# G

## Ga-mala[[@Headword:Ga-mala]]

             (τὰ Γάμαλα, so called from its situation on a ridge like a camel's hump, Josephus, War, 4:1, 1), a town of trans-Jordanic Palestine, in the district of Gamalitis (Josephus, War, 3:3, 5) or Lower Gaulanitis (ib. 4:1, 1), first mentioned as a fortress reduced by Alexander Jainaeus (ib. 1:4, 8); it retained its allegiance to Rome on the first outbreak of the final hostilities (Josephus, Life, 11), but afterwards revaolted, and was so strongly fortified by Josephus (ib. 37), ase to be only taken after a siege of seven months by a desperate assault (War, 4:1, 2). It was situated on the Lake of Tiberias, opposite Tarichese (ib. 4:1, 1). Schwarz is inclined, from a notice in the  Talmud and certain local traditions, to place it between Hurim and Kedesh in aphtali (Palest. page 190); and Pliny speaks of a Galilaean town of the same name (Hist. Nat. 5:13); but this position is not to be thought of (see Eeland, Palest. page 784). Lord Lindsay found the site in the steep insulated hill east of the lake opposite Tiberias (Travels, 2:92), now called El-Hussn, between the village of Fik and the shore, having extensive ruins of buildings, walls, and columns on its top" (Burckhardt, Syria, page 278). This identification is confirmed by Thomson, who gives a detailed description of the spot (Land and Book, 2:47 sq.); though Bitter thinks, on account of Josephus' mention of a large place back of the fortress, we should rather locate it at Khan e1-Akabah, as described by Seetzen (Erdsunde, 15:350). SEE CAPHAR-GAMALA.

## Gaab Johann Friedrich[[@Headword:Gaab Johann Friedrich]]

             a German theologian, was born at Gdppingeme, in Wartemberg, October 10, 1761. In 1792 he became professor extraordinarius, in 1798 professor ordinarius of philosophy at Tubingen; in 1814, librarian of the university; in 1822, general superiatendent, in which office he remained till his death, March 2, 1832. He was a voluminous writer, chiefly in Biblical literature. Among his works are Observationes ad historiam Judaicam (Tub. 1787, 8vo): — Beitrage z. Erklarung des 1, 2, 3 buchen Mosis (Tub. 1776, 8vo): — Das Buch Hiob (Trib. 1809, 8vo): —Erklarung schwerer Stellen Jeremias (Tub. 1824, 8vo): — Handbuch sum philolog. Verstehen der Apocryph. Schriften des A .T. (1818-19, 5 parts): — Dogmengeschichte der alt. Griech. Kirche (Jena, 1790, 8vo): — Programma de Judaeo Immortali (Tub; 1815). — Migne, Biog. Chretienne, s.v.

## Gaal[[@Headword:Gaal]]

             (Heb. id. גִּעִל, loathing; Sept. Γαάλ, Josephus Γαάλης), son of Ebed (Jdg 9:26 sq.). He went to Shechem with his brothers when the inhabitants became discontented with Abimelech, and so engaged their confidence that they placed him at their head. He does not seem to have been a native of Shechem nor specially interested in the revolution, but rather one of a class of condottieri, who at such a period of anarchy would be willing to sell their services to the highest bidder (compare Josephus, Ant. 5:7, 3 and 4). At the festival at which the Shechemites offered the first-fruits of their vintage in the temple of Baal, Gaal, by apparently drunken bravadoes, roused the valor of the people, and strove yet more to kindle their wrath against the absent Abimelech. It would seem as if the natives had been in some way intimately connected with, or descended from the original inhabitants; for Gaal endeavored to awaken their attachment to the ancient family of Hamor, the father of Shechem, which ruled the place in the time of Abraham (Gen 34:2; Gen 34:6), and which seems to have been at this time represented by Gaal and his brothers. This appeal to anteIsraelitish traditions (Jdg 9:28), together with the re-establishment of  idolatry at Shechem, shows that the movement in which be took part was a reactionary one, and proceeded upon the principle of a combination of the aborigines with the idolatrous Israelites against the iconoclastic family of Gideon as represents ed by Abimtelech. Although deprived of Shechem the family appears to have maintained itself in some power in the neighborhood which induced the Shechemites to look to Gaal when they became tired of Abimelech. Whether he succeeded in awakening among them a kind feeling towards the dscendants of the ancient masters of the place does not appear; but eventually they went out under his command, and assisted doubtless by his men, to intercept and give battle to Abimelech when hue appeared before the town. He, however, fled before Abimelech, and his retreat into Shechem being cut off by Zebumi, the commandant of that place, he went to his home, and we hear of him no more. The account of this attempt is interesting, chiefly from the slight glimpse it affords of the position, at this period, of what had been one of the reigning families. of the Eland before its invasion by the Israelites. B.C. 1319. SEE ABIMELECH.

## Gaash[[@Headword:Gaash]]

             (Heb. idעִשׁ ׃-G, a shaking or earthquake; Sept. Γααρ Γά), a "bill" (rather mount ר ם) among the mountains of Ephraim, near Timnath-serah, on the north side of which Joshua was buried (Jos 24:30; Sept. Γαλα; Jdg 2:9). Hence "the brooks of Gaash," i.e., the valleys or watercourses חִלַים -n, wadys, Sept. Ναχα… ρ Ναχα) around the mountain, which were the native place of Hiddai or Hurai, one of David's warriors (2Sa 23:30; 1Ch 11:32). Eusebius and Jerome merely state that Joshua's tomb was still a remarkable monument near Timnah in their day (Onomast. s.v. Γαασ, Gaas). SEE JOSHUA. If Timnath (q.v.) be the modern Tibnah, then Matthew Gaash is probablthe hill full of sepulchral caverns now facing it on the south. SEE EPHIAIM, MT.

## Gaba[[@Headword:Gaba]]

             a less correct mode of Anglicizing (Jos 18:24; Ezr 2:26; Neh 7:30) the name GEBA SEE GEBA(q.v.).

## Gaba (2)[[@Headword:Gaba (2)]]

             (evidently a form of the Heb. גַּבְעָה, i.e., hill; SEE GIBEAH ), a town mentioned by Josephus, and always in connection with Ptolemais: it was destroyed by he insurgent Jews in the time of Florus (War, 2:10-3:1, Γάβα v.r. Γάμαλα and Γάβαλα); it adjoined Matthew Carmel, and was called "the city of horsemen" (πόλίς ἱππέων), because those horsemen that were dismissed by Herocd dwelt there (War, 3:3, I, Γαβά v.r. Γάμαλα, Γάβαλα, Γάβλα, Γαβλαά); but it was different from the Gibea (Γαβά) that lay about 20 stadia from Ptolemais (Life, 23), as this was apparently the Gibeah of Benjamin. Reland, who notices several ancient allusions to places of a similar name (Palest. page 269), thinks that the town in question was the modern Haffci, on the shore near Carmel (q.d. חיפא), the Sycaminus of later writers (see Robinson, Researches, 3:194, note), a conclusion in which Schwarz coincides (Palest. page 69, note). SEE GABALA.

## Gabael[[@Headword:Gabael]]

             (Γαβαήλ v.r. Γαμαήλ; Vulg. Gabelus), the name of two persons in the Apocrypha.

1. An ancestor of Tobit (Tob 1:1). 2. A poor Jew (Tob 1:17, Vulg.) of "Rages in Media," to whom Tobias lent (Vulg. sub chirographo dedit) ten talents of silver, which Gabael afterwards faithfully restored to Tobias in the time of Tobit's distress (Tob 1:14; Tob 4:1; Tob 4:20; Tob 5:6; Tob 5:9; Tob 10:2). — Smith, s.v. SEE GABRIAS.

## Gabala[[@Headword:Gabala]]

             (Γαβάλα), a place located by Ptoleny in Phoenicia (Reland, Palest. page 458), and the seat of one of the Palestinian bishoprics (ibid. page 220). Schwarz (Palest. page 170) refers to Josephus' mention of a Galilaean village by this name built by Herod (Ant. 15:8, 5, where, however, the text has Γάβα v.r. Γάβαλα and Γάμαλα, evidently the GABA SEE GABA [q.v.] of other passages), and to the Talmudical notices of a Gebul (גְּביּל, border); finding both in "the village Jebul, three Eng. miles N.E. of Beth- Shean," doubtless the ruins by that name marked on Van de Velde's Map five miles N. of Beisan. SEE GAMALA.

## Gabara[[@Headword:Gabara]]

             (τὰ Γάβαρα), a place several times mentioned by Josephus as one of the principal cities of Galilee (Life, § 25, 61; comp. 10), thought by Reland (Palaest. page 771) to be also the Gabaroth (Γαβαρώθ) of Josephus (Life, § 45, 47). and to have sometimes been supplanted by Gadara (q.v.) in that historian's text (War, 3:7, 1). It was situated twenty stadia from Sogane (Josephus, Life, § 51), and was discovered by Schulz in the ruins still called Kubareh, in the specified locality (Ritter, Erdk. 16:769). They are situated on the northern brow of the table-land looking down upon the plain of Rameh, and consist of the remains of a large ancient building, with four cisterns, still unbroken, adjoining, and hewn stones strewn around over the space of an acre or more (Robinson, Later Bib. Res. page 86 sq.).

## Gabata (or Gabbatha)[[@Headword:Gabata (or Gabbatha)]]

             properly a bowl; hence a pensile lamp of similar form, for a church, made of different metals-gold, silver, brass, and electrum. These lamps were frequently embossed, or decorated in bass-relief, and ornamented with lilies, heads of gryphons or lions, or even fashioned in the form of these animals. Like the corone used for lighting, they very often had crosses. attached to them.

## Gabatha[[@Headword:Gabatha]]

             (Γαβαθά), one of the eunuchs of king Xerxes, the exposure of whose plots by Mardochaeus led to their execution (Esth. 12:1, Apocr.); evidently the BIGTHAN SEE BIGTHAN (q.v.) of the Heb. text (Est 2:21).

## Gabatha (2)[[@Headword:Gabatha (2)]]

             (Γαβαθά), a village (κώμη) mentioned only by Eusebius and Jerome (Ononzast. s.v. Γαβαθών, Gabathon) as lying on the eastern part of the great plain Daroma (Esdraelon), near Diocaesarea; a position corresponding with that of the modern village Jebata, north of the Kishon (Ritter, Erdk. 16:748), seen but not visited by Robinson (Researches, 3:201). Euseb. and Jerome elsewhere (ib. s.v. Γαβαάς, Gabaath) mention a place of the same name as being twelve miles from Eleutheropolis, and containing the tomb of the prophet Habakkuk (a statement which Reland, Palaest. page 772, reconciles with their location of the same prophet's tomb at Keilah); but this seems to have been the Benjamite Gibeah (q.v.). For the Gabatha (Γαβαθά) of Josephus (Ant. 13:1, 4; comp. Reland, Palast. page 772), see the NADABATHA (Ναδαβάθ) of the Apocrypha (1Ma 4:37).

## Gabbai[[@Headword:Gabbai]]

             (Heb. Gabbay', גִּבִּי, tax-gatherer; Sept. Γηβεεί v.r. Γηβέ), a chief of the tribe of Benjamin, who settled in Jerusalem after the captivity (Neh 11:8). B.C. ante 536.

## Gabbai, Isaac ibn-[[@Headword:Gabbai, Isaac ibn-]]

             a Jewish writer, who flourished at Leghorn at the beginning of the 17th century, is the author of כ נחת or, a commentary on the Mishna (Venice, 1614, and often). See Furst, Bibl. Jud. 1:311; Jocher, Allgemeines Gelehrten-Lexikon, s.v. B.P.)

## Gabbai, Meir ibn-[[@Headword:Gabbai, Meir ibn-]]

             a Jewish writer of Italy, in the 16th century, is the author of, דרן אמונה, a cabalistic work, which treats of the ten sephiroth (Iadua, 1563; latest edition, by Goldberg, Berlin, 1850): עבדת הקדש, also מראות אלהים, a cabalisticophilosophical work (Mantua, 1545): — תולעת יעקב, cabalistic explanations of the Jewish prayers (Constantinople, 1560). See De' Rossi, Dizionario Storico (Germ. transl.), page 107 sq.; Furst, Bibl. Jud. 1:311 sq. (B.P.)

## Gabbatha[[@Headword:Gabbatha]]

             (Γαββαθᾶ, in some MSS. Γαβαθᾶ) occurs Joh 19:13, where the evangelist states that Pontius Pilate, alarmed at last in his attempts to save Jesus by the artful insinuation of the Jews, "If thou let this man go thou art not Caesar's friend," went into the praetorium again, and brought Jesus cut to them, and sat down once more upon the βῆμα or tribunal, in a place called Λιθόστρωτον, but in the Heb. Gabbatha. The Greek word, signifying literally stone-paved, is an adjective, and is generally used as such by the Greek writers; but they also sometimes use it substantively for a stone pavement, when ἔδαφος may be understood. In the Sept. it answers to רַצְפָּה (2Ch 7:3; Est 1:6).

Jerome reads, "Sedit pro tribunali in loco qui dicitur Lithostrotos." The Greek word, as well as the Latin, is frequently used to denote a pavement formed of ornamental stones of various colors, commonly called a tesselated or mosaic pavement. The partiality of the Romans for this kind of pavement is well known. It is stated by Pliny (Hist. Nat. 36:64) that, after the time of Sylla, the Romans decorated their houses with such pavements. They also introduced them into the provinces. Suetonius relates (Caesar, 46) that Julius Caesar, in his military expeditions, took with him the materials of tesselated pavements, ready prepared, that wherever he encamped they might be laid down in the praetorium (Casaubon, ad Sueton. page 38, etc., edition 1605). From these facts it has been inferred by many eminent writers that the τὸπος λιθόστρωτος, or place where Pilate's tribunal was set on this occasion, was covered by a tesselated pavement, which, as a piece of Roman magnificence, was appended to the praetorium at Jerusalem. The emphatic manner in which John speaks of it agrees with this conjecture. It further appears from his narrative that it was outside the praetorium; for Pilate is said to have "come out" to the Jews, who, for ceremonial reasons, did not go into it, on this as well as on other occasions (Joh 18:28-29; Joh 18:38; Joh 19:4; Joh 19:13). Besides, the Roman governors, although they tried causes, and conferred with their council (Act 25:12) within the praetorium, always pronounced sentence in the open air. May not, then, this tesselated pavement, on which the tribunal was now placed, have been inlaid on some part of the terrace,etc., running along one side of the praetorium, and overlooking the area where the Jews were assembled, or upon a landing-place of the stairs, immediately before the grand entrance?  It has been conjectured that the pavement in question was no other than the one referred to in 2Ch 7:3, and by Josephus (War, 6:1, 8), as in the outer court of the Temple; but though it appears that Pilate sometimes sat upon his tribunal in different places, as, for instance, in the open market-place (War, 2:9, 3), yet the supposition that he would on this occasion, when the Jews were pressing for a speedy judgment, and when he was overcome with alarm, adjourn the whole assembly, consisting of rulers of every grade, as well as the populace, to any other place, is very unlikely; and the supposition that such place was any part of the Temple is encumbered with additional difficulties. It is suggested by Lightfoot (Exerc. on John, ad loc.) that the word is derived from גִּב, a surface, in which case Gabbatha would be a mere translation of λιθόστρωτον.

There was a room in the Temple in which the Sanhedrim sat, and which was called Gazith (גָּזִית) because it was paved with smooth and square flags; and Lightfoot conjectures that Pilate may on this occasion have delivered his judgment in that room. But this is not consistent with the practice of John, who in other instances gives the Hebrew name as that properly belonging to the place, not as a mere translation of a Greek one (compare Joh 19:17). Besides, Pilate evidently spoke from the bema — the regular seat of justice — and this, in an important place like Jerusalnem, would be in a fixed spot. Nor in any case could the praetorium, a Roman residence with the idolatrous emblems, have been within the Temple. Yet it may be said that the names אֲבִדּוֹןand Α᾿πολλύων, which John introduces in a similar way (Rev 9:11), are synonymous; and if the word Gabbatha be derived, as is usual, from גָּבִהּ, "to be high or elevated," it may refer chiefly to the terrace, or uppermost landing of the stairs, etc., which migiht have been inlaid with a tesselated pavement. Schleusner understands an elevated mosaic paveenent, on which the βῆμα was placed, before the praetorium. The most natural inference from John's statement is that the word Gabbatha is "Hebrew;" but it has been contended that the writers of the New Testament used this word by way of atcommnodation to denote the language (Syriac, or Syro-Chaldee, it is said) which was commonly spoken in Judna in their time, and that when John says Ε᾿βραστί, he means in the SyroChaldaic; but into the extensive controversy respecting the vernacular language of the Jews at Jerusalem in the time of our Savior, this is not the place to enter. It may suffice for the present purpose to remark that the ancient Syriac version, instead of Gabbatha, reads Gepiptha. See Iken, De Λιθοστρώτῳ (Bremme, 1725);  Lightfoot's Works. 2:614, 615 (London, 1684); Hamesveld, Bibl. Geogr. 2:129; Seelen, Medit. Exeg. 1:643. SEE PAVEMENT.

## Gabdes[[@Headword:Gabdes]]

             (Γαββῆς, Vulg. Gabea), a man whose descendants (or rather a place whose natives) returned from the captivity (1Es 5:20); evidently the GEBA SEE GEBA (q.v.) of the Heb. text (Ezr 2:26).

## Gabe[[@Headword:Gabe]]

             (Γαβέ), a considerable place (πολίχνη, oppidum) mentioned by Eusebius and Jerome (Ononmast. s.v. Γαβαθών, Gabbathon) as lying 16 R. miles from Csesarea, in the edge of the plain of Esdraelon; thought by Robinson to be the modern Jeba (i.e., Gibeah), a large village on the slope of the range of hills N. of Nablus, containing an ancient town (Researches, 3:151). It can hardly have been of sufficient importance to be commemorated by the coins found with the inscription "of the Gabinians" (Γαβηνῶν, Reland, Palest. page 769).

## Gabinius[[@Headword:Gabinius]]

             (Graecized Γαβίνιος), AULUS, of unknown parentage, from a noted but plebeian family of Rome; one of Pompey's generals, who was sent into Judaea against Alexander (q.v.) and Antigonus (q.v.) with proconsular authority, B.C. cir. 64 (Josephus, Ant. 14:2, 3, 4). He was profligate in his youth (Cicero, pro Sext. 8, 9, etc.), and was made tribune of the people in B.C. 66, praetor in B.C. 61, and consul in B.C. 59; in all which offices he was active in political intrigues and party measures. On arriving in Syria, he made important changes there (.Tosephus, Ant. 14:10; War, 1:6). He restored Hyrcanus at Jerusalem, confirmed him in the high-priesthood, and settled governors and judges in the provinces, so that Judaea from a monarchy became an aristocracy. He established courts of justice at Jerusalem, Gadara (or at Dora), Amatha, Jericho, and Sepphoris, that the people, finding judges in all parts of the country, might not be obliged to go far from their habitations. On returning to Rome, Gabinius was prosecuted by the Syrians and exiled, B.C. 54. He was recalled by Julius Caesar, B.C. 49, and fell in the civil war between the triumvirs (Appian, Illyr. 12 and 27; Bell. Civ. 2:59; Dion Cass. 42:11, 12). Rachenstein has written a monograph entitled Ueber A. Gabinius (Aarau, 1826). See Smith, Diet. of Class. Biog. s.v.  Gabirol SEE GEBIROL.

## Gabish [[@Headword:Gabish ]]

             SEE PEARL.

## Gabler[[@Headword:Gabler]]

             Georg Andreas, son of Johann Philipp, was born in Altorf in 1786. He was for several years (from 1807) tutor in the family of Schiller at Weimar, became in 1811 teacher of the gymnasium of Ansbach, in 1817 professor, and in 1821 rector of the gymnasium in Bayreuth, in 1824 professor of classical literature at the lyceum in the same city, and, after the death of Hegel, professor of philosophy at the University of Berlin.' He died in 1853 at Teplitz. He wrote Lehrbuch der philosoph. Propaideutik (Erlangen, 1827, 1 vol.): — De vere philosophiae erga religionens Christianam pietate (trying to establish the harmony between the Christian religion and the Hegelian philosophy, Berlin, 1836); Beitrage zur richtiger Beurtheilung d. Hegelschen Philosophie (Berlin, 1843). (A.J.S.)

## Gabler Johann Philipp[[@Headword:Gabler Johann Philipp]]

             a German theologian, was born June 4, 1753, at Frankfort on the Maine. He studied at the gymnasium of his native city for ten years; then at the University of Jena from 1772 to 1778, under Griesbach and Eichhorn, from whom he received his theological and literary bias. In 1785 he was made professor of theology at Altdorf, and in 1804 he was called to Jena as second to Griesbach, whose place he filled after Griesbach's death in 1812. Here he achieved great distinction, both as teacher and writer, and he was five times chosen prorector of the university. In theology he was an extreme Rationalist. He died February 17, 1827. He wrote Entwumf einer Hermeneutik des N.T. (Altdorf, 1788): — Hist.-krit. Einleitung ins N.T. (Altdorf, 1789). He is known chiefly by his edition of Eichhorn's Urgeschichte (Altdorf, 1790-93, 2 volumes), and the appendix he wrote to it (Versuch fiber d. Mosaische Schopfungsgeschichte, Altdorf, 1795). From 1791 to 1800 he edited the Neuestes theologisches Journal (begun by Ammon, Hiinlein, and Paulus); from 1800 to 1804 the Journal f. theol. Literatur; 1805 to 1811, the Journal f. auserlesene theol. Literatur. A collection of his essays was published by his sons in 1831 (Ulm, 2 vols.).-  Saintes, Hist. of Rationalisn, book 1, chapter 11; Herzog, Real-Encyklop. 4:632; W. Schroter, Erwin nerungen an J.P. Gabler (Jena, 1827).

## Gabrias[[@Headword:Gabrias]]

             (Γαβρίας v.r. Γαβρεί, i.e., גִּבְרַיָּה, hero of Jehovah), according to the present text of the Sept. the brother of Gabael, to whom Tobit intrusted (παρέθετο) ten talents of silver (Tob 1:14), though in another place (Tob 4:20, τῷ τοῦ Γαβρία; compare Fritzsche, Exeg. Handb. ad loc.) he is described as his father. The readings throughout are very uncertain, and in the versions the names are strangely confused. It is an obvious correction to suppose that Γαβαήλῳ τῷ ἀδελφῷ τῷ Γαβρία should be read in 1:14, as is in fact suggested by Cod. F.A., Γαβήλῳ ... τῷ ἀδ. τῷ Γαβρεί. The misunderstanding of τω αδεγφω (comp. Tob 1:10; Tob 1:16, etc.) naturally occasioned the omission of the article. The old Latin has Gabelo fratri meo filio Gabahel; and so also 4:20.

## Gabriel[[@Headword:Gabriel]]

             (Heb. Gabriel', גִּבְרַיאֵל, champion of God; Sept. and N.T. Γαβριήλ), a word which is not is itself distinctive, but merely a description of the angelic offices used as a proper name or title to designate the heavenly messenger who was sent to Daniel to explain the vision of the ram and the he-goat (Daniel 7), and to communicate the prediction of the Seventy Weeks (Dan 9:21-27). Under the new dispensation he was employed to announce the birth of John the Baptist to his father Zechariah (Luk 1:11), and that of the Messiah to the Virgin Mary ( Luk 1:26). SEE ANNUNCIATION. (It is also added in the Targums as a gloss on some other passages of the O.T.) In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels (q.v.). In Scripture he is set forth only as the represenstative of the angelic nature, not in its dignity or power of contending against evil, SEE MICHAEL, but in its ministration of concert and sympathy to man. His prominent character, therefore, is that of a "fellow-servant" of the saints on earth; and there is a corresponding simplicity, and absence of all terror and mystery, in his communications to men; his own words, "I am Gabriel, that stand in the presence of God" (Luk 1:19), are rather in favor of the notion of his superior dignity. SEE ANGEL.

In the Book of Enoch, "the four great archangels, Michael, Raphael, Gabriel, and Uriel," are described as reporting the corrupt state of mankind to the Creator, and receiving their several commissions. To Gabriel he says, "Go, Gabriel, against the giants, the spurious ones, the sons of fornication, and destroy the sons of the watchers from among the sons of men" (Greek Fragment of the Book of Enoch, preserved by Syncellus in Scaliger's notes as the Chronicon of Eusebius, Amstel. 1658, page 404). In the Rabbinical writings Gabriel is represented as standing in front of the divine throne, near the standard of the tribe of Judah (Buxtorf, Lex. Talmud. col. 46). The Rabbins also say that he is the Prince of Fire, and appointed to preside over the ripening of fruit; that he was the only one of the angels who understood Chaldee and Syriac, and taught Joseph the seventy languages spoken at the dispersion of Babel; that he and Michael destroyed the host of Sennacherib, and. set fire to the Temple at Jerusalem (Eisenmsenger's Entd. Judenthums, 2:365, 379, 380, 383). By the Mohammedaes Gabriel is regarded with profound veneration. To him, it is affirmed, a copy of the whole Koran was committed, which he imparted in successive portions to Mohammed. He is styled is the Koran the Spirit of Tauthi and the Holy Spirit. In his hands will be placed the scales in which the actions of men will be weighed at the last day (D'Herbelot, Bibliotheque Oriaentale, s.v. Gebrail).

## Gabriel (surnamed Severus)[[@Headword:Gabriel (surnamed Severus)]]

             a Greek prelate, born in Monembasia in 1577, was ordained bishop of Philadelphia, at Constantinople, by the patriarch Jeremiah. Seeing that his church containedt few Greeks, he withdrew to Venice, where he was bishop of the Greeks living there. His writings were published by Simon, under the title, Fides Ecclesiae Orientalis (in Greek, and Latin, 1671). They comprise two treatises, one relating to the sacraments, the other entitled Apologia, published for the first time at Venice in 1600. See Hoefer, Nouv. Biog. Generale, s.v.

## Gabriel Sionita[[@Headword:Gabriel Sionita]]

             a learned Maronite, was born at Edden, on Mount Libanus, 1574. He came to Rome when seven years old, and studied at the Maronite College there. He was made professor of Oriental, languages at Rome. In 1614 he accompanied the French ambassador (at Rome) to Paris, and was made professor of Arabic at the College de France. In 1620 he became doctor of theology. In 1630 be began to work on Le Jay's Polyglot Bible, for which he furnished the Syriacs and Arabic versions. He died at Paris in 1648. Of his writings, we name Liber Psalmorum ex Arab. in Lat. translatus (Rome, 1614, 4to): — Grammatica Arabica Maronitarum in libros v divisa (Paris, 1616, 4to). — Hoefer, Nouv. Biog. Genesis 19:106.

## Gabriel de Chinon[[@Headword:Gabriel de Chinon]]

             a French Roman Catholic missionary, was born towards the beginning of the 17th century. He became a Capuchin, and was sent as missionary to Persia about 1640. He settled at Ispahans and learned most of the Oriental languages, which enabled him to make a great number of proselytes. The favor be enjoyed at the court of Shah Abbas II excited the envy of the Armenian priests, who caused him great annoyance. Gabriel withdrew about 1660 to Tabriz (Tauris or Tebreez, the capital of the province of Azerbijan, in North Persia), where he founded a convent of Capuchins, and established mnissions in Kurdistan and at Tiflis. About 1670 he went on a mission to Malabar, where he died (at Tellicherrm) June 27, 1670. He wrote observations on the counstries he had resided in, which were afterwards published by Morari, with a life of Gabriel, usdam the title Relations nosvelles du Levant, ou traite de la religion, du gouvernement, et des costumes des Perases, des Armeniens et des Gasres (Lyon, 1671, l2mo). They contain some curious details on Persiaem customs and msanners, but the greater part of the work is taken up with details  concerning religious questions, Gabriel's order, and himself. See Niceron, Memoires pour Servir a l'histoire des hommes illustres, 27:311; Hoefer, Nouv. Biog. Generale, 19:109.

## Gabriel, Festival Of[[@Headword:Gabriel, Festival Of]]

             is celebrated by the Greek Church on March 26, in honor of the archangel Gabriel.

Another holy day, called the Festival of Sts. Gabriel and Michael, is held in honor of the two archangels, on November 1, by the Greek Church.

## Gabriel, St., Congregation of[[@Headword:Gabriel, St., Congregation of]]

             the name of two monastic congregations in the Roman Catholic Church. 1. The first Congregation of St. Gabriel was established at Bologna by Cesar Bianchetti, a senator of Bologna, who was born May 8, 1585, and after the death of his wife in 1638, devoted himself with great zeal to giving religious instruction totthe youth and the ignorant. In order to obtain aid in his work he established a congregation of lay gentlemen, who, without living in common, pledged themselves to promote the cause of Christian instruction, and assembled on certain days for devotional exercises and for deliberation on their work. Subsequently a second congregation was organized of such laviyaen as preferred to live in common, and to devote their whole lives to the cause. The latter were called Convivensti, the former Confientsi. The founder died in 1655. The congregation does not appear to have spread beyond Bologna. Members can be received from the eighteenth to the fiftieth year of age. The novitiate lasts three years, after which the novices may be received into the congregation by a two-thirds vote. They have to wait three years more before them have the right to vote. The officers are elected annually. See Delprat, Vita del Venerab. Servo di Dio Cesare Bianchetti (Bologusa, 1704). Helyot, Dictionnaire des Ordres Religieux, s.v. 2. Anmother "Congregation of the Brothers of St. Gabriel" has been estabbished in the present century by abbé Deshayes in France. The object of the congregation is to instruct the children,  especially those of the country, in the Christian doctrine. Abbe Deshayes at first acted in concert with abbe Jean Marie Robert de Lamennais (q.v.), but subsequently they separated, Lamennais organizing the congregation of thee "Brothers of the Christian Instruction" (q.v.). The congregation of which Deshayes remained the superior assumed in 1835 the name of "Congregation of Brothers of St. Gabriel," after the patron saint of the founder. Abbé Deshayes died ins 1841. In 1858 the congregations had 73 establishlments and about 400 members. Every fifths year the congregation elects a superior general, who may be re-elected after the expiration of his term. The head establishment of the congregation is at St. Laurent de Sevre. See Migne, Dict. des Ordres Relig. volume 4, s.v.

## Gabrielites[[@Headword:Gabrielites]]

             SEE ANABAPTISTS.

## Gabrielli[[@Headword:Gabrielli]]

             a heretical prelate, lived in the latter half of the 17th century. He belonged to the Roman branch of the Gabrielli family. Actions both foul and strange have been imputed to him, such as making sacrifices of human blood at the reunions of his friends. Francis Picchitelli, called also Cecco Foligname, had been sent to assassinate the marquis of Buffalo, but the emissary being seized, exposed his accomplices, among them Gabrielli, who was confined in a convent of Monte Cassino, and deprived of his income. Afterwards he was conducted to the chateau of Perugia by the order of Innocent XI. See Hoefer, Nouv. Biog. Generale, s.v.

## Gabrielli, Giovanni Maria[[@Headword:Gabrielli, Giovanni Maria]]

             an Italian cardinal, was born at Citta-da-Castello, January 10, 1654, and died September 17, 1711. He is known as the apologist of cardinal Sfondrati's works. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Gabrielli, Giulio[[@Headword:Gabrielli, Giulio]]

             an Italian prelate, was born at Rome, August 20, 1748; became bishop of Sinigaglia, and cardinal-priest, February 23, 1801, and on March 27, 1808, pro-secretary of state under Pius VII. On account of his incessant recriminations, Gabrielli was arrested by order of Napoleon, and on June 17 was superseded by cardinal Pecca. After the removal of the pope; Gabrielli went to France, and was banished to Saumur. In 1813 he was permitted, with several other cardinals, to accompany the pope to Fontainebleau. He afterwards returned to Rome, where he was likely to be elected pope, but died in 1822. See Hoefer, Nouv. Biog. Generale, s.v.

## Gabrino, Augustino[[@Headword:Gabrino, Augustino]]

             an Italian fanatic, was born at Brescia, and lived in the latter half of the 17th century. He was chief of a sect of fanatics called the Chevaliers of the Apocalypse. He declared his intention of defending the Catholic Phurch against the antichrist whose reign he believed to be approaching. He gave as ensigns to 'his followers a sabre and staff of command in the form of a cross, a sparkling star, and the names of three angels. Gabriel, Michael, and Raphael, upon their clothing. They numbered about twenty-four, mostly artisans. On Palm Sunday of 1694, Gabrino rushed, sword in hand, upon the ecclesiastics, claiming their homage. He was accordingly imprisoned as a madman. A number of his. proselytes were arrested upon the confessions of one of them, and the rest dispersed. See Hoefer, Nouv. Biog. Generale, s.v.

## Gaches Raymond[[@Headword:Gaches Raymond]]

             a French Protestant divine, was born at Castres towards 1615. In 1649 he was appointed pastor of his native city, where he soon became distinguished as a preacher. In 1654 he was called to Paris to supply the Protestant church of Charenton. He died at Paris in December, 1668. During his sojourn at Castres he contributed to the formation of an academy, which did not last long, but counted among its members many distinguished men. Hepublished a number of separate sermons, sixteen of which have been collected under the title Seize Sermons sur differents suaets (Geneva, 1660, 8vo). See Hahag, La France Protestante, s.v.; hoefer, Nouv. Biog. Gener. 19:120; Vinet, Hist. de la Predication (Paris, 1860, 8vo, § 7, pages 286-302).

## Gack, Georg Christoph[[@Headword:Gack, Georg Christoph]]

             a Lutheran theologian, was born at Hof, in Bavaria, in 1793, and died at Sulzbach in 1851. He wrote, De Presbyteriorum Constitutione, etc. (Sulzbach, 1823): — Geschichte des Herzogthums Sulzbacch (Leipsic, 1847). See Winer, Handbuch der theol. Lit. 2:19, 215; Zuchold, Bibl. Theol. 1:399. (B.P.)

## Gad[[@Headword:Gad]]

             (Heb. id. גִּד, fortune, Gen 30:11, although another signification is alluded to in Gaen. 49:19 Sept. and N.T. Γάδ), the name of two men, and of the descendants of one of them; also of a heathen deity and of a plant. SEE BAAL-GAD; SEE MIGDAL-GAD.

1. (Josephus Γάδας.) Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole-brother to Asher (Gen 30:11-13; Gen 46:16; Gen 46:18), born autumn B.C. 1915. The following is a copious account of him and his posterity. SEE JACOB.

1. As to the name, there are several interpretations:

(a.) The passage in which the bestowal of the name of Gad is preserved — like the others, an exclamation on his birth — is more than usually obscure: "And Leah said, 'In fortune (be-gad, בְּגָד), and she called his name Gad" (Gen 30:11). Such is supposed to be the meaning of the old text of the passage (the Kethib); so it stood at the time of the Sept., which renders the key word by ἐν τύχῃ, in which it is followed by Jerome in the Vulg. Feliciter. In his Quaest. in Genesim, Jerome has infortuna. Josephus (Ant. 1:19, 8) gives it still a different turn-τυχαῖος= fortuitous. But in the Marginal emendations of the Masoretes (the Keri) the word is given בָּא גָד, "Gad has come." This construction is adopted by the ancient versions of Onkelos, Aquila (ἡλθεν ἡ ζῶσις), and Synemachus (῏ηλθεν Γάδ).

(b.) In the blessing of Jacob, however, we find the name played upon in a different manner: "Gad" is here taken as meaning a piratical band or troop (the term constantly used for which is gedud', גְּדוּד), and the, allusion — the turns of which it is impossible adequately to convey in English — would seem to be to the irregular life of predatory warfare which should be pursued by the tribe after their settlement on the borders of the Promised Land. "Gad, a plundering troop (gedud') shall plunder him (ye-gud-en'nu), but he will plunder (ya-gutd') [at the] heel" (Gen 49:19). Jerome (De Benedict. Jacobi) interprets this of the revenge taken by the warriors of the tribe on their return from the conquest of Western Palestine for the incursions of the desert tribes during their absence.

(c.) The force here lent to the name has been by some partially transferred to the narrative of Genesis 30, e.g. time Samaritan version, the Veneto- Greek, and our own A.V. (uniting this with the preceding) — "a troop (of children) cometh." But it must not be overlooked that the word gedut by which it is here sought to interpret the gad of Gen 30:11 — possessed its own special signification of turbulence and fierceness, which makes it hardly applicable to children in the sense of a number or crowd, the image suggested by the A.V. Exactly as the turns of Jacob's language apply to the characteristics of the tribe, it does not appear that there is any connection between his allusions and those in the exclamation of Leah. The key to the latter is probably lost. To suppose that Leah was invoking some ancient divinity, the god Fortune, who is conjectured to be once alluded to — and once only — in the latter part of the book of Isaiah, under the title  of Gad (Isa 65:11; A.V. "that troop;" Gesenius, "dem Gluck"), is surely a poor explanation. See below, 3.

2. Of the childhood and life of the individual GAD nothing is preserved. At the time of the descent into Egypt seven sons are ascribed to him, remarkable from the fact that a majority of their meaemses have plural terminisations, as if those of families rather than persons (Gen 46:16). The list, with a slight variation, is again given on the occasion of the census in the wilderness of Sinai (Num 26:15-18). SEE AROD EZBON; SEE OZNI.

TRIBE OF GAD. — The position of Gad during the march to the Promised Land was on the south side of the tabernacle (Num 2:14). The leader of the tribe at the time of the start from Sinai was Eliasaph, son of Renel or Des-el (Num 2:14; Num 10:20). Gad is regularly named in the various enumerations of the tribes through the wanderings-at the dispatching of the spies (Num 13:15), the numbering in the plains of Moab (Num 26:3; Num 26:15) — but the only inference we can draw is an indication of a commencing alliance with the tribe which was subsequently to be his next neighbor. He has left the more closely-related tribe of Asher to take up his position next to Reuben. These two tribes also preserve a near equality in their numbers, not suffering from the fluctuations which were endured by the others. At the first census Gad had 45,650, and Reuben 46,500; at the last Gad had 40,500, and Reuben 43,330. This alliance was doubtless induced by the similarity of their pursuits. Of all the sons of Jacob, these two tribes alone returned to the land which their forefathers had left five hundred years before with their occupations unchanged. "The trade of thy slaves hath been about cattle froms our youth even till now — "we are shepherds, baothe cee and our fathers" (Gen 46:34; Gen 47:4) — such was the account which the patriarchs gave of themselves to Pharaoh. The civilization and the persecutions of Egypt had worked a change in the habits of most of the tribes but Reuben and Gad remained faithful to the pastoral pursuits of Abraham, Isaac, and Jacob; and at the halt on the east of Jordan we find them coming forward to Moses with the representation that they "have cattle" — "a great multitude of cattle,”and the land where they now are is a "place for cattle." What should they do in the close precincts of the contatry west of Jordan with all their flocks and herds? Wherefore let this land, they pray, be given them for a possession, and let them not be brought over Jordan (Num 32:1-5). They did not, however, attempt to evade taking  their proper share of the difficulties of subduing the land of Canaan, and after that task bad been effected, and the apportionment amongst the nine and a half tribes completed "at the doorway of the tabernacle of the congregation in Sheil before Jehovah," they were dismissed by Joshua "to their tents," to their "wives, their little ones, and their cattle," which they had left behind them in Gilead. To their tents they went — to the dangers and delights of the free Bedouin life in which they had elected to remain, and in which — a few partial glimpses excepted — the later history allows them to remain hidden from view.

The country allotted to Gad appears, speaking roughly, to have lain chiefly about the center of the land east of Jordan. The south of that district — from the Arnon (wady Mojeb), about half way down the Dead Sea, to Heshbon, nearly due east of Jerusalem — was occupied by Reuben, and at or about Heshbon the possessions of Gad commenced. They embraced half Gilead, as the oldest record specially states (Deu 3:12), or half the land of the children of Ammon (Jos 13:25), probably the mountainous district which is intersected by the torrent Jabbok — if the wady Zurka be the Jabbok — including as its most northern town the ancient sanctuary of Mahanaim. On the east the furthest landmark given is "Aroer, that faces Rabbah," the present Amman (Jos 13:25). The Arabian desert thus appears to have been the eastern boundary. West was the Jordan (Jos 13:27). The northern boundary is somewhat more difficult to define. Gad possessed the whole Jordan valley as far as the Sea of Galilee (13:27), but among the mountains eastward the territory extended no farther north than the river Jabbok. The border seems to have run diagonally from that point across the mountains by Mahanaim to the southern extremity of the Sea of Galilee (Jos 12:1-6; Jos 13:26; Jos 13:30-31; Deu 3:12-13; see Porter's Damascus, 2:252). The territory thus consisted of two comparatively separate and independent parts, (1) the high land on the general level of the country east of Jordan, and (2) the sunk valley of the Jordan itself; the former diminishing at the Jabbok, the latter occupying the whole of the great valley on the east side of the river, and extending up to the very Sea of Cinnereth or Gennesaret itself.

Of the structure and character of the land which thus belonged to the tribe — "the land of Gad and Gilead" — we have only vague information. From the western part of Palestine its aspect is that of a wall of purple mountain,  with a singularly horizontal outline; here and there the surface is seamed by the ravines, through which the torrents find their way to the Jordan, but this does not much affect the vertical walllike look of the range. But on a nearer approach in the Jordan valley, the horizontal outline becomes broken and when the summits are attained a new scene is said to burst on the view. "A wide table-land appears, tossed about in wild confusion of undulating downs, clothed with rich grass throughout; in the southern parts trees are thinly scattered here and there, aged trees covered with lichen, as if the relics of a primeval forest long since cleared away; the northern parts still abound in magnificent woods of sycamore, beech, terebinth, ilex, and enormous figtrees. These downs are broken by three deep defiles, through which the three rivers of the Yarmuk, the Jabbok, and the Arnon fall into the valley of the Jordan and the Dead Sea. On the east they melt away into the vast red plain, which by a gradual descent joins the level of the plain of the Hauran, and of the Assyrian desert" (Stanley, Palestine, page 320). It is a very picturesque country-not the "flat, open downs of smooth and even turf" of the country round Heshbon (Irby, page 142), the sheep-walks of Reuben and of the Moabites, but " most beautifully varied with hanging woods, mostly of the vallonia oak, laurestinus, cedar, arbutus, arbutus andrachne, etc. At times the country had all the appearance of a noble park" (ib. page 147), "graceful hills, rich vales, luxuriant herbage" (Porter, Handb. page 310). SEE GILEAD.

Such was the territory allotted to the Gadites; but there is no doubt that they soon extended themselves beyond these limits. The official records of the reign of Jotham of Judah (1Ch 5:11; 1Ch 5:16) show them to have been at that time established over the whole of Gilead, and in possession of Bashan as far as Salcah the modern Sulkhad, a town at the eastern extremity of the noble plain of the Hauramn and very far both to the north and the east of the border given them originally, while the Manassites were pushed still further northwards to Mount Hermon (1Ch 5:23). They soon became identified with Gilead, that name so memorable in the earliest history of the nation; and in many of the earlier records it supersedes the name of Gad, as we have already remarked it did that of Bashan. In the song of Deborah, " Gilead" is said to have "abode beyond Jordan" (Jdg 5:17). Jephthah appears to have been a Gadite, a native of Mizpeh (Jdg 11:34; compare 31, and Jos 13:26), and yet he is always designated "the Gileadite;" and so also with Barzillai of Mahanaim (2Sa 17:27; Ezr 2:61; comp. Jos 13:26).  The following is a list of all the Biblical localities in this tribe, with their probable identifications:

The character of the tribe is throughout strongly marked — fierce and warlike — "strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions; and like roes upon the mountains for swiftness." Such is the graphic description given of those eleven heroes of Gad — "the least of them more than equal to a hundred, and the greatest to a thousand" — who joined their fortunes to David at the time of his greatest discredit and embarrassment (1Ch 12:8), undeterred by the natural difficulties of "floods and field" which stood in their way. Surrounded as they were by Ammonites, Midianites, Hagarites, "Children of the East," and all the other countless tribes, animated by a common hostility to the strangers whose coming had dispossessed them of their fairest districts, the warlike propensities of the tribe must have had many opportunities of exercise. One of its greatest engagements is related in 1Ch 5:19-22. Here their opponents were the wandering Ishmaelitish tribes of Jetur, Nephish, and Nodab (comp. Gen 25:15), nomad people, possessed of an enormous wealth in camels, sheep, and asses, to this day the characteristic possessions of their Bedouin successors. This immense booty cames into the hands of the conquerors, who seem to have entered with it on the former mode of life of their victims: probably pushed their way further into the Eastern wilderness in the "steads" of these Hagarites. Another of these encounters is contained in the history of Jephthah, but this latter story develops elements of a different nature and a higher order than the mere fierceness necessary to repel the attacks of the plunderers of the desert. In the behavior of Jephthah throughout that affecting history there are traces of a spirit which we may almost call chivaleresque; the high tone taken with the elders of Gilead, the noble but fruitless expostulation with the king of Ammon before the attack, the hasty vow, the overwhelming grief, and yet the persistent devotion of purpose, survive sin all these there are marks of a great nobility of disposition, which must have been more or less characteristic of the Gadites in general. If to this we add the loyalty, the generosity, and the delicacy of Barzillai (2Sa 19:32-39), we obtain a very high idea of the tribe at whose head were such men as these. Nor must we, while enumerating the worthies of Gad, forget that in all  probability Elijah the Tishebite, "who was of the inhabitants of Gilead," was one of them.

But, while exhibiting these high personal qualities, Gad appears to have been wanting in the powers necessary to enable him to take any active or leading part in the confederacy of the nation. The warriors, who rendered such assistance to David, might, when Ishbosheth set up his court at Mahanaim as king of Israel, have done much towards affirming his rights. Had Abner made choice of Shechem or Shiloh instead of Mahanaim — the quick, explosive Ephraim instead of the unready Gad — who can doubt that the troubles of David's reign would have been immensely increased, perhaps the establishment of the northern kingdoms antedated by nearly a century? David's presence at the same city during his flight from Absahelm produced no effect on the tribe, and they are not mentioned as having taken any part in the quarrels between Ephraim and Judah.

Cut off as Gad was by position and circumstances froan its brethren on the west of Jordan, it still retained some connection with them. We may infer that it was considered as belonging to the northern kingdom. "Know ye not," says Ahab in Samaria, "know ye not that Raroth in Gilead is ours, and we be still, and take it not out of the band of the king of Syria?" (l Kings 22:3). The territory of Gad was the battlefield as which the long and fierce struggles of Syria and Israel were fought out, and, as an agricultural pastoral country, it must have suffered severely in consequence (2 Kings 20:33).

Gad was carried into captivity by Tiglath Pileser (1Ch 5:26), and is the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites. "Hath Israel no sons? hath he no heir? why doth Malcham (i.e. Moloch) inherit Gad, and his people dwell in his cities?" (49:1). See Relamed, Palaest. page 162 sq.; Burckhardt, Trav. in Syria, page 345 sq.

2. (Josephus Γάδος, Anmt. 7:13, 4.) "The seer” הִחֹזֶהor "the king's seer," i.e., David's — such appears to have been his official title (1Ch 29:29; 2Ch 29:25; 2 Chronicles 2 Same. 24:11; 1Ch 21:9) was a "prophet" (נָבַיא), who appears to have joined David when in "the hold," and at whose advice he quitted it for the forest of Hareth (1Sa 22:5), B.C. 1061. Whether he remained with David during his wanderings is not to be ascertained: we do not again encounter him till late in the life of  the king, when he reappears in connection with the punishment inflicted for the numbering of the people (2Sa 24:11-19; 1Ch 21:9-19), B.C. cir. 1016. But he was evidently attached to the royal establishment at Jerusalem, for he wrote a book ( SEE CHRONICLES, BOOK OF ) of the Acts of David (1Ch 29:29), and also assisted in settling the arrangements for the musical service of the "house of God," by which his name was handed down to times long after his own (2Ch 29:25). In the abruptness of his introduction Gad has been compared with Elijah (Jerome, Qu. Hebr. on 1Sa 22:5), with whom he may have been of the same tribe, if his name can be taken as denoting his parentage, but this is unsupported by any evidence. Nor is there any apparent ground for Ewald's suggestion (Gesch. 3:116) that he was of the school of Samuel. If this could be made out it would afford a natural reason for his joining David. SEE DAVID.

3. The name GAD (with the art. הִגָּד; Sept. δαιμόνιον v.r. δαίμιον, or, according to the reading of Jerome and of some MSS., τύχη) is mentioned in Isa 65:11 (A.V. "troop"). The word, by a combination with the Arabic, may be legitimately taken to denotefortune (see Pococke, Spec. Hist. Arab. page 140). So Gesenius, Hitzig, and Ewald have taken Gad in their respective versions of Isaiah, rendering the clause, "who spread a table to fortune." This view, which is the general one, makes fortune in this passage to be an object of idolatrous worship. There is great disagreement, however, as to the power of nature which this name was intended to denote, and, from the scanty data, there is little else than mere opinion on the subject. The majority, among whom are some of the chief rabbinical commentators (see Buxtorf, Lex. Talm. col. 1034), as well as Gesenius, Munter, and Ewald, consider Gad to be the form under which the planet Jupiter was worshipped as the greater star of good fortune (see especially Gesenius, Comm. uber Jesaia, ad loc.). Others, among whom is Vitringa, suppose Gad to have represented the Sun, while Huetius regards it as a representative of the moon, and Movers, the latest writer of any eminence on Syro-Arabian idolatry, takes it to have been the planet Venus (Die Phinicier, 1:650). SEE BEL. On the other hand, if Gad be derived from גָּדָדin the sense of to press, to crowd, it may mean a troop, a heap (to which sense there is an allusion in Gen 49:19); and Hoheisel, as cited in Rosenmuller's Scholia, ad loc., as well as Deyling, in his Observat. Miscell. page 673, have each attempted a mode by which the passage might be explained if Gad and Meni were taken in the sense of troop and  number (see further Dav. Mill's diss. ad.loc. in his Diss. Selecte, pages 81- 132). SEE MENI.

Some have supposed that a trace of the Syrian worship of Gad is to be found in the exclamation of Leah, when Zilpah bare a son (Gen 30:11), בָּגָּד, ba-gad, or, as the Keri has it, בָּא גָר, "Gad, or good fortune cometh." The Targum of Pseudo-Jonathan and the Jerusalem Targum both give "a lucky planet cometh," but it is most probable that this is an interpretation which grew out of the astrological beliefs of a later time, and we can infer nothing from it with respect to the idolatry of the inhabitants of Padan Aram in the age of Jacob. That this later belief in a deity Fortune existed, there are many things to prove. Buxtorf (Lex. Talm. s.v.) says that anciently it was a custom for each man to have in his house a splendid couch, which was not used, but was set apart for "the prince of the house," that is, for the star or constellation Fortune, to render it more propitious. This couch was called the couch of Gada, or good-luck (Talm. Babl. Sanhed. f. 20 a; Nedarim, f. 56 a). Again, in Bereshith Rabba, § 65, the words יָקוּם אָבַי, in Gen 27:31, are explained as an invocation to Gada or Fortune. Rabbi Moses the Priest, quoted by Aben-Ezra (on Gen 30:11), says "that לגד (Isa 65:11) signifies the star of luck, which points to everything that is good, for thus is the language of Kedar (Arabic); but he says that בא גד (Gen 30:11) is not used in the same sense."

Illustrations of the ancient custom of placing a banqueting table in honor of idols will be found in the table spread for the sun among the Ethiopians (Herod. 3:17, 18), and in the feast made by the Babylonians for their god Bel, which is described in the apocryphal history of Bel and the Dragon (comp. also Herod. 1:181, etc.). The table in the temple of Belus is described by Diodorus Siculus (2:9) as being of beaten gold, 40 feet long, 15 wide, and weighing 500 talents. On it were placed two drinking-cups (καρχήσια) weighing 30 talents, two censers of 300 talents each, and three golden goblets, that of Jupiter or Bel weighing 1200 Babylonian talents. The couch and table of the god in the temple of Zeus Tryphilius at Patara, in the island of Panchea, are mentioned by Diodorus (5:46; comp. also Virgil, AEn. 2:763). In addition to the opinions which have been referred to above, may be quoted that of Stephen le Moyne (Var. Sacror. page 363), who says that Gad is the goat of Mendes, worshipped by the Egyptians as an embellem of the sun; and of Le Clerc (Comm. in Isa.) and Lakemacher (Obs. Php 4:18, etc.), who identify Gad with Hecate. Macrobius (Sat. 1:19) tells us that in the later  Egyptian mythology Τύχη was worshipped as one of the four deities who presided over birth, and was represented by the moon. This will perhaps throw some light upon the rendering of the Sept. as given by Jerome. Traces of the worship of Gad remain in the proper names Baal Gad and Giddeneme (Plaut. Poen. 5:3), the latter of which Gesenius' (Mon. Phan. page 407) renders גר נעמה, "favoring fortune" (comp. Wirth, De Gad et Meni Judaeorum hodieanorum diis, Altorf, 1725). SEE BAAL.

4. For the plant gad, SEE CORIANDER. Gadara (τὰ Γάδαρα in Josephus, prob. from גֶּדֶר, a wall SEE GEDERAH; only in N.T. in the Gentile Γαδαρηνός), a strong city (Josephus, Ant. 13:13, 3), situated near the river Hieromax (Pliny, H.N. 5:16), east of the Sea of Galilee, over against Scythopolis anti Tiberias (Eusebius, Onomasticon, s.v.), and 16 Roman miles distant from each of those places (Itin. Anton. ed. Wess. pages 196, 198; Tab. Peut.), or 60 stadia from the latter (Joseph. Life, § 65). It stood on the top of a hill, at the foot of which, upon the banks of the Hieromax, three miles distant, were warm springs and baths called Amatha (Onom. s.v. AEtham and Gadara; Itin. Ant. Martyr.). Josephus calls it the capital of Peraea (War, 4:3), and Polybius says it was one of the most strongly fortified cities in the country (5:71, 3). A large district was attached to it, called by Josephus Gadaritis (Γαδαρῖτις, War, 3:10, 10); Strabo also informs us that the warm healing springs were "in the territory of Gadara" (ἐν τῇ Γαδαρίδι, Geog. 16 They were termed Thermae Heliae, and were reckoned inferior only to those of Baite (Easel). Onomast.). According to Epiphanius (adv. Heares. 1:131), a yearly festival was held at these baths (Reland, page 775). The caverns in the rocks are also mentioned by Epiphanius (1.c.) in terms which seem to show that they were in his day used for dwellings as well as for tombs. Gadara itself is not mentioned in the Bible, but it is evidently identical with the "country of the Gadarenes" (χώρα or περίχωρος τῶν Γαδαρηνῶν, Mar 5:1; Luk 8:26; Luk 8:37).

Gadara seems to have been founded and chiefly inhabited by Gentiles, for Josephus says of it, in conjunction with Gaza and Hippos, "they were Grecian cities" (Ant. 17:11, 4). The first historical notice of Gadara is its capture, along with Pella and other cities, by Antiochus the Great, in the year B.C. 218 (Joseph. Ant. 12:3, 3). About twenty years afterwards it was taken from the Syrians by Alex. Jannaus, after a siege of ten months (Ant. 13:13, 3; War, 1:4, 2). The Jews retained possession of it for some time; but the place having been destroyed during their civil wars, it was rebuilt  by Pompey to gratify his freedman Demetrius, who was a Gadarene (War, 1:7, 7). When Gabinius, the proconsul of Syria, changed the government of Judaea by dividing the country into five districts, and placing each under the authority of a council, Gadara was made the capital of one of these districts (War, 1:8, 5). The territory of Gadara, with the adjoining one of Hippos, was added by Augustus to the kingdom of Herod the Great (Ant. 15:7, 3); from which, on the death of the latter, it was, sundered, and joined to the province of Syria (Joseph. War, 2:6, 3). According to the present text of the Jewish historian, Gadara was captured by Vespasian on the first outbreak of the war with the Jews, all its inhabitants massacred, and the town itself, with the surrounding villages, reduced to ashes (Joseph. War, 3:7, 1); but there is good reason to believe (see Robinson, Later Bib. Res. p. 87, note) that the place there referred to is GABARA SEE GABARA (q.v.). However that may have been, Gadara was at this time one of the most important cities cast of the Jordan (Joseph. War, 4:8, 3). Stephen of Byzantium (page 254) reckoned it a part of Coele-Syria, and Pliny (Hist. Nat. 5:16) a part of the Decapolis (comp. William of Tyre, 17:13). At a later period it was the seat of an episcopal see in Palaestina Secunda, whose bishops are named in the councils of Nice and Ephesus (Reland, Palaest. pages 176, 215, 223, 226). It is also mentioned in the Talmud (Reland, page 775; Ritter, Erdk. 17:318). For coins, see Eckhel (Doctr. Num. 3:348). It fell to ruins soon after the Mohammedan conquest, and has now been; deserted for centuries, with the exception of a few families of shepherds, who occasionally find a home in its rock-hewn tombs.

Most modern authorities (Raumler, in his Palastina, Burckhardt, Seetzen) find Gadara in the present village of Um-keis. Buckingham, however, identifies this with Gamala (Trav. in Palest. 2:252 sq.); though it may be added that his facts, if not his reasonings, lead to a conclusion in favor of the general opinion. On a partially isolated hill at the north-western extremity of the mountains of Gilead, about sixteen miles from Tiberias, lie the extensive and remarkable ruins of Um-Keis. Three miles northward, at the foot of the hill, is the deep bed of the Sheriat el Mandhfir, the ancient Hieromax; and here are still the warm springs of Amatha (see Irby and Mangles, page 298; Lindsay, 2:97, 98). On the west is the Jordan valley; and on the south is wady el 'Arab, running parallel to the Mandhur. Um- Keis occupies the crest of the ridge between the two latter wadys; and as this crest declines in elevation towards the east as well as the west, the  situation is strong and commanding. The city formed nearly a square. The upper part of it stood on a level spot, and appears to have been walled all round, the activities of the hill being on all sides exceedingly steep. The eastern gate of entrance has its portals still remaining. The prevalent orders of architecture are the Ionic and the Corinthian. The whole space occupied by the ruins is about two miles in circumference, and there are traces of fortifications all round, though now almost completely prostrate. These ruins bear testimony to the splendor of ancient Gadara. On the northern side of the hill is a theatre, and not far from it are the remains of one of the city gates. At the latter a street commences — the via recta of Gadara — which ran through the city in a straight line, having a colonnade on each side. The columns are all prostrate. On the west side of the hill is another larger theatre in better preservation. The principal part of the city lay to the west of these two theatres, on a level piece of ground. Now not a house, not a column, not a wall remains standing; yet the old pavement of the main street is nearly perfect, and here and there the traces of the chariot- wheels are visible on the stones, reminding one of the thoroughfares of Pompeii. Buckingham speaks of several grottoes, which formed the necropolis of the city, on the eastern brow of the hill. The first two examined by him were plain chambers hewn down so as to present a perpendicular front. The third tomb had a stone door, as perfect as on the day of its being first hung. The last was an excavated chamber, seven feet in height, twelve paces long, and ten broad; within it was a smaller room. Other tombs were discovered by Buckingham as he ascended the hill. He entered one in which were ten sepulchres, ranged along the inner wall of the chamber in a line, being pierced inward for their greatest length, and divided by a thin partition left in the rock, in each of which was cut a small niche for a lamp. Still more tombs were found, some containing sarcophagi, some without them; all, however, displaying more or less of architectural ornament. One of the ancient tombs was, when our traveler saw it, used as a carpenter's shop, the occupier of it being employed in constructing a rude plow. A perfect sarcophagus remained within, which was used by the family as a provision-chest. See Burckhardt, Syria. Page 270 sq.; Porter, in Journal of Sac. Lit. 6:281 sq.; Hackett, Illustr. of Script. page 190; Traill's Josephus, 1:145.

Gadara derives its greatest interest from having been the scene of our Lord's miracle in healing the daemoniacs (Mat 8:28-34; Mar 5:1-21; Luk 8:26-40). "They ware no clothes, neither abode in any  house, but in the tombs." Christ came across the lake from Capernaum, and landed at the southeastern corner, where the steep, lofty bank of the eastern plateau breaks down into the plain of the Jordan. The daemoniacs met him a short distance from the shore; on the side of the adjoining declivity the "great herd of swine" were feeding; when the daemons went among them the whole herd rushed down that "steep place" into the lake and perished; the keepers ran up to the city and told the news, and the excited population came down in haste, and "besought Jesus that he would depart out of their coasts." The whole circumstances of the narrative are thus strikingly illustrated by the features of the country. Another thing is worthy of notice. The most interesting remains of Gadara are its tombs, which dot the cliffs for a considerable distance round the city, chiefly on the north-east declivity, but many beautifully-sculptured sarcophagi are scattered over the surrounding heights. They are excavated in the limestone rock, and consist of chambers of various dimensions, some more than 20 feet square, with recesses in the sides for bodies. The doors are slabs of stone, a few being ornamented with panels; some of them still remain in their places (Porter, Damascus, 2:54). The present inhabitants of Um-Keis are all troglodytes, "dwelling in tombs," like the poor maniacs of old, and occasionally they are almost as dangerous to the unprotected traveler. — In the above account, in the Gospel of Matthew (8:28), we have the word Gergesenes (Γεργεσηνῶν, instead of Γαδαρηνῶν), which seems to be the same as the Hebrew גּרְגָּשִׁי(Sept. Γεργεσαῖος) in Gen 15:21, and Deu 7:1, the name of an old Canaanitish tribe SEE GIRGASHITES, which Jerome (in Comm. ad Genesis 15) locates on the shore of the Sea of Tiberias. Origen also says (Opp. 4:140) that a city called Gergesa anciently stood on the eastern side of the lake. Even were this true, still the other Gospels would be strictly accurate. Gadara was a large city, and its district would include Gergesa. But it must be remembered that the most ancient MSS. give the word Γεραηνῶν, while others have Γαδαρηνῶν — the former reading is adopted by Griesbach and Lachmann. while Scholz prefers the latter; and either one or other of these seems preferable to Γεργεσηνῶν. SEE GERASA.

Gadarene (Γαδαρηνός), an inhabitant of GADARA SEE GADARA (q.v.), occurring only in the account of the daemoniacs cured by Christ (Mar 5:1; Luk 8:26; Luk 8:37), and perhaps to be read in the third Evangelist (Mat 8:28) instead of GERGESENE SEE GERGESENE (q.v.).

## Gadara[[@Headword:Gadara]]

             (now Um-Keis). For a recent and full ac count of the present condition of this interesting site see Merrill, East of the Jordan (N.Y. 1881), page 145 sq.

## Gaddah[[@Headword:Gaddah]]

             SEE HAZAR-GADDAH.

## Gaddi[[@Headword:Gaddi]]

             (Heb. Gaddi', גִּדַּי,fortunate; Sept. Γαδδί), son of Susi, of the tribe of Manasseh, sent by Moses as the representative of that tribe among the twelve "spies," on their exploring tour through Canaan (Num 13:11). B.C. 1657.

## Gaddiel[[@Headword:Gaddiel]]

             (Heb. Gaddil', גִּדַּיאֵלfortune [i.e., sent] of God; Sept. Γαδδιήλ v.r. Γουδιήλ), son of Sodi, of the tribe of Zebulon. He represented that tribe among the twelve "spies" sent by Moses to explore Canaan (Num 13:10), B.C. 1657.

## Gader[[@Headword:Gader]]

             SEE BETH-GADER.

## Gadi[[@Headword:Gadi]]

             (Heb. Gadi', גִּדּי, a Gadite; Sept. Γαδί v.r. Γαδδί and Γεδδεί), the father of the usurper Melnaheni, who slew Shallum, king of Israel (2Ki 15:14; 2Ki 15:17), B.C. ante 769.

## Gadite[[@Headword:Gadite]]

             (Heb. Gadi', גָּדַי, mostly collect. and with the art.; Sept. Γάδ, Γαδδί, υὶὸς Γάδ, etc.), the descendants of GAD (q.v.), the son of Jacob (Num 34:14; Deu 3:12; Deu 3:16; Deu 4:43; Deu 29:8; Jos 1:12; Jos 12:6; Jos 13:8; Jos 22:1; 2Sa 23:36; 2Ki 10:33; 1Ch 5:18; 1Ch 5:26; 1Ch 12:8; 1Ch 12:37; 1Ch 26:32).

## Gadsby, William[[@Headword:Gadsby, William]]

             a noted English Baptist minister, was born at Attleborough in January, 1773. He was early converted among the Congregationalists, baptized in 1793, ordained in 1800, was pastor at Hinckley until 1805, and thereafter at Manchester until his death, January 27, 1844. He was very eccentric in preaching. See Cathcart, Baptist Encyclop. s.v.

## Gadsden Chrtstopher Edwards, D.D.[[@Headword:Gadsden Chrtstopher Edwards, D.D.]]

             Protestant Episcopal bishop of South Carolina, was born in Charleston, November 25. 1785. His early training was partly Episcopal and partly Congregational. In 1840 he passed A.B. of Yale College, where he formed a lasting friendship with John C. Calhoun. He was ordained deacon in 1807, and priest in 1810. In 1808 he took charge of St. John's, Berkley,  and soon after became assistant minister of St. Philip's, Charleston, of which he became rector in 1814, and in connection with which he spent the residue of his life. In 1810 he founded the Protestant Episcopal Society in South Carolina, which has proved an important auxiliary to clerical education and missionary effort. In 1814 he became rector of St. Philip's, Charleston, and the following year was made D.D. by the College of South Carolina. He was elected bishop in 1840, and in the earnest discharge of his duties gave particular attention to the spiritual interests of the colored people. He was distinguished for thorough learning and deep piety. He died in Charilestoh, June 24, 1852. He published The Prayer-book as it is; three charges to his clergy, entitled The Times morally considered, The Times ecclesiastically considered, and The Times theologically considered; and some Sermons. — Sprague, Annals, 5:510.

## Gadsden,. Christopher P., D.D[[@Headword:Gadsden,. Christopher P., D.D]]

             a Protestant Episcopal clergyman, was assistant minister in Charleston, S.C., for many years, until 1859, when he became rector of St. Luke's Church in that city. He was a member of the standing committee of his diocese, a member of the board of missions to the colored men and freedmen of South Carolina, and a deputy to the General Convention. He died July 24, 1871, aged forty-five years. See Prot. Episc. Almanac, 1872, page 127.

## Gaelic Version Of The Scriptures[[@Headword:Gaelic Version Of The Scriptures]]

             This language is spoken in the Highlands and Western Isles of Scotland. It was not till the year 1767 that a New Test. in the Gaelic tongue was provided for the Scotch. Highlanders in the translation of the Rev. James Stuart of Killin. The work was published at the expense of the Society in Scotland for Promoting Christian Knowledge. The first edition consisted of 10,000 copies, and a larger edition of 21,500 copies was issued by the same society in 1796. The next step of the society was to obtain a Gaelic version of the Old Test. To, facilitate the work, the Old Test. was divided into fourparts, two of which were allotted to the Reverend Dr. John Stuart, of Luss, the son of the translator of the New Test.; a third part, also, afterwards fell to his share, although it had in the first instance been executed by another hand. The remaining fourth part, consisting of the prophetical books, was translated by the Reverend Dr. Smith, of Campbelltown, and, on its completion, was found to differ altogether in style and execution from the other portion of the Bible translated by Dr. Stuart. The whole version was completed for the press in 1801. In consequence of many complaints concerning the discrepancy in style between the prophetical and the other books, the society resolved in their next edition to subject the prophetical books to a thorough revision,, that they might be rendered conformable to the other parts of the version. This plan was effected in 1807, and 20,000 copies of the Old together with the New Test. were printed at Glasgow, under the care of the Reverend Alexander Stewart, of Dingwall. In the same year the British and Foreign Bible Society published, in London, an edition, consisting of 20,000 Bibles and 10,000 Testaments, but not being sufficient to satisfy the urgent demands for more copies, from time to time other editions followed. The total number of Gaelic Bibles; and Testaments printed by the British and Foreigic Bible Society up to March 31, 1884, was 160,126. This number, however, does not include a supply of 50,500 Bibles and Testaments furnished to the Highlanders by other societies between 1810 and 1829. See Bible of Every Land, page 158. (B.P.)

## Gaetano, Antonio[[@Headword:Gaetano, Antonio]]

             an Italian prelate, was born in 1566. He was archbishop of Capua, for several years nuncio at Vienna and Madrid, and died in 1624. He was learned, and handled satire with much ability. See Hoefer, Nouv. Biog. Generale, s.v.

## Gaetano, Bonifacio[[@Headword:Gaetano, Bonifacio]]

             an Italian prelate, was bishop of Cassano in 1599, vice-legate of Urban, cardinal in 1606,, archbishop of Tarentum in 1613, and finally legate of Romagna. He died June 29, 1617, leaving some sermons. See Hoefer, Nouv. Biog. Generale, s.v.

## Gaetanus[[@Headword:Gaetanus]]

             SEE CAJETAN.

## Gaffarel Jacques[[@Headword:Gaffarel Jacques]]

             a French mystic, was born at Mannes, in Provence, in 1601, and studied at Valence. He showed special aptitude for Oriental and cabalistic studies, and was made librarian at Paris to cardinal Richelieu. In 1625 he published Abdita divine Cabale Mysteria (4to); and got into trouble by Curiositez inouyez sur la sculpture talismanique des Persans (Paris, 1629-30, also 1631, 1637, and in Latin, Curiositates Inauditae [Hamsburg, 1706, 8vo]), which was condemned by the Sorbonne. In 1632 he went to Rome, and became intimate with Leo Allatius. He traveled in Italy, Greece, and Asia; and on his return to Paris received several valuable Churchl preferments. He devoted himself to reclaiming Protestants, but was himself charged with preaching against purgatory. Bayle hints that he did this by order, in order to seduce Protestants. He died in 1681. Among his writings, other than those mentioned, are Dies Domini, sive de fine mundi, etc. (Paris, 1629, 12mo): — Index Codicum cabalisticorum quibus usus est Joannes Mirandulanus (Paris, 1651): — Histoire universelle de monde souterrain (1666, fol.). — Bayle, Dictionary, s.v; Hoefer, Nouv. Biog. Generale, 19:146.

## Gagarin, Ivan S[[@Headword:Gagarin, Ivan S]]

             a Jesuit, was born in Russia in 1814. For some time he, held an appointment in the Russian diplomatic service, and joined his order in 1843. Afterwards he devoted a good deal of attention to the differences between the Eastern and Western churches, and published as the result of his studies a considerable number of books and brochures in the Freich language, the best known of these being, Le Cllergy Russe: — Les Eglises d'Orient: — Le Pape: — L'Eglise Russe et les Rascolniks: — Les Jesuites en Russie. He cooperated with some of his countrymen in founding the excellent Slavonic library in Paris, known as the Musee Slave, which, since the expulsion of the Jesuits from France, in 1880, has been located in the Rue de Sevres. Gagarin died at Paris, July 20, 1882. (B.P.)

## Gage, Thomas[[@Headword:Gage, Thomas]]

             an English divine, noted especially for his conversion from Roman Catholicism, was born in Haling, in Surrey, about 1597. He entered into the Dominican order in Spain, after which he was sent as a missionary to the Philippine Islands; but instead of going thither, he went to Mexico, and then to Guatemala, where he spent ten years in missionary labors among the Indians. He returned to England is 1637, after an absence of twenty- four years, during which he had forgotten his native language. On examining into his domestic affairs, he found himself unnoticed in his father's will, forgotten by some of his relations, and with difficulty acknowledged by others. While abroad be had imbibed doubts of Romanism, and now he resolved to take another journey to Italy, to "try what better satisfaction he could find for his conscience at Rome in that religion." At Loretto his conversion from Popery was completed by his observation of the false miracles attributed to the picture of the Virgin there, and on his return home he preached a recantation sermon at St. Paul's, by order of the bishop of London. He continued above a year in London, but soon received from the parliamentary party the living of Deal, in Kent. His accounts of the West Indies and Spanish America gave rise to the expedition of admiral Penn against Jamaica in 1655. Paige accompanied the fleet, and died of dysentery at Jamaica (1655). He published his Recantalion Sermon (1642); a piece entitled A Duel fought between a Jesuit and a Dominican (4to); and Survey of the West Indies (1648, and again in 1655, fol.). This work was greatly admired, and was soon translated into most European languages. See Hook, Eccles. Biogr. 5:243; Echard. Script. Ord. Praedicatorum, volume 2; Hoefer, Nouv. Biog Generale, 19:151.

## Gage,William[[@Headword:Gage,William]]

             a Presbyterian minister, was born in Salem, Massachusetts, November 16, 1797. He graduated at Amherst College in 1828, then entered Andover Theological Seminary, where he graduated in 1831. He was licensed to preach the same year, and was settled in 1832 pastor over the churches of Concord and Pisgah, Ohio, where he remained until his death. He early espoused thee anti-slavery views for which the presbytery of Chillicothe has been so long distinguished. Upon one occasion his house was pelted with eggs and stones, and he himself was threatened with tar and feathers if he would not desist from preaching and praying on the subject. He kept on  inhis course, however. He died July 9, 1863. — Wilson, Presbyterian Almanac, 6:150.

## Gagelin Francois Isidore[[@Headword:Gagelin Francois Isidore]]

             a French missionary and martyr, was born at Mont-Pereux (Doubs), May 5, 1799 and educated at Besancon, and at the seminary of Foreign Missions at Paris. Having been appointed subdeacon, he embarked at Bordeaux is December 1820, for Cochin China, and in 1822 was consecrated priest by bishop Labsarthe. The Christian religion had been tolerated is Cochin China since April 22, 1774, but the example of Tonquin, where it was strictly prohibited, was not without influence. In 1820 Mihn-Mehn ascended the throne, and soon gave evidences of his dislike towards the new religion, yet did not begin persecuting the Christians until 1826. At that time the bonzes and mandarins addressed a petition to the emperor, asking for the expulsion of the missionaries. The Jesuits, becoming alarmed, fled; but Gagelin, less fortunate than his colleagues, was arrested and brought back to Hue-Fo. He was, however permitted to continue his missionary efforts, and in 1828 was allowed to settle in the province of Dong Nai; but a strife between the different sects led to a general edict against the Christians, January 6, 1833. Gagelin was again taken to Hue, and hung, October 11, 1833. — Francois Perennes, Vie de l abbe Gagelin (Besancon, 1836, 12mo); Hoefer, Nouv. Biog. Generale, 19:154 sq. (J.N.P.)

## Gagliardi, Achille[[@Headword:Gagliardi, Achille]]

             an Italian Jesuit, who died at Modena, July 6, 1607, is the author of Breve Compendio Intorno alla Professione Christiana: — De Disciplina Hominis: — Explicatio Instituti Societatis Jesu: — l'Meditationes pro Omnibus Hominum Statibus. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gagliardi, Paolo[[@Headword:Gagliardi, Paolo]]

             a canon at Brescia, where he died, August 16, 1742, is known as the editor of Veterum Brixiae Episcporum Philasterii et Gaudentii Opera (Brixen, 1738): — Gaudentii Sermones (Padua, 1720; Augsburg, 1757). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:875, 906. (B.P.)

## Gagnatius[[@Headword:Gagnatius]]

             SEE CAGNAZZO.

## Gagnee (Gagni or Gaigny), Jean De[[@Headword:Gagnee (Gagni or Gaigny), Jean De]]

             (Lat. Gagnaeus), a French theologian, was born in Paris. Having been made treasurer at the College of Navarre, he commenced, about 1524, the study of theology, which he was called to teach in 1529. He then translated the Livre des Sentences. In 1531 he became rector of the university, and was made doctor of theology. Being called to the court of Francis I, he copied rare manuscripts in the royal library. Having become almoner and preacher of the king, Gagnee made use of his influelce for the maintenance of the privileges of the university. He died in 1549, leaving, Commentarius Primasii Uticensis in Epistolas S. Pauli (Latin and French; Paris and Lyons, 1537): — a translation from latin to French of the Sermons of Guerrie, abbot of Igny: — Davidici Psalmi (Paris, 1547): — Paraphrasis im Epistolam ad Romanos (ibid. 1533, 1633): — Scholia is Evangelia quatuor et in Actus Apostolorum (ibid. 1552, 1631, and in the Biblia Maxima of John de la Haye, ibid. 1643): — Hendeca Syllabus de Sanctissimo Christi Corpore in Eucharistia. See Hoefer, Nouv. Biog. Generale, s.v.

## Gagnier Jean[[@Headword:Gagnier Jean]]

             a French divine and Orientalist, was born in Paris about 1670. He was bred a Roman Catholic, entered into holy orders, and became a canon in the abbey of St. Genevieve, but became a Protestant and settled in England. He was patronized by archbishop Sharp and other enaminet persons, and received the degree of M.A. at Cambridge and Oxford. Heobtained the Arabic professorship at Oxford in 1715, and died in 1740. He published an edition of Ben Gorion's "History of the Jews," in Hebrew, with a Latin translation and notes (Oxf. 1706, 4to): — Vindiciae Kircheriance (Oxf. 1718, fol.): — L'eglise Romaine convaincue d'idolatrie (La Haye, 1706, 8vo): — Vie de Mahomet, traduite et compilee de l'Alcoran (Amst. 1732, 2 volumes). — Hoefer, Nouv. Biogr. Gener. 19:166.

## Gaham[[@Headword:Gaham]]

             (Heb. Gach'am, גִּחִם, "in pause" Ga'cham, גָּחִםperhaps, havnig flaming eyes; otherwise, swarthy; Sept. Γαάμ v.r. Ταάμ), one of the sons of Nahor by his concubine Raeumah (Gen 22:24), B.C. cir. 2200.

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

             an eminent Roman Catholic divine, was born in Dublin, Ireland, June 5, 1732. On September 18, 1749, he joined the hermits of St. Augustine in Dublin, and the year after was sent to the convent of the order at Louvain, to complete his ecclesiastical studies at the university. Here he was promoted to the priesthood, May 25, 1755. He returned to Ireland and was made curate of the Church of St. Paul, Dublin, where he was in labors abundant. He died there, December 6, 1804. His best known writings are, Sermons: — History of the Church: — The Christian Guide to Heaven: — Catholic Devotions. See Cath. Almanac, 1875, page 50.

## Gahar[[@Headword:Gahar]]

             (Heb. Gach'ar, גִּחִד, "in pause" Ga'chaar, גָּחִדa lurking-place; Sept. Γαάρ), one of the chief Naethinim chose descendants returned with Zerubbabel flom the captivity to Jerusalem (Ezr 2:47; Neh 7:49), B.C. ante 536.

## Gaianitae[[@Headword:Gaianitae]]

             A Monophysite sect of the 6th century, which derived its name from Gaiancus, bishop of Alexandria, who denied that Jesus Christ, after the hypostatical union, was, subject to any of the infirmities of human nature. SEE EUTYCHIANISM.

## Gailer of Kaisersburg[[@Headword:Gailer of Kaisersburg]]

             SEE GEILER.

## Gaillard De Lonjumeau[[@Headword:Gaillard De Lonjumeau]]

             a French prelate, was the person who conceived the idea of a grand dictionary of universal history, the execution of which he confided to Moreri, his almoner. For the compilation of this work he made numerous researches in various countries, and especially in Rome, in the library of the Vatican. It was to Gaillard de Lonjumeau that Moreri dedicated the first edition of this work, undertaken in the province, and published at Lyons in 1674. Gaillard was bishop of Apt from 1673 to 1693. He died in 1695. See Hoefer, Nouv. Biog. Generale, s.v.

## Gaillard Jacques[[@Headword:Gaillard Jacques]]

             a French Protestant theologian, was born at Montauban towards 1620. He became professor of philosophy in the Protestant academy of that city, but in 1659, certain disorders arising in the schools, he was expelled from Montauban, and resolved to quit the country. He went to Holland, and in 1662 became pastor of the Walloon church of Bois-le-Duc. He was subsequently director of the College of Leyden, and afterwards professor of theology in the university. He wrote Genealogia Christi, cum enodatione difficultatum quae occurrunt in evangeliis Matthaei et Lucae (Leyden, 1683, 8vo): — Melchisedecus Christues, unus rex justitiae et rex pacis, seu exercitationes xii de Melchisedeco (Leyd. 1686, 8vo). See E. Benoit, Hist. Deuteronomy 1'edit de Nantes (3, pages 320-322; Bayle, Nouv. de la Republique des Lettres (1684); Haag, La France Protestante, s.v.

## Gaillard, Georg[[@Headword:Gaillard, Georg]]

             a Carmelite of Cologne, who died in 1687, is the author of Sacrificium Vespertinum Tripartitum, etc. (Cologne,1682): — Trifedus Marianum, etc. (ibid. 1683, 1687). See Harzheim, Bibl. Colonensis; Tocher, Allgemeinzes Gelehrten-Lexikon, s.v. (B.P.)

## Gailus, Cestius[[@Headword:Gailus, Cestius]]

             (Graecized Κέστιος Γάλλος), son of C. Cestius Gallus Camerinus, a Roman senator of consular rank, was president ("legatus," Suetonius, Vesp. 4) of Syria, A.D. 64, 65, at the time of the final Jewish war (Tacitus, Hist. 5:10). Maddened by the tyranny of Gessius Florus (q.v.), the Jews applied to Gallus for protection; but, though he sent Neapolitanus, one of his officers, to investigate the case, and received from him a report favorable to the Jews, he took no effectual steps either to redress their  injuries, or to prepare for any outbreak into which their discontent might drive them. When at last he found it necessary to act, he marched from Antioch, and, having taken Ptolemais and Lydda, advanced on Jerusalem. There he drove the Jews into the upper part of the city and the precincts of the Temple, and he might, according to Josephus, have finished the war at once, had he not been dissuaded by some of his officers from pressing his advantage. Soon after he unaccountably drew off his forces (leaving an interval of which the Christians availed themselves to escape, according to our Savior's direction, Luk 21:21-22), and was much harassed by the Jews, who took from him a quantity of spoil. Nero was at this time in Achaia, and Gallus sent messengers to him to give an account of his affairs, and to represent them as favorably as possible for himself. The emperor, much exasperated, commissioned Vespasian to conduct the war; and the words of Tacitus (ut sup.) seem to imply that Gallus died before the arrival of his successor, his death being probably hastened by vexation (Josephus, Lif, 43; War, 2:14, 3; 16, 1, 2; 18, 9, 10; 19, 1-9; 20, 1; 3:1). — Smith, Dict. of Class. Biog. s.v. SEE GOVERNOR.

## Gain (de Montaignac), Francois DE[[@Headword:Gain (de Montaignac), Francois DE]]

             a French prelate, was born January 6, 1744, at the chateau of Montaignac. He was at first almoner of the king and grand vicar of Rheims, and in 1782 became bishop of Tarbes. He was strongly opposed to the innovations of the assembly, and retired to Spain in 1790. Nevertheless, in 1791 he came to Tarbes to protest in a public sermon against the new order of things, and to explain his refusal of the oath. The French conquests obliged him to fee to Portugal, and at the time of the concordat he resigned, November 6, 1801. He died near Lisbon in 1806, leaving fifty-seven writings upon ecclesiastical matters. See Hoefer, Nouv. Biog. Generale, s.v.

## Gaisford Thomas, D.D.[[@Headword:Gaisford Thomas, D.D.]]

             an English divine and eminent classical scholar, was born in Wiltshire, December 22, 1779. He was educated at Winchester school, where he was noted for his proficiency in Greek. He entered Christ Church, Oxford, in 1797, and was elected a student in 1800 by the unanimous suffrage of the chapter. He proceeded B.A. June 3, 1801, and M.A. April 11, 1804. He acted for several years as tutor in his college. His edition of the Enchiridion of Hephaestion, published in 1810, established his reputation as an accurate and profound scholar. In 1811 he was made regius professor of Greek, and, after a number of valuable preferments, in 1831 he was made dean of Christ Church, which office he filled most ably till his death, June 2, 1855. So high was his reputation as a classical scholar that he was elected a member of the Institute of France and of the Royal Academy of Munich. In private life he "did justly, loved mercy, and walked humbly before God." The list of his classical publications is too great to be published here; among them were editions, in whole or in part, of Euripides, Plato, Aristotle, Herodotus, Sophocles. In theological literature he edited, besides other works, the following: Chaerobosci Dictata in Theodosii Canones, necnon Epimerismi in Psalmos (3 volumes, 1842): — Eusebii Ecloga Propheticae (1842): —Eusebii Preparatio Evangelica (1843): — Pearsoni Adversaria Hesychiana (2 volumes, 1844): — Etymoloagcon Magnum (fol. 1848): —Vetus Testamentus ex Versione LXX Interp. (3 volumes, l2mo, 1848): —Stobaei Eclogae Physicae et Ethicae (2 volumes, 1850): — Eusebius contra Hieroclem et Marcellum (1852): — Eusebii Demonstratio Evangelica (2 volumes, 8vo, 1852): — Theodoreti Historia Ecclesiastica (1854). — Hardwick, Annual Biogr. (Lond. 1850, 12mo).

## Gaius[[@Headword:Gaius]]

             (Γάϊος, for Lat. Caius, a common Roman name), the name of three or four men in the N.T.

1. A Macedonian, and fellow-traveler of Paul, who was seized by the populace at Ephesus (Act 19:29), A.D. 54.

2. A man of Derbe (an epithet which some have very unnaturally transferred to Timothy) who accompanied Paul in his last journey to Jerusalem (Act 20:4), AD. 55.

3. An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble (Rom 16:23; 1Co 1:14), A.D. 55. He was perhaps the same with one of the preceding.

4. A Christian (probably of Asia Minor) to whom John addressed his third epistle (3Jn 1:1), A.D. cir. 92. SEE JOHN, EPISTLES OF. There is no good reason for regarding him as identical with either of the foregoing (Wolf, Curae, ad loc.).

## Gaius DR[[@Headword:Gaius DR]]

             SEE CAIUS.

## Gal Saint[[@Headword:Gal Saint]]

             SEE GALL.

## Galaad[[@Headword:Galaad]]

             (Γαλαάδ, 1Ma 5:9; 1Ma 5:55; Jdt 1:8; Jdt 15:5) and THE COUNTRY OF GALAAD (ἡ Γαλααδῖτις, Galaaditis, 1Ma 5:17; 1Ma 5:20; 1Ma 5:25; 1Ma 5:27; 1Ma 5:36; 1Ma 5:45; 1Ma 13:22), a Graecized form of the word GILEAD SEE GILEAD (q.v.). Ga'lal (Heb. Galal', גָּלָל, perhaps weighty; Sept. Γωλήλ, Γαλέλ, Γαλαάλ), the name of two Levites after the exile.

1. A descendant of Jeduthun, and father of Shemaiah or Shammua (1Ch 9:16; Neh 11:17), B.C. ante 536.

2. One of those who dwelt in the villages of the Netophathites and served at Jerusalem (1Ch 9:15), A.D. 536.

## Galanos Demetrios[[@Headword:Galanos Demetrios]]

             a Greek scholar, was born in Athens in 1760. He studied at Minsolonghi, and subsequently at Patmos, where he remained six years perfecting himself in Greek learning. At the end of this time he was sent for by his uncle, Gregoay, bishop of Caesarea, who desired him to enter the priesthood. But Demetrios was resolved to devote himself to letters, and went to Calcutta as tutor in the family of a wealthy Greek in 1786. "After remaining six years in Calcutta, pursuing the study of the English, and also of the Sanscrit, Persian, and other Oriental languages, in addition to his duties as an instructor, he resolved to devote himself henceforth wholly to  philosophy. Investing the property which he had acquired while there in a commercial establishment, he removed to Benares. Here he assumed the dress of a Brahmin, and lived in this way for forty years, respected alike by the native population and by European residents. He undertook the task of translating the most important portions of the Brahminical literature relating to philosophy into Greek. When he was seventy years old he began to think of returning to his native land, but he died with this wish unfulfilled, May 3, 1833. He bequeathed to the University of Otho, at Athens, all his library, consisting of Sanscrit books and MS. translations from them Lito Greek. Six or eight volumes of these translations have been published by the librarian of the university and are found in the collection of modern Greek literature in the library of Harvard University. In this selection are included translations of the Vhagavata Purana, the Gita, the Dourga, and a portion, or, rather, an epitome of the Mahabharata, the most extensive and the most celebrated of all the works of Indian literature." — Watchman and Reflector, November 7, 1861.

## Galante Abraham ben-Mordecai[[@Headword:Galante Abraham ben-Mordecai]]

             a Cabalist and Jewish commentator of the 16th century. He was a disciple of the new-school Cabalist, Moses Cordovero, and is best known by his mystical commentary on the Lamentations (קַינִת סְתָרַים) published, with additions, by Ibn-Shoeb under the title קוֹל בּוֹכַים (Venice, 1589; 2d ed. Prague, 1621). Galante wrote also a commentary on the Sohar (or Zohar) (q.v.), entitled יָרֵחִ יָקָר, extending over the Pentateuch, but of which only the first part, on Genesis, was printed under the title זָהֲרֵי חִמָּה (Venice, 1655). The MS. of the unpublished parts of this work remain unedited in the Oppenheine Library. Jost (pge 237) says that the name of Galante's father was originally Mordecai Angelo, but that he, on account of his beauty, was called Galante, or, rather, Galant'uomo, in Rome, where he lived. When his sons, Abraham and Moses, afterwards emigrated to Palestine, they retained the new name of their father. — Jost, Gesch. d. Judenthums u. s. Sekten, 3:150; Etheridge, Introd. to Hebr. Lit. page 360, 418; First, Bibl. Jud. 1:313. (J.H.W.)

## Galante, Moses ben-Mordecai[[@Headword:Galante, Moses ben-Mordecai]]

             brother of Abraham (see above), was president of the celebrated Jewish college for rabbins at Safed. His הִזּוֹהִר מַפְתִּחֹ, Index to Sohar (Zohar)  (Venice, 1666; 2d ed. Frankf. a.M. 1681), explains all the passages of the O.T. occurring in the Zohar (q.v.). This book exhibits the manner in which the Messianic passages of the Old Testament are treated in the Talmud and Cabbala. We have also from him a commentary on Ecclesiastes קְהַלִּת יִעֲקֹב, Safed, 1578), which is illustrated throughout with extracts from the Sohar. The time of his death is a matter of much dispute. Robinson (Biblical Researches in Palestine, 2:430) and Furst give it 1618; Steinschneider (Catal. lit. hebr. in Biblioth. Bodleiana) places it much earlier, but Jost says that he was sixty-eight years old at the time of his death (1689), which would be impossible, as Abraham Galante is said to have died about 1600. — Kitto, Encyclop. of Bib. Lit. 2:52; Jost, Gesch. d. Judenthums u. s. Sekten, 3:237; Furst, Bibl. Jud. 1:313. (J.H.W.)

## Galatia[[@Headword:Galatia]]

             (Γαλατία, also [Act 16:6; Act 18:23 ἡ Γαλατικὴ χώρα), an important central district of Asia Minor (q.v.).

Galatia is literally the "Gallia" of the East. Roman writers call its inhabitants Galli, just as Greek writers call the inhabitants of ancient France Γάλαται (see Pritchard, Nat. Hist. of Man, 3:95). From the intermixture of Gauls and Greeks (Pausan. 1:4), Galatia was also called Gallo-Graecia (Γαλλογραικία, Strabo, 12:5), and its inhabitants Gallo- Graeci. But even in Jerome's time they had not lost their native language (Pol. ad Comment. in Ep. ad Gal.; De Wette's Lehrbuch, page 231). In 2Ti 4:10, some commentators suppose Western Gaul to be meant, and several MSS. have Γαλλίαν instead of Γαλατίαν. In 1Ma 8:2, where Judas Maccabaeus is hearing the story of the prowess of the Romans in conquering the Γάλαται, it is possible to interpret the passage either of the Eastern or Western Gauls; for the subjugation of Spain by the Romans, and the defeat of Antiochus, king of Asia, are mentioned in the same context. Again, Γάλαται is the same word with Κέλται; and the Galatians were in their origin a stream of that great Celtic torrent (apparently Kymry, and not Gael) which poured into Macedonia about B.C. 280 (Strabo, 4:187; 12:566; Livy, 38:16; Flor. 2:11; Justin, 25:2; Appian, Syr. 32:42).

Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosporus, when Nicomedes I, king of Bithynia, being then engaged in a civil war, invited thelm across  into Asia Minor to assist him against his brother, Zyboetas (Memnon, ap. Phot. Cod. 224, page 374), B.C. cir. 270. Having accomplished this object, they were unwilling to retrace their steps; and, strengthened by the accession of fresh hordes from Europe, they overran Bithynia and the neighboring countries, and supported themselves by predatory excursions, or by imposts exacted from the native chiefs. Antiochus I, king of Syria, took his title of Soter in consequence of his victory over them. After the lapse of forty years, Attalus I, king of Pergamus, succeeded in checking their nomadic habits, and confined them to a fixed territory within the general geographical limits, to which the name of Galatia was permanently given. The Galatians still found vent for their restlessness and love of war by hiring themselves out as mercenary soldiers. This is doubtless the explanation -of 2Ma 8:20, which refers to some struggle of the Seleucid princes in which both Jews and Galatians were engaged. In Josephus (War, 1:20, 3) we find some of the latter, who had been in Cleopatra's body- guard, acting in the same character for Herod the Great. Meanwhile the wars had been taking place which brought all the countries round the east of the Mediterranean within the range of the Raman power. The Galatians fought on the side of Antiochus at Magnesia. In the Mithridatic war they fought on both sides. Of the three principal tribes (Strabo, 13:429), the Trocmi (Τρόκμοι) settled in the eastern part of Galatia, near the banks of the Halys; the Tectosages (Τεκτόσαγες) in the country round Ancyra; and the Tolistobogii (Τολιστοβόγιοι) in the south-western parts near Pessinus. They retained their independence till the year B.C. 189, when they were brought under the power of Rome by the proconsul Cn. Manlius (Livy, 38: Polyb. 22:24); though still governed by their own princes. Their government was originally republican (Pliny, 5:42), but at length regal (Strabo, 12:390), Deiotarus being their first king (Cicero, pro Deiot. 13), and the last Amyntas (Dio Cass. 49:32), at whose death, in the year B.C. 25, Galatia became a province under the empire (see Ritter, Erdkunde, 18:597-610).

The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with: the provinces of Asia on the west, Cappadocia on the east, Pamphylia and Cilicia on the south, and Bithynia and Pontus on the north (Strabo, 12:566; Pliny, 5:42; Ammian. Marcell. 25:10). It would be difficult to define the exact limits. In fact, they were frequently changing. (See Smith's Dict. of Class. Geogr. s.v.) Under the successors of Augustus, the boundaries of Galatia were so much  enlarged that it reached from the shores of the Euxine to the Pisidian Taurus. In the time of Constantine a new division was made, which reduced it to its ancient limits; and by Theodosius I, or Valens, it was separated into Galatia Prima, the northern part, occupied by the Trocmi and Tectosages, and Galatia Secunda, or Salutaris: Ancyra was the capital of the former, and Pessinus of the latter. Thus at one time there is no doubt that this province contained Pisidia and Lycaonia, and therefore those towns of Antioch, Iconium, Lystra, and Derbe, which are conspicuous in the narrative of Paul's travels. But the characteristic part of Galatia lay northward from those districts. On the mountainous (Flor. 2:12), but fruitful (Strabo, 12:567) table-land between the Sangarius and the Halys, the Galatians were still settled in their three tribes, the Tectosages, the Tolistobogii, and the Trocmi, the first of which is identical in name with a tribe familiar to us in the history of Gaul, as distributed over the Cevennes near Toulouse (Caesar, Bell. Gall. 4:24; comp. Jablonsky, De lingua Lycaonica, page 23 sq.). The three capitals were respectively Tavium, Pessinus, and Ancyra. The last of these (the modern Angora) was the centre of the roads of the district, and may be regarded as the metropolis of the Galatians. These Eastern Gauls preserved much of their ancient character, and something of their ancient language. At least Jerome says that in his day the same language might be heard at Ancyra as at Treves: and he is a good witness, for he himself had been at Treves. The prevailing speech, however, of the district was Greek (Livy, 37:8; 38:12; Flor. 2:11; see Spanheim, ad Callim. Del. 184). Hence the Galatians were called Gallograeci (Manlius in Livy, 38:17). The inscriptions found at Ancyra are Greek, and Paul wrote his epistle in Greek. (See Penny Cyclopepdia, s.v. Celtse, Galatia; Mannert's Geographie der Griechen und Romer, 6:3, ch. 4; Merleker's Lehrbuch der Historischcomnparativen Geographie, 4:1, page 284.)

It is difficult, at first sight, to determine in what sense the word Galatia is used by the writers of the N.T., or whether always in the same sense. In the Acts of the Apostles the journeys of Paul through the district are mentioned in very general terms. We are simply told (Act 16:6) that on his second missionary circuit he went with Silas and Timotheus "through Phrygia and the region of Galatia" (διὰ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν). From the Epistle, indeed, we have this supplementary information, that an attack of sickness (δἰ ἀσθένειαν τῆς σακρός, Gal 4:13) detained him among the Galatians, and gave  him the opportunity of preaching the Gospel to them, and also that he was received by them with extraordinary fervor (2:14,15); but this does not inform us of the route which he took. So on the third circuit he is described (Act 18:23) as "going over all the country of Galatia and Phrygia in order" (διερχόμενος καθεξῆς τὴς Γαλατικὴν χώραν καὶ Φρυγίαν). We know from the first Epistle to the Corinthians that on this journey Paul was occupied with the collection for the poor Christians of Judaea, and that he gave instructions in Galatia on the subject (éσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, 1Co 16:1); but here again we are in doubt as to the places which-he had visited. We observe that the "churches" of Galatia are mentioned here in the plural, as in the opening of the Epistle to the Galatians themselves (Gal 1:2). From this we should be inclined to infer that he visited several parts of the district, instead of residing a long time in one place, so as to form a great central church, as at Ephesus and Corinth. This is in harmony with the phrase ἡ Γαλατικὴ χώρα, used in both instances. Since Phrygia is mentioned first in one case, and second in the other, we should suppose that the order of the journey was different on the two occasions. Phrygia also being not the name of a Roman province, but simply an ethnographical term, it is natural to conclude that Galatia is used here by Luke in the same general way. In confirmation of his view, it is worth while to notice that in Act 2:9-10, where the enumeration is ethnographical rather than political, Phrygia is mentioned, and not Galatia, while the exact contrary is the case in 1Pe 1:1-2, where each geographical term is the name of a province (see Conybeare and Howson, Life and Epistles of St. Paud, 1:243).

The Epistle to the Galatians was probably written very soon after Paul's second visit to them. Its abruptness and severity, and the sadness of its tone, are caused by their sudden perversion from the doctrine which the apostle had taught them, and which at first they had received so willingly. It is no fancy if we see in this fickleness a specimen of that "impetuous, mobile, impressible spirit" which Thierry marks as characteristic of the Gaulish race (Hist. des Gaulois, Introd. 4, 5). From Josephus (Ant. 16:6, 2) we know that many Jews were settled in Galatia, but Gal 4:8 would lead us to suppose that Paul's converts were mostly Gentiles. The view advocated by Bottger (Schauplatz der Wirksarnkeit des Apostels Paulus, pages 28-30, and the third of his Beitrbiqe, pages 1-5) is that the Galatia of the Epistle is entirely limited to the district between Derbe and Colossae, i.e. the extreme southern frontier of the Roman province. On this  view the visit alluded to by the apostle took place on his first missionary circuit, and the ἀσθένεια of Gal 4:13 is identified with the effects of the stoning at Lystra (Act 14:19). Geographically this is not impossible, though it seems unlikely that regions called Pisidia and Lycaonia in one place should be called Galatia in another. Bottger's geography, however, is connected with a theory concerning the date of the Epistle (see Rückert, in his [Magaz. für Exegese, 1:98 sq.), and for the determination of this point we must refer to the article on the SEE GALATIANS, THE EPISTLE TO THE. (See Schmidt, De Galatis [Ilfeld. 1748, 1784]; Mynster, Kleine theol Schrfft. page 60 sq.; Cellarii Notit. 2:173 sq.; Forbiger, Alte Geoq. 2:361 sq.; Hofmann, De Galatia Antiqua [Lips. 1726]; Wernsdorf, De republ. Galatar. [Norimb. 1743]; Hamilton, Asia Minor, 1:379).

## Galatian[[@Headword:Galatian]]

             (Γαλάτης), the patrial designation (1Ma 8:2; 1 Maccabees 2 Mace. 8:20; Gal 3:1) of an inhabitant of GALATIA SEE GALATIA (q.v.).

## Galatians, Epistle To The[[@Headword:Galatians, Epistle To The]]

             the fourth in order of the Pauline epistles of the N.T., entitled simply, according to the best MSS. (see Tischendorf, N.T. ad loc.), πρός Γαλάτας. (See the Mercersburg Review, January 1861.)

1. Authorship. — With regard to the genuineness and authenticity of this epistle, no writer of any credit or respectability has expressed any doubts. Its Pauline origin is attested not only by the superscription which it bears (Gal 1:1), if this be genuine, but also by frequent allusions in the course of it to the great apostle of the Gentiles (Gal 1:13-23; Gal 2:1-14). It is corroborated also by the style, tone, and contents of the epistle, which are perfectly in keeping with those of the apostle's other writings. The testimony of the early Church on this subject is most decided and unanimous (see Lardner, Works, volume 2). Besides express references to the epistle (Irenaeus, Haer. 3:7, 2; 5:21,1; Tertullian, De Praescr. ch. 60, al.), we have one or two direct citations found as early as the time of the apostolic fathers (Polyc. ad Philippians chapter 3), and several apparent allusions (see Davidson, Introd. 2:318 sq.). The attempt of Bruno Bauer (Kritik der Paulin. Briefe, Berlin, 1850) to demonstrate that this epistle is a compilation of later times, out of those to the Romans and to the Corinthians, has been treated by Meyer with a contempt and a severity  (Vorrede, page 7; Einleit. page 8) which, it does not seem too much to say, are completely deserved.

2. Occasion, etc. — The parties to whom this characteristic letter was addressed are described in the epistle itself as "the churches of Galatia" (Gal 1:2; comp. Gal 3:1) in Asia Minor, otherwise called Gallogriecia (Strabo, 12:566) — a province that bore in its name its well- founded claim to a Gallic or Celtic origin (Pausanias, 1:4), and that now, after an establishment, first by predatory conquest, and subsequently by recognition but limitation at the hands of neighboring rulers (Strabo, 1.c.; Pausanias, 4:5), could date an occupancy, though not an independence, extending to more than three hundred years; the first subjection of Galatia to the Romans having taken place in B.C. 189 (Livy, 38:16 sq.), and its formal reduction (with territorial additions) to a regular Roman province in A.D. 26. SEE GALATIA.

Into this district the Gospel was first introduced by Paul himself (Act 16:6; Gal 1:8; Gal 4:13; Gal 4:19). Churches were then also probably formed, for on revisiting this district some time after his first visit it is mentioned that he "strengthened the disciples" (Act 18:23). These churches seem to have been composed principally of converts directly from heathenism (Gal 4:8), but partly, also, of Jewish converts, both pure Jews and proselytes. Unhappily, the latter, not thoroughly emancipated from early opinions and prepossessions, or probably influenced by Judaizing teachers who had visited these churches, had been seized with a zealous desire to incorporate the rites and ceremonies of Judaism (especially circumcision, Gal 5:2; Gal 5:11-12; Gal 6:12 sq.) with the spiritual truths and simple ordinances of Christianity. (See Cruse, De statu Galatarum, etc., Hafn. 1722.) So active had this party been in disseminating their views on this head through the churches of Galatia, that the majority at least of the members had been seduced to adopt them (Gal 1:6; Gal 3:1, etc.). To this result it is probable that the previous religious conceptions of the Galatians contributed; for, accustomed to the worship of Cybele, which they had learned from their neighbors the Phrygians, and to theosophistic doctrines with which that worship was associated, they would be the more readily induced to believe that the fullness of Christianity could alone be developed through the symbolical adumbrations of an elaborate ceremonial (Neander, Apostolisches Zeitalter, 2d edit. page 400). It would seem that on his last visit to this region, Paul found the leaven of Judaism beginning to work in the churches of Galatia, and that he then warned them against it in  language of the most decided character (Gal 1:9; Gal 5:3). From some passages in this epistle (e.g., Gal 1:11-24; Gal 2:1-21) it would appear also that insinuations had been disseminated among the Galatian churches to the effect that Paul was not a divinely-commissioned apostle, but only a messenger of the church at Jerusalem; that Peter and he were at variance upon the subject of the relation of the Jewish rites to Christianity; and that Paul himself was not at all times so strenuously opposed to those rites as he had chosen to be among the Galatians. Of this state of things intelligence having been conveyed to the apostle, he wrote this epistle for the purpose of vindicating his own pretensions and conduct, of counteracting the influence of these false views, and of recalling the Galatians to the simplicity of the Gospel which they had received. The importance of the case was probably the reason why the apostle put himself to the great labor of writing this epistle with his own hand (Gal 6:11).

3. Time and Place of Writing. — On the date of this epistle great diversity of opinion prevails. (See Fischem, De tempore quo ep. ad G. scriptafuersit, s. Longos. 1808; Keil, De tempore, etc., in his Opusc. acad. page 351 sq.; also Ueb. d. Zeit. etc., in Tzschirner's Asalekten, 3:2, 55 sq., Niemeyer, De tempore, etc., Gott. 1827; Ulrich, Ueb. d. Abfassunqzeit, etc., in the Theol. Stud. n. Krit. 1836, 2:448 sq.). Marcion held this to be the earliest of Paul's letters (Epiphanius, adv. Hares. 42:9); and Tertullias is generally supposed to favor the same opinion, from his speaking of Paul's zeal against Judaismn displayed is this epistle as characteristic of his being yet a neophyte (adv. Marc. 1:20); though to us it does not appear that in this passage Tertullian is referring at all to the writing of this epistle, but only to Paul's personal intercourse with Peter and other of the apostles mentioned by him in the epistle (Gal 2:9-14). Michaelis also has given his suffrage in favor of a date earlier than that of the apostle's second visit to Galatia, and very shortly after that of his first. Koppe's view (Nov. Test. 6:7) is the same, though he supposes the apostle to have preached in Galatia before the visit mentioned by Luke is Act 16:6, and which is usually reckoned his first visit to that district. Others, again, such as Mill (Proleg. in Nov. Test. page 4), Calovius (Biblia Illust. 4:529), and, more recently, Schrader (Der Ap. Paulus, 1:226), place the date of this epistle at a late period of the apostle's life: the last, indeed, advocatest he date assigned in the Greek MSS., and in the Syrian and Arabic versions, which announce that it wag "written from Rome" during the apostle's  imprisonment there.

But this subscription is of very little critical authority, and seems in every way improbable; it was not unlikely suggested by a mistaken reference of the expressions in Gal 6:17 to the sufferings of imprisonment. See Alford, Prolegomena, page 459. Lightfoot (Journal of Sacred and Class. Philo. January 1857) urges the probability of its having been written at about the same time as the Epistle to the Romans, and finds it very unlikely that two epistles so nearly allied in subject and line of argument should have been separated in order of composition by the two epistles to the Corinthians. He would therefore assign Corinth as the place where the epistle was written, and the three months that the apostle staid there (Act 20:2-3) as the exact period. But when the language of the epistle to the Galatians is compared with that to the Romans, the similarity between the two is such as rather to suggest that the latter is a development at a later period, and in a more systematic form, of thoughts more hastily thrown out to meet a pressing emergency in the former. The majority of interpreters, however, concur in a medium view between these extremes, and fix the date of this epistle at some time shortly after the apostle's second visit to Galatia. From the apostle's abrupt exclamation in Gal 1:6, "I marvel that ye are so soon removed from him that called you," etc., it seems just to infer that he wrote this epistle not very long after he had left Galatia. It is true, as has been urged (see especially Conybeare and Howson's Life and Epistles of St. Paul 2:132), that οὔτω ταχέως in this verse may mean "so quickly" as well as "so soon;" but the abruptness of the apostle's statement appears to us rather to favor the latter rendering; for, as a complaint of the quickness of their change respected the manner in which it had been made, and as the apostle could be aware of that only by report, and as it was a matter on which there might be a difference of opinion between him and them, it would seem necessary that the grounds of such a charge should be stated; whereas if the complaint merely related to the shortness of time during which, after the apostle had been among them, they had remained steadfast in the faith, a mere allusion to it was sufficient, as it was a matter not admitting of any dieversity of opinion. We should consider, also, the obvious fervor and freshness of interest that seems to breathe through the whole epistle as an evidence that he had but lately left them.

The question, however, still remains, which of the two visits of Paul to Galatia mentioned in the Acts was it after which this epistle was written? In reply to this, Michaelis and some others maintain that it was the first, but in  coming to this conclusion they appear to have unaccountably overlooked the apostle's phraseology (4:13), where he speaks of circumstances connected with his preaching the Gospel among the Galatians, τὸ πρότερον, the former time, an expression which clearly indicates that at the period this epistle was written Paul had been at least twice in Galatia. On these grounds it is probable that the apostle wrote and dispatched this epistle not long after he had left Galatia for the second time, and perhaps whilst he was residing at Ephesus (comp. Act 18:23; Act 19:1 sq.), i.e., A.D. 51. The apostle would in that city have been easily able to receive tidings of his Galatian converts; the dangers of Judaism, against which be personally warned them, would have been fresh in his thoughts; and when he found that these warnings were proving unavailing, and that even his apostolic authority was becoming undermined by a fresh arrival of Judaizing teachers, it is then that he would have written, as it were on the spur of the moment, in those terms of earnest and almost impassioned warning that so noticeably mark this epistle. The reasons which Michaelis urges for an earlier date are of no weight. He appeals, in the first place, to Gal 1:2, and asks whether Paul would have used the vague expression, "all the brethren," without naming them, had it not been that the parties in question were those by whose he had been accompanied on his first visit to Galatia, viz. Silas and Timothy, and, "perhaps, some others." The answer to this obviously is that had Paul referred in this expression to these individuals, who were known to the Galatians, he was much more likely, on that very account, to have named them than otherwise; and besides, the expressions "all the brethren that are with me" is much more naturally understood of a considerable number of persons, such as the elders of the church at Ephesus, than of two persons, and "perhaps some others."

Again, he urges the fact that, about the time of Paul's first visit to Galatia, Asia Minor was full of zealots for the law, and that consequently it is easier to account for the seduction of the Galatians at this period than at a later. But the passage to which Michaelis refers in support of this assertion (Act 15:1) simply informs us that certain Judaizing teachers visited Antioch, and gives us no information whatever as to the time when such zealots entered Asia Minor. In fine, he lays great stress on the circumtance that Paul, in recapitulating the history of his own life in the first and second chapters, brings the narrative down only to the period of the conference at Jerusalem, the reason of which is to be found, he thinks, in the fact that this epistle was written so soon after that event that nothing of moment had subsequently occurred in the apostle's history.  But, even admitting that the period referred to in this second chapter was that of the conference mentioned Acts 15 (though this is much doubted by many writers of note), the reason assigned by Michaelis for Paul's carrying the narrative of his life no further than this cannot be admitted; for it overlooks the design of the apostle in furnishing that narrative, which was certainly not to deliver himself of a piece of mere autobiographical detail, but to show from certain leading incidents in his early apostolic life how from the first he had claimed and exercised an independent apostolic authority, and how his rights in this respect had been admitted by the pillars of the Church, Peter, James, and John. For this purpose it was not necessary that the narrative should be brought down to a lower date than the period when Paul went forth as the apostle of the Gentiles, formally recognized as such by the other apostles of Christ.

Some of the advocates of a date earlier than A.D. 50 suppose that the persons addressed under the name of Galatians were not the inhabitants of Galatia proper, but of Lystra and Derbe (Act 14:6), since among the seven districts into which Asia Minor was divided by the Romans the name of Lycaonia does not occur; the latter therefore, with its cities of Derbe and Lystra, must have been included in the province of Galatia, as indeed Pliny, (ist. Nat. 5:27) makes it a part thereof. (See Schmidt, De Galatas, etc., Hefeld. 1748.) It is urged, in addition, that, while copious details are given in Acts 14 respecting the founding of the Lycaonian churches, the first mention of Galatia (Act 16:6) is merely to the effect that Paul passed through that country. On these grounds Pasilus, Ulrich (Stud. und Ksrit. 1836), Böttger, and others hold that under the term περίχωρον, “the region round about" (Act 14:6), Galatia must be included; and therefore they put back the composition of the epistle to a date anterior to the apostolic council (Acts 15). It is certain, however, that Luke did not follow the Roman division into provinces (which, moreover, was frequently changed), because he specially mentions Lycaonia, which was no province, and distinguishes it from Galatia. As to the latter point, no valid inferences can be drawn from the comparative silence of the inspired history upon the details of Paul's labors in particular places, provided his presence there is clearly recorded, although in brief terms. There seems, therefore, no reason to depart from the common opinion that the apostle's first visit is recorded inActs 16:6; and consequently the epistle must have been written subsequently to the council (Acts 15). With this, too, the references in the epistle itself best agree. The visit to Jerusalem  alluded to in Gal 2:1-10, is, on the best grounds, supposed to be identical with that of Acts 15 (A.D. 47); and the apostle speaks of it as a thing of the past. SEE PAUL.

4. Contents. — The epistle consists of three parts. In the first part (1, 2), which is apologetic, Paul vindicates his own apostolic authority and independence as a directly-commissioned ambassador of Christ to men and especially to the Gentile portion of the race. After an address and salutation, in which his direct appointment by heaven is distinctly asserted (Gal 1:1), and a brief doxology (Gal 1:5), the apostle expresses his astonishment at the speedy lapse of his converts, and reminds them how he had forewarned them that even if an angel preached to them another gospel he was to be anathema (Gal 1:6-10). The gospel he preached was not of men, as his former course of life (Gal 1:11-14), and as his actual history subsequent to his conversion (Gal 1:15-24), convincingly proved. When he went up to Jerusalem it was not to be instructed by the apostles, but on a special mission, which resulted in his being formally accredited by them. (Gal 2:1-10); nay, more, when Peter dissembled in his communion with Gentiles, he rebuked him, and demonstrated the danger of such in consistency (Gal 2:11-21). In the second part (3, 4), which is polemical, having been led to refer to his zeal for the great doctrine of salvation by the grace of God through faith in Christ, the apostle now enters at large upon the illustration and defense of this cardinal truth of Christianity. He appeals to the former experience of the Galaties. and urges specially the doctrine of justification, as evinced by the gift of the Spirit (Gal 3:1-5), the case of Abraham (Gal 3:6-9), the fact of the law involving a curse, from which Christ has freed us (Gal 3:10-14), and, lastly, the prior validity of the promise (Gal 3:16-18), and that preparatory character of the law (Gal 3:19-24) which ceased when faith in Christ and baptism into him had fully come (Gal 3:25-29). All this the apostle illustrates by a comparison of the nonage of an heir with that of bondage under the law: they were now sons ands inheritors (Gal 4:1-7); why, then, were they now turning back to bondage (Gal 4:8-11)? They once treated the apostle very differently (Gal 4:12-16); now they pay court to others, and awaken feelings of serious mistrust (Gal 4:17-20); and yet, with all their approval of the law, they show that they do not unederstand its deeper and more allegorical meanings (Gal 4:21-31). In the third part (5, 6), which is hortatory and admonitory, the Galatians are exhorted to stand fast in their freedom, and beware that they make not void their union with Christ (v5:1-6): their perverters, at any rate, shall be punished (Gal 5:7-12). The real fulfilment of the law is love (Gal 5:13-15): the works of the Spirit are what no law condemns, the works of the flesh are what exclude from the kingdom of God (Gal 5:16-26). The apostle further exhorts the spiritual to be forbearing (Gal 6:1-5), the taught to be liberal to their teachers, and to remember that as they sowed so would they reap (Gal 6:6-10). Then, after a noticeable recapitulation, and a contrast between his own conduct and that of the false teachers (Gal 6:11-16), and an affecting entreaty that they would trouble him no more (Gal 6:17), the apostle concludes with his usual benediction (Gal 6:18).

5. Commentaries. — The following are special exegetical helps on the whole of this epistle, the most important being designated by an asterisk [\*] prefixed: Victorinus, Commentarii (in Mai, Script. Vet. III, 2:1); Jerome, Comasentarii (in Opp. 7:367; Opp. Suppos. 11:97, 9); Augustine, Expositio (in Opp. 4:1248); Chrysostom, Commentarius (in Opp. 10:779; also Erasmi, Opp. 8:267, tr. in Lib. of Fathers, Oxf. 1840, volume 6, 8vo); Cramer, Catena (volume 6); Claudius Taur., Commentarius (in Bibl. Max. Patr. 14:139); Aquinas, Expositio (in Opp. 7); \*Luther, Commentarius (Lips. 1519, 4to, and often since; also in Opp. 3:1, etc.; tr. London, 1807, 1835, 8vo); also his fuller Commentarius (Vitemb. and Hag. 1535, 8vo, and later; both works also in Germ. often); Bugenhagen, Adnotationes (Basil. 1525, 8vo); Megander, Commentarius (Tigur. 1:533, 8vo); Seripandus, Commenataria (in his work on Romans, Lugd. 1541, 8vo; also separately, Antw. 1565, 8vo, and later); Calvin, Commentaries et lemones (both in Opp.; the former tr. Edinb. 1854, 8vo; the latter, Lond. 1574, 4to); Meyer, Adnotationes, (Berne, 1546, Hanosa. 1602, 8vo); Sarcer, Adnotationes (Frankfort, 1542, 8vo); Salmeron, Disputationes (in Opp. 15); Major, Enarratio (Vitemb. 1560, 8mo; also in German ib. eod.); Musculus, Commentarius (Basil. 1561, 1569, fol.); Cogelerus, Solationes (Vitemb. 1564, 8vo); Chytraeus, Enarratio (Franc. 1569, 8vo); Heshusins, Commentarius (Helmst. 1579, 8vo); Wigand, Adnotatioae (Vitemb. 1580; Lips. 1596, 8vo); Grynous, Asnalysis (Basil. 1583, 4to); Cornesus, Commentarius [after Luther] (Heidelb. 1583, 8vo); Prime, Exposition (Oxford, 1587, 8mo); Heilbrunner, Commentarius (Lansug. 1591, 8vo);  Perkins, Commentary (in Works, 2:153; Cambr. 1601, Lond. 1603; in Latin, Genev. 1611, 2 volumes, fol.); Rollock, Analysis (London, 1602, Geneva, 1603, 8vo); Hoe, Commentarius (Lips. 1605, 4to); Winckelmann, Commentarius (Giess. 1608, 8vo) Weinrich, Exposi (Lips. 1610, 4to); Betuleius: Paraphrasis (Halle, 1612, 1617, 8vo); Battus, Commentarii (Gryphisen. 1613, 4to); Lyser, Analysis (Lips. 1616, 4to); Pareus, Commentarius (Heidelb. 1621, 4to; also in Opp. 3); Crell, Commentarius (Raconigi. 1628, 8vo; also in Opp. 1:373); Coutzen, Commentarius (Colossians and Mog. 1631, folio); Himmel, Commentarius (Jena, 1641, 4to); Lithmann, Συζήτησις (Upsal. 1641, 4to); Weininann, Exercitationes (Altorf. 1647, 4to); Terser, Analysis (Upsal. 1649, 4to); Lushington, Conmmentary (Lond. 1650, fol.); Cocceius, Conmmentarius (Opp. 5.); also Explicatio (ib. 12:199); Feurborn, Expositio (Giess. 1653,1669, 4to); Chemnitz, Collegium (Jen. 1656, 1663, 4to); \*Kunadus, Disputationes (Vitemb. 1658, 4to); Ferguson, Exposition (Edinb. 1657, Lond. 1841, 8vo); Lagus, Commentatio (Gryph. 1664, 4to); \*Stolberg, Lectiones (Vitemb. 1667, 4to); Kronnayer, Commentarius (Lips. 1670, 4to); Moommas, Meditationes (Hag. 1678, 8vo); Van der Waeyen, Verklaaring (Lebard. 1682, 8vo; also in Latin, Franecker, 1681, 4to); \*Steengracht, Vitlegging (Ench. 1688, 4to); \*Schmid, Commentatio (Kilon. 1690, Hamb. 1696,1704, 4to); Leydekker, in ep. ad Galatians (Tr. ad Rh. 1694, 8vo); \*Akersloot, an de Galatians (Leyd. 1695, 4to; in German, Brem. 1699, 4to); \*Spener, Erklarung (F.a.M. 1677, 1714, 4to); Aurivilius, Animadversiones (Halle, 1702, 4to); Locke, Paraphrase (Lond. 1705, 1733, 4to); Weisius, Commentarius (Helmst. 1705, 4to); Mayer, Dissertationes (Grypl. 1709, 8vo); Van Dyck, Anmerking (Amst. 1710, 8vo); Boston, Paraphrase (in Works, 6:240); Hazevoet, Verklaaring (Leyd. 1720, 4to); Vitringa, De br. an d. Galatians (Franeq. 1728, 4to); \*Plevier, Verklaaring (Leyden, 1738, 4to); Rambach, Erklarung (Giess. 1739, 4to); Murray, Erklarung (Lips. 1739, 8vo); Wessel, Commentarius (L. Bat. 1750, 4to); Hoffmann, Introductio (Lips. 1750, 4to); \*Struensee, Erklarung (Flensb. 1764, 4to); Baumgarten, Auslegung (Hal. 1767, 4to); Michaelis, Anmerk. (2d ed. Gotting. 1769, 4to); Zacharia, Erklar. (Gotting. 1770, 8vo); Moldenhauer, Erklarung (Hamb. 1773, 8vo); Cramer, Versuch (in the Beitrdge zu Beford. 1:112 sq.); Chandler, Parcapthrase (London, 1777, 4to); Weber, Anmerkungen (Lpz. 1778, 8vo); Semler, Paraphrasis (Hal. 1779, 8vo); Lavater, Uezschreibung (in Pfenniger's Magaz. 1:33-72); Riccaltoun, Notes (in Works, 3); Anon. Erklar. (in the Beitrage zu Beford. 5:126 sq.); Esmarch, Uebersetzung  (Flensburg, 1784); Schutze, Scholia (Ger. 1784, 4to); Roos, Auslegueng (Tub. 1784, 1786, 8vo); Mayer, Anmerk. (Wien, 1788, 8vo); Krause, Anmerkungen (Frkf. 1788, 8vo); Stroth, Erklar. (in Eichhorn's Report. 4:41 sq.); Schilling, Anmerkungen (Leipzig, 1792, 8vo); Carpzov, Uebersetzung (Helmstadt, 1794, 8vo); Morus, Acroases (Lips. 1795, 8vo); also Erklar. (Gorl. 1798, 8vo); Anonym. Anmerl. (in Henke's Magaz. 2:22); Bair, Explicatio (Frcft. 1798, 8vo); Hensler, Anmerk. (Lpz. 1805); Borger, Interpretatio (L. Bat. 1807, 8vo); \*Winer, Commentarius (Lips. 1821, 1828, 1829, 1859, 8vo); Anon. Uebers. (Neust. 1827, 8vo); Flatt, Vorles. (Tub. 1828, 8vo); Paulus, Erlauterung (Heidelb. 1831, 8vo); Hermann, In primis 3 cap. (Lips. 1832,4to); \*Usteri, Commentar (Zur. 1833, 8vo); \*Matthies, Erklarung (Oreifs. 1833, 8vo); \*Ruckert, Commentar. (Lpz. 1833, 8vo); Fritzsche, De nonnullis locis, etc. (Rostock, 1833-4, 4to); Zschocke, Erklarung (Halle, 1834, 8vo); Schott, Erklar. (Lpz. 1834, 8vo); Sardinoux, Commentaire (Valence, 1837, 8vo) Windischmann, Erklarung (Mainz, 1843, 8vo); Barnes, Notes (N.Y. 1844, 12mo); Baumgarten-Crusius, Galaterbrief (in Exeg. Schriften, II, 2), Haldane, Exposition (London, 1848, 8vo); Olshausen, Commentary (tr. Edinb. 1851, 8vo); \*Hilgenfeld, Erklarung (Halle, 1852, 8vo); Brown, Exposition (Edinb. 1853, 8vo); Muller, Erklarung (Hamb. 1853, 8vo); \*Ellicott, Commentary (Lond. 1854,1859, Andov. 1864, 8vo); \*Turner, Commentary (N.Y. 1855, 8vo); Jatho, Erlauterung (Hildesheim, 1856, 8vo); Anasker, Auslegung (Lpz. 1856, 8vo); Meyer, Galaterbrief (in Commentar, 7, Gotting. 1857, 8vo); Bagge, Commentary (London, 1857, 8vo); Frana, Commentarius (Goth. 1857, 8vo); Twele, Predigten (Hann. 1858, 8vo) \* Wieseler, Commentar (Gotting. 1859, 8vo); Jowett, Notes (in Epistle, 1, London, 1859, 8vo); Gwinne, Commentary (Dubl. 1863, 8vo); Lightfoot, Notes (Lond. 1855, 8vo); Reithmayer, Commentar (Munch. 1865, 8vo); Vomel; Anmerk. (Freft. a.M. 1865, 8vo); Matthias, Erkldrunag (Cassel, 1865, 8vo); \*Eadie, Commentary (Glasg. 1869, 8vo); Brandes, Freiheitsbrief (Wiesb. 1869, 8vo). SEE EPISTLE.

## Galatino, Pietro Di[[@Headword:Galatino, Pietro Di]]

             a Franciscan of the 16th century, professor of theology and philosophy at Rome, is the author of De Arcanis Catholicae Veritatis, etc. (Ortona di Mare, 1518, and often): — Opus de Theologia: — Commentaria in Apocalypsin: — De Ecclesiae Catholices Institutione, Deformatione et Reformatione: — Ostium Apesrtum seu de recta Sacrae Scripturae Interpretatione, etc. See Furst, Bibl. Jud. 1:314; Wolf, Bibl. Hebr. 1:971; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Galbanum[[@Headword:Galbanum]]

             (חֶלְבְּנָה, chelbenlah', according to Furst, Hebr. Handwb. s.v., from חֵלֶב, fat, i.e. resin, gum; Sept. and Vulg. merely Graecize and Latinize, χαλβάνη, galbanum) is mentioned in Exo 30:34 as one of the substances from which the incense for the sanctuary was to be prepared: "Take unto thee sweet spices, stacte, and onycha, and galbanum." The  Hebrew word is so very similar to the Greek χαλβάνη, which occurs as early as the time of Hippocrates, that they may be presumed to have a common origin. The substance is more particularly described by Dioscorides (3:8; comp. 1:71), who gives μετώπιον as an additional name, and states that it is an exudation produced by a ferula in Syria. So Pliny (12:25): "Moreover, we have from Syria out of the same mountain, Amanus, another kind of gum, called galbanum, issuing out of an herb-like fennelgeant, which some call by the name of the said resin, others stagonotis. The best galbanum, and which is most set by; is grisly and clear, withal resembling hammoniacum." On the other hand, he describes the metopion as the product of a tree near the oracle of Ammon (12:49). Theophrastus had long previously (Hist. Pl. 9:7) said that galbanum flows from a Panax of Syria. In both cases it is satisfactory to find a plant of the same natural family of Umbelliferae pointed out as yielding this drug, because the plant has not yet been clearly ascertained. The Arabs, however, seem to have been acquainted with it, as they give its names. Thus "galbanum" in Persian works has barzu assigned to it as the Arabic, bireeja as the Hindostani, with khulyan and metonion as the Greek names (evident corruptions of χαλβάνῆ and μετώπιον, arising from errors in the reading of the diacritical points): Kinneh and nafil are stated to be the names of the plant, which is described as being jointed, thorny, and fragrant (Royle, Illust. Himal. Bot. page 23). Lobel made an attempt to ascertain the plant by sowing some seeds which lhe found attached to the gum of commerce (Obs. p. 431). The plant which was thus obtained is the Ferula ferulago (see Kihn, On Dioscor. 2:532) of Linnaeus (System, 6:130 sq.), a native of North Africa, Crete, and Asia Minor (see Jacquin, Hort. Vindob. 3, pl. 36). It has been objected, however, that it does not yield galbanum in any of these situations; but the same objection might be made, though erroneously, to the mastich-tree, as not yielding mastich, because it does not do so except in a soil and climate suitable to it. Other plants, as the Bubon galbanum and gummiferum, have in consequence been selected, but with less claim, as they are natives of the Cape of Good Hope. The late professor Don, having found some seeds of an umbelliferous plant sticking to the galbanum of commerce, has named the plant, though yet unknown, Galbanum officinale. These seeds, however, may or may not have belonged to the galbanum plant (see Froriep, Notizen, 29:12). Dr. Lindley has suggested another plant, which he has named Opoidia galbanifera, and which grows in Khorassan, in Durrud, whence specimens were sent to England by Sir John M'Niell, as yielding an inferior sort of ammoniacum.  This plant has been adopted by the Dublin College in their Pharmacopoeia as that which yields the galbanum (Pereira, Matthew Med. 2, part 2, page 188). M. Bushe, in his Persian travels (quoted in Royle, Mat. Medica, pages 471, 472), identified the plant producing galbanum with one which he found on the Demawend mountains. It was called by the natives Khassuch, and bore a very close resemblance to the Ferula erubescens, but belonged neither to the genus Galbanum nor to Opoidea. It is believed that the Persian galbanum and that brought from the Levant are the produce of different plants. SEE AROMATICS.

Galbanum is in the present day imported into Europe both from the Levant and from India. That from the latter country is exported from Bombay, having first been imported thither, probably from the Persian Gulf. It is therefore probable that it may be produced in the countries at the head of that gulf, that is, in the northern parts of Arabia, or in Persia (portions of which, as is well known, were included in the Syria of the ancients); perhaps in Kurdistan, which nearly corresponds with ancient Assyria. Galbanum, then, is either a natural exudation, or obtained by incisions from some umbelliferous plant. It occurs in commerce in the form either of tears or masses, commonly called lump galbanum. The latter is of the consistence of wax, tenacious, of a brownish or brownish-yellow color, with white spots in the interior, which are the agglutinated tears. Its odor is strong and balsamic, but disagreeable, and its taste warm and bitter. It is composed of 66 percent of resin and 6 of volatile oil, with gum, etc., and impurities. It was formerly held in high esteem as a stimulant and antispasmodic medicine, and is still employed as such, and for external application to discuss indolent tumors. ,The ancients believed that when burnt the smoke of it was efficacious in driving away serpents and gnats (Pliny, 12:56; 19:58; 24:13; Virgil, Georg. 3:415; Calpurn. 5:90; Lucan, 9:916). Galbanum was also employed in adulterating the opobalsamum, or gum of the balsam plant (Pliny, 12:54). It is still more to our purpose that we learn from Dioscorides that, in pre paring a fragrant ointment, galbanum was mixed with other aromatic substances (compare Pliny, 13:2). The effect of such mixture must depend upon the proportion in which it or any other strong-smelling substance is intermixed, more than upon what is its peculiar odor when in a concentrated state. We need not; therefore, inquire into the reasons which have been assigned to account for galbanum being intermixed with stacte and onycha as sweet spices (see Kalisch, ad loc.). We see that the same practice existed among the Greeks  and Egyptians (Virgil, Georgics, 4:264; Colum. 9:15, etc.). See Penny Cyclopcedia, s.v.; Celsius, Hierob. 1:267 sq.; Michaelis, Suppl. 3:753 sq.; Hiller, Hierophyt. 1:450. SEE ANOINTING OIL.

## Galberry, Thomas[[@Headword:Galberry, Thomas]]

             a Roman Catholic bishop, of the order of St. Augustine, was placed in the see of Hartford, Conn., March 19, 1876. He zealously continued the work of his predecessors till the summer of 1878, when, his health failing, he set out for a convent of his order near Philadelphia. He became so ill in the cars that he was removed to a hotel in New York, where he died, October 17 of the same year. See De Courcey and Shea, Hist. of the Cath. Church in the U.S. pages 5, 7.

## Gale, George Washington, D.D[[@Headword:Gale, George Washington, D.D]]

             a Presbyterian minister, was born in North East, N.Y., December 3, 1789. He graduated from Union College in 1814, studied theology one year thereafter at Princeton Seminary, was licensed by Hudson Presbytery in September 1816, and ordained pastor at Adams, Jefferson County, N.Y., in 1819, Where he remained till 1823. In 1827 he founded the Oneida Manual Labor Institute at Whitesborough, and in 1832 Knox College, at Galesburg, Illinois. He died there, September 13, 1862. See Wilson, Presb. Hist. Almanac, 1863, page 296; Genesis Cat. of Princeton Theol. Sem. 1881, page 18; Nevin, Presb. Encyclop. s.v.

## Gale, John[[@Headword:Gale, John]]

             a Baptist divine and learned controvertist, was born at London in 1680. He studied at the University of Leyden, and at the age of nineteen graduated M.A. and doctor of philosophy. He studied also at Amsterdam under Limborch, and was intimate with Le Clerc. The University of Leyden in 1703 offered him the degree of doctor of divinity if he would assent to the articles of the Synod of Dort. He became, in 1718, minister of the chapel in St. Paul's Alley, Barbican. But his ministry was of short duration. He died in 1721, at the age of 41. In 1711 he published his Reflections on Wall's Defence of Infant Baptism, and in 1719 held a dispute with the author. He was also the author of Sermons on several Occasions (2d ed. 1726,4 volumes). He was an able preacher, highly appreciated by the respectable congregation to which he ministered, and brought to the discussion of matters in controversy large, exact, and well-digested learning, with no small dialectical skill. (L.E.S.).

## Gale, Nahum, D.D[[@Headword:Gale, Nahum, D.D]]

             a Congregational minister, was born at Auburn, Mass., March 6,1812. He studied at Phillips Academy, Andover, graduated from Amherst College in 1837, and four years after from the East Windsor Theological Seminary. He was ordained at Ware, June 22, 1842, of which church he was pastor until 1851, when he became professor of ecclesiastical history and the pastoral charge in the East Windsor Seminary, retaining that position until 1853. On September 1 of that year he was installed pastor of the Church at Lee, and died in Newburyport, September 18, 1876. Among his published works are, Pilgrims' First Year in New England (1857): — Memoir of Rev. Bennett Tyler, D.D. (1859): — Conversion Through Personal Effort (866): — Prophet of the Highest (1873). See Cong. Quarterly 1877, page 416.

## Gale, Theophilus[[@Headword:Gale, Theophilus]]

             a learned nonconformist divine, was born in 1628, at King's Teignton, in Devonshire, He entered Magdalen College, Oxford, in 1647, and became fellow in 1650. In 1652 he passed A.M., and soon became an eminent tutor and a distinguished preacher in the university. In 1657 he was invited to Winchester, and became a stated preacher there, in which station he continued for several years. Having imbibed the principles of the nonconformists, on the re-establishment of episcopacy, at the restoration of Charles the Second, he refused to comply with the Act of Uniformity which passed in 1661. Deprived of his fellowship at Oxford, he was taken into the family of Philip, lord Wharton, in the capacity of tutor to his two sons. He was a diligent and multifarious student. In 1669 he published the first part of The Court of the Gentiles; or, a Discourse touching the Original of human Literature, both Philology and Philosophy, from the Scriptures and Jewish Church (Oxford and London 5 volumes, 4to). It was received with great applause, and was reprinted in 1672-1682. "In the first part of this learned work, Mr. Gale endeavors to prove that all languages have their origin and rise from the Hebrew. To this he adds a  deduction, importing that the pagan theology, physic, politics; poetry, history, rhetoric, are deduced from sacred names, persons, rites, and records; and showing, withal, how the Jewish traditions came to be corrupted and mistaken by pagans. In the second part he tries to prove that philosophy also has its origin from the Jewish Church. In the third part, the vanity of pagan philosophy is demonstrated from its causes, parts, properties, and effects; namely, pagan idolatry, Judaic apostasy, Gnostic infusions, errors among the Greek fathers, especially Origenism, Arianism, Pelagianism, and the whole system of popery, or anti-Christianism, distributed into three parts, mystic, scholastic, and canonic theology. In the fourth part he treats of reformed philosophy, wherein Plato's moral or metaphysic, or prime philosophy, is reduced to a useful form or method. He divides this, which is larger than any of the former parts, into three books, discoursing in the first of moral philosophy; in the second, of metaphysics; and in the third, of divine predetermination." In 1677 he was chosen to succeed Mr. Rowe as pastor. He died at Newington, 1678. Besides The Court of the Gentiles, he published in Latin an abridgment of it for the use of students, under the title of Philosophia Generalis, etc. (Lond. 1676, 8vo) Theophily; or, a Discourse of the Saints' Amity with God in Christ (Lond. 1671, 8vo): — The true Idea of Jansenism, both historic and dogmatic (1669, 8vo): — The Anatomy of Infidelity (1672, 8vo): — A Discourse on the coming of Christ (1673, 8vo): — Idea Theologioe, etc. (12mo): — and The Life and Death of Thomas Tregasse (1671, 8vo). — Jones, Christ. Biog.; Shedd, Hist. of Doct. 1:205.

## Gale, Thomas[[@Headword:Gale, Thomas]]

             D.D., a learned English divine and antiquarian, was born in 1636 at Scruton, in Yorkshire. He became fellow of Trinity, and was elected regius professor of Greek in 1666; was, made prebendary of St. Paul's in 1676, and dean of York in 1697. He died April 8, 1702. He published Opuscula Mythologica, etc., Gr. and Lat. (Camb. 1671, 8vo): — Histori-Poeticae antiqui Scriptores, Graece et Latine: — Herodoti Halicarnassensis Historarum, lib. 9: — Historiae Britanniae, Saxonicae, Anglo-Danicae Scriptores 15, ex vetust. codd. MS. (Oxon. 1691, fol.). This work contains nearly all the original writers of English history.

## Galeed[[@Headword:Galeed]]

             (Heb. Galed', גִּלַעֵד, the heap of the witness; Sept. βουνὸς μάρτυς and βουνὸς μαρτυρεῖ; Vulg. Acervus testimonii and Galaad), the name given by Jacob to the pile of stones SEE GILGAL erected by him and Laban to attest their league of friendship SEE GILEAD, but called by Laban (Gen 31:47-48) by the snynonymous Syriac title of JEGAR-SAHADUTHA SEE JEGAR-SAHADUTHA (q.v.). Traces of a similar custom appear in the consecreted mounds of the Druids end of the North-American aborigines of the Western States. SEE ALTAR; SEE STONE.

## Galen or Galenus Mattheus Van, D.D.[[@Headword:Galen or Galenus Mattheus Van, D.D.]]

             was born about the year 1528, at West-Kapelle, on the island of Walcheren. As his parents were not in such circumstances as would enable them to give their son a liberal education, the expenses of his preparatory course at Ghent were borne by two benevolent gentlemen of his native place. From Ghent he went to Loasvainwhere he studied philosophy and theology. After taking his bachelor's dearee, he gave instructions in this institution in sacred eloquence. Being licensed, he was, on the recommendation of the notorious Ruard Tapper, called to the professorship of theology is the recently founded university of Dillingen. This position he held from 1559 to 1563. Its duties were discharged in such a way as to secure for him a high reputation. From Dillingen he was called to occupy the chair of theology at Douay. Here, in 1564, he received his degree of D.D. With zeal and fidelity he labored at this post till his death, which occurred in 1573. He was a man of eminent learning, possessing for the time in which he lived an unusual familiarity with the Latin, Greek, and Hebrew languages. He was a member of the Council of Trent and of the Synod of Cembray. He numbered among his friends some of the principal men of his time. Though a man of great learning, he is said to have been deficient in critical acumen. He wrote various works in Latin on practical and polemic theology. The substance of his lectures on pulpit eloquence was given to the public under the title of Paralpomena. He also wrote a Commentarius in Epistolam D. Pauli ad Hebraeos e Syro Sermone in Latinus conversam (Duaci. 1578; Lovan. 1599). An Explicatio in Esaiam is still preserved in manuscript in the University library at Leyden. His  greatest merit consists in the service rendered to Church history by original contributions in this department, and by the publication of medieval writings and documents. His works in this direction are Vita S. Willaebrordi, Frisiorum apostoli: — Oratio in vitam S. Georgii martyris: — Areopagitica seu epuscula quaedam nusquam hactenus excusa divi Chludowici et Hidiwini de sebus gestis ac scriptis B. Macarii Jonici Dionysii Areopagite (Colon. 1563; Paris, 1565): — Alcuini Rhetorica ad Carolum Magnum (Duaci. 1563; Colon. 1563): — De originibus monasticis sen de prima Christianae Monastices origine commentarius (Dilling. 1564). See B. Glasius, Godgeleerd Nederland, D. i, blz. 485 en verv.; also J.N. Paquot, Memoires pour servir 'a l´histoire litteraire des dixsept provinces des Pays-Bas, de la principaute de Liege et de quelques contres voisines (Louvain, 1763-1770, 18 volumes, 8vo), 3, page 301 suiv. (J.P.W.)

## Galen, Christoph Bernhard Matthaus VAN[[@Headword:Galen, Christoph Bernhard Matthaus VAN]]

             a German prelate and general, was born in Westphalia in 1604. Having completed his studies, he travelled in Various parts of Europe, entered as colonel the service of the elector of Cologne, and made, from 1637 to 1647, several campaigns against the French and Swedes. At the treaty of peace at Munster, he accepted a canonship in that city, afterwards obtained the provostship, and in 1650 was elected bishop-prince. The inhabitants objected to some of his regulations, and he was obliged to adopt special measures to compel their obedience. In 1664 he was chosen one of the general directors of the army of the empire against the Turks. Returning to his bishopric, he allied himself in 1665 with Charles II, king of England, against the people of Holland, but Louis XIV interposed between the belligerent parties. In 1672 Galen took arms against the states-general, but  Leopold I of Germany obliged him to make a treaty with them in 1674. This bishop, fierce and war-loving, died at Huy, September 19, 1678. See Hoefer, Nouv. Biog. Generale, s.v.

## Galenists[[@Headword:Galenists]]

             a branch split off, in 1664, from the Waterlandians, who were Mennonites, or Anabaptists. The founder of the Galenists was called Galen Abraham Haan; he was a doctor of physic, and pastor of a Mennonite congregation at Amsterdam. He is celebrated as a man of great penetration and eloquence, and is supposed to have inclined to Socinian views. Assuming that the Christian system laid much more stress on practice than on faith, he was disposed to receive into the Mennonite Church all who acknowledged the divine origin of the books of the Old and New Testaments and led holy and virtuous lives. Such in his judgment, were true Christians, and had an undoubted right to all the privileges that belong to that character. — Mosheim, Ch. Hist. cent. 17, section 2, part 2, chapter 5, § 7. SEE APOSTOOL; SEE MENNONITES.

## Galenus Hans[[@Headword:Galenus Hans]]

             SEE GALENISTS.

## Galerius Vaierius Maximianus[[@Headword:Galerius Vaierius Maximianus]]

             Roman emperor, son of a shepherd, was born near Sardica, is Dacia, entered the imperial army, and served in the wars of Aurelius and Probus. Dioclesian (A.D. 292) conferred on him, along with Constantius Chlorus, the title of Caesar; and gave him his daughter Valeria to wife. On the abdication of Dioclesian (A.D. 305), he and Constantius became augusti,  or joint rulers of the Roman empire. On the death of Constantius at York (A.D. 306), the troops in Britain and Gaul immediately declared their allegiance to his son, Constantine (afterwards Constantine the Great), much to the chagrin of Galerius, who expected the entire sovereignty of Rome to fall into his hands. He died A.D. 311. Galerius hated the Christians bitterly, and is believed to have been the real author of Dioclesian's persecutions. SEE DIOCLESIAN. "Brought to reflection by a terrible disease, he put an end to the slaughter shortly before his death by a remarkable edict of toleration, which he issued from Nicomedia in 311, in connection with Consstantine and Licinius. In that document he declared that the purpose of reclaiming the Christians from their willful innovation and the multitude of their sects to the laws and discipline of the Roman state was not accomplished, and that he would now grant them permission to hold their religious assemblies, provided they disturbed not the order of the state. To this he added, in conclusion, the remarkable instruction that the Christians, ‘after this manifestation of grace, should pray to their God for the welfare of the emperors, of the state, and of themselves, that the state might prosper in every respect, and that they might live quietly in their homes.' This edict brought the period of persecution in the Roman empire to a close." — Schaff, History of the Christian Church, volume 1, § 57.

## Galesi, Dominico[[@Headword:Galesi, Dominico]]

             an Italian prelate, lived in the latter half of the 17th century. He was bishop of Kuvo, and wrote Ecclesiastica in Matrimonium Potestas, adversus Jo.- Launoi Doctrinam, etc. (Paris, 1677), which was followed by a reply from Launoy. See Hoefer, Nouv. Biog. Generale, s.v.

## Galesni (Lat. Galesinius), Pietro[[@Headword:Galesni (Lat. Galesinius), Pietro]]

             a learned Italian ecclesiastical antiquary and apostolical notary, who died about 1590, devoted most of his time to researches in ecclesiastical history. He endeavored to correct and illustrate tile Roman Martyrology, by remodeling it and adding a number of new facts concerning the saints. He wrote the Lives of the Saints of Milan (1582), and a Commentary on the Pentateuch (1557). See Chalmers, Biog. Dict. s.v.

## Galfrid Galfridus[[@Headword:Galfrid Galfridus]]

             SEE GEOFFREY OF MONMOUTH.

## Galgala[[@Headword:Galgala]]

             (Γάλγαλα; Vulg. Galgala), the ordinary equivalent in the Sept. for GILGAL. In the A.V. it is named only in 1Ma 9:2, as designating the direction of the road taken by the army of Demetrius, when they attacked Masaloth in Arbela — "the way to Galgala” (ὁδὸν τὴν εἰς Γάλγαλα). The army, as we learn from the statements of Josephus (Ant. 12:11. 1), was on its way from Antioch, and there is no reason to doubt that by Arbela is meant the place of that name in Galilee now surviving as Irbid. Its ultimate destination was Jerusalem (1Ma 9:3), and Galgala may therefore be either the upper Gilgal, near Bethel (Robinson, Researches, 3:8), as Ewald thinks (Isr. Gesch. III, 2:370, n.), or the lower one near Jericho, as the route through the center of the country, or (as is preferable) that through the Gbor, is chosen. Josephus omits the name in his version of  the passage. It is a gratuitous supposition of Ewald's that the Galilee which Josephus introduces is a corruption of Galgalaa view, however, which is favored by the reading in the margin of the above text, and which is adopted by Michaelis. SEE GILGAL 3.

## Galicho Or Galiko Elisha Ben-Gabriel[[@Headword:Galicho Or Galiko Elisha Ben-Gabriel]]

             a Jewish commentator, was born about the middle of the 16th century (1552?). He was president of the Eabbinic college at Safed, over which Moses Galante (q.v.) at one time presided, and, like all the Safed men, was eminently cabbalistic He wrote a commentary on Ecclesiastes (בְּאוּר עִל קֹהֶלֶת, Venice, 1578), which he divided into 27 sections, according to the number of letters in the Hebrew alphabet, including the finale. Ginsburg, in his Historical and Critical Commentary on Ecclesiastes (Lond. 1861, page 67, etc.), gives an analysis and specimen of this work. The most cabbalistic work of Galicho's is his commentary on the book of Esther (בְּאוּר עִל אֶסְתֵּר, 1583). He wrote also a commentary on the the “Song of Songs" (הִשַׁירַים פֵּירוּשׁ עִל שַׁיר, Venice, 1587), which has the Hebrew text and points, and in which he displays a genius for allegorical exposition. — Etheridge, Introd. to Hebr. Lit. page 415; Kitto, Cyclop. of Bibl. Lit. 2:55; Fürst, Bib. Jud. 1:314. (J.H.W.)

## Galiczon, Gatien De[[@Headword:Galiczon, Gatien De]]

             a French theologian, was born at Angers, October 27, 1658. Having received the degree of doctor of civil and canon law at the age of twenty, he entered into orders; in 1688 was made canon and chorister at St. Martin of Tours; shortly after official and grand vicar; but his close attention to his duties threw him into a dangerous illness. He returned to Angers and there recovered his health. Persuaded that the sparing of his life was a miracle, he consecrated himself more wholly to the service of God. In 1707 he was appointed bishop of Agathocles and coadjutor of the bishop of Babylon. He started for Persia, and died there soon. after his arrival at Ispahan, September 27,1712. He wrote some works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Galilaean[[@Headword:Galilaean]]

             (Γαλιλαῖος), a native or inhabitant (Joh 4:45, "of Galilee," Mat 26:69; Act 1:11; Act 5:37) of GALILEE SEE GALILEE (q.v.); applied to the disciples of Christ as a term of contempt (Luk 22:59; Act 2:7). They were easily recognized as such, for the Galileans spoke a dialect of the vernacular Syriac different from that of Judaea, and which was of course accounted rude and impure, as all provincial dialects are considered to be, in comparison with that of the metropolis. It was this which occasioned the detection of Peter as one of Christ's disciples (Mar 14:70). The Galilaean dialect (as we learn from Buxtorf, Lex. Talm. col. 434; Lightfoot, Cent. chorogr. in Matt. proem. c. 86, 87; and others) was of a broad and rustic tone, which affected the pronunciation not only of letters, but of words. It parttook much of the Samaritan and Syriac idiom; but, in the instance of Peter, it must have been the tone which betrayed him, the words being seemingly too few for that effect. (See A. Pfeiffer, Dissert. de lingua Galilaeor.; also in his de Talmude Judaeor.  page 137 sq.) The Galilaens are imentioned by Josephus (Ant. 17:10, 2; War, 2:10, 6; 3:3, 2) as a tumulent and rebellious people, ready on all occasions to rise against the Roman authority. This character of them explains what is said in Luk 13:1 with regard to "the Galileans whose blood Pilate had miasgled with their sacrifices." Josephus, indeed, does not mention any Galileans slain in the Temple by Pilate; but the character which he gives that people sufficiently corroborates the statement. The tumults to which be alludes were, as we know, chiefly raised at the great festivals, when sacrifices were slain in great abundance; and on all such occasions the Galilaeans were much more active than the men of Judaea, and Jerusalem, as is proved by the history of Archelaus (Joseph. Ant. 17:9, 10); which case, indeed, furnishes an answer to those who deny that the Gabibalans attended the feasts with the rest of the Jews. The seditious character of the Galilaeans also explains why Pilate, when sitting in judgment upon Jesus, caught at the word Galilee when used by the chief priests, and asked if he were a Galilaean (Luk 23:6). To be known to belong to that country was of itself sufficient to prejudice Pilate against him, and to give some countenance to the charges, unsupported by impartial evidence, which were preferred against him, and which Pilate himself had, just before, virtually declared to be false. See Otho, Lex. Rab. page 254 sq.

## Galileans[[@Headword:Galileans]]

             one of the names of reproach given to the early Christians. It was the ordinary phrase of Julian the apostate, when he spoke of Christ or Christians. He was accustomed to call Christ "the Galilaean God." Not only did be use this epithet himself, but made a law, requiring that no one should call the Christains by any other name, thinking thereby to abolish the name of Christians. He died fighting against them; and as he caught the blood in his hand which flowed from a wound in his side, he dashed it towards heaven, saying these memorable words: Vicisti, O Galilae! "Thou hast conquered, O Galilaean!" — Bingham; Orig. Eccles. book 1, chapter 2, § 2.

## Galilee[[@Headword:Galilee]]

             (Γαλιλαία, often in the N.T. and Apocrypha, as well as Josephus), the rendering also in a few passages (Jos 20:7; Jos 21:32; 1Ki 9:11;  1Ch 6:76; Isa 9:1) of the Heb. גָּלַיל, galil' (fem. גְּלַילָה, gelilah', 2Ki 15:29), which prop. signifies a circle (e.g., a ring, Est 1:6; Son 5:14), or circuit of country, i.e., one of the little circular plains among the hills of northern Palestine, such as is now seen near edesh. SEE TOPOGRAPHICAL TERMS. As a special locality, it is first mentioned by Joshesa, who describes Kedesh as "is Galilee in Mount Naphtahi" (20:7). Its limited extent is indicated in 2Ki 15:29, where the historian, detailing the conquests of Tiglath-pileser, states that "he took Ijon, and Abel-Beth-Maachah, and Janaoh, and Kedesh and Hazor and Gilead, and Galilee, all the land of Naphtalai." Galilee, therefore, did not extend beyond the bounds of Naphtali; and a comparison with other passages shows that it embraced only the northern section of that tribe, or at least that the name was at first confined to that district (Jos 20:7; Jos 21:32; Josepheus, Ant. 5:1, 18). The region thus lay on the summit of a broad mountain ridge. Here were situated the towns which Solomon offered to Hiram as payment for his services in procuring timber and stones for the Temple. Hiram, however, whose great want was grain for his island city, and who doubtless expected a portion of some of the rich plains of central Palestine, could not conceal his disappointment when he saw the mountain towns and their rugged environs, and declined them as useless (1Ki 9:11, and 2Ch 8:2). SEE CABUL. At this period, Galilee, though within the allotted territory of Naphtali, does not appear to have been occupied by the Israelites. It was only after Hiram had declined the towns that Solomon rebuilt and colonized them (2 Chronicles l.c.). Hazor, the great stronghold and capital of the northern Canaanites, lay within or near Galilee; and, though Joshua had captured and burned it (Joshua 11), yet during the rule of the judges it was possessed by a king, Jabin, whose general, Sisera, dwelt in the neighboring Harosheth of the Gentiles (Judges 4). The presence of these powerful and war-like tribes, and the natural strength of the country, sufficiently account for the continued occupation of the old Gentile inhabitants. David subdued, but did not expel them. Solomon, as has been seen, took some of their towns; but they remained among these rugged mountains in such numbers that in the time of Insaiah the district was definitely known by the name of "Galilee of the Gentiles" (גּלַיל הִגּוֹיַם, Isa 9:1 : in Mat 4:15, Γαλιλαία τῶν ἐθνῶν in Macc. 5:15, Γαλιλαία ἀλλοφύλων). It is probable that the strangers increased in number, and became during the captivity the great body of the inhabitants; extending themselves also over the surrounding comsntry, they gave to their new territories the old name,  until at length Galilee became one of the largest provinces of Palestine. In the time of the Maccabees, Galilee contained only a few Jews living in the midst of a large heathen population (1Ma 5:20-23); Strabo states that in his day it was chiefly inhabited by Syrians, Phoenicians, and Arabs (16, page 760); and Josephus says Greeks also dwelt in its cities (Life, 12). The name also Occurs in Tob 1:2; Jdt 11:8, etc.

In the time of our Lord, all Palestine was divided into three provinces, Judma, Samaria, and Galilee (Act 9:31; Luk 17:11; Josephus, War, 3:3). The latter included the whole northern section of the country, comprising the ancient territories of Issachar, Zebulun, Asmer, and Naphtali. Josephus defines its boundaries, and gives a tolerably full description of its scenery, products, and population. He says the soil is rich and well cultivated; fruit and forest trees of all kinds abound; numerous large cities and populous villages, amounting in all to no less than two hundred and forty, thickly stud the whole face of the country; the inhabitants are industrious and warlike, being trained to arms from their infancy (War, 3:3, 3; Life, 45). On the west it was bounded by the territory of Ptolemais, which probably included the whole plain of Akka to the foot of Carmel. The southern border man along the base of Carmel and of the hills of Samaria to Mount Gilbaoa, and then descended the valley of Jezreel by Scythopolis to the Jordan. (The Talmud, Gittin, 7:7, gives a place called כפר עיתנאיas the southern limit.) The River Jordan, the Sea of Galilee, aned the Upper Jordan to the fountain at Dan formed the eastern border (Reland, Palaest. page 181); and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phoenicians (Josephus, War, 3:3, 1; compare Luk 8:26). SEE PALESTINE.

Galilee was divided into two sections (Cyrill, c. Jul. 2), "Lower" (ἡ κατὰ) and "Upper" (ἡ ἄνω Γαλιλαία, Josephus, War, 2:20, 6; Ant. 5:1, 22). The Talmud has; a threefold division, with reference to the Sabbatical year (Shebiith, 9:2; "Upper Galilee [העליון] embraces all above Capharananias, and does not produce sycamores; Lower [חתחתוֹן], all below C., and bears sycamores; the valley is the territory of Tiberias" [the Ghor]). A single glance at the country shows that the division was natural. Lower Galilee included the great plain of Esdraelon, with its offshoots, which run down to the Jordan and the Lake of Tiberias; and the whole of the hill-country adjoining it on the north to the foot of the mountain range. The words of Josephus are clear and important (War, 3:3, 1): "It extends  from Tiberias to Zabuloia, adjacent to which, on the sea-coast, is Ptolemais. In breadth it stretches from a village called Xaloth, laing in the Great Plain, to Bersabe." "The village of Xaloth" is evidently the Chesullotom of Jos 19:12, now called Iksail, and situated at the base of Mount Tabor, on the northern border of the Great Plain (Porter, Handbook, page 359). But a comparison of Josephus, Ant. 20:6, 4, with War 3:2, 4 proves that Lower Galilee extended as far as the village of Ginea, the modern Jenin, on the extreme southern side of the plain. The site of the northern border town, Bersabe, is not known; but we learn incidentally that both Arbela and Jotopata were in Lower Galilee (Josephus, Life, 37; War, 2:20, 6); and as the former was situated near the northwest angle of the Lake of Tiberias, and be better about eight miles north of Nazareth (Porter, handbook, pages 432, 377), ewe coucluded timat Lower Galilee included the whole region extending from the plain of Akka, on the west, to the shores of the balke on the east. It was thus one of the richest and most beautiful sections of Palestine. The plain of Esdraelon presents an unbroken surface of fertile soil — soil so good that to enjoy it the tribe of Issachar condescended to a semi-nomadic state, and "became a servant to tribute" (Deu 33:18; Gen 49:14-15). With the exception of a few rocky summits around Nazareth the Dills are all wooded, sand sink down in graceful slopes to broad winding vales of the richest green. The outlines are varied, the colors soft, and the whole landscape is characterized by that picturesque luxuriance which one sees in parts of Tuscany. The blessings promised by Jacob and Moses to Zebulun and Asher seem to be here inscribed on the features of the country. Zebulun, nestling amid these hills, "offers sacrifices of righteousness" of the abundant flocks nourished by their rich panstures; he rejoices "in his goings out" along the fertile plain of Esdraaelon; "he sucks of the abundance of the seas" — his possessions skirting the Bay of Haifa at the base of Carmel; and he "sucks of treasures hid in the sand," possibly in allusion to the glass, which was first made from the sands of the River Belus (Deu 33:18-19; Pliny, 5:19; Tacitus, Hist. 5). Ashera dwelling amid the hills an the north-west of Zebulun, on the borders of Phienicia "dips his feet in oil," the produce of luxuriant olive groves such as still distinguish this region; "his bread," the produce of the plain of Phoenicia, and the fertile upland valleys “is fat;" "he yields royal dainties" — oil and wine from his olives and vineyards, and milk and butter from his pastures (Gen 49:20; Deu 33:24-25). The chief towns of Lower Galilee were Tiberias, Tarichaea, at the southern end of the Sea of Galilee,  and Sepphoris (Josephus, Life, 9, 25, 29, 37). The latter played an important part is the last great Jewish emar (Josephus, Life, 45; War, 2:18, 11). It is now called Sefurieh, and is situated about three miles south of Nazareth (Porter, Handbook, page 378). These were, besides, two strong fortresses, Jotapata, now called Jefat, and Mount Tabor (Josephus, War, 3:7, 3 sq.; 4:1, 6). The towns most celebrated in N.T. history are Nazareth, Cana, and Tiberias (Luk 1:26; Joh 2:1; Joh 6:1).

Upper Galilee, according to Josephus, extended from Bersabe on the south to thee village of Baca, on the borders of the territory of Tyre, and from Meloth as the west to Thella, a city near the Jordan (War, 3:3, 1). None of these places are now known, but there is no difficultv in ascertaining the position and approximate extent of the province. It embraced the whole mountaim range lying beteween the upper Jordan and Phoenicia. Its southern border ran along the foot of the Safed range from the northwest angle of the Sea of Galilee to the plain of Akka. To this region the name "Galilee of the Gentiles" is given in the O. and N.T. (Isa 9:1; Mat 4:15). So Eusebius states (Onom. s.v. Γαλιλαία). The town of Capernaum, on the north shore of the lake, was in Upper Galilee (Onom. s.v. Capharnaum), and this fact is important, as showing how far the province extended southward, and as proving that it, as well as Lower Galilee, touched the lake. The mountain range of Upper Galilee is a southern prolongation of Lebanon, from which it is separated by the deep ravine of the Leolates. SEE LEBANON.

The summit of the range is talabe-land, part of which is beautifully wooded with dwarf oak, intermixed with tangled shrubberies of hawthorn and arbutus. The whole is varied lay fertile upland plains, green forest glades, and wild picturesque glens breaking down to the east and west. The population is still numerous and industrious, consisting chiefly of Metawileh, a sect of Mohamedans. Safed is the principal town, and contains about 4000 souls, one third of ehom are Jews. It is one of the four holy Jewish cities of Palestine, and has for three centuries or more been celebrated for the sacredness of its tombs and the learning of its rabbins. Safed seems to be the center of an extensive volcanic district. Shocks of earthquake are felt every few years. One occurred in 1837 which killed about 5000 persons (Porter, Handbook, page 438). Of the table-land of Upper Galilee lie the ruins of Kedesh- Naphtali (Jos 20:7), and Giscala (now el-Jish), a city fortified by Josephus, and celebrated as the last place in Galilee that held out against the Romans (War, 2:22, 6; 4:1, 1; 2, 1-5).

Galilee was the scene of the greater part of our Lord's private life and public acts (see Wichmannshausen, Dea Galilea, Vitelb. 1711; Buddeus, De Galilea rebus gestis Christi clara, Jen. 1718 [Miscell. Sacr. 3:1156 sq.]; Less, De Galatians Servat. miracc. theatro, Gott. 1175 [Opp. 1781, 2:369 sq.]). His early years were spent at Nazareth, and when he entered on his great work he made Capernaum his home (Mat 4:13; Mat 9:1). It is a remarkable fact that the first three Gospels are chiefly taken up with our Lord's ministrations in this province, while the Gospel of John dwells more upon those in Judaea (see Miller, De ordine rerum Christi in Galilea gestarum, Hal. 1770). The nature of our Lord's parables and illustrations weas greatly influenced by the peculiar features and products of the country. The vineyard, the fig-tree, thee shepherd, and the desert in the parable of the Good Samaritan, were all appropriate in Judaea while the corn-fields (Mat 4:23), the fisheries (Mat 13:47), the merchants (Mat 13:45), and the flowers (Mat 6:28), are no less appropriate in Galilee. The apostles were all either Galilaeans by birth or residence (Act 1:11), and as such they were despised, as their master had been, by the proud Jews (Joh 1:46; Joh 7:52; Act 2:7). It appears, also, that the pronunciation of those Jews who resided in Galilee had become peculiar, probably from their contact with their Gentile neighbors (Mat 26:73; Mar 14:70; see Lightfoot, Opp. 2:77). On the death of Herod the Great the province of Galilee was given by Caesar to his son Antipas (Joseph. War, 2:6, 3). After the destruction of Jerusalem Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated rabbins. The National Council or Sanhedrimn was taken for a time to Jabneh in Philistia, but was soon removed to Sepphoris, and afterwards to Tiberias (Lightfoot, Opp. 2, page 141). The Mishna was here compiled by Rabbi Judah Hakkodesh (cir. A.D. 109220), and a few years afterwards the Gemara was added (Buxtorf, Tiberias, page 19). Remains of splendid synagogues still exist in many of the old towns and villages, showing that from the 2d to the 7th century the Jews were as prosperous as they were numerous (Porter, Handbook, pages 427, 440). SEE GALILAEAN.

## Galilee (2)[[@Headword:Galilee (2)]]

             a porch or chapel, usually at the west end of a church, where the monks collected on returning from processions, and where females were permitted to visit their relatives among the monks; also a portion of the church, usually a step lower than the rest of the church, deemed less sacred than the remainder of the edifice, and beyond which women were not permitted to pass. Three of them remain in England, at Durham, Lincoln, and by cathedrals. The galilee at Durham has five aisles and three altars, and the consistory court is held in it; that of Lincoln is at the south-west corner of the south transept, and is cruciform in shape; while that of Ely differs little from an entrance porch. (G.F.C.)

## Galilee, Sea Of[[@Headword:Galilee, Sea Of]]

             (ἡ θάλασσα ηῆς Γαλιλαίας, Mat 4:18; Mat 15:29; Mar 1:16; Mar 7:31; Joh 6:1), called also the Sea of Tiberias (Joh 6:1; Joh 21:1; hence its modern name Bahr el-Tubarigeh), the Lake (λίμνη) of Gennesaret (Luk 5:1), or emphatically the Sea (ἡ θάλασσα simply,  Mat 4:15); in the O.T. rarely alluded to (Num 34:11; Jos 12:3; Jos 13:27) as the Sea of Cinnereth or Cinneroth (q.v.). It is the second of the three lakes into which the Jordan flows (Tacitus, Hist. 5:6). This sheet of water is particularly described by Pliny and Josephus. The former says, "The Jordan discharges itself into a lake, by many writers known as Genesera, 16 miles long and 6 wide, which is skirted by the pleasant towns Julias and Hippo on the east, of Tarichene on the south (a name which is by many persons given to the lake itself), and of Tiberias on the west" (Jos 5:15). Josephus refers to other features. " The Lake of Gennesareth derives its appellation from the adjacent district. It is 40 furlongs (five Roman miles) broad, by 140 (17l miles) long. Its waters are sweet, and extremely pleasant to drink, as they flow in a clearer stream than the muddy collections of marshes, anti they can be drawn free from impurities, beginning throughout confined by abrupt and sandy shores. They are of a muedium temperature, milder than those of the river or the fountain, yet uniformly colder than, might be expected from the expanse of the lake. The kinds of fish found here differ from those elsewhere met with" (War, 3:10, 7). Both these are so near the truth that they could scarcely have been mere estimates. Its extreme length is 124 geographical miles, and its breadth 6; equal to about 16 by 74 Roman miles. It is of an oval shape, or rather the form of an egg, with the large end to the north. The Sea of Galilee has none of those picturesque or sublime features for which the lakes of Italy and Switzerland are justly celebrated; it has not even the stern grandeur of the Dead Sea. The shores are singularly uniform. There are no hold cliffs jutting far out into deep water; there are no winding bays running away inland. The bed of the sea is like a huge basin. Along its eastern and western sides the banks rise steep, bare, and rugged, to the height of nearly 2000 feet; and their tops, especially those on the east, are as level as a wall. At the north and south ends, where the Jordan enters and passes out, there are wide openings, through which views are gained up and down the valley. Yet nature has not left this scene altogether destitute of ornament. The scenery is not quite so dreary, nor are the hues of the landscape so dead and sombre as Dr. Traill would have us imagine (Traill's Josephus, 2, page 106). True, when the sun is high and the sky cloudless, and when the pilgrim looks down from the top of the mountains, there is a dreariness in the landscape, and a uniformity of cold gray color, which wearies the eye; but let him go down to the shore and wait till the sun declines, and he will be enchanted with the deep ethereal blue of the smooth water, and the tints, "rose-colored, pearl-gray, and  purple, blended together," and thrown in soft shades over the sides of the encircling hills. The pale blue cone of Hermon, with its glittering crown of snow, forms a glorious background (Van de Velde, 2:388; Robinson, 2:380 sq.; Stanley, Palestine, page 362; Porter, Handbook, page 418).

Round the whole shore, with only one or two short interruptions, there is a broad strand of white pebbles, mixed with little shells. The Jordan enters at the extreme northern end of the lake, and leaves again at the southern. In fact, the bed of the lake is just a lower section of the great Jordan valley. The utter loneliness and absolute stillness of the scene are exceedingly impressive. It seems as if all nature had gone to rest, languishing under that scorching heat. How different it was in the days of our Lord! Then all was life and bustle along the shores; the cities and villages that thickly studded them resounded with the hum of a busy population, while from hill-side and cornfield come the cheerfully of shepherd and plowman. The lake, too, was dotted with dark fishing-boats, and spangled with white sails. Now, a mournful and solitary silence reigns alike over sea and shore. The cities are in ruins. Capernaum, Chorazin, the two (?) Bethsaidas, Hippo, Gamala, and Taricheae, are completely deserted. Tiberias and Magdala are the only inhabited spots; and for several miles inland in every direction the country looks waste and desolate. The inhabitants — merchants, fishermen, and peasants — are nearly all gone. The few that remain in the shattered houses of Tiberias, and the mud hovels of Magdala, and the black tents of the wandering Bedouin, seem worn and wasted by poverty and sickness. In 1858 the Sea of Galilee could just boast of one small boat, and it was so rotten and leaky as not to be seaworthy. The fish, however, are as abundant as ever; for though only little handnets are used, a considerable sum is paid to the government for the privilege of fishing (Burckhardt, Travis in Syria, page 332; Robinson, 2:386). It was observed by Hasselquist that some of the same species of fish are found in the Sea of Galilee as in the Nile (Travels, page 158); the same fact had been noted by Josephus (War, 3:10, 8). The kinds referred to are Cyprinus Benni, Silurus, Mormyrus, etc. (See Wilson's Lands of the Bible, 2:113; Robinson, 2:386). Two modes are now employed to catch the fish. One is a hand-net, with which a man, usually naked (Joh 21:7), stalks along the shore, and, watching his opportunity, throws it round the game with a jerk. The other mode is still more curious. Bread-crumbs are mixed up with bichlorid of mercury, and sown over the water; the fish swallow the poison and die. The dead bodies float, are picked up, and taken to the market of Tiberias! (Porter, Handbook, page 432.) The water of the lake is sweet,  cool, and transparent; and as the beach is everywhere pebbly, it has a beautiful sparkling look. This fact is somewhat strange, when we consider that it is exposed to the powerful rays of the sun, that many warm and brackish springs flow into it, and that it is supplied by the Jordan which rushes into its northern end, a turbid, ruddy torrent.

The most remarkable fact in the physical geography of the Sea of Galilee is its great depression. The results of barometrical observations have varied between 845 feet and 666 feet, but according to the trigonometrical survey of Lieut. Symonds, R.E., in 1841, its depression is only 328 feet. In this Van de Velde thinks there must have been some mistake, and he adheres to the figures of Lieut. Lynch, which give 653 feet, as probably the most accurate (Memoir, pages 168, 181). This has a marked effect on the temperature, climate, and natural products. The heat is intense during the summer months. The harvest on the shore is nearly a month earlier than on the neighboring high lands of Galilee and Bashan. Frost is unknown, and snow very rarely falls. The trees, plants, and vegetables are those usually found in Egypt; such as the palm, the lote-tree (Zizyphus lotus), the indigo plant, etc. (Robinson, 2:388; Josephus, War, 3:10, 7 and 8). The surrounding hills are sometimes described as bare and barren, sometimes as green and fertile. In April the tops of the hills are gray and rocky, and destitute of vegetation. Lower down, the grass, which during the winter rains had flourished, is there withering in the sun (Mat 13:6); but in the valleys and ravines, wherever any of the many fountains and streams gushed forth, there is verdure and cultivation (Mat 13:8). Though the whole basin of the lake, and indeed the Jordan valley, is of volcanic origin, as evidenced by the thermal springs and the frequent earthquakes, yet the main formation of the surrounding wall of mountains is limestone. A large number of black stones and boulders of basaltic tufa are scattered along the slopes and upland plains, and dikes of basalt here and there burst through the limestone strata in the neighborhood of Tiberias and along the northern shore. Although the surface of the lake is usually very placid yet travelers (Thomson, Land and Book, 2:332; Hackett, Illustra. of Scripture, page 319) testify to the sudden fury of storms bursting down into this sunken basin through the ravined shore as in the days of our Savior (Luk 8:23; see Michaelis, De tempestate, etc. Hal. 1739; also De sensu spirituali tempestatis, etc., ib. eod.; Duthovius, Divinitas Chr. ex miraculo hoc demonstrata, in the Bibl. Brenz. 1:60-85; 2:484-7). SEE GENNESARETH; SEE SEA

## Galileeum[[@Headword:Galileeum]]

             is the name given to the catechumenal oil in the Greek Church. It is considered as sanctified by drops of Meirun or holy chrism (q.v.) which are mixed with it.

## Galilei, Alessandro[[@Headword:Galilei, Alessandro]]

             an eminent Florentine architect, was born in 1691. He resided seven years in England, and on his return to Tuscany was appointed state architect by Cosmo III. He Was invited by Clement XII to Rome, where he erected three superb monuments of art, the facades of S. Giovanni de Fiorentini and S. Giovanni Lateranio, and the Corsini chapel in the latter edifice. He died in 1737. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Galileo Galilei[[@Headword:Galileo Galilei]]

             one of the most celebrated Italian writers on natural sciences, mathematics, and astronomy, was born February 18, 1564. He at first studied medicine, but soon devoted himself wholly to natural and mathematical science. In 1589 he was appointed professor of mathematics at the University of Pisa. In 1592 he was called by the republic of Venetia to the University of Padua. From 1604 Galileo devoted himself chiefly to astronomy, and soon became as celebrated by his astronomical discoveries as he had formerly been by those in mathematics and mechanics. It was especially the introduction of the telescope in 1609 which gave a powerful impulse to his genius. He was the first to notice the mountains of the moon, the satellites of Jupiter, the ring of Saturn, and the spots on the sun; and from the motion of the latter he derived an argument in favor of the motion of the sun. Galileo published his discoveries in his Sidereus nuncius (1610). Soon the grandduke of Tuscany called him as first professor of mathematics to Pisa, without obliging him to lecture, in order to give him an opportunity to devote himself wholly to scientific researches. But his reputation awakened against him a great deal of hatred and envy, and finally he was denounced to the Inquisition for defending and developing the Copernican system. The Inquisition found the views of Copernicus and Galileo irreconcilable with the letter of the Scripture. Galileo went himself to Rome to defend himself, but without effect. His astronomical views were examined by the theological qualifiers, and declared to be absurd, false in philosophy, and contrary to the Holy Scriptures. In 1616 and 1620, decrees were issued allowing to set up the system of Copernicus as a hypothesis, but forbidding it to be defended as a thesis. Galileo paid no attention to this  demand, but sixteen years later published his "Dialogues on the two greatest cosmic systems, that of Ptolemy and that of Copernicus," in which the two systems are compared, and, to satisfy the Inquisition, the victory is awarded to the champion of the system of Ptolemy; but, in fact, the arguments used in its behalf are so weak, and so manifestly inferior to those adduced in favor of the Copernican system, as to leave no doubt as to the real opinions of Galileo.

His enemies found it easy to cause new measures to be taken against him by the Inquisition. Galileo was in 1633 again summoned to Rome. He was at first allowed to live in the Villa Medici; subsequently he was some time detained as a prisoner in the buildings of the Inquisition; finally he was sent back to the Villa Medici. The result of the investigation was that Galileo was found guilty of having adhered to and of having supported heretical opinions; and be had to abjure his errors in a kneeling posture, and to sign the minutes of the proceedings against him. He was condemned to be imprisoned at the Inquisition during pleasure, and to recite once a week for three years the penitential Psalms. Galileo submitted to the judgment, and, kneeling and in sackcloth, swore upon the Gospels never again to teach the earth's motion and the sun's stability. When rising from the ground, he is reported to have said, in an undertone, E pur si muove ("And it does move, for all that"); but the authenticity of this report is doubted. After four days' confinement, he was allowed to remove to the residence of the Tuscan ambassador, but he was kept under surveillance during the whole remainder of his life. In 1634 he asked permission to visit Florence for medical assistance, but the permission was not granted until 1638. The severity of the Inquisition was somewhat relaxed in 1637, when he became almost totally blind. During the latter years of his life he seems to have paid less attention to astronomy, but the works of this period on other subjects show that his genius was as great. as ever. He died January 8, 1642. The city of Pisa erected a statue in his honor. The completest edition of the works of Galileo is Le Opeae di Galileo Galilei (Florence, 1842-56, 15 volumes). The most important of his works is Discorsi intorno a due nuove scienze (Leyden, 16038). Biographies of Galileo were written by Gherardini,Viviani (1654), Frisi (Livorno, 1775), Jagemann (Weimar, 1783), Nelli (Lausanne, 1793),Ventari (Milan, 1818-21), Libri (Milan, 1841), Brewster (London, 1841), Cattauro (Milan, 1843), Caspar (Stuttgardt, 1854), Chasles (Paris, 1862). On the trial of Galileo by the Inquisition, there are special works and essays by Marini (Galileo e Inquisizione, Rome, 1850); Madden (Galileo and the Isnuisitios, London,  1863); Vosen (G. und die Rom. Verurthrilung des copernicanischen Systess, Frankf. 1865); The Catholic World (January and February 1869). (A.J.S.)

## Galitzin[[@Headword:Galitzin]]

             SEE GALLITZIN.

## Gall[[@Headword:Gall]]

             (Two entries below)

the representative in the A.V. of two Hebrew words and one Greek.

1. Mererah' or merorah' ( מְרֵרָהor מְרֹרָה; Sept. χολή, κακά, δίαιτα; Vulg. fel, amaritudo, viscera meaz) denotes etymologically bitterness: see Job 13:26, "Thou writest bitter things against me." Hence the term is applied to the "bile" or "gall" from its imtense bitterness (Job 16:13). The metaphors in this verse are taken from the practice of huntsmen, who first surround the beast, then shoot it, and next take out the entrails. The term also stands for the gallbladder or vitals (Job 20:25). It is also used of the "poison" of serpents (Job 20:14), which the ancients erroneously believed was their gall: see Pliny, H.N. 11:37, “No one should be astonished that it is the gall which constitutes the poison of serpents" (comp. Heb 12:15, "root of bitterness"). SEE LIVER.

2. Rosh ( ראֹשׁor רוֹשׁ; Sept. χολή, πικρία, ἄγρωστις; Vulg. fel, amaritudo, caput), generally translated "gall" by the A.V., but in Hos 10:4 rendered "hemlock:" in Deu 32:33, and Job 20:16, it denotes the "poison" or "venom" of serpents. From Deu 29:18, "a root that beareth rosh" (margin "a poisonful herb"), and Lam 3:19, "the wormwood and the rosh," compared with Hos 10:4, "judgment springeth up as rosh," it is evident that the Heb. term denotes some bitter, and perhaps poisonous plant, though it may also be used, as in Psalm 59:21, in the general sense of "something very bitter." Celsius (Hierob. 2:46-52) thinks "hemlock" (Conium maculatum) is intended, and quotes Jerome on Hosea in support of his opinion, though it seems that this commentator had in view the couch-grass (Triticum repens) rather than "hemlock." Rosenmüller (Bib. Bot. page 118) is inclined to think that the Lolaum temulentum best agrees with the passage in Hosea where the rosh is said to grow "in the furrows of the field." Other waiters have supposed, and with some reason (from Deu 32:32, "their grapes are grapes of rosh"), that some berry-bearing plant  must be intended. Gesenius (Thes. p. 1251) understands "poppies;" Michaelis (Suppl. Lex. Heb. page 2220) is of opinion that rosh may be either the Lolium temulentum or the Solanum ("nightshade"). Oedmann (Verm. Sasmml. part 4, c. 10) argues in favor of the Colocynth. The most probable conjecture, for proof there is none, is that of Gesenius: the capsules of the Papaseracae may well give the name of resh ("head") to the plant in question, just as we speak of poppy heads. The various species of this family spring up quickly in cornfields, and the juice is extremely bitter. A steeped solution of poppy heads may be "the water of gall” of Jer 8:14, unless, as Gesenius thinks, the מֵי רֹאשׁmay be the poisonous extract, opium. This word is always used figuratively to represent sin, and never designates the animal secretion called gall. SEE HEMLOCK.

3. Gr. χολή, prop. the bitter secretion gall. In the story of Tobit the gall of a fish is said to have been used to cure his father's blindness (Tob 6:8; Tob 11:10; Tob 11:13). Pliny refers to the use of the same substance for diseases of the eye (Hist. Nat. 28:10); also speaking of the fish callionymus, he says it has a similar curative virtue (32:4, 7). Galen and other writers praise the use of the liver of the silurus in cases of dimness of sight. SEE BLINDNESS.

The passages in the Gospels which relate the circumstance of the Roman soldiers offering our Lord, just before his crucifixion, "vinegar mingled with gall," according to Matthew (Mat 27:34), and "wine mingled with myrrh," according to Mark's account (Mar 15:23), require some consideration. The first-named evangelist uses χολή, which is the Sept. rendering of the Heb. rosh in the Psalm (Psa 69:21) that foretels the Lord's sufferings. Mark explains the bitter ingredient in the sour vinous drink to be "myrrh" (οἴνος έσμυρνισμένος) for we cannot regard the transactions as different. "Matthew, in his usual way," as Hengstenberg (Comment. in Psa 69:21) remarks, "designates the drink theologically: always keeping his eye on the prophecies of the O.T., he speaks of gall and vinegar 'for the purpose of rendering the fulfillment of the Psalms more manifest.' Mark again (Mar 15:23), according to his way, looks rather at the outward quality of thee drink." Bengel takes quite a different view; he thinks both myrrh and gall were added to the sour wine (Gnom. Nov. Test. Matthew 1.c.). Hengstenberg's view is far preferable; nor is "gall" (χολή) to be understood in any other sense than as expressing the bitter nature of the draught. As to the intent of the proffered drink, it is generally supposed that it was for the purpose of deadening pain. It was  customary to give criminals just before their execution a cup of wine with frankincense in it, to which reference is made, it is believed, by the οῖνος κατανύξεως of Psa 60:3 see also Pro 31:6. This the Talmud states was given in order to alleviate the pain. See Busxtorf (Lex. Talm. col. 2131), who quotes fronc the Talmed (Salmed. fol. 43, 1) to that effect. Rosenmüller (Bib. Bot. page 163) is of opinion that the myrrh was given to our Lord, not for the purpose of alleviating his sufferings, but in order that he might be sustained until the punishment was completed. He quotes from Apuleius (Metamor. 8), who relates that a certain priest "disfigured himself with a multitude of blows, having previously strengthened himself by taking myrrh." Hoemfar the frankincense in the cup, as maentioned in the Talmud, was supposed to possess soporific properties, or in any evay to induce an alleviation of pain, it is difficult to determine. The same must be said of the οίνος ίσμνρνισμένος of Mark, for it is quite certain that neither of these two drugs in question, both of which are the produce of the same natural order of plants (Amyridaceae), is ranked among the hypnopoietics by modern physicians. It is true that Dioscorides (1:77) ascribes a soporific property to myrrh, but it does not seem to have been so regarded by any other author. Notwithstanding, therefore, the almost concurrent opinion of ancient and modern commentators, that the "wine mingled with myrrh" was offered to our Lord as an anodyne, we cannot readily come to the same conclusion. Had the soldiers intended a mitigation of suffering, they would doubtless have offered a draught drugged with some substance having narcotic properties. The drink in question was probably a mere ordinary beverage of the Romans, who were in the habit of seasoning their various wines, which, as they contained little alcohol, soon turned sour, with various spices, drugs, and perfumes, such as myrrh, cassia, myrtle, pepper, etc. (Smith, Dict. of Class. Antiq. s.v. Vinum). SEE MYRRH.

Gall

ST., monastery of, one of the most celebrated monasteries of Europe, at St. Gall, in Switzerland. It was founded in the 7th century. Its wealth and reputation became very great under Othmar, its first abbot (720-760), who founded a hospital for lepers in connection with the monastery. In the 8th  century it became distinguished for learning, especially under abbot Gosbert (815-837). "The abbey of St. Gall gradually became one of the masterpieces of mediaeval architecture; and the genius and skill which were lavished on its construction, and on the decoration of its halls and cloisters, had a large share in developing the Christian art of the period. The monks of St. Gall, too, may be reckoned among the best friends and preservers of ancient literature. They were indefatigable in the collection and transcription of MSS. — Biblical, patristic, sacred and profane history, classical, liturgical, and legendary. Several of the classics, especially Quintilian, Silius Italicus, and Amnemianus Marcellinus, have been preserved solely through the MSS. of St. Gall. For a time the abbey was subject to the bishop of Constance, and an animiated dispute was for a long time maintained between that prelate and the monks as to the right of electing the abbot. It ended, however, in the recognition of the right of free election; and ultimately, from the growth of the monastic possessions, and the important position which the abbot held, the monastic domain, which comprised a great part of northern Switzerland, became a distinct jurisdiction, within which the abbot, like many of his brethren in the great Benedictine monasteries, exercised all the rights of a suzerain.

For several centuries the abbey of St. Gall held one of the highest places in the order. Its schools enjoyed wide reputation. Its members held a distinguished place among the scholars of medieval Germany; and many of them, as, for example, Notker, are known to have cultivated not only the ordinary learning of the schools, but also physic, mathematics, and astronomy. The school of St. Gall, too, was one of the most eminent for the cultivation of music, and its MSS., preserved in its library, have been extensively made use of by the restorers of ancient ecclesiastical music. A town of considerable importance grew up around the monastery, and was called by the same name; and as the wealth and influence which attached to the dignity of the abbot began to make it an object of ambition to rich and powerful families, we find the succession of abbots, in the 13th and 14th centuries, sadly degenerated from their pious and learned predecessors in the office. A stringent reform was enforced about the time of the Council of Constance; but the burghers of St. Gall had grown dissatisfied under this rule, and on the outbreak of the Reformation in 1525 they threw off their subjection, and embraced the new doctrines. At the close, however, of the religious war in 1532, the Catholic religion was re-established, and the abbot reinstated, though with diminished authority, in his ancient dignity. At the French Revolution, the abbey of St. Gall was secularized (1798),  and its revenues were soon afterwards sequestrated (1805). By a later ecclesiastical arrangement, the abbacy of St. Gall was raised to the dignity of a bishopric, which in 1823 was united to that of Chur. They were afterwards, however, separated, and in 1847 St. Gall was erected into a bishopric, with a distinct jurisdiction." — Chambers, Encyclopaedia, s.v.; Herzog, Real-Encyklopädie, 4:643.

## Gall, Nikolaus[[@Headword:Gall, Nikolaus]]

             SEE GALLUS.

## Gall, St., Manuscript[[@Headword:Gall, St., Manuscript]]

             (CODEX SANGALLENSIS, usually designated as Δ of the Gospels), one of the most important of the later uncial MSS., containing the four Gospels (with only a single hiatus, Joh 19:17-35) and an interlined Latin version, rudely written on coarse vellum in a very peculiar character. It comprises 197 leaves, 4to, 10 inches by 81 in size, with 20 to 26 (usually 21) lines of text on each page. Before Matthew are placed prologues, Latin verses, the Eusebian canons in Roman letters, tables of the κεφάλαια in Greek and Lat., etc. The text is divided into regular οτίχοι. There are also τίτλοι, and the Ammonian sections. It has so many resemblances to the Codex Boernerianus (G of Paul's epistles), as to show that they both once belonged together. SEE BOERNER MANUSCRIPT. The Gospel of Mark seems to represent a text different from that of the other evangelists. It agrees in general with the older MSS. There are scarcely any breathings or accents; the words are often wrongly divided, with dots at the end of almost every Greek word, and marks > > > inserted to fill up vacant spaces.

This MS. is preserved in the monastery of St. Gall, Switzerland, where it was probably transcribed originally. It was first inspected by Gerbert in 1773, was named by Scholz (in his N.T. 1830), and has been published in a full lithographic facsimile of every page by Rettig (Zurich, 1836), with Prolegomena. It seems to have been written by Latin (perhaps Irish) monks in the 9th century. — Scrivener, Introd. page 122 sq.; Tregelles in Home's Introduction, 4:196 sq. SEE MANUSCRIPTS, BIBLICAL.

## Galla Version Of The Scriptures[[@Headword:Galla Version Of The Scriptures]]

             The Galla language is spoken by the Gallas (q.v.). While Dr. Krapf resided in Shoa, between the years 1839 and 1842, he translated the gospels of Matthew, Luke, and John, the epistle to the Romans, and the book of Genesis. The gospel of Matthew and five chapters of the gospel of John were printed in Roman letters. the copies being designed for distribution among the Galla tribes around Shoa, where the Church Missionary Society contemplated the establishment of a mission. The opposition of the Abyssinian priesthood led, however, to the abandonment in 1844, of the Shoa mission, and the station was accordingly transferred to the Wanika country, whence it was hoped that opportunities for a wider dissemination of the Bible than that originally contemplated.by the society might accrue. But these hopes have been doomed to be disappointed. Of late the translation of the Bible into the Galla language has again been taken up by the Reverend Dr. Krapf, and among the translations published, the British and Foreign Bible Society announced, for the year 1876 the New Test. in Galla, printed in Amharic characters. Besides the New Test. there ale also printed the books of Genesisand Exodus, the latter having left the press in 1877. For the study of the language, see Tutschek, Dictionary and Grammar of the Galla Language (Munich, 1844-45). (B.P.)

## Galla, Saint[[@Headword:Galla, Saint]]

             was a daughter of Symmachus, a Roman noble, who died in the former part of the 6th century; she became a widow while very young, and took the veil at St. Peter's monastery. She is commemorated October 5.

## Gallaeus, Servatius[[@Headword:Gallaeus, Servatius]]

             a Reformed preacher of Holland, who died near the end of the 17th century, is. known as the editor of Lactantius's works, published at Leyden in 1660; he also edited the Sibylline Oracles (Amsterdam, 1687-88), and wrote Dissertationes de Sibyllis Earumque Oraculis (ibid. 1688). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:908. (B.P.)

## Galland Andrea, Or Gallandius Andreas[[@Headword:Galland Andrea, Or Gallandius Andreas]]

             an Italian priest and abbot of the Oratorian congregation, was born at Venice December 6, 1709, and died in the same citv January 12, 1779. He rendered great service to literature by his edition of the fathers, entitled  Bibliotheca Veterum Patrum, antiquorum que scriptorums eccl. Gr. et Lat. (Venet. 1765-1781, 14 volumes, fol.). It comprises in all 380 writers, and is considered to be one of the most accurate and useful of all the libraries of the fathers. He left in MSS. Thesaurus Antiquitatis Ecclesiasticae (13 volumes, fol.). — Hoefer, Nouv. Biog. Generale, 19:291.

## Galland, Thomas[[@Headword:Galland, Thomas]]

             an English Wesleyan minister, was born at Hull. He was converted at the age of fifteen, under the ministry of W.E. Miller, and being: designed for the ministry of the Church of England, was sent to Cambridge, where he graduated as master of arts. He entered the Methodist ministry, but still prosecuted his studies. He was one of the advanced liberal members of the Conference, but, with independence of thought, he deferred to the peace and unity of the Church. With unbending principles, he was; tender and charitable towards others; with great vigor of intellect, he was simple, frank, and ingenuous; with an anxious desire for the freedom of the Church, he had a fixed concern for Christian order. He was a leader in the institution of that body and of its spiritual government, and ably advocated all its great interests His ministry, which began in 1816, was evangelical,. ardent, and powerful; and he was withal a diligent and faithful pastor. He died suddenly at Hull, May 12, 1843, aged forty-nine years. Galland was wealthy and; liberal. As a pulpit expositor of Scripture, he was. perhaps, without an equal in his day. See Minutes of the British Conference, 1843; Stevenson, City-Road Chapel, page 266; Smith, Hist. of Wesl. Meth. 3:35, 229, 244, 350, 355, 412, 419, 478, 479; Everett, West Centenary Takinags, volume 2, sketch 9.

## Gallardo, Matteo[[@Headword:Gallardo, Matteo]]

             a reputable Spanish painter,, resided at Madrid in 1657. There is a picture of Christ, and several of the Virgin, by him, which are highly commended. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gallas[[@Headword:Gallas]]

             ("invaders"), a race inhabiting the south and east of Abyssinia. "The general name by which the tribes designate themselves is Oroma (orma, men). Although generally belonging to the negro race; they are not purely negroes, but form with the Fulahs, Mandingoes, and Nubas, as it were, the transition to the Shemitic variety and seem to belong to that great family inhabiting the east of Africa, from the frontiers of the Cape land to Abyssinia, and usually denominated the Kafirs. They are a vigorous, well- formed people of a dark-brown color, with hair frizzled, but not quite woolly, round faces, and small, sharp eyes, and are distinguished not less by their energy and warlike spirit than by their mental capacities. They first appear in history in the 16th century as a barbarous people, extending their conquests from the interior of Africa, laying waste, by constant incursions, the countries of Eastern Africa to the mountains of Abyssinia, gradually subduing or expelling the original inhabitants (hence their name), occupying great part of Abyssinia, and advancing as far as the Red Sea and the Gulf of Aden. It is only of late years that their power in Abyssinia, and their incursions into that country, have been partially checked, chiefly by the vigorous government of the king of Shoa, who has subdued some of the Gallas tribes, and induced them to profess such Christianity as exists in Abyssinia. hey still, however, occupy many districts of Abyssinia, and extend their power to an indefinite extent over the countries situated south and southwest of it. Politically, the Gallas do not form a single nation. but are divided into numerous tribes, forming separate kingdoms and states, which are frequently at war with each other. Most of the Gallas follow pastoral avocations. Some, however, through intercourse with the semi- Christian, semi-civilized Abyssinians, have become tillers of the soil. The wandering Gallas are mainly engaged in hunting andl the slavetrade. The larger number of the Gallas are still heathens, though Mohammedanism has lately made great progress among them. Their religion bears a resemblance to that of the Kafirs." Compare Jomard, Notices sur es Gallas (Paris, 1839); Beke, On the Origin of the Gallas (London, 1848); Plowden, Abyssinia and the Gall is Country (London, 1868). Behm (Geograph.  Jahrbuch, volume 1, Gotha, 1864) assigns to the Gallas a territory of about 280,000 sq. miles and 7,000,000 people. The Roman Catholic Church has a mission among the Gallas, which in 1841 was erected into a vicariate apostolic. The letters of the vicar apostolic, Massaja, in the Annales de la Propagat. de Foi, are along the chief sources of our information on the Gallas. Massaja was the founder of the mission, and was in 1869 still at its head. (A.J.S.)

## Gallaudet Thomas Hopkins, Ll.D[[@Headword:Gallaudet Thomas Hopkins, Ll.D]]

             an eminent Congregational minister and philanthropist, was born December 10, 1787, in Philadelphia. He graduated at Yale College in 1805, and was chosen tutor in 1808, which office he held two years, after which he was engaged in mercantile business until 1811, when he entered the theological seminary. In 1814 he received his license, and became pastor at Portsmouth. Here he became interested in a little deaf and dumb girl, Alice Cogswell, and instructed her with success. Her father, Dr. Cogswell, became the founder of an association for the aid of deaf mutes; and funds being provided, Mr. Gallaudet resigned his ministry, and went to Europe in 1815 to stuidy the existing deaf and dumb institutions. At the London Deaf and Dumb Asylum he was refused admission except as junior assistant. He then went to Edinburgh, but there the teacher had learnt his system from the Messrs. Braidwood, and had been compelled to sign an engagement not to impart the method to any other person intending to become a teacher. He then betook himself to Paris, and was warmly received by the abbe Sicard. Everything was laid freely open to him. He was able to return to America before the close of 1816, and Sicard allowed Laurent le Clerc, a deaf-mute, who was one of the best teachers of the institution, to accompany him to America. During his absence in Europe the society had been incorporated; Mr. Gallaudet was now appointed its principal, Le Clerc being his head assistant, and on the15th of April, 1817, The American Asylum for the Deaf and Dumb, at Hartford, Connecticut, was formally opened. Mr. Gallaudet remained head of the asylum until 1830, when he resigned from failing health. The system which he established was founded on that of Sicard, with modifications. "It is known as the American system. The main principle with Mr. Gallaudet was to call out the intelligence of the pupil as much as possible, by exercising him in describing things for himself, and to discourage the mere learning by rote; and the result was to stimulate the mind of the teacher, as well as of the pupil, in no ordinary degree. Mr. Gallaudet's exertions were by no means  confined to the deaf and dumb asylum. He took an ardent and active interest in the improvement and extension of common schools, and in the raising up of a superior body of teachers, and wrote several pamphlets on the subject. He also zealously advocated the adoption of means of imparting moral and religious training to prisoners, and was an earnest promoter of the movement for improving the management of the insane. So strongly did he feel on this matter, that, though in but feeble health, he accepted in 1838 the office of chaplain of the state Retreat for the Insane at Hartford, where, it is stated, 'the experience' of each successive year furnished accumulating evidence of the usefulness of his labors, and the efficacy of kind moral treatment and a wise religious influence in the melioration and care of the insane.'" He died September 10, 1851. Besides a number of tracts and essays on the education of the deaf and dumb, and on the treatment of the insane, he published Discourses on various Points of Christian Faith and Practice (Lond. 1818, 8vo): — Remarks on Teachers' Seminaries (1826): — The Child's Book on the Soul (1830, often reprinted, and translated into most European languages): — Scripture Biography (5 volumes, 1838-1844). See Humphrey, Life and Labors of Gallaudet (N.Y. 1857, 12mo); English Cyclopaedia; Sprague, Annals, 2:609.

## Galle, Philip[[@Headword:Galle, Philip]]

             an eminent Dutch engraver, was born at Haarlem in 1537, and early established himself at Antwerp. The following are some of his printst  Solomon Directing the Building of the Temple; a set of prints of subjects from the Old and New Test.; Abraham. Sacrificing Isaac; Christ with the Two Disciples at Emmaus. He died in 1612. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gallemart, Joannes De[[@Headword:Gallemart, Joannes De]]

             a Roman Catholic theologian, who died at Douay in 1625, doctor and professor of theology, is known as the editor of Canones et Decreta Concil. Trid. (Cologne, 1620). See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:319. (B.P.).

## Gallery[[@Headword:Gallery]]

             an architectural term describing the porticoes or verandas which are not uncommon in Eastern houses. SEE HOUSE. It is doubtful, however, whether two of the three Hebrew words so translated have any reference to such an object. SEE ARCHITECTURE.

1. אִתַּיק, attik' (Eze 41:15 [where the text has אִתּוּק, attuk'], 16; Sept. ἀπόλοιπον; 42:3, 5, Sept. περίστυλον ; according to Gesenius, from נָתִק, to cut off; according to Fürst, from an obsolete אָתִק, to set off), by some thought to mean (as in 42:6) pillars or columns (so Villalpandus, Cocceius); by others a decrement or terrace (so Gesenius, Fürst, Hävernick, Hitzig), as the context requires (Bottcher, Proben, page 350). SEE TEMPLE. The ancient interpreters are wholly at fault; the Sept. renders ambiguously, the Talmud "corners," the Syr. "balustrade," and the Jewish interpreters confess their ignorance (Kimchi, Jarchi).

2. רָחַיט, rachit' (Son 1:17; either, with Farst, from an obsolete root רָחִט, to trim, or, with Gesenius, for רָהַיט, rahit, as in the  margin), prob., panel-work or fretted ceiling (so Sept.' φατνώματα, Vulg. laquearia, A.V. "rafters," marg. "gallery"). SEE CEILING. In consequence of the var. read. in the Masoretic text (q.d. ambulatory or place of exercise), this term has been confounded with

3. רִהִט, ra'hat (from רָהִט,' to flow down; spoken of watering-troughs, Gen 30:38; Gen 30:41; Exo 2:16), curled locks or ringlets of a maiden (Son 7:6; Sept. παραδρομή, Vulg. canalis). SEE HAIR.

## Gallery (2)[[@Headword:Gallery (2)]]

             originally a banqueting hall. The word is now applied, in ecclesiastical architecture, to any floor elevated above the floor of a main audience room of a church, and built to contain hearers. Galleries of this kind date from the time of the Reformation, though somewhat similar galleries existed in the Byzantine churches. Narrow covered passage-ways, within or without a church, especially in Romanesque churches, are also termed galleries. (G.F.C.)

## Galley[[@Headword:Galley]]

             is the rendering in the A.V. in one passage (Isa 33:21) of אֲנִי, on a ship or fleet, elsewhere rendered "navy." SEE SHIP.

## Galli[[@Headword:Galli]]

             priests of Cybele (q.v.) among the ancient Romans, who received the worship of this goddess from the Phrygians. They were selected from the lowest class of society, and were allowed at certain times to. ask alms from the people. The chief priest among them was called Archigallus.

## Gallican Church[[@Headword:Gallican Church]]

             a name often given to the Roman Catholic Church of France. The peculiar spirit of that Church, especially with regard to its relations to Rome, is called GALLICANISM. The term is especially used with reference to the principles of the French Church, in opposition to Ultramontanism (the extreme papal view of Church polity), as embodied in the four articles of 1682 (see below). But it is historically certain that from a very early period the national Church of France had a character and spirit of freedom peculiar to itself, and that the roots of the so-called modern Gallicanism are to be traced far back into antiquity (see Bossuet's sermon at the opening of the Assembly of 1682, and his Defensio Declarationis, and our article FRANCE SEE FRANCE ).  The Frankish Church, in the time of Charlemagne, assumed a form and gave evidence of a spirit marked by the national temper, and obviously different from the Italian ideal of the Church as organized under the pope. In almost every century thereafter the monarchs and bishops of France resisted what they held to be unauthorized claims on the past of Rome. Nevertheless, the Gallican spirit often yielded, and not unfrequently the French bishops were themselves, in part at least, ultramontane. The French Parliaments were generally on the side, naturally, of the Gallican spirit. Hinemar, bishop of Rheims (t 882), manfully stood by his king, Charles the Bald, when pope Adrian II attempted to drive him from the throne. Charles himself, in an epistle to Adrian, "argues respecting the distinction between the temporal and the spiritual power, and also alleges the peculiar supremacy, of the kings of France. To prove these and similar points, he refers not only to the archives of the Roman Church, but to the writings of St. Gelasius, St. Leo, St. Gregory, and even St. Augustine himself. (See Hist. Litteraire de la France, Fleury, 1, lii, s. 8, 22.) Hincmar wrote many of that king's letters, and may probably have been the author of this" (Waddington, History of the Church, chapter 14). But no formal attempt to fix the position of the Church in France on a basis of independence was made by any of the monarchs of the country before Louis IX (St. Louis, t 1270). His "Pragmatic Sanction" (A.D. 1268) was directed chiefly against the pecuniary claims and extortions of Rome. It is comprised in six articles:

1. The churches, the prelates, the patrons, and the ordinary collators of benefices, shall enjoy their rights to their full extent, and each shall be sustained in his jurisdiction.

2. The cathedral and other churches shall possess the liberties of elections,. which shall be carried into complete effect.

3. We will that simony, the pest of the Church, be wholly banished from our kingdom.

4. Promotions, collations, provisions of dispositions of prelatures, dignities, and other ecclesiastical benefices and offices, whatsoever they may be, shall be made according to the institutions of common. law, of the councils and of our ancient fathers.

5. We renew sand approve of the liberties, franchises, prerogatives, and privileges granted by the kings our predecessors, and by ourselves, to  churches, monasteaties, and other places of piety, as well as to ecclesiastical persons.

6. We prohibit any one from in any manner levying and collecting the pecuniary exactions and heavy charges which the court of Rome has imposed, or may hereafter impose, upon the Church of our kingdom, and by which it has been miserably impoverished unless it be for a reasonable and very urgent cause, or by inevitable necessity, and with the free and express consent of the king and of the Church. See Ordonnances des Roys de France de la traisieme race recuillies par M. de Lasursere (Paris, 1723, folio), 1:97. In the Latin text, "the chief points are statuimus et ordinamus primo ut ecclesiarum regni nostri praleati, patroni, et beneficiorum collatores ordinarii jus suum plenarium habeant, et unicuique sua jurisdictio debite servetur. II. Item ecclesiae cathedrales et aliae regni nostri liberas electiones et earum effectum integraliter habeant. — V. Item exactiones et onera gravissima pecuniarum per Curiam Romanam ecclesiae regsi nostri impositas vel imposita, quibus regnum nostrum miserabiliter depauperatum extitit, sivae etiam imponendas vel imponenda, levari aut colligi nullatenus volumus nisi duntaxat pro rationabili, pia et urgentissima causa et inevitabili necessitate, ac de spontaneo et expresso consensua nostro et ipsius ecclesiae regni nostri. The conclusion: Harum tenore universis justitiariis, officiariis et subditis nostris — mandamus, quatenus omnia et singula praedicta diligenter et attente servent — atque servari — inviolabiliter faciant: nec aliquid in contrarium quovis modo faciant vel attentent, seu fieri vel attentari permittant: transgressores aut contra facientes — tali poena plectendo, quod caeteris deinceps cedat in exemplum. The genuineness of this document, which is questioned chiefly blay P. Daniel, is shown by E. Richer, Hist. concil. general, lib. 3, page 189; Liberteas de l´egluse Gallicane, edit. ann. 1771, t. 3 pages 633, 667; Velly, Hist. de France, t. 3, page 239" (Gieseler, Church History, per. 3, § 62).

The "liberties" of the Gallican Church, according to Bossuet, were substantially set forth in these ordinances. The Gallican spirit was also strongly shown in the disputes between Philip le Bel and Boniface VIII towards the end of the 13th century, which disputes culminated in the bull Unam Sanctam, and in the abduction and death of the pope, A.D. 13103. SEE BONIFACE VIII. The questions involved in these disputes were vital ones: the authority of the pope in temporals, the royal prerogative, and the power of the episcopacy as related to the supreacacy of the pope. The  Gallican writers vindicated the rights of the Church and the supremacy of councils over the pope with brilliant talents and solid learning. The Roman writers nevertheless maintained the papal claimsiunwaveringly, but with little success, in France. In 1455 the bishop of Nanites undertook to appeal from a royal ordinance to the pope, but the Parliament of Paris decided that be had violated the privileges of the French Church, as well as the fundamental laws of the kingdom. The Pragmatic Sanction of Bourges, called the "great bulwark of the Gallican Church against Rome," was adopted at the Synod of Bourges im 1438, and confirmed by the Parliament July 13, 1439. It involved two great principles:

1. That the pope has no authority in the kingdom of France over anything concerning temporals.

2. That, though the pope is acknowledged as sovereign lord in spirituals, his power even in these is restricted and controlled hey the canons and regulations of the ancient councils of the church received in the kingdom. (For details, SEE BOURGES, PRAGMATIC SANCTION OF. ) Louis XI himself strongly repressed all ultramontane reaction against the decisions of the French assemblies, or against the immunities of the national church. The ultramontanists obtained a temporary success in the revocation of the Pragmatic Sanction of Bourges in 1512 by the Council of Lateran, with the renunciation of it by Francis I (1516), with the understanding that his concordat with Leo X secured to him its substantial benefits. This act was instigated by certain private aims of the king's, and by the hope of his chancellor, Duprat, obtaining the dignity of cardinal. But this revocation gave rise to a long resistance by the Parliament and the Sorbonne, and to great anger and even turbulence of spirit among the French people. The effects of the revocation were practically insignificant, and Gallicanism only showed itself the more energetic and active afterwards. The Pragmatic Sanction of Bourges was, it is true, abrogated, but the fundamental principles established at the councils of Pisa, Constance, and Basic, which inspired that sanction, remained intact as a guide for the opinions of the nation and of the clergy, while the antipathy of the Parliaments against ultramontanism became still more deeply rooted. The decrees of the Council of Trent (1545-1663) were, indeed, intended to supplant and supersede those of the earlier councils, but from among them France admitted only such as agreed with her own policy, with the privileges of the king, and with the customs and usages of her Church. Gallicanism was greatly advanced, in fact, by the issues of the Council of Trent, and by the  discussions to which they gave rise. The numerous writings of Pithou (q.v.; t 1596) on the canon law gave true scientific and ecclesiastical expression to the tenets of Gallicanism. What Pithou advances in behalf of the Gallican Church in his Corpus Juris Canonici, in his Codex Canonum, and in his Gallicae Ecclesiae in schismate status, were by him collected in eighty- three articles, in 1594, in the Libertes de l'eglise gallicane (1633, 2 volumes, fol.), by the aid of which it became easy both for the laity and the clergy to see how far the questions involved were questions of order and organization, and how little they applied to religion or dogmas. Pithou himself condensed the eighty-three articles into two:

1. That the pope has no right of interference with the king's prerogative in temporals;

2. That he cannot enforce a decision in spirituals in contradiction with those of the councils received in the kingdom.

Ultramontanism, however, continued to assert its claims with the usual persistence of Rome. Cardinal Duperron, and the two succeeding cardinals and prime ministers of Louis XIII and Louis XIV, Richelieu and Mazarin, maintained the Concordat. But, in spite of the Concordat, the Sorbonne presented the six celebrated Declarationes following to the king, May 8, 1663:

1. The pope has no authority over the king's temporal power.

2. In temporals the king has no superior but God.

3. The subjects of the king cannot be released from their fealty and obedience under any pretexts whatsoever.

4. It is inconsistent with the king's prerogative, and with the freedom of the Gallican Church, that the pope should depose bishops contrary to the decrees of councils.

5. It is not the doctrine of the Church that the pope is superior to general councils.

6. It is not matter of dogma that the pope is infallible, apart from the concurrence of the Church.

As Pithou was the legal pillar of Gallicanism, so Bossuet became its ecclesiastical champion. Under his guidance, the Assemblee du clerge of  1682 asserted the Gallican liberties, in the celebrated Declaration du clerge de France, which was upheld by the monarch and by all the state authorities. It runs as follows:

"I. St. Peter and his successors, vicars of Jesus Christ, and the whole Church itself, have received power from God only over things spiritual, and which concern salvation, and not over things temporal and civil; Jesus Christ teaching us himself that his kingdom is not of this world; and in another place, that we must render to Caesar the things of Caesar, and to God the things of God; and thus that precept of St. Paul can in nothing be altered or overthrown. Let every person be subject to the higher powers, for there is no power but comes from God, and it is he who ordains those that are on the earth. He, then, who opposes himself to the powers, resists the order of God. We, in consequence, declare that kings and sovereigns are not subject to any ecclesiastical power by the order of God in temporal matters; that they cannot be deposed, directly or indirectly, by the authority of the keys of the Church; that their subjects cannot be dispensed from the submission and obedience which they owe them, and absolved from the oath of fidelity; and that this doctrine, necessary for the public peace, and not less advantageous to the Church than the state, ought to be inviolably followed, as conformable to the word of God, the tradition of the holy fathers, and the examples of the saints.

II. The plenitude of power which the holy apostolic see and the successors of St. Peter, vicars of Jesus Christ, have over spiritual is such, that nevertheless the decrees of the holy General Council of Constance, contained in the fourth and fifth sessions, approved by the holy apostolic see, confirmed by the practice of all the Church and the Roman pontiffs, and religiously observed at all times by the Gallican Church, remain in all their force and virtue; and that the Church of France does not approve the opinion of those who attack these decrees, or who enfeeble them by saying that their authority is not well established, that they are not approved, or that they are in force only in time of schism.

III. That thus the use of the apostolic power must be regulated in following the canons made by the Spirit of God, and consecrated by the general respect of all the world; that the rules, the manners, and the constitutions received in the kingdom and in the Gallican Church ought to be maintained, and the usages of our fathers remain unassailable; and that the greatness of the holy apostolic see itself requires that the laws and  customs established with the consent of that respectable see and the churches remain invariable.

IV. Although the pope has the chief post in the questions of faith, and his decrees regard all the churches, and each church in particular, yet his judgment is still not unalterable, until the consent of the Church intervene. We have resolved to send to all the churches of France, and to the bishops who preside in them by the authority of the Holy Ghost, these maxims which we have received from our fathers, in order that we may all say the same thing, and that we may all be in the same mind, and that we may all follow the same doctrine."

The Declaration du clerge de France was sent to the pope, with an address from Bossuet. Alexander VIII annulled the declaration, but the clergy maintained their ground, although Louis XIV himself condescended to a step which was by some considered as a retraction. In consequence of this difficulty with Rome, the French Church found itself in 1691 with thirty-five bishoprics vacant; the king allowed the twelve signers of the declaration, whom he had nominated as bishops, but whom the pope had for ten years refused to recognize as such, to retract all which had displeased the pontiff. The king himself stated that he had given orders so that his edict of March 22, 1682, which had been promulgated in view of the then existing circumstances, should no longer have effect. But that he did not abandon the Gallican maxims is proved in his letter of July 7, 1713, directed to cardinal La Tremouille, and addressed to the See of Rome, wherein he enforced the recognition, as bishop of Beauvais, of the abbot of St. Aignan, who had defended the four propositions in a thesis in 1705. The position of the question was still more clearly defined by the decision of the Conseil de Regence of 1718, that the bishops could dispense with the papal inauguration bull, as, "the Sorbonne having so decided, the national churches could again avail themselves of the right suspended by the Concordat."

Gallicanism fell into disgrace through the political events of 1790 to 1800, and particularly through the Constitution civile du clerge which was by many considered as a revolutionary triumph of Gallicanism over Ultramontanism, and which resulted in the synods of 1795 and 1797 submitting themselves to the papal authority. Stanch Gallicuans, on the other hand, found that the concordat of 1801 did not do justice to Gallicanism, and they regretted still more the forcible rejection of the  Concordat of 1813, which would have somewhat restored their position. Thislech to a fierce internals conflict during the following years, in which Joseph de Maistre, Louis de Bonald, and Francois de Lamennais stand forth as the most prominent characters. Yet the four "principles" of 1682 have kept their authority under all the forms of government, republic, empire, and restored monarchy; they are received by the new university as they were by the old, and, whenever occasion demands it, are immediately brought forth. SEE FRANCE. They were recognized as law by, the imperial ordinance of February 25, 1810, and there in no likelyhood of their being ever abrogated. In the present altered state of things there is no occasion for upholding or enforcing them, but should at any day a reactionary tendency hue manifested, the state councils would again hiring the Gallican doctrine forward as emphatically as did thee decree of 1766 (arrest du conseil d'etat du 24 Mai), which stated that the rights and privileges enjoyed by the ecclesiastical body in the kingdom "sost des concessaons des souverains dont l'Egtise ne peut faire usage sans leur autorite," which is also stated in the Constitution civile du clerge (1790).

The principles of 1682 are recognized as fundamental in the present French empire, but the majority of the French bishops are at present ultramontane. Political ultramontanism, however, is extinct, in spite of the reassertion of its antiquated formulas by papal writers. The old system of taxation at thee will of the court of Rome cannot be revived. The hierarchy is indestructible; for, so bong as papacy retains its character, and so long as the French Church remains Roman Catholic, so long must the supremacy of the papal chair be upheld; and the favorite expression "National Church" is only correct in a restricted sense, since, not being independent, it cannot really be altogether national. Only in moments of high excitement did Gallicanism entertain the idea of having a separate, particular, independent patriarch. As to liturgical and even dogmatical ultramontanize, it is complained of in periodicals and pamphlets, and even lay bishops, and the old Gallicanism is appealed to against it, but with the less success, as there is a tendency to agree with Rome in dogmas and liturgies, for fear of her still exorbitant power, and also with the general aim of unity, so dear to the Roman Catholic mind. That the French nation, its episcopate, or its clergy will ever become Italianized, is neither, to be hoped by Rome nor feared by France. Bossuet's statement to the cardinal d'Estrees is as correct now as it was when first written by him: "Trois points peuvent blesser les Romains: l'independance de la temporalite des rois; la juridiction episcopale  immediatement de Jesus-Christ, et l'autorite des conciles. Vous savez bien quo sur ces trois choses on ne biaise point en France." This is the true Gallican doctrine; other issues have arisen only as the effects of the momentary excitement of conflict.

As for the ruling powers of the Church of Rome at present, they hold Gallicanism to be simply the decayed, but not defunct view of a sect within the Church. For the revival of Gallican principles in Germany, SEE HONTHEIM. A good exponent of opinion is given by the fact that in Wetzer and Welte's Kirchen-Lexikon, the best Roman Catholic Cyclopedia ever issued, to which the best and most learned German Roman Catholic theologians are contributors, Gallicanism is throughout classed with Jansenism as a pernicious mode of ecclesiastical thought. The reception of the dogma of the Immaculate Conception by the Church of France was a violation of the old Gallican spirit.

Literature. — See, besides the voluminous writings of Pithou and Bossuet on this subject, Maimbourg, Traite historique de l´eglise d. Rome (Paris, 1686, 4to); Hist. du droit public franc. eccles. (Lond. 1737); J. de Maistre, De l'egl. gallic. (1 volume, 8vo); Du Pape (2 volumes, 8mo): Andre Dupin, Defence de la loi organique d. concordat; Les libert. de l'eglise Gall. (Paris, 1824, 12mo); Bordas-Dumoulin, Les pouvoirs constitutifs de l'eglise (Paris, 1855; 8vo); Fr. Huet, Le Gallic. son passi. s. situation presente dans l'ordre polit. ei relig. (Paris, 1855); Fleury, Discours suer les libertes d. l'egl. gallic.; Gregoire, Essai hist. sur les libertes d. l'egl. gallic. (two editions); Frayssinous, Les vrais psinaipes de l'eglise gallic. (three editions); Clausel de Montals (a French bishop of decided Gallican views), Effets probables d. disputes sur les art. Gall. (1858); Portrait fidele Deuteronomy 1'eg1. gallic. (1854); Memoire (anonyme) sur la situation presente d. l'eglise gallic., et ses maximes vengles contre les attaques de Monsieur le Comte de Montalembert; Herzog, Real-Encyklop. 4:647 sq. (from which much of this article is translated); Guette's, Histoire de l'eglise de France (12 volumes, 8vo); Guetteue's periodical journal L'Observateur Catholique; Dupin, Manuel du droit public ecclesiastique francais (Paris, 1845); Phillips, Kirchenrecht, 3:339-365; Hare, Contest with Rome (London, 1852), 209 Eq.; Westminster Review, 12:213; North British Review, 13:241; Ranke, History of the Popes (passim); Erit. and For. Evang. Review, October, 1866, art. 3; Gosselin, Power of the Popes (London, 1852, 2 volumes, 8mo). SEE POPE, TEMPORAL POWER OF.

## Gallican Confession[[@Headword:Gallican Confession]]

             (Confessio Gallicana). The Confession of Faith of the Gallican Churches was proposed and accepted at the first synod held by the Reformed at Paris in 1559. In 1560 it was presented to Francis II, sand in 1561 it was presented to Charles IX, king of France, by Theodore Beza. This confession has been repeatedly printed, and in various forms, both separately and together, with Bibles, Psalters, Catechisms, and other ecclesiastical publications of thee Reformed French Church. It is thoroughly Calvinistic in doctrine, and is supposed by maney to have been written by Calmin himself, but there in no sufficient ground for the opinion (Niemeyer, Praef. 49). It is given in Latin by Niemeyer, Collectio Confessionum (Lips. 1840, 311 sq.).

## Gallican Councils[[@Headword:Gallican Councils]]

             councils held in France, but at some place unknown.

I. A.D. 355, at Poitiers or Toulouse, possibly. St. Hilary, writing to the Easterns, A.D. 360, says he, five years before, with the bishops of France, withdrew from. the communion of the Arian bishops Ursacius and Valens, and of Saturninus of Arles, who had espoused their cause. The opening chapters of his work addressed to Constantius are thought to have emanated from this council.

II. A.D. 376. There seems a reference to one such in a law of that year, dated Treves, of the Theodosian code; but it is not known where or for what object.

III. A.D. 444 in which Hilary of Arles presided, and Cllelidonius of Besanoon, where this council may have met, therefore, was accused of being husband of a widow, and deposed. On appealing, however, to St. Leo he was restored, as having been condemned on a false charge. Both their letter to him and his answer are preserved among his epistles.

IV. A.D. 678, at some place unknown; when St. Leodegar or Leger, bishop of Autun, was degraded as having been accessory to the death of king Childeric II five years before.

V. A.D. 678 or 679, against the Monothelites; as appears from the reference made to it by the Gallican bishops subscribing to the Roman synod under pope Agatho, preserved in the 4th act of the 6th council, but thev do not say where.

VI. A.D. 796, at Tours possibly, where Joseph, bishop of Mans and a suffragan of Tours, was deposed for cruelty.

VII. Three more councils may be grouped under this head, usually called Councils of Auvergne, but this name is misleading, as it means the town formerly so called, not the province. When the town changed its name to Clermont, councils held there subsequently were styled by its new name, while the earlier retained its old. We save confusion, therefore, by classing them under Gallican. Of these the first met November 8, A.D. 535, in the second year of king Theodebert, and passed sixteen canons, to which fifteen bishops, headed by Honoratus, metropolitan of Bourges, subscribed; his suffragan of Auvergne subscribing second. Their canons deprecate lay influences in the appointment of bishops, and lay interference between bishops and clergy. No furniture belonging to the Church may be used for private funerals or marriages. The appointment of Jews as judges, and marriages between Jews and Christians, are denounced. Presbyters and deacons marrying are to be deposed. In a collective note to king Theodebert, the bishops entreat that neither the clergy, nor others, living in his dominions may be robbed of their rightful possessions, and in their fifth canon they declare all spoliations of Church property null and void, and the' spoilers excommunicated wherever it occurs. Several other canons are given to this council by Burchard. The second, A.D. 549, was attended by ten bishops, but only to receive the canons passed at the 5th Council of Orleans. The third, A.D. 588, was occupied solely with a dispute between the bishops of Rhodes and Cahors.

## Gallican Liturgy[[@Headword:Gallican Liturgy]]

             SEE LITURGY.

## Gallienus Publius Licinius[[@Headword:Gallienus Publius Licinius]]

             a Roman emperor, becames sole sovereign A.D. 260, and was assassinated at Milan in 268. His reign is memorable in Church History, as he gave peace to the Christians by an edict in which be recognized the Church as a civil corporation. — Eusebius, Hist. Ecc 7:13; Hase, Ch. Hist. § 48.

## Gallifiet, Joseph[[@Headword:Gallifiet, Joseph]]

             a French theologian, was born in 1663, near Aix (Provence). He entered the Jesuit order, became rector, then provincial, of the College of the Trinity, at Lyons, where he had completed his studies, and was regarded as  the principal promoter of the devotion to the Sacred Heart of Jesus. In 1723 he became assistant to the general of the Jesuits at Rome. He died about 1740, leaving several works on devotion, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Gallim[[@Headword:Gallim]]

             (Heb. Gallim', גִּלִּים, heaps, or perhaps fountains), a place emwhich is twice mentioned in the Bible:

1. As the native place of the man to whom Michal, David's wife, was given — "Phalti, the son of Laish, who was from Gallim" (מִגִּלִּים, 1Sa 25:44; Sept. Ρόμμα; Josephus Γεθλά, Ant. 6:13, 8); but there is no clew to the situation of the place. In 2Sa 3:15-16, where Michal returns to David at Hebron, her husband is represented as following her as far as Bahurim, i.e., on the road between the Mount of Olives and Jericho, (comp. 2Sa 16:1). But even this does not necessarily point to the direction of Gals lim, because Phalti may have been at the time with Ishbosheth at Mahanaim, the road from which would naturally lead past Bahurim.

2. The name occurs again in the catalogue of places terrified at the approach of Sennacherib (Isa 10:30; Sept. Γαλλείμ) "Lift up thy voice, O daughter (i.e., inhabitant) of Gallim! attend, O Laish! poor Anathoth!" The other towns in this passage — Aiath, Michmash, Ramah, Gibeah of Saul — are all, like Anathoth, in the tribe of Benjamin, a short distance north of Jerusalem. It should not be overlooked that in both these passages the names Laish and Gallim are mentioned in connection. Possibly the Ben-Laish in the former implies that Phalti was a native of Laish, that being dependent on Gallim. Its site was unknown to Eusebius and Jerome (Onomast. s.v. Γαλλεί, Gallim), although from hearsay (λἐγεται) they place a village of a similar name (Γαλλαϊvα) near Accaron (Ekron). Schwarz (Palest. page 131) reports a Beit-Djallin between Ramleh and Joppa, but by other explorers the name is given as Beit-Dejan. Porter suggests the little village of Himseh as a suitable locality (Handb.for Syria, page 214); but there are no ruins there, as at Khirbet el-Haiyeh (Ruins of the Serpents), on a low tell, a little farther N.E., containing the remains of an ordinary village, with a cistern in the middle (Robinson, Later Researches; page 288).

Among the names of towns added by the Sept. to those of Judah in Jos 15:59, Gallim (Γαλλίμ v.r. Γαλέμ) occurs between Karem and Thether. In Isa 15:8, the Vulgate has Gallirm for Eglaim, among the towns of Moab.

## Gallio[[@Headword:Gallio]]

             (Graecized Γαλλίων), a son of the rhetorician M. Annaeus Seneca, and elder brother of Seneca the philosopher. His name was originally MA. Ann. Novatus, but changed to JUNIUS ANNAEUS (or ANNIENUS) GALLIO, in consequence of his adoption by L. Junius Gallio the rhetorician (Pliny, Hist. Nat. 31:33; Tacitus, Annal. 16:17; Quintil. Inst. Orat. 3:1, 21; 9:2, 91). Seneca dedicated to him his treatise De Vita Beata, and in the preface to the fourth book of his Naturales Quaestiones describes him as a man universally beloved (comp. Stat. Silv. 2:7, 32); and who, while exempt from all other vices, especially abhorred flattery. Dion Cassius (60:35) mentions a witty but bitter joke which he made in reference to the persons put to death by Claudius. According to Eusebius, he committed suicide before the death of Seneca (Thesaurus Temporum, page 161, Amstel. 1658), but Tacitus speaks of him as alive after that event (Annal. 15:73), and Dion Cassius states that he was put to death by order of Nero (see  Antonii Bibl. Hispan. vet. 1:121 sq.). One writer (Gelpe, Defamiliarit. Pauli c. Senec. Lips. 1813, page 18) thinks that Seneca was converted through .the instrumentality of Paul. He was Proconsul (ἀνθυπατεύοντος, Tex. rec.; ἀνθυπάτου ὔντος, Tischendorf) of Achaia (Act 18:12) under the emperor Claudius, when Paul first visited Corinth. and nobly refused to abet the persecution raised by the Jews against the apostle (see Dannhauer, De Gallionismo, Argent. 1664; also in his Disp. theol. Page 175 sq.), A.D. 49. SEE ACHAIA. Dr. Lardner has noticed the strict accuracy of Luke in giving him this designation, which is obscured in the Auth. Vers. by the use of the term deputy (Credibility, part 1, book 1, chapter 1; Works, 1:34). SEE PRECONSUL. He is said to have resigned the government of Achaia on account of the climate not agreeing with his health (see Sieieca, Ep. 104). SEE PAUL.

## Galliom[[@Headword:Galliom]]

             Lieut. Conder suggests (Tent-Work in Palest. 2:336) as a representative of this site the present Beit-Jala, doubtless meaning the place of that name a few miles south of Jerusalem, SEE ZELAH; but the passage in Isaiah (10:30) requires a position north of that city.

## Gallitzine Or Galitzin Dmitri Augustin[[@Headword:Gallitzine Or Galitzin Dmitri Augustin]]

             son of the Russian princess Amalie of Gallitzine, was born at the Hague December 22, 1770. His mother was an enthusiastic Roman Catholic convert, and under her influence he joined the Roman Church at seventeen. He entered the Austrian army, and served with it in the Netherlands in 1792. He set out, after leaving the army, for a journey in America, and on the voyage was led by the counsels of a missionary named Brosius to turn his mind to the priesthood. He was ordained March 18, 1795, and devoted his life to missionary labors. In 1799 he selected a spot among the Alleghanies as the seat of a Roman Catholic town, and founded Loretto, now a town of several thousand inhabitants, with Roman Catholic schools for boys and girls in the neighborhood. As "Father Smith" he labored extensively in the wild region of the Alleghanies, and left enduring marks of his energy, faith, and devotion throughout that country. He died at Loretto May 6; 1840. He published a Defence of Catholic Principles (Pittsburg, 1816; new edit. Dublin, 1867): — Appeal to the Protestant Public (Pittsburg, 1818), and other small works.

## Galloche, Louis[[@Headword:Galloche, Louis]]

             a reputable French historical painter, was born at Paris in 1670, and studied under Louis Boullonge. He was a member of the Royal Academy. Among his works are the Departure of St, Paul from Miletus, in the Church of Notre Dame; The Good Samaritan, and The Resurrection. He died in 1761. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gallonius, Antonius[[@Headword:Gallonius, Antonius]]

             a priest of the congregation of the oratory, was a native of Rome, and died there in 1605. His works were numerous, but he is chiefly known by his Trattato degli Instrumenti di Martirio, etc. In 1591 he published his History of the Virgins: — The Lives of Certain Martyrs (1597).

## Gallows[[@Headword:Gallows]]

             (עֵוֹ, ets, a tree or wood), a post or gibbet, rendered in Est 6:4 "gallows," but in Gen 40:19, and Deu 21:22, "tree." Hanging appears to have been a punishment practised among the Egyptians and other ancient nations, as well as among the Hebrews. SEE PUNISHMENT.

## Gallucci, Angelo[[@Headword:Gallucci, Angelo]]

             an Italian Jesuit, was born at Macerata in 1593, became a famous preacher, professor of eloquence in the College of Rome, and died February 28, 1674, leaving some Sermons and other works, for which see Biog. Universelle, s.v.

## Gallucci, Tarquinio[[@Headword:Gallucci, Tarquinio]]

             an Italian Jesuit, was born at Sabina in 1574, became professor of rhetoric, and finally rector of the Greek College in Rome, and died there July 28, 1649, leaving some commentaries on classical works.

## Galluppi Pasquale[[@Headword:Galluppi Pasquale]]

             an Italian philosopher, was born at Tropea, in Calabria Ultra, April 2, 1770, and died at Naples in November, 1846. The groundwork of his education was laid at Tropea under the instructions of J.A. Ruffa, and he afterwards completed his studies at the University of Naples, in which institution he subsequently became professor, of philosophy. In his. writings he combated the philosophical doctrines in vogue in the 18th century, and strove to reestablish Italian philosophy on its old bases, recognizing in man's nature a double element, the spiritual and material, in accord with the philosophy of the Church fathers. His first work, a pamphlet, dated 1807, on Analysis and Synthesis, sets forth his philosophical method. Shortly after it he published his Essay on Knowledge, in four books, treating (1) of knowledge, (2) of the analysis of the faculties of the human mind, (3) of the analysis of ideas, and (4) of the legitimate reasons of our judgments and our errors. His Saggio Filosofico sulla critica della conoscenza (Naples, 1819, 6 volumes, 8vo) contains an examination of the principal doctrines of ideology, Kantianism, and the transcendental philosophy. His Elements of Philosophy (Elementi di Filosofia, Messina, 1832) treats successively of pure logic, psychology, mixed logic, and morals, and has been often reprinted. In 1827 Galluppi published twelve Letters on Philosophy (Lettere filosofiche sulle Vicende della Filosofia, etc.), of which a 2d edition appeared in 1838, and a French translation by Peisse in 1844. His other works are, Filosofia della Volonta (Naples, 1835-42, and Milan, 1845): — Considerazioni filosofiche sull' Idealismo transcendentale e sul Razionalismn assoluto (Naples, 1841; Milan, 1846): — Lezioni di Logica e di Metafisica (Naples, 1842, 5 volumes): — Storia della Filosofia (Naples, 1842): — Elementi di Teologia Naturale (Naples, 1844, 4 volumes). — Hoefer, Nouv. Biog. Generale, 19:334-5. (J.W.M.)

## Gallus (Or Gallo) Thomas[[@Headword:Gallus (Or Gallo) Thomas]]

             a French theologian, who died December 5, 1246, was a member of the regular Augustines, canon of the congregation of St. Victor of Paris, and in 1223 was appointed abbot of St. Andrew of Verceil, by which latter title he is frequently exclusively designated. The name Gallus is regarded by some as only the Latinized form of his real name, Coq; by others as indicating his  nationality; while others suppose that he was of Italian origin. Gallus taught at St.victor and other Augustine establishments, and, when abbot of Verceil, drew around him the best professors of Northern Italy, achieving for himself and his monastery a European reputation in theology and ecclesiastical learning. J. Gerson (q.v.), in the preface to his Commentary on the Canticles, praises highly Gallus' Explications du Cantique des Cantiques (published, with commentary, by Halgrin, Paris, 1521, and Lyons, 1571, fol.). This work was published at Rome in 1666 under the care of J. Magloire, together with a decree of the Congregation of the Index forbidding its publication under the name of Scotus, showing that it had been attributed to the celebrated Irish philosopher. Another work of Galls's (Traduction paraphrasees des livres sur la hierachie et la theologie mystique attribues a Saint Denys l'Areopagite) is found in the Theologia Mystica of J. Eckbhis (Ingolstadt, 1519), and in the Commentarius in S. Dionysii Areopagite Opera of Dionysius the Carthusian (Cologne, 1536). Leon Alacei (Apes urbane) erroneously attributes to Gallus some sermons (Sermones) which belong to John, abbot of Vincelles. — Hoefer, Nouv. Biog. Generale, 19:345; Oudin, Comment. de. Scriptoribus ecclesiastics, 3:9. (J.W.M.)

## Gallus, C. Vibius Trebonianus[[@Headword:Gallus, C. Vibius Trebonianus]]

             Roman emperor (early history unknowns), was elected to the throne A.D. 251. His reign was disgraced by concessions to the Goths, and by a renewal of the persecution of the Christians. SEE PERSECUTION. He was assassinated A.D. 253 or 254.

## Gallus, Nicolas (properly Hahn)[[@Headword:Gallus, Nicolas (properly Hahn)]]

             a Lutheran theologian of Germany, was born at Kothen, June 21, 1516. He studied at Wittenberg, was in 1542 deacon at Ratisbon, which place, however, he had to leave on account of the Interim (q.v.). He went to Wittenberg to occupy the pulpit of Cruciger, who was prevented from discharging his ministerial functions by sickness. From Wittenberg Gallus went to Magdeburg, but returned again to Ratisbon in 1553, and died there in 1570. In connection with Flacius (q.v.), Gallus opposed the Interim and Osiander, and defended his Church against the intrusion of all and every error. See Salig, Vollstandige Historie der Augsburgscher Confession, 2:1008 sq.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Herzog-Plitt, Real-Encyklop. s.v. (B.P.)

## Gallus, Robertus[[@Headword:Gallus, Robertus]]

             a French mystic, lived at Orange in 1291. He derived his name from his French origin, and was provincial of a monastic order. According to Ouden, he was very pious, but of little note. He believed himself endowed with the gift of revelation, and wrote several works in this line. The only one which has come down to us was published at Paris in 1513, at the house of Henry Stephens, under the editorship of Le Fevre of Staples, and is entitled Liber Trium Virorum (namely, Hermas, Uguelin, and Robert Gallus himself), et Trium Spiritualium Virginum (the princesses Hildegarde, Elisabeth, and Mechtilde). See Hoefer, Nouv. Biog. Generale, s.v.

## Gallus, Saint (1)[[@Headword:Gallus, Saint (1)]]

             sixteenth bishop of Clermont-Ferrand, was born in that city (Auvergne) about 489, of patrician parents. In order to escape marriage, he took refuge at the monastery of Cornon (Cronom or Cournom), and there embraced the monastic life. St. Quintianus, then bishop of Auvergne, ordained him deacon, kept him near himself, and drew him into literary pursuits. Later, Thierry, king of Austrasia, attracted Gallus to his court. Here he remained until 527, when St. Quintianus died, and Gallus was elected to succeed him. He distinguished himself by his gentleness and charity. Being uncle of St. Gregory of Tours, he took charge of the education of his nephew. St. Gallus assisted at the first two councils of Clermont-Ferrand, Nov. 8, 535 and 549, as well as at the second, third, fourth, and fifth of Orleans-June 23, 533; May 7, 538; August 31, 541; and October 28, 549. The hagiographers affirm that he possessed the gift of miracles. By his prayers he arrested the flames which threatened the destruction of the city, and at another time delivered the citizens from the fearful ravages of disease. He died about 553, and his body is preserved in the Church of Notre Dame du Port, at Clermont-Ferrand. He is honored by the Church July 1. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v. Gallus, Saint (2), twenty-third bishop of ClermontFerrand, lived in the 7th century. He was elected in 650, and is honored as a saint in his diocese on November 1. He wrote a Lettre Adressee a Saint Didier, eceque de Cahors, which Ussher falsely attributes to St. Gall of Hibernia. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v.

## Gallus, St. Gal, St. Gilian or St. Gall[[@Headword:Gallus, St. Gal, St. Gilian or St. Gall]]

             Was a native of Ireland, born about 560, and a disciple of Columban (q.v.). He founded the celebrated abbey of St. Gall (q.v.), in Switzerland, of which he was made abbot A.D. 614. He died in 646, October 16, which is his day in the Roman Calendar. There are no writings of his except a sermon in Canisius, Lectiones Antig. 1:781, in Galland, Bib. Patr. 12:721, and in Migne, Patrologia Latina, volume 87.

## Gally, Henry, D.D[[@Headword:Gally, Henry, D.D]]

             an English divine, was born at Beckenham, Kent, in August 1696, and was educated at Benet College, Cambridge. In 1724 he was chosen lecturer of St. Paul's Covent-garden, and in the same year was instituted to the rectory of Wavendon or Wanden, in Buckinghamshire. The king preferred him to a prebend in the Cathedral of Gloucester in 1728, and three years later to one in Norwich. He died August 7, 1769. He was the author of two sermons on the Misery of Man, preached in 1723: — The Moral Character of Theophrastus, translated from the Greek, with notes: — A Critical Essay on Characteristic Wriiting: — Sermon before the House of Commons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Galon (Also called Guallo, Gualla, or Gualo), Giacomo[[@Headword:Galon (Also called Guallo, Gualla, or Gualo), Giacomo]]

             an Italian prelate, was born at Vercelli prior to 1150. He was canon-regular at Paris, and occupied from 1173 to 1185 the episcopal see of his native city. He distinguished himself by his zeal and virtue, and pope Innocent III accorded to him, in recognition of this, the cardinalate. Galon had charge of a mission in Languedoc, where he displayed great intolerance towards the Albigenses. He afterwards went to England on a diplomatic mission. Later, pope Honorius III sent him to the emperor Frederick II, to secure aid for the Christians in Palestine against the Mussulmans. Galon died at Vercelli in 1227. See Hoefer, Nouv. Biog. Generale, s.v.

## Galura, Bernhard[[@Headword:Galura, Bernhard]]

             prince-bishop of Brixen, was born August 21, 1764. He was for some time preacher at Freiburg, made suffragan bishop and vicar-general at Feldkirch in 1820, in 1829 consecrated prince-bishop of Brixen, and died in 1856. He wrote, Diss. de Traditione altero Revelationis fonte (Freiburg, 1790): — Die Ehre der heiligen Messe (4th ed. Augsburg, 1827): — Biblische Geschichte der Welterlosung durch Jesum den Sohn Gottes (ibid. 1806): — Die ganze Katholische Religion (ibid. 1796-99, 5 vols.): — Gebet- und Betrachtungsbuch fur Christen (6th ed. 1836, etc.). See Winer, Handbuch der theol. Lit. 1:61, 403, 456, 673; 2:241, 259,, 267, 272, 346, 352, 368, 386. (B. P.)

## Galvam (or Galvao), Francisco Fernando[[@Headword:Galvam (or Galvao), Francisco Fernando]]

             a Portuguese orator, was born at Lisbon in 1554. He entered the ecclesiastical ranks, and acquired great renown as a preacher. He was regarded as a classical writer in Portugal. To the vigorous study which gained for him the title of doctor of theology, he added the gift of a powerful memory. He died in 1610. His works have appeared under the following titles: Sermoes do Doutor Francisco-Fernando Galvio Arcediago de Cerveira (Lisbon, 1611): — Sermoes dos Festas dos Santos (ibid. 1613): — Sermoes dos Festas do Christo (ibid. 1616). He had as editor a writer of merit, Amados Vieira. See Hoefer, Nouv. Biog. Genetale, s.v.

## Galvam (or Galvao), Joio, count of Arganil[[@Headword:Galvam (or Galvao), Joio, count of Arganil]]

             was a warlike Portuguese prelate, born at Evora in the 15th century. He was the son of Ruy Galvao, secretary of Alfonso V, and succeeded his father. He became prior of the convent of the Augustines, and in 1451 accompanied princess Leonora, as she went to be married to the emperor Frederick III. On his return, in 1461, he became bishop of Coimbra. Alfonso V sent him ten years later to Africa. At Arzilla and Tangier he fought so valiantly that the king conferred upon him the title of count of Arganil, which title ever afterwards belonged to the bishop of Coimbra. The archbishopric of Braga being vacant, Galvao was called to it by Sixtus IV in 1480. He died August 5, 1485, at a very advanced age. He left in manuscript, Jornada da Emperatriz Dona Leonor. See Hoefer, Nouv. Biog. Geseracle, s.v.

## Gamaches, Philippe De[[@Headword:Gamaches, Philippe De]]

             a French theologian, was born in 1568. The faculty of theology made him doctor in 1598, and the same year he became professor of positive theology in the Sorbonne. He acquired a high reputation for profound learning and incorruptible independence of judgment. He died at Paris, July 21, 1625. His commentaries upon Thomas Aquinas, published under the title, Theologia Scolastica, Speculativa, Practica (Paris, 1627), were highly esteemed. See Hoefer, Nouv. Biog. Generale, s.v.

## Gamael[[@Headword:Gamael]]

             (Γαμαὴλ v.r. Γαμαλιήλ), given (1Es 8:29) as the name of one of the chief Levites that returned from the captivity, instead of the DANIEL SEE DANIEL (q.v.) of the Heb. text (Ezr 8:2).

## Gamal[[@Headword:Gamal]]

             SEE CAMEL; SEE GEMALLI.

## Gamaliel[[@Headword:Gamaliel]]

             (Heb. Gamliel', גִּמְלִיאֵלreward of God; Sept. and N.T. Γαμαλιήλ), the name of two men in Scripture.

1. Son of Pedahzur, and chief (נָשׂיא) of the tribe of Manasseh at the census at Sinai (Num 1:10; Num 2:20; Num 7:54; Num 7:59), and at starting on the march through the wilderness (10:23). B.C. 1657.

2. A Pharisee and celebrated doctor of the law, who gave prudent and humane advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Act 5:34 sq.), A.D. 29. We learn from Act 22:3 that he was the preceptor of the apostle Paul. He is generally identified with the very celebrated Jewish doctor Gamaliea, who is known by the title of "the glory of the law," and was the first to whom the title "Rabban," "our master," was given. The time agrees, and there is every reason to suppose the assumption to be correct. He bears in the Talmud the surname of הזקן, "the elder" (to distinguish him from a later rabbin of the same name), and is represented as the son of Rabbi Simeon, and grandson of the famous Hillel: he is said to have occupied a seat, if not the presidency, in the Sanhedrim during the reigns of Tiberius, Caligula, and Claudius, and to have died eighteen years after the destruction of Jerusalem (see Lightfoot, Centuria chorographica Matthaeo praemissa, chapter 15). But, as this statement would give him an extreme old age, it may perhaps refer to the later Gamaliel; and the elder probably died about A.D. 50. Ecclesiastical tradition makes him become a Christian, and be baptized by Peter and Paul (Phot. Cod. 171, page 199), together with his son Gamaliel,  and with Nicodemus; and the Clementine Recognitions (1:65) state that he was secretly a Christian at this time. But these notices are altogether irreconcilable with the esteem and respect in which he was held even in later times by the Jewish rabbins, by whom his opinions are frequently quoted as an all-silencing authoritv on points of religious law (see Thilo, Codex. Apoc. page 501; Neander, Planting and Training, 1:46, Bohn). Neither does his interference in behalf of the apostles at all prove — as some would have it — that he secretly approved their doctrines. He was a dispassionate judge, and reasoned in that affair with the tact of worldly wisdom and experience, urging that religious opinions usually gain strength by opposition and persecution (Act 5:36-37), while, if not noticed at all, they are sure not to leave any lasting impression on the minds of the people, if devoid of truth (Act 5:38); and that it is vain to contend against them, if true (Act 5:39). That he was more enlightened and tolerant than his colleagues and contemporaries is evident from the very fact that he allowed his zealous pupil Saul to turn his mind to Greek literature, which, in a great measure, qualified him afterwards to become the apostle of the Gentiles; while by the laws of the Palesn tinian Jews, after the MaccabEean wars, even the Greek language was prohibited to be taught to the Hebrew youth (Mishna, Sotah, 9:14). Another proof of the high respect in which Gamaliel stood with the Jews long after his death is afforded by an anecdote told in the Talmud respecting his tomb, to the effect that Onkelos (the celebrated Chaldaean translator of the Old Testament) spent seventy pounds of incense at his grave in honor of his memory (Yuchasin, 59). These last notices, however, have been shown to refer to Gamaliel II, the grandson of the apostle's teacher (comp. Gratz, in Frankel's Monatschrift, 1:320; Geschichte der Juden [Lpz. 1856], 3:289; 4:114, 152; Jost, Gesch. der Judenthums [Lpz. 1857], 1:281; and especially Frankel's Hodegetien in Mischnam [Lips. 1859], page 57 sq., where all the fragments about Gamaliel are collected). See Kitto's Daily Bible Illust. in loc.; Pfaffreuter, Diss. de conisil. Ganzal. (Jen. 1680); Conybeare and Howson, St. Paul, 1:56, 67; Graun, Hist. Gamalielis (Vitemb. 1687); Baier, De consilio Gamalielis (Jen. 1680); Bucher, De θεομάχοις (Viteb. 1681); Chladenius, De θεομάχοις (Viteb. 1715); Lange, Judicium Ganmalielis (Hal, 1715); Menlengracht, De religione Gamalielis (Hafn. 1698); Palmer, Paulus u. Gamaliel (Giess. 1806).

## Gamaliel (2)[[@Headword:Gamaliel (2)]]

             a Scotch prelate, was an Englishman by birth, consecrated by Roger, archbishop of York, and promoted to the see of the Isles in 1181. See Keith, Scottish Bishops, page 298.

## Gamaliel Bar-Simon[[@Headword:Gamaliel Bar-Simon]]

             also called GAMALIEL OF JABNE, or the younger, was born about A.D. 50. He was a man of great erudition; was the teacher of Aquila, author of a Greek translation of the O.T., and of Onkelos, the Chaldee translator of the Pentateuch. Like his father, he labored earnestly to introduce the Platonian philosophy into Jewish theology. On the death of Jochanan ben Zachai, he was elected to the presidency of the rabbinical college at Jamnia. Shortly after his accession he reconstituted the Sanhedrim, which, though divested at this time of all secular authority, nevertheless exerted a great influence on the moral life of the Jews of their time. By the vigorous measures which Gamaliel adopted, he made many enemies, and was even for a time deposed from the presidency, and instead of being superseded by his lineal descendant, as had been customary, R. Eleazar b. Azzariah, was elected, and a re-examination of all the opinions which Gamaliel affirmed to belong to the Hillel school was ordered by the Sanhedrim. About twenty years before Christ a division arose among the Jewish rabbis, and the result was the founding of a separate rabbinical college, called "School of Shamai." When the Sanhedrim entered upon a re-examination of Gamaliel's doctrines, they "decided in favor of the opinions which were in harmony with the most ancient traditions, irrespective of schools." "This collection of decisions is called Edajoth עֵדָיוֹתcollection of witness) or Bechirah (בְּחִירָה, selection). Among the decisions reconsidered was the opinion about the book of Ecclesiastes and the Song of Songs, which constituted one of the differences between the school of Shammai and Hillel." The former excluded and the latter included them in the canon, and "after a minute investigation of the evidence, it was found that, according to the most ancient traditions, these books were regarded as inspired, and hence the former decision of the school of Hillel was confirmed, viz, that the said books should be retained in the canon" (Jadjim, 3:5; Edajoth, 5:3). Gamaliel was, however, reinstated in his position, but with defined and restricted power; and the regard in which he was held at the time of his death, about A.D. 116, is evinced by Onkelos, "who showed him royal honors at his funeral, and burned costly garments and furniture to the amount of seventy Tyrian minae, i.e., about twenty-one pounds sterling. Such a funeral pile was generally raised only to kings." — Kitto, Cyclopaedia of Biblical Literature, 2:62; Etheridge, Introduction to Hebrew Literature, page 59; Hoefer, Nouv. Biog. Gen, 19:382. (J.H.W.)

## Gamaliel Ben-Jehudah[[@Headword:Gamaliel Ben-Jehudah]]

             (surnamed Bathraah, i.e., the Last) terminated the long dynasty of the house of Hillel. Though styled patriarch, yet his power was hardly more than nominal. The Jewish population of Palestine had lost their preponderant influence by dispersion; and the stronger the foreign synagogues became, the less were they disposed to appeal to the patriarchal see, though its existence was still regarded with a certain complacency. But the thing itself was now to end. The emperor Honorius had inhibited the transfer of contributions from the West to the patriarchal coffers at Tiberias; and Gamaliel himself, under the charge of contumacy, in the erection of synagogues contrary to the imperial law, by an edict of Theodosius was stripped of his secular title of "praefect" in the year 415 (Cod. Theod. 6:22). It may be that this is the same Gamaliel'whom Jerome mentions (Epist. 57, § 3) as an enemy of Hesychius. Gamaliel died without an heir, and thus, with his death, this shadow of dignity, which he retained in Jewish circles, entirely passed away. See Etheridge, Introduction to Jewish Literature, page 139 sq.; Smith, Dict. of Christ. Biog. s.v. (B.P.)

## Gamba Francis[[@Headword:Gamba Francis]]

             a native of Como, one of the Protestant martyrs of the 16th century. He was apprehended and condemned to death by the senate of Milan. At the place of execution a monk presented a cross to him, to whom he said, "My mind is so full of the real merits and goodness of Christ, that I want not a piece of senseless stick to put me in mind of him." His tongue was perforated to prevent his addressing the crowd, but he gave a sign with his hand indicating peace and confidence. He was then strangled, and his body was burnt after his death, July 21, 1554. — Fox, Book of Martyrs, 2:473; McCrie, Reformation in Italy, chapter 5.

## Gambara, Giovanni Francesco[[@Headword:Gambara, Giovanni Francesco]]

             an Italian prelate, nephew of Uberto, was born at Brescia, January 17, 1533. He was son of Giovanni Brunero II, count of Prato Albuino, who rendered, great service to the house of Austria, and distinguished himself among the Latin poets of his time. Giovanni, after having been educated at  Perugia and Padua, was sent to the court of Charles V. He afterwards returned to Rome, performed various offices under Julius III and Pius IV, and was made cardinal in 1561. Pius V appointed him bishop of Viterbo. He died at Rome, May 5, 1587. See Hoefer, Nouv. Biog. Generate, s.v.

## Gambara, Lattanzio[[@Headword:Gambara, Lattanzio]]

             an eminent Italian painter, was born at Brescia in 1541, and was instructed in the school of Girolamo Romanino. His greatest and most studied production is his fresco in the dome of the cathedral at Parma, representing subjects from the life of Christ. Some of his other admired works are, Cain Slaying Abel; Moses and the Brazen Serpent; Samson and Delilah; Judith ith the Head of Holofernes ; Jael and Sisera; The Taking Down from the Cross. He died in 1574.

## Gambara, Uberto[[@Headword:Gambara, Uberto]]

             an Italian prelate, was born at Brescia, near the close of the 15th century. He was the son of Gian. Francesco, count of Prato Albuino, who abandoned the side of the Venetians after the battle of Chiara in 1509, and joined the French in order to save the city of Brescia, his native place. This desertion irritated the Venetians against him, but they were appeased through the intervention of pope Leo X, a particular friend of the count. This pontiff called the young Uberto to himself, and sent him as nuncio to Portugal. Clement VII sent him to solicit, in 1527, the aid of the king of England against Charles V. Gambara acquitted himself with success in this mission, and on his return was appointed bishop of Tortona. Paul III made him cardinal in 1539, and confided to him the legations of Parma and Placentia. In this position Gambara adroitly favored the designs of the Farnese, and afforded them much aid, by placing them in possession of these principalities. He died at Rome, February 14, 1549. See Hoefer, Nouv. Biog. Generale, s.v.

## Gambold John[[@Headword:Gambold John]]

             a pious bishop of the Moravians, was born April 10, 1711, at Puncheston, South Wales, and was educated at Christ Church, Oxford. In 1733 he became vicar of Stanton Harcourt, in Oxfordshire; but in 1742 he joined the Moravians, and was consecrated bishop in 1754. "And certainly few, in any age of the Church, ever possessed, in a higher degree, the spiritual qualifications which the apostle specified as distinguishing a good bishop — fervor of devotion, humility of mind, disinterestedness of spirit, a disposition to universal benevolence, and a willingness to undertake any labor, or submit to any privation, in order to promote the glory of God and the spiritual welfare of men. From the time of his consecration, he resided for ten years, performing all the duties of a primitive bishop over the Moravian congregation, in the metropolis, and at the same time maintaining an active oversight by correspondence with all the ministers of his communion throughout England." He died September 13, 1771. Among his writings are A Memoir of Count Zinzendorf: — Doctrine and Discipline of the United Brethren: — History of the Greenland Mission of the United Brethren: — Hymns (1748): — Summary of Christian Doctrine (1767, 12mo). His Works were edited, with an introductory essay, by Thos. Erskine, Esq. (Glasg. 1822, 12mo). See Tyerman, Oxf. Methodists, pages 155-200.

## Gamelia[[@Headword:Gamelia]]

             the name applied to a sacrifice among the ancient Greeks, which the parents of a girl about to be married were accustomed to offer to Athena (q.v.), on the day before the marriage. In time the. word came to be applied to marriage solemnities in general.

## Gameline[[@Headword:Gameline]]

             a Scotch prelate, was archdeacon and lord-chancellor of St. Andrews in 1250. He was made bishop of St. Andrews in 1255, on St. Thomas's day, and consecrated on St. Stephen's day of the same year. Here he continued until his death in 1271. See Keith, Scottish Bishops, page 18.

## Games[[@Headword:Games]]

             are so natural to man, especially in the period of childhood, that no nation has been or can be entirely without them.  I. Accordingly, a few traces are found in the early Hebrew history of at least private and childish diversions. The heat of the climate in Syria would indispose the mature to more bodily exertion than the duties of life imposed, while the gravity which is characteristic of the Oriental character might seem compromised by anything so light as sports. Dignified ease, therefore, corresponds with the idea which we form of Oriental recreation. The father of the family sits at the door of his tent, or reclines on the house-top, or appears at the city gate, and there tranquilly enjoys repose, broken by conversation, under the light and amid the warmth of the bright and breezy heavens, in the cool of the retiring day, or before the sun has assumed his burning ardors (Deu 16:14; Lam 5:14). Of the three classes into which games may be arranged, juvenile, manly, and public, the first two alone belong to the Hebrew life; the latter, as noticed in the Bible, being either foreign introductions into Palestine, or the customs of other countries.

1. With regard to juvenile games, the notices are very few. It must not, however, be inferred from this that the Hebrew children were without the amusements adapted to their age. The toys and sports of childhood claim a remote antiquity; and if the children of the ancient Egyptians had their dolls of ingenious construction, and played at ball (Wilkinson, Anc. Egypt. abridgm. 1:197), and if the children of the Romans amused themselves much as those of the present day (Horace, 2 Sat. 3:247), we may imagine the Hebrew children doing the same, as they played in the streets of Jerusalem (Zec 8:5; comp. Jer 30:19). The only recorded sports, however, are keeping tame birds (Job 41:5; compare Catull. 2, 1), and imitating the proceedings of marriages or funeral (Mat 11:16). Commenting on Zec 12:3, Jerome mentions an amusement of the young which is seen practiced in more than one part of the north of England. "It is customary," he says, "in the cities of Palestine, and has been so from ancient times, to place up and down large stones to serve for exercise for the young, who, according in each case to their degree of strength, lift these stones, some as high as their knees, others to their middle, others above their heads, the hands being: kept horizontal and joined under the stone. A similar mode of exercise prevailed in ancient Egypt (Wilkinson, 1:207). SEE CHILDREN.

Music, song, and dancing were recreations reserved mostly for the young or for festive occasions. From Lamentatiions 5:16, "the crown is fallen from our head" (see the entire passage on the subject of games), it might be inferred that, as among the Greeks and Latins, chaplets of flowers were sometimes worn during festivity. To the amusements just mentioned frequent allusions are fomund in holy writ, among which may be givens Psa 30:11; Jer 31:13; Luk 15:25. In Isa 30:29, a passage is found which serves to show how much of festivity and mirth- was mingled with religious observances; the journey on festival occasions up to Jerusalem was enlivened by music, if not by dancing. Some of the chief objects aimed at in the Greek and other games were gained among the Hebrews by their three great national festivals — the Passover, the Feast of Weeks, and the Feast of Tabernacles. At the recurrence of these festivals the nation was brought together in honor of the true God; and in times of religious feeling these great meetings were looked forward to and were celebrated with perhaps not less joy, though joy of a somewhat different kind, from that with which the Greeks looked forward to and celebrated their Olympic, Isthmian, and Nemean games. The public games of the Hebrews seem to have been exclusively connected with military sports and exercises, and even of these the notices are few and brief. It was probably in this way that the Jewish youth were instructed in the use of the bow and of the sling (1Sa 20:20; 1Sa 20:30-35; Jdg 20:16; 1Ch 12:2). Allusion to what would seem to have been a kind of wardaesce, such as we read of in different countries, seems to be made in 2Sa 2:14, where Abner proposes that the young cen should arise and "play" before the two armies. The Hebrew שָׁחִק (shchak), for "play," is frequently used for dancing (2Sa 6:21; Jer 31:4); and Abner seems here to refer to a sport of this kind not now to be used as as imusement, but turned into stern reality. This may indicate the practice among the ancient Israelites of games somewhat similar to the jousts and tournaments of the Middle Ages. On the subject of dancing, see Michaelis, Mosaische Recht, article 197. No trace is found in Hebrew antiquity of any of the ordinary games of skill or hazard which are so numerous in the Western world. Dice are mentioned by the Talmudists (Mishna, Sanhedr. 3:3; Shabb. 23:2), probably introduced from Egypt (Wilkinson, 2:424); and, if we assume that the Hebrews imitated, as not improbably they did, other amusements of their neighbors, we might add such games as odd and  even, mora (the micare digitus of the Romans), draughts, hoops, catching balls, etc. — (Wilkinson, 1:188). If it be objected that such trifling amusements were inconsistent with the gravity of the Hebrews, it may be remarked that the amusements of the Arabians at the present day are equally trifling, such as blind man's buff, hiding the ring, etc. (Wellsted's Arabia, 1:160). SEE SPORT.

2. With regard to manly games, they were not much followed up by the Hebrews; the natural earnestness of their character and the influence of the climate alike indisposed these to active exertion. The chief amusement of the men appears to have consisted 'in conversation and joking (Jer 15:17; Pro 26:19). The military exercise noticed above in 2Sa 2:14, if intended as a sport, it must have resembled the jerid, with the exception of the combatants not being mounted; but it is more consonant to the sense of the passage to give the term there used the sense offending or fighting (Thenius, Comm. ad loc.). Even among the active Egyptians, however, whose games have been figured on their mural tablets, we find little that suggests a comparison with the vigorous contests of the Grecian games. One of the most remarkable is the following, showing what appears to be play with the single-stick (Wilkinson, 1:206). In some instances wrestling or similar athletic exercises are exhibited on the Egyptian monuments, and even women are represented as tumbling in like sportive manner; but their favorite sport appears to have been the more sedate game of draughts, which even royalty did not disdain to share (Wilkinson, 1:189 sq.). SEE PLAY.

3. Public games were altogether foreign to the spirit of Hebrew institutions; the great religious festivals supplied the pleasurable excitement and the feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly, the erection of a gymnasium by Jason, in which the discs was chiefly practiced, was looked upon as a heathenish proceeding (1Ma 1:14; 2Ma 4:12-14), and the subsequent erection by Herod of a theater and amphitheater at Jerusalem (Josephus, Ant. 15:8, 1), as well as at Caesarea (Ant. 15:9, 6; War, 1:21, 8) and at Berytus (Ant. 19:7, 5), in each of which a  quinquennial festival in honor of Caesar was celebrated with the usual contests in gymnastics, chariot-races, music, and with wild beasts was viewed with the deepest aversion by the general body of the Jews (Ant. 15:8, 1). In the Old Testament two passages contain a clear reference to games: Psa 11:5, "Rejoiceth s a strong man to run a race;" Ecc 9:11, "I said that the race is not to the swift." The entire absence of verbal or historical reference to this subject, however, in the Gospels shows how little it entered into the life of the Jews. Some of the foreign Jews, indeed, imbibed a taste for theatrical representations; — Josephus (Life, 3) speaks of one Aliturus, an actor of farces (μιμολόγος), who was in high favor with Nero. (See Eichhorn, De Judaeor. re scenica, in the Comment. Goetting. Rec.)

II. Among the Greeks, on the other band, and subsequently among the Romans likewise, the rage for theatrical exhibitions was such that eamery city of any size possessed its theatre and stadium. At Ephesus an annual contest (ἀγών καὶ γυμνικὸς καὶ μουσικός Thucyd. 3:104) was held in honor of Diana, which was superintended by officers named Α᾿σιάρχαι (Act 19:31; A.V. "chief of Asia"). SEE ASIARCH. It is possible that Paul was present when these games were proceeding, as they were celebrated in the month of May (see Conybbeare and Howson's St. Paul, 2:82); but this hardly asgrees with the notes of time in Act 20:1-3; Act 20:16.

1. Roman Beast-fights and Gladiatorial Shows. —

(1.) A direct reference to the exhibitions that took place on such occasions is made in the terms — ἐθηρ ομάχησα, "I fought with beasts" (1Co 15:32). The θηριομαχία a or beast-fight (venatio in Latin) constituted among the Romans a part of the amusements of the circus or amphitheater. It consisted in the combat of human beings with animals. The persons destined to this barbarous kind of amusement were termed θηριομἀχοι, bestiarii. They were generally of tewo classes: 1. Voluntary, that is, persons who fought either for amusement or for pay: they were clothed and provided with offensive and defensive weapons. 2. Condemned persons, who were mostly exposed to the fury of the animals unclothed, unarmed, and sometimes bound (Cicero, Pro Sext. 64; Ep. ad Quint. Frat. 2:6; Seneca, De Benef 2:19; Tertull. Apol. 9). Politicai offenders especially were so treated, and Josephus (War, 7:3, 1) records that no less than 2500  Jews were destroyed in the theater at Caesarea by this and similar methods. The expression as used by Paul is usually taken as metaphorical, both on account of the qualifying words κατ᾿ ἄνθρωπον, "after the manner of a man," the absence of all reference to the occurrence in the Acts, and the rights of citizenship which he enjoyed none of these arguments can be held to be absolutely conclusive, while, on the other hand, the term θηριομαχεῖν is applied in its literal sense in the apostolical epistles (Igsnatius, ad Ephesians 1; ad Trall. 10; Mart. Polyc. 3; comp. Euseb. E. H. 4:15), and, where metaphorically used (Ignatius, ad Romans 5), an explanation is added which implies that it would otherwise have been taken literally. Certainly Paul was exposed to some extraordinary suffering at Ephesus, which he describes in language borrowed from, if not descriptive of, a real case of θηριομαχία for he speaks of himself as a criminal condemned to death (ἐπιθανατίους, 1Co 4:9; ἀποκρίμα τοῦ θανάτου ἐσχήκαμεν, 2Co 1:9), exhibited previously to the execution of the sentence (ἀπέδειξεν 1 Corinthians l.c.), reserved to the conclusion of the games (ἐσχάτους), as was usual with the theriomachi ("novissimos elegit, velut bestiarios," Tertull. De Pudic. 14), and thus made a spectacle (θέατρον ἐγενὴθημεν). Lightfoot (Exercit. on 1Co 15:32) points to the friendliness of the asiarchs at a subsequent period (Act 19:31) as probably resulting from some wonderful preservation which they had witnessed. Nero selected this mode of executing the Christians at Rome, with the barbarous aggravation that the victims were dressed up in the skins of beasts (Tacitus, Ann. 15:44). Paul may possibly allude to his escape from such torture in 2Ti 4:17. As none but the vilest of men were in general devoted to these beast-fights, no punishment could be more condign and cruel than what was frequently inflicted on the primitive Christians, when they were hurried away "to the lions" (as the phrase was), merely for their fidelity to conscience and to Christ its Lord. Ephesus appears to have had some unenviable distinction in these brutal exhibitions (Schleusner, Lex. s.v.), so that there is a peculiar propriety in the language of the apostle.

Of these beast-fights the Romans were passionately fond. The number of animals which appear to have been from time to time engaged in them is such as to excite in the reader's mind both pity and aversion. Sylla, during his praetorship, sent into the arena no fewer than 100 lions, which were butchered by beings wearing the human shape. Pompey caused the destruction in this way of 600 lions. On the same occasion there perished  nearly twenty elephants. These numbers, however, are small compared with the butchery which took place in later periods. Under Titus, 5000 wild and 4000 tame animals, and in the reign of Trajan, 11,000 animals, are said to have been, destroyed. See Smith, Dict. of Class. Ant. s.v. Bestiarii.

(2.) The fights of the gladiators with one another was also a common practice at Rome. It began B.C. 264, and increased to such a fearful extent that on a single occasion, in honor of the triumph of the emperor Trajan over the Dacians, 10,000 gladiators fought for the amusement of the people. They were at first composed of captives or condemned malefactors, but afterwards, as the passion for blood grew stronger, free- born citizens, men of noble birth, and even women, fought after this fashion. The spectators betted on their favorite gladiators with much the same feelings as they betted on the favorite horses which ran before them in the circus. See Smith, Dict. of Class. Ant. s.v. Gladiatores.

The games and theatrical exhibitions of the heathen were regarded by the early Christians with as strong disapprobation as they were by the Jews generally, and for better reasons (Neander's Church Hist. 1:365, § 3). National antagonism to everything foreign as such had much effect in producing Jewish opposition to the games. It was as ministering in themselves and by their attendant circumstances to the lusts of the flesh and of the eye, as producing almost of necessity a cruel temper in the beholders, and running counter to the moral feeling, modesty, and sobriety of the Christian character, that the public spectacles and games of the heathen were ranked among those pomps and vanities which the Christians were obliged to renounce by their baptismal vow. Even the better-minded among the heathen regarded these games with disapproval. Pliny the consul speaks with approval of Junius Mauricius, who expressed an earnest wish that they could be abolished at Rome (Pliny's Letters, 4:22); nor does Tacitus appear to treat them with much greater respect (Hist. 3:83). Rome added to the Greek example features of cruelty which were unknown in the original Grecian games; and there was one feature of difference between the Grecian and Roman games which rendered the former a much more fitting illustration of the Christian life than the latter were, namely, that in the Grecian games the most eminent men in the land came forward and contended personally for victory, while in Rome the most eminent men were merely spectators of the contests of their inferiors (Gibbon, Decline  and Fall, chapter 40, page 11). Diomede and Menelaus, Antilochus and Ajax, and Ulysses, the kings, great warriors, and wise men of the Grecian states, deemed it an honor to contend for victory in their countries' games, and even old Nestor, the Homeric type of perfection in the qualities of mind and body, regretted that his years prevented him from joining in the glorious strife (Iliad, 23:634); but "a senator, or even a citizen, conscious of his dignity, would have blushed to expose his person or his horses in the circus of Rome." See Smith's Dict. of Class. Ant. s.v. Ludi.

2. Grecian Prize or Gymnastic Contests. — The scriptural allusions (Gal 2:2; Gal 5:7; Php 2:16; Php 3:14; 1Ti 6:12; 2Ti 2:5; Heb 12:1; Heb 12:4; Heb 12:12) are the more appropriate, because the Grecian games were in their origin and in their best days intimately connected with religion. Games in Greece were very numerous. They are traceable by tradition back to the earliest periods of Grecian civilization. Indeed, much of the obscurity which rests on their origin is a consequence and a sign of their high and even mythic antiquity. See Smith, Dict. of Class. Ant. s.v. Athlete.

(1.) Four of these games stood far above the rest, bearing the appellation of ἱεροί "sacred," and deriving their support from the great Hellenic family at large, though each one had special honor in its own locality: these four were the Olympic, Pythian, Nemean, and Isthmian. The first were held in the highest honor. The victors at the Olympic games were accounted the noblest and happiest of mortals, and every means was taken that could show the respect in which they were held. These games were celebrated every five years at Olympia, in Elis, on the west side of the Peloponnesus. Hence the epoch called the Olympiads.

The gymnastic exercises were laid down in a well-planned systematic series, beginning with the easier (κὃνφα), and proceeding on to the more difficult (βαπέα). Some of these were specially fitted to give strength,  others agility; some educated the hands, others the feet. Among the lighter exercises was reckoned running (δρόμος), leaping (ἱίλμα), quoiting (δισκος), hurling the javelin (ἀκόντιον). When skill had been obtained in these, and the consequent strength. then followed a severer course of discipline. This was twofold — 1, simple; 2, compound. The simple consisted of wrestling (πἀλη), boxing (πυγμή): the compound we find in the pentathlon (πἐνταθλον, quinquertium, the five contests), made up of the union of leaping, running, quoiting, wrestling, and in hurling the spear; and in the pankration (παγκράτιον, general trial of strength), which consisted of wrestling and boxing. It is not necessary here to speak in detail of the distinctions which Galen makes between the ordinary motions of the body and those which were required in these exercises, since the names theemselves are sufficient to make manifest how manifold, severe, long, and difficult the bodily discipline was, and the inference is easy and unavoidable that the effect on the bodily frame must have been of the most decided and lasting kind. SEE EXERCISE (BODILY).

Racing, which is the kind of contest chiefly referred to in the N.T., may be traced back to the earliest periods of Grecian antiquity, and may be regarded as the first friendly contest in which men engaged. Accordingly, the Olympic and Pythian, probably also the other games, opened with foot- races. Foot-racing, perfected by systematic practice, was divided into different kinds. If one ran merely to the end of the course (στάδιον), it was called stadium; if one went thither and back, he ran the double course (δίαυλος) The longest course was the δόλιχος, which required extraordinary speed and power of endurance. What it involved the ancients have left in no small uncertainty. It is sometimes given as seven times over the stadium; at others, twelve times; at others again, twenty; and even the number of four-and-twenty times is mentioned. In the preparatory discipline everything was done which could conduce to swiftness and strength. The exercises were performed with the body naked and well oiled. Minute directions were established in order to prevent foul play (κακοτεχνία, κακοὺργια) of any kind, so that as the competitors might start and run on terms of entire equality. The contest was generally most severe; to reach the goal sooner by one foot was enough to decide the victory. See Smith, Dict. of Class. Antiq. s.v. Stadium. SEE DISCUS; SEE LEAPING; SEE WRESTLING.

Besides the athletic games above described, there were others, consisting of racing in chariots, on horseback, or with torches; and still others, in which the parties strove to excel one another in skill in playing upon various instruments. SEE RACE.

At the Olympic games the prize was simply a chaplet made of wild olive. The crowns were laid on a tripod, and placed in the middle of the course, so as to be seen by all. On the same table there were also exposed to view palm-branches, one of which was given into the hand of each conqueror at the same time with the chaplet. The victors, having been summoned by proclamation, were presented with the ensigns of victory, and conducted along the stadium, preceded by a herald, who proclaimed their honors, and announced their name, parentage, and country. The real reward, however, was in the fame which ensued. A chaplet won in the chariot-races at Olympia was the highest of earthly honors. What congratulations from friends; how was the public eye directed to the fortunate conqueror; what honor had he conferred on his native city, and for what office was such a one not fit! With what intense and deep delight must his bosom have been filled when the full acclaim of assembled Greece fell upon his ear, coming in loud salutations and applauses from every part of the crowded course! Then came the more primate attentions of individual friends. One brought a chaplet of flowers; another bound his head with ribbons. Afterwards came the triumphal sacrifice made to the twelve gods, accompanied by sumptuous feasting. The poet now began his office, gaining in some cases, both for himself and the happy victor, an unexpected immortality. Music also lent her aid, and his name was sung wherever the noble accents of the Greek tongue asserted their supremacy In order to perpetuate the memory of these great men, their names and achievements were entered into a public register, which was under the care of suitable officers. A no less privilege was that of having a statue of themselves placed, either at the expense of their country or their friends, in the sacred grove of Jupiter. A perhaps still greater honor awaited the victor on his return home. The conquerors at the Isthemian games were wont to be received in their chariots, superbly attired, amid thronging and jubilant multitudes. One or two other privileges belonged to these victors, such as immunity from public offices, and a certain yearly stipend. At the Isthmian games the prize was ivy during the mythic periods. In later ages the victor was usually crowned with a chaplet of pine-leaves. If the conqueror had come off  victorious in the three great divisions — music, gymnastics, and racing — he was in the Pythian, as well as in the other sacred games, presented also with a palm-branch. See Smith's Dict. of Class. Antiq. s.v. Isthmian, Olympian, Nemean, Pythian Games severally. SEE CROWN.

(2.) Paul's epistles (as above) abound with allusions to the Greek contests, borrowed probably from the Isthtmian games, at which he may well have been present during his first visit to Corinth (Conybeare and Howson, 2:206), These contests (ὁ ἀγών — a word of general import, applied by Paul, not to the fight, as the A.V. has it, but to the race, 2Ti 4:7; 1Ti 6:12) are minutely illustrated by his references, in which they are used as a figure of the Christian's course of duty and struggle with opposing influences. The competitors (ὁ ἀγωνιζὀμενος, 1Co 9:25; ἐάνἀθλῇ τις, 2Ti 2:5) required a long and severe course of previous training (comp. σωματικὴ γυμνασία, 1Ti 4:8), during which a particular diet was enforced (πάντα ἐγκρατεύεται, δουλαγωγῶ, 1Co 9:25; 1Co 9:27). In the Olympic contests these preparatory exercises (προγυμνάσματα) extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (περικείμενον νέφος μαρτύρων, Heb 12:1), the competitors being the spectacle (θέατρον= θέαμα, 1Co 4:9; θεαζόμενοι, Heb 10:33). The games were opened by the proclamation of a herald (κηρύξας, 1Co 9:27), whose office it was to proclaim the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude, as well as to signify the other crises of the game. Certain conditions and rules were laid down for the different contests, as, that no bribe be offered to a competitor; that in boxing the combatants should not lay hold of one another, etc.; any infringement of these rules (ἐὰν μὴ νομίμως ἀθλήση, 2Ti 2:5) involved a loss of the prize, the competitor being pronounced disqualified (ἀδόκιμος, 1Co 9:27, "castaway," a term that seems to picture the condition of one disgraced by being adjudged unfit to enter the lists or rejected after the game was over). The judge was selected for his spotless integrity (ὁ δίκαιος κριτής, 2Ti 4:8): his office was to decide any disputes (βραβευέτω, Col 3:15; A.V. "rule") and to give the. prize (το  βραβεῖον, 1Co 9:24; Php 3:14), consisting of a crown (στέφανος, 2Ti 2:5; 2Ti 4:8) of leaves of wild olive at the Olympic games, and of pine, or, at one period, ivy, at the Isthmian games. These crowns, though perishable (φθαρτόν, 1Co 9:25; comp. 1Pe 5:4), were always regarded as a source of unfailing exultation (Php 4:1; 1Th 2:19): palm-branches were also placed in the hands of the victors (Rev 7:9). Paul alludes to two only out of five contests, boxing and running, most frequently to the latter. In boxing (πυγμή ; compare πυκτεύω, 1Co 9:26), the hands and arms were bound with the cestus, a band of leather studded with nails, which very much increased the severity of the blow, and rendered a bruise inevitable (ὑποπιάζω, 1 Corinthians 1.c.; ὑπώπια= τὰ ὑπὸ τὁυς ῏ωπας τῶν πληγῶν ἴχνη, Polluxji Onom. 2:4, 52).

The skill of the combatant was shown in avoiding the blows of his adversary, so that they were expended on the air (οὐκ ὡς ἀέρα δέρων, 1 Corinthians 1.c.), or the phrase may allude to the preludial trials of comparative strength (comp. Statius, Theb. 6:487; Virgil, ,Eneid, 4:370). The foot-race (δρόμος, 2Ti 4:7, a word peculiar to Paul; comp. Acts 13:55; 20:24) was run in the stadium (ἐν σταδίω; A.V. "race;" 1Co 9:24), an oblong area, open at one end and rounded in a semicircular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The race was either from one end of the stadium to the other, or, in the διαυλος, back again to the starting-post. There may be a latent reference to the δίαυλος in the expression ἀρχηγὸν καὶ τελειωτήν (Heb 12:2), Jesus being, as it were, the starting-point and the goal, the locus a quo and the locus ad quem of the Christian's course.

The judge was stationed by the goal (σκοπόν; Auth. Vers. "mark;" Php 3:14), which was clearly visible from one end of the stadium to the ether, so that the runner could make straight for it (οὐκ ὼς ἀδήλως, 1Co 9:26). Paul brings vividly before our minds the earnestness of the competitor, having cast off every encumbrance (ὄγκον ἀποθέμενοι πάντα), especially any closely-fitting robe (εὐπερίστατον, Heb 12:1; comp. Conybeare and Howson, 2:543), holding on his course uninterruptedly (διὡκω, Php 3:12), his eye fixed on the distant goal (ἀφορῶντες ἀπέβλεπε, Heb 12:2; Heb 11:26), unmindful of the space already past (τὰ μὲνὀπίσω ἐπιλανθανόμενος, Philippians 1.c.), and stretching forward with bent body (τοῖς δὲ ἔμπροσθεν ἐπεκτεινὀμενος), his perseverance (δἰ ὑπομονῆς, Heb 12:1), his joy at the completion of the course (μετὰ χαρᾶκ, Act 20:24), his  exultation as he not only receives (ἔλαβον, Php 3:12), but actually grasps (καταλάβω, not "apprehend," as A.V. Phil.; ἐπιλαβον, 1Ti 6:12; 1Ti 6:19) the crown which had been set apart (ἀπὀκειται. 2Ti 4:8) for the victor. The lengths of the bounds (a stade or furlong apart) give some idea of the severity of the trial, and serve to illustrate the meaning of the apostle when he speaks of running with patience the race set before him (ὐπομονή, sustained effort), Indeed, one Ladas, a victor of the Olympic games, in the δόλοχος, or long race, was so exhausted by his efforts that, immediately on gaining the honor and being crowned, he yielded up his breath: a fact which also serves to throw light on scriptural language, as showing with what intense eagerness these aspirants (δολιχοδρόμοι, long-runners) strove for perishing chaplets (φθαρτὸν στὲφανον). SEE RUNNER.

On the subject here treated of, see West's Odes of Pindar, 2d ed.; Potter's Antiquities of Greece, book 2, chapter 21-25; and Adams' Roman Antiq. pages 224-234. By far the best work, however, is Krause's Die Gymnnastik und Agonistik der Hellenen (Halle, 1835); his Darstellung der Olymphischen Spiele (Vien. 1838); and his Die Pythien, Nemeen und Isthmeen (Leipzig, 1841). See also Nagel, De ludis saecularibus Romanorum in Gemara commemoratis (Altorf, 1743); Eckhard, De Paulo athleta (Viteb. 1688); Guhling, De locutionibuts sacris e palaestra petitis (ibid. 1726); Schopfer, De locutionibus Pauli gymnasticis (ibid. 1704); Auerswald, De veterum arte luctandi (ibid. 1720); Gunther, De cursoritus veterum (ib. 1709); Hofmann, De athletis veterum (Halle, 1717); Lydii Agonistica sacra (Franeq. 1700).

## Gammadia[[@Headword:Gammadia]]

             (γαμμάδια, for γαμμάτια), a cruciform ornament, embroidered on the borders or woven into the texture of ecclesiastical vestments, both in the West and East. It takes its name from being composed of four capital gammas (r) placed back to back, thus forming a voided Greek cross. The gammas were also sometimes placed face to face, so as to constitute a hollow square, in the centre of which cross was inscribed. Vestments so decorated, were known by the name of polystauria (πολυσταύρια). SEE FYLFOT.

## Gammadim[[@Headword:Gammadim]]

             (Heb. Gammadim', גִּמָּדים; Sept. φύλακες, Vulg. Pygmaei, A.V. "Gammadims") is the name of a class of men mentioned in Eze 27:11, as defenders of the towers of Tyre in connection with the mercenaries from Arad. SEE TYRE. A variety of explanations of the term have been offered.

(1.) Some (e.g. Forster, Dict. Ebr. Nov. s.v.) suppose a connection with גֹּמֶד, go'med, a cubit, q.d. cubit-high men, whence the Vulg. has pigmies (so Rashi, Kimchi, and others). Michaelis (Supplem. page 326) thinks that  the apparent height alone is referred to, with the intention of conveying an idea of the great height of the towers. Spencer (De Leg. Heb. Rit. 2, cap. 24) explains it of small images of the tutelar gods, like the Lares of the Romans (see also his Dissert. de Gammadim, in Ugolini Thesaur. 23:18). This view seems to be refuted by Anthing, Dissertat. de sublesta τῶς גִּמָּדיםper Pymaeos interpretatione (Vitemb. 1710).

(2.) Others (e.g. Pfeiffer, Dub. Vex. page 783; Ludolf, Comment. hist. AEthiop. pages 73, 74) treat it as a geographical or local term; Grotius holds Gamad to be a Hebraized form (ἄγκων for גֹּמֶד) of the name Ancon, a Phoenician town; the Chaldee paraphrase has Cappadocians, as though reading גְּפָדִים; Fuller (Miscell. 6:698) identifies them as the inhabitants of Gamala (Plin. 5:14); and again the word has been broken up into מָדיםגִּם=also the Medes. Rosenmuller (Schol. ad loc.) thinks it the name of some obscure Phoenician town, not elsewhere mentioned. But these conjectures are equally without foundation (see Harduin, ad loc.; Reland, Palaest. page 784).

(3.) Most later interpreters give a more general military sense to the word. Gesenius (Thesaur. page 292) connects it with גֹּמֶד, a bough, whence the sense of brave warriors. Lee reiders short-swordsmen, from the same Arabie root. Havernick (ad loc.) understands daring ones, from an Aramaean root. Hitzig (ad loc.) suggests deserters (Ueberläufer), and draws attention to the preposition in as favoring this sense: he inclines, however, to the opinion that the pro'phet had in view Son 4:4, and that the word גּבּוריםin that passage has been successively corrupted into שֹׁמְרים, as read by the Sept., which gives φύλακες and

גִּמָּדִים, as in the present text. The Syr. and Arabian interpreters agree with the Sept., rendering watchmen (so Luther, "Wachter"). Fürst (Heb. Lex. s.v.) refers the word to an obsolete גֶּמִדto place or make stand (akin with the above Arabic gamad, to be firm), and translates garrison (Besatzung), a view that seems to agree with the context. The following words of the verse — “They hanged their shields upon thy walls round about" — are illustrated by one of the bas-reliefs found at Kouyunjik (Layard, Nineveh, 2:296). — Smith, s.v.

## Gamul[[@Headword:Gamul]]

             (Heb. Gamul', גָּמוּל, weaned; Sept. Γαμούλ v.r. Γαμουήλ), the chief of the twenty-second course of priests ass reinstituted after the captivity (1Ch 24:17), B.C. 535. SEE BETH-GAMUL.

## Ganach[[@Headword:Ganach]]

             SEE IBN-GANACH.

## Ganapatyas[[@Headword:Ganapatyas]]

             the worshippers of Ganesa (q.v.). They can scarcely be considered as a distinct sect, Ganesa being worshipped by all the Hindus as having power to remove all difficulties and impediments. Hence, they never commence a journey or engage in any important work without invoking his protection. Some, however, pay this god more particular devotion, and therefore may be considered as specially entitled to be called Ganapatyas.

## Ganesa[[@Headword:Ganesa]]

             a Hindu deity, was the son of Siva and Parvati. He is considered the god of prudence, who removes all hinderances, and corresponds to the Greek Hermes, or the Roman Mercury, the great teacher and presiding deity of authors. Ganesa is always addressed as "that god upon whose glorious .forehead the new moon is painted with the froth of Ganga." He is generally represented sitting cross-legged, with four arms and hands, and having the head and proboscis of an elephant. Ganesa had formerly six classes of worshippers; in the present day he cannot boast of any exclusive  adoration, although he shares a kind of homage along with all the other gods. SEE PULEAR.

## Gang-days[[@Headword:Gang-days]]

             SEE ROGATION.

## Ganga Sagor[[@Headword:Ganga Sagor]]

             a sacred island among the Hindus, situated at the union of the great western or holiest branch of the Ganges with the Indian ocean. It is low, flat, and swampy, yet it is one of the most celebrated places of pilgrimage in India, on account of the peculiar sacredness of the waters at this point. n11 the island stands a ruinous temple dedicated to Kapila, the founder of the Sankhya system. This temple is usually occupied by a few disciples of Kapila, and crowds repair thither twice every year, at the full moon in November and in January, to perform obsequies for the benefit of their deceased ancestors, and to practice various ablutions in the sacred waters. As many as 300,000 pilgrims have resorted to this sacred spot from all parts of India in a single year.

## Ganganelli[[@Headword:Ganganelli]]

             SEE CLEMENT XIV.

## Gangas[[@Headword:Gangas]]

             the idolatrous priests of the inhabitants of Congo, in western Africa. They acknowledge one Supreme Being, but worship also a number of subordinate deities who preside over the different departments of nature. These priests teach the people to worship their deities by various rites and ceremonies, but chiefly by donations of food and clothing, which they appropriate to their own use. They make the people believe that they can bring down blessings upon them, avert judgments, cure diseases, and dispel witchcraft.

## Gangauf, Theodor[[@Headword:Gangauf, Theodor]]

             a Roman Catholic theologian of Germany, was born November 1, 1809, at Bergen. In 1833 he received holy orders, in 1836 joined the Benedictines at Augsburg, was in 1842 professor of philosophy and philology at the Augsburg Lyceum, in 1848 rector of the same, and died September 15, 1875. He was a follower of Gunther's philosophical system, and wrote, Dis Metaphysische Psychologie des heil. Augustin (1844-47) Augustin's Principien uber das Verhaltniss von Glauben und Wissen (1851): — Augustin's Lehre von Gott dem Dreieinigen (1865). (B.P.)

## Ganges Or Gunga[[@Headword:Ganges Or Gunga]]

             a great river in India, important not only in the geography, but also in the religion of Hindustan. The sources of the streams which unite to for as it are within the snowy range of the Himalaya Mountains. Time Bhiagiretti rises from a snowfield near lat. 30' 54' N., and long. 790 7' E. The Aluknaada joins it, with a volume of water one half greater than its own, at about lat. 300 10' N., long. 78° 35' E., where it first receives the. name Gasnqes, or Gangsc. At Hurdwar, in lat. 290 57' N., long. 780 07' E., it enters the great plain of Hindustan. At Allahabad it is joined by the Jumna River and again, about 270 miles below that, by the Ghogra, having previously received the Gumbi,and some others. About half way between Allahabad and the Ghogra is the holy city of the Hinduis-Benares. Farther east it is joined by the Sone Gunduk and Koosy, and below Seeblgunj it begins to divide into the multitudinous streams by which it enters the sea. The one of these many mouths of the Ganges which is most available for commerce is the Hooghly, upon whose banks is the city of Calcutta. The Ganges varies much in its width at different places and with the seasons. Bishop Heber, at the last of June, says that he could scarcely see across it: "It looked like a sea, with many sails upon it." Again, at Boglipoor he writes: "A little below Boglipoor, last year, it was nine measured miles across; and this year though far less ground is covered, it is supposed to be full seven; and here we are perhaps 600 miles, reckoning the windings of the river, from the sea" (Indian Journal, 1:130). At Cawnpoor, after the rains, he writes: "The Ganges is still a noble stream; its width at the usual place of ferrying, I should think not far from a mile and a half, but at this season the water is in many places shallow. At Allehabad it has an average width of four miles, within the limits of which it changes its course annually. Like all rivers that overflow their banks, the Ganges holds a large  admixture of mud and sand. It has been computed that it delivers into the sea annually an average of 534,600,000 tons of solid matter."

Its Religious Aspects. — The worship of this river is enjoined in the Hindui Shasters. Certain places on it are particularly sacred. At Hurdwar, or the Gate of Vishnu, where the Ganges issues from the Himalaya, the number assembling annually is calculated to amount to two millions and a half. Most of them come to wash away their sins. After every twelve years, which is a more auspicious period, millions assemble on certain festival days, and it requires a strong police force to keep the people from drowning each other, in the rush to bathe at the auspicious moment. At Allahaead, where the Ganges and Jumna unite, a third river, called Saraswatee, sister to these two, according to Hindui notions, flows under them. The junction is called Tribenee, and the sanctifying and purifying influences are secured to the worshipper by lying for a short time in the water in a prescribed position.

The place where the Ganges empties itself into the sea is also sacred (see Dass, Mannesas and Customs of Hindus). According to Ward, the water is used for food, bathing, medicine, religious ceremonies, etc.; and formerly, when a Hindu king was crowned, it was poured upon his head as a part of his consecration. Until recently, the water of this river was used in the English courts of India in administering the oath to Hindus. So much is this river reverenced among the Hindis, that many Brahmans will not cook upon it, nor throw saliva into it, nor wash themselves nor their clothes in it. Some persons perform a journey of five or six months to bathe in the Ganges, or to perform rites for deceased relations, and to carry this water to places in their houses for religious and medicinal purposes. Many rich men, living at a great distance, keep men constantly employed in making the journey to and fro to bring Ganges water. In these cases a relay of men is established at convenient distances, and the water, carried in small bottles, carefully placed in baskets suspended on a bamboo swung across the shoulder. All castes worship Ganga. She is represented, according to Ward, as a white woman wearing a crown, sitting on the sea-animal named Makara, and having in her right hand a water-lily, and in her left the lute. In certain months the merit of bathing in the Ganges is greater than in others. In every month, on the first, sixth, and eleventh of the moon, and at its total wane also, bathing in the Ganges is recommended. According to the Ganga, Yakya, Yalee, there are 3,500,000 holy places belonging to Ganga.

The person who looks at Ganga, or bathes in this river, will obtain all the fruit which arises from  visiting all these 3,500,000 places. If a person who has been guilty of killing cows, Brahmans, or his holy teacher, or of drinking spirits, touch the waters of the Ganges, desiring in his mind the remission of these sins, they will be forgiven. "Amongst the rivers which, at the classical and the Pursainic period of India, were held in peculiar sanctity by the nation, the Ganges undoubtedly occupied the foremost rank. In the Vedic poetry it is but seldom mentioned; and, whenever its name occurs, whether in the hymns of the Rigveda, or the ritual text of the Yajurveda, no legendary fact or mythical narrative is connected with it. Nor does the lawbook of Manu justify the conclsusion that its author was acquainted with any of the myths which connect this river in the epic poems and in the Puranas with the Pantheon of India. The earliest, and by far the most poetical legend of the Ganges, occurs in that masterpiece of Sanscrit poetry, the Raimayana. We give its substance, because it explains the principal epithets by which this river is spoken of, or invoked in ancient sand modern Hindu poetry, sand because it may be looked upon as the type of the many fables which refer to the purifying and supernatural properties of its waters. There lived, says the Raimalyana, in Ayodhby (the modern Oude), a king, by the name of Sagara who had two wives, Kegini and Sumati; but they bore him no issue. He therefore repaired to the Himalaya; and after a hundred years' severe austerities, Bhrigu, the saint, became favorable to his wishes, and granted him posterity. Kesini bore him a son, who was named Asamanjas, and Sumati brought forth a gourd, whence sprang 60,000 sons, who in time became as many heroes. Asamanjas, however, in growing up, was addicted to cruel practices, and was therefore banished by his father from the kingdom. His son was Ansumat, who thus became heir to the throne of Ayodhya. Now it happened that Sagara resolved to perform a great horse- sacrifice; and, in accordance with the sacred law, chose for this purpose a beautiful horse, which he confided to the care of Ansumat.

But while the latter was engaged in the initiatory rites of the sacrifice, a huge serpent emerged from the soil, and carried off the horse to the infernal regions. Thereupon Sagara, being informed of the obstruction which had befallen his pious undertaking, ordered his 60,000 sons to recover the horse from the subterranean robber. These then set to work, digging the earth, and striking terror into all creation. Having explored, for many years, the infernal regions, they at last found the sacred horse grazing, and watched by a fiery saint, in whom they recognized the serpent, the cause of their troubles. Enraged, they attacked him; but the saint, who was no other being than Vishnu, at once reduced them to ashes. Waiting in vain for the  return of his sons, Sagara sent his grandson, Ansumat, in search of them and the sacred horse. Ansumat went, and soon ascertained the fate of his relatives; but when — mindful of his duties — he wished to sprinkle consecrated water on their ashes, so as to enable their souls to rise to heaven, Garuda, the bird of Vishnu, and brother of Sumati, came in sight, and told Ansumat that it was improper to use terrestrial water for such a libation, and that he ought to provide the water of the Ganga, the heavenly daughter of Himavat (the Himalaya). Ansumat, bowing to the behest of the king of birds, went home with the horse to Sagara; and the sacrifice being achieved, Sagara strove to cause the descent of the Ganga, but all his devices remained fruitless; and, after 30,000 years, he went to heaven. Nor was Ansumat more successful in his attempt with the austerities he performedfor the same purpose, nor his son Dwilipa, who, obeying the law of time, after 30,000 years, went to the heaven of Indra. Dwilipa had obtained a son, named Bhagiratha. He, too, was eager to obtain the descent of the Ganga; and having completed a course of severe austerities, he obtained the favor of Brahman, who told him he would yield to his prayers provided that Siva consented to receive the sacred river on his head, as the earth would be too feeble to bear its fall when coming from heaven. And now Bhagiratha recommenced his penance, until Siva consented, and told the Ganga to descend from heaven. The river obeyed; but, enraged at his command, she assumed a form of immense size, and increased her celerity, thinking thus to carry him off to the infernal regions.

Yet the god, becoming aware of her intentions, caught and entangled her in his matted hair, out of which she could find no means of extricating herself, though erring there for many years. Nor would she have been released had not Bhagiratha, by his renewed penance, appeased the god, who then allowed her to descend from his head in seven streams — Hladini, Pavini, and Nalini, which went eastwards; and Sita, Suchakshus, and Sindhu, which went westwards, while the seventh stream followed Bhagiratha wherever he proceeded. But it so happened that the king, on his journey, passed by the hermitage of an irascible saint, whose name was Jahnu. The latter, seeing the Ganga over-flooding in her arrogance the precincts of his sacrificial spot, and destroying his sacred vessels, became impatient, and drank up all her waters; thereupon all the gods became terrified, and promised him that, in future, the Ganga would pay him filial respect, and become his daughter, if he would restore her again to existence. Quieted by this promise, Jahnu then allowed her to flow out from his ear, and therefore she is still called Jahnavi, or the daughter of Jahnu. But, because  Bhagiratha, by dint of his exertions, enabled his ancestors, now sprinkled with the waters of the Ganga, to ascend to heaven, Brahman allowed him to consider her as his daughter, whence she is called Bhagirathi. And she is also called the river of 'the three paths,' because her waters flow in heaven, on earth, and pervaded the subterranean regions. Such is the account of the Ramayana, and its substance is repeated by the Mahabharata and several of the Puranas, though they differ in the names of the streams formed in her descent by the Ganga, some (for instance, the Vishnu and Vayu- Purana) restricting their number from seven to four, called by the Vishnu- Purana Sita, Alakananda, Chakshu, and Bhadra. A further deviation may be seen in that, while in the Ramayana the Ganga springs from the Himavat (Himalaya), whose daughter she is, the Vishnu-Purana assigns her source to the nail of the great toe of Vishnu's left foot, and allows Siva merely to receive her on his head.

The following passage from this Purana will show the ideas on the history and the properties of this river: 'From that third region of the atmosphere, or seat of Vishnu, proceeds the stream that washes away all sin, the river Ganga, embrowned with the unguents of the nymphs of heaven, who have sported in her waters. Having her source in the nail of the great toe of Vishnu's left foot, Dhruva (Siva) reverses her, and sustains her day and night devoutly on his head, and thence the seven Rishis practice the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented luster from her contact. This applies to the heavenly Ganges. Falling from on high, as she issues from the moon she alights on the summit of Meru, and thence flows to the four quarters of the earth for its purification. The Sita, Alakananda, Chakshu, and Bhadra, are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as Alkananda was borne affectionately by Siva upon his head for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara by washing their ashes. The offences of any man who bathes in this river are immediately expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors in faith for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer sacrifice in this river to the lord of sacrifice, Pumshottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all evil by bathing in its waters, and whose minds are intent on Kesava (Vishnu), acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned day by day, sanctifies all beings; and those  who, even at a distance of a hundred leagues, exclaim "Ganga, Ganga," atone for the sins committed during three previous lives' " (Chambers, s.v.).

The Ceremonies. — The following is taken from Ward's Hindus: "Crowds of people assemble from the different towns and villages near the river, especially at the most sacred places of the river, bringing their offerings of fruit, rice, flowers, cloth, sweetmeats, etc., and hang garlands of flowers across the river, even where it is very wide. After the people have bathed, the officiating Brahman ascends the banks of the river with them; and, after repeating religious texts, places before him a jar of water, and, sitting with his face to the north or east, performs what is called Ghata-st' hapana. After this, the Brahman performs other ceremonies; then the worship of the five gods, of the nine planets, of the regions of the ten quarters, etc. To this succeeds meditation. The priest next presents the offerings, which may be sixty-four, or eighteen, or sixteen, or ten, or five, or merely flowers and water, according to the person's ability. To these offerings the worshipper must add sesamum, clarified butter, and barley flour. The officiatin, n next performs the worship of Narayana, Maheshwara, Bramha, Soorya Bhageeral'ha, and Himalaya; then the worship of the inhabitants of the waters, as the fish, the tortoises, the frogs, the water-snakes, the leeches, the snails, the makaras, the shell-fish, the porpoises, etc. The offerings, after having been presented to the inhabitants of the waters are thrown into the Ganges.

Ten lamps of clarified butter are then lighted up, and all the other offerings presented. After this the names of certain gods are repeated, with forms of praise; the fee is presented to the priest, the Brahmans are entertained, and the offerings sent to the houses of Brahmans. At the close of these ceremonies the people perform obeisance to Ganga, and then depart. Great multitudes assemble on the banks of the river on these occasions, and expect much, both in this life and hereafter, from this act of worship. If a person place on his head ten fruits of any kind, and thus immerse himself in the Ganges on this day, the sins of ten births will be removed. In this month also images of Ganga are set up in domestic temples and worshipped, and the next day thrown into the river. In some places clay images of this goddess are preserved in clay temples, and worshipped daily. Persons escaping dangers on water present offerings to Ganga, as well as to Varoona, the Indian Neptune, as mariners, having escaped the dangers of the sea, used to offer a sacrifice to Venus. On the thirteenth of the decrease of the moon in Choitra, the people descend into  the water, and, with their hands joined, immerse themselves, after which the officiating Brahman reads a portion of the Shastra, describing the benefits arising from this act of bathing. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnu, etc., and then immerse themselves again. Gifts of rice, fruits, and money are offered to the poor, the Brahmans, and the priests. On this occasion groups of ten or twelve persons stand in the water in one spot, for whom one Brahman reads the formulas. These groups are to be seen extending themselves very far along the river. At the moment of the conjunction of the moon (on the thirteenth of its decrease) with the star Shatabhisha, this festival is called the Great Varoonee. The merit arising from bathing at this lucky moment is supposed to be very great. The people fast till the bathing is over. When there is a conjunction as above, and the day falls on Saturday, the festival is called the Great Great Variuni."

The exposure of sick and dying on the banks of the Ganges is of uncertain date. The following summary is from the Calcutta Review, No. 20, volume 10:1848: "The Kurma Purana says, 'Those that consciously die on the banks of the Ganges shall be absorbed into the essence of Brahma; and those who die unconsciously shall surely go to the heaven of Brahma.' The Agni Purana says, 'those who die when half their body is immersed in Ganga water, shall be happy thousands of ages, and resemble Brahma.' In the Skanda Purana, Shiva says, 'To him who dies in Ganga I give my footstool to sit upon.' There are a great many traditionary stories concerning Ganga believed by the majority of Hinduis. The following is a specimen: 'On the banks of the Bhagirathi there grew a stately banian-tree, in whose ample folds a paddy-bird had made her nest. On a certain day the tree was torn up by the roots by the violence of the storm. The bird was destroyed, and its bones buried in the deep channel of the Ganga. The paddy-bird, in the next transmigration, was taken up into heaven simply because her bones had accidentally been deposited in the river. After this she became one of Indra's queens in his heaven.' In consequence of this sort of teaching the Hindus almost universally throw into the river the bones of those who had died at some distance from its shores. Even the bodies of those that die on the banks of the Ganges, and suffer: cremation there, are not wholly burnt. Some part of the body, generally the part surrounding the navel, is thrown into the river. Those who are too poor to burn their dead throw them bodily into the river.

The exposure of the lick and dying is as follows. When the patient seems to be beyond recovery the relatives make  preparations to 'give him to Ganga.' This is a stronger duty than seeking his recovery'. 'Life and death are in the hands of God, but the carrying of the sick to the river lies in our own hands, therefore we must do our duty.' A couch is procured, called the khal, for the dead, a number of torches if it be night, and notice is given throughout the neighborhood ... . On the way the attendants repeat loudly the names of the gods and goddesses. At the ghat they lay him close to the water, and cause him to say that he has come to see the Mother Ganges. He is laid in a miserable hut, amid dirt and nuisance, and multitudes of dying sick, whose shrieks and groans fill the air. A few minutes before his death he is again brought down on the brink of the rivers half immersed in water, to give up the ghost. 'The habit of choking the dying patients with water and mud is unquestionably a legitimate portion of the rite, but is not uniformly put in practice.' ... If any one survives the exposure, and return from the bank of the river, he ought to be regarded as rejected by the goddess, and be treated thenceforward as an outcast — 'an alien to his mother's children.' The British government, which has so nearly extirpated satti, and is doing its utmost to abiish infanticide, whether in the Ganges or elsewhere, is giving its attention to the subject of these ghat murders." — Ward's Manners and Customs of the Hindus; Vishnu Purdna (Wilson's transl.); Calcutta Review volume 10; Moore's Hindu Pantheon. (J.T.G.)

## Gangra Council Of[[@Headword:Gangra Council Of]]

             (Concileum Gangrense), a synod held at Gangra, in Paphlagonia, 4th century, against Eustathius of Sebaste. SEE EUSTATHIANS. The precise date of the council is uncertain. Pagi, following Socrates, fixes it about A.D. 360; Ceillier about A.D. 379 (Asateurs Sacrgs, 4:379); Hefele (Conclienseschichte, 2:765) leaves it uncertain. It has been questioned, also, whether the Eustathians (οἱ περἰ Εύσταθίον), against whom this council was directed, really sprung from Eustathius of Sebaste. "All the facts are in favor of an affirmative answer to this question. Not only is the testimony of Socrates, 2:43, and of Sozomen, 3:14, to this effect, but the whole is in perfect accordance with the character of Eustathius, who was a zealous ascetic, and the first preacher of the ascetic life in the countries around the Pontus, and had formed a whole school. See Basilii Caesareans. ep. 233. (Here we find mentioned, in fact, the ascetic dress, to which the Eustathians, according to the report of the Council of Gangra, ascribed a peculiar sanctity — the ξἐνα άμφιάσματα, that is, according  to the letter of Basilius, τὁ παχύ ἱματιον, και ἡ ζώνη καὶ τῆς ἀδεψή του βύρσης τὰ ὑποδήματα), and ep. 119 (Epiphanius, Haeres. 75.) — We perceive, also, in the letters of Basilius a trace of opposition to the new monastic spirit in the districts of the Pontus. At least at Neoceesarea, where the attachment to old usages prevailed, the spreading of the ascetic life among men and virgins was brought up as an objection against Basilius of Caesarea. See ep. 207 ad Neocesareens. § 2" (Neander, Ch. History, Torrey's transl. 2:244).

The acts of the council are very important as testimonies against certain doctrines and practices which have since characterized the Church of Rome. Eustathius taught that it is unlawful to marry, and to eat certain meats. He separated several married persons; advised those who disliked the public offices of the Church to communicate at home. He wore, and made his followers also wear, an extraordinary dress; obliged women to cut off their hair; and directed his followers to avoid, as the greatest profanation, the communion and the benediction of a married priest living with his wife. In opposition to these errors, twenty-one canons were published by the Council of Gangra. Fifteen bishops subscribed them, and addressed them, together with a synodal letter containing briefly the causes which led to the assembling of the council, to the bishops of Armenia.

Canon 1. Condemns with anathenma those who blame marriage, and who say that a woman living with her husband cannot be saved.

2. Condemns with anathema those who forbid the eating of meat.

4. Condemns those who separate themselves from the communion of a married priest, and refuse to partake of the holy communion consecrated by him.

9. Condenanis those who embrace the state of virginity or continence, not for the sake of perfection, but from a horror of the married state.

10. Condemns those who, having themselves embraced the state of virginity, insult married persons.

11. Condemns those who despise the agape or love-feasts, and refuse to participate in them.

12. Condemns those who, under pretense of extraordinary strictness wear a peculiar dress, and condemn those who wear ordinary clothing.

14. Condemns those who forsake their husbands through a false honor of marriage.

15. Condemns those who, under pretext of leading an ascetic life, forsake their children, without providing for their sustenance or conversion.

16. Condemns children who, upon. the same plea, desert their parents. — Landon, Manual of Councils, s.v. Hefele, l.c.; Neander, l.c.; Schrickh, Kirchengeschichte, 6:247.

## Ganinnanses[[@Headword:Ganinnanses]]

             (from Singhalese gana, an assembly), a name applied in Ceylon to the novices as well as the priests among the Buddhists.

## Ganj Bakshis[[@Headword:Ganj Bakshis]]

             a division of the Sikhs (q.v.) in Hindustan, who are said to have derived their name from their founder. They are few in number and of little importance.

## Gannepareth; Gennesaritis[[@Headword:Gannepareth; Gennesaritis]]

             SEE GENNESARET.

## Gannett, Ezra Stiles, D.D[[@Headword:Gannett, Ezra Stiles, D.D]]

             a Unitarian minister, was born at Cambridge, Massachusetts, May 4, 1801. He was educated at Phillips Academy, Andover, and Harvard College, where he graduated in 1820. He then spent three years in the Cambridge Divinity School, and was ordained colleague-pastor with Dr. William E. Channing, June 24, 1824. He remained in that charge until his death, August 28, 1871. He founded 'The Scripture Interpreter, edited for some years The Monthly Miscellany, and was joint editor with Dr. Alvan Lamson (1844-49) of The Christian Examiner. He also published numerous discourses.

## Gannim[[@Headword:Gannim]]

             SEE EN-GANNIM.

## Gano, John[[@Headword:Gano, John]]

             a Baptist minister, was born at Hopewell, New Jersey, July 22, 1727, and he was there ordained to the ministry in 1754. His first labors were in the Southern States, where, as an itinerant, he was inferior, it is said, "to none but Whitefield." During the Revolutionary War he was an army chaplain. In 1762, he was ordained pastor of the first Baptist church in New York, where he remained until 1788, when he removed to Kentucky, where he became pastor of the Town Fork Church, near Lexington. He died at Frankfort, August 10, 1804. His pulpit talents were of a high order. See Life of Gano, principally an autobiography (1806,12mo); Benedict, History of the Baptists, volume 2; Sprague, Annals, 6:62.

## Gano, Stephen[[@Headword:Gano, Stephen]]

             a Baptist minister, was born in New York December 25, 1762. After being educated for the medical profession, he spent two years in the army as surgeon during the Revolutionary War, and then settled as a physician in Rockland Co., New York. Becoming impressed with the belief that it was his duty to preach the Gospel, he was ordained August 2, 1786; and after being for a while a missionary on the Hudson, became pastor of the Baptist church at Hillsdale and Hudson. In 1792 he became pastor of the First Baptist Church in Providence, Rhode Island, where his ministrations were very successful. He received the honorary degree of M.A. from Brown University in 1800, having been one of the overseers of that institution since 1794. He died pastor of the church in Providence, August 18, 1828. Mr. Gano published a number of occasional sermons. Sprague, Annals, 6:229.

## Gans David[[@Headword:Gans David]]

             a Jewish historian, was born about the middle of the 16th century. He is considered by Jost to be an untrustworthy writer. Among his best works are Zersnach David, or The Branch of David, in two parts; of which the first is a chronicle of sacred and Jewish history from the Creation to 1592; the second recounts some of the events of secular history (Prague, 1592; Furth, 1784). He died in Prague in 1613. — Grasse, Allgem. Litearigeschichte, 5, § 311; Jost, Geschichte d. Judenthums, 3:215; Etheridge, Introd. to Heb. Lit. page 444. (J.H.W.)

## Gansbacher, Johann Baptist[[@Headword:Gansbacher, Johann Baptist]]

             a German composer of church music, was born at Sterzing, in Tyrol, in 1778. He was educated under various masters until 1802, when he became the pupil of the celebrated Abbate Vogler. Through this connection he became acquainted with Weber and Meyerbeer, and a friendship sprung up among the three young musicians which was dissolved only by death. Gatnsbacher was director of the music of St. Stephen's Cathedral. Vienna, from 1823 until his death, July 13, 1844. His compositions consist chiefly of church music, including not less than seventeen masses, besides litanies, motets, offertories, etc. He also wrote several sonatas, a symphony, and one or two minor dramatic compositions. See Encyclop. Brit. 9th ed. s.v.

## Gansbert[[@Headword:Gansbert]]

             a French monk, and celebrated reformer of various monasteries, was born in the early half of the 10th century, of a noble family. The record of the foundation of the abbey of Bourgueil, in 991, mentions him as the abbot of St. Julien of Tours at that period. He was also simultaneously abbot of  Bourgueil-en-Valle, of St. Pierre de la Couture, at Mons, of Maillegals, and of Marmoutiers. The Histoire Litteruire de la France states that he reformed these monasteries, and that he established a great number of charters, which we are unable to mention. About 1000 he went to Rome, and obtained of pope Sylvester the confirmation of the privileges of St. Julien. In 1001 he engaged in important discussions with a certain knight named Gautier, upon the subject of the immunities of Bourgueil. The same year he received of queen Bertha various manors. He died at Bourgueil, Sept. 27, but there is much uncertainty about the year, some making it 1006, others 1007. See Hoefer, Nouv. Biog. Generale, s.v.

## Gantesviler, Johann Jacob[[@Headword:Gantesviler, Johann Jacob]]

             a Lutheran theologian, born at Basle in 1631, was professor at Herborn in 1650, in 1.665 at Hanau, in 1678 at Duisburg, and died March 25,1691. He wrote, Mysterii Urim et Thuminm Delineatio (Hanau, 1674): — Scrutinium Theologicum de Loquela Angelorum (Duisburg, 1682). See Strieder, Hessische Gelehrten Geschichte; Miscell. Duisburg, 1:550; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gaon[[@Headword:Gaon]]

             (גָּאוֹן, excellence) is the academic title of the Jewish presidents of the colleges of Sora (q.v.) and Pumbaditha (q.v.). The title originated, according to the Jewish historian Gratz, cir. A.D. 658. When Ali, the son- in-law and vizier of Mohammed, was elected caliph (A.D. 655), and the Islamites were divided into two parties, one for and the other against him, both the Babylonian Jews and the Nestorian Christians decided in his favor, and rendered him great assistance. Ali rewarded rabbi Isaac, then president of the college of Sora, with the title "Gaon." Accordingly, the word is either of Arabic or Persian origin, and properly belonged to the presidents of the Sora college, who alone bore the appellation at the beginning. The president of the subordinate sister college at Pumbaditha was called the head of the college, ריש מתיבתא, by the Babylonians, and the appellation Gaon, whereby the presidents were sometimes styled, obtained at first among the non-Babylonian Jews, who were not thoroughly acquainted with the dignities of the respective colleges in Babylon.

It was only after the year 917, when Pumbaditha became of equal importance with Sora, and especially when, after the death of Saadia (q.v.), the college at Sora began to decay altogether, and Pumbaditha continued alone to be the  college of the doctors of the law, that the presidents of its college, like those of Sora, were described by the title of Gaon. The period of the Gaonim comprises the time from A.D. 658 to 1040, and is divided into that of the First Gaonim, from A.D. 658 to 760, and that of the Later Gaonim, from A.D. 760 to 1040. The only literary productions of the First Gaonastic Period are the Sheeltoth of rabbi Acha of Shabcha, which combine all the different characteristics of the study of the rabbis, viz., Halacha, Midrash, Talmud, and Responsa, arranged according to the sections of the Pentateuch, explaining their respective laws and observations by means of extracts from the Babylonian Talmud, and original compositions in the favorite form of questions and answers (שאלתות). To this period also belongs the beginning of the Neo-Hebrew poetry, or the so-called Piut (פיוט), a term obviously taken from the Greek, and the poet was, in like manner, called peitan (פיטן, ποιητής). Now these piutim (פיוטים), written either in the form of the acrostic or arrangement of words, strophes, and lines, or rhyme (חרוז) or metre (מקצב), are to be found in the Machsorim or synagogue rituals of the different countries, and consist of Keroboth (קרובות, ie. e. that part of the morning service which comprehends the first three benedictions) for the morning prayer; Penitential Prayers (סליחות); Elegies (קינות); Hosannas (הושענות); Petitions (בקשות), etc.

Of the literati among the later Gaonim, we notice Mar Zemach I, ben- Paltoj, of Pumbaditha (872-890), the author of a Talmudic lexicon called "Aruch," which however, is not the same as the Aruch of Nathan ben- Jechiel (q.v.). Zemach's lexicon has not yet come to light. Excerpts were published by Rappaport, from the collection made by Saccuto in the Hebrew essays and reviews, called Bikkure ha-ittim (Vienna, 1830), 11:81 sq. Other excerpts were published by Geiger in Zeitschrift d. D.M.G. (Leipsic, 1858), 11:144. Zemach is also supposed to be the author of the chronological account of the Tana'im and Amoraim (ואמוראי סדר תנאים), which was edited by Luzzatto in the Hebrew Essays (Prague, 1839), 4:184. Contemporary with Paltoj was, Nachshon ben-Zadok (q.v.) of Sura; A.D. 881-889. Another writer of this period was Simeon of Kahira or Misr, in Egypt, who composed a compendium of the most important halachoth from both Talmuds, with the title Great Halachoth (הלכות גדולות), about the year 900. To this period also belongs Ibn  Koreish (q.v.) and Saadia (q.v.). With the latter's death the last sunset light of the Soranic academy had passed away, and about the year 948 the school had to be closed. In order to secure its further existence, four young men were sent out, never to return again, to interest their rich co- religionists in this old school of learning. The young men fell into the hands of a Spanish. corsair. Among these captives was Moses ben-Chanoch (q.v.). While the Soranic school was closed, that of Pumbaditha was presided over before its final close by two men, Sherira Gaon (q.v.) and Hai ben-Shirira (q.v.).

With the exception of the authors we have named already, the great mass of the Gaonastic literature is anonymous. We mention the Midrash-Espa (אספה מדרש), on part of the book of Numbers; the Midrash Haskem (מדרש השכם); the chronicle, entitled History of the Maccabees of Joseph ben-Gorion, which .is a translation of an Arabic book of the Maccabees, the Tarich al-Makkabain, Jussuf ibn-Gorgon. This book, says Dr. Graitz, was afterwards translated by an Italian Jew, who, by his additions to it, displayed great skill in his Hebrew style, and whichi translation is generally known under the title, Josippon (q.v.). Besides the Josinppon or Pseudo-Josephus, we must mention an ethical midrash, entitled Tana debe Eliahu, or Seder Eliahu (סדר אליהו תנא דבי אליהו), the Midrash Tanchuma or Tanchuma Jelamdenu.(B. P.)

## Gap[[@Headword:Gap]]

             (פֶּרֶוֹ, pe'rets, a breach, as elsewhere rendered), a rent or opening in a wail (Eze 13:5; comp. Amo 4:3). The Jewish false prophets did not stand in the gap (Eze 22:30); they did nothing to stop the course of wickedness which opened a door for the vengeance of God to break in upon their nation. SEE PEREZ

## Gar[[@Headword:Gar]]

             (Γάς, Vusg. Sasus), a man whose "sons" are named in the Apocrypha amcong thee "sons of the serve ants of Solomon" (1Es 5:34). There are not in the lists of Ezra and Nehemiah any names corresponding to the two preceding and the six succeeding this name.

## Garafolus, Gabriel[[@Headword:Garafolus, Gabriel]]

             an Augustinian monk of Italy, who died at Spoleto in 1433, wrote Adversus Haereses: — Adversus Fratricellos: — Sermones in Evangelia. See Ughelli, Italia Sacra; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Garasse Francois[[@Headword:Garasse Francois]]

             a French Jesuit, was born at Angouleme in 1585. In 1600 he entered the society and after teaching for a while took the voes in 1618. He subsequently wrote books of controversy (mostly under false names, and of which bhe repeatedly denied being the author). Their sarcastic tone, violent outburst of passion, and wholesale abuse of all whom he considered as enemies of his order, provoked the censure of Reman Catholics themselves. The expressions fool, sot, ass, etc., abound in his writings against the Protestants. The expressions Modestia, affabilitate, mansuetudine, supra modum amabilis, applied to him lay the historian of his order, will always appear to any one acquainted with his works as a bitter sarcasm rather than a compliment. When the plague broke out at Poitiers, where he had been exiled by his superiors for writing a Somme theologicae (1625, fol.), which was condemned by the Soreonne, he asked  permission to devote himself to the care of the sick, and fell a victim to his devotion June 14, 1631. Among his other works we notice Elixir Calvinisticum (1615, 4to), under the name of Andrew Scioppius: — Oraison funebre d'Andre de Nesmond (1656): — Le Rabelais reforme par les ministres (1619, 12mo) a violent attack against Protestant ministers, and particularly Du Maoulin: — Recherche des Recharchas d'Etienne Pasquier (1622, 8vo), the full title of which affords a good example of Garasse's style: "Inscribed to Etienne Pasquier, wherever he may be; for never having been able to recognise your religion, I do not know the way and route you have taken on leaving this life, and therefore I am obliged to cerite to you at hazard, and to address this bundle, wherever you may be...;" etc. See Niceron, Memoires, Volume 31; Bayle, Dictionnaire; Alegambe, Biblioth. Screptor. Soc. Jesu; Hoefer, Nouv. Biog. Generale, 19:426; Memoires du Pere Garasse, de la Societe de Jesus, publ. by C. Nisard (Paris, 1861, 18mo).

## Garcaeus, Johannes[[@Headword:Garcaeus, Johannes]]

             a Lutheran theologian of Germany, was born December 13, 1530, at Hamburg. He studied at Wittenberg, was in 1557 professor of theology and pastor at Greifswalde, in 1562 superintendent and first-preacher at Brandenburg, and died Jan. 22, 1575. He wrote, De Erigendis Figuris Caeli (Wittenberg, 1556): — De S. Laurentio Martyre (ibid. 1562): — De S. Joanne Baptista (ibid. eod.): — De Magis ex Oriente (ibid. eod.): — De S. Martino Episcopo Turonensi (ibid. 1563): — Confessio Orthodoxa de Spiritu'Sancto (1565): De Infanticidio Herodis (ibid. eod.):-Collatio saumi  Pontificis V. et N.T. (Leipsic, 1574). See Thiess, Hamburg Gelehrten- Lexikon; Jocher, Allgeneines Gelehrten-Lexikon, s.v. (B.P.)

## Garcia or Garzia, Gregorio[[@Headword:Garcia or Garzia, Gregorio]]

             a Spanish missionary, was born at Cozar, Andalusia, about the latter half of the 16th century. He studied in the Dominican convent of Baeca in 1627, and joined that order. Appointed missionary to America, he spent twelve years in Mexico and Pans, where he preached with success, and gathered numerous historical documents and traditions, which he published after his return under the title Origen de las Indias del Nuevo Mundo y Indias occidentales, averiquenda con discorso de opiniones, etc. (Valencia, 1607, 8vo; Madrid, 1729, fol.). This work contains a great deal of information  which has been made use of by subsequent historians. The author's theory is that America was successively settled by emigration from divers races coming from other parts of the world. He thus attempts to uphold the text of Scripture, which gives but three sons to Noah, one of whom peopled Europe, the second Asia, and the third Africa; and argues in favor of this opinion on the ground that, before the arrival of the Spaniards, the Mexicans possessed the tradition of the creation of the world, the flood, the confusion of tongues, and the dispelsion of nations, as is proved by some sculptures he saw which represented these various events in a symbolic manner. He also wrote Predicacion del Evangelio en el Nuevo Mundo viviendo los Apostoles (Baega, 1625, 8vo), in which he attempts to prove that it is impossible that any of the immediate disciples of Christ ever went to preach the Christian faith to America. — Hoefer, Nouv. Biog. Generale, 19:456 sq.; see also Echard, Scriptores Ordinis Praedicatorum, 2:437; Nicolas Antonio, Bibliotheca Nova Hispana, 1:544.

## Garcia, D. Francisco[[@Headword:Garcia, D. Francisco]]

             a Portuguese Jesuit, joined the order at the age of eighteen, and went to the East Indies with fifty-eight other Jesuit missionaries. He resided successively at Goa and Cochin, and emas appointed coadjutor of the archbishop of the mountain region inhabited by the Christians of St. Thomas (q.v.). The archbishop dying in 1641, Garcia succeeded him, and exerted great influence over the people by his knowledge of the native dialects. He had many disputes with the Christians of St. Thomas. He died September 3, 1659. He left a MS. entitled Relacao dos sectasios da India oriental. Dialogos espirituaes, carta escrita ao arcediago dos christaos da Serra, which is said to contain valuable information on the tribes of the East. — Hoefer, Nouv. Biog. Gener. 19:461.

## Garcin (de Tassy), Joseph Heliodore Sagessr Vertu[[@Headword:Garcin (de Tassy), Joseph Heliodore Sagessr Vertu]]

             a famous French Orientalist, was born January 20, 1794, at Marseilles. In 1817 he went to Paris, where he studied under Svlvestre de Sacy. The latter especially interested him in the vulgar Arabic spoken by the Mussulmans of India, and to this he devoted himself entirely. A chair for Hindustani was especially created for him at the college in Paris; he succeeded Talleyrand as member of the Academy of Inscriptions, in 1838, and after Mohl's death, in 1876, he was made president of the Asiatic Society. Garcin de Tassy died September 2, 1878. He published, Rudiments de la Langue Hindoustani (Paris, 1829; with appendices, 1843): — Rudiments de la Langue findoui (ibid. 1847): — Les Ouvres de Wali, Celebre Poate du Dekkan (with a translation, 1834): — Les Aventures de Kamrup (ibid. eod.): an edition of the Pend-Nameh of Saadi, "Mantik ulAtair" (Le Language des Oiseaux): — Doctrines et Devoirs des l'Musulmans (from the Arabic, 1827-40): — Poesie Philosophique et Religeuse des Persans (1857): — Rhetorique et Prosodie de l'Orient Musulman. (1873). (B.P.)

## Garden[[@Headword:Garden]]

             (גִּן, gan [fem. גִּנָּה גִּנָּה], a park or orchard enclosed and planted; Sept. παράδεισος, N.T. κῆπος.) SEE FIELD; SEE ORCHARD, etc.

1. Several gardens are mentioned in the Scriptures, as the garden of Eden (Gen 2:8-10; Gen 2:15), Ahab's garden of herbs (1Ki 21:2), the royal garden near the fortress of Zion (2Ki 21:18; 2Ki 25:4), the royal garden of the Persian kings at Susa (Est 1:5; Est 7:7-8), the garden of Joseph of Arimathea (Joh 19:41), and the garden of Gethsemane (Joh 18:1). It is clear, from Jos 5:2, and Lam 2:6, that gardens were generally hedged or walled, as indeed Josephus expressly states respecting the gardens near Jerusalem (War, 5:7). In Neh 2:5, and Joh 20:15, gardeners and keepers of gardens by occupation are indicated. SEE GARDENER.

The traditional gardens and pools of Solomon, supposed to be alluded to in Ecc 2:5-6, are shown in the wady Urtas (i.e., Hortus), about an hour and a quarter to the south of Bethlehem (compare Josephus, Ant. 8:7, 3). The Arabs perpetuate the tradition in the name of a neighboring hill, which they call "Jebelel-Fureidis," or "Mountain of the Paradise" (Stanley, Sin. and Pal. page 166). Maundrell is sceptical on the subject of the gardens (Early Trav. in Pal. page 457), but they find a champion in Van de  Velde, who asserts that they "were not confined to the wady Urtas; the hill slopes to the left and right also, with their heights and hollows, must have been covered with trees and plants, as is shown by the names they still bear, as 'peachhill,' 'nut-vale,' 'fig-vale,' etc. (Syria and Pal. 2:27). SEE SOLOMON'S POOL.

The "king's garden," mentioned in 2Ki 25:4; Neh 3:15; Jer 39:4; Jer 52:7, was near the Pool of Siloam, at the mouth of the Tyrop'eon, north of Bir Eyub, and was formed by the meeting of the valleys of Jehoshaphat and Ben-Hinnom (Wilson, Lands of the Bible, 1:498). Josephus places the scene of the feast of Adonijah at Enrogel, "beside the fountain that is in the royal paradise" (Ant. 7:14, 4; comp. also 9:10, 4). SEE-KING'S DALE.

Strabo (16:763), alluding to one of the rose-gardens near Jericho, calls it ὁ τοῦ βαλσάμου παράδεισος. The rose-garden in Jerusalem, mentioned in the Mishna (Maaseroth, 2:5), and said to have been situated westward of the Temple mount, is remarkable as having been one of the few gardens which, from the time of the prophets, existed within the city walls (Lightfoot, Hor. Heb. on Mat 26:36). They were usually planted without the gates, according to the gloss quoted by Lightfoot, on account of the fetid smell arising from the weeds thrown out from them, or from the manure employed in their cultivation. SEE ROSE.

The gate Gennath, mentioned by Josephus (War, 5:4, 2), is supposed to have derived its name from the rose-garden, already mentioned, or from the fact of its leading to the gardens without the city. It was near the garden-ground bythe Gate of the Women that Titus was surprised by the Jews while reconnoitring the city. The trench by which it was surrounded cut off his retreat (Joseph. War, 5:2). SEE GENNATH.

But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil- presses on the slopes of Olivet. Eight aged olive-trees mark the site which tradition has connected with that memorable garden, and their gnarled stems and almost leafless branches attest an antiquity as venerable as that which claimed for them. SEE GETHSEMANE.

The orange, lemon, and mulberry groves which lie around and behind Jaffa supply, perhaps, the most striking peculiarities of Oriental gardens-gardens which Maundrell describes as being "a confused miscellany of trees  jumbled together, without either posts, walks, arbors, or anything of art or design, so that they seem like thickets rather than gardens" (Early Trav. in Pal. page 416). The Persian wheels, which are kept ever working, day and night, by mules, to supply the gardens with water, leave upon the traveler's ear a most enduring impression (Lynch, Exp. to Jordan, page 441; Siddon's Memoir, 187). The gardens near Shechem, containing orange and citron trees (Schubert, Raise, 2:116), are described by Dr. Olin (Travels, 2:350). SEE FOREST.

2. Gardens are frequently represented in the tombs of Thebes and other parts of Egypt, many of which are remarkable for their extent. The one here introduced is shown to have been surrounded by an embattled wall, with a canal of water passing in front of it, connected with the river. Between the canal and the wall, and parallel with them both, was a shady avenue of various trees; and about the center was the entrance, through a lofty door, whose lintel and jambs were decorated with hieroglyphic inscriptions, containing the name of the owner of the grounds, who, in this instance, was the king himself. In the gateway were rooms for the porter, and other persons employed about the garden, and probably the receiving- room for visitors, with the dom and other trees along the whole length of the exterior wall: four tanks of water, bordered by a grass-plot, where geese were kept, and the delicate flower of the lotus was encouraged to grow, served for the irrigation of the grounds; and small kiosks or summer- houses, shaded with trees, stood near the water, and overlooked beds of flowers. The spaces containing the tanks, and the adjoining portions of the garden, were each enclosed by their respective walls and a small subdivision on either side, between the large and small tanks, seems to have been reserved for the growth of particular trees, which either required peculiar care, or bore fruit of superior quality (Wilkinson, Anc. Eg. 1:33- 40, abridgm.).

One interesting but much defaced representation of a similar kind has been found on the Assyrian sculptures. Gardens and orchards, with various kinds of trees, appeared to be watered with canals similar to those which once spread fertility over the plains of Babylonia, and of which the choked- up beds still remain. A man, suspended by a rope, was being lowered into the water. Upon the corner of a slab, almost destroyed, was a hanging garden, supported upon columns, whose capitals were not unlike those of the Corinthian order (Layard, Ninevek and Babylon, page 198 sq.).

3. Gardens in. the East, as the Hebrew word indicates, are enclosures on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (Isa 5:5) or walls of stone (Pro 24:31). For further protection, lodges (Isa 1:8; Lam 2:6) or watch-towers (Mar 12:1) were built in them, in which sat the keeper (נֹצֵר, Job 27:18), to drive away the wild beasts and robbers, as is the case to this day. Layarp (Nin. and Bab. page 365) gives the following descriptron of a scene which he witnessed: "The broad silver river wound through the plain. The great ruin cast its dark shadows in the moonlight, the lights of 'the lodges in the gardens of cucumbers' flickered at our feet, and the deep silence was only broken by the sharp report of a rifle fired by the watchful guards to frighten away the wild boars that lurked in the melon-beds." The scarecrow also was an invention not unknown (προβασκάνιον, Bar 6:70). SEE LODGE.

In a climate like that of Palestine the neighborhood of water was an important consideration in selecting the site of a garden. The nomenclature of the country has perpetuated this fact in the name Engannim "the fountain of gardens" — the modern Jenin (comp. Son 4:15). To the old Hebrew poets "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (Isa 58:11; Jer 17:8; Jer 31:12); while no figure more graphically conveyed the idea of dreary barrenness or misery than "a garden that hath no water" (Isa 1:30). From a neighboring stream or cistern were supplied the channels or conduits by which the gardens were intersected, and the water was thus conveyed to all parts (Psa 1:3; Ecc 2:6; Sir 24:30). It is a matter of doubt what is the exact meaning of the expression "to water with the foot" in Deu 11:10. Niebuhr (Descr. de l'Arabie, page 138) describes a wheel which is employed for irrigating gardens where the water is not deep, and which is worked by the hands and feet after the manner of a tread-mill, the men pulling the upper part towards them with their hands, and pushing with their feet upon the lower part" (Robinson, 2:226). This mode of irrigation might be described as "watering with the foot." But the method practiced by the agriculturists in Oman, as narrated by Wellsted (Trav. 1:281), may answer to this description, and serves to illustrate  Pro 21:1 : "After ploughing, they form the ground with a spade into small squares with ledges on either side, along which the water is conducted. When one of the hollows is filled, the peasant stops the supply by turning up the earth with his foot, and thus opens a channel into another." SEE IRRIGATION.

4. Gardens were dedicated to various uses among the Hebrews, such as we still find prevailing in the East. One most essential difference between them and our own is that they are not attached to or in any way connected with the residence, but are situated in the suburbs, sometimes from half a mile to a mile distant from the houses of the persons to whom they belong. It is manifest that all the gardens mentioned in Scripture were outside the several towns. This is, however, to be understood of regular gardens, for shrubs and flowers were often planted in the open courts of the dwelling- houses. People repair to their suburban gardens to take the air, to walk, and to refresh and solace themselves in various ways. For their use there is mostly in each garden a kind of summer-house or pavilion, fitted up with much neatness, gayly painted, and furnished with seats, where the visitants may sit and enjoy themselves. Here sometimes banquets were and are still given, attended by singing and music (Isa 51:3; Isa 65:3). SEE GARDEN-HOUSE.

The kings and nobles had their country houses surrounded by gardens (1Ki 21:1; 2Ki 9:27), and these were used on festal occasions (Son 5:1). So intimately, indeed, were gardens associated with festivity, that horticulture and conviviality are, in the Talmud, denoted by the same term (Buxtorf, Lex. Talm. s.v. אריסות). It is possible, however, that this may be a merely accidental coincidence. The garden of Ahasuerus was in a court of the palace (Est 1:5), adjoining the banqueting-hall (Est 7:7). In Babylon, the gardens and orchards were inclosed by the city walls (Layard, Nin. 2:246). Attached to the house of Joachim was a garden or orchard (Sus. 4)"a garden inclosed" (Son 4:12) — provided with baths and other appliances of luxury (Sus. 15; comp. 2Sa 11:2). SEE PALACE.

It would seem that the Jews were much in the habit of performing their devotions in gardens, on account of their retirement (Gen 24:63; Matthew 16:30; 26:36; John 2:48; Joh 18:1-2). This interesting practice, however, was idolatrously abused; for the worship of idols in these shady seclusions was not of unfrequent occurrence, and is often  mentioned in Scripture (1Ki 14:23; 2Ki 16:4; 2Ki 17:10; 2Ch 18:4; Isa 1:29; Isa 65:3; Isa 66:17; Jer 2:20; Jer 3:6; Eze 20:28). SEE GROVE.

The custom of burying the dead in.gardens is indicated in Gen 23:19-20; 2Ki 21:4; 2Ki 21:18; 2Ki 21:26; 1Sa 25:1; Mar 15:46; Joh 19:41; and still occurs sometimes in the East, but is not yery prevalent. We find it also among the Greeks (Heliodorus, ,Ethiop. 1:2, page 35), and the Romans (Suetonius, Galba, 20). SEE GRAVE.

5. Gardens were planted not only with fragrant and beautiful plants (Son 6:2; Son 4:16), but with various fruit-bearing and other trees (Gen 2:9; Exo 23:11; Jer 29:5; Amo 9:14). Thus we find mention of nut-gardens (Son 6:11), pomegranate-gardens (Son 4:13), olive-gardens (Deu 8:8; 1Ch 27:28), vine-gardens (Son 4:2; Son 8:8). Here, however, we are not to suppose that the gardens were exclusively occupied by these fruits, but that they were severally predominant in the gardens to which they gave name. The distinction, for instance, between a vine-garden and a vineyard would be, that, in the latter, the vine was cultivated solely for use, whereas in the former it was planted for solace and ornament, to cover walls, and to be trained in arbors and on trellises. The quince, medlar, citron, almond, and service trees are among those enumerated in the Mishna as cultivated in Palestine (Kilaim, 1:4). Gardens of herbs, or kitchen-gardens, are mentioned in Deu 11:10, and 1Ki 21:2. Cucumbers were grown in them (Isa 1:8; Bar 6:70), and probably also melons, leeks, onions, and garlic, which are spoken of (Num 11:5) as the productions of a neighboring country. In addition to these, the lettuce, mustard-plant (Luk 13:19), coriander, endive, one of the bitter herbs eaten with the paschal lamb, and rue, are particularized in the precepts of the Mishna, though it is not certain that they were all, strictly speaking, cultivated in the gardens of Palestine (Kilaim, 1:8). It is well known that, in the time of the Romans, the art of gardening was carried to great perfection in Syria. Pliny (20:16) speaks of it as proverbially elaborate, and again (12:54) he describes the balsam plant as growing in Judea alone, and there only in two royal gardens. It is evident that the gardens of the Hebrews were in a very considerable degree devoted to the culture of medicinal herbs, the preparation of which in various ways was a matter of much solicitude with them (Jer 8:22). This is still the case in the East, where vegetable simples are  employed in medicine. SEE MEDICINE.

In addition to the ordinary productions of the country, we are tempted to infer from Isa 17:10, that in some gardens care was bestowed on the rearing of exotics. To this conclusion the description of the gardens of Solomon in the Targum on Ecc 2:5-6 seems to point: "I made me well-watered gardens and paradises, and sowed there all kinds of plants, some for use of eating, and some for use of drinking, and some for purposes of medicine; all kinds of plants of spices. I planted in them trees of emptiness (i.e., not fruit- bearing), and all trees of spices which the specters and daemons brought me from India, and every tree which produces fruit; and its border was from the wall of the citadel, which is in Jerusalem, by the waters of Siloah. I chose reservoirs of water, which, behold! are for watering the trees and the plants, and I made me fish-ponds of water, some of them also for the plantation which rears the trees to water it." In large gardens the orchard(פִּרְדֵּס, παρἀδεισος) was probably, as in Egypt, the enclosure set apart for the cultivation of date and sycamore trees, and trees of various kinds (Son 4:13; Ecc 2:5). Schroeder, in the preface to his Thesaurus Lingua Armenicae, asserts that the word "epardes" is of Armenian origin, and denotes a garden near a house, planted with herbs, trees, and flowers. It is applied by Diodorus Siculus (2:10) and Berosus (quoted by Josephus, Ant. 10:2, 1) to the famous hanging gardens of Babylon. Xenophon (Anab. 1:2, 7) describes the "paradise" at Celasnse in Phrygia, where Cyrus had a palace, as a large preserve full of wild beasts; and Aulus Gellius (2:20) gives "vivaria" as the equivalent of παράδεισοι (comp. Philostratus, Vit. Apol. Tyan. 1:38). The officer in charge of such a domain was called "the keeper of the paradise" (Neh 2:8). SEE PARADISE.

The law against the propagation of mixed species (Lev 19:19; Deu 22:9; Deu 22:11) gave rise to numerous enactmaents in the Mishnauto to insure its observumumce. The portions of the field or garden, is which the various plants were sown, were separated by lighet fences of reed, ten palms in heights the distance between the reeds being not more than three palms, so that a kid could not enter (Kilaim, 4:3, 4). SEE DIVERSE.

See Schröder, De horais Hebraeor. (Marlburg, 1722); Bradley, Descript. ecoasoma. et hortic. vett. (Lond. 1725); Van Goeus, De κηποταφίᾷ (Utr. 1763). SEE AGRICULTURE.

## Garden-House[[@Headword:Garden-House]]

             is the rendering of the A.V. at 2Ki 9:27, of בֵּית הִגָּן; where, however, a place is rather denoted. SEE BETH-HAGGAN.

Garden-houses are usual in the East, especially in the grounds of kings and wealthy persons. In Son 1:16, the bride, looking out from her boudoir, into the gayly-planted court-yard, acknowledges the taste and affection of her beloved as she spies the summer-house, all shaded with verdure, and containing the divan (עֶרֶשׂ), that invited to the luxurious repose of which Orientals are so fond. SEE GARDEN.

## Gardener[[@Headword:Gardener]]

             (κηποῦρος), a class of workmen alluded to in Job 27:18, and mentioned in Joh 20:15; but how far the art of gardening was carried among the Hebrews we have few means of ascertaining. That they were acquainted with the process of grafting is evident from Rom 11:17; Rom 11:24, as well as from the minute prohibitions of thee Mishna; and the method of propagating' plants by layers or cuttings was not unknown (Isa 17:10). Buxtorf says that אריסיןarisin (Mishna, Bikkurim, 1:2) [or, rather, בעל אריסות, were gardeners who tended and looked after gardens on consideration of receiving some portion of the fruit (Lex. Talm. s.v.); but that gardening was a special means of livelihood is clear from a proverb which contains a warning against rash speculations: " Who hires, a garden eats the birds; who hires gardens, him the birds eat" (Dukes Rabbis. Blumenlese, page 141). SEE GARDEN.

## Gardiner, Frederic[[@Headword:Gardiner, Frederic]]

             a Protestant Episcopal minister, was born at Gardiner, Me., Sept. 11, 1822. He graduated from Bowdoin College in 1842; became rector of Trinity Church, Saco, Maine, in 1845; of St. Luke's, Philadelphia, Pennsylvania, in 1847; of Grace Church, Bath, Maine, from 1848 to 1853; of Trinity Church, Lewiston, in 1855-56; in 1865 professor of the literature and interpretation of Scripture in the Protestant Episcopal Seminary, Gambier, Ohio; in 1867 assistant rector at Middletown, Connecticut; in 1869 professor in Berkeley Divinity School at the same place, and continued to be such until his death, July 17, 1889. He wrote, The Island of Life, an Allegory (1851): — Commentary on the Epistle of St. Jude (1856): — Harmony of the Gospels in Greek (1871): — Harmony of the Gospels in English (eod.): — Diatessaron: The Life of Our Lord in the Words of the Gospels (eod.): — Principles of Textual Criticism (1876): — The Old and New Testaments in their Mutual Relations (1885). He also wrote Leviticus, in the American edition of Lange, and Second Samnuel and Ezekiel in bishop Ellicott's Commentary for English Readers. See Appletons' Cyclop. of Amer. Biography..

## Gardiner, James[[@Headword:Gardiner, James]]

             Colonel, son of captain Patrick Gardiner, of the British service, was born at Carriden, Linlithgowshire, Scotland, January 11, 1688, and at fourteen became ensign in a Scotch regiment in the Dutch service. In 1702 he obtained a commission in the English army, and was severely wounded at the battle of Ramilies in 1706. In several other battles he gave distinguished proofs of capacity and courage. His licentious habits, with his successful adventures in gallantry, gained for him among his dissolute companions the distinction of the "happy rake." But he was not happy. Passages of the Bible which were still imprinted on his memory, and the thought of his  mother's pious character and early instructions, often recurred to make him miserable; and at one time, while entertaining a party of profligate young men by his licentious wit, he felt so degraded in his own estimation, and so inwardly wretched, that, a dog lying at his feet, the wish involuntarily rose in his breast, "'Would I were as happy as that dog!" In 1719 he became the subject of profound religious impressions. The circunmstances, as narrated by Dr. Doddridge, contain much that is marvellous, if not supernatural. "Doddridge himself hints at the possibility of the whole being a dream instead of a ‘visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory,' etc. He also mentions that Gardiner 'did not seem very confident' whether the voice which came to him was really 'an audible voice, or only a strong impression on his mind equally striking.' Considerable doubt has recently been cast on the whole story by the publication of the Autobiography of Dr. Alexander Carlyle, edited by John Hill Burton (Edinb., Blackeood and Sons, 1860), in which Carlyle denies altogether the truth of Doddridge's version of the story, at least of the supernatural portion of it. The attendant circumstances, however, are of little moment one way or another; the great fact is the conversion of the brave but wicked soldier into a pious and excellent Christian, and regarding this there has nemaer beens any doubt. In 1724 Gardiner was raised to the rank of major, and in 1726 he married lady Frances Erskine, daughter of the fourth earl of Buchan, by whom he had thirteen children, only five of whom survived him." On his becoming the head of a family he commenced the practice of domestic worship — the presence of no guest, the intervention of no engagement, was ever allowed to interfere with its daily performance. He was also regular in attendance on public worship on the Sabbath, and established a system according to which all the servants accompanied him to church. In 1730 he became lieutenant colonel of dragoons, and in 1743 colonel of a new regiment of dragoons. He was killed at the battle of Preston Pans in 1745. Chambers, Encyclopaedia, s.v.; Doddridge, Life of Col. Gardiner; Jamieson, Religious Biography, s.v.

## Gardiner, John Sylvester, D.D[[@Headword:Gardiner, John Sylvester, D.D]]

             a Protestant Episcopal minister, was born at Haverford-West, South Wales, in June 1765. At the age of five years he was sent to America to the care of his grandfather, then a resident of Boston, where he attended school, and after three or four years returned to his father, who was attorney-general on the island of St. Christopher, W.I. Shortly after, John was sent to England, where, from 1776 to 1782, he was a pupil of the famous Dr. Parr. After this he visited his father in the West Indies, and in 1783 went to Boston, which became his permanent home. Partly under the tutorship of his father and partly under that of judge Tudor, he studied law, but abandoned it to enter the ministry, officiating as lay-reader at Pownalboro', Maine, and studying theology. He was ordained deacon in New York city, October 18, 1787, and presbyter, December 4, 1791. For a while he preached at St. Helena, Beaufort, S.C., and then was elected, in 1792, assistant to Dr. Parker, rector of Trinity Church, Boston. A meager support compelled him to teach school. He was chosen rector of the church, April 15, 1805, vice Dr. Parker, made a bishop. After many years of service his health became impaired, and he made a voyage to Europe to recuperate, but died at Harrowgate, England, July 29, 1830. He was a member of the Anthology Club, which published the Monthly Anthology and Boston Review. Among his literary remains are a large number of published Sermons, Addresses, etc. See Sprague, Annals of the Amer. Pulpit, 5:363.

## Gardiner, John, D.D[[@Headword:Gardiner, John, D.D]]

             an English divine, was born about 1756. He was educated at Tiverton. whence he went to the University of Glasgow, where he studied civil law. He then entered himself in the Middle Temple, with a view to qualify for the bar. An irresistible impulse induced him to exchange the law for the Church, and in consequence he repaired to Wadham College, Oxford. In 1781 he took possession of the vicarage of Shirley and rectory of Brailsford, in the county of Derby, the presentation to which had been purchased by his father, with whom he afterwards resided for some years at Wellington, performing gratuitously the duty of curate in that parish. In 1789 he undertook the same office at Taunton, and there continued till his father, in 1796, purchased for him the Octagon Chapel at Bath, where he Officiated till his death in 1838. He also served as a magistrate for the county of Somerset. Dr. Gardiner published a number of occasional Discotrses (1793-1811), and a volume of Sermons (Bath, 1802, 8vo). See The Christian Remembrancer (Lond.), September 1838, page 568; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gardiner, Richard[[@Headword:Gardiner, Richard]]

             an English divine, was born at Hereford in 1591, educated at the school there, and at Christ Church, where he was canon in 1629. In 1630 he was chaplain to Charles I. He died in 1670. He published several Sermons (1659). See Chalmers, Biog. Diet. s.v.; Allibone, Dict. of Brit. and Amer. Authors s.v. Garibald (Lat. Gariobaldus, Gaiavaldus, Goibaldus, Herbaldus, etc.), appointed bishop of Ratisbon by St. Boniface, A.D. 739, is commemorated January 8. See Smith, Dict. of Christ. Biog. s.v.

## Gardiner, Stephen[[@Headword:Gardiner, Stephen]]

             bishop of Winchester, was born at Bury St. Edmund's, Suffolk, is 1483. He was the illegitimate son of Dr. Woodville, bishop of Salisbury, the brother of Elizabeth, queen of Edward IV. He was educated at Trinity Hall, Cambridge, and in 1520 took the degree of LL.D. Having thoroughly studied the civil and canon law, he became Wolsey's secretary, and rose to the highest posts under Henry VIII, whom he served diligently in the  matter of the divorce. At first he sided with the Reformers, but, being unwilling to be second to Cranmer, he took the Roman Catholic side during Henry's lifetime. Gardiner drew up articles accusing Henry VIII's last queen, Catharine Parr, of heresy; but the queen avoided the storm, and he fell into disgrace. At Henry's death Gardiner experienced a still greater reverse. The young king and his government made great religious changes, to which Gardiner set himself in opposition. The council committed him to the Fleet. "Here he was confined until the act of general amnesty, which passed in the December after the accession of Edward, released him. As soon as he was free he went down to his diocese, and while there he remained unmolested; but on his return to London, on account of a certain sermon which he preached on St. Peter's day, he was seized and committed to the Tower (1548). Various conferences were held with him, and his release was promised him on condition that he would express his contrition for the past, promise obedience for the future, subscribe the new settlement in religion, acknowledge the royal supremacy, and the abrogation of the six articles. With the first of these conditions alone did he absolutely refuse to comply. The terms of liberation were afterwards rendered still more difficult. The number of articles that he was called upon to subscribe was considerably increased. On his refusal to sign them his bishopric was sequestered, and he was soon afterwards deprived. For more than five years he suffered close imprisonment, and it was not until the beginning of the reign of Mary that his liberty was restored (1553). If his fall from power at the conclusion of Henry's reign had been sudden, still more sudden was the rapidity of his reinstatement. A Roman Catholic queen was on the throne, and he who had been ever the foremost of her partisans must necessarily be raised to be one of her first advisers. The chancellorship was conferred upon him. His bishopric was restored, and the conduct of affairs placed in his hands. The management of the queen's marriage-treaty was entrusted to him. He was chosen to officiate at her marriage, as he had also done at her coronation, and became her most confidential adviser. No matters, whatever they might be, could be proceeded in without his privity and concurrence; and he had his full share in the persecutions of this reign. The horrors which were not committed by his actual orders must at least have obtained his sanction, for he had reached a height of power, both civil and ecclesiastical, perhaps unequaled in this kingdom except by his master Wolsey alone. He died November 12, 1555. A list of his writings is given in Tanner's Bibl. Britannico-Hibernica (page 308). The character of Gardiner may be stated in a few words. He  was a man of great ability; his general knowledge was more remarkable than his learning as a divine. He was ambitious and revengeful, and wholly unscrupulous. His first object was his own preservation and advancement, and his next the promotion of his party interest. He saw deeply into the characters of those with whom he dealt, dealt with them with remarkable tact, and had an accurate foresight of affairs" (English Cyclopaedia, s.v.). See Burnet, Hist. of English Reformation. passim; Hook, Eccles. Biography, 5:256; Collier, Eccles. History of Great Britain, 6:125.

## Gareb[[@Headword:Gareb]]

             (Heb. Gareb', גָּרֵב, scabby; Sept. Γαρέβ and Γαρήβ), the name of a man and of a hill.

1. An Ithrite (q.v.), i.e., descendant of Jethro or Jether, and one of David's thirty heroes (2Sa 23:38; 1Ch 11:40). B.C. 1046. SEE DAVID.

2. A hill (גִּבְעָה) near Jerusalem, apparently on the north-west, (Jer 31:39). SEE JERUSALEM. According to Dr. Barclay, it is "the ridge running from the north-west corner of the city in the direction of Wely Kamat" (City of the Great King, page 76). SEE GATH. He thinks it may have been so called because Gareb the Ithrite once owned it, or because it contained quarries for the seclusion of the lepers.

## Gargoyle[[@Headword:Gargoyle]]

             a projecting spout, used in Gothic architecture to throw water from the gutter of a building, so as not to drop down the wall. Gargoyles are usually carved into the resemblance of the human figure or of grotesque animals, real or imaginary. They are placed on cornices and on buttresses, and form salient features in many buildings of the early English and decorated styles of the Gothic architecture. (G.F.C.)

## Garier, Jean[[@Headword:Garier, Jean]]

             a French Reformed theologian, was born at Avignon in the beginning of the 16th century, and died at Cassel, in January, 1574. He succeeded Pierre Bruly, or Brulius (q.v.), as pastor of the French Church in Strasburg, which was founded by Calvin in 1538. He rejected with disdain the Interim (q.v.), which Charles V was about to introduce in Strasburg in 1549. He left the city, but returned in 1552, to leave it again in 1555. In 1559 he was appointed professor of theology at Marburg, and three years later courtpreacher at Cassel. He published Confession de la Foy Chretienne de Strasbourg (Strasburg, 1549,1552; transl. into English, Lond. 1562): — De Epistola Pauli ad Hebraeos Declamatio (Marburg, 1559). See Strieder, Hist. Litt. de la Hesse; Haag, La France Protestante, volume 5; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Dardier, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Garier, Julien De Connerre[[@Headword:Garier, Julien De Connerre]]

             an eminent Benedictine of St. Maur, was born about 1670, and died at Paris June 3, 1725. He enjoyed great reputation for learning, and was highly esteemed both as a man and a priest. His superiors entrusted him with the preparation of a new edition of St. Basil, and the result of his labors was one of the best ever produced at St. Maur: Scti. Patris nostri Basilii Opera (Paris, Coignard). The preface is a remarkable production. Garnier, howeverwas able to complete but two volumes. Maran, who continued the work after the death of Garnier, brought out the third and last in 1730. See Histoire litter. de la Congregation de Saint-Maur, page 470; Herzog, Real-Encyklop. 4:662.

## Garissoles Antoine[[@Headword:Garissoles Antoine]]

             a French Protestant minister, was born at Montauban in 1587. He was ordained and appointed pastor at Puylaurens in 1610. In 1620 he was sent to Montauban, and in October, 1627, he was made professor of theology at that place. In 1645 he presided at the Synod of Charenton, and  distinguished himself by his firmness in resisting demands made by the government which would have destroyed the Protestant liberties. He attacked at this synod the theory of mediate imputation as held by Placaeus (q.v.). When the Protestant schools were disorganized, owing to the irregularity with which they received their subsidies, he remained at his post, with no hope of remuneration, and by teaching all branches of theology supplied the places of his absent colleagues as well as his own. He died at Montauban July, 1651. Among his works are La voie du Salut, exposee en huit sermons (Montauban, 1637, 8vo): — Decreti synodici Carentoniensis de imputatione primi peccati Adae explicatio et defensio (Montauban, 1648, 8vo): — Theses theologicae de religione et cultu sive adoratione religiosa (Montauban, 1648, 4to): — Disputationes elenchticae de capitibus fidei inter reformatos et pontificios controversis in acad. Montalb., habitae sub praesidiis Ant Garissolii et Joan. Verderii (Montauban, 1650, 8vo): — Catecheseos ecclesiarum in Gallia et alibi reformatarum Explicatio, opus a Paulo Carolo inchoatum et ab. Ant. Garissolio continuatum et absolutum (Geneve, 1656, 4to). — Hoefer, Nouv. Biog. Generale, 19:491, 492.

## Garizim[[@Headword:Garizim]]

             (Γαριζίν v.r. Γαριζείν), a Graecized form (2Ma 5:23; 2Ma 6:2) of Mount GERIZIM SEE GERIZIM (q.v.).

## Garland[[@Headword:Garland]]

             (στέμμα, Act 14:13). SEE WREATH. It was customary in heathen sacrifices to adorn victims with fillets and garlands; but commentators are not agreed as to the purpose to which the "garlands" mentioned in the above passage are to be applied. As the idolaters used to put garlands on the head of their idol before they offered sacrifice, it has been thought by others that they were intended to be set on the heads of the apostles. They were generally composed of such trees or plants as were esteemed most agreeable to the god who was the immediate object of worship (see Kuinöl and others, in Ioc.). See Rose, De στεφανοφορίᾷ (Jgia, 1669); Schmid, De Coronis (Lips. 1701); Gerhard, id. (Jen. 1646); Schmeizel, id. (ib. 1713); Paschalis, id. (L.B., 1671); Grefe, De corones epularibus (Lips. 1670). SEE CROWN; SEE WEDDING.

Garlands in the marriage service. It was usual in the early Church to crown persons contracted in marriage with garlands (Chrysostom, Hom. 9 in 1  Timothy). This practice was derived from the heathen ceremonies; but, as it was deemed innocent, the Christians made no scruple to adopt it. It is still practised in the Greek Church. At funerals, however, the custom of crowning the corpse and the coffin was rejected as savoring of idolatry (Tertullian, De Corona Militis, c. 10). It was usual to strew flowers on the grave. — Riddle, Christian Antiquities, book 7, chapter 3.

## Garlande, Etienne[[@Headword:Garlande, Etienne]]

             a French prelate, was priest, archdeacon of Paris, chancellor of the kingdom, and at length seneschal. Forced, at the end of seven years, to resign these functions, as they were incompatible with the ecclesiastical calling, he transferred them to Amaury of Montfort, count of Evreux,  without the consent of the king, who seized his chateau at Livry as a punishment, but afterwards consented, about 1129, to receive Garlande and Amaury into his favor, on condition that they should resign their claims to the office of seneschal. Garlande died in 1150, at Orleans, where he had consecrated his nephew, Manasses, bishop. See Hoefer, Nouv. Biog. Generale, s.v.

## Garlic[[@Headword:Garlic]]

             (שׁוּם, shum, so called from its odor; Sept. σκόροδον,Vulg. allium, A.V. "garlick") occurs only once in Scripture, and that in the plural, Num 11:5; where the Israelites are described as murmuring, among other things, for the leeks, the onions, and the garlic of Egypt. There can be no doubt of its being correctly so translated, as the same Arabic word (thum) still signifies a species of garlic which is cultivated and esteemed throughout Eastern countries .(Celsii Hiesrobot. 2:53). Ancient. authors mention that garlic was cultivated in Egypt (Pliny, 19:32). Herodotus (2:125) enumerates it as one of the subnstances upon which a large sum (1600 talents) was spent for feeding laborers employed is building the Pyramids, although Hasselquist expresses a doubt whether it was cultivated in that country (Trav. page 562). The species considered to have been thus referred to is Allium Ascalonicum, which is the most common in Eastern countries, and obtains its specific name from having been brought into Europe from Ascalon (see Jac. de Vitriaco, in the Gest. Frasncor. 3:1142). It is now usually known in the kitchen garden by the name of "eschalot" or "shallot." Its ranker congener is the common garlic (Allium sativunm). See the Penny Cyclopaedia, s.v. Allisum. Rosellini, however, thinks he has discovered it upon a painting in Beni Hassan. The Talmudists frequently mention the use of this plant among the Jews, and their fondness of it (Kilaim, 1:3; 6:10; Mdaser. 5:8; Terusn. 7:7; Nedar. 8:6, etc.). It formed a favorite viand with the common people among the Greeks and Romans (Pliny, 20:23; Plautus, Mostell. 1, 1:38; Horace, Eph 3:3; Suetonius, Vesp. 8). SEE BOTANY.

## Garment[[@Headword:Garment]]

             (represented by several Heb. and Greek words) [SEE APPAREL; SEE CLOTHING: DRESS; SEE RAIMENT; SEE VESTURE, etc.]. For a list of  modern Arabic garments, see Thomson, Land and Book, 1:167 sq. In 2Ki 11:13, it is said, "Then they hasted and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehue is king." Here they laid down their garments instead of carpets. The usse of carpets was common in the East in the remoter ages. The kings of Persia always walked upon carpets in their palaces. Xenophon reproaches the degenerate Persians of his time that they placed their couches upon carpets, to repose more at their ease. The spreading of garments in the street before persons to whom it was intended to show particular honor was an ancient and very general custom. Thus the people spread their garments in the way before our Saviour (Mat 21:8), where some also strewed branches. In the Agamemnon of Aschylus, the hypocritical Clytemnestra commands the maids to spread out carpets before her returning husband, that, on descending from his chariot, be may place his foot "on a purple-covered path." We also find this custom among the Romans. When Cato of Utica left the Macedonian army, where he had become legionary tribune, the soldiers spread their clothes in the way. The hanging out of carpets, and strewing of flowers and branches in modern times, are remnants of ancient customs. SEE RENDING; SEE SEWING.

A number of sumptuous and magnificent habits was, in ancient times, regarded as an indispensable part of the treasures of a rich man. Thus the patriarch Job, speaking of the riches of the wicked, says, "Though he heap up silver as the dust, and prepare raiment as the clay" (Job 27:16). Joseph gave his brethren changes of raiment, but to Benjamin he gave "three hundred pieces of silver, and five changes of raiment” (Gen 45:22). Naaman carried for a present to the prophet Elisha ten changes of raiment (2Ki 5:5). In allusion to this custom, our Lord, when describing the short duration and perishings nature of earthly treasures, represents them as subject to the depredations of the moth, from which the inhabitants of the East find it exceedingly difficult to preserve their stores of garments: I "Lay not up for yourselves treasures on earth, where moth and rust Adoth corrupt" (Mat 6:19). Paul, when appealing to the integrity and fidelity with which he had discharged his sacred office, mentions apparel with other treasures: he says, "I have coveted no man's gold, or silver, or apparel" (Act 20:33). The apostle James likewise (as do the Greek and Roman writers, when they particularize the opulence of those times) specifies gold, silver, and garments as the constituents of riches: "Go to now, ye rich men; weep and howl for your miseries that  shall come upon you. Your riches are corrupted, and your garments moth- eaten" (Jam 5:1-2). We find that the custom of hoarding up splendid dresses still exists in Psalestine and the East. It appears that even Solomon received raitent as presents (2Ch 9:24). Asiatic princes and grandees keep changes of raiment ready made, for presents to persons of distinction whom they wish particularly to honor. The simple and uniform shape of the clothes makes this custom practicable and accounts also for the change of one person's dress for another's, which is mentioned in sacred history. This will perhaps, apply to the parable of the wedding garment, and to the behavior of the king, who expected to have found all his guests clad in robes of honor (Gen 27:15; Deu 22:5; 1Sa 18:4; 2Ki 5:5; 2Ki 5:22; Mat 22:11; Luk 15:22). The "changeable suits of apparel" in Isa 3:22, should be properly "embroidered robes." SEE BANQUET, etc.

Women were forbidden to wear male garments, and the reverse (Deu 22:5; see Mill, De commutatione vestium utriusq. sexus, Utr. s.a.). On heterogeneous garments, SEE DIVERSE.

## Garmite[[@Headword:Garmite]]

             (Heb. with the art. הִגִּרְמִי, hag-Garnzi'; Sept. Γαρμί v.r. Ο᾿ταρμί and ῾Ογαρμί; Vulg. Garmi), an epithet of KEILAH SEE KEILAH (q.v.) in the obscure genealogy (1Ch 4:19) of Mered (q.v.); apparently to denote its strength (i.q. bony, from גֶּרֶם; see Pro 25:15; Job 40:18); bhmt'regarded by Gesenius and FUrst (after the Targum, ad loc.) as a proper name: the form (like that of the associated soubriquets) is patrial, as if from a town, Gerem; but no such place is elsewhere mentioned, unless it be the Beth-Garem (בית גרם) of the Talmud (Erubim, fol. 19, a), and the Mansul Garem of Astori, east of Gaza, referred to by Schwarz (Palest. page 118) as now unknown.

## Garner[[@Headword:Garner]]

             is the rendering in the Auth. Vers. of the following words: אוֹצָר, otsar', a treasure, as it is usually rendered, a store or stock of goods laid up, hence the place where they are deposited (Joe 1:17; "treasury," 2Ch 32:27); מֶזֶו, me'zev (Sept. ταμεῖον), a cell or store-room  (Psalm cxliv. 13); ἀποθήκη, a repository-or place for storing away anything, especially a granary (Mat 3:12; Luk 3:17; elsewhere "barn"). SEE BARN. Cisterns (q.v.) are often used for this purpose in the East (Thomson, Land and Book, 2:262 sq.). The structures of the ancient Egyptians for the storage of grain were above ground, and of great importance in so eminently a grain-growing country. SEE AGRICULTURE.

## Garnet[[@Headword:Garnet]]

             SEE SARDIUS.

## Garnet Henry[[@Headword:Garnet Henry]]

             an English Jesuit, was born in Nottingham in 1555. He was educated as a Protestant at Winchester College; but, having turned Romanist, he traveled in Spain, and afterwards studied at Rome, and gained distinction for his skill in mathematics. He was made provincial of the Jesuits in England in 1586, and served with great astuteness and fidelity the Roman Church in that country. He was tried in 1606 for complicity in the Gunpowder Plot (q.v.), and was executed May 3. A good account of him is given in Rule, Celebrated Jesuits.-Mosheim, Church History, book 4, cent. 17, section 2, part. 1, chapter 1, § 10; Hume, History of England, chapter 46.

## Garnet, Henry Highland, D.D[[@Headword:Garnet, Henry Highland, D.D]]

             a colored Presbyterian minister, was born in New Market, Kent County, Maryland, April 15, 1815, of parents who escaped from slavery, in 1824, to New Hope, Pennsylvania, and the next year came to New York city, where the lad went to school, and at the same time served as a cook. In 1831 he entered a high-school; in 1835 went to Canaan Academy, N.H.; next year to Oneida Institute, N.Y.; in 1840 settled as a teacher in Troy; studied theology under Dr. Beman; was licensed to preach in 1842, and the next year installed pastor of the Liberty Street Presbyterian Church in that city. The same year he delivered an eloquent speech in Buffalo, before the Liberty Party convention. He addressed the state legislature in January, 1844, and in 1846 he presided at the Delevan Temperance Union, at Poughkeepsie.

About this time the late Gerrit Smith appointed him an agent for the purpose of distributing a large gift of lands in this state among colored men. In 1850 Dr. Garnet was invited to lecture in England, made an address in Exeter Hall, and was elected a delegate to the Peace Congress held at Frankfort-on-the-Main. At its conclusion he travelled through Bavaria, Prussia, and France. In 1852 he was sent by the United Presbyterian Church of Scotland as a missionary to Jamaica, West Indies. While there he received a unanimous call to the pulpit of the Shiloh Presbyterian Church, then at Prince and Marion Streets, New York, and soon became the leader of the colored population in that city. In 1861 he revisited England, as the president of the African Colonization Society, but soon returned, and volunteered as chaplain to the colored troops at Riker's Island. He early took an active interest in the poorer people of his race, and organized several charitable societies which care for all the colored people who try to support themselves. Dr. Garnet was the first colored man who, on any occasion, spoke in the national capitol, where he preached on Sunday, February 12, 1865, in the hall of the House of Representatives. In April of that year he was called by the Fifteenth Street Presbyterian Church of Washington, D.C., and accepted the call, staying there several years. Again he returned to his former church, the Shiloh, and was its pastor until  the autumn of 1881, when he accepted the appointment of United States minister and consul to Liberia. He died at Monrovia, Africa, February 13, 1882. See The (N.Y.) Tribune, March 11, 1882.

## Garnett John, D.D.[[@Headword:Garnett John, D.D.]]

             an English divine, was born in 1707. He became fellow of Sidney College, Cambridge, and afterwards Lady Margaret's preacher. He was made bishop of Ferns in 1752, and bishop of Clogher in 1758. He died in 1782. His principal work is A Dissertation on the Book of Job, its Nature, Argument, Age, and Author, wherein the celebrated Text, 19:25, is occasionally considered and discussed; to which are added four Sermons (London, 1749, 4to). He contends "that the book of Job is an allegorical drama, designed to represent the fall and restoration of a captive Jew, and with a view to recommend the virtue of patience. The author he supposes to have been Ezekiel, and the period of its production subsequent to the Babylonish captivity." — Orme, Bibliotheca Biblica, page 200; Kitto, Cyclopaedia, s.v.

## Garnham, Robert Edward[[@Headword:Garnham, Robert Edward]]

             an English divine, was born at Bury St. Edmunds, May 1, 1753, and educated at Trinity College, Cambridge. He was ordained deacon March 3, 1776, and soon after entered into the curacies of Nowton and Great Welnatham. He was ordained priest, June 15, 1777; in 1793 became college preacher at Cambridge, and in November 1797, was advanced into the seniority, but resigned in 1789. He died June 24, 1802. His writings were numerous, but all anonymous.

## Garnier, Jean[[@Headword:Garnier, Jean]]

             a French Jesuit, was born at Paris in 1612. He joined the order in 1628, and soon displayed great talent and aptness for study and teaching. As usual, this gift was fostered by the society, and for forty years Garnier held different professorships of theology and literature. He died at Bologna, on his way to Rome, October 16, 1681. His most important works are on the Pelagian controversy, his editions of Juliani Eclan. episcopi libellus, notis illust. (1668), and also of Marii Mercatoris opera cum notis, etc. (1673, fol.). The dissertations appended to this edition are still valuable to the history of Pelagianism. In 1675 he published the Breviarium sive historia controversiarum Nestoriance et Eutychiance of the archdeacon Liberatus. After his death, father Hardouin published his Supplement to the Works of Theodoretus, at the beginning of which he gives a eulogy of Garnier's labors and talents. — Feller, Dict. Biog.; Hoefer, Nouv Biog. Gengrale, 19:510.

## Garnish[[@Headword:Garnish]]

             צָפָה, tsaphah', in Piel, to overlay (as usually rendered), e.g. with stones, 2Ch 3:6; in a similar sense, κοσμέω, to adorn, Rev 21:19, which is used of decking with garlands, Mat 23:29; or of a furnished apartment, Mat 12:44; Luk 11:25). In Job 23:16, the term is peculiar, שִׁפְרָה, shiphrah', which Gesenius regards as a noun denoting brightness, with which the heavens are clothed; although Fiirst, with many others, pointing שִׁפְּרָה, regards it as a Piel form of שָׁפִר, in the  sense of arch, referring to the vaulted form of the sky. SEE ASTRONOMY.

Garrettson Freeborn,

a distinguished pioneer preacher of the Methodist Episcopal Church, was born in Maryland August 15, 1752, was converted in 1775, and entered the Conference in the same year. In December, 1784, he was ordained elder by Dr. Coke, and volunteered as missionary to Nova Scotia. In 1788, with twelve young ministers, he opened the work of evangelizing Eastern New York and Western New England. From 1818 to his death, September 26, 1827, he mostly had the relation of Conference missionary. Mr. Garrettson was a very widely-useful minister. "He was among the earliest Methodist preachers of American birth, and, being active and zealous from the commencement of his ministerial career, his life and labors are intimately connected with the rise and progress of Methodism in this country." He preached in almost all the Eastern States, from Nova Scotia to the Gulf of Mexico, and on all his appointments many souls were converted and many churches built up. Although not a man of great learning, Mr. Garrettson was a man of vigorous mind and powerful character. He was imbued with fervor and zeal; and during fifty-two years he was one of the most laborious and efficient evangelists of the age. He died greatly honored and lamented. — Minutes of Conferences, 1:574;, Bangs, Life of F. Garrettson (N.Y. 12mo); Stevens, Memorials of Methodism, volume 1; Methodist Magazine, March, 1828; Stevens, History of the Methodist Episcipol Church. (G.L.T.)

## Garretson, John, D.D[[@Headword:Garretson, John, D.D]]

             a minister of the Reformed (Dutch) Church, was born at Six-Mile Run, N.J., November 9,1801. He graduated from Union College in 1823 and from the New Brunswick Theological Seminary in 1826; was licensed by the Classis of New Brunswick, and became missionary to Kinderhook Landing (Stuyvesant) and Columbiaville, N.Y., the same year; at Middleburg in 1827; at Schraalenburg, N.J., in 1833; at Brooklyn, N.Y., organizing the Central Church there, in 1836; at Belleville, N.J., in 1837; corresponding secretary of the Board of Domestic Missions in 1849; pastor at Canastota, N.Y., in 1859; at Owasco Outlet in 1861; at Esopus in 1865;  also stated supply at St. Remy; at Lawrenceville, Pennsylvania (Presbyterian), in 1866; at Cortlandtown, N.Y., in 1869; then two years without a charge, until he became rector of Hertzog. Hall in 1874 where he died in 1875. He was clear and discriminating, as a preacher, wise in counsel, and of broad and well-wrought plans for the advancement of the Church. See Corwin, Manual of the Ref. Church in America, 3d ed. page 280.

## Garrison[[@Headword:Garrison]]

             denoted by four or five Heb. words from the root נָצִב, natsab', to stand firm or erect (i.q. יָצִב),

1. מִצָּבmatstsab' (fem. מִצָּבָה, matstsabah', 1Sa 14:12), a station, i.e., lit. a standing-place (e.g. where the priests stood in Jordan, "place," Jos 4:3; Jos 4:9); hence a military or fortified post (e.g. the Philistine camp, 1Sa 13:23; 1Sa 14:1; 1Sa 14:4; 1Sa 14:6; 1Sa 14:11-12; 1Sa 14:15; 2Sa 23:11-14); metaph. an office or public "station" (Isa 22:19).

2. מֻצָּב, mutstsab', a cordon of troops ("mount," Isa 29:3; perhaps also "pillar," Jdg 9:6).

3. נְצִַיבּ, netsib', properly a praefect or superintendent ("officer," 1Ki 4:19; 2Ch 8:10); hence a military post (1Sa 10:5; 1Sa 13:3-4; 2Sa 8:6; 2Sa 8:14; 1Ch 11:16; 1Ch 18:13; 2Ch 17:2); also a monumental "pilla" (q.v.) or cippus (e.g., a statue of salt, Gen 19:26; a sense in which some take the word also in 1Sa 10:5; 1Sa 13:3, like the stelae erected by Sesostris in conquered countries in token of subjugation, Herod. 2:102, 106).

4. An improper rendering, Eze 26:11, of מִצְּבָה, smatstsebah', which always designates a standing object, either an architact-tsal or monumental column (usually rendered "pillar;" in the passage of Ezekiel perhaps referring to those of the Tyrian temples; comp. Herod. 2:14), or an idolatrous "image" (q.v.). SEE FORTIFICATION.

## Garrison, William Lloyd[[@Headword:Garrison, William Lloyd]]

             a leading abolitionist, was born at Newburyport, Massachusetts, December 12, 1804. His mother was early left a widow, and poor, so that the son, after various attempts at learning a trade, was at length apprenticed to a printer in his native town, where he soon began to write for the journals, and in 1826 became proprietor of the Free Press. This not succeeding financially, he started in 1827 the National Philanthropist, in the advocacy of moral reforms, and in 1831 the Liberator, a fierce opponent of slavery, which was continued till the act of emancipation during the civil war. He was often in personal peril by the violence of the friends of slavery. He visited England several times in furtherance of his principles, and was received there with great enthusiasm. He died May 24, 1879. He published Sonnets and Other Poems (1848), and a selection from his Speeches and Writings (1852).

## Garsis[[@Headword:Garsis]]

             a town mentioned in the Talmud (גִּרְסִיס, Erubim, fol. 21, b) as the residence of one Rabbi Joshua; also by Josephus (Γαρσίς, War, 5:11, 5) as the native city (πὀλις) of one Tephthmeus, and situated in Galilee - Schwarz adds (Palest. page 178) 20 stadia from Sepphoris (evidently confounding it with the Garisimi, Γαρεισίμη v.r. Γαρίς κώμη, of Josepheus, Life, § 71), but that the site is now unknown.

## Garth[[@Headword:Garth]]

             the greensward or grass area between, or within, the cloisters of a religious house.

## Garth, Helvicus[[@Headword:Garth, Helvicus]]

             a Lutheran theologian of Germany, was born December 18, 1579. He studied at Marburg and Strasburg, and died at Prague, December 5, 1619. He wrote, De Invocatione Sanctorum: — De Judice Controversiarum: — Comment. in Nahum. et Habakuk: — Theologiae Jesuitarum Praecipua Capita: — De Articulis Controversis Inter Lutheranos et Calvinianos: — Acta et Post-Acta Colloquii Pragensis: — De Providentia Dei in Vocatione Doctorum et Ministrorum Ecclesiae. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Witte, Memoriae Theologorum. (B.P.)

## Gartland, Francis Xavier[[@Headword:Gartland, Francis Xavier]]

             a Roman Catholic bishop, was born in Dublin in 1805; ordained in Philadelphia in 1832; consecrated bishop of Savannah, Georgia, November 10, 1850, and died of yellow fever in that city, September 20, 1853. See De Courcy and Shea, Hist. of the Cath. Church in the U.S. page 167.

## Gartner, Herr von[[@Headword:Gartner, Herr von]]

             an eminent German architect, was born at Coblentz in 1792, and while young visited Italy, France, and Spain. He afterwards settled at Munich, and was appointed by Louis I professor of architecture in the Royal Academy of Fine Arts in that city. In 1822 he was appointed director of the state manufactory of porcelain and glass paintings. He erected a number of edifices at Munich, among which were the university, the triumphal gate, the clerical seminary, and the Church of St. Louis. After the departure of Von Cornelius to Berlin, Von Gartner became director of the Academy of Fine Arts, having formerly been nominated chief architect and inspector- general of the plastic monuments. He died in 1847.

## Garuda[[@Headword:Garuda]]

             the sacred bird of Vishnft (q.v.), as the eagle was the bird of Jupiter. Garuda was worshipped by the Vaishnavas (q.v.) in the golden age of Hinda idolatry.

## Garve Karl Bernhard[[@Headword:Garve Karl Bernhard]]

             a German divine and Christian poet, was born near Hanover, January 4, 1763. He studied theology in the seminary of Barby, and soon after became professor of philosophy and history at Niesky. This he left in 1797, and afterwards served in different functions in Amsterdam, Ebersdorf, Norden, and Berlin successively, distinguishing himself particularly in the latter place, where his ministrations mere eminently successful, despite the disordered state of affairs during the years 1810-16. He was afterwards at the head of the Moravian community at Neusalz, on the Oder, which post age and infirmities compelled him to resign in 1838. He died June 22, 1841. Garve was one of the best of modern German hymn writers, especially excelling in versification, and combining fecundity and ease of production with rare beauty of language and deep religious feeling. He published Christliche Gesange (Gorlitz, 1825), containing 303 pieces, mostly original: — “Brudergeshinge" (Gnadau, 1827); and left many hymns in manuscript. — Herzog, Real-Encyklopadie, 4:663.

## Garver Daniel[[@Headword:Garver Daniel]]

             was born in Washington Co., Maryland, January 9, 1830. He graduated at Pennsylvania College in 1850, and passed his theological studies in the seminary at Gettysburg. He was licensed to preach, and soon after accepted a professorship in Illinois State University. This position he occupied with honor to himself and advantage to the institution for several years. After spending some time in visiting portions of Europe, Asia, and Africa, he returned to this country, and successively preached at Canton, Ohio, and Greensburg, Pa. He died September 30, 1865. He was an, earnest, impressive, and successful minister of the Lutheran Church, a man of enlarged mind and liberal heart, whose memory will be cherished with affectionate interest. His only publications are, Our Country in the Light of History, delivered before the alumni of Pennsylvania College, 1861; and The Sudden Death of Henry J. M'Millan, pronounced in the Lutheran Church, Greensbun g, 1864. (M.L.S.)

## Gary George[[@Headword:Gary George]]

             a Methodist Episcopal minister and missionary to Oregon, was born at Middlefield, Otsego Co., New York, December 8, 1793; entered the New England Conference in 1809; in 1813 was transferred to Genesee Conference; in 1818 was made presiding elder; in 1825 was Conference missionary; is 1834, missionary to the Oneida Indians; in 1836 was transferred to Black River Conference; and in 1844 was appointed missionary superintendent of Oregon, where he remsained four years. After his return he labored on until 1854, when his health entirely failed. He died March 25, 1855. Mr. Gary was as eminently holy and useful minister. He was six times delegate to the General Conference, and was deeply engaged in all the ecclesiastical, religious, and educational interests of the Church. He was a wise and safe counselor, and his influence in his Conference was very great. As a preacher hem was widely known for "true, persuasive, and sanctified eloquence," which "mightily moved his hearers." — Minutes of Conferences, 5:560; Peck, Early Maethodism (N. York, 1860, 12mo), page 480; Sprague, Annals, 7:478. (G.L.T.)

## Gashmu[[@Headword:Gashmu]]

             (Hebrew Gash/czsn', גִּשְׁמוּ; Sept. omits, Vulg. Gossem), prob. a prolonged form (Neh 6:6) of the name GESHEM SEE GESHEM (q.v.).

## Gaspari, Johann Baptist Von[[@Headword:Gaspari, Johann Baptist Von]]

             a German historian, was born in 1702, and died at Vienna in 1768. He wrote, De Tridentinis Antiquitatibus: — De Protestantium Germanorum in Catholicos Gestis: — Breviarium Vitae S. Theodori Episc. Salisburgensium (published by his brother Lazaro, Venice, 1780). See L. Gaspari, Della Vita, Degli Studii e Degli Scritti di Gio. Batt. de Gaspari (Venice, 1770); Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gasparin, Aganor, Comte de[[@Headword:Gasparin, Aganor, Comte de]]

             an eminent layman of the French Protestant Church, was born at Orange (France), July 12, 1810. He studied law at Paris and took an active part in French politics, and in 1842 he represented Bastia in the House of Deputies. Religious subjects, however, engrossed a iarge share of his attention. In 1843 he published Interets Generaux du Protestantisme  Francais, and in 1846 Christianisme et Paganisme (2 volumes). In 1848 he attended the general synod of the Reformed churches of France, and maintained with Frederick Monod the necessity of a well-defined creed for that Church. The last twenty-three years of his life he spent in Switzerland, and there he wrote his Les Ecoles du Doute et l'Ecole de la Foi: — Un Grand Peuple qui se Releve (1861): — L'Amerique' devant l'Europe (1862), directed against slavery. He also delivered lectures on religious topics, and in every way promoted the cause of religion. He died May 8, 1871. Some of his works were also translated into German, and of his L'Amerique devant l'Europe an English translation was published in New York (3d ed. 1863). See Maville, Le Comte Ag. de Gasparin (Geneva, 1871); Borel, Le Comte Ag. de Gasparin (Paris, 1879; Engl. transl. N.Y. 1880); Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Zuchold, Bibl. Theol. 1:400. (B.P.)

## Gass, Joachim Christian[[@Headword:Gass, Joachim Christian]]

             a Protestant theologian of Germany, was born May 26, 1766. He studied at Halle, was in 1795 military chaplain, in 1807 preacher at Berlin. in 1810 professor of theology at Breslau, and died there, February 19, 1831. A friend and pupil of Schleiermacher, Gass also represented the theology of his master. As a member of consistory, he took an active part in the ecclesiastical affairs of his province. He wrote, Erinnerung an den Reichstag zu Speier in Juhre 1529 (Breslau, 1829): — Jahrbucher des Protestantischen Kirchen- und Schulwesens von und fur Schlesien (181720, 4 volumes): — Ueber das Wesen der Kirchenzucht (1819): Ueber den Religionsunterricht in den obern Classen der Gymnasien (1828): — Ueber den christl. Cultus (1815). See Schleiermacher, Brmiefwechsel mit (Gass (Berliln, 1852); Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Plitt-Herzog, Real-Encyclop. s.v.; Winer, Handbuch der theol. Lit. 1:751, 808; 2:21, 38, 74, 75,157,167, 169, 179. (B.P.)

## Gassendi Or Gassend Pierre[[@Headword:Gassendi Or Gassend Pierre]]

             an eminent French philosopher and scholar, was born of humble parentage December 24, 1595, at Champtercier, a village near Digne, in Provence. He died at Paris October 24, 1655. From his earliest years he was noted for sweetness of disposition, quickness of apprehension, keenness of obseracation, and precocity of genius. As a child he would meander in the fields on clear nights to admire the beauty, variety, and order of the starry hosts, and would thus excite the anxieties of his family, till his habits and occupations became familiar to them. At four years of age he made sermons for the entertainment of his childish companions, at ten he delivered a Latin address to the bishop of his diocese, and at sixteen he had already adopted the motto of his life sapere aude — dare to be wise. He was early sent to school, and, fortunately, fell at Digne into the hands of a teacher able to appreciate and develop his wonderful powers. His father was with difficulty induced to permit his attendance at the University of Aix, along with the sons of a relative, and at that relative's expense. He was required to return after a two years' course. At Aix he was under the care of Fesave, a learned Minorite, who introduced him into the thorny labyrinths of philosophy. At the expiration of the appointed time Gassendi returned to the plow, but left it to teach rhetoric at the age of sixteen in the academy of Digne. At nineteen he was appointed on the death of Fesaya, to give instructions in philosophy at the University of Aix; but he devoted himself chiefly to the study of theology, as he had selected the Church for his career. In 1616, however, he was simultaneously elected to the chairs of theology and philosophy, and he accepted the latter. The authority of Aristotle had been long declining among the learned, and, in common with many of his precursors and contemporaries, Gassendi employed himself in the confutation of the peripatetic dogmas. The controversial views thus promulgated were snystemsatized in his Exercitationum Paradox carusm adversus Aristotelaos libri septem. Before publishing the work he submitted it to the judgment of Nicholas Peiresc and the prior of Valetta. By them he was persuaded to complete his design of entering the Church; and, after receiving his doctorate of divinity, was through their influence predaunted to a canonry at Digne. A portion of the Paradoxes was published in 1624, but the last five books were withheld by the advice of his friends, and his labors in this direction were arrested by the discovery that the subject had been sufficiently discussed by Francisco Patrizzi.

These writings, petulant in character, and full of youthful cavils and superficial objections, provoked opposition, which was not mitigated by Gassendi's manifest predilection for the opinions of Epicurus. The young philosopher had been born at the close of the religious wars of France, and had entered upon life amid the turmoil and strife of the regency of Anne of Austria, during a period when many speculative minds sought relief from controversy, and from the agitation of religious and political dissensions, in the careless scepticism and easy morality which had been rendered attractive by Montaigne. Ecclesiastical duties having summoned him to Paris, he profited by the occasion to augment his multifarious learning, and to form the acquaintance of the learned in the capital. It was probably at this time that he was brought into intimacy with Des Cartes, an intimacy which was interrupted and shaken by his Observations on the Philosophical Meditations, and by the disingenuous conduct of Des Cartes in regard to them. Gassendi was induced to accept in 1645 the professorship of mathematics in the Royal College of France; but the exertion of lecturing, in conjunction with his other studious avocations, undermined his health, and compelled him to seek its restoration by a return to his native air. During this period he gave to the world the treatise De Vita et Joribus Epicuri (Lugduni. 1647), and his edition of the Tenth Book of Diogenes Laertius (1649), with copious annotations, in which he collected and arranged the abundant literary materials which he had gathered for the illustration of the philosophy and the philosopher of the Garden. In 1653 Gassendi returned to Paris, and, after publishing the lives of Tycho Brahe, Copernicus, Purbach, Regiomontanus, and Peiresc, devoted himself assiduously to the completion and perfection of his scheme of speculation, though these last results of his labors did not appear till after his death in the Syntagma Philosophiae Epicureae. His health finally gave way in 1654, and, after much suffering from pulmonary disease, he died, having survived his illustrious rival Des Cartes five years.

The complete works of Gassendi were collected and published in 1658, in 6 volumes, fol., by his friends Louis de Montmor and Francois Henry, with a biography by Sorbiere prefixed. The most important of these works have been already mentioned, but they were accompanied by numerous essays on various topics of mathematics, astronomy, natural history, etc. These it is unnecessary to notice, though all branches of contemporaneous investigation engaged the attention of Gassendi, and his reputation was higher and less assailable in science than in philosophy. The range of his  inquiries in the latter department is illustrated by his early refutation of the mystical doctrines of Robert Fludd, in the Examen Philosophiae Fluddanae, by his Disquisitio Metaphysica, in opposition to Des Cartes, and by his life-long labors in resuscitating the Epicurean doctrine, especially in its physical developments. His zealous attachment to the daring imaginations of Epicurus, and his ardent rehabilitation of the character of the "Graius homo" who first forced the barriers of nature

"et extra Processit longe flammantia moenia mundi" —

invited misapprehension, and were obnoxious to grave criticism. To repel misconception, he appended to the Syntagma Philosophiae Epicureae a series of elaborate essays, in which he repudiated and refuted the infidel tenets ascribed to Epicurus. This late defense, however consonant with the whole tenor of his own life, was inadequate to preclude unfavorable presumptions, particularly on the part of those predisposed to welcome them. Nor was his intimate association with Hobbes, La Mothe le Vayer, and other notable skeptics of the time, calculated to inspire confidence in his orthodoxy. But there is no reason to suppose that the piety of Gassendi was less sincere than it was habitual, or that he ever questioned the validity of the religion which he professed. It was an age of paradox, and of promiscuous and vague, but earnest inquiry. His early resistance to the Aristotelians may have attracted his favor to the ethical as well as the physical scheme which was most strongly contrasted with the positions of the peripatetic school. The temper of the period, too, after long theological controversy and a century of religious war, desired the conciliation or the relegation of polemical asperities, and cherished a careless scepticism or an uninquiring faith. The morals of Epicurus were contemplated by Gassendi in their original innocence and purity, divested of the corruptions which vitiated them in their later and more familiar applications, and adorned with that chaste simplicity which won the earnest and repeated commendations of the Stoic Seneca.

Philosophy of Gassendi. — Neither the desire nor the design of founding a sect was entertained by Gassendi. He left no school, though he made his mark on the scientific and speculative development of Europe. He was distinguished by quick perception, accurate observation, remarkable penetration and discrimination, various research, and manifold accomplishment. He was enthusiastic in the discovery of new facts, eager  in the exposure of inveterate error, but he had no taste for system- mongering, and was free from the weaknesses of personal ambition. He aimed rather at rejuvenating ancient knowledge than at inatugurating new fancies. The cardinal principle of Epicurus was accepted and expounded by Gassendi in such a manner as to harmonize with the simplicity, temperance, and purity of his life. Pleasure is the summum bonum — the final object, the highest motive of human action, the crown of human aspirations; but this pleasure is the pleasure of the good man; the perfect state of the pagan; the present and eternal bliss of the Christian. It is neither to be attained nor sough jby personal indulgences, nor by concession to appetites; but only by the punctilious discharge of every duty, in expectation of that serenity of a conscience at ease, which is the most abiding and the most assuring reward of virtue. Such a theory is liable to great abuses, and is certain to be ultimately abused. An easy conscience is easily mistaken for a conscience at ease, and happiness is identified with pleasure when pleasure ceases to be identical with happiness. Pleasure, in its vulgar sense, thus becomes at once the aim of life and the means of securing that aim; and pleasure, in its philosophic sense, which implies the concord of desire with duty, is totally forgotten or ignored.

Thus all the vices of the Epicurean style are introduced. But it is as uncritical as it is uncharitable to stigmatize the philosopher instead of the philosophy for the perverseness or the perverse tendency of hi. doctrine. In the most defecated Epicureanism there is assuredly an intricate confusion which eventuates in grievous error. Violence is habitually done to words, and a greater violence is done to thoughts. There is a continual paronomasia and paragnomesia — a play upon terms and upon conceptions — which dazzles, bewilders, and misleads; but the perilous thesis may be held in conjunction with the purest intentions and the most rigorous observance of moral rectitude. So it was held by Gassendi. It must be admitted that the Hedonic theory is not more incompatible with Christianity than the utilitarianism of William Paley, Jeremy Bentham, or John Stuart Mill. The mental philosophy of Gassendi corresponded with his ethical assumptions. He espoused sensationalism, though in no rigid or consistent form. He was the legitimate precursor of Locke in both the statement and the vacillation of his views. While recognizing sensation and reflection as the origin of our ideas, he was by no means inclined to pure materialism.

This incoherence of language and doctrine was not peculiar to him. It characterizes the whole school of Locke, and may be ascribed in part to the ambiguity of the terms employed, is part to the indistinctness and undistinguished character of the  phenomena commented on. There was a similar inconsequence in the physical system of Gassendi. He received from Epicurus, or, rather, from Lucretius, the doctrine of atoms, of a vacuum, and of the regular operation of natural forces; but he did not admit the accidental collision and casual implication of primary particles, nor did he exclude the divine will and the divine intelligence from the order of creation. In his separate tenets as in his general intellectual habit, he presented a strong contrast to his more famous and more methodical contemporary, Des Cartes. Positions apparently materialistic were maintained by him in conjunction with a faithful adherence to both natural and revealed religion; and he offered the strange spectacle of a sincere and preposterous Epicureas who was equally sincere as a Christian and as an ordained teacher of Christianity. Des Cartes, on the other hand, with principles essentially idealistic, combined thee postulates of the infinite tenuity and divisibility of matter, of a plenum, and of the vertiginous evolution of the universe, with practical but unavowed Pyrrhonism. There was point, but there was also inadequacy and injustice in the reciprocated antonomasias with which these philosophers discredited each other's system in the O anime! applied by Gassendi to Des Cartes, and in the O caro! with which Des Cartes retorted upon Gassendi. No doubt the controversial attitude of Gassendi betrayed him into exaggerated and unguarded expression; but his physical system, though borrowed from Epicurus, may be so limited and explained as to offer no offense to religious faith.

It should be remembered that his speculations were hazarded in the infancy of physical science; that his aptitudes, studies, and aims were chiefly scientific; that the materials, processes, and instruments of science were as yet rude, cumbrous, and unshapen; that, even after the lapse of two centuries, the scientific method and scientific conclusions often appear irreconcilable with religion and revelation. The certain harmony of the book of nature and the Book of God may, indeed, be asserted 'a priori to be a necessity, and was so asserted by Lord Bacon; but this harmony is still very indistinct. The Epicurean creed was an extravagant and premature attempt at scientific procedure, yet it has been recently recognized by high scientific authority to be essentially scientific in form and aim, however conjectural and arbitrary in development. In character as in purpose, it is curiously analogous to the most recent speculations of scientific infidelity. The sublimated Epicureanism of Gassendi was, in like manner, as imperfect anticipation of modern scientific reasoning. It resembles the heterogeneous  schemes of those who too hastily combine problematical science with old religious dogmatism. Though it proved itself imcapable of instituting a school, it was a potent influence in stimulating, directing, and moulding the scientific spirit which illumined the latter half of the 17th century, and inaugurated the brilliant era of modern science. Dalton's atomic theory is not the only dream of present scientific belief which may be traced back to Gassendi. Hobbes and Locke, Barrow and Newton, were largely indebted to the impetus communicated by him, if not to his teachings; and it is uceedless to acknowledge our continued and manifest obligations to those great names. On the subject of Gassendi, there is little to be consulted beyond the several editions of his works, the historians of modern philosophy, and the lives of the philosopher by Sorbiebre (Paris; 1658) and by Bongerel (Paris, 1737), with M. de Levarde's Historical and Critical Epistle to the latter biographer. (G.F.H.)

## Gasser, Vincent[[@Headword:Gasser, Vincent]]

             a Roman Catholic prelate, was born in the Tyrol in 1809. In 1836 he was professor of theology at Brixen, member of parliament in 1848, bishop of Brixen in 1856, and prince-bishop in 1859. He died in 1879. He was the head of the Tvrolese Ultramontanists, and allowed the Jesuits to use their influence in the universities and schools. (B.P.)

## Gassner Johann Joseph[[@Headword:Gassner Johann Joseph]]

             a Roman Catholic priest, was born at Branz, near Plunz, August 20, 1727, studied theology at Innsbruck and Prague, was ordained priest in 1750, and in 1758 was settled as pastor at Klosterle. After filling that station for some fifteen years, he began to believe in the cure of physical disorders by exorcism, in virtue of the power conferred on him by his ordination. His first attempts were made upon himself, and having been, as he thought, successful, he felt encouraged to follow what he considered his calling. He traveled much, curing the sick, who were brought to him often from places afar off. "The bishop of Constance called him to his residence, but, having come very soon to the conviction that he was a charlatan, advised him to return to his parsonage. Gassner betook himself, however, to other prelates of the empire, some of whom believed that his cures were miraculous. In 1774 he even received a call from the bishop at Ratisbon to Ellwangen, where, by the mere word of command, Cesset (Give over), he cured persons who pretended to be lame or blind, but especially those afflicted with convulsions and epilepsy, who were all supposed to be possessed by the devil. Although an official person kept a continued record of his cures, in which the most extraordinary things were testified, yet it was found only too soon that Gassner very often made persons in health play the part of those in sickness, and that his cures of real sufferers were successful only so long as their imagination remained heated by the persuasions of the conjuror" (Chambers, from Conv. Leaxkon, s.v.). Finally, the emperor, Joseph II, forbade his exorcisms, and the archbishops Anton Peter of  Prague and Hieronymus of Salzburg declared themselves against him (see Act. histor. eccl. nostri temporis, 19:315). Pope Pius VI expressed his disapprobation both of Gassner's deeds and writings. He died in retirement April 4, 1779. Lavater (q.v.) believed in the reality of many' of the cures ascribed to Gassner, and regarded them as the result of an extraordinary power of faith. Among his works, the most remarkable are Weise, fromm und gesund zu leben, und ruhig und gottselig zu sterben, etc. (Kempten, 1774; Augsb. 1775, 3d ed.), and J.J. Gassner's Antwort auf. d. Anmerkungsen wider seine Grntde u. Weise z. exorcismen (Augsburg, 1774). — Harzag, Real-Encyklop. 4:664; Hoefer, Nouv. Biog. Generale, 19:595; Sterzinger, Die aufgedeckten Gassnerschen Wundercuren (1775); Semler, Sammlung von Brieffen u. Aufsatzen uber die Gassmersche Geisterbeschworung (Halle, 1776).

## Gastaldi, Geronimo[[@Headword:Gastaldi, Geronimo]]

             an Italian prelate, was born at Genoa in the early part of the 17th century, of an ancient Genoese family. He embraced the ecclesiastical calling, and went to Rome. In 1656, Gastaldi, already a prelate, was designated for the perilous position of general commissary of the hospitals, and was afterwards appointed general commissioner of public health, and so faithfully did he perform his duties that he secured the archbishopric of Benevenito, the cardinalate,. and the legation to Bologna. Several monuments erected at his expense at Rome and Benevento attest his charity and munificence. He gave his observations concerning contagious diseases in a work which was published at Bologna in 1684, the year previous to. his death, suggesting certain precautions and remedies. See Hoefer, Nouv. Biog. Generale, s.v.

## Gastaud, Francois[[@Headword:Gastaud, Francois]]

             a French theologian, was born at Aix about 1660. He entered the congregation of the Oratorio at the age of fourteen, but after five years withdrew, having studied philosophy at Marseilles and theology at Aries. He was ordained priest, and for several years preached at Paris with great success. His brother, a distinguished advocate, having died about. 1700, abbe Gastaud, after two years of study, was appointed counsellor to the parliament of Aix, and obtained a license to practice from the court of Rome. He also succeeded well in this, and in 1717 gained an important. suit against the Jesuits. This affair, together with his. predilection for the Jansenists, made enemies who attacked him, and whom he repulsed with great violence. Being banished to Viviers in 1727, and recalled in about eight months, he was again banished in 1731 to the same place, where he died in 1732. Some of his principal works are, Homelies sur l'Epitre aux Romans (Paris, 1699): — Le Politique des Jesuites Demasquee (without date).. See Hoefer, Nouv. Biog. Generale, s.v.

## Gaston[[@Headword:Gaston]]

             SEE ANTHONY, ST., ORDERS OF

## Gastrell Francis[[@Headword:Gastrell Francis]]

             bishop of Chester, was born at Slapton, in Northamptonshire, about 1662, and was educated at Westminster School and at Christ Church College, Oxford. He became preacher at Lincoln's Inn, and Boyle lecturer. In 1700 he took the degree of D.D., and in 1702 he was appointed canon of Christ Church, Oxford. In 1711 he was made chaplain to the queen, and in 1714 bishop of Chester, with permission to retain his canonry, but he resigned his preachership at Lincoln's Inn. Though never friendly to bishop Atterbury's politics, he stood by him in Parliament when the Bill of Pains and Penalties was brought in against him, and voted against his banishment. He survived that event but a few years. The gout put an end to his life, November 24, 1725. His most important writings are, The Certainty of Religion in general, Boyle lecture (Lond. 1697, 8vo): — The Certainty of the Christian Revelation (Lond. 1699, 8vo): — The Christian Institutes (Lond. 1717, 12mo, 3d ed.): — Lat. Institutiones Christiane (Lond. 1718, 12mo): — Deisms truly represented (Lond. 1722, 8vo.): — Remarks on Clarke's Doctrine of the Trinity (Lond. 1714, 8vo). — Hook, Biog. Eccles. volume 5; Chalmers Biog. Dictionary, s.v.

## Gastromancy[[@Headword:Gastromancy]]

             (from γαστήρ, the belly, and μαντεία, divination), a mode of divination .practiced among the ancient Greeks, by filling certain round glasses with pure water, placing lighted torches round them, then praying to the deity in a low, muttering voice, and proposing the question which they wished answered. Certain images were now observed in the glass, representing what was to happen.

## Gataker, Charles[[@Headword:Gataker, Charles]]

             son of Thomas Gataker (see below), was born at Rotherhithe about 1614, and was educated at St. Paul's School, at Sidney College, Cambridge, and at Pembroke College, Oxford. He became chaplain to viscount Falkland, and afterwards rector of Hoggeston, in Buckinghamshire, where he continued from 1647 till his death in 1680. Among his writings are, The Way of Truth and Peace, or a Reconciliation of St. Paul and St. James concerning Justification (1669, 8vo): — An Answer to five captious Questions propounded by a Factor for the Papacy, by parallel Questions and positive Resolutions (Lond. 1673, 4to): — The Papists' Bait, or their usual Method of gaining Proselytes, answered (Lond. 1674, 4to): — Ichnographia Doctrinae de Justificatione secundum Typum in Monte: (Lond. 1681, 4to). Gataker wrote Animadversions on Bull's Harmonia Apostolica, which brought out Bull's Examen Censure. — Hook, Eccl. Biog. 5:276; Woods, Athen. Oxon. volume 2.

## Gataker, Thomas[[@Headword:Gataker, Thomas]]

             was born September 4, 1574, in London, where his father was rector of St. Edmund's. He was educated at St. John's College, Cambridge, and about 1601 became preacher at Lincoln's Inn. He held this employment for ten years, and applied himself especially to the study of the Scriptures in Hebrew and Greek, and wrote several works in illustration of the Old Testament. He also wrote Of the Nature and Use of Lots (Lond. 1619, 4to), in which he distinguishes between innocent and unlawful games of chance. In 1611 he was appointed rector of Rotherhithe. In 1637 he printed a defence of his treatise on Lots under the title Thomce Gatakeri Londingtis Antithesis partim G. Amesiiipartim G. Voetil de Sorfe thesibus reposita (4to). In 1642 he was chosen to sit in the Westminster Assembly, where in several instances he differed from the majority. He afterwards wrote, with others, the Annotations on the Bible, which were published by the Assembly; the notes on Isaiah and Jeremiah are by him. "In 1648, Gataker, with other London clergymen, to the number of forty-seven, remonstrated against the measures taken by the Long Parliament with respect to king Charles, and he became, in consequence, an object of suspicion to the ruling powers, but by his mild conduct he escaped personal annoyance. In 1652 he published a Latin translation of M. Aurelius's Meditations, with valuable notes, tables of reference, and a preliminary discourse on the philosophy of the Stoics. In the latter part of his life he  had to sustain a controversy against the pretended astrologer William Lilly." He died June 27, 1654. His Opera Critica, edited by Witsius, were published at Utrecht, 1698, 2 volumes, fol., containing, besides the Meditations, his Cinnus and Adversaria Miscellanea, being disquisitions on Biblical subjects, and De Novi Testamenti Stylo, with other philological and critical essays. Gataker was a man of high reputation for learning. Echard remarks of him that he "was the most celebrated of the assembly of divines, being highly esteemed by Salmasius and other foreigners; and it is hard to say which is most remarkable, his exemplary piety and charity, his polite literature, or his humility and modesty in refusing preferments." — Hook, Eccles. Biog. 5:275; Jones, Christian Biography; English Cyclopoedia, s.v.; Wood, Athenae Oxon. volume 2.

## Gataker, Thomas (2)[[@Headword:Gataker, Thomas (2)]]

             a divine of the 16th century, son of William Gataker, was born at Gatacre Hall, Shropshire. He studied law at the Temple, London, during the reign of Mary, and was often present at the examination of persecuted people. Their hard usage and patience influenced him in their favor, which his parents perceived, and immediately sent him to Louvain to reinstate him in the Catholic faith. This did not seem to have the desired effect, although afterwards he appears to have become reconciled to his father. He studied theology, was educated at Oxford, became pastor at St. Edmund's, Lombard Street, London, and died in 1593, leaving a learned son of the same name. See Fuller, Worthies of England (ed. Nuttall), 3:56.

## Gatam[[@Headword:Gatam]]

             (Heb. Gatanm'גִּעְתָּם, according to Gesenius from the Arab. puny; according to Fürst from גִּיאּעֲתָם, a burnt valley; Sept. Γοθώμ and Γοθάμ v.r. Γοωθάμ; Vulg. Gotham and Gothan), the fourth named of the sons of Eliphaz, the son of Esau, and founder of a corresponding Edomitish tribe (Gen 36:11; Gen 36:16; 1Ch 1:36). B.C. post 1927. Knobel (Genesis ad loc.) compares Jodam, an Arab tribe inhabiting the Hisma, a part of Matthew Sherah, the עhaving dropped from the name (Gesenius, Thes. page 976); while Rodiger (ib. Append. page 80) refers to the Arab tribe Jethamah, mentioned by Ibn-Duraid (1854, page 300). SEE IDUMEA.

## Gatch Philip[[@Headword:Gatch Philip]]

             a Methodist Episcopal minister, was born in Maryland March 2, 1751; was converted in 1772; entered the Philadelphia Conference as a traveling preacher in 1774; labored in New Jersey, Pennsylvania, and Maryland for some years, and in Virginia for about twenty years. He then emigrated to the Northwestern Territory in 1798, and settled near the village of. Cincinnati, where, after a useful career as a citizen and minister in that new country, he died, December 28, 1835. See M'Lean, Sketch of Philip Gatch (Cincinnati. 1854); Minutes of Conferences, 2:403; Sprague, Annals, 7:50.

## Gate[[@Headword:Gate]]

             (prop. שִׁעִר, shalar, πὑλη; which are also used [espec. the Heb. word] for DOOR SEE DOOR [q.v.], although this latter is more properly designated by פֶּתִח, pe'thach, an opening, of which דֶּלֶת, de'leth, was the valve, Gr. θύρα; there also occur סִ, saph, 1Ch 9:19; 1Ch 9:21, a vestibule or "threshold," as usually elsewhere rendered; and the Chald. תּרִע, tera' an entrance, only in Ezra and Dan.), the entrance to inclosed grounds, buildings, dwelling-houses, towns, etc. (see Thomson, Land and Book, 1:29 sq.). Thus we find mentioned. Gates of Cities, as of Jerusalem, its sheep-gate, fishgate, etc. (Jer 37:13; Neh 1:3; Neh 2:3; Neh 5:3); of Sodom (Gen 19:1); of Gaza (Jdg 16:3).

2. Gates of royal palaces (Neh 3:8).

3. Gates of the Temple. The temple of Ezekiel had two gates, one towards the north, the other towards the east; the latter closed (Eze 44:1-2), the other must have been open. The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (1Ki 6:34-35; 2Ki 18:16). Those of the Holy Place were of olive-wood, two-leaved. and overlaid with gold; those of the Temple of fir (1Ki 6:31-32; 1Ki 6:34; Eze 41:23-24). Of the gates of the outer courts of Heroid's temple, nine were covered with gold and silver, as.well as the posts and lintels; but the middle one, the Beautifil Gate (Act 3:2), was made entirely of Corinthian brass, and was considered to surpass the others far in costliness (Joseph. War, 5:5, 3). This gate, which was so heavy as to require twenty men to close it, was unexpectedly found open on one occasion shortly before the close of the siege (Joseph. War, 6:5,3; Rev 2:9).

4. Gates of tombs (Mat 27:60).

5. Gates of prisons. In Act 12:10, mention is made of the iron gate of Peter's prison (Act 16:27). Prudentius (Peristephanon, 5:346) speaks of gate-keepers of prisons.

6. Gates of caverns (1Ki 19:13).

7. Gates of camps (Exo 32:26-27; see Heb 13:12). The camps of the Romans generally had four gates, of which the first was called porta praetoria, the second decumana, the third principalis, the fourth quintana (Rosin. Antiq. Rom 10:12). The camp of the Trojans is also described as having had gates (Virgil, AEn. 9:724). The camp of the Israelites in the desert appears to have been closed by gates (Exo 32:27). We do not know of what materials the enclosures and gates of the temporary camps of the Hebrews were formed. In Egyptian monuments such enclosures are indicated by lines of upright shields, with gates apparently of wicker, defended by a strong guard. In later Egyptian times, the gates of the temples seem to have been intended as places of defence, if not the principal fortifications (Wilkinson, Anc. Eg. 1:409, abridgm.). The gateways of Assyrian cities were arched or squareheaded entrances in the wall; sometimes flanked by towers (Layard, Nineveh 2:388, 395; Nin. and Bab. page 231; Mon. of Nin. part 2; ch. 49; see also Assyrian bas-reliefs in Brit. Mus. Nos. 49, 25, 26). The entrances to their own royal mansions were a simple passage between two colossal human-headed bulls or lions. SEE PALACE.

As the gates, of towns served the ancients as places of security SEE FORTIFICATION, a durable material was required for them, and accordingly we find mentioned —

1. Gates of iron and brass (Psa 107:16; Isa 14:2; Act 12:10). It is probable that gates thus described were, in fact, only sheeted with plates of copper or iron (Faber, Archaeol. page 297), and it is probably in this sense that we are to interpret the hundred brazen gates ascribed to the ancient Babylon. Thevenot (Voyage, page 283) describes the six gates of Jerusalem as covered with iron, which is probably still the case with the four gates now open. Other iron-covered gates are mentioned by travelers, such as some of the town gates of Algiers (Pitt's Letter, 8:10), and of the towers of the so-called iron bridge at Antioch (Pococke, volume 2, part 1, page 172). Gates of iron also mentioned by Hesiod (Theog. 732), by Virgil (AEnaid, 1:482; 7:609), and by Ovid (Metamorpheses, 7:126).

2. Gates of stone, and of pearls, are mentioned in Isa 54:12, and Romans 21:12, wheich, it has justly bees supposed, refer to such doors, cut out of a single slab, as are occasionally discovered in ancient countries (Shaw, page 210; Burckhardt, Syria, page 58, 74; Portar, Damsc. 2:22, 192; Ray, Coll. of Trav. 2:429). At Ensswan (Syene), in Upper Egypt, there is a granite gateway bearing the name of Alexander, the son of Alexander the Great (Wilkinson, 3:403). The doors leading to the several chambers of the so-called "Tombs of the Kings," near Jerusalem, were each formed of a single stone seven inches thick, sculptured so as to resemble four panels: the stiles, muntins, and other parts were cut with great art, and exactly resembled those of a door made by a carpenter at the present day — the whole being completely smooth and polished, and most accurate in its proportions. The doors turned on pivots, of the same stone of which the rest of them were composed, which were inserted in corresponding sockets above and below, the lower tenon being of course short. This is one of the modes in which heavy doors of wood are now hung in the East. One of these doors was still hanging in Maundrell's time, and "did not touch its lintel by at least three inches." But all these doors are now thrown down and broken (Monconys, p. 308; Thevenot, page 261; Pococke, 2:21; Maundrell, sub Mar. 28; Wilde, 2:299; Robinson, 1:530). Similar doors are described by Dr. Clarke (Travels, pt. ii, vol. i, p. 252) in the remarkable excavated sepulchres at Telmessus, on the southern coast of Asia Minor; and others were noticed by Irby and Mangles (Travels, page 302) in the sepulchres, near Bysan (Bethshabs). There are stone doors to the houses in the Hauran beyond the Jordan (Burckhacdt, page 58); and in the north of Persia the street doors of superior houses are often composed of a single slab of a kind of slate. In the ancient sepulcher recently discovered, as described by Dr. Wilde (Narrative, 2:343), the outer door is formed by a single slab, and moves on horizontal pivots that run into sockets cut in the pilasters at the top, in the manner of 47 swinging hinge.

3. Gates of wood. Of this kind were probably the gates of Gaza (Jdg 16:3). They had generally two valves, which, according to Faber's description (Arch. page 300), had sometimes smaller doors, or wickets, to afford a passage when the principal gate was closed — a fact which he applies to the illustration of Mat 7:13.

The parts of the doorway were the threshold ( סִ Jdg 19:27; Sept. πρόθυρον, Vulg. limen), the side-posts (מְזוּזת; σγαθμοί; uterque postis),  and the lintel (מִשְׁקו; φλιά, superliminare, Exo 12:7). It was on the lintel and side-posts that the blood of the Passover lamb was sprinkled (Exo 12:7; Exo 12:22). A trace of some similar practice in Assyrian worship seems to have been discovered at Nineveh (Layard, Nin. 2:256). Gates were generally protected by some works against the surprises of enemies (Jer 39:4). Sometimes two gates were constructed one behind another, an outer and inner one, or there were turrets on both sides (2Sa 18:24; 2Sa 18:33; see Faber's Archaeology, page 301). The gates of the ancients were generally secured emitlstrong, heavy bolts and locks of brass or iron (Deu 3:5; 1Sa 23:7; 1Ki 4:13; 2Ch 8:5; Jer 45:2; Jer 49:31; Psa 147:13). This was probably done with a view to the safety of the town, and to prevent hostile inroads (Harmer's Observations, 1:188). The keys of gates, as well as of doors, were generally of wood; and Thevenot observes that gates might 1be opened even with the finger put into the keyhole from which Harmer elucidates the passage in the Son 5:4. The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal (Jdg 16:3; Neh 3:3-15; Psa 107:16; Isa 45:1-2). Gates not defended by iron were of course liable to be set on fire by an enemy (Jdg 9:52).

The gates of towns were kept open or shut according to circumstances: in time of war they were closed against the inroads of the enemy (Jos 2:5), but they were opened when the enemy had been conquered. On festive occasions they were also thrown wide open, to which Psa 24:7 alludes. This opening of the gates, as well as closing them, was done by means of keys. That near the gates towers were often constructed, serving for defense against attacks of the enemy, may be inferred from Deu 3:5; 2Sa 18:24; Jdg 9:35, comp. with 52. So Juvenal (Sat. 6:290) puts the towers of the gates for the gates themselves. Virgil (En. 6:550) represents the infernal gate as having a tower. Enemies, therefore, in besieging towns, were most anxious to obtain possession of the gates as quickly as possible (Deuteronomy 18:52; Jdg 9:40; 2 Samuel 10:8; 11:33; 1Ki 8:37; Job 5:4; Isa 22:7; Isa 28:6); and generally the town was conquered when its gates were occupied by the invading troops (Deuteronomy 38:57; Jdg 5:8). This observation is made also by several Greek and Roman authors (Herodian, Histor. 1:12, § 14; Virgil, AEn. 2:802 sq.). In or near the gates, therefore, they placed watchmen, and a sufficiently strong guard,  to keep an eye on the movements of the enemy, and to defend the works in case of need (Jdg 18:16; 2Ki 7:3; Neh 13:22; see Herodian, Histor. 3:2, § 21; Virgil, AEn. 2:265 sq., 365). Regarded, therefore as positions of great importance, the gates of cities were carefully guarded and closed at nightfall (Deu 3:5; Jos 2:5; Jos 2:7; Jdg 9:40; Jdg 9:44; 1Sa 23:7; 2Sa 11:23; Jer 39:4; Jdt 1:4). They contained chambers over the gateway, and probably also chambers or recesses at the sides for the various purposes to which they were applied (2Sa 18:24; Layard, Nin. and Bab. page 57, and note). In the Temple, Levites, and in houses of wealthier classes and in palaces, persons were especially appointed to keep the gates (Jer 35:4; 2Ki 12:9; 2Ki 25:18; 1Ch 9:18-19; Est 2:21;

שֹׁעֲרַים; Sept. θυρωρό, πυλωροί; Vulg. portarii, janitores). In the A.V. these are frequently called "porters," a word which has now acquired a different meaning. The chief steward of the household in the palace of the shah of Persia was called chief of the guardians of the gate (Chardin, 7:369).

We read that some portions of the law were to be written on the gates of towns, as well as on the doors of houses (Deu 6:9; Deu 11:20); and if this is to be literally understood (comp. Isa 54:12; Rev 21:21), it receives illustration from the practice of the Moslems in painting passages of the Koran on their public and private gates (Maundrell, E.T. page 488; Lane, Mod. Eq. 1:29; Rauwolff, Travels, part 3, chapter 10; Ray, 2:278). Various artificial figures and inscriptions were engraved on their gates by the Romans (Virgil, Georg. 3:26 sq.). SEE POST.

Gates are often mentioned in Scripture as places at which were holden courts of justice, to administer the law and determine points in dispute: hence judges in the gate are spoken of (Deu 16:18; Deu 17:8; Deu 21:19; Deu 25:6-7; Jos 20:4; Rth 4:1; 2Sa 15:2; 2Sa 19:8; 1Ki 22:10; Job 29:7; Pro 22:22; Pro 24:7; Lam 5:14; Amo 5:12; Zec 8:16). The reason of this custom is apparent; for the gates being places of great concourse and resort, the courts held at them were of easy access to all the people; witnesses and auditors to all transactions were easily secured (a matter of much importance in the absence or scanty use of Written documents); and confidence in the  integrity of the magistrate was insured by the publicity of the proceedings (comp. Polyb. 15:31), There was within the gate a particular place, where the judges sat on chairs, and this custom must be understood as referred to when we read that courts were held under the gates, as may be proved from 1Ki 22:10; 2Ch 18:9. Apart from the holding of courts of justice, the gate served for reading the law, and for proclaiming ordinances, etc. (2Ch 32:6; Neh 8:1; Neh 8:3). We see from Pro 31:23; Lam 5:14, that the inferior magistrates held a court in the gates, as well as the superior judges (Jer 36:10); and even kings, at least occasionally, did the same (1Ki 22:10, comp. with Psa 27:5). The gates at Jerusalem served the same purpose; but for the great number of its inhabitants, many places of justice were required. Thus we find that Nehemiah (Neh 3:32) calls a particular gate of this city the counsel-gate, or justice-gate, which seems to have had a preference, though not exclusive, since courts must have been holden in the other gates also. After the erection of the second Temple, the celebrated great Sanhedrim, indeed, assembled in the so-called conclave caesurae of the Temple; but we find that one of the Synedria of Jerusalem, consisting of twenty-three members, assembled in the east gate, leading to the court of Israel, the other in the gate leading to the Temple Mount. The same custom prevails to the present day among other Oriental nations, as in the kingdom of Morocco, where courts of justice are holden in the gate of the capital town (Dopter, Theatrum pomarum, page 9 sq.). Hence came the usage of the word "Porte" in speaking of the government of Constantinople (Early Trav. page 349). Respecting the Abyssinians and inhabitants of Hindustan, we are likewise assured that they employed their gates for courts of justice. Homer (Iliad, 1:198 sq.) states of the Trojans that their elders assembled in the gates of the town to determine causes, and Virgil (AEn. 1:509 sq.) says the same. From Juvenal (Satir. 3:11) it appears that with the Romans the porta Capena was used for this purpose (Graevii Thesaurus Antiquit. Roman. 10:179. We may refer to J.D. Jacobi's Dissertat. de foro in portis, Leipzig, 1714, where the custom of holding courts in the gates of towns is explained at large. SEE TRIAL. 'The Egyptian and Assyrian monuments represent the king as giving an audience, especially to prisoners, at his tent-door.

In Palestine gates were, moreover, the places where, sometimes at least, the priests delivered their sacred addresses and discourses to the people; and we find that the prophets often proclaimed their warnings and  prophecies in the gates (Pro 1:21; Pro 8:3; Isa 29:21; Jer 17:19-20; Jer 26:10; Jer 36:10).

Among the heathen gates were connected with sacrifices, which were offered in their immediate vicinity; in which respect the hills near the gate are mentioned (2Ki 23:8). In Act 14:13, the gates of Lyntra are referred to, near which sacrifice was offered; in which passage Camerarius, Dedien, and Heinsius take πυλῶνας to mean the town-gate. The principal gate of the royal spalace at Ispahan was in Chardin's time hald sacred, and served as a sanctuary for criminals (Chardin, 7:368, and petitions were presented to the sovereign at the gate. See Est 4:2, and Herod. 3:120, 140).

The gate was, further, a public place of meeting and conversation, where the people assembled in large numbers to learn the news of the day, and by various talk to while away the too tedious hours (Psa 69:13). It was probably with this view that Lot sat under the gate of Sodom (Gen 19:1); which is more probable than the Jewish notion that he sat there as one of the judges of the city (comp. Gen 23:10; Gen 23:18; Gen 34:20; 1Sa 4:18; 2Sa 18:24; see Shaw, Trav. page 207).

Under the gates they used to sell various merchandises, provisions, victuals, e.g., at Samaria (2Ki 7:1); and for this purpose there were generally recesses in the space under them (see Herodian, 7:6, § 6). The same is stated by Aristophanes (Eqsit. 1245, ed. Dind.) of the gates of the Greeks. But the commodities sold at the gates are almost exclusively country produce, animal or vegetable, for the supply of the city, and not manufactured goods, which are invariably sold in the bazaars in the heart of the town. The gate-markets also are only held for a few hours early in the morning. SEE BAZAAR.

On an uproar having broken out at Jerusalem, the heads of the people met under the New-gate (Jer 29:26), where they were sure to find insurgents. The town-gates were to the ancient Orientals what the coffee- houses, exchanges, markets, and courts of law are in our large towns; and such is Still the case in a great degree, although the introduction of coffee- houses has in this, and other respects caused some alteration of Eastern manners. In capital towns the quidnuncs occasionally sat with the same views near the gate of the royal palace, where also the officers and messengers of the palace lounged about; and where persons having suits to offer, favors to beg, or wishing to recommend themselves to favorable  notice, would wait day after day, in the hope of attracting the notice of the prince or great man at his entrance or coming forth (Est 2:19; Est 2:21; Est 3:2).

Criminals were punished without the gates (1Ki 21:13; Act 7:59), which explains the passage in Heb 13:12. The same custom existed among the Raomans (see Plaut. Milit. Glorios. Acts 2, sc. 4:6, 7). At Rome executions took place without the Porta Metia or Esquilina. As to the gate through which Christ was led before his crucifixion, opinions differ; some taking it to have been the Dung-gate (Lamy, Apparat. Gegograph. chapter 13, § 3, page 321); others, following Hottinger (Cipp. Hebr. page 16) and Godwyn, understand it of the Gate of Judgment. But for all that concerns the gates of Jerusalem, we must refer to the article JERUSALEM SEE JERUSALEM .

Gates are put figuratively for public places of towns and palaces. The gates of a town are also put instead of the town itself (Gen 22:17; Gen 24:60; Jdg 5:8; Rth 4:10; Deu 12:12; Psa 87:2; Psa 122:2). By gates of righteousness (Psa 118:19) those of the Temple are no doubt meant. The gates of death and of hell occur in Job 38:17; Psa 9:14; Alicash 2:13. Doors and gates of hell are especially introduced, Pro 5:5; Isa 38:10; Mat 16:19; and the Jews go so far in their writings as to ascribe real gates to hell (Wagenseil, Sota, page 220). Virgil (AEn. 6:126) also speaks of infernal gates. The origin of this metaphorical expression is not difficult to explain; for it was very common to use the word gates as an image of large empires (Psa 24:7); and in pagan authors the abode of departed souls is represented as the residence of Pluto (see Virgil, AEn. 6:417 sq.). In the passage, then, Mat 16:19, by "gates of hell" must be understood all aggressions by the infernal empire upon the Christian Church. SEE CITY.

## Gate Of Benjamin[[@Headword:Gate Of Benjamin]]

             (Jer 37:13; Jer 38:7; “Benjamin's gate,” Zec 14:10; “high gate of Benjamin,” Jer 20:2) was doubtless on the northern side of Jerusalem, probably the same elsewhere called “the gate of Ephraim” (1Ki 14:13), and apparently coinciding nearly in position with the present “Damascus Gate” (Strong's Harmony and Expos. of the Gospels, App. 2, p. 18). SEE JERUSALEM.

2. A man of the tribe of Benjamin, second named of the seven sons of Bilhan, and the head of a family of warriors (1Ch 7:10). B.C. perh. cir. 1016.

3. An Israelite, one of the “sons of Harim,” who divorced his foreign wife after the exile (Ezr 10:32). B.C. 458. He seems to be the same person who had previously assisted in rebuilding the walls of Jerusalem (in connection with Hashub), opposite his house on Zion (Neh 3:23).

## Gates, Holy[[@Headword:Gates, Holy]]

             the name given to the folding gates in the center of the iconostasis, or screen, which, in the modern Greek churches, separates the body of the church from the holy of holies. The holy gates are opened and shut frequently during the service, part of the prayers and lessons being recited in front of them and part within the adytum.

## Gath[[@Headword:Gath]]

             (Heb. itd. גִּת, a wine-vat, as in Isa 63:2, etc.; Sept. usually Γέθ; JoSephuS Γίττα or Γέττα), one of the five royal cities of the Philistines (Jos 13:3). It was one of the cities upon which the ark is said to have brought calamity (1Sa 5:8-9), and which offered in connection therewith a trespass-offering, each one a golden emerod (1Sa 6:17). Goliath, of the family of giants which Joshua spared (Jos 11:22), of which other members may be found mentioned in  Scripture (1Ch 21:5-8; 2Sa 21:19-22), has rendered Gath a word familiar from our childhood; but it is not certain whether Goliath was a native or merely a resident of Gath (1Sa 17:4). To Achish, king of Gath, David twice fled for fear of Saul (1Sa 21:10; 1Sa 27:2-7; Psalms 56). At his own entreaty David received from Achish the city of Ziklag. David dwelt in the country of the Philistines "a full year and four months." David's connection with Gath throws light on the feelings which dictated the words (2Sa 1:20), "Tell it (the death of Saul and Jonathan his son) not in Gath." Micah also (Mic 1:10) says, "Declare it (the wound come unto Judah, Mic 1:9) not at Gath." It was conquered by David, and fortified both by him and by Rehoboam (2Sa 8:1; 1Ch 18:1; 2Ch 11:8). From 2Sa 15:18, it appears that David had a band (600 men) of Gittites in his service at the time of the rebellion of Absalom. Their devotedness to him under Ittai their leader forms a beautiful episode in the history of David's varied fortune (2Sa 15:19 sq). Shimei's visit to Gath and its fatal consequences to himself may be read in 1Ki 2:39-46. In the reign of Solomon mention is made of a king of Gath (1Ki 4:24), who was doubtless a tributary prince, but powerful enough to cause apprehension to Solomon, as appears from the punishment he inflicted on Shimei. Under Jehoash, Hazael, king of Syria, took Gath (2Ki 12:17); from his successor, Benhadad the place was recovered (2Ki 13:24). It must, however, have soon revolted; for Uzziah (2Ch 26:6), finding it neceessary to war against the Philistines, "broke down the wall of Gath." Probably the conquest was not of long duration. This constant withstanding of the power of Jerusalem shows that Gath was a place of great resources and high eminence — a conclusion which is confirmed by the language employed by the prophets (Amo 6:2; Mic 1:10). The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets (Zep 2:4; Zec 9:5-6).

Gath occupied a strong position (2Ch 11:8) on the border of Judah and Philistia (1Sa 21:10; 1Ch 18:1). It was near Shocoh and Adullamb (2Ch 11:8), and it appears to have stood on the way leading from the former to Ekron; for when the Philistines fled on the death of Goliath, they went "by the way of Shaaraim, even unto Gath and unto Ekron" (1Sa 17:1; 1Sa 17:52). Yet, with all these indications, there has been great uncertainty as to the site (Iteland, Palest.  page 785 sq.). Josephus places it in the tribe of Dan (Ant. 5, 1:22; in Ant. 8:10, 1, he calls it Ipan, Εἰπάν, by an error of the copyist, Reland, page 747). The accounts of Eusebius and Jerome are confused. In the Onomast. (s.v. Γεθθά) they both say, "Gath, from which the Anakim and Philistines were not exterminated, is a village seen by such as go from Eleutheropolis to Diospolis, at about the fifth milestone." Yet in the same connection Ensenbius mentions another Gath (or Γεθθά), a large village between Antipatris and Jamnia, which he considered to be that to which the ark was carried (1Sa 5:8); hence the Crusaders identified Gath with Jamnia (Gesta Dei, page 886). On the other hand, Jerome says (on Micah 1), "Gath is one of the five Philistine cities laying near the confines of Judah, on the road from Eleutheropolis to Gaza; now it in a vary large village." On Jeremiah 25, the same authority declares that Gath was not far from Azotus. Yet in his preface to Joasah he says that Geth, in Opher, the nuative place of the prophet, is to be distinguished. Bonfrmae suggests (In the Onomast. s.v.) that there were several places of the same name, and this may account for the discrepancies. Dr. Robinson sought in vain for some traces of its site (Researches, 2:421); yet Schwarz (Palest. page 121) says it still remains in "a village by the name of Gatha, three English miles south of Jaffa, on the shore of the Mediterraenean" — a statement confirmed by no other traveler. See GITTAIUSI. Thomson (Land and Book, 2:360) contends for Beit-Jibrin or Eleutheropolies as the true site; but Mr. Portem, who made a special visit to Philistia, in 1857 for the purpose of discovering the spot, argues for its identification with the conspicuoushill now called Tell es-Sâfieh. This hill stands upon the side of the plain, of Philistia, at the foot of the mountains of Judah, ten miles east of Ashdod, and about the same distance south by east of Ekron. It is irregular in form, and about 200 feet high. On the top are the foundations of hn old castles and great numbers of hewn stones are built up in the walls of the terraces that run along the declivities. On the northeast is a projecting shoulder, whose sides appear to have been scarped. Here, too, are traces of ancient buildings; and here stands the modern village, extending along the whole northern face of the hill. In the walls of the houses are many old stones, and at its western extremity two columns still remain on their pedestals. Round the sides of the hill, especially on the south, are large cisterns excavated is the rock ( Hand-book for Syria and Pal. page 252). SEE MIZPEH.  The inhabitants are called GITTITES (גַּתַּי, Sept. Γετθαῖος). SEE GATH- HEPHER; SEE GATH-RIBMMON; SEE MORESHETH-GATH.

## Gath (2)[[@Headword:Gath (2)]]

             In the Quarterly Statement of the "Palest. Explor. Fund," October 1880, page 211 sq., there is an extended paper on the site of this important city, which Mr. Trelawney Saunders strongly argues was located at Khurbah Abu-Gheith, at the head of Wady el-Hesy (here called el-Muleshah), which falls into the Mediterranean between Gaza and Hebron; whereas Lieut. Conder gives substantial reasons for rejecting this location, and in favor of Tell es-Safieh, the Blanche-Garde of the Crusaders. This place is described in the Memoirs accompanying the Ordnance Survey (3:440).

## Gath-hepher[[@Headword:Gath-hepher]]

             (Heb. with the art. Gath ha-Che'pher, גִּת הִחֵפֶו, wine-press of the well; Sept. Γεθχόφερ, Vulg. Geth quae est in Opher), a town in Galilee, the birthplace of the prophet Jonah (2Ki 14:25). It is stated by Eusebius and Jerome to have been in the tribe of Zebulun (Onomast. s.v. Γεθθεφά, Gethefer). The latter (Praef ad Jon.) speaks of it as a small place two miles from Sepphoris, on the way to Tiberias, and says that the sepulcher of Jonah was shown in his day. Benjamin of Tudela, in the 12th century, says that the tomb of Jonah was still shown on a hill near Sepphoris (Early Travels in Pal. page 89). It was doubtless the same as GITTAH-HEPHER, situated in the east of Zebulun (Jos 19:13). The position corresponds well to that of ea-Meshadn , a village on the top of a rocky hill, in which is still shown a Muslim tomb, of the prophet Jonah (Robinson, Researches, 3:209, note; De Saulcy, Narrative, 2:318; Thomson, Land and Book, 2:122; Schwarz, Palest. page 89; Van de Velde, Memoim, page 312). SEE GUFTA.

## Gath-rimmon[[@Headword:Gath-rimmon]]

             (Heb. Gath-Rimmon', גִּת9רַמּוֹן, press of the pomegranate; Sept. Γεθρεμμών, Vulgate Gethremmon), a town in the tribe of Dan (Jos 19:45), and a Levitical city (Jos 21:24; 1Ch 6:69). In the time of Eusebius and Jerome it was a very large village, "twelve miles from Diospolis as you go hence to Eleutheropolis" (Onosast. s.v. Γεθρεμμών, Gethreasmon); but the same writers also mention a Gath five Raoman miles north of Eleutberopolis towards Diospolis (ib. s.v. Γέθ, Geth). Dr. Robinson thinks them to be one place, and that the site is found in Deir Dubbasn, where are some remarkable excavations (Researches, 2:421). In that case, however, it could not have lain within the territory of Dan, which passed at a point between the two positions. The firstmentioned distance would correspond to that of the modern site Rafat, cometaining wide- spread ruins (Robinson, Researches, 3:20).

The Gath-rimmon mentioned in Jos 21:25 as being in the tribe of Manasseh, Rausner (Palistina, page 173) supposes to be another Levitical city; but Winer (Realwörterbuch, s.v. Gath) ascribes its origin to ,a  maistake of the transcriber, who repeated the word from the preceding Verse. The Sept. has Ι᾿εβαθά (v.r. Βαιθσά), probably intended for the IBLEAM SEE IBLEAM (q.v.) of Jos 17:11.

## Gatian, Saint[[@Headword:Gatian, Saint]]

             apostle of Touraine, was born at Rome, according to the ancient annalists. His arrival among the Gauls took place, according to Gregory of Tours, under the consulate of Decius and Grotus, i.e., in 250 or 251. When he presented himself at the metropolis of Lyons he did not find the pagans, for the most part, very docile. He preached during the day in the city or in the country round about, choosing to address; the lower class, and at night  concealed himself from the violence of enemies. The city of Tours reverenced him as the chief of its bishops. He labored for fifty: years to diffuse the Christian faith, and at the time of his death, which occurred December 20, 301, the Church of Tours was founded. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v.

## Gatti, Bernardo (called Soiaro)[[@Headword:Gatti, Bernardo (called Soiaro)]]

             an eminent Italian painter, was born at Cremona, and was a scholar of Correggio. Some of his best works are his Repose in Egypt, in St. Sigismund's, at Cremona; Christ in the Macnger, at St. Peter's, in the same city; and the Dead Christ, in the Magdalene, at Parma. A great number of his works have been taken to other countries, particularly to Spain. He died in 1575. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gatti, Giovanni Andrea[[@Headword:Gatti, Giovanni Andrea]]

             a Sicilian prelate, was born at Messina in 1420. He entered the Dominican order, and, while young, taught in their convent at Messina, excelling all his contemporaries in philosophy and theology, civil and canonical law, belles-lettres and eloquence, Greek, and especially familiar with Latin. and Hebrew. To his extensive knowledge was added a very remarkable memory. From Messina he went to Rome as professor. Florence, Bologna, and Ferrara enjoyed successively his lectures, which had become celebrated throughout all the scholastic world. He was among the most familiar friends of Bessarion, who caused him to be appointed, in 1468, commendatory abbot of two Benedictine convents in Sicily. According to Fontana, he had already performed the functions of inquisitor in the diocese of Messina. Ferdinand I conferred upon him the bishopric of Cealu, ant employed him in various missions to the holy see. The sovereign, pontiff promised him the bishopric of Catania by apostolic letters of December 18, 1477; but king Ferdinand objected, and Gaiti resigned it. He returned to Cefalt and devoted himself to the administration of his diocese. Feeling that death, was near, he resigned his functions in 1483, and went to end his days at the convent of Messina, where he commenced his religious life. He died in 1484, and was interred in the Cathedral of Messina. Mongitore attributes to him some works, which are preserved in MS. at the monastery of St. Dominic, Palermo. See Hoefer, Nouv. Biog. Generale, s.v.

## Gattola, Erasmus[[@Headword:Gattola, Erasmus]]

             an abbot of Monte Cassino, was born at Gaeta in 1662, and died May 1, 1734. He wrote Historica Abbatice Casinensis, etc. (Venice, 1734, 2: vols.). See Winer, Handbuch der theol. Lit. 1:712; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gaubil Antoine[[@Headword:Gaubil Antoine]]

             a Roman Catholic missionary, was born at Gaillac (Langsuedoc) July 14, 1689. He joined the Jesuits in 1704, and was sent to China as a missionary in 1723. He arrived in China just after the accession of the emperor Young- Tschsing, who was bent on banishing the Jesuits. Through the skilful management of Gaubil, most of the memeunbers of the order kept their positions. When the son of Young-Tsching, Kiang-Loung, ascended the throne in 1736, Gaubil, who bad become thoroughly acquainted with the Chinese and Mantchou languages, was appointed chief director of the imperial colleges where the children of the nobility were educated. He thus managed to remains in high standing at the Chinese court until his death, which took place at Pekime July 24 1759. He was a correspondent of the Academey of Sciences of Paris, and a member of that of St. Petersbusg. He wrote Le Chon-King, trad. du Chinois (Paris, 1771, 4to; the oldest and most importaent historical book of the Chinese, compiled by Confucius and giving the basis of the Chinese government and law): — Histoire de Gentchiscan et de toute la dynastie des Mangoux, ses successeurs, conquerants de la Chine (Paris, 1739, 4to): — Traite de Chronologie chinoise (publ. by De Sacy, Paris, 1814, 4to): — Traite historique et critique de l'Astronomie chinoise: — Traite de Chronologie chinoise (Memoires concernant les Chinois, volume 15): — Historiae de la Dynastie des Tang (Memoires concernant les Chinois, volumes 15 and 16): — Journal de mon Voyage de Canton 'a Pekin (Prevost, Hist. des voyages, volume 5): — Notices et description sur la Chine, le Thibet, etc. (in Lettres edifiantes). M. Abel de Remusat considers him also as the author of the Description de la ville de Piking (Paris, 1785, 4to), published, under the names of Delisle and Pingrm. See Amyot, Memoimres sur les Chinois; Lettres edifiantes, t. 31; G. Pauthier, La Chine (Univers pittoresque, pages 22, 31, 363); Abel de Remusat, Nouveaux Melanges Asiatiques. — Hoefer, Nouvelle Biog. Generale, 19:636.

## Gaucher, Saint[[@Headword:Gaucher, Saint]]

             was born at Meulan, Normandy in 1060. At the age of eighteen, under the direction of Raigner, he resolved to devote himself to Draver and to the austerities of penitence in solitude. Upon the invitation of Humbert, canon of Limoges, he went to, Limousin, and there dwelt in a hermitage in the forest of Chavaignac. At the end of three years he obtained from the canons of St. Etienne of Limoges authority to build a monastery in a place known as Salvatius, later as Aureil, which was conducted according to the regulation of St. Augustine. Shortly after Gache established a monastery for women, near this. Aureil, becoming celebrated for its sanctity and for the miracles of St. Gaucher, became the retreat of, St. Stephen of Muret, St. Lambert (founder of the Abbey de la Couronne, afterwards bishop of Angouleme), and St. Faucher. Gaucher, at that time an octogenarian, returning from Limoges, where he had held an assembly concerning the affairs of his convent, a false step caused him to strike his head violently against a stone, which place-is still called Le Pas de St. Gaucher, and where a chapel was erected. 'This accident caused his death three days later at Aureil (1140), whither he had been carried. He was canonized by pope Celestin III, and his remains placed in a shrine by Sebrand, bishop of Limoges, September 18, 1194. In Limousin and Normandy his festival is celebrated April 9. See Hoefer, Nouv. Biog. Generale, s.v.

## Gauden John, D.D.[[@Headword:Gauden John, D.D.]]

             bishop of Worcester, was born at Mayfield, Essex, in 1605. He studied at St. John's College, Cambridge, and subsequently obtained the rectorship of  Brightwell, Berkshire, and the deanery of Bocking. In 1660 be became bishop of Exeter, and was translated to Worcester in 1662, "much disappointed at missing the lucrative see of Winchester." He died in the same year. He was a man of great talents, and very industrious, but ambitious and avaricious. He was the publisher of king Charles I's Eikon. Basilike, of which some have considered him as the author. Of his own works, the principal are, Three Sermons preached upon several public Occasions (Lond. 1642, 4to): — Hieraspistes, a defense of the ministry and ministers of the Church of England (Lond. 1653, 4to): — Considerations touching the Liturgy of the Church of England, etc. (London, 1661, 4to): — A Sermon preached on the Occasion of the Death of Bp. Brownrig (London, 1660, sm. 8vo): — Ecclesiae Anglicanae suspiria (London, 1659, fol.): — Anti Baal Berith (London, 1661, 4to): — Analysis of the Covenant (London, 1660, 4to). — Darling, Cyclop. Bibliographica, s.v.; Nichols, Calvinism and Arminianism, volume 1 ad fin.; Hook, Eccl. Biog. 5:279.

## Gaudentius[[@Headword:Gaudentius]]

             bishop of Brescia, succeeded Philastrius in the see of Brescia in the 4th century. He was chosen while away upon his travels, and extraordinary means were used that he might be induced to assume the office. He was ordained by St. Ambrose about 387. He does not appear to have interfered in the disturbances of the times except in being one of the deputies sent to Constantinople in 404 or 405 by the bishops of the West for the reinstatement of St. Chrysostom in his see of Constantinople. When he died is unknown; some fix the date at 410, others at 427. Nineteen sermons of his are extant, preceded by a preface to Benevolus, which may be found in Bib. Max. Patrol. volume 5; in Migne's OEuvres tres completes des ecrivains eccles. du v siecle (Paris, 1849, 4to); and in Migne, Patrol. Latina, volume 20. — Clarke, Succ. of Sac. Lit. volume 1; Cave, Hist. Lit. 1:180; Ceillier, Auteurs Sacres (Paris, 1861), 8:34.

## Gaudenzio, Paganini[[@Headword:Gaudenzio, Paganini]]

             a Roman Catholic theologian of Italy, was born at Poschiavo, in the canton of Grisons, about 1595. In 1627 he was professor at Pisa, And died January 3, 1649. He wrote De Dogmatibus et Ritibus Veteris Ecclesiae Bcereticorum: — De Dogmatum Origenis cum Philosophia Platonis Comparatione: — Della Morte di S. Giovanni Evangelista-Discorsidue, and other works. See Winer, Handbuch der theol. Lit. 1:899; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Gienrale, s.v. (B.P.).

## Gaudied[[@Headword:Gaudied]]

             with large beads. Every decade or tenth large bead in the rosaries representing a Paternoster is a gaud; each smaller bead stands for an Ave Maria.

## Gaudiosus, Saint[[@Headword:Gaudiosus, Saint]]

             bishop of Tarazona, in Arragon, under king Gundemar, was noted for his bold profession of the orthodox faith. He died in 530, and is commemorated on November 3.

## Gaudlitz, Gottlieb[[@Headword:Gaudlitz, Gottlieb]]

             a Lutheran theologian, was born in Saxony, November 17, 1694. He studied at Leipsic, was magister in 1717, catechist in 1721, pastor of St. Thomas in 1741, doctor of divinity the same year, and died February 20, 1745, leaving, Disputationes de Epistolis Christi ἐμψύχοις : — De Justificatione Dei coram Hominibus: — De Christo Exegeta: — Das Leben Ahabs, Konigs in Israel, etc. See Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Gauffier, Louis[[@Headword:Gauffier, Louis]]

             an eminent French painter, was born at Rochelle in 1761, and studied under Taraval. In 1784 he carried off the grand prize of the Academy for his picture of the Syrophenician Woman. He went to Rome with the royal pension, and produced several pictures which greatly increased his reputation. Among his other works are The Roman Matrons Sending their Jewels to the Senate, The Angels Appearing to Abraham, and Jacob and Rachel. He died at Florence, October 20, 1801. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gaul[[@Headword:Gaul]]

             SEE FRANCE.

## Gaulli, Giovanni Battista[[@Headword:Gaulli, Giovanni Battista]]

             (called Baccicco), an eminent Italian. painter, was born in 1639, and was instructed in the art in Genoa, after which he went to Rome, where he studied the works of the best masters. The ceiling of the Church del Gesu, at Rome, is his most celebrated performance, representing St. Francis Xavier taken up to heaven. The following are some of his principal pictures: The Madonna and Infant; The Death of St. Saverio. He also  gained reputation by painting the angels in the dome of St. Agnes. He died in 1709.

## Gaulonitis[[@Headword:Gaulonitis]]

             SEE GOLAN.

## Gault, Jean Baptiste[[@Headword:Gault, Jean Baptiste]]

             a French prelate, was born at Tours, December 29, 1595. He and his elder brother, Eustache, having in view. the ecclesiastical calling, pursued their: studies at Le Fleche, then at Paris, and finally at Rome. After a sojourn of eighteen months in the latter city they returned to France, and entered the congregation of the Oratorio. Jean received the order of priesthood at Troyes, and directed successively the houses of his order at Langres, Dijon, and Le Mans. He was also charged with various apostolic missions to Spain and Flanders. His brother, who had shared all his religious labors, was appointed bishop of Marseilles, but died, March 13, 1639, before receiving his bulla from Rome, and Jean was appointed to succeed him. The latter showed remarkable zeal for the reform of his diocese, for the relief of the poor, for the restoration of captives, and for the conversion of galleyslaves. A premature death removed him from his diocese, May 25, 1643. The clergy of France demanded his beatification at Rome in 1645. Eustache Gault was the author of a book entitled Discours de l'Etat et Couronne de Suede (Le Mans, 1633). See Hoefer, Nouv. Biog. Generale, s.v.

## Gaulter, John[[@Headword:Gaulter, John]]

             an eminent English Wesleyan minister, was born at Chester, March 21, 1764. He was converted by remarkable providences, and called to the ministry by Wesley in 1785. He was president of the conference in 1817. In 1835 he was laid aside by a stroke of paralysis, and died at Chelsea, London, June 19, 1839. He had a vigorous understanding, a remarkably retentive memory, and a vivid imagination. In 1812 Gaulter revised and republished Reverend David Simpson's Plea for Religion and the Sacred Writings. See Minutes of the British Conference, 1839; Stevenson, Hist. of City Road Chapel, page 560 sq.

## Gaultier Or Gautier Francois De[[@Headword:Gaultier Or Gautier Francois De]]

             of St. Blancard, a Protestant writer and divine, was born in the first half of the 17th century at Gallargues, in the department of Gard, and died at Berlin in 1703. He was minister at Montpellier, and presided over the last synod of Bas-Languedoc, held at Uzes in 1681; but, having compromised his safety through his zeal for Protestant interests, he withdrew to Switzerland with his family in 1683, and afterwards to Holland. The prince of Orange esteemed him highly, and employed him in several important affairs; among others, on a confidential mission to the elector of Brandenburg, who retained Gaultier at his court, and named him his chaplain. We have from his pen Reflexions generales sur le livre de Mgr. de Meaux, ci-devant eveque Condom, etc. (on Bossuet's Exposition, of the Catholic Doctrine, Beilin, 1685, 12mo): — Histoire Apologitique ou defense des libertes des Eglises reformees de France (Amst. 1688, 2 volumes, 12mo): — Sermons (Berlin, 1696, 8vo). — Hoefer, Nouv. Biog. Genesis 19:675; Haag, La France Protestante, s.v. (J.W.M.)

## Gaultier, Jacques[[@Headword:Gaultier, Jacques]]

             a French Jesuit, was born in 1562, and died at Grenoble, October 14, 1636, professor of theology and Hebrew. He wrote, Tabula Chraonographica Status Ecclesice Catholicae: — Anatomia Calvinismi: — Index Controversiarum ad Evangelia Accommodata. See Alegambe, Bibliotheca  Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.).

## Gaume Jean[[@Headword:Gaume Jean]]

             a Roman Catholic theologian of France. He was a prolific writer of the strictest ultramontane school, and in 1852, while vicar general of the diocese of Nevers, kindled a great literary controversy by his pamphlet Ver Rongeur, in which he condemned the study of the Latin and Greek classics, and advocated the substitution for them of the Church fathers in the course of classical education. The leading organ of the ultramontane party in France, the Univers, and several bishops, sided with Gaume; but many others declared against his views, and his own diocesan, the bishop of Nevers, censured him for the publication of the pamphlet. In consequence of this censure, Gaume resigned at the close of the year 1852. He died in 1869. Among his other numerous writings are, Du Catholicisme dans l'education (1835): — Manuel des Confesseurs (5th edit. 1842): — Catechisme de Perseverance (1838): — Tableaux de l'histoire de la religion: — Histoire de la Societe domestique (1844): — Credo ou refuge du Chretien dans les temps actuels (Paris, 1867). (A.J.S.)

## Gaupp, Carl Friedrich[[@Headword:Gaupp, Carl Friedrich]]

             a Protestant theologian of Germany, and professor of theology, who died at Berlin in 1863, is the author of Die Romische Kirche (Dresden, 1840): — Die Union der Deutschen Kirchen (Breslau, 1843): — Die Union in der Kirche (ibid. 1847): — Praktische Theologie (Berlin, 1848, 2 volumes). See Zuchold, Bibl. Theol. 1:401. (B.P.)

## Gaupp, Jacob[[@Headword:Gaupp, Jacob]]

             a Protestant theologian of Germany, was born February 13, 1767, at Hirschberg, and died at Liegnitz, in Silesia, August 19, 1823. He wrote, Beitrage zur Befestigung des Reiches der Wahrheit in Predigten (Breslau, 1798): — Predigten (Glogau, 1801): — Briefe eines Menschenfreundes an bekiimmerte und leidende Mitmenschen (ibid. 1800-9, 3 volumes): —Reigioses Erbauungsbuch einer christlichen Familie (Leipsic, 1812). See Winer, Handbuch der theol. Lit. 2:94, 163, 384, 391. (B.P.)

## Gauri, Festival Of[[@Headword:Gauri, Festival Of]]

             SEE FLOWERS, FESTIVAL OF.

## Gaurs[[@Headword:Gaurs]]

             supposed descendants of the Parsees, still subsisting in different parts of the East. SEE PARSEES.

## Gaussen, Etienne[[@Headword:Gaussen, Etienne]]

             a French Protestant theologian, was born at Nismes in the early part of the 17th century and died at Saumur in 1675. In 1651 he was made professor of philosophy in the Protestant Academy of Saumur, and in 1655 succeeded Josue de la Place in the chair of theology. He agreed with La Place that the study of philosophy was useful to the theologian, and strongly 'urged' it upon his pupils. His works are marked by vigor and depth of thought, and enjoyed for a long time a high reputation in the schools of Holland and Germany; The titles are, Theses inaugurales de Verbo Dei (Saumui. 1655, 4to): — De Consensu Gratiae cum Natura (ib. 1659, 4to): — De Ratione Studii theologici De Natura Theologiae — De Ratione Concionandi — De Utilitate Philosophiae ad theologiam, quibus accessit breve scriptum de recto usu clavium erga cegrotantes (ib. 1670, 4to: — this collection, regarded by Bayle as the best guide for the study of the theology of the time, has passed through numerous editions — last one Halle, 1727): — Theses theologicae, altera de natura theologiae, altera de divinitate Scripture Sacrie (ib. 1676, 4to).— Hoefer, Nouv. Biog. Generale, 19:690, 691; Haag, La France Protestante, s.v. (J.W.M.)

## Gaussen, Louis[[@Headword:Gaussen, Louis]]

             a Swiss divine, was born in Geneva August 25, 1790, and in 1816 became pastor of Satigny, near Geneva. Here he came under the influence of pastor Cellerier, who had retained his Christian fidelity and simple faith amid the general falling away of the Swiss clergy. The revival of religion in Switzerland about that time, due largely to the labors of the brothers Haldani (q.v.), was odious to the majority of the Geneva clergy, and the Venerable Compagnie des Pasteurs passed some ordinances infringing strongly upon Christian liberty. Gaussen and Cellerier protested against the proceeding by republishing the Helvetic Confession in French, with a preface advocating the need and utility of confessions of faith. Gaussen continued to labor faithfully in Satigny for twelve years, and his name became known throughout Switzerland as an earnest upholder of evangelical Christianity. His aim was, not to divide the national Church, but to reinspire it with Christian life. His energy and orthodoxy were alike displeasing to the Rationalists, and he was involved in long disputes with the Venerable Compagnie. They ordered him to use the emasculated and Rationalistic Catechism which had been substituted in Geneva for Calvin's: lie refused, and was censured (see Letters du Pasteur Gaussen la  Venerable Compagnie, etc., 1831; and, on the other side, Expose des discussions entre la Compagnie etc. et M. Gaussen, 1831). He kept on his way, and, in union with Merle (d'Aubigne) and Galland, formed the "Evangelical Society" for the distribution of Bibles, tracts, etc. The Consistory at last suspended him, so low had orthodox Christianity sunk in Geneva, the home of Calvin. In 1834 he took the chair of theology in the newly-founded evangelical school of Geneva, where he taught a strictly orthodox doctrine, perhaps without sufficient knowledge of the condition of modern thought. In his Theopneustie (1840, translated in England and America) he maintained, in its strongest form, the verbal inspiration of the Scriptures. In 1860 he published his Canon des Ecritures Saintes (translated, Canon of Holy Scripture, 1862), in which he vindicated his theory of inspiration against the attacks of Scherer and others. His Lemons sur Daniel contained the substance of his lectures and catechetical lessons on Daniel. He died June 18, 1863. We have translations of several of his writings besides those already named, viz. Geneva and Jerusalem (1844): — Geneva and Rome, a discourse (1844): — It is written, Scripture proved to be from Col (1856): — Lessons for the Young on the six Days of Crelation (1860). — Herzog, Real-Encyklop. 19:538.

## Gautama[[@Headword:Gautama]]

             SEE GOTAMA.

## Gautbert[[@Headword:Gautbert]]

             also called AUTBERT or GAUZBERT, one of the earliest missionaries of Sweden. He was a nephew of archbishop Ebbo (q.v.), and was appointed bishop of Sweden by St. Ansgar. Accompanied by his nephew Nithard and several other priests, he set out in 834 for Sweden, and at once began to preach the Gospel. He built the first Christian church of Sweden at Birka. A large number of pagans were soon converted, and the prospects of the mission appeared to be brilliant, but the pagan priests raised a tumult against the missionaries, in which Nithard was killed, while Gautbert had a narrow escape, being chained and transported with his companions across the frontier. All of them repaired to the monasteries of Welnau (now Münsterdorf, in Holstein), in order to await there a favorable occasion for returning to Sweden. As, however, no new opening seemed to present itself, he accepted, in 845, the see of Osnabruck, which he administered  until April 11, 860, when he resigned. He died three or four years afterwards. (A.J.S.)

Gavanti Barthelem,

an Italian ecclesiastic, was born at Monza in 1569, and died at Milan in 1638. He was consultor of the Congregation of Rites and general of the Barnabites (q.v.). His most important work, Thesaurus Sacrorunm Rituum, is a comlmenitary on the rubrics of the Missal and the Roman Breviary, more learned than critical. The best edition of the Thesaurus is that containing the observations of Merati (Turin, 1736,-40, 4 volumes, 4to); another, in 2 volumes, fol., was published at Venice in 1762. Gavanti wrote also Praxis visitationis episcopalis et synodi diaecesanes celebrandae (Rome, 1628, 4to), and Manuale Episcoporum (Paris, 1647 4to). — Hoefer, Nouv. Biog. Generale, 19:735.

## Gauthier, Francois Louis[[@Headword:Gauthier, Francois Louis]]

             a French theologian, was born at Paris, March 29, 1696. He was rector of Savigny-sur-Orge, and performed for fifty-two years the pastoral functions with great zeal and charity. He died at Paris, October 9, 1780, leaving, Reflexions Chretiennes sur les huit Beatitudes (Paris, 1783). See Hoefer, Nouv. Biog. Generale, s.v.

## Gauthier, Jean Baptiste[[@Headword:Gauthier, Jean Baptiste]]

             a French theologian, was born at Louviers in 1685. He was for a long time connected with Colbert, bishop of Montpelier, whose instructions and mandates he published. After the death of that prelate he settled at Paris. He died October 30, 1755, near Gaillon, leaving a large number of works, directed especially against the Jesuits and infidels. See Hoefer, Nouv. Biog. Generale, s.v.

## Gauthier, Nicolas[[@Headword:Gauthier, Nicolas]]

             a French controversalist, was born at Rheims in the last quarter of the 16th century. Having renounced the Church of Rome, he went to Sedan for the study of theology; but suddenly left that place and the Protestant Church, and wrote, Descouverte des Fraudes Sedanoises (Paris, 1618): — Reponse a l'Avertissement de J. Cappel (Rheims, 1618): — Les Livres de Babel Huguenote (ibid. 1619). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Gautier De Coutances[[@Headword:Gautier De Coutances]]

             (Lat. de Coustantiis or de Coustantia), a prelate of Normandy, was born about 1140. Little is known of his life prior to 1173, when he was vice- chancellor of England and canon of Rouen. He was regarded with favor by the king of England, who, in 1177, confided to him a mission to the count of Flanders, and in 1180 sent him with an embassy to the court of the young king, Philip Augustus. Gautier, who added to his other ecclesiastical honors the canonship of Lincoln and the archdeaconship of Oxford, greatly desired the bishopric of Lisieux, but did not obtain it. A vacancy, however, occurring, he was made bishop of Lincoln, and soon after passed to the metropolitan see of Rouen. From this time the name of the archbishop of Rouen is continually mingled with the politics of the day. In 1188 he agreed to accompany king Henry II on the crusade. In return for services rendered to prince Richard, Gautier was invested with the regency of the kingdom, October 8, 1191. After an absence from his diocese of four years, in which time he had obtained the liberty of the king, who had been a prisoner in Germany, he had to appease some difficulties between the canons and citizens of Rouen. In 1194 the churches of Normandy suffered greatly from the war between the kings of France and England. Gautier defended vigorously the ecclesiastical rights, and sent an interdict to Normandy, which, however, he was unable to sustain. In 1200 he had charge of promulgating, conjointly with the bishop of Poitiers, the interdict sent by Peter of Capua against the king of France. In 1204, Philip Augustus becoming master of Normandy, Gautier solemnly delivered to him the attributes of the ducal crown. He died November 6, 1207. There remain to us only a few letters of Gautier, scattered among the contemporary annalists. It was said that he also wrote a history of the crusade of Richard, but nothing remains of it. See Hoefer, Nouv. Biog. Generale, s.v.

## Gautier De Mortagne[[@Headword:Gautier De Mortagne]]

             (Lat. Walterus de Mauritania), a French theologian, was born at Mortagne, in Flanders, in the early part of the 12th century. He taught rhetoric at Paris, in one of the schools established upon the St. Genevieve mountain. But he soon gave up belles-lettres for theology and philosophy, and taught these two sciences at Rheims, Lyons, and other places. From 1136 to 1148 he had as disciple Jean de Salisbury. In 1150 he was canon of Laon, and became successively dean, and bishop of that church. He died at Laon in 1173. He wrote five short theological treatises in the form of letters, which occupy twenty pages in the Spicilegium of D'Achery. The more interesting of these letters is addressed to Abelard, who claimed to explain philosophically the mysteries of Christianity. See Hoefer, Nouv. Biog. Generale, s.v.

## Gauzlin[[@Headword:Gauzlin]]

             a French prelate, natural son of Hugh Capet, became abbot of Fleury after the death of Abbon in 1005. He sent to Brittany the monk Felix to reform the monasteries. At the death of Dagbert, bishop of Bourges, in 1020, he was raised to the dignity of prelate in this vacancy; but the opposition of the inhabitants hindered him for a long time from taking possession of 'his see, and only through the intervention of the pope, Benedict VIII, he entered upon these duties in 1014. In 1022 he was at the Council of Orleans, which condemned the heresiarch Stephen, and in 1024 at the Council of Paris, where he debated the question of the apostleship of St. Martial. He died in 1030. See Hoefer, Nouv. Biog. Generale, s.v.

## Gavardo, Niccolo[[@Headword:Gavardo, Niccolo]]

             a Roman Catholic theologian, who died at Rome, June 12, 1715, is the author of, Theologia Exantiquata juxta Doctrinam S. Augustini (Naples, 1683-96, 6 vols.): — Quaestiones de Hierarchia Ecclesiae Militantis (ibid. 1690): — Philosophia Vindicata ab Erroribus Philosophorum Gentilium (Rome, 1701, 4 volumes). See Argelati, Bibl. Mediol.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gavaston, Juan[[@Headword:Gavaston, Juan]]

             a Spanish Dominican, who died at Alicante in 1625, is the author of, Vida de S. Vine. Ferrer: — La Rega de la Tercera Orden de Predicadores: —  De la Frequencia de la Communion: — Flor de los Santos de la Orden de Predicadores: — De la Privilegios Dados para la Fiede Apostolica a la Ordesnde los Predicadores. See Antonii Bibliotheca Hispanica; Echard, De Scriptoribus Ordinis Dominicanoum; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.).

## Gavio, Giacomo Raimondo[[@Headword:Gavio, Giacomo Raimondo]]

             an Italian Carmelite, who died in 1618, is the author of, Commentaria in Psalmum: — Expositiones in Genesin: — Expositiones in epist. ad Ephesios: — Sermones per Adventum de Sanctis, Dominicales: — De Arte Prcedicatoria. See Oldoin, Athenaeum Romanum; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B.P.)

## Gay Ebenezer, D.D.[[@Headword:Gay Ebenezer, D.D.]]

             a Unitarian clergyman, was born in Dedham, Mass., August 15, 1696. He graduated at Harvard College in 1714; was admitted into the ministry in 1718, and installed as pastor of the church in Hingham, which position he held till his death. While quite ,a young man he gained a high reputation for scholarship, and he received many testimonials of public respect, both in his earlier and later days. He was opposed to all creeds and confessions of faith considered as binding, and is often mentioned as the father of American Unitarianism. He had no sympathy with the "great revival" of 1740. His name is signed to a paper entitled "The Sentiments and Resolutions of an Association of Ministers, convened at Weymouth January 15, 1745," in which they bear testimony against Whitefield's "enthusiastic spirit." In 1781 he delivered a sermon on his eighty-fifth birthday, which was published under the title of "The Old Man's Calendar." It has passed through several editions in this country, been reprinted in England, and translated into the Dutch language and published in Holland. He died March 8, 1787. He printed a number of occasional sermons.- Sprague, Annals, 8:1.

Gay de Vernon Leonard,

a French priest and politician, was born at St. Leonard (Limousin) in 1748. When the French Revolution broke out he was curate of Compeignac, a town near Limoges. Siding at once with the people, he was the first to  place the Domine salvam fac gentem before the Domine salvum fac regem, and, in consequence, was appointed constitutional bishop of Haute-Vienne, March 13, 1791. Sent as deputy to the Legislature, he sided with Torne, metropolitan of Cher, in demanding that the clergy should be permitted to lay aside their peculiar dress. Having been re-elected to the Convention, he joined the extreme Republicans, and from the midst of "La Montague" cast his vote for the death of Louis XVI, and caused the arrest of some of the Girondists. In the Council of Five Hundred, of which he was a member, he maintained the same opinions. The Directory, to get rid of him, appointed him, June 9,1798, on a commercial mission to Tripoli, in Syria. He afterwards became general secretary of the Roman republic at Rome, but was deposed by Barras, and even forbidden to enter France. He nevertheless secretly came back, and remained hidden in the department of Doubs until June 18, 1799, when a change of government enabled him to obtain the repeal of the sentence of exile. About 1802 he founded a school in Paris, in connection with several other learned men, but was again exiled in consequence of the law of Jan. 12,1816. In 1819 he finally obtained leave to return, and died at Vernon, near Limoges, October 20, 1822. See Mahul, Ann. necrologique (1822, page 99); Thiers, Hist. de la Revolution. Hoefer, Nouv. Biog. Generale, 19:756.

## Gay, Ebenezer (1), D.D[[@Headword:Gay, Ebenezer (1), D.D]]

             a Congregational minister, was born at Dedham, Massachusetts, May 4, 1718; graduated from Harvard College in 17-37; was ordained pastor of the First Church in Suffield, Connecticut, January 13, 1742; and died in March 1796. See Sprague, Annals of the Amer. Pulpit, 1:537.

## Gay, Ebenezer (2)[[@Headword:Gay, Ebenezer (2)]]

             a Congregational minister, was born in Suffield, Connecticut; entered Harvard College, but transferred his membership to Yale, from which he graduated in 1787, and of which he was tutor from 1790 to 1792; was installed as colleague pastor with his father over the First Church in Suffield; and retired from the active ministry several years before his death, which occurred in February, 1837, aged seventy-one years. See Sprague, Annals of the Amer. Pulpit, 1, 1, 537.

## Gayatri[[@Headword:Gayatri]]

             the holiest verse of the Vedas (q.v.). It is addressed to the sun, to which it was daily offered up as a prayer, in these words: "Let us meditate on the adorable light of the divine sun; may it guide our intellects. Desirous of food, we solicit the gift of the splendid sun, who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun with oblations and praise" (Colebrooke, Translation). The substance of this prayer is thus given by professor Horace Wilson: “Let us meditate on the sacred light of that divine sun, that it may illuminate our minds."

## Gayley Samuel Maxwell[[@Headword:Gayley Samuel Maxwell]]

             a Presbyterian minister, was born in Co. Tyrone, Ireland, June 4, 1802. He came to this country in 1823, studied in Philadelphia, and was licensed to preach in 1828. In 1832 he was installed pastor in Wilmington, Delaware, where he also established the Wilmington Classical Institute, which he conducted with great success until July 4, 1854, when his house was burned to the ground. In October 1854, he removed to Media, Pennsylvania, and established the Media Classical Institute, which he conducted successfully until his death, December 19,1862. As an educator of youth Mr. Gayley did a great work. He was most thorough and conscientious in his instructions, aiming to make solid thinkers rather than conceited coxcombs. He had more than one thousand youths under his care. They were from twenty different states, and from Canada, Cuba, Ireland, England, Mexico, Poland, Barbadoes, India. — Wilson, Presbyterian Historical Almanac, 1864.

## Gaza[[@Headword:Gaza]]

             (Heb. Azzah', עִזָּה, strong, q.d. fortress or Valentia, or fem. of goat, Sept. and other Greek writers Γάζα, sometimes confounded with Gazara [q.v.]; "Azzah" in Deuteronomy 1 ii,23), a city remarkable for its early importance and continuous existence, lying along the Mediterranean sea-coast, in latitude 31° 29', longitude 34° 29' (Robinson), on the great thoroughfare between the head of the Persian Gulf and Hebron, as well as between Egypt and Palestine, of which it was indeed the frontier town (Arrian, Exp. Alex. 2:26). It is chiefly noted as having been one of the cities of the Philistine pentarchy (Jos 15:47). It is mentioned in Gen 10:19, as one of the border-cities of the Canaanites. Its earliest inhabitants of whom we find any mention, though probably not the aborigines, are the Avim, who appear to have lived in a semi-nomad state, roving over the neighboring plain and desert. They were attacked and driven northward by "the Caphtorim, who came forth out of Caphtor, and they dwelt in their stead" (Deu 2:23, with Jos 13:2-3; see Keil's note on the latter passage). The Caphtorim and Philistines were identical, or at least different families of the same tribe who afterwards amalgamated and formed the powerful nation of whom we read so much in the Bible (comp. Deu 2:23; Amo 9:7; Gen 10:14; Jer 47:4). SEE CAPHTORIM; SEE PHILISTINES.

The time of the conquest of Gaza by the Philistines is not known. It must have been long before Abraham's time, for they were then firmly established in the country, and possessed of great power (Gen 21:32). Gaza was from the first their principal stronghold. Joshua smote the Canaanites as far Gaza (Jos 10:41), but spared the Anakim (giants) that dwelt there (Jos 11:21-22). In the division of the land, Gaza fell to the lot of Judah (Jos 15:47), and was taken by him with the coast thereof (Jdg 1:18), but its inhabitants ("Gazites," Jdg 16:2; "Gazathites," Jos 13:3) were not exterminated (Jdg 3:3). Gaza was one of the five Philistine cities which gave each a golden emerod as a trespass-offering to the Lord (1Sa 6:17). Gaza is celebrated for the exploit recorded of Samson (Jdg 16:1-3), who "took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them on his shoulders, and carried them up to the top of a hill that is before Hebron." The Philistines afterwards took Samson, and put out his eyes, and brought  him to Gaza, and bound him with fetters of brass, and he did grind in the prison-house: the, however, pulled down the temple of Dagon, god of the Philistines, asnd slew, toget her with himself, "all the lords of the Philistines," besides men and women (Jdg 16:21-30). Solomon's kingdom extended as far as Gaza (1Ki 4:24). But the place always appears as a Philistine city in Scripture (Jdg 3:3; Jdg 16:1; 1Sa 6:17; 2Ki 18:8). Hezekiah smote the Philistines as far as Gaza (2Ki 18:8). Gaza fell into the hands of the Egyptians, probably Pharaoh- Necho, as a diversion of Nebuchadnezzar in his designs against Jerusalem (Jar. 47:1), an event to which has been incorrectly referred (Rawlson, Herod. 1:411) the statement of Herofotun (2:159) respecting the capture of Cadytis by the Egyptians. SEE JERUSALEM.

During this period of Jewish history, it seems that some facts concerning the connection of Gaza with the invasion of Sennacheerib may be added from the inscriptions found at Nineveh (Layard's Nineveh and Babylon, page 144). SEE CUNEIFORM INSCRIPTIONS. The prophets speak in severe terms against it (Jer 25:20; Jer 47:5; Amo 1:6-7; Zep 2:4; Zec 9:5). — After the destruction of Tyre it sustained a siege of two (Quint. Curt. 4:6, 7, says five) months against Alexander the Great (Josephus, Ans. 11:8, 4), a fact that illustrates the propriety of its name and its military, importance. As Van de Velde says (page 187), it was the key of the country. So vigorously was it then defended by the forces under the command of the eunuch Batis, and of such massive strength were its walls, that the engineers of Alexander's army found themselves completely baffled in their attempts to effect a breach. They emere obliged to erect an enormous mound 250 feet in height, and about a quarter of a mile in width, on the south side; of the town; and even with this advantage, and the use also of the engines that had bean employed at the siege of Tyre, the besiegers were frequently repulsed, and Alexander bimself sustained no slight bodily injury. It was at last carried by escalade, and the garrison put to the sword. The town itself was not destroved, but most of the inhabitants that remained were sold into slavery, and a fresh Arab population settled in their stead (Arrian, 2:27). What had happened in thee times of the Pharaohs (Jar. 47:1) and Cambyses (Pomp. Mel. 1:11) happened again in the struggles between the Ptolemies and the Seleucidae (Polybius, 5:68; 16:40). Jonathan Maccabus (1Ma 11:61) destroyed its, suburbs; Simon Maccalaeus (1Ma 13:43) took the city itself, though not without extraordinary efforts. Alexander Jannaeus spent a year (B.C. cir. 96) in besieging it and punishing its inhabitants (Josephus, Ant. 13:13,  3). The place was rebuilt by Gabinius (Josephus, Ant. 14:5, 3).

It was among the cities given by Augustus to Herod (Josephus, Ant. 15:7, 3), after whose death it was united to the province of Syria (Josephus, Ant. 17:11, 4). It was near Gaza — on the road from Jerusalem to that place that Philip baptized the eunuch "of great authority under Candace, queen of the Ethiopians" (Act 8:26 sq.). As Gaza lay some distance from the sea (Arrian, 2:26), it had a port on the sea (?Γαζαίων λιμήν, Ptol. 5:16) called Γάζα πρὸς θάλασσαν, "Gaza on the sea;" called also Majuma (ὁ Μαιούμας), which Constantine called Constantia, from the name of his son, giving it, at the same time, municipal rights. Julian took away this name, and ordered it to be called the port of Gaza. Subsequent emperors restored the name and the privileges of the place. It was afterwards called the sea-coast of Gaza. Further particulars may be read in Reland (Palaestina, page 791 sq.), where mention is made, from Pausanias, of something like a parallel to the feat of Samson; and where, as well as in Kuisöl (in loc.) and in Winer (Realworterbuch in voc.), explanatory circumstances may be found of the words in Act 8:26 "Gaza, which is desert;" an expression that appears to refer rather to the road (ὁδός) from Jerusalem in that direction than to Gaza itself (see Robinson, Researches, 2:640).

Besides the ordinary road fronc Jerusalem by Ramleh to Gaza, there was another, more favorable for carriages (Act 8:28), further to the south, through Hebron, and thence through a district comparatively without towns, and much exposed to the incursions of people from the desert. The matter is discussed by Raumer in one of his Beitrasge, incorporated in the last edition of his Palästina; also by Robinson in the Appendix to his second volume. The latter writer suggests a very probable place for the baptism, viz., at the water in the wady el-Hasy, between Eleutheropolis and Gaza, not far from the old sites of Lachish and Eglon. The legendary scene of the baptism is at Beit-sur, between Jerusalem and Hebron: the tradition having arisen apparently from the opinion that Philip himself was traveling southwards from Jerusalem. But there is no need to, suppose that he went to Jerusalem at all. Lange (Apost. Zeitalt. 2:109) gives a spiritual sense to the word ἔρημος. About A.D. 65 Gaza was laid in ruins by the Jews, in revenge for the massacre of their brethren in Caesarea (Josephus, War, 2:18, 1). It soon recovered again; and it was one of the chief cities of Syria during the reigns of Titus and Adrian (see Smith's Dict. of Class. Geogr. s.v.). Though Christianity was early introduced into Gaza, the city long remained a stronghold of idolatry. In the beginning of the 5th century its bishop received authority to demolish  its temples and build a large Christian church (Sozomen, H.E. 2:5). In A.D. 6304 Gaza was taken by the Moslems, and its splendid church turned into a mosque (Elmakin, Hist. Saracen. chapter 2, page 20). From this period it gradually declined under the blight of Islamism, and the Crusaders found it deserted. They built a castle on the mill, which became the nucleus of a new town (William of Tyre, 17:12). In the 12th century we find the place garrisoned by the Knights Templars. It finally fell into the hands of Saladin, A.D. 1170, after the disastrous battle of Hattin.

The modern town is called Ghuzzeh, and contains about 15,000 inhabitants. It resembles a cluster of large villages. The principal one stands on the flat top of a low hill, and has some good stone houses, though now much dilapidated. The others lie on the plain below; their houses are mean mud hovels, and their lanes narrow and filthy. The hill appears to be composed in a great measure of the accumulated ruins of successive cities. We can see fragments of massive walls, and pieces of columns cropping up everywhere from the rubbish. Traces of ruins have been discovered at various places among the sandhills to the west, which are supposed to be those of primeval Gaza. The great mosque crowns the hill, and can be distinguished in the distance by its tall minaret and pointed roof. The town has no walls or defences of any kind. Its inhabitants have been long known as a fierce and lawless set of fanatics. Between Gaza and the sea there is a broad belt completely covered with mounds of drifting sand. A mile east of the town a long ridge of low hills runs parallel to the coastline. Between the sand and the hills, the ground is very fertile, and supplies the town with abundance of the choicest fruit and vegetables. The climate of the place is almost tropical, but it has deep wells of excellent water. There are a few palm-trees in the town, and its fruit orchards are very productive. But the chief feature of the neighborhood is the wide-spread olive-grove to the N. and N.E. Hence arises a considerable manufacture of soap, which Ghuzzeh exports in large quantities. It has also an active trade in corn. For a full account of nearly all that has been written concerning the topographical and historical relations of Gaza, see Ritter's Erdkunde, 16:45-60. Among the travelers who have described the place we may mention especially Robinson (Biblical Researches, 2:375 sq.) and Van de Velde (Syria and Palestine, 2:179-188); also Thomson (Land and Book, 2:331 sq.). The last writer speaks of the great extent of corn-land near Gaza, and of the sound of mill-stones in the city. Even now its bazaars are better than those of. Jerusalem. "Those travelling towards Egypt naturally lay in here a stock of  provisions and necessaries for the desert, while those coming from Egypt arrive at Gaza exhausted, and must of course supply themselves anew" (Robinson, 2:378). The place is often meantioned in the TaImud (Otho, Leax. Rabb. page 258). See Cellarii Notit. 2:603 sq.; Siber, De Gaza (Lips. 1715); Burscher, De Gaza sarrat. (Lips. 1767), and De Gaza derelicta (Lips. 1768).

## Gaza (2)[[@Headword:Gaza (2)]]

             Full descriptions of this ancient and still important city may be found in Porter's Handbook for Syria, page 271 sq.; and Badeker's. Palestine, page 312 sq. The latest is that of Conder (Tent-Work, 2:169 sq.): "This ancient city, the capital of Philistia, is very picturesquely situated, having a fine approach down the broad avenue from the north, and rising on an isolated hill a hundred feet above the plain. On the higher part of the hill are the governor's house, the principal mosque (an early Crusading church), and the bazaars. The green mounds traceable round this hillock are probably remains of the ancient walls of the city. Gaza bristles with minarets, and has not less than twenty wells. The population is now eighteen thousand, including sixty or seventy houses of Greek Christians.

The Samaritans in the 7th century seem to have been numerous in Philistia, near Jaffa, Ascalon, and Gaza. Even as late as the commencement of the present century, they had a synagogue in this latter city, but are now no longer found there. There are two large suburbs of mud cabins on lower ground, to the east and northeast, making four quarters to the town in all. East of the Serai is the reputed tomb of Samson, whom the Moslems call 'Aly Merwan or "Aly, the enslaved." On the northwest is the mosque of Hashem, father of the prophet. The new mosque, built some forty years since, is full of marble fragments from ancient buildings, which were principally found near the sea-shore. The town is not walled, and presents the appearance of a village grown to unusual size; the brown cabins rise on the hillside row above row, and the white domes and minarets, with numerous palms, give the place a truly Oriental appearance. The bazaars are large and are considered good." (See illustration on following page.)

## Gazaeus[[@Headword:Gazaeus]]

             SEE GAZET.

## Gazan[[@Headword:Gazan]]

             SEE PALMER-WORM.

## Gazara[[@Headword:Gazara]]

             [usually Gaza'rsa] (ἡ or τὰ Γάζαρα), a town of Palestine, often mentioned in the Apocrypiea and by Josephus as the scene of many battles in the Maccabean period, and as alternately possessed by each of the opposing parties. When Gorgias, general of Antiochus Epiphanes, was defeated by Judas Maccabaeus, his forces were pursued "unto Gazara, and unto the plains of Idumaea, and Azotus, and Jamnia" (ἔως Γαζηρῶν, etc., 1 Maccabees 4 :l; μέχρι Γαδάρων, etc., Josephus, Ant. 12:7,4); Nicanor was also defeated by Judas, and pursued from "Adasa to Gazara" (εἰς Γάζηρα, 1Ma 7:45). After the defeat of the Idumaeans, Judas went against Timotheus, who fled to Gazara for refuge. Judas, after several days' siege, took the city (2Ma 10:32-37; comp. Josephus, Ant. 12:8, 1-4); many of its towers were burnt, and Timotheus himself killed (2 Maccabees 1.c.). When Bacchides returned to Jerusalem, after the defeat of Jonathan, he fortified several cities, and among them Baethsura and Gazara, and the tower (ἄκρα) of Jerusalem (1Ma 9:52; Josephus, Ant. 13:1, 3), and it was again fortified by Simon when it had been recovered by the Jews (1Ma 14:7; 1Ma 14:33-34; Josephus, Ant. 13:6, 6; War, 1:2, 2). Simon built himself a house ait Gazara, and also made it the abode of his son John, the captain of all his hosts (1Ma 13:53; 1Ma 16:1; 1Ma 16:19; 1Ma 16:21). It is described as being "a very strong hold" (ὀχύρωμα, 2Ma 10:32; Γάζαρα ... οῦσαν ὀχυρὰν φυσει, comp. Josephus, Ant. 8:6, 1). Gazara is mentioned with Joppa in the treaty of friendship between Hyrcanus and the Romans after the death of Antiocbus VII, Sidetes, B.C. cir. 129-8 (Josephus, Ant. 13:9, 2; comp. Clinton, F.H. 3:332). The Gaza in 1 Macc. (13:43) and the Gadara in  Josephus (Ant. 5:1, 22; 12:7, 4) should doubtless be read Gazara (comp. Prideaux, Connection, lib. 4, page 267, note; Reland, Palaest. page 679). It may perhaps be identified with the Gadaris of Strabo (16:2, Didot. ed., page 646), also described by him as a town not far from Azotus (Reland, Palest. 1.c.; Cellarius, Geog. 2:530). SEE GAZERA.

It is mentioned by Eusebius (Onomasticon, s.v. Γαζέρ) as being four miles from Nicopolis or Emmaus, but it was more probably nearer the sea-coast, as in the Maccabees and Josephus it is nearly always coupled with Joppa, Azotus, and Jamnia (1Ma 14:34; 1Ma 15:28; 1Ma 15:35; 1Ma 4:15; Josephus, Ant. 12:7, 4; 13:6, 6; 9, 2; War, 1:2, 2), and again in distinct language as bordering upon Azotus (1Ma 14:34). It appears to have been the same place with GAZER SEE GAZER or GEZER SEE GEZER (q.v.), a town frequently mentioned in the O.T. under similar connections. As David chased the Philistines from Geba to Gazer (2Sa 5:25; 1Ch 14:16; ἄχρι πόλεως Γαζάρων, Josephus, Ant. 7:4, 1), so Judas defeated Gorgias at Emmaus and pursued him to Gazara (1Ma 4:15). Pharaoh, the father-in-law of Solomon, took Gazer (1Ki 9:16-17), then a Canaanitish city, burnt it, slew the Canaanites that were in it, and gave it in dowry to his daughter, Solomon's wife (compare Josephus, Ant. 8:6, 1). This must have occurred during the reign of David, or early in that of Solomon,' and it seems out of the question to suppose that Pharaoh, when the Israelitish kingdom was so powerful, could have advanced far into the interior of the country. The site near the sea-coast is therefore confirmed by this circumstance.

Gazara may be identified with the modern village Yazur, 3 1/2 miles E. of Joppa; though as a coast town and a place of strength in the time of the Maccabees it is unlikely that it should have so entirely lost its importance (comp. Kitto, Palestine, 1:695 n.). It must be remembered, however, that names sometimes linger in the neighborhood of sites.

## Gazares[[@Headword:Gazares]]

             a sect of Paulicians, so named from Gazarre, a town of Dalmatia. They were particularly distinguished by this tenet — that no human government had any right to sentence men to death for any crime whatever. SEE PAULICIANS.

## Gazathite[[@Headword:Gazathite]]

             [usually Ga'zathite] (Heb. with the art. ha-Azzathi', הָעִזָּתַי; Sept. ὁ Γαζαῖος, A.V. "the Gazathites"), a designation (Jos 13:3) of the inhabitants of the city of GAZA SEE GAZA (q.v.), elsewhere rendered Gazstes (Jdg 16:2).

## Gazel[[@Headword:Gazel]]

             love songs with which the Mohammedan dervishes called Bactashites (q.v.) salute every one they meet. They are applied allegorically to the divine love. SEE CANTICLES.

## Gazelle[[@Headword:Gazelle]]

             (Antilope dorcas), an animal of the genus Antelopide, probably designated by the Gr. term δορκάς (comp. Act 9:36) and the Heb. צְבַי, tsebi' (rendered "roe" in 2Sa 2:18; 1Ch 12:8; Pro 6:5; Son 2:7; Son 2:9; Son 2:17; Son 3:5; Son 8:14, Isa 13:14; and "roebuck" in Deu 12:15; Deu 12:22; Deu 14:5; 1Ki 4:23), or in the feminine form צְבַיָּה, tsebiyah' ("roe," Son 4:5; Son 7:3); "both terms, however, being applicalale to the whole group; and the Hebrew name is by distant nations now used for allied species which are unknown in Arabia and Syria. Of this sub-genus gazella at least one species, but more probably four or five, still inhabit the uplands and deserts of Egypt, Arabia, and the eastern and southern borders of Palestine. All these species are nearly allied, the largest not measuring more than two feet in height at the shoulder, and the least, the corinna, not more than about twenty inches. They are graceful and elegant in form, with limbs exceedingly slender, and have large and soft eyes, lyrated horns, black, wrinkled, and striated most robust in sub-gutturosa and kevella, most slender in corrina, and smallest in cora. Their livery is more or less buff and dume, white beneath, with small tufts of hair or brushes on the fore-knees; they have all a dark streak passing from each ear through the eyes to the nostrils, and a hand of the same color from thee elbow of the fore-leg along the sides to the flank, excepting the corinna, whose markings are more rufous and general colors lighter. Most, if not all, have a feeble bleating voice, seldom uttered, are unsurpassed in graceful timidity, gregarious in habit, and residents on the open deserts, where they are unceasingly watchful, and prepared to flee with such speed that greyhounds are liable to be killed by over-exertion in the chase." They roam over the plains of Syria sometimes in herds of a thousand (Russell, Aleppo, 2:14): Their flesh is lean, but highly prized (Prosp. Alpin. Hist. nat. AEg. 4:9). They are often made the symbol of female beauty (Son 2:9; Son 2:17; Son 8:14) by  Orientals (Seth, ad ben Zohair, page 98 sq.; Dopke, Comment. z. Hohesl. page 97; Rosenmüller, AMorgenl. 4:129): See Thomson, Land and Book, 1:251 sq.; Kelly's Syria, page 38 sq. SEE ANTELOPE; SEE DEER.

## Gazer[[@Headword:Gazer]]

             (2Sa 5:25; 1Ch 14:16). SEE GEZER.

## Gazera[[@Headword:Gazera]]

             the name of a place and also of a man in the Apocrypha.

1. (τὰ Γάζηρα v.r. Γάσηρα,Vulg. Gazeron, Gazara), the town of Palestine (1Ma 4:15; 1Ma 7:45), elsewhere called GAZARA SEE GAZARA (q.v.).

2. (Καζηρά v.r. Γαζηρά, Vulg. Gaze), one of the Temple-servants whose "sons" returned from Babylon (1 Esdro 5:31); evidently the GAZZAM SEE GAZZAM (q.v.) of the Heb. text (Ezr 2:48).

## Gazet[[@Headword:Gazet]]

             (Latinized Gazeus), GUILLAUME, a French ecclesiastical historian and theologian, was born at Arras in 1554, and died in the same city August 25, 1611. He was for a time professor of belles-lettres at Louvain, quitting that position about 1580. He was also canon of the collegiate Church of St. Peter of Aire, and subsequently cure of the parish of St. Marie Madeleine of Arras. Gazet was an ardent student, especially of hagiography, but is by some regarded as credulous and inexact in giving the results of his investigations, though the Flemish historians and litterateurs, who have treated of his epoch, bestow high praise upon him. His most noted work, the Ecclesiastical History of the Low Countries, published after his death under the care of his nephew, G. Montcarre, contains much of the material found in his other writings bearing on the subject, only recast to suit it. Among his works are, Histoire de la vie, mort, passion et miracles des Saints desquels l'Eglise catholique fait fete et memoire, etc. (t. 1, Arras, 1584, 12mo; t. 2, Rouen, 1605, less carefully printed than the 1; a 2d edit. Rouen, 1619. 4to): — Magdalis, tragaedia Sacra (Douay, 1589, 8vo): — La Somme des Peches et le remede d'iceux, etc. (ibid. 1592, 8vo): — Hymnorum Libri septem in Christi Jesu etc. gloriam (ib. 1592, sm. 4to; the poems of Robert Obrize, with epistolary dedication and laudatory verses): — L'Ordre et Suite des Evesques et  Archevesques de Cambray, etc. (ibid. 1597, 12mo): — Thesaur. Precum et Litaniar. Script. Sacrae, etc. (ibid. 1602,18mo): — Idiota de Vita et Moribus Religiosorum, etc. (ibid. 1606,18mo): — Tableaux Sacrez de la Gaule Belg. etc. (ibid. 1610, 8vo, of which the Biblioth. Sacrie forms the second prat): — Brieve hist. de la sacree Manne, et de la sainte Chandelle, etc. (ibid. 1612, 16mo; new editions 1625, 1682, 1710, 1738, Arras, 12mo): — and the following posthumous works: Les Vies des Saints, avec des exhortations Morales (Rheims, 1613, 2 volumes, 8vo): — Histoire ecclesiastique des Pays-Bas, etc., (Arras and Valenciennes, 1614, 4to): — Le Consolateur des Ames Scrupuleuses, etc. (Arras, 1617, 18mo): — Les Regles et Constitutions des Ordres reformes, etc. (ibid. 1623, 18mo). Gazet wrote also Le Sacre Banquet: — Exercises spirituels, with Litanies pour toute la semaine, and some ascetic tracts, pour la consolation et instruction du peuple Chrestien. — Hoefer, Nouv. Biog. Generale, 19:781-784.

## Gazez[[@Headword:Gazez]]

             (Heb. Gczez', גָּזֵז, shearer; Sept. Γεζουἑ), the name of two men, supposed by some to have been identical.

1. A "son" of Caleb (son of Hezron, son of Jud:.h) by his concubine Ephah (1Ch 2:46), B.C. cir. 1856.

2. A grandson of the same Caleb, through another of his sons Haran (1Ch 2:46). B.C. post 1856.

## Gazite[[@Headword:Gazite]]

             (Heb. in the plur. with the art. ha-Azzathimn, הָעִזָּתַים; Sept. οἱ Γαζαῖοι, Vulgate Philisthiimn A.V. "the Gazites"), the designation (Jdg 16:2) of the inhabitants of GAZA SEE GAZA (q.v.); elsewhere rendered Gazathites" (q.v.).

## Gazith[[@Headword:Gazith]]

             (גָּזית, hewn, i.e., of squared stones), a place in which the Jewish Sanhedrim sat. It was a building erected of hewn stone after the second temple was finished, half of it being within the court and half within the  chel, and, therefore, half of it was holy and half common. SEE SANHEDRIM; SEE TEMPLE.

## Gazophylacium[[@Headword:Gazophylacium]]

             (γαζωφυλάκιον), the treasury outside the Church, among the early Christians, in which the oblations or offerings of the people were kept. The word also denotes the chest in the temple at Jerusalem in which the valuable presents consecrated to God were kept; and it was sometimes applied to the apartments of the temple used for storing the provisions for sacrifice and the priests' portion. SEE CHURCH; SEE TEMPLE.

## Gazzam[[@Headword:Gazzam]]

             (Heb. Gazzam', גִּזָּם, devouring SEE LOCUST, or [Furst] swaggerer; Sept. Γεζέμ and Γηζάμ,Vulg. Gazam and Gezem), the progenitor of one of the families of Nethinim that returned from the captivity with Zerubbabel (Ezr 2:48; Neh 7:51). B.C. ante 536.

## Gazzaniga, Franz Peter Martin[[@Headword:Gazzaniga, Franz Peter Martin]]

             a Roman Catholic theologian, who lived in the second half of the 18th century at Vienna, is the author of, Praelectiones Theologicae (Vienna, 1775-79, 5 vols.): — Theol. Dogmatica in Syst. Redacta (Ingolstadt, 1786): — Theol. Polemica (Vienna, 1778-79, 2 volumes, Mayence, 1783). See Winer, Handbuch der theol. Lit. 1:306, 342. (B.P.)

## Geb[[@Headword:Geb]]

             SEE LOCUST. Ge'ba, the name of at least two places in Central Palestine.

1. (Heb. Ge'ba, גֶּבִע, often with the art. i.e., the hillj in pause "Ga'ba," גָּבִע, Jos 18:24; Ezr 2:26; Neh 7:30; yet this form is also Anglicized "Geba" in 2Sa 5:25; 2Ki 23:8; Neh 11:31), a city of Benjamin with "villages" (Jos 18:24; on its settlement, see 1Ch 8:6), hence more fully "Geba of Benjamin" (1Ki 15:22; 1Sa 13:16 [Josephus Gibeon, Γαβαών, Ant. 6:6, n.; for which, perhaps, compare 1Ch 8:29; 1Ch 9:35), situated on the northern border of the kingdom of Judah (2Ki 23:8; Zec 14:10), near to Gibeah, apparently towards the east or north-east (Isa 10:29; Jos 18:24; Jos 18:28). It is often asserted that Geba and Gibeah were names of the same place; the A.V. in at least 1Sa 13:15-16, confounds them; the Sept. and Vulg. render both indifferently by Γαβαα and Gabaa; and in two passages (Jdg 20:10; Jdg 20:33) the same error has crept into the original. Schwarz's identification of these places (Phys. Descrip. of Palest. page 132) is full of errors in locality. The two names are indeed only masculine and feminine forms of the same word, signifying "hill;" but that they were two different places is evident from Jos 18:24, compare 28; 1Sa 13:2, compare 3; Isa 10:29. In 2Sa 20:8, the name "Geba" stands erroneously for GIBEON (compare 1Ch 14:16). Geba, with its "suburbs," was assigned to the priests (Jos 21:17; 1Ch 6:60). The Philistines were smitten from Geba unto Gazer by David (2Sa 5:25). As it lay on the frontiers of Judah and Israel, Asa rebuilt Geba and Mizpah with the stones of Ramah (1Ki 15:22; 2Ch 16:6). "From Geba (in the north) to Beersheba" (in the south) (2Ki 23:8) expressed the whole extent of the separate kingdom of Judah, just as "from Dan to Beersheba" expressed the whole length of Palestine. It would seem, from the manner in which Geba (Gaba) and Ramah are coupled in Neh 7:30, that they were very near each other. Reland (Palcest. page 802) thinks it the Gebath (גֵיבַת) or Gibbethon (גיבְתוֹן) mentioned by Talmudical writers in connection with Antipatris (comp. 2Sa 5:25).

During the wars of the earlier part of the reign of Saul, Geba was held as a garrison by the Philistines (1Sa 13:3), but they were ejected by Jonathan, a feat which, while it added greatly to his renown, exasperated them to a more overwhelming invasion. Later in the same  campaign we find it referred to in defining the position of the two rocks which stood in the ravine below the garrison of Michmash, in terms which fix Geba on the south and Michmash on the north of the ravine (1Sa 14:5 : the A.V. has here Gibeah). Exactly in accordance with this is the position of the modern village of Jeba, which stands picturesquely on the top of its steep terraced hill, on the very edge of the great wady Suweinit, looking northwards to the opposite village, which also retains its old name of Mukhmas. (See Stanley, Palest. page 210, 489; Porter, Hand- book for Syria, page 215.) The names, and the agreement of the situation with the requirements of the story of Jonathan, make the identification all but certain; but it is still further confirmed by the list of Benjamite towns visited by the Assyrian army on their road through the country southward to Jerusalem, which we have in Isa 10:28-32, where the minute details — the stoppage of the heavy baggage (A.V. "carriages"), which could not be got across the broken ground of the wady at Michmash; then the passage of the ravine by the lighter portion of the army, and the subsequent bivouac ("lodging," מָלוֹן= rest for the night) at Geba on the opposite side are in exact accordance with the nature of the spot. Standing as it does on the south bank of this important wady-one of the most striking natural features of this part of the country-the mention of Geba as the northern boundary of the lower kingdom is very significant. Thus commanding the pass, its fortification by Asa (1Ki 15:22; 2Ch 16:6) is also quite intelligible. It continues to be named with Michmash to the very last (Neh 11:31). Geba is probably intended by the "Gibeah-in-the-field" of Jdg 20:31, to which its position is very applicable. The " fields" are mentioned again as late as Neh 12:29. The town was occupied by the Benjamites after the captivity (Ezr 2:26). It appears to have: been unknown to Eusebius and Jerome (Onomasticon, s.v. Fatfai, Gabe; comp. Reiand, Palest. page 708). The village of Jeba is small, and is half in ruins. Among these are occasionally seen large hewn stones indicating antiquity. There is here the ruins of a square tower, almost solid, and a small building having the appearance of an ancient church (Robinson, Researches, 2:113; Bib. Sac. 1844, 1:598- 602; Lat. Researches, page 288). SEE GIBEAH.

2. The Geba (Γαιβαί v. r. Ταιβάν) between which and Scythopolis (therefore S. of Mount Gilboa) Holofernes is said to have made his encampment (Jdt 3:10), must be the Jeba on the road between Samaria and Jenin, about 45' S. of Sanur (Van de Velde, Narrat. 1:367), with  evident traces of antiquity (Wilson, Lands of Bible, 2:84; Robinson, 1:440). The Vulg. strangely renders venit ad Idumaeos in terram Gabba.

## Gebal[[@Headword:Gebal]]

             (kindred with the Arabic Jebel, a mountain), the name of two places in Palestine (although some regard them as one, Schwarz, Palest. page 63), both doubtless so called as being situated in a mountainous region. The root is the Heb. גָּבִל, gabal', to twist; whence גְּבוּל, a line or natural boundary, such as mountain ranges usually form. There seems also to have been an orthography גֹּבֶל, Go'bel (Τᾠβελ, Euseb. Onomast. s.v. Βω῏/βλος; comp. Alcobile, i.e., El-Gobel, of the Peutinger tables), whence Gobolites = Sobal. The Gablan (גִּבְלָן) in the Mishna, along with Galilee (Sotah, fol. 49, 6), arose out of the גָּוֹלָן, or Jaulan, which is considered as the eastern border of Galilee (Josephus, War, 4:1, 1).

1. (Heb. Gebal', גְּבִל; Sept. Βίβλιοι, Vulg. Giblii, Eze 27:9), better known from the Gentile form GIBLITES (גַּבְלַי,Sept. Γαβλί,Vulg. omits, Jos 13:5; plur. גַּבְלַים, Sept. Γίβλιοι, Vulg. Giblii, Auth. Vers. "stone-squarers," 1Ki 5:18 [32]), the inhabitants of the city and district of Gebal, in Phoenicia, 34° 7' N. latitude, 35° 42' E. longitude, on the shore of the Mediterranean, under Mount Lebanon. (See a passage from Lucian, quoted by Reland, Paelest. page 269.): "The land of the Giblites," with "all Lebanon," was assigned to the Israelites by the original appointment (Jos 13:5); but it does not seem that they ever possessed themselves of it. Gebal was called Byblos (Βύβλος, sometimes Βίβλος) by the Greeks, and so the Sept. has it in one passage. It was an important place, and celebrated for the birth and worship of Adonis, the Syrian Tammuz. Pliny and other Roman authors call it Gabale (Hist. Nat. 5:20). The Giblites, or Byblians, seem to have been pre-eminent in the arts of stone-carving (2Ki 5:18) and shipcalking (Eze 27:9); but, according to Strabo, their industry suffered greatly from the robbers infesting the sides of Mount Lebanon. Pompey not only destroyed the strongholds from whence these pests issued, but freed the city from a tyrant (Strabo, 16:2, 18). Some have confounded Gebal, or Byblus, with the Gabala of Strabo, just below Laodicea, and consequently many leagues to the north, the ruins and site of which, still called Jebili, are so graphically described by Maundrell (Early Travellers in Palestine, by Wright, page 394). By Moroni (Dizion. Eccles.) they are accurately distinguished under  their respective names. Finally, Byblus became a Christian see in the patriarchate of Antioch, subject to the metropolitan see of Tyre (Reland, Palest. page 214 sq.). It shared the usual vicissitudes of Christianity in these parts; and even now furnishes episcopacy with a title. It is called Jebail by the Arabs, thus reviving the old Biblical name. It is seated on a rising ground near the sea, at the foot of Lebanon, which here approaches close to the coast. It is walled on the three sides towards the land, and open on the west towards the sea, being perhaps about half a mile in circuit. Within the wall, which seems to be of the age of the Crusades, the chief building is an old castle, which has received modern repairs, and is now used as the abode of the agha or commandant. There are three or four open and lofty buildings belonging to the chief people of the place, a mosque with a low minaret, and an old Maronite church of good masonry; but the houses generally are of poor construction, and nearly half the space within the walls is occupied with the gardens of the inhabitants. The population is estimated at 600, none of whom are Jews (Maundrell's Journey, page 45; Burckhardt's Syria, page 180; Buckingham's Arab Tribes, page 455; Pococke, Travels, 2:98; Wilson, Lands of Bible, 2:40). Its antiquity is attested by multitudes of granite columns which are built into the walls and castles, choke up the small harbor, and lie scattered over the fields. The substructions of the old castle are of beveled masonry, and some of the stones are nearly twenty feet long. Beautiful sarcophagi are frequently dug out of the ruins. The columns are of the Grecian style, like those of the other cities of ancient Phoenicia (Bibliotheca Sacra, 1848, page 7). SEE BYBLUS.

2. (Heb. Gebal', גְּבָל, Sept. Γεβάλ, Vulg. Gebal; Psa 83:7), a district, or perhaps sovereignty, south of Judaea, in the land of Edom. Gebal signifying a mountain, apparently belongs not to the most ancient times, as it does not occur when the Israelites were actually in this quarter, but is first found in Psalms 83, which was probably written in the time of Jehoshaphat. That king had, in the beginning of his reign, humbled the Philistines and Arabians (2Ch 17:9-10), and still more recently had assisted Ahab against the Syrians (ib. ch. 18). Now, according to the poetic language of the Psalmist, there were symptoms of a general rising against him: on the south, besides these Gelalites, the other Edomites, the Ishmaelites, and the Haearenes; on the south-east, Moab and Ammon ;alhgi the whole line of the south-west coast (and, with Jehoshaphat's maritime projects, this would naturally disturb him most, see 2Ch 20:36),  the Amalekites, Philistines, and Phoenicians, or inhabitants of Tyre; with the aid and comfort even of Assur, i.e., the Syrians, or Assyrians, from the more distant north. The country south of the Dead Sea, and on the east of the Ghor, or great Jordan valley, bears the same name (Jebail) at the present day (Burckhardt, page 401 sq.), and is doubtless the sauce as the Gebal of Scripture, the Gebalitis (or, rather, Gobolitis) of Josephus (Γοβολῖτις, Ant. 2:1, 2; 3:2, 1; Γαβαλῖται, Ant. 9:9, 1), and the Cebs- lene of the Romans (Euseb. and Steph. Byz. have Γάβαλα, -ληνή; Γέβαλα, -ληνή). Josephus says, indeed, that the sons of Eliphaz, son of Esau, settled in that part of Idumaea which was called Gebalitis, and that denominated from Amalek Amalekitis: "For Idumaea," he adds, "was the name of a large country, which in its several parts retained the names of its peculiar inhabitants" (Ant. 2:2, 1). We may therefore take Gelal as the name of the northernmost portion of Iumasea, which was nearest to Palestine. In Jdt 3:1, Lat. Vers., and also in the writingsof the Crusaders, it is called Syria Sobal (q.v.). The Jerusalem Targum generally reads Mount Gablah (טורא דגבלה) instead of Mount Seir; so also the Samar. in Deu 32:2. 'Seir, however, was the ancient name of Edom, whereas Gebal was only a part of it. (See Reland, Palaest. page 84; Michaelis, Supplem. 1:261 sq.; Robinson, Researches, 2:552.) SEE IDUMEA.

## Gebalene[[@Headword:Gebalene]]

             SEE GEBAL, 2.

## Gebath [[@Headword:Gebath ]]

             SEE GEBA, 1.

## Gebauer, Christian August[[@Headword:Gebauer, Christian August]]

             a German hymnist, was born August 28, 1792, at Knolelsdorf, in Saxony. He was professor at Bonn in 1828, and died at Tubingen, November 18, 1852. He published, Bluthen religiosen Sinnes (Heidelberg, 1821; 3d. ed. 1843): — Luther und seine Zeitgenossen (Leipsic, 1827): — Simon Dach und seine Freunde (Tubingen, 1828): — Erbauliches und Beschauliches aus Germ. Tersteegen ausgewahlt (Stuttgart, 1845): — Heilige Seelenlust Geistliche Lieder und Spruche von Spee, angelus Silesius und Novalis (ibid. 1845). See Koch, Geschichte des deutschen Kirchenliedes, 7:290 sq. (B.P.)

## Gebelin[[@Headword:Gebelin]]

             SEE COURT, ANTOINE.

## Geber[[@Headword:Geber]]

             (Heb. id. גֶּבֶר, a valiant man, as often Sept. Γάβηρ, Josephus Γαβάρης, Ant. 8:2, 3), the son of Uri, and one of Solomon's purveyors, having sole (i.e. supreme) jurisdiction (נְצַיב) over Gilead (1Ki 4:19); from which fact he appears to be the same as BEN-GEBAR ("son of Geber") mentioned is 1Ki 4:13 as having charge of the same region, unless, indeed, the latter were a deputy or assistant to his father. B.C. 1013. SEE EZION- GEBER.

## Gebhard Truchsess[[@Headword:Gebhard Truchsess]]

             archbishop of Cologne, was born at Waldburg November 10, 1547; was made prebendary of Augsburg in 1562, of Strasburg in 1567, of Cologne in 1570, and in 1577 elector and archbishop of Cologne. In 1582 he became a Protestant, and in the following year he married the countess Agnes von Meansfeld. He proclaimed unrestricted religious liberty, and intended to convert his spiritual into a temporal electorate. His plan was highly approved by the people and the nobility, but the cathedral chapter opposed it with all its might. The pope fulminated a ban against him, and the emperor, Rudolph II, declared him deposed. The Protestant princes ultimately deserted him, and the newly-elected archbishop, duke Ernest of Bavaria, overcame him by force of arms (1584). He fled to Holland, but not receiving any help there, he returned to Germany, where be vainly solicited the assistance of the Protestant princes, as well as petitioned queen Elizabeth of England for aid in regaining his bishopric; he finally retired to Strasburg, where he officiated as dean of the cathedral, and died May 21, 1601. See Köhler, De actis et fatis Gebhardi (Altd. 1723); Barthold, in Raumer's Historisches Taschenbuch (1840); Pierer, Univerasal-Lexikon, s.v.

## Gebhard, Brandanus[[@Headword:Gebhard, Brandanus]]

             a Lutheran theologian of Germany, was born in 1704 at Greifswalde, studied there, and died at Stralsund, June 18, 1784. He wrote, Disp. de Acquirenda Vite Sanctitate (Greifswalde, 1738): — Gedanken von der Versohnung (1745): — De Gustu Morali in Psa 119:66 (Stralsund, 1751). See Meusel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gebhard, Brandanus Heinrich[[@Headword:Gebhard, Brandanus Heinrich]]

             a Lutheran theologian of Germany, was born at Brunswick, November 16, 1657. He studied at Jena, was in 1686 professor of Oriental languages at Greifswalde, professor, of theology in 1702, and died December 1, 1729. He wrote a commentary on the minor prophets: — Vindiciae Novi Testamenti contra R. Isaac ben Abraham: — Comment. in Zephaniam contra Abarbanelem: — Comment. in Epistolas Judae: — Usus Cabale in 3 Priora Capita Geneseos. Vindiciae Nominis τετραγραμμάτου יהוהab- Abusu: Diss. de Consensu Judaeorum cum Christo in Doctrina de Lege: — De Gog et Magog: — Enarratio Cantici Deborae et Baruch: — De Messiae Spiritualitate ex Voce Shiloh, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:319; Winer, Handbuch der theol. Lit. 1:272. (B.P.)

## Gebhard, John G[[@Headword:Gebhard, John G]]

             an eminent German and Dutch Reformed minister, was born at Waldorf, Germany, February 2, 1750. He received his classical education at the University of Heidelberg, and completed his theological studies at Utrecht, in Holland, where he was. licensed in 1771. The same year he emigrated to America, and officiated in the German churches of Whitpain and Worcester, Pennsylvania, for three years. In 1774 he removed to New York city, as pastor of the German Church, and in 1776 accepted the call of the Dutch Reformed Church of Claverack, Columbia County, where he continued until his death, August 16, 1826. Mr. Gebhard mastered the Low Dutch tongue in three months so as to be able to preach in it. He founded the Washingtonian Institute of Claverack in 1777, and was its principal for many years. He was a spirited, earnest, and pathetic preacher, a good theologian, a leader in educational movements, a great lover of peace, a sagacious, prudent adviser, having full control of himself,. and large influence over a wide region of country. He threw the whole weight of his character and office into the cause of his adopted country during the Revolutionary war. See Harbaugh, Fathers of the Germ. Ref. Church, 2:293; Zabriskie, Claverack Centennial; Corwin, Manual of the Ref. Church in America, s.v.; Magazine of the Ref. Dutch Church, October 1826, page 232. (W.J.R.T.)

## Gebim[[@Headword:Gebim]]

             (Heb. Gebm', גֵּבַים, cisterns [as in Jer 14:3, "pits"], or locusts [as in Isa 33:4]; Sept. Γιββεϊvς, Vulg. Gabim), a small place a short distance north of Jerusalem, mentioned between Madmenah and Nob, Isa 10:31, where its inhabitants are prophetically described as fleeing at the approach of the invading Assyrian army. Eusebius and Jerome (Onomast. s.v. Γεβενά, Gebin) identify it with "Geba, a village five miles from Guphna towards Neapolis;" and Schwarz (Palaest. page 131) identifies it with the Gob of 2Sa 21:18); but both these are at variance with the order of the places named by the prophet. The associated hocalities require a position corresponding to that of the present El- Isawiyeh, a little village in a valley near the road leading N.E. from Jerusalem (Robinson, Researches, 2:108). SEE NOB. It probably derived  its Heb. name from the vicinity of excavations ( הִגֵּבַים= the ditches; comp. 2Ki 3:16).

## Gebirol[[@Headword:Gebirol]]

             SEE IBN GEBIROL.

## Gebser, August Rudolph[[@Headword:Gebser, August Rudolph]]

             a Lutheran theologian. of Germany, was born January 19, 1801, in Thuringia. In 1823 he commenced his academical career at Jena, was in 1828 professor of theology, in 1829 professor, superintendent, and first cathedral preacher at Konigsberg, and died at Halle, June 22, 1874. He wrote, De Explicatione Sacrae Scripturae, Praesertim Novi Testamenti e Libro Zendavesta (Jena, 1824): — De Oratione Dominica (Konigsberg, 1830): — Der Brief des Jacobus ubersetzt und ausfuhrlich erklart (Berlin, 1828): — Commentatio de Primordiis Studioruam Fanaticorum Anabaptistarum (Konigsberg, 1830): — Bibliotheca Latina Vet. Poetarum Christianorum (Jena, 1827): — Vollstandige Geschichte des Thomas Munzer und der Bauernkriege in Thuringen (1831): — Geschichte der Domkirche zu Konigsberg und des Bisthums Samland (1835). See Zuchold, Bibl. Theol. 1:405 sq.; Winer, Handbuch der theol. Lit. 1:110, 247, 272, 767, 809, 880. (B.P.)

## Gedaliah[[@Headword:Gedaliah]]

             (Heb. Gedatyah', גְּדִלְיָהmade great by Jehovah, Ezr 10:18; Jer 40:5; Jer 40:8; Jer 12:16; Zep 1:1; elsewhere in the prolonged or full form Gedalya´hu, גְּדִלְרָהוּ; Sept. usually Γοδολία, Vulgate Godolia), the same of five men.

1. The son and second assistant of Jeduthuen in the Levitical choir of the Temple in the time of David (1Ch 25:3; 1Ch 25:9), B.C. 1013.

2. The (son of Amariah and father of Cusbi) grandfather of the prophet Zephaniah (Zep 1:1). B.C. sante 635.

3. Son of Pashur, and one of the Jewish nobles who conspired to accuse and imprison Jeremiah (Jer 38:1). B.C. 589.

4. The son of Ahikam (Jeremiah's protector, Jer 26:24), and grandson of Shaphan, the secretary of king Josiah. After the destruction of the Temple, B.C. 588, Nebuchadnezzar departed from Judaea, leaving Gedaliah with a Chaldfaean guard (Jer 40:5) at Mizpah, a strong (1Ki 15:22) town, six miles north of Jerusalem, to govern, as tributary (Josephus, Ant. 10:9, 1) of the king of Babylon, the vine-dressers and husband men (Jer 52:16) who were exempted from captivity. He was probably of the nunmber of those who left the city at the instance of the prophet, justly despairing of the successful defense of a place which God had abandoned. Gedaliah had inherited his father's respect for Jeremiah (Jer 40:5 sq.), and was, moreover, enjoined by Neluzaradan to look to his safety and welfare. Gedaliah was in every way worthy of the difficult post he had to fill; and he adopted, as the principle of his conduct, that submission to existing circumstances which was requisite in one who believed that Judah had, according to thee declared will of God, been justly doomed and punished for her iniquities, and who yet believed that his loving kindness had not utterly departed from her. He established the seat of his melancholy government at Mizpah, in the tribe of Benjamin; and there the inhabitants, who had fled at the advance of the Chaldaean armies, or when the troops of Zedekiah were dispersed in the plains of Jericho, quitting their retreats, began to gather around him. Gedaliah wisely counseled them to submission and quietness; and he  promised, on that condition, to insure them. the undisturbed enjoyment of their possassions, sand of the produce of the ground. In this hope the labors of the field were resunied, and the extraordinary returns of that season secured as if specially given to repair the recent injuries of war. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (Jer 40:6; Jer 40:11), many of whom, as might be expected at the end of a long war, were in a demoralized state, unrestrained by religion, patriotism, or prudence. The gentle and popular character of Gedaliah (Joseph. Ant. 10:9, 1 and 3), his hereditary piety (Rosenmüller on Jer 26:24), the prosperity of hin brief rule (Jer 40:12), the reverence which revived and was fostered sunder him for the ruined Temple (Jer 41:5), fear of the Chaldean conquerors, whose officer he was all proved insufficient to secure Gedaliah from the foreign jealousy of Baalis, king of Ammon, and the domestic ambition of Ishmael, a member of the royal family of Judah (Joseph. Ant. 10:9, 3). This man came to Mizpah with a secret purpose to destroy Gedaliab. Gedaliab, generously refusing to believe a friendlfy warning which he received of the intended treachery, was murdered, with his Jewish and Chaldsman followers, two months after his appointment. After his death, which is still commemorated in the Jewish Calendar (Prideaux, Connexion, anno 588, and Zechariah 7:19) as a national calamity, the Jews, in their native land, anticipating the resentment of the king of Babylon, gave way to despair. Many, forcing Jeremiah to accompany them, fled to Egypt under Johanan. By this series (of tragical enents the utter ruin of Judaea was consummated (2Ki 25:22-26; Jeremiah 39:14; 12:18). SEE JEREMIAH.

5. A descendant of Jeshua, and one of the priests who divorced their heathen wives after the return from the Babylonian captivity (Ezr 10:18). B.C. 458.

## Gedaliah, Feast Of[[@Headword:Gedaliah, Feast Of]]

             a Jewish fast observed on the third day of the month Tisri, in memory of the murder of Gedaliah (q.v.), son of Ahikam.

## Gedalja Ibn-Jachja[[@Headword:Gedalja Ibn-Jachja]]

             SEE IBN-JACHJA, GEIDALJA.

## Geddes, Alexander[[@Headword:Geddes, Alexander]]

             a Roman Catholic divine, was born in 1737, at Arradowl, Banffashire, Scotland. He studied theology at the Scotch College in Paris, and, after his return to Scotland, he officiated at various chapels till 1782, when he desisted entirely from clerical functions. For many years he was engaged on  as new translation of the Old and New Testament, and Lord Petre allowed him a pension of £200 a year to enable him to carry it into effect. "The prospectus, which contained an account of his plan, was published in 1786; this was soon followed by a letter to the bishop of London, containing ' Queries, doubts, and difficulties relative to a vernacular version of the Holy Scriptures, by a specimen of the work, and by a ‘General Answer to the queries, counsels, and criticisms' which his prospectus and specimens had called forth. It was not, however, till 1792 that the first volume of the translation was published under the title of 'The Holy Bible, or the Books accounted Sacred by the Jews and Christians, otherwise called the Books of the Old and New Covenants, faithfully translated from corrected texts of the originals, with various readings, explanatory notes, and critical remarks.' The second, which contained the translation to the end of the historical books, appeared in 1793; and the third, which contained his critical remarks upon the Pentateuch, in 1800. The remainder of the work was never finished; he was employed, at the time of his death, on a translation of the Psalms, which he had finished as far as the 118th Psalm, and which was published in 1807." In 1800 he published Critical Remarks on the Hebrew Scriptures (Lond. 4to). He died February 26, 1802. A Memoir of his Life and Writings, by Dr. John Mason Goode, appeared in 1803 (London, 8vo). See Graves, On the Pentateuch; British Critic, volumes, 4, 19, 20; English Cyclop.; Cotton, Rheims and Douay, Oxford, 1864.

## Geddes, Andrew[[@Headword:Geddes, Andrew]]

             a reputable Scotch portrait painter, was born at Edinburgh about 1789, and. was early instructed in the art in the academy there. In 1814 he visited London. About 1825 he was elected an associate of the Royal Academy, and in 1828 visited Italy, Germany, and France. On his return he painted an altar-piece for the Church of St. James at Garlic Hill; also a picture of Christ and the Samaritan Woman. He died in 1844. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Geddes, Janet[[@Headword:Geddes, Janet]]

             "known in Scottish ecclesiastical history as 'Jenny Geddes,' has had her name transmitted as the person who took a prominent part in resisting the introduction of the Liturgy or Service-book into the Church of Scotland in 1637. The circumstances were these. Sunday, 23d July, 1637, was the day fixed for this innovation, so obnoxious to the Scottish Presbyterians, and an immense crowd filled the High Church of St. Giles's, Edinburgh, on the occasion. On the dean of Edinburgh beginning to read, his voice was lost in a tumultuous shout, and an old woman, said to have been one Jenny Geddes, who kept a green-stall in the High Street, bawling out, 'Villain! dost thou say mass at my lug' (that is, ear), launched her stool at the dean's head. Universal confusion ensued, and the dean, throwing off his surplice, fled, to save his life. The bishop of Edinburgh, on attempting to appease the storm, was assailed by a volley of sticks, stones, and other missiles, accompanied by cries and threats that effectually silenced him. This tumult  proved the death-blow of the liturgy in Scotland. It has been doubted, however, if there ever was such a person as Jenny Geddes. In 1756, a citizen of Edinburgh, of the name of Robert Mein (who died in 1776) known for his exertions for the improvement of his native city, published a tract called The Cross Removed, Prelacy and Patronage Disproved, etc., in which he claims the exploit of Jenny G. for his great-grandmother, 'the worthy Barbara Hamilton, spouse to John Mein, merchant and postmaster in Edinburgh, who, in the year 1637, spoke openly in the church at Edinburgh against archbishop Laud's new Service-book, at its first reading there, which stopped their proceedings, and dismissed their meeting, so that it never obtained in our Church to this day.' In the obituary notice of Robert Mein, Weekly Magazine, volume 39, and Scots Magazine, volume 36 (1776), this Barbara Hamilton is said to have been descended from the Hamiltons of Bardowie, but was better known in our history by the name of Jenny Geddes, though called so erroneously.' Jenny Geddes's famous stool is said to have been burned by herself in the bonfires at the cross of Edinburgh at the Restoration, and what has been called hers in the Museum of the Society of Antiquaries at Edinburgh has no claim to that name beyond gratuitous conjecture. See Proceedings of Society of Antiquaries of Scotland, volume 3, part 2, pages 179, 180."

## Geddes, Michael[[@Headword:Geddes, Michael]]

             a divine of the Church of England, was born in Scotland, and in 1678 was appointed chaplain to the English factory at Lisbon. In 1686 he was summoned to appear before the court of the Inquisition. The judges received him at first with great affectation of civility and courtesy, desiring him to sit down and to be covered before they proceeded to examine him. After this ceremony was over, they sternly asked his- how he dared to preach or exercise his function in that city? He answered that he enjoyed that liberty by virtue of an article in the treaty between the crowns of Portugal and England; that it was a privilege which had never been called in question; and that he had resided at Lisbon for eight years, during which time he had served the English factory in the capacity of chaplain, as many others had done before him. To these declaratioons they falsely replied that they were entirely ignorant till lately that any such liberty had been assumed, and that if they had, known it they would never have suffered it. They strictly forbade him to minister any more to his congregation; and, after threatening him with vengeance if he should disobey, dismissed him. It is said that they were encouraged to take this step by the Romanist party  in England. Upon this interdiction, letters of complaint were addressed by the factory to the bishop of London; but as they did not reach England before the suspension of his lordship, all hopes of speedy redress were lost. Geddes returned to his native country in the beginning of 1688. He was soon made LL.D. by the University of Oxford, and was made chancellor of Sarum by bishop Burnet. He wrote a History of the Church of Malabar (Lond. 1694, 8vo): — The Church History of Ethiopia (Lond. 1696, 8vo): — Miscellaneous Tracts against Popery (Lond. 1730, 3 volumes, 8vo); and the Council of Trent no Free Assembly. He died in 1715. — Birch, Life of Tillotson; Hook, Ecles. Biog. 5:308.

## Geddur[[@Headword:Geddur]]

             (Γεδδούρ), one of the "Temple servants" or Nethinim, whose "sons" are stated to have returned from the exile (1Es 5:30); evidently the GAHAR SEE GAHAR (q.v.) of the Heb. texts (Ezr 2:47; Neh 7:49).

## Gedeon[[@Headword:Gedeon]]

             (Γεδεών, the Grascized form of Gideon), the name of two men.

1. The judge GIDEON SEE GIDEON (q.v.), thus Anglicized in the N.T. (Heb 11:32).

2. The son of Rephaime and father of Ananias, among the ancestors of Judith (Jdg 8:1; where, however, many copies have "Gideon").

## Geder[[@Headword:Geder]]

             (Heb. id. גֶּדֶר, Sept. Γάδερ), a name signifying a wall (e.g. of a court, garden, sheepfold, etc., Proverbs 24, 31; Eze 42:10), hence an enclosed or fortified place, and thus the basis of several names of castellated towns (e.g. Gederah, Gedor, Gadara, Gederoth, etc.); used once only (Jos 12:13) in this simple form as that of one of the thirty- one ancient royal towns of the Canaanites, whose kings were defeated by Joshua. It is mentioned between Debir and Hormah; but, as the localities in that list are not strictly in geographical order, it may be identified with the GEDOR SEE GEDOR (q.v.) in the mountains of Judah (Jos 15:58), and with the BETH-GADER SEE BETH-GADER (q.v.) of 1Ch 2:51. The notices of Schwarz (Palest. pages 86, 104) are quite confused.

## Gederah[[@Headword:Gederah]]

             (Heb. with the article hag-Gederah', הִגְּדֵרָה, the fortress or sheep-cote SEE GEDER; Sept. Γαδηρα), a town in the Shephelah or plain of Judah (Jos 15:36, where it is mentioned Uetween Adithaim and Gederothaim [q.v.]). According to Eusebius and Jerome (Onomast. s.v. Γάδειρα, Gaddera), it was still a village (Γέδορα, Gadora) near Jerusalem "around the Terebinth," an expression which Raumur (Palast. page 193) interprets of the valley of Elah or the terebinth (1Sa 17:1); although Keil (on Joshua, ad loc.) shows that it means the wood of Mamre, near Hebron, and Reland had pointed out that this was in the mountains and not the lowlands of Judah (Palest. page 802). Van de Velde has identified the site with that of "Gheterah or Ghederah, a village on the south banks of wady Surar, near the high road from Ramleh to Ghuzzeh" (Memoir, page 313); a position exactly agreeing with that of the Cedes (Κέδους, Jerome Gedrus), described by Eusebius (Ononast. s.v. Γεδούρ, Jerome Gaedur) as a very large village ten miles from Diospolis (Lydda) towards Eleutheropolis (Beit-Jibrin). The inhabitants seem to be those designated as Gederites (q.v.) in 1Ch 27:28 (comp. 4:23, "hedges").

## Gederah (or Gederothaim)[[@Headword:Gederah (or Gederothaim)]]

             of Jos 15:36. Lieut. Conder regards this as agreeing with the position of the ruin Jedireh, nine miles south of Ludd (Memoirs to the Ordnance Survey, 3:43). But this is perhaps better suited to the  requirements of Gederoth (Jos 15:41), which Conder (Tent-Work, 2:336), locates at Katrah, in Wady Surar.

## Gederathite[[@Headword:Gederathite]]

             (Heb. only with the art. hag-Gederathi', הִגְּדֵרָתַי, as if from Gederah; Sept. ὁ Γαδηρωθί v.r. Γαδαραθιίμ,Vulg. Gaderothites), an epithet of Josabad (q.v.), one of David's famous warriors at Ziklag (1Ch 12:4); so called as being a native probably of the GEDOR SEE GEDOR (q.v.) of the same passage (1Ch 12:7).

## Gederite[[@Headword:Gederite]]

             (Heb. with the art. hag-Gederi', הִגְּדֵרָתַי: as if from Geder; Sept. ὁ Γεδωρίτης v.r. Γεδώρ, Vulg. Gederites), an epithet of Baal-hanan, David's overseer of olive and sycamore groves in the lowland of Judah (1Ch 27:28); hence probably so called as being a native of GEDERAH SEE GEDERAH (q.v.) in that region (Jos 15:36).

## Gederoth[[@Headword:Gederoth]]

             (Heb. Gederoth', הִגְּדֵרַי, fortresses or sheep-cotes SEE GEDER; in Chron. with the art.; Sept. Γαδηρώθ v.r. in Chron. Γαληρώ, etc.; Vulg. Gideroth, Gederoth), a town in the "valley" of Judah (Jos 15:41, where it is mentioned between Kithlish and Bethdagon); one of those captured by the Philistines from Ahaz (1Ch 28:18). It cannot be identical with the Gederah or Gederothaim (q.v.) of Judah (which lay in a different group), nor yet with either Geder or Gedor (which were in the mountains). The associated names require a position "in the actual plain from north to south between the hilly region and the Philistine coast" (Keil, on Joshua ad loc.); perhaps at the modern Beit-Tima, marked on Van de Velde's Map as 6 miles east of Ascalon.

## Gederothaim[[@Headword:Gederothaim]]

             (Heb. Gederotha'yim, גְּדֵרוֹתִיַם, two folds SEE GEDER; Sept. omits, but some copies translate αἱ ἐπαύλεις αὐτῆς, Vulgate Gederothaim), the name of a town in the plain of Judah (Jos 15:36), mentioned in connection with GEDERAH SEE GEDERAH (q.v.); where, probably, instead of rendering the copulative ו"and," we should (with the margin) translate it "or," since otherwise there would be 15 instead of 14 cities enumerated, as stated in the text. So Schwarz (Palest. page 103), who, however, confounds it with Gederoth, and even with the Gazara (q.v.) of the Apocrypha (see Reland, Palaest. page 778).

## Gedi[[@Headword:Gedi]]

             SEE GOAT; SEE EN-GEDI.

## Gedicke, Lampertus[[@Headword:Gedicke, Lampertus]]

             a Lutheran theologian of Germany, was born at Gardelegen, in Saxony, January 6, 1683. He studied at Halle, was military chaplain in 1709, and died at Berlin, February 21, 1735. He wrote, Primae Veritates Oder Grundsatze der christl. Religion Berlin, 1717): — Historischer Unterricht von dem Reformationswerke Lutheri (ibid. 1718): — Erklarung der Lehre von der wahren Gegenwart des Leibes und Blutes Christi (ibid. 1722): — Christliche und bescheidene Vertheidigung der Lutherischen- Lehre (1724): — Amica Collatio de AEstimatione Rationis Theologicacum Henr. van Bashuysen (1726). See Dunkel, Nachrichten, 3:312; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Koch, Geschichte des deutschen Kirchensliedes 4:414 sq. (B.P.)

## Gedik, Simon[[@Headword:Gedik, Simon]]

             a Lutheran theologian of Germany, was born October 31, 1551. He studied at Leipsic, was in 1573 pastor of St. John's there, in 1574 professor of Hebrew, and died at Meissen, October 5, 1631. He is the author of many ascetical works. See Witte, Diarium Biographicum; Bayle, Dictionnaire Historique Critique; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gediyah[[@Headword:Gediyah]]

             SEE GOAT.

## Gedor[[@Headword:Gedor]]

             (Heb. Gedor', גְּדוֹרor [in 1Ch 4:4; 1Ch 4:18] גְּדוֹ, a wall SEE GEDER; Sept. Peowp, but 1Ch 8:31 Γεδώρ, and 1Ch 12:7 Γέραρα; Vulg. Gedor), the name of one or two places, and also of a Man 1:1. An ancient city in the mountains of Judah (Jos 15:58), some of whose inhabitants joined David at Ziklag (1Ch 12:7). It was probably this town to which "Josabad the Gederathite" (q.v.) belonged (1Ch 12:4); as also "Jeroham of Gedor," whose sons Joelah and Zebadiah were among the mighty men that joined David in his difficulties at Ziklag (1Ch 12:7); for it does not appear that all in that list were "Saul's brethren of Benjamin" (compare the terms "Haruphite," "Korhite," following). SEE HAREPH. The name has the definite article to it in this latter passage (מַןִאּהִגְּדוֹר). The place was probably the same as the GEDER SEE GEDER (q.v.) of the ancient Canaanites (Jos 12:13), rebuilt as BETH-GADER SEE BETH- GADER (q.v.) by Hareph (1Ch 2:51), in conjunction with Penuel (1Ch 4:4) and Jered (1Ch 4:18). SEE MERED. It is doubtless the Gidora of the Onomasticon, between Jerusalem and Hebron. SEE GEDERAH. It is very doubtful (see below) whether this be the same Gedtor in whose fertile valley the Simeonites found good pasture for their flocks (1Ch 4:39), yet Reland regards them both as the same (Palest. page 803). Dr. Robinson, traveling from Jerusalem to Gaza, came in sight of a place called Jedur, with ruins, on the brow of a mountain ridge, which he identifies with Gedor (Researches, 2:338; also new ed. 3:283). It was also recognized by M. De Saulcy (Narrative, 2:451); comp. Schwarz (Palest. page 86). and Wilson (Lands of Bible, 1:386).

2. The above-named place (1Ch 4:39) was originally inhabited by Hamites, and its fertility induced a predatory incursion and forcible occupation by a party of Simeonites. From this it would seem to have adjoined the territory of Simeon on the south; and a writer in the Journzal of Sacred Literature (July, 1860, page 318) suggests the solution that these aborigines were Philistines, the place itself being no other than GERAR SEE GERAR (by the slight and frequent error in transcription of גדרfor גרר, which latter the Sept. appears to have actually read). Ewald had already adopted this emendation (Gesch. Isr. 1:332, note), although the term (נִחִל, wady) elsewhere applied to Gerat (q.v.) is different from that here used (הִגִּיְא, the valley).

3. A chief of the Benjamites (apparently of the house of Gibeon) resident at Jerusalem (1Ch 8:31; 1Ch 9:37). B.C. 536 or ante.

## Gee Joshua[[@Headword:Gee Joshua]]

             a Congregational minister, was born at Boston in the year 1698. He graduated at Harvard in 1717, and was early regarded as a young man of promise. He accepted an invitation to settle as colleague of Cotton Mather, and was ordained December 18, 1723, Cotton Mather giving the charge. In this relation he continued till the close of his life. Mr. Gee distinguished himself by a vigorous and earnest defense of the great Whitfieldian revival. He cordially welcomed Whitfield to Boston, adopted in his own church the measures which Whitfield recommended, and opposed the action of a convention of Congregational ministers in 1743 which protested against his doings. Mr. Gee was an invalid during the latter part of his life, and was obliged to have an assistant. He died May 22, 1748. He published A Sermon on the Death of Cotton Mather (1728): — Two Sermons on Luk 13:24 (1729): — Letter to the Rev. Nathaniel Eells, Moderator of the late Convention of Pastors at Boston (1743). — Sprague, Annals, 1:312.

## Geer, Ezekiel G., D.D[[@Headword:Geer, Ezekiel G., D.D]]

             a Protestant Episcopal clergyman, was chaplain at Fort Snelling, Minnesota, for many years, until 1860, when he was transferred to Fort Ripley; in this position he remained until 1867. Shortly after, he removed to Minneapolis, where he resided without official duty until his death, October 13, 1873, aged eighty years. See Prot. Episc. Almanac, 1874, page 139.

## Geer, George Jarvis, D.D[[@Headword:Geer, George Jarvis, D.D]]

             a Protestant Episcopal clergyman, graduated from Trinity College, Hartford, in 1842, and from the General Theological Seminary, N.Y., in 1843; was rector of Christ Church, Ballston Spa, from 1845 to 1852, then associate rector of the Church of the Holy Apostles, New York city, and finally of St. Timothy, in the same city, until his death, March 16, 1885.

## Geffcken Johannes[[@Headword:Geffcken Johannes]]

             a Lutheran clergyman of Germany, was born in 1803 at Hamburg. He became in 1829 pastor of St. Michael's church, in his native city, and retained this position until his death, October 2, 1865. He wrote a history of Semipelagianism (Gesch. des Semzipelagiasnismus (Hamb. 1826); on the division of the Decalogue (Ueber die verschiedene Eintheilung des Dekalogus, Hamb. 1838 on the picture catechism of the 15th century (Ueber d. Bilderkatechism, des 15ten Jahrhunderts, Leipz. 1855), and several other works. Allgem. Real-Encyklop. s.v.

## Gegnaesius Timothieus[[@Headword:Gegnaesius Timothieus]]

             a leader of the Paulicians about A.D. 700. About this time "the sect was divided into two parties. The schism grew out of the antagonism betwixt a Catholic and a Protestant principle. Gegnsesius held that spiritual gifts were communicated by tradition, and connected with the regularity of succession. But his younger brother, Theodore, refused to acknowledge any such principle, maintaining that any such outward mediation was unessential, and that he had received the Spirit immediately from the same divine source with his father. Under the reign of Leo the Isaurian, new complaints were lodged against the Pauilicians at Constantinople, and the emperor ordered Gegnaesitus to appear at the capital and undergo a trial.  The examination was committed to the patriarch, before whom Gegnaesius contrived to answer all the questions proposed to him respecting his orthodoxy in a satisfactory manner; attaching, however, quite a different sense from the true one to the formularies of Church orthodoxy. The patriarch asked him why he had left the Catholic Church? Gegnaesius replied that he had never entertained the remotest wish of forsaking the Catholic Church, within which alone salvation was to be found. But by the Catholic Church he meant only the Paulician communities called, as they believed, to restore the Church of Christ to its primitive purity. The patriarch demanded why he refused to give the mother of God the reverence which was her due? Gegnaesius here pronounced the anathema himself on all who refused reverence to the mother of God — to her into whom Christ entered, and from whom he came — the mother of us all. But he meant the invisible, heavenly city of God, the celestial Jerusalem, mother of the divine life, for admission of the redeemed into which Christ had prepared the way by first entering it himself as their forerunner. He was asked why he did not pay homage to the cross? Gegnaesius here pronounced the anathema on all who refused to venerate the cross; but by this he understood Christ himself, called by that symbolical name. Furthermore, he was asked why he despised the body and blood of Christ? The reply to this also was satisfactory; but by the body and blood of Christ he was accustomed to understand the doctrines of Christ, in which he communicated himself. So also he answered the question respecting baptism; but by baptism he understood Christ himself, the living water, the water of life. This trial having been reported to the emperor, Gegneesius received from his sovereign a letter of protection securing him against all further complaints and persecutions." — Neander, Church History (Torrey's transl.), 3:249. SEE PAULICIANS.

## Gegoberga (or Segoberga) (Lat. Ccecilia, or Clara), Saint[[@Headword:Gegoberga (or Segoberga) (Lat. Ccecilia, or Clara), Saint]]

             said to have been a daughter of St. Romaric, whose convent she built; succeeded (cir. A.D. 626) St. Macteflede -as second abbess of the double monastery of Haben (afterwards Remiremont or Romberg), on the top of a, hill in the Vosges, near the Moselle. She is commemorated August 12. See Smith, Dict. of Christ. Biog. s.v.

## Gehazi[[@Headword:Gehazi]]

             (Heb. Geychazi', גֵּיחֲזַי, as if for: חֶזְיוֹן גֵּיְא, valley of vision; but, according to First, denier, from an obsol. גָּחִז; occasionally contracted Gechazi', גֵּחֲזַי, 2Ki 4:31; 2Ki 5:25; 2Ki 8:4-5; Sept. Γιεζί), the servant of Elisha, whose entire confidence he at first enjoyed. He personally appears first in reminding his master of the best mode of rewarding the kindness of the Shunammitess (2Ki 4:14). B.C. 889. He was present at the interview in which the Shunammitess made known to the prophet that her son was dead, and was sent forward to lay Elisha's staff on the child's face,  which he did without effect (2Ki 4:31). B.C. cir. 887. The most remarkable incident in his career is that which caused his ruin. When Elisha, with a noble disinterestedness, declined the rich gifts pressed upon him by the illustrious leper whom he had healed, Gehazi felt distressed that so favorable an opportunity of profiting by the gratitude of Naaman had been so wilfully thrown away. He therefore ran after the retiring chariots, and requested, in his master's name, a portion of the gifts which had before been refused, on the ground that visitors had just arrived for whom he was unable to provide. He asked a talent of silver and two dresses; and the grateful Syrian made himt take two talents instead of one. Having deposited this spoil in a place of safety, he again appeared before Elisha, whose honor he had so seriously compromised. His master asked him where he had been, and on his answering, "Thy servant went no whither," the prophet put on the severities of a judge, and, having denounced his crime, passed upon, him the terrible doom that the leprosy of which Naaman had been cured should cleave to him and his forever. "And he went forth from his presence a leper as white as snow" (2Ki 5:20-27). B.C. cir. 885. The case is somewhat parallel with that of Ananias (q.v.) and Sapphira (Acts 5). The rebuke inflicted on Gehazi, though severe, cannot justly be reckoned too hard for the occasion. He ought to have understood, from the determined rejection of Naaman's offers by Elisha, that there were important principles involved in the matter, which he should have been careful on no account, or by any movement on his part, to bring into suspicion. There was a great complication of wickedness in his conduct. He first arrogated to himself a superior discernment to that of the Lord's prophet; then he falsely employed the name of that prophet for a purpose which the prophet himself had expressly and most emphatically repudiated; further, as an excuse for aiming at such a purpose, he invented a plea of charity, which had no existence but in his own imagination; and, finally, on being interrogated by Elisha after his return whither he had gone, he endeavored to disguise his procedure by a lie, which was no sooner uttered than it was detected by the prophet. Such accumulated guilt obviously deserved some palpable token of the divine displeasure; the more so, as it tended to give a covetous aspect to the Lord's servant at a time when the very foundations were out of course, and when the true worshippers of God were called to sit loose to all earthly possessions. This, indeed, is the thought that is most distinctly brought out in the prophet's denunciation of Gehazi's conduct (2Ki 5:26) — the false  impression it was fitted to give of Elisha's position and character. SEE NAAMAN.

We afterwards find Gehazi recounting to king Joram the great deeds of Elisha, and, in the providence of God, it so happened that when he was relating the restoration to life of the Shunammitess's son, the very woman with her son appeared before the king to claim her house and lands, which had beer usurped while she had been absent abroad during the recent famine. Struck by the coincidence, the king immediately granted her application (2Ki 8:1-6). B.C. 876. Lepers were compelled to live apart outside the towns, and were not allowed to come too near to uninfected persons. SEE LEPROSY. Hence some difficulty has arisen with respect to Gehazi's interview with the king. Several answers occur. The interview may have taken place outside the town, in a garden or garden- house; and the king may have kept Gehazi at a distance, with the usual precautions which custom dictated. Some even suppose that the incident is misplaced, and actually occurred before Gehazi was smitten with leprosy. Others hasten to the opposite conclusion, and allege the probability that the leper had then repented of his crime, and had been restored to health by his master, a view which is somewhat corroborated by the fact that he is there still called "the servant of the man of God," from which it is supposed that the relationship between him and Elisha continumed to subsist, or had in some unexplained manner been renewed. SEE ELISHA.

## Gehe, Christian Heinrich[[@Headword:Gehe, Christian Heinrich]]

             a Lutheran theologian of Germany, was born at Dresden in 1752, and died September 4, 1807. He wrote, De Providentia Dei in Errorumn Haeresumque Notis (Leipsic, 1776): — De Utilitate et Necessitate Conjungendae Historiae Religiosae cum Ipsa Institutione Religionis Christianae (Dresden, 1783): — Sylloge Commentationum Philologici et Theologici Argumenti (Leipsic, 1792): — Imago Boni Doctoris Evangelici (1792): — De Argumento quod pro Divinitate Religionis Christianae ab Experientia Ducitur (1796). See Doring, Diegelehrten Theologen Deutschlands, s.v. (B.P.)

## Gehenna[[@Headword:Gehenna]]

             (Γεέννα, A.V. invariably "hell"), the Greek representative of גֵּיאּהנֹּם Jos 15:8; Neb. xi) 30 (rendered by the Sept. Γαιέννα, Jos 18:16); more fully, גֵּי בֶןאּהַנֹּםor בְנֵיאּה(2Ki 23:10; 2Ch 28:3; 2Ch 33:6; Jer 19:2), the "valley of Hinnone," or "of the son" or children of Hinnom," a deep narrow glen to the sosth of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Moloch (2Ch 28:3; 2Ch 33:6; Jer 7:31; Jer 19:2-6). In consequence of these abominations the valley was polluted by Josiah (2Ki 23:10); subsequently to which it became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was cast, and, according to late and some, what questionable authorities, the combustible portion consumed with fire. From the depth asnd narrowness of thee gorge, and, perhaps, its ever-burning fires, as well  as from its being the receptacle of all sorts of putrefying matter, and all that defiled the holy city, it became in later times the image of the place of everlasting punishnent, "where their worm dieth not, and the fire is not quenched;" in which the Talmudists placed the mouth of bell: "There are two palm-trees in the valley of Hinnom, between which a smoke ariseth ... and this is the door of Gehenna" (Talmud, quoted by Barclay, City of Great King, page 90; Lightfoot, Centur. Chorograph. Matt. proem. 2:200). The Mohammedans still use the term as the current designation of the infernal regions (see D'Herbelot, Bibliothique Orient. s.v. Gehennen). In this sense the word is used by our Lord, Mat 5:29-30; Mat 10:28; Mat 23:15; Mat 23:33; Mar 9:43; Luk 12:5; and with the addition τοῦ πυρός, Mat 5:22; Mat 18:9; Mar 9:47; and by Jam 3:6. SEE HINNOM, VALLEY OF; SEE TOPHET; SEE HELL.

## Gehrig, Johann Martin[[@Headword:Gehrig, Johann Martin]]

             a Roman Catholic theologian, was born May 29, 1768, at Baden. In 1798 he received holy orders, in 1809 he was pastor at Ingolstadt, in 1818 at Aub, in Franconia, and died January 14, 1825. He published, Neue Sonn- und Festtagspredigten (Bamberg, 1805-1807, 4 volumes): — Neue Festpredigten (ibid. 1809): — Materialien zu Katechesen uber die christliche Glaubenslehre (ibid. 1813): — Allerneueste Predigten fur das ganze katholische Kirchenjahr (ibid. 1814-16, 4 volumes): — Predigten auf alle Sonntage im Jahre (ibid. 1820, 2 volumes): — Die zehn Gebote Gottes im Geiste und Sinne Jesu aufgefaset (ibid. 1820; 2d ed. 1824): — Betrachtungen uber die Liedenspeschichte Jesu (ibid. 1821): — Die sieben Sacramente der katholischen Kirche (ibid. eod.; 2d ed. 1825): — Katechesen uber die christlich katholische Glaubenslehre (ibid. 1823), etc. See Winer, Handbuch der theol. Lit. 2:145, 346, 347, 360, 373, 402; Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Geibel Johannes[[@Headword:Geibel Johannes]]

             a clergyman of the Reformed Church of Germany, was born April 1,1776, at Hanau. After finishing his theological studies at the University of Marburg, be was for a short time tutor in a family at Copenhagen. In 1797 he was appointed vicar of the aged pastor of the Reformed church at Lubeck, and, when the latter died in 1798, Geibel became his successor. In his theological views Geibel had been influenced at first by Daub, Jacobi and Schleiermacher, subsequently by the mysticism of Keraer and the peculiar tenets of the Darleylites; but gradually he conformed himself more fully to the Reformed Church, in which he found the best expression of apostolical simsplicity and truth. His theology remained, however, always more Biblical than denominational. He gained a great reputation as a pulpit orator, and was regarded as one of the most successful championts of Biblical orthodoxy against Ratioanalism, which at that time prevailed in a large number of the Reformed churches of Germany. He severely criticised the Lutheran theses of Harms (q.v.), which le designated as obscure, one- sided, and dictatorial, and inspired with an injurious spirit of sectarianism. He published an "Introduction into the Christian Doctrine" (Einletung in die christliche Lehre, 1821), and two "Guides to the Instruction in the Christian Doctrine" (Leitfaden bei dem Unterrichte in der christl. Glaubenslehre, 1822; and Kurzer Leitfaden, etc., 1825). He also wrote several pamphlets in defense of his son, pastor Karl Geibel, of Brunswick, who by his orthodox zeal had offended the rationalistic majority of his own consgregation, and was censured by the Reformed Synod of Lower Saxony. Geibel declined several calls to other more lucrative positions, and  remained in Lubeck until April 11, 1847, when he resigned. He died on the 25th of July, 1853. He is the father of the celebrated German poet Geibel. — Herzog, Real-Encyklopadie, 19:543.

## Geier Martin, D.D.[[@Headword:Geier Martin, D.D.]]

             a German theologian, was born at Leipsic in 1614, became court-preacher at Dresden in 1656, professor of theology at Leipsic in 1661, and died at Freiburg in 1680. Among his writings are commentaries on the Psalms, Proverbs, and Ecclesiastes, which, with some valuable theological treatises, are collected in his Opera omnia qua Latine edita sunt (Amst. 1695, 2 volumes, fol.). His commentary on the Psalms has been often published separately, and is still esteemed.

## Geiger, Abraham[[@Headword:Geiger, Abraham]]

             a Jewish rabbi of Germany, was born at Frankfort-on-the-Main, May 24, 1810. He studied at Heidelberg and Bonn, and won the prize for an essay on a question proposed by the Bonn philosophical faculty, On the Sources of the Koran, which was printed in 1833 with the title, Was hat Mohamed aus dem Judenthum aufgenommen? In November 1832, he was invited to fill the rabbinical chair at Wiesbaden, which lie quitted in 1838 for Breslau. In 1868 he was elected chief rabbi in his native town, which appointment he held until 1869, when he was called to Berlin, where he died, October 23, 1874. As early as i835, Geiger published his Wissenschaftliche Zeitschrifi fur judische Theologie, which was discontinued in 1847. In  1862 he began the Judische Zeitschrift, a periodical devoted to Jewish literature, but important also for the Christian student. In addition to this he published monographs on Maimonides, on the exegetical school of the rabbis in the north of France on Elijah del Medigo, and on many other learned Jews of the Middle Ages.

He contributed also to Hebrew periodicals numerous articles on Rabbinical literature, as well as to the Journal of the German Oriental Society, chiefly on Syrian and Samaritan literature. His Reading-book on the Mishnah is full of grammatical and lexicographical notes of the highest importance for the appreciation of the particular dialects of the Mishnah and the Talmud. His main work, however, Urschrift und Uebersetzungen der Bibel (1857), which advocates the theory that the Sadducees derived their name from the high- priest Zadoc, contains the results of twenty years' study, and is still very important for Biblical criticisms, especially in reference to the Samaritan text of the Pentateuch, and to that of the Septuagint.

Geiger, from the very outset of his career, belonged to the party who were anxious to reform the Jewish synagogue in accordance with the necessities of the age, without, however, entirely breaking with the traditions of the past; and though a reformer of the Reformers, yet in his Das Judenthum und seine Geschichte (1865-71, 3 volumes), Geiger shows himself a narrow-minded and bigoted Jew, by making Jesus a follower of rabbi Hillel, and by asserting that ''Jesus never uttered a new thought." After his death, Ludwig Geiger, a son of Abraham, published Nachgelassene Schriften (Berlin, 1875-77, 5 volumes), containing some older essays, formerly published, and other material from Geiger's manuscripts. See Furst, Bibl. Jud. 1:324 sq.; Steinschneider, in Magazin fur die Literatur des Auslandes (Berlin, 1874); Berthold Auerbach, in Die Gegenwart (1874, No. 45); Morais, Eminient Israelites of the Nineteenth Century (Philadelphia, 1880), page 92 sq.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Geiger, Franz Tiburtius[[@Headword:Geiger, Franz Tiburtius]]

             a Roman Catholic theologian, was born at Harting, near Ratisbon, in 1755. He studied at first under the Jesuits, then joined the Franciscans at Lucerne in 1772, and after 1773 applied himself to the study of philosophy at Ratisbon, and of theology at Wirzburg. He subsequently became professor of Hebrew at Ratisbons, of rhetoric at Offenburg, of philosophy at Freiburg, and afterwards in the Franciscan school of Solothurn, and finally, in 1792, professor of theology at Lucerne, whence he became a leader of ultramontanism through Switzerland and Germsany. This, however, made him many enemies, and in 1819 he was obliged to resign his position. He died May 8, 1843. A collection of his works has been published (Lucerne, 8 volumes). — Pierer, Universal-Lexikon, s.v.

## Geiger, Jacob[[@Headword:Geiger, Jacob]]

             a minister of the German Reformed Church, was born in Allentown, Lehigh Commnty, Pennsylvania, October. 17, 1793. He began his studies with the Reverend Dr. J.C. Becker in Northampton County, Pennsylvania, in 1814, and subsequently completed them with the Reverend Dr. C.L. Becker in Baltimore, Md. He was licensed and ordained in 1816, and in 1817 took charge of congregations in and around Manchester, Maryland, and not far from Baltimore, in which he labored up to the time of his deathe, October 19, 1848. He was a very successful minister, having baptized 3714 and confirmed 1668 during a ministry of thirty-one years. His charge at the time of his death numbered 1200 members. He preached only in the German language. (H.H.)

## Geilel[[@Headword:Geilel]]

             (גְּאוּאֵל, elevation of God; Sept. Γουδιήλ), son of Machi of the tribe of Gad, and one of the commissioners sent by Moses to explore Canaan (Num 13:15). B.C. 1657.

## Geiler von Kaisersberg[[@Headword:Geiler von Kaisersberg]]

             an eminent preacher, was born March 16, 1445, at Schaffhausen, and was educated at the University of Freiburg, where he became bachelor in 1462, master in 1463, member of the faculty of philosophy in 1465, and dean in 1469. In 1470 he went to Basel, where he studied theology for five years, and was received as doctor in 1475. The following year he accepted the professorship of theology in Freiburg, and became also rector; but the bent of his genius led him to abandon a literary life, and devote himself to the pulpit. He was preacher of the cathedral of Strasburg until 1488, when he removed to Augsburg, but returned to Strasburg, where he remained until his death, March 10, 1510. As an earnest, powerful, and popular preacher, he had few rivals in that age. "His sermons usually conmposed in Latin and delivered in German, are marked by great eloquence and earnestness; nor do they disdain the aids of wit, sarcasm, and ridicule. Vivid pictures of life, warmth of feeling, and a bold, even aough morality, are their leading characteristics. In fact, Geiler's ethical zeal often urged him to a pungency of satire hardly in keeping with modern views of the dignity of the pulpit, but quite congruous with the taste of his own age. His style is vigorous, free, and lively, and in many respects he may be regarded as a sort of predecessor of Abraham a Sancta-Clara" (Chambers, s.v.). The only work of his published during his lifetime was the Oratio habita in synodo Argentinensi. (1482); be also edited the first collection of Gerson's Works (Strasb. 1488, 3 volumes). From his MSS. a large number of sermons were compiled and published after his death. Of these, the best known are his Navicula sive speculum fatuorum (Strasb. 1510, 1511, 1513), translated into German by Pauli, D. Kaisersbergers Narrenschiff (Strasb. 1520); there is also another translation (Basel, 1513). — Of another of his works, Das Schiff des Heils, dann der Seelen Paradies (first edit.), a free translation into modern German has been published by H. Bone (Mentz, 1864). Many collections of his sermons have been published. See Von Ammon, G.'s Leben, Lehren unt Predigten (Erl. 1826); Weick, Johann G. von Ksasersberg, sein Leben u. seine Schrisften, etc. (Frankf. 1826, 3 volumes); Illgen's Zeitschrift, 27:530; Hoberm, Ueber G.'s Leben und Schriften (1834; also in the French language, Essai historique et literaire sur la vie et les sermons de G., Strasburg, 1834, containing a selection from G.'s works); Kehraein, Geschcite der katholischen Kanzelberedtsamkeit d. Deutschen (Ratisb. 1843, 2 volumes); Pierer, Universal-Lexikon, s.v.; — Herzog, Real-Encyklopädie, 4:714.

## Geishutner, Joseph[[@Headword:Geishutner, Joseph]]

             a Roman Catholic theologian of Germany, was born in Austria in 1764, and died January 5, 1805, professor of ethics and pastoral theology at Linz. He wrote, Theologische Moral in einer wissenschaftlichen Darstellung (Augsburg, 1804, 3 volumes), Versuch einer wissenschaftlichen und popularen Dogmatik (edited by F.X. Geher, Vienna, 1819). See Winer, Handbuch der theol. Lit. 1:316; Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Geissel, Johannes Von[[@Headword:Geissel, Johannes Von]]

             a Roman Catholic prelate of Germany, was born February 15, 1796. In 1818 he received holy orders, was in 1819 professor and religious instructor at the gymnasium in Speier, in 1822 member of the chapter, in 1836 dean, and in 1837 bishop of Speier. In 1842 he became the coadjutor of the archbishop of Cologie, in 1846 his successor, and died Sept. 8,1864. Geissel was one of the main promoters of Ultramontanistic ideas in Germany, especially in Prussia,and the pope acknowledged his endeavors by making him cardinal in 1850. Geissel's writings and addresses were published by Dumont (Cologne, 1869-76, 4 volumes). See Remling, Kardinal von Geissel, Bischof von Speier und Erzbishof von Koln (Speier, 1873); Baudri, Der Erzbishof von Koln, Johannes Kardinal von Geissel und seine Zeit (Cologne, 1882). (B.P.)

## Geissenhainer Frederick Wilbono, D.D.[[@Headword:Geissenhainer Frederick Wilbono, D.D.]]

             was born June 26, 1771, at Milheim, on the Ruhr. In early life he gave evidence of great intellectual precocity, and a wonderful facaility in the acquisition of knowledge. He studied in the universities of Giessen and Göttingen, and in the latter institution became for a season professor extraordinarius. When he reached his twentieth year he applied for ministerial ordination, which, although usually withheld from all under twenty-five years of age, was granted to him as an honorable exception to the general rule, on account of his superior qualifications for the office. For nearly two years he preached in his native land, and then came to America in 1793. For fifteen years he labored in the Goschenhoppen and associated churches in Pennsylvania, and in 1808 removed to the city of New York as successor to Dr. Kunze. His health failing, be suspended for a time his ministerial labors, and repaired to Clearfield Co., Pennsylvania. Sulbsequently he renamed the pastoral work, and labored at the Trappe, Pottstown, Vincent, and other places. In 1822 he returned to New York. He died May 27, 1838, in the 67th year of his age, and the 47th of his ministry. Dr. Geissenhainer enjoyed the reputation of an eminent divine in the Lu!theran Church. He possessed an intellect of the highest order, which had been brought under the influence of the most thorough culture. The Latin and Greek were as familiar to him as his native tongue. From the University of Pennsylvania he received the doctorate of divinity in 1826. His MS. lectures on Church History, on the Gospels, Epistles, sand portions of the Old Testament, in the hands of surviving relatives, we trust, will yet be given to the Church. (M.L.S.)

## Geissenhainer, Frederick W., D.D[[@Headword:Geissenhainer, Frederick W., D.D]]

             a Lutheran minister, son of Reverend Frederick W. Geissenhainer, a distinguished Lutheran preacher, was born at New Hanover, Montgomery County, Pennsylvania, June 28, 1797. He came to New York city with his father, at an early age, and was licensed as a minister in 1818. His first pastorate was at Vincent, Chester County, Pennsylvania, where he remained ten years. Fourteen years following he was pastor of St. Matthew's Church (English), in Walker Street, New York city. The congregation of Christ Church at length became the possessor of the property of St. Matthew's, and took that name. Dr. Geissenhainer then founded a new organization, and established the Church known as St. Paul's. The preaching was in a hall on Eighth Avenue; but the church was erected in 1842, on the corner of Sixth Avenue and Fifteenth Street, mainly through the liberality of Dr. Geisseibhainer himself. It was a large and handsome stone structure. The organization began with eleven poor families, but speedily increased to 1500 communicants. During the last three years of his life he was aided by an assistant minister. As a preacher, he was terse, vigorous, and powerful, having complete control of the English and German languages. He died in New York city, June 2, 1879. See Lutheran Observer, July 4, 1879.

## Geistweit George[[@Headword:Geistweit George]]

             a. minister of the German Reformed Church, was born in the year 1761; licensed and ordained in 1794; became pastor of churches in Northumberland Co., Pennsylvania. His large field of labor lay on both sides of the Susquehanna, and along both its branches. He became pastor in York, Pennsylvania, May, 1804. By failing health he was compelled to resign and quit the active duties of the ministry in 1820. He died November 11, 1831. He was a very useful man; in his old age highly venerable, and always greatly beloved for his childlike piety, well-tempered zeal, sand amiable spirit. He preached only in the German language. (H.H.)

## Gejrroed[[@Headword:Gejrroed]]

             in Norse mythology, was a mighty giant who once outwitted the cunning Loke, but at last fell by the power of Thor.

## Gelasius Cyzicenus[[@Headword:Gelasius Cyzicenus]]

             was son of a presbyter of Cyzicum. He flourished about A.D. 476. He compiled A History of the Council of Nice, put together without judgment, in three books, the last of which is lost. It was published under the title of Gelasii Histar. Nicen, cura Rob. Balfour, Ga. et. Lat. (Paris, 1599, 8vo). It may be found also in Labbe, Concilia, volume 2, and in Migue, Pastrolomia Latina, volume 85. See Dupin, Eccl. Writers, volume 4; Fabricius, Bibl. Greca, volume 9; Cave, Hist. Lit. Ann. 476.

## Gelasius I[[@Headword:Gelasius I]]

             a pope and saint of the Roman Church succeeded Felix III March 1, 492. He is one of the popes who contributed most to the extension of the temporal power of the see of Rome. He was the first to claim for the Papacy a complete independence of the emperors or from the synyds in matters of faith. See his Letter to Faustus (Manssi, Sacrorum Conciliorum nova et ampliss. collectio, 8:19), in which he argued that the pope has not only a right to decide all ecclesiastical questions, but that an appeal from such decision to any other tribunal is inadmissible; that the pope holds the first rank (prima sedes) in the Church, and councils derive their authority from his countenance and cooperation (pro suo scilicet principatu). "There are two powers," he wrote to the emperor, "who have sovereign rule over the world: the spiritual and the temporal authority; the sacred authority of the bishops is so much the greater, as on the day of judgment they must render an account of the actions of kings. You know, magnanimous emperor, that your dignity surpasses that of other princes of the earth; nevertheless, you are obliged to submit to the power of the ministersn iin sacred things, for it is to them you address yourself to know what are the sources of your safety, and the rules which you ought to follow in receiving the sacraments, and in disposing of religious things. The bishops persuade the people that God has given you a sovereign power over  temporal things, and they cause them to submit to your laws. In return, you should obey, with entire submission, those who are destined to distribute to you the holy sacraments. If the faithful ought blindly to follow the orders of bishops who acquit themselves worthily in their functions, so much the more ought they to receive the decree of the pontiff of Rome, whom God has established as the first of his bishops, and whom the Church has always recognized as its supreme chief."' The schism of the Eastern Church, which had already taken place, continued during his administration, notwithstanding the efforts be made in the Synod of Rome, 495, to heal the breach. He wrote on this controversy his De duabus in Christo naturis adversus Eutychen et Nestorium. He is said to have written also the so-called Decretum Gelasii de libris recipiendis et non recipiendis, which is a list of the scriptural books, etc., considered authentic and unauthentic by another synod, which he held at Rome in 496, but this work was probably compiled in the 6th century. Among the minor works ascribed to Gelasius are a Liber sacramentorum, published by Jos. Maria Thomasius (Rome, 1680), a number of letters. He died in Rome November 19, 496. See Schröckh, Kirchengesec. (17:181 sq.); Regenbrecht, de canonibus Apostolorum. et codice Eccl. hispanae Diss. (Vratisl. 1828). — Herzog, Real-Encyklop. 4:761; Bower, History of the Popes, 2:216 sq.

## Gelasius II[[@Headword:Gelasius II]]

             Pope (JOHN OF GAETA), studied theology at Monte Casino, ascended gradually to the higher degrees of the Roman hierarchy, and was finally elected pope in 1118, as successor of Pascal II. The emperor Henry V, dissatisfied with this election, took upon himself to appoint another pope, under the name of Gregory VIII; and one of his generals took Gelasius prisoner, but was obliged to release him. Gelasius then went to Gaeta, where he was ordained, and afterwards to Capua, where be called a council, and excommunicated both Gregory VIII and Henry V. He finally retired to France, where he died in the convent of Cluny, January 29, 1119. See Muratori, Scriptores Rerum Italicarum 3:367; Mansi, 21:162. — Hoefer, Nouv. Biog. Gen. 19:819; Bower, Hist. of Popes, 6:1.

## Gelasius of Caesarea[[@Headword:Gelasius of Caesarea]]

             was nephew of Cyril, bishop of Jerusalem, by whose influence he was made bishop of Caesares perhaps about A.D. 370. Of his works there are extant only some fragments, explanatory of the Apostles Creed and of the traditions of the Church. He died in 394. The accounts of him are obscure; some writers make two persons of the same name. See Fabricius, Bibl. Graec volume 9.

## Gelbke, Johann Heineich[[@Headword:Gelbke, Johann Heineich]]

             a Protestant theologian, and vice-president of the superior consistory at Gotha, where he died, August 26, 1822, is the author of, Der Naumburger Furstentag (Leipsic, 1793): — Kirchenund Schulverfassung des Herzogthum Gotha (Gotha, 1790-99, 3 volumes): — Nacchricht von der deutschen Kirche in Genf (ibid. 1799). See Winer, Handbuch der theol. Lit. 1:762, 804, 813. (B.P.)

## Geldenhaur[[@Headword:Geldenhaur]]

             GERARD (Gerardus Noviomagus, Gerard of Nimeguen), an eminent German writer, was born in 1482 at Nimeguen, and educated at Louvain  and at Deventer, where he had for his instructor Alexander Hegius, the preceptor of Erasmus. In 1517 his skill in Latin versification obtained for him the laurel crown from the emperor Maximilian I. He afterwards became chaplain and secretary to Philip of Burgundy, bishop of Utrecht. He was sent to Wittemberg in 1526 to visit the schools and Church, and found that he "could not oppose a doctrine so consonant with that of the prophets and apostles" as that of Luther. He renounced popery, and retired towards the Upper Rhine, where, at Worms, he married, and became a school-master. Afterwards he was called to Augsburg, and eventually became professor, first of history, and then of theology, at Marpurg. Erasmus, who at one time was his friend, attacked him violently on his secession to Lutheranism. Geldenhaur died of the plague in 1542. He wrote Historia Batavica: — Historia suae AEtatis, lib. 7: — Descriptio Insule Batavorum: — Catalogus Episcoporum Ultrajectinorum: — Epistolae Zelandiae: — De Viris illustribus Inferioris Germaniae, and several controversial pieces. — Hook, Eccles. Biog. 5:285; Bayle, Dictionary (London, 1736), 3:145.

## Gelder, Arnauld Van[[@Headword:Gelder, Arnauld Van]]

             an eminent Dutch painter, was born at Dort in 1645, and acquired the elements of design under Samuel van Hoogstraeten, but afterwards went to, Amsterdam and entered the school of Rembrandt. Among his principal historical works are a picture at Dort, representing Solomon on his Throne, Surrounded by his Soldiers; at the Hague, A Jewish Synagogue. His master-piece was a picture at Dort, representing Bathsheba Entreating David to Leave his Kingdom to Solomon. His last work was the Sufferings of Christ. He died at Dort in 1727. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Geldersman, Vincent[[@Headword:Geldersman, Vincent]]

             a reputable Flemish painter, was born at Mechlin in 1539. Among his best works is a picture of Susanna and the Elders. and a Descent from the Cross, in the cathedral at Mechlin.

## Gelent, Nicolas[[@Headword:Gelent, Nicolas]]

             bishop of Angers, was born about 1220. In 1260 he succeeded Michael de Villoyreau, and during each of the thirty years of his episcopacy he held synods, whence emanated the statutes which D'Achery has collected in his Spicilegium, and which are of interest as giving a knowledge of the customs of that period, and of the abuses of all kinds which the episcopal authority strove in vain to repress. Gelent died February 1, 1290. See Hoefer, Nouv. Biog. Generale, s.v.

## Gelhouen (or Gheylouen), Arnauld[[@Headword:Gelhouen (or Gheylouen), Arnauld]]

             a Dutch theologian, was born at Rotterdam, and lived at the close of-the 15th century. He was canon of the Augustinian order, at the monastery of Volnert, where he died in 1442. He wrote a moral treatise, entitled  Γνῶθισεαυτόν, Sive Speculum Conscientice (Brussels, 1476), which was the first book issued from the press of the Freres. de la Vie, who introduced the art of typography at Brussels. See Hoefer, Nouv. Biog. Generale, s.v.

## Geliloth[[@Headword:Geliloth]]

             (Heb. Geliloth', גְּלַי7לוֹת, circuits [see below]; Sept. Γαλιλώθ,Vulg. tumuli), the name of a place on the boundary of Judah and Benjamin, between En-Shemesh and the ascent to Adummim (Jos 18:17); apparently another form of the GILGAL SEE GILGAL (q.v.) of the parallel passage (Jos 15:7).

The same word is distinctively used (see Stanley, Sinai and Pal. Append. § 23) five times in the original: twice with reference to the provinces of the Philistine heptarchy ("borders of the Philistines," Jos 13:2; "coasts of Palestine," Joel 3 [4]:4); twice to the circle SEE CICCAR of the Jordan ("borders," Jos 22:10-11); and once (in the sing.) to the district sloping easterly towards the Dead Sea (" country," Eze 47:8). Its derivation (from גָּלִל, to roll) connects it with that of Galilee (q.v.), with which the versions sometimes confound it. SEE TOPOGRAPHICAL TERMS.

## Gell Robert, D.D.[[@Headword:Gell Robert, D.D.]]

             an English divine, who was rector of St. Mary Aldermanbury, London, and chaplain to the archbishop of Canterbury. His "Remains contain much  ingenious and solid criticism." They are commended by John Wesley, ahd also by Charles Wesley, who took from them some hints for hymns. He died in 1655. We have from him Sermons (London, 1650, 4to): — Sermons (1654, 4to): — Essays towards the Amendment of the English Trans. of the Bible (1659, fol): — Remains, or select Script. of the New Test. (1676, 2 volumes, fol.). — Darling, Cyclopaed. Bibliographica, 1:1230; Allibone, Dictionary of Authors, 1:658; Wesley, Works (N.Y. ed.), 7:601.

## Gellatly Alexander[[@Headword:Gellatly Alexander]]

             a minister of the Associate Church, was born in Perth, Scotland, in 1720. In 1752 he became a student of theology in connection with the Antiburgher Synod of Scotland. By that synod he was sent out in 1753 as a missionary to the inhabitants of the eastern counties of Pennsylvania, who mere chiefly emigrants from Scotland and Ireland. He was accompanied by the Reverend Andrew Arnot, and together they formed themselves into a Presbytery, under the name of the Associate Presbytery of Pennsylvania. They soon became obnoxious to the Presbyterians who had occupied the ground before them, and who issued a series of publications against them, which were answered by Mr. Gellatly and others. Mr. Gellatly was settled first at Middle Octorora, Lancaster County, and then at Oxford, Chester County, Pennsylvania, where he labored with great diligence during the remainder of his life. He died March 12, 1761. He was a man of vigorous intellect, and an earnest, faithful minister of the Gospel. — Sprague, Annals of Am. Pulpit, 9 (Associate), 1.

## Gellert Christian Furchtegott[[@Headword:Gellert Christian Furchtegott]]

             a German poet and-hymn writer, was born July 4, 1715, in Hainichen, Saxony, and studied philosophy and theology at Leipzic. In 1744 he was made privat decent, and in 1751 professor extraordinary of philosophy in the University of Leipzig. He became professor ordinarius in 1761, and died December 13, 1769, after gaining the high esteem of Frederick the Great. His fables have never been surpassed in German literature, and his narrations and moral essays occupy a creditable place in German literature, while his comedies are forgotten. He also composed some fifty-four hymns, which will give him a more enduring reputation than all his other writings. A translation of his hymn Jesus lebt, mit ihm auch Ich, is given in Schaff's Christ in Song, page 275. "In order to understand Gellert's  position as spiritual song-writer, we must consider him with reference to his age. The spirit which was the basis of the old songs of Germany had altogether departed. Gellert's songs were so fully the expression of his pious inner nature that they found a hearty response in the breasts of many kindred natures. ‘Never did he attempt a spiritual poem,' his biographer, Cramer, informs us, 'without carefully preparing himself, and striving with all his soul to experience previously the truth of his utterances. He then chose his most ecstatic moments for composition, and as soon as his ardor cooled he laid aside his pen until the golden moments came again. Even among Roman Catholic circles Gellert's songs found a welcome reception. A country priest in the mountains of Bohemia had been so impressed by them that he wrote to Gellert and urged him to join the Catholic Church, since this Church could much better reward his good works than the Protestants were able to do. Also in Milan, Vienna, and other great Catholic cities, Gellert found many warm admirers. There can be more purely Christian songs than Gellert's; songs that would be the evidences of recent improvement in our language and literature, and might partake of more of the old fire of reformative times, or bear the romantic coloring of mysticism or recent orthodoxy; but all these perfections could not supply the place of the simple, glowing language of a Gellert, which was his expression of inner, self-experienced truth. Gellert will long remain the poet of our masses. By the agency of pious mothers he will long continue to plant the seeds of virtue in the hearts of tender youth; and where the later tendencies have not obliterated the old German method of domestic training, he will continue to save many a young man from the ways of sin. He will still console the sick and broken-hearted. And though but few of his songs have been reserved for use in our churches, even these few — for instance, the Easter song, Jesus lives, and I live with him — will continue to elevate, our Christian congregations, and help them to gain the victory over the world. Gellert has not only influenced one generation by his songs, but has deeply affected succeeding ones. That humble man wished no higher honor than the salutation of any one whom he met, "You have saved my soul — you!" But in the coming world of bliss there will thousands meet him who on earth would have gladly done what the Prussian sergeant did, walk five miles to press the hand of the man who had saved his soul' " (Hagenbach, Recent Church History, translated by J.F. Hurst). Among his works are, Fabeln end Erzählungen (Lpz. 174 6): - Geistliche Oden u. Lieder (Lpz. 1757): — Moralische Vorlesucngcn (Schlegel and Hoyer, Lpz. 1770): — Sammtliche Schriften (Lpz. 1769-74,  10 vols.; 1840-41, 6 vols.; and 1853, 6 vols.). See J. Co Cramer, Lebensbeschreibung (Lpz. 1774); H. Döring, Lebensbeschreibung (Greiz. 1833, 2 volumes); Eck, Gellert's Empfehlung (Lpz. 1770); F. laumann, Gellertbuch (Dresd. 1854); Pierer, Univ. Lex. s.v.

## Gelmon[[@Headword:Gelmon]]

             SEE GILOH.

## Gelpke, Christian Friedrich[[@Headword:Gelpke, Christian Friedrich]]

             a Protestant theologian of Germany, who died in 1845, is the author of, Vindiciae Originis Paulinae ad Hebraeos Epistolae (Leyden, 1832): — Parabola Jesu de OEconomo Injusto Luke 16 Interpretata (Leipsic, 1829): — Symbola ad Interpretat. Loci Act 14:3-13 (ibid. 1812): — Jesus von Sick (ibid. 1829): — De Familiaritate, qua Paulo Apostolocum Seneca Philosopho Intercessisse Traditur (ibid. 1813): — Sammlung einiger Fest- und Casual-Predigten (ibid. 1830). See Zuchold, Bibl. Theol. 1:413 sq.; Winer, Handbuch der theol. Lit. 1:90, 248, 251, 434, 551, 570; 3:149. (B.P.)

## Gelpke, Ernst Friedrich[[@Headword:Gelpke, Ernst Friedrich]]

             a Protestant theologian of Germany, born in 1807, was professor of theology at Berne, and died September 2, 1871. He published, Evangelische Dogmatik (Bonn, 1834): — Ueber die Anordnung des Erzahlungen in den synoptischen Evangelien (Berne, 1839): — Die Jugendgeschichte des Hernn (ibid. 1841): — Kirchengeschichte der Schweiz (1856-61, 2 volumes). See Zuchold, Bibl. Theol. 1:413; Winer, Handbuch der theol. Lit. 1:302. (B.P.)

## Gelu, Jacques[[@Headword:Gelu, Jacques]]

             a French prelate, was born in the diocese of Treves about 1370. He studied at Paris, where his talents attracted the attention of the duke of Orleans, the brother of Charles VI, who took him into his service. After the assassination of his master by the duke of Bourgogne, Gelu entered the service of the king, was in 1407 president of the parliament of the Dauphine, and in 1414 archbishop of Tours. He attended the council at Constance, and was also present at the conclave held in 1417. In 1420 he went to Spain, being intrusted by the dauphin with a mission. In 1421 he left Naples, retired to his episcopal seat, and died September 17, 1432. When, in 1429, he was asked by the court of France concerning the validity of the revelations of Jeanne d'Arc, he spoke very favorably of her divine mission, and remarked that God has revealed himself more than once to  virgins, as, for example, to the sibyls. See Martene, Thesaurus III; Boulliot, Biogr. Arden. (1830), 1:430; Paumier, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Gem[[@Headword:Gem]]

             אֶבֶן יָקְרָהor אֶבֶן חֵן, usually "precious stone"). The Hebrews, among whom, as among all Asiatic nations (see especially Heeren, Ideen, I, 1:118 sq.), gems constituted an essential and highly-prized ornament of kings (2Sa 12:30; Eze 28:13), of the high-priest (Exo 28:17), and of distinguished persons generally (Judith 10:21; 15:15), especially when set in rings (Son 5:15), derived them chiefly from Arabia (see Eze 27:22; 1Ki 10:2) and India, by the overland as well as maritime traffic of the Phoenicians (Ezekiel 1.c.). In the time of Solomon they procured them themselves directly from Ophir (1Ki 10:10 sq.). The art of cutting (engraving letters) and setting them was a highly respectable vocation (Exo 35:33). In the Bible (especially Exo 28:17 sq.; Exo 39:10 sq.; Eze 28:13; Rev 21:19 sq.) the following names and kinds of gems chiefly occur (comp. Josephus, Ant. 3:7, 6; War, 5:5, 7; Epiphan. Opp. 2:225; see Hiller, Sysntagm. hermen. p. 83 sq.; De Dieu, on Exodus 28; Braun, De vestit. sacerd. Hebr. II, 8, page 497 sq.; Hartmann, Hebrderinn, 1:278 sq.; 3:27 sq.; Bellermann, Urim und Thummim, page 32 sq.; Eichhorn, De gemmis sculptis Hebr. in the Commentatt. Soc. Gotting. rec. 2; Rosenmuller, Alterth. IV, 1:28 sq.; Wetstein, N.T. 2:844 sq.). SEE ENGRAVING.

1. O'dem, אֶֹדַם(Exo 28:17; Exo 39:10), according to the Sept. and Vulg., the Sardius (compare Rev 21:20), i.e., carnelian, a well- known, mostly flesh-colored, semi-transparent gem, akin to the chalcedony, valued for its hardness, which, however, did not render it incapable of being cut. The most beautiful specimens come from Arabia (Niebuhr, Beschr. page 142). Josephus (War, 5:5, 7) assigns the above. meaning to the word; but elsewhere (Ant. 1.c.) he calls it the sardonyx.  (For other significations, see Gesenius, Thes. Heb. page 26.) SEE SARDIUS.

2. Pitdah', פַּטְרָה(Exodus 1.c.; Eze 28:13; Job 28:19), according to most of the versions, the Topaz, τοπάζιον (Josephus τόπαζος, described by the Greeks as a gold-yellow stone (Strabo, 16:770; Diod. Siculus, 3:39), although Pliny (27:32) assigns it a green color. Hence moderns have regarded the topaz of the ancients as our chrysolite. The passage in Job describes the mineral in question as coming from Cush, and Pliny (6:34) mentions a topaz-island in the Red Sea (comp. Diod. Sic. 1.c.). The topaz now so called is a transparent, chiefly wine-colored or citron-yellow stone of the silicious species (Hoffmann, Minercil. 1:557 sq.; comp. Pareau, Comment. ad Job 28, page 333 sq.). SEE TOPAZ.

3. Bare'keth, בָּרֶקֶת. (Exo 28:17; Exo 39:10; Eze 28:13), according to the Sept.,Vulg., and Josephus, the Emerald (Rev 21:19; Tobit 13:21, etc.), grass-green, very hard, transparent, with double refraction (Pliny, 37:16 sq.). The Hebrews obtained this stone almost entirely from Egypt (Pliny, 1.c.; comp. Braun, Vestit. page 517 sq.; yet see Theophr. Lapid. 24). SEE CARBUNCLE.

4. No'phelk, נפֶךְ(Exo 39:11; Eze 27:16; Eze 28:13), according to the Sept. and Josephus, the ἄνθραξ Carbuncle. By this name the ancients (Theophr. Lapid. xviii sq.; Pliny, 37:25) mostly designate red (like glowing coals) brilliant stones ("a similitudine ignium appellati," Pliny, l.c.), as rubies and garnets. But their most valued carbuncles appear to have been the Oriental or Indian rubies. They were engraved (Theophr. Lapid. 21; comp. Eichhorn, ut sup. page 12), which is also the case with the ruby, although they had a great degree of hardness — not greater, however, than the sapphire, which was likewise engraved. SEE EMERALD.

5. Sappir', סִפַּיר(Exo 24:10; Exo 28:18; Exo 39:11 Eze 38:13), σάπφειρος Our Sapphire is sky blue (comp. Eze 1:26; Exo 24:10), transparent, and harder than the ruby. What the ancients so named must, according to the description (Pliny, 37:39; Theophr. Lapid. 23:37), be the lapis lazuli, azure-stone (Beckmann, Erfind. III, 1:182 sq.). This is opaque, often shading into dark blue (violet), and sometimes has gold- colored quartzose spots (Hoffinann, Mineral. 2:276 sq.; comp. 1:548). But as this stone is not so costly as to be justly estimated, as in Job 28:16,  nor possessed of sufficient hardness ("inutile scalpturae," Pliny, 1.c.) to correspond with its use in Exodus 28, it is probable that the Hebrew term denotes the true sapphire, which occurs in notices of ancient gems. SEE SAPPHIRE.

6. Yahalonm', יִהֲלֹם(Exo 39:11; Eze 28:13), by which most of the ancient versions and Josephus appear (if we can trace the order of the gems enumerated, see Bellermann, ut sup. page 47) to understand the Onyx (Luther, with some of the Rabbins, the Diamond), a kind of chalcedony, in resembling the human nail with the flesh showing through. The simply so-called onyx (of the ancients) has milk-white or brown streaks, and is non-transparent, but takes on, when polished, a mirror-like luster (Pliny, 36:12; 37:24). Eichhorn understands the Beryl. SEE DIAMOND.

7. Le'shem, לֶשֶׁם(Exo 28:19; Exo 39:12), Sept., Josephus, Vulg. λιγύριον (ligure) or λιγκύριον, i.e., Jacinth (as in Rev 21:20), a transparent, hard, usually hyacinthine stone, but sometimes shading into yellow or brown. In the fire it loses its color. Many ancient cut specimens are still extant. SEE LIGURE.

8. Shebo', שְׁבוֹ(Exo 28:19; Exo 39:12), Sept., Vulg., and Josephus Agate (ἀχάτης), a mixed sort of stone, consisting of quartz, chalcedony, carnelian, flint, jasper, and so forth, so that two kinds are usually compounded; hence agates have all possible ground-colors, with numerous streaks, spots, and even figures. The Oriental are finer than the European. In high antiquity they were very valuable, but later their value sank considerably (see Pliny, 37:54 ; Hoffmann, Mineral. 2:123 sq.). SEE AGATE.

9. Achlanzah', אִחְלָמָה(Exo 28:19), Sept., Vulg., Amethyst (ἀμέθυστος; comp. Rev 21:20), a transparent, mostly violet- blue stone, usually found in a six-sided crystalline form, but sometimes pebbleshaped. The ancients prized it highly, especially the specimens from India. But Arabia and Syria also afforded amethysts (Pliny, 37:40). As the Greek name points to a superstitious attribute of the stone (dispelling intoxication; see Harduin, ad Plin. 2:783), so the Heb. designation refers to another property (q.d. "dream-stone;" see Simonis, Lex. page 331). SEE AMETHYST.

10. Tarshish', תִּרְשַׁישׁ(Exo 28:20; Exo 39:13; Eze 1:16; Dan 10:6, etc.), according to the Sept. (in the Pentat.) and Josephus (comp. Rev 21:20), the Chrysolite (χρυσόλιθος). The stone now so called is generally found crystallized, and is, of a pale green color, wholly transparent, with double refraction. According to Pliny (37:42), the ancients appear to have had a yellow stone called the chrysolite, which would seem to have been our topaz (but compare Bellermann, ut sup. page 62). Bredow (Histor. Untersuch. page 295) would take the tarshish to be amber, as the name probably came from the place so called SEE TARSHISH, whence the Phoenicians imported it; a not altogether unlikely view, inasmuch as electrum was well known in earliest antiquity, was highly prized, and bore an excellent polish (Pliny, 37:11). Nevertheless, the authority of the ancient versions must here prevail; and when our attention is once directed by the name to Spain, the statement of Pliny (37:43) makes it clear that the chrysolite was also produced there. SEE BERYL.

11. Sho'ham, שֹׁהִם(Gen 2:12; Exo 28:9. Eze 28:13; Job 28:16, etc.), according to the Sept., Vulg., and most others, as well as Josephus (War, ut sup.), the Beryl (Rev 21:20), a pale green gem, passing at times into water-blue, at others into yellow, with a hexagonal crystallization, streaked longitudinally. The most esteemed specimens came from India (but comp. Dionays. Perieg. 1012), and were of a clear sea-green (Pliny, 37:20; see Hoffmann, Mineral. 1:604 sq.). The chrysoprase (λίθος ὁ πράσινος), which the Sept. has in the passage in Genesis for shoham, may be the berql. Many versions (with Braun, Michaelis, Eichhorn, Pareau, Ewald, and others) understand the onyx (see Huaet, De situ paradisi, c. 11). Reland (following the Sept. in Exo 28:9; Exo 28:20) holds it to be emerald, on the ground that Havilah (q.v.) was a part of Scythia, whence emeralds were obtained (Pliny, 37:16 and 17). — SEE ONYX.

12. Yashephaeh', י שְׁפֵהor י שְׁפֶה(Exo 28:20; Exo 39:13; Eze 28:13), according to the Sept., Vulg., and Josephus, the Jasper (comp. Rev 21:19), a well-known opaque stone, sometimes of one, at others of many colors, of a shellay, compact fracture, granulous texture, often wrought hey the ancients into gems and ornaments (Pliny, 37:37; comp. Fuller, Miscell. 6:8). SEE JASPER.

13. Kadkod', כִּדַכֹּד(Eze 27:16; Isa 54:12), and  14. Ekdah', אֶקְדָּה(Isaiah ib.); both a red (fiery), brilliant, costly stone, like the ruby, garnet, etc. (see Hartmann, Hebrdaer. 3:91 sq.). The ancient versions give no definite clew to the identity (see Gesenius, Thes. page 660). SEE AGATE; SEE CARBUNCLE.

15. Chrysoprasen, χρυσόπρασος (Rev 21:20), a pale green stone, inclining to yellow or brown, and transparent (Pliny, 37:20). SEE CHRYSOPRASUS.

16. Chalcedony, χαλκηδών (Rev 21:16), semi-transparent, sky- blue, with a dash of other colors (compare No. 8 above). SEE CHALCEDONY.

17. Sardonyx, σαρδόνυξ (Rev 21:20), a mixture of the agate and carnelian (comp. No. 6 above), veriy highly valued by the ancients, (Pliny, 37:23). SEE SARDONYX.

18. Shaupir', שָׁמַיר(Jer 17:1; Eze 3:9; Zec 7:12), according to the Sept. (in Jeremiah) and Vulg., the Diamond, the hardest of minerals (Pliny, 37:15), hence compared with adamant (Pinder, Des adamante, Berl. 1829). Bochart (Hieroz. 3:843 sq.) compares the σμίρις or σμύρις (σμυρίτης λιθος, Job 41:7 or 15, Sept.; comp.Veltheim in Velthusen's Theolog. Magaz. 2:219 sq.), or emery (Diosc. 5:160), a quartzose earth mixed with calcined iron, used for polishing (Hoffmann, Mineral. 1:561 sq.); but the origin of this Greek word is not Shemitic (see Passow, s.v.). SEE DIAMOND.

See generally Pliny, Hist Nat. 37:14 sq.; Theophrastus, Περὶ λίθων (in Opp. 4, ed. Schneider); Rau, Specim e. libris Achmed de gemmis (Uttr. 1784), Dutens, Pierres precieuses (Par. 1776, Lond. 1777); Mariotte, Pierres gravies (Par. 1750); Blum, Taschenbuch d. E lelsteenk. (2d ed. Steuttg. 1835); Hindmarsb, Precious Stones of Scripture (Lond. 1851); Anon. Gems, ancient and modern (Lond. 1852); King, Antique Gems (Lond. 1861); Thomson, Land and Book, 1:437 sq. SEE MINERALOGY; SEE STONES, PRECIOUS.

## Gemalli[[@Headword:Gemalli]]

             (Hebrew Gemalli', גְּמִלַּי, camel-driver; Sept. Γαμαλί, the father of Amslieb, which latter was the Danite messenger among those who explored the land of Canaan (Num 13:12). B.C. ante 1657.

## Gemara[[@Headword:Gemara]]

             SEE TALMUD.

## Gemariah[[@Headword:Gemariah]]

             (Heb. Gens-aryah', גְּמִרְיָה[Jer 29:3], and in its prolonged form, Gemarya'hu, גְּמִרְיָהוּwhom Jehovah has made perfect; Sept. Γαμαρίας), the name of two men.

1. The son of Shaphan, one of the nobles of Judah and a scribe of the Temple in the time of Jehoiakim. B.C. 605. Baruch read aloud the prophecies of Jeremiah to the people at the official chamber of Gemariah (or from a window in it), which was attached to the new gate of the Temple built by king Jotham (Jer 36:10; comp. 2Ki 15:35). Gemariah's son Michaiah having reported this to his father, Baruch was invited to repeat the reading at the scribe's chamber in the palace, before Gemariah ands other scribes and counselors, who gave an account of the matter to the king (Jer 36:11-20). Gemariah, with the other princes, heard the divite message with terror but without a sign of repentance; though Geisariah joined two others in entreating king Jehoiakim to forbear destroying the roll which they bad taken from Baruch (Jer 36:21-25). SEE JEREMIAH.

2. The son of Hilkiah, who, with Elasah, son of Shaphan, was sent to Babylon by king Zedekiah with his tribute-money for Nebuchadnezzar. He also took charge of a letter from Jeremiah to the Jewish captives at Babylon, warning them against the false prophets who deluded them by promises of a speedy return to their own land (Jer 29:3-4). B.C. 594. SEE JEREMIAH.

## Gematria[[@Headword:Gematria]]

             a word borrowed from the Greek, either corresponding to γεωμετρία or γραμματεία, denotes, among the Cabalists, a rule according to which the Scripture was explained. The idea of this rule was. since every letter is a numeral, to reduce the word to the number it contains, and to explain the word by another of the same quantity. Thus, from the words, "Lo! three men stood by him" (Gen 18:2), it is deduced that these three angels were Michael, Gabriel, and Raphael, because והנה שלשה; and lo! three men, and אלו מיכאל גבריאל ורפאל, these are Michael, Gabrie, and Raphael, are of the same numerical value, as will be seen from the following reduction to their numerical value of both these phrases: ו ה נ ה ש ל ש ה5+300+30+300+5+50+5+6=701 ל ו מ י כ א ל ג ב ר י א ל 30+1+10+200+2+3+30+ 1 +20 +10+40 +6+30 ו ר פ א ל א+1 +30 +1 +80+200+6=701. From the passage, "And all the inhabitants of the earth were of one language" (Gen 11:1), is deduced that all spoke Hebrew; שפהbeing changed for its synonym לשון, and הקדש =5+100+4+300=409, is substituted for its equivalent אחת=l+8+400=409. Or the word צמתin the passage, "For behold, I will bring forth my servant, the Branch" (Zec 3:8), must mean the Messiah; for it amounts numerically to the same as מנחם"Comforter" (Lam 1:16)=138. So יבא שילהin the passage, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," amounts numerically to the same as משיח=358; hence Shiloh must be the Messiah. SEE CABALA. (B.P.)

## Gembicki, Laurence[[@Headword:Gembicki, Laurence]]

             archbishop and grandchancellor of Poland, was born about 1550. He commenced his studies at Posen, and completed them at Ingolstadt. He was sent as ambassador to Rome to pope Clement VIII. Returning to Poland, he was made bishop of Kulm or Chelmno, and in 1609 became grand-chancellor of the crown. In 1613 he obtained the bishopric of  Kuiavia, and in 1616 was made archbishop of Gnesen, and primate of the kingdom, the highest ecclesiastical dignity in Poland. He died in 1624, leaving Exhortatio ad Principem Wadislaum, cum a S.R.M. Omnium Inclyte Regni Poloniae Ordinum Consensu, etc. See Hoefer, Nouvelle Biographie Generale, s.v.

## Gems[[@Headword:Gems]]

             SEE GEM.

## Gems, The Three Sacred[[@Headword:Gems, The Three Sacred]]

             among the Buddhists, are Buddha, the sacred books; and the priesthood. Their worship is universal among the Buddhists, and. they constitute the sacred triad in which these people place all their trust. The assistance they derive from. the triad is called sarana (protection), which "is said to destroy the fear of reproduction, or successive existence, and to take away the fear of the mind, the pain to which the body is subject, and he misery off the four hells." "By reflecting on the three gems, scepticism, doubt, and reasoning will be driven away, and the mind become clear and calm. See Hardy, Eastern Monachism, pages 166, 209.

## Gems, in Ecclesiastical Art[[@Headword:Gems, in Ecclesiastical Art]]

             Precious stones were employed in very early times for a great variety of ecclesiastical purposes, some articles, such as chalices, etc., being made wholly of stones more or less precious, and others, such as altars, etc., being decorated therewith The most artistic purpose, however, was their use for seals, especially by engraving emblems of a religious: character, chiefly taken from Scripture, particularly the fish, the dove, the lamb, a ship, or some other emblematic device. Occasionally a historical subject is attempted. The monogram of Christ almost always appears on them.

## Gen-Ko[[@Headword:Gen-Ko]]

             a Buddhist monk, was born at Sak-Syou about A.D. 1132. He introduced a new Buddhist doctrine into Japan, which soon attracted a great number of disciples. A woman of the court of the mikado was converted to this religion, which circumstance provoked great excitement, and a sentiment of hatred, mingled with- an impetuous desire for vengeance in the heart of the mikado. Gen-Ko was banished, one of his most ardent disciples put to death, and others persecuted; He died A.D. 1212. See Hoefer, Nouv. Biog. Generale, s.v.

## Gena[[@Headword:Gena]]

             SEE GINA.

## Gence, Jean Baptiste Modeste[[@Headword:Gence, Jean Baptiste Modeste]]

             a French ascetic writer, was born June 14, 1755, at Amiens, and died at Paris, April 17, 1840. He was keeper of the archives, and inspector of the national printing department. He published, Dieu l'Etre Infini (Paris, 1801): — Editions ou Traductions Franfaises de l'Imitation de Jesus- Christ (published in the Journal des Cures, September 14, 20, 28, 1810): — Consideration sur la Question Relative a l'Initation de Jesus Christ (1812): — also Notice Biographiquedes Peres et. Auteurs Cites par Bourdaloue (Versailles, 1812), contributed to the fifth edition of the  Dictionnaire de l'Academie Francaise, and edited with Mons. Mounard Meditations Religieuses (Paris, 1830 sq., l6 volumes). See Le Bas, Dict. Encyclop. de la France; Rabbe, Vieilh de Boisjolin et Sainte-Preuve; Biogr. des Contempor.; Michaud, Biog. Universelle; Maulvault, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Genealogy[[@Headword:Genealogy]]

             (Γενεαλογία), literally the act or art of the γενεαλογός, i.e., of him who treats of birth and family, and reckons descents and generations. Hence, by  an easy transition, it is often (like ἱστορία) used of the document itself in which such series of generations is set down. In Hebrew the term for a genealogy or pedigree is סֵפֶר הִיִּחִשׂ, or סֵפֶר תּוֹלְדוֹת"the book of the generations ;" and because the oldest histories were usually drawn up on a genealogical basis, the expression is often extended to the whole history, as in the case of the Gospel of Matthew, where "the book of the generations of Jesus Christ" includes the whole history contained in that gospel. So Gen 2:4, "These are the generoatiens of the heavens and of the earth," seams to be the title of the history which follows. Gen 5:1; Gen 6:9; Gen 10:1; Gen 11:10; Gen 11:27; Gen 25:12; Gen 25:19; Gen 36:1; Gen 36:9; Gen 37:2, are other examples of the same usage, and these passages seem to mark the existence of separate histories from which the book of Genesis was compiled. Nor is this genealogical form of history peculiar to the Hebrews or the Shemitic races. The earliest Greek histories were also genealogies. Thus the histories of Acusilaus of Argos and of Hecataeus of Miletus were entitled Γενεαλογίαι, and the fragments remaining of Xalsithus, Charon of Lampsacus and Hellanicus are strongly tinged with the same genealogical element (comp. Josephus, Apion, 1:3), which is not lost even in the pages of Herodotus. The frequent use of the patronymic in Greek, the stories of particular races, as Heraslides, Alemasonidse, etc., the lists of priests, and kings, and conquerors at the games, preserced at Ellis, Spaita, Olympia, and elsewhere; the hereditary monarchies and priesthoods, as of the Branchidae, Eumolpidae, etc., in so many cities in Greece and Greek Asia; the division, as old as Homer, into tribes, fratriae, ane γένη and the existence of the tribe, the gens, and the familia among the Romans; the Celtic clans, the Saxon families using a common patranymic, and their royal genealogies running back to the Teutonic gods, these are among the many instances that may be cited to prove the strong family and genealogical instinct of the ancient world. Coming nearer to the Israelites, it will be enough to allude to the hereditary principle, and the vast genealogical records of the Egyptians, as regards their kings and priests, and to the passion for genealogies among the Arabs, mentioned by Layard and others, in order to show that the attention paid by the Jews to genealogies is in entire accordance with the manners are tendencies of their contemporaries. In their case, however, it was heightened by several peculiar circumnstances. The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of the Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its  dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps in any other nation. We have already noted the evidence of the existence of family memoirs even before the flood, to which wee are probably indebted for the genealogies in Genesis 4, 5; and Genesis 10, 11, etc., indicate the continsuance of the same system in the times between the flood and Abraham. But with Jacob, the founder of the nation, the system of reckoning by genealogies הַתְיִחֵשׂor in the languase of Moses, Num 1:18, הַתְיִלֵּדwas much further developed. In Gen 35:22-26, we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Exo 1:1-5. In Genesis 46 we have an exact genealogical census of the house of Israel about the time of Jacob's demise in Egypt. The way in which the former part of this census, relating to Reuben and Simeon, is quoted in Exodus 6, where the census of the tribe of Levi is all that was wanted, seems to show that it was transcribed from an existing document. When the Israelites were in the wilderness of Sinai, in the second month of the second year of the Exoadms, their number was taken by divine command, "after their families, by the house of their fathers," tribe by tribe, and the number of each tribe is given "by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls" (Numbers 1, 3). This census was repeated 38 years afterwards, and the names of the families added, as we find in Numbers 26. According to these genealogical divisions they pitched their tents, and marched, and offered their gifts and offerings, and chose the spies. According to the same they cast the lots by which the troubler of Israel, Achan, was discovered, as later those by which Saul was called to the throne. Above all, according to these divisions, the whole land of Canaan was parceled out amongst them. But now of necessity that took place which always has taken place with respect to such genealogical arrangements, viz. that by marriage, or servitude, or incorporation as friends and allies, persons not strictly belonging by birth to such or such a family or tribe, were yet reckoned in the census as belonging to them, when they had acquired property within their borders and were liable to the various services in peace or war which were performed under the heads of such tribes and families. Nobody supposes that all the Cornelbi, or all the Campbells, sprang from one ancestor, and it is in the teeth of direct evidence from Scripture, as well as of probability, to suppose that the  Jewish tribes contained absolutely none but such as were descended from the twelve patriarchs. (Jul. Africanus, in his Ep. to Aristides, expressly mentions that the ancient genealogical records at Jerusalem included those who were descended from proselytes and γειώραι, as well as those who sprang from the patriarchs. The registers in Ezra and Nehemiah include the Nethinim, and the children of Solomon's servants.) The tribe of Levite as probably the only one which had no admixture of foreign blood. In many of the Scripture genealogies, as e.g. those of Caleb, Joala, Segub, and the sons of Rephaiah, etc., in (1Ch 3:21, it is quite clear that birth was not the ground of their incorporation into their respective tribes. SEE BECHER; SEE CALEB.

However, birth was, and continued to be throughout their cehole national course, the foundation of all the Jewish organization, and the reigns of the more active and able kings and rulers were marked by attention to genealogical operations. When David established the Temple services on the footing which continued till the time of Christ, he divided the priests and Levites into courses and companies, each under the family chief. The singers, the porters, the trumpeters, the players on instruments, were all thus genealogically distributed. Ins the active stirring reign of Rehoboam, we have the work of Iddo concerning genealogies (2Ch 12:15). When Hezekiah reopened the Temple, and restored the Temple services which had fallen into disuse, he reckoned the whole nation by genealogies. This appears from the fact of many of the genealogies in Chronicles terminating in Hezekiah's reign, from the expression, "So all Israel were reckoned by genealogies" (1Ch 9:1), immediately following genealogies which do so terminate, and from the narrative in 2Ch 31:16-19, proving that, as regards the priests and Levites, such a complete census was taken by Hezekiah. It is indicated also in 1Ch 4:41. We learn, too, incidentally from Proverbs 25, that Hezekiah had a staff of scribes, who would be equally useful in transcribing genealogical registers as in copying out Proverbs. So also in the reign of Jotham, king of Judah, who, among other great works, built the higher gate of the house of the Lord (2Ki 15:3-5), and was an energetic as well as a good king, we find a genealogical reckoning of the Reubenites (1Ch 5:17), probably in connection with Jotham's wars against the Ammonites (2Ch 27:5). When Zerubbabel brought back the captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies. The evidence of this is found in 1 Chronicles 9, and the duplicate passage Nahum 11; in 1  Chronicles 3:19; and yet more distinctly in Neh 7:5; Neh 7:12. In like manner, Nehemiah, as an essential part of that national restoration which he labored so zealously to promote, gathered "together the nobles, and the rulers, and the people, that they might be reckoned by genealogy" (Neh 7:5; Neh 12:26). The abstract of this census is preserved in Ezra 2 and Nehemiah 7, and a partion of it in 1Ch 3:21-24. That this system was continued after their times, as far at least as the priests and Levites were concerned, we learn from Neh 12:22; and we have incidental evidence of the continued care of the Jews still later to preserve their genealogies in such passages of the apocryphal books as 1Ma 2:1-5; 1Ma 8:17; 1Ma 14:29, and perhaps Jdt 8:1; Tob 1:1, etc. Passing on to the time of the birth of Christ, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, thee Jews in the province of Syria immediately went each one to his own city, i.e., (as is clear from Joseph going to Bethlehem, the city of David), to the city to which his tribe, family, and father's house belonged. Thus the return, if completed, doubtless exhibited the form of the old censuses taken by the kings of Israel and Judah.

Another proof is the existence of our Lord's genealogy in two forms, as given by Matthew and Luke. (See below.) The mention of Zacharias as "of the course of Abia," of Elizabeth as "of the daughters of Aaron," and of Anna, the daughter of Phanuel, as "of the tribe of Aser," are further indications of the same thing (Luk 1:51; Luk 2:36). This conclusion is also expressly confirmed by the testimony of Josephus in the opening of his Life, § 1. There, after deducing his own descent, "not only from that race which is considered the noblest among the Jews, that of the priests, but from the first of the twenty-four courses" (the course of Jehoiarib), and on the mother's side from the Asmonaean sovereigns, he adds, "I have thus traced my genealogy as I have found it recorded in the public sables" (ἐν ταῖς δημοσίαις δέλτοις άναγεγραμμένην); and again, contr. Apion, 1:7, he states that the priests were obliged to verify the descent of their intended wives lay' reference to the archives kept at Jerusalem; adding that it was the duty of the priests, after every war (and he specifies the wars of Antiochus Epiph., Pompea, and Q. Varus), to make new genealogical tables from the old ones, and to ascertain what women among the priestly families had been made prisoners, as all such were deemed improper to be wives of priests. As a proof of the care of the Jews in such matters, he  further mentions that in his day the list of successive high-priests preserved in the public records extended through a period of 2000 years. From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. Hence we are constrained to disbelieve the story told by Africanus concerning the destruction of all the Jewish genealogies by Herod the Great, in order to conceal the ignobleness of his own origin. His statement isn, theat up to that time the Hebrew genealogies had been preserved entire, and the different families were traced up either to the patriarchs, or the γειώραι or mixed people; but that on Herod's causing these genealogies to be burnt, only a few of the more illustrious Jews who had private pedigrees of their owne, or who could supply the lost genealogies fronc memory, or from the books of chronicles, were able to retain any account of their own lineage — among whom, he says, were the Desposyni, or brethren of our Lord, froes whom was said to be derived the scheme (given by Africanus) for reconciling the two genealogies of Christ. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalems, and not before. Some partial records may, however, have survived that event, as it is probable, and indeed seems to be implied in Josephus's statement, that at least the priestly families of the dispersion had records of their own genealogy. We learn, too, from Benjamin of Tudela, that in his day the princes of the captivity professed to trace their descent to David, and he also names others, e.g. R. Calonymos, "a descendant of the house of David, as proved by his pedigree" (Itin. ed. Asher, 1:32), and R. Eleazar ben-Tsemach, "who possesses a pedigree of his descent from the prophet Samuel, and knows the melodies which were sung in the Temple during its existence" (ib. page 100, etc.). He also mentions descendants of the tribes of Dans, Zabulon, and Napthali, among the mnountains of Khasamin, whose prince was of the tribe of Levi. The patriarchsi of Jerusalemn, so called from the Hebrew ראֹשׁ ָֹאבוֹת, claimed descent fromn Hillel, the Babylonian, of whom it is said that a genealogy, found at Jerusalem, declared his descent from David and Abital. Others, however, taraced his descent from Benjamin, and from David only through a daughter of Shephatiah (Wolf, B. H. 4:380). B

ut, however tradition may have preserved for a while true genealogies, or imagination and pride have coined fibtitious ones after the destruction of Jerusalem, it may be safely affirmed that the Jewish genealogical system then came to an end. Essentially connected as it was with the tenure of the land on the one hand, and with the peculiar privileges of the houses of David and Levi on the  other, it naturally failed when the land was takers away from the Jewish race, and when the promise to David was fulfilled, and the priesthood of Aaron superseded by the exaltation of Christ to the right hand of God. The remains of the genealogical spirit among the later Jews (which might, of course, be much more fully illustrated from Rabbinical literature) has only been glanced at to show how deeply it had penetrated into the Jewish national mind. It remains to be said that just notions of the nature of the Jeemish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. Just as in the very first division into tribes Maanasseh and Ephraim were numbered with their uncles, as if they had been sons instead of grandsons (Gen 48:5) of Jacob, so afterwards the names of persons belonging to different generations would often stand side by side as heads of families or houses, and be called the sons of their common ancestor. For example, Gen 46:21 contains grandsons as well as sons of Benjamin SEE BELAH, and Exo 6:24 probably enumerates the son and grandson of Assir as heads, with their father, of the families of the Korhites; and so in innumerable other instances. If any one family or house became extinct, some other would succeed to its place, called after its own chief father. Hence, of course, a census of any tribe drawn up at a later period would exhibit different divisions from one drawn cup at an earlier. Compare, e.g., the list of courses of priests in Zerubbabel's time (Nehemiah 12) with that of those in David's time (1 Chronicles 24). The same principle must he borne in mind in interpreting any particular genealogy. The sequence of generations may represent the succession to such or such an inheritance or headship of tribe or family rather than the relationship of father and son. Again, where a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. Im cases where a name was common the father's name would be added for distinction only. These reasons would be well unsderstood at the time, though it masy be difficult now to ascertain them positively. Thus, in the pedigree of Ezra, (Ezr 7:1-5), it would seem that both Seraiah and Azariah were heads of houses (Neh 10:2); them are both therefore named. Hilkiah is named as having been high-priest, and his identity is established by the addition "the son of Shallum" (1Ch 10:13); the next named is Zadok, the priest in David's time, who was chief of the sixteen courses sprung froes Eleazar, and then follows a complete pedigree from this Zadok to Aaron. But then, as regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. What seems necessary to make them trustworthy measures of time is, either that they should have special internal marks of being complete, such as where the mother as well as the father is named, or some historical circumstance defines the several relationships, or that there should be several genealogies, all giving the same number of generations within the same termini. When these conditions are found, it is difficult to overrate the value of genealogies for chronology. In determining, however, the relation of generatieons to time, some allowance must be made for the station in life of the persons in question. From the early marriages of the princes, the average of even thirty years to a generation will probably be found too bong for the kings.

Another feature in the Scripture genealogies which it is worth while to notice is the recurrence of the s.ine name, or modification of the same name, such as Tobias, Tobit, Nathan, Mattatha, and even of names of the same signification, in the same family. This is an indication of the carefulness with which the Jews kept their pedigrees (as otherwise they could not have known the names of their remote ancestors); it also gives a clew by which to judge of obscure or doubtful genealogies. In some cases, however, this repetition seems to have resulted from erroneous transcription.

The Jewish genealogies have two forms, one giving the generations in an ascending, the other in an ascending scale. Examples of the descending form may be seen in Rth 4:18-22, or 1 Chronicles 3. Of the ascending, 1Ch 6:33-43; Ezr 7:1-5. The descending form is expressed by the formula A begat B, and B begat C, etc.; or, the sons of A, B his son, C his son, etc.; or, the sons of A, B, C, D; and the sons of B, C, D, E; and the sons of C, E, F, G, etc. The ascending is always expressed in the same way. Of the two, it is obvious that the descending scale is the one in which we are most likely to find collateral descents, inasmuch as it implies that the object is to enumerate the heirs of the person at the head of the stem; and if direct heirs failed at any point, collateral ones would have to be inserted. In all cases, too, where the original document was preserved,  when the direct line failed, the heir would naturally place his own name next to his predecessor, though that predecessor was not his father, but only his kinsman; whereas in the ascending scale there can be no failure in the nature of things. But neither form is in itself more or less fit than the other to express either proper or imputed filiation.

Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them. See Gen 11:29; Gen 22:23; Gen 25:1-4; Gen 35:22-26; Exodus vii 23; Num 26:33; 1Ch 2:4; 1Ch 2:19; 1Ch 2:35; 1Ch 2:50, etc.

The genealogical lists of names are peculiarly liable to corruptions of the text, and there are many such in the books of Chronicles, Ezra, etc. Jerome speaks of these corruptions having risen to a fearful height in the Septuagint (Praefat. in Paraleip.). In like manner, the lists of high-priests in Josephus are so corrupt, that the names are scarcely recognizable. This must be borne in mind in dealing with the genealogies.

The Bible genealogies give an unbroken descent of the house of David from the creation to the time of Christ. The registers at Jerusalem must have supplied the same to the priestly and many other families. They also inform us of the origin of most of the nations of the earth, and carry the genealogy of the Edomitish sovereigns down to about the time of Saul. Viewed as a whole, it is a genealogical collection of surpassing interest and accuracy (Rawlinson, Herodot. volume 1, chapter 2; Burrington, General. Tables of the Old and New Testaments, London, 1836; Selden's Works, passim).

## Genealogy Of Jesus Christ[[@Headword:Genealogy Of Jesus Christ]]

             the only one given in the New Testament.

1. Object of this Genealogical Record. — From the foregoing article it is evident that no nation was more careful to frame and preserve its genealogical tables than Israel. Their sacred writings contain genealogies which extend through a period of more than 3500 years, from the creation of Adam to the captivity of Judah. Indeed, we find from the books of Ezra and Nehemiah that the same carefulness in this matter was observed after the captivity; for in Ezr 2:62 it is expressly stated that some who had come up from Babylon had sought their register among those that were reckoned by genealogy, but were not found; therefore were they, as  polluted, removed from the priesthood. The division of the whole Hebrew nation into tribes, and the allotment to each tribe of a specified portion of the land of Canaan as an inalienable possession, rendered it indispensable that they should keep genealogical tables. God had, however, a still higher object than that of giving stability to property in Israel in leading successive generations of his people thus to keep an accurate list of their ancestry. That they should do this was especially required from the moment that the voice of prophecy declared that the promised Messiah should be of the seed of Abraham, of the posterity of Isaac, of the sons of Jacob, of the tribe of Judah, and of the family of David.

The Rabbins affirm that after the Captivity the Jews were most careful in keeping their pedigrees (Babyl. Gemar. Gloss. fol. 14:2). Since, however, the period of their destruction as a nation by the Romans, all their tables of descent seem to be lost, and now they are utterly unable to trace the pedigree of any one Israelite who might lay claim to be their promised and still expected Messiah. Hence Christians assert, with a force that no reasonable and candid Jew can resist, that Shiloh must have come.

The priesthood of Aaron having ceased, the possession of the land of Canaan being transferred to the Gentiles, there being under the N.T. dispensation no difference between circumcision and uncircumcision, Barbarian and Scythian, bond and free, there is but one whose genealogy it concerns us as Christians to be acquainted with, that of our Lord Jesus Christ. Him the prophets announced as the seed of Abraham, and the son of David, and the angels declared that to him should be given the throne of his father David, that he might reign over the house of Jacob forever. His descent from David and Abraham being therefore an essential part of his Messiahship, it was right that his genealogy should be given as a portion of gospel truth. Considering, further, that to the Jews first he was manifested and preached, and that his descent from David and Abraham was a matter of special interest to them, it seems likely that the proof of his descent would be one especially adapted to convince them; in other words, that it would be drawn from documents which they deemed authentic. Such were the genealogical records preserved at Jerusalem. SEE GENEALOGY. Now when to the above consideration we add the fact that the lineage of Joseph was actually made out from authentic records for the purpose of the civil census ordered by Augustus, it becomes morally certain that the genealogy of Jesus Christ was extracted from the public registers. Another consideration adds yet further conviction. It has often excited surprise that  the genealogies of Christ should both seem to be traced through Joseph, and not Mary. But if these genealogies were those contained in the public registers, it could not be otherwise. In them Jesus, the son of Mary, the espoused wife of Joseph, could only appear as Joseph's son (comp. Joh 1:45). In transferring them to the pages of the gospels, the evangelists only added the qualifying expression "as was supposed" (Luk 3:23, and its equivalent, Mat 1:16).

We find other traces of the existence of the public tables of descent in the New Testament: the taxation spoken of by Luk 2:2-3, would clearly indicate this, for how could each one be able to go to his own city unless he knew the specific tribe to which he belonged? Hence it was, we think, that Paul was able with confidence to appeal to the Hebrews concerning the lineage of Christ, "for it is evident," says he, "that our Lord sprung out of Judah" (Heb 7:14; 2Ti 2:8). To evince this beyond reasonable doubt, it pleased God to give us, by his inspired servants Matthew and Luke, these genealogies.

2. Statement of the Subject. — The following is a tabular view of these records, with which it will be convenient to compare the parallel lists as found in the Hebrew copies of the Old Testament.

3. Solution of Difficulties. — We do not find that there was any objection made to these genealogies, either by Jew or Gentile, during the 1st century. Had any difficulty on this head existed, we may reasonably suppose that the Jews, of all others, would have been but too ready to detect and expose it. We may, therefore, fairly conclude that, whatever difficulty meets us now in harmonizing our Lord's pedigree as given by the two evangelists, it could have had no place in the first age of the Christian Church. In subsequent ages, however, objections were and still are made to the genealogies of Matthew and Luke.

A preliminary difficulty, which applies, however, equally to the O.T. lists, lies in the small number of names between Judah and David, being only nine for an interval of 833 years, making the incredible average of nearly a century for each generation. Hence arises the presumption that some names have been omitted (see Browne, Ordo Saeclorum, page 283), and at least three — more probably nine — must be supplied, in order to reduce this average to the ordinary age of paternity; three, Judah, Boaz, and Jesse, are  known to have been advanced in life at the birth of their youngest sons, and Salmon was considerably so. The synchronism of Nahshon with the Exode, and Boaz with the earlier judges, requires the insertion of these omitted generations in the latter part of the list. SEE RAHAB; SEE RUTH.

On the other hand, the names Menan and Melea, also Mattathias and Maath, seem to be superfluous repetitions of others in the same list.

1. Difficulties that apply to the Evangelists INDIVIDUALLY. —

(1.) It is objected that Jechoniah was not the son of Josiah, but his grandson. Answer: Matthew does not mean to say he was his son; for 2Ti 2:11-12 are obviously intended to designate two different persons, viz. Jehoiakim, and his son Jehoiachin. That the former is the person meant in 2Ti 2:11 is evident from the addition of "his brethren." Whose brethren? Not Jehoiachin's (or Jechonias), for he had none, but Jehoiakim's, viz. Jehoahaz and Zedekiah, the former of whom reigned before him (though a younger brother), and the latter after him (1Ch 3:15-17). Admitting this, we see the consistency of the evangelist as to the number of generations in the second and third series; whereas they who make Jechonias (1Ch 3:11-12) to be the same person leave only thirteen in the second series, if Jechonias be added to the third; or in the third, if he be placed to the second. If the objection had any truth, the evangelist would be palpably inconsistent with himself! St. Jerome (in Mattheum, cap. 1) confirms this view: "If Jechonias be included in the first tessarodecade there will not be fourteen generations: we may therefore assume that the first Jechonias meant Joakim and the latter Joachin — the one spelt with the letters k and m, the other with ch and i; which letters, in the course of time, by fault of transcribers, were confounded by Greeks and Latins." Porphyry brought forward this objection against Matthew's genealogy, and we find the same father, in his Comment. on Daniel, thus replying: "In the Gospel of Matthew one generation seems to be wanting, for the second tessarodecade ends with Joakim, the son of Josiah, and the third begins with Joachin, the son of Joakim. Porphyry, ignorant of this, would exhibit his own skill in proving the falsity of the evangelist Matthew." We may add that some respectable MSS. still exhibit the name of Jehoiakim as well as that of Jechonias. (See Strong's Greek Harmony of the Gospels, ad loc.) The triple series of fourteen generations will therefore stand thus SEE JEHOIAKIM.

1. Abraham.       1. Solomon. 1. Jeconiah.

2. Isaac.   2. Rehoboam.      2. Salathiel.

3. Jacob.   3. Abijah.  3. Zerubabel.

4. Judah.   4. Asa.     4. Abiud.

5. Phares.  5. Jehoshaphat.   5. Eliakim.

6. Esrom.   6. Jehoram. 6. Azor.

7. Aram.    7. Uzziah.  7. Sadok.

8. Aminadab.      8. Jotham.  8. Achim.

9. Naason.  9. Ahaz.    9. Eliud.

10. Salmon. 10. Hezekiah.     10. Eleazar.

11. Boaz.   11. Manasseh.     11. Matthan.

12. Obed.   12. Amon.   12. Jacob.

13. Jesse.  13. Josiah. 13. Joseph.

14. David.  14. Jehoiakim.    14. Jesus.

(2.) It is objected that Matthew omits three kings, viz. Ahaziah, Joash, and Amaziah (comp. 1 Chronicles 3, and 2 Kings 8), from his second series. In reference to this objection, it might suffice to say that Matthew, finding fourteen generations from Abraham to David inclusively, contracted, most likely in order to assist memory and give uniformity, the second, and possibly the last series. If we compare Ezr 7:1-5 with 1Ch 6:3-15, it will be seen that Ezra, in detailing, with apparent particularity, his own lineal descent from Aaron, calls Azariah, who was high-priest at the dedication of the first Temple, the son, not of Johbaan his father, but of Meraioth, his ancestor at the distance of six generations. Doubtless the desire of abridgment led him to omit those names with which there were connected no very remarkable associations. Some of the early fathers, however, give a different solution of this difficulty. Hilary (in Mattum, cap. 1) says: "Three generations are designedly passed over by Matthew, for Jaras is said to have begotten Ozias, when, in fact, he was the fourth from him, i.e., Jaras begat Ochazias from the Gentile famemily of Ahab, whose wife was Jezebel." That the omission of the three kings was a punishment inflicted upon the house of guilty Joram to the fourth generation is the  view yet were pointedly put forth by St. Jerome also, and by many of our own best commentators. SEE SON.

(3.) Moreover, it is said that Matthew terms Zorobabel the son of Salathiel, whereas in 1Ch 3:19, he is called the son of Pedtiah. How is this? We answer that the Sept. version of 1 Chronicles 3 agrees with Matthew, and that this is the manner in which Zorobabel is designated in Ezra, Nehemiah, and Hiaggai. Josephus also calls him the son of Salathiel. Were he not the immediate son of Salathiel, but of Pedaiah, yet is it suitable to the language of the Jewish nation to count the grandson the son of the grandfather. Thus Laban is called the son of Nahor (Gen 29:5), as being the son of Bethuel, who was, in fact, the son of Nahor (24:47). If, according to another manner of rendering Gen 29:17-18, Salathiel and Pedaiah were brothers, Zorobabel might have been, by the Levirate law, the natural son of the one and the legal son of the other. SEE PEDAIAH.

(4.) It is again asked, if it be, as Matthew states, that Salmon, son of Naason, prince of Israel, had married so remarkable a person as Rahab, how then comes it that such a circumstance is not noticed in the book of Joshua? This objection will have no force if we remember that this book, full as it is in describing the partition of Canaan among the several tribes, is yet very silent concerning the exploits, and even names, of the subordinate leaders of Israel. There is nothing, therefore, surprising in the circumstance that it should pass over in total silence Salmon's marriage with Rahab. Had the matter in question been the espousal of Rahab by Joshua himself, the presumption against its truth would be very different. Indeed Kimchi, in bhis Commentary on the Book of Joshua, adduces a tradition to this effect, taken from the Babylonian Talmud. Every consideration, moreover, of a chronological character is in favor of the circumstance of the son of Naason, born to him in the wilderness being married to Rahab. SEE RAHAB.

(5.) But a far graver objection than that which is alleged against Matthew for having omitted names is brought against Luke for having inserted that of Cainan as son of Arphaxad — a name neither to be found in the Hebrew nor Samaritan text, nor yet in any of the Targums or versions, save the Sept. We may infer from the fact that neither Philos nor Josephus, who ins other respects followed this version, receive this name as genuine, that it was not found in the earlier copies of the Sept.; it was, no doubt, borrowed  from the corrupted Sept. which has come down to us, containing the name in question, but which cannot, with any propriety, be raised to a level of authority with the Heb. text. It is clear, moreover, that Irenaeus, Africanus, Eusebius, and Jerome reject it as an interpolation. (See, on this subject, Whitby's Preface to the Reader, and Lightfoot's Harm.; also Usher's Dissertation on Cainan, and Kidder's Demonstr. of Messiah.) SEE CAINAN.

2. We are now to compare the evangelists as to the points on which they agree and differ. It does not appear that Celsus attacked the genealogies on the score of any inconsistency with each other. Not so the emparor Julian; he made their discrepancies the specific ground of attack. Jerome (in Matthew 1) — thus writes: "Julianus Augustus in this place attacks the evangelists on the ground of discrepancy: Matthew calls Joseph the son of Jacob, whereas Luke calls him the son of Heli! Had Julian been better acquainted with the modes of speech of the Jews, he would have seen that one evangelist gives the natural and the other the legal pedigree of Joseph."

(1.) The first solution of the apparent discrepancies of the evangelists (one to which this ancient father obviously here alludes) is that of Africanus, which, he informs us (Eusebius Hist. Ecc 1:7), he received from the relatives of our Lord, who, because of their consanguinity to him, were called Δεσπόσυνοι. It is to the effect that Matthan, the third in the list from Joseph in Matthew's genealogy, sand Melchi, the third in Luke's list, married successively the same womam, by whom the former begat Jacob, and the latter Heli. Heli dying without issue, bis maternal brother took his widow to wife, by whom he had Joseph, who, according to law (Deu 25:6), was registered by Luke as the son of Heli, though naturally the son of Jacob, as Matthew records him. This is the explanation which was generally admitted by Eusebius, Nazianzen, the writer of Ad orthodoxos, and others, for ages.

(2.) Grotius, however, availing himself of the tradition that Haeli and Jacob were both sons of the same mother, but of different fathers (Matthan and Melchi), supposes that Luke traces the natural pedigree of Christ, and Matthew the legal. This he argues on two grounds: first, that Salathiel could not have been the natural son of Jechonkas, who was childless — according to the declaration of God by Jeremiah (22) — and was, therefore, as Luke states, the son, properly so called, of Neri, of Nathan's line; and, secondly, that the Levirate law imposed no necessity on Jacob to  marry Heli's widow, they being only uterine brothers. The learned commentator might have been led to this view by St. Ambrose, who, in his Commentary on Luke, says, "Heli, fratre sine liberis decedente, copulatus est fratris uxori et generavit filium Joseph, qui juxta legem Jacobi fillius dicitur." But both the reasons assigned by Grotius for differing from the solution of Africanus would seem to be founded on petitio principio. It does not appear an ascertained fact that Salathiel was not the natural son of Jechonias, nor yet that the law which obliged a man to marry the widow of his deceased brother might be departed from when they were only maternal brethren; for even in cases of distant relationship the law seemed obligatory, as we see in the case of Boaz marrying Ruth, the widow of his distant kinsman. Whitby defends Africanus's account; Hammond, Le Clerc, and Wetstein agree with Grotius.

(3.) Dr. Barrett, whoa in his preliminary dissertation to a curious facsimile of a most ancient MS. of Matthew's Gospel (an abridgment of which treatise may be found in Clarke's Commentary, at the end of Luke 3), brings to bear upon this difficult question a large share of sound learning and correct criticism, objects to the above theory as given by Africanus and altered by Grotius, on the ground principally that it refers entirely to the descent of Joseph from David, without attempting to prove that the son of Mary emas the son of David. Dr. Barrett then states his oaen hypothesis, viz., that Matthew relates the genealogy of Joseph, and Luke that of Marny. He supposes a sufficient reason, that after Matthew had given his genealogical table another should be added by Luke, fully to prove that Christ, according to the flesh, derived his descent from David, not only by his supposed father Joseph, but also by his real mother Mary. The writers who agree is this opinion Dr. B. divides into two classes: first, those who assert that the families of Solomon and Nathan met in Salathiel and Zorobabel, after which they separated, and were again reunited in Joseph and Mary; secondly, those who suppose that Salathiel and Zorobabel were distinct individuals, and deny that any union took place between them previously to the marriage of Joseph and Mary. He rejects this latter opinion because it seems to contradict the divine promise (2Sa 7:12-16), which intimates that Christ should be lineally descended from David through Solomon. He therefore receives the former hypothesis, and supports it by numerous and profound arguments. (See his Preliminary Dissertation to Codex Rescriptus; see also, on both hypotheses, Lightfoot's Harmony Ev.; South's Sermon on Rev 12:16, volume 3;  Wetstein, ad Matthaeum, 1:17; Bishop Kidder's Demonst. of Messiah, part 2 to chapter 13; Hale's Analysis of Chronology, volume 3).

In constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting, where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (Num 26:33; Num 27:4-7). On this principle Joseph, begotten by Jacob, marries Mary, the daughter of Hell, and in the genealogical register of his wife's family is counted for Heli's son. Salathiel, begotten by Jeconiah, marries the daughter of Neri, and, in like manner, is accounted his son in Zorobabel, the offspring of Salathiel and Neri's daughter, the lines of Solomon and Nathan coalesce; Joseph and Mary are of the same tribe and family; they are both descendants of David in the line of Solomon; they have in them both the blood of Nathan, David's son. Joseph deduces his descent from Abiud (Mat 1:13), Mary from Rhesa (Luk 3:27), sons of Zorobabel. The genealogies of Matthew and Luke are parts of one perfect whole, and each of them is essential to the explanation of the other. By Matthew's table we prove the descent of Mary, as well as Joseph, from Solomon; by Luke's we see the descent of Joseph, as well as Mary, from Nathan. But still it is asked how know we that Mary was the daughter of Neri?

[1.] Because the angel Gabriel, at the Annunciation, told the Virgin that God would give her divine son the throne of his father David (Luk 1:32), and thus it was necessary to prove this by her genealogy afterwards.

[2.] Mary is called by the Jews בת עלי, "the daughter of Hell," and by the early Christian writers "the daughter of Joakim and Anna" (Lightfoot, on Luk 3:23). But Joakim and Eliakim (as different names in Hebrew for God) are sometimes interchanged (2Ch 36:4): Eli or Hell, then, is the abridgment of Eliakim.

[3.] The evangelist Luke has critically distinguished the real from the legal genealogy by a parenthetical remark: Ι᾿ησοῦς ὤν (ώς ἐνομίζετο) υἱὸς Ι᾿ωσήφ, τοῦ ῾Ηλί, "Jesus being (as was reputed) the son of Joseph (but in reality), the son of Hell," or his grandson by the mother's side, for so the ellipsis should be supplied. Moreover, on comparing the two tables, we find that from Abraham to David they agree with each  other because they are in accordance with the genealogies of Genesis, Ruth, and 1 Chronicles 3; but from David to Joseph they are evidently distinct lines of pedigree, agreeing only in two persons, viz. Salathiel and Zorobabel.

Again, it is objected that there are now in Luke's genealogy seventy-seven names; whereas Irenaeus, Africanus, and other early fathers, acknowledge but seventy-two. But if we omit the names Maath, Mattathias, Melea, Mfainan, and Cainan, as being interpolations, then the number will be reduced to seventy-two.

It is said that Abiud and Rhesa are called by the evangelists the sons of Zorobabel, though in 1Ch 3:19 we have no mention of them among his sons. We remark that it was a custom with the Jews to call the same person by different names, and that this custom was peculiarly prevalent about the time of the captivity (Dan 1:6-7; also comp. 2Sa 3:3 with 1Ch 3:1).

Lastly, it is inquired whence the evangelists had their genealogies from Zorobabel to Christ, there being nothing of them to be found in Scripture. We answer, from those authentic public tables kept by the Jews, of which, as before noticed, Josephus speaks; and regarding which also Eusebius (Hist. Ecc 1:1) says, "Omnes Hebraeorum generationes descriptae in archivis Templi secretioribus habebantur." It was doubtless from this source that they had the above-named parts of our Lord's legal and natural pedigree; for, otherwise, they would have exposed themselves to the cavils of the Jews; nor could the apostles have appealed, as they did, with confidence, to Christ's pedigree, as answering all the requirements of prophecy. — Kitto, s.v.; Smith, s.v.

(4.) Rejecting all the above identifications and Levirate marriages, Lord Hervey (Genealogies of our Lord, Cambr. 1853) contends that both evangelists give the genealogy of Joseph, Matthew's being the legal or royal line, and Luke's the private. He supposes that Mary was the daughter of Jacob, and thus the first cousin of Joseph. The discrepancies in the latter names of the two lists he attempts to reconcile by supposing "Rhgsa" to be merely a title (Chald. for prince) of Zorobabel, so that "Joanna" of Luke will be the " Hananiah" of 1 Chronicles, but omitted by Matthew; then identifying Matthew's "Abiud" with Luke's "Juda," and both with thee  "Hodaiah" of 1 Chronicles; also Matthew's "Matthan" with Luke's "Matthat.;" and finally cutting off all the remaining names in 1 Chronicles, and supposing a number of genarations to have been omitted in the following names of Matthew; so that the lists will, in this part, stand thus:

The violent character of these suppositions is sufficiently obvious. (See each name in its place.)

(5.) Others, like Alford (Commeanlt. ad loc.), content themselves with saying that solution is impossible without further knowledge than we possess. But this is a view in which, with the actual documents before us, few will be disposed to acquiesce.

See, in addition to the works already referred to, Mill, Vindication of the Genealogies (Cambridge, 1842); Beeston, Geneal. of Matt. and Luke (3d 6d. Lond. 1842); Jour. Sac. Lit. July, 1856; Meth. Quart. Rev. October 1852, page 593 sq.; Schleyer, in the Theolog. Quartelschr. 1836. Older treatises may be seen in Darlimg's Cyclop. Bibliograph. 2, col. 771 sq., 1854; Volbeding, Index, page 7; Hase, Leben Jesu, page 51. SEE LINEAGE.

## Genebrard Gilbert[[@Headword:Genebrard Gilbert]]

             a celebrated Benedictine, was born at Rioni, in Auvergne, in 1537. Having entered into the Benedictine order at the abbey of Maussac, he studied at Paris, where he learned Greek under Turnebius. In 1569 he was made professor of Hebrew at the Royal College of Navarre. In 1592 he was made archbishop of Aix by Gregory XIV. He bad, in the same year, published a "Treatise of Elections" (De Sacrarum Electionuses Jure et necessitate, ad Ecclesiae Gallicanae Redintegrationem), in which he maintained that the elections of bishops belong of right to the clergy and people, and argued acutely against the nominations of kings and princes. The Parliament of Aix in 1596 decreed that his book should be burnt by the bands of the common executioner, and, after depriving the author of his see, condemned him to banishment from the kingdom, prohibiting his return to it on pain of death. 'He was afterwards permitted to return to his priory at Seamur, where he died March 24, 1597. Genebrard was one of the most learned men of his time. He wrote in Latin, besides the work above mentioned, and others of which a list is given in Dupin, A Sacred  Chronology (8vo): — Notes upon the Scriptures — A Commentary upon the Psalms (8vo), in which be particularly applies himself to reconcile the Hebrew tenet with the vulgar Latin, and defends the Septuagint version; the best edition is that of Paris (1588, fol.) — A Translations of the Canticles into Iambic Verse: — Notes upon the Hebrew Grammar. He published an edition of Origen's Works, with a Latin version (1578); and a translation into French of Josephus (2 volumes, 8vo). — Dupin, Eccl. Writers, cent. 16; Hoefer. Nouv. Biog. Generale, 19:865; Hook, Eccl. Biog. 5:287.

## General[[@Headword:General]]

             (of religious order), "in the Roman Catholic Church, the supreme head, under the pope, of the aggregated communities throughout Christendom belonging to a religious order. The governing authorities of the monastic orders in the Roman Catholic Church may be arranged in three classes:

(1.) The superiors of individual convents or communities, called in different orders by the various names of abbot, prior, rector, guardian, etc.;

(2.) The provincials, who have authority over all the convents of an entire province — the provinces, in the monastic sense of the word, being usually coincident as to local limits with the several kingdoms is which the order is established;

(3.) The general, to whom not only each member of the order, but all the various officials of every rank, are absolutely subject. The general is usually elected by the general chapter of the order, which, in the majority of orders, consists properly of the provincials, with whom, however, are commonly associated the heads of the more important monasteries, as also the superiors of certain subdivisions of provinces. The office of general in most orders is held for three years. In that of the Jesuits it is for life; but in all, the election of the general chapter must be confirmed by the pope. In most orders, too, there is assigned to the general a consultor (admonitor) or associate (socius), who, however, is entitled to advise, but has no authority to control the superior. The general, also, is supposed to consult with and to receive reports from the various local superiors. He sends, if necessary, a visitor to inquire into particular abuses, or to report upon such controversies as may arise, and he holds a general chapter of the order at stated times, which differ according to the usage of the several orders. The general is exempt from episcopal jurisdiction, being subject to the  immediate jurisdiction of the pope himself. He resides in Rome, where he enjoys certain privileges, the most important of which is the right to sit and vote with the bishops in a general council of the Church." — Chambers, Encyclopaedia, s.v.

## General Assembly[[@Headword:General Assembly]]

             SEE ASSEMBLY, GENERAL.

## General Baptists[[@Headword:General Baptists]]

             SEE BAPTISTS.

## General Councils[[@Headword:General Councils]]

             SEE COUNCILS.

## General-Vicar[[@Headword:General-Vicar]]

             SEE VICAR-GENERAL.

## Generation[[@Headword:Generation]]

             (תּוֹלְדֶה, γένεσις, the act; γέννημα, the result: דּוֹר, γενεα, a period). Considerable obscurity attends the use of this word in the English version, which arises from the translators having merged the various meanings of the same original word, and even of several different words, in one common term, "generation." The remark, too, is just, that in the literal translations of the Scriptures, the word "generation" generally occurs wherever the Latin has generatio, and the Greek γενεά or γένεσις (Rees's Encyclopedia, article Generation). The following instances seem to require the original words to be understood in some one of their derivative senses: Gen 2:4," These are the generations" (תּוֹלְדוֹת; Sept. ἡ βίβλος γενέσεως; Vulg: generationes), rather "origin," "history," etc. The same Greek words, Mat 1:1, are rendered "a genealogy," etc., by recent translators: Campbell has "lineage." Gen 5:1, "The book of the generations" (סֵפֶר תּוֹלְדרֹ; Sept. as before; Vulg. liber generationis) is properly a family register, a history of Adam. The same words, Gen 37:2, mean a history of Jacob and his descendants; so also Gen 6:9; Gen 10:1, and elsewhere. Gen 7:1, "In this generation" (בִּרּור הַזֶּה; Sept. ἐν τῇ γενεᾶ'/ τάυτῃ, Vulg. in generatione hac) is evidently "in this age." Gen 15:6, "In the fourth generation" (רּוֹר; Sept. γενεά, Vulg. generatio) is an instance of the word in the sense of a certain assigned period. Psa 49:19, "The generation of his fathers" (עִראּרּוֹר אֲבוֹתָיו, Sept. γενιᾶς πατέρων αύτοῦ) Gesenius renders "the dwelling of his  fathers," i.e. the grave, and adduces Isa 38:12.: Psa 73:15, "The generation of thy children" (רּוֹר בָּנֶיךָ, Sept. γενεὰ τῶν υἱῶν σοῦ) is "class," "order," "description;" as in Pro 30:11-14. Isa 53:8, "Who shall declare his generation?" (רּוֹרוֹ; Sept. τὴν γενεὰν αὐτοῦ τίς διηγήσεται, Vulug. generatio)

Lowth renders "manner of life," in translation and note, but adduces no precedent. Some consider it equivalent to זֶרִע, Isa 53:10 : γενεά (Sept.) answers to זֶרִע, Est 9:28. Josephus uses πολλήν γενεάν, Ant. 1:10, 3 (Hengstenberg, Christology of the Old Testament, volume 1, Washington, 1836-9; Pauli, Analect. Hebraic. page 162, Oxford, 1839). Michaelis renders it, "Where was the providence that cared for his life?" Gesenius and Rosenmuller, "Who of his contemporaries reflected?" Seiler, "Who can describe his length of life?" In the New Testament (Mat 1:17), γενεαί is a series of persons, a succession from the same stock; so used by Josephus (Ant. 1:7, 2); Philo (Vit. Mos. 1:603); Mat 3:7, γεννήματα ἐχιδνῶν, is well rendered by Doddridge and others "brood of vipers." Mat 24:34, ἡ γενεὰ αὕτη means the generation or persons then living contemporary with Christ (see Macknight's Harmony for an illustration of this sense). Luk 16:8, εἰς τὴν γενεὰν τἡν ἑαυτῶν, "in their generation," etc., wiser in regard to their dealings with the men of their generation; Rosenmuller gives, inter se. 1Pe 2:8, γένος ἐκλεκτόν, is a "chosen people," quoted from Sept. Vers. of Isa 43:20. The ancient Greeks, and, if we may credit Herodotus and Diodorus Siculus, the Egyptians also, assigned a certain period to a generation. The Greeks reckoned three generations for every hundred years, i.e., 331 years to each; Herod. 2:142, γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι, "Three generations of men make one hundred years." This is nearly the present computation. To the same effect Clem. Alexandrinus speaks (Strom. 1:2); so also Phavorinus, who, citing the age of Nestor from Homer (Il. 1:250), τῷ δ ἤδη δύο μὲν γενεαί, "two generations," says it means that ὑπερἑβη τὰ ἑξήκοντα ἔτη, "he was above sixty years old." The Greeks, however, assigned different periods to a γενεά at different times (Perizonius, Orig. Egypt. page 175 sq.; Jensius, Fercul. Literar. page 6). The ancient Hebrews also reckoned by the generation, and assigned different spaces of time to it at different periods of their history. In the time of Abraham it was one hundred years (comp. Gen 15:16, "In the fourth generation they shall come hither"). This is explained in Gen 15:13, and in Exo 12:40, to be four hundred years.  Caleb was fourth in descent from Judah, and Moses and Aaron were fourth from Levi. In Deu 1:35; Deu 2:14, Moses uses the term for thirty- eight years. In later times (Baruch 6, in the Epistle of Jeremiah, ver. 2) γενεά clearly means ten years. In Mat 1:17, γενεά means a single descent from father to son. Homer uses the word in the same sense (II. 1:250); also Herodotus (1:3). (See Gesenius's and Robinson's Lexicons, under the above Heb. and Gr. words.) — Kitto, s.v. SEE GENEALOGY.

## Generation, Eternal[[@Headword:Generation, Eternal]]

             of the Son of God. SEE CHRISTOLOGY; SEE SONSHIP OF CHRIST.

## Generation, Eternal (2)[[@Headword:Generation, Eternal (2)]]

             is a term used as descriptive of the Father's communicating the divine nature to the Son. On this subject we excerpt the following remarks from Buck's Dict. of the Bible, ed. Henderson:

"The Father is said by some divines to have produced the Word, or Son, from all eternity, by way of generation; on which occasion the word generation raises a peculiar idea: that procession which is really effected in the way of understanding is called generation, because, in virtue thereof, the Word becomes like him from whom he takes the original; or, as St. Paul expresses it, the figure or image of his substance; i.e., of his being and nature. Hence it is, they say, that the second person is called the Soif; and that in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds. Thus, he is called his own Son (Rom 8:3), his only begotten Son (Joh 3:16). Many have attempted to explain the manner of this generation by different similitudes; but as they throw little or no light upon the subject, we shall not trouble the reader with them. Most modern divines believe that the term Son of God refers to Christ as mediator; and that his sonship does not lie in his divine or human nature separately considered, but in the union of both in one person (see Luk 1:35; Mat 4:3; Joh 1:49; Mat 16:16; Act 9:20; Act 9:22; Rom 1:4).

It is observed that it is impossible that a nature properly divine should be begotten, since begetting, whatever idea is annexed to it, must signify some kind of production, derivation, and inferiority; consequently, that whatever is produced must have a beginning, and whatever had a beginning was not from eternity, as Christ is said to be (Col 1:16-17). That the sonship of Christ respects him as mediator, will be evident, if we compare Joh 10:30, with Joh 14:28. In the former it is said, 'I and my  Father are one;' in the latter, 'My Father is greater than I.' These declarations, however opposite they seem, equally respect him as he is the Son; but if his sonship primarily and properly signify the generation of his divine nature, it will be difficult, if not impossible, according to that scheme to make them harmonize. Considered to a distinct person in the God bead, without respect to his office as mediator, it is impossible that, in the same view, he should be both equal and inferior to his Father. Again, he expressly tells us himself that the Son can do nothing of himself; that the Father showeth him all things that he doth; and that he giveth him to have life in himself (Joh 5:19-20; Joh 5:26).

These expressions, if applied to him as God, not as mediator, will reduce us to the disagreeable necessity of subscribing either to the creed of Ainis, and maintain him to be God of an inferior nature, and thus a plurality of Gods, or of embracing the doctrine of Socinus, who allows him only to be a God by office. But if this title belong to him as mediator, every difficulty is removed. Lastly, it is observed, that though Jesus be God, and the attributes of eternal existence ascribed to him, yet the two attributes, eternal and son, are not once expressed in the same text as referring to eternal generation. This dogma, held by systematic divines, according, to which our Lord was the Son of God, with respect to his divine nature, by communication from the Father, who on this account is called πηγὴ θεότητος, the Fountain of Deity, is of considerable antiquity.

It was customary for the fathers, after the Council of Nice, to speak of the Father as ἀγέννητος, and to ascribe to him what they termed generatio activa; and of the Son as, γεννητός, to whom they attributed generatio passiva. According to them it was the essential property of the Father eternally to have the divine nature of or from himself, so that, with respect to him; it was underived; whereas it was the property of the Son to be eternally begotten of the Father, and thus to derive his essence from him. To this mode of representing the relations of these two persons of the Trinity, as it respects their essence, it has justly been objected, that it necessarily goes to subvert the supreme and eternal Deity of the Son, and to represent him as essentially derived and inferior; a doctrine nowhere taught in the Scriptures. Some prefer saying that it was not the divine nature that was communicated to the Son, but only distinct personality; but this can scarcely be said to relieve the difficulty. In regard to this and all similar subjects, the safest way is to abstain from all metaphysical subtleties, and rest satisfied with the Biblical mode of representation. That Christ is the Son of God in a sense perfectly unique, and that he was from eternity God, are truths which the Scriptures clearly  teach, but wherein, in that sense, his filiation consisted, is a subject on which they are entirely silent. Every attempt to explain it has only furnished a flesh instance of darkening counsel by words without knowledge." See Owen, Person of Christ; Pearson, Creed; Ridgley, Body of Divinity, 3d ed. pages 73, 76; Gill, Body of Divinity, 1:205, 8vo ed.; Lambert, Sermons, sermon 13, text Joh 11:35; Hodson, Eternal Filiation of the Son of God; Watts, Works, 5:77; also Dr. A. Clarke, Watson, Kidd, Stuart, Drew, and Treffry on the subject. SEE SON OF GOD.

## Genesia[[@Headword:Genesia]]

             (γενέσια, birthday-gifts), were offerings mentioned by Herodotus, and probably consisting of garlands, which the ancient Greeks were accustomed to present at the tombs of their deceased relatives on each annual return of their birthdays.

## Genesis[[@Headword:Genesis]]

             (Sept. Γένεσις, generation), the first book of the Law or the Pentateuch, is in Hebrew called כּיֵץשּׁית, Bereshith', from the word with which it be. gins. SEE LAW.

I. General Character. — The book of Genesis has an interest and an importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. There may be some papyrus-rolls in our museums which were written in Egypt about the same time that the genealogies of the Shemitic race were so carefully collected in the tents of the patriarchs. But these rolls at best contain barren registers of little service to the historian. It is said that there are fragments of Chinese literature which, in their present form, date back as far as 2200 years B.C., and even more (Gfrorer, Urgeschichte, 1:215); but they are either calendars containing astronomical calculations, or records of merely local and temporary interest. Genesis, on the contrary, is rich in details respecting other races besides the race to which it more immediately belongs; and the Jewish pedigrees there so studiously preserved are but the scaffolding whereon is reared a temple of universal history.

If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. The Mantras, the oldest portions of the Vedas, are, it would seem, as old as the 14th century B.C. (see Colebroke, Asiat. Res. 7:283, and professor Wilson's preface to his translation of the Rig-Veda). The Zendavesta, in the opinion of competent scholars, is of very much more modern date. Of the Chinese sacred books, the oldest, theYihking, is undoubtedly of a  venerable antiquity, but it is not certain that it was a religious book at all; while the writings attributed to Confucius are certainly not earlier than the 6th century B.C. (Gfrörer, 1:270).

But Genesis is neither like the Vedas, a collection of hymns more or less sublime; nor like the Zendavesta, a philosophic speculation on the origin of all things; nor like the Yih-king, an unintelligible jumble whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy (Hardwick, Christ and other Masters, III, 1:16). It is a history, and it is a religious history. The earlier portion of the book, as far as the end of the eleventh chapter, may properly be termed a history of the world; the latter is a history of the fathers of the Jewish race. But from first to last it is a religious history: it begins with the creation of the world and of man; it tells of the early happiness of a paradise in which God spake with man; of the first sin and its consequences; of the promise of redemption; of the gigantic growth of sin, and the judgment of the Flood; of a new earth, and a new covenant with man, its unchangeableness typified by the bow in the heavens; of the dispersion of the human race over the world. It then passes to the story of redemption; to the promise given to Abraham, and renewed to Isaac and to Jacob, and to all that chain of circumstances which paved the way for the great symbolic act of Redemption, when with a mighty hand and a stretched out arm Jehovah brought his people out of Egypt.

It is very important to bear in mind this religious aspect of the history if we would put ourselves in a position rightly to understand it. Of course the facts must be treated like any other historical facts, sifted in the same way, and subjected to the same laws of evidence. But if we would judge of the work as a whole we must not forget the evident aim of the writer. It is only in this way we can understand, for instance, why the history of the Fall is given with so much minuteness of detail, whereas of whole generations of men we have nothing but a bare catalogue. Only in this way, too, can we account for the fact that by far the greater portion of the book is occupied, not with the fortunes of nations, but with the biographies of the three patriarchs or it was to Abraham, to Isaac, and to Jacob that God revealed himself. It was to them that the promise was given, which was to be the hope of Israel till "the fulness of the time" should come. Hence to these wandering sheiks attaches a grandeur and an interest greater than that of the Babels and Nimrods of the world. The minutest circumstances of their lives are worthier to be chronicled than the rise and fall of empires. This is not merely from the patriotic feeling of the writer as a Jew, but from  his religious feeling as one of the chosen race. He lived in the land given to the fathers; he looked for the seed promised to the fathers, in whom himself and all the families of the earth should be blessed. SEE ABRAHAM.

II. Unity of Design. — This venerable monument, with which the sacred literature of the Hebrews cominences, and which forms its real basis, is divided into two main parts; one universal, and one special. The most ancient history of the whole human race is contained in chapters 1-11, and the history of Israel's ancestors, the patriarchs, in chapters 12-50. These two parts are, however, so intimately connected with each other that it would be erroneous to ascribe to the first merely the aim of furnishing a universal history. That a distinct plan and method characterize the work is now generally admitted. This is acknowledged, in fact, quite as much by those who contend for, as by those who deny the existence of different documents in the book. Ewald and Tuch are no less decided advocates of the unity of Genesis, as far as its plan is concerned, than Ranke or Hengstenberg. Ewald, indeed (in his Composition der Genesis), was the first who established it satisfactorily, and clearly pointed out the principle on which it rests.

What, then, is the plan of the writer? First, we must bear in mind that Genesis is, after all, but a portion of a larger work. The five books of the Pentateuch form a consecutive whole: they are not merely a collection of ancient fragments loosely strung together, but, as we shall prove elsewhere, a well-digested and connected composition. SEE PENTATEUCH.

The great subject of this history is the establishment of the theocracy. Its central point is the giving of the law on Sinai, and the solemn covenant there ratified, whereby the Jewish nation was constituted "a kingdom of priests and a holy nation to Jehovah." With reference to this great central fact all the rest of the narrative is grouped.

Israel is the people of God. God rules in the midst of them, having chosen them to himself. But a nation must have laws, therefore he gives them a law; and, in virtue of their peculiar relationship to God, this body of laws is both religious and political, defining their duty to God as well as their duty to their neighbor. Further, a nation must have a land, and the promise of the land and the preparation for its possession are all along kept in view.  The book of Genesis then (with the first chapters of Exodus) describes the steps which led to the establishment of the theocracy. In reading it we must remember that it is but a part of a more extended work; and we must also bear in mind these two prominent ideas, which give a characteristic unity to the whole composition, viz. the people of God, and the promised land.

We shall then observe that the history of Abraham holds the same relation to the other portions of Genesis that the giving of the law does to the entire Pentateuch. Abraham is the father of the Jewish nations to Abraham the land of Canaan is first given in promise. Isaac and Jacob, though also prominent figures in the narrative, yet do but inherit the promise as Abraham's children, and Jacob especially is the chief connecting link in the chain of events which leads finally to the possession of the land of Canaan. In like manner, the former section of the book is written with the same obvious purpose. It is a part of the writer's plan to tell us what the divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and, next, the true nature of the Jewish theocracy. He does not (as Tuch asserts) work backwards from Abraham till he comes, in spite of himself, to the beginning of all things. He does not ask, Who was Abraham? answering, of the posterity of Shemn; and who was Shem? a son of Noah; and who was Noah, etc. But he begins with the creation of the world, because the God who created the world and the God who revealed himself to the fathers is the same God. Jehovah, who commanded his people to keep holy the seventh day, was the same God who, in six days, created the heavens and the earth, and rested on the seventh day from all his work. The God who, when man had fallen, visited him in mercy, and gave him a promise of redemption and victory, is the God who sent Moses to deliver his people out of Egypt. He who made a covenant with Noah, and through him with "all the families of the earth," is the God who also made himself known as the God of Abraham, of Isaac, and of Jacob. In a word, creation and redemption are eternally linked together. This is the idea which, in fact, gives its shape to the history, although its distinct enunciation is reserved for the N.T. There we learn that all things were created by and for Christ, and that in him all things consist (Col 1:16-17); and that by the Church is made known unto principalities and powers the manifest wisdom of God. It would be impossible, therefore, for a book which tells us of the beginning of the Church, not to tell us also of the beginning of the world.  The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. But, as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show how God revealed himself to the first fathers of the Jewish race, in order that he might make to himself a nation who should be his witness in the midst of the earth. This is the inner principle of unity which pervades the book. Its external framework we are now to examine. Five principal persons are the pillars, so to speak, on which the whole superstructure rests, Adam, Noah, Abraham, Isaac, and Jacob.

(I.) Adam. — The creation of the world, and the earliest history of mankind (Genesis 1-3). As yet, no divergence of the different families of man.

(II.) Noah. — The history of Adam's descendants to the death of Noah (Genesis 4-9). Here we have

(1) the line of Cain branching off while the history follows the fortunes of Seth, whose descendants are

(2) traced in genealogical succession, and in an unbroken line as far as Noah, and

(3) the history of Noah himself (chapter 6-9), continued to his death.

(III.) Abraham. — Noah's posterity till the death of Abraham (Gen 35:18). Here we have

(1) the peopling of the whole earth by the descendants of Noah's three sons (Gen 11:1-9). The history of two of these is then dropped, and

(2) the line of Shem only pursued (Gen 11:10-32) as far as Terah and Abraham, where the genealogical table breaks off.

(3) Abraham is now the prominent figure (Gen 12:1 to Gen 25:18). But as Terah had two other sons, Nahor and Haran (Gen 11:27), some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon (Gen 19:37-38), nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly  enumerated (Gen 22:20-24), chiefly, no doubt, for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children, there branches off first the line of Ishmael (Gen 21:9, etc.), and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (Gen 25:1-6, and Gen 25:12-18), in order that, being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes.

(IV.) Isaac.-Isaac's life (Gen 25:19 to Gen 35:29), a life in itself retiring and us-eventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in chapter 29, we hear only so much of it as is necessary to throw light on Jacob's history.

(V.) Jacob. — The history of Jacob and Joseph (Gen 36:1). — Here, after Isaac's death, we have

(1) the genealogy of Esau (chapter 36), who then drops out of the narrative, in order that

(2) the history of the patriarchs may be carried on without interruption to the death of Joseph (chapters 37-50).

Thus it will be seen that a specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen seed who weae the heirs of the promise, and the guardians of the divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families drop off here and there freom the principal stock, their course is briefly indicated. A hint is given of their parentage and their migrations; and then the narrative returns to its regular channel. Thus the whole book may be compared to one of those vast American rivers which, instead of being fed by tributaries, send off here and there certain lesser streams or bayous, as they are termed, the main current meanwhile flowing on with its great mass of water to the sea.

Beyond all doubt, then, we may trace in the book of Genesis in its present form a systematic plan. It is no hasty compilation, inc mere collection of ancient fragments without order or arrangement. It coheres by aee internal principle of unity. Its whole structure presents a very definite and clearly  marked outline. But does it follow from this that the book, as it at present stands, is the work of a single author?

III. Unity of Composition. — This, which is a point in dispute among the critics with regard to all the books of the Pentateuch, has been particularly questioned in the case of Geasesis. The question was raised whether the sources from which the writer of Genesis drew his information were written documents or oral tradition. Writers as early as Vitringa (Obs Joe 1:4), Richard Simon, Clericus, and others, though they were of opinion that Genesis is founded on written sources, did not undertake to describe the nature and quality of those sources. Another opinion, advanced by Otmar in Henke's Magaz. 2, that Egyptian pyramids and other monuments of a similar nature were the sources of Genesis, was but transient in the critical world; while the attempt of some critics not only to renew the previous assumption that Genesis is founded on written sources, but also to determine more closely the character of those sources, has gained more lasting approval among the learned. When different names of God are prevalent in different portions of Genesis is a question much discussed by early theologians and rabbis. Astruc, a Belgian physician, in his Conjectures sur les Memoires originaux, etc. (Bruxelles, 1753-8), was the first to apply the two Hebrew names of God, Jehovah and Elohim, tothe subject at issue. Astruc assuened that there had originally existed a number of isolated documents, some twelve in all, which had subsequently, by the fault of transcribers, been joined and strung together in the present form of Genesis. Eichhorn's critical geaniss procured for this hypothesis a favorable reception almost throughout the whole of Germany. SEE ASTRUC.

Eichhorn pruned away its excrescences, and confined his own view to the assumption of only two different documents, respectively characterized by the two different names of Jehovah and Elohim. Other critics, such as Illgen (Urkunden des Jerusalem Tempel-Archivs, 1798), Gramberg (Adumbratio libri Geneseos secundum fontes, 1828), and others, went still farther, and presupposed three different documents in Genesis. Vater went much beyond Eichborn. He fancied himself able to combat the authenticity of the Pentateuch by producing a new hypothesis. He substituted for Eichhorn's "document-hypothesis" his own "fragment-hypothesis," which obtained great authority, especially on account of its being adapted by De Wette. According to this opinion, Genesis, as well as the greater part of the Pentateuch, consists of a great number of very small detached fragments, internally unconnected with each other, but transcribed seriatim, although  originating in very different times and from different authors. This "fragment-hypothesis" has now been almost universally given up. Even its zealous defenders, not excepting De Wette himself, have relinquished it. In its place the former "document-hypothesis" has been resumed by some critics, simplified, however, and supported by new and better arguments. There is at present a great variety of opinion among divines concerning this hypothesis. The leading features of this diversity may be comprised in the following summary. According to the view of Stabelin, De Wette, Ewald, Von Bohlens, Tuch, Knobel, Delitzsch, and others, Genesis is founded on teo principal original documents. That of Elohissi is closelv connected in its parts, and forms a whole, while that of Jehovah is a mere complementary document, supplying details at those points where the former is abrupt and deficient, etc. These two documents are said to have been subsequently combined by the hand of an editor, so ably as often to render their separation difficult, if not altogether impossible. But Ranke, Hengstenberg, Drechsler, Hulmernick, Baumgarten, Keil, and others, maintain that Genesis is a book closely connected in all its parts, and composed by only one author, while the use of the two different names of God is not owing to two different sources on which Genesis is founded, but solely to the different significations of these two names. The great weight of probability lies on the side of those who argue for the existence of different documents, but only ass sources to some extent which, together with original materials, were wrought by the author into one homogeneous whole.

1. It is almost impossible to read the book of Genesis with anything like a critical eye without being struck with the great peculiarities of style and language which certain portions of it present. Thus, for instance, Gen 2:3 to Gen 3:24 is quite different both from chapter 1 and from chapter 4. Again, chapter 14 and (according to Jahn) chapter 23 are evidently separate documents, transplanted in their original form without correction or modification into the existing work. In fact, there is nothing like uniformity of style till we come to the history of Joseph.

2. We are led to the same conclusion by the inscriptions which are prefixed to certain sections, as Gen 2:4; Gen 5:1; Gen 6:9; Gen 10:1; Gen 11:10; Gen 11:27, and seem to indicate so many older documents.

3. The resumptive form of some of the narratives, e.g. the repetition of the account of the creation of man in chap. ii, with additional particulars, is  evidence of the same character. We may eveen hazard the conjecture that the pure cosmogony of chapter 1 may have been one of the mysteries of the Egyptian theosophy, while the more distinct accounts of the subsequent chapters may have been derived from the early traditions of the Hebrews and cognate nations. SEE MOSES.

4. Lastly, the distinct use of the divine names, Jehovah in some sections, and Elohim in others, is characteristic of two different writers; and other peculiarities of diction it has been observed fall in with this usage, and go far to establish, the theory. All this is quite in harmony with what we might have expected a priori, viz., that if Moses or any later writer were the author of the book, he would have availed himself of existing traditions, either oral or written. That they might have been written is now established beyond all doubt, the art of writing having been proved to be such earlier than Moses. That they were written we infer from the book itself. Yet these peculiarities are not so absolute as to show that the same writer did not embody them all into one composition, for they are sometimes found blended in the same piece.

The evidence alluded to is strong; and nothing can be more natural than that an honest historian should seek to make his work more valuable by embodying in it the most ancient records of his race; the higher the value which they possessed in his eyes, the more anxious would he be to preserve them in their original form. Those particularly in the earlier portion of the work were perhaps simply transcribed. In one instance we have what looks like an omission (Gen 2:4), where the inscription seems to promise a larger cosmogony. Here and there throughout the book we meet with a later remark, intended to explain or supplement the earlier monument. In some instances there seems to have been so complete a fusion of the two principal documents, the Elohistic and the Jehovistic, that it is no longer possible accurately to distinguish them. The later writer, the Jehovist, instead of transcribing the Elohistic account intact, thought fitto blend and intersperse with it his own remarks. We have an instance of this, according to Hupfeld (Die Quellen der Genesis), in Gen 7:1-10 are usually assigned to the Jehovist; but whilst he admits this, he detects a large admixture of Elohistic phraseology and coloring in the narrative. But this sort of criticism, it must be admitted, is very doubtful. Many other instances might be mentioned where there is the same difficulty in assigning their own to the several authors. Thus in sections generally recognized as Jehovistic, Genesis 12, 13, 19, here and there a sentence or a phrase occurs  which seems to betray a different origin, as Gen 12:5; Gen 13:6; Gen 19:29. These anomalies, however, though it may be difficult to account for them, can hardly be considered of sufficient force entirely to overthrow the theory of independent documents which has so much, on other grounds, to recommend it. Certainly when Keil, Hengstenberg, and others, who reject this theory, attempt to account for the use of the divine names on the hypothesis that the writer designedly employed the one or the other name according to the subject of which he was treating, their explanations are often of the most arbitrary kind. As a whole, the documentary character of Genesis is so remarkable when we compare it with the later books of the Pentateuch, and is so exactly what we might expect, supposing a Mosaic authorship of the whole, that, whilst contending against the theory of different documents in the later portions, we feel convinced that this theory is the only tenable one in Genesis.

Of the two principal documents, the Elohistic is the earlier. So far as we can detach its integral portions, they still present the appearance of something like a connected work. This has been very well argued by Tuch (Die Genesis, Allgem. Einl. 51-65), as well as by Hupfeld (Die Quellen der Genesis), Knobel, and Delitzsch. This whole theory of a double origin of the book, however, is powerfully opposed by Tiele in the Stud. u. Krit. 1852, 1.

Hupfeld, however, whose analysis is very careful, thinks that he can discover traces of three original records, an earlier Elohist, a Jehovist, and a later Elohist. These three documents were, according to him, subsequently united and arranged by a fourth person, who acted as editor of the whole. His argument is ingenious and worthy of consideration, though it is at times too elaborate to be convincing.

The following table of the use of the divine names in Genesis will enable the reader to form his own judgment as to the relative probability of the hypotheses above mentioned. Much as commentators differ concerning some portions of the book, one pronouncing passages to be Elohistic which another, with equal confidence, assigns to the Jehovist, the fact is certain that whole sections are characterized by a separate use of the divine names. (See Quarry, Genesis, page 400 sq.)

(1.) Sections in which Elohim is found exclusively, or nearly so: Gen 1:1 to Gen 2:3 (creation of heaven and earth); Genesis 5 (generations of Adam), except verse 29, where Jehovah occurs; Gen 6:9-22 (generations of  Noah); Gen 7:9-24 (the entering into the ark), but Jehovah in verse Genesis 16; Gen 8:1-19 (end of the flood); Gen 9:1-17 (covenant with Noah); Genesis 17 (covenant of circumcision) where, however, Jehovah occurs once in verse 1, as compared with Elohim seven times; Gen 19:29-38 (conclusion of Lot's history); Genesis 20 (Abraham's sojourn at Gerar), where again we have Jehovah once and Elohim four times, and Ha- elohim twice; Gen 21:1-21 (Isaac's birth and Ishmael's dismissal), only Gen 21:1, Jehovah; Gen 21:22-34 (Abraham's covenant with Abimelech), where Jehovah is found once; Gen 25:1-18 (sons of Keturah, Abraham's death, and the generations of Ishmael), Elohim once; Gen 27:46 to Gen 28:9 (Jacob goes to Haran, Esau's marriage), Elohim once, and El Shaddai once; Genesis 31 (Jacob's departure from Laban), where Jehovah twice; Genesis 33-37 (Jacob's reconciliation with Esau, Dinah and the Shechemites, Jacob at Bethel, Esau's family, Joseph sold into Egypt). It should be observed, however, that in large portions of this section the divine name does not occur at all. (See below.) Genesis 40-50 (history of Joseph in Egypt): here we have Jehovah once only (Gen 49:18). [Exodus 1-2 (Israel's oppression in Egypt, and birth of Moses as deliverer).]

(2.) Sections in which Jehovah occurs exclusively, or in preference to Elohim: Genesis 4 (Cain and Abel, and Cain's posterity). where Jehovah ten times and Ehlohim only once; Gen 6:1-8 (the sons of God and the daughters of men, etc.); Gen 7:1-9 (the entering into the ark), but Elohim once, Gen 7:9; Gen 8:20-22 (Noah's altar and Jehovah's blessing); Gen 9:18-27 (Noah and his sons); 10 (the families of mankind as descended from Noah); Gen 11:1-9 (the confusion of tongues); Gen 12:1-20 (Abram's journey first from Haran to Canaan, and then into Egypt); Genesis 13 (Abram's separation from Lot); Genesis 15 (Abram's faith, sacrifice, and covenant); Genesis 16 (Hagar and Ishmael), where אל ראי once; Gen 18:1 to Gen 19:28 (visit of the three angels to Abram, Lot, destruction of Sodom and Gomorrah); Genesis 24 (betrothal of Rebekah and Isaac's marriage); Gen 25:19 to Gen 26:35 (Isaac's sons, his visit to Abimelech, Esau's wives); Gen 27:1-40 (Jacob obtains the blessing), but in Gen 27:28 Ha-elohim; Gen 30:25-43 (Jacob's bargain with Laban), where, however, Jehovah only once; Genesis 38 (Judah's incest); Genesis 39 (Jehovah with Joseph in Potiphar's house and in the prisaon). [Exo 4:18-31 (Moses's return to Egypt); 5 (Pharaoh's treatment of the messengers of Jehovah).]

(3.) The section Gen 2:4 to Gen 3:24 (the account of Paradise and the Fall) is generally regarded as Jehovistic, but it is clearly quite distinct. The divine name as there found is not Jehovah, but Jehovah Elohim (in which form it only occurs once beside in the Pentateuch, Exo 9:33), and it occurs twenty times; the name Elohim being found three times in the same section, once in the mouth of the woman, and twice in that of the serpent.

(4.) In Genesis 14 the prevailing name is El-Elyon (Auth. Vers. "the most high God"), and only once, in Abranm's mouthe "Jehovah, the most high God," which is quite intelligible.

(5.) Some few sections are found in which the names Jehovah and Elohim seem to be used promiscuously. This is the case in Gen 22:1-19 (the offering up of Isaac); Gen 28:10-22 (Jacob's dream at Bethel); Gen 29:31 to Gen 30:24 (birth and naming of the eleven sons of Jacob); and 32 (Jacob's wrestling with the angel). [Exo 3:1 to Exo 4:17 (the call of Moses).]

(6.) It is worthy of notice that of the other divine names Adonai is always found in connection with Jehovah, except Gen 20:4; whereas El, El- Shaddai, etc., occur most frequently in the Elohistic sections.

(7.) In the following sections neither of the divine names occur: Gen 11:10-32; Gen 22:20-24; Genesis 23; Gen 25:27-34; Gen 27:40-45; Gen 29:1-30; Genesis 34; Genesis 36; Genesis 37; Genesis 40 [Exo 2:1-22].

IV. The historical character of the contents of Genesis forms a more comprehensive subject of theological discussion. It is obvious that the opinions regarding it must be principally influenced by the dogmatical views and principles of the respective critics themselves. Hence the great variety of opinion that still prevails on that subject. Some, as Vatke, Von Bohlen, and others, assert that the whole contents of Genesis are unhistorical. Tuch and others consider Genesis to be interwoven with mythical elements, but think that the rich historical elements, especially in the account of the patriarchs, can be clearly discerned. Some, again, limit the mythological part to the first two chapters only; while others perceive in the whole book a consistent and truly historical impress. The field of controversy is here so extensive, and the arguments on both sides are so numerous, that we must content ourselves in this article with a very few remarks on the subject.  Genesis is a book consisting of two contrasting parts: the first introduces us into the greatest problems of the human mind, such as the creation and the fall of man; and the second into the quiet solitude of a small, defined circle of families. In the former, the most sublime and wonderful events are described with childlike simplicity; while in the latter, on the contrary, the most simple and common occurrences are interwoven with the sublimest thoughts and reflections, rendering the small family circle a whole world in history, and the principal actors in it prototypes for a whole nation and for all times. Not the least trace of mythology appears in it. Genesis plainly shows how very far remote the Hebrew mode of thinking was from mythical poetry, which might have found ample opportunity of being brought into play when the writer began to sketch the early times of the Creation. It is true that the primeval wonders, the marvelous deeds of God, are the very subject of Genesis. None of these wonders, however, bear a fantastical impress, and there is no useless prodigality of them. They are all penetrated and connected by one common leading idea, and all are related to the counsel of God for the salvation of man. This principle sheds its lustrous beams through the whole of Genesis; therefore the wonders therein related are as little to be ascribed to the invention and imagination of man as the whole plan of God for human salvation. The foundation of the divine theocratic institution throws a strong light upon the early patriarchal times; the reality of the one proves the reality of the other, as described in Genesis.

Luther used to say, "Nihil pulchrius Genesi, nihil utilius." But hard critics have tried all they can to mar its beauty and to detract from its utility. In fact, the bitterness of the attacks on a document so venerable, so full of undying interest, hallowed by the love of many generations, makes one almost suspect that a secret malevolence must have been the mainspring of hostile criticism. Certain it is that no book has met with more determined and unsparing assailants. To enumerate and to reply to all objections would be impossible. We will only refer to some of the most important.

1. The story of Creation, as given in the first chapter, has been set aside in two ways: first, by placing it on the same level with other cosmogonies which are to be found in the sacred writings of all nations; and next, by asserting that its statements are directly contradicted by the discoveries of modern science.  (a.) Now when we compare the Biblical with all other known cosmogonies, we are immediately struck with the great moral superiority of the former. There is no confusion here between the divine Creator and his work. God is before all things, God creates all things; this is the sublime assertion of the Hebrew writer. On the contrary, all the cosmogonies of the heathen world err in one of two directions: either they are dualistic, that is, they regard God and matter as two eternal co-existent principles; or they are pantheistic, i.e., they confound God and matter, making the material universe a kind of emanation from the great Spirit which informs the mass. Both these theories, with their various modifications, whether in the more subtle philosophemes of the Indian races, or in the rougher and grosser systems of the Phoenicians and Babylonians, are alike exclusive of the idea of creation. Without attempting to discuss in anything like detail the points of resemblance and difference between the Biblical record of creation and the myths and legends of other nations, it may suffice to mention certain particulars in which the superiority of the Hebrew account can hardly be called in question. First, the Hebrew story alone clearly acknowledges the personality and unity of God. Secondly, here only do we find recognized a distinct act of creation, by creation being understood the calling of the whole material universe into existence out of nothing. Thirdly, there is here only a clear intimation of that great law of progress which we find everywhere observed. The order of creation, as given in Genesis, is the gradual progress of all things, from the lowest and least perfect to the highest and most completely developed forms. Fourthly, there is the fact of a relation between the personal Creator and the work of his fingers, and that relation is a relation of love; for God looks upon his creation at every stage of its progress, and pronounces it very good. Fifthly, there is throughout a sublime simplicity which of itself is characteristic of a history, not of a myth or of a philosophical speculation. SEE CREATION.

(b.) It would occupy too large a space to discuss at any length the objections which have been urged from the results of modern discovery against the literal truth of this chapter. One or two remarks of a general kind must here suffice. It is argued, for instance, that light could not. have existed before the sun, or, at any rate, not that kind of light which would be necessary for the support of vegetable life; whereas the Mosaic narrative makes light created on the first day, trees arid plants on the third, and the sun on the fourth. To this we may reply, that we must not too hastily build an argument upon our ignorance. We do not know that the existing laws of  creation were in operation when the creative fiat was first put forth. The very act of creation must have been the introducing of laws; but when the work was finished, those laws must have suffered some modification. Men are not now created in the full stature of manhood, but are born and groan. Similarly, the lower ranks of being might have been influenced by certain necessary conditions during the first stages of their existence, which conditions were afterwards removed without any disturbance of the natural functions. Again, it is not certain that the language of Genesis can only mean that the sun was created on the fourth day. It may mean that then only did that luminary become visible to our planet.

With regard to the six days, many have thought that they ought to be interpreted as six periods, without defining what the length of those periods is. No one can suppose that the divine rest was literally a rest of twenty-four hours only. On the contrary, the divine Sabbath still continues. There has been no creation since the creation of man. This is what Genesis teaches, and this, geology confirms. But God, after six periods of creative activity, entered into that Sabbath in which his work has been, not a work of creation, but of redemption (Joh 5:17). No attempt, however, which has as yet been made to identify these six periods with corresponding geological epochs can be pronounced satisfactory. SEE GEOLOGY. On the other hand, it seems rash and premature to assert that no reconciliation is possible. What we ought to maintain is, that no reconciliation is necessary. It is certain that the author of the first chapter of Genesis, whether Moses or some one else, knew nothing of geology or astronomy. It is certain that he made use of phraseology concerning physical facts in accordance with the limited range of information which he possessed. It is also certain that the Bible was never intended to reveal to us knowledge of which our own faculties, rightly used, could put us in possession. We have no business, therefore, to expect anything but popular language in the description of physical phenomena. Thus, for instance, when it is said that by means of the firmament God divided the waters which were above from those which were beneath, we admit the fact without admitting the implied explanation. The Hebrew supposed that there existed vast reservoirs above him corresponding to the "waters under the earth." We know that by certain natural processes the rain descends from the clouds. But the fact remains the same that there are waters above as well as below. Further investigation may perhaps throw more light on these interesting questions. Meanwhile it may safely be said that modern discoveries are in no way  opposed to the great outlines of the Mosaic cosmogony. That the world was created in six stages, that creation was by a law of gradual advance, beginning with inorganic matter, and then advancing from the lowest organisms to the highest, that since the appearance of man upon the earth no new species have come into being; these are statements not only not disproved, but the two last of them at least amply confirmed by geological research.

2. To the description of Paradise, and the history of the Fall and of the Deluge, very similar remarks apply. All nations have their own version of these facts, colored by local circumstances, and embellished according to the poetic or philosophic spirit of the tribes among whom the tradition has taken root. But if there be any one original source of these traditions, any root from which they diverged, we cannot doubt where to look for it. The earliest record of these momentous facts is that preserved in the Bible. We cannot doubt this, because the simplicity of the narrative is greater than that of any other work with which we are acquainted. This simplicity is an argument at once in favor of the greater antiquity, and also of the greater truthfulness of the story. It is hardly possible to suppose that traditions so widely spread over the surface of the earth as are the traditions of the Creation, the Fall, and the Deluge, should have no foundation whatever in fact. It is quite as impossible to suppose that that version of these facts, which in its moral and religious aspect is the purest, is not also, to take the lowest ground, the most likely to be true.

(1.) Opinions have differed whether we ought to take the story of the Fall in Genesis 3 to be a literal statement of facts, or whether, with many expositors since the time of Philo, we should regard it as an allegory, framed in child-like words as befitted the childhood of the world, but conveying to us a deeper spiritual truth. But in the latter case we ought not to deny that spiritual truth. Neither should we overlook the very important bearing which this narrative has on the whole of the subsequent history of the world and of Israel. Delitzsch well says, "The story of the Fall, like that of the Creation, has wandered over the world. Heathen nations have transplanted and mixed it up with their geography, their history, their mythology, although it has never so completely changed form, and color, and spirit that you cannot recognize it. Here, however, in the Law, it preserves the character of a universal, human, world-wide fact; and the groans of Creation, the Redemption that is in Christ Jesus, and the heart of  every man, conspire in their testimony to the most literal truth of the narrative." SEE FALL OF MAN.

(2.) The universality of the Deluge, it may be proved, is quite at variance with the most certain facts of geology. But then we are not bound to contend for a universal deluge. The Biblical writer himself, it is true, supposed it to be universal, but that was only because it covered what was then the known world: there can be no doubt that it did extend to all that part of the world which was then inhabited; and this is enough, on the one hand, to satisfy the terms of the narrative, while, on the other, the geological difficulty, as well as other difficulties concerning the ark, and the number of animals, disappears with this interpretation. SEE DELUGE.

3. When we come down to a later period in the narrative, where we have the opportunity of testing the accuracy of the historian, we find it in many of the most important particulars abundantly corroborated.

(1.) Whatever interpretation we may be disposed to put on the story of the confusion of tongues, and the subsequent dispersion of mankind, there is no good ground for setting it aside. Indeed, if the reading of a cylinder recently discovered at Birs Nimruid may be trusted, there is independent evidence corroborative of the Biblical account. But, at any rate, the other versions of this event are far less probable (see these in Josephus, Ant. 1:4, 3; Euseb. Praep. Ev. 9:14). The later myths concerning the wars of the Titans with the gods are apparently based upon this story, or rather upon perversions of it. But it is quite impossible to suppose, as Kalisch does (Genesis, page 313), that "the Hebrew historian converted that very legend into a medium for solving a great and important problem." There is not the smallest appearance of any such design. The legend is a perversion of the history, not the history a comment upon the legend. The incidental remark concerning the famous giants, the progeny of the "sons of God" and the "sons of men" (Gen 6:4), seems to be the true key to the demigod heroes of ancient mythology.

(2.) As to the fact implied in this dispersion, that all languages had one origin, philological research has not as yet been carried far enough to lead to any very certain result. Many of the greatest philologists (Bopp, Lepsius, Burnouf, etc.; Renan, Histoire des Langues Semitiques, 50:5, 100:2, 3) contend for real affinities between the Indo-European and the Shemitic tongues. On the other hand, languages like the Coptic (not to mention many others) seem at present to stand out in complete isolation.  The most that has been effected is a classification of languages into three great families. This classification, however, is in exact accordance with the threefold division of the race in, Shem, Ham, and Japhet, of which Genesis tells us. SEE PHILOLOGY (COMPARATIVE).

(3.) Another fact which rests on the authority of the earlier chapters of Genesis, the derivation of the whole human race from a single pair, has been abundantly confirmed by recent investigations. For the full proof of this, it is sufficient to refer to Prichard's Physical History of Mankind, in which the subject is discussed with great care and ability. SEE ADAM.

(4.) One of the strongest proofs of the bona-fide historical character of the earlier portion of Genesis is to be found in the valuable ethnological catalogue contained in chapter 10. Knobel, who has devoted a volume (Die Völkertafel der Genesis) to the elucidation of this document, has succeeded in establishing its main accuracy beyond doubt, although, in accordance with his theory as to the age of the Pentateuch, he assigns to it no greatqrsantiquity than between 1200 and 1000 B.C. SEE ETHNOLOGY.

Of the minute accuracy of this table ce have abundant proof: for instance (Gen 10:4), Tarshish is called the son of Javan. This indicates that the ancient inhabitants of Tarshish or Tartessus in Spain were erroneously considered to be a Phoenician colony like those of other towns in its neighborhood, and that they sprang from Javan, that is, Greece. That they were of Greek origin is clear from the account of Herodotus (1:163). Also (Gen 10:8), Nimrod, the ruler of Babel, is called the son of Cush, which is in remarkable unison with the mythological tales concerning Bel and his Egyptian descent (comp. Diodor. Sic. 1:28, 81; Pausanias, 4:23, 5). Sidon alone is mentioned (Gen 10:15), but not Tyrus (comp. 49:13), which arose only in the time of Joshua (Jos 19:29); and that Sidon was an older town than Tyrus, by which it was afterwards eclipsed, is certified by, a number of ancient reports (Comp. Hengstentberg, De Rebus Tyrioussi, page 6, 7).

4. With the patriarchal history (12 sq.) begins a historical sketch of a peculiar character. The circumstantials details in it allow us to examine more closely the historical character of these accounts. The numerous descriptions of the mode of life in those days furnish us with a very vivid picture. We meet everywhere a sublime simplicity quite worthy of patriarchal life, and never to be found again in later history. One cannot  suppose that it would have been possible in a later period, estranged from ancient simplicity, to invent such a picture.

The authencity of the patriarchal history could be attacked only by analogy, the true historical test of negative criticism; but the patriarchal history has no analogy; while a great historical fact, the Mosaical theocracy itself, might here be adduced in favor of the truth of Genesis. The theocracy stands without analogy in the history of the human race, and is, nevertheless, true above all historical doubt. But this theocracy cannot have entered into history without preparatory events. The facts which led to the introduction of the theocracy are contained in the accounts of Genesis. Moreover, this preparation of the theocracy could not consist in the ordinary providential guidance. The race of patriarchs advances to a marvelous destination: the road also leading, to this destination must be peculiar and extraordinary. The opponents of Genesis forget that the marvelous events of patriarchal history which offend them most, partake of that character of the whole by which alone this history becomes consmensurate and possible.

(1.) There are also many separate vestiges warranting the antiquity of these traditions, and proving that they were neither invented nor adorned; for instance, Jacob, the progenitor of the Israelites, is introduced not as the first-born, which, if an unhistorical and merely external exaltation of that name had been the aim of the author, would have been more for this purpose.

(2.) Neither the blemishes in the history of Abrahams, nor the gross sins of the sons of Jacob, among whom even Levi, the progenitor of the sacerdotal race, forms no exception, are concealed.

(3.) The same author, whose moral principles are so much blamed by the opponents of Genesis, on account of the description given of the life of Jacob, produces, in the history of Abraham, a picture of moral greatness which could have originated only in facts.

(4.) The faithfulness of the author manifests itself also especially in the description of the expedition of the kings from Upper to Western Asia; in his statements concerning the person of Melchizedek (Genesis 14); in the circumstantial details given of the incidents occurring at the purchase of the hereditary burial-place (chapter 23); in the genealogies of Arabian tribes  (chapter 25); in the genealogy of Edoac (chapter 36); and in many remarkable details which are interwoven with the general accounts.

(5.) Passing on to a later portion of the book, we find the writer evincing the most accurate knowledge of the state of society in Egypt. The Egyptian jealousy of foreigners, and especially their hatred of shepherds; the use of interpreters in the court (who, we learn from other sources formed a distinct caste); the existence of caste; the importance of the priesthood; the use of wine by the kings (Wilkinson, 2:142-158); the fact that even at that early time a settled trade existed between Egypt and other countries, are all confirmed by the monuments or by later writers. So again Joseph's priestly dress of fine linen, the chain of gold round his neck, the chariot on which be rides, the bodyguard of the king, the rites of burial (though mentioned only incidentally), are spoken of with a slitnue accuracy which can leave no doubt on the mind as to the credibility of the historian. In particular, the account given (Gen 47:13-26) of the manner in which the Pharaohs became proprietors of all the lands, with the exception of those belonging to the priests, is confirmed by Herodotus (2:109), and by Diodorus Siculus (1:73). The manner of embalming described in Genesis 1 entirely agrees with the description of Herodotus, 2:84, etc. For other data of a similar kind, compare Hengstenberg (Die Bucher Mosns und Aegypten, page 21 sq.). SEE EGYPT.

5. It is quite impossible, as has alread had been said, to notice all the objections made by hostile critics at every step as we advance. But it may be well to refer to one more instance in which suspicion has been cast upon the credibility of the narrative. Three stories are found in three distinct portions of the book, which in their main features no doubt present a striking similarity to one another, namely, the deliverances of Sarah and Rebekah from the harems of the Egyptian and Philistine monarchs (Gen 12:10-20; Gen 26:1-11). These, it is said, besides containing certain improbabilities of statement, are clearly only three different versions of the same story.

It is of course possible that these are only different versions of the same story. But is it psychologically so very improbable that the same incident should happen three times in almost the same manner? All men repeat themselves, and even repeat their mistakes; and the repetition of circumstances over which a man has no control is sometimes as astonishing as the repetition of actions which he can control. Was not the state of society in those days such as to render it no way improbable that Pharaoh  en one occasion, and Abimelech on another, should have acted in the same selfish and arbitrary manner? Abraham, too, might have been guilty twice of the same sinful cowardice; and Isaac might, in similar circumstances, have copied his father's example, calling it wisdom. To say, as a recent expositor of this book has done, that the object of the Hebrew writer was to represent an idea, such as "the sanctity of matrimony," that "in his hands the facts are subordinated to ideas," etc., is to cut up by the very roots the historical character of the book. The mythical theory is preferable to this, for that leaves a substratum of fact, however it may base been embellished or perhaps disfigured by tradition. If the view of Delitzch is correct, that Gen 12:10-20 is Jehovistic; 20, Elobhistic (with a Jehbomistic addition, Gen 12:18); Gen 26:1-13, Jehovistic, but taken from written documents, this may to some minds explain the repetition of the story.

There is a further difficulty about the age of Sarah, who at the time of one of the occurrences must have been 65 years old, and the freshness of her beauty, therefore, it is said, long since faded. In reply it has been argued that as she lived to the age of 127, she was then only in middle life; that consequently she would have been at 65 what a woman of modern Europe would be at 35 or 40, an age at which personal attractions are not necessarily impaired.

But it is a minute criticism, hardly worth answering, which tries to cast suspicion on the veracity of the writer, because of difficulties such as these. The positive evidence is overwhelming in favor of his credibility. The patriarchal tent beneath the shade of some spreading tree, the wealth of flocks and herds, the free and generous hospitality to strangers, the strife for the well, the purchase of the cave of Machpelah for a burial-place we feel at once that these are no inventions of a later writer in more civilized times. So again, what can be more life-like, more touchingly beautiful, than the picture of Hagar and Ishmael, the meeting of Abraham's servant with Rebekah, or of Jacob with Rachel at the well of Haran ? There is a fidelity in the minutest incidents which convinces us that we are reading history, not fable. Or can anything more completely transport us into patriarchal times than the battle of the kings and the interview between Abraham and Melchizedek? The very opening of the story, "In the days of Amraphel," etc., reads like the work of some old chronicler who lived not far from the time of which he speaks. The archaic forms of names of places, Bela for Zoar; Chatsatson Tamar for Engedi; Emek Shaveh for the King's Vale; the Vale of Siddim, as descriptive of the spot which was  afterwards the Dead Sea; the expression "Abram the Hebrew;" are remarkable evidences of the antiquity of the narrative. So also are the names of the different tribes who at that early period inhabited Canaan; the Rephaim, for instance, of whom we find in the time of Joshua but a weak remnant left (Jos 13:12), and the Zuzim, Emim, Chorim, who are only mentioned besides in the Pentateuch (Deu 2:10; Deu 2:12). Quite in keeping with the rest of the picture is Abraham's "arming his trained servants" (14:14) — a phrase which occurs nowhere else — and, above all, the character and position of Melchizedek: "Simple, calm, great, he comes and goes the priest-king of the divine history." The representations of the Greek poets, says Creuzer (Symb. 4:378), fall very far short of this; and, as Havernick justly remarks, such a person could be no theocratic invention, for the union of the kingly and priestly offices in the same person was no part of the theocracy. Lastly, the name by which he knows God, "the most high God, possessor of heaven and earth," occurs also in the Phoenician religions, but not amongst the Jews, and is again one of those slight but accurate touches which at once distinguishes the historian from the fabulist. SEE MELCHIZEDEK.

V. Author and Date of Composition. — It will be seen, from what has been said above, that the book of Genesis, though containing different documents, owes its existing form to the labor of a single author, who has digested and incorporated the materials he found ready to his hand. A modern writer on history, in the same way, might sometimes transcribe passages from ancient chronicles, sometimes place different accounts together, sometimes again give briefly the substance of the older document, neglecting its form.

But it is a distinct inquiry who this author or editor was. This question cannot properly be discussed apart from the general question of the authorship of the entire Pentateuch. Under that head we shall show that this could have been no other than Moses, and that the entire work was finished when he deposited a copy of the law within the "sides" of the sacred Ark (Deu 10:5). SEE PENTATEUCH.

We shall here confine ourselves to a notice of the attempt of some critics to ascertain the period when Genesis was composed, from a few passages in it, which they say must be anachronisms, if Moses was really the author of the book (e.g., Tuch, Commentar uber Genesis, page 85 sq.).  A distinction, it is obvious, must be made between anachronisms of a subjective character, originating merely in dogmatic preconceptions, and such as relate to matters of fact. Thus the rejection of prophecy leads critics like Vater, Von Bohlen, and Kalisch to conclude that passages of Scripture declaratory of matters realized in the history of Israel must have been written subsequent to such events. But even as regards matters of fact, the existence of anachronisms requires to be placed beyond doubt, before they can have any weight in such a case, just because of the improbability of a writer who wished his work to pass as that of an earlier age allowing such contradictions. To notice, however, a few examples: Hebron (Gen 13:18; Gen 23:2), it is alleged from Jos 14:15; Jos 15:13, was not so named until the entrance into Canaan, its ancient name being Kirjath-Arba (Gen 23:2). That Hebron was the original name appears from the fact that on its first mention it is so designated. In Abraham's time it was also called Maamre (Gen 23:19), from an Amoritish prince of that name (Gen 13:18; Gen 14:13). Subsequently, but prior to the Mosaic age, the Anakim possessed the place, when it received the name of Kirjath-Arba, or the city of Arba, "a great man among the Anakim" (Jos 14:15). The place Dan (Gen 14:14), it is also alleged, received that name only in the time of the judges from the tribe of Dan, its original name being Laish or Leshem (Jos 19:47; Jdg 18:29). The localities, however, are by many thought to be quite distinct; the former being Dan-Jaan, between Gilead and the country round about Zidon (2Sa 24:16), the adjunct Jaan being intended to distinguish it from Dan-Laish in the same neighborhood. SEE DAN.

In Genesis, these critics further add, frequently occurs the name Bethel (Gen 12:8; Gen 28:19; Gen 35:15); while even in the time of Joshua, the place was as yet called Luz (Jos 18:13). But the name Bethel was not first given to the place by the Israelites in the time of Joshua, there being no occasion for it, since Bethel was the old patriarchal name, which the Israelites restored in the place of Luz, a name given by the Canaanites. The explanatory remarks added to the names of certain places, as "Bela, which is Zoar" (Gen 14:2; Gen 14:8); "En-mishpat, which is Kadesh" (Gen 14:7), and some others, the opponents of the genuineness regard as indications of a later age, not considering that these explanations were required even for the Mosaic age, as the ancient designations were forgotten or rarely used. For proving them to be anachronisms, it must be shown that' the new names were unknown in the time of Moses, though with the exception of "the king's dale" (Gen 14:17), which does not  again occur till 2Sa 18:16, all the names are referred to as well known in the books of the period immediately succeeding. The notice that "the Canaanite was then in the land" (Gen 12:6; Gen 13:7), is thought to imply that the Canaanites were still in possession of Palestine, and so could not have been written till after their expulsion. But such is not the import of the passage. The descent of the Canaanites from Ham, and their progress from the south towards Palestine, had been described (Gen 10:15-19), and they are now represented as in possession of the land to which the "sons of Eber" were advancing from an opposite point. Standing in connection with the promise of the land to Abraham, this notice contrasts the present with the promised future. The passage (Gen 15:18) where the land of Israel is described as extending from the river of Egypt (the Nile) to the great river (Euphrates), it is alleged, could only have been penned during the splendid period of the Jews, the times of David and Solomon. Literally taken, however, the remark is inapplicable to any period, since the kingdom of the Jews at no period of their history extended so far. That promise must, therefore, be taken in a rhetorical sense, describing the central point of the proper country as situated between the two rivers. The remark, 'Before there reigned any king over the children of Israel" (Gen 36:31), could not have been made, it is maintained, until the establishment of the Hebrew monarchy-an assumption which overlooks the relation of this statement to the promises of a royal posterity to the patriarchs, and especially "that in an immediately preceding passage (Gen 35:11). It stands in a relation similar to Deu 17:14, where the erection of a kingdom is viewed as a necessary step in Israel's development. This explanation will of course not satisfy those who hold that in a simple historical style, a statement having such prophetical reference "is not only preposterous, but impossible" (Kalisbch, Genesis, page 601); but against rationalistic prepossessions of this kind there is no arguing.

VI. Commentaries. — The following are expressly on the whole of this book, the most important being designated by an asterisk (\*) prefixed: Origen, Commentaria (in Opp. 2:1); also Homiliae (ib. 2:52); Chrysostom, Homilie (in Opp. 4:3; also [Spuria] ib. 6:619); and Sermones (ib. 4:746, 796); Jerome, Quaestiones (in Opp. 3:301); Escherius, Commentaria (in Bibl. Max. Patr. 6); Isidore, Commentaria (in Opp. page 283); Damianus, Expositio (in Opp. 3:889); Bede, Expositio (in Opp. 4:19); also Quaestiones (ib. 8:78); Alcuin, Interrogationes (Haguenau, 1529, 8vo; also  in Opp. I, 2:303); Angelomus, Commentarius (in Pez, Thesaur. IV, 1:45); Remigius, Commentarius (ib. IV, 1:1); Hugo, Annotationes (in Opp. 1:8); Rupert, Commentarri (in Opp. 1:1); Aquinas, Expositio (Antwerp, 1572, Lugd. 1573, Smo; Paris, 1641, fo.).; OEcolampadius, Adnotationes (Basil. 1523, 1536, 8vo); Zwingle, Adnotatianes (Tigur. 1527; also in Opp. 3:4); Zeigler, Commentarri (Basil. 1540, fol.); Frusius, Adsertiones (Romans 1541, fol.); \*Luther, Enarrationes (by different eds., part 1, Vitemb. 1544, fol.; 2-4, Norib. 1550-4; together, Francof. 1545-50, 8vo, and later; also in Op. Exeg. I, 2; in English, London, 18555 8vo); Melanchthon, Commentarius (in Opp. 2:377); Musclus, Commentaria (Basil. 1554, 156l, 1600, fol.); Honcala, Commentarius (Complut. 1555, fol.); Chytraeus, Commentarius (Vitemb. 1557, 1558 1590, 8vo); \*Marloratus, Expositio (Par. 1562; Morg. 1568, 1580, 1584, fol.; Genev. 1580, 8vo); \*Calvin, In Genesim (in Opp. 1; also tr. Lend. 1578, 4to; also ib. 1847-50, 2 volumes, 8vo); Strigel, Scholia (Lips. 1566, 1574, 8vo); Selnecker, Commentarius (Lips. 1569, fol.); Martyr, Commentarius (Tigur. 1572, 1579, 1595; Heidelb. 1606, fol.); Brentius, Commentarii (in Opp. 1); Brocard, Interpretatio [mystical] (L, B. 1580, 8vo; ib. 1584, 4to; Bremen, 1585, 1593, 4to); Fabricius, Commentarius (Lips. 1584, 1592, 8vo; 1596, Argent. 1584, 4to); \*Pererius [Romanist], Commentarius (Romans 1589- 1598, 4 volumes, fol.; Colon. 1601, 1606, Ven. 1607, fol.; Lugd. 1616, 4 volumes, 4to; and later); Museus, Ausleung (Magdeb. 1595, fol.); Martintengus, Glossa (Patav. 1597, 2 volumes, fol.); Daabitz, Predigten (Lpz. 1597, 8vo); Maercer, Commentarius (Genev. 1598, fol.); Kalmankas, סֵפֶר הָאֵשֶׁל(Lublin, s.a. fol.); Hammelmann, Adnotationes (Lips. 1600, fol.); Stella, Commentaria (Romans 1601, fol.); Schmuck, Auslegung (Lpz. 1603-9, in 8 parts. 4to); Gesner, Disputationes (Vitemb. 1604, 1613, 1629, 4to); Lyser, Commentarius (in 6 pts., Lips. 1604 sq., 4to); \*Willet, Sixfold Commentary (London, 1605, fol.); Delrio, Commentarii (Lugd. 1608, 4to); Runge, Praelectiones (Vitembi. 1608, 8vo) Pareus, Commentarius (Francof. 1609; i614, 4to); Gedick, Auslegung (Lpz. 1611, 1632, fol.); De Petiglian, Commentaria (Ven. 1616, 4to); Ferdindez, Commentationes (Lugd. 1618-28. 3 volumes, fol.); Babington, Notes (in Works, 1); Mersennus, Quaestiones [polehmical] (Par. 1623, fol.); Garzia, Discussuo (Caesaraug. 1624, fol.); Bohme, Erklarung [Emsytical] (s.1. 1624; also in his other works), Rivetus, Exercitationes (L. B. 1633. 4to); Gerbard, Commentarius (Jen. 1637, 1654, 1693, 4to); De la Haye, Commentarri (Lugd. 1638, Par. 1651, 1663, 2 volumes, fol.); Syilvius, Commentarius (Duaci. 1639, gto); Lightfoot, Observations  (Lond. 1642; also in Works, 2:329); and Annotationes (ib. 10:532); Gaudentius, Conatus (Pisis, 1644, 4to); Cartwright, Adnotationes [from Targums] (Lonad. 1648, 8vo; also in Critici Sacri, 1); Rivet, Exercitationnes (in Opp. 1:1); Terser, Adtotationes (Upsal. 1657, fol.); Chemnitz, Disputationes (Jen. 16605, Lips. 1711; Vitemb. 1716, 4to), Calov, Commentarius (Vitemb. 1671, 4to); Hughes, Exposition (Lond. 1.672, fol.); Cocceius, Commentarius (in Opp. 1:1); also Cure (ib. 2:1); Anonymoas, Traduction, etc. [patristic] (Paris, 1682, 12mo); Masson, Quaestiones (Paris, 1685-8, 3 volumes, 12mo); Bomparte, Notae [from profane sources] (Amst. 1689); Akiba-Bar, אִבַּיר יִעֲקֹב[Esabbinical] (Sulzb. 1690, 1700, 4to, and later); \*Patrick, Commentary (Lond. 1695, 4to; afterwards embodied in Patrick, Lowth, Arnold, and Whitbly's Commentary on the Bible); Schmid, Adnotatiaones (Argent. 1697, 4mo); Giuetzburg, עִמּוּרֵי עוֹלָם(Amst. 1713, 4to); Baruch ben-Isaak, זֶרִע בִּרִךְ שְׁלַשַׁי[polemical] (Halle, 1714, 4to); Von Sanden, Quaestiones (Regiom. 1716, 4to); Duquet, Explication (Paris, 1732, 6 volumes, 12mo); Sandus, Lectiones (Ven. 1733, 4to); Hagemann, Betrachtungen (in 3 parts, Brunswick, 1734-6, 4to); Lookup, Translation (1740, 8vo); Haitsma, Cura (Franeck. 1753, 4to); Dawson, Notes (Lond. 1763-87, 3 volumes, 4to); Murray, Lectures (Newc. 1777, 2 volumes, 8vo); Dubnos, בַּאוּר, etc. (is Mendelssohn's Pentateuch, Berl. 1781-3 8vo, and later); Giesebrecht, Erklarung (Rostock, 1784 sq., 2 volumes, 4to); Sosmans, Notes, etc. (London, 1787, 8vo); Rudiger, Erklarung (Stendal, 1788, 8vo); Harwood, Annotations (Lond. 1789, 8vo); Ilgen, Urkunde, etc. (Halle, 1798, 8vo); Franks, Remarks (Halif. 1802, 8vo); Dimock, Notes (Gloucester. 1804, 4to); Rosenmüller, Scholia (Lips. 1821, 8vo); Fuller, Discourses (London, 1825, 1836, 12mo); Close, Discourses (London, 1828, 12mo); Rundge, Lectures (Loasdon, 1828, 2 vols. So); Schumann, Annotatio (Lips. 1829, 8vo); Seltmann, Uebers. (Hasems, 1831, 8vo); Coghlan, Commentary (London, 1832, 2 volumes, Smo); \*Von Bohlen, Erklautarung (Konigsb. 1835, 8vo); Von Schrank, Commentarius (Salzburg, 1835, 8vo); Sibthorp, Observations (Lond. 1835, 8vo); \*Tiele, Commentar (Erl. 1836, 8vo, vol. 1); Warner, Exposition (Lond. 1838, 8-o); \*Tuch, Commentar (Haile, 1838, 8vo); Priaulx, Comparison, etc. [antiquarian] (London, 1842, 8vo); \*De Sola and others, Notes (Lond. 1844, 8vo); Heim, Lehre (Stuttg, 1845, 8vo); \*Turner, Companion (N.York, 1846, So); Trevanion, Sermons (Lond. 1847, 8vo); Sehroder, Anslegung (Beal. 1848, 8vo); Evans, Sermons (Lond. 1849, 12mo); Sirensen, Commentar (Kiel, 1851, Smo);  \*Knobel, Erklarung (Lpz. 1852, 8vo, in the Kuregaf. exeg. hdbk.); Candlish, Lectures (Edinb. 1852, 2 volumes 12mo; Lond. 1868, 2 volumes 8vo); Paul, Analysis (Edinb. 1852, 8vo); \*Delitzsch, Auslegung (Lpz. 1852, 1853, 8vo); Jervis, Notes (Lond. 1852, Smo); \*Bush, Notes (N.Y. 1852, 2 vaols. 12mo); Macgregor, Notes (London, 1853, 8vo); Cumining, Readings (Lond. 1853, 8vo); Preston, Notes (London, 1853, 8vo); Putnam, Gosp. in Genesis (N.Y. 1854, 8mo); Howard, Tr. from Sept. (Cambr. 1855, So); \*Kalisch, Commentary (London, 1859, 8vo); Wright, Notes (Lond. 1859, 8vo); Groves, Commentary (Cambr. 1861, 12mo); Mandelstames, Erklärung (Berl. 1862, 4to); Böhmer, Commentarius (Halle, 1860, 8vo); also Uebers. etc. (Hal. 1862, 8vo); Raeumer, Quaestiones (Breslau, 1863, 8vo); \*Murphy, Commentary (Belfast, 1863; Andover, 1866, 8vo); Jacobus, Notes (N.York, 1865, 2 volumes, 12mo); Quarry, Authorship of Genesis (Lond. 1866, 8Smo); Conant, Revised Version (N.Y. 1868, 8vo); \*Tambler Lewis, Conzmientary (in the Am. ed. of Lange's Bibelwerk, ed. Dr. Schaff, New York, 1868, 8vo). SEE OLD TESTAMENT.

## Genesius[[@Headword:Genesius]]

             ST., a comedian of the time of Dioclesian, of whose conversion the following marvelous but doubtful story is told. He was playing, before the emperor, the part of a candidate for Christian baptism, robed in the habit of a catechumen. But at the moment in the farce when the emperor was to judge the new convert, be was suddenly convinced by the Holy Spirit, and declared himself really a convert. He was scourged and tortured but nothing, could shake his fidelity, and he was decapitated. Different dates are assigned for his death: Tillemont and Ruinart fix it at A.D. 286; Baronius and Fleury at A.D. 303. His day in the Roman Catholic calendar is Aug. 25. Rotrou has made this apocryphal history the subject of a tragedy. See Acta Sanctorum, August, volume 5; Ruinart, Acta Sincera, page 269; Butler, Lives of the Saints, August 25.

## Genesius, Saint[[@Headword:Genesius, Saint]]

             twenty-fifth bishop of Clermont, in Auvergne (A.D. 656-662), belonged to a family of distinguished rank among the nobles of Auvergne. He renounced the advantages of his birth in order to enter upon the ecclesiastical calling. His learning and his piety caused his elevation to the episcopal see of his province, left vacant by the death of the bishop Proculius. After five years he resolved to embrace the monastic life, and accordingly set out for Rome in the disguise of a simple pilgrim. His miracles betrayed his retreat. He returned to his church, and performed his duties with extraordinary wisdom and devotion. He applied all his power against the heresies of Novatian and Jovinian, founded the abbey of Moulieu, as well as the hospital of St. Esprit, at Clermont, and the Church of St. Symphorien, where he was interred, and which from that time bore his name. He is honored June 3. The Bollandists have published his deeds, and combated the authenticity of other acts collected by various authors. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v.

## Genesius, Saint (2)[[@Headword:Genesius, Saint (2)]]

             thirty-eighth bishop of Lyons, was prior of the celebrated abbey of Fontenelle, founded in the 7th century. He employed himself in repairing several monasteries, among which were those of Corbie and Fontenelle. On being made archbishop of Lyons, he showed great ability in that office, but finally retired to the abbey of Chelles, where he died in 679. He is honored  November 3. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v.

## Genet Francois[[@Headword:Genet Francois]]

             a French prelate, was born at Avignon October 16, 1640. He became canon and theologian of the cathedral of Avignon, and in 1685 bishop of Vaison. Implicated in the affair of the Daughters of Childhood of Toulouse, whom he had received in his diocese, and who were held to be Jansenists, he was arrested in 1688, and imprisoned for fifteen months. The  pope finally persuaded Louis XIV to restore Genet to his diocese. He was drowned in 1702, while on his way from Avignon to Vaison. He is the author of Thiologie Morale, which was disapproved by the bishops, and condemned by the University of Louvain, March 10, 1703. The best edition is that of 1715 (8 volumes, 12mo): it was reprinted at Rouen in 1749. — Hoefer, Nouv. Biog. Generale, 19:873.

## Genethlia[[@Headword:Genethlia]]

             (γενέθλια, birthday-feasts), the festivals among the early Christians held on the anniversary of the death of any martyr, terming it his birthday (q.v.), as being the day on which he was born to a new and higher state of being. Genga, Bartolomeo, an eminent Italian architect son of Girolamo Genga, was born at Urbino in 1518, and was instructed by Vasari and Ammanati, after which he visited Rome. He erected the church of San Pietro, at Mondovi, which surpasses, says one master, any other edifice of its size in Italy. He died at Malta in 1558. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Genethliaci[[@Headword:Genethliaci]]

             astrologers, who pretended to calculate mens' nativities by erecting schemes and horoscopes, to know what position the stars were in at their birth, and thence to foretell their good or bad fortune. "And because some of these pretended to determine positively of the lives and deaths of kings, which was reputed a very dangerous piece of treason, therefore the laws of the state were more severe against them even under the heathen emperors, as Gothofred shows out of the ancient lawyers, Ulpian and Paulus; and that was another reason why the Church thought it proper to animadvert upon these with the utmost severity of ecclesiastical censures, as thinking that what the heathen laws had punished as a capital crime ought not to pass unregarded in the discipline of the Christian Church. It was this crime that expelled Aquila from the Church. For Epiphanius says (De Mensuris et Ponderibus) he was once a Christian, but, being incorrigibly bent upon the practice of astrology, the Church cast him out, and then he became a Jew, and in revenge set upon a new translation of the Bible, to corrupt those texts which had any relation to the coming of Christ." — Bingham, Orig. Eccl. book 16, chapter 5. SEE DIVINATION.

## Geneva[[@Headword:Geneva]]

             (French Geneve), capital of the Swiss canton of the same name, celebrated for its historical and religious associations, and in particular as the seat of the reformatory labors of Calvin. The canton had, in 1860, 82,876 inhabitants, of whom 40,069 were Protestants, 42,099 Roman Catholics, 331 Dissidents, 377 Jews. During the Middle Ages Geneva was an object of dispute between the bishop of Geneva, who was an immediate feudatory of the German empire, and the count of Genevois, who ruled the adjoining province of Savoy. After the extinction of the line of the counts of Genevois, the dukes of Savoy were appointed their successors by the German emperor Sigismund (1422). Hence the claim of Savoy upon Geneva, from which the Genevans could only free themselves by alliances  with the Swiss cantons of Fribourg (1519) and Berne (1526), and by the aid of the Reformation. The latter was introduced into Geneva by Farel, Fromment, and others, about 1532, and in 1535 was officially established. Being put under the ban by the bishop, the city declared the episcopal see vacant, and declared itself a republic. Calvin first came to Geneva in 1536, and after an absence of a few years returned in 1541, when he soon succeeded in making himself the temporal as well as the spiritual ruler of the town. Thus Geneva became the metropolis of Calvinism, and, as such, exercised a great influence upon all the Calvinistic churches. From 1798 to 1814 Geneva was united with France; in 1814, its territory having been enlarged by the annexation of a few Savoyan and French communes, it joined the Swiss Confederation as the 22d canton. The Reformed State Church, which in 1868 had 16 congregations and 35 ministers, has for some time been under the influence of Rationalism, and a part of the orthodox members have therefore organized a Free Evangelical Church, which has a celebrated theological school, several of whose professors, as Merle d'Aubigne and Gaussen, have established a great theological reputation throughout the Protestant world. — Thourel, Histoire de Geneve (Geneva, 1863); Cherbuliez, Geneve et les Genevois (Geneva, 1868). (A.J.S.)

## Geneva Bible[[@Headword:Geneva Bible]]

             SEE ENGLISH VERSIONS.

## Genevieve, St[[@Headword:Genevieve, St]]

             the patron saint of Paris, was, according to tradition, born at Nanterre, near Paris, about 423. By the advice of St. German, bishop of Auxerre, she took the vow of chastity, and when afterwards accused of hypocrisy and superstition, she was warmly defended by the bishop. When the inhabitants of Paris, frightened at the approach of Attila, contemplated leaving their city, Genevieve dissuaded them, saying that Paris would be spared; and as the prediction proved true, she became the object of general veneration. She also advised the building of a church to St. Peter and St. Paul, in which she was afterwards buried, and which bears her name. She died in 512. Her reputation for sanctity became so great that Simeon Stylites inquired about her from all persons coming from Gaul. Miracles were said to take place at her tomb. There exists a life of her in Latin, claiming to have been written  eighteen years after the death of Clovis. The life of St. Germain by the priest Constance, said to have been written during her lifetime, relates her consecration by that bishop. See the Bollandists, Acta Sanct. July 31; Charpentier, Vie de St. Genevieve (1687); Butler, Lives of the Saints, January 3.

## Genevieve, St., Canons of[[@Headword:Genevieve, St., Canons of]]

             called also canons regular of the Congregation of France, a congregation of canons regular (q.v.) established in 1614 by Charles Faure, a member of the abbey of St.Vincent of Senlis, who effected a reformation of the French canons which was soon adopted by several other abbeys. Cardinal de la Rochefoucauld, who in 1619 had been made abbot of the abbey of St. Genevieve du Mont at Paris, being desirous to reform his abbey, sent, in 1624, for twelve members of St.Vincent of Senlis, and made Faure its spiritual superior. In 1634 the pope confirmed the new congregation. Soon after its first chapter general was held, which was attended by the superiors of fifteen houses, and elected Faure coadjutor of the abbot of St. Genevieve and general of the congregation. The king had previously given up his right of nominating the abbot of St. Genevieve, and consented that he be elected every third year. Helyot, in his History of Religious Orders, states that at his time the congregations had in France 67 abbots, 28 priors, 2 provosts, and 3 hospitals, besides, in the Netherlands, 3 abbots and 3 priors. A large number of parishes were served by its members. It was customary to elect one of the chancellors of the University of Paris from this congregation. Helyot, Diet. des Ordres Relig., art. Genovefains. (A.J.S.)

## Genevieve, St., Daughters of[[@Headword:Genevieve, St., Daughters of]]

             (more commonly called Miramions), a monastic order in the Roman Catholic Church, founded, in 1636, at Paris, by Francisca de Blosset, for the purpose of nursing the sick and instructing girls. In 1665 it was united by Marie Bonneau de Rubelle Beauharnois de Miramion with a similar order which she had founded in 1661, under the name of the Holy Family. The order obtained considerable reputation, and extended widely. Its members took no vows, but only promised a faithful observation of the rule and the statutes of the society as long as they might belong to it. — Helyot, Diet. des Ordres Relig., art. Miramiones.

## Genga, Girolamo[[@Headword:Genga, Girolamo]]

             an Italian painter and eminent architect, was born at Urbino in 1476, and studied successively under Luca Signorelli and Pietro Perugino. Most of his works have perished, but mention is made of some historical subjects in the Petrucci palace at Siena: The Resurrection and The Assumption. As an architect he gained considerable eminence, and was more employed in this capacity than as a painter. At Pesaro he restored the court of the palace, built the Church of San Gio. Battista, and erected the facade of the cathedral. He died in 1551. See Hoefer, Nouv. Biog. Generale, s.v,; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Genius[[@Headword:Genius]]

             in Roman mythology. The belief in invisible protecting spirits, or beings who care for the welfare of single persons, is found among many people and nations, but nowhere was the doctrine of genii so perfect as in Rome; there there was a distinct belief in deities, who were given to every man from the time of birth. These deities were worshipped partly on general festive days, partly each for himself. Thus a genius was especially a protecting spirit of man. This belief extended still further; every important work and object had its genius or genii.

## Genius Attendant[[@Headword:Genius Attendant]]

             SEE GUARDIAN ANGEL.

## Genius Of The Emperor[[@Headword:Genius Of The Emperor]]

             In the early centuries of the Church, one of the tests by which Christians were detected was, to require them to make oath "by the genius or the fortune of the emperor;" an oath which the Christians, however willing to pray for kings, constantly refused, as savoring of idolatry. Thus Polycarp was required to swear by the fortune of Caesar; and Saturninus adjured Speratus, one of the martyrs of Scillita, "at least swear by the genius of our king;" to which he replied, " I do not know the genius of the emperor of the world." Minucius Felix reprobates the deification of the emperor, and the heathen practice of swearing by his "genius" or "daemon;" and Tertullian says that, although Christians did not swear by the genius of the Caesars, they swore by a more august oath, "by their salvation." We do not, says Origen, swear by the emperor's fortune, any more than by other reputed deities; for (as some at least think) they who swear by his fortune swear by his dsemon, and Christians would die rather than take such an oath.

## Gennadius[[@Headword:Gennadius]]

             patriarch of Constantinople, succeeded Anatolius in that dignity A.D. 458. He was a man of quick parts, and composed Homilies; a Commentary on Paul's Epistles; and a Commentary on Daniel. He died A.D. 471. His writings are lost, except an Epistle preserved by Grynaeus, and other fragments, all of which are given by Migne, Patrologia Grceca, tom. 85. — Evagrius, Hist. Ecc 2:11; Dupin, Eccl. Writers, 4:156; Ceillier, Auteurs Sacres (Paris, 1861), 11:345.

## Gennadius (2)[[@Headword:Gennadius (2)]]

             patriarch of Constantinople (whose proper name was George Scholarius), was one of the most original and prolific writers in the Greek Church of the 15th century. He was secretary to the emperor John Palaeologus, and attended the Council of Florence in 1438, while yet a layman. He became an ecclesiastic in 1449 or 1450, and entered a monastery, taking the name of Gennadius. At Florence he had declared himself strongly on the side of union with the Latin Church, in three orations to be found in Hardouin, Concilia, 9:446 (supposed to be much interpolated). After becoming a monk he changed his views, and wrote against the Council of Ferrara- Florence. In 1453 he was made patriarch by the sultan, but retired in 1458, and died about 1460. Some have disputed the identity of Scholarius with Gennadius, but Renaudot puts it beyond doubt. A list of his writings will be found in Renaudot, who edited his homily De Eucharistia (Paris, 1704), and, in a larger edit, with Meletius and others (Paris, 1709, 4to). His treatise περὶ προορισμοῦ, De Predestinatione, was edited by Libertinus (Prague, 1673, 8vo). Migne, in Patrologia Graea, tom. 140, gives Renaudot's dissertation on the life and writings of Gennadius, with his writings as follows: Confessio Fidei (1, 2): — Homiliae: — Orationes in Synodo Florent. — De Predestinatione: — De Deo in Trinitate uno: — Epistolae; and other writings. Fabricius, Bibliotheca Grceca (ed. Harles), 11:349 sq., gives Renaudot's list of the writings of Gennadius, seventy-six in number, and adds twenty-four more. See also a list of his writings and their various editions, in Hoffmann, Bibliographisches Lexikon, 2:155 sq. Of the writings attributed to him, perhaps the most important are the two Confessions made for the sultan, (1) ῾Ομιλία (or ὸμολογία) ῥηθεῖσα  περὶ τῆς ὀρθῆς καὶ ἀμωμητου πίστεως τῶν Χριστιανῶν ; and (2) a dialogue περὶ τῆς ὁδοῦ τῆς σωτηρίας τῶν ἀνθρώπων, both given in Migne (Gr. and Lat.), in Kimmel, Monumenta Fidei Eccles. Orientalis (Jena, 1850, 8vo), and in Gass, Gennadius and Pletho (see below). These confessions have been critically studied by Dr. Otto, who gives the text of the dialogue, a literary history of the two confessions, and an investigation of the genuineness of the dialogue, in Zeitschrift far histor. Theologie, 20:389 sq.; 34:111 sq.; and separately, from additional sources, Des Patriarch Gennadios Confession (Wien, 1864). Otto decides that the dialogue was not written by Gennadius, but is probably a recension of the ἕτε ραί τινες έρωτήσεις (falsely ascribed to Athanasius), made by some Greek, in the interest of the Church of Rome, to favor the union of the Greek and Latin churches. As it gives the procession of the Holy Ghost from the Father and the Son (Migne, tom. 140, page 322 D), the Latins and Latinizing Greeks have made much use of it in the Filioque controversy. — Mosheim, Church History, cent. 15, part 2, chapter 2, § 23; Dupin, Eccl. Writers, 5:110; Fablicius, Biblioth. Graeca, 1.c.; Hoefer, Nouv. Biog. Generale, 19:913; Gass, Gennadius and Pletho (Breslau, 1844).

## Gennadius Massiliensis[[@Headword:Gennadius Massiliensis]]

             a presbyter of Marseilles, a Gaul (end of 5th century). Although some modern writers assert that he was a bishop, some say of Marseilles, others of Toledo, he was only a presbyter. He was versed in Greek and Latin, and a laborious student of the Scriptures and the fathers. He wrote a number of books, of which only two have come down to us:

(1.) De Viris illustribus, or De Scriptoribus Ecclesiasticis (Catalogue of Ecclesiastical Writers), a continuation of that of Jerome. to which it is usually joined. It begins where Jerome's ends, A.D. 392, and ends 493. There have been many editions of it, besides that which is inserted in the works of St. Jerome; the best is that of Fabricius, in his Bibliotheca Ecclesiastica (Hamb. 1718, fol.).

(2.) De Ecclesiasticis Dognatibus (Hamb. 1594 and 1614, 4to). Gennadius advocates doctrines on free-will and predestination similar to those of Faustus of Rhegium. "In his treatise De Dogmatibus Ecclesiasticis, he says, God first of all warns man, and invites him to salvation; it is in the power of man to follow him. In his work De Viris IIlustribus, cap. 38, he  speaks of Augustine with commendation, yet does not hesitate to add, that by writing so much he fell into the error of which Solomon says in the 10th chapter of Proverbs, 'In the multitude of words there wanteth not sin.' He makes mention of an error which had arisen from much speaking, and evidently refers to the doctrine of absolute predestination. This arose from carrying things to an extreme, but for all this Augustine had no fallen into heresy" (Neander, History of Dogmas, Ryland's transl. page 383). — Dupin, Eccl. Wriiters, 4:185; Mosheim, Ch. Hist. 2:341; Neander, Ch. Hist. 2:647; Hook, Eccles. Biog. 5:289; Cave, Hist. Lit. (Genev. 1720, fol.), 1:299.

## Gennaeus[[@Headword:Gennaeus]]

             (Γενναῖος, i.e., high-born, but v.r. Γἐνεος), apparently given (2Ma 12:2) as the name of the father of the Syrian general Apollonius (q.v.); but perhaps it is a mere epithet.

## Gennath[[@Headword:Gennath]]

             (Γεννάθ, apparently for the Chald. גַּגִּתor גַּנְתָּא, garden, q.d. "garden- gate;" perhaps [as Schwarz suggests, Palest. page 254] from the "rose- garden," גּנִּת וְרָרַים, mentioned in the Talmud [Maaser. 2:5] as lying west of the Temple mount), the name, according to Josephus (War, 5:4, 2), of one of the gates of Jerusalem, important as mainly determining the course of the second wall, which has been greatly disputed. SEE CALVARY. His account is as follows: "But the second (wall), while it had its beginning from that gate which they called 'Gennath,' which belonged to the first wall, yet encircling only the northern slope [or quarter], reached as far as Antonia" (Τὸ δὲ δεύτερον τὴν υὲν ἀρχὴν ἀπὸ πύλης εϊvχεν, ἣν Γεννὰθ ἐκάλουν, τοῦ πρώτου τείχους οῦσαν, κυκλούμενον δὲ τὸ προσάρκτιον κλίμα μόνον ἀνῄει μέχρι τῆς Α᾿ντενίας); from which, together with the context, the following conclusions are certain:

(1.) The gate in question formed part of the first wall that skirted the northern brow of Mount Zion, for the second wall must have started from this quarter, since it ran northward, and lay between the first and the third wall on the same side of the city.

(2.) It was situated at some point east of the tower Hippicus, which formed the common starting-point of both the other walls, but not of this; its distance from this tower is the chief matter of disagreement between  topographers; the following considerations will serve to show that it was considerable:

[1.] There were two other adjacent towers, not very far from each other, along the same wall, and the gate must have been beyond them all, as they would have been useless for defense if inclosed within the second emall; nor does the precipitous rock here admit egress for some distance.

[2.] Several indications of the Junction of the walls, if not of the, gate in question itself, have been discovered about 1000 feet east of the present Jaffa gate (Williams, Holy City, 1, Append. page 83 sq.); this would make the line of the second wall correspond very nearly to the modern division between the Christian ands Mohammedan quarters. The only objection of any force against this location of the gate, and consequently of the wall in question, is that it brings the latter upon the side of a descent, where no engineer would think of constructing a mural defense, as it would be commanded by the higher ground outside. On the other band, the hill is not so steep as is implied in this argument; there is no evidence that the wall here was erected specially because the nature of the ground afforded a peculiarly favorable situation, but simply to include the existing buildings; nor eould the matter be much improved by carrying the wall a little further up the same general shelving wedge of land, which here extends indefinitely westward. Moreover, the weakness of the second wall at this point may have been the reason for the construsction of the three impregnable towers expressly so as to flank it. SEE JERUSALEM.

## Gennes-ar The Water Of[[@Headword:Gennes-ar The Water Of]]

             (τὸ ὕδωρ Γεννησάρ), a place where Jonathan Maccabseus encamped on his way to attack the forces of Demetrius at Kadesh (1Ma 11:67); doubtless the Lake GENNESARET SEE GENNESARET (q.v.).

## Gennesaret[[@Headword:Gennesaret]]

             [g pron. hard] (Γεννησαρέτ), the Greek form of the lake (Luk 5:1) and plain (Mat 14:34; Mar-k 6:53), invariably found in the N.T. in place of the GENNESAR (Γεννησάρ) of the Apocrypha (1Ma 11:67), and usually also of Josephus (War, 3:10, 7, 8). In the Talmudical writings and Targums we always find the latter form Hebraized גַּינֵסִרGinesar', as an equivalent of כַּנֶּרֶתKi ane'reat or CHINNERETH (Lightfoot, Works, 2:222); from which accordingly it has usually been derived, by an  interchange of גfor כ, and the insertion of סalthough others derive it from גֵּיַא, a valley, and נֶצֶרshoot or flower, as if i.q. "the vale of flowers" (Jerome, Opp. 7:103, ed. Migne), or from נִּן, a garden, and שִׂר, a prince, as if i.q. "the prince's garden" (Lightfoot, 1:489), or even from Sharon, a fertile vale not far distant (Reland, Palast. pages 193, 259).

1. The town. This is variously named in the O.T. as Cinnereth (or "Chinnereth," Jos 19:35), where it is assigned to Naphtali. In later times it was called Genassadr (גְּנוּסִר, Megilla, 6, a), and in the Talmudic period one Jonathan ben-Charsa was from there (Tosiphta Kelim, s.f.). At the time of Farchi (beginning of the 14th century) it as still in existence doubtless the ruins Gansur, still found at the present day one hour north- west of Tubariyeh, according to Fürst (Heb. Lex. page 676, a), although no modern map lays it down. SEE CINNERETH.

2. The district (N.T. γῆ, land), named from its basin-like form (like the body of a כַּנּוֹרor lyre). This was a small region of Galilee, on the western shore of the lake, visited by Christ on his way (southward along the lake) to Capernaum (Mat 14:35-36). It is described by Josephus (War, 3:10, 8) about four miles in length and three in breadth, and as distinguished for its fertility and beauty. The Talmud also (Berak. 44) describes the luxuriant growth of this low-lying district (בַּקְעָה) under the same name (גְּנֵסֶרֶת) Dr. Robinson thus describes it (Bib. Res. 3:282 sq.): "The plain upon which we now entered from Medjel is at first called Ard el-Medjel, but further on takes the name of el-Ghuweir, 'Little Ghor,' which strictly, perhaps, includes the whole. It is exceedingly fertile and weml watered; the soil, on the southern part at least is a rich black mold, which in the vicinity of Medjel is almost a marsh. Its fertility, indeed, can hardly be exceeded; all kinds of grain and vegetables a reproduced in abundance, including rice in the moister parts, while the natural productions, as at Tiberias and Jericho, are those of a more southern latitude. Indeed, in beauty, fertility, and climate, the whole tract answers well enough to the glowing though exaggerated description of Josephus. Among other productions, he speaks here also of walnut-trees, but we did not note whether any now exist." It is a crescent-shaped plain, about three miles long and two broad, shut in by steep, rugged hills. Only a few patches of it are cultivated, its melons and cucumbers being the first and best in market, owing to its deep depression. The rest is covered with tangled thickets of  lotus-trees, oleandersn, dwarf palms, and gigantic thistles and brambles. (See also Wilsoam, Lands of Bible, 2:136 sq.; Thomson, Land and Book, 1:535; Stanley, Palestine, page 368.) In this identification of the plain of Gennesaret with the one in question, Mr. De Saulcy coincides (Narrative, 2:356-8; see also Hackett's Illustra. page 320). SEE CAPERNAUM.

3. The Lake (λίμνη, N.T. and Josephus), or water (ὕδωρ, 1Ma 11:67; ὔδατα Γεννησάρα, Joseph. Ant. 13:5, 7), or sea (יָם, O.T.). Josephus calls it Gennesaritis (Γεννησαρῖτις, Ant. 18:2, 1), and this seems to have been its common name at the commencement of our era (Strab. 16, page 755; Plin. 5:16; Ptol. 5:15). At its north-western angle was a beautiful and fertile plain (Mat 14:34), from which the name of the lake was taken (Josephus, War, 3:10, 7). The lake is also called in the N.T. "Sea of Galilee," from the province of Galileo which bordered on its western side (Mat 4:18; Mar 7:31; Joh 6:1); and "Sea of Tibearias," from the celebrated city (Joh 6:1; so also Barhebr. Chron. page 400; the Talmud, Midrash Kohel. fol. 102, 1; Pausanias, λίμνη Τιβερίς, 5:7, 3; Eusebius, λίμνη Τιβεριάς, Osnom. s.v. Σαρών; see also Cyar. ad Jes. 1:5). It is a curious fact that all the numerous names given to this lake were taken from places on its western side. Its modern name is likewise Bahr Tubarîyeh.

In Jos 11:2," the plains south of Chinneroth" are mentioned. It is the sea and not the city that is here referred to (comp. Deu 3:17; Jos 12:3), and "the plains" are those along the banks of the Jordan. Most of our Lord's public life was spent in the environs of the Sea of Gensnesaret. On its shores stood Capernaum, "his own city" (Mat 4:13); on its shore he called his first disciples from their occupation as fishermen (Luk 5:1-11); and near its shores he spoke many of his parables and performed mnaiey of his miracles. This resgion was then the most densely peopled in all Palestine. No less than nine cities stood on the very shores of the lake, while numerous large villages dotted the plains and hill-sides around (Porter, Handbook page 424).

A "mournful and solitary silence" nose reigns along the shores of the Sea of Gennnsaret, which were in former ages studded with great cities, and resounded with the fdin of an active and industrious people. Seven out of the nine cities above referred to are now uninhabited ruins; one, Magdala, is occupied by half a dozen mud hovels; and Tiberias alne retains a wretched remnant of its former prosperity. SEE GALILEE, SEA OF.

## Genneus[[@Headword:Genneus]]

             SEE GENNXEUS.

## Genoude Antoine Eugene De[[@Headword:Genoude Antoine Eugene De]]

             a French priest and publicist, was born in 1792 at Montelimart. After the first expulsion of Napoleon he entered the service of Louis XVIII, and became adjutant of the prince de Polignac. In 1820 he established the journal Le Defenseur. In 1821 he bought the journal Etoile, the name of which in 1827 was changed into Gazette de France. In 1822 he was ennobled. After being for some time censor under the ministry of Villble, he entered the priesthood, but soon devoted himself again wholly to the editing of political papers. After the Revolution of July he was one of the most violent defenders of the fallen dynasty, and was involved on that account in difficulties with the pope and the French bishops. In 1846 he was elected member of the Chamber of Deputies for Toulouse; and after the outbreak of the Revolution of 1848, he moved in the Chamber of Deputies, though without effect, an appeal to the people concerning a restoration of the elder branch of the Bourbons. Besides several political pamphlets, he wrote, La Raison du Christianisme (3d edit. Paris, 1841, 12 volumes): — Les peres de l'eglise des trois prem. siecles (Paris, 1837): — Lecons et modeles de litt. sacrae (Paris, 1837): — La Vie de Jesus Christ et des Apotres (Paris, 1836; 2d edit. 1846): — Histoire d'un ame (Paris, 1844): — Hist. de France (Paris, 1844-1847, 16 volumes). He also published a new translation of the Bible, as well as of Thomas a Kempis's Imitation of Christ, and new editions of the works of Malebranche, of the spiritual works of Fenelon (1842), and of select works of Bossuet. — Brockhaus, Conversat. Lex. s.v.; Hoefer, Nouv. Biogr. Gen. 19:927. (A.J.S.)

## Genovesi Antonio[[@Headword:Genovesi Antonio]]

             an Italian metaphysician, was born at Castiglione Nov. 1,1712. He studied theology at Salerno, and was ordained priest in 1736. He lectured on philosophy at Naples with great reputation for some time, but at length he was attacked by numerous enemies for publishing his metaphysics, in which  he recommended the works of Galileo, Grotius, and Newton. He was protected by the archbishop of Tarentum, and by the king of Naples, who made him professor of moral philosophy, and even of theology, in the Neapolitan university. In 1754 the chair of political economy was founded for him, and he continued to teach this science until his death in 1769. He was the author of Elementa Metaphysicae (Naples, 1744, et sq., 5 volumes, 8vo): — Element. art. logico-criticae (1745, 8vo). In these books he followed D'Alembert and Helvetius. He published also Elementa Theologiae (Naples, 1751), which caused him to be interdicted by the Church from teaching theology. A historical eulogy of Genovesi was published by Galanti (Venice, 1774, 8vo). — Hoefer, Nouv. Biog. Generale, 19:932.

## Genoveva[[@Headword:Genoveva]]

             SEE GENEVIEVE.

## Genovevans[[@Headword:Genovevans]]

             SEE GENEVIEVE, ORDERS OF.

## Gensel, Johann Christian[[@Headword:Gensel, Johann Christian]]

             a Lutheran theologian of Germany, was born at.Annaberg, Dec. 2, 1702. He studied at Wittenberg, Leipsic, and Jena, was preacher in his native place in 1727, superintendent in 1748, and died September 6, 1762. He published, Observationes Sacrae (Leipsic, 1733; 2d ed. 1750): — Diss. ad Locum Pauli 2Co 12:4 (1749): — De Revelationibus et Revelationurn Modis (eod.). See Dietmann, Chursachsische Priester; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Genssler, Wilhelm August Friedich[[@Headword:Genssler, Wilhelm August Friedich]]

             a Protestant theologian of Germany, was born March 7, 1793. In 1814 he was con-rector at the lyceum in Saalfeld, in 1817 second court-preacher and professor at the gymnasium there, in 1821 first court-preacher at Coburg, in 1826 general superintendent there, and died in 1847. He wrote, Vita Joannis Aquiae (Jena, 1816): — Christliche Amtsreden an festlichen Tagen gehalten. (Coburg, 1820): — Die Sacularfeier der augsburgschen Confession (ibid. 1830): — Geistliche Reden bei verschiedenen Amtsverrichtungen (Leipsic, 1836): — Die Herzogliche Hofkirche zu Ehrenburg in Coburg (Coburg, 1838). See Zuchold, Bibl. Theol. 1:416; Winer, Handbuch der theol. Lit. 1:803; 2:149,167. (B.P.)

## Gentile[[@Headword:Gentile]]

             (usually in the plur. גּוֹיַם, goyim'; Sept. and N.T. ἔθνη). The Hebrew word גּוֹי, a people, is derived from the obsolete verb גָּתָה, to flow together, as a crowd, and was originally used in a general sense of any nation, including the Jews themselves, both in the singular (Gen 12:2; Deu 32:28; Isa 1:4), and in the plural (Gen 35:11). It is also used poetically (like the Gr. ἔθνεα, Hom. 11. 2:87; Od. 14:73, and the Latin gentes, Virg. Georg. 4:430) of insects and animals (Joe 1:6; Zep 2:14).

But as the sense of a peculiar privilege dawned on the minds of the Jewish people, they began to confine the word גּוֹיַםto other nations (Neh 5:8), and although at first it did not connote any unpleasant associations, it began gradually to acquire a hostile sense, which never attached itself to the other terms, לְשׁוֹנוֹתtongues (Isa 66:18), or

הִעִמַּים, the peoples. In proportion as the Jews began to pride themselves upon being "the first-born of God" (Exo 4:22), "the people of the covenant," "a holy nation, and a kingdom of priests" (Exo 19:4), they learned to use the indifferent expression Goyim to imply that all other  nations were more or less barbarous (Psa 2:1; Psa 2:8; Psa 9:7; Psa 10:16; Psa 106:47), profane (Jer 31:10; Eze 23:30), idolatrous, uncircumcised, and unclean (Isa 52:1; Jer 9:26). Thus age after age the word became more invidious, and acquired a significance even more contemptuous than that of the Greek βάρβαρος, which, being an onomatopoeia to imitate the strange sound of foreign tongues, is paralleled by the Hebrew לָעֵג לָעֵז, a staemm erer, applied to foreigners in Psa 114:1; Isa 28:11; Isa 33:19. The word גּוֹיַםgains its last tinge of hatred as applied by Jews to all Christians. Other expressions, intended to point out the same distinction, are used with a shade less of scorn; such, for instance, as הִחַיצוֹנַים(see Buxtorf, Lex. col. 723), ἔξω , those without, which is Hebraistically used in the N.T. (1Ti 3:9. See Otho, Lex. Rab. page 111; Schittgen, Hor. Hebr. in 1Co 5:12. In Mar 4:11 it is applied to the incredulous Jews themselves); and מִמְלְכוֹת, kingdoms (1Ch 29:30). The Jews applied the terms אֲרָצוֹת, lands, and, according to some Rabbis, מְרַינִת תִיָּם, region of the sea, to all countries except Palestine, just as the Greeks distinguished between Hellas and ἡ βάρβαρος (2Ch 13:9 to 2Ch 17:10; Ezr 9:1; Luk 12:30; Lightfoot, Centuria Chorogr. 1, ad init.). Although the Jews thus separated between themselves and other nations, they hesitated as little as the Romans did to include themselves in the Greek term βάρβαρος (Josephus, Ant. 11:7, 1; comp. Justin Mar. Apol. 1:46). SEE BARBARIAN.

In the N.T. ἔθνη (although sometimes used in the singular of the Jewish nation, Act 10:22; Luk 7:5) is generally opposed to Israel (τῷ λαῷ Θεοῦ), God's people (Luk 2:32). But the term most frequently thus rendered is (not ἔθνη, but) ῞Ελληνες, which is distinguished from ῾Ελληνισταί (Act 6:1), and, although literally meaning Greeks (as in Act 16:1; Act 16:3; Act 18:17; Rom 1:14), yet usually denotes any non- Jews, because of the general prevalence of the Greek language (Rom 1:16, and passim; 1Co 1:22; Gal 3:28, etc.). Thus Timothy, who was of Lystra, is called "῞Ελλην (Act 16:1; Act 16:3), and a Syrophoenician woman ῾Ελληνίς (Mar 7:26), and the Jews of the Dispersion, ἡ διασπορὰ τῶν ῾Ελλήνων (Joh 7:35). This usage is even found in the apocryphal writings, where ἑλληνισμός is made a synonym to ἀλλοφυλισμός (2Ma 4:13), and ra τὰ ἑλληνικὰ ἔθη are pagan morals (6:9); and even so early as the Sept. version of  Isa 9:12, ἕλληνες is adopted as a rendering of פְּלַשְׁתַּים, Philistines. In the Greek fathers ῾Ελληνισμός is used for the pagan, in contradistinction to the Christian world (Justin Mart. Resp. ad Qucest. 42, etc.), and they call their Apologies Λᾠγοι πρὸς ῞Ελληνας, or κατὰ ῾Ελλήνων (Schleusner, Lex. N.T. 2:759). SEE GREEK.

It was perhaps impossible for the Jews, absorbed as they were in the contemplation of their own especial mission, to rise into any true or profound conception of the common brotherhood of all nations. Hedged round by a multitude of special institutions, and taught to regard the non- observance of these customs as a condition of uncleanness, imbued, too, with a blind and intense national pride-they often seem to regard the heathen as only existing at all for the purpose of punishing the apostasy of Judaea (Deu 28:49; 1Ki 8:33, etc.), or of undergoing vengeance for their enmity towards her (Isa 63:6). The arrogant, unreasoning hatred towards other nations, generated by too exclusive a brooding upon this partial and narrow conception, made the Jews the most unpopular nation of all antiquity (Tacitus, Hist. 5:2; "gens teterrima," ib. 5:8; Juvenal, Sat. 14:103; Quint. Just. 3:7, 21; Pliny, 13:9; Diod. Sic. Ecl. 34; Dio Cass. 68:32; Philostr. Apolog. 5:33; Ammian. Marcel. 22:5, "faetentes, Judaei," etc., "contrary to all men," 1Th 2:15). SEE JEW.

This disgust and scorn unfortunately fell on the early Christians also, who were generally confused With the Jews until the time of Bar- Cochba (Tacit. Ann. 15:44; Sueton. Claud. 25; Ner. 16). To what lengths the Jews were carried in reciprocating this bitter feeling may be seen in the writings of the-Rabbins-; the Jews did not regard the Gentiles as brethren, might not journey with them, might not even save them when in peril of death (Maimonides, Rozeach. 4:12, etc.), and held that they would all be destroyed and burned at the Messiah's coming (Otho, Lex. Rabbin. s.v. Gentes, page 231; Eisenmenger, Entdeckt. Judent. 2:206 sq.). There is the less excuse for this violent bigotry, because the Jews not only held that all nations sprang from one father (Genesis 10), but had also received abundant prophecies that God was but leaving his heathen children in temporary darkness (Act 14:16), and intended hereafter, in his mercy, to bring them under the Messiah's scepter, and make them "one fold, under one shepherd" (Isa 60:2, and passim; Mic 4:1; Zep 3:9; Psalm 45:18; 110:1, etc.). The main part of the N.T. history is occupied in narrating the gradual breaking down of this μεσότοιχον τοῦ φραγμοῦ (the strong barrier of immemorial prejudice which separated Jew  sand Gentile, Eph 2:14), first in the minds of the apostles, and then of their converts. The final triumph over this obstacle was mainly due to the inspired ministry of him who gloried in the title of διδάσκαλος τῶν ἔθνων (1Ti 2:7; see Conybeare and Howson, 1:219 sq.), who has also given, in a few pregnant sentences, the most powerful description of the blessings which God had granted to the Gentiles, the means of serving him which they possessed, and the shameless degeneracy which had ensued on their neglect of the natural law, written on their consciences (Romans 1, 18-32). SEE HEATHEN.

In one or two places the words גּוֹיַם and ἔθνη are used as proper names. Thus we have "Tidal, king of nations," i.e., of several conquered tribes (Gen 14:1-2; Kalisch, ad loc.). In Jos 12:23 we find "the king of the nations of Gilgal," where Goyîm is possibly the name of some local tribe (βασιλεὺς παμφυλίας, Interpr. Anon.). In Jdg 4:2, "Harosheth of the Gentiles" probably received its name from the mixture of races subjugated by Jabin, and settled in the north of Palestine (Donaldson, Jashar, page 263). SEE HAROSETH. The same mixture of Canaanites, Phcenicians, Syrians, Greeks, and Philistines, originated the common expression "Galilee of the Gentiles," גְּלַיל הִגּוֹיַם, Sept. Γαλιλαία ἀλλοφύλων v. r. τῶν ἔθνων, Isa 9:1; Mat 4:15 (Strabo, 16:760; Josephus, Life, 12; Euseb. Onom. s.v.). SEE GALILEE.

On the various meanings of the phrase Isles of the Gentiles" (אַיֵּי הִגּוֹיַם, Gen 10:5; Zep 2:11; Eze 27:15, etc.), see Gesenius, Thesaurus, pages 38, 272, and ISLE. On the Court of the Gentiles, SEE TEMPLE, and Josephus, War, 6:3.

## Gentile, Luigi Primo[[@Headword:Gentile, Luigi Primo]]

             a reputable Italian painter, was born at Brussels in 1606; acquired the elements of design and then visited Italy, where he gained a high reputation. He resided at Rome for thirty years, and was admitted to the Academy of St. Luke in 1650. Among his works are the picture of St. Antonio, in San Marco, at Rome; also The Nativity and St. Stefmno, in the Cappuccini at Pesaro. One of his best productions is a picture of The Crucifixion, in the chapel of the Trinity, in the Church of St. Michael at Ghent. He died at Brussels in 1657.

## Gentilis Giovanni Valentino[[@Headword:Gentilis Giovanni Valentino]]

             an Arian, was born at Cosenza, in Calabria, about 1520. Having becoame a convert to the Reformation, he was obliged to take refuge at Geneva, where several Italian families had already formed a congregation. Here he became dissatisfied with the orthodox doctrine of the Trinity, and, together with George Bilandrata, John Paul Alciati, and Matthew Grimebaldi, formed a society to discuss the sense of the passages of Scripture referring to the subject. "The result of their discussions was that the terms co- essential, co-equal, and co-existent, were improperly applied to the Son and Spirit, and that they were subordinate in nature and dignity to the Father. But however privately their meetings were held, such information  was conveyed to the Italian consistory as led them to suspect that the associates had departed, from the orthodox creed; upon which they drew up articles of faith, subscription to which was demanded from all the members of their communion. These articles consisted of Calvin's confession of faith, which had been lately approved of by the ministers, syndics, councils, and general assembly of the people; to which a promise was annexed, never to do anything directly or indirectly that should controvert the doctrine of the Trinity as therein defined." Gentilis signed these articles, influenced, not improbably, by his recollection of the tragical fate of Servetus. In private, however, he still avowed and maintained his change of sentiment, which coming to the ears of the nesagistrates, they committed him to prison. At length he "declared his readiness to abjure whatever should be pronounced erroneous. Upon this he was sentenced to make the amende honorable, to throw his writings into the fire, and to take an oath not to go out of Geneva without the leave of the magistrates." He satisfied himself "that he was justifiable in breaking an oath which had been extorted from him by terror, and withdrew into the country of Gex, where he joined Grimbaldi; thus proving himself to have, with much obstinacy, very little true religion." He went to Lyons, thence to Savoy, and finally to Gex. As soon as he emas known there he was sent to prison, but was liberated within a few days, when, upon the bailiff's demanding from him a confession of faith, that he might cause it to be examined by some ministers, and sent to Berne, Gentilis printed the same, with a dedication to the bailiff. From Gex, Gentilis went again to Lyons, where he was imsprisoned, but soon obtained his liberty, and went to Poland, where he joined Blandrata and Alciati, who were very successful in propagating their opinions. In 1566, the king of Poland, at the instigation of the Calvinists as well as the Catholics, published an edict, by which all strangers who taught doctrines inconsistent with the orthodox notion concerning the Trinity were ordered to quit the kingdom. From Poland, Gentilis withdrew into Moravia, whence he went to Vienna, and then resolved to return to Savoy, where he hoped still to find his friend Grimbaldi, and flattered himself that he might be suffered to remain unmolested, as Calvin was dead. The bailiff of Gex seized him and delivered him to the magistrates of Berne. He was convicted of obstinately impugning the mystery of the Trinity, and was condemned to death. This sentence was carried into execution September, 1566. "Gentilis triumphed over his enemies by the fortitude with which he met his death, rejoicing, as he said, that he suffered for asserting and vindicating the supremacy and glory of the Father. His hypothesis  concerning the person of Christ was that of the Arian school. His history affords a striking evidence that the first reformers, when they renounced the communion of Rome, entertained but imperfect and contracted notions of Christian freedom and toleration." Benedict Aretius wrote an account of his trial and punishment (1567, Lat. 4to). See also Beza, Val. Gentilis, Teterrimi Haeretici, etc. (Geneva, 15 §7); Hook, Eccl. Biog. 5:293; Mosheim, Ch. Hist. cent. 16, section 3, part 2, chapter 4, § 6; Hoefer, Nouv. Biog. Gen. 19:948; Bayle, Dictionary, s.v.; Bock, Hist. Antitrisn. 1:369; 2:427 ; Trechsel, Antitrinitarier, 2:316; Christian Examiner, 1:206; Gieseler, Church Hist. (ed. Smith), 4:360.

Gentillet Innocent,

a learned Protestant juris-consult of the 16th century. The time of his birth is unknown, though it is settled that he was born at Vienne, in Dauphiny, and that he fled his country on account of the edicts against Protestants in 1585. He is supposed to have been afterwards syndic of the republic of Geneva. Besides other works, he wrote two of great value:

(1.) Apologia pro Christianis Gallis relig. evangelicae sea reformate (2d ed. Genev. 1588, 8vo; also in French, same year): —

(2.) Le Bureau de Concile de Trente; and in Latin, Examen Concili Tridentini (Geneva, 1568, 8vo). The full title in "The trial of the Council of Trent, wherein the said council is proved in many points to be contrary to the ancient councils and canons, and to the king's authority." He died about 1595. See Bayle, Dict. s.v.; Haag, La France Protestante, volume 4; Hoefer, Nouv. Biog. Generale, 19:949.

## Gentilly Council Of[[@Headword:Gentilly Council Of]]

             (Concilsum Gentiliacense), held on Christmas day, A.D. 767. Six legates from Rome, six ambassadors from the emperor Constantine Copronymus, several Greek bishops, and most of the bishops of Gaul and Germany, were present, together with king Pepin and many of his nobles. The question of the procession of the Holy Spirit was discussed, with regard to the addition made by the Latins of the words "filioque" to the creed. There was also a discussion concerning the use of images. — Landon, Manssal of Councils, s.v.; Gieseler, Ch. History, per. 3, § 12.

## Gentoos[[@Headword:Gentoos]]

             SEE HINDOOS; SEE INDIA.

## Genual[[@Headword:Genual]]

             SEE EPIGONATION.

## Genubath[[@Headword:Genubath]]

             [many Genu'bath] (Heb. Genubath', גְּנֻבֵתSept. Γανηβάθ), the son of Hadad, of the Edomitish royal family, by the sister of Tahepenes, the queen of Egypt (in the time of David), reared in Pharaoh's household (1Ki 11:20), to save him from the extermination by Joab (1Ki 11:16). He was born (B.C. cir. 1036) in the palace of Pharaoh, and weaned by the queen herself; safer which he became a member of the royal establishment, on the same footing as one of the sons of Pharaoh. Some connect the name with the Heb. root גָּנִב, to steal, and suppose an allusion either to his being the product of a furtive amour (Clericus), or to his existence being owing to his father's having stolen away from the destructive fury of the Israelites (Thenius); others, with greater probability, find in it an allusion to the Egyptian deity Kneph or Cnuphis. SEE HADAD.

## Genuflectentes[[@Headword:Genuflectentes]]

             γονυκλίνοντες, kneelers, a class of penitents in the ancient church; also called prostrati, prostraters, because they were allowed to stay after the hearers were dismissed, and to join in certain prayers particularly offered for them while they knelt. Forms of prayer, prepared for such occasions, are to be found in the Apostolical Constitutions (lib. 8, cap. 8); also in Chrysostom (Hoan. 18 in 2 Cor.). The station of this class was within the nave or body of the church, near the ambo or reading-desk, where they received the bishop's benediction, and imposition of hands. Some canons call these the penitents, by way of nemphasis, without any other distinction, because they were most noted, and the greatest number of penitential acts were performed by them whilst they were in this station. — Bingham, Orig. Eccl. book 10, chapter 2, § 4, and 18, chapter 1, § 5.

## Genuflection[[@Headword:Genuflection]]

             the act of bending the knee, or kneeling in prayer. Baronius says that the early Christians carried the practice of genuflectionl so far, that some of then had worn cavities in the floor where they prayed; and Jerome relates of St. James, that he had, by this practice, contracted a hardness on his knees equal to that of camels. The Church of England gives many  directions in her rubrics as to the proper time of kneeling in prayer; but warns all worshippers, in the last rubric on the communion service, that by the posture prescribed for receiving the symbols, "no adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood." — Farrar, Eccl. Dictionary, s.v.; Buck, Theol. Dictionary, s.v. SEE KNEELING.

## Genuflection (2)[[@Headword:Genuflection (2)]]

             (bending of the knee) indicates a temporary rather than a permanent act of adoration; even as it describes a bending of one knee and not of both.

## Genus Idiomaticum[[@Headword:Genus Idiomaticum]]

             SEE CHRISTOLOGY, volume 2, page 281.

## Genzken, Karl Ernst Bernhard[[@Headword:Genzken, Karl Ernst Bernhard]]

             a Lutheran theologian of Germany, was born December 5, 1811, at Rostock. From 1836 to 1846 he was pastor at Molin, and afterwards at Schwarzenbach, where he died, November 9, 1882. He wrote, Ueber die vornehmsten Einwurfe wider das Werk der Bibelverbreitung (Schonberg, 1839): — Festpredigten (Luneburg, 1841): — Das gute Recht unserer kirchlichen Symbole (Leipsic, 1851): — Erklarung des kleinen  Katechismus Martin Luthers (4th ed. Luneburg, 1860): — Entwurfe zu Beichtreden (Leipsic, eod.). See Zuchold, Bibl. Theol. 1:417. (B.P.)

## Geoffrey (Geoffroi) Of Auxerre[[@Headword:Geoffrey (Geoffroi) Of Auxerre]]

             a French theologian, was born at Auxerre about 1120. He studied under Abelard, and was at the University of Paris when St. Bernard came there to preach on the conversion of the clergy (de conversiona ad clericos). Deeply impressed by Bernard's preaching, he entered the convent of Clairvaux in 1140. For thirteen years he was principal secretary and traveling companion of St. Bernard. In 1161 or 1162 he was elected abbot of Clairvaux, but the monks, dissatisfied with the severity of his rule, petitioned Alexander III to depose him. Geoffrey voluntarily resigned, and withdrew to Citeaux. In 1167 the abbot of Citeaux sent helum to Italy to attempt a reconciliation between the pope and emperor Frederick, but he did not succeed. The following year he endeavored to make peace between the archbishop of Canterbury and Henry II of England, who invited him to remain in his kingdom. Geoffrey became successively abbot of Fosse- Neuve in 1170, and of Haute-Combe in 1176. We have no information concerning him after 1188, though Oudin claims that he lived until 1215. He compiled the letters of St. Bernard, and his own writings have been inserted in the works of that saint. A number of his letters, together with a life of St. Bernard, and a tract against Gilbert de la Porree, will be found in Bernardi Opesa vol. 2. He is considered as the author of the Compendium Gaufredi de corpore Christi et sacramento Eucharistiae, a manuscript tract against Abelard. See Oudin, De Scriptor. eccles. volume 2; Hist. litter. de la France, 14:430; Hoefer, Nouv. Biog. Generale, 20:27 sq.

## Geoffrey (or Stephen) Of Llandaff[[@Headword:Geoffrey (or Stephen) Of Llandaff]]

             was brother of Urban, and was consecrated bishop of that see in 1107. He wrote a Life of the Welsh saint Telivous, or Teilo, and is said to have composed the register of the Church of Llandaff, published by Reverend W.J. Rees, for the Welsh Manuscript Society, in 1840. See Hoefer, Nouv. Biog. Generale, s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Geoffrey Of Coldingham[[@Headword:Geoffrey Of Coldingham]]

             an ecclesiastical Anglo-Norman historian, lived at the commencement of the 13th century. A monk at Durham, he obtained the position of sacristan in the priory of Coldingham, in Scotland. He wrote A Short History of the Church of Durham, from 1152 to 1214, which work was first published by Wharton. Raine has given a more complete edition in his Historiae Dunelmensis Scriptores Tres (1839). See Hoefer, Nouv. Biog. Generale, s.v.

## Geoffrey of Monmouth[[@Headword:Geoffrey of Monmouth]]

             (Gualfridus, Galfridus, Gaufridus) was first archdeacon of Monmouth, afterwards (1152) bishop of St. Assaph. He died in 1154. He wrote a  Chronicon sive Historia Britonum in 12 books, supposed by some to be a translation from the Welsli. It is one of the sources for the legendary history of Britain. The first edition is that of Paris, 1568, 4to; the latest, that of J.A. Giles (London, 1844, 8vo). Translated, The British History, from the Latin by A. Thompson, Esq. (Lond. 1718, 8vo; new ed. revised bay J.A. Giles, Lond. 1842, 8vo); also in Bohn's Antiquarian Library. See Wright, Biog. Britann. Lit., Anglo-Norman Period, pages 143-149.

## Geoffroi (Or Godefroi) De St. Victor[[@Headword:Geoffroi (Or Godefroi) De St. Victor]]

             a French ecclesiastical writer of the 12th century, was canon of the abbey of St. Victor, at Paris, but information concerning his life is wanting, except that he taught literature and philosophy for a long time before retiring to the cloister. Some regard him as the same person as a sub-prior of St. Barbe, bearing the same name, and of whom several letters were published by D. Martene. Various works of the canon of St. Victor exist il manuscript at the Imperial Library; for further mention see Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi Babion[[@Headword:Geoffroi Babion]]

             a French ecclesiastical writer, lived at the commencement of the 12th century. He was one of the most celebrated scholastics, or master professors, of the school of Angers. He succeeded in this office Marbode, who was ordained bishop of Rennes hi 1096. Little is known of his life, excepting that under his direction the school of Angers flourished. and that he still lived in 1110. There is no foundation for the belief of Pits, that Geoffroi was English. There is. a commentary preserved in the abbey of Citeaux with this inscription, Gaufridi Babuini super Matthaeum. See Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi Cou De Cerf[[@Headword:Geoffroi Cou De Cerf]]

             (Collum Cervi), a French prelate, was born in the latter half of the 11th century. He embraced the religious life, and was successively prior of St. Nicaise of Rheims, and abbot of St. Medardt of Soissons. When Abelard was confined in this abbey, Geoffroi loaded him with kindness, and the illustrious philosopher caused the remembrance to be handed down to posterity. Geoffroi revived the love and culture of letters in the convents of the order of St. Benedict, preaching in all the re-establishment of monastic discipline. In 1131 he was elected bishop of Chalons, at the wish of St. Bernard, his friend. Nine years later he assisted at the Council of Sens, and, in spite of his affection for Abelard, he could not but adhere to the judgment passed against him by this assembly. He died May 27, 1143. Of three letters written by him, the first is found in the Bibliotheca Cluniacensis of Duchesne, the second in the Spicilegium of D'Achery, and the third in the Miscellanea of Baluze. For other works see Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi DEv[[@Headword:Geoffroi DEv]]

             a French prelate, was born at Eu near the close of the 12th century. He pursued his studies at the University of Paris, where he first took the degree of doctor of theology, then that of doctor of medicine. He was appointed canon of the Church of Amiens, and in 1222 was raised to the episcopal see of that city. He patronized the celebrated architect, Robert de Luzarches, and caused the work on the cathedral of Amiens to be  completed in 1288. Geoffroi died at Amiens, November 25, 1236. See Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi De Bar[[@Headword:Geoffroi De Bar]]

             (Lat. Gaufridus de Barro), a French prelate, was born in the early part of the 13th century. Doctor of theology, canon, archdeacon, and, after 1273, dean of the Church of Paris, he was appointed cardinal by pope Martin IV, March 23, 1281. He died at Rome, August 21, 1283. For mention of his writings, see Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi De Beaulieu[[@Headword:Geoffroi De Beaulieu]]

             a French hagiographer, was born near the commencement of the 13th century. He entered the Dominican order, and more than twenty years performed the functions of almoner, confessor, and intimate counsellor to Louis IX, whom he accompanied in the crusade of 1248, sharing his captivity, and with whom he returned to France in 1254. He also took part in the crusade of 1270, and assisted at the last moments of Louis IX. Returning to France, he wrote, by order of pope Gregory X, the life of the saintly king. He died about 1274. Geoffroi was not a polished historian; he was a religious hagiographer, who kept within the bounds of collecting the religious customs, the prayers, the confessions, the austerities of the monarch, and all the acts of piety and charity which gained for him the title of saint. See Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi De Loves[[@Headword:Geoffroi De Loves]]

             a French prelate, was born in the latter half of the 11th century. After the death of Yves, bishop of Chartres, the chapter of this Church elected Geoffroi to succeed him. Count Thibault, indignant at this election, concerning which he had not been consulted, drove the new bishop from the city, and pillaged the houses of the canons who had given him their votes. Robert of Arbrisselles appeased the count, and Geoffroi, a peaceable possessor of his bishopric. was consecrated at Rome by Pascal II, in 1116. He assisted at several councils, and distinguished himself by his eloquence. He had a contest with Geoffroi of Vendome, relative to the privileges of this abbey. If, we may credit Abelard, the bishop of Chartres was the only one, at the Council of Soissons, in 1121, who did not approve the rigor of which, he was the object. Nevertheless, twenty years later, he signed the condemnation of this philosopher. In 1127 he accompanied Ettienne de Senlis, bishop of Paris, to Rome, and in 1132 he received the authority of legate, in which position he was obliged to combat the partisans, in Aquitania, of the antipope Anacletus, and, with the aid of St. Bernard, succeeded in restoring to the subjection of pope Innocent, duke William, whom the bishop of Angouldme had involved in the schism. He received from the holy see various missions for the extirpation of schism and heresy, and always conducted himself in an irreproachable manner in the exercise of these functions. He died January 24, 1149. Some of his letters and charters have been collected in the Gallia Christiana. See Hoefer, Nouv. Biog Generale, s.v.

## Geoffroi De Peronne[[@Headword:Geoffroi De Peronne]]

             a French theologian of the 12th century, was one of the twenty-nine persons commendable for their birth and knowledge, whom Bernard, on his voyage to Flanders about 1146, decided to embrace the religious life at Clairvaux. Geoffroi became, later, prior of this abbey, and refused the bishopric of Tournay. He still lived in 1171. For mention of his works, see Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi De Vendome[[@Headword:Geoffroi De Vendome]]

             (Lat. Gaufridus Vindocinensis), a French cardinal, was born at Angers in the latter half of the 11th century, probably of one of the important families of Anjou. Being placed while very young in the monastery of La Trinite de VeYndome, he there distinguished himself by his firmness of character and the extent of his knowledge, so that he was promoted from the rank of novitiate to the dignity of abbot, August 21, 1093. The year following he went to Rome, where Urban II made him a cardinal, with the title of St. Priusque. In 1094 he was at Saumur among the prelates charged by the pope with acquitting Foulques of Anjou. In 1095 he assisted at the Council of Clermont, and in 1097 was found at the Council of Saintes. In 1115 Geoffroi engaged in a quarrel with the abbot of St. Aubin of Angers. The legate Umbald called him, in 1126, to the Council of Orleans, but he responded to him that an abbot of Vendome, vassal of the holy see, obeyed the orders of the pope, and not those of a bishop or any other apostolic mandatory. He was endowed with brilliant qualities, and would have occupied the highest positions in the Church had he been less imperious and sullen. He died at Angers, March 26, 1132. His writings were collected and published, in 1610, by P. Sirmond. This collection offers five books of letters, six treatises upon various dogmatic subjects, hymns, and sermons. The matter which he most often treated of was that of investitures. A Commentaire sur les Psaumes is unpublished. See Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi Du Loroux[[@Headword:Geoffroi Du Loroux]]

             a French prelate, was born at Le Loroux (Loratorium), a town of Touraine, near the close of the 11th century. He distinguished himself by his knowledge of theology, and it is believed that he publicly taught this science at Poitiers. In 1131 St. Bernard wrote to engage him to publicly take the part of Innocent II against Anacletus. In 1136 he was elected bishop of Bordeaux. Allied in friendship with Gilkbert de La Porree, bishop of Poitiers, he attempted to preserve him at the Council of Rheims, in 1148, from ecclesiastical censure. Two years before he had presided, as legate of the holy see, at the Council of Beaugency, where the divorce of  Louis the Younger and Eleonore was published. He died at Bordeaux, July 48, 1158. Five letters of his remain addressed to Suger, and collections by Duchesne, Scriptores, 4:500-506, etc. Some manuscript sermons are attributed to him, and a commentary on the first fifty Psalms of David which appears to belong to Geoffroi de Vendome. See Hoefer, Nouv. Biog. Generale, s.v.

## Geoffroi Du Vigeois[[@Headword:Geoffroi Du Vigeois]]

             a French chronicler of the 12th century, was born at Clermont d'Excideuil (Perigord) about 1140. He was educated at Limoges, and there received the monkish consecration in 1159, was ordained priest at Benevent, abbey of Marche du Limousin, in 1167, by Gerand, bishop of Cahors, and appointed prior of Vigeois, in Lower Limousin, June 14, 1178. The details of his life are found only in his history, and in a most important one upon the history of Perigord and Limousin. See Hoefer, Nouv. Biog. Generale, s.v.

## Geogony[[@Headword:Geogony]]

             SEE COSMOGONY.

## Geography[[@Headword:Geography]]

             considered as a systematic description of the earth, took its rise at a much later period than other sciences, probably because it is of less essential necessity to man; yet the elements of the knowledge out of which scientific geography is constructed must have existed as soon as men turned their attention to the earth on which they dwelt, and found it necessary to journey from one part of its surface to another. SEE COSMOLOGY.

1. In the absence of positive statements, we have to gather the views of the Hebrews as to the form of the carth from scattered allusions, and these for the most part in the poetical books, where it is difficult to decide how far the language is to be regarded as literal, and bow far as metaphorical. There seem to be traces of the same ideas as prevailed among the Greeks, that the world was a disk (Isa 40:22; the word חוּג, circle, is applied exclusively to the circle of the horizon, whether bounded by earth, sea, or sky), bordered by the ocean (Deu 30:13; Job 26:10; Psa 139:9; Pro 8:27), with Jerusalem as its center (Eze 5:5), which was thus regarded, like Delphi, as the navel (טִבּוּר; Jdg 9:37; Eze 38:12), or, according to another view (Gesenius, Thesaus. s.v.), the highest point of the world. The passages quoted in support of this view admit of a different interpretation; Jerusalem might be regarded as the center of the world, not only as the seat of religious light and truth, but to a certain extent in a geographical sense; for Palestine was situated between the important empires of Assyria and Egypt; and not only between them, but alcove them, its elevation above the plains on either side contributing to the appearance of its centrality. A  different view has been gathered from the expression "four-corners" (כְּנָפוֹת, generally applied to the skirts of a garment), as though implying the quadrangular shape of a garment stretched out, according to Eratosthenes's comparison; but the term "corners" may be applied in a metaphorical sense for the extreme ends of the world (Job 37:3; Job 38:13; Isa 11:12; Isa 24:16; Eze 7:2). Finally, it is suggested by Bähr (Symbolik, 1:170) that these two views may have been held together, the former as the actual and the latter as the symbolical representation of the earth's form. SEE EARTH.

In the account of creation mention is made of a spot called Eden, out of which a river, after watering Paradise, ran, and "from thence it was parted, and became into four heads" (fountains), which sent forth as many rivers — Pison, Gihon, Hiddekel, Phrat or Euphrates. SEE EDEN. Josephus, on this point, says (Ant. 1:2), "The garden was watered by one river which ran round about the whole earth and was parted into four parts." The idea here presented is that of a vast circular plain (the earth), with water, a river, or the sea (ὠκεανός in Homer, 11. 21:196) encircling it, from which encircling body of water ran the said four rivers. Such, whether derived from the Hebrew Scriptures or not, was the earliest conception entertained of the earth. That some such idea was entertained among the Hebrews, even at a later period, appears from the words found in Psa 24:2 : "He hath founded it (the earth) upon the seas, and established it upon the floods" (see also Pro 8:27); though Job 26:7, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (compare Job 37:4; Job 37:6), would seem to intimate that the writer of that book entertained superior notions on the point. That, however, the general idea was that the earth; formed an immense disk ("the circle of the earth"), above which were the substantial and firmly-fixed heavens, the abode of God, while the earth beneath was his footstool, appears from the general phraseology employed in the sacred books, and may be found specially exhibited or implied in the following passages: Isa 40:21 sq.; Job 37:18; Psa 102:25. SEE ASTRONOMY.

As to the size of the earth, the Hebrews had but a very indefinite notion; in many passages the "earth," or "whole earth," is used as co-extensive with the Babylonian (Isa 13:5; Isa 14:7 sq.; Isa 24:17) or Assyrian empires (Isa 10:14; Isa 14:26; Isa 37:18), just as at a later period the Roman empire was styled orbis terrarum; the "ends of the earth" (קְצוֹת) in the language  of prophecy was applied to the nations on the border of these kingdoms, especially the Medes (Isa 5:26; Isa 13:5) in the east, and the islands and coasts of the Mediterranean in the west (Isa 41:5; Isa 41:9); but occasionally the boundary was contracted in this latter direction to the eastern shores of the Mediterranean (Isa 24:16; Zec 9:10; Psa 72:8). Without unduly pressing the language of prophecy, it may be said that the views of the Hebrews as to the size of the earth extended but little beyond the nations with which they came in contact; its solidity is frequently noticed, its dimensions but seldom (Job 38:18; Isa 42:5). The world in this sense was sometimes described by the poetical term tebel (תֵּבֵל), corresponding to the Greek οἰκουμένη (Isa 14:21).

The earth was divided into four quarters or regions corresponding to the four points of the compass; these were described in various ways, sometimes according to their positions relatively to a person facing the east, before (קֶרֶם), behind (אָחוֹר), the right hand (יָמַין), and the left hand (שְׂמאֹל), representing respectively E.,W.,S., and N. (Job 23:8-9); sometimes relatively to the sun's course, the rising (מַזְרָח), the setting (מָבוֹא, Psa 1:1), the brilliant quarter (רָּרוֹם, Eze 40:24), and the dark quarter (צָפוֹז, Exo 26:20; comp. the Greek ζόφος, Hom. II. 12:240); sometimes as the seat of the four winds (Eze 37:9); and sometimes according to the physical characteristics, the sea (יָם) for the W. (Gen 28:14), the parched (נֶגֶב) for the S. (Exo 27:9), and the mountains (הָרַים) for the N. (Isa 13:4). The north appears to have been regarded as the highest part of the earth's surface, in consequence, perhaps, of the mountain ranges which existed there, and thus the heaviest part of the earth (Job 26:7). The north was also the quarter in which the Hebrew El-Dorado lay, the land of gold mines (Job 37:22, margin; comp. Herod. 3:116).

These terms are very indistinctly used when applied to special localities; for we find the north assigned as the quarter of Assyria (Jer 3:18), Babylonia (Jer 6:22), and the Euphrates (Jer 46:10), and more frequently Media (Jeremiah 1, 3; comp. Jer 51:11), while the south is especially represented by Egypt (Isa 30:6; Dan 11:5). The Hebrews were not more exact in the use of terms descriptive of the physical features of the earth's surface: for instance, the same term (יָם) is applied to the sea (Mediterranean), to the lakes of Palestine, and to great rivers, such as the Nile (Isa 18:2), and perhaps the Euphrates (Isa 27:1); mountain (הִר) signifies not only high ranges, such as Sinai or Ararat, but an elevated region (Jos 11:16); river (נָהָר) is occasionally applied to the sea (Jon 2:3; Psa 24:2) and to canals fed by rivers (Isa 44:27). Their vocabulary, however, was ample for describing the special features of the lands with which they were acquainted, the terms for the different sorts of valleys, mountains, rivers, and springs being very numerous and expressive. We cannot fail to be struck with the adequate ideas of descriptive geography expressed in the directions given to the spies (Num 13:17-20) and in thee closing address of Moses (Deu 8:7-9); nor less, with the extreme accuracy and the variety of almost technical terms With which the boundaries of the tribes are described in the book of Joshua, warranting the assumption that the Herews had acquired the art of surveying from the Egyptians (Jahn, 1:6, § 104). SEE TOPOGRAPHICAL TERMS.

2. We proceed to give a brief sketch of the geographical knowledge of the Hebrews down to the period when their distinctive names and ideas were superseded by those of classical writers. Like most other sciences, geography owes its elementary cultivation as a science to the Hellenic race, who, from the mythic period of their history down to the destruction of the Western empire (A.D. 476), continued to prosecute the study with more or less system, and to more or less definite results; yet it must be added that it is only in a qualified sense that the ancients may be said to have known or advanced scientific geography.

The highlands of Armenia would appear to have been the first known to the human family. Descending from these, some may have gone eastward, others eaestward. The latter alone are spoken of in Scripture. Coming south and west, the progenitors of the world first became acquainted with the countries lying between the Euphrates and the Tigris, roughly tersced Mesopotamia, whence they advanced still mare south and west into Aram or Syria, Arabia, Canaan, and Egypt. These are the chief countries with which the ancient Hebrews seem to have possessed an acquaintance; yet if the national geographical table found in Genesis 10 is to be referred to the early period which its position in the Bible gives it, it would appear that the  geographical knowledge of the Hebrews was, even before the flood, far more extensive, embracing even "the isles of the Gentiles." SEE ETHNOLOGY. Other parts of Scripture by no means warrant us in ascribing to the Hebrews, before the Babylonian captivity, a wider range of knowledge than we have indicated above. This national calamity had the effect of enlarging the circle of their knowledge of the earth; or at least of making their knowledge of Assyria, Media, and Babylonia more minute and definite. It was to their neighbors, the Phoenicians, that the Israelites owed most of their geographical knowledge. This commercial people must have early acquired a superficial acquaintance with remote regions, while engaged in their maritime commercial expeditions. The knowledge they brought back to Palestine would spread beyond their own borders and reach the Hebrews, though they may not have been given to inquiry and study on subjects of the kind; nor is it safe to attempt to define at how early a period some rough notions of the isles of the Gentiles may, by means of the Phoenician navigtors, have been spread about in the East. According to Clemens Alexandrinus (Strom. 6:4, 36), the Egyptians had in circulation writings on geogiraphy. Their king Sesostris may habe had maps (Schol. ad Apoll. Rhod. 4:292; Goguet, Oriq. des Loix, 2:227), though probably the first attempt to form a map (that is, a written catalogue of places, with something like their relative positions and distances roubhly guessed) is to be ascribed to the men whom Joshua (Joshua 18) sent with orders to "go through the land and describe it;" and the men "went and passed through the land," and described it by cities into seven parts in a book.

At a later period, it is unquestionable that the Hebrews possessed a knowledge of the north-west, and a wider knowledge of the east, and even of the north of Asia (Ezekiel 27; Isaiah 51:27). From the period of the Maccabees the Jews entered into relations of a mercantile and political character, which extended their knowledge of the earth, and made them better acquainted with Asia Minor, Greece, and Italy. In the time embraced by the New Testament history they must have been widely acquainted with the then known world, since colonies and individuals of their nation were spread over nearly the entire surface covered by ancient civilization, and identified with the Roman empire. The occasional, if not periodical, return of the Jews thus scattered abroad. or at least the relations which they would sustain with their mother country, must have greatly widened, and made less inaccurate, the knowledge entertained in Palestine of other parts  of the world. Accordingly we read (Act 2:5 sq.) that, at the effusion of the Holy Spirit on the day of Pentecost, "there were dwelling at Jerusalem Jews out of emaery nation under heaven."

3. The Hebrews do not seem to have devoted any attention to geography as a science, though they were widely scattered at the commencement of our sera, and occupied a distinguished place in literature. The Greeks probably led the way in systematic geography. The first map is said to have been constructed by Anaximander, about B.C. 600. Nearly a century later, Hecatnus of Miletus wrote a geographical work entitled Περίοδος γῆς (Ukert, Geographiae des Hecat. und Damastes). These were followed by Strabo and Ptolemy. The Pheoenicians and Egyptians were likewise distinguished as geographers. Ptolemy acknowledges that his great work was based on a treatise written by Marinus of Tyre (Heeren, Commentatio de Fontilus Geographicorum Ptolemaei, etc.). Pliny, the only Roman writer deserving of special mention in this place, was a mere compiler. As a geography his book is of little value (see Ukert, Geographie d. Griechsa u. Römer; Mannert, Geograpie, etc.). Sacred geography was not reduced to a system until a comparatively recent time. The Onomasticon of Eusebius and Jerome is an alphabetic list of places, with brief descriptions. The Tract of Brocardus, written in the 13th century, is little more than an itinerary. To Samuel Boehart, a French Protestant minister (born 1599), belongs the honor of writing the first systemcatic work on Biblical geography. His Geographia Sacra is a storehouse of learning from which all subsequent writers have drawn freely. Wells wrote his Historical Geography of the O. and N.T. in the beginning of last century. Reland's Palaestina, published in 1714, remains to this day the standard classic work. Dr. Robinson's Researches open a new era in Biblical geography. It, however, is neither complete nor systematic; it is only a book of travels, with most important historical and geographical illustrations. Ritter's Palastina used Syrian aims at system and completeness, but it is too diffuse. It gives a resume of everything that has been written on Bible lands. A systematic and thorough treatise on Biblical geography is still a great desideratum in literature. SEE ARCHEOLOGY, BIBLICAL.

Among the profane writers, Herodotus mentions Palestine, and probably Jerusalem, which he names Cadytis (Herod. 1:105; 2:106, 157, 159; 3:5, 62, 64, 91; 4:39). Strabo (in the time of Augustus) treats of Palestine in the second chapter of his sixteenth book on Geography, mingling together such truth and much error. Ptolemy, who died A.D. 161, treats of Palestine  and the neighboring countries in chapters 15-17 of his fifth book (see Reland, page 456 sq.). Dion Cassius relates the conquest of Palestine by Pompeay (27:1517), the siege of Jerusalem by Titus (61:4-7), the restoration of the Temple by Hadrian, and the insurrection of the Jews under the same emperor (59:12-14). Of the Rosean writers, Pliny, in his Natissal Hist. (5:13-19), treats of Syria, including Palestine, and supplies much useful information. Tacitus's History, from the first to the thirteenth chapter of the fifth book, also relates to our subject. He hated both Jews and Christians (Annal. 15:44), and in consequence gave false colorings to much of what he said relating to them (Hist. 5:3, 4; 2:79; Annal. 2:42; 12:23). Some information may also he found in Justin (36:2), in Suetonius (Augustus, 93; Claudius, 25,28; Vespasian 4, 5; Titus, 4, 5), in Pomponius Mela (1:2), and in Ammianus Marcellinus (14:8; 23:1).

Among the fathers of the Church much serviceable knowledge on the subject of Biblical geography may be found in the expository writings of Theodoret and Jerome. The most important work, however, is the Onomasticon urbium et locorum sacrae Scripturae (ed. J. Bonfrerii. 1707). Living as they did for a long time in Palestine, the writings both of Eusebius and Jerome possess peculiar value, which, however, grows less as the times of which they speak recede from their own.

Some Arabian writers are not without value. We have Edrisi, Geogrophia Nubiensis (Paris, 1619); also Abulfedae Tabula Syrice, and his Annales Muslemici. Schultens, in his Index Geographicus in Vitam Saladini (Lugduni Batav. 1732), has collected many observations of Arabian authors on Palestine. See also Rosenmüller, Hand. Bibl. Alterth. 1:34; Ritter, Erdkunde, 2:478.

Modern works of travel in Bible countries have contributed much original information on this subject. They are too numerous, especially those on Palestine (q.v.), to be enumerated here in detail. Some of them may be seen in Darling's Cyclopaedia, col. 1819 sq.; and most of them are referred to under each country in this work. The following lists embrace the most important in the several classes, including the above:

a. Ancient and Mediceval Writers who have incidentally fusrnished Information on Sacred Geography. — The chief text-book is of course the Bible. Next to this are  (1.) Jewish — The Apocrypha; Josephus, Opera (ed. Hudson, 1720, 2 volumes, fol.). Traill's translation of the War (London, 1851, 2 volumes) contains important notes and illustrations.

(2.) Heathen — Herodotus, especially Rawlinson's translation (Lond. and N. York, 1858-60, 4 volumes); Strabo, Geographia (ed. Casaubon, Geneva, 1587); Pliny, Historia Naturalis (ed. Sillig, Geneva, 1831-36, 5 volumes). Dio Cassius (Hamburg, 1752) gives some short notes on Palestine. The few remarks in Tacitus and Livy are of little value.

(3.) Christian — Eusebius, Socrates, Sozomen, and Theodoret, in Historiae Eccles. Scriptor. Graeci (1695, 3 volumes, fol.); Jerome, Opera (ed. Migne, 9 volumes, 8vo); Theodoret, Opera (ed. Migne, 5 volumes). In the exegetical writings of Jerome and Theodoret are some useful notes; they both resided in Palestine. William of Tyre, Historia Belli Sacri; James de Vitry, Historia Orientalis, etc. (these two works, with several others, are contained in Bonger's Gesta Dei per Francos, fol. 1611); Chronicles of the Crusades (ed. Bohn, 1848), containing Richard of Devizes, Geoffrey de Vinsauf, and De Joinville.

b. Geographical Works and Itineraries. — Ptolemy, Geographia (fol. 1535); Tabula Peutingeriana, a rude chart of the Roman empire, made in the 3d century. Reland gives the part including Palestine. Eusebius and Jerome, Onsomasticon Urbium et Locorum S. Scripturae (ed. Clerico, fol. 1707; last edit. by Larsow and Parthey, Ber. 1862); Vetera Romanorum Itineraria (ed. Wesselingio, 1735), containing the inportant itineraries of the Bordeaux pilgrim, and of Antonine, with Synekdemus of Hierocles; Edrisi, Geographia Universalis (in Rosenmüller's Analecta Arabica, 1828); Topographical Index in Bohadini Vita et Res Gestae Saladini (ed. Schultens. folio, 1732); Brocardus, Locorum Terrce San. Descriptio (ed. Clerico, appended to the Onomasticon, folio, 1707); Abulfeda, Tabula Syriaca (1766); Bochart, Opera (ed. Leusden et Villemandy, 1712, 3 volumes, fol.); Sanson, Geographia Sacra (ed. Clerico, folio, 1704); Caroli A.S. Paulo, Geographia Sacra (ed. Holsten, fol. 1704); Cellarius, Notitia Orbis Antiqui (1701-5, 2 volumes, 4to); Wells, Historical Geography of the O. and N.T. (1819, 2 volumes); Reland, Palaestina ex monumentis veteribus Illustrata (1714, 2 volumes, 4to); Busching, Erdbeschreibung, Palastina, Arabien, etc. (1785); Rosenmüller, Bib. Geogr. of Central Asia (by Morren, 1836, 2 volumes); Raumer, Palastina (1850); Forster, Historical Geography of Arabia (1844, 2 vols.); Rohr, Historico-  Geograph. Account of Palestine (1843); Ritter, Die Sinai-Halbinsel, Pauliistina und Syrien (184855, 4 volumes in six parts; an English transl. has appeared, Lond. 1868, 2 volumes); Kitto, Physical Geography of Palestine (1841, 2 volumes); Conybeare and Howson, Life of St. Paul (1855, 2 volumes 4to); Smith, Voyage and Shipwreck of St. Paul (2d ed. 1856); Porter, Hand-book for Syria ucnd Palestine (1858, 2 volumes); Van de Velde, Memoir of Map of Palestine (1858); Robinson, Phys. Geog. of the Holy Land (1865).

c. Books of Travel. — Wright's Early Travels in Palestine (1848, containing, among others, Arculf, Sewulf, Benjamin of Tudela, Maundeville, and Maundrell); Cotovicus, Itinerarium Hierosolymnitanum (1619); Quaresmius, Historia Theologica et Moralis Terrae Sanctae Elucidatio (1639, 2 volumes, fol.); D'Arvieux, Travels in Arabia the Desert (1732); Shaw, Travels in Barbary and the Levant (1808, 2 volumes); Pococke, Description of the East (1743-45, 2 volumes, fol.); Hasselquist, Travels in the Levant (1766); Niebuhr, Travels through Arabia (1792, 2 volumes); Volney, Voyage en Syrie, etc. (Paris, 1807, 2 vols.); Ali Bey, Travels in Morocco, Egypt, Syria, etc. (1816, 2 volumes, 4to); Seetzen, Reisen durch Syrien, Palastina, etc. (1854-55, 3 volumes); Burckhardt, Travels in Syria (1822, 4to); Travels in Arabia (1829, 4to); Notes on the Bedouin and Wahabys (1830, 4to); Travels in Nubia (1822, 4to); Buckingham, Travels in Palestine (1822, 4to); Travels among the Arab Tribes (1825, 4to); Irby and Mangles, Travels in Egypt and Nubia, Syria, and Asia Minor, etc. (1822); Laborde, Journey through Arabia Petrcea to Sinai and Petra (1838); Lord Lindsay, Letters on Egypt, Edom, and the Holy Land (1838, 2 volumes); Addison, Damascus and Palmyra (1838, 2 volumes); Bowring, Report on Statistics of Syria (1840); Williams, The Holy City (1849,2 volumes); Bartlett, Forty Days in the Desert (5th ed.); Walks about Jerusalem; Jerusalem Revisited (1855); Footsteps of our Lord and his Apostles (1852); Wilson, Lands of the Bible (1847, 2 volumes); Tobler, Bethlehem (1849); Topographie von Jerusalem und seinen Umgebungen (1853-54, 2 volumes); Lynch, Official Report of Expedition to Explore the Dead Sea, etc. (1852, 4to); Narrative of Expedition, etc. (1849); De Saulcy, Narrative of Journey round the Dead Sea, etc. (1853, 2 volumes); Van de Velde, Narrative of Journey through Syria and Palestine (1854, 2 volumes); Lepsius, Discoveries in Egypt, the Peninsula of Sinai, etc. (1853); Robinson, Biblical Researches in Palestine isn 1838-52, 2d edit. (1856, 3 volumes); Porter, Five Years in  Damascus, Researches in Palmyra, Lebanon, and Bashanz (1855, 2 volumes); Layard, Nineveh and its Remains (1849); Nineveh and Babylon (1853); Loftus, Chaldaea and Susiana (1857); Stanley, Sinai and Palestine (1856); Thomson, The Land and the Book (1858). In addition to the above, important articles on Biblidal Geography and Topography may be seen in various numbers of the American Bibliotheca Sacra, the Journal of Sacred Literature, and the Journal of the Royal Geographical Society, by Robinson, Thomson, Porter, Rawlinson, Layard, Wallin, Poole, Ainsworth, and others.

d. The best small maps are those in Robinson's Researches (1st edit.) and Porter's Hand-book; Van de Velde's large map of Palestine is the most complete and accurate hitherto published (2d ed. 1865); Henke's Bibel- Atlas (Gotha, 1868) is valuable for the ancient divisions. — Kitto, s.v.

## Geology[[@Headword:Geology]]

             the science that treats of the earth's crust, its rocky strata, and the fossil remains found in them. Its interest to the Biblical student chiefly arises from its bearings upon the Mosaic account of the creation. (See M'Caul, Notes on Genesis 1 [London, 1861]; Challis, Creation [Lond. 1861]; Pratt, Genealogy of Creation [Lond. 1861]; Christ. Remembrancer, Apr. 1861; Evang. Review, October 1861; Keerl, Einh. d. bib. Urgesch., etc. [Basle, 1863]; Von Schleiden, Das Alter des Menschen Geschlechts [Lpz. 1863]; Free-will Baptist Quarterly, April 1864; Burton, Creation [Lond. 1836]; Dawson, Archaia [Lond. 1862]; Gloag, Relations of Geology to Theology [Edinb. 1858]; Huxtable, Record of Creation Vindicated [London, 1861]; Hutton, Chronol. of Creation [Lond. 1860]; Lime, Mosaic Record [Edinburgh, 1857]; Anon. Sacred Geology [Lonu. 1847]; Sumner, Records of Creation [6th ed., London, 1850]; Wight, Mosaic Creation (Lond. 1847]; Crofton, Geology and Genesis [London, 1854]; Young, Scriptural Geology [London, 1840]; De Serres, La Cosmogonie de Moise Par. 1840; in Germ., Tub. 1841]; Bosizo, Hexaemeron und Geologie [Mainz, 1865]; Rorison, The Creative Week, art. 5 of Replies to "Essays and Reviews" [Lond. and N.Y. 1862]; Lewis, God's Week of Work [Lond. 1865]; Amer. Presb. Rev. October 1865; Poole, Genesis of Earth and Man [2d ed. Lond. 1860]; Wolf, Die Urgeschichte [Homb. 1860]; Baltzer, Schopfungsgeschichte [Lpz. 1867 sq.]; Brit. and For. Evang. Rev. April 1867: Reusch, Bibel und Natur [Freib. 1866]; Lucas, Biblic. Ant. of Man [Lond. 1866]; Pitcairn, Ages of the Earth [Lond. 1868]; Worgan, The  Divine Week [Manchester, 1864]; Wright, Geology and Antiquity of Earth [Lond. 1864]; Anon. Phys. Theory of the Earth [Lond. 1864]; M'Causland, The Adamite [Lond. 1864]; Gartner, Bibelund Geohlogie [Stuttg. 1868].) SEE CREATION.

1. History of the Inquiry. — (Comp. the treatise of Pattison, The Earth and the World, Lond. 1858, pages 123-139.) The prevalent opinion among the learned for upwards of two centuries after the revival of letters was that organic remains were mere mineral concretions. Hypotheses were invented purporting to account for their production in methods quite worthy of the school of subtle philosophy whence they issued. This was maintained, not by obscure monks, but by) really accomplished persons, the lights of natural history in their day, such as Fallopio, Mercati, and Olivi in Italy, Plot and Lister in England, and Agricola in Germany.

The excavations made for repairing the city of Verona in 1517 brought to light a number of fossil remains, the appearance of which exercised the wits of that time; and, among others, Fracastoro boldly expounded their true meaning and relations. He declared that they had not originated in any such "plastic force" as was pretended, nor could they have been the results of the waters of the deluge. After having been thus rescued from the mineral kingdom, they were, however, universally attributed to the deluge. Fabio Colonna, in 1600, and the whole of the Italian writers of this period, considered that all petrifactions were the remains of the Noachian deluge.

In 1669, Steno, a Dane, attached to the court of Tuscany, expounded the true theory of organic fossils; he labored to harmonize his views with Scripture by selecting strata which appeared to him to be unfossiliferous, and treating them as having been created before the existence of animals and plants. In 1676, Quirini contended that the diluvial waters could not have effected all the operations attributed to them, and maintained that the universality of the Mosaic deluge was not to be insisted on. In 1688, Robert Hook, in his posthumous treatise on earthquakes, assigns to organic remains their true character, and supposes that some species may have been lost. In his diluvial theory he attempts to crowd into the time between the creation and the deluge, and into the latter, all the visible phenomena of upheaval or dislocation.

In 1690, Dr. Thomas Burnet, in his Sacred Theory of the Earth, describes the earth at the beginning as a fluid mass composed of all kinds of materials. The heaviest descended to the bottom and formed a solid kernel,  around which the waters, and afterwards the atmosphere, united; but between the water and atmosphere there was formed an oily stratum, which received, little by little, all the earthy constituents with which the air was still charged. On this consolidated bed, marshy, thin, uniform, level, without mountains, without valleys, without either seas or rivers, lived the antediluvian generations. At this epoch the marshy crust, dried up by the heat of the sun, split, and fell down in the great abyss of waters. From thence came the universal deluge, the disarrangement of the axis of the globe, and the changing of climates. The earth, thus drowned, had still some cavities into which the waters entered, little by little, and so returned to their subterranean reservoir. Thus the ocean is a part of the great abyss, the isles are the fragments,, the continents are the great residuary masses of the old world. To the confusion brought about by the breaking up of the waters are owing the mountains and other undulations that we now see, This is a specimen of a large class of writings which passed for the effusions of learning and piety in the Augustan age of English literature.

In 1696, Whiston, the great astronomer, published his new theory of the earth. He conceived of the earth as still having in its midst a solid and burning kernel, retaining the heat which it received from the sun when it was only the nucleus of the comet, and continually spreading it towards its circumference. This nucleus is itself surrounded by a great abyss, which is composed of two rings, of which the lower is a heavy fluid, and the upper water; it is this layer of water which constitutes the foundation of our earth. The deluge was occasioned by another comet striking the earth, and was the parent of all the disturbances now manifest in its crust.

About 1680 the great Leibnitz wrote of the earth as an extinct sun vitrified. According to him, its greater portion was the subject of a violent fire, at the time when Moses tells us that the light was separated from the darkness. The fusion of the globe produced a vitrified crust; when the crust was cold, the humid parts, which had risen in vapor, fell again, and formed the ocean. The sea then deposited calcareous rocks. It at first enveloped all the surface of the globe, and surmounted the higher parts which at present form the continents and isles. Thus the shells and other rubbish of marine animals that one finds everywhere prove that the sea has covered all the land; and the great quantity of fixed salts, of sand, and other matters, fused and calcined in the earth, testify to the universal fire, and that it preceded the existence of the sea.  In 1695, Dr. Woodward, in his Discourse on the Natural History of the Earth, most ably vindicates the proper nature of organic remains, and disposes of the views of those who attribute them to casual inundations, or to the wash of the sea when the land was first made; but he is equally unsuccessful in the formation of a hypothesis with his predecessors. He holds that at the deluge the solid strata of the earth were dissolved in the water; the remains of animals sank down and became imbedded according to their relative gravity.

In Italy, Yallisneri, finding by his own careful observations that the facts were not in accordance with the theories then in vogue, which were affirmed to be founded in the interpretation of Scripture, attacked the interpreters, and demonstrated that they were in error. He wisely contented himself with recording his own observations, and would not attempt the construction of a theory.

In 1740, Moro, on the other hand, with much that is valuable in his onslaught upon other cosmogonists, fell into the error of becoming one of their number. His theory, however, is much more consistent, as well as reverential to the truth, than that of any of his predecessors.

In 1749, Buffon published, like his fellow philosophers, a theory of the earth, which is now found in the first part of his collected works. It is a free and easy way of world-making with the aid of a sun, a comet, volcanic and aqueous forces at pleasure. The Sorbonne required him to recant so much of his work as expressed the sentiment that the waters of the sea had produced the land, and then left it dry, and that the land was again, by wear and tear, gradually merging into the sea. The recantation is published with his works. These gorgeous dreams cost their author forty years' thought, and enjoyed uncommon reputation. Even now their decision of tone and eloquence of statement command an interest.

In 1756, Lehmann, the German mineralogist, confined the action of the flood to the production of a few only of the rocks, and assigned the unfossiliferous strata to the original creation, and the conglomerates to an intermediate revolution.

In 1760, Michell, who held for eight years the Woodwardian professorship at Cambridge, showed himself the true predecessor of modern geology. Neglecting cosmogony altogether, and applying himself to the description of the strata as they appeared under his own observation, he discovered the  true sequence of the beds, and indicated a direction in which the geologist might pursue his labors without infringing on theology.

After Michell, the visions of the cosmogonists were again reproduced by various English writers. Sound geology, however, began to take precedence of worldmaking; the actual wonders of the subterranean world were preferred to the gay creations of the world-makers. Hutton, William Smith, and a host of followers, comprising Cuvier and Brogniart, kept the republic of letters well employed in acquiring the grammar of the new science, which was created by physical researches into the strata and their contents. Henceforward cosmogony assumes a second-rate position.

De Luc, in 1799, wrote the chronology of Moses, as only commencing with the creation of man; and of the days of creation as being not natural day's, but indefinite periods. A long line of illustrious men, many of whom are now living, diverted attention from the vain attempts of thee early philosophers, and occupied themselves exclusively emith descriptive geology. A classification of opinions-taking only the views of the leading men-will serve to show, in a general way, 'What has been said and done for the last fifty vears in this department of knowledge. The following are the principal hypotheses:

1. That the days of creation are indefinite periods, during which all the phenomena of geology occurred; that the deluge is now marked by the drift and gravel remains of the post-tertiary age (Cuvier, Parkinson, Jameson, and others).

2. That the first sentence of Genesis has no connection with the subsequent verses. The phenomena of geology have place between the first and second verses. The chaos was universal, and ushered in the present creation (Chalmers, 1804. See also The Earth's Antiquity in harmony with the Mosaic Account of Creation, by James Gray, M.A., 1849).

3. That the earth that now is was the bed of the ante-diluvian sea. That all the phenomena now visible resulted from operations in the interval between the creation and the end of the deluge. That, save this, the rocks were created as they now exist (Granville Penn, Young).

4. That we cannot rely on an interpretation of the Hebrew records, and therefore we may set them aside when apparently at variance with geological facts (Babbage).

5. That the records are poetical representations, and not historical (Baden Powell).

6. That the first verse is a detached account of the original creation. The chaos, the six days' creation, and the flood were local phenomena, and refer to what was transacted in the province occupied by man only (Dr. Pye Smith).

7. That the "days were great natural periods. The Palheozoic system, pre- eminently that of plants, is the work of the third day; the secondary, pre- eminently the epoch of sea-monsters and creeping things, is the work of the fifth day; and the tertiary, the time of mammalian creatures, is the work of the sixth day" (Hugh Miller).

8. That the Mosaic narrative is a revelation made in visions to the mind of the prophet; the days are therefore spoken of not in connection with the events, but the duration of the vision. The events occurred in extremely lengthened periods. The deluge was partial (Limee, Mosaic Record in harmony with Geological, 1854; Poole, Genesis of the Earth and Man, 1856).

9. That all creation took place consecutively, according to the literal reading of Genesis 1. All things, fossil and recent, form part of one whole system of life, and were created at once on the successive dafys of creation. That the fossil species have become gradually extinct, and their remains buried by disturbances occurring from the first (L'abbel Soignet, Cosmogonaie de la Bible, Paris, 1854).

10. P.H. Gosse (Omphalos, Lond. 1857). The theory of this writer is a reproduction of Granville Penn, with a dash of the old, arbitrary, anti- geologic notion of the creation of the rocks, with fossils complete as they are. He affirms a principle which he calls the law of "Prochronism?" in virtue of which the strata of the surface of the earth, with their fossil flora and fauna, may possibly belong to a " priochronic" (i.e., to an unreal and snymbolical or typical) development of the mighty plant of the life history of the world.

The preceding account, though it is only a very general view of the principal hypotheses an this subject, yet sufficiently shows how the minds of the framers have felt the poemer of the sacred writings. They have done homage, unconsciously in many instances, to divine truth, by  acknowledging the necessity of accordance with it, however widely they have diverged from its plain teaching. It is a notable instance of the commanding power of the Scriptures that thus, through ages of ignorance and periods of enlightenment, they should still have been the polestar, guiding all voyagers in their pathless track towards the unknown.

11. We have reserved until last, as being, on the whole, the most comprehensive and satisfactory, the conclusions of Mr. Crofton, which have now for some years been before the world (originally sketched in Kitto's Journal, January 1850), and have not been refuted by any philologer. He affirms that, apart from geological considerations, and judging from analogy with Scripture alone, the interpretation of the sacred volume renders the following ten propositions credible.

(1.) That the absolute age of our earth is not defined in the sacred volume.

(2.) That there may have been a long interval in duration between the creation of "the heaven and the earth" mentioned in the first verse of the first chapter of Genesis and the continuation of the earth's history in the second verse.

(3.) That the term "the earth" does not apply necessarily, in every instance, to the whole of our planet, but sometimes only to a part of it.

(4.) That the state of the earth, described in the second verse as "without form and void," does not ncessarily mean matter nemaer reduced to form and order, but may signify matter reduced to disorder, after previous organization and arrangement.

(5.) That the "darkness" "upon the face of the deep," also mentioned in the second verse, is not negative of the previous existence of light, but may have been only a temporary one.

(6.) That the commencement of the account of the first six days' creation dates from the beginning of the third verse, "And God said, Let there be light."

(7.) That the act of "the first day" does not necesssarily signify the crealtion of light, but may have been only the calling of irinto operation upon the scene of "darkness" described in the second verse.

(8.) That the calling of "the light Day" and "the darkness Night," with the declaration that " the evening and the morning were the first day," does not necessarily imply that this was the first day, absolutely speaking.

(9.) That the work of "the second day," mentioned in the sixth, seventh, and eighth verses, may have been only an operation performed upon the atmosphere of our earth.

(10.) That the work of "the fourth day," described from the fourteenth to the eighteenth verses, does not necessarily imply that the sun, moon, and stars were then first created or formed, for the first time, from pre- existent matter; but may only have been that they were then, for the first tine in the detail of the history of the present earth, made visible to it, and ordained to their offices with respect to the coming human creation (Genesis and Geology, Lond. 1852; Phila. 1853).

II. Controversy between Geologists and Theologians. — "The kindred sciences of geology and paleontology cannot yet be said to have been in existence more than eighty years. But they had scarcely begun to assume the form and lineanments of sciences when that jealousy, which has never since the days of Galileo ceased to exist to some extent between the religionist and the natural philosopher, began to evince itself. The religionist was alarmed by rumors that the rocks, under the searching eye of the geologist, disclosed a state of facts which was wholly at variance with the Mosaic detail of the manner and order of the creation; and the studies of the geologists were, without much inquiry, condemned and denounced, in no very measured terms, as destructive of the doctrine of the divine inspiration of the Scriptures, and as infidel in their inception and tendency. On the other band, the man of science was not slow in retorting that, if the record of Moses was of divine origin, it had nothing to approlend from the development of facts; and that, if it could not bear the test of physical truth, it must give way, even though it stood on the threshold of the treasury of inspiration; for that, is such a crisis, the testimony of the senses with emhich man has been endowed for his guidance must prevail against mere matters of faith. In argument the men of science had the advantage, but in practice he erred by too frequently assuming geological facts and Scripture interpretation without sufficient inquiry, and so contributed, by hastily formed conclusions, to put asunder  the cord and the works of God, which, by the decrees of Omniscience, must ever be joined together.

"The contest, in its early stages, was carried on by those religionists who construed the Mosaic days of the creation to have been six successive natural days of twenty-four hours each, measured by the revolution of our globe on its axis; and the objection of the geologist was founded on the obvious impossibility or absurdity that the world could have been stocked with the various animal and vegetable organisms, whose remains have been found in the crust of the earth, in the brief period of the six natural days that. preceded the birth of Adam. The evidence was incontrovertible that for untold ages before that event generation upon generation of extinct animals had lived and died upon the earth.

1. "To meet this difficulty, which threatened to blot out the first page of the Scriptures from inspiled reavelation, and which mas obviously subversive of the authenticity and inspiration of all Scripture, a host of champions arose, who, instead of examining with patience and testing with care the alleged facts of geology, recklessly denied their existence, or sought to explain and account for them on wholly inadequate, and in many instances on false and absurd principles and grounds. Some ascribed the existence of fossil remains to the flood in the days of Noah; others to what was termed a plastic-power that existed as one of the natural laws of matter; and others, again, insisted that the various systems of mocks were created by the fiat of the Almighty with the fossil remains of animals that had never lived, and of plants that had never grown, imbedded in them. These were the reasonings of Granville Penn, Fairholm, Kirby, Sharon Turner, Gisborne, Taylor, dean Cockburn, etc.; and of them it is unnecessary to say more than that the progress of scientific discovery has extinguished their arguments, not only without injury to the cause of Scripture truth, but with the effect of establishing it on a surer basis.

2. "Another class of inquirers sought to solve the difficulty by conceding the well-established facts of geology and the geological explanations of those facts, but suggesting that the imperfection of our knowledge of the original Hebrew at the present day was such as to preclude all certainty of a right interpretation of its meaning. This emas the position of Babbage; while Baden Powell insisted that the narrative of the creation is couched in the language of mythic poetry, and was not intended to be a historical detail of natural occurrences. It is satisfactory to know that the necessity  for arguments so injurious in their tendencies to the cause of the truth and integrity of the Bible no longer exists; for the precision of the Mosaic phraseology will be found confirmed by every step that has been taken in the development of the truths of geology.

3. "At an early period of this controversay, Dr. Chalmers, whose sagacious mind and prudent foresight comprehended the importance of this issue between the facts of geology and the language of the Scriptures, propounded the preposition that 'the writings of Moses dos not fix the antiqeuity of the globe' — that after the creation of the heavens and the earth, which may have comprehended any internal of time and any extent of animal and vegetable life, a chaotic period ensued, when death and darkness reigned upon our globe, and the earth became, in Scripture language, 'without form and void,' and all that had previously existed was, by some catastrophe, blotted out, and a new world of light and life produced, by fiats of the Deity, in a period of six natural days, closing with the birth of Adam; and thus the world which now exists was cut off from that which preceded it by a period of black, chaotic disorder. The geologist had thus ample room for the existence of all the organisms whose remains are found in the rocks that compose the crust of the earth, sand he might labor in his investigation of the nature and order of geological events without endangering the truth of the Mosaic record of the creation."

Against this view Dr. Conant urges several objections (Revised Version of Genesis, page 20), the force of which, however, may in a great aceasure be readily parried.

1. The sacred writer himself gives no intimation of such an interval. Of course not, since its mention forms no part of his plan. An argumentum a silentio is wholly invalid. It is sufficient if a space can be found in point of fact.

2. It assumes that Moses has given us an account of only a part of the creative work. But no one claims that he has given all the details of creation, or even a complete outline of it. His object was merely to state so much as stands connected with human history; and on the view in question, this is more perfectly done than by any other interpretation, since it was the last creative stage by which the earth was specially fitted for man's abode.  3. Science shows no such convulsion in the period pre. ceding man's introduction on the earth. On the contrary, an innumerable series of such cataclysms are revealed between the various strata of the earth's crust, and there is special evidence of some general ice-wave almost immediately preceding the historic period, in the phenomena of drift, bowfders, and striated rocks, all of which are everywhere strewn upon the present surface of the globe.

4. Six extended creative periods allow time for the operation of second causes, such as were obviously at work for long ages in the formation of the earth, whereas six mere days would be no more called for than a single instant, such as that in which tie Almighty fiat evoked the primitive matter into being. But we are not competent to prescribe what would be a worthy process for the Creator, and this objection overlooks the moral significance of these week-days as compared with the Sabbath. Besides, the theory in question affords equal scope with any other for the cycles of geogony, geology, and geontolocy, while it brings the inspired narrative closer to man's present home, with his animal and vegetable companions. For example, on the opposite view, little propriety could be made out of the historical statement, Gen 2:19-20 : "Now Jehovah God had formed from the ground every living [thing] of the field, and every bird of the heavens, and brought [each] to the man to see what he would call it; so [that] whatever the man might call it [as] a living creature, that [was] its name; accordingly, the man called names to all the cattle, and to the bird of the heavens, and to every living [thing] of the field; but for the man [one] did not find a helper as his counterpart [(or mate)]." Surely Adam did not call forth in review the fossil forms of long-extinct species from the bowels of the earth; and yet he must have done so if the animated tribes just spoken of, which are obviously the same with those of the sixth demiurgic day, were those of the geological ages. The advocates of a literal — although not local — creation on the sixth day are at liberty to apply the above-quoted language to an inspection of merely the surrounding creatures, or those inhabiting the garden of Eden along with Adam, as specimens of the various races roaming the earth-as in the case of the animals assembled from his own neighborhood by Noah into the ark SEE DELUGE; for their interpretation gradually narrows down the scope of the Mosaic cosmogony to man's special accommodation; but this symbolical  theory, being throughout of cosmopolitan extent, requires all its terms to be taken in their most universal application. Indeed, in order to be consistent, it should not be content with the creation of a single human pair, and their location in a particular spot; but it really favors the modern skeptical demand for an aboriginally widespread humanity in various independent centers of origin. SEE ADAM.

The objections of Kalisch (Commentary on Genesis, page 48 sq.), who concludes that, "with regard to astronomy and geology, the Biblical records are, in many essential points, utterly and irreconcilably at variance with the established results of modern researches" (page 52), are as follows:

1. That the connecting 1, and, of Gen 2:2, "expresses immediate sequence." So little force is there in this as an absolute or universal remark, that the connection in question occasionally appears at the beginning of a book (Exo 1:1; 1Ki 1:1; Ezr 1:1) or even an isolated epistle (2Ki 5:6; 2Ki 10:2). See Gesenins, Thesaurus, page 395, b.

2. Exo 20:11, "For in six days the Lord made the heaven and the earth," etc., so far from being "in direct opposition" to this view, is in exact agreement with it, since that expression, which is a mere repetition of the summary statement in Gen 2:1, contains not one syllable concerning the creation (it is עָשָׂה there, not בָּרָא, as in Gen 1:1) of matter. The formula "heavens and earth" in Gen 1:1 denotes the universe, as its absolute position there shows; whereas in Exo 20:11 it merely designates the sky and the land as subdivisions of our planet, in distinction from the sea, which is immediately added to embrace the whole.

3. "In Mat 19:4 man is said to have been created 'in the beginning;' the work of the sixth day was therefore believed to be coeval with the time specified in the first verse." This is a piece of reasoning which refutes itself.

4. "The earth could not have been termed 'dreary and empty' if it [had] teemed with life and vegetation long before." Certainly it could if this life and vegetation had been destroyed, as we suppose.

5. For the same reason, the argument cited by the same author (p. 45) from Hugh Miller (Testimony of the Rocks, pages 121, 122) is inapposite here, that "for many ages ere man was ushered into being not a few of [the species of] his humble contemporaries of the fields and woods enjoyed life in their present haunts, and that for thousands of years previous to their appearance many of the existing [species of] mollusks were in our seas;" for these species may very readily have been recreated, on the theory we are now advocating, even if they had been exterminated just before the period of man-which, however, does not necessarily follow, for their germs may have survived the cataclysm supposed.

The objections which Dr. Tayler Lewis urges against this "chasm theory," as he styles it, and which he regards as "the most difficult as well as the most unsatisfactory" of all the proposed solutions, are still less forcible (Lange's Commentary on Genesis, page 167):

1. The incongruity between the events spoken of before and after the chasm. But on this theory there is no direct connection.

2. Want of natural or moral reasons for the alleged catastrophe. But no catastrophe is stated in the narrative; it is only an inference of modern times.

3. The theory is evidently brought in as an escape from geological difficulties. That is little against it, for all the modern explanations are but ingenious devices to meet some speculative view, except the bald one that holds to the literal creation of the universe in six periods of twenty-four hours each. On the other hand, the interpretation under consideration simply allows Moses to say nothing about matters with which he had nothing to do. We protest against making him wise in all the modern scientific ratiocinations.

4. It makes the "heavens" of Mat 19:1 different from those of Mat 19:8. This is true only as to the extension of the term, which the different character of the two contexts requires us to vary. Does any reasonable interpreter suppose the mere sky alone to be meant in Mat 19:1, as in Mat 19:8.

5. The connecting ו, "and," does not admit "so sharp and remote a severance" in the history. We may reply that there was no wide gap in the imagination of the writer; it exists only in the mind of the modern savant. But, supposing that Moses did know all about the  period thus ignored by him, every Bible reader is aware how often such gaps are silently bridged by the conjunction in question, which might almost be described as a "disjunctive" rather than a copulative. The erudite objector himself candidly admits (page 130) that such minute grammatical points as the tense of the verb הָיְתָה, "was," instead of וִתְּהַי, as well as the question whether the first day is exclusive or inclusive of the "beginning," are inconclusive.

On the other hand, the sacred text itself discloses several positive indications of such a hiatus as we have supposed between Mat 19:1-2 of Genesis 1.

(1) The term "beginning" implies a sequel or later stage of creation, especially as it stands in so emphatic a position and absolute a form.

(2) The act here designated by the word " created" is not a general one, of which the details follow, but one totally distinct in kind from them, namely, the aborigination of matter itself: hence it is not used again until the bringing into existence of animal life is specified.

(3) Accordingly, the phrase "heavens and earth," although expressive of the universe, does not mean the celestial and terrestrial worlds as such, or as now extant, but merely their elementary state or materials. This will be disputed by few if any interpreters. But thus, under any theory, a long interval must have elapsed between this primordial state of matter, and its organization or crystallization into the most rudimentary forms to which it is possible to apply the statements of the succeeding verse.

(4) For "the earth" is there spoken of separately as atleast a segregated globe, and special prominence is given to it by its emphatic position in the sentence, as well as by the strong disjunctive accent placed upon it by the Masoretes, whereas the reduction of the heavenly bodies to their present order is not spoken of till a much later point — a fact utterly irreconcilable with the view that makes the latter phenomena coincide with their astronomical production.

(5) The force of the substantive verb ה יְהָה, "was," which, was being expressed in Gen 1:2, is not the simple copula, adds intensity to this distinction of the terrene from the aerial sphere, and shows that the writer has descended fmom the universal creation to our own planet as  the immediate abode of man. Now although the verb in question ought not perhaps, with some, be rendered became, remained, etc., yet as the equivalent of ὑπάρχω, in distinction from εἰμί, it certainly serves to point out a particular condition of the earth at a definite stage of its history as an actual event in contrast with its later and prior state; q.d. "The earth, however, still existed as," etc.

(6) The peculiar phrase employed to describe the condition in question is even more conclusive of this interpretation; for not only is this not an adjective, which would have expressed simple quality, but the nouns וָבֹהוּ תֹּהוּ, literally wasteness and desolation, or emptiness and vacuity (for both these ideas are implied, and the two words are almost snonymous), used superlatively by way of reiterated asseveration, are both expressive of a positive rather than a negative fact, the result of an active cause, and not a mere continuance of disorder or the absence of organic principles, q.d. "wreck and ruin" (compare Isa 34:11, "He shall stretch out upon it the line of confusion [tôhu], and the stones of emptiness [bohu]," speaking of the complete demolition of a city).

(7) The same picture of devastation is contained in the parallel terms תְּהוֹם, abyss, and פְּנֵיאּמִּיַם, surface of the water; by which the face of the globe (not its interior) is represented as a vast and billowy sea, just such as an arctic deluge or a suddenly melted mer de glace world exhibit.

(8) Finally, the brooding (מְּרִחֶפֶה) of the divine Spirit oaer this dark and turbid nest (not chaotic world-egg) does not exclude all previous creative or reductive energy, but rather implies the already fecundated germ or organized embryo, which only needed incubation to bring it to perfection and manifestation. The semina rerum survived the extinctioan of the parent races, and a fresh brood was to repopulate the globe. Or perhaps the figure may still better be interpreted of the fledgling earth, chilled and stunned by the recent catastrophe, nestling for warmth and protection beneath the genial wings of its Creator, to gather new visor for the final essay at independent life and action.

4. "Dr. Pye Smith, in his Geology and Scripture, suggested that the chaotic period had been confined and limited to one particular portion of the earth's surface, viz. that part which God was adapting for the dwfelling- place of man and the animals connected with him. This section of the earth  he designates as ‘a part of Asia lying between the Caucasian range, the Caspian Sea, and Tartary on the north, the Persian and Indian seas on the south, and the mountain ridges which run, at considerable distances, on the eastern and western flanks;' and he suggests that this region was brought by atmospheric and geological causes into a condition of superficial ruin, or some kind of general disorder. This theory left to the geologist his unbroken series of plants and animals in all parts of the world, with the exception of this particular locality. But the explanation was never received with favor, and was obviously inconsistent with the language of Scripture, inasmuch as the term 'the earth,' in the first verse of the first chapter of Genesis, embraces the whole of the terrestrial globe, and 'the earth' that is, in the next verse, described as 'without form and void,' cannot be morse restricted in its meaning and extent." This theory, however, is maintained lay one of the latest expositors of this portion of Scripture (Murphy, Commentary on Genesis, ad loc.).

5. Another scheme of reconciliation of Scripture and geology has for its foundation the assumption that the Mosaic days designate periods of vast and undefined extent — that the six days of creation portray six long periods of time, which commenced with "the beginning," and have succeeded each other from thence through the various scenes depicted by Moses, up to ans inclusive of the creation of man; and that the seventh day, on which God rested from his work of creation, is still current. Against such a construction of the cord "day" in the Mosaic record, Dr. Buckland, who was one of the advocates for the natural-day interpretation, asserts that "there is no sound critical or theological objection;" an admission, however, which there is abundant reason to dispute. SEE DAY.

"Long before the question had assumed the importance and interest which the discoveries of geology have given to it, many well-informed philologists advocated the opinion that the Mosaic days were periods of long duration. Among the Jews, Josephus and Philo, and of Christians, Whiston, Des Cartes, and De Luc, have so expressed themselves; while of those who have written with full knowledge of geological facts, we havem Cuvier, Parkinson, Jameson, Silliman, and Hugh Miller — all of them holding the opinion that the Mosaic days of creation were successive periods of bong duration." Nevertheless, is a hermeneutical point of view, this theory is open to the gravest objections. SEE COSMOGONY, MOSAIC.

The statement of Prof. Tayler Lewis is perhaps the most finished form of this fashionable theorizing, namely, that, as St. Augustine expresses it, "common solar days are mere vicissitudines caeli, mere changes in the position of the heavenly bodies, and not spatia norarum, or evolutions in nature belonging to a higher chronology, and marking their epochs by a law of inward change instead of incidental outward measurements... This is not a metaphorical, but the real and proper sense of the word 'day' — the most real and proper, the original sense, in fact, inasmuch as it contains the essential idea of cyclicity or rounded periodicity, or self-completed time, without any of the mere accidents that belong to the outwardly measured solar or planetary epochs, be they longer or shorter ... Wonderful things are told out of the common use of language, and therefore common terms are to be taken in their widest compass, and in their essential instead of their accidental idea... . No better term could be used for the creative morae, pauses, or successive naturae, as Augustine styles them; and so no better words than 'evening' and 'morning' could be used for the antithetical vicissitudes through which these successions were introduced" (Lange's Genesis, page 131). This appears to us a gratuitous assumption of the whole question in debate, and that in a form so nearly as into pure transcendentalism as to be beyond the reach of sober criticism. Its acceptance or rejection will depend upon the subjective condition of the inquirer's own mind. But this interpretation, whether true or false, does not, in fact, at all touch the real difficulty betmeen the geologists and Moses; it mather occasions that difficulty, for it essentially identifies the creative aeras of the two schemes. Now the discrepancy in question, as we shall see, relates not so much to the absolute or comparative length of the several creative processes, as to their relative order and character. These are unmistakably fixed in the most marked and indelible characters in the respective records of geology and Genesis, and, unfortunately for the theory in question, they altogether fail totally. However indefinite an extension, therefore, we may give to the word "day" is the sacred narrative, this will avail little so long as the successive events themselves so widely differ from those of the scientific system. Moreover, the creations of the geological world overlap each other, and vary in their relative position in different regions, whereas those of the Biblical cosmogony are strictly consecutive and universal.

Similar objections apply to an ingenious theory of Prof. S.D. Hillman (in the Math. Qudr. Rev. October 1868), who, while admeirably defending the  "nebular hypothesis," proposes to identify the days of creation with astronomical aeras. He leaves no room for the alterations of "evening and morning."

"The consistency or harmony of these two records of the creation — that of Moses and that of the geologist — has, in conformity with the foregoing interpretation of the word 'day,' been attempted to be traced and vindicated by the late Hugh Miller in a lecture delivered by him to the 'Young Men's Christian Association' in the year 1855, and afterwards republished in The Testimony of the Rocks, and also lay Dr. M'Causland in his Sermons in Stones. The former sought to show the consistency between the facts of geology and the events recorded by Moses as having a occurred on the third, fifth, and sixth days or periods of creation, stating that, as a geologist, he was only called on to account for those three of the six days or periods, inasmuch as geological systems and formations regard the remains of the three great periods of plants, reptiles, and mammals, and those only; and that of the period during which light was created of the period during which a firmament was made to separate the waters from the waters — or of the period during which the two great lights of the earth, with the other heavenly bodies; became visible from the earth's surface, we need expect to find no record in the rocks.' But the author of the latter work (Sermons in Stones) has undertaken further to show that geology confirms and establishes the truth of every statement in the record of Moses, from the beginning down to the creation of man — the original state of the globe 'without form and void' — the first dawn of light — the formation of the firmament, and the separation of the waters below from the waters above it — and the first appearance of the sun, moon, and stars on the fourth day, intermediate between thee creation of the vegetable world on the third, and the creation of the creeping things and birds on the fifth day." But neither of these writers, however acute and accurate in matters of natural science, was competent to appreciate the philological and exegetical bearings of the subject, and hence both have palpably warped the statements of the sacred text into a forcible conformity to their geological prepossessions. The many and striking discrepancies will appear in the following discussion of the facts of geology in detail. See section 4.

The only objection which even these geologists have deemed sufficient to set aside the above explanation of Dr. Chalmers is that geology (in their view) furnishes no evidence of such a sudden and total break in the order of creation immediately previous to the introduction of man. It is difficult  to see how they can maintain this argument in the face of the two well- known facts, that no remains of the present races of animals or vegetables are to be found in the fossiliferous rocks (at least none in those below the "in tertiary"), and that none of the fossil species are now extant upon the globe. The few exceptions claimed to these rules are too trifling and doubtful to affect their validity (these are strongly adduced by Lyell, A ntiq. of Man, Lond. and N.Y. 1863; a careful synopsis may be found in Bruce's Races of the Old World, N.Y. 1863, ch. 32; comp. Brit. and For. Evan. Rev. October 1861; Meth. Quar. Rev. January 1864), and the cases of striking resemblance may be referred to the maintenance of analogous types of being in each fresh creation. Indeed, the universal presence of "drift," and the striae everywhere found upon rocks at the surface, seem to be conclusive evidence of some grand cataclysm closing the pre-Adamite period with universal wreck, which the flippant assertions of some modern writers cannot gainsay. Several of the recently discovered cases of human remains or art, covered by deposits computed to be of immense age, are examined by an expert in the Meth. Quarterly Review for October 1865, and the preposterous conclusions derived from them by Lyell and others fully exploded. The well-known rate of the growth of deltas at the alluvial so-aths of all great rivers proves that they began their course not over six thousand years ago. Prof. Jewell, of Chicago, in the Meth. Quar. Review for January 1869, carefully examines all the most recent discoveries alleged in favor of the antiquity of man tinder the five heads: "1. Lacustrine habitations of Central and Southern Europe; 2. 'Kjocken-middings' or Kitchen refuse-heaps of the coasts of Denmark and Norway, and the Atlantic coast of North America; 3. Deltas, as those of the Nile, Po, Ganges, and Mississippi; 4. Cave deposits, in various parts of Europe; 5. Reanains [of human bones and other objects] found is the peat, clay, and gravel-beds and terrace-formations of various parts of the world." He then sums up the proper scientific conclusions from these geological data thus:

(1.) Man and the mammoth in some parts of the globe were contemporaneous.

(2.) Instead of carrying man back to the period assigned to the mammoth and other great extinct pachyderms, we are acquired rather to bring the mammoth down to the period of man.

(3.) We may safely say that the facts elicited not only show that those deposits in which remains of man have been found may have been  formed within the six thousand years of historical chronology, but that in all probability such was the case.

(4.) The knowledge we yet have of the dynamical geology of the various superficial formations from the "pleistocene" upward, is not such as to enable us to reach trustworthy conclusions with regard to past time.

(5.) Geological changes have taken place in the past with a rapidity seldom if ever witnessed at present.

6. In view of all the difficulties, some interpreters in despair abandon all attempt at reconcilement between the Mosaic record and scientific findings, e.g., Kalisch, as above, and in general the whole Rationalistic school. Even Quarry (Genesis and its Authorship, Lond. 1866 chapter 1), while acutely and forcibly showing the untenableness of the adjustments proposed in favor of the geological schemes, is most content with pronouncing the effort premature, in view of the unsettled state of the sciences involved, but proceeds to lay down the axiom that we must give up looking for physical truth where moral truth alone is to be expected." But surely this is not simply a case where the phenomenal theory of interpretation is competent to explain the whole discrepancy — applicable as that principle was seen to be to much of the phraseolegy of the Mosaic account as early as the time of Gregory of Nyssa (Hexaimeaon, in Opp. Greg. Ny's., where the optical explanation is advocated); for as Moses is expressly writing on the subject of creation, a just exegesis demands that his statements — so far as they are parallel — must tally with all later discoveries and conclusions. SEE HERMENEUTICS.

Mr. Quarry (Genesis, page 17 sq.) adduces the following alleged discrepancies as evidence of the non-historical character of the narrative in Genesis 1, 2 :

(1.) The apparently simultaneous creation of both "the heavens and the earth" in the beginning, whereas the firmament, the celestial bodies at least, are represented as being formed in detail at a later day. But if, as we hold, the first verse merely declares the calling into existence of the primordial matter or elements, not only does all repetition vanish, but the distinction inherent in the nature of the case between creation proper and progressive develaopent is duly observed. Our explanation  likewise dissipates his objection to the use of the term "days" before the creation of the sun.

(2.) He alleges that the numeral אֶחָד, one, being here anarthrous, cannot properly be rendered "first" in connection with the opening eve- morn of creation, in the sense of the order of time. But certainly it can have no other meaning when followed in tie same series by the other undoubted ordinals "second," "third," etc. That the sixth day alone has the article is due to its emphasis as the concluding one of the working week.

(3.) The correlation between the two triads of works"the luminaries of the fourth day corresponding to the light of the first, the fishes and birds of the fifth to the waters and the firmament of the second, and the terrestrial animals of the sixth to the dry land of the third" — constitutes no valid argument against the matter-of-fact character of the representation; for these are merely signs of the progress and harmony observable in all God's plans, and a special coincidence arising in this case from the necessarily gradual preparation of the globe for its varied classes of tenants. The assumptions that birds are impliedly represented as being produced from the air, that the creatures were all brought before Adam immediately upon their creation, and that the woman was formed on a different day from the man, are all gratuitous and erroneous, as is likewise the supposition that the absence of vegetation in Gen 2:5 was absolute and universal, instead of referring to a mere spontaneous growth, and that in Eden simply.

III. Geological Formations. — "The crust of the earth is composed of rocks, which have been formed, some by the action of file, such as granite, basalt, porphyry, and greenstone, which are termed igneous rocks, and some by sedimentary deposit at the bottom of water, such as sandstone, limestone, shale, etc., which are known as aqueous or stratified rocks. Igneous rocks were first formed; and on these, from time to time, through the long ages of our planet's existence, were deposited the many successive layers of sedimentary stratified rocks, in which are found the fossil remains of the animals and plants that were in existence during the several periods of deposition. These layers of rocks have been frequently and extensively, throughout these aeras of their formation, broken up and distorted by  volcanic action, and the protrusion of igneous rocks from beneath, upwards, and through them; and by these the mountain ranges, in all parts of the earth, have been elevated, and those diversities of land and sea which the face of our planet presents, have been formed." We shall continue, in accordance with the prevalent theory, to characterize the basis rocks, i.e. granite, and its unstratified congeners, as igneous, although recent investigations tend to the conclusion that they, as well as the superincumbent animated series, are the result of the disintegrations, decompositions, and fresh combinations of aqueous agency.

"The first aspect of the globe which the investigations of the cosmogonist have enabled us to realize, present to view a viscid igneous ball revolving on its axis, and wheeling its annual course around the sun its center of attraction. Its present oblate spheroidical form, flattened at the poles and elevated at the equator, is the exact form that a liquid sphere of the size and weight of the earth, revolving on its axis in twenty-four hours, would assume; and the still prevailing central heat, which is indicated by the gradual increase of temperature as we descend in mines from the surface in the direction of the earth's center, reveals the igneous origin of the mass. The gradual cooling down of this fiery sphere, by radiation into space, would result in the formation of a crust of granite or some other igneous rock on the surface; and as the cooling progressed, the gases which are the constituents of water, and which are kept asunder by intense heat, would naturally combine, and thus the crust, in process of time, would be covered with an ocean. Thus we have all the elements requisite for the production of the first series of sedimentary rocks, which were formed out of the disturbed particles or detritus of the igneous crust at the bottom of the waters which encircled the globe. The lowest of our sedimentary rocks, gneiss and mica schist, which rest on the primordial granite, or some other rock of igneous origin, are found, on inspection, to be composed of the debris or broken particles of granite, and so far the foregoing theory of their origin is confirmed. This' series of rocks has been styled 'metamorphic,' from the great change that has been wrought in their structure by the action of the intense heat to which, at the time of their formation, they must have been exposed, and by which they have been partially crystallized, and their lines of stratification obliterated. They form a portion of that vast pile of the bottom rocks which have been termed 'the Cambrian,' and which have been calculated to be 25,000 feet, or nearly five miles, in depth or thickness.  "Throughout the long ages occupied by the deposition of the mass of sediment of which these bottom rocks are composed, the temperature of the globe must have been very high, though gradually becoming more cool; and the traces of animal life in them are extremely rare and difficult to detect and identify. The scanty fossil remains which have been discovered by the industry and research of the geologist, reveal no type of animal life of a higher order than the zoophyte (a creature partly of animal and partly of a vegetable nature), annelids, or sea-worms, and bivalve mollusks all of them marine creatures devoid of the senses of sight and hearing; and with them have been found traces of fucoids or sea-weeds, but no land vegetation. In fact, all that has been discovered of organic matter in these rocks indicates a beginning of life at the time of their formation, and a beginning of life in the lowest and most humble of its forms.

"The long aera of the Cambrian formation was succeeded by another as extensive, during which the rocks which have been denominated 'the Silurian' were formed, by sedimentary deposits, to the depth (as some estimnate) of 30,00 feet. The fossil remains of animals throughout this formation are abundant, and disclose the zoology of the aera to have been confined to submarine invertebrates, zoophytes, mollusks, and crustaceans; and no vertebrate animal appears until the close of the aera, when the remains of fishes are found in the beds which lie immediately at the top of the Silurian formation. Light to some extent must have pervaded the earth during this period; for many of the mollusks, and all of the crustaceans. were furnished with eyes, some of them, as in the instance of the trilobite, of a peculiarly elaborate and perfect structure. It appears to be a law of nature, that animals whose entire existence is passed in darkness are either wholly devoid of the organs of sight, or, if rudimentary eyes are discoverable, they are useless for the purposes of vision, as exemplified in the animals of all orders, from the mollusk to the mammals, which have been discovered in the caverns of Illyria, in the caverns of South America, mentioned by Humboldt, in the Mammoth Cave of Kentucky, in deep wells, and in depths of the sea where no ray of light can penetrate.

"The system that succeeded the Silurian was that in which the Devonian or Old-Red-Sandstone rocks were formed; and all geologists concur in stating that the position in which these rocks are found indicates that the aera was ushered in by violent commotions, during which most of the principal mountain ranges in the world were thrown up. The fossil remains of this era, during which sedimentary rocks, calculated to be about 10,000 feet in  thickness, were formed, present to our view, in addition to the previous existing orders of animals, vertebrate fish of the Placoid and Ganoid species. These have been graphically described by Hugh Miller, in The Old Red Sandstone, as cartilaginous, and clad in strong integuments of bone composed of enameled plates, instead of the horny scales which form the covering of the fish of the present day; and it has been suggested by Dr. Buckland that this hard coating may have formed a defense against the injurious effects of water of a high temperature. The first traces of land vegetation have been found at the top of the Silurian, where the Old Red Sandstone rests on it." "The fossil remains of a small reptile, which is stated to have been found in a rock at the top of the Old Red Sandstone, have been supposed to be the first traces of terrestrial life upon the globe; but professor Owen is of opinion that the rock in question does not belong to the Old Red Sandstone formation, but to another long subsequent — the Trias.

"The system that succeeded the Devonian is the Carboniferous, which is one of importance and interest to mankind, as having been the period of the formation of coal, iron, and the mountain limestone — a combination of products that have contributed so largely in these latter days to the comfort and convenience of the human race. The coal-measures, it is well ascertained, are the product of profuse and extensive vegetation, and the nature of the plants of which it has been formed is easily discoverable by a close examination of the mineral itself, which, on inspection, discloses them to have been almost entirely of the cryptogamic order, and such as would be produced in abundance in positions of shade, heat, and humidity. Ferns, calamites, and esquisitaceous plants preponderate, and wood of hard and ligneous tissue, which is, in a great measure, dependant on the unshaded light of the sunbeam, is of rare occurrence in this formation, while season rings, which result from the impact of the direct rays of sunlight on the tree, are not found at all in the fossil woods of this or the previous formation, though they appear in those of the succeeding systems."

"In confirmation of these views, it is remarkable that other geological phenomena, besides that of the absence of the season rings in the trees, indicate that there was no variation of seasons on our earth before the close of the carboniferous aera. Temperature appears, up to that period, to have been tropical and uniform in all latitudes; for the fossil remains testify that the animals and plants that lived and grew in the carboniferous and preceding aeras at the equator were of the same species as those that lived  and grew at the same period in the arctic regions — and the coal-measures are as abundant in the high latitudes as in the temperate and tropical zones. These phenomena can only be accounted for by the continued prevalence of the central heat, and the consequent neutralization of the effect of the sun's rays, the influence of which now operates to produce the variety of seasons. The climatal condition of the earth in those ages must have .been similar to those of a vast humid hot-house shaded from the direct radiance of the sun, and which would be eminently conducive to the production of a prolific vegetation, such as that which has been stored sup in our extensive coal-measures. "The zoology of this aera furnishes us with the first undoubted traces of terrestrial animal life, in the form of insects of the beetle and cockroach tribes, scorpions, and reptiles of the batrachian order- creatures which were adapted by nature to live in the dull, hazy, tepid atmosphere that overspread our planet at this time.

"At the close of the carboniferous aera another commenced, during which the system of rocks, which has been denominated 'the Permian' system, was formed, the fossil remains of which indicate that great changes must have taken place in the physical constitution and aspect of the earth. The exuberant vegetation which had supplied the material of the coal-measures of the preceding formation had died away, and a vegetation of a higher order succeeded." "The animals, too, which inhabited the Permian earth disclose an advance in organic life. The Saurian, or true reptile, here made its first appearance; and the earliest traces of birds present themselves in the New Red Sandstone, a member of this system. The foot-tracks of these birds, of immense magnitude, which stalked on the Permian sands and mud, are found impressed on the now hardened slabs of sandstone and shales of that formation both in Scotland and in America.

"The Permian was succeeded by the systems of the Trias and Oolite, whose fossil remains attest an advance in animal as well as in vegetable organization. Trees of the palm, pine, and cypress species were mingled with the diminished ferns, calamites, and conifers of the coal era; and with this improved vegetation, a higher order of insects appears to have come into existence to feed on and enjoy the increasing bounties of Providence. But the peculiar and most striking feature of the age was the extraordinary increase, in number and magnitude, of the Saurian reptiles which then peopled the earth. The Saurians were dividible into three distinct classes — the terrestrial, or Dinosaurians; the marine, or Elaniosaurians; and the aerial, or Pterosaurians. They were all of them air-breathing creatures-  amphibious, and more or less aquatic in their nature and habits; together with the birds whose tracks have appeared in these same systems." "The fossil remains of the reptilian inhabitants of earth, ocean, and air of the Oolite world, more especially of the Lias member of it, have revealed them to have then swarmed out in such amazing numbers, and of such vast dimensions, that geologists have always dwelt on the scenes which the earth of those days must have presented with astonishment and wonder, and have named that aera 'the age of the reptiles.' "

"The Chalk or Cretaceous system succeeded that of the Oolite, and presents little, if any evidence of advance in creation. There is, however, a manifest decrease of the Saurian reptiles, which reigned in such abundance in the preceding formation, and some traces of the true mammals have, it is said, been found in this system. At all events, in the next formation, the Tertiary, we have distinct evidence of the existence of the mammal race of animals, including the quadruped mammifers, resembling those now extant."

"No traces of human remains, or of any work of art, have been found below the superficial deposits, or outside coating of the globe; yet there is no evidence of the introduction on the earth of any species of animal whose prototype was not in being before the human race became inhabitants of the earth. Man's pedigree is of less antiquity than that of any other known creature, though, geologically and physically, he is at the top of the ascending orders or scale of created beings; for it is admitted by the most eminent and best-informed geologists that the well-attested facts of their science demonstrate that the plan or law of the creation was progressive, beginning with the zoophyte in the bottom rocks, and ascending through the succeeding formations in the advancing forms of the Mollusk, Crustacean, Fish, Reptile, and Mammal, culminating with Man, since which no new species has been introduced on the scene. SEE SPECIES.

"The length of the time which has elapsed since our planet was a ball of liquid fire, and during which our world of light and life was elaborated in its various stages by the hands of the Almighty, admits of no calculation. It is not to be reckoned by days or years, or any known measure of time. We can only look at the vast piles of the sedimentary rocks which have been, laid down at the bottom of the. waters in that period, to the depth of fifteen miles at the lowest calculation, and ask how long was the space of time occupied in the formation of those masses by the slow process of  depositing grain after grain of the particles of the matter of which they have been formed, and yet that is but a brief portion of duration when compared with that which must have been occupied by the cooling down of the globe, so as to admit of the existence of life upon its surface." "The Scriptures do not fix the age of the earth, or supply any means by which we could calculate the length of time that had elapsed between 'the beginning' and the first appearance of the creation, including that of Adam; and the Biblical records have unfolded to us that nearly six thousand years have passed away since he became an inhabitant of the earth. Facts, however, have recently come to light on which it has been argued that, though the extent of the human aera must have been short indeed when compared with the vastness: of the geological ages, yet some of the human race must have tenanted the earth at a time long anterior to that assigned by the Bible records to have been the date of Adam's birth. Mr. Leonard Horner's experimental researches in Egypt, instituted with a view to ascertain the depths of the sedimentary deposits in the valley of the Nile, have brought to light relics of works of art and specimens of man's handiwork, such as pieces of pottery and sculpture, that tend to prove the existence of intelligent manufacturers at a period of time that could not be less than eleven or twelve thousand years; but the premises from which this conclusion has been deduced are too uncertain and fallible to warrant such an extension of the commonly received age of man. The rate of accretion of sedimentary deposits of a river like the Nile is subject to so many varying external influences, that, as a measure of time, it may be most fallacious, and no reliance can be placed upon it as disproving the record of Moses. Still greater importance has been ascribed to the discoveries in the gravel quarries of Abbeville and Amiens, in the north of France, and also in Suffolk in England, of flint implements, such as hatchets, spears, arrow- heads, and wedges of rude manufacture, associated in undisturbed gravel, with the bones of extinct species of the elephant, rhinoceros, and other animals, whose remains are found in the diluvium formed by the last great geological revolution. If these implements are of artificial origin, they afford strong evidence that the races of men by whom they were manufactured were the contemporaries of animals which geologists affirm could not have existed within the Scripture term of human-life. Nevertheless, many of those best acquainted with geological phenomena and the knowledge to be derived from them have not admitted that this association of a mixture of the flint implements with the extinct animal remains is conclusive evidence of the co-existence in life of the  manufacturer of the implements with those animals, and affirm that mere juxtaposition is no evidence of contemporaneity, when no rescains of the human frame are to be found in the same place." The few instances in which, such remains have been found together are all resolvable into cases of animals of comparatively recent extinction.(Bibliotheca Sacra, July 1867, page 457 sq.). The age of the diluvium also in which these remains have been discovered, uncertain as it was before, has not been determined by the presence of these human relics in it. So that the Scripture chronology of the human aera has not been displaced.

IV. Proposed Identification of these Geological Periods with the Mesaic “Days." — Most geologists have frankly avowed the utter incompatibility of these rocky relations with that of Genesis, if intended as the records of the same events; while those who have believed these to be reconcilable have usually contented themselves with vaguely referring to the progress and order evinced in both accounts as a proof of their general agreement, without attempting anything like a minute comparison — doubtless for the reason that any distribution of the geological aeras into precise portions, such as those of Moses, whether six or any other number, must be highly arbitrary and fanciful. A few, however, following out the suggestion of Jameson, have of late ventured upon such a collation in detail, e.g. Hugh Miller and Dr. M'Causland (see above).

1. The most ingenious of these schemes makes the first Mosaic "day" correspond to the age of the lower metamorphic, or Cambrian rocks, in which the eyeless zoophytic life is compared with the vivifying influence of the Spirit brooding over the abyss as yet in darknens; the second "day," on which the firmament was formed, would answer to the Silurian series, containing only submarine invertebra, evincing the presence of light; the third "day," when the dry land brought forth the vegetable tribes, would be represented by the Old Red Sandstone period, containing also vertebrated fish and traces of land vegetation; the fourth "day," which witnessed the development of the celestial luminaries, would agree with the Carboniferouns aera which indicates the lifting up of the veil of vapor that had before enshrouded the globe, thus giving rise to a more solid form of woody fiber; the fifth "day," when birds and reptiles were produced, would be denoted by the group of the Permian, New Rede Sandstone, Trias, sand Oolite systems, with their gigantic Saurians and bird-tracks; and finally, the sixth "day," which saw the creation of land animals, would fall in the Cretaceous or rather the Tertiary epoch, which presents the most perfect  fossil mammals. Unfortunately, however, there exist several important discrepancies in this effort at identification, which go to show that it is altogether artificial and untrue. In the first place, there are not exactly six of these strata of rocks, but name ten or a dozen; indeed, geologists are not agreed among themselves as to their proper number and classification, some making them out to be a score or more. Each of these is well defined in itself, and most of the contain their own peculiar fossil forms; yet even they are evidently in general but progressive developments of the same organic types, and not totally fresh orders of being, such as the succesnive stages of the Mosaic creation exhibit. Nor are they uniformily distributed over the earth's surface, but some here and others there, although preserving almost invariably the same relative order; so that it is doubtful whether in all cases they mark regularly consecutive aeras in the earth's history as a whole. Neither are they equal in extent or thickness, so as to lead us to conclude that they occupied fixed portions of time, such sas the Mosaic days of coordinate length. In the second place, they do not tally in their productions with the Mosaic series. The account in Genesis does not introduce life at all until the third day, whereas we find the very lowest stratified rocks teeming with certain kinds of animation. Nor is this the vegetable life, which first appears in the record of Moses; on the contrary, it is such as belongs to the animal kingdom, and is precisely of the marine order, which Moses withholds till the fifth day; while geology does not discover vegetation (usless inferentially) till the junction of the Silurian with the Old Red Sandstone, and it does not become characteristic till we reach the Carboniferous aera. In like manner, Moses makes the creation of birds simultaneous with that of fishes, whereas fish appear in the strata of the period prior to that of the bird-tracks — indeed, anterior to plants themselves. Moreover, reptiles, which figure so conspicuosly in the geological annals, are passed over with little, if any distinction in the Mosaic statement. Terrestrial animation, on the other hand, to which Moses does not allude till the next day, begins is the geological series as early as the Carboniferous age. In a word, the animal and vegetable kingdoms, which the sacred narrative places at a decided interval, go on in parallel progression through the rocky cycles; and their relative order of appearance is, if anything, rather the reverse of that given by Moses, while as little coincidence appears in the order of land and water products. In the third place, not only is this theory opposed to the obviously literal meaning of the word "day" in the Mosaic record, and hampered by exegetical difficulties at every point in its details (such as the application of the Spirit's  formative "hovering," Gen 2:2, upon the dark chaos, to the evolution of zoophytes; the segregation of the "firmament," to the deposition of the Silusriasn rocks; the emergence of "dry land," to the fossil casts of the Old Red Sandstone; the bursting forth of the heavens by "lights," to the production of the coal-measures; the formation of marine "creatures and fowl," to a motley stratification that chances to contain huge lizards and nondescript roes; and the creation of animated nature, to the piling up of chalky or earthy sediment as a basis for alluvial soil) — aside from these formidable difficulties, the whole interpretation of Moses's simple language as adumbrating the vast and complicated systems of geological changes is preposterous in the highest degree. We conclude, therefore, that a hypothesis, which, while it outrages every just and natural principle of hermeneutics, at the same time so utterly breaks down the moment it is actually brought to the test of scientific comparison, is wholly unworthy our acceptance. Moses is clearly relating a historic creation of the present races of animal and vegetable life, and the analogies between the events and progression of his days and those of the geological cycles are merely such resemblances as the successive restorations from a chaotic state would naturally present, although on a vastly different scale in point of duration.

2. Prof. Dana, in his Manual of Geology (Phila. 1862), gives (page 742), as the latest conclusion of science on the relation between the Mosaic and the geological cosmogonies, the following, which he has condensed from the lectures of Prof. Guyot (see Bibliotheca Sacra, April 1855, page 324 sq.), and which we here place in parallel columns with the statements of the first chapter of Genesis.

Now, however probable these stages of creative progress may be as an exposition of science, yet we find the following (among other) discrepancies in them when compared with the Biblical text, which to our mind show their utter incompatibility, IF INTENDED AS AN ACCOUNT OF THE SAME SERIES OF EVENTS, and which would hopelessly entangle the philologist and expositor in any careful and judicious comparison of the geological details with the language of the sacred writer.

(1.) It is not clear how light would necessarily be the first result of molecular activity in a gaseous fluid; the mass, we should suppose, would  have already been in an incandescent state. Nor would such "cosmical light" (whatever that phrase may mean) have been subject to the ebb and flow constituting the alternations of "day and night," or "evening and morning." Indeed, the phraseology of Moses reveals to us at the outset a turbulent surface rather than a homogeneous but quiescent mass of igneous vapor as the primeval chaos.

(2.) "Waters" is certainly a very inappropriate term for a fiery nebular substance in whatever stage of fluidity; and the division of the supra from the infrafirmamental liquid is a strange description of the disintegration of melted spheres from each other, whether still vaporized or cooled to semi- solidity.

(3.) The picture of the chaotic floods retiring to their proper beds bears very little resemblance to the crystallization of the azoic rocks, or the hardening of the metamorphic basis of the earth's crust, and but slightly more to the condensation of steam and other volatilized matter by a radiation of heat. Besides, as geology itself shows, the present configuration of land and water, plain and mountain chain, river and desert, has been the effect of innumerable changes, elevations, and subsidences at vastly different periods scattered throughout the pre-Adamic history of the globe.

(4.) On the third day life was not merely "introduced under its simplest forms," but there were created, besides "grass" and "herb-yielding seed," also the fully developed "fruit-tree, whose seed is in itself;" whereas geology, instead of exhibiting in the lowest stratified rocks any of these higher forms of vegetation, leaves but the bare presumption (for the author is only able to state, page 129, that "'sea-weeds or algae are the earliest of the globe, probably preceding animal life") of the existence of any plants whatever in that age. The fourth day which was devoted to the production or manifestation of the heavenly luminaries, has, it will be observed, nothing corresponding to it in the geological cycles. A notable chasm!

(5.) The "four grand types of the animal kingdom (radiate, mollusk, articulate, and vertebrate)," however, are not to be found in the Mosaic statement, which refers only to marine creatures and (aquatic) birds as belonging to the fifth "phase of progress" (day), for the reason obviously that the soil was still too humid for land animals, such as geology, nevertheless, exhibits in company with the finny and feathered tribes indiscriminately.  (6.) If the rendering "whales" be allowable in Gen 2:21, Moses has already anticipated the lactiferous animals on the preceding " day ;" and, at any rate, some of the lower orders of vertebrates, if not actual reptiles (for the author's gloss of "prowling" for "creeping" things is an unheard-of interpretation), are here first introduced in connection with their terrene associates.

(7.) In the Mosaic account man is not assigned to a separate aera from the quadrupeds, although he is mentioned last. The planting of Eden and the formation of Eve likewise must have taken place on the same sixth day.

In short, striking as are the general features of resemblance between the above geological and Mosaic schemes of creation, especially in the idea of systematic progression manifest in both, yet, when closely examined, in no instance are the epochs found to tally in particulars. It is only by a most violent distortion of facts on the one side, or of language on the other, that the two can be assimilated in detail. We prefer, therefore, to adhere to the older explanation, which finds a silent place for the records of geology in the first and second verses of Genesis, and refers the narrative of Moses to a subsequent creation of the present order of terrestrial things in six literal days. Nor are we deterred by the supposed "belittling conception of a Deity working like a day-laborer by earth-days of twenty-four hours," since the Almighty has grounded upon precisely this fact the institution of the Sabbath for man during all the weeks of time. SEE COSMOGONY.

3. A still more recent and plausible schedule is propounded by Prof. C.H. Hitchcock, in the Bibliotheca Sacra, July 1867; as follows:

The author carries out the parallel between the Mosaic narrative and the geological phenomena at considerable length under each day, and makes a closer approximation to a harmony in the details than any previous writer. He wisely abstains, however, from a minute examination of the sacred text in comparison with the scientific elements; for here, like all his predecessors in this direction, his exegesis would inevitably have broken down. The obvious purport of the account in Genesis is sacrificed to the geological theory, and its phraseology is forced into the geological formulae. There is no natural or critical agreement. Nearly all the above strictures apply with more or less force to this new version: we have space to point out but a few special discrepancies: "day and night" are only  provided for at the close of the first "day," and then as an indefinite series of alternations between light and darkness, not as a single νυχθήμερον; each day in the geological order laps over into the other, instead of being sharply defined as in the scriptural statement it is the "plants" of the fourth geological "day," rather than those of the third, that correspond with the vegetable productions of the scriptural progression; the marine creatures of the fifth Scripture day are only to be recognised in the "amphibians" and "fishes" of the fourth geological cycle; indeed, the fourth of the Scripture days, which is occupied only with the appearance of the heavenly luminaries, is the most active of the geological periods in the production of every form of animated existence, beginning with trilobites and running up to complete vegetation.

But, most of all, we object to the general view under which this is set forth as an interpretation of the Biblical passage in question, namely, that it is a "pictorial" description, or "symbol," or "vision," "retrospectively prophetic" whereas it seems to us a plain literal history, utterly destitute of the least semblance of imagery or seer-like import beyond the mere use of a few anthropomorphisms familiar to the Hebrews. If such liberties are allowable in hermeneutics, that is the end of all meaning in words. For instance, when the successive scenes in the Mosaic narrative are compared (Meth. Quart. Rev. April 1868, page 298) with the regularly numbered emblems of the Apocalypse (the seven seals, trumpets, angels, vials, etc.), the very important fact is overlooked that the latter are avowedly set forth as symbolical representations of ecclesiastical import, while the former are unaccompanied by any intimation of an ulterior significance. Indeed, this comparison is suicidal to the interpretation which it is put forth to support; for, as the visions of John in the Revelation could only have authority as premonitions of the future on the concession of their actual occurrence in the manner related by himself, so the description of Moses in the opening chapters of Genesis must be accepted as literal statements of real phenomena, in the most obvious and bona-fide sense, before they can be made the basis of a symbolical application. SEE COSMOLOGY, page 528.

This much only may, however, be granted as true in the hypothesis upon which these and similar explanations are based: that the geological and the Mosaic creations being, like all of God's acts in a given line, mutually typical of each other, inasmuch as they proceed upon a uniformity in the divine plan — the development of an archetypal idea were in their great outlines, of course, similar, and hence may, to a considerable extent, be  justly compared together, and even portrayed in the same general terms; but on this very account interpreters of the Bible ought to be the more careful not to confound the two, and especially not to substitute the distant and more dimly shadowed event for the one directly in the mind of the sacred writer. SEE DOUBLE SENSE (of Scripture). In the present instance, moreover, there is eminently a natural ground of necessity for the coincidences above discernible: although no amount of ingenuity has been able to dramatize the facts of geology into precisely six acts, yet the aboriginal creation of matter is of course the first scene in each case; light is a prerequisite of vegetation, and this, again, must be the antecedent food for the animal tribes, while man forms the fit outcome of the entire plot: the incidental details of the two schemes might be expected to vary, as, in fact, they are found to do.

V. Scriptural Allusions to Geological Facts. — (Condensed from Pattison, ut sup. pages 103-108.) The sacred writers make frequent references to the physical phenomena of the earth beneath. Are such references in accordance with the facts established by subsequent researches and the observation of travelers, or do the latter convict the former of ignorance and error? The question is the more important as the materials of the earth are not treated conventionally in the Scriptures, but naturally. In speaking of the sand on the seashore, one writer alludes to it as a barrier placed by God against the encroachments of ocean, another as an illustration of the countless host of the Philistines, a third as representative of the multitude of God's people. Far different and more adapted to universal use is this than the employment of one object always to express one and the same idea, as in the symbolic picture-writing of the Egyptians and Assyrians, and as is the usage in much of the literature of the East. Freedom of language, if not of thought, is unknown where every object is used as a conventional sign, always appropriated to one fixed sentiment. We shall find incidental accordances between the facts and the record in regard to all things capable of such verification. Take, for instance, the references to stone as an illustration.

The patriarchs and Israelites are frequently directed to build an altar; the injunction to form it of unhewn stones will be found given where rocks abound; the permission to make it of earth refers to districts in which we now find that stone cannot readily be procured. The numerous instances given of the setting up of commemorative stones in Palestine by the Israelites could not have occurred in the rockless plains of the Euphrates.  SEE STONE. The geologies traveler can readily understand the perfect congruity of the picture which represents the army of the Philistines encamped on one hill, the bands of Israel on the opposite slope, and a brawling brook in the valley between, to which David descended, and from its waterworn pebbles selected five for his sling, smoothed and sharpened by the stream.

The mention of slime for mortar, and brick for stone, in the Babylonian plains (Gen 11:3), in Egypt (Exo 1:14), and again by the Euphrates during the captivity (Nah 3:14); and of bitumen in the vale of Siddim (Gen 14:10), equally corresponds with the present geological character of the regions referred to.

The frequent occurrence of rocks and broken ground in Syria is the groundwork of much of the scenery reflected in the general language of Scripture writers, and of many incidents in the history. This accurately accords with the actual physical character of the land itself.

The representations of scenery are so minute in some cases — for instance, the rocky defile in Gibeah, 1Sa 14:4 — that it becomes quite easy for travelers to test the fidelity of the writer. To this kind of criticism the Bible is more exposed than any other book, owing to its variety in time and place; and it need hardly be said that it has escaped not only unscathed, but illustrious, from the trial. The peninsula of Sinai is nowhere formally geographically described in the Bible; but from the record of events alleged to have taken place there, we infer that it was a mountainous district, full of barren, rugged rocks, towering into peaks, and cleft by deep, dry valleys. Lalorde, and the numerous tribe of Oriental travelers, in describing the surface scenery, bring before us evidence of the peculiarly appropriate terms in which Scripture alludes to this region. One of the latest travelers thus writes: "Soon after this we came to an immense plain of bard rocks. The mountains which bounded it were truly magnificent: their numerous summits seemed not so much peaks as spikes, or tall spires of rocks. The whole scene is one of the most magnificent desolation and unmingled terror" (H. Bonars, Desert of Sinai).

So, in the limestones, there exist now caverns which are the verifications of the cave of Machpelah, of Adullam, and others by showing the occurrence of strata in which the requisite phenomena are found; while the water- supply of the whole country at present is an accurate reflection of the scriptural account of wells and streams. The language of David and of the  prophet Isaiah could only have been employed by persons familiar with the need of irrigation, and its modes, peculiar to the countries to which they profess to belong. How vividly were the mountains of the Holy Land impressed upon the minds of the principal writers of the Bible! There are about three hundred distinct references in Scripture to mountains; a glance at a good physical map of the region will show the correspondence between the statements of the record and the facts of the earth's surface is the districts referred to.

Were a student shut up in a cell, without any other channel of knowledge than the Word, he might construct a physical geography of the East which would contain all the leading features of that remarkable portion of the globe. The riven of Egypt, with its fertile plains, the stony desert, the rocky Sinai, the hills of Judaea, the rivers and lakes, the mountain chains, and the Great Sea, would all fall into their proper places on his ideal map.

So the allusions to "the dust of the earth" will carry a fullness of meaning to persons living in a land where, during a large portion of the year, the whole surface is reduced to dust by the influence of heated winds. God's power in creating man out of such incoherent matter, and man's humble bodily origin and end ins this life, are forcibly represented by the frequent employment of this illustration, so familiar to the inhabitant of the East.

In like manner, the references to the inundation of the Nile (Amo 9:5; Job 28:11), to earthquakes (Isa 2:19; Job 9:6; Job 34:20), to mines, metals, precious stones, flints, and other mineral substances, are all found to be in accordance with the actual physical phenomena.

The references to clay in the Scriptures are frequent, and accord with its uses and localities at the present day. SEE CLAY.

VI. Geology of Bible Lands. — (Compare Pattison, ut sup. pages 111- 116.) The geology of the countries mentioned is holy Scripture is as yet but imperfectly known to us, but quite sufficient has been ascertained to test the accuracy of the incidental allusions made by the writers of the Bible.

1. The framework of Syria is composed of two mountainous ranges, running in a parallel strike with the coast of the Mediterranean, much broken by transverse clefts, extended by irregular spurs on either side, with detached minor masses, having the same north and south bearing. Between  the two ridges runs the valley of the Jordan, occupying a deep depression, terminating in the Dead Sea.

The body of the country is a mass of Jurassic (oolitic) rocks, overlaid unconformably by a spread of cretaceous deposits (chalk and green sandstones), both much disturbed by outbursts of trappean matter (greenstone and basalt), and scooped into valleys along numerous lines of ancient fracture. The oolite was eroded before the deposition of the chalk, and the latter has been washed and worn away prior to the deposition of the third system, namely the eocene tertiary, which is found in patches, and abounds along the lands of medium height on the shores of the Great Sea. There are a few reconsolidated rocks and gravels of a more recent period, but the bulk of the whole region is a highly contorted, inclined, and broken mass of secondary, metamorphic, and igneous rocks.

The Libanus is an axis of Jurassic rock, with some thin beds of oolite coal, surmounted by' chalk, and flanked towards the coast by the great tertiary nummulitic limestone so universal along this parallel of the earth. The chalk contains fossils similar to that of the south of France. The tertiaries are often found isolated after the fashion prevalent in other countries. In some places conglomerates of the later Jurassic age occur, containing pebbles and fossils of the lower oolites.

Towards the sources of the Jordan we find igneous rocks prevailing, with their usual concomitants of metallic minerals highly-colored landscapes, abundant springs, and verdant pastures. Hermon (the highest mountain in Palestine) is formed of limestone, with bursts of trap. In this range occur the strata containing abundant remains of fish and vegetable impressions.

Galilee exposes similar conditions: an underlying oolite rock, an overlying cretaceous, with quartz, much broken up by trap.

The upper portion of the Jordan valley, as far south as the lower shores of the Sea of Tiberias, are much diversified by greenstone, lavas, pumice, and other kinds of igneous rock.

On the east rise the granitic and trappean mountains of Moab, inclosing a limestone country. In the valley itself are tertiary and post-tertiary accumulations, while on the west the tertiary sandstone occupies in force the plateaus of the subjacent limestone. Mount Tabor is a mass of chalk  rock, and the cliffs around the Sea of Galilee are much intersected by basalts and lavas.

The Jordan valley itself shows two terraces far above its present waters, both due to its former condition, first as an arm of the Red Sea, and then as a lake.

The Mount of Olives and the other eminences around Jerusalem are composed of chalk with flints; the older limestones appear in the bottom of the deep valleys. This is the substratum of the Holy City and its vicinity. Bethlehem is surrounded by coarse yellow cretaceous limestone.

The Dead Sea is bounded on the west principally by tall cliffs of stratified limestone, with much rubble of an ancient date: towards the south, tertiary marls and clays prevail the whole abounding with traces of volcanic agencies. The upper portion of the long mound at the south of the lake is gypsum, overlying rock salt, which is furrowed into knolls and pillars. The south-eastern shore is colored by the bright red of the sandstone; on the east are heavy limestones and chalk, altered by the igneous masses forming the mountains of Moab. The north-east angle is formed of basaltic rocks, with volcanic slag and pumice.

The whole Jordan valley was undoubtedly a vale in tertiary periods; but the Dead Sea appears to have received the remarkable features which now characterize it subsequently to the deposition of the tertiary beds.

2. Extending our survey eastward from Palestine, we may embrace a wide area, extending from Ararat to the head of the Persian Gulf, the general features of which are now well known. Many of the groups of secondary sedimentary strata familiar to us in Western Europe also occur here, upheaved, together with their overlying tertiary deposits, by igneous rocks, in like manner.

Along the margin of the present river-courses are alluvial deposits now in process of formation. Next, marine alluvium, following the direction of the existing great valleys, opening out into the sea, and still increasing at the outlet. Colonel Rawlinson and Mr. Ainsworth represent the marine alluvium as increasing at the head of the Persian Gulf at the rate of a mile in thirty years (Quarterly Journal, 10:465). There are occasional fresh- water deposits, showing the former existence of small lakes; somewhat of earlier date are extensive formations of gravel, proving the occurrence  here, as in the West, of a period of turbulence at the commencement of the post-tertiary epoch.

The highest tertiary deposits form a system of red sandstone and marls underlying the valleys of the Mesopotasmian rivers. This newest red sandstone tertiary is much developed in Asia Minor, and thence eastward. It has subordinate beds of gypsum, with occasional naphtha and bitumen springs. Underneath this the nummulitic series extends for 800 miles with a thickness of 3000 feet. This has been much disturbed by elevation, which has thrown it into domes and waves, constituting much of the peculiar scenery of the Turkish eastern frontier. Below this occurs the cretaceous series in the form of blue marls, white limestone emith flints, and hippurite limestone. A few traces of Palnozoic rocks are broaught to the surface: the whole is sustained by the granitic axis of the Caucasian chain, and occasionally metamorphosed by ancient volcanic contact.

There are no fossils common to the cretaceous series and the beds above, though both are marine deposits, nor are there any common to the two great tertiary divisions, the nummulitic and the red.

3. On turning westward towards the head of the Eed Sea we encounter the remarkable peninsula of SINAI, formed of red sandstone, borne up and rifted by one of the most forcible exhibitions of igneous rocks to be found in the world.

On approaching the spurs of the Sinasitic range, boulders of red granite and metamorphic rock give indications of the disturbed district beyond.

4. The well-known narrow plain of EGYPT is a valley bordered by nummulitic rocks of eocene age, interspersed with sandstones. As the plain narrows, the scenery becomes diversified by frowning precipices of granite, basalt, and porphyry, which confine the foaming river at the cataracts, and expand into the mountains of Nubia. The sands, which stretch away towards the peninsula, cover tertiary strata, with silicified forests of the same age.

## Geomancy[[@Headword:Geomancy]]

             (from γῆ, the earth, and μαντεία, divination), one of the four kinds of divination (q.v.) mentioned by Varro.

## Geometrical Style[[@Headword:Geometrical Style]]

             SEE GOTHIC ARCHITECTURE.

## Geon[[@Headword:Geon]]

             (Γηῶν), a Grencized form (comp. Gen 2:13, Sept. Γεῶν) of the name GIHON SEE GIHON (q.v.), one of the rivers of Paradise, mentioned (Sir 24:27) along with the Jordan, Euphrates, etc., in a description of wisdom (“as Geon in the time of vintage,” meaning apparently the Nile at its period of annual overflow. Fritzsche, ad loc.).

## George[[@Headword:George]]

             is the name of numerous early ecclesiastics, among whom we specify: (1) The second patriarch of Alexandria by that name, A.D. cir. 611; (2) first patriarch of Antioch by that name, A.D. cir. 645; (3) patriarch of the Nestorians, A.D. 660; (4) second patriarch of Antioch by that name, A.D. cir. 680; (5) the forty-fourth bishop of Constantinople, and first patriarch of that name, A.D. 678-683.

## George (Keorkh) I[[@Headword:George (Keorkh) I]]

             patriarch of Armenia, succeeded Soghomon A.D. 792. He died in 795, and was succeeded by Joseph II. See Hoefer, Nouv. Biog. Generale, s.v.

## George (Saint), Surnamed Mthatsmidel[[@Headword:George (Saint), Surnamed Mthatsmidel]]

             abbot of Mtha-Tsminda, was born in Thrialet about 1014. He was at the age of seven years consecrated to the monastic life. Carried to  Constantinople by the Greeks, who took him prisoner in 1021, he remained there twelve years, and obtained a thorough knowledge of the sciences and the Greek language. Returning to Georgian he entered a monastery, from which he went forth privately to make a pilgrimage to Jerusalem, and afterwards to Mt. Athos, where in seven years he translated a large part of the Bible into the Georgian language. The remainder of his life was spent in analogous occupation. He composed a life of St. Euthymius, some theological treatises, and translated a large number of works of the Greek fathers. About 1051 he became abbot of the Georgian convent of Mt. Athos, called Mtha-Tsminda; which he repaired with the funds furnished by the emperor Constantine Monomachus. King Bagrad IV offered him the bishopric of Mingrelia, but he declined, and even abandoned the office of abbot, retiring to a monastery in Taurus. In 1059, king Bagrad put him in charge of the education of his son, George II. St. George died about 1072. His festival is celebrated June 28 or 29. See Hoefer, Nouv. Biog. Generale, s.v.

## George Amyruza[[@Headword:George Amyruza]]

             an ecclesiastical writer, was born at Trebizond near the commencement of the 15th century. He was esteemed by John Palseologus II, emperor of Constantinople, whom he accompanied to the Council of Florence in 1439. On his return to Trebizond, he performed historical duties for David, the  emperor. After the taking of Trebizond by the Turks, in 1461, he was in favor with the sultan, Mahomet II, and obtained an important place in the seraglio. He died about 1465, having embraced Mohammedanism. He wrote a work entitled, Ad Demetrium Nauplis Ducem, etc., directed against the union of the two churches, from which Allatius has given extracts in his De Consensu Utriusque Ecclesice. See Hoefer, Nouv. Biog. Generale, s.v.

## George Duke Of Saxony[[@Headword:George Duke Of Saxony]]

             celebrated for his antagonism to Luther and to the Reformation, was born August 4, 1471. He began to govern his province in 1500, and immediately showed a persecuting spirit against those who inclined to the Reformation. In 1519 he attended the four-days' controversy between Eck and Carlstadt at Leipzic, and afterwards that of Eck and Luther, from the 4th to the 14th of July. Discussions followed between the duke and Luther, which were afterwards continued alternately in Dresden and Wittenberg. He several times accused Luther to his uncle, the elector of Saxony, and sought to prejudice him against the reformer. Familic misfortunes, such as the death of his brother Frederick in 1510, of his daughter Margaret in 1524, and of his wife in 1525, also contributed to embitter his disposition. He died April 17, 1539, but his religious views had some time before undergone a change; and under his successor and brother, Henry, the Reformation made great progress in Saxony. There is a MS. life of George of Sxaony by George Spalatinus in the library of Gotha. — Herzog, Real-Encyklop. 5:28; Schulze, Georg u. Luther (Leipz. 1834).

## George Elector Of Brandenburg-Anspacb[[@Headword:George Elector Of Brandenburg-Anspacb]]

             one of the first German princes who embraced the doctrines of the Reformation, and who was therefore surnamed the Confessor, or the Pious, was born at Onolzbach March 4, 1484. In 1515 he became, conjointly with his brother Casimir, regent of the province, in consequence of the infirmities of his father, Frederick. Both his father and his brother having died, he assumed the government in his own name in 1527. In 1524 he had become acquainted with Luther, and adopted his views. In 1529 he accompanied the reformer to the Diet of Spires, where he signed, on the  19th of April, the celebrated protestation against the "Majority Decision" of the German princes. The next year he went to the Diet of Augsburg, where he indorsed the Evangelical Confession on the 25th of June, on which occasion he boldly said to the emperor that "he could rather lose his head than renounce his religious convictions." Following out the plans of ecclesiastical reform of his brother Casimir, he framed in 1533 the Church organization of Brandenburg-Nuremberg, as also the liturgy which accompanied it, and which has been recently revived. He died at Onolzbach December 17, 1543. See Pauli, Allgens. Preuss. Staatsgesch. 3:457, 476; Buchholz, Gesch. d. Kurmark Brandenburg, 3:217, 296, 305; Mosheim, Ch. Hist. 3:42; Herzog, Real-Encykl. 5:28.

## George II[[@Headword:George II]]

             patriarch of Armenia, was born at Karnhi. Educated in the patriarchal palace, he was raised to the patriarchate in 876, after the death of Zachary III. He was a prudent man, who governed well his Church. He was one of the principal signers of the petition addressed to the caliph, requesting the title of king for the prince Achod, governor of Armenia. Being sent as ambassador by Sempad, successor of Achod, to Afshin, the Arab general who came to invade Armenia, he Vas retained as a captive, and did not regain his liberty until near the conclusion of the treaty, and by means of a ransom. He died in 897. He is the author of a letter addressed to John a Syrian patriarch, in which he exposes the rites of the Armenian Church. His successor was Machdots II (Elivardzetsi). See Hoefer, Nouv. Biog. Generale, s.v.

## George III[[@Headword:George III]]

             was born at Lorhi, and occupied the patriarchal see of Armenia from 1071 to 1073. When Gregory II had abdicated, in order to retire to the Black Mountain, in the Taurus, George, who had been his secretary, was elected patriarch. Irritated because a great number of priests still addressed Gregory II as the true patriarch, he treated with great severity those who denied the regularity of his election. Being deposed in 1073, he retired to Tarsus, where he soon after ended his days. Gregory II took the place which George III had occupied for two years. See Hoefer, Nouv. Biog. Generale, s.v.

## George Of Cyprus[[@Headword:George Of Cyprus]]

             (afterwards called Gregory), patriarch of Constantinople, was born in the early part of the 13th century. He occupied an important position at Constantinople at the time of the accession of Andronicus Palseologus the elder, in 1282. He was a man of learning and eloquence, and revived the Attic dialect, which had for a long time fallen into disuse. Under the reign of Michael Palseologus, father of Andronicus, he was in favor of the union of the Greek and Latin churches, which Michael greatly desired. But the accession of Andronicus, who was opposed to this union, modified his sentiments. At the death of Joseph, Andronicus was called to the vacant see. The emperor, desiring to put an end to the existing troubles concerning the procession of the Holy Ghost, and a schism caused by the deposition of Arsenius, patriarch of Constantinople in 1266, wished to place a layman in the position; therefore George was rapidly advanced through the various degrees of monk, deacon, priest, and consecrated patriarch in April 1283, under the name of Gregory. The Armenians at first refused to recognize him, and at length were excommunicated by him. He severely prosecuted the adherents of John Beccus, or Veccus, ex-patriarch, and zealous advocate of the union of the Greek and Latin churches, which sentiment appeared particularly dangerous to Gregory. He expressed his opinions upon this subject in a book, entitled, ῎Εχθεσις τοῦ τόμου τῆς πίστεως, which excited so much opposition that he'was obliged to abandon his see in 1289. and accordingly retired to a monastery. He died the following year, and his death is believed to have been caused by chagrin. For mention of numerous other works, see Hoefer, Nouv. Biog. Genirale, s.v.

## George Of Laodicea[[@Headword:George Of Laodicea]]

             one of the Semi-Arian leaders in the theological controversies of the 4th century. He was born at Alexandria, and was presbyter of the church there before the Council of Nicaea in 325, when his Arian opinions caused him to be deposed. He then removed to Syria, where he became bishop of Laodicea. He attended the Council of Antioch in 329 or 330, and the Council of Tyre in 335. He failed to be present at the Council of Sardica in 347 (his enemies said through fear), and, while absent, was deposed and excommunicated, but the sentence was never carried into effect. He was in great favor during the reign of Constantius II, and took part in many matters of importance; among others, in the elevation of Miletius to the bishopric of Antioch. Basil of Ancyra (q.v.) and George of Laodicea were the heads of the so-called Semi-Arians, who adopted the Eusebian doctrine that the Son is of similar essence with the Father. They published, "in conjunction with other bishops assembled in a synod at Ancyra, A.D. 358, a long and copious document, of a doctrinal and polemical nature, in which the doctrines of this party concerning the resemblance of essence, as well in opposition to the Nicene as to the Eunomian articles, were fully unfolded; at the same time that the Church was warned against the artifices of those who, by expunging the term οὐσία, were seeking to suppress the doctrine of the resemblance of essence itself. It was here very clearly shown that true resemblance in all other things presupposed resemblance of essence, and that without this the notion of a Son of God, essentially different from created existences, could not be maintained" (Neander, Ch. History, 2:405). This creed was adopted by the emperor Constantius and by the Synod of Sirmium, A.D. 358. We know nothing of him after the death of Constantius. His works are, Letters to Alexander, bishop of Alexandria: — Ε᾿γκώμιον εἰς Εὐσέβιον τὸν Ε᾿μισηνόν: — A work against the Manicheeans, now lost. — Hoefer, Nouv. Biog. Generale, 20:116; Neander, Church History, Torrey's transl., 2:405; Baur, Trinitätslehre, 1:471; Herzog, Real-Encyklop. 5:30; Lardner, Works, 3:596.

## George Of Nicomedia[[@Headword:George Of Nicomedia]]

             a Byzantine theologian, who lived in the latter half of the 9th century, was keeper of the archives of the great church of Constantinople. He was the friend and correspondent of Photius, and became archbishop of Nicomedia. Several of his homilies and three of his hymns are found in the Novum Auctarium of Combefis, volume 1. Combefis confounded the author with George the Pisidian. Among the unpublished works of George we mention a chronicle, but it is difficult to distinguish. between this and the chronicles of the other Georges. See Hoefer, Nouv. Biog. Generale, s.v.

## George Of Polenz[[@Headword:George Of Polenz]]

             the first regular Roman Catholic bishop who embraced the Reformation, was born at Meissen in 1478. He studied theology in Italy, was licensed there, and, having gone to Rome, became private secretary to pope Julius II. Having been admitted to the order of Teutonic Knights, he went to Prussia, where, in 1518, the grand master, Albrecht, margrave of  Brandenburg, appointed him bishop of Sambia. His diocese was the first in which the Reformation strongly established itself. Brissman, a pupil of Luther, who had previously been a Franciscan, came to Konigsberg, and the bishop invited him to preach the first evangelical sermon in the cathedral, September 24, 1523. The bishop himself soon openly adopted the Reformed doctrines. In January 1524, he ordered that all sermons and baptisms should take place in the vernacular throughout Prussia, and at the same time recommended Luther's Bible and writings. Luther wrote to Spalatin (February 1, 1524), Episcopus tandem unus Christo nomen dedit et evangelizat in Prussia, nenpe Sambiensis, and in the following year, 1525, he dedicated to Dr. Georgio a Polentis, vere episcopo Sambiensis ecclesie, his Latin commentary on Deuteronomy. In 1525 bishop George resigned all secular government. He then retired to the palace of Balga, and died April 28, 1550. — Herzog, Real-Encyklop. 5:26.

## George Of Trebizond[[@Headword:George Of Trebizond]]

             was really a native of Crete, but as that island has a bad name, especially unfit for a priest, he took that of Trebizond, whence his ancestors had come. In 1420 he came to Italy — first to Venice, afterwards to Rome, where he lectured on rhetoric and philosophy. He was made secretary to Nicholas V, but lost the favor of the pope by his fierce advocacy of Aristotle against Bessarion, Pletho, and other learned Greeks. Alphonso, king of Naples, received him at his court and gave him a pension. He died at Rome in 1486, aged 91. He was undoubtedly a man of talent and learning, but quarrelsome and vain. He translated some of Plato's writings, and Eusebius's, but inaccurately. He published also a treatise De Rhetorica (Venice, 1523, fol.); controversial pieces against the Greek Church, to be found in Allatius, Graecia Orthodoxa (Rome, 1652, volume 1); Comparatio Aristotelis et Platonis (Ven. 1523, 8vo). See Brucker, Hist. Philippians 4:65; Herzog, Real-Encyklopadie, 5:23; Cave, Hist. Lit. 2, App. page 49; Fabricius, Bibl. Graca, 3:102; Niceron, Mem. pour Servir, etc., tom. 19; Hoefer, Nouv; Biog. Generale, 20:127.

## George ST., Patron Of England[[@Headword:George ST., Patron Of England]]

             and of several other countries and towns, according to the legend, was a prince of Cappadocia, who fell a martyr under Dioclesian, 303. His greatest achievement was the conquest of a dragon, by which he delivered a king's daughter from death. He is commonly figured on horseback, in full armor, with the dragon writhing at his feet. It is difficult to separate the mythical from the historical in the accounts of St. George. Calvin and the Magdeburg centuriators deny that there ever was such a person. But it is certain that he was honored, and churches named after him, at a very early period, in the Eastern Church, especially in Georgia. Gregory of Tours mentions the honors paid him in France in the 6th century; and Gregory the Great ordered the renewal of an ancient church of St. George that was falling to ruin. His relics are said to be still preserved in the church of St. Germain des Pres at Paris. The Crusaders held St. George in special devotion; the English Council held at Oxford, 1222, made St. George's day a festival for all England; in 1347 Edward III instituted the Order of the Garter under his protection. Some writers identify St. George with the Arian George of Cappadocia (so Gibbon, Decline and Fall, Harpers' edit., 2:454). Mr. John Hogg, secretary of the Royal Society of Literature, published a pamphlet in 1862, entitled Supplementary Notes on St. George the Martyr, in which he professes to settle the question by a Greek inscription taken from a very ancient church at Ezra, in Syria, in which George is styled Martyr, and the date of his death fixed before A.D. 346, while George the Arian, of Cappadocia, was yet living. See Heylyn, Historie of St. George (London 1631, 4to); Gibbon, Decline and Fall, chapter 23; Acta Sanctorum, t. 3; Milner, Historical and critical Inquiry into the History and Character of St. George; Lowick, Life and Martyrdom of St. George; Methodist Quarterly Review, 1862, page 499.

## George Scholarius[[@Headword:George Scholarius]]

             SEE GENNADIUS OF CONSTANTINOPLE.

## George The Arian[[@Headword:George The Arian]]

             also George THE FULLER, or OF CAPPADOCIA, was called by the first name from the occupation of his father, and by the second because he was an inhabitant of that province. Few men have been more corrupt and more despicable. He began life as a parasite. Afterwards he was provided with a subaltern office in the commissariat department of the army, and he there embezzled the money intrusted to him, and was obliged to fly. He then became a vagabond. To so many bad qualities he added profound ignorance; he had no knowledge of letters, and still less of the holy  Scriptures and theology. Notwithstanding these disadvantages, this man appeared to the Arians a fit instrument to work their will. They brought the emperor Constans into their views; he was their protector and their support. At Antioch, in the year 356, there was an assembly of thirty Arian bishops, and in this assembly George was ordained, and received the mission to go and govern the Church of Athanasius. George entered Alexandria accompanied, by the order of Constans, by soldiers under the command of Sebastian, duke of Egypt, and a Manichean. Under pretext of searching for Athanasius, they violated the most sacred places, and committed every kind of crime. The Alexandrians rose against him and obliged him to fly; but, supported by Constans, he returned more powerful than ever. But "the pagans, whose temples George had pillaged, afterwards rose in revolt, threw themselves upon George, and overwhelmed him with abuse and with blows. The next day they paraded him through the town upon a camel, and, having lighted a pile, they threw him and the animal on which he was mounted upon it, after which they threw his ashes to the winds, and plundered his house and his treasures (A.D. 361). Julian, on learning this outrage, was much irritated, or pretended to be so; he wrote a severe letter to the insurgents, but pursued them no further. As a lover of books, he endeavored to recover the library of George, which was very numerous. It is hard to reconcile the accounts of George's extreme ignorance with the accounts given of this library. — Socrates, Hist. Eccl. book 2, chapter 14:28; book 3, chapter 2; Neander, Ch. Hist. 2:60; Hook, Eccles. Biog. 5:295; Sozomen, Hist. Ecc 3:5; Ecc 4:10; Hoefer, Nouv. Biog. Generale, 20:116.

## George The Pisidian[[@Headword:George The Pisidian]]

             (Georgius Pisides or Pisida) flourished about the middle of the 7th century. (This account is taken substantially from Smith, Dictionary of Biography, s.v.) George is described, in the manuscripts of his writings, as deacon and χαρτοφύλαξ, "record-keeper," or Σκευοφύλαξ,"keeper of the sacred vessels" of the Great Church (that of St. Sophia) at Constantinople. He appears to have accompanied the emperor Heraclius in his first expedition against the Persians, and to have enjoyed the favor both of that emperor and of Sergius, but nothing further is known of him. Among his writings are Εἰς τὴν κατὰ Περσῶν Ε᾿κστρατείαν ῾Ηρακλείον τοῦ βασιλέως ἀκροάσεις τρεῖς, De Expeditione Heraclii Imperatoris contra Persas Libri tres. This work is mentioned by Suidas, and is probably the earliest of the extant works of this writer. The three  books are written in trimeter iambics, and contain 1098 verses. They describe the first expedition of Heraclius, whose valor and piety are immoderately praised, against the Persians, A.D. 622, when he attacked the frontier of Persia in the neighborhood of the Taurus. Πόλεμος Α᾿βαρικός or Α᾿βαρικά, Bellum Avaricum or Avarica, a poem of one book of 541 trimeter iambic verses, describing the attack of the Avars on Constantinople, and their repulse and retreat (A.D. 626); Εἰς τὴν ἁγίαν τοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν ἀνάστασιν, In Sanctanm Jesu Christi, Dei Nostri, Resurrectionem, consisting of 129 trimeter iambic verses, in which George exhorts Flavius Constantine, the son of Heraclius, to emulate the example of his father; probably written about A.D. 627. Ε᾿ξαἠμερον ἤτοι Κοσμουργία, Opus Sex Dierumr seu Mundi Opificium,a poem of 1910 iambic verses in the edition of Quercius, who restored some lines omitted by previous editors. It has been supposed that this work has come down to us in a mutilated condition, for Snidas speaks of it as consisting of 3000 verses. But it is possible that the text of Suidas is corrupt, and that we should read εἰς ἔπη δισχίλια instead of τρισχίλια. The poem has no appearance of incompleteness. The Hexaemeron contains a prayer as if by the patriarch Sergius for Heraclius and his children. The poem was probably writ- ten about A.D. 629 Είς τὸν μάταιον βίον, De Vanitate Vite, 262 iambic verses; Κατὰ Σευήρου, Contra Severum, or Κατὰ δυσσεβοῦς Σευἠρου Α᾿ντιοχείας, Contra impium Severatin Antiochice. This poem consists of 731 iambic verses. A passage of Nicephorus Callisti (Hist. Eccl. 18:48) has been understood as declaring that George wrote a poems against Johannes Philoponus, and it has been supposed that Philoponus is aimed at in this poem under the name of Severus- while others have supposed that Nicephorus refers to the Hexaemeron, and that Philoponus is attacked in that poem under the name of Proclus. But the words of Nicephorus do not require us to understand that George wrote against Philoponus at all. This poem against Severus contains the passage to which Nicephorus refers, and in which the Monophysite opinions which Philoponus held are attacked. Ε᾿γκώμιον εἰς τὸν ἄγιον Α᾿ναστάσιον μάρτυρα, Encomium in Sanctum Assastasinm Martyres, in prose; Είς τὸν ἐν βλαχέρναις ναόν In Templum Deiparae Constantinopoli in Blachernis situm; a short poem in iambic verse. Some works known or asserted to be extant have been ascribed to George, but without sufficient reason. Usher and others have conjectured that he was the compiler of the Chronicon Paschale, but Quercius refutes the supposition. Le Long speaks of Greek commentaries on the epistles of Paul  by George of Pisidia as being extant in the Imperial Library at Vienna, but they are not noticed in the catalogues of Lambecius and Reimannus; and it is probable that Le Long's statement is erroneous. Some persons have improperly confounded George of Pisidia with George of Nicomedia, who lived two centuries later; and Cave erroneously makes George of Pisidia archbishop of Nicomedia, although he correctly fixes the time in which he lived: The versification of George is correct and elegant, and inharmonious verses are very rare. He was much adsmired by the later Byzantine writers, and was very commonly compared with Euripides) to whom some did not hesitate to prefer hiem. But his poems, however polished, are frequently dull, though in the Hexaemeron there are some passages of a more elevated character. The Hexasmeron and De Vanitate Vite, with such fragments as had been collected, with a Latin version by Fred. Morel, were first published in 4to, Paris, 1584. Some copies of the edition have the date 1585 in the title-page. The Hexaemeron was also published by Brunellus, as a work of Cyril of Alexandria, together with some poems of Gregory Nazianzene and other pieces (Rome, 1590, 8vo). Both pieces, with the fragments, were reprinted in the appendix to the Bibliotheca Patrusm of La Bigne (Paris, 1624, fol.), and with the version of Morel, and one or two additional fragments, in the Paris edition of the Bibliotheca Patrum (1654, fol.), 14:389, etc. The Latine version of Morel is in the edition of the Bibliotheca (Lyon. 1677, fol.), 12:323, etc. (Quercius, ut sup.; Fabricius, Bibl. Gr. 1:185; 7:450, 472, etc.; 8:612, 615; Cave, Hist. Lit. 1:583). — Smith, Dictionary of Gr. and Rom. Biogaphy, 2:253, 254.

## George The Sinner[[@Headword:George The Sinner]]

             ( Α῾μαρτωλός), a Byzantine chronicler, lived near the middle of the 9th century. He wrote a chronicle which extended from the creation down to the reign of Michael III, son of Theophilus and Theodora. This man must not be confounded with other Georges who also wrote chronicles, as George Cedrenus, George Syncellus, George of Nicomedia, and George the Monk. The chronicle of George was copied by Cedrenus, Theophanus, and Michael Glycas. See Hoefer, Nouv. Biog. Generale, s.v.

## George, Augustus C., D.D[[@Headword:George, Augustus C., D.D]]

             a Methodist Episcopal minister, was born at Avon Springs, N.Y., April 22, 1824. He was educated at the Wesleyan Seminary, Lima, joined the Genesee Conference in 1847, in which, and in the East Genesee, Missouri, Central New York, West Virginia, and Rock River conferences, he occupied important positions until his death, at Englewood, near Chicago, Illinois, August 7, 1885. Dr. George was often a member of the General Conference, and distinguished as a man of patriotic and ecclesiastical influence. See Minutes of Annual Conferences, 1885, page 337; Simpson, Cyclop. of Methodism, s.v.

## George, David[[@Headword:George, David]]

             SEE JORIS.

## George, Enoch[[@Headword:George, Enoch]]

             bishop of the Methodist Episcopal Church, was born in Lancaster County, Virginia, in 1767 or 1768; was converted at about eighteen; entered the itinerancy in 1790; was made presiding elder in 1796; 1801 and 1802 located; in 1803 re-entered the traveling ministry; was elected bishop in 1816; and died at Staunton, Virginia, August 23, 1828. He was the son of a planter in moderate circumstances, and of no religious profession. His mother died while he was young, and he acquired in youth the gay and dissolute morals of the district where he lived. He was, however, at this period deeply convinced of sin under the preaching of that holy man, the Reverend D. Jarratt (q.v.), of the English Church. But the subsequent removal of his father to North Carolina for a time left him to grow more wicked than before, until at length, with his father, he was converted by the instrumentality of the Reverend John Easter. Although young, and exceedingly reluctant, he was thrust out by his brethren and his own inward convictions into public service, and for two or three years was very useful as an exhorter, local preacher, and assistant on circuits with Philip Cox and Daniel Asbury. In 1790 he entered the itinerancy, and from that time he bore for many years the headships and trials of a pioneer Methodist preacher. His usefulness and influence continually increased, and in 1796 he was made presiding elder at a district which included Charleston, South Carolina, and his labors there resulted in a great revival of religion. In 1799 his health failed, and he became "superannuated" in 1800 be reentered the itinerancy, but in 1801 his health failed again, and he located and opened a school at Winchester, in Virginia, as soon after married. In 1803 he re- entered the Conference. In 1816 he was delegate to the General Conference at Baltimore. In the same year his wife died. Bishop  McKendree's health had now nearly failed, and when the Conference met it was decided to elect more bishops, and the choice fell upon R.R. Roberts and Enoch George. From this time he labored with untiring zeal and universal acceptability in supervision, visitation, and in preaching the word with mighty power until he was taken from labor to reward. His funeral sermon was preached by bishop McKendree at the General Conference of 1832. Bishop George was a man of large information, and of great activity and force of mind. His genius was very original; the effect of his preaching was very great Dir. Samuel Luckey gives the following account of a sermon by bishop George at John Street Church, New York, in June 1816. "The subject of the discourse was the conquest which Christ achieved over sin and death. He announced his text: 'When he ascended up on high, he led captivity captive;' and, from the moment he uttered it, had complete command of his audience. The picture he drew of sin, and the desolations it has wrought, was truly terrific. Like a mighty cataract, he rushed on with constantly increasing impetuosity, till every nerve that had braced itself to resist was unstrung, and his hearers seemed passively to resign themselves to an influence which was too strong for them. At a felicitous moment, when the feelings of his audience would bear to be turned into a different channel, he exclaimed, in the language of holy triumph, and in a manner peculiar to himself, 'But redemption smiled, and smiled a cure!' His train of thought was now changed, but the power of his eloquence was not at all diminished. Sin had been personified as the tyrant monster, swaying his daemon scepter over our race, and death in his train, dragging the conquered millions to their dark abode. A mightier than these was now introduced the sinner's Friend and the conqueror of death. He came to destroy the works of the devil, and to deliver those who, through fear of death, were all their lifetime subject to bondage. The risen and ascended Savior was represented as coming up from the empire of death, having seized the tyrant upon his throne, and then as triumphantly passing the portals of heaven amid the acclamations of heaven's shining hosts. The description was so vivid as to be almost overwhelming. The audience, which had just before seemed like a terror-stricken multitude, almost within the very grasp of the destroyer, now exhibited countenances resumed with returning smiles. The whole assembly was actually in a commotion" (Sprague, Annals, 7:193). — Minutes of Conferences, 2:35; Wakely, Heroes of Methodism, page 137; Fry, Life of Bp. George (18mo); Stevens, Hist. of the Methodist Episc. Church, volumes 3, 4.

## George, Prince Of Anhalt[[@Headword:George, Prince Of Anhalt]]

             and bishop of Merseburg, was born at Dessau August 13, 1507, and educated at Leipsic. In 1525 he was made sub-deacon, and in 1526 cathedral provost at Magdeburg. When twenty-two years of age his attainments were such that he was chosen by Albert, elector of Mentz, to  be one of his council, and gained his highest confidence. About this time the Reformation attracted the attention of all men, and Luther's writings concerning the difference between the law and gospel, etc., were dispersed and read everywhere. Prince George was no idle spectator. At first he diligently opposed the so-called "novelties," and devoted himself specially to the study of Church history and to the Scriptures, the better to defend the "Church." He began all his investigations with prayer. The result was that he openly embraced the doctrines of the Reformation, and renounced all connection with popery. He put down superstition and set up seminaries of learning the surest way, under God, of exterminating the errors which superstition had engendered. All, however, was done with Christian mildness, and multitudes were soon brought by divine grace to rejoice experimentally in the light of the Gospel. By 1534 Anhalt may be said to have become Lutheran. In 1545, by the persuasion of Luther, he consented to give himself to the work of the ministry, and was made bishop of Merseburg — an office full of danger and difficulty, which no worldly man would covet. He was ordained by Luther, Melancthon, and other divines August 2, 1545, in the cathedral at Merseburg. His whole time was thenceforth devoted to this holy work. Above all low ambition and revenge himself, he endeavored to remove them from others. He was a peacemaker among princes. Insults he bore with Christian magnanimity. He lived with God in his heart, and for God in his intercourse with men. Luther, Justus, Jonas, and others were his most intimate friends. As in life, so in death, he was full of resignation, faith, and love; dwelling most sweetly on the promises, especially Joh 3:16; Joh 10:27-28, and Mat 11:28. He died October 17, 1553, aged forty-six. His synodal addresses, in Latin, were published by Camerarius (1555); his German writings by Melancthon (7th edit. 1741). Melancthon wrote two elegies on his death, and Camerarius wrote his life in Latin, which was translated into German by Schubert, and published, with additions (Zerbst, 1854). — Middleton, Biog. Evang. 1:292; Beckmann, Hist. d. Furst. A nhalts, volumes 5, 6; Herzog, Real-Encyklop. 5:24.

## Georgel, Jean Francois[[@Headword:Georgel, Jean Francois]]

             a French ecclesiastic and diplomatist, was born at Bruyeres, Lorraine, January 19, 1731. He entered the Jesuit order, taught, with some success, rhetoric and mathematics, in the colleges of Pont-a-Mousson, Dijon, and Strasburg, and later became secretary to Rohan, ambassador to Vienna. In 1774 he became vicar-general, and administered the diocese of Strasburg. He afterwards retired to Freiburg, and occupied himself in editing his Memoires; until the grand-prior of Malta called him to his aid. He refused  a bishopric, preferring the office of vicargeneral of Vosges, and a quiet dwelling in the little village of Bruyeres, where he died, November 14, 1813, leaving six volumes of memoirs in MS., published by his nephew (Paris, 1817 or 1820). See Hoefer, Nouv. Biog. Generale, s.v.

## Georges (or Georgen)[[@Headword:Georges (or Georgen)]]

             an ecclesiastic of the diocese of Metz was vicar of the parish of St. Eucaire of that city, in 1788. He died about 1848, while holding the position of grand chorister of the cathedral of Nancy. See Hoefer, Nouv. Biog. Generale, s.v.

## Georges, Dominique[[@Headword:Georges, Dominique]]

             a French theologian, was born at Cutri, near Longwy, Lorraine, in 1613. He completed his course of philosophy at the College of the Jesuits at Pont-a-Mousson, entered orders, and was appointed, in 1637, curate of Circourt. Some time after he returned to Paris, went into the community of St. Nicolas-du-Chardonnet, and later into the abbey of the reformed Cistercians. At the age of forty years he was placed in charge of the abbey of Val Richer. In 1664 he was sent with the abbot of La Trappe to Rome, to solicit a general reform of the order of Citeaux. On his return he established this reform in his abbey at Val Richer, which was a course of such extreme austerity that many were unable to follow it, and he was obliged to modify it. He died November 8, 1693. See Hoefer, Nouv. Biog. Generale, s.v.

## Georgi, Christian Sigmund[[@Headword:Georgi, Christian Sigmund]]

             a Lutheran theologian, was born at Luckau, July 20, 1701. He studied vat Wittenberg, and commenced his academical career in 1723, was professor of philosophy in 1736, professor of theology in 1743, and was honored with the doctorate of divinity in 1748. He died September 6, 1771, leaving De Chaldaeosyrismis, Rabbinismis et Persismis (Wittenberg, 1726): — De Ebraismis, Novi Test. (ibid. 1726-27): — De Dialecto Novi Testamenti (ibid. 1730): — De Idioticismis Novi Test. (ibid. eod.): — De Puritate Novi Test. (ibid. 1731): — De Latinismis Graecae Novi Foederis (ibid. 1732): — Vindiciae Novi Testamenti ab Ebraismis (eod.): — Hierocriticus Novi Testamenti (1733): — De סופריad Varios Vet. et Novi Test. Locos Illustrandos (1734), etc. For a full list of his writings,  amounting to seventy-two, see Dbring, Die gelehrten Theologen Deutschlands, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Georgia[[@Headword:Georgia]]

             or GRUSIA, formerly an independent country of Asia, now included in the Russian provinces of Tiflis and Kutais. The name is sometimes employed to designate the whole territory possessed or claimed by the Russians south of the Caucasus, and embracing the districts of Ksacheth, Karthli (Karthalinia, Karduel), Imereth, Mingrelia, and Guria. In this larger sense it has as area of about 28,000 square miles, and in 1862 a population of 1,142,611 inhabitants; while Georgia proper, embracing the three firstnamed districts, contains only 12,800 square miles and 577,267 inhabitants. The Georgians are one of that numerous group of nations or tribes that inhabit the Caucasus, to which Dr. Latham has given the name of Dioscurians. They are celebrated for the athletic frames of their men and the beauty of their  women, but their long oppression by the Mohammedans has had its effect both upon their intelligence and their morality. Of the total population of Georgia, taken in the larger sense, 835,830 belong to the Georgian race (inclusive of Mingrelians and Lazi); the remainder are Turcomanni, Ossetes, Armenians, Jews, Russians, and Germans. The Christian population numn. bers 1,003,791, and the non-Christian 138,820 sosl. Oem their language and literature, see the articles SEE GEORGIAN LANGUAGE; and SEE GEORGIAN VERSION.

The ancient history of Georgia is altogether fabulous. It submitted to Alexander the Great, but after his death was made an independent kingdom. In this condition it remained for about twenty-one centuries. Christianity spread in Georgia about the clone of the 4th century and dislodged the ancient religion which was probably kindred to the Mithras service of the ancient Persians. In consequence of the professsion of the Christian faith, Georgia became allied to the Byzantitne empire, conjointly with which it resisted the attacks of the Sassanides. More successful than the inroads of the Sassanidas were those of the Arabs, and under the dynasty of the Bagratides, a branch of the Armenian dynasty of that name (since 614), Georgia becasme a province of the empire of the Arabian caliphs, and only the mountainous districts in which the kings of Georgia found a refuge preserved a kind of independence. In the 9th century, during the decline of the Arabian caliphate, the Georgians recovered their independence for a short period, but in the 10th century they became tributary to the Mohammedan dynasties in Persia. Toward the end of the 10th century they again achieved independence, and inaugurated the most brilliant era in Georgian history; for from this period to the 13th century, when they were conquered by the Mongols, Georgia was governed by a series of able sovereigns, who increased its extent and raised it to great prosperity. Toward the end of the 14th century the Coventry was conquered by Tiniour, who was driven from it in the beginning of the following century by George VII. Alexander I, the successor of George VII, divided the kingdom between his three sons. Each of these states was again divided, and at one time 26 different princes reigned in Georgia. The general history of Georgia now divides into two parts: that of the eastern states, Kearthli and Kacheth; and that of the western states, including Imereth, Mingrelia, and Guria. From the 16th to the 18th century the eastern states were heavily oppressed by Persia, and in 1799, Gregory XI, after many attempts to establish their independence, resigned the states in  favor of Paul, emperor of Russia, and in 1802 the emperor Alexander proclaimed the territory a Russian province. Of the three states forming Western Georgia, Guria fell into the hands of Russia in 1801, and formally surrendered itself to that empire by the treaty of 1810; Mingarelia was virtually added to Russia in 1803, and fully incorporated with it in 1868, and the state of Imereth toward the close of the 18th century. Thus the whole of Georgia has been brought under the dominion of Russia, and has been united, along with the other Transcaucasian posse ssions of that country, into a general governmment, the bead of which unites in his own person the military and civil powers, and exercises military supremacy over the whole of the Caucasus.

The Georgians were represented in the synods convened by the Armenian patriarch in the 5th and 6th centuries, and embraced the Monophysite faith, and they also withdrew from the communion of the patriarch of Constantinople. In the latter part of the 6th century they resumed their former ecclesiastical connection, and they have since been considered as a part of the Greek Church. When Georgia passed into the hands of Russia it lost the independence of its national Church. The differences between the Russian and the Georgian forms of religion being very small, the latter became subject to the Synod of Petersburg the authority of the Georgian cathlicos was also transferred, and a Russian archbishop sent to occupy the see of Georgia. Convenats and nunneries are abundant, and the inmates are all mendicants. Most of the bishaops are rich, but the majority of the priests are both very poor and ignorant. The best and fullest informa.tion about Georgia is contained in the works of Brosset, Hist. ancienne de la Giorgie (Petersb. 1849, 2 volumes; Additions, 1851), and Histoire Moderne de la Georgie (Peters. 1854-57, 3 volumes). — Brockhaus, Convers. Lex.; Farrar; Helyot, Ordres des Relig. (ed. Migne), s.m. Melchites. (A.J.S.)

## Georgian Language[[@Headword:Georgian Language]]

             The Georgian language, which is also spoken by the Misgrelians, Lazians, and the Suani, belongs to the Iberian family. The chief characteristics of it are as follows. Its alphabet consists of thirty-five letters; it has no articles; the substantives have eight cases and no genders; the adjectives, when associated with nouns, are indeclinable, but when they stand by themselves are declined; the comparative is formed by the prefix u and the suffix si, and cardinals are obtained by prefixing me to the ordinals. It possesses eight conjugations with several minor subdivisions, and the different  persons are indicated by terminations and personal prefixes; it has several forms for the praeterite and the future tenses, and only one form for the present tense; three modes, viz. indicative, imperative, — and the participle, ands supplies the place of the infinitive by a verbal noun; it has postpositions governing different cases, in addition to the prepositions, and can multiply verbs to any extant by the terminations eleba and ola, form abstracts from adjectives by the terminations oba and eba, as well as active personal nouns, adjectives — both active and passive — and diminutives, by various terminations and prefixes, and its construction allows many liberties. From the venerable old Georgian language a dialect developed itself, in the course of time, by the introduction into it of many Armenian, Greek, Turkish, and other foreign words, and by the vitiation of the pronunciation and spelling of many expressions. The two dialects have distinct alphabets: the alphabet in Which the old Georgian is written is called Kuzuri, i.e., the sacred, and consists of the letters invented by Miesrob; and the alphabet of the modern Georgian is called Keduuhi, and is supposed to have been invented by the Georgians themselves in the 14th century. The old language is the ecclesiastical or literary, and is employed in all sacred and literary writinis, whileithe modern is the civil dialect, or the dialect of common life (lingua vulgaris). Compare Ersch und Gruber's Encyklopadie, s.v. Georgier, page 192; Eichhorn, Allgemeine Bibliothek der biblischen Literatur, 1:156 sq.

## Georgian Version[[@Headword:Georgian Version]]

             This is one of the oldest versions of the Bible extant.

I. Name, Date, and Source of this Version. — The Georgians call their Bible by different names —

1. Bibbia, i.e., the Bible;

2. Zminda Zerili, the holy Scripture;

3. Samkto Zerili, the divine Scriptures;

4. Zighnsi Zuelisa da akalio aghlkmisa, the books of the O.T. and N.T.; and,

5. Dabadeba, Genesis, after the first book of the Bible.  The version is supposed to have been made about A.D. 570, when the Georgians, stimulated by the example of the Armenians SEE ARMENIAN VERSION, sent young men of talent to Greece to study the Greek language, who, on their return, translated the Scriptures and liturgical books of the Greek Church. The translation of the O.T. is made from the Sept., and of the N.T. from Greek MSS. of the Constantinopolitan family, and is composed in the ecclesiastical or ancient dialect. SEE GEORGIAN LANGUAGE.

II. Text and Editions of the Version. — This venerable version has shared in all the troubles to which Georgia has been subject. The entire books of Maccabees and Ecelesiasticus were lost in the many resolutions of the country, passages disappeared from different parts of the volume, and the whole text got into a state of confusion. It was only in the iseginning of the18th century that prince Vaktangh published at Tiflis the Psalms, the Prophets, and the New Testament, and split up the text into chapters and verses. Shortly after, prince Arcil, uncle of prince Vaktangh, who fled from Kartel to Russia, undertook a revision of this version, making it conformable to the Russian translation as it then was, and divided it only into chapters, because the Russian translation was divided into chapters only. But this prince only lived to carry through the revision from Genesis to the Prophets, and to translate from the Russian Bible the lost books of Maccabees and Ecclesiasticus. His son, prince Vakuset, was, however, induced by the solicitations of his brother, prince Bachar, and the Georgian clergy resident in Russia, to continue the work of revision. He made the text conform still more to the Russian translation, newly revised according to the command of Peter the Great, supplied from this translation all the passages which were wanting in the Georgian version, made also the portions which his father had published conformable to this translation, and divided the whole into chapters and verses. He had Georgian types cast at Moscow, and at once began printing in that city; the correction of the press he committed, to four native Georgians, and the first edition of the entire Georgian Bible appeared in 1743, fol., prince Bachar, brother of the editor, defraying the entire expense. From this edition the Moscow Bible "Society reprinted the N.T. in 1816, 4to, under the superintendence of the Georgian metropolitan Ion and of archbishop Pafnut, with types cast from the very matrices which had been usedd for the former edition, and which had escaped the conflagration of the city at the time of Napoleon's invasion. Another edition was published in 1818, in the civil character, 4to. It is said  that there have appeared more recent editions of various portions of this version both at Tiflis and in Russia, but there is no particular account of them.

III. Critical Value of the Version. — The value of this version, in a critical point of view, has been greatly impaired by the corruptions which it has suffered during the centuries of political changes to which the country has been exposed, and especially by the endeavor of its editors to make it conform to the Russian translation. It must not, however, be supposed that its value is entirely gone. Both Tischendorf (N.T. Graec. 2d ed. praef. Page 78) and Mr. Malan regard it as a good auxiliary to the criticism of the Greek text. Indeed, Mr. Malan, who has published an English translation of the Georgian version of John's Gospel, goes so far as to say that "it differs from the Slavyonic in many places in which it might be expected to agree, it has a character of its own, is a faithful version, and valuable for criticisms" (The Gospel according to St. John, translated from the eleven oldest Versions, etc., by the Reverend S.C. Malan, M.A., Lond. 1862, page 9, note 3).

IV. Literature. — A very interesting treatise on this version, containing a brief account of its history and publication, from the preface of prince Vaktangh, was communicated by professor Adler, of Copenhagen, to Eiebborn, who published it in his Allgemeine Bibliothek der biblischen Literatur, 4:153 sq., and afterwards reprinted it in his Einleitung in das Alte Testament, volume 2, sec. 318, b, etc. Dr. Henderson, who had visited both Georgia and Russia, could do no more is his Biblical Researches and Travels in Russia (London, 1826, page 518, etc.) than to give a literal translation of this account. A valuable book has also been published by Franz Carl Alter, entitled Ueber Georgianische Literatur (Wien, 1798), in which is given an extensive collation of the various readings from both the O.T. and N.T.

## Georgian Version (2)[[@Headword:Georgian Version (2)]]

             SEE RUSSIA, VERSIONS OF.

## Georgio, Adolph A.S[[@Headword:Georgio, Adolph A.S]]

             a Piarist, was born in 1681, in Moravia. In 1695 he joined his order, was its general in 1724, and died as bishop of Raab, November 24, 1743. He wrote, עד אלו, i.e., teacher and witness (Frankfort, 1711; a work written in Hebrew for the conversion of the Jews, which he had formerly published in Latin at Vienna, 1709): — Die Psalmen Davids mit einer Erklarung und Phraseologie des Hebraischen Textes (Vienna, 1737). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Georgius Syncellus[[@Headword:Georgius Syncellus]]

             termed also "Abbas and Monachus," lived in the latter part of the 8th and beginning of the 9th century. He obtained his distinguishing epithet from having been syncellus or personal attendant of Tarasius, patriarch of Constantinople, who died A.D. 806. Theophanes, who was his friend, describes him as a man of talent and learning, especially well versed in chronographical and historical subjects, which he had studied very deeply.  He died in "the orthodox faith," without completing his principal (and, indeed, only known) work, the completion of which he strongly urged, as his dying request, upon his friend Theophanes. He is the author of a chronography or chronicle, the title of which in full is as follows: Ε᾿κλογὴ Χρονογραφίας συνταγεῖσα ὑπο Γεωργίον Μοναχοῦ Συγκέλλον γεγονότος Ταρασίον Πατριάρχου Κωνσταντινοπόλεως ἀπὸ Α᾿δὰμ μέχρι Διοκλητιανοῦ, A select Chronicle, drawn up by George the Monk, Syncellus of Sarasius, Patriarch of Constantinople, fronm Adam to Diocletian. The author states that he intended to bring his work down to A.D. 800; but, as already stated, he was cut off by death, and the work only comes down to the accession of Diocletian, A.D. 284. The work is included in the various editions of the Byzantine writers. Goar, the Parisian editor, contended that we have the work of Syncellus in a complete form, but the contrary opinion seems; to be the better founded. Possevino, Vossius, and others have identified Syncellus with Georgius Harmartolus; but Allatius has shown that this identification is erroneous. Syncellus has transcribed verbatim a considerable part of the Chronicon of Eusebius, so that his work has been employed to restore or complete the Greek text of the Chronicon. The Chronographia of Theophanes, which extends from A.D. 285 to A.D. 813, may be regarded as a continuation of that of.Syncellus, and completes the author's original design. The Bonn edition of Syncellus is edited by W. Dindorf, and, with the brief Chronographia of Nicephorus of Constantinople, occupies 2 volumes, 8vo, 1829. (Theophanes, Proamium ad chronog.; Cedren. Compend. sub. init.; Allatius, Ibid. page 24; Falricius, Bibl. Gr. 7:457; Cave, Hist. Lit. 1:641). — Smith, Dictionary of Gr. and Romans Biography, 2:254. SEE SYNCELLTUS.

## Georgius, Ambinias[[@Headword:Georgius, Ambinias]]

             a Capuchin preacher, who died at Paris in 1657, is the author of Tertullianus Redivivus (Paris, 1646-50, 3 volumes): — Theologia Pauli Trina (ibid. 1649-50, 3 vols.). See Bernard a Bononia, Bibl. Capuccinorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Georgius, Dominicus[[@Headword:Georgius, Dominicus]]

             the younger, librarian to cardinal Imperialis, and chaplain to pope Benedict XIV, died at Rome, August 20, 1747. He wrote, De Antiquis Italiae Metropolibus (Rome, 1722): — De Liturgia Romani Pontificis (1731, 2 volumes): — De Monogrammate Christi (1738): — Annalium Ecclesiasticorum Caes. Baraonii (Lucca, 1740): — Vita Nicolai V Pont. Maximi ad Fidem Veterum Monumentorum, etc. (1742): — Martyrologium Adonis Archiepiscopi Viennensis (1745). See Baumgarten, Hallische Bibliothek, 6:436; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:539, 675, 813, 914. (B.P.)

## Georgius, Ignatius[[@Headword:Georgius, Ignatius]]

             a Benedictine, who flourished in the first half of the 18th century, is the author of Paulus Apostolus in Mari (Venice, 1730). See Baumgarten, Merkwurdige Bucher, 8:157; Walch, Bibl. Theol. 3:454; Jocher,  Allgemeines Gelehrten Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:569. (B.P.)

## Gephen[[@Headword:Gephen]]

             SEE VINE.

## Gephrus[[@Headword:Gephrus]]

             (Γεφροῦς, prob. a Graecized form of the Heb. כָּפָר, a village; SEE CAPHAR ), a town mentioned by Polybius (5:70, 12) as captured by Antiochus along with Pella and Camus (Camon), and therefore situated in the same vicinity east of the Jordan (Reland, Palest. page 804); perhaps the present Kefr-Awan, a short distance N.E. of Kefi-Abil (Robinson, Later Researches, page 318).

## Ger-iphina[[@Headword:Ger-iphina]]

             ( גרופינא), the name of a mountain not very far from Jerusalem, mentioned in the Talmud (Rosh hash-Shanah, 2, fol. 22, b) as the third summit distant, on which signal-fires were lighted; held by Schwarz to be a prominent peak near the center of a mountain-chain called "Arapun, about three Eng. miles south of Kalat el-Raba, or Ramoth Gilead" (Palest. page 82); but we find no corresponding name in any other modern authority.

## Gera[[@Headword:Gera]]

             (Heb. Gera', גֵּרָא, a grain SEE GERAH; Sept. Γηρά), the name of at least three Benjamites.

1. The son of Bela and grandson of Benjamin (1Ch 8:3); probably the same with the one mentioned (with some confusion) in 1Ch 8:5; 1Ch 8:7, unless one of these be identical with No. 2 below. In Gen 46:21, he is given as if directly the son of Benjamin; and he there appears among the descendants of Jacob, at the time of that patriarch's removal to Egypt, B.C. 1874. SEE JACOB. "Gera is not mentioned in the list of Benjamite families in Num 26:38-40, of which a very obvious explanation is that at that time he was not the head of a separate family, but was included among the Belaites; it being a matter of necessity that some of Bela's sons should be so included, otherwise there could be no family of Belaites at all. To the remarks made under Becher should be added that the great destruction of the Benjamites recorded in Judges 20 may account for the introduction of so many new names in the later Benjamite lists of 1 Chronicles 7, 8, of which several seem to be women's names" (Smith). SEE BENJAMIN. In 1Ch 7:7, UZZIEL occupies the same position as Gera elsewhere in the genealogy. SEE BELA.

2. The father (or ancestor) of Ehud the judge (Jdg 3:15); compare 1Ch 8:5; 1Ch 8:7; possibly identical with No. 1 above. B.C. ante 1509. SEE EHAUD.

3. The father (or ancestor) of Shimei, which latter so grossly abused David (2Sa 16:5; 2Sa 19:16; 2Sa 19:18; 1Ki 2:8); thought by some to be identical with both the foregoing. B.C. ante 1023. SEE SHIMEI.

## Gerah[[@Headword:Gerah]]

             (גֵּרָה, gerah', a berry or granule [compare English "barley-corn" and "grain" as measure and weight]; Sept. ὄβολος, Vulgate obolus), the smallest weight, and likewise the smallest piece of money among the Hebrews, equivalent to the twentieth part of a shekel (Exo 30:13; Lev 27:25; Num 3:47; Num 18:16; Eze 45:12). It would therefore weigh 13.5 Paris grains, and be worth about 3 cents. The same Hebrew word also signifies cud, as being a round mass. It has been supposed by many that the gerah was so called from the fact that some kernel, as of pepper or barley, or perhaps the seeds of the carobtree  (κεράτιον) may have been originally used for this weight, but it would be equal in weight to 4 or 5 beans of the carob, and, according to the Rabbins, it weighed as much as 16 grains of barley. SEE METROLOGY.

## Gerald[[@Headword:Gerald]]

             abbot and bishop Rof Mayo, is believed to have been of Saxon lineage, and to have accompanied Colman from Lindisfarne in 664. He is commemorated on March 13.

## Geraldini, Alessandro[[@Headword:Geraldini, Alessandro]]

             a Neapolitan prelate, first bishop of Hispaniola, afterwards San Domingo, then Hayti, was born in 1455 at Amelia (Umbria). He belonged to a noble family, and devoted himself to the service of Spain. His brother having been sent on a mission to Francis II, duke of Brittany, Alessandro accompanied him, and remained in France until September 1488. On his return to Spain he was appointed, tutor of the princesses, and obtained aid for Christopher Columbus for his voyage of discovery. He was afterwards charged with several diplomatic missions. He first obtained the bishopric of Volterra, then of Mont eCervino (1494). In 1520 he was appointed to the bishopric of Hispaniola. He immediately repaired to his; new diocese, Where he employed himself with true evangelical zeal until his death, which occurred in 1525. For mention of his works, see Hoefer, Nouv. Biog. Generale. s.v.

## Gerando Joseph Marie, Baron De[[@Headword:Gerando Joseph Marie, Baron De]]

             a French statesman and philosophical writer, was born at Lyons February 29, 1772, and was educated for the priesthood. During the Revolution he served in the French army, and, under Napoleon, he filled various high civil offices. He was made a French peer in 1837 and died at Paris November 10, 1842. He is mentioned here for his, philosophical and ethical writings. Having sent an article to the French Academy in 1799, which received a prize, he enlarged it into a treatise entitled Des Signes et de l'art de penser (1800, 4 volumes, 8vo). This was followed by De la Generation des connaissances hunaines (1802, 8vo), which was crowned by the Berlin Academy. His most important work is his Histoire complete des systemes de Philosophie consideres relativement aux principes des connaissances humaines (1803, 3 volumes; 3d ed. 1847-8, 4 volumes, 8vo): — Du perfectionnement moral ou de l'education de soi-meme (1824; 1832, 2 volumes), which received the Montyon prize from the French Academy, and was translated into English and published under the title Self- Education (Boston, 1860, 12mo). De Gerando wrote many works on economical and political science. — Hoefer, Nouv. Biogr. Generale, 20:143.

## Gerar[[@Headword:Gerar]]

             (Hebo Gerar', גְּרָר, according to Simonis a lodging-place, according to others from the Arabic water-pots, but more prob. with Fürst, a region, as being the center of a distinct Philistine kingdom; Sept. and Josephus [τὰ] Γέραρα), a very ancient town and district on the southernmost borders of Palestine, in the country of the Philistines, and not far from Gaza. It was visited by Abraham after the destruction of Sodom (Gen 20:1), and by Isaac when there was a dearth in the rest of Canaan (Gen 26:1). The intercourse, differences, and alliances of the Hebrew fathers with the king and people of Gerar form a very curious and interesting portion of patriarchal history (Thomson, Land and Book, 2:350). SEE ISAAC. In Genesis the people are spoken of as Philistines; but their habits appear, in that early stage, more pastoral than they subsequently were. Yet they are even then warlike, since Ablmelech had "a captain of the host," who  appears from his fixed title, "Phichol," like that of the king, "Abimelech," to be a permanent officer (comp. Gen 21:32; Gen 26:26; and Psalms 34, title). SEE ABIMELECH. The local description, 21:1, "between Kadesh and Shun," is probably meant to indicate the limits within which these pastoral Philistines, whose chief seat was then Gerar, ranged, although it would by no means follow that their territory embraced all the interval between those cities. It must have trenched on the "south" or "south country" of later Palestine. From a comparison of 21:32 with 26:23, 26, Beersheba would seem to be just on the verge of this territory; and perhaps to be its limit towards the N.E. For its southern boundary, though very uncertain, none is more probable than the wadys El-Arish ("River of Egypt") and El-'Ain; south of which the neighboring "wilderness of Paran" (20:15; 21:22, 34) may probably be reckoned to begin. Isaac was most probably born in Gerar. The great crops which he subsequently raised attest the fertility of the soil, which, lying in the maritime plain, still contains some of the best ground in Palestine (21:2; 26:12). It was still an important place in later times, as we may gather from 1Ch 14:13-14. According to the ancient accounts, Gerar lay in or near a valley ("the valley of Gerar," Gen 26:17; comp. 1Sa 15:5), which appears to be no other than the great wady Sheriah (or one of the branches of it) that comes down from Beersheba; besides, we know that it was in the land of thee Philistines, and that it was not far from Beersheba when Isaac resided there (Gen 26:1; Gen 26:20; Gen 26:23; Genesis 26-33; comp. 20:1). The name continued to exist (perhaps as a matter of tradition) for several centuries after the Christian neia. Eusebius and Jerome (Onomast. s.v. Gerar) place it twenty-five Roman miles southward from Eleuteropolis; and Sozomen (Hist. Eccles. 6:32; 9:17) reports that a large and celebrated monastery stood there, near a winter torrent. The abbot Silsanus resided there towards the end of the 4th century, and the name of Marcion, bishop of Gerar, appears among the signatures of the Council of Chalceadon in A.D. 451. In the Talmudical writings the district is termed Gerarki (Schwatz, Palestine, page 109). The name seems to have been afterwards lost, and Dr. Robinson (Researches, 1:279; 2:383) was unable to discover any traces of it is the locality; but he unnecessarily disparages the claims of wady El- Jerur, which runs into the wady El-Arish at Jebel el-Helal, to be regarded as a southern-most trace of the ancient kingdom (Jour. Sac. Lit. July 1860, pages 309-319). It is possible that the wells mentioned by him as lying in the shallow wady El-Kusaimeh, in the same neighborhood (1:280), may represent those digged by Abraham and reopened by Isaac (Gen 26:18-22). J. Rowlands, in traveling froes Gaza to Khulassah, came after 3 hours' march to a broad, deep wady, Jurf el-Gerar, a little below its junction with a branch-valley from wadey Sheriah. Near this junction are ruins called Khurbet el-Geaar (Williams, Holy City, 1845, App. pages 488- 492), which he identifies with Gerar. This account Van de Velde heard confirmed by the people of Gaza, with a slighbt modification (Narrative, 2:183). There are no ruins yet standing, but scattered stones which appear to have been once used in buildings; and in the absence of old wells, it would seem as if the ancient city bad been supplied fronc some spring. Stewart's suggestion of the ruins of El-Abdeh (Tent and Khan, page 207) is out of the question (Van de Velde, Memoir, page 314). In 1Ch 4:39, the Sept. substitutes Gerar (Γέραρα) for Gedor (q.v.).

## Gerard (Saint) Of Hungary[[@Headword:Gerard (Saint) Of Hungary]]

             was born in the Venetian States, and while very young entered a monastery. By the permission of his superiors he set out for Jerusalem to  visit the Holy Sepulchre, and passing through Hungary, the king, St. Stephen, touched by his piety, gave to him the bishopric of Chonad. He distinguished himself by his apostolic zeal and his great strictness. After the death of St. Stephen he suffered great persecution, and, was at last assassinated by order of a nobleman of the country. In Roman martyrology he is styled the apostle of Hungary. His death occurred September 24, 1047. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerard (Saint) Of Toul[[@Headword:Gerard (Saint) Of Toul]]

             was born in 935, of a patrician family. While very young he entered the chapter of St. Peter of Cologne, his native city, in order to pursue his studies, and at the age of twenty-eight was promoted to the episcopal see of Toul. Consecrated at Treves in 968, and enthroned the same year, he led an upright, charitable, and studious life, and devoted himself very closely to the instruction. of the numerous pupils under his care. He labored throughout his diocese, scattering the word of God, and aiding those of his subjects who were impoverished by war or pestilence. He spent as little time as possible at the imperial court, notwithstanding the wish of Otho II to the contrary. He visited Rome, and in company with twelve persons who travelled on foot in procession, went from Toul to the tomb of the apostles Peter and Paul, the principal object of their devotion. On his return to Rome he found the nobility had risen up against the episcopal power, which he had committed to the hands of his brother. Gerard died April 22, 994, was canonized fifty-seven years afterwards, and pope Leo IX, October 22, 1051, removed his remains. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerard Of Douay[[@Headword:Gerard Of Douay]]

             third son of Wantur III, lord of Douay, lived in the 13th century. He was priest: and canon of the Church of Senlis, and bishop of Chalons-sur- Marne. He met at Douay, October 17, 1206, with the bishops of Arras and Tournay, in order to remove the body of St. Amd, which the three bishops bore upon their shoulders from the Church of St. Ame of Douay to a small hill situated on the outskirts of a city upon the road to Arras. He was one of the benefactors of the abbey of Cheminon, to which he left a goodly number of manuscripts. He resigned his bishopric in 1215, and retired to the abbey of Toussaint. near Chalons, where he died some years later. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerard Of Liege[[@Headword:Gerard Of Liege]]

             a Dominican, was born about 1220. He aided in the establishment of the Fete-Dieutl and died about 1270. He wrote several religious works. De Doctrina Cordis gained great popularity, as attested by the large number of manuscripts. It was published several times, and translated into French by W. Caoult (Douay, 1601; Lyons, 1608). His Sermons and De Testamento Christi, with others of his writings, are forgotten. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerard Of Zutphen (Or De Zerbolt)[[@Headword:Gerard Of Zutphen (Or De Zerbolt)]]

             a Dutch ascetic writer, a disciple of Gerard Groot, was born in' 1367. and reared in the society of the Brothers of Com gaon Life. He died in 1398, leaving two treatises: De Reformations Virium Animae, and De Spiritualibus Ascensionibus (Paris, 1492; Cologne, 1579; and in the Bibgiotheque des Peres, Cologne, 1618). See Hoefer, Nouv. Biog. Generale, s.v.

## Gerard Or Gerhard Groot[[@Headword:Gerard Or Gerhard Groot]]

             SEE GROOT, GERHARD.

## Gerard, Alexander[[@Headword:Gerard, Alexander]]

             an eminent Scotch divine, was born February 22, 1728, at Garioch, in Aberdeenshire, and was educated at Marischal College and the University of Edinburgh. In 1750 be succeeded Fordyce as professor of moral philosophy at Marischal College, and in 1760 was appointed divinity professor. In 1771 he obtained the theological professorship at King's College, Aberdeen. He died in 1795. He wrote

(1.) An Essay on Taste (1759, 8vo; enlarged edition, 1780). This work obtained the prize of a gold medal offered by the Philosophical Society of Edinburgh.

(2.) An Essay on Genius (Lond. 1767, 8vo): —

(3.) Sermons (London, 1780, 1782, 2 volumes, 8vo): —

(4.) Dissertations on the Geaius and Evidences of Christianity (Lond. 1766, 8vo): —

(5.) The Pastoral Care, edited by his son (Lond. 1799, 8vo).

## Gerard, Gilbert[[@Headword:Gerard, Gilbert]]

             D.D., son of Alexander Gerard, was born and educated at Aberdeen. He was for some time pastor of the English church at Amsterdam, and afterwards professor of Greek in King's College, Aberdeen, and in 1775 of divinity. He died in 1815. His "Institutes" are valuable for the numerous references to authorities which they contain, sand are very scarce. The  greater part of the first edition was lost at sea. His writings are, Institutes of Biblical Criticism (Edinb. 1808, 2d edit. 8vo): — Compendious View of the Evidences of natural and revealed Religion (London, 1828, 8vo). — Darling.

## Gerard, John[[@Headword:Gerard, John]]

             SEE GERHARD, JOHANN.

## Gerard, Thom, Tum, Tunc, Or Tenque[[@Headword:Gerard, Thom, Tum, Tunc, Or Tenque]]

             founder and first grand master oftthe order of St. John of Jerusalem, was born about 1040, on the isle of Martigues, on the coast of Provence. While Jerusalem was in the hands of the Saracens, some merchants of Amalfi obtained permission from the sultan of Egypt and Syria, in 1050, to erect a Benedictine monastery near the holy sepulcher, for the convenience of the pilgrims. It was called Sainte Marie la Latine. Among others, Gerard arrived to pay his devotions, and he acquired a high character for his piety and prudence. The number of pilgrims increased every year, enriching the treasury of the monastery. In 1080 the abbot built a hospital for the reception of poor and sick pilgrims, the management of which he gave to Gerard. The chapel of that hospital was consecrated to St. Johns, because of a tradition among the inhabitants of Jerusalem that Zacharias, the father of St. John, had lived on the spot where it was built. After the conquest of Jenrusalebe by Godfrey of Bouillon, Gerard projected a new religious order, in which the ecclesiastical and military characters were to be biended. This design he began to carry out in the year 1100, when numbers associated with him under the denominlation of "Hospitallers of St. John of Jerusalem," "who, besides the three vows of chastity, poverty, and obedience, took a particular vow to devote themselves to the relief of all Christians in distress. This order, and the rules drawn; up for its government, were approved and confirmed by pope Paschal II, who, by a bull which he issued, granted it various considerable privileges, and recognised Gerard as the first grand master. Gerard died in the year 1120. Such was the commencement of that order which in succeeding times became so celebrated in history, when its members were commonly known by the name of knights of Rhodes, and afterwards by that of knights of Malta." — Hook, Eccles. Biog. 5:298; Hoefer, Nouv. Biog. Generale, 20:149.

## Gerards, Mark[[@Headword:Gerards, Mark]]

             a reputable Flemish painter, engraver, and architect, also an illuminator and a designer, flourished about 1560. He went to England about 1580, and was appointed painter to queen Elizabeth. As a designer, he executed a set of fourteen plates on the Passion of Christ. He died in 1598. He is said to have been an able architect, but none of his works are mentioned.

## Gerasa[[@Headword:Gerasa]]

             ([ἡ] Γέρασα, of Heb. origin), a celebrated city on the eastern borders of Peraea (Josephus, War, 3:3, 3), placed lay some is the province of Coele- Syria and region of Decapolis (Steph. s.v.), by others in Arabia (Epiph. adv. Har.; Origen, in Johan.). It is undoubtless the Gelasa assigned by Pliny (5:18) to the Decapolis. These various statements do not arise from any' doubts as to the locality of the city, but from the ill-defined boundaries of the provinces mentioned. In the Roman age no city of Palestine was better known than Gerasa (Smith, Dict. of Class. Geog. s.v.). It lay on elevated ground, according to Ptolemy, in 680 15' 310 45' (Reland, Palaest. page 459), who distinguishes it from the Gerassa (Γέρασσα) of Arabia Petraea (ib. page 463). It is not mentioned in the O.T., nor in the New, unless in the reading Gerasene (q.v.) at Mat 7:28. It is not known when or by whom Gerasa was founded.. Its inhabitants were mostly heathen (Josephus, War, 3:3, 3; comp. 4:9, 1; 2:18, 5; Ant. 13:15, 5). It is first mentioned by Josephus as having been captured by Alexander Jannaeus (B.C. cir. 85), who was actuated by a desire of gaining a large treasure (Josephus, War, 1:4, 8; Ant. 8:2, 3). That king died near it while besieging Regaba (Ant. 15:5). Before the place had time to recover from this capture, it was included among the number of those cities which were burnt by the enraged Jews in their vengeance on the Syrians, and on the Roman power generally, for the massacre of a number of their nation at Caesarea (Josephus, War, 2:18, 1). A terrible revenge was taken by other cities, but Gerasa is honorably excepted (War, 2:18, 5) it had scarcely recovered from this calamity when the emperor Vespasian dispatched Annius, his general, to capture it. Annius, having carried the city at the first assault, put to the sword one thousand of the youth who had not effected their escape, enslaved their families, and plundered and fired their dwellings. It appears to have been nearly a century subsequent to this period that Gerasa attained its greatest prosperity, and was adorned with those monuments which give it a place among the proudest cities of Syria. History tells us nothing of this, but the fragments of-inscriptions found among its ruined palaces and temples show that it is indebted for its architectural splendor to the age and genius of the Antonines (A.D. 138- 80).

It subsequently became the seat of a bishopric. Baldwin II of Jerusalem destroyed its castle in the year 1122 (Will. Tyr. page 825;  Histor. Hierosol. page 615). This was the native place of Nicomachus Gerasenus. Coins of Gerasa may be seen in Eckhel (Nuns. Vet. 3:350). There is no evidence that the city was ever occupied by theSaracens. There are no traces of their architecture — no mosques, no inscriptions, no reconstruction of old edifices, such as are found in most other great cities in Syria. All here is Roman, or at least anti-Islamic; every structure remains as the hand of the destroyer or the earthquake shock left it, ruinous and deserted. It is now called Jerash. Its ruins were first discovered by Seetzen (1:388 sq.), and have often been subsequently visited. They are by far the most beautiful and extensive east of the Jordan. They are situated on both sides of a shallow valley that runs from north to south through a high undulating plain, and falls into the Zurka (the ancient Jabbok) at the distance of about five miles. A little rivulet, thickly fringed with oleander, winds through the valley, giving life and beauty to the deserted city. The first view of the ruins is very striking, and such as have enjoyed it will not soon forget the impression made upon the mind. The long colonnade running through the center of the city, terminating at one end in the graceful circle of the forum; the groups of columns clustered here and there round the crumbling walls of the temples; the heavy masses of masonry that distinguish the positions of the great theatres; and the vast field of shapeless ruins rising gradually from the green banks of the rivulet to the battlemented heights on each side — all combine in forming a picture such as is rarely equalled. The form of the city is an irregular square, each side measuring nearly a mile. It was surrounded by a strong wall, a large portion of which, with its flanking towers at intervals, is in a good state of preservation. Three gateways are still nearly perfect, and within the city upwards of two hundred and thirty columns remain on their pedestals. A description of them may be found in Burckhardt's Syria, pages 252-64; also in those of Lord Lindsay and others, which are well condensed in Kelley's Syria, page 448 sq. See also Buckingham's Palestine, page 405; Keith, Evidence of Prophecy (36th ed.).

## Gerasene[[@Headword:Gerasene]]

             (Γερασηνός), an inhabitant of Gerasa (q.v.). Several MSS. read Γερασηνῶν instead of Γεργεσηνῶν, in Mat 8:28; but the city of Gerasa lay too far from the Sea of Tiberias to admit the possibility of the miracles having been wrought in its vicinity. If the reading Γερασηνῶν be the true one, the χώρα, "district," must then have been very large, including Gadara and its environs; and Matthew thus uses a broader  appellation, where Mark and Luke use a more specific one. This is not impossible, as Jerome (ad Obad.) states that Gilead was in his day called Gerasa, and Origen affirms that Γερασηνῶν was the ancient reading (Opp. 4:140). SEE GADARA.

The nature of Origen's argument makes this statement very doubtful. It looks like a bold hypothesis to get over a difficulty (see Alford, ad loc.). The rival Gergesa, however, is also mentioned by Eusebius and Jerome. The latter thus writes: "Hodieque super montem viculus demonstratur juxta stagnum Tyberiadis in quod porci praecipitati sunt" (Onomast. s.v.). Thomson thinks he has discovered Gergesa as a ruin called Kersa or Gersa, on the bank of wady Semak, east of the lake. He describes it as "within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs... . The lake is so near the base of the mountain, that the swine rushing madly down it could not stop, but would be hurried on into the water and drowned" (Land and Book, 2:34-38). It is uncertain which reading has the highest authority, and consequently these conjectures are very doubtful (see, however, Ellicott's Lectures on the Life of our Lord, page 188, note; Van de Velde, Memoir, page 311; Reland, pages 502, 807). SEE GERGESENE.

## Gerasimus[[@Headword:Gerasimus]]

             a celebrated anchorite of Palestine towards the middle of the 5th century, was a native of Lydia, who embraced the views of Theodosius of Jerusalem, but was restored to the true faith by Euthymius. He founded a large laura near the Jordan, characterized by extreme austerity, and died there, March 5, A.D. 475.

## Geraud, Saint[[@Headword:Geraud, Saint]]

             born at Aurillac about 855, of one of the most powerful families of Auvergne, was lord of the southern part of Upper Auvergne, and his domains extended nearly to Perigord and Aquitania. He devoted himself to the study of sacred. books, and finally desired to withdraw to a cloister and devote all his wealth to the Church of Rome, but was deterred from this by Gansbertus, bishop of Cahors. In 894 he founded, at Aurillac, a convent, under the control of the Benedictines, and attempted in vain the building of a cathedral. His piety led him to undertake numerous pilgrimages to the tombs of St. Peter and St. Paul. He is said to have made seven voyages to Rome, and to have traversed Upper Italy. Returning from one of these journeys, he died at St. Cirgues, near Figeac, October 3, 909, having freed  all his slaves. His kindness and benevolence gained for him a great reputation, and legends attribute to him a great number of miracles, performed both during his life and after his death. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerauld Hugues[[@Headword:Gerauld Hugues]]

             a French priest of evil name in the 13th century, first mentioned as chaplain of pope Clement V. He afterwards became archdeacon of Eu, in the diocese of Rouen. Clement V finally appointed him bishop of Cahors, in consideration, it is said, of a large sum of money. He soon, however, took advantage of his position to despoil the inhabitants of his diocese, and pope John XXII appointed the bishops of Riez and Arras to investigate the charges against Gerauld. Accused of simony, of ingratitude towards the see of Rome, of cruelty to those who appealed from his decisions, of spoliation, and of criminal connection with women, he was condemned to prison for life. Ans author of that period, Bernard Guifdonis, says that Gerauld, after being stripped of the insignia of his office, was condemned to be dragged on the public highway, flayed in some parts, and finally burned alive. The execution took place in July 1317. See Raynaldus, anno 1317; Martene, Veterum Scriptorum, s.v, page 174; Bzovius, Numbers 16; Duchesne, Histoire des Cardinaux francuis, t. 2, p. 290. — Hoefer, Nouv. Biog. Generale, 20:185.

## Gerbais Jean[[@Headword:Gerbais Jean]]

             doctor of the Sorbonne, was born at Rupois in 1629, and became professor of rhetoric at the royal college of Paris, 1662, and principal of the college of Rheims, where he died in 1699. He was commissioned lay the French clergy to publish the Decisions touchant les Reguliers (decreed in the assembly of 1645), with Hallier's notes. He wrote,

1. De Causis Majoribus (1679, 4to), in which he ably supports the liberties of the Gallican Church, and maintains that episcopal causes ought to be first judged by the metropolitan, and the bishops in his province; Innocent XI condemned this work in 1680: —

2. Traite du Pouvoir de L'eglise et des Princes sur les empechemens du Marriage (A Treatise on the authority of Kings over the hinderances to Marriage, 1690, 4to): —

3. Lettres touchant le Picule des Religeux (1698, 12mo): —

4. A translation of the treatise by Panoremus on the Council of Basle (8vo): —

5. Lettre sur la Comedie (12mo): —

6. Lettre sur les Dorures et le Luxe tes Habits des Femmes. — Dulpin, Eccles. Writers, cent. 17; Hook, Eccles. Biog. 5:299; Hoefer, Nouv. Biog. Generale, 20:186; Niceron, Memoires, tom. 14.

## Gerbeit[[@Headword:Gerbeit]]

             SEE SYLVESTER II, POPE.

## Gerber, Christian[[@Headword:Gerber, Christian]]

             a German theologian, was born at Gornitz, March 27, 1660. He studied at Zeitz and Leipsic, and having completed his education at Dresden, became pastor of Roth-Schonberg in 1685, and at Lockwitz in 1690. He continued his studies, at the same time practicing medicine. His last years were full of religious controversies. He died March 24, 1731. His principal works are, Historie der Kirchen-Ceremonien in Sachsen (Dresden, 1723): — Historie der Wiedergebornen in Sachsen (ibid. 1725, 1726, 4 parts): — Geheimnisse des Reiches Gottes (2 parts). See Winer, Handbuch oder theol. Lit. 1:627; 2:364; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Koch, Geschichte des deutschen Kircheniees, 4:275 sq. (B.P.)

## Gerberon Gabriel[[@Headword:Gerberon Gabriel]]

             an indefatigable Benedictine author, was born at St. Calais, in the province of Maine, France, August 12, 1628. He became a Benedictine in the congregation of St. Maur in 1649. After teaching theology with reputation for several years, he declared himself in favor of Jansenism, and for this he was ordered to be arrested in 1682 by Louis XIV. He escaped to Holland, and in 1703 was seized hey the bishop of Mechlin and imprisoned at Amiens, and afterwards at Vincennes, for no crime but following strictly the Augustinian theory of grace. He died at the abbey of St. Denis, March 29, 1711. His chief work is the Histoire Generale du Jansenisme (General Historyr of Jansenism, Amsterd. 1703, 3 volumes, 12mo), but he wrote very largely also on the Jansenist and other controversies. — Herzog,  Real-Encyclop. 5:31; Hook, Eccles. Biog. 5:299; Hoefer, Nouv. Biog. Gener. 20:194 sq.

## Gerberoy, Richard De[[@Headword:Gerberoy, Richard De]]

             a French prelate, was in 1192 dean of the church at Amiens, and in 1204 became bishop of that see. It was during his episcopacy, in 1206, that the head of John the Baptist is reputed to have been conveyed from Constantinople to Amiens by a crusader named Wallon de Sarton. He died in 1210. One of his contemporaries, Richard de Fournival, attributes to him various works, among others, a book entitled De Quatuor Virtutibus et de Ave Maria, which appear. to be lost. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerbert, Martin[[@Headword:Gerbert, Martin]]

             baron of Hornau and Benedictine abbot of St. Blasien, one of the most learned Roman Catholic prelates of the last century, was born at Horb, on the Neckar, August 13, 1720. He was educated at the Jesuits' college in Freiburg, and at the cloister of St. Blasien, where he became priest in 1744, and abbot in 1764. He enlarged his mind by travel and varied culture, and his works bear every mark of industry and learning. He died May 3, 1793. His principal works are Historia nigrae sylvae ord. St. Benedicti (Colon. 1783-88, 3 volumes, 4to): — Principia theologiae (St. Blasien, 1757 -59, 7 volumes): — Theologia Vetus et Nova circa Praesentiam Christi in Eucharistia (Freiburg, 1756, 12mo): — Monumenta Veteris Liturgiae Alemannicae, ex antiquis MASS. collecta et digesta (St. Blasien, 1777-79, 4to): — De Cantu et Musica Sacra a prima Ecclesie AEtate usque ad presens Tempus (1774, 2 volumes). Gerbert divided his history of church music into three parts: the first ends at the pontificate of St. Gregory; the second goes as far as the fifteenth century; and the third to his own time. In 1784 he published a work of more importance, under the title of Scriptores Ecclesiastici de Musica Sacra, potissisnum ex variis Italiae, Galliae, et Germaniae Codicibus collecti (3 volumes, 4to). This is a collection of all the ancient authors who have written on music, from the 3d century to the invention of printing, and whose works had remained in manuscript. — Herzog, Real-Encyklop. 5:33; Hook, Eccles. Biog. volume 5; Choron, Dictionnaire des Musiciens; Hoefer, Nouv. Biog. Generale, 20:198 sq.

## Gerbet, Olympe Philippe[[@Headword:Gerbet, Olympe Philippe]]

             a French prelate, was born in 1798. He lent his aid to the journal L'Avenir until it was censured by Gregory XVI, and wrote for L'Universite Catholique, a monthly review, founded by M. Bonnetty, a series of articles on the philosophy of religion which were quite noteworthy. He was for a long time vicar-general of M. de Salinis (bishop of Amiens), was appointed, bishop of Perpignan, December 19, 1853, consecrated June 29 of the following year, and died in 1864. He become known to the public as one of Lamennais' assistants in editing the journal L'Avenir in 1830; but before that time he had already published Des Doctrines Philosophiques sur la Certitude dans ses. Reports avec les Fondements de la Theologie  (Paris, 1826). In 1831 he published, Coup d'OEil sur la Controverse Chretienne, and Considerations sur le Dogme Generale de la Piete Catholique. More important is his L'Esquisse de Rome Chretienne (1844- 50, 3 volumes). See L'Universite Catholique (1838-34); Lamennais, Affaires de Rome (Paris, 1835); Arboux, in Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Gerbi, Evangelista[[@Headword:Gerbi, Evangelista]]

             a Franciscan of Pistoja, who died at Rome, February 3, 1593, is the author of, Della Conversione del Peccatore (Florence, 1578): — Il Cinque Giorni della Creazione (1579): — Breve Esposizione del Salmo 67 (1579): — Sermoni 15 sopra il Salmo 109 (Rome, 1583): — Lezioni 12 sopra Abacuc Profeta (1585): — Lezioni sopra la Cantica (1589). See Zaccaria, Bibl. Pistoj.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gerbillon Jean Francois[[@Headword:Gerbillon Jean Francois]]

             a French Jesuit missionary to China, was born at Verdune January 11, 1614. He studied at Nancy under the Jesuits, and was, with five others, sent as missionary to China, where he arrived March 25, 1686. The missionaries at once sought an audience from the emperor, who refused to admit the new religion, on the ground that as the sects of Fo, Tao-sse, the Lamas, and the Ha-changs taught men to do good and avoid evil, there was no need of a fourth for the same purpose, which would only lead to  doctrinal disputes. Yet, lay special edict, be retained at his court the missionaries Gerlaillon, Pereira, and Boumet, with permission to practice the religion, but not to teach it. He commanded them to learn the Chinesed and other dialects and sent them on several diplomatic missions. In 1692 Christ an worship was finally permitted is China; but Gerbillon's attempts to introduce the Roman Catholic religion, and to open the country to European commerce, failed through the jealousy of the divers other orders of Roman missionaries. He was for some time rector of thee French College of China, and died at Pekin, March 25, 1707. He wrote Elements of Geometry in Chinese and Tartar (Pekin): — Theoretical and Practical Geometry, in the same languages, and published also at Pekin: — Observations historiques sur la grande Tartarie (in Du Halde's Description de la Chine, t. 33): — Relation de huit Voyages en Tartarie (in Du Halde). He is also considered by some as the author of the Elementa Linguae Tartaricae, which others attribute to the missionaries Couplet or Bouvet. See Lettres edifantes, tom. 18; Hist. gener. des Voyages, t. 7 and 8. — Hoefer, Nouv. Biog. Generale, 20:203 sq.

## Gerdes Daniel[[@Headword:Gerdes Daniel]]

             a learned German divine, and member of the Berlin Academy, was born at Bremen April 19, 1698. He took his doctor's degree at Utrecht, after which (1726) he became professor of theology and ecclesiastical history at Duisburg. He remove to Grogingen in 1735, and died February 11, 1765. His works are accurate, and of great utility for the history of the Reformation. Among them are Historia Reformationis, sive Introductio in historiam evangelii saeculo xvi passim per Europam renovati etc. (Gron. 1744-52, 4 volumes, 4to): — Florilegium historico-criticum librorum variorum (Gron. 1763, 8vo): — Meletemata Sacra (Gron. 1759, 4to): — Specimen Italiae Reformatae (L, Bat. 1765, 4to): — Doctrina gratie sive compendium theologiae dogmaticae (Duisb. 1734, 4to). — Hoefer, Nouv. Biog. Generale, 20:206; Herzog, Real-Encyklop. 5:34.

## Gerdil Hyacinthe Sigismond[[@Headword:Gerdil Hyacinthe Sigismond]]

             a Roman Catholic theologian, and cardinal of the, Congregation of St. Paul, was born at Samoens, in Savoy, June 23, 1 718. In 1732 he entered the order of the Barnaslites, and studied at Bologna, where his talents attracted the notice of the cardinal archbishop Lambertini, who secured his aid in the preparation of his great work on Canonization. He was  subsequently made professor of philosophy and theology, first at Macerata (1737) and afterwards at Turin (1749). In 1777 pope Pius VI made him cardinal, with the title of St. Cecilia, and afterwards prefect of the Propaganda. He would probably have been elected pope on the death of Pius VI but for his great age. He died August 12, 1802. Gerdil was undoubtedly a man of considerable intellect and of large acquirements. His writings on metasphysical subjects, especially against Locke's philosophy, have secured the admiration of many Protestants as well as of Roman Catholics. He also wrote largely on the evidences of Christianity, and against Bayle and the Encyclopedists. Editions of his works were published by, P. Toselli (Bologna, 1781-1794, 6 volumes), and by Fontana and Grandi (Rome, 1806 sq., 20 volumes). In the 20th volume of the latter edition there is a biography of Gerdil by Fontana. See Tipaldo, Biografia degli Italiani illustri, tom. 4; Hoefer, Nouv. Biog. Generale, 20:207 sq.; Gams, Gesch. der Kirche Christi im 19ten Jarhundert (Junsb. 1853, volume 1).

## Gere, John Aery, D.D[[@Headword:Gere, John Aery, D.D]]

             a Methodist Episcopal minister, was born at Chester, Massachusetts, April 8, 1799. He was converted in 1820; joined the Baltimore Conference in 1823; and in it, as well as in the East Baltimore and Central Pennsylvania Conferences, served the most responsible appointments. He was a delegate four times to the General Conference, viz., 1840, 1844, 1852, 1872. He died at Shickshinny, Pennsylvania, June 3, 1874. Mr. Gere was fearless, yet humble, a man of prayer and power, strong in intellect, and energetic. See Minutes of Annual Conferences, 1875, page 31; Simpson, Cyclop. of Methodism, s.v.

## Geree, John[[@Headword:Geree, John]]

             a Puritan divine, born in 1600, was minister of St. Alban's in 1645, in 1649 of St. Faith's, London, and died in Ivy Lane, Paternoster Row, in February of same year. He published, Vindiciae Eccles. Anglicanae (1644), some Sermons, etc. See Chalmers, Biog. Diet. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gerem[[@Headword:Gerem]]

             SEE GARMITE.

## Gergasa, Gergesa[[@Headword:Gergasa, Gergesa]]

             SEE GERASENE; SEE GADARA; SEE GERGESENE.

## Gergesene[[@Headword:Gergesene]]

             (Γεργεσηνός), a reading (Γεργεσηνῶν) found in the Received Text (with many fragmentary uncial and other MSS.) in the account of the expulsion of the swine by our Lord (Mat 8:28), instead of Gadarene (Γαδαρηνῶν, as Tischendorf, with several of the earliest and many later MSS.), or Gerasene (Γερασηνῶν, so Lachm. with most of the cursive MSS. and several versions), or even Gazarene (Γαζαρηνῶν, so the Codex Sinaiticus). In the parallel passages (Mar 5:1; Luk 8:26) the readings are different, but equally disputed (R.T. Γαδαρηνῶν, with by far the greatest weight of authority; Lachm. and Tisch. Γερασηνῶν, with אּ [in Mark only, in Luke Γεργεσηνῶν, B, etc.). It is evident that the evangelists did not write the same name; and we may therefore suppose that the exact spot was one on the immediate lake shore, within the bounds of the region indifferently known by either of the general names Gadara or  Gerasa; or if "Gergesenes" be retained, it may refer to the ancient territory of the Girgashites (q.v.), in the same neighborhood. SEE GERASENE.

## Gergesite[[@Headword:Gergesite]]

             (only in the plur. Γεργεσαῖοι), a Graecized form (Jdt 5:16) of the ancient GIRGASITE SEE GIRGASITE (q.v.).

## Gerhard, Johann[[@Headword:Gerhard, Johann]]

             an eminent theologian of the Lutheran Church of Germany, was born in Quedlinburg October 17, 1582. In 1599 he went to the University of Wittenberg, and studied medicine for a time, then went to Jena, where he privately studied Hebrew, the Scriptures, and the fathers. After passing A.M., he began to give private lectures in those branches and in theolog. Thence he went to Marburg, where the teachings of Winckelmannn and Mentzer deeply impressed him. After lecturing on theology at Jena, he accepted the superintendency of Heldburg, offered him by Casimir, duke of Coburg, in 1606. Declining two calls to Jena in 1610 and 1611 and one to Wittenberg in 1613, he finally accepted the seniorate of the faculty of Jena, at the command of George I, elector of Saxony, in 1615. Here he devoted his great talents industriously to his duties to the university, the Church, and the state. He held the first place in the ecclesiastical conferences at Jena, 1621; Leipsic, 1624 and 1630; and was consulted by princes both in ecclesiastical and secular matters. He died August 20, 1637. Gerhard's great points of excellence as a dogmatic writer are comprehensiveness of plan, thoroughness of the treatment of topics, and perspicuity of style. The Loci Communes Theologici has not only been a standard of Lutheran theology for two centuries, but has also been greatly valued by Roman Catholic and Reformed theologians.

The exegetical writings of Gerhard are also of great value, the most important being Comment. in Harmoniam hist. evang. de Passione et Resurrectione Christi (1617, 4to), a continuation of the commentaries of Chemnitz and Lyser, and published with them (Hamburg, 1652, 3 volumes, fol.). It is specially valuable for its patristic learning. Posthumously appeared his Comm. in Genesin (1637, 4to); Comm. in Deuteronomium (1638, 4to); in 1 and 2 Timothy (1643); in 1 and 2 Peter (1641); ad Coloss. (1660, 4to); ad Romanos (1666, 4to). He also published De Sacrae Script. Interpretatione (1610, 4to): — Methodus Stud. Theol. (1620) — still valuable as a methodological work. In the sphere of  dogmatic theology Gerhard has made his name immortal by two great works; the first is Doctrina catholica et evangelica, quam ecclesie Augustanae confessioni addictae profitentur ex Romano-catholicorum scriptorum suffragiis confirmata (1634, 3 volumes), a work which many theologians consider the best of Gerhard's writings. The other great work is Loci Theologici, cum pro adstruenda veritate, tum pro destruenda quorumvis contradicentium falsitate, which he begun in Heldburg when only twenty-seven years of age, and of which he celebrated the completion (ninth volume) at Jena in 1629 (first edit. Jena, 1610-1625, 9 volumes; frequently reprinted; one of the best editions is that by Cotta, Tüb. 1762- 1789, 22 volumes, 4to, the two last volumes containing index by G.H. Muller; a new edition was begun by Dr. Preuss, Berlin, 1867 sq.). That part of the Loci which treats of God and of the person of Christ was developed more fully in his work published in 1625, under the title Exegesis sere uberior explicatio articulorum, etc. The value of the Loci Theologici in comparison with the predecessors of Gerhard in the Lutheran Church, especially with Hutter and with his successors, especially with Calov and Quenstedt, is ably treated by Gass in his Geschichte der protest. Dogmat. 1:261.

The practical writings of Gerhard are full of the spirit of Christian love and devotion. He was, indeed, charged by the cold dogmatists of the time with pietism and mysticism. Among them are Meditationes Sacrae ad versam pietatem excitacndam etc. (Jena, 1606): — Schola Pietatis, d. 1. christl. Unterrichtung z. Gottseligkeit (Jena, 1622-23,12 volumes): — 52 Heilige Betrachtungqen. These have been frequently reprinted; the Meditationes has passed through scores of editions, and has been translated into English and often reprinted (latest, Lond. 1841, 12mo). For a list of all his writings, see Fischer, Vita Joannis Gerhardi (Lips. 1723); see also Herzog, Real- Encyklopidie, 5:40; Gieseler, Church History (ed. Smith), 4:574.

## Gerhard, Johann Ernst[[@Headword:Gerhard, Johann Ernst]]

             (1.) a theologian, was born at Jena December 15, 1621. He studied at the universities of Jena, Altdorf, Helinstadt, Leipzig, and Wittemberg. devoting himself to Oriental literature and theology. He visited successively the libraries of Holland, Switzerland, and France, and in his journey became acquainted with some of the most eminent literary men of that period. After his return to Jena he became professor of history, afterwards of theology, in the university, and died in that city February 24, 1688. He  wrote Harmonia linguarum orientalitum: — Consensus et Dissensus religionum profanarum Judaismi, Samaritanismi, Muhamedismi et psqganismi. — Ersch und Gruber, Allg. Encycl.; Jocher, Allg. Gel.-Lex.; Hoefer, Nouv. Biog. Generale, 20:213.

## Gerhard, Johann Ernst (2)[[@Headword:Gerhard, Johann Ernst (2)]]

             (2.) son of Johann Ernst (1.), was born at Jena February 19, 1662. He studied theology at Jena and Altdorf, became a member of the Societas Disqeirentium, and contributed a number of Memoirs to the Acta Eruditorum of Leipzig. He was afterwards appointed church and school inspector of Gotha; was called to Giessen in 1696 as professor of theology, and became preacher in the same city, in 1698. He wrote some controversial works little sought after now; the most remarkable of them is entitled Der lutherischen und reformirten Religion Einigkeit. — Ersch u. Gruber, Allg. Encycl.; Fischer, Vita Gerhardi; Hoefer, Nouv. Biog. Generale, 20:213.

## Gerhard, KARL THEODOR[[@Headword:Gerhard, KARL THEODOR]]

             a Lutheran theologian of Germany, was born at Breslau, September 17, 1773. In 1800 he was pastor at his native place, and remained there until his death, November 25, 1841. He published, Predigten (Breslau, 1835, 2 volumes): — Gebete am Morgea und Abend (1839). See Winer,  Handbuch der theol. Lit. 2:136, 257, 373; Zuchold, Bibl. Theol. 1:419. (B.P.)

## Gerhard, St[[@Headword:Gerhard, St]]

             was born at Staves, diocese of Namur, in 890. In his youth he served under Berengar, count of Namur. Being once at a hunt, he left his companions and retired to pray in a chapel built on a high cliff near the village of St. Gerhard. Having fallen asleep there, he had a dream in which he thought that he saw the apostles, and that Peter, taking him by the hand, took him around the chapel, afterwards telling him that it was to be enlarged in honor of St. Peter and the martyr Eugene, and that the bones of the latter were to be brought there. Gerhard fulfilled this dream, and in 918 built there a church and also a convemit. Some time after he was sent by Berengar on a mission to count Robert of Paris, after fulfilling which he entered the abbey of St. Denis, near Paris. The relics of St. Eugene and of several other saints were given him by the abbey of St. Densis, which was said to possess enough of them to supply all France! The fame of the miracles wrought by the relics of St. Eugene was soon spread around, and drew crowds of visitors, obliging Gerhard to live in a cell near the church in order to obtain some quiet. After spending twenty-two years in the reformation of convents, he died October 3, 957. He was canonized by Innocent II. See Mabillon, Acta ss. ord. s. Bened. 5:248 sq. — Herzog, Real-Encyklop. 5:39.

## Gerhardt Paul[[@Headword:Gerhardt Paul]]

             the "prince of Germans hymnists," was born at Grafenhainichen, in the electorate of Saxony, in 1606 or 1607. He received his first appointment in 1651 as minister at Mittenwalde. In 1657 he was called the church of St. Nicholas, in Berlin. In 1668 he became archdeacon at Lubben, in Saxsony, where he died is 1676. As a theologian, he is noted particularly in the controversies between the Lutherans and the Reformed. As a poet, his hymns are remarkable for depth of Christian feeling and suggestive thought. They are the expression of his own feelings and experience, and characterized generally by their subjective tone. Among his 120 hymns there are no less than 16 commencing with "I," and 60 others referring exclusively to God and the individual heart; yet their popular element distinguishes his productions from the poets of the Reformation and those of the later rationalistic period. "His hymns happily combine simplicity with depth and force. They are the heart-utterances of one who had a simple but sublime faith in, God, and who recognized his fatherly presence in the operations of nature, the superintendence of Providence, and the daily bestoewment of the surpassing gifts of redemption." He never published a complete edition of his hymns, but after 1649 they found their way into Protestant hym books. J.E. Ebeling, music director in Gerhardt's church, had them published in 1667, With music of his own composition. there have been many editions since; among the latest are those of Wackernagel (Stuttg. 1843; new edit. 1849), Schultz (Berlin, 1842), Becker (Lpz. 1851), and Langbecker, Leben und Lieder Gerharstis (Berl. 1841). Many of his hymns have been translated into English; the fullest collection is Paul Gerhardt's Spiritual Songs, translated by John Kelly (Laond. 1867), well- meant but unsuccessful effort. His noble hymn, O Haupt voll Blut und Wunden (based on Bernard's Salve caput cruentatum), has been repeatedly rendered; the best version is that of Dr. J.W. Alexander (O sacred Head now wounded), given in Schaff's Christ in Song, page 178. His Befiehl du deine Wege is admirably translated byJohn Wesley in the hymns, Commit thou all thy griefs (779 of Methodist Episcopal Hymn-book), and Give to the winds thy fears (780 of the same collection). His O Jesu Christ mein schones Lust is also translated by John Wesley (Jesus, thy boundless love to me, Hymn 833, Methodist Hymnbook). Dr. Schaff also gives versions of his Wir singen dir, Immanuel, We sing to thee, Immanuel (Christ in Song, page 58); Frohlich soll mein Herze springen, All my heart this night- rejoices (Christ in Song, page 58, C. Winkworth's version); O Welt, sieh  lier dein Leben, O world, behold upon the tree (Christ in Song, page 174, C. Winkworth's version). Some of these, and also versions of other of Gerhardt's hymns, are given by Cox, Hymns from the German (Lond. 1865); and by C. Winkworth, Lyra Germanica (London; reprinted in New York). See, besides the works already cited, Herzog, Real Encyclopadie, 5:45; Hoefer, Nouv. Biog. Gener. 20:214; Miller, Our Hymns, their Authors and Origin (Lond. 1866, 12mo); Wimmer, Leben G.'s (Altenburg, 1723); Roth, G. nach seinem Leben u. Wirken (Leipz. 1829); Schulz, Paul G. u. der grosse Kurfurst (Berl. 1840); Wildenhahn, Paul G., ein kirchen- gesch. Lebensbild (Leips. 1845; 2d edit. 1850).

## Gerhardt, David Gottfried[[@Headword:Gerhardt, David Gottfried]]

             a Lutheran theologian of Germany, was born May 9, 1734. He studied at Halle, was preacher at Breslau in 1759, pastor primarius and professor in 1778, member of consistory in 1780, and died August 30, 1808. He wrote, De Auctoritate Archaeologiae (Halle, 1757): — Dictum Johanneum 1 Epist. 5, 7 (Breslau, 1764), besides a number of Sermons. See Doring, Die deutschen Kanzelredner, page 62 sq.; Winer, Handbuch der theol. Lit. 1: 271; 2:290. (B.P.)

## Gerhauser, Johann Balthasar[[@Headword:Gerhauser, Johann Balthasar]]

             a Roman Catholic theologian of Germany, was born September 24, 1766, and died at Dillingen in 1823, a professor of theology and director of the clerical seminary there. He wrote, Ueber die Psalmen (Munich, 1817): — Charakter und Theologie des Apostels Pauli (Landshut, 1816). See Winer, Handbuch der theol. Lit. 1:81, 294. (B.P.)

## Gerhoch Or Geroch[[@Headword:Gerhoch Or Geroch]]

             a Roman Catholic priest of Germany, was born in 1093 at Polling, in Bavaria. Soon after completing his theological studies he took an active part in the conflict between the popes and the emperors in favor of the former. Bishop Herman of Augsburg made him a canon and scholasticus of the cathedral school; but he soon left this position, as the bishop, who sided with the emperor, appeared to him to be a schismatic. He withdrew to the Augustinian monastery of Raitenbuch (now Rotenbuch), where he remained until 1122, when, peace having been made between the pope and the emperor, the bishop of Augsburg recalled him. In 1123 he accompanied the bishop to Rome, to reconcile him with the pope. After his return from Rome he was again for a time Magister and Doctor Junenum at Augsburg, but, being disgusted with the want of ecclesiastical discipline which prevailed there, he left the city again for Raitensbuch. But there also his reformatory efforts were unsuccessful, though they were supported by the pope. In 1126, bishop Kuno, of Ratisbon, made him his secretary; soon after he ordained him priest, and gave him the parish of Cham, to establish there a house for regular canons; but the opponents of a rigid discipline again thwarted the whole plan. After the death of bishop Kuno, Gerhoch found a new patron in archbishop Conrad I of Salzburg, who, in 1132, made him provost of the monastery of Reicheisnberg, which position he retained until his death in 1169. Gerhoch was a zealous defender of a rigid orthodoxy and of all the claims of the pope, and a violent and quarrelsome opponent of the rights claimed by the emperors in Church affairs, of simony, and of the marriage of priests. He devoted throughout his life a special attention to the reformation of the clergy, and was a steadfast adherent of the theological method of the earlier fathers in opposition to the rising scholasticism. He even went so far as to charge the Magister  Sententiarum with heresy. His eagerness in combating Adoptianism and Nesterianism carried him off into the other extreme and he used many expressions on the person of Christ which seem to be Eutychian. Of his writings, a commentary on the 64th Psalm, in which he treats of the corrupt condition of the Church, is best known. He gives, himself, a list of all his works, in the preface to the Commentary on the Psalms, which has been published by Pez as the fifth volume of his Thesaurus Anecdotorum, in 1728. Some of these works have not yet been found. Those that are known are given in Migne, Patrolagia Latina, volumes 193, 194. — See Herzog, Real-Encyclop. 5:49; Neander, Church History (Torrey's trans., volume 4). (A.J.S.)

## Gerizim[[@Headword:Gerizim]]

             (always with the prefix הִר גְּרַזַּים, Hai Geasizzimn, Mount of the Gerazites [from גְּרַזַּי, Gerizzi', dwellers in a shorn (i.e., desert) land, from גָּרִז, ga-rac', to cut off; possibly the tribe subdued by David, 1Sa 27:8]; Sept. Γαριζίν, Josephus Γαριζείν) and EBAL were two mountains of Samaria, forming the opposite sides of the valley which contained the ancient town of Shechem, the present Nablu's. From this connection it is best to notice them together. The valley which these mountains enclose is about 200 or 300 paces wide, by above three miles in length; and Mount Ebal rises on the right band and Gerizim on the left hand of the valley (which extends west-northwest) as a person approaches Shechem from Jerusalem (see Ritter, Erdk. 16:641 sq.). These two mountains were the scene of a grand ceremony — perhaps the most grand in the history of nations — duly performed by Joshua as soon as he gained possession. of the Promised Land (Deuteronomy 27; Jos 8:30-35). See below. These mountains are mentioned by Josephus as being similarly situated on either side of Shechem (Ant. 4:8, 44). He also refers to the temple built upon one of them by the Samaritans after the exile as the seat of their national worship (Ant. 11:7, 2; 8, 2-6), as related in the Apocrypha (2Ma 6:2). See below. In order to justify their traditions in this respect, they have corrupted the reading of their text of the Pentateuch in Deu 27:4, so as to read "Gerizim" instead of "Ebal." It was from the top of this mountain that Jotham uttered the famous parable of the trees to the Shechemite insurrectionists under Abimelech, gathered in the plain below (Jdg 9:7), a position from which he could easily be heard (see Hackett's Illustra. of Script. page 198). The ascent of the hill is  so difficult that, were any of the followers of Abimelech could climb it, Jotham would be far away among the defiles of the neighboring mountains. SEE JOTHAM.

1.Mount Gerizim has been fully described by several travelers who have ascended it. The latest and most complete account of the objects of interest extant upon it may be found in M. Saulcy's Narrative, chapter 8, where also its history is given in detail. See also Robinson's Bibl. Researches, 3:96 sq.; Olin's Travels, 2:340 sq. Dr. Robinson says: "Mounts Gerizim and Ebal rise in steep, rocky precipices immediately from the valley on each side, apparently some 800 feet in height. The sides of both these mountains as here seen (i.e., from Nablus) were, to our eyes, equally naked and sterile. The side of the northern mountain, Ebal, along the foot, is full of ancient excavated sepulchres. The southern mountain is now called by the inhabitants Jebul et-Ter, though the name Gerizim is known at least to the Samaritans. The modern appellation of Ebal we did not learn." Dr. Olin states that the summit of Gerizim is somewhat higher than that of Ebal. The top of Gerizim affords a commanding view of a considerable region, chiefly occupied with mountains of inferior elevation, but also embracing several fruitful valleys, especially those of Nablus and of wady Sahl, through which lies the road to Jerusalem. A great number of villages are seen all along its north-eastern side, upon high and apparently precipitous spurs of the mountain which push out into the valley from (wady Sahl) the main ridge. Cultivation is carried quite to the top of the mountains, which are adorned with plantations of fruit-trees, while every level spot and a vast number of small fields, supported by terraces, are sown in wheat. A considerable portion of the table-land on the summit of Gerizim itself exhibits marks of recent tillage. Mount Ebal, as viewed from Gerizim; spreads out, like the latter, into a table-land, but is apparently rocky and more broken, and less susceptible of cultivation. Mount Garizim is ascended by two well-worn tracks, one leading from the town of Nabluis at its western extremity, the other from the valley on its northern side, near one of the two spots pointed out as Joseph's tomb. It is on the eastern extremity of the ridge that the holy places of the Samaritans are collected. First, there occurs the small hole in the rocky ground where the lamb is roasted on the evening of the Passover; next, the large stone structure occupying the site of the ancient temple. In one of the towers of this edifice, on the north-east angle, is the tomb of a Mussulman saint, Sheik Ghranem. Under the southern wall of this castle or temple. is a line of  rocky slabs, called the "ten stones," in commemoration of the ten (or twelve) stones brought by Joshua, or of the ten tribes of the northern kingdom; they have every appearance of a large rocky platform, divided by twelve distinctly marked natural fissures. Beyond this platform, still further to the east, is a smooth surface of rock, sloping down to a hole on its south side; the scene, according to Samaritan tradition, which some recent travelers have endeavored to vindicate, of Abraham's sacrifice (Moriah, Genesis 24), of his meeting with Melchizedek (Genesis 14; so Theodotus in Eusebius, Praep. Ev. 9:22), and several other sacred events. (See Stanley's Sinai and Palest., page 245.) Mr. Bartlett also ascended Mount Ebal, but he says he "could discover no trace of by-gone generations, though the view, like that from Gerizim, is splendid and extensive" (Footsteps of our Lord, page 186). The remains of the temple on Mount Gerizimr are fully described by Thomson (Land and Book, 2:213 sq.). — Kitto, s.v. SEE SHECHEM

2. The leading historical incidents connected with Mount Gexizim are of a highly interesting character, and some. of them (as above intimated) have been the subjects of controversy.

(1.) High places had a peculiar charm attached to them in those days of external observance. The law was delivered from Sinai: the blessings and curses affixed to the performance or neglect of it were directed to be pronounced upon Gerizim and Ebal. (See Michaelis, De montibus Ebal et Garizim, Argent. 1773; Stiebritz, Vindicice τῶν עיבלcontra Kennicottum, Hal. 1767; Zeffel, id. ib. 1766; Vershuir, De lectione Samar. ad. Loc., Franec. 1767.) Six of the tribes — Simeon, Levi (but Joseph being represented by two tribes, Levi's actual place probably was as assigned below), Judah, Issachar, Joseph, and Benjamin, were to take their stand upon the former to bless; and six, namely, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, upon the latter to curse (Deu 27:12-13). Apparently, the ark halted midway between the two mountains, encompassed by the priests and Levites, thus divided by it into two bands, with Joshua for their corypheeus. He read the blessings and cursings successively (Jos 8:33-34), to be re-echoed by the Levites on either side of him, and responded to by the tribes in their double array with a loud Amen (Deu 27:14). Curiously enough, only the formula for the curses is given (Deu 5:14-26); and it was upon Ebal, and  not Gerizim, that the altar of the whole unwrought stone was to be built, and the huge plastered stones, with the words of the law (Jos 8:32; Josephus, Ant. 4:8, 44, limits them to the blessings and curses just pronounced) written upon them, were to be set up (Deu 27:4-6) — a significant omen for a people entering joyously upon their new inheritance, and yet the song of Moses abounds with forebodings still more sinister and plain-spoken (Deu 33:5-6; Deu 33:15-28). SEE JOSHUA.

(2.) The next question is, Has Moses defined the localities of Ebal and Gerizim? Standing on the eastern side of the Jordan, in the land of Moab (Deu 1:5), he asks: "Are they not on the other side Jordan, by the may where the sun goeth down (i.e., at some distance to the W.), in the land of the Canaanites, which dwell in the champaign over against Gilgal (i.e., whose territory — not these mountains — commenced over against Gilgal; see Patrick on Deu 11:30), beside the plains of Moreh?" ... These closing words would seem to mark their site with unusual precision; for in Gen 12:6 "the plain (Sept. ‘oak') of Moreh" is expressly connected with "the place of Sichem or Shechem" (N.T. Sychem or Sychar, which last form is thought to convey a reproach. See Reland, Diss. oa Gerizim, in Ugolini, Thes. page dccxxv; in Josephus the forum is Sicima), and accordingly Jdg 9:7, Jotham is made to addres his celebrated parable to the men of Shecheem from "the top of Mount Gerizim." The "hill of Moreh," mentioned in the history of Gideon his father, may have been a mountain overhanging the same plain, but. certainly could not have been farther south (Jdg 6:33, and Jdg 7:1). Was it therefore prejudice, or neglect of the true import of these passages, that made Eusebius and Epiphanius, both natives of Palestine, concur in placing Ebal and Gerizims near Jericho, the former charging the Samaritans with grave error for affirming them to be near Neapolis? (Reland, Dissert., as above, page dccxx). Of one thing we may be assured, namely, that their scriptural site must have been, in the fourth century, lost to all but the Samaritans, otherwise these two fathers would have spoken very differently b. It is true that they consider the Samaritan hypothesis irreconcilable with Deu 11:10, which it has already been shown not to be. A more formidable objection would have been that Joshua could not have marched from Ai to Shachem, through a hostile country, to perform the above solemnity, and retraced his steps so soon afterwards to Gilgal, as to have been found there by the Gibeonites  (Jos 9:6; comp. 8:30-35). Yet the distance between Ai and Shechem is not so long (under two days' journey).

Neither can the interval implied in the context of the former passage have been so short as even to warrant the modern supposition that the latter passage has been misplaced. The remaining objection, namely, "the wide interval between the two mountains at Shechem" (Stanley, S. and P. page 238, note), is still more easily disposed of, if we consider the blessings and curses to have been pronounced by the Levaites, standing in the midst of the valley-thus abridging the distance by one half and not by the six tribes on either hill, who only responded. How indeed could 600,000 men and upwards, besides women and children (comp. Num 2:32 with Jdg 20:2; Jdg 20:17), have been accommodated in a smaller space? Besides, in those days of assemblies "sub dio," the sense of hearing must habe been necessarily more acute, as, before the aids of writing and printing, memories were much more retentive. We may conclude, therefore, that there is no room for doubting the scriptural position of Ebal and Gerizim to have been — where they are now placed — in the territory of the tribe of Ephraiam; the latter of them overhanging the city of Shechem or Sicima, as Josephus, following the scriptural narrative, asserts. Even Eusebieus, in another work of his (Prep. Evang. 9:22), quotes some lines from Thaodotus, is which the true position of Ebal and Gerizim is described with great force and accuracy; and St. Jerome, while following Eusebius in the Onomasticon, in his ordinary correspondence does not hesitate to connect Sichem or Neapolis, the well of Jacob, and Mount Gerizim (Ep. 108, c. 13, ed. Migne). Procopius of Gaza does nothing more than follow Eusebius said that clumsily (Reland, Palest. 2:13, page 503); but his more accurate namesake of Caesarea expressaly asserts that Gerizine rose over Neapolis (De AEdif. 5:7) — that Ebal was not a peak of Gerizims (see Quaresm. Elucid. T.S. lib. 7, per. i, c. 8), but a distinct mountain to the north of it, and separated from it by the valley in which Shechem stood, we are not called upon here to prove; nor again, that Ebal was entirely barren, which it can scarcely be called now; while Gerizim was the same proverb for verdure and gushing rills formerly that it is now, at least where it descends towards Nablu's. SEE EBAL.

(3.) It is a far more important question whether, as the Samaritans believe, Gerizime was the mountain on which Abraham was directed to offer his son Isaac (Gen 22:2, and sq.). It has been observed that it is not the mountain, but the district which is there called Moriah (of the same root  with Moreh: see Corn. a Lapid. on Gen 12:6), and that antecedently to the occurrence which took place "upon one of the mountains" in its vicinity — a consideration which of itself would naturally point to the locality, already known to Abraham, as the plain or plains of Moreb, "the land of vision," "the high lamid," and therefore consistently "the land of adoration" or "religious morship," as it is variously explained. That all these interpretationsiare incomparably more applicable to the natural features of Gerizims and its neighborhood than to the hillock (is comparison) upon which Solomon built his Temple, none can for a moment doubt who have seen both. Jerusalem unquestionably stands upon high ground; but owing to the hills "round about" it, cannot be seen on any side from any great distance; nor, for the same reason, could it ever have been a land of vision or extensive views. Even from Mount Olivet which must always have towered over the small eminences at its base to the southwest, the view cannot be named in the same breath with that from Gerizim, which is one of the finest in Palestine, commanding, as it does, from an elevation of nearly 2500 feet (Arrowsmith, Geograph. Dict. of the H.S. page 145), "the Mediterranean Sea on the Nemest, the snowy heights of Hermon on the north, on the east the wall of the transJordeanic mountains, broken by the deep cleft of the Jabbok" (Stanley, S. and P. page 235), and the lovely and tortuous expanse of plain (the Mukhna) stretched as a carpet of many colors beneath its feet. Neither is the appearrance which it would "present to a traveler advancing up the Philistine plain" (ib. page 252) — the direction from which Abraham came to be overlooked. On the other band, it is clear that the "land of Moriah" was only thus designated as containing the notable mountain there referred to; and any of the hills about Jerusalem are sufficiently conspicuous for the purpose. Abraham was undoubtedly at Beersheeba when he received the command (comp. Gen 31:33; Gen 22:1-3; Gen 22:19).

It appears from the narrative that on the third day he reached the place, offered the sacrifice, and returned to the spot where he had left his servants. The distance from Beersheba to Gerizimn is about 70 geographical miles, as the crow flies, which, in such a country, will give 90 of actual travel. Abraham's servants were on foot, carrying wood; Isaac was also on foot, and Abraham rode an ass. It is not, indeed, absolutely necessary, as Mr. Porter thinks (Handbook of S. and P. 1:339), that he should have started from Beersheba (see Gen 21:34 — "the whole land being before him," Gen 20:15). But had he set out, even from so southern a spot, "on the morning of the third day, he would arrive in the plain of Sharon, exactly where the massive height of  Gerizim is visible afar off" (Stanley, page 248), and from thence with thee mount: always in view, he eaould proceed to the exact "place which God had told him of" in all solemnity — for again, it is not necessary that he should have arrived on the actual spot during the third day. All that is said in the narrative is that, from the time that it hove in sight, he and Isaac parted from the young men, and went on together alone. Still this interpretation is.not the natural and obvious onea, and supposes too protracted a journey for the circumstances. The Samaritans, therefore, through whom the tradition of the site of Gerizim has been preserved, are probably wrong when they point out still — as they have done from time immemorial — Gerizim as the hill upon which Abraham's "faith was made perfect;" a natural result of their desire to magnify their national seat of worship. It is, moreover, strange that a place once called by the "Father of the faithful" Jehovah-jireh, should have been merged by Moses, and ever afterwards, in a general name so different from it in sense and origin as Gerizim. Josephus, in more than one place, asserts that where Abraham offered, there the Temple was afterwards built (Ant. 1:13, 2; 7:13, 9). St. Jerome follows Josephus (Quaest. in Gen 22:5, ed. Migne), and the Rabbinical traditions respecting Mount Moriah are strongly in the same direction (Cunsus, De Republ. Heb 2:12). The Christian tradition, which makes the site of Abraham's sacrifice to have been on Calvary, is merely a monkish transference from the Jewish vicinity. SEE MORIAH.

(4.) Another tradition of the Samaritans is still less trustworthy, viz., that Mount Gerizim was the spot where Melchizedek, met Abraham — though there certainly was a Salem or Shalem in that neighborhood (Gen 33:18; Stanley, S. and P. page 247, and sq.). The first altar erected in the land of Abraham, and the first appearance of Jehovah to him in it, was in the plain of Moreh, near Sichem (Gen 12:6); but the mountain overhanging that city had not in any case, as yet, been hallowed to him by any decisive occurrence. He can hardly, therefore, be supposed to have deviated from his road so far, which lay through the plain of the Jordan; nor again is it likely that he would have found the king of Sodom so far away from his own territory (Gen 14:17, and sq.). SEE SHAVEH, VALLEY OF. Lastly, the altar which Jacob built was not on Gerizim, as the Samaritans contend, though probably about its base, at the head of the plain between it and Ebal, "in the parcel of a field" which that patriarch purchased from the children of Hamor, and where he spread his tent (Gen 33:18-20). Here was likewise his well (Joh 4:6), and the  tomb of his son Joseph (Jos 24:32), both of which are still shown, the former surmounted by the remains of a vaulted chamber, and with the ruins of a church hard by (Robinson, Bibl. Res. 2:283) the latter with "a fruitful vine" trailing over its whitewashed inclosure, and before it two dwarf pillars hollowed out at the top to receive lamps, which are lighted every Friday or Mohammedan Sabbath. There is, however, another Mohammedan monument claiming to be the said tomb (Stanley, S. and P. page 241 note). The tradition (Robinson, 2:283 note) that the twelve patriarchs were buried there likewise (it should have made them eleven without Joseph, or thirteen including his two sons) is probably an erroneous inference from Act 7:16 (where αὐτός is not to be included in the subject of μετέθησαν; see Hackett, ad loc.). SEE MELCHIZEDEK.

(5.) We now enter upon the second phase in the history of Gerizim. According to Josephus, a marriage contracted between Manasseh, brother of Jaddus, the then high-priest, and the daughter of Sanballat the Cuthaean (comp. 2Ki 17:24), having created a great stir amongst the Jews (who had been strictly forbidden to contract alien marriages; Ezr 9:2;. Neh 13:23) — Sanballat, in order to reconcile his son-in-law to this unpopular affinity, obtained leave from Alexander the Great to build a temple upon Mount Gerizim, and to inaugurate there a priesthood and altar rival to those of Jerusalem (Ant. 11:8, 2-4, and, for the harmonizing of the names and date, Prideaux, Connect. 1:396, and sq., M'Caul's edit.). "Samaria thenceforth," says Prideaux, "became the common refuge and asylum of the refractory Jews" (ibid.; see also Joseph. Ant. 11:8, 7), and for a time, at least, their temple seems to have been called by the name of a Greek deity (Ant. 12:5, 5). Hence one of the first acts of Hyrcanus, when the death of Antiochus Sidetes had set his hands free, was to seize Shechem, and destroy the temple upon Gerizim, after it had stood there 200 years (Ant. 13:9, 1). But the destruction of their temple by no means crushed the rancor of the Samaritans. The road from Galilee to Judmea lay then, as now, through Samaria, skirting the foot of Gerizim (Joh 4:4). Here was a constant occasion for religious controversy and for outrage. "How is it that thou, being a Jew, askest to drink of me, which am a woman of Samaria?" said the female to our Lord at the well of Jacob- where both parties would always be sure to meet. "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship?" ... Subsequently we read of the depredations committed on that road upon a party of Galilaeans (Ant. 20:6, 1). The liberal attitude,  first of the Savior, and then of his disciples (Act 8:14), was thrown away upon all those who would not abandon their creed. Gerizim thus continued to be the focus of outbreaks through successive centuries. One, under Pilate, while it led to their severe chastisement, procured the disgrace of that ill-starred magistrate, who had crucified "Jesus, the king of the Jews," with impunity (Ant. 18:4, 1). Another hostile gathering on the same spot caused a slaughter of 10,600 of them under Vespasian. It is remarkable that, in this instance, want of water is said to have made them easy victims; so that the deliciously cold and pure spring on the summit of Gerizim must have failed before so great a multitude (War, 3:7, 32). At length their aggressions were directed against the Christians inhabiting Neapolis — now powerful, and under a bishop — in the reign of Zeno. Terebinthus at once carried the news of this outrage to Byzantium: the Samaritans were forcibly ejected from Gerizim, which was handed over to the Christians, and adorned with a church in honor of the Virgin; to some extent fortified, and even guarded. This not proving sufficient to repel the foe, Justinian built a second wall round the church, which his historian says defied all attacks (Procop. De AEdif. 5:7).

It is probably the ruins of these buildings which meet the eye of the modern traveler (Porter, Handb. of S. and P. 2:339). Previously to this time the Samaritans had been a numerous and important sect — sufficiently so, indeed, to be carefully distinguished from the Jews and Caelicolists in the Theodosian Code. This last outrage led to their comparative disappearance from history. Travellers of the 12th, 14th, and 17th centuries take notice of their existence, but extreme paucity (Early Travellers, by Wright, pages 81, 181, and 432), and their numbers now, as in those days, is said to be below 200 (Robinson, Bib. Res. 2:282, 2d ed.). We are confined by our subject to Gerizimr, and therefore can only touch upon the Samaritans, or their city Neapolis, so far as their history connects directly with that of the mountain. We may observe, however, that as it was undoubtedly this mountain of which our Lord had said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem (i.e., exclusively), worship the Father" (Joh 4:21) — so likewise it is a singular historical fact, that the Samaritans have continued on this self-same mountain century after century, with the briefest interruptions, to worship according to their ancient custom ever since to the present day. While the Jews — expelled from Jerusalem, and therefore no longer able to offer up bloody sacrifices according to the law of Moses — have been obliged to adapt their ceremonial to the circumstances of their destiny; here the Paschal Lamb has  been offered up in all ages of the Christian sera by a small but united nationality (the spot is accurately marked out by Dr. R., Bibl. Res. 2:277). Their copy of the law, probably the work of Manasseh, and known to the fathers of the 2d and 3d centuries (Prideaux, Connection, 1:600; and Robinson, 2:297-301l), was, in the 17th, vindicated from oblivion by Scaliger, Usher, Morinus, and others; and no traveler now visits Palestine without making a sight of it one of his prime objects. Gerizim is likewise still to the Samaritans what Jerusalem is to the Jews, and Mecca to the Mohammedans. Their prostrations are directed towards it, wherever they are; its holiest spot in their estimation being the traditional site of the tabernacle, near that on which they believe Abraham to have offered his son. Both these spots are on the summit; and near them is still to be seen a mound of ashes, similar to the larger and more celebrated one north of Jerusalem; collected, it is said, from the sacrifices of each successive age (Dr. R., Bibl. Res. 2:202 and 299, evidently did not see this on Gerizim). Into their more legendary traditions respecting Gerizim, and the story of their alleged. worship of a dove — due to the Jews, their enemies (Reland, Diss. ap. Ugolin. Thzesaur. 7, pages dccxxix-xxxiii) — it is needless to enter. SEE SAMARITANS.

## Gerizim, Mount[[@Headword:Gerizim, Mount]]

             We extract some further particulars from Badeker's Syria and Palest. page 334.

"Mt. Gerizim rises to a height a little less above the sea-level than Mt. Ebal (which is 2986 feet high). It is composed almost entirely of nummulitic limestone (tertiary formation). The summit consists of a large plateau, extending from north to south, at the north end of which are the ruins of a castle. The building, as a castle, was probably erected in Justinian's time, although the walls, five to ten feet thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square, and is flanked with towers. On the east side are remains of several chambers, one of which has a Greek cross over the door. Near the burial ground to the north-east rises the Moslem wely of Skeik Ghanim, and on the north side of the castle there is a large reservoir. Of the church which once stood here, the lowest foundations only are extant. It was an octagonal building with an apse towards the east, having its  main entrance on the north, and chapels on five sides. To the south of the castle are walls and cisterns, and there is a paved way running from north to south. Some massive substructions a little below the castle, to the south, are shown as the stones of the altar which Joshua Is said to have erected here (8:30-32). In the centre of the plateau the Samaritans point out a projecting rock as having once been the site of the altar of the temple. Over the whole mountain-top are scattered numerous cisterns and smaller paved platforms, resembling the places of prayer on the area of the Harana at Jerusalem. The whole surface bears traces of having once been covered with houses. Towards the east there are several paved terraces. At the south-east corner, the spot where Abraham was about to slay Isaac is pointed out. Near it, to the north-west, there are some curious round steps. The summit commands a noble prospect to the east lies the plain of El-Mukhna, bounded by gentle hills, with the village of Askar lying on the north side, and that of Kefir Kullinn on the south farther to the east is Rujib. The valley to the south is Wady Awarteh, to the east, in the distance, rise the mountains of Gilead, among which Neby Osha towers conspicuously. Towards the north the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Ebal. Towards the west the valleys and hills slope away to the blue band of the distant Mediterranean."

The following description of this memorable site is from the most recent and trustworthy account (Conder, Tent Work in Palest. 1:62 sq.):

"South of Nablus rises the rocky and steep shoulder of Gerizim. The mountain is L-shaped; the highest ridge (2848.8 feet above the sea) runs north and south, and a lower ridge projects westwards from it. The top is about 1000 feet above the bottom of the valley east of Shechem. As compared with other Judaean mountains, the outline of Gerizim is very fine; the lower part consists of white chalk, which has been quarried, leaving huge caverns visible above the groves which-clothe the foot of the hill. Above this formation comes the dark blue nummulitic limestone, barren and covered with shingle, rising in ledges and long slopes to the summit. The whole of the northern face of the mountain abounds with springs, the  largest of which, with ruins of a little koman shrine to its genius, was close to our camp.

"In ascending to the summit of the western spur of Gerizim, by the path up the gully behind our camp, the contrast was striking between the bright green of the gardens, dotted with red pomegranate blossoms, and the steel-gray of the barren slope. Running eastwards and gradually ascending, we first reached the little dry stone enclosures and the oven used during the Passover. There are scattered stones round, but no distinct ruins of any buildings; the place is called Lozeh or Luz, but the reason of this appears to have escaped notice. The title is of Samaritan origin, and is due to their view that Gerizim is the real site of Bethel or Luz, the scene of Jacob's Vision.

"The highest part of the mountain is covered by the ruins of Justinian's fortress, built A.D. 533, in the midst of which stands Zenol's church, constructed in A.D. 474. The foundations alone are visible, showing an octagon with its entrance on the north, and remains of six side chapels; the fortress is a rectangle, 180 feet east and west, 230 north and south, with towers at the corners; that on the south-west being now a little mosque dedicated to Sheik Ghanim, who is, according to the Samaritans, Shechemn the son of Hamor. The fortress walls are built of those constantly recurring drafted stones which are often loosely described as Jewish or Phoenician masonry, though the practiced eye soon discriminates between the original style of the temple at Jerusalem, and the rude rustic bosses of the Byzantinles land Crusaders.

"A large reservoir exists, north of the castle which is called El Kul'ah in Arabic, and below this a spur of the hill projects, artificially severed by a ditch and covered with the traces of a former fortress. This is perhaps the station of the Roman guards, who thus prevented the Samaritans from approaching Gerizim, for it commands the north-eastern ascent to the mountain.

"Of the ancient Samaritan temple, probably the only relics are the remains of massive masonry known as the 'Ten Stones' ('Asherah Balatat), near the west wall of Justinian's fortress. They are huge blocks rudely squared, forming one course of a foundation, the north-west corner of which was laid bare by captain Anderson's  excavation in 1866. There are two courses, and the lower one contains thirteen stones; this course, however, was not formerly visible, and the Samaritans considered ten stones alone to lie buried, and to be those brought from Jordan at the time of Joshua — thus supposing some supernatural agency sufficient to carry such huge blocks up a steep slope 1000 feet high, to say nothing of the journey from the Jordan. Under these stones, as before noticed, the treasures of the old temple are supposed to lie hidden.

"South of the fortress is one of those flat slabs of rock which occur all over the summit. It shelves slightly down westward, and at this end is a rock-cut cistern. The whole is surrounded by a low, drystone wall. This is the Sacred Rock of the Samaritans, and the cave is traditionally that in which the tabernacle was made. At the time of my second visit some peasants were using the Sacred Rock as a threshing-floor. Rude stone walls extend on every side, and farther south there is a curious flight of steps leading down east. They are called the 'seven steps of Abraham's altar,' and just beneath them, on the edge of the eastern precipice at the southern extremity of the plateau, there is a little trough cut in the rock resembling the Passover oven. This the Samaritans suppose to be the site of Abraham's sacrifice of Isaac, for their version of the story reads 'Moreh' instead of Moriah, and makes Gerizim the scene of the patriarch's trial."

Full archaeological details may be found in the Memoirs accompanying the Ordnance Survey (2:187 sq.). SEE SAMARITANS, MODERN.

## Gerizzite[[@Headword:Gerizzite]]

             SEE GEZRITE.

## Gerkrath, Ludwig[[@Headword:Gerkrath, Ludwig]]

             a Roman Catholic theologian and philosopher, who died at Braunsberg, January 1, 1864, is the author of a monograph on Francis Sanchez (Vienna, 1860), and De Connexione quae Intercedit Inter Cartesium et Paschalium (Braunsberg, 1862). (B.P.)

## Gerlac, Peterssen[[@Headword:Gerlac, Peterssen]]

             (Lat. Gerlacus Petri), a Dutch ascetic writer, was born at Deventer, in Overyssel, in 1377. While very young he entered the house of the regular canons of Windesheim, near Deventer, where he took his vows, and although offered higher positions, he refused all except that of sacristan.  He died in 1411. He distinguished himself by his piety, his life being one of prayer and meditation. A work was published some time after his death entitled, Alter Thomas de Kempis (Cologne, 1616), and under the title of Gerlaci Soliloquia Divina, in a collection entitled, Sacra Orationis Theologia, of Pierre Poiret. John de Gorcurm translated it into Flemish, and published it at Bois-le-Duc in 1613 and 1621. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerlach Otto Von[[@Headword:Gerlach Otto Von]]

             a German theologian, was born in 1801 at Berlin, and studied first law and then theology at the university there. In 1828 he became privat decent in theology; in 1834, pastor of the Elizabeth-Kirche; in 1847, court preacher; in 1849, professor ordinarius of theology. He was a man of earnest piety, and labored zealously as pastor and in fostering missions at home and abroad. In this respect he has been called "the Wesley" of the Berlin Church. The translation of Wesley's sermon on "Awake, thou that sleepest!" was his first literacy work. He translated Baxter's Saint's Rest into German. His reputation was largely extended by his Commentar z. N.T. (Berlin, 1841; 3d ed. 1844, 2 volumes, 8vo; new ed. 1858). The O.T. was also added, the whole under the title Die heilige Schrift nach Luther's Uebersetzung mit Einleitungen u. erklarenden Anmerkungen (1847-53, 6 volumes). He also published a new edition of select writings of Luther (Berl. 1840-48, 24 volumes): — Relig. Zustand der Angli. Kirche  (Potsdam, 1845): — Kirchliche Armenpflege (trans. from Chalmers, 1847). The last two works were the fruit of a tour in England and Scotland, undertaken by Gerlach in 1842 at the command of the king, to investigate the workings of British Christianity. Gerlach died at Berlin, greatly lamented, October 24, 1849. — Methodist Quarterly Review, April, 1849, page 268; Herzog, Real-Encyklop. 5:83.

## Gerlach, Gottlob Wilhelm[[@Headword:Gerlach, Gottlob Wilhelm]]

             a German professor of philosophy, was born November 4, 1786, at Osterfeld, near Zeitz. For some time private lecturer at Wittenberg, he was called, in 1818, as professor of philosophy to Halle, and died October 5, 1864. He wrote, Grundriss der Religionsphilosophie (Halle, 1818): — Grundriss der philosophischen Tugendlehre (ibid. 1820). See Winer, Handbuch der theol. Lit. 1:286, 288. (B.P.).

## Gerlach, Stephan[[@Headword:Gerlach, Stephan]]

             a Lutheran theologian of Germany, was born at Knittlingen, December 26, 1546, studied at Tubingen, was in 1578 professor of theology there, and died January 30, 1612. He wrote, Comment. in Epistolas Paulinas: — Disp. contra Jesuitas et Calvinianos: — De Contemplatione Coenae Domini, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Adam, Vitae Eruditorum. (B.P.)

## Gerland (or Garland)[[@Headword:Gerland (or Garland)]]

             a French theologian, was born in Lorraine about 1100. He was invested with acanonship about 1130, and employed as schoolman in the collegiate church of St. Paul at Besancon. He was a very superior scholar for his time, and especially won admiration in discussions. He fell into the heresy of Berenger. From 1148 he disappears from history, and it is supposed that he died about 1150. Dom Rivet (Hist. Lit. 7:156) has confounded this Gerland with another Gerland, bishop of Girgenti. His most important work is, Candela Studii Salutaris, or according to other manuscripts, Candela Evangelica, which under this last title was published at Cologne in 1527. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerle Christophe-Antoine[[@Headword:Gerle Christophe-Antoine]]

             a French religious enthusiast, was born A.D. 1740, in Auvergne, and died about 1805. When quite a young man he entered the order of Carthusian monks, and soon afterwards was made prior of Pont-Sainte-Marie. In 1789 he was chosen deputy to the Estates General by the clergy of Rom, and was one of the first representatives of the clergy who supported the policy of the Tiers Etat. In the famous Tennis-Court session of the National Assembly: (Seance du Jeu de Paume) he exhibited so much earnestness and patriotic fervor that David assigned him a conspicuous place in his painting (Serment du Jeu de Paume) (Tennis-Court Oath) representing the most imposing scene in that meeting. Having become a member of the Constitutional Assembly, Gerle proposed, December 12, 1789, that all monks who wished to do so might be allowed to retire to the monasteries of their order and live according to their particular rules, provided they conformed to the general laws, and, April 12, 1790, urged in vain the issuing a proclamation declaring the Roman Catholic faith to be the only one accepted by the French nation. In June following he brought to the notice of the Convention the prophecies of Susanne de Bouze, of Perigord, made eleven years before, in regard to an impending general revolution, and the reforms consequent thereon. In 1792 he was chosen one of the electors of Paris. There was a strange mixture of philosophism and superstition in his nature, as was evinced by his becoming a Theotist, or follower of Catharine Theos or Theot, an old woman who styled herself the mother of God, and announced the near advent of a regenerating Messiah, and in whose following a number of silly, superstitious, or intriguing characters were gathered. Gerle thought that both himself and the French Revolution were clearly indicated in the prophecies of Isaiah. As these visionaries were politically friendly to Robespierre, whom they invoked as supreme pontiff, Robes pierre's enemies sought to increase the odium against him by a public exposure of their absurdities, and accordingly Vadier, the organ of the Committee of General Safety, made a report to the National Convention demanding the prosecution of Theos,  Gerle, and others as guilty of plotting a fanatical conspiracy, which was adopted; and on May 16, 1794, these persons were arrested and imprisoned on the orders of the committee. In the excitement and confusion following the fall of Robespierre they seemed to have been forgotten. Theos died in prison, and Dom Gerle remained there until the advent of the Directory. He was for some time one of the editors of the Messag er du Soir, and afterwards employed in the bureau of the minister of the interior, Benezech. A memoir written by him in regard to his arrest appeared in the Revue Retrospective, No. 11, 2me serie, November 30, 1835. — Hoefer, Nouv. Biog. Generale, 20:233-236; Alison, History of Europe, 3:92 (9th ed. Edinburgh, cr. 8vo). (J.W.M.)

## Gerling, Christian Ludwig[[@Headword:Gerling, Christian Ludwig]]

             a Lutheran theologian of Germany, was born November 11, 1745, at Rostock In 1769 he was university preacher in his native place in 1771 professor of theology, in 1777 pastor priroar (s at Hamburg, and died January 13, 1801. He wrote, De Cognitione Dei Rerumque Divinar um Analogica (Gottingen, 1769): — De Concordia Rationis et Fidei (ibid. 1770): — Abriss der Vorlesungen uber die Dogmatik (ibid. 1771): — Diss. Inaug. Selecta (ibid. 1776). See Doring. Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Germaan Theology[[@Headword:Germaan Theology]]

             SEE THEOLOGY, GERMAN.

## Germain St[[@Headword:Germain St]]

             SEE GERMANUS.

## Germain St (2)[[@Headword:Germain St (2)]]

             Manuscripts (CODICES SANK GERMANENSES), the name of two very ancient Latin MSS. of the N.T. (usually designated as g1 and g2), so called from having formerly been in the library of the Benedictine monastery of St. Germain des Pres at Paris, partially examined by Marteanay (whose citations were repeated by Blanchini), and afterwards throughout by Sabatier. — Tregelles, in Home's Introd. 4:238; Scrivener, Introd. page 257. SEE MANUSCRIPTS, BIBLICAL.

## Germain St., En Laye[[@Headword:Germain St., En Laye]]

             a place near Paris, noted for a treaty of peace concluded between the king of France and the Huguenots, August 8, 1570, in which it was provided that the Protestants should thereafter be unmolested on account of their religion. This treaty was only made to be broken, as the massacre of St. Bartholomew, only two years later (August 24, 1572), terribly demonstrated. See Mosheim, Church Hist. 3:173; Smedley, Reformed Religion in France, 1:322.

## Germain, Michel[[@Headword:Germain, Michel]]

             a French Benedictine of the congregation of St. Maur, who died January 29, 1694, is the author of, Tradition de l'Eglise Romaine sur la Predestination (Cologne, 1687, 2 volumes), and in connection with Mabillon he published Museum Italicum (Paris, 1687). See Winer, Handbuch der theol. Lit. 1:600, 872; Jocher; Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## German Baptists[[@Headword:German Baptists]]

             SEE DUNKERS, AND MENNONISTS.

## German Catholics[[@Headword:German Catholics]]

             the name of a sect in Germany which sprung up in 1844 in consequence of the exhibition of the holy coat at Treves SEE HOLY COAT. This proceeding called forth a vigorous protest from Johannes Ronge, a priest in Silesia, who, having been suspended from his office, was living in retirement. Ronge addressed a public letter to bishop Arnoldi, of Treves, October 1, 1844, in which he characterized the exhibition of the coat as idolatry. Even before the publication of this letter, another priest, J. Czerski, at Schneidemiuhl, in the Prussian province of Posen, had formally seceded from the Roman Catholic Church, and was about to form a congregation of "Christian Apostolic Catholics." Czerski and Ronge were naturally drawn into confederacy, though their views on doctrine radically differed; the former sympathizing with evangelical Protestantism, and the latter being an ultra Rationalist. Ronge addressed an appeal to the lower orders of the priesthood, calling upon them to use their influence in the pulpit and everywhere to break the power of the court of Rome, and priestcraft in general throughout Germany; to set up a national Germari Church independent of Rome, and governed by councils and synods; to abolish auricular confession, the Latin mass, and the celibacy of the priests; and to aim at liberty of conscience for all Christians, and perfect freedom for the religious education of children. Czerski, on the other hand, drew up a confession of faith differing but little from that of the Roman Catholic Chairch, though it declared the Holy Scriptures and the Nicene Creed as the only standards of Christian faith. The new sect quickly increased. At the beginning of 1845 more than a hundred congregations were in existence, each adopting its own confession of faith, some agreeing with that of Czerski, and the majority adopting the rationalistic views of Ronge. In the confession of faith adopted by the Congregation of Breslau, of which Ronge was chosen preacher, the essentials of belief were restricted to a few doctrines: belief in, God as the Creator and Governor of the world, and the Father of all men; in Christ as the Savior, in the Holy Spirit, the holy Christian Church, the forgiveness of sins, and eternal life. Baptism and the Lord's Supper were held to be the only sacraments. Confirmation was retained, yet most of the rites and practices peculiar to the Roman Catholic Church were given up. The first council of German Catholics was held at Leipzic, March 22, 1845, and attended by deputies from many of the leading congregations. The majority declared in favor of the principles expressed in the rationalistic Breslau confessions. The interpretation of  Scripture, the only source of Christian belief, was left to the free exercise of reason, pervaded and actuated by the "Christian idea." Forms of worship were to be adapted to the requirements of time and place. With regard to church government, the council declared in favor of the presbyterian and synodal constitution. The congregations were to have the free election of their clergy and eldership. The increase of the sect continued to be so rapid that by the end of 1845 it numbered nearly 300 congregations. Many prominent Roman Catholics joined it, And even a number of Protestant rationalistic clergymen ement over to it. Distinguished historians like Gervinus looked upon the movement as a momentous event in the history of Germany. It even exercised a considerable influence upon the Protestant Church of Germany, by causing the organization of the Free Congregations (q.v.), a similar rationalistic sect, chiefly consisting of seceders from the Protestant state churches. Several state goavernments, as those of Saxons- y, Prussia, Baden, Bavaria, and Austria, took very severe measures against them, and either altogether suppressed them, or at least tried to put as great obstacles as possible in their way. The internal disagreements between the orthodox and the rationalistic sections also discouraged the spread of the movement, which, at the second council, held in Berlin in 1847, appeared to be on the decrease. The revolutionary movements of 1848 gave the German Catholics full liberty, and, consequently, some additions were made to the number of their, congregations, especially in Austria. But the further advance which the majority of the German Catholics now made in their opposition to evangelical Christianity, and the profession of some of their prominent men, that on their part the religious movement had been merely a cloak for covering their revolutionary tendencies in politics, estranged many of their friends. After the political reaction set in, in 1849, strong measures against them were again taken by most of the state governments, and in Austria they cere again wholly suppressed. In 1850 delegates of the German Catholic congregations attended the council of the Free Congregations, and a union of the two organizations was agreed upon. This union was consolidated at the council held in Gotha in 1857, when the united body assumed the name of "Bund freireligioser Gemeinden." For their further history, SEE FREE CONGREGATIONS. (A.J.S.)

## German Councils[[@Headword:German Councils]]

             (Concilium Getrmanicum), i.e., councils celebrated in Germany, but at places unknown.

I. A.D. 743, probably, being the first of five said to have met under St. Boniface, by his biographer, but great obscurity hangs over their date, number, and canons, to say the least. In the preface to this council it is Carloman, mayor of the palace, who speaks, and its seven canons, besides running in his name, form the first of his capitularies. Certainly, the first of them, constituting Boniface archbishop over the bishops of his dominions, cannot have been decreed but by him. True, there is a letter from Boniface to pope Zachary, requesting leave for holding a synod of this kind, which was at once given; and in another, purporting to be from Boniface to archbishop Cuthbert, three sets of canons are quoted as having been decreed by the writer, of which these form the second. Still, even so, when and where were the other two sets passed?

II. A.D. 745, at Mayence possibly, where Aldebert and Clement were pronounced heretics, and Gervilion of Mayence deposed, to be succeeded by Boniface.

III. A.D. 747, at which the first four general councils were ordered to be received. Possibly the tenth of the letters of pope Zachary may relate to this.

IV. A.D. 759, at which Othmar, abbot of St. Gall, was unjustly condemned German Ebenezer Society, a body of Lutheran dissenters, who emigrated from Prussia to America some years ago, and settled near Buffalo, N.Y. They number somewhat more than one thousand souls, and hold their property in common. They are exceedingly careful as to religious observances, and very strict in keeping the Sabbath.

## German Evangelical Association Of The West[[@Headword:German Evangelical Association Of The West]]

             a sect of German Protestants in America corresponding to the United Evangelical Church of Germany. It was instituted at St. Louis, Missouri, May 4, 1841, by seven ministers of the United Church of Germany. The object in view in forming this body is, stated in the first paragraph of the revised statutes as follows: "The object of the association is, to work for the establishment and spread of the Evangelical Church in particular, as well as for the furtherance of all institutions for the extension of the kingdom of God. By the Evangelical Church we understand that communion which takes the Holy Scriptures of the Old and New Tests. as the Word of God, and our only infallible rule of faith and practice, and commits itself to that exposition of the Scriptures laid down in the symbolical books of the Lutheran and Reformed churches, chiefly the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism, so far as these agree; and where they differ, we hold alone to the relevant passages of Scripture, and avail ourselves of that freedom of conscience which prevails on such points in the Evangelical Church." It will thus be seen that the main purpose is to unite in one body the Lutheran and the German Reformed churches.

## German Methodists[[@Headword:German Methodists]]

             SEE UNITED BRETHREN.

## German Reformed Church in America[[@Headword:German Reformed Church in America]]

             The German Reformed Church is the historical continuation in America of the Reformed branch of the Protest-ant Reformation of Germany. The great movement of the 16th century in the bosom of the Roman Catholic Church was at first known as simply the Reformation, or Reformed Church, the term Reformed being used in a general sense as designating the whole religious movement in its opposition to the errors and corruptions of Rome. Two distinct tendenclan, embracing theology and practical life, were, however, at work from the beginning. The one received its type and character primarily from the genius, faith, and spirit of Martin Luther, and prevailed chiefly among the northern states of the German nation. The other is not thus related to the peculiar spirit of one man. Its character was wrought out rather by a succession of ministers and theologians in Switzerland, France, the Netherlands, and the German provinces bordering on the Rhine, among whom are prominent Zwingle, Bullinger, Calvin, Melancthon, Olevianus, Ursinus, and others of the same type of faith. Lutheran theology reached its full development in the Form of Concord, 1580; Reformed theology in the Palatinate Catechism, 1563, so called from the German province in which the Catechism originated; called also the Heidelberg Catechism, from the University of Heidelberg, is which Ursinus and Olevianus, the authors of the work, were professors of theology.

Palatinate was the name formerly borne by two provinces of Germany, distinguished as Upper and Lower, and situated along the river Rhine. The first (Oberpfalz) bordered on Bobemsia and Bavaria; the other (Unterpfalz) was situated on both sides of the Rheine, touching on different sides Masyence, Wurteinberg, Baden, Alsace, and Lorraine. The Palatinate did not yield to the power of the Reformation movement until 1546, when it embraced the Lutheran faith. It was molded, however; rather by the gentle spirit of Melanecthon than by the stern spirit of Luther. Under Frederick III, surnamed the Pious, who acceded to power in 1559, these German provinces passed over from the Lutheran to the Reformed faith. The theological controversies which preceded and accompanied this transition gave rise to the formation of a catechism, the design of which was to reconcile opposing Lutheran and Reformed elements onm a new basis. The principle and the scope of this new confession is Reformed, no Lutheran; but, resting on the Apostles' Creed as its animating and form-giving principle, it rises above extreme antagonisms, and aims at resolving into one consistent whole the divergent tendencies of faith characterizing the  two original branches of Protestantism. The adoption of this catechism by a synod of the Palatinate, convened for the purpose January 19, 1563, was followed by the preparation of an order of worship answerable to it, and by a complete religious and educational organization of the two provinces; the great design of Frederick III being to establish and perpetuate the Reformed faith in this German electorate. Thus arose the Reformed Church of Germany, or the German Reformed Church, in distinction from the Reformed Church of Switzerland, of France Holland, Scotland, and other states and countries.

Religious persecution at home, civil oppression and confusion, and the gratuitous offer of land in Pennsylvania by William Penn, led to the emigration of a large number of Palatines to America in the beginning of the last centursy. From year to year their numbers increased. To these were added hundreds and thousands coming from other states of Europe, bold ing thea Reformed faith. They settled in New York along the Hudson, in New Jersey, Maryland, Virginia, and even extended into the Carolinas; but the greater number located in Pennsylvainia, east of the Susquehanna. The first minister was the Reverend George Michael Weiss, who, assisted on his way by the Classis of Amsterdam, emigrated from the Palatinate in company with about 400 Palatines in the year 1727. They settled along the Skippach, Montgomery County, Pennsylvania.

Here a congregation was organized, and a wooden church immediately built. This, so far as known, was the first German Reformed Church in America.

Until the year 1747 the religious condition of these people was very sad. They had no ministers; no Church organization; no school-teachers; no books, excepting a few Bibles, Catechisms, Liturgies, and Hymn-books, Which they brought with them from the fatherland; and no pecuniary resources, for the majority were extremely poor. Besides, they were separated by national customs and by language from the large English population of the country. So helpless and destitute, yet anxious to enjoy the means of grace, they were exposed to the danger of being misled into all sorts of errors by irresponsible teachers. But they were distinguished for morality, industry, and thrift. In the course of time they began to accumulate property, and acquire a .reputation for honesty and integrity. With this came respect, influence, and general prosperity.  Yet this chaotic state of the Reformed Church grew worse rather than better. Emigration continued. This, added to the natural increase of population, extended the religious destitution, and multiplied their moral and spiritual, dangers; for from the first settlement of Palatines in America, throughout this entire period, there were at no time more than three or four ordained ministers of the Reformed Confession among them.

The arrival in 1746 of the Rev. Michael Schlatter, a Reformed minister from St. Gall, Semitzerland, who was commissioned and supported by the synods of North and South Holland, introduces the formative period in the history of the Church. A man of great energy, strong faith, burning zeal, and indomitable perseverance, he visited all the German settlements in Virginia, Maryland, New Jersey, Pennsylvania, and some in New York; gathered the people; preached the Gospel; administered the sacraments; organized churches; located pastors; established schools; and on September 29, 1747, in the city of Philadelphia, succeeded in effecting the organization of the first synod, or the Coetues, as it was called, of the German Reformed Church. Subsequently he visited Europe for the purpose of representing the extreme destitution of the Germans in America. He traveled through Holland, Switzerland, Germany, and England, and everywhere awakened profound interest. He succeeded in creating a large fund, the yearly interest of which was devoted to the support of ministers and school-teachers in America, and to the purchase of Bibles for gratuitous distribution among the people. He also induced a number of young ministers to go forth as missionaries to their brethren in the New World, of whom, five came with him on his return to America.

The first Coetus consisted of thirty-one members — five ministers and twenty-six elders — and represented forty-six churches and a population then estimated at thirty thousand. Organized by direction of the Synod of Holland, the Coetus stood under the jurisdiction of that body. Its proceedings were sent annually for review and confirmation to the Classis of Amsterdam, that Classis having been charged by the Synod of Holland with the duty of superintending the affairs of the Geseman Church in America. No one was ordained to the office of the ministry without its consent.

This subordinate relation to the Church of Holland continued until 1793, a period of forty-six years. Emigration increased. From time to time, ministers and school-teachers from the Palatinate and other Reformed  provinces of Europe arrived. But the increase of ministers was not in proportion to the increase of the population. Though the Church grew, yet the spirits-al destitutions multiplied, so that at the end of this period there were at least one hundred and fifty churches, but no more than about twenty-two ordained ministers.

In 1793 the Coetus resolved no longer to transmit its acts and proceedings for revision to the Classis of Amsterdam, and assumed the right to govern itself, and to have the care of the churches in America, isndependenttly of foreign oversight and control. A constitution was adopted, entitled "Synodal-Ordnung des hochdeutschen Reformirten Synods und der mit ihr verbundenen Gemeinden in den Vereinigten Staaten von Nord-America." By this act the Coetus became the Synod, and the Reformirte Kirche, or Reformed Church, became the Hoch-deutsche Reformirte Kirche, or High- German Reformed Church, in order to distinguish it from the Nieder- Deutsche, or Low-German, or Low-Dutch Church.

This event introduces a period of thirty-two years, extending to the establishment of a theological seminary in 1825, a period which it is not easy to characterize. In one respect there was progress. The people increased in numbers and wealth. There were also large accessions to the population by immigration. Congregations multiplied. Many Germans migrated westward, and churches were organized in Ohio. There was also proportionally a larger accession to the ranks of the ministry, the number rising from twenty-two to eighty-two. But in another respect there was retrogression. So long as the church stood directly under the supervision of Holland, the great majority of ministers were men who had been thoroughly educated in the gymnasiums and universities of Europe. But now, while some men of thorough education still came from Europe, the larger number came from the membership of the American Church. As the synod had no theological seminary, no college, and no academy, candidates for the office could acquire only a superficial or partial knowledge of Latin and Greek, of science and theology. Young men had to prosecute their studies under the tuition of pastors who had charge of from two to eight churches. As a natural consequence, the standard of ministerial qualifications had to be lowered; and with the loss of broad culture, departed also, in great measure, the sense of its value. Some of the leading ministers saw the evils to which, the Church was exposed from this tendency, and endeavored to resist it manfully, but without avail.  With the depression of the ministry came ecclesiastical disorders, the fruit of tendancies at work from the beginning. Some laymen presumed to administer the sacraments; some ministers, also, were disorderly. They were disposed to ordain men to the holy office on their own judgment and authority as individuals. The Church, moreover, felt the enervating influence of German rationalism or neology, and of the deism of England. The most active and influential men though struggling earnestly against these downward forces, could offer but a feeble resistance; for, taking the faith of the Reformation as the standard of judgment, they themselves occupied a false theological attitude. The rationalistic habit of thought of the 18th century, taking bold of them, gave an undertone to their preaching and ecclesiastical life, which, though they cherished firm faith in the truth of supernatural revelation, nevertheless nourished comparative indifference to the original faith of the Reformed Church as embodied in the Palatinate Catechism, and even exerted an influence in direct opposition to it.

Though separated by the ocean, the Church in America was always in close sympathy with the Church of Germany. The profound reaction against Rationalism, which began to reveal its presence there during the second decade of the present century, was almost simultaneous with a revival of a better faith in the bosom of the American Church. The first decided indications appear in the records of 1815, and from that time onward with gradually increasing clearness. In that year we meet the first recognition of the Heidelberg Catectism. In all the records preceding this time, we find no reference to any confession of faith.

In 1820, the synod enjoins on all ministers to use no other book but the Heidelberg Catechism in the instruction of youth preparatory to confirmation. The want of literary and theological institutions seems to be more deeply and generally felt. Earnest and persevering efforts are made to establish a theological seminary. In 1819 the constitution is revised and amended. The territory is subdivided into classes; a classis corresponding to a presbytery in the Presbyterian Church. And the synod, instead of being a general convention of all the ministers and one elder from each parish, as it had been since 1747, becomes a delegated body composed of ministers and elders chosen by the classes.

The revival of faith and activity resulted finally, after a struggle against much opposition extending through seven years, in the creation of a theological seminary by the Synod of Bedford, Pennnsylvania in 1824. The  Reverend Lewis Mayer, D.D., was chosen professor of theology. The seminary opened at Carlisle, Pennsylvania, the following spring. Removed to York in 1829, the institution was finally, 1835, located at Mercersburg, Pennsylvania, where it still remains. With the seminary was removed also to Mercersburg the high-school opened at York in 1830. This school, under a charter granted by the Legislature of the state, became Marshall College in 1836.

The opening of the theological seminary constitutes the most important epoch in the history of the Church in America. Followed soon after by the creation of a classical institution of a high order, it was the means of quickening the historical faith and dormant energies of the Church. Though several decades of years were necessary in order to unfold the moulding power of these institutions in the sphere of philosophy, theology, and practical life, yet a new impulse was at once given to thought and life. The standard of qualification for the ministry was elevated. A much larger number of pious young men responded to the call of God to preach the Gospel. The ministry increased rapidly. Religious periodicals were established: first, one in English, 1828; and several years later, one in German, 1836. A board of domestic missions and a board of beneficiary education were created. The benevolence of the people was evoked. Greater zeal manifested itself for the extension of the Church. About this time, also, some men were admitted to the ministry who could preach acceptably in English, and were thus prepared to meet the wants of the younger membership in the cities and larger towns; wants arising from the growing prevalence of that language among the German people; for, until 1825, with perhaps but two or three exceptions, all the pastors conducted public worship exclusively in the mother tongue; in consequence of which, scores of families, who preferred the English-language, had, during the previous fifteen or twenty years, in particular localities, passed over to other denominations. The transition, though generally gradual, caused no little dissension and confusion in nearly every congregation where the change was felt to be necessary, owing to the firmness with which the older people clung to German worship. At present this difficulty has been stirmounted throughout nearly all portions of the Church west of the Susquehanna and south of the Potomac, where the English language is now generally used either exclusively or in conjunction with the German; but east of the Susquehanna, where the Pennsylvania dialect of the German language has been perpetuated among not less than fifty thousand of her  people, and where the great majority of ministers conduct public worship in the mother tongue, the problem still awaits solution.

Though the theological seminary and the gradual introduction of the English language both met a great want and proved to be a great good, yet the Church was thereby exposed to new and serious dangers. This spiritual awakening united positive and negative elements. It was the assertion and development of the old faith, and, at the same time, a reaction against what was defective and wrong in her American history. This reaction, modified by contact with the Presbyterian, Methodist, and other denominations, for a while confounded what was true and good in the past with what was false and evil, and was disposed, with the abuse of catechisation, confirmation, the observance of the great festivals of the Church year and other customs, to set aside these customs themselves, and thus ignore the historical character of the German Reformed Church. The false tendency prevailed most generally among the congregations that had introduced the use of the English language. The German sections of the Church enjoyed a large measure of protection. As the prevalence of the German language deprived them of the advantage of fellowship with the English denominations, so it shielded them also measurably against the transforming influence of a foreign spirit.

But even where this spirit, foreign to the genius of the Church, had acquired the most commanding influence, the traditional habit of thought and life was not extinct. The conditions of a strong counter reaction were always present. It was only necessary that some one assert clearly and forcibly the latent faith of the Church. This was done with great power by the Reverend John W. Nevin, D.D., several years after he had become, in 1840, professor of didactic theology in the seminary at Mercersburg.

For nearly twenty years the tendency to surrender her distinctive faith and customs had been gaining strength in the German Reformed Church, slowly indeed, but steadily, and the process of assimilation to a foreign form of Christian life was silently going forward. A powerful counteracting element, however, was developed as early as 1836 in the profound Anglo- German philosophy taught by the Reverend Frederick Augustus Rauch, D.P., the first president of Marshall College, who laid the foundation of the system of organic and objective thinking which has ever since characterized the leading educational institutions of the Church. There was accordingly at hand both a general and special preparation for the great Church  movement of the last twenty-five years, of which Dr. Nevin has been the principal organ: general, in the slumbering spirit of the Heidelberg Catechism, which, living in the hearts of ministers and people, perpetuated a sense of dissatisfaction with a foreign religious habit, and constituted a general qualification to support, as by intuition, the protest against error, and the affirmation of fundamental truth pronounced by a great leader; and special, in the genetic method of thought which, in full Sympathy with the spirit of the Catechism, had, through the teaching of Dr. Rauch, given character to the college, and molded the philosophical thinking of the first ministers of the Church, who received a full literary and theological training in her own institutions.

This profound and comprehensive movement constitutes the leading characteristic of the Church in the last period of her American history. The bold criticisms of Protestantism, and the unequivocal reassertion of the catholic truth contained in the Protestant confessions of the 16th century by Dr. Nevin, and the publication of the Principle of Protestantisn by the Reverend Philip Schaff, D.D., in German and English, called forth earnest and sometimes very violent rejoinders from religious papers and quarterly reviews, and provoked a series of controversies concerning the new measure system, the Lord's Supper, tradition and the rule of faith, the nature of the Church, the present attitude of Protestantism and its relation to Roman Catholicism, the person of Christ, the nature of Christianity, and, in the course of time, holy baptism and liturgical worship, with many other cognate fundamental doctrines; controversies which have been prosecuted vigorously, with short intervals of repose, down to the present time, and have not only involved some of the principalf denomination's in this country, but of late have also extended to Germany.

The main positions, both negative and positive, affirmed by Dr. Nevin and his coadjutors, have from time to time been sustained by the Eastern Synod and by the General Synod, sometimes by direct and formal action, but generally in an indirect way, since the main questions have only occasionally been at issue before the judicatories in a formal manner. Indeed, instead of being merely the innovation of a party, the great movement has been only a life movement of the German Reformed Church herself, the men prominent in the controversies being rather the exponents and organs than leaders. Yet a portion of the Church has all along been opposing the prevailing theological views. The opposition has generally been conducted with moderation and sobriety, but sometimes it has been  violent and disorderly, and has even indicated an inclination towards schism. Another effect of the controversies and of the theological attitude of the Church has been to provoke a large measure of opposition from some of the principal Protestant denominations. A disposition even shows itself to maintain that the German Reformed Church is no longer true to her origin and history as a branch of the Protestant Church.

Soon after the controversies began the Mercersburg Review was established, in order to serve as a medium for the development, defense, and progress of what came to be known among opponents as Mercersburg Philosophy and Theology. It was issued regularly from 1849 until 1861 inclusive. Suspended during the progress of the Civil War, it was resumed in January, 1867.

In 1820 the ministers and churches in Ohio organized themselves by the authority of synod into a classis, called the Classis of Ohio; but it stood in organic relation to synod only during the short period of four years. In 1824 it became an independent body, and assumed the title of the Synod of Ohio, having 11 ministers, 80 congregations, and 2500 members. In 1837 the Synod of Ohio became the Synod of Ohio and Adjacent States. In 1842 this synod subdivided its territory into six classes. Thus there came to exist two mutually independent synods, having the same organization, holding the sauce faith, governed by the same constitution, having the same usages and customs, and each one possessing supreme and final authority within its own bounds. The two bodies exchanged delegates annually, the delegate being admitted as a full member of the body to which he was commissioned. A sense of dissatisfaction with this incomplete and anomalous organization began to prevail, and a strong desire became general, both East and West, to effect a more perfect organization by creating a higher body that should have jurisdiction over the whole Church. The constitution was accordingly so changed by a vote of two thirds of all the classes of each synod as to make, room for the organization of a triennial General Synod. This body, composed of delegates, ministers and elders, chosen by all the classes, represents the whole Church. It is the highest judicatory, and "the last resort in all cases respecting the government of the Church not finally adjudicated by the synod." The General Synod held its first session in Pittsburg in November, 1863.

During the same year the Church celebrated the three hundredth anniversary of the formation and adoption of the Heidelberg Catechism.  This celebration was originally suggested by the Reverend Dr. Harbaugh, and the preparatory arrangements made by a committee of which he was chairman. Ministers, elders, and members from all parts of thee Church met in General Convention in the German Reformed church, Race Street, Philadelphia, January 17, 1863, and continued in session six days. Twenty essays and discourses on the origin, history doctrines, confessionals relations, and the fortunes of the Heidelberg Catechis, prepared by distinguished theologians of Europe and America, were read and discussed. The jubilee was formally closed by a similar convention held at Reading May 21, 1864.

Though held during the darkest times of the war of the Rebellion, yet the celebration was in all respects a success. Profound and general interest was awakened in the origin, history, faith, and relations of the German Reformed Church among ministers and the laity. The Church came to a better apprehension of her historical character as an original branch of the Protestant Reformation, and acquired a clearer consciousness of her present relative position and vocation, and of her future mission. A new impulse was at the same time given to all her practical operations.

As the fruit of this celebration, two volumes possessing permanent historical value were published: the Triglott Catechism and the Tercentenary Monument. The first is a critical edition of the Catechism in the original German, in Latin, modern German, and in English, printed in parallel columns, and accompanied with an historical introduction. The English is a new translation. The Monument consists of the discourses and essays delivered at the Convention held in Philadelphia, and was published in English and German.

This tercentenary jubilee constitutes a most important epoch is the history of the Church, and may be regarded as the relative conclusion of the ethical forces at work for the previous twenty or thirty years.

The second General Synod, held at Dayton, 1866, authorized the organization of two additional synods: the one, consisting of the classes of St. Joseph, Indiana, Sheboygan, Heidelberg, and Erie, to be called the Northwestern Synod; and the other, consisting of the classes of Clarion, St. Paul's, West New York and Westmoreland. The first was organized at Fort Wayne, Indiana, May 28, 1867. The organization of the other body is still pending, but will probably be accomplished during the coming year (1870).  For the last ten years measures have been in progress to restore the original title Reformed Church by dropping the American prefix German. The change has finally been secured by a vote of two thirds of the classes, and only awaits; the formal decision of the General Synod.

The Heidelberg Catechism is the symbol of faith, and the only standards of doctrines. The book may be said to embody two theological tendencies; the one Malancthonian, the other Calvinistic. We may designate them more correctly, perhaps, by saving that the one tendency, proceeding from faith in the divine human Savior, a concrete fact, as the fundamental principle, is christological, sacramental, churchly and conservative; while the other, presupposing the sovereign will of God as the determining principle of Christianity, is in sympathy with intellectualistic, sacramental, and unchurchly views, and renders the book susceptible of a construction which is apparently in full harmony with all the logical deductions which flow from the supralapsarian theory. Hence it is that the Catechism could be cordially endorsed by the Synod of Dort, 1618, which wrought out and affirmed with such logical consistency the celebrated Five Points of Calvinism; and that the Reformed (Protestant Dutch) Church, while it receives the Heidelberg Catechism as a correct and excellent exponent of revealed truth, nevertheless holds it only as construed according to the famous decrees of Dort and the Belgic Confession.

The German Reformed Church has never affirmed this supralapsarian element as a ruling principle. We mean the German, in distinction from the Swiss Reformed, French, Dutch, Scotch, and other branches of the Reformed Church. In the German branch the Melancthonian element has been predominant rather than the Calvinistic, though many of her theologians and ministers, and even Ursinus, one of the authors, interpret the Catechism in accordance with the Calvinistic theory of decrees.

The leading characteristic of the Catechism is the peculiar position which the Apostles' Creed occupies. The Creed is principal. It is not an element coordinate with the Decalogue and the Lord's Prayer, but the Decalogue and Lord's Prayer hold a place respectively which is demanded by the idea of the Creed. The Creed underlies and pervades the Catechism like a plastic power, and determines, prevailingly, the nature and substance of what must be received as the true faith.

It determines the ruling theory of Christianity as being a new creation rather than a system of revealed doctrines; as being an objective and  concrete order of life rather than subjective experience and abstract theory. It determines the relation in which the believer is held to the new creation as being immediate, direct, and personal. Like the earth before the natural eye, so do supernatural objects stand before the eye of the spirit as a reality — a reality which is the possession of the believer.

The Creed also determines the order in which the facts of supernatural revelation are developed. As the Creed, on the one hand, presupposes the fall and misery of man, and, on the other, involves and implies holy living as a necessary consequence of the new life, whilst it embraces only those facts which belong to the positive side of revelation, the Catechism, answering to this order, places the creation and fall of man, sin and depravity, in the first part; conversion, good works, and prayer, as the necessary fruit of the new life, in the third part, under the, general head of Thankfulness, taking the Decalogue as the law of good works; and the Lord's Prayer as the model of devotion; whilst the second part gives the positive objective substance of redemption, and consists, in setting forth the facts of revelation in the order in which the Creed affirms them; and, in immediate connection therewith, expounds the sacraments and the office of the keys; the sacraments as the means of grace by which, through faith, we have part in the one sacrifice of Christ on the cross, and are fed and nourished unto everlasting life; and the office of the keys as embracing the preaching of the Gospel and Christian discipline, by which two things the kingdom of heaven is opened to believers. and shut against unbelievers. Holding this central position, the Creed informs the constitution of the Catechism, projects its peculiar structure, and breathes its animating spirit into the form of instruction. Not, that the Catechism realizes the idea of the Creed perfectly at all points; but it acknowledges the original authority of the Creed, and realizes its fundamental characteristics. The Creed thus also holds the Catechism in organic connection with the undoubted faith of the one holy Catholic Church in all the ages of her history up to the apostolic period.

Though the peculiar organizing force of the Creed may not, at all times since the Reformation, or even at the time of its first publication, have been clearly or consciously apprehended, yet this principal element has always been felt, and has always had a correspondent molding influence whenever and wherever the Catechism has been cordially received, and has, without prejudice and obstruction, been allowed freely to exert its educational power. Whatever is distinctive in the original character, or subsequent  history, or the present attitude, as regards doctrine and worship, of the German as compared with other Reformed branches of the Protestant Church, is owing primarily and mainly to this fundamental and distinguishing element of her confession.

It is the peculiar genius of the Heidelberg Catechism which has given impulse to the profound and comprehensive theological movement by which the Church is now apprehended, and has sustained it with, increasing power; a movement that is progressively eliminating two classes of doctrinal views: those which follow logically from the Calvinistic theory of the divine sovereignty, and those which proceed from the Arminian conception of human freedom. Neither the sovereign will of God on the, one hand, nor the free will of man on the other, is the principle of salvation; neither God apart from man, nor man apart from God. According to the general idea of the Catechism, this principle is found in a concrete fact, the person of the Redeemer, who, being true God and the man, unites in himself mysteriously the freedom of the human with the sovereignty of the divine will. Being by true faith a member of Christ through the power of the Holy Ghost, a Christian determines himself freely, and is at the same time determined by God, when he lives according to the will of God, actualized in the person and work of Christ.

The most important result, theologically, of the tercentenary celebration, 1863, was the advancing, and maturing of a consciousness of this principal element of the Catechism, namely, the organic relation which the Creed bears to its structure, and doctrines. For the first time in her American history did the Church formally recognize the Creed, in its proper historical sense, as possessing fundamental authority for the Reformed faith. The tercentenary convention held in Reading, May, 1864, appointed a committee to' submit to the (Eastern) synod for adoption certain topics having reference to the theological and religious bearings of the tercentenary jubilee. The report of this committee was presented to the Synod of Lancaster in October of the same year. It sums up the theological and religious results in the following theses:

1. "Our tercentenary jubilee has served a wholesome purpose for renewing for our ecclesiastical consciousness, a proper,sense of what is comprehended in our confessional title Reformed, as related originally to Lutheranism in one direction, and to the Catholic Church of the olden times in another.  2. " It is an argument of sound and right historical feeling in this case, that the beginnings of our Church-life are referred, not simply to the epoch and crisis of the Reformation, but through that also to the original form of Christianity as it existed in the first ages.

3. "The true genius and spirit of our Church in this respect is shown by the place which is assigned to the Apostles' Creed in the Heidelberg Catechism, where it is plainly assumed that the Creed, in its proper historical sense, is to be considered of fundamental authority for the Reformed faith.

4. "It is a matter of congratulation that our growing sympathy with the Apostles' Creed is attended with a growing power of appreciation among us also for that christological way of looking at the doctrines of Christianity which has come to characterize all the evangelical theology of Germany in our time, and by which only, it would seem, the objective and subjective (in other words, the churchly and experimental) sides of the Gospel can be brought into true harmony with each other."

These theses were adopted without dissent. They show with what unanimity the mother synod stands, in doctrinal apprehension, upon an historical and catholic basis, and protests both against all the sectarian and rationalistic tendencies of Protestantism, and against the errors and corruptions of the Roman and Greek churches.

Taking as a general principle the idea enunciated in these theses, that the Church refers her life not only to the epoch of the Reformation, but through this also to the original form of Christianity as it existed in the first ages, and that the Apostles' Creed is to be considered of fundamental authority for the Reformed faith, we proceed to state in few words some of the principal doctrinal views which the Palatinate Catechism, thus interpreted, teaches and involves:

1. Adam, created in the image of God, was endowed with capacity to resist temptation and abide in his original state of life-communion with God; but he transgressed the command of God by a free act of his own will through the instigation of the devil, the head of the kingdom of darkness.

2. The fall of Adam was not that of an individual only, but the fall of the human race.

3. All men are born with the fallen nature of Adam, and are thus under the power of the kingdom of darkness, inclined to all evil, and unapt to any good; and are subject to the wrath of God, who is terribly displeased with their inborn as well as actual sins, and will punish them in just judgment in time and is eternity.

4. The eternal Son of God, incarnate by the Holy Gleost of the Virgin Mary, true God and true man in one person, is the principle and substance of the new creation.

5. In the mystery of the Word made flesh, the humanity which the Son of God assumed into organic and etereal union with himself is the most perfect form of supernatural revelation, and the only medium of divine grace.

6. All the acts of Christ are not those of God or of man separately taken, but the acts of the God-man.

7. His baptism, fasting, and temptation; his miracles and his word; his agony, passion, and death; his descent into Hades; his resurrection from the dead, ascension to heaven, and session at the right hand of God; the coming of the Holy Ghost, and his second advent — all derive their significance and saving virtue from the mysterious constitution of his person.

8. The atonement for the sin of man is the reconciliation of God and fallen humanity in the person asnd work of Jestms Christ. It is not simply the offering of himnself on the cross, but the whole process of resuming human nature into life-communion with God, and includes both perfect satisfaction to the law by suffering the penalty and all the consequences of sin, and complete victory over the devil. The full benefit ofthe atonement inures to the believer, because by faith he is a member of Christ and a partaker of his anointing, and thus stands before God in the life and righteousness of Christ.

9. The Church constituted by the coming of the Holy Ghost is the mystical body of Christ, a new, real, and objective order of existence, and is both supernatural and natural, divine and hueman, heavenly and earthly, the fullnesss of him that filleth all in all; in whose communion alone there is redemption from sin and all its consequences, fellowship with God in Christ, and the hope of complete victory over death and hell: and of eternal  glory. The relation which the new, regenerated humanity, his mystical body, bears to Christ the head, the second Adam, is analogous to the organic relation which the old, fallen, accursed humanity bears to the first Adam.

10. The sacraments are visible, holy signs and seals, wherein God, by an objective transaction, confirms to sinners the promise of the Gospel. They are the means whereby men; through the power of the Holy Ghost, are made partakers of the substance of divine grace, that is, of Christ and and his benefits.

11. Holy baptism is a divine transaction, wherein the subject is washed with the blood and spirit of Christ from all the pollution of his sins as certainly as he is washed outwardly with water; that is, he is renewed by the Holy Ghost, and sanctified to be a member of Christ, that so he may more and more die unto sin, and lead a holy and unblamable life.

12. Baptized persons do not attain unto the resurrection of the dead and eternal life in virtue simply of holy baptism, but only on the condition that, improving the grace of baptism, they believe from the heart on Christ, die unto sin daily, and lead a holy life, and thus realize the full virtue of the incarnation and atonement.

13. The sacrament of the holy supper is the abiding memnorial of the sacrifice of ours blessed Savior Jesus Christ for our sins upon the cross; the seal of his perpetual presence in the Church by the Holy Ghost; the mystical exhibition of his one offering of himself made once, but of force always to put away sin; the pledge of his undying love to his people, and the bond of his living union and fellowship cith them to the ends of time. In the use of this sacrament believing communicants do not only commemorate his precious death as the one all-sufficient vicarious sacrifice for their sins, but Christ himself also, with his crucified body and shed blood, feeds and nourishes their souls to everlasting life; that is, by this visible sign and pledge he assures them that they are really partakers of his true body and blood, through the working of the Holy Ghost, as they receive by the mouth of the body these holy tokens in remembrance of him.

14. The bread and wine of the holy stepper are not transmuted into the very body and very blood of Christ, but continue to be natural bread and wine; nor is the body and blood of Christ consubstantial, that is, in, with, and under the natural bread and wine; but the sacramental transaction is a  holy mystery; in which the full life-giving and saving virtue of Christ, mediated through his humanity, is really present by the supernatural power of the Holy Ghost, and communicated to those who, by true a faith, eat and drink worthily, discerning the Lord's body.

15. At death the righteous pass into a state of joy and felicity, and abide in rest and peace until they reach their consummation of redemption and bliss in the glorious resurrection of the last day.

16. The second advent of Christ to judge the world in righteousness will complete the objective order of redemption, and also the subjective procaks of life and salvation in his body, the Church; when the last enemy, which is death, shall be destroyed; when the saints shall come forth from thee dead in the full image of their risen Lord, and with him pass into heaven the state of perfect blessedness; and the wicked shall rise to the resurrection of eternal damnation.

We add a brief summary of doctrine on points not directly included in the foregoing formal statements.

The German Reformed Church denies that the will of God or the will of man is the principle of theology; that Christianity is merely a system of doctrine or a rule of moral conduct; that the covenant is only a compact between God and man, or between the Father and the Son; that there is a two-fold eternal decree, electing some unto salvation and others unto damnation; that the election of God unto eternal life in Christ becomes effectual outside of the economy of grace; that the humanity of Christ, or the incarnation, is an expedient in order to make an atonement for sin; that the Church is an association of converted individuals; that the Bible is the foundation of the Church; that the relation of the centents of the Bible to the individual is immediate; that the authority of the Church is subordinate to the private judgment of the individual Christian; that the unconverted and ungodly may observe the holy communion; that justification consists in a forensic act of God imputing the righteousness of Christ as extra, or that it is realized by an act of faith in the imputed righteousness of Christ; that the faithful use of the ordinary means of grace is inadequate to the wants of the Church and the world; that the Church of Rome is a total apostasy; and that Protestantism has its ground immediately in the sacred Scriptures.

On the contrary, the Church affirms that the person of Christ is the true principle of sound theology; that Christianity is a new life; that the  humanity of Christ is an essential constituent of Christianity; that the Christian Church is an organic continuation in time and space of the life- powers of the new creation in Christ Jesus; that the covenant is an order or institution of grace, spiritual and real; that the Bible was written by members of the Church under plenary inspiration of the Holy Ghost; that private judgment is subordinate to the general judgment of the Church as expressed particularly in the oecumenical creeds; that the word of God is the only norm of faith and practice, and is superior to all creeds and confessions; that the individual comes to a right apprehension of the contents of the Bible through the teaching of the Church; that the election of grace unto life is effectual in and by the established economy of grace; that justification is by an act of faith in the person and work of Christ, and consists both in the imputation and impartation of Christ and his righteousness; that holy baptism is the sacrament of regeneration, regeneration being the transition from the state of nature to the state of grace, as natural birth is the transition to the natural world; that regeneration, succeeded by conversion and sanctification, completes itself in the resurrection from the dead, inasmuch as regeneration and salvation pertain to the entire man, the body no less than the soul; that believers only hold communion with Christ in the Lord's Supper; that the ordinary, divinely-ordained means of grace are adequate to all the needs of the Church and the world, and, if faithfully used, do not fail to promote a steady and vigorous growth of the Church; that, although the Church of Rome holds many articles of faith, and approves and perpetuates many customs which are not warranted by the Scriptures and are wrong, she is nevertheless a part of the Church of Christ; and that Protestantism is an historical continuation of the Church Catholic, in a new and higher form of faith, organization, and practice.

There is a respectable minority, located chiefly in the West, who dissent from many of the doctrines as given in this statement; a few even resist the whole system of thought as being subversive of the true Reformed faith. Some of them adopt the theory of salvation taught by the Methodist Church, and observe some of her measures and customs. Others hold the Calvinistic theory of decrees, and their teaching conforms to the Presbyterian or Puritan type of religion. But the prevailing faith, as held by the Eastern Synod, is gradually overcoming opposition, and extending; and from year to year the number of ministers and churches is increasing, both  West and East, that stand firmly on the historical, churchly, and sacramental basis of the Palatinate Catechism.

As regards worship, the Church is in a state of transition. During the present century extemporaneous prayer has prevailed in the regular services of the Lord's day; but this is a departure from the original custom. Originally the worship was liturgical. The Palatinate Liturgy was issued one year after the Palatinate Catechism. It did not, however, like the Catechism, acquire an oecumenical character. Every state or province in Europe where the Reformed Church was established had its own liturgy. In Switzerland there were as many liturgies as Reformed cantons. In Scotland they were in use also for at least a century after the Reformation.

These liturgies contain offices for the regular service of the Lord's day; for the administration of the sacraments; for the ordination of ministers, elders, and deacons; for the solemnization of marriage, burial of the dead, etc.; and contain the creed, the Lord's prayer, confession and absolution, the Gloria in Excelsis, Te Deum, and the Litany and responses, although no one book unites all these elements. They are all a hand-book for the minister rather than an order of worship for the people.

The first ministers in America brought with them the liturgies of those sections of Germany or Switzerland from which they emigrated. These continued in common use, particularly in the German congregations, though preference was generally given to the Palatinate liturgy, until partially superseded by the book prepared at the direction of the synod by the Reverend Dr. Mayer, and adopted in 1840. This work had no historical basis, and never took root.

General dissatisfaction prevailed with this state of things. The great christological movement deepened the sense of want; and there was an earnest demand for a liturgy answerable in spirit and character to the churchly and sacramental ideas which had been revived in the Church. A liturgical committee was accordingly appointed in 1849. Specific instructions were given in 1852. The book known as the Provisional Liturgy was reported to synod in 1857, and submitted to the churches for trial. This liturgy excited a controversy which continued until 1864, when the Eastern Synod, in compliance with an order of the General Synod of Pittsburg, referred the work for revision to a committee consisting of Reverend Drs. Schaff, Nevin, Wlff, Zacharias, Bombergelr, Harbaugh, Porter, Fisher, Gerhart, and Apple; and Messrs. John Rodenmayer, George  Shafer, George C. Welker, and Louis H. Steiner, M.D. This committee reported a book entitled An Order of Worship for the Reformed Church to the Synod of York, 1866. After a long and animated discussion, a resolution was passed by a vote of 53 to 14, authorizing the optional use of the "Order of Worship" within the limits of the Eastern Synod, and referring the book for action to the General Synod, which convened at Dayton, Ohio, November 28, the same year. The General Synod devoted three days to a calm and full discussion of the questions relating to doctrine and cultus, when certain resolutions disapproving the book were lost by a vote of 55 to 66. Thereupon the book was approved "as an order of worship proper to be used in the congregations and families of the Reformed Church" by a vote of 64 to 57. The opposition arose chiefly from ministers and churches in the West. Of the ministers and churches East a very large majority supported the "Order of Worship."

This liturgy is not simply a handbook for the minister, or a pulpit liturgy, but it is an order in which the people take part with the minister in the worship of God. Less complicated and shorter in many of its offices than the Book of Common Prayer, it unites all the historic elements of liturgical worship on the basis of the apostolic faith and the custom of the primitive Church, modified, however, by the faith, genius, and history of the Reformed Church, and adapted to the needs of the present age.

Though not yet formally adopted, many churches use the Order of Worship in full, many more use it in part, while it is held in high honor by nearly all those who do not yet feel prepared to use all its offices regularly. The book is daily gaining ground, and the probability is that in the course of one or two decades of years liturgical worship will become the established order of all the churches East, and to a large extent also of the churches in the West.

The government is Presbyterian. Every congregation is governed by a consistory, which is composed of the pastor, elders, and deacons; no congregation is without either elders or deacons. They are chosen by the communicant members for a term of two, three, or four years, generally only two years, and ordained by the laying on of hands, and installed. When the term expires, the administrative power ceases, but not the office. If re-elected, installation is repeated, but not ordination. The consistory is subject to the classis, which consists of the ministers and an elder from each parish within a given district. The classes are subject to the synod, the  synod is a delegated body, and consists of a given number of ministers and elders, chosen by four or more adjacent classes. The synods are subject to the General Synod. This body consists of ministers and elders chosen by all the classes of the Church. It is the highest judicatory, and the last resort in all cases respecting government not finally adjudicated by the synods. Every judicatory has legislative authority within its own sphere; every minister and member possesses the right of appeal from a lower to a higher court.

All the children and youth are carefully catechized by the pastor once in two weeks, or once or twice a week, for a period of from three to nine months in the year, the time being determined by the ability of the pastor. Some pastors, particularly those located in cities and larger towns, have each but one church; but the majority have parishes consisting of from two to four churches, and not a few of from five to eight. Catechumens possessing the requisite qualifications are, after examination in presence of the elders, received into the full communion of the Church by the rite of confirmation. The holy communion is commonly administered twice a year, and in many of the churches four times. The communicants receive the sacred emblems by companies, standing around the altar. In many of the churches it is still customary to administer the communion to the sexes separately; first the men come to the altar, and afterwards the women. But this old German custom is going into disuse. In the English churches men and women approach the altar in company; so also in some of the German churches. Services preparatory to the celebration of the holy communion are held on the Saturday or Friday previous.

The baptism of infants is faithfully and universally observed. Children are presented by their parents. Sponsors are allowed, but the parents themselves must also be present. Baptism may be administered at any time and in any suitable place, but an occasion of public worship in the church is held to be most appropriate.

The principal festivals, Christmas, Good Friday, Easter, and Whit-Sunday, are held in high honor, and observed with much solemnity. The liturgy has revived the idea of the church year. In many congregations, the pulpit teaching and the worship observes the concrete historic movement of revelation from Advent to Trinity Sunday, and from Trinity Sunday to Advent, as set forth in the catholic cycle of Lessons. As the liturgy becomes known and is appreciated, so does the observance of the church  year gain favor. Acquiring greater practical power from month to month, it is gradually receiving more general confidence, and being observed in all its parts.

There are connected with the General Synod 4 synods: 1. The Synod of the German Reformed Church in the United States, with 16 classes, 290 ministers, 718 congregations, and 88,603 members; 2. The Synod of Ohio and adjacent States, with 8 classes, 130 ministers, 308 congregations, and 20,069 members; 3. The North-western Synod, with 7 classes, 92 ministers, 166 congregations, and 9811 members; 4. The Pittsburg Synod (in process of formation), which will have about 44 ministers, 126 congregations, and 9240 members. Its statistics are included in synod No. 1 (two thirds) and in synod No. 2 (one third). Total, 31 classes, 512 ,ministers, 1192 congregations, 118,483 members. Received by confirmation and certificate during the year, 11,337. Aggregate membership, including those who are baptized, but not confirmed, 192,000.

Institutions of Learning. — Two theological seminaries. Seminary at Lancaster, Pennsylvania, founded in 1825: 4 professors, 30 students. Seminary at Tiffin, Ohio; founded at Canton, Ohio, 1838; suspended from the fall of 1839 to 1848; reopened at Columbus, Ohio, October 1848; removed and permanently located at Tiffin, Ohio, 1851: 2 professors, 20 students. Mission-house, Franklin, Wisconsin, 3 professors, 6 students; Freeland, Pennsylvania, 4 professors, 10 students.

Two fully-organized colleges,

(1.) Franklin and Marshall, at Lancaster, Pennsylvania. Franklin College, founded at Lancaster in 1787; and Marshall College, at Mercersburg, in 1836; Franklins and Marshall consolidated at Lancaster in 1853: 9 professors, 83 students, 442 alumni.

(2.) Heidelberg College, founded at Tiffin, Ohio, in 1850: 11 professors, 83 students.

There are, besides, seven classical institutions: Catawba College, Newton, North Carolina; Mercersburg College, Mercersburg, Pennsylvania; Palatinate College, Myerstown, Pennsylvania; Westmoreland College, Mount Pleasant, Pennsylvania; Reimersburg Institute, Reimersburg, Pennsylvania; Calvin Institute, Cleveland, Ohio; and Ursinus College, Montgomery County, Pennsylvania. Mercersburg College is in process of  organizing a full college course. It has 4 professors and 124 students. Two female seminaries; one at Allentown, Pennsylvania, the other at Tyrconnell, Maryland.

Periodicals. — Two reviews, four weekly papers, and one semi-monthly; one monthly magazine, and three Sunday-school papers.

There are two printing-establishments; one at Philadelphia, Pennsylvania, and one at Cleveland, Ohio.

These statistics represent the condition of the German Reformed Church in America in 1869.

Literature. — Mercersburg Review (Phila. 16 volumes); Heidelberg Catechism, by Reverend J. W. Nevin, D.D. (Phila. 1847); The Life of Rev. Michael Schlatter, by the Reverend H. Harbaugh, D.D. (1857); The Fathers of the Reformed Church (2 volumes), by Reverend Dr. Harbaugh; The Principle of Protestantism, by Reverend Philip Schaff, D.D. (1845); The Mystical Presence, by Dr. Nevin (1846); The Liturgical Question, by Dr. Nevin (1862); The German Reformed Church, a monograph by Reverend E.V. Gerhart, D.D. (1863); Tercentenary Monument (1863, p. 574); Der Heidelberger Catechismus, by Reverend Dr. Schaff (1863); A History and Criticism of the Ritualistic Movement in the German Reformned Church, by the Reverend J.H.A. Bomberger, D.D. (1866); Vindication of the Revised Liturgy, by Dr. Nevin (1867). Comp. the Heldelberg Catechism in German, Latin, and English, with an historical introduction, prepared and published by the direction of the German Reformed Church in the U. S. of America (tercentenary edition, New York, Charles Scribner, 1863, page 277). Also a Liturgy for the use of the Ger. Ref. Church in the U.S. of America (1858, page 340); revised under the title An Order of Worship for the Ref. Ch. (Phila., S.R. Fisher & Co., 1867, page 388). See also Creed and Customs, by Reverend George B. Russell, A.M. (Phila., S.R. Fisher & Co., page 420). (E.V.G.)

## German Theology[[@Headword:German Theology]]

             SEE THEOLOGY, GERMAN.

## German Version Of The Scriptures[[@Headword:German Version Of The Scriptures]]

             By way of supplement we add the following. It is a well-known fact that, during his life, Luther made changes and corrections in each new edition of the Bible translation he published. His last edition, that of 1545, was by  everybody acknowledged to contain some errors, and among these was the omission of twelve whole verses. The issue in 1546, one year after his death, contained a number of changes from that of a year earlier. For nearly two centuries Luther's translation was published only by private individuals, who could and did introduce a number of changes and deviations from the last edition of the translation. The result was that, gradually, the Christians of Germany became convinced that a return to the authentic shape of Luther's own translation should be made. The first movement in this direction was made by the Canstein Bible Institute, founded in 1712 at Halle. This institute in many, but not in all, places restored the original text of Luther, and was followed by the various Bible societies. Finally, in the year 1857, the German Bible societies decided to go to work in a systematic manner towards the attainment of this object.

The Canstein Institute took the lead, and. the German ecclesiastical authorities cooperated and aided in the work. A twofold object was proposed; first, to put the orthographical and grammatical features of the translation into modern shape; and secondly, which was the main thing, to restore a harmonious text. The first of these tasks was intrusted to the hands of Dr. Frommann, of Nuremberg, the greatest authority on the language of Luther's day. For the second object, two committees of theologians were appointed, one for the New Test., which did its work in 1865 and 1866, and published it in 1867, and one for the Old Test., which worked from 1871 to 1882. The leading scholars of Germany, as Nitzsch, Twesten, Riehm, Beyschlag, KIstlini, Meyer, Brickner, Schlottmann, Tholuck, Kamphausen, Kleinert, Bertheau, Delitzsch, Thenius, Diestel, Grimm, and others, constituted these committees.

The result of years of scholarly toil was published at Halle under the title, Die Bibel, oder die ganze Heilige Schrift des Alten und Neuen Testaments nach der deutschen Uebersetzung Dr. Martin Luthers. Erster Abdruck der im Auftrage der deutschen evangelischen Kirchenkonferenz Revidirte Bibel. (Sogenannte Probebibel), in 1883. This book is now in the hands of the churches for criticisms, which were to be sent in by the fall of 1885; but the time has been lengthened by the Prussian authorities one year. Then the revision will receive its final shape, and will eventually be published by all the Bible societies of the German empire. In order to facilitate the examination of the work, the revisers have printed in "fat" or spaced letters, i.e., German italics, all those passages where Luther's original version differs from the modern editions, and also where the committees have made an entirely new rendering. The former class of passages are distinguished from the latter by  having small hyphens before and after them. Like the revised English Test., this Probe-Bibel is criticised by the wise and unwise, and has already created not a small library of essays on the subject of revision. Some are dissatisfied on dogmatical grounds, others because the revisers did not act more radically. The last word has not yet been spoken.

Various other German translations have been given in commentaries and separately, but they are all of private authority. (B.P.)

## German Versions Of The Holy Scripiures[[@Headword:German Versions Of The Holy Scripiures]]

             1. Early Versions. — There is no certain trace of any attempt to translate the Scriptures into the vernacular dialects of the German people previous to the latter half of the 9th century. Though Charlemagne enjoined upon his clergy the study of the Bible and the delivering of expositions of it to the people in the vulgar tongue, there is no evidence for the assertion hazarded by Usher (De Script. Vernac. page 109) and others that German versions of the Bible were made by his order; nor is the statement that a Saxon poet had, by order of his son Lewis, versified the whole Bible (Flacius Ill. Catal. Test. page 93) better supported. It is to the poetical narratives of the life of our Savior which appeared .after the middle of the 9th century, that the beginnings of Biblical translation among the Germans are to be traced. The Krist of Otfried of Weissenburg (in A.D. 860); the Heliand, by an unknown author, and perhaps about the same time, are the earliest documents of which anything certain can be said. Of both of these editions have been printed; the best are, of the Krist, that by E.G. Graff (Konigsb. 1831); and of the Heliand, those of J.A. Schmeller, with a glossary (Munich. 1840), and J.R. Kone, with a translation (Munst. 1855). Some fragments of a very ancient translation of, Matthew have been published by St. Endlicher and II. Hoffmann, 1834,. and by J.F. Minassmann, 1841, from a codex in the library at Vienna; the dialect in this version is very rude, and, if not promincial, would seem to point to an earlier date than the 9th century. Versions of the Psalter seem to have been executed in considerable numbers in the 10th century; one of these, by Notker Labeo, abbot of St. Gall, is given by Sebilter (Thes. volume 1), and others anonymous are to be found in Grafs's Deutsche Interlinear versasonen der Psalmeas (Quad. 1839). A paraphrase of the Song of Songs, in Latin verse and German prose, by William of Ebiersnbeg in Bavaria (cir. 1080), has been edited in Schilter's Thes. 1, and separately by Merula (Leayd. 1598), Freher (Worms, 1631), and recently with additional fragments of other parts of Scripture, by Hoffmann (Bera. 1827). This scholar has also edited, in the 2d volume of his Fundgruben, a metrical translation of Genesis and part of Exodus, belonging to the same period or a little later. To the 13th century belongs the chronicle of Rudolf von  Hopenems, which is a sort of poetical version of. the historical parts of the O.T.; of this many MSS. exist, and an edition has been published, but from a bad text, by Schuitze (Hamb. 1779).

Several works of a similar kind, in which the Biblical narratives are set forth, sometimes with apocryphal additions, were produced about this time; of these, one, which exists in various dialects and in numerous codices, is a version of the historical parts of Scripture in prose, composed partly from the poetical versions already extant, partly translated from the Vulgate (Massmann, Die Kaiserchronik 3:754). Formal translations from the Vulgate began now to be multiplied; of these MSS. exist, though the names of the authors have for the most part perished (Reiske, De Verss. Geras. ante Lutherum, 1697; Schober, Bericht von alten Denutschen geschriebenen Bibeln, 1763; Rosenmüller, Hist. Interpr. 5:174, etc.). Out of these, though by what process we are unable to describe, came the complete version of the Bible in German, which was in the possession of the people before the invention of printing, and of which copies were multiplied to a great extent as soon as that art came into operation. Before 1477 five undated editions, the four earlier at Mayence and Strasburg, as is believed, the fifth at Augsburg, as the book itself attests, bad been printed; and between 1477 and 1522, nine editions, seven at Augsburg, one at Ntiremberg, and one at Strasburg, were issued. Several editions of the Psalter also appeared, and one of the Gospels, with the Pericopa from the Epistles. Collectors tell also of a translation of Ruth by Boschenstayn, 1525; of Malachi by Hetzer, 1526; of Hosea by Capito, 1527, and other similar attempts (Riederer, Nachrichten Il., 8vo, sq.). An important place must be also assigned to the translation of the N.T. into Danish by Hans Mikkelsen (Leips. 1524); which, though avowedly "ret effter latinen vdsatthe," bears numerous traces of independence of the Vulgate, and of being made directly from the Greek (Henderson, Dissertation on Hans Mikkelsen's N.T., Copenh. 1813). Of translations into Low German, one was printed at Cologne, 1480; another at Lübeck, 1498; and a third at Halberstadt, 1522.

2. Luther's Version. — The appearance of this constitutes an epoch, not only in the history of the Church, but also in that of German literature and of the German people. Luther's version is a permanent monument of the author's ability and indomitable perseverance. Luther had few helps in his arduous work. His exegetical aids were limited to the Septuagint, the Vulgate, a few Latin fathers, the N.T. of Erasmus, and such Hebrew as could be learned from the imperfect elementary books then extant. He had,  however, valuable coadjutors in Melancthon, Bugenhagen, Jona, Aurogallus, and Creuziger, whom he constantly consulted, especially when any difficulty occurred. He had access also to the Rabbinical expositions through some learned Jews. But the main burden of the work rested with himself, and it was to his own resources he had chiefly to trust for success. Of the patient toil he bestowed upon it some idea may be formed from what he himself says of his labors on the book of Job: "On Job, M. Philip, Aurogallus, and I, worked so that sometimes in four days we had hardly succeeded in accomplishing three lines." With what anxious care he sought to perfect his work may be seen from the MS. of the third part of his translation, containing Job, Psalms, and the writings of Solomon, still preserved in the Royal Library at Berlin, written in his own hand, and exhibiting the corrections which he made in the style and expression before sending it to press. Not unfrequently as many as three forms of expression, and sometimes more, occur, between which he hesitated before finally fixing on the one which he would print. He spent on the work in all twelve years. The N.T., completed by him in the Wartburg, appeared in 1522; the five books of Moses (Das Alte Testament, Deutsch, th. 1) in 1523; the other historical books as far as Esther (Das A. T. Deutsch, th. 2) in the close of the same year; Job, Psalms, and the Solomonic writings (Das A. T., th. 3) in 1524; between 1526 and 1531 several of the prophetic writings were issued, and in 1532 appeared the collective body of the Prophets as th. 4 of Das A.T. Deutsch. The Book of Wisdom was issued in 1529, and the rest of the apocryphal books in 1533 and 1534. The whole Bible was thus completed, and appeared under the title "BIBLIA: d. i. die ganze heilige Schrift. Deutsch, Martin Luther, Wittenberg. Gedruckt durch Hans Lufft, 1534," fol. (Pischon,,Die hohe Wichtigkeit der Uebersetz. der I. S. durch Dr. JM. Luther, Berl. 1834). Of this work thirty-eight editions were printed in Germany before 1580, besides seventy-two of the N.T., and innumerable reprints of other smaller portions (Panzer, page 336).

3. Zürich Bible. — This is a combination of Luther's translation of the other books with a new translation of the prophetical writings by Con. Pellican, Leo Juda, Theod. Bibliander, etc. It appeared in 1524, and was reprinted in 1527, and twice in 1530. In 1531 another edition appeared, with a new translation of the poetical books (Panzer, page 260). The Worms Bible, 1529, is a work of the same kind as the Zurich Bible.

4. Versions from Luther's Bible in the other Teutonic Dialects. — 1. Low German, by J. Hoddersen, 1533 and often; 2. Danish, N.T., 1524, Bible,  1550: this is found also in Hutter's Polyglot; 3. Swedish, N.T., 1526, by Laurentius Andrea, Bible, 1541, by Laurent. and Olaus Petri; 4. Icelandic, N.T. 1540, Bible 1584, by Gudb: Thorlakson, bishop of Holum; 5. Dutch, N.T. 1526, Antw., printed by Liesvelt, whence this is called the Liesvelt N.T.; the whole Bible was translated anew after Luther into Dutch by Ad. Vischer in 1648, and this is the existing authorized version for the Dutch Lutherans; 6. Pomeranian, 1588.

5. Versions of the Reformed Church. — Of these the first was the production of David Pareus, and appeared in 1579. It was superseded by that of J. Piscator in 1602, of which many editions have appeared. A translation of the N.T., by Amandus Polanus, appeared in 1603. In 1665 a new translation for the use of the Swiss churches appeared at Zurich, the authors of which were Hottinger, Suicer, Fiisslin, and others. In Holland various attempts were made to produce versions direct from the originals. In 1556 J. Uitenhoven issued the N.T., and in 1562 the whole Bible; and in 1587 appeared the Bible translated by J. Hackius, which chiefly follows the Geneva [French] Bible.

6. Authorized Versions. — In the year 1618 the Synod of Dort appointed a commission of 22 members to prepare a new version; this appeared in 1637, and received the authorization of the States General. This is the authorized Dutch version. The Danish version was completed in 1607 by P.J. Resen, and in 1647 appeared with the royal sanction, after it had been carefully revised by Hans Svaning, archbishop of Zealand. The Icelandic version received its permanent form in 1644 from Thorlak Skuleson, the grandson of Thorlakson, and his successor in the episcopate. The authorized Swedish version was completed under the auspices of Gustavus III.; it consists of a revised edition of the work of Andrea and Petri, and appeared in 1618.

7. Roman Catholic Versions. — The earliest of these is the N.T. of Emser, "nach lawt der christliche Kirchen bewerten Text," etc., sine loc. 1527, fol., Leipz. 1529, 8vo, and often since. In 1534 the Bible of Dietenberger (q.v.) appeared at Mayence; and in 1537, that of Eck (q.v.) at Ingolstadt. Previous to these, Casper Ulenberg had translated the Bible in accordance with the Sixtine text of the Vulgate, and this translation, revised by the Jesuits at Mayence in 1661, appeared as Die Catholische Bibel. Revised editions were issued by Ehrhard in 1722, and by Cartier in 1751; and it has been often reprinted both with and without the Latin text. More recent  versions by Roman Catholics are those of Salamann (Lux. 1770), Wittola (Vien. 1775), Weitenauer (Augs. 1777), Fleischutz (Fuld. 1778), Rosalino (Vien. 1781), Fischer (Prag. 1784), Braun (Vienna, 1786), Lauber (1786), Mutschelle (Munich, 1789), Weyl (May, 1789), Krach (Aug. 1790), Brentano, Dereser, and Scholz (17901833), Babor (1805), Van Ess (1807), Schnappfinger (1807), Widemann (1809), Kistemaker (1825), Scholz (1828), Allioli (1838), Loch and Reischl (1857). Of these, the majority are confined to the N.T. The translations of Van Ess, Scholz, and Allioli have been repeatedly issued. Gossner, pastor of the Bohemian Church in Berlin, published a translation of the N.T. from the Greek in 1815, which has often been reprinted.

8. Other Versions. — In 1630 J. Crell issued a German translation of the Bible in the interests of Socinianism; and in 1660 another, in the interests of Arminianism, was published by Jer. Felbinger. The Remonstrant party in Holland published a translation in Dutch, made by Chr. Hartsoeker, in 1680. In 1666 a Jewish translation of the O.T. into German was published by Joseph Athias; this, along with the versions of Luther, Piscator, Caspar Ulenberg, the Dutch A.V., and a version of the N.T. by J.H. Reitzen, printed in parallel columns, was published under the title of Biblia Pentapla (3 volumes, 4to, Hamb. 1711). Of German versions of more recent date there are many. Those of Triller (1703), Reiz (1712), Junkherrot (1732), Heumann (1748), Bengel (1753), Michaelis (1769-85), Sillig (1778), Seiler (1783), Stolz (1795), the Berlebuig Bible (1726, etc.), belong to the Lutheran Church; those of Grayneus (3 volumes, 8vo, Basle, 1776), and Voegelin (Zurich, 1781) to the Reformed. Belonging to the present century are the translations of Preiss (1811), Schaifer (1816), Mayer (1829), [Richter and Pleissner] (18030), Bockel (1832), Alt (1837), Von der Heyd (1852), chiefly of the N.T. only. But all these yield in importance to the work of De Wette, prepared originally in conjunction with Augusti (6 volumes, Heidelb. 180914), subsequently wholly by himself (3 volumes, 1831-33, 4th ed. 1858). The Jewish version by Arnheims, Fiarst, and Sachs, under the editorship of Zunz (Berlin, 1838), is also deserving of notice. Finally we notice the careful translations in Phillippson's Israelitische Bibel (1858) and Bunsen's Bibelwerk (1858 sq.). — Kitto, s.v.

## Germanus[[@Headword:Germanus]]

             the name of three patriarchs of Constantinople.  I. The first was transferred from the see of Cyzicus to that of Constantinople in 715, and was a zealous defender of image-worship, for which he was degraded, in a council held at Constantinople in 730. He died in 740, and was anathematized by a council at Constantinople, fourteen years afterwards (754). A treatise of his, περί τῶν ἁγίων οίκουμενικῶν συνόδων, etc., may be found in H. Justel's Bibliotheca Canonica, and in Le Moyne, Varia Sacra: there also remain some letters and homilies of his (Bib. Max. Patr. 17, 20). His remains are all given in Migne, Patrologia Graeca, tom. 98. See also Fabricius, Bibliotheca Graeca, ed. Harles, 11:155; Ceillier, Auteurs Sacres (Paris, 1862), 11:36 sq.

II. Germanus the younger, a monk of the Propontis, who became patriarch in 1222; but as Constantinople was then in the hands of the Latins, he resided at Nicaea, in Bithynia. He corresponded with pope Gregory IX, in hope of bringing about a union between the Eastern and Roman churches, but in vain. He was deposed in 1240, restored again to his see in 1254, and died in 1255. His Epistles and Homilies are given by Miane, Patrologia Graeca, tom. 140.

III. Germaus, bishop of Adrianople, became patriarch of Constantinople in 1267. He accepted the honor with great reluctance, and resigned it in a few months, to retire to a monastery. — Neander, Ch. Hist. 3:203; Fabricius, Bibl. Graeca, 7:10; 8:84; 11:162; Cave, Hist. Lit. 1:621; 2:289; Hoefer, Nouv. Biographie Generale, 20:238.

## Germanus (2)[[@Headword:Germanus (2)]]

             a Scotch prelate, was probably the first bishop of the Isles, and was appointed by St. Patrick, the apostle of Ireland, in 447. To him the cathedral church of the Isle of Man, within the precincts of Peel Castle, is dedicated. See Keith, Scottish Bishops, page 295.

## Germanus (3)[[@Headword:Germanus (3)]]

             archbishop of Patras, one of the promoters of the Greek insurrection, was born about 1771 at Dimizana, in Arcadia, and died in 1827. He was secretary and deacon to the metropolitan of Argolis, then to Gregory V, patriarch of Constantinople, and finally to the archbishop of Cyzicus. In 1806 he became archbishop of Patras. When Ali Pasha provoked the insurrection of the Greeks, Germanus put himself at the head of the insurgent party, and ever since his name has been connected with the history of that period. In the interest of Greece he went in 1822 to Italy. He sought the protection of the great powers then assembled at the Verona Congress. When the provisional government was created, Germanus was appointed minister of religious affairs, and held this office till his death. See Pouqueville, Histoire de la Regeneration de la Grece; Philimon, History of the Greek Insurrection; Goudas, Contemporary Biographies (Athens, 1872, the last two works written in Greek); Moshakis, in Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Germanus Of Auxerre, St.[[@Headword:Germanus Of Auxerre, St.]]

             one of the most striking figures in the period of the fall of the Roman empire, was born in Auxerre, in Roman Gaul, of illustrious parents, about A.D. 380. He was placed in the best schools of Gaul, and having finished his early educatian, he went to Rome, to pursue a course of civil law and study eloquence. His merit, and his marriage with a lady of high rank, brought him into notice at the court of the emperor Honorius, and procured for him, besides the government of Auxerre, the office of duke or general of the troops of several provinces. Although a Christian, he was a skillful hunter, sand was in the habit of hanging on a large tree, in one of the public squares, the heads of the animals he had killed. This custom bearing some resemblance to pagan superstitions, St. Amatorius, bishop of Auxerre, one day, when the duke was absent, caused the tree to be cut down, and the monuments of his vanity to be removed. Germanus suffered  this correction with impatience, and threatened to be revenged, but God ordered it otherwise. Amatorius was advanced in years, and discerning in Gemmaseus such qualities as were, calculated to make a great bishop, he convoked in his church an assembly of the faithful, and Germanus being present, he seized on him, and compelled him to assume the ecclesiastical habit, without giving him time to reflect, and informed him that he was to be his successor. On the death of Amatorius, May 1, 418, Germanus was elected bishop by the clergy and people. From that time he was completely changed. He practiced his episcopal duties to their fullest extent. The Christians of Great Britain, frightened at the progress of Pelagianism in their island, had applied to pope Celestine and the bishop of Gaul to obtain aid, and they, in an assembly held in 428-9, sent them Germanus, with whom they joined Lupums, bishop of Troyes. Both set off instantly. This mission had great success at the time, but Pelagianism reappeared seventeen or eighteen years afterwards, and Germanus went again with Severus, bishop of Troyes, to extirpate it. To prevent its return, Germanus established schools in Britain, which afterwards became celebrated. He had scarcely arrived again at Auxerre, when the Armoricans entreated him to mediate for them with Evaricus, who had been sent by Etius to chastise them for an imputed rebellion. Germanus set out immediately, saw the prince of the barbarians,. and succeeded in arresting his march. As this affair could not end without the consent of the emperor, Germanus went to Ravenna, where the court was then held: he was received with great honor by Placidia, mother of Valemetinian III. This work was the last which the holy bishop undertook. He died in Ravesna, on the 31st of July, 448, after having been thirty years bishop of Auxerre. He is commemorated as a saint on the 31st of July. — Hook, Eccl. Biog. 5:303; Smith, Relig. of Anc. Briton, page 168; Neander, Light in Dark Places, pages 50-54; Baillet, Vies des Saints, July 3.

## Germanus, St[[@Headword:Germanus, St]]

             of Paris, was born at Autun, A.D. 496; was made deacon 533, presbyter 536, and bisbop of Paris 555. He was noted for his strict asceticism, for his great charity to the poor, and especially for his :eal in the purchase and redemption of slaves. He died in 576. There is extant a letter of his to queen Brunehild (Concil. tom. 5). He was buried in St. Vincent's church, which was burnt by the Normans in 881, and reconstructed in 1163, under the name of St. Germain des Pras. The monks of St. Germain, of the Benedictine rule, have their abbey here. Bouillart, Benedictine of St. Maur,  published in 1724 a Histoire de l'abbaye de St. Germain, in which he gives a life of Germanus. The aristocratic quarter of St. Germain in Paris is named from the abbey and church. — Migne; Baillet, Vies des Saints, May 28; Ceillier, Asuteurs Saceri (Paris, 1862), 11:306.

## Germany[[@Headword:Germany]]

             I. Ancient Religion of. — The information we now possess concerning the religion of the tribes of Germania Magna, such as the Alemans, Saxons, Franks, etc., is very incomplete and disconnected. The Greek and Latin authors mention the names of but a few deities, who seem to have been to some extent similar in their attributes to their own gods. The Christian writers also mention them only in so far as is necessary for their purpose, and their views are naturally colored with their own opinions. The Scandinavian mythology must originally have been very closely connected with that of Germany; but we can get no light from that quarter, as we do not know the early period of the former. It is clear that at an early period the Celtic element was infused in the Aleman and the Frank, while among the northern tribes, the Slavonic, Lithuanic, and Finnic myths were introduced; while a tendency towards the Greek worship is also perceptible. As for the divinities of the ancient Germans, Caesar states that they worshipped only such as visibly exerted a decided influence over events; he particularly mentions three: the Sun Vulcan, and the Moon. The domestic divinities were: Wuotan (Woden), the supreme god, and his wife Freia, the goddess of the household and of marriage; Zio, the god of war; Fro, who watched over the crops, and his wife Frouwa;, afterwards came Phol or Paltar (the Balder of the north), Fosite, and Thusnar (Donar), god of the clouds and storms. The progenitor of the human race was Tuisco, who combined the attributes of the Greek Uranos and Zeus, and whose son Mannus is identical with the subsequent Irmin, or the Greek Hercules.

Among the special divinities of, different tribes were Nerthus (commonly Hertha), goddess of fertility and the chase; the Alces, two brothers (a sort of Cester and Polliux); Costra, in Saxony, etc. Other goddesses appear to have been merely aliases of these: thus Hludana and Eisa were identical with Freia, etc. Among the inferior divinities (daemons) were the Riesen (giants), physically resemblings men, who were supposed to belong to a former period of creation, and dwelt in the mountains, where they erected gigantic fortifications, and defended themselves against intruders with stones and rocks. In direct contrast from these were the Zwerge (pigmies), who appeared among men on special occasions, sometimes to impart gifts and blessings to them, at other times to do them evil and frustrate their plans. There were also Berggeister (spirits of the mountains), called also Elbe or Elfen (elves); Waldgeister (spirits of the forests), especially the Wild Hunter, Schratz; Wassergeister (spirits of the waters), or Nixen.  There were also a quantity of lares, or favorable household gods of an inferior degree; while tormenting genii haunted the houses and their neighborhoods at night, disturbing slumberers and throwing stones at passers-by. Horses and bulls were considered sacred, and bears, wolves, and foxes were objects of respectful awe. The gods and goddesses often took the form of birds, and asmong these the eagle, raven, and Woodpecker were regarded with the highest veneration. The cuckoo was supposed to possess the gift of prophecy. Serpents also were worshipped, and the fear they inspired gave rise to the fable of the dragon. The cosmogony of Germany seems to have greatly varied With the times and in the different tribes; the general belief was that the gods originated out of chaos, created the world, and governed it. Belief in continued existence after death was shown by the idea of the great city of the dead Walhalla. The mode of worship was very simple, if compared with that of the Greeks and Romans, or even of the Celts. The temples were not generally structures made by men, but often trees or groves which the deity was supposed to inhabit, revealing himself in the rustling of the leaves. Some of the gods dwelt in the mountains, caves, or streams. Yet there were also regular temples, of which vestigen are yet found, and which contained images of the gods; for, although Caesar and Tacitus deny their existence, there is oft mention made in the early times of Christianity of the destruction of idols in Germany SEE IRMENSUL, and images of the sun and the moon have been found (though these may also have belonged to Celtic or Slavonic tribes). The holy places were mountains or rocks; e.g. the Blocksberg, the chain of mountains between Silesia and Bohemia, etc. The emoods and trees, especially the oak, beech, and linden-tree, were objects of particular veneration. Unbelievers were not allowed to touch them, or to enter the groves.

The worship consisted in prayer to the gods; the sacrifices were either propitiatory or thank-offerings; they also took place before consulting the omens, going to war, electing a king, or on any other special occasion, These sacrifices consisted generally in horses, bulls, goats, etc., and even human beings. The color of the animal was generally white. Besides this, on all festive occasions, a portion of the feast was offered to the household gods, and laid before their shrine. No mention is made of the general feasts of the Germans in the earlier times, yet it is considered likely that they had at least as principal ones the Juel, Easter, and the Summer feasts. The priests took past in legislation and the wars as well as in worship, and in war they carried the sacred images or symbols against the enemy. In the household the head of the family could act as its  priest. Chosen women, called Alrunes, consecrated the horses, and prophesied by consulting the omens at the sacrifices. See Schedius, De diis germanis (Amat. 1648); G. Schutz, Exercitationes ad Germaniam sacram gentilem facientes (Lpz. 1748); Moser, De vett. Germanorum et Gallorum theologia (1749); Meyer, Erorterung d. ehemaligen Religionswesens d. Deutschen (Lpz. 1756); Hermann, De puriori Dei cultu naturali veterum Germanorum (Baireuth, 1761); Siebenkees, Von der Religion der alten Deutschen (Altdorf, 1771); Reinhold, Beitrage einer Mythologie der alten D. Gotter (Munst. 1791); Loos, D. Gotterlehre der alt. Deutschen (Col. 1804); Scheller, Mythologie d. nordischen u. deutschen Volker (Regensb. 1816); Braun, Der relig. der alt. Deutschen (Mainz, 1819); Mone, Gesch. d. Heidenthums in nordischen Europa (Lpz. 1819-23, 2 volumes); Bönisch, D. Götter Deutschlands (Kamenz, 1830): Legis, Handbuch d. altdeutschen u. nordisch. Gottelehre (Lpz. 1831); Barth, Altdeutsche Religion (Leipz. 18032); J. Grimm, Deutsche Mythologie (Gotting. 1835; 2d ed. 1844); Simrock, Handbuch der D. Mythologie (Munich, 1844-55, 2 volumes); J.W. Wolf, Zeitschrift fur D. Myth. u. Sittenkunde (Gött. 1853- 55, 2 volumes). (J.N.P.)

II. History of Christianity in Germany. — As some of the German tribes were under the rule of the Romans at the beginning of the Christian aera, Christianity became known to the Germans at a very early date. Some of the episcopal sees, as Cologne, even claims to have bad disciples of the apostles as their first bishops. Peter is said (Baron. ad ann. 46) to have ordained the bishops Eucharius, Egistus, and Marcianus for Germany. In 314, when the Council of Arles was held, we have trust-worthy information of a bishopric in Cologne. In the south of Germany, on the other hand, we find the first Christians at Augusta Vindelicorum (Augsburg), in Rhcetia, into which Christianity was introduced by the bishop Narcissus, in the time of Dioclesian (284-305). In the following centuries the number of bishoprics in Western Germany gradually increased, and at the beginning of the 6th century we find subject to the jurisdiction of the metropolitan of Treves, bishops at Cologne, Mentz, Martigny, Worms, Spires, besides a number of others whose sees now belong to France or Switzerland. Next to south-western Germany, it was the south-east in which Christianity made the greatest progress. At the beginning of the 7th century there were in the two Noricums, or modern Bavaria and Austria, proportionally almost as many Christian churches as in the other countries of the ancient Western empire, and Bavaria, in  particular, became an entirely Christian state. Even before this time many of the German tribes which had invaded and conquered the western provinces of the Roman empire had either become Christian or were inclined to be so.

The Goths received the first announcement of Christianity from prisoners taken in war, and a Gothic metropolitan had a seat in the Synod of Nicaea. Ambng the West Gothic princes, Fritigern was favorable to Christianity, but Athanarich cruelly persecuted it. When the Western Goths, conquered by the Huns, had to seek refuge in the Roman empire, they had to consent to be baptized. The form of Christianity which they then received from the emperor Valens was Arian. Other German tribes, like the Eastern Goths and the Vandals, likewise became Christians of the Arian faith, which was carried by the German conquerors into Spain, Italy, and Northern Africa. To an Arian bishop of the West Goths, Ulfilas, Germany is indebted for the first German version of the Bible. The conversion of Clovis, the king of the Franks, to the Catholic Church, gave to the German tribes who had left the fatherland the first orthodox king; and the success of the Franks in their wars with the Arian kings, in which they were aided not a little by the Catholic subjects of the latter, soon led to the destruction of Arianism as a national religion in the Germanic world. Under the influence of the Franks, in the beginning of the 8th century, the Catholic Church pressed forward as far as the Saale and the Elbe, but it was under no ecclesiastical regulations, and was much corrupted by paganism. British monks carried the Gospel as far as the Main, and among the Alemanni, but they had no connection with Rome. SEE COLUMBANUS; SEE GALL. Winfred, the Anglo-Saxon monk, better known under the name of Boniface (q.v.), was sent from Rome to undertake the conversion of Germany, and finally became the apostle of the Germans, and the founder of the German Church. He made the German Church dependent upon Rome, and, in consequence of the plenary powers given him by the Roman see, was looked upon as the general bishop of Germany. The last serious struggle in defense of German paganism was made by the Saxons; but, finally acknowledging their inability to resist Charlemagne, they resolved to adopt the religion of the conquerors, and become one nation with the Franks. The Christianization of Eastern Germany, which at that time was chiefly inhabited by Slavic tribes, was not completed until the 13th century.

When the Roman empire had been revived in the German nation by the Othos, the emperor was regarded as the political head of Christendom in  the West, and the holy empire as a divine institution. The old legal principle that God has divided all power on earth between the emperor and the pope was frequently construed in Germany so as to mean that the emperor carried the secular sword as a feudal investiture from the pope. The efforts of mediaeval popes to enlarge the papal power at the expense of the imperial, and even to establish the absolute superiority of the pope over all secular power and the whole world, led to continual wars between the emperors and the popes. The popes entirely failed to carry through their theocratic idea; but the authority of the emperors of Germany, as the first among the Christian rulers, likewise steadily declined.

In the 16th century Germany was the birthplace of the great reformation of the Church, which substituted the Lutheran and Reformed churches for that of Rome not only in a large portion of Germany, but in a number of other European countries. It seemed at one time probable that the whole of the German empire might be gained for the Reformation; but, after many wars, one of which, the Thirty Years' War, was one of the fiercest and longest religious wars on record, the activity of the Jesuits and the courts of Austria and Bavaria saved a large portion of Germany, especially in South Germany, for the old Church.

The old German empire was dissolved in 1806. In 1815 the German Confederation was established as a league of independent states. Another great change in the constitution of the German nation was effected by the war of 1866, which united most of the German states into the North- German Confederation, under the leadership of Prussia, while Austria was wholly excluded from Germany. Bavaria, Würtemberg, Baden, and part of Hesse-Darmstadt were recognized as independent South-German states. The Grand-duchy of Luxemburg was also released from all connection with Germany, and remained a semi-independent state, under the rule of the king of Holland. The little principality of Lichtenstein, in South Germany, was totally ignored at this reconstruction of Germany, and likewise formed henceforth an independent state. Our Cyclopaedia devotes a special article to Austria, Prussia, and each of the smaller German states, in which a full statement of their Church history and ecclesiastical statistics is given.

In 1885, the number of Protestants, Roman Catholics, and Jews in the North-German Confederation and the South-German states was about as follows:

      Protestants Rom. Cath.  Jews

North German Confederation   18,306,371  9,620,326   366,575

South German State      11,208,081  7,162,653   196,597

Total 29,514,452  16,782,979  563,172

See Hansiz, Germania Sacra (2 volumes, Augsburg; 3d volume, Vienna, 1755); Holl, Statistica Eccles. German. (Manheim, 1788, 2 volumes); Germania sacra (St. Blasien, 1794 and 1797, 2 volumes); Rettberg, Kirchengeschichte Deutchlands (Götting. 1846; thus [1869] far 3 volumes); Fiedrich, Kirchengeschichte Deutschlands (Bamberg, 1867, volume 1; 1868, volume 2.) (A.J.S.)

## Germar, Friedrich Heinrich[[@Headword:Germar, Friedrich Heinrich]]

             a Protestant theologian of Germany, was born at Holstein, September 29, 1776. He was rector at Gluckstadt in 1802, court preacher at Augustenborg in 1809, and died in 1859. He published, Beitrag zur allgemeinen Hermeneutik (Altona, 1828): — Die pan-harmonische Interpretation der heiligen Schrift (Leipsic, 1821): — Die hermeneutischen Mangel der sogenanntengrammatisch-historischen  Interpretationen (Halle, 1834): — Ueber die Vernachlassigung der Hermeneutik in der Protestantischen Kirche (ibid. 1837): — Kritik der modernen Exegese (ibid. 1839): — Die alte Streitfrage: — Glauben oder Wissen? (Zurich, 1856). See Zuchold, Bibl. Theol. 1:422; Winer, Handbuch der theol. Lit. 1:109, 110. (B. P.)

## Germer (St.) De Flay[[@Headword:Germer (St.) De Flay]]

             (Germarus of Flaviacum), in the district of Beauvais, is said to have been born of a noble Frankish family at Giviarandra or Warandra, on the Itta, about A.D. 610. He married a noble lady, and founded a monastery near Flaviacum; but retired, cir. A.D. 648, to the monastery of Pentallum, near Rouen, of which he became abbot. Later he withdrew to a cave near the Seine, where he was ordained presbyter, but finally returned to Flaviacum, over which he presided till his death, September 24, 658. See Smith, Dict. of Christ. Biog. s.v.

## Germon, Bartholomeus[[@Headword:Germon, Bartholomeus]]

             a Jesuit of Orleans, was born June 17, 1663, and died there, October 2, 1718. Besides his De Vetetibus Haereticis, Ecclesiastic. Codicum Corruptoribus (Paris, 1713), he made himself known by his controversy with Mabillon, against whose work, De Arte Diplomatica, he wrote. . See Le Long, Bibl. de la France; Winer, Handbuch der theol. Lit. 1:92; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Germonio, Anastasto[[@Headword:Germonio, Anastasto]]

             an Italian canonist and jurist, was born in Piedmont in March 1551. He belonged to the ancient and noble family of Cena. For some reason unknown he ceased his studies at the age of thirteen, and did not resume them until he was twenty-two. He studied civil and ecclesiastical law at the University of Padua, under John Manuce and Pancirole. He then went to Turin, where he received the doctorate at the hand of Pancirole himself. He was soon after called to the chair of canonical law. Germonio accompanied Jerome, archbishop of Turin, to Rome, and enjoyed great consideration at the pontifical court under popes Sixtus V, Urban VII, Gregory XIV, Innocent IX, and Clement VIII. He was charged with compiling and annotating the Decretals. Duke Charles Emmanuel recalled him to Piedmont, and appointed him, in 1608, archbishop of Taranto, and some years later sent him as ambassador to Philip III, king of Spain. Germonio  died while on this mission, at Madrid, August 4, 1627. He wrote a number of works, and published one edition at Rome in 1623. See Hoefer, Nouv. Biog. Generale, s.v.

## Gerner, Herric[[@Headword:Gerner, Herric]]

             a Danish prelate, was born at Copenhagen, December 9, 1629. He studied in Holland and England, and became, at first, pastor at Berkerod. When this city fell into the hands of the Swedes, Gerner took to flight, then entered into an arrangement with Stenwinkel for retaking the fortress of Cronenberg. ''He was captured by the Swedes, and finally condemned to death, but escaped by the payment of a large ransom. At the establishment of peace in 1660, Gerner resumed his pastoral duties. In 1693 he was appointed bishop of Viborg in Jutland. He died in 1700. Among his works we notice Hesiod, translated into Danish (Copenhagen, 1670). See Hoefer, Nouv. Biog. Generale, s.v.

## Gernler, Lucas[[@Headword:Gernler, Lucas]]

             a Protestant theologian, was born at Basle, August 19, 1625. He was professor of theology at his native place, and died February 9, 1675. He wrote, Diss. in Confessionem Helveticam: — Syllabus Controversiarum Theologiae: — Praelectiones in Prophetiam Danielis: — De Sacra Coena ad 1Co 10:15-17 : — De Justificatione: — De Adoptione Fidelium Divina: — De Glorificatione. See Hoffmann, Lexikon Universale; Konig, Bibliotheca Vetus et Nova; Freher, Theatrum Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gerobulus Johannes[[@Headword:Gerobulus Johannes]]

             a clergyman of the Reformed Church of Holland, was born at Utrecht. He was settled successively at Delft, Emden, Vlissingen, Ghent, Harlingen, Deventer, Harderwyk, and Utrecht. He died at Utrecht February 14, 1606. He translated into Latin the East Friesland Catechism, and also wrote a defense of the Heidelberg Catechism against Dirk Volkertsz. Coornhert, a translation of Beza's Paraphrase of the Psalms, Advice to the Sick, and an Account of the Reformed Church in Utrecht. (J.P.W.)

## Geroch[[@Headword:Geroch]]

             SEE GERHOCH.

## Geroda[[@Headword:Geroda]]

             a place mentioned in the Antonine Tables, possibly the modern Jerud, a large village on the great caravan road from Damascus to Palmyra (Porter, Damascus, 1:371). — Van de Velde, Memoir, page 314.

## Gerondi (or Gerundensis), Moses[[@Headword:Gerondi (or Gerundensis), Moses]]

             SEE NACHMANIDES.

## Gerondi, Jonah ben-Abraham[[@Headword:Gerondi, Jonah ben-Abraham]]

             (surnamed ha-Chasid, i.e., "the Pious"), a Jewish rabbi of the 13th century, who died at Toledo in 1263, is the author of אגרת התשובה, or, a treatise on repentance and asceticism (Cracow, 1586, and often): — תשובה שערי, on repentance (Constantinople, 1511): — ס היראה, on the fear of God (ibid. eod.; Judeo-German translation, Freiburg, 1583): — דת הנשים, on the precepts to be observed by women (Cracow, 1609): — ס אסור והתר, on things allowed and prohibited (Ferrara, 1555): — על פרקי אבות פרוש, a commentary on the Pirke Aboth (edited after a MS. by Dolizki, Berlin, 1848). See Furst, Bibl. Jud. 1:327 sq.; De' Rossi, Dizionario Storico (Germ. transl.), page 113. (B.P.)

## Gerontius[[@Headword:Gerontius]]

             a Latin prelate, lived in the 4th century of the Christian aera. He was deacon of. Milan under St. Ambrose. One day. he related that he had seen in a dream the female dsemon, Onoscelis (ὀνοσκελίς, a specter with ass's legs). Ambrose heard of this and condemned him to do penance. Instead of obeying, Gerontius went to Constantinople, made friends at court, and obtained the bishopric of Nicomedia. Ambrose protested against this ordination, and urged Nectarius, patriarch of. Constantinople, to depose the new bishop. Although Nectarius did not do this, two years later it was accomplished by Chrysostom, who visited Asia in 399. The inhabitants of Nicomedia, whose love he had gained by his pleasing manners and his charity, complained bitterly at this, and the result was that the number of enemies of the patriarch was augmented, and Gerontius figured at the synod of 403 as one of the accusers of Chrysostom. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v

## Gerontius (2)[[@Headword:Gerontius (2)]]

             a heretical archimandrite of Palestine, about the middle of the 5th century, was finally expelled from his monastery, and spent the rest of his days in homeless misery. See Smith, Dict. of Christ. Biog. s.v.

## Gerrard[[@Headword:Gerrard]]

             (called Gerard of St. John), an old Dutch painter, was born at Haarlem about 1460, and entered the school of Albert van Ouwater. In the Church of St. John, at Haarlem, he executed pictures of the Crucifixion, the Descentfrom the Cross, and the Resurrection, which were esteemed superior to any productions of the time. He died in 1488. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gerrhenian[[@Headword:Gerrhenian]]

             (only in the plural, Γεῤῥηνοί v.r. Γεννηροί, Vulg. Gerreni), apparently the designation of the inhabitants of a town, which is named in 2Ma 13:24 only as one limit (ἕως τῶν Γ.) of the district committed by  Antiochus Eupator to the government of Judas Maccabaeus, the other limit being Ptolemais (Accho). To judge by the similar expression in defining the extent of Simon's government in 1Ma 11:59, the specification has reference to the sea-coast of Palestine, and, from the nature of the case, the Gerrhenians, wherever they were, must have been south of Ptolemais. Grotius seems to have been the first to suggest that the town Gerrhon or Gerrhas (Γέῤῥον, Ptolemy, 4:5, page 103; Gerro, Pliny, Nat. Hist. 6:29; Γέῤῥα, Strabo, 16, page 760; Γέρα, Sozomen, Hist. Eccl. 8:19) was intended, which lay between Pelsium and Rhinocolura (wady el-Arish). It has been pointed out by Ewald (Geschichte, 4:365, note) that the coast as far north as the latter place was at that thee in possession of Egypt, and he thereon conjectures that the inhabitants of the ancient city of GERAR, southeast of Gaza, the residence of Abraham and Isaac, are meant. In support of this, Grimm (Kurzg. Handb. ad hoc.) mentions that at least one MS. reads Γεραρηνῶν, which would without difficulty lee corrupted to Γεῤῥηνῶν. The Syriac version (early, and entitled to much respect) has Gozor, by which may be intended either (a) the ancient GEZER, which em- as near the sea-somewhere about Joppa; or (b) GAZA, which appears sometimes to take that form in these books. But these are evidently conjectural emendations of the text; and the objection of Ewald is sufficiently met by observing that the place in question was not included in the Maccabeaan province of Judas, any more than Egypt of the parallel passages (1Ma 11:59; Josephus, Ant. 13:5, 4). SEE MACCABAEUS, JUDAS.

## Gersdorf, Christoph Gotthelf[[@Headword:Gersdorf, Christoph Gotthelf]]

             a Lutheran theologian of Germany, who died December 12, 1834, is the author of Beitrage zur Sprach-Charakteristik der Schriftsteller des Neuen Testaments (Leipsic, 1816). See Winer, Handbuch der theol. Lit. 1:132. (B.P.).

## Gershom[[@Headword:Gershom]]

             (Heb. Gershon', גֵּרִשׁם[in Chron. ussually גֵּרִשׁוֹם], expulsion SEE GERSHON, an etymology alluded to in Exo 2:22, where there is a play upon the word, as if written גֵּר שָׁם, or Ger-Sham, q.d. a sojourner there; in which passage the Sept. preserves the form Γηρσάμ [comp. Josepheus, Γηρσός = διάλεκτος, Ant. 2:13, 1], but elsewhere Graecizes Γηρσώμ or Γηρσών), the name of three or four Levites.

1. Thu oldest son of Levi (1Ch 6:16-17; 1Ch 6:20; 1Ch 6:43 [in the Hebrews], :62, 71; 15:7), elsewhere distinctively written GERSHON SEE GERSHON (q.v.)

2. The elder of the two sons (the second being Eliezer) who were born to Moses in the land of Midian by Zipporalm (Exo 2:22; Exo 18:4). B.C.  1698. These sons of the great lawgiver held no other rank than that of simple Levites, will the sons of their uncle Aaron enjoyed all the privileges of the priesthood (1Ch 23:1; 1Ch 23:5; 1Ch 23:16; 1Ch 26:24), a proof of the rare disinterestedness of Moses. Shebuel, one of his descendants, emas appointed ruler (נָגִיר) of the treasury under David (1Ch 26:24-28).

3. The son of one Manasseh (according to the text) and father of Jonathan, which last acted as priest to the Danites who captured Laish (Jdg 18:30); but, according to a more correct reading, he is not different from the son of Moses. SEE JONATHAN. The Talmud explains the substitution of "Manasseha" for "Moses" in the text by asserting that Jonathan did the works of Manasseh, and was therefore reckoned in his family (Baba Bathra, fol. 109, b). SEE MANASSEH.

4. A descendant of Phinehas, and chief of his house, who returned from Babylon with Ezra (Ezr 8:2), B.C. 459.

## Gershom Ben-Jehuda[[@Headword:Gershom Ben-Jehuda]]

             (commonly called Rabbenu Gershom, or the Ancient, also Maor hag- Golah, i.e., "the light of the Exile") was born in France about the year 960, and died in 1028. He is the reputed founder of the Franco-German rabbinical school, in which the studies of the Babylonian college were earnestly revived. He is the founder of monogamy among the Jews, and wrote a commentary on the Talmud, and some hymns and a penitential prayer, which are extant in the Machsor, or Festival Ritual of the Jews. See Furst, Bibl. Jud. 1:328; De' Rossi, Dizionario Storico (Germ. transl.) page 114; Grutz, Gesch. der Juden, 5:364 sq.; Braunschweiger, Geschichte der Judenin den Romanischen Staaten, page 32 sq.; Jost, Gesch. d. Juden. u. s. Sekten, 2:388; Etheridge, Introduction to Hebrew Literature, page 283 sq.; Steinschneider, Jewish Literature, page 69; Zunz, Literatur gesch. d. synagogaulen Poesie, page 238; Synagogale Poesie, pages 171-174; Delitzsch, Zur Gesch. der jud. Poesie, pages 51, 156; Frankel, Monatsschrift (1854), page 230 sq. (B.P.)

## Gershon[[@Headword:Gershon]]

             (Heb. Gershon', גֵּרְשׁוֹן, expulsion, from גָּרִשׁ,, to drive out; Sept. in Genesis Γηρσών, elsewhere [and usually there also in the Cod. Alex.] Γεδσών; Joseph. Γηρσόμης, Ant. 2:7, 4), the eldest of the three sons of Levi, apparently born before the migration of Jacob's family into Egypt (Gen 46:11; Exo 6:16). B.C. cir. 1895. But though the eldest born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron (see 1Ch 6:2-15). Gershon's sons were Libni and Shimi (Exo 6:17; Num 3:18; Num 3:21; 1Ch 6:17), and their families were duly recognized in the reign of David, when the permanent arrangements for the service of Jehovah were made (1Ch 23:7-11). At this time Gershon was represented by the famous Asaph "the seer," whose genealogy is given in 1Ch 6:39-43, and also, in part, 20, 21. The family is mentioned once again as taking part in the reforms of king Hezekiah (2Ch 29:12, where it should be observed that the sons of Asaph are reckoned as distinct from the Gershonites). At the census in the wilderness of Sinai the whole number of the males of the Bene-Gershon was 7500 (Num 3:22), midway between the Kohathites and the Merarites. At the same date the efficient men were 2630 (4:40). On the occasion of the second census the numbers of the  Levites are given only in gross (Num 26:62). The sons of Gershon had charge of the fabrics of the tabernacle-the coverings, curtains, hangings, and cords (Num 3:25-26; Num 4:25-26); for the transport of these they had two covered wagons and four oxen (Num 7:3; Num 7:7). In the encampent their station was behind (אִחֲרֵי) the tabernacle, on the west side (Num 3:23). When on the march they went with the Merarites in the rear of the first body of three tribes — Judah, Issachar, Zebulun — with Reuben behind them. In the apportionment of the Levitical citian, thirteen fell to the lot of the Gershonites. These were in the northern tribes — two in Manasseh beyond Jordan, four in Issacbar, four in Asher, and three in Naphtali. All of these are said to have possessed "suburbs," and two were cities of refuge (Jos 21:27-33; 1Ch 6:62; 1Ch 6:1-81). It was not easy to see what special duties fell to the lot of the Gershonites in the service of the tabernacle after its erection at Jerusalem, or in the Temple. The sons of Teduthun "prophesied with a harp," and the soils of Heman "lifted up the horn," but for the sons of Assaph no instrument is mentioned (1Ch 25:15). They were appointed to "prophesy" (that is, probably, to utter, or sing, inspired words, נִכָּא), perleaps after the special promnpting of David himself (1Ch 25:2). Others of the Gershonites, sons of Laadan, had charge of the "treasures of the house of God, and over the treasures of the holy things" (1Ch 26:20-22), among which precious stones are specially named (1Ch 29:8).

In Chronicles the name is, with two exceptions (1Ch 6:1; 1Ch 23:6), given in the slightly different form of "Gershom." SEE GERSHONITE.

## Gershon Ben-Salomon[[@Headword:Gershon Ben-Salomon]]

             a Spanish rabbi, native of Catalonia, who lived in the latter half of the 13th century, was the father of rabbi Leon da Bafolas (Ralbag), and wrote Shaar Hash-Shamayim (first printed at Venice, 1547 in four parts). The first treated of the four elements; the second, of astronomy; the third, the heavens and earth, according to the principles of Averroes; the fourth, of theological matters. See Hoefer, Nouv. Biog. Generale, s.v.; Furst, Bibl. Jud. 1:329.

## Gershon, Chaphet Ben-Moses[[@Headword:Gershon, Chaphet Ben-Moses]]

             a Venetian rabbi, who lived in the latter half of the 17th century, was endowed with precocious erudition, and died at about the age of seventeen. He wrote Jad Charosim (Venice, 1700). See Hoefer, Nouv. Biog. Generale, s.v.

## Gershonite[[@Headword:Gershonite]]

             (Heb. Gershunni', גֵּרְשִׁנִּיSept. Γεδσωνί, but often simply like Gershon, and so A.V. often "son of Gershon"), a designation, usually in the plur., of the descendants of GERSHON, one of the sons of Levi (Num 3:21; Num 4:24; Num 4:27; Jos 21:33; 1Ch 23:7; 2Ch 29:12). Their office, during the marches in the wilderness, was to carry the vails and curtains belonging to the tabernacle, on the western side of which they encamped (Num 3:23-26; Num 26:57). In the singular the term is applied to Laadan (1Ch 26:21) and Jehiel (1Ch 29:8).

## Gerson[[@Headword:Gerson]]

             (Γηρσών), the Greek form (1Es 8:29) of the name GERSHOM SEE GERSHOM (q.v.).

## Gerson Jean Charlier[[@Headword:Gerson Jean Charlier]]

             (Doctor Christianissimus), one of the greatest names in the history of France and of the Gallican Church. He was named Gerson fiom a village in the diocese of Rheims, where he was born, December 14, 1363. He entered the college of Navarre in 1377, and passed through all the degrees. He then studied theology sevensyears under the grand master Pierre d'Ailly, whom he succeeded as chancellor of the university and prebendary of Notre Daumme in 1396. Here he strenuously devoted himself to improving the course of theological study, on which his views may be seen in a letter to D'Ailly, dated April 1, 1400, De reformationes Theologi (Opera, volume 1). But the difficulties of his petition were very great. The university was in disorder; the state was torn by contending factions; the Church was divided by the great papal schism which began in 1378, when Urban VI was elected pope at Rome, and Clement VII at Avignon. Gerson found so much opposition in his efforts to reform theology, and to bring peace to the Church, that he decided to retire from Paris to the quiet charge of the cathedral at Bruges, a preferment given to him by Philip of Burgundy. At last he gave up this purpose, and gave up, with it, the tranquillity of his whole life. Gerson was more than once deputed to the popes during the schism. In a memoir, De unitate ecclesiastica, he defended the Council of Pisa (q.v.), and conducted himself in a firm though prudent manner when the council proceeded to depose Gregory XII and Benedict XIII, and to elect Alexander V. It was during the sitting of this council that he published his famous treatise De auferibilitate Papae, to prove that there are cases in which the assembled Church may command two rivals to desist from their strife, and has a right to depose them if they refuse, for the sake of peace and unity. The Council of Constance (q.v.) opened a new field for his talent; he took a place there as ambassador from king Charles VI, from the Church of France, and from the University of Paris, and he directed all the measures which were adopted respecting John XXIII, who had succeeded Alexander V, and whose licentious conduct, had tended rather to increase than to allay the schism. In this council Gerson and D'Ailly were the chief leaders in the so-called reforming part).

The discourses which Gerson on various occasions pronounced during the council, and the  treatises which he published, were intended principally to show that the Church may reform itself, as well in its governors as in its members; and that it has the power of assembling, without the consent of the pope, when he refuses to convoke it; to prove the necessity of holding councils, as well general as special; to prescribe the payment of first-fruits, and to extirpate simony, which had become very common. He had established, as the basis of the decrees of the council, the doctrine of the supremacy of the Church in all which concerns faith and morals, and on this subject a discourse on the Immaculate Conception has been ascribed to him, but which was, in fact, pronounced at the Council of Basle after his death. It was principally through his efforts that the council declared itself independent of all popes, and superior to them." The piety of Gerson, though strong and zealous, was neither superstitious nor credulous; he denounced, in his treatise Contra sectam Flagellantium, the abuse made of flagellation, of which Vincent Ferrier was the advocate. He also composed a book, De probatione spiritum, in which he gave rules for.distinguishing false revelations from true ones. The pretended visions of St. Bridget would have been condemned at his instigation had they not found an apologist in the cardinal Torquemada; and though his theology was professedly mystical as opposed to scholasticism, he opposed the theories of John Rusbroeck, of the passive union of the soul in the Deity, which is similar to the pure love of the Quietists. He also wrote against D'Ailly on judicial astrology, which was then in high repute among the princes of Europe, and which he combated with great success, even in his old age, against the physicians of Lyons and Montpellier. Before that time, his treatise on this subject, De astrologia reformata, had procured for him the praise of the learned bishop of Cambray. In another treatise, De erroribus circa artem magicam, he attacks the superstitious errors of magic and the prejudices of the empirics.

With regard to toleration, Gerson was involved in all the errors of his times. At the trial of John Huss (q.v.), his writings and speeches contributed greatly to the condemnation of that eminent reformer, who was burnt by order of the Council of ConstanceJuly 6, 1415. He took a similar share in the prosecution of Jerome of Prague (martyred May B.C. 1416). “Cut off," said he, in a letter to the archbishop of Prague, "the heresies, with their authors, and burn them." He called this terrible punishment a “merciful cruelty." Gerson's hopes for a reform of the Church at the Council of Constance were bitterly disappointed. The election of Martin V (November 11, 1417) put an end to all hope of reform, and Gerson retired, fatigued and discouraged, from the scene of sterile  disputes. He had contributed by his writings to the revocation of a bull of Alexander V in favor of the preaching friars, against the privileges of the clergy and of the universities. Gerson's zeal raised against him many enemies, and the fear of the dangers to which he would be exposed from the Burgundian faction induced him to take refuge in Germany, disguised as a pilgrim, about the time of the last sittings of the Council of Constance. In Bavaria he composed his De Consolatione Theologir, a mixture of prose and verse, containing an apology for his conduct at the Council of Constance. Soon after he retired into Austria, where the duke offered him an asylum at Vienna. In 1419 he returned to France, and took up his abode at the monastery of the Celestines at Lyons, of which his brother was prior. Here he. spent his remaining years in catechizing poor children, of whom he required no other reward than their simple prayer, "Lord, have mercy on thy poor servant Gerson." He died July 12, 1429.

We now state briefly the relations of Gerson to the Church, to theology, and to philosophy.

(1.) As to the Church, his whole life was spent in mourning over its abuses and corruptions, and in struggles for reformation. Full of respect for the papacy, which he considered necessary to the existence of the Church, he nevertheless opposed both its spiritual and temporal encroachments. He looked upon the dogma of the infallibility and consequent inviolability of the popes as a remnant of superstition which could not be extirpated too soon. To the whole mass of the faithful, assembled in general council, he attributed alone infallibility, the power of binding and loosing, the right of deciding, without appeal, all matters pertaining to faith and discipline, and that of judging the pope himself, whom his high position does not render impeccable. "Let the ecclesiastical power," said he, "so restrict itself within its natural limits as to remember that secular authority, even among the heathen, has its distinct rights, its laws, its verdicts, on which the spiritual power must guard from encroaching, lest the secular power might also encroach on the faith and lawful rights of the Church." By his settled doctrine of the relation existing between the papacy and the general councils on the one hand, and between the spiritual authority and the temporal power on the other, Gerson may be considered as one of the originators of Gallicanism (q.v.), and the forerunner of Bossuet (q.v.). The spirit of the famous "four propositions" of 1682 breathes in every page of the writings of the chancellor of the university.

(2.) There are two elements to be distinguished in Gerson's philosophy: the outward scholastic element, with its pedantic divisions and subtle distinctions, and the mystical element, which lifted his soul, thirsting for God, above the dry forms of the schools into the superior sphere of ineffable love. Gerson distinguishes in the nature of the soul a double set of faculties, whose highest degree is the simple understanding, and whose highest effort is the instructive perception of spiritual truths; and the affective faculties, which, in their highest flights, attain to a state of ecstatic enjoyment, whose proper object is God.

(3.) His theology is that of love. Faith and penitence are the wings on which divine love rises and attains to the possession of the Infinite Being. This possession is naturally imperfect; here below none can see God face to face, "for there shall no man see it and live;" but it produces peace in the heart; the ignorant and the lowly can attain to it, and it is much superior to that which results from speculative theories, with their attending abstractions and syllogism, and the uncertainty and the agonizing doubts which often accompany them. Gerson's is a mild form of mysticism, based on the nicest analysis: it does not lead to the absorption of the personality into the bosom of the Infinite Being, nor exclude the normal exercise of the function of the intellect and volition. Gerson was a determined enemy of scholasticism. He signalized, as the origin of all the evils of theology, that vain curiosity which leads to the disregard of the most reliable authorities, the dangerous taste for novelty in things and in words, the love of argument, and the mixing up of the different sciences. Revelation, with him, is the limit of theology, and to endeavor to carry it farther by human reasonings is to lead it astray. "If the Scriptures are insufficient as a means, of arriving at God, where shall we find anything to lead us higher? Let us then guard against attempting to help theology by an admixture with other sciences, and against introducing into it the exercises of the schools." As to practical religion, as we have already said, Gerson was of the moderate mystical school. In his view all the moral and intellectual powers of man were originally in harmony with each other, and directed to God; but sin destroyed this harmony, and it is the object of mystic theology to restore it. But, in order to effect this, it must first know the nature of the powers of the mind, and the manner of acting upon them. Following Richard de St. Victor (de Contemplatione), Gerson distinguishes in the operations of the two orders of faculties three different degrees: in the vis cognitiva, 1. the cogitatio, involuntary tendency of the soul to moral consideration; 2. the  meditatio, voluntary effort to learn the truth; 3. contemplatio, the voluntary inquiry into spiritual, and especially divine subjects; in the vis affectiva, 1. the desire, libido; 2. piety, devotio, 3. loving aspirations, dilectio ecstatica, and anagogica, inseparably connected with the contemplatio: these are only separately or theoretically considered. In this union of love with contemplation resides the true essence of mystic theology, which is essentially a theology of love. Gerson designated it as theologia affectiva, in contradistinction from: scholastic theology, which he called theologia speculativa. Love consists only in an "experimentalis Dei perceptio," from which, however, Gerson abstracts all that is material or figurative. In his definition of it, he says: "By love is the eternal Word born in the soul, and the unity with God achieved." That wonderful book, De Imitatione Christii is attributed by many of the best critics to Gerson. On this question, SEE KEMPIS.

There are several editions of Gerson's collected works, but the most complete is Opera Omnia J. Gersonii, op. et stud. L. Ellies du Pin (Antwerp, 1706, 5 volumes, fol.). Volume 1 contains a life of Gerson, an essay on the authorship of the Imitation of Christ, a critical catalogue of his writings, together with his dogmatical works. Volume 2 contains his treatises on ecclesiastical polity, etc.; volume 3, his writings on moral theology; volume 4, exegetical writings; volume 5, controversial writings, sermons, etc. Some works are included in this edition which do not belong to Gerson. See Richer, Vie de Gerson; L'Enfant, Hist. of the Council of Constance; Le'cuy, Essai sur Gerson (Paris, 1832, 2 volumes, 8vo); Schmidt, Essai sur Gerson (Strasb. 1839); Thomassy, Jean Gerson (Paris, 1843, 16mo); Faugere, Eloge de Gerson (Paris, 1837); Engelhardt, de Gersonio Mystico (Erlang. 1843, 4to); Illgen's Zeitschrjft fur d. hist. Theol. (1833); Studien u. Kritiken (1835), page 278; Jourdain, Doctrina Gersonii de theolog. myst. (Par. 1838, 8vo); Michelet, Hist. de France, volume 4; Bonnechose, Reformateurs avant la Reforme, 1:160; Neander, Ch. Hist. volume 5; Neander, History of Christian Dogmas, 519, 607, 612; Mosheim, Ch. Hist. 2:443; Dupin, Hist. of Eccles. Writers, cent. 15; Hoefer, Nouv. Biog. Generale, 20:283 sq.; Hase, Ch. Hist. 250, 251; Hook, Eccles. Big. 5:306; Schwab, J. Gersoneine Monographie (Wiirzburg, 1858, 8vo); Herzog, Real-Encyklopadie. 5:89 sq.

## Gerson, Christianus[[@Headword:Gerson, Christianus]]

             a Lutheran minister of Germany, was born of Jewish parentage, August 1, 1569, at. Recklinghausen, in the then electorate of Cologne. He received his rabbinical education at the seats of learning in Fulda and Frankfort-on- the-Main. For a long time he supported himself and his family by  instructing in Hebrew. While at Essen, a poor Christian woman brought her New Test. to him, which she pawned. Out of curiosity he commenced reading that book, which finally resulted in his conversion. He left his family and went to Brunswick, where he applied to the duke Heinrich Julius, begging that through his influence he might be instructed in the full truth of the Christian religion, and be baptized. He was received into the Church of St. Martin, at Ialberstadt in 1600, and took the name of Christianus. He remained a considerable time at Halberstadt, and then went to the University at Helmstadt, aided by a munificent stipend from the duke. At the university he instructed the students in Hebrew and rabbinical literature, corresponded with Buxtorf and Wagenseil, and even received a call from the king of Denmark to Copenhagen, as teacher of Hebrew and rabbinical literature at the university. In 1612 he was ordained, was appointed deacon, and. afterwards pastor at Berg, in the principality of Anhalt, and died September 25, 1627. Gerson's son, whom the Jews had concealed for five years, also became a Christian, while his wife, who resisted the truth, was divorced from him in 1605 through the consistory of Wolfenbuttei. Gerson is the author of Judischer Talmud. Der furnehmste Inhalt des Talmuds und dessen Widerlegung (Goslar, 1607; 6th ed. 1698, transl. into Danish and French): — חלק der talmudische Judenschatz (Helmstadt, 1610). See Furst, Bibl. Jud. 1:329 sq.; Wolf, Bibl. Hebraea, 1:1008; 3:976 sq.; Kalkar, Israel und die Kirche, page 94; Le Roi, Die evangelische. Christenheit und die Juden (Leipsic, 1884), 1:117 sq.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gerson, Jean[[@Headword:Gerson, Jean]]

             a French theologian, brother of Jean Charlier, was born at Gerson about 1384. He went, as did his brother, to pursue his studies at Paris, at the College of Navarre, where he was admitted to the number of students of theology in 1404. His love of solitude led him to enter the order of Celestins. He took the vows in 1409, at the monastery of the Holy Trinity, at Limay, near Mantes. After having performed the duties of sub-prior in various communities of his order, he was found at a convent in Lyons, where he gave a refuge to his other brother. This token of attachment was due to the chancellor, who sincerely loved him. Jean Gerson was at the time of his death prior of the house of Lyons, and carried with him to the tomb the reputation of a saint. He died in 1434 leaving, Epistola ad R.P. Anselmum, Cmelestinum, de Operibus Joannis, Cancellarii, Fratris sui, in  volume 1 of the works of chancellor Gerson. The homonymy of these two, brothers caused Tractatus de Elevatione Jientis in Deum, etc., to be attributed to one of them, but it belonged to Jean Nyder, a German Dominican, who died in 1440. See Hoefer, Nouv. Biog. Generale, s.v.

## Gersonides, Magister Leo[[@Headword:Gersonides, Magister Leo]]

             SEE RALBAG.

## Gertrude, St[[@Headword:Gertrude, St]]

             born in 626, was the daughter of Pepin of Landen, majordomo of the king of Austrasia, France. She was religiously brought up, and finally entered the nunnery of Nivelles, nine miles from Brussels, of which she was elected abbess at the early age of twenty. She died there March 17, 659, and that day has since been kept in commemoration of her throughout Brabant. — Acta Sanctorum, March 17.

## Gertrude, St (2)[[@Headword:Gertrude, St (2)]]

             was born at Eisleben, Germany, and became in 1294 abbess of a congregation of Benedictine nuns at Roberdorf. She was thoroughly versed in Latin and the holy Scriptures, but is particularly known for the visionary mysticism of her piety. A series of editions of her Insinuationum diiince pietatis exercitia appeared during the 16th and 17th centuries. Mege published an edition in 1664, and in 1676 translated it, together with her biography, into French. She died in 1334. Her saint's day is November 15. — Herzog, Real-Encyklop. 5:100.

## Gervais[[@Headword:Gervais]]

             prior of St. Generic, in the diocese of Mans, and a French historian, lived in the 13th century. All that is known of him is that, at the request of Robert of Thorigny, who became abbot of Mont St. Michel, he wrote a History of the Counts of Anjou and of Mainze. After: remaining for a long time unpublished, it was inserted in the Recuzeil des Historiens de la France, 12:532, from a manuscript in the Imperial Library, belonging to the monastery of St. Victor. Gervais de St. Generic is often confounded with Gervaise of Canterbury. See Hoefer, Nouv. Biog. Generale, s.v.

## Gervaise And Protaise[[@Headword:Gervaise And Protaise]]

             (GERVASIUS et PROTASIUS), two saints always named together in the Roman martyrology. Ambrose gives an account of them, and calls them the "first martyrs of Milan." They appear to have suffered martyrdom in the time of Dioclesian. Many stories are told of the miracles wrought by their "relics." Their commemoration day is June 19. See Butler, Lives of the Saints, June 19.

## Gervaise Francois-Armand[[@Headword:Gervaise Francois-Armand]]

             a Trappist monk, was born at Paris in 1660. Having studied under the Jesuits, he then entered among the barefooted Carmelites; but, not finding this reform sufficiently austere to satisfy his love of asceticism, he took the habit of La Trappe in 1695, and insinuated himself so much into the favor of the celebrated abbe De Rance that he was appointed abbot of La Trappe on the death of Zozimus Foisel in 1696. The able, however, soon repented of his choice, for the new abbot began, by his austerity and intriguing spirit, to foment divisions among the monks, and to undo all that De Rance had done. He soon resigned, and in leaving La Trappe he drew up a long Apology. When his Histoire generale de Citeaux (Avignon, 1746, 4to)  appeared, the Bernardines, who were violently attacked in it, obtained an order from the court against him, and he was arrested at Paris and conveyed to the abbey of Notre Dame des: Reclus, where he died in 1755. He wrote La Vie der St. Cyprien (Paris, 1717, 4to): — La Vie d'Abailard et d'Heloise (Paris, 1720, 2 volumes, 12mo): — La Vie de St. Irenee (Paris, 1723, 2 volumes 12mo): — La Vie de l'Aputre St. Paul (Par. 1734, 3 volumes, 12mo): — La Vie de St. Epiphane (Paris, 1738, 4to): — L'honneur de l'eglise defendu contre P. Le Courayer (1742, 2 vols. 12mo). See Richard, Bibliotheque Sacre; Hook, Eccles. Biogr. volume 5; Hoefer, Nouv. Biog. Generale, 20:130.

## Gervaise, Nicolas[[@Headword:Gervaise, Nicolas]]

             a French missionary and prelate, brother of Francois Armand, was born at Paris about 1662. He chose the ecclesiastical calling, and before the age of twenty had attached himself to the mission at Siam. Here he remained four years, and became acquainted with the language, religion, customs, literature, legislation, and history of that people. On his return he published the result of his observations. He brought to France two sons of the king of Macassar, and after presenting them at court, gave them as far as possible a French education. He was afterwards rector of Vannes. The provost of Suevre-pres-Mer yielded to him his charge, which position Gervaise held for a long time, and during this time he published a great part of his works. Annoyed with the idea of proselytism, in 1724 he went to Rome, and obtained the title of bishop of Horren. Soon after his consecration he gathered together a number of clergymen, embarked with them for Central America, and commenced his labors upon the shores of the Aquira, one of the tributaries of the Orinoco. But they were assailed and massacred by the Caribs, November 20, 1729. He left several works. See Hoefer, Nouv. Biog. Generale, s.v.

## Gervase Of Canterbury[[@Headword:Gervase Of Canterbury]]

             a mediaeval English chronicler, was born about 1150, and died in the early part of the 13th century. We know but little of his history. It appears that he was a monk of the priory of Christ's Church, Canterbury, and held the office of sacristan. was present at the burning in 1174 of Canterbury Cathedral, and watched the erection of the new cathedral, until the election of Baldwin as archbishop in 1184, where he wrote his account of the destruction and rebhuffding thereof, entitled Tractatus de combustione Doroborensis ecclesiae. Another work, Imaginationes de discordiis inter monachos Cantuarienses et archiepiscopum Baldewin, written, perhaps, after Hubert became archbishop in 1193, gives a full account of the dissensions between Baldwin and his monks. His next work, Vitae Dorobornensium archiepiscaporum, contains lives of the archbishops of Canterbury, ending soon after Hubert's accession. His most valuable work, Canonica de tempore regum Angliae Stephani, Hen. II, et Ricardi II, chronicles the reigns of these sovereigns, ands contains in the conclusion an announcement of a second part, to be devoted to the reign of John, which was probably never written. In the library of Corpus Christi College, Cambridge (No. 438), there is a MS. treatise of Gervase, entitled Mappa  Mundi, the first part of which gives a topographical description of England by counties, with lists of the bishops sees and monasteries in each, and the second part lists of the archbishops of the whole world and their suffragans, and added thereto a chronicle of England from the fabulous times to the death of Richard T. Bishop Nicolson (Eng. Hist. Library) characterizes Gervase as a diligent and judicious historian; and Wright (Biog. Brit. Lit.) says "his writings show great care in collecting information, and discrimination in using it; and his chronicle of the reigns of Stephen, Henry, and Richard is one of the most valuable of the historical memorials of the 12th century." His works, except the Mappa Mundi, were published in Twysden's Historiae Anglicans Scriptores Decem (Londoni. 1652, fol., Coll. 1285-1684), and an English translation of his Tractatus de Combustione, etc., is given in the Report of the Proceedings of the British Archaeological Association, at the first General Meeting, held at Canterbury in the Month of September, 1844, ed. by Alfred John Dunkin (Lond. 1845, 8vo), pages 194-240. — Wright, Biographia Britannica Literaria (Anglo-Norman period, pages 419-421); Hoefer, Nouv. Biog. Gen. 20:326, 327; Rose, New Genesis Biog. Dictionary, 8:12. (J.W.M.)

## Gerwyn, Saint[[@Headword:Gerwyn, Saint]]

             SEE BERWYN, ST.

## Gery, Andre Guillaume[[@Headword:Gery, Andre Guillaume]]

             a French monk and orator, was born at Rheims, February 17, 1727. He entered the congregation of St. Genevieve in 1742, taught philosophy and theology in the colleges of his order, preached with success at Paris, and became successively rector of St. Leger at Soissons, and of St. Ireneus at Lvons. He was elected general superior of his order in 1778. His long intimacy with two prelates not in subjection to Rome, MM. De Fitz-James and Montazet, led to his being suspected of Jansenism. He died in October 1786. His sermons were collected and published at Paris in 1788. He also wrote Dissertation sur le Veritable Auteur de l'Imitation de Jesus Christ (Paris, 1758). See Hoefer, Nouv. Biog. Generale, s.v.

## Gerzite[[@Headword:Gerzite]]

             SEE GEZRITE

## Gesem (Ges? ), a Graecized form (Jdt 1:9) of the name of the land of GOSHEN[[@Headword:Gesem (Ges? ), a Graecized form (Jdt 1:9) of the name of the land of GOSHEN]]

## Gesenius, August[[@Headword:Gesenius, August]]

             a Lutheran theologian of Germany, born in 1718, was in 1744 professor of Greek at Helmstidt, in 1748 general superintendent and first preacher, and died January 6, 1773. He wrote, Prunis in Capite Inimici (Gottingen, 1740): — Christum Decoro Gentis suae Accommodosse (Helmstadft, 1744): — Historia Passionis Jesu Christi H-armonica (Wolfenbiittel, 1745): Opiniuncula de חבלי שאול ad 2Sa 22:5 (1746): — In Verba Christi Marc. 4:12, et Luk 8:10 (eod.). See Meusel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gesenius, Friedrich[[@Headword:Gesenius, Friedrich]]

             a Lutheran theologian of Germany, who died in 1687, is the author of, Lapis Lydius Sactrarum Scripturarum: — Irenaeus Philalethes Explicatio Verborum Sacrae Coenae: — Quod Verbao S. Coenae κατὰ τὸ ῥητόν sint Intelligenda: — Examen Religionum: — Ungleichheit der Pabstichen Traditionen mit der Bibel. See Witte, Diarium; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gesenius, Justus[[@Headword:Gesenius, Justus]]

             a German divines and scholar, was born at Essbeck, is Hanover, July 6, 1601, studied theology at Helmstadt and Jena, and became pastor in Brunswick in 1629. In 1636 he became court preacher at Hildesheim, and finally councillor and general superintendent of Hanover. He died September 18, 1673. His principal works are, Passionspredigten (Hanov. 1660): — Trostpredigten (Hanov. 1661); and, under the name of Timotheus Fridlibius, Warum willst du nicht Katholisch werden wie deine Vorfahren waren (on the conversion of the duke John Frederick to Roseanism) (Hanov. 1669-72, 4 parts). He wrote also a number of hymns, which have beeen incorporated in the Hanoverian Hymn-book. — Pierer, Universal Lexikon, s.v.; Herzog, Real-Encyklop. 5:117. (J.N.P.)

## Gesenius, Priedrich Heinrich Wilhelm[[@Headword:Gesenius, Priedrich Heinrich Wilhelm]]

             a distinguished Oriental scholar, was born at Nordbausen February 3, 1785. After finishing his education at the universities of Helmstadt and Gottingen, he was for a short time teacher at the paedagogium at Helmstadt. In 1806 he became privat docent at the University of Göttingen, and in 1809 professor of ancient literature at the college of Heiligenstadt. In 1810 he became extraordinary, and in 1811 ordinary professor at Halle. In 1814 he received the degree of doctor of divinity; and in 1820 he made a scientific journey to Paris and Oxford, where he chiefly collected material for his projected Hebrew dictionary. He died October 23, 1842. Gesenius was an outspoken adherent of the Rationalistic school. In the study of Oriental languages, his works, which had an almost  unprecedented circulation, began a new era. The most important among them are: Hebräisches und Chaldäisches Handwörterbuch (Lpz. 1810- 1812, 2 volumes; 7th ed. 1868; Latin ed. 1833; 2d ed. by Hoffmansn, 1847; Eng. transl. by C. Leo, Cambridge, 1825; by J.W. Gibbs, Andover, 1824, and by, Robinson, Boston, 1850): — Hebrische Grammaatik (Halle, 1813; 20th edit. by Dr. Rödiger, 1866; English transi. by M. Stuart, Andover, 1826, and by Conant, Boston, 1839; also a French transl.): — Hebraisches Lesebuch (Halle, 1814; 7th edit. by De Wette; 9th edit. by Heiligstedt, 1858 transl. into English, N.Y.): — Kritische Geschichte der hebr. Sprache u. Schrift (Leipz. 1815 ; 2d edit. 1827): — De Pentateuchi Samaritani origine indole et auctoritate (Halle, 1815): — Grammatisch- Krit. Lehrgebaude der hebr. Sprache (2 volumes, Leipz. 1817): — Uebearsetzung des Propheten Jesaias mit einem phil.-krit. u. hist. Commentar (3 volumes, Leipz. 1820-1821; 2d edit. 1829): — Thesaurus phil. crit. ling. hebr. et chald. (Leipz. 1827-1853, 3 volumes; part of the 3d volume by Rödiger): — Scripturae linguaeque phoeniciae monumenta (Leipz. 1837, 3 volumes). He also wrote many valuable articles for the Allgemeine Encycl. of Ersch und Gruber, and translated Burckhardt's, Travels to Syria and Palestine (Weimar, 1823, 2 volumes), with many valuable notes illustrating Biblical geography. See Gesenius, eine Erinnerung an seine Freunde (Berlin, 1843); Herzog, Real-Encyklop. 5:121-3.

## Gesham[[@Headword:Gesham]]

             or rather GESHAN [as in the edit. of 1611] (Heb. Geyshan', גֵּישָׁןfilthy, Sept-. Γηρσώμ v.r. Σωγάρ,,Vulg. Gesan), the third named of the sons of Jahdai (q.v.) among the descendants of Caleb (1Ch 2:47). B.C. post 1612.

## Geshem[[@Headword:Geshem]]

             (Heb. id. גֶּשֶׁםa shower, if Heb.; Fürst, firmness; but more prob. the Arabic Jasim or Jahum, a historical name in Arabia Proper; Sept. Γηρσώμ, Vulg. Gesam), once (Neh 6:6) in the prolonged form GASH'MU (He.). Gashmu', גִּשְׁמוּ), as Arabian (Neh 2:19; Neh 6:1), and one of the enemies of the Jews on the returns from the exile, especially in the plots against the life of Nehemiah (Neh 6:2). B.C. 446. Geshem, we may conclude, was an inhabitant of Arabia Petraea, or of the Arabian Desert, and probably the chief of a tribe which, like most of the tribes on the osastern frontier of Palestine, was, in the time of the captivity and the subsequent period, allied with the Persians, or with any peoples threatening the Jewish nation. Geshems, like Sanballat and Tobiab, seems to have been one of the "governors beyond the river," to whom Nehemiah came, and whose mission "grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel" (Neh 2:10); for the wsardering inhabitants of the frontier doubtless availed themnselves largely, in their predatory excursions, of the distracted state of Palestine, and dreaded the re-establishment of the kingdom; and the Arabians, Ammonites, and Ashdodites are recorded as having "conspired to fight against Jerusalem, and to hinder" its repairing. SEE NEHEMIAH.

## Geshur[[@Headword:Geshur]]

             (Heb. Geshur',. גִּשׁוּר; Sept. Γεσούρ and Γεσουρί), the name of a district of Syria near Gilead (2Sa 15:8; 1Ch 2:23), which adjoined, on the east side of the Jordan, the northern border of the Hebrew territory, and lay between Mount Hermon, Maachabh, and Bashan (Deu 3:13-14; Jos 12:5). It is plain from these notices that Geshur lay in that portion of Syria which was connected with or adjoining to the land of Gilead, and the Geshurites probably dwelt in the rocky fastnesses of Argob. This region is supposed to be the same with what is now called the Lejah, and is remarkable for its singularly wild and  rugged scenery. Burckhardt says, "In the interior parts of the Lejah the rocks are in many places cleft asunder, so that the whole hill appears, shivered, and in the act of falling down," etc. Porter adds, "No description can approach the reality. One cannot repress a shudder when he finds himself in such a den, surrounded armed hordes on whose faces the country seems do have stamped its oaen savage aspect. Ibrahim Pasha, flushed with victory, and maddened by the obstinacy of a handful of Druses, attempted to follow them into this stronghold; but scarcely a soldier who entered returned. Every nook concealed an enemy... . The Lejah has for ages been a sanctuary for outlaws, and not unfrequently a refuge for the oppressed" (Handbook for Syria, page 504). SEE ARGOB.

Geshur is first associated with Aram or Syria as among the conquests of Jair, the son of Manasseh. After stating that he had three and twenty cities in the land of Gilead, it is said, Jair took "Geshur and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, three-score cities" (11 Chronicles 2:23). While these places were taken, they were held: only as subject territories, still to a great extent occupied by their original inhabitants. SEE HAVOTH-JAIR. According to the boundaries of the Holy Land, as defined by Moses, Geshur would have formed part of it; but in Jos 13:2; Jos 13:13, it is stated that the Israelites had expelled neither the Geshurites nor the Maachathites, but dwelt together with them. That the Hebrews did not afterwards permanently subdue Geshur appears from the circumstance that, in David's time, this district had a king of its own, called Talmai, whose daughter, Maachah, was one of the wives of David (2Sa 3:3; 1Ch 3:2). She was probably a person of superior beauty, as she became the mother of the two handsomest of David's children, Absaloml and Tamar. How David should have thought of getting a wife from such a quarter, or what prior link of connection between him and the king of Geshur might have led to such a result, is left unnoticed in the history. But possibly the Geshurites, who are mentioned among the tribes against whom David made incursions while he dwelt in Ziklag (l Samuel 27:8), and who, from the name being once found in connection with the Philistines (Jos 13:3), are generally supposed to have been a different tribe from the other, may, after all, have been the same. SEE GEHURITE. The Geshurites, very probably, from their fastnesses in Argob, were wont to sally forth, like the Amalekites, in occasional raids upon the districts to the south and east of Palestine, without having any settled habitations there; and David might justly regard them (though  located at some distance), equally with the Amalekites who are mentioned along with them, as fair subjects for making reprisals upon. In that case he would be brought into close contact with Talmai, first, indeed, as occupying a hostile relation to him, but not unnaturally afterwards as wishing to form with him' a bond of alliance. Ahnid the troubles and difficulties which encompassed David's access to the throne, a marriage into the family of the king of Geshur might seem to afford a prospect not to be slighted of strengthening his position. As it ultimately proved, this alliance became the source of one of his greatest dangers, in giving birth to the fascinating, but restless and aspiring Absalom. The wild acts of Absalom's life may have been to some extent the results of maternal training; they were at least characteristic of the stock from which he sprung. In fleeing, as Absalom did, after the assassination of his brother Amnon, to the court of his maternal grandfather at Geshur (2Sa 13:37-38; 2Sa 14:23; 2Sa 14:32), one can easily understand how secure a refuge he might find there, while he required to be in concealment, but at the same time how unlikely it was his ambition could remain long satisfied with its dreary aspect and dreadful seclusion. SEE ABSALOM. The word Geshur signifies a bridge, and corresponds with the Arabic Jisr, Syriac Giythara; and in the same region where, according to the above data, we must fix Geshur, between Mount Hermon and the Lake of Tiberias, there still exists an ancient stone bridge over the Upper Jordan, called Jisr-Benat-Jakub, or "the bridge of the daughters of Jacob," i.e., the Israelites. The ancient commercial route to and from Damascus and the East seems to have lain in this direction in the most ancient times (Gen 37:25), and hence the probability that there was even then a bridge over the river, which (in times when bridges were rare) gave its name to the adjacent district. The Jordan, however, is at a considerable distance from the region in question. Dr. Robinson, moreover, regards the bridge in question as a structure of the time of the Crusades, although he admits that it occupies the site of a traditionary Ford of Jacob (Researches, 3:361) SEE BRIDGE.

## Geshuri[[@Headword:Geshuri]]

             (Heb. Geshuri', גְּשׁוּרַי, Sept. Γαργεσί v.r. Γεργεσεί, and Γεσουρί v.r. Γεσιρεί; the sing. Deu 3:14; Jos 12:2), or GESHURITES (Heb. Geshurim', גּשׁוּריםplur. Jos 12:5; Jos 13:11; Jos 13:13; 1Sa 27:8; but in Jos 13:13, second clause, where the Heb.  has Geshur simply), the name of an aboriginal people of Palestine, who appear at opposite extremities of the country. SEE CANAAN, LAND OF.

1. The natives of a district geographically within Bashan, but politically reckoned to Aram (2Sa 15:8). It seems, from the various references in Scripture, that the Geshurites occupied a territory of great natural strength, and that thus, though small in number, they were able to defend themselves against all assailants. Reland thinks (Palast. page 77 sq.) that Geshur of Bashan (Jos 12:5) was distinct from the Geshur of Aram (2Sa 15:8). For this, however, there is no authority, and the whole tenor of the Scripture narrative seems opposed to it. The view of Keil (on Jos 12:5), Rosenmüller (Bib. Geogr. 2:227), and Gesenius (Thesaurus, s.v.), that Geshur lay along the east bank of the upper Jordan, is opposed to the topographical details of the Bible, in which it is closely connected with Argob. Their chief argument is that Geshur signifies "a bridge," and there is a bridge on the upper Jordan. Porter, after a careful survey of the whole country, was led to the conclusion that Geshur embraced the northern section of the wild and rocky provinces now called Lejah, and formerly Trachonitis and Argob. It probably also took in the neighboring plain to the north as far as the banks of the Pharpar, on which there are several important bridges; but on the approach of the Israelites, the people may have concentrated themselves in their rugged stronghold, where the Israelites deemed it more prudent to leave them than to attempt to expel them. The wild tribes that now occupy that region hold a somewhat similar position, being really independent, but nominally subject to the Porte (see Journ. of Sac. Lit. July 1854, page 300; Porter's Damascus, volume 2; Burckhardt's Travels in Syr. page 105 sq.). SEE GEZER. The Geshurites appear to have maintained friendly relations with the Israelites east of the Jordan; probably from mutual interest, both being extensive cattle owners. The community of occupation may have led to the alliance between David and the daughter of Talmai, king of Geshur (2Sa 3:3). SEE TRACHONITIS.

2. A people who dwelt on the south-western border of Palestine, adjoining the Philistines (Jos 13:2). They appear to have been nomads, and to have roamed over the neighboring desert, though occupying for a time at least a portion of Philistia. "David went up and invaded the Geshurites, and the Gezrites, and the Amalekites; for those nations were of old the in. habitants of the land as thou goest to Shur, even untt the land of Egypt" (1Sa 27:8). These, however, appear to have been but a branch of  the foregoing tribe, settled more or less permanently on the maritime outskirts of Judah. Schwartz finds the latter "in the modern village Adshur, one mile from Deir-Diban, on the road to Migdlal" (Palest. page 113). Thenius (Comment. ad loc.) thinks that Gesheurites should be read instead of "Ashurites" in 2Sa 2:9. SEE GESHUR.

## Gess, Wolfgang Friedrich[[@Headword:Gess, Wolfgang Friedrich]]

             a Protestant theologian of Germany, born at Stuttgart, January 24, 1751, was in 1787 deacon, in 1799 superintendent at Neustadt, in 1814 general superintendent at Heilbronn, and died October 3 of that year. He published,  Briefe uber einige theologische Zeitmaterien (Stuttgart, 1797): — Merkwurdigkeiten aus dem Leben und Schriften Hincmars, etc. (Gottingen, 1806): — Worte des Trostes und der Erbauung bei Begrabnissen (Stuttgart, 1799). See Winer, Handbuch der theol. Lit. 1:397, 578, 917; 2:388. (B.P.)

## Gessel, Bernhard Friedrich[[@Headword:Gessel, Bernhard Friedrich]]

             a Protestant theologian of Germany, was born April 6, 1811, at Dantzic, studied at Konigsberg, where Herbart especially attracted him. In 1838 he was called as military preacher to Thorn, in West Prussia, and died there, March 14, 1881. Gessel belonged, to the Liberals of the Protestant Church. He wrote very little. See Zuchold, Bibl. Theol. 1:435. (B.P.)

## Gesselius Timan, M.D.[[@Headword:Gesselius Timan, M.D.]]

             was born at Amersfoort near the close of the 16th century. His father, Cornelius Gesselius, was rector of the Latin school of that place, but lost his situation in consequence of refusing to subscribe the canons of the Synod of Dort. His son Timan, associate rector, holding his father's sentiments, shared the same fate. Being a doctor of medicine, he established himself first at Nymegan, and subsequently at Utrecht as a practining physician. He deserves mention here chiefly on account of his labors in Church history. His principal works are, Historia sacra et ecclesiastica ordine chronologica et via compendiara digesta (Traj. 1659, 4 volumes): — Historia rerum memorabilium in orbes gestarum ab anno mundi usque ad annum Christi 1625 (Traj. 1661). See Glasius, Godgeleerd Nederland, 1 D. blz. 517 en verv. (J.P.W.)

## Gessner Salomon, D.D.[[@Headword:Gessner Salomon, D.D.]]

             a Lutheran divine, was born in Silesia in 1559, appointed professor of theology at Wittenberg in 1592, and died in 1605. He wrote Commentationes in Psalmos Davidis (Wittenb. 1629, fol.). —Darling, Cyclop. Bibliographica, s.v.; Melchior Adam, Vita Theologorum, etc., 1:352.

## Gessner, Georg[[@Headword:Gessner, Georg]]

             a Swiss theologian, was born in 1764 at Diebelidorf, near Zurich. He was for some time professor at his native place, in 1828 superintendent, in; 1837 resigned his position, and died in 1839. He published, Nikodentus oder die Lehre Jesu vom geistigen Gottesreiche (Zurich, 1814): — Der sichere Gang durchs Leben (Stuttgart, 1826): — Schicksale der Wahrheit unten den Menschen (1818-20): — Christliches Handbuch (Zurich, 1817): — Der Christen-Glaube in seiner Fruchtbarkeit (Stuttgart, 1836). See Zulchold, Bibl. Theol. 1:435; Winer, Handbuch der theol. Lit. 1:863, 864; 2:198, 200. 208, 228, 327, 332, 357, 359, 384, 392. (B.P.)

## Gessner, Solomon[[@Headword:Gessner, Solomon]]

             a distinguished Swiss poet and engraver, was born at Zurich, April 1, 1730, and is principally known by his poem on the Death of Abel. Among his works are several vignettes and other ornaments for his Death of Abel and his Pastorals. They are dated 1769, 1771. He died March 2, 1788. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gesta Pilati[[@Headword:Gesta Pilati]]

             SEE NICODEMUS, GOSPEL OF.

## Gether[[@Headword:Gether]]

             (Heb. id. גֶּתֶר, signif. unknown; Sept. Γατέρ v.r. Γαθέρ), the name of the third of the sons of Aram (Gen 10:23). B. C. post. 2513.; Josephus (Ant. 1:6, 4) makes him the ancestor of the Bactrians (but see Michaelis, Spicileg. 2:138); and in the traditionary legends of the Arabs one Ghathir appears as the source of the Thamudites in Hejaz and the Jadisites in Jemama (Abulf. Hist. Anteisl, page 16). The Arab. vers. of the Polyglot has the Geramaka, a tribe which in the time of Mobaims ed must have inhabited the district of Mosul. SEE ARABIA. Jerome (ad loc.) proposes the Carians. Bochart asks (Phaleg. 2:10) whether the river Centrites, mentioned by Xenophon (Anab. 4:3, 1) and Diodorus Sic. (14:27), and  which lay between the Carduchians and Armenians, may not have derived its name from Gether; and Le Claere finds a trace of the name in Cathara (Καθάρα), a town on the Tigris (Ptol. 5:18). Ksalisch (Commentary, ad loc.) thinks it may be but an Aramean form of Geshur, an identification already proposed by Thomson (Land and Book, 1:386). (See Schulthess, Parad. Page 282.) SEE ARAM.

## Gethsnmane[[@Headword:Gethsnmane]]

             (Γεθσημανῆ v.r. Γεθσημαᾷεί, prob. for Aramean גִּתאּשֶׁמְנָא, oil-press, such being doubtless in the vicinity), the same of a small field (χωρίον, plot, A.V. "place," Mat 26:36) or oliveyard (comp. κῆπος Joh 18:1), just out of Jerusalem, over the brook Kedron, and at the foot of the Mount of Olives, to which Jesus, as often before (camp. Luk 22:39), retired with his disciples on the night of his betrayal (Mar 14:32), and which was the scene of his agony (q.v.). The Kedron runs in the battone of a deep glen, parallel with the eastern call of Jerusalem, and about 200 yards distant. Immediately beyond it rises the steep side of Olivet, now, as formerly, cultivated in rude terraces. Somewhere on the slope of this mount Gethsemane must have been situated (see Nitzsch, De horto Gethasemsane, Viteb. 1750). According to Josephus, the suburbs of Jerusalem abounded with gardens and pleasure-grounds (παραδείσοις, Mar 6:1; Mar 6:1; compare Mar 5:3; Mar 5:2); now, with the exception of those belonging to the Greek and Latin convents, hardly the vestige of a garden is to be seen. There is, indeed, a favorite paddock or close, half a mile or more to the north, on the same side of the continuation of the valley of the Kedron, the property of a wealthy Turk, where the Mohammedan ladies pass the day with their families, their bright, flowing costume forming a picturesque contrast to the stiff, somber foliage of the olive-grove beneath which they cluster. But Gethsenmane has not come down to us as a scene of mirth; its inexhaustible associations are the offspring of a single event — the agony of the Son of God on the evening preceding his passion. Here emphatically, as Isaiah had foretold, and as the name imports, were fulfilled those dark words, "I have trodden the wins-press alone" (Isa 63:3; compare Rev 14:20, "the wine-press ... without the city"). — "The period of the year," remarks Mr. Gresswell (Harm. Diss. 13), "was the vernal equinox; the day of the month about two days before the fall of the moon — in which case the moon would not be now very far past her meridian,  and the night would be enlightened until a late hour towards the morning;" the day of the week Thursday, or rather, according to the Jews, Friday, for the sun had set. The time, according to Mr. Gresswell, would be the last Watch of the night, between our 11 and 12 o'clock. Any recapitulation of the circumstances of that ineffable event Would be unnecessary, any comments upon it unseasonable. A modern garden, in which are eight venerable olive-trees, and a grotto to the north, detached from it, and in closer connection with the Church of the Sepulchre of the Virgin in fact, with the road to the summit of the mountain running between them, as it did also in the days of the Crusaders (Sanuti, Secret. Fidel. Cruc. lib. 3, page 14, c. 9) — both securely enclosed, and under lock and key, are pointed out as making up the true Gethsemanse. These may be the spots which Eusebius (Onomast. s.v. Γεθσιμανῆ " where the faithful still resort for prayer"), St. Jerome (Liber de Situ et Nomninibus, s.v.), and Adamnanus mention as such; and from the 4th century downwards some such localities are spoken of as known, frequented, and even built upon.

This spot was probably fixed upon at the wish of Helena, the mother of Constantine, in A.D. 326. The pilgrims of antiquity say nothing about those time-honored olive-trees, whose age the poetic minds of Lamartine and Stanley shrink from criticizing — they were doubtless not so imposing in the 6th century; still, had they been noticed, they would heave afforded undying testimony to the locality — while, on the other hand, few modern travelers would inquire for and adore, with Antoninus, the three precise spots where our Lord is said to have fallen upon his face. Against the contemporary antiquity of the olive-trees, it has been urged that Titus cut down all the trees round about Jerusalem; and certainly this is no more than Josephus states in express terms (see particularly War, 6:1, 1, a passage which must have escaped Mr. Williams, Holy City, 2:437, 2d. edit., who only cites 5:3, 2, and 6:8, 1). Besides, the tenth legion, arriving from Jericho, were posted about the Mount of Olives (5:2, 3; and comp. 6:2, 8). and in the course of the siege a wall was carried along the valley of the Kedron to the fountain of Siloam (5:10, 2). The probability, therefore, would seem to be that they were planted by Christian hands to mark the spot; unless, like the sacred olive of the Acropolis (Bahr, ad Herod. 8:55), they may have reproduced thetselves as scions from the old roots, a supposition which their shape and position render not unlikely (Aiton, Land of the Messiah, page 204). Maundrell (Early Trav. in Palestine, by Wright, page 471) and Quaresmius (Elusid. T. S. lib. 4, per. 5, chapter 7) appear to have been the first to notice them, not more than three centuries  ago; the former arguing against and the latter in favor of their reputed antiquity, but nobody reading their accounts would imagine that there were then no more than eight, the locality of Gethsemane being supposed the same.

Parallel claims, to be sure, are not wanting in the cedars of Lebanon, which are still visited with so much enthusiasm; in the terebinth, or oak of Mamre, which was standing in the days of Constantine the Great, and even worshipped (Vales. ad Euseb. Vit. Const. 3:53); and the fig-tree (ficus elastics) near Nerbudda, in India, which native historians assert to be 2500 years old (Patterson's Journal of a Tour in Egypt, page 202, note). Still more appositely, there were olive-trees near Liternum 250 years old, according to Pliny, in his time, which are recorded to have survived to the middle of the 10th century (Nousv. Dict. de Hist. Nat. Paris, 1846, 29:61). There can, indeed, be no certainty as to the precise age of the trees; but it is admitted by all travelers that the eight which still stand upon the spot in question bear the marks of a venerable antiquity, having gnarled trunks and a thin foliage. Several young trees have been planted to supply the place of those which have disappeared (Olin's Travels, 2:115). Some years ago the plot of ground was bought by the Latin Church; and, having been enclosed by a. wall, the interior is laid out in walks and flower-beds after the fashion of a modern European garden: the guardian padre, however, still points out to pilgrims not only "the grotto of the agony," but also the spot where Judas betrayed Jesus, and that where the three disciples slept (Geramib, Pilgrimage to Palestine, 1:63 sq.). Mr. G. Robinson says: "The grot to which our Saviour retired, and where, 'falling to the ground' in the agony of his soul, and sweating 'as it were great drops of blood,' he was comforted by an angel (Luk 22:43-44), is still shown and venerated as such. It is excavated in the rock, and the descent to it is by a flight of rudely-cut steps. The form of the interior is circular, about fifteen feet in diameter, and the roof, which is supported by pilasters, is perforated in the middle to admit light. There are some remains of sepulchres in the sides (Travels in Palestine, Par. 1837, 1:128). The Armenian or Greek Church, hoaever, denies that this is the actual site, and has fixed upon another as the proper one, at some little distance to the north of it. But both sites have been deemed by many writers as too public for the privacy of prayer (Thomson, Land and Book, 2:284). The solemn quietude of the Latin site, however, is strongly commented upon by Bartlett (Walks about Zion, page 98). Dr. Robinson remarks that there is nothing particular in the traditionary plot to mark it as the garden of Gethsemane, for adjacent to it are many similar enclosures, and many olive-trees equally old (Researches, 1:346). He  admits, however, the probability that this is the site which Eusebius and Jerome had in view, and as no other site is suggested as entitled to superior credit, we may be content to receive the traditional indication (Tischendorf, Reise irs dem Orient, 1:312). It has been visited and described by nearly every modern traveler in Palestine. Some have even heard the ancient name given in connection with this spot, but this was probably borrowed by the Arabs from the Christian traditions. SEE JERUSALEM.

## Geulinx Arnold[[@Headword:Geulinx Arnold]]

             a Belgian philosopher, born about 1625 at Antwerp, died about 1668 as professor of philosophy at Leyden. He at first taught the classics and the Cartesian philosophy at Louvain, but subsequently wemnt to Leyden, where he abjured Catholicism, and finally obtained the chair of philosophy, which he retained until his death. He was the most remarkable disciple of Des Cartes prior to Spinoza and Malebranche, and his writings contain the germs of some of the doctrines of these later philosophers. He in particular developed the hypothesis of occasional causes. He wrote Ethica (Amsterdam, 1665); Logica (Amsterd. 1662); Metaphysica (Amsterd. 1691). (A.J.S.)

## Geyser, Samuel Gottfried[[@Headword:Geyser, Samuel Gottfried]]

             a Lutheran theologian of Germany, was born January 12, 1740, at Gorlitz. He studied at Wittenberg, was in 1771 professor of theology and Oriental languages at Revel, in 1777 at Kiel, and died June 15, 1808. He wrote, Dissertationes Tres de usu Patrum (Wittenberg, 1765): — Poetae Graeci Antiquores, Interpretis Sacrarum Litter arum Magistri (ibid. 1768): — De Dubitationibus contra Historiam Reditus Jesu Christi (Kiel, 1778): — Aphorismi Ethici in usum Scholarum (ibid. 1789). See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Gez[[@Headword:Gez]]

             SEE LOCUST.

## Gezelius, Georgius[[@Headword:Gezelius, Georgius]]

             a Swedish biographer, was born in 1736. Like others of his name, he devoted himself to the ecclesiastical calling, became archdeacon of Lillkyrka in Norway, and later almoner to the king of Sweden, Gustavus III. He died May 24, 1789. With several learned men of his country, he wrote, Farsok tit et Biographisk Lexikon (Stockholm and Upsal, 1776). In 1780 he added a supplementary volume. This work was revised and published without the name of the author, under the title, Biografisk Lexicon (Ursala, 1838), See Hoefer, Nouv. Biog. Generale, s.v.

## Gezelius, Joannes (1)[[@Headword:Gezelius, Joannes (1)]]

             a Swedish prelate, was born February 3, 1615, in the parish of Gezala, from which he derived his name. He was professor of theology at Dorpat, Livonia, which at that time belonged to Sweden. Proamoted successively to various dignities in the Church, he was appointed in 1664 bishop of Abo, in Finland, where he died, January 20, 1690. He commenced a Swedish commentary upon the Bible, which he left incomplete. See Hoefer, Nouv. Biog. Generale, s.v.

## Gezelius, Joannes (2)[[@Headword:Gezelius, Joannes (2)]]

             a Lutheran bishop of Sweden, son of the foregoing, was born in 1647 at Dorpat. In 1674 he was professor of theology at Abo, in 1684 superintendent at Narva, in Esthonia, succeeded his father in 1690 as bishop of Abo, which position he resigned in 1713, and died April 10, 1718. He wrote, Nomenclator Adami ad Genes. 2:19, 20 (Abo, 1667): — De Instinctu Sacrificandi in Gentilibus (1670): — De Defensione Jehosuae contra Satanam, ex Zachar. 3:1, 2 (1676): — Fasciculus  Homileticarum Dispositionum (1693): — Decisiones Casuum Conscientiae (1689). He also completed a commentary upon the Bible, which was commenced by his father. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:185. (B.P.)

## Gezer[[@Headword:Gezer]]

             (Heb. id. גֵּזֶרprob. a precipice, from גָּזִר, to cut off; Sept. Γἀξερ,, but in 1Ch 6:67; 1Ch 20:4 Γαξέρ,, in 1Ch 14:16 Γαξηρά; in pause GAZER, which Emerald, Isr. Gesch. 2:427, note, deems the original form), an ancient city of Canaan, chosen king, Horam, or Elam, coming to the assistance of Lachish, was defeated, and probably killed, with all his people, by Joshua (Jos 10:33; Jos 12:12). The town, however, is not said to have been destroyed; it formed one of the landmarks on the southern boundary of Ephraim, not far from the lower  Beth-horon, towards the Mediterranean (Jos 16:3), the western limit of the tribe (1 Chonicles 7:28). It was allotted, with its suburbs, to the Kohathite Levites (Jos 21:21; 1Ch 6:67); but the original inhabitants were not dispossessed (Jdg 1:29); so that in the time of David the Philistine territory seems to have included it (2 Samuel 10:25; 1Ch 20:4); and even down to the reign of Solomon the Canaanites (or, according to the Sept. additioe to Jos 16:10, the Canaanites and Perizzites) were still dwelling there, and paying tribute to Israel (1Ki 9:16). At this time it must, in fact, have been independent of Israelitish rule, for Pharaoh had on some occasion burnt it to the ground and killed its inhabitants, and then presented the site to his daughter, Solomon's queen. But it was immediately rebuilt by the latter king (1Ki 9:15-21); and, though not heard of again till after the captivity, yet it played a somewhat prominent part in the later struggles of the nation, being the Gazera (Γάξηρα, 1Ma 4:15; 1Ma 7:45), or Gazara (Γάξαρα, 1Ma 15:28; 1Ma 15:35; 1Ma 13:53; 2Ma 10:32), of the Apocrypha and Josephus (Γάξαρα, Ant. 13:9, 2), who once calls it Gadara (Γάδαρα,, Ant. 13:9, 2). Strabo (16:759) also mentions a town called Gadaris (Γαδαρίς ). Ewald (Gesch. 3:280), somewhat arbitrarily, takes Gezer and Geshus to be the same, and sees in the destruction of the former by Pharaoh, and the simultaneous expedition of Solomon to Hamath- zobab, in the neighborhood of the latter, indications of a revolt of the Canaanites, of whom the Geshurites formed the most powerful remnant, and whose attempt against the new monarch was thus frustrated. In one place Gob is given as identical with Gezer (1Ch 20:4; comp. 2Sa 21:18). Gezer was perhaps the original seat of the Gezrites (q.v.) whom David attacked (1Sa 27:8), in the vicinity of the Amalekites; and as they are mentioned in connection with the Geshurites, they may have lived a considerable distance north of Philistia. Finally, Mount Gerizim (q.v.) appears to have derived its name from the vicinity of this tribe (compare the name Ar-Gerizim, by Thecodotius, in Eusebius, Praep. Evang. 9:22).

Gezer must have been between the lower Beth-horon and the sea (Jos 16:3; 1Ki 9:17), therefore on the edge of the great maritime plain which lies beneath the hills of which Beit-ur et-tahta is the last outpost, and forms the regular coast road of communication with Egypt (1Ki 9:16). It is therefore appropriately named as the last point to which David's pursuit of the Philistines extended (2Sa 5:25; 1Ch 14:16), and as the scene of at least one sharp encounter (1Ch 20:4), this plain being their own peculiar territory (comp. Josephus, Ant., 8:6, 1, Γάξαρα τῆν τῆς Παλαιστίνων χώρας ὑπἁρχονσαν); and as commanding the communication between Egypt and the new capital, Jerusalem, it was an important point for Solomon to fortify. By Eusebius (Onomast. s.v. Γαζέρ) it is mentioned as four miles north of Nicopolis (Amwâs), a position exactly occupied by the inportant town Jimzu, the ancient Gimzo, and corresponding well with the requirements of Joshua. But this hardly agrees with the indications of the first book of Maccabees, which speak of it as between Emmaus (Amwâs) and Azotus and Jamnia; and again as on the confines of Aztus. In the neighborhood of the latter there is more than one site bearing the name Yasur; but whether this Arabic name can be derived from the Hebrew Gezer, and also whether so important a town as Gazara was in the time of the Maccabees can be represented by such insignificant vilages as these, are doubtful questions. Schwartz (Palest. page 85) identifies it with Y'azur, a little village two miles east of Jaffa; but this has long since been identified with the Hazor of Eusebius (see Robinson's Res. 2:370, note). Van Senden proposes to identify it with El-Kubab, a place on a tell northwest of Anwas; but Van de Velde suggests that this would require the supposition of two Gezers (Memoir, page 315). The site seems rather to be that of the modern Urn-Rush, a village with ruins and a well on the Jaffa road (Robinson, Researches, 3:57), a place which must, from its position (commanding the thoroughfare), have always been of great importance, like Gezer.

## Gezer (2)[[@Headword:Gezer (2)]]

             This locality has recently been discovered in Tell Jezer (Mound of Jezer), lying near the village of Aba Ghosh. The following account of it is from Conrder (Tent Work in Palest. 1:11 sq.):

"The origin of the title [Gezer, i.e., cut off, or isolated] is at once clear, for the site is an outlier to use a geological term — of the main line of hills, and the position commands one of the important passes to Jerusalem. As is the case with many equally important places, there is not much to be seen at Gezer. The hillside is terraced and the eastern end occupied by a raised foundation, probably the ancient citadel. Tombs and wine-presses, cut in rock, abound, and there are traces of Christian buildings in a small chapel, and a tomb, apparently of Christian origin.

"Beneath the hill on the east there is a fine spring, which wells up in a circular ring of masonry; it is called 'Ain Yerdeh, or the 'Spring of the Gatherings, and its existence is a strong argument in favor of the antiquity of the neighboring site....

"A most interesting and curious discovery was made in 1874 at Gezer. M. Ganneau was shown by the peasantry a rude inscription deeply cut in the flat surface of the natural rock. It appears to be in Hebrew, and to read 'Boundary of Gezer' supposed by him to mark the limits of this as a Levitical city], with other letters, which are supposed to farm the Greek word Alkiom. M. Ganneau has brought forward an ingenious theory that Alkios was governor of Gezer at the time this boundary was set, and he supports it by another inscription from a tomb on which the same name occurs. This theory might seem very risky, were it not strengthened by the discovery of a second identical inscription close to the last, contained the same letters, except that the name Alkiou is written upside down. In both, it is true, the letters are hard to read, being rudely formed, but they are deeply cut, and of evident antiquity,  while it can scarcely be doubted that the inscription is the same in both cases. M. Ganneau attributes them to Maccabaean times; it is curious that they should thus occur in the open country, at no definite distance from the town, and unmarked by any column or monument. Altogether they are among the many archaeological puzzles of Palestine, and their origin and meaning will probably always remain questionable."

A full description of the locality and ancient remains, with a topographical map, may be found in the Memoirs to the Ordnance Survey, 2:417 sq.

## Gezerite[[@Headword:Gezerite]]

             SEE GEZRITE.

## Gezrite[[@Headword:Gezrite]]

             (Heb. with the art. hag-Gizri' הִגִּזְרִי, apparently from גֵּזְר, a section, or גֶּרֶז, a shorn, i.e., sterile tract; the marginal reading at 1Sa 27:5, erroneously adopted instead of the textual hag-Girzi', הִגַּרְזִי., the GIRZITE; Sept. Γεξραῖυς v.r. Γεσιρί, Vul. Gerzi, A.V. " the Gezrites"), the designation of a tribe in the vicinity of the Amalekites, attacked and subdued by David while residing among the Philistines (1Sa 17:8), and hence probably Canaanitish nomades inhabiting the south-western wastes of Palestine. The twofold form of the name, Gezerite or Gerizzite,  seems to furnish a link between the city of GEZER SEE GEZER and MOUNT GERIZIM SEE MOUNT GERIZIM . SEE GESHURITE. They were rich in Bedouin treasures - "sheep, oxen, asses, camels, and apparel" (1Sa 17:9; comp. 1Sa 15:3; 1Ch 6:21). They appear to have occupied Central Palestine at a very early period, and to have relinquished it in company with the Amalekites, who. also left their name attached to a mountain in the same locality (Jdg 12:15), when they abandoned that rich district for the less fertile but freer south. Other tribes, as the Avvim and the Zemarites, also left traces of their presence ill the names of towns of the central district. SEE CANAANITE.

## Gfrorer August Friedrich[[@Headword:Gfrorer August Friedrich]]

             a German historian was born March 5, 1803, at Calw. In 1826 he was for a time tutor in a private family at Geneva, made then a journey in Italy, and in 1828 was appointed lecturer (repetent) in the Evangelical "Stift" in Tübingen. In 1830 he became librarian in Stuttgardt, and devoted henceforth his whole time to historical studies. Having at first been a Liberal Protestant of the Tübingen school, he gradually changed his views, and became partial to Roman Catholicism. In 1846 he accepted a call as professor of history to the University of Freiburg. In 1848 he was elected a member of the German Parliament, in which he belonged to the "Grossdeutsche" (Great German) party. In November, 1853, he joined the Roman Catholic Church. He died July 10, 1861. The most important of his works are: Geschichte unserer Tage (under the assumed name of Ernst Fregmund, 1830-1835): — Philo u. die jud. alexandria Theosophie (Stuttg. 1831, 2 volumes): — Gustav Adolf u. seine Zeit (Stuttr. 1835-37, 2 volumes; 3d edit. 1852): — Gesch. des Urchristenthums (Stuttg. 1838, 3 volumes): — Allgem. Kirckengesch. (Stuttg. 1841-46, 4 volumes) — Geschichte der ost. u. westfrank. Karolinger vom Tode Ludwig des Frommen bis zum Ende Konrad I (Freiburg, 1848, 2 volumes): — Untersuchung uber Alter, Ursprung, Zweck der Decretalen des falschen Isidorus (Freiburg, 1848): — Ursprung des menschlichen Geschlechts (Schaffhausen, 1855, 2 volumes): — Papst Gregorius u. sein Zeitalter (Schaffhausen, 1859-61, 7 volumes): — Geschichte des 18ten Jahrhunderts (after his death edited by Weiss, Schaffhausen, 1862). — Allgem. Encycl. s.v.

## Ghajat, Isaac Ibn-[[@Headword:Ghajat, Isaac Ibn-]]

             SEE IBN-GIATH, ISAAC.

## Ghase[[@Headword:Ghase]]

             one of the three kinds of Mohammedan ablutions. Three rules are observed in its performance:

1. Those who do it must resolve to please God.

2. The body must be thoroughly cleansed.

3. The water must touch the whole skin, and all the hair of the body. The sonna (q.v.) requires five additional circumstances:

1. That the Bismillah (q.v.) be recited.

2. That the palms of the hands be washed before the vessels are emptied in the washing-place.

3. That before the prayers some lustration should be made with peculiar ceremonies.

4. That to cleanse the surface of the body the skin should be rubbed with the hand.

5. That all this be continued to the end of the ablution.

## Ghat[[@Headword:Ghat]]

             a flight of steps leading down from a Hindu temple to the waters of the Ganges or other sacred stream. It is often constructed at great expense,  and highly ornamented, being regarded as the most sacred part of the building.

## Ghazi Khan[[@Headword:Ghazi Khan]]

             a holy Mussulman, who first subdued the country of Dinlagepore, India, to the Moslem power. His integrity and humanity gained him the worship, not only of the Moslems, but eaten of the Hindus themselves, who often perform long pilgrimages to his tomb at Sheraghat.

## Ghazipore[[@Headword:Ghazipore]]

             was the favorite residence of Ghazi Khan (q.v.). The place is remarkable for a sect of Brahmins who reside in it, practicing religious ceremonies. in great secrecy. They resemble in their faith and practice the ancient Pythagoreans. They hold to the doctrine of the emanation of the soul, and many others. different from. the ordinary Hindus, but keep the knowledge of their religious forms a profound secret.

## Ghazzali Abu Hamid Imohammed Ibn Ahmad[[@Headword:Ghazzali Abu Hamid Imohammed Ibn Ahmad]]

             "surnamed ZAINEDDIN (glory of the law), one of the most eminent Mohammedan philosophers and divines, and one of the warmest adherents of Sufism (q.v.), born in 450 H. (1058, A.D.), at Tus, in Khorassan, the birthplace also of Firdusi, and burial-place of Harunal-Rashid. The surname of Ghazzali was given to him, according to some, because his father dealt in ghazal or spun cotton. Left an orphan at an early age, by the advice of his guardian, a Sufi, he went to Djorshan, with the intention of devoting himself to study and science as a means of support, and became the favorite pupil of Abu Nasr Ismail, an eminent teacher of the time. He afterwards betook himself to Nishapur, where he attended the lectures of the learned Imamn of the two sanctuaries (Mecca and Medina) on law, polemics, philosophy, and theology, and remained till the death of his instructor. The grand vizier of Bagdad Ithen appointed him (A.D. 1091) to a professorship at his Nizamje (university), which he left four years later in order to perform the holy pilgrimage to Mecca. On his return he visited Jerusalem and Damascus, and remained for ten years at the mosque of the latter place, leading a studious and ascetic life. He afterwards visited Cairo, Alexandria, and other places in Africa, everywhere teaching and lecturing on religion and science, and also returned for a short time to Nishapur; but he finally went back to Tus, his native place, where he died, 505 H. (A.D. 1111), having founded a monastery for Sufis and a college for the studious. Of the ninety-nine works written by him (mostly in Arabic, a few in Persian), the most famous is his Ihja Olum ad-Din (Restoration of Religious Sciences), a work so remarkable and exhaustive, that it has been said, 'If all the books of the Islam were lost, and we had only this one left, we should not miss the others' (Haji Khalifah). The academies of the West, however, Cordova, Morocco, Fez, etc., condemned it as contrary to the teachings of the Sunna (q.v.), and had it publicly burned. Next in importance stands his great philosophical work Tahafat Al-Filasafah (The Overturning of the Philosophers), which has survived only in Hebrew translations, and which gave rise to a warmly contested controversy between him and Averroes (Ibn Roslid). We may mention also his commentary on the ninety-nine names of God, and an ethical treatise, O Child! published and translated into German by Hammer Purgstall. About one third only of his works is known to have survived and of this but a very small part has been published."

## Gheez[[@Headword:Gheez]]

             SEE ETHIOPIC.

## Gheg Albanian Version[[@Headword:Gheg Albanian Version]]

             SEE ALBANIAN VERSION.

## Gheyn (or Ghein), James[[@Headword:Gheyn (or Ghein), James]]

             the elder, an eminent Flemish designer. and engraver, was born at Antwerp in 1565, and was instructed by his father. The following are some of his prints: The Life and Passion of Christ; The Four Evangelists; The Adoration of the Trinity; Christ Preaching to the Jews; The Annunaciation; A Repose in Egypt. He died in 1615. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Ghibellins Or Ghibellines[[@Headword:Ghibellins Or Ghibellines]]

             SEE GUELPHS.

## Ghiberti, Lorenz[[@Headword:Ghiberti, Lorenz]]

             a Florentine painter, and very eminent statuary, was born in 1378, and instructed by Starnina. About 1398 he went to Rimini, and was much engaged in painting on one of the doors of the baptistery of San Giovanni. His masterpiece was the Offering up of Isaac. He completed three statues of St. John the Baptist, St. Matthew, and St. Stephen, for the Church of  San Michele; two bas-reliefs for the baptistery of the cathedral of Siena. All these works are still preserved. The reliquary of St. Zenobius and the two doors are, to this day, among the finest specimens of the art in Italy. He died in 1455. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Ghislain Or Guillain, St.[[@Headword:Ghislain Or Guillain, St.]]

             called the apostle of Belgian Gaul, is said to have been a native of Athens. He came to Gaul in 633, and in 641, with the assistance of king Dagobert, he founded the convent of St. Ghislain (originally St. Peter's cell). The legend says that he was led to that spot by an eagle, who guided him in the search after his ecclesiastical vestments, which had been stolen by a she- bear. After Waldetrude's husband had retired from the world and founded the convent of Heaumont, Ghislain induced Waldetrude to found one at Gastrilocus: this was the first settlement of the present city of Mons, and the origin of its chapter. Ghislain died in 687, and was canonized in 925. Miracles were said to take place at his tomb especially the culre of epilepsy, which is still commonly called in Belgium St. Ghislain's Evil. His life was written in the 12th century by Philippe Deharveng, abbot of Bonne-Esperance. — See Acta Sanctorum Ord. Sancti Benedicti; Baillet, Vie des Saints, 17th Oct.; Hoefer, Nouv. Biog. Generale, 20:403 sq.

## Ghongor[[@Headword:Ghongor]]

             in Lamaism, is one of the supreme gods of Thibet. He is a mighty protector of the earth, the sacred doctrines and morals, but because of his cruelty he is counted among the eight frightful Burchanes. He has a horrible head with open mouth, three large flaming eyes, and coral-strings made of skulls hanging about his neck. He carries in his six arms all kinds of murderous instruments, and rides an elephant.

## Ghost[[@Headword:Ghost]]

             an old English word of Saxon origin (Germ. geist), equivalent to soul or spirit, occurs as the translation of the Heb. נֶפֶשׁ, ne'phesh, and the Greek πνεῦμα, both signifying breath, life, spirit, or living principle, by which and similar terms they are elsewhere rendered (Job 11:20; Jer 15:9; Mat 27:50; Joh 19:30). It frequently occurs in the N.T. in the sacred name "Holy Ghost." SEE SPIRIT. Other phrases in which it occurs are those rendered to "give up the ghost," etc., all simply signifying to die, e.g. גָּיִ , to expire (Lam 1:19; Gen 25:17; Gen 35:29; Gen 49:33; Job 3:11; Job 10:18; Job 13:19; Job 14:10) έκπνέω to breathe out, etc., one's life (Mar 15:37; Mar 15:39; Luk 23:46); ἐκψύχω, to breathe out one's last (Act 5:5; Act 5:10; Act 12:23). Many commentators suppose, from the original terms used in the Gospels (άφῆκε τὸ πνεῦμα, Mat 27:50; παρέδωκε τὸ πνεῦμα, Joh 19:30), something preternatural in Christ's death, as being the effect of his volition. But there is, nothing in the words of Scripture to countenance such an opinion, though our Saviors volition must be supposed to accompany his offering himself for the sins of the world. The Greek words rendered yielded up, and gave up, are no  other than such as is frequently used, both in the Septuagint (Gen 35:18; comp. Psa 31:5; Ecc 12:7) and the classical writers, of expiration, either with the spirit or the soul (Josephus, Ant. 5:2, 8; 7:13, 3; Alian, H. An. 2:1; Herod. 4:190. SEE SPECTRE.

## Ghostly[[@Headword:Ghostly]]

             (i:e., spiritual) occurs in the expressions "ghostly enemy" and "ghostly counsel," found in the Catechism and in the Communion-service of the Church of England, signifying the one our spiritual enemy Satan; the other, spiritual advice preparatory to partaking of the Eucharist (Eden, s.v.). SEE SPIRIT, HOLY.

## Giabarians[[@Headword:Giabarians]]

             a Mohammedan sect who denied the free agency of man, and taught that God is the author of all the actions of man, whet her good or bad. Giacobazio, Clemente, an Italian prelate, nephew of Domenico, was born in the latter half of the 15th century. He became canon of St. Peter of the Vatican, bishop of Massano, secretary of Paul III, and auditor of the sacred palace. In 1536 he was made cardinal, with the title of St. Anastasius, and soon after sent on a mission to Charles V. Called in 1539 to the legateship of Perugia and Ombria, he, in the performance of these duties, died at Perulgia, October 7, 1540. See Hoefer, Nouv. Biog. Generale, s.v.

## Giacobazio (Lat. Jacobatius), Domenico[[@Headword:Giacobazio (Lat. Jacobatius), Domenico]]

             an Italian prelate, was born at Rome in 1443. Destined to a religious calling, he studied particularly canonical law and ecclesiastical history. He became auditor of the rota, and was successively bishop of Lucera, of Massano, and of Grossetto. After having served the Church under Sixtus IV, Innocent VIII, Alexander VI, Pius III, Julius II, and Leo X, he was appointed by the last-named pope, cardinal, with the title of St. Bartholemy de Insula, in 1517. At the death of Adrian VI, he would have been elected pope but for the French party. He died at Rome, July 2, 1527. He wrote, A Treatise on Councils, in Latin, which is not highly esteemed on account of its inexactness. This treatise forms the last volume of the collection of Labbe. The first edition appeared at Rome in 1538. See Hoefer, Nouv. Biog. Generale, s.v.

## Giacomelli, Michel Angelo[[@Headword:Giacomelli, Michel Angelo]]

             titulary archbishop of Chalcedon, was born in 1695, at Pistoja. He was for some time librarian to cardinal Fabroni, and then to cardinal Colligola. He died in 1774. He wrote, Tract. Benedicti XI V de Festis Jesu Christi (Padua, 1745): — S. Giov. Grisostomo del Sacerdozio Libri VI Volgarizzati (Rome, 1757): — Omilia di S. Crisosfomo (ibid. 1758): — Philonis Episcopi Enarratio in Canticum Canticorum (ibid. 1772). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:617. (B.P.)

## Giah[[@Headword:Giah]]

             (Heb. Gi'acl, גִּיחִ, a breaking forth sc. of a fountain; Sept. Γιέ v.r. Γαί, Vulg. simply vallis), a place (probably marked by a spring) opposite the hill Ammah, on the road to the "wilderness (east?) of Gibeon," where Joab and Abishai ceased at sun-down from the pursuit of Abner after the death of Asahel (1Sa 2:24). It is perhaps identical with the " pool" mentioned in 1Sa 2:13, although in that case the parties must have become far separated in the rout, since they would thus have returned to the spot where the battle began. SEE GIBEON.

## Giant[[@Headword:Giant]]

             These beings of unusual height are found in the early history of all nations, sometimes of a purely human origin, but more frequently supposed to have partaken also, in some way, of the supernatural and the divine. The scriptural history is not without its giants, and the numerous theories and disputes which have arisen in consequence render it necessary to give a brief view of some of the main opinions and curious inferences to which the mention of them leads. The English word has several representatives in the original Hebrew.

1. In Gen 6:4, we have the first mention of giants (נְפַולַים, nephilim', according to some from the Arabic, but better from נָכִּל, to fall, q.d. causing to fall, i.e., violent; Sept. γίγαντες, Vulg. gigantes; but more discriminatingly Aquil. ἐπιπίπτοντες, Synlm. βιαῖοι) — "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them,  the same became mighty men, which were of old men of renown." A somewhat similar intercourse is made mention of in the second verse of the same chapter, "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose" (see Jour. Sac. Lit. October 1867). Wellbeloved (ad loc.) and others translate and interpret the passage so as to make it speak merely of "men of violence; men who beat down, oppressed, and plundered the weak and defenceless." Doubtless this is an agreement with the meaning of the original word (which occurs also in Num 13:33, in connection with the Anakim). But these giants, as in other cases, would naturally be designated by a descriptive name, and great strength is generally accompanied by violence and oppression. In our judgment, the bearing of the passage obviously favors the common notion of giants, and that the rather because their origin is traced to some unexplained connection with "the sons of God," that is, with beings of high endowments, if not of a superior nature. We have here given, in all probability, the true basis of all those mythological heroes with which the history of ancient nations is found to begin, such as Hercules and others of a like stamp. It is also especially worthy of note that these are ascribed to a similar parentage, half human, half celestial. Their famous deeds have been immortalized by their deification in every profane system of religion. This appears to us a more substantial interpretation of the Greek and Roman, and even of the Indian and Scandinavian systems of mythology, than the subtle resolution of these semi-fabulous characters into symbols of the various powers of nature, after the mythical theory of the German writers. It is simply the traditions of these cases of antediluvian prowess and fame that the early poets of each nation have wrought up into the divine personages of their heroic age. We merely add that, by the "sons of God" and the "daughters of men" in the above passage, we are doubtless to understand the descendants of Seth and Cain respectively (see Gesenius, Heb. Thesaur. page 96); yet Kitto inclines to regard to former as angelic beings (Daily Illust. ad loc.). SEE NEPHILIM.

2. In Gen 14:5, we meet with a race terned Rephaim (רְפִאִים), as settled on the other side of the Jordan, in Aslhteroth-Karnaim, whom Chedorlaomer defeated. Of this race was Og, king of Bashan, who alone remained, in the days of Moses (Deu 3:10), of the remnant of the Rephaim. A passage, which is obviously from a later hand, goes on to say, "Behold, his bedstead ( דֶשׁ, canopy; others cofin; see Michaelis, Dathe, Rosemüller) was a coffin of iron; is it not in Rabbath of the children  of Ammon? nine cubits is its length and four cubits its breadth, according to the cubit of a man," or the natural length of the cubit. SEE CUBIT.

It does not appear to us to be enough to say that Og was "no doubt a man of unusual stature, but we cannot decide with accuracy what this stature was from the length of the iron couch of state or coffin in which he was placed" (Wellbeloved, ad loc.). Whatever theoray of explanation may be adopted, the writer of the passage clearly intended to speak of Og as a giant, and one of a race of giants (compare Jos 12:4; Jos 13:12). See OG. This race gave their name to a valley near Jerusalem, termed by the Sept. ἡ κοιλὰς τῶν τιτάνων. SEE REPRIAIM.

The rephaim (A.V. "dead") of Job 26:5; Pro 2:8, etc., are doubtless the shades of the departed. SEE DEAD.

3. The Anakim ( אֲנֶקַיםor בְּנֵיאּ נָק, sons of Anak). In Numbers 13, the spies sent by Moses before his army to survey the promised land, report, among other things, "The people be strong that dwell in the land; and, moreover, we saw the children of Anak" (Num 13:28). This indirect mention of the children of Anak shows that they were a well-known gigantic race. In the 32d and 33d verses the statement is enhanced — "It is a land that eateth up the inhabitants; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak which came of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." However much of exaggeration fear may have given to the description, the passage seems beyond a doubt to show the current belief in a race of giants (Deu 9:2). From Deu 2:10, it appears that the size of the Asnakim became proverbial, and was used as a standard with which to compare others. In the time of Moses they dwelt in the environs of Hebron (Jos 11:22). They consisted of three branches or clans — "Ahiman, Sheshai, and Talbeais — the children of Anak" (Num 13:22). They were destroyed by Joshua (Jos 11:21) "from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakim left isn the land of the children of Israel: only in Gaza, in Gath, and is Asimdod, there remained" (Jdg 1:20; Jos 14:12). SEE ANAKIM.

From this remnant of the Anakim thus left in Gaeth of the Philistines proceeded the famous Goliath (גֹּלִיִה, 1Sa 17:4. This giant is said  to have been in height six cubits and a span. He challenged the army of Israel, and put the soldiers in great alarm. The army of the Philistines and that of Israel were, however, on the point of engaging, when David, the youngest son of Jesse, came near, bringing, at the command of his father, a supply of provisions to his three eldest brothers, who had followed Saul to the battle; and, becoming aware of the defiance which had been again hurled at "the armies of the living God," he at once went and presented himself as a champion to the king; was offered, but refused, a coat of mail; and, arming himself solely with a sling, smote the Philistine in his forehead, so that he fell upon his face to the earth, and was decapitated by David with his own sword. A general, victory ensued. This achievement is ascribed to, the divine aim (17:46, 47). In Samuel 21:19, "Goliath the Gittite, the staff of whose spear was like, a weaver's beam" is said have been slain by Elhanan, a chief in David's army. This apparent contradiction the common version tries to get over by inseating words to make this. Goliath the brother of him whom David put to death. Some suppose that the former was a 'descendant of the latter, bearing the same, perhaps a family name. See, however, the parallel passage in 1Ch 20:5. Other giants of the Philistines are mentioned in the passage before cited, 2Sa 21:16 sq., namely:

1. "Ishbi-benob, which was of the sos of the giant, the weight of whose spear weighed three hundred shekels of brass, he being girded with a new sword, thought to have slain. David; but Abishai, the son of Zeruiah, succored him, and smote the Philistine and killed him."

2. Saph, who was, of the sons of the giant, and was slim by Sibbechai.

3. "A man ofgreat stature, that had on every hand six fingers and on every foot six toes, four and twenty, in number, and he also was born to the giant; and when he defied Israel, Jonathan, the son of Shimeah, the brother of David, slew him." These four were sons, of the giant in Gath, that is, probably. of the Gallath of Gath whom David slew (1Ki 20:8; 2Sa 20:22; 1Sa 17:43. See each of these names in their alphabetical order.

4. Another race is mentioned in Deu 2:10, the Emim (אֵימִים, who dwelt in the country of the Moabites. They are described as a people "great and many, and tall as the Anakims, which were also accounted giants" (Gen 14:5). See Emim.

5. The Zamzummim also (זִמְזֶמִּים) (Deu 21:2.), whose home was in the land of Ammon — "That also was accounted a land of giants: giants dwelt therein of old time, and the Ammonites called them Zamzummims, a people great and many, and tall as the Anakims; but the Lord destroyed them before them and they (the Israelites) succeeded them, and dwelt in their stead." SEE ZAMZUMMIM.

6. The only other passage where the term "giant" occurs (except as a rendering of γίγας in Jdt 16:6; Wiisd. 14:7; Sir 16:7; Sir 47:4; Bar. iii, 26, 1Ma 3:3) is Job 16:14, where the original is גִּכּוֹד, elsewhere."a migqty man," i.e., champion or hero. SEE GIBBORIM.

All nations have had a dim fancy that the aborigines who preceded them, the earliest men generally, were of immense stature. Berosus says that the ten antediluvian kings of Chaldaea were giants, and we find in all monkish historians a similar statement about the earliest possessors of Britain (comp. Homer, Od. 10:119; Augustine, De Civ. Dei. 15:9; Pliny, 7:16; Varro, ap. Aul. Gellius, 3:10; Jerome on Matthew 27). The great size decreased gradually after the Deluge (2Es 5:52-55). That we are dwarfs compared to our ancestors was a common belief among the Latin and Greek poets (Il. 5:302 sq.; Lucret. 2:1151; Virg. AEn. 12:900; Juv. 15:69). On the origin of the mistaken supposition there are curious passages in Natalis Comes (Mytholog. 6:21) and Macrobius (Saturn, 1:20). SEE NIMROD. At an early period and under favorable circumstances, individuals, and even tribes, may have reached an unusual height and been of extraordinary strength. This was in great part, no doubt, owing to the simpler mode of life and smore hardy habits that prevailed in early times. But many things concur to show that the size of the race did not differ materially from what it is at present. This is seen in the remains of human beings found in tombs, especially among the mummies of Egypt. To the same effect is the size of ancient armor, as well as architectural dimensions, and the measures of length which have been received from antiquity. Ancient writers who are free from the influence of fable are found to give a concurrent testimony. "Homer, when speaking of a fine man, gives him four cubits in height and one in breadth; Vitruvius fixes the usual standard of a man at six Roman feet; Aristotle's admeasurement of beds was six feet" (Millingen's Curiosities of Medical Experience, page 14).

No one has yet proved by experience the possibility of giant races materially exceeding in size the average height of man. Theme is no great variation in the  ordinary standard. The most stunted tribes of Esquimaux are at least four feet high, and the tallest races of America (e.g. the Guayaquilistis and peopled of Paraguay) do not exceed six feet and a half. It was long thought that the Patagonians were men of enormous stature, and the assertions of the old voyagers on the point were positive. For instance, Pigafetta (Voyage round the World, Pinkerton, 11:314) mentions an individual Patagonian so tall that they "hardly reached to his waist." Similar exaggerations are found in the Voyages of Byron,Wallace, Carteret, Cook, and Forster, but it is now a matter of certainty, from the recent visits to Patagonia (by Winter, captain Snow; etc.), that there is nothing at all extraordinary in their size. The general belief (until very recent times) in the existence of fabulously enormous men arose from fancied giant graves (see De la Valle's Travels in Persia, 2:89), and, above all, from the discovery of huge bones, which were taken for those of men, in days when comparative anatomy was unknown. Even the ancient Jews were thus misled (Josephus, Ant. 5:2, 3). Augustine appeals triumphantly to this argument, and mentions a molar tooth which he had seen at Utica a hundred times larger than ordinary teeth (De Civ. Dei. 15:9). No doubt it once belonged to an elephant. Vives, in his commentary on the place, mentions a tooth as big as a fist which was shown at St. Christopher's. In fast, this source of delusion has only very recently been dispelled (Martin's West. Islands, in Pinkerton, 2:691).

Most bones — which have been exhibited have turned out to belong to whales or elephants, as was the case with the vertebra of a supposed giant examined by Sir Hans Sloane in Oxfordshire. On the other hand, isolated instances of monstrosity are sufficiently attested to prove that beings like Goliath and his kinsmen may have existed. Columella (R.R. 3:8, § 2) mentions Navius Pollio as one, and Pliny says that in the time of Claudius Caesar there was an Arab named Gabbaras nearlyten feet high, and that even he was not so tall as Pusio and Secundilla in the reign of Autgustus, whose bodies were preserved (7:16). Josephus tells us that, among other hostages, Artabanus sent to Tiberius a certain Eleazar, a Jew, surnamed "the Giant," seven cubits in height (Ant. 18:4, 5). Porus, the Indian king, was five cubits in height: (Arrian, Exp. Al. 5:19). Nor are well- autheticated instances wanting in, modern times Delrio says he saw in 1572 a man from Piedmont whose height exceeded nine feet (Not. ad Senec. (Ed. page 39). O'Brien, whose skeleton is preserved in the Museum of the College of Surgeons, must have been eight feet high, but his unnatural height made him weakly. On the other hand, the blacksmith Parsons, in Charles II's reign, was sevemn feet two inches high, and also remarkable  for his strength (Fuller's Worthies, Staffordshire). The tallest person of whom we have a trustworthy record did not, according to Haller, exceed nine feet. Schreber, who has collected the description. of the principal modern giants, found few above seven feet and a half, although he mentions as Swedish peasant of eight feet Swedish measure; and one of the guards of the Duke of Brunswick as eight feet six inches Dutch. Such well- known instances as those of Daniel Lambert and others in modern museums probably come full up to any of the Measures of the Biblical giants. See art. Giant in the Encyclopaedia Maetsopolitana; Whiston,. "On the old Giants," Auth. Records, 2:872-938; Prichard, Researches into the Physical History, of Mankind, 1:3058 (1836).

## Giattino, Giovanni Battista[[@Headword:Giattino, Giovanni Battista]]

             a Jesuit and professor at Rome, was born at Palermo in 1601, and died November 19, 1682. He translated into Latin Pallavicini's Istoria del Concilio de Trento (Antwerp, 1670, 3 volumes, fol.), and published Orationes Sacrae XXIV. See Winer, Handbuch der theol. Lit. 1:667; Jocher, Allgemenes Gelehrten-Lexikon, s.v. (B.P.)

## Gib Adam[[@Headword:Gib Adam]]

             one of the founders of the anti-burgher secession in Scotland, was born in Perthshire in 1713, and educated ins Edinburgh. He was a bitter opposnent of private church patronage, and in 1733 was dismissed from his pastoral charge. He was made pastor of a secession church in Edinburgh in 1741, and when the dispute began in 1746 about the swearing of the oaths of burgesses, Mr. Gib was considered the ablest advocate of the anti-burgher party. He died in 1788. He published A Display, of the Secession Testimony (1744, 2 volumes, 8vo): — Sacred Contemplations, with an essay appended on Liberty and Necessity in reply to Lord Kasces (1786). — Allibone, Dictionary of Authors, 1:660; Rose, New Central Biographical Dictionary, 8:18.

## Gibbar[[@Headword:Gibbar]]

             (Chald. Gibbar', גִּכָּר, for Heb. גִּבְּוֹר, a hero, as in Dan 3:20; Sept. Γαβέρ,Vulgate Gebbar), given as thee same of a man whose descendants to the number of 95 returned with Zerubbabel from Babylon (Ezr 2:20), probably an error for the remnants of the natives of GIBEON SEE GIBEON (Neh 7:25).

## Gibbethon[[@Headword:Gibbethon]]

             (Hebrew Gibbethon', גִּבִַּתוֹןa height; Sept. Γαβαθών v.r. Γαβεθών, Γαβαων, Γεθεδάν and Βεγεθων), a city of the Philistines, which was included in thee territories of the tribe of Dan (Jos 19:44), and was assigned, with its "suburbs," to the Kohatbite Levites (Jos 21:23). It was still in the hands of the Philistines in the time of Nadab king of Israel,  who besieged it, and was slain under its walls by Baasha, one of his own officers (1Ki 15:27). B.C. 950. The effort to expel the Philistines seems to have been continued by the forces. of the northern kingdom, till the siege was finally raised by Omri in consequence of the necessity of pursuing the usurper Zimri (1Ki 16:15). B.C. 926. It is said by Essebius and Jesome (apparently even to their time) to be inhabited by Gentiles (τῶν Α᾿λλοφύλων Γαβαθών), but they expressly distinguish this from the Danite towns, and they seem uncertain whether to identify it with a village (πολίχνη) called Gabe (Γαβέ), about 16 R. miles froeis Caesarea, sear the great plain of Legio, or with one of two or three other places named Gabbbatha (Onomast. s.v. Γαβαθών, Gabathon). Josephus (Ant. 8:12, 5) calls it Gabathone (Γαβαθώνη ). The signification oif the name and the great strength of the plaice seem to fix it upon the hills west of Gibeah of Benjamin (with which M.D. Saulcy confounds its locality, Narrative, 1:98). It is possibly the modern large village Saidon, a short distance beyond the well S.E. of Ramleh (Robinson, Researches, 3:21). Van de Velde calls it also Sheik Musa (Memoir, page 114).

## Gibbethon (2)[[@Headword:Gibbethon (2)]]

             is identified by lieut. Conder (Tent-Work, 2:337) with Kibbieh, the position of which he does not indicate, and by Tristram (Bible Places, page 51) with "the ruin Geibuta, north of Jaffa."

## Gibbites[[@Headword:Gibbites]]

             THE, a small fanatical sect in Scotland about 1681, named from their leader, John Gil, a sailor. They never exceeded thirty persons. Their dctrines were a compound of Quaker ideas, cith some of the extreme speculative views of the strict Covenanters. They were seized as a body, lent into the House of Correction, and soon ceased to exist as a sect. — Hetherington, Church of Scotland, 2:114. — SEE SWEET SINGERS.

## Gibbon Edward[[@Headword:Gibbon Edward]]

             historian, was born at Putney, in Surrey, April 27, 1737. He was sent to Oxford too young, and did not learn much there. At sixteen he embraced Romanisin. He was immediately placed under the care of a Calvinist minister at Lausanne, whose instructions led him in a few months back to Protestantism. "The five years he spent at Lausanne, closing in 1758, when he was just of age, formed the real commencement of his education; and at their close, be wan not only a ripe scholar in French and Latin, but possessed of an extraordinary amount of historical and other information. He found leisure, however, for falling in love, unsuccessfully, with a young lady, who afterwards became the wife of M. Necker, and the mother of Madame de Staël. For several years after Gibbon's return to England he  lived chiefly at his father's house is Hampshire, and, failing in attempts to obtain diplomatic employment, he accepted a militia commission, attended zealously to his duties, and rose to be lieutenant colonel. But the studious habits and literary ambition which he had acquired never flagged. In 1761 he published, in French, a short essay On the Study of Literature. He extended his acquaintance with English authors, and, beginning to learn Greek thoroughly, pursued the study zealously when, in 1763, he was allowed again to visit the Continemt. In Rome, next year, he conceived the design of his great historical work. Returning home: in 1765, he passed some years unsatisfactorily to himself, but not without much improvement both in knowledge and in skill of writing. In 1774 he entered the House of Commons, in which he sat for eight sessions; and he was rewarded for his silent votes in favor of Lord North's administration by holding for three years a seat at the Board of Trade. In 1770 he published, in answer to Warburton his spirited Dissertation on the Sixth Book of the AEneid. In the same year, the death of his father placed him in possession of a fortune, which, though embarrassed, he was able to extricate so far that it afforded a handsome competence, and enabled his to devote himself exclusively to study and composition. In 1776 he, published the first volume of The History of The Decline and Fall of the Roman Empire, the first edition of which was sold in a few days, and was rapidly followed by others. The second and third volumes, appearing in 1781, brought down the narrative to the fall of the Western Empire; and for a while the author hesitated whether be should not here allow the work to drop" (Rich, Biog. s.v.). He resumed the design, however, in 1783, when he fixed his abode at Laussansne, and prepare the remaining volumes, the last of which appeared in 1788. He died January 16, 1794, during his last visit to England. His posthumous works were published by his friend Lord Sheffield. The best editions of the "Decline and Fall" are that of Milman (Lond. 1846, 6 volumes, 8vo, 2d edit.), and that by Dr. Wnm. Smith, (1855, 8 volumes, 8vo). In a literary point of view, the merits of this history are very great; its style has a loftiness in harmony with the grandeur of the theme; its erudition is vast to a degree unknown before in English writers of history; its arrangement is luminous, and its execution is sustained at the same point of excellence throughout. But Gibbon was an infidel, and his unbelief lurks in every page of his work where Christianity is nearly or remotely touched on. His skepticism leads him into manifold displays of unfairness, and even into inaccuracies, many of which are corrected in Milman's notes. Dr. J.M. Macdonald wrote an able article in the Bibliotheca Sacra (July 1868),  defending Gibbon from the charge of infidelity, and seeking to account for the opposite opinion about him so generally adopted. The attempt is very ingenious, but will not shake the established opinion. — Milman, Life of E. Gibbon (Lond. 1839, 8vo); Quarterly Review, 12:375; 62:196; Literary and Theol. Review, 2:38; Christian Review, 13:34; National Review, January 1856.

## Gibbon, Johann[[@Headword:Gibbon, Johann]]

             a Jesuit, and rector of the Jesuit college at Treves, was born in 1544, at Whinton, England, and died December 3, 1589. He wrote, Disputatio de Sanctis et de Communione Eucharistiae sub una Specie: — Confutatio Virulentiae Disputationis Georgii Schon: — Concertatio Ecclesiae Catholicae in Anglia. See Jocher, Allgemeines Geleherten-Lexikon, s.v. (B.P.)

## Gibbons Thomas, D.D.[[@Headword:Gibbons Thomas, D.D.]]

             a pious and eminent English dissenter, was born at Reak, near Cambridge, May 31, 1720. His father, who was pastor of a Congregational church at Olney, in Bucks, gave him the best education his circumstances would permit. In 1742 he became acquainted with Dr. Isaac Watts; and by' showing him a volume of poems in manuscript, an intimate friendship was formed between them, which continued unabated to the close of Dr. Watts's life. In 1743 Dr. Gibbons was called to the pastoral charge of the Independent church meeting in Haberdashers' hall, Cheapside, which he held till his death, February 22, 1785. He wrote Memoirs of Dr. Watts (1780, 8vo): Poems, on several Occasions (1743): — Rhetoric; or, a View of its principal Tropes and Figures, in their Origin and Powers (1767, 8vo): — Hymns (1769): — Hymns, second series, entirely original (1784): — Lives and Memoirs of eminently pious Women (1777, 2 volumes, 8vo). After Dr. Gibbons's death, three volumes of sermons by him were published in 8vo by subscription. Some of his hymns are still used, and will continue to hold their place in Christian song. — Jones, Christian Biography, page 177; Darling, Cyclop. Bibliograph. 1:1244.

## Gibbons, Orlando[[@Headword:Gibbons, Orlando]]

             an eminent English composer of church music, was born at Cambridge in 1583, and at the age of twenty-three was appointed organist of the Chapel Royal. He died in 1625. He composed the tunes for George Wither's translation of Hymns and Songs of the Church, and many other pieces of church music. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Encyclop. Brit. 9th ed. s.v.

## Gibbons, Richard[[@Headword:Gibbons, Richard]]

             a learned English Jesuit, who was born at Winchester in 1549, and died in 1632, published P. Riberae Com. in Duodecim Prophetas Minores (1612), and several other works. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gibborim[[@Headword:Gibborim]]

             plur. of ' גּבּוֹר, Gibbor', a warior (Isa 3:2; Eze 39:20); especially spoken of David's noted braves or "mighty men" (2Sa 23:8; 1Ki 1:8; 1Ch 11:26; 1Ch 29:24). SEE CHAMPION. The sons of the marriages mentioned in Gen 6:1-4, are called Gibborinz' (גּבּרִים, from גָּב — ר, to be strong), a general name meaning powerful (ύβρισταὶ καὶ πάντος ὑπεροπταί καλοῦ, Josephus, Ant. 1:3, 1; γῆς παῖδες τὸν νοῦν ἐκβίβάσαντες τοῦ λογίξεσθαι κ. τ. λ., Philo, De Gigant, page 270; comp. Isa 49:24; Eze 32:21). They were not necessarily giants in our sense of the word (Theodoret, Quaest. 48). Yet, as was natural, these powerful chiefs were almost universally represented as men of extraordinary stature. The Sept. renders the word  γίγαντες, and call Nimrod ,a γίγας κυνηγός (1Ch 1:10); Augustine calls them Staturosi (De Civ. Dei. 15:4); Chrysostom ἤρωες εὐμήκεις, Theodoret παμμεγέθεις (comp. Bar 3:26, εὐμεγέθεις, ἐπιστάμενοι πόλεμον).

These beings are chiefly interesting as connected with the question, Who were their parents, "the sons of God" (בְּנֵי הָאלֵוֹהִים)? The opinions respecting the import of this latter title are various: (1.) Men of power (νἱοὶ δυναστενόντων, Symm., Jerome, Quest. Heb. ad loc.; בְּנֵיִ רִבְרְב — יָּא, Onk.; בני שלטניה, Samar.; so too Selden, Vorst, etc.), (compare Psa 2:7; Psa 82:6; Psa 89:27; Mic 5:5, etc.). The expression will then exactly resemble Homer's Διογενεῖς Βασιλῆες, and the Chinese Tian-tseu, "son of heaven," as a title of the emperor (Gesenius, s.v. בֵּן). But why should the union of the high-born and the low-born produce offspring unusual for their size and strength? (2.) Men with great gifts, "in the image of God" (Ritter, Schumann); (3.) Cainites arrogantly assuming the title (Paulus); or (4.) the pious Sethites (comp. Gen 4:26; Maisnon. Mor. Neboch. 1:14; Suidas, s.v. Σήθ and μιαιγαμίας; Cedren. Hist. Comp. page 10 ; Augustine, De Civ. Dci. 15:23; Chrysost. Hon. 22, in Gen.; Theod. in Genesis Quaest. 47; Cyril, c. Jul. 9, etc.). A host of modern commentators catch at this explanation, but Gen 4:26 has probably no connection with the subject. Other texts quoted in favor of the view are Deu 14:1-2; Psa 73:15; Pro 14:26; Hos 1:10; Rom 8:14, etc. Still the mere antithesis in the verse, as well as other considerations, tend strongly against this gloss, which indeed is built on a foregone conclusion. Compare, however, the Indian notion of the two races of men Suras and Asuras (children of the sun and of the moon, Nork, Bramm. und Rabb. p. 204 sq.), and the Persian belief in the marriage of Jemshid with a sister of a der, whence sprang black and impious men (Kalisch, Genesis p. 175). 5. Worshippers of false gods (παῖδες τῶν θεῶν, Aqu.) making בְּנֵי= "servants" (comp. Deu 14:1; Pro 14:26; Exo 32:1; Deu 4:28, etc.). This view is ably supported by Poole in Genesis of Earth and Man, page 39 sq. (6.) Devils, such as the Incubi and Succubi. Such was the belief of the Cabbalists (Valesius, De S. Philosoph. cap. 8). That these beings can have intercourse with women St. Augustine declares it would be folly to doubt, and it was the universal belief in the East. Mohammed makes one of the ancestors of Balkis, queen of Sheba, a  daemon, and Damir says he had heard a Mohammedan doctor openly boast of having married in succession four daemon wives (Bochart, Hieroz. 1, page 747). Indeed, the belief still exists (Lane's Mod. Eg. 1, chapter 10, ad 3). (7.) Closely allied to this is the oldest opinion, that they were angels (Sept. ἄγγελοι τοῦ Θεοῦ, for such was the old reading, not υιοι, August. De Civ. Dei. 15:23; so too Josephus, Ant. 1:3, 1; Philo, De Gig. 2:358; Clem. Alex. Strom. 3:7, 69; Sulp. Sever. Hist. Script. in Orthod. 1:1, etc.; compare Job 1:6; Job 2:1; Psa 29:1; Job 4:18). The rare expression “sons of God" certainly means angels in Job 38:7; Job 1:6; Job 2:1; and that such is the meaning in Gen 6:4 also, was the most prevalent opinion both in the Jewish and early Christian Church. It seems, however, to the directly negatived by Mat 22:30. SEE SONS OF GOD.

It was probably this very ancient view which gave rise to the spurious book of Enoch, and the notion quoted from it by Jude (Jud 1:6), and alluded to by Peter (2Pe 2:4; compare 1Co 11:10; Tertul. De Virg. Vel. 7). According to this book, certain angels, sent by God to guard the earth (Ε᾿γρήγοροι, φύλακες), were perverted by the beauty of women, "went after strange flesh," taught sorcery, finery (lumina lapillorum, circulos ex aure, Tertullian, etc.), and, being banished from heaven, had sons 3000 cubits high, thus originating a celestial and terrestrial race of daemons — "Unde modo vagi subvertunt corpora multa" (Commodiani Instruct. III, Cultus Daemonum), i.e., they are still the source of epilepsy, etc. Various names were given at a later time to these monsters. Their chief was Leuixas, and of their number were Machsael, Aza, Shemchozai, and (the wickedest of them) a goat-like daemon Azael (compare Azazel, Lev 16:8; and for the very curious questions connected with this name, see Bochart, Hieroz. 1:652 sq.; Rab. Eliezer, cap. 23, Bereshith Rabo ad Gen 6:2; Sennert, De Gigantibus, 3). SEE ASMODAEUS.

Against this notion (which Havernick calls "the silliest whim of the Alexandrian Gnostics and Cabbalistic Rabbis," Introd. to Pentateuch, page 345) Heidegger (Hist. Patri lefc.) quotes Mat 22:30; Luk 24:39, and similar testimonies. Philastrius (Adv. Haeres. cap. 108) characterizes it as a heresy, and Chrysostom (Hom. 22) even calls it τὸ βλάσφημα ἐκεῖνο. Yet Jude (Luk 24:6-7) is explicit, and the question is not so much what can be, as what was believed. The fathers almost unanimously accepted these fables, and Tertullian argues warmly (partly on expedient grounds!) for the genuineness of the book of Enoch. The angels were called Ε᾿γρήγοροι, watchers, a word used by Aquil. and Synem. to  render the Chaldee  יּר(Dan 4:13 sq.; Vulg. Vigil; Sept. εἴρ; Lex Cyrilli, ἄγγελοι ἤ ἄγρυπνοι; Fabric. Cod. Pseudepigr. V.T. page 180), and therefore used, as in the Zend-Avesta, of good guardian angels, and applied especially to archangels in the Syriac liturgies (compare שׁמֵר, Isa 21:11), but more often of evil angels (Castelli Lex. Syr. page 649; Scaliger, ad Euseb. Chron. page 403; Gesenius, Thes. s.v. יר). The story of the Egregori is given at length in Tertsil. De Cult. Fem. 1:2; 2:10; Commodianus, Instrsct. 3; Lactant. Div. Inst. 2:14; Testam. Patriarc. c.v., etc. Everyone will remember the allusions to the same interpretation in Milton, Par. Rea. 2:179:

"Before time Flood, thou with thy lusty crew,

False-titled sons of God, roaming the earth,

Cast wanton eyes on the daughters of men,

And coupled with them, and begat a race."

The use made of the legend in some modern poems deserves to be severely reprobated. SEE ANGEL.

We need hardly say how closely allied this is to the Greek legends which connected the ἄγρια φῦλα γιγάντων with the gods (Homer, Od. 7:205; Pausan. 8:29), and made δαίμονες sons of the gods (Plato, Apolog. ἡμίθεοι; Cratylus, § 32). Indeed, the whole heathen tradition resembles the one before us (Cumberland's Sanchoniatho, page 24; Homer, Od. 11:306 sq.; Hesiod, Theog. 185, Opp. et D. 144; Plato, Rep. 2, §.17, 604 E. De Legg. 3, § 16, 805 A.; Ovid, Metam. 1:151; Lucan, 4:293; Lucians, De Dea Syr., etc.; compare Grotius De ver 1:6); and the Greek translators of the Bible make the resemblance still mnore close by introducing a such emords as θεόμαχοι, γηγενεῖς, and even Τιτᾶνες, to which last Josephus (1.c.) expressly compares the giants of Genesis (Sept. at Prom. 2:18; Pinsa. 48:2; 1 Samuel 5:18; Jdt 16:5). The fate, too, of these daemon-chiefs is identical with that of heathen story (Job 26:5; Sir 16:7; Bar 3:26-28; Wis 14:6; 3Ma 2:4; 1Pe 3:19). SEE DAEMON.

These legends may therefore be regarded as distortions of the Biblical narrative, handed dowan by tradition, and embellished by the fancy and imagination of Eastern nations (Thomson, Land and Book, 2:395 sq.). The belief of the Jews in later times is remarkably illustrated by the story of Asmodaeus in the book of Tobit. It is deeply instructive to observe how wide ands marked a contrast there is between the incidental allusion of the  sacred narrative (Gen 6:4), and the minute frivolities or prurient follies which degrade the heathean mythology, and repeatedly appear in the groundless imaginings of the Rabbinic interpreters. If there were fallen angels whose lawless desires gave birth to a monstrous progeny, both they and their intolerable offspring were destroyed by the deluge, which was the retribution on their wickedness, and they have no existence in the baptized and renovated earth. SEE GIANT.

## Gibbs Josiah W., Ll.D.[[@Headword:Gibbs Josiah W., Ll.D.]]

             professor in the theological department of Yale College, was born in Salem, Massachusetts, April 30, 1790. He graduated at Yale College in 1809, and was tutor in the College from 1811 till 1815. He then spent some years at Andover, Masschusetts, devoting himself to the study of Hebrew and Biblical literature. While there he published a translation of Starr on The Historical Sense of the New Testament (Boston, 1817, 12mo), and also prepared a translation of Gesenius's Hebrew Lexicoin, which appeared in 1824; also London, 1827, 2d edit. 1832; in abridged form Manual Hebrew and English Lexicon, including Biblical Chaldee, 1828; 2d edit. enlarged, New Haven 1832, 8mo. In 1824 he was called to be lecturer of sacred literature in the theological school of Yale College. In 1826 a professorship in that branch was founded, to which Mr. Gibbs was called. He remained in this post until his death, March 25, 1861, at New Haven. Professor Gibbs was a constant contributor to periodicals, especially on the points of Biblical criticism, archaeology, and philological science. Many of his valuable papers appeared in newspapers, often anonymously. Others were published in the Christian Spectator, Biblical Repository, New Englander, and American Journal of Science. During his later years his attention was chiefly given to comparative grammar, and in this branch, as in every other which he touched, his work was that of a thorough scholar. For several years he was one of the publishing committee of the American Oriental Society. Some of his essays were collected, with additions, under the title Phiological Studies, with English Illustrations (New Haven, 1856), and Teutonic Etymology (New Haven, 1860). — Fisher, in New Englander, July 1861, art. 2.

## Gibea[[@Headword:Gibea]]

             (Heb. Giba', גִּבִַ א, hill; Sept. Γαιβαά v.r. Γαιβάλ), a place built or occupied in connection with Macbenah by Sheva, son of Caleb's concubine  Maachah (1Ch 2:49); hence probably the same with GIBEAH (q.v.) of Judah (Jos 15:57).

## Gibeah[[@Headword:Gibeah]]

             (Heb. Gibah', גִּבַ ה, a hill, as the word is sometimes rendered; likewise the Sept., which usually has Γαβαά, but in Joshua 18 Γαβαάθ; Josephus Γαβαθή, Ant. 6:4, 6), the name of three cities, all doubtless situated on hills. The term is derived, according to Geseneius (Thes. pages 259, 260), from a root, גָּכִ , nignifying to be round or humped (compare the Latin gibbus, Eng. gibbous; the Arabic jebel, a mountain, and the German gipfel). It is employed in the Heb. Bible to denote a "hill," that is, an eminence of less considerable height and extent than a "mountain," the term for which is הִר, har. For the distinction between the two terms, see Psa 148:9; Pro 8:25; Isa 2:2; Isa 40:4, etc. In the historical books gibeah is commonly applied to the hald, rounded hells of Central Palestine, especially in the neighborhood of Jerusalem (Stanley, Palest. App. § 25). There is no lack of the corresponsding name among the villages of Central Palestine. Several of these are merely mentioned as appellatives:

(1.) The "bill of the foreskins" (Jos 5:3), between the Jordan and Jericho; it derives its name from the circumcision which took place there, and the vicinity seems afterwards to heave received the name of GILGAL SEE GILGAL (q.v.).

(2.) "The hill" of Kiajath-jearim, a place in which the ark remained from the time of its return by the Philistines till its removal by David (2Sa 6:3-4; comp. 1Sa 7:1-2). SEE KIRJATH-JEARIM.

(3.) The hill of Moreh (Jdg 7:1). SEE MOREH

(4.) The hill of God — Gibeah ha-Elohim (1Sa 10:5); one of the places in the route of Saul, which is so difficult to trace. In 1Sa 10:10; 1Sa 10:13 it is apparently called "the bill," and "the high place." SEE ELOHIM.

(5.) The hill of Hachilah (1Sa 23:19; 1Sa 26:1). SEE HACIHILAH.

(6.) The hill of Ammah (2Sa 2:24). SEE AMAMAH.

(7.) The hill of Gareb (Jer 31:39). SEE GAREB. — Smith, s.v.

1. GIBEAH, OF BENJAMIN is historically the most important of the places bearing this name. It is called "Gibeah of Beenjanmin" (1Sa 13:15; 2Sa 23:29) and "Gibeah of Saul" (1Sa 11:4; Isa 10:19; λόφος Σαούλου, Josephus, War, 5:2, 1); also "Gibeah of God," rendered hill of God (1Sa 10:5); and GIBEATH (Jos 18:28, where it is enumerated among the last group of the towns of Benjamin, next to Jerusalem). This last name (גִּבַ ת, which frequently appears elsewhere in the original), being the form of GIBEAH in the construct state, has been joined by some to the following name, i.e., "Gibeah of Kirjath-jearim" (Schwarz, Phys. Descrip. of Palestine, page 132); but these two cities are evidently counted separately in the text. Others regard "Gibeah" here as a mere appellative denoting some hill near Kirjath-jearim (compare 1Sa 7:1-2). This city is often mentioned in Scripture (Hos 5:8; Hos 9:9; Hos 10:9; 1Sa 10:26). It was the scene of the atrocious crime which involved in its consequences almost the entire extirpation of the tribe of Benjamin (Jdg 19:12-30; Jdg 20:14). It soon recovered from that eventful siege and sack. It was the birth-place of Saul, and continued to be his residence after he became king (1Sa 10:26; 1Sa 11:4; 1Sa 15:33; 1Sa 23:19; 1Sa 26:1); and it was doubtless on account of this its intimate connection with Saul that the Gibeonites hanged up here his seven descendants (2Sa 21:6). An erroneous translation of the name has led to the misapprehension that this was the scene of Jonathan's romantic exploits against the Philistines (1 Samuel 14). SEE GEBA.

Like Bethel, it seems to have been reckoned among the ancient sanctuaries of Palestine (1Sa 10:5-6; 1Sa 15:34; 1Sa 23:19; 1Sa 26:1; 2Sa 21:6-10). The inhabitants were called Gibeathites (1Ch 12:3). Josephus locates it twenty (Ant. 5:2, 8) or thirty (War, 5:2, 1, Γαβαθσαούλη) stadia north of Jerusalem. Jerome speaks of Gibeah as, in his time, level with the ground (Ep. 86, ad Eustoch.), and since then it does not appear to have been visited by travelers till recently. Dr. Robinson at first identified it with Jeba, a half-ruined place about five miles north by east of Jerusalem (Researches, 2:114); but he afterwards retracted this position as being that of GEBA (Bibliotheca Sacra, 1844, page 598); and he has, finally fixed upon Tell el-Ful, about four miles north by west of Jerusalem, as the site of Gibeah of Saul (new ed. of Researches, 3:286). Tell el-Ful ("hill of the bean") is a high knoll, with a curiously knobbed and double top, having a large heap of stones upon it. There seems to have originally been here a square tower, fifty-six feet by forty-eight, built of large unhewn stones, and apparently ancient; this has been thrown down, and the stones and rubbish,  falling outside, have assumed the form of a large pyramidal mound. No trace of other foundations is to be seen. The spot is sightly, and commands a very extensive view of the country in all directions, especially towards the east. There are no other remains around the hill itself; but a few rods further west, directly upon the great road as it enters the lower plain or valley, there are seen a number of ancient substructions, consisting of large unhewn stones in low massive walls. Probably the ancient city extended down from the hill on this side and included this spot (Robinson, in Researches and Biblioth. Sacra, ut sup.; Stanley's Palestine, page 210). The ancient road from Jerusalem to Bethel and Shechem passes close along its western base, and Ramah is in full view on another hill two miles further north (Handbook of S. and P. page 325). The narrative of the Levite's journey is thus made remarkably graphic. He left Bethlehem in the afternoon to go home to Mount Ephraim. Two hours' travel (six miles) brought him alongside Jerusalem. Evening was now approaching. His servant advised him to lodge in Jebus, but he declined to stop with strangers, and said he would pass on to Gibeah or Ramah. The "sun went down upon them when they were by Gibeah," and they resolved to pass the night there (Judges 19). The site of Gibeah was well adapted to form the capital of Israel during the troublous times of Saul, when the whole country was overrun by the hostile bands of the Philistines. It was naturally strong, it was on the very crest of the mountain range, and it commanded a wide view, so that Saul's watchmen could give timely notice of the approach of the enemy.

2. GIBEAH OF JUDAH, situated in the mountains of that tribe (Jos 15:57, where it is named with Maon and the southern Carmnel; compare 1Ch 2:49), which, under the name of Gabatha (Γαβαθά), Eusebius and Jerome place twelve Roman miles from Eleutheropolis, and state that the grave of the prophet Habakkuk was there to be seen (Onomasticon, s.v. Γαβαάθ, Gabaath; although they there confound it with the Gibeah of Phinehas in Ephraim, and elsewhere [s.v. Κεειλά, Ceila] state that Habakkuk's tomb was shown in Keilah), or, more probably, one of those by a similar name (Γαβαά, Γαβαθα) lying in the Daroma or near Bethlehem (ib. s.v. Γαβαθών, Gabathon). Dr. Robinson (Researches, 2:327) identifies it with the village of Jebah, which stands upon an isolated hill, in the midst of wady el-Mussur, about ten miles southwest of Jerusalem; but this is too far from the associated names in Joshua, which require a location southeast of Hebron (Kil, Comment. ad  loc.), possibly at the ruins on a mound with caves marked as Erfaiyeh on Van de Velde's Map east of tell Zif. SEE JUDAH.

3. GIBEAH OF PHINEHAS, in Mount Ephraim, where the high-priest Eleazar, son of Aaron, was buried by his son Phinehas (Jos 24:33, where the name is rendered "hill of Phinehas"). Eusebius and Jerome (Onomast. s.v. Γηβενά, Gebin) probably mention this place by the name of Geba (although they incorrectly identify this with the Gebim of Isa 10:31) (s.v. "Gebim"), five Roman miles from Gophna, on the road to Neapolis (Shechem), which was itself fifteen Roman miles north of Jerusalem. Josephus appears also to allude to it (Γαβαθά, Ant. 5:1, 20). Dr. Robinson (Researches, 3:80, note) finds it in a narrow valley called wady el-Jib, the Geeb of Maundrell, lying just midway on the road between Jerusalem and Shechem; the indication of direction in the Onomasticon agrees with the position of the village Jibed (located on that wady), west of the Nablus road, half way between Bethel and Shiloh (Van de Velde, Memoir, p. £15), but the distance still better suits that of the Moslem ruined village Jibia, west of this (Robinson, Researches, 3, Append. page 125; Van de Velde, Map).

## Gibeah Of Benjamin[[@Headword:Gibeah Of Benjamin]]

             Lieut. Conder strongly impugns (Quar. Statement of the "Palest. Explor. Fund," April 1874, page 61) the identification of this place with Tuleil el- Ful, but this view is retained by Tristram (Bible Places, page 118).

## Gibeath[[@Headword:Gibeath]]

             (Jos 18:28). SEE GIBEAH 1.

## Gibeathite[[@Headword:Gibeathite]]

             (Heb. with the article hag-Gibathi', . הִגִּבְ תִי; Sept. ὸ Γαβαθίτης v.r. Γαβαδίτης, Γεβωθείτης, the designation of a native of Gibeah (1Ch 12:3); in this case, Shemaah, or "the Shemaah," father of two Benjamites, "Saul's brethren," who joined David. SEE GIBEAH 1.

## Gibel, Abraham[[@Headword:Gibel, Abraham]]

             a Lutheran theologian, who died in 1629 at Burg, pastor primarius, is the author of, De Genuina Lexicographiae Chaldaice Constitutione (Wittenberg, 1606): — Grammatica Lingua Hebr. (1603): — Artificium Accentuum (eod.): — Strigilis 120 Errorum Bellarmini (1605): — Explicatio Loci Jeremi. 33:16. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Furst, Bibl. Jud. 1:334; Steinschneider, Bibliog. Handbuch, s.v. (B.P.)

## Gibeon[[@Headword:Gibeon]]

             (Heb. Gibon', גִּבְ וֹן, hill-city; Sept. Γαβαών, Josephus Γαβαώ), one of the four cities of the Hivites, the others being Beeroth (omitted by Josephus, Ant. 5:2, 16), Chephirah, and Kirjath-jearim (Jos 9:17). SEE CANAANITE. Its inhabitants made a league with Joshua (Jos 9:3-15), and thus escaped the fate of Jericho and Ai (Jos 11:19). SEE GIBEONITE. It appears, as might be inferred from its taking the  initiative in this matter, to have been the largest of the four — "a great city, like one of the royal cities" — larger than Ai,(Jos 10:2). Its men, too, were all practiced warriors (Gibborim, גּבּרִים). Gibeon lay within the territory of Benjamin (Jos 18:25), and with its "suburbs" was allotted to the priests (Jos 21:17), of whom it afterwards became a principal station, where the tabernacle was set up for many years under David and Solomon (1Ch 16:39; 1Ch 21:29; 2Ch 1:3), the ark being at the same time at Jerusalem (2Ch 1:4). For these and other notices in the historical books of Scripture, see below. From Jer 12:16, we may infer that after the destruction of Jerusalem by Nebuchadnezzar, Gibeon again became the seat of government. It produced prophets in the days of Jeremiah (Jer 28:1). After the captivity we find the "men of Gibeons" returning with Zerubbabel (Neh 7:25 : in the list of Ezra the name is altered to GIBBAR), and assisting Nehemiah in the repair of the wall of Jerusalem (Neh 3:7). In the post-Biblical times it was the scene of a victory by the Jews over the Roman troops under Censtius Gallus, which offers in many respects a close parallel with that of Joshua over theCanaanites (Josephus, War, 2:19, 7; Stanley, Palest. page 212). In 2Sa 5:25 it would seem to be called GEBA (where the error of the original has been followed by all the versions), as compared with 1Ch 14:16; but it is to be distinguished from both Geba and Gibeah. It is said (2Sa 2:13) that there was a pool in Gibeon. Whether it were of any considerable extent does not appear from this passage; but there is little doubt that it is the same as "the great waters that are in Gibeon" (Jer 12:12). There was also a great stone or rock here (2Sa 20:8), and also the great high place (1Ki 3:4). All this shows that Gibeon was situated on an eminence, as its name imports.

Location. — None of the scriptural passages mark the site of Gibeon; but there are indications of it in Josephus (War, 2:19, 1), who places it 40 (Ant. 7:11, 7) or 50 stadia northwest from Jerusalem, and in Jerome (Ep. 86, ad Eustoch.), which leave little doubt that Gibeon is to be identified with the place which still bears the name of El-Jib. The name Gabaon is indeed mentioned by writers of the time of the Crusades, as existing at this spot, and among the Arabs it then already bore the name of El-Jib, under which it is mentioned by Bohaedinn (Vita Saladin, page 243). Afterwards it was overlooked by most travelers till the last century, when the attention of Pococke was again directed to it (Description of the East, 2:49). The  traveler who pursues the northern camel-road from Jerusalem, turning off to the left at Tuleil el-ful (Gibeah) on that branch of it which leads westward to Jaffa, finds himself, after crossing one or two stony and barren ridges, in a district of a more open character. The hills are rounder and more isolated than those through which he has been passing, and rise in well-defined mamelons from broad undulating valleys of tolerable extent and fertile soil. This is the central plateau of the country the "land of Benjamin;" and these round hills are the Gibeahs, Gebas, Gibeons, and Ramahs, whose names occur so frequently in the records of this district. Retaining its ancient name almost intact, El-Jib stands on the northernmost of a couple of these mamelons, just at the place where the road to the sea parts into two branches, the one hey the lower level of the wady Suleiman, the other by the heights of the Beth-borons, to Gimzo, Lydda, and Joppa. The road passes at a short distance to the north of the base of the bill of El- Jib.

The strata of the bills in this district lie much more horizontal than those further south. With the bills of Gibeon this is peculiarly the case, and it imparts a remarkable precision to their appearance, especially when viewed from a height such as the neighboring eminence of neby Samwil. The houses stand very irregularly and uneavenly, sometimes almost above one another. They seem to be chiefly rooms in old massive ruins, which have fallen down in every direction. One large building still remains, probably a former castle or tower of strength. The natural terraces are carried round the hill like contour lines; they are all dotted thick with olives and vines, and the ancient-looking houses are scattered over the flattish summit of the mound. On the east side of the bill is a copious spring, which issues in a cave excavated in the-limestone rock, so as to form a large reservoir. In the trees farther, down are the remains of a pool or tenk of considerable size, probably, says Dr. Robinson, 120 feet by 100, i.e., of rather smaller dimensions than the lower pool at Hebron. This is doubtless the "pool of Gibeon," at which Abner and Joab met together with the troops of Ishbosheth and David, and where that sharp, conflict took place which ended in the death of Asahel, and led, at a later period, to the treacherous murder of Abner himself. Here or at the spring were the "great waters (or the many waters, מִיִם רבִּים) of Gibeon" (both here and in 1Ki 3:4, Josephus substitutes Hebron for Gibeon, Ant. 10:9, 5; 8:2, 1), at which Johanan, the son of Kareah, found the traitor Ishmael (Jer 41:12). Round this water also, according to the notice of Josephus (ἐπί τινι πηγ῝ῇ τῆς πόλεως ούκ ἄπωθεν, Ant. 5:1, 17), the five kings of the Amorites were encamped when Joshua burst upon them from Gilgal. The  "wilderness of Gibeon" (2Sa 2:24) — the Midbar, i.e., rather the waste pasture-grounds must have been to the east, beyond the suburb of cultivated fields, and towards the neighboring swells, which bear the names of Jedireh and Bir Neballah. Such is the situation of Gibeon, fulfilling in position ever-y requirement of the notices of the Bible, Josephus, Eusebius, and Jerome. Its distance from Jerusalem by the main road is as nearly as possible 61 miles; but there is a more direct road reducing it to 5 miles (Robinson, Res. 2:137, 138; Van de Velde, Memoir, page 315; Thomson, Land and Book, 2:546; Porter, Handb. for Syria, page 225).

Scriptural Incidents. — Several of these are of such deep interest as to call for a detailed notice.

(1.) The name of Gibeon is most familiar to us in connection with the artifice by which its inhabitants obtained their safety at the hands of Joshua, and with the memorable battle which ultimately resulted therefrom. (See Kitto's Daily Bible Illust,. ad loc.) This is the first mention of the place in Scripture, and the battle is considered "one of the most important in the history of the world" by Stanley, whose graphic description (Jewish Church, 1:266 sq.) we condense, slightly modified and illustrated.

The kings of Palestine, each in his little fastness, were roused icy the tidings that the approaches to their territory in the Jordan valley and in the passes leading from it were in the hands of the enemy. Those who occupied the south felt that the crisis was yet more imminent than when they heard of the capitulation of Gibeon. Jebus or Jerusalem, even in those ancient times, was recognized as their center. Its chief took the lead of the hostile confederacy. The point of attack, however, was not the invading army, but the traitors at home. Gibeon, the recreant city, was besieged. The continuance or the raising of the siege became the turning question of the war. The sermons of the Gibeonites to Joshua was as urgent as words can describe, and gives the key-note to the whole movement (Jos 10:6). Not a moment was to be lost. On the former occasion of Joshua's visit to Gibeon (Jos 9:16-17), it had been a three-days' journey from Gilgal, as according to the slow pace of eastern armies and caravans it might well be. But now, by a forced march, "Joshua came unto thee suddenly, and went up from Gilgal all night." When the sun rose behind him, he was already in the open ground at the foot of the heights of Gibeon, where the kings were encamped (according to Josephus, Ant. 5:1, 17) by a spring in the neighborhood. The towering hill, at the foot of which Gibeon lay; rose  before them on the west. The besieged and the besiegers alike were taken by surprise (in the Samaritan version of Joshua, the war cry is given, "God is mighty in battle," Joshua 20, 21).

As often before and after, so now "not a man could stand before" the awe and panic of the sudden sound of that terrible shout. The Canaanites fled down the western pass, and "the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-boron." This was the first stage of the flight. It is a long, rocky ascpnt, sinking and rising more than once before the summit is gained. From the summit, which is crowned by the village of Upper Beth- horon, a wide view opens over the valley of Ajalon, which runs is from the plain of Sharon.

"And it came to pass as they fled before Israel, asnd were in the going down to, Beth-horon, that the Lord cast down great stones from heaven upon them untoAzekah." This was the second stage of the flight. The fugitives had outstripped the pursuers; they had crossed the high ridge of Beth-horon the Upper; they were in full flight to Beth-horon the Nether. It is a rough, rocky road, sometimes over the upturned edges of the limestone stratas, sometimes over sheets of smooth rock, sometimes over loose rectangular stones, sometimes over steps cut in the rock. It was as they fled down this slippery descent that a fearful tempest, "thunder, lightning, and a deluge of hail" (Josephus, Ant. 5:1, 17), broke over the disordered ranks; and "they were more which died of the hailstones than they whom the children of Israel slew with the sword."

Then follows the poetic version of the story, taken from the ancient legendary "Book of Jasher." On the summit of the pass, where is now the hamlet of the Upper Beth-boron, looking far down the deep descent of the western valleys, with the green vale of Ajalon stretched out in the distance, and the wide expanse of the Mediterranean Sea beyond, stood, as is intimated the Israelitish chief. Below him was rushing (town in wild confusion, the Amoritish host, Around him were "all his people of war, and, and his mighty men of valor." Behind him were the hills which hid the now rescued Gibeon from his sight. But the sun stood high, above those bills, "in the midst of heaven" (it was the middle of the forenoon, or at most midday), for the day had now far advanced since he had emerged from his night-march through the passes of Ai; and in his front, over the western vale of Ajalon, may have been the faint crescent of the waning  moon, visible above the hail-storm driving up from the sea in the black distance. Was the enemy to escape is safety, or was the speed with which Joshua had "come quickly, and saved and helped" his defenseless allies, to be rewarded, before the close of that day, by a signal victory? It is doubtless so standing on that lofty eminence, with outstretched hand and. spear, that. the hero appears in the ancient record: "Then might Joshua [be heard to] speak to Jehovah in the day of Jehovah's giving [up] the Amorite before the sons of Israel, when he said in the eyes of Israel:

“Sun, in Gibeon stand still; And, moon, in Ajalon's vale!"

So the sun stood still, and moon stayed until a people should take vengeance [upon] it enemies. [Is] not this written on the Book of the Upright?

“So the sun stayed in the midst of the heavans,

And hasted not to go [down] as a whole day;

And [there] was not like that day [another] before it or after it.

For Jehovah's hearkening to a man's voice,

For Jehovah [it was that] fought for Israel.”

So Joshua returned, and all Israel withe him, to the camp at Gilgal" (Jos 10:12-15). SEE JOSHUA.

(2.) We next hear of Gibeon at the encounter between the men of David and of Ishbosheth, under their respective leaders Joab and Abner (2Sa 2:12-17). The meeting has all the air of having been premeditated by both parties, unless we suppose that Joab had heard of the intention of the Benjamites to revisit from time distant Mahanaim their native villages, and had seized the opportunity to try his strength with Abner. SEE ABNER. The place where the struggle began received a name from the circumstance, and seems to have been bong afterwards known as the "field of the strong men." SEE HELKATH-HAZZURIM.

(3.) We again meet with Gibeon in connection with Joab; this time as the scene of the cruel and revolting death of Amsasa icy his hand (2Sa 20:5-10). Joab was in pursuit of the rebellious Shleba, the son of Bichri, and his being so far out of the direct north road as Gibeon may be accounted for by supposing that he was making a search for this Benjamite among the towns of his tribe. The two rivals met at "the great stone which  is in Gibeon" — some old landmark now no longer recognizable, at least not recognized — and then Joab repeated the treachery by which he had murdered Abner, but with circumstances of a still more revolting character. SEE AMASA.

It is remarkable that the retribution for this crowning act of perfidy should have overtaken Joab close to the very spot on which it had been committed. For it was to the tabernacle at Gibeon (1Ki 2:28-29; comp. 1Ch 16:39) that Joab fled for sanctuary when his death was pronounced by Solomon, and it was while clinging to the horns of the brazen altar there that he received his death-blow from Benaiah, the son of Jehoiada (1Ki 2:28; 1Ki 2:30; 1Ki 2:34). SEE JOAB.

(4.) Familiar as these events in connection with the history of Gibeon are to us, its reputation in Israel was due to a very different circumstance — the fact that the tabernacle of the congregation and the brazen altar of burnt- offering were for some time located on the "high place" attached to or near the town. 'We are not informed whether this "high place" had any fame for sanctity before the tabernacle came there; but if not, it would probably have been erected elsewhere. We only hear of it in connection with the tabernacle; nor is there any indication of its situation in regard to the town. Stanley has suggested (Sinai and Pal. page 212) that it was the remarkable hill of neby Samwil, the most prominent and individual eminence in that part of the country, and to which the special appelation of "the great high- place" (1Ki 3:4; הִגְּדוֹלָה הִבָּמָה) would perfectly apply. Certainly, if "great" is to be understood as referring to height or size, there is no other hill which can so justly claim the distinction. But the word has not always that meaning, and may equally imply eminence in other respects, e.g. superior sanctity to the numerous other high places — Bethel, Ranmah, Mizpeh, Gibeah which surrounded it on every side. The main objection to this identification is the distance of neby Samwll from Gibeon more than a mile — and the absence of any closer connection therewith than with any other of the neighboring places. The most natural position for the high place of Gibeon is the twin mount immediately south of El-Jib — so close as to be all but a part of the town, and yet quite separate and distinct. The testimony of Epiphanius, by which Stanley supports his conjecture, viz. that the "Mount of Gabaon" was the highest round Jerusalem (Adv. Haereses, 1:394), should be received with caution, standing as it does quite alone, and belonging to an age which, though early, was marked by ignorance, and by the most improbable conclusions.  To this high place, wherever situated, the "tabernacle of the congregation" — the sacred tent which had accompanied the children of Israel through the whole of their wanderings had been transferred from its last station at Nob. The exact date of the transfer is left in uncertainty. It was either before or at the time when David brought up the ark from Kirjath-jearim to the new tent which he had pitched for it on Mount Zion, that the original tent was spread for the last time at Gibeon. The expression in 2Ch 1:5, "The brazen altar he put before the tabernacle of Jehovah," at first sight appears to refer to David. But the text of the passage is disputed, and the authorities are divided between שָׂם" he put," and שָׁם, "was there." Whether king David transferred the tabernacle to Gibeon or not, he certainly appointed the staff of priests to offer the daily sacrifices there on the brazen altar of Moses, and to fulfill the other requirements of the law (1Ch 16:40), with no less a person at their head than Zadok the priest (1Ch 16:39), assisted by the famous musicians Heman and Jeduthun (1Ch 16:41).

One of the earliest acts of Solomon's reign — it must have been while the remembrance of the execution of Joab was still fresh — was to visit Gibeon. The ceremonial was truly magnificent: he went up with all the congregation, the great officers of the state — the captains of hundreds and thousands, the judges, the governors, and the chief of the fathers — and the sacrifice consisted of a thousand burnt-offerings (1Ki 3:4). This glimpse of Gibeon in all the splendor of its greatest prosperity — the smoke of the thousand animals rising from the venerable altar on the commanding height of "the great high place" — the clang of "trumpets, and cymbals, and musical instruments of God" (1Ch 16:42) resounding through the valleys far and near — is virtually the last we have of it. In a few years the Temple at Jerusalem was completed, and then the tabernacle was once more taken down and removed. Again "all the men of Israel assembled themselves" to king Solomon, with the "elders of Israel," and the priests and the Levites' brought up both the tabernacle and the ark, and "all the holy vessels that were in the tabernacle" (1Ki 8:3; Joseph. Ant. 8:4, 1), and placed the venerable relics in their new home, there to remain until the plunder of the city by Nebuchadnezzar. The introduction of the name of Gibeon in 1Ch 9:35, which seems so abrupt, is probably due to the fact that the preceding verses of-the chapter contain, as they appear to do, a list of the staff attached to the "tabernacle of the congregation" which was erected there; or if these  persons should prove to be the attendants on the "new tent" which David had pitched for the ark on its arrival in the city of David, the transition to the place where the old tent was still standing is both natural and easy.

It would be very satisfactory to believe, with Thomson (Land and the Book, 2:547), that the present wady Suleiman, i.e., "Solomon's valley," which commences on the west side of Gibeon, and leads down to the Plain of Sharon, derived its name from this visit. But the modern names of places in Palestine often spring from very modern persons or circumstances and, without confirmation or investigation, this cannot be received with certainty. — Smith, s.v.

## Gibeon (2)[[@Headword:Gibeon (2)]]

             A full description of this place, especially of the numerous rock-hewn tombs in its vicinity, is given in the Memoirs accompanying the Ordnance Survey, 3:94 sq.

## Gibeon, Pool Of[[@Headword:Gibeon, Pool Of]]

             (2Sa 2:13). The following interesting account of the waters in the vicinity of Gibeon is given by lieut. Conder (Quar. Statement of the "Palest. Explor. Fund," October, 1881, page 255 sq.):

"El-Jib, the modern village, occupies the north end of a detached hill some 200 feet high, surrounded by broad, fiat corn valleys on every side. The inhabitants state that the old city stood on the south part of the hill and here, in the sides of the natural scarps which  fortify the site, we visited and explored some twenty rock-cut tombs. There are eight springs on the hill, the largest, or the last, being one of the finest supplies of water in this part of Palestine. One of the springs is called el-Birkeh (corresponding to the בְּרֵכָהor 'pool' of the above passage), and flows into a rock-cut tank measuring eleven feet by seven, the water issuing from a small cave. This place is south-west of the village, and close to the main road east and west through Gibeon. The pool is cut in the face of a cliff, and has a wall of rock about three and a half feet high on the west. Above it grows a pomegranate tree, and near it are tombs in the cliff. "It is possible, however, that the great spring ('Ain el- Belled) is the place intended in the episode of Joab's enonanter, as it wells up in a chamber some thirty feet long and seven feet wide, reached by a descent of several steps, and there is said to be a passage with steps leading up from the back of the cave to the surface above. As the water is some five feet deep. and the passage is now stopped up, we did not attempt to enter it. It is clear, however, that a door of some kind once existed at the present entrance to the cave, and it would appear that the inhabitants of Gibeon were thus able to close their spring below, and to obtain access to it from above within the city. The spring in question, like many of the famous fountains in Palestine, is held sacred by the Fellabin. An earthenware lamp is occasionally lighted in the chamber. Close by is a little rock chamber with a rude in masonry wall."

## Gibeonite[[@Headword:Gibeonite]]

             (Heb. Giboni', גַּבְעֹנַי; Sept. Γαβαωνίτης), the designation of the people of the Canaanitish city GIBEON SEE GIBEON , (q.v.), and perhaps also of the three cities associated with Gibeon (Jos 9:17) — Hivites who, on the discovery of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (Jos 9:23; Jos 9:27). The compact, although the punishment of fraud, was faithfully observed on both sides (see Benzel, Syntagm dissertt. 3:122 sq.). Saul, however, appears to have broken this covenant, and in a fit of enthusiasm or patriotism to have killed some, and devised a general massacre of the rest (2Sa 21:1-2; 2Sa 21:5). This was expiated many years after by David, at the suggestion of the priestly oracle, giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah" — as a kind of sacrifice in Gibeah, Saul's own town (4, 6, 9). At this time, or, at any rate, at the time pot of the composition of the narrative, the Gibeonites were so identified with Israel that the historian is obliged to insert a note explaining their origin and their non-Israelite extraction (2Sa 21:2). The actual name "Gibeonites" appears only in this passage of 2 Samuel There is not the slightest evidence for the allegation which has been sometimes made against David, that he purposely contrived or greedily fell in with this device, in order to weaken the house of Saul and place it under a darker stigma. On the contrary, David's conduct throughout to that house was in the highest degree generous and noble; and at the very time when this fresh public calamity befell it, he took occasion to have the bones of Saul and Jonathan, along with the bones of the seven now publicly hanged,  gathered together and honorably buried in the sepulcher of Kish. SEE DAVID. From this time there is no mention of. the Gibeonites as a distinct people; but most writers suppose they were included among the Nethinim, who were appointed for the service of the Temple (1Ch 9:2). Those of the Canaanites who were afterwards subdued and had their lives spared were probably added to the Gibeonites. We see in Ezr 8:20; Ezr 2:58; 1Ki 9:20-21, that David, Solomon, and the princes of Judah gave many such to the Lord; these Nethinim being carried into captivity with Judah and the Levites, many of them returned with Ezra, Zerubbabel, and Nehemiah, and coithinued, as before, in the service of the Temple, under the priests and Levites. (See De Platen, De religione Gibebnitarum, Rost. 1703; Fecht id. ib. 1731.) SEE NETHINIM.

Individual Gibeonites named are;

(1) ISMAIAH. one of the Benjamites who joined David in his difficulties (1Ch 12:4);

(2) MELATIAH, one of those who assisted Nehemiah in repairing the wall of Jerusalem (Neh 3:7);

(3) HANANIAH, the son of Azur, a false prophet from Gibeon, who opposed Jeremiah, and shortly afterwards died (Jer 28:1; Jer 28:10; Jer 28:13; Jer 28:17).

## Giberti, Giovanni Matto[[@Headword:Giberti, Giovanni Matto]]

             bishop of Verona, was born at Palermo in 1495, and died in 1543. He was one of those prelates who, before the Council of Trent, showed a serious interest in the reform of the Church, drawing his inspiration from Pietro Caraffa, with whom he was intimately acquainted. Thus Giberti insisted upon a better preparation and stricter examination of the clergy, and though his efforts were. of no avail on account of the opposition from the clergy, yet he exercised considerable influence on Carlo Borromeo (q.v.). Giberti wrote, Constitutiones Gibertinae: — Costitizioni per le Monache: — Capitoli di Regolazione Fatta sopra le Stepe: — Monitiones Generales: — Capitoli Della Societa di Carita: — Edicta Selecta: — Lettere Scielte. See Ballerini's biography of Giberti, in the introduction to  the latter's works, which were published under the title, J.M. Giberti Opera (Verona, 1733, 1740); Kerker, in the Tubingen Qutartalschrift, 1859, fasc. 1; Reumont, Geschichte der Stadt Rom. volume iii6; Benrath, in Plitt- Herzog, Real-Encyclop. s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gibieuf[[@Headword:Gibieuf]]

             a French theologian, was born at Bourges in the latter half of the 16th century. He was educated by the cardinal de Berulle, studied theology, and received the degree of doctor at the Sorbonne in 1612. The previous year he had, with four other priests, under the direction of Peter de Berulle, then also a simple priest, formed the nucleus of the congregation of the Oratorio. His general, who had introduced into France the order of Carmelites, made Gibieuf his vicar-general. He was at the same time commendatory of July; a house then occupied by the canons regular. The laxity which characterized these monks led him to seek their reform from the cardinal De la Rochefoucauld. The house of Juilly was united with that of St. Genevieve, and later to the congregation of the Oratorio. It is claimed that, owing to modesty, he refused the bishopric of Nantes. He died at the seminary of St. Magloire, of which he was first superior, June 6, 1650. He wrote, De Libertate Dei et Creaturae (Paris, 1630): — La Vie et les Grandeurs de la Tres-Sainte Vierge (ibid. 1637): — Catecheses de la Maniere de Vie Parfaite (posthumous, ibid. 1653). He was allied with the most learned and distinguished men of his time. See Hoefer, Nouv. Biog. Generale, s.v.

## Giblite[[@Headword:Giblite]]

             (Heb. with the art. in the sing. hag-Gibli', הִגַּבְלַי, Jos 13:5; Sept. Γαβλὶ [v.r. Γαλιὰθ] Φυλιστιείμ Vulg. merely confinia; plural, hag- Giblim', הִגַּבְלַים1Ki 5:18; Sept. Alex. οϊv Γιβλίοι, other MISS. omit; Vulg. Giblii, A.V. "stone-squarers"), a people whose land is coupled with "all Lebanon, as together belonging to the territory of the Israelites on the northern side, in the enumeration of the portions of the Promised Land remaining to be conquered by Joshua” (Jos 13:5). The ancient versions give no help, but there is no reason to doubt that the allusion is to the inhabitants of the city GEBAL SEE GEBAL (q.v.), which was on the sea-coast at the foot of the northern slopes of Lebanon, and from which the name is a regular derivative (see Gensenius, Thesaur. page 258 b). The whole passage is instructive, as showing how very far the limits of the country designed for the Israelites exceeded those which they actually occupied. The people in question, who plainly belonged to the Phoenician  territory, are understood to have been the people of Byblus, a city of the Phoenicians between Tripoli and Berytus. The inhabitants of Gebal are mentioned in the cuneiform inscriptions (q.v.). The Giblites are again named (in the Hela.) in 1Ki 5:18 as assisting Solomon's builders and Hiram's builders to prepare the trees and the stones for building the Templo. That they were clever artificers is evident from this passage; and in connection with the shipping and merchandise of Tyre, the prophet Ezekiel mentions "the ancients of Gebal" as furnishing calkers, or perhaps generally ship-carpenters (Eze 27:9). The Giblites are not mentioned in immediate connection with the affairs of Israel; if they did come into direct contact with these, it must have been for evil, and not for good; for Byblus was the seat of the worship of the Syrian Tammcuz or Adonis, a worship which certainly found its way, among other corruptions, into the later idolatries of the Jewish people (Eze 8:14), bent whether directly from Bybius, or from other pats of Phoenicia, we have no means of ascertaining. SEE PHOENICIA.

## Gibon[[@Headword:Gibon]]

             is the name of a remarkable idol-temple in Japan. It is a large but narrow building, in the middle room of which stands a huge idol surrounded by many others of smaller dimensions. Around this temple are thirty or forty smaller temples, all arranged in regular order.

## Gibson, Edmund D.D[[@Headword:Gibson, Edmund D.D]]

             bishop of London, was born at Bampton in 1669, and was educated at Queen's College, Oxford. He early devoted himself to the study of the languages of North Britain and of British antiquities. At twenty-two he prepared an edition of The Saxon Chronicle, with Latin translation and Indexes (Oxford, 1692, 4to). In 1694 he became M.A., and soon after was ordained,eand made fellow of his collegre. In 1695 he published an English translation of Camden's Britannia (2 volumes, fol.). Is 1696 he was appointed librarian at Lambeth by Tenison, archbishop of Canterbury; and in 1697 he was appointed morning, preacher at Lambeth church. In the same year he published Vita Thomae Bodleii, together with Historia Bibliotheca Bodeleianae, both prefixed to the Catalogi Librorum Manuscriptorum, in Anglia et Hibernia, in unum collecti (2 volumes, fol.). In 1698 he published Reliquiae Spelmanniane, together with the life of the author (fol.). He was now made domestic chaplain to the archbishop, through whose means he obtained, about the same time, the lectureship of St. Martin's-in-the-Fields, and in 1700 he was presented to the rectory of Stisted, in Essex, a rectory still the seat of learning. In 1703 he was made rector of Lambeth, and residentiary of the cathedral of Chichester. He was soon after appointed master of the hospital of St. Mary and in 1710 he was promoted to the arch-deaconry of Surrey. While he was chaplain to archbishop Tenison he engaged in the controversy between the two houses  of Convocation. SEE ATTERBURY. Gibson enlisted on the side of the upper house, and published ten pamphlets on the subject in three years, to which he added another in 1707. And to the interest he took in this controversy we may trace the origin of his greal work, Codex Juris Ecclesiastici Anglicani, or the Statutes, Constitution, Canons, Rubrics, and Articles of the Church of England, etc. (1713, fol.; reprinted at Oxford in 1761). In 1715 he succeeded Wake as bishop of Lincoln, and in 1723 he was translated to the see of London. He subsequently became chief adviser of Sir Robert Walpole in ecclesiastical affairs, and woefully disappointed his former Whig friends by his intolerant support of the Test Act, and of the severe measures adopted against the Quakers. His better qualities appeared in his opposition to the demoralizing masquerades of the time, by which he lost the favor of George II. Towards the close of his life he made a collection of the best treatises that were written against Popery during the reign of James It, and published of these with a preface in 1738 (3 volumes, fol.); recently republished under the title of A Preservative against Papry, etc., edited by Dr. Cumming (London, 1489, 18 volumes, 8vo); there is also a Supplement (Lond. 1849, 8 volumes, 8vo). He died at Bath in 1743. — Hook, Eccl. Biog. 5:314; Darling, Cyclop. Bibliographica, 1:1250.

## Gibson, Edward Thomas, M.R.A.S., M.S.B.A[[@Headword:Gibson, Edward Thomas, M.R.A.S., M.S.B.A]]

             an English Baptist minister, was born at Falmouth, November 11, 1818. He was educated at the naval school at Greenwich, and when about fourteen years of age entered the navy, which, however, he speedily relinquished. He was converted at the age of seventeen, and some years afterwards began study for the ministry at Bradford Baptist College. In 1854 he  became pastor of the church at Guilsborough, Northamptonshire. In 1859 he accepted an invitation to the pastorate of the Baptist Church at Crayford, Kent, which he served for eighteen years. Failing health forced him to resign his charge, October 7, 1877. He died at Brockley, January 21, 1880. He was a diligent student, especially of the Oriental languages, of several of which he possessed a surprising knowledge. He contributed some translations to Spurgeon's Treasury of David. See (Lond.) Baptist Hand-book, 1882, page 303.

## Gibson, Robert[[@Headword:Gibson, Robert]]

             a minister of the Reformed Presbyterian Church, was born at Ballymena, Ireland, October 1, 1793. His parents nmigerated to the United States in 1797, and his father, the Reverend Williams Gibson, settled as pastor of the Reformed Presbyterian Church at Ryegate, Vermont. He received his theological training at the Reformed Presbyterian Theological Seminary, Philadelphia, and was licensed to preach in 1818. On September 6, 1819, he was ordained and installed as pastor of the church at Beamer Dane, where he labored with great success for twelve years. In 1831 he became pastor of the Second Reformed Presbyterian church in the city of New York, as of occupied that position till his death. In this new and extensive field he labored with great diligence, and his influence grew rapidly. He bore a prominent part in the controversy which resulted in the disruption of the Church in 1833, and published three pamphlets vindicating the course of the Synod. In 1836 he showed symptoms of declining health. All efforts to arrest his disease were unavailing, and he died in the midst of his people, December 22, 1837. We have from him only the three pamphlets above mentioned. — Sprague, Annals (Ref. Presb.), 9:71.

## Gibson, Tobias[[@Headword:Gibson, Tobias]]

             a Methodist Episcopal ministar, was born in Liberty County, South Carolina, November 10, 1771, entered the itinerant ministry in 1792, and died at Natchez, Mississippi, April 5, 1804. He traveled and preached in the most important appointments of the Carolinas until the year 1800, and then went to Natchez as a missionary. The whole Louisiana purchase emas then almost a wilderness. After penetrating the forest fox six hundred miles to the Cumberland River, Mr. Gibson took a canoe, and alone navigated that streams to the Ohio, and thence down the Mississippi in a boat. He made four trips through the wilderness to the Cumberland while missionary at Natchez, and laid the foundations of Methodism in that vast and now so important region. His fellow-laborers in Carolina testify that "he did for many years preach, profess, possess, and practice Christian perfection; and that those who were acquainted with him must be impressed with his depth of piety;" and "that infidelity itself would stagger before the life of so holy, loving, and devote a man of God." — Minutes of Conferences, 1:125.

## Gibson, William[[@Headword:Gibson, William]]

             a Reformed Presbyterian minister, was born near Knockbracken, County Down. Ireland, in 1753. He studied at Glasgow, and was licensed by the Reformed Presbytery of Ireland in 1781. In the political ferment of Ireland towards the end of the century he joined the United Irishmen, and on the failure of the rebellion he fled to America, where she arrived in 1797. Finding a number of his own people there, he formed a congregation; and the Reformed Presbytery of North America was constituted in 1798. In 1799 he became pastor at Ryegate, Vermont, and remained there till 1817, when he accepted a call to Canonsburg, Pennsylvania. In 1830 his infirmities compelled him to resign his charge. His latter years were spent in Philadelphia, where he died, October 15, 1838. — Wilson, Presb. Hist. Almanac, 1862, page 274; Sprague, Annals (Ref. Presb.), 9:6.

## Gibson, William J., D.D[[@Headword:Gibson, William J., D.D]]

             a Presbyterian minister, was born at Ryegate, Vermont, August 22, 1810. He graduated from Jefferson College, Pennsylvania, in 1826, studied theology privately, was licensed to preach in 1831, became pastor of the Ninth Presbyterian Church, Philadelphia, in 1832, at Hollidaysburg in 1838, subsequently of various other churches in Pennsylvania until 1861, and. died October 5, 1883. See Nevin, Presb. Encyclop. s.v.

## Gichtel Johann Georg[[@Headword:Gichtel Johann Georg]]

             a German mystic, was born at Ratisbon in 1638. He studied theology and law at the University of Strasburg, and was afterwards Distinguished as a lawyer. He became a follower of Jacob Bohme, and prepared for publication the first edition of his works (Amsterdam, 1682). He finally devoted himself to the propagation of his theosophic and ascetic views. Gichtel considered his own announcements of divine commands as superior  to the Scriptures in authority. He was imprisoned as a dangerous visionary, struck off the list of barristers, and finally exiled. He retired in 1667 to Holland, where he died poor in 1710. His opinions have found occasional adherents to this day at Amsterdam, Leyden, and even in Germany. They were called Gichtelians, or Brothers of the Angels (Engelsbrüder), and believed themselves equal to the inhabitants of heaven on account of their celibacy, peculiar mode of life, etc. One of the most zealous adherents of Gichtel was professor Alandt de Raadt, who, however, subsequently fell out with him, when a merchant, by the name of Ueberfeld, became intimate with Gichtel. Bands of adherents were found in Berlin, Halle, Magdeburg, Altona, where Gliising (died 1728) was at their head, and other places, and partly maintained themselves to the 19th century. Gichtel's Letters were published by Gottfried Arnold (1701, 2 volumes; 1708, 3 volumes); and finally a complete collection of his writings, under the style Practische Theosophie (Leyden, 1722, 6 volumes). See Reinbeck, Gichtel's Lebenslauf und Lehren (Berl. 1732); Harless, Gichtel's Leben u. Irrthumer, in Evang. Kirch.Zeit. 1831, No. 77; Hoefer, Nouv. Biog. Generale, 20:454; Herzog, Real-Encyklop. 5:145.

## Gickniahores[[@Headword:Gickniahores]]

             hermits of the Armenian Church (q.v.), who pass their lives in meditation on the tops of the rocks.

## Giddalti[[@Headword:Giddalti]]

             (Heb. id. גַּדִּלְתַּי, whom I [Jehovah] have made great; Sept. Γεδδολλαθί and Γεδδελθί, Vulg. Geddelthi and Gedelthi), the ninth named of the four teen musical sons of Heman, and head of the twenty second course of Levitical musicians in the tabernacle under David (1Ch 25:4; 1Ch 25:29). B.C. 1013. The office of these brothers was to sound the horn in the Levitical orchestra (1Ch 25:5; 1Ch 25:7). Fürst (who reduces the sons of Heman to five) suggests (Heb. Lex. s.v.) that the appended "names probably formed together ( גָּדִלְתַי וְרֹמִמְתֹּי עֶזֶר מִלֹּוֹתַי הוֹתַיר מִחֲזַיאוֹתhave dealt out fame and victorious help; I have spoken oracles in fulness) an old prophetic saying with which an oracle began, whose words were applied to the five [as soubriquets]; the tone itself [as a name it would regularly be Giddalti'] pointing to this explanation." SEE HEMAN.

## Giddel[[@Headword:Giddel]]

             (Heb. Giddel' גַּדֵּל, perhaps giant; Sept. Γεδδἠλ, Γαδδήλ, Σαδήλ), the name of two men whose descendants or relatives (Bene-Giddel) returned from the captivity with Zerubbabel; perhaps Gibeonites (q.v.).

1. One of the Nethinim (Ezr 2:47; Neh 7:49). B.C. ante 536.

2. One of "Solomon's servants," i.e., perhaps of the Canaanitish tribes enslaved by Solomon (Ezr 2:56; Neh 7:58; compare 1Ki 9:21). B.C. ante 536. SEE SOLOMON.

## Giddinge, George P., D.D[[@Headword:Giddinge, George P., D.D]]

             a Protestant Episcopal clergyman, was rector in Quincy, Illinois, for a number of years previous to 1857. In that year he became rector in Booneville, Missouri, remaining there until 1859, when he removed to Palmyra as principal of a female school. He died May 1, 1861. See Prot. Episc. Almanac, 1862, page 92.

## Giddings Rockwood[[@Headword:Giddings Rockwood]]

             a Baptist minister, was born in Plymouth, New Hampshire, August 8, 1812, graduated at Waterville College in 1833, and then went to Virginia, where he commenced the study of medicine. He was about settling as a physician in Missouri when he felt called to preach the Gospel. He was shortly afterwards ordained, and in 1835 became pastor of the Baptist church in Shelbyville, Kentucky, where his ministrations were very successful. In 1838 he was appointed president of the Baptist College of Georgetown, then in a most destitute condition. He accepted the nomination, and in less than eight months secured more than eighty thousand dollars towards an endowment. But the severe labor he imposed on himself undermined his health, and he died October 29, 1839. — Sprague, Annals, 6:818.

## Gideon[[@Headword:Gideon]]

             (Heb. Gidon', גַּדְעוֹן, tree-feller, i.e., warrior, comp. Isa 10:33; Sept. and N.T. Γεδεών), a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family, who lived at Ophrah, a town probably on the western side of Jordan (Jdg 6:15). He was the fifth recorded judge of Israel, and for many reasons the greatest of them all, being the first of them whose history is circumstantially narrated (Judges 6-8). B.C. 1362- 1322.

1. When we first hear of him he was grown up and had sons (Jdg 6:11; Jdg 8:20), and from the apostrophe of the angel (Jdg 6:12) we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to locusts from their terrible devastations, Jdg 6:5) annually destroyed all the produce of Canaan, except such as could be concealed in mountain-fastnesses (Jdg 6:2). The Midianites, in conjunction with the Amalekites and other nomadic tribes, invaded the country every year, at the season of produce, in great numbers, with their flocks and herds, rioting in the country after the  manner which the Bedouin Arabs practice at this day. It was probably during this disastrous period that the emigration of Elimelech took place (Rth 1:1-2; Jahn's Hebr. Comm. § 21). Some ave identified the angel who appeared to Gideon (φάντασμα νεανίσκου μορφῇ Josephus, Ant. 5:6) with the prophet mentioned in 6:8, which will remind the reader of the legends about Malachi in Origen and other commentators. Paulus (Exeg. Conserv. 2:190 sq.) endeavors to give the narrative a subjective coloring, but rationalism is of little value in accounts like this. When the angel appeared, Gideon was threshing wheat with a flail (Sept. ἔκοπτε) in the wine-press, to conceal it from the predatory tyrants. Such was the position and such the employment in which he was found by the angel of the Lord, who appeared to him and said, "Jehovah is with thee, thou mighty man of valor." It was a startling address, and one that seemed rather like a bitter irony, when viewed in connection with the existing state of affairs, than the words of soberness and truth.

Therefore Gideon replied, "Oh! my Lord, if Jehovah be with us, why then is all this befallen us? and where be all the miracles which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? But now Jehovah hath forsaken us, and delivered us into the hands of the Midianites." The desponding tone of the reply was not unnatural in the circumstances, and what followed was designed to reassure his mind, and brace him with energy and fortitude for the occasion. Jehovah, it is said for, instead of the angel of Jehovah, as formerly, it is now Jehovah himself Jehovah looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" Gideon still expressed his fear of the result, mentioning his own comparative insignificance, and that of his father's family, but was again met with a word of encouragement, "Surely I will be with thee, and thou shalt smite the Midianites as one man." Gideon's heart now began to take courage; but to make him sure that it really was a divine messenger he was dealing with, and that tie commission he had received was from the Lord, he requested a sign from heaven; and it was given him in connection with an offering, which he was allowed to present, of a kid and some unleavened cakes. These the angel touched with the tip of his staff, and a fire presently rose out of the rock and consumed them. Immediately the angel himself disappeared, though not till he had by a word of peace quieted the mind of Gideon, which had become agitated by the thought of having seen the face of the Lord (comsp. Exo 20:19; Jdg 13:22).  The family of Joash had fallen into the prevalent idolatry of the times, which was characterized by backsliding from the true worship of Jehovah; and it was the first task of Gideon as a reformer to rebuke this irreligion, and his first sphere was at home.

In a dream the same night he was ordered to throw down the altar of Baal and cut down the Asherah (A. Vers. "grove") upon it SEE ASHESRAH, which his father had caused, or at least suffered, to be erected on the family grounds; and with the wood of this he was to offer in sacrifice his father's "second bullock of seven years old," an expression in which some see an allusion to the seven years of servitude (Jdg 6:26; Jdg 6:1). Perhaps that particular bullock is specified because it had been reserved by his father to sacrifice to Baal (Rosenmüller, Schol. ad loc.), for Joash seems to have been a priest of that worship. Bertheaus can hardly be right in supposing that Gideon was to offer two bullocks (Richt. page 115). At any rate, the minute touch is valuable as an indication of truth in the story (see Ewald, Gesch. 2:498, and note). Gideon, assisted by ten faithful servants, obeyed the vision. He deemed it prudent, however, to do this under cover of the darkness. The same night, apparently, he built on the spot desecrated by the idolatrous shrine the altar Jehovah-shalom (q.v.), which existed when the book of Judges was written (Jdg 6:24). As soon as the act was discovered, and the perpetrator suspected and identified, which was immediately on the following morning, he ran the risk of being stoned; but Joash appeased the popular indignation by using the common argument that Baal was capable of defending his own majesty (compare 1Ki 18:27). This circumstance gave to Gideon the surname of Jerubbaal (יְרֻבִּעִל, "Let Baal plead," 6:32; Sept. ῾Ιεροβἁαλ), a standing instance of national irony, expressive of Baal's impotence. Winer thinks that this irony was increased by the fact that ירבעלwas a surname of the Phoenician Hercules (comp. Movers, Phoeniz. 1:434). We have similar cases of contempt in the names Sychar, Baal-zebul, etc. (Lightfoot, Her. Fleb. ad Mat 12:24). In consequence of the name, some have identified Gideon with a certain priest, Jerosembolus ( ῾Ιερόμβαλος), mentioned in Euseabius (Praep. Evang. 1:10) as having given much accurate information to Sanchoniatho the Berytian (Bochart, Phaleg, page 776; Huaetius, Deam. Evang. page 84, etc.), lent this opinion cannot be maintained (Ewald, Gesch. 2:494). We also find the name in the fores Jesrubbesheth (2Sa 11:21); probably indicative of contempt for the heathen deity (comp. Eshlaal, 1Ch 8:33, with Ishbosheth, 2 Samuel 2 sq.). The mind of Joash, at all events, was confirmed by this bold  act of his son, and he seems resolved to leave the solution of the controversy to divine Providence.

2. Gideon soon found occasion to act upon his high commission. The allied invaders were encamped in the great plain of Jezreel or Esdraelon, when, "clothed" by the Spirit of God (Jdg 6:34; comp. 1Ch 12:18; Luk 24:49), he blew a trumpet, and thus gathered round him a daily increasing host, the summons to arms which it implied having been transmitted through the northern tribes by special messengers. Being joined by "Zebulun, Naphtali, and even the reluctant Asher" (which tribes were chiefly endangered by the Midianites), and possibly also by some of the original inhabitants, who would suffer from these predatory "sons of the East" no less than the Israelites themselves, he encamped on one of the neighboring slopes, from which he overlooked the plains covered by the tents of Midian. Mount Gilead, indeed, is named in the movement of Gideon against Midian, but probably only as the first place of rendezvous for his army (Jdg 7:3). For the sake of security, he might be obliged to assemble the people on the mountainous lands to the east of Jordan. Stanley (Sinai and Palestine, page 342), after Le Clerc, without any authority from MSS., would substitute Gilbaoa for Gilead in the passage referred to. This is otherwise objectionable, its one does not see how thousands from Asher, Naphtali, about and beyond Esdraelon, could have been able to meet on Gilboa, with the Midianitish host lying between. Ewald is perhaps right in regarding the name as a sort of war-cry and general designation of the Manassites. (See too, Gesenius, Thes. page 804, n.).

The inquietude connected with great enterprises is more sensibly felt some days before than at the moment of action; and hence the two miraculous signs which, on the two nights preceding the march, were required and given as tokens of victory. The first night a fleece was laid out in the middle of an open threshing-floor, and in the morning it was quite wet, while the soil was dry all around. The next might the wonder was reversed, the soil being wet and the fleece perfectly dry. Strengthened by this double sign from God (to which Ewald gives a strange figurative meaning, Gesch. 2:500), Gideon advanced to the brook Harod, in the valley of Jezreel. SEE HAROD. He was here at the head of 32,000 men; but, lest so large a host should assume the glory of the coming deliverance, which of right belonged to God only, two operations, remarkable both in motive and procedure, reduced this large host to a mere handful of men. First, by  divine direction, the usual proclamation (Deu 20:8; comp. 1Ma 3:56) was made that all the faint-hearted might withdraw; and no fewer than 22,000 availed themselves of the indulgence. The remaining 10,000 were still declared too numerous: they were therefore all taken down to the brook, when only those who lapped the water from their hands, like active men in haste, were reserved for the enterprise, while all those who lay down leisurely to drink were excluded. The former numbered no more than 300, and these were the appointed vanquishers of the huge host which e covered the great plain. It was but a slight circumstance which marked the difference between them and the others, but still it indicated a specific quality; they were the persons that took the more expeditious method of quenching their thirst, and thereby gave proof of a nimbleness and alacrity which bespoke a fitness for executing quick movements in attacking or pursuing an enemy. This affords a perfectly sufficient and natural explanation and there is no need far resorting, as many do, to peculiar usages in the East, and no one who knows anything of the manners of people in rural and highland districts can need to be told how common it is for them, when wisbing to get a hasty refreshment at a a running stream, to lift the water to their mouths in the palm of their hand, instead of leisurely bending down, or laying themselves along to get a fuller draught. Josephus, however, explains these men to have been the most cowardly in the army (Ant. 5:6, 3).

Finally, being encouraged by in words fortuitously overheard (what the later Jews termed the Bath-Kol) (compare 1Sa 14:9-10; Lightfoot, flor. Hebr. ad Mat 3:14), in the relation of a significant dream, Gideon framed his plans, which were admirably adapted to strike a panic into the huge and undisciplined nomad host (Jdg 8:15-18). We know from history' that large and irregular Oriental armies are especially liable to sudden outbursts of uncontrollable terror; and when the stillness and darkness of the night were, suddenly disturbed in three different directions by the flash of torches and by the reverberating echoes which the trumpets and the shouting woke among the hills, we cannot be astonished at the complete rout into which the enemy were thrown. It must be remembered, too, that the sound of 300 trumpets would make them suppose that a corresponding number of companies were attacking them. It is curious to find "lamps and pitchers" in use for a similar purpose at this very day in the streets of Cairo. The Zabit or Ayha of the police carries with him at night "a torch which burns soon after it is lighted, without a  flame, excepting when it is waved through the air, when it suddenly blazes forth: it therefore answers the same purpose as our dark lantern. The burning end is sometimes concealed in a small pot or jar, or covered with something else, when not required to give light" (Lane's Mod. Eg. 1, chapter 4). For specimens of similar .stratagems, see Livy, 22:16; Polynus, Strateg. 2:37; Frontinus, 2:4; Sallust, Jug. 99; Niebuhr, Desc. de l´Arabie, page 304; Journal As. 1841, 2:516. The custom of dividing an army into three seems to have been common (1Sa 11:11; Gen 14:15), and Gideon's war-cry is not unlike that adopted by Cyrus (Xenoph. Cyr. 3:28).

He adds his own name to the war-cry, as suited both to inspire confidence in his followers and strike terror in the enemy. His stratagem was eminently successful, and the Midianites, breaking into their wild peculiar cries, fled headlong "down the descent to the Jordan," to the "house of the Acacia" (Beth-shitta), and the "meadow of the dance" (Abel- meholah), but were intercepted by the Ephraimites (to whom notice had been sent, Jdg 7:24) at the fords of Beth-barah, where, after a second fight, the princes of Oreb and Zeeb ("the Raven" and "the Wolf") were detected and slain — the former at a rock, and the latter concealed in a wine-press, to which their names were afterwards given. The Ephraimites took their heads over to Gideon, which amounted to an acknowledgment of his leadership. but still the always haughty and jealous Ephraimites were greatly annoyed that they had not in the first instance been summoned to the field; and serious consequences might have followed but for the tact of Gideon in speaking in a lowly spirit of his own doings in comparison with theirs. Gideon's "soft answer," which pacified the Ephraimite warriors, became a proverb (Jdg 8:13). Meanwhile the "higher sheiks, Zebah and Zalmunna, had already escaped," and Gideon resolved to pursue them into eastern Manasseh, and burst upon them among the tents of their Bedouin countrymen. On that side the river, however, his victory was not believed or understood, and the people still trembled at the very name of the Midianites. Hence he could obtain no succor from the places which he passed, and town after town refused to supply even victuals to his fatigued and hungry, but still stout-hearted troop. He denounced vengeance upon them, but postponed its execution until his return. Continuing his pursuit of the Midianites southward, he learned that they had encamped with the remnant of their army in fancied security at Karkor, just without the limits of Palestine; he therefore resolved to surprise them by a rapid detour through the edge of the nomadic region of the Hauran, a measure which he accomplished so successfully that, falling suddenly upon them from the east  by night, he utterly routed them, and by sunrise was on his way to the Jordan. In this his third victory he avenged on the Midianitish emirs the massacre of his kingly brethren whom they had slain at Tabor. In those days captives of distinction taken in war were almost invariably slain. Zebah and Zalmunna had made up their minds to this fate; and yet it was Gideon's humane intention to spare them till he learned that they had put to death his own brothers under the same circumstances; upon which, as the avenger of their blood, he slew the captives with his own hand. In these three battles only 15,000 out of 120,000 Midianites escaped alive. It is indeed stated in Jdg 8:10, that-120,000 Midianites had already fallen; but here, as elsewhere, it may merely be intended that such was the original number of the routed host. During his triumphal return Gideon took signal and appropriate vengeance on the coward and apostate towns of Succoth and Peniel. The memory of this splendid deliverance took deep root in the national traditions (1Sa 12:11; Psa 83:11; Isa 9:4; Isa 10:26; Heb 11:32),

3. After this there was a peace of 40 years, and we see Gideon in peaceful possession of his well-earned honors, and surrounded by the dignity of a numerous household (Jdg 8:29-31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (Jdg 8:18). In this stage of his life occur alike his most noble and his most questionable acts. Gideon magnanimously rejected, on theocratic principles, the proffer of hereditary royalty which the rulers in the warmth of their gratitude made him. He would only accept the golden earrings (q.v.) which the victors had taken from the ears of their slaughtered foes, and with these he made an ephod, and put it in his city Ophrah (Jdg 8:22-27). But whether Gideon intended it as a commemorative trophy, or had a Levitical priest in his house, as Micah on Mount Ephraim, and the Danites at Laish, it is difficult to determine (Jdg 17:5-13; Jdg 18:15-31). The probability is that the worship rendered there was in honor of Jehovah. It became, however, a snare to the Hebrews in the vicinity, who thus, having an ephod and worship in their own country, would not so readily go over to the talbernacle at Shiloh, and consequently fell into idolatry by worshipping the gods of the Phoenicians (Jdg 8:33). Gesenius and others (Thes. page 135; Bertheau, page 113 sq.) follow the Peshito in making the word ephod here mean an idol, chiefly on account of the vast amount of gold (1700 shekels) .and other rich: material appropriated to it.  But it is simpler to understand it as a significant symbol of an unauthorized worship. (See Crit. Sacr. Thes. 1:425.) SEE EPHOD.

The evil consequences of this false step in religion were realized in the miserable sequel of Gideon's family. After his death his numerous sons were destroyed by Abimelech, their brother, who afterwards reigned at Shechem (Jdg 8:35; Jdg 9:5). (See Evans, Script. Biog. 2:55; Kitto, Daily Bible Illustrations, ad loc.; Stanley, Jewish Churchu. 1:374; Duncan, Gideon, Son of Joash, London, 1860). SEE ABIMELECH.

## Gideoni[[@Headword:Gideoni]]

             (Heb. Gi גַּדְעֹנַיor גַּדְעוֹנַי, another form of GIDEON; Sept. Γαδεωνί),j the father of Abidan, which latter was a prominent man of the tribe of Benjamin at the Exode (Num 1:11; Num 2:22; Num 7:60; Num 7:65; Num 10:24). B.C. 1657.

## Gidgad[[@Headword:Gidgad]]

             SEE HOR-HAGIGDAD.

## Gidom[[@Headword:Gidom]]

             (Heb. Gidom', גַּדְעֹם, a felling; Sept. Γεδάν v.r. Γαλαάδ), a place east of Gibeah, towards the wilderness (of Bethel), where the routed Benjamites turned to escape to the rock Rimmon (Jdg 20:45); hence probably in the plain lying north-east of Michmash, and perhaps so called from being a clearing in the woods that anciently covered this tract (2Ki 2:24; 1Sa 14:25). SEE MENUKAH.

## Gier-eagle[[@Headword:Gier-eagle]]

             [i.e., vulture-eagle] ( רָחָם, racham', Lev 11:18, and [with הparagogic] racha'anah, רָח3מָה, Deu 14:17, prob. so called from its tenderness to its young; Sept. κύκνος, and πορφύριος, Vulg. porphyrio), probably a smaller species of vulture, the Vultur percnopterus of Siam (Bochart, Hieroz. 3:56). It is about the size of a raven, has an almost triangular bald and wrinkled head, a strong pointed beak, black at the tip, large eyes and ears, the latter entirely on the outside, and long feet. The''male is white, with black wings; the female has a brown body. It lives  entirely upon carrion. It is called in Arabic zoology racham, the exact equivalent of the Heb. name (Freytag's Selecta ex Hist. Halelei, Paris, 1819, page 87), and is found in Arabia and Syria (Burkhardt, 2:681, 864; Russel's Aleppo, 2:195), and likewise in Egypt, the streets of Cairo being infested With this disgusting but useful bird (Hassenquist, Trav. page 195). SEE EAGLE.

As to the identity of the bird in question, Gesner had already figured (De Aquila quem Percnopterum vocant, page 199) the Barbary variety, and pointed out the racham of Scripture as the identical species; but Bruce first clearly established the fact of its agreement with the Egiyptiasn variety, popularly called "Pharaoh's chicken." The rachama of the former writer is apparently the Ak-Bobha ("white father") of the Turks, and forms one of a small group of vulturidse, subgenerically distinguished by the name of Percnopterus and Neophron, differing from the other vultures in the bill being longer, straight, more attenuated, and then urinated, and in the back of the head and neck being furnished with longish, narrow, sub-erectile feathers, beet, like true vulture's, having the pouch on the breast exposed and the sides of the head and throat bars and livid. The great wing-coverts are partly, and the quill-feathers entirely of a black and blackish asb-color; those of the head, nape, smaller wing-coverts, body, and tail, in general white, with tinges of buff and rufous; the legs are flesh- color, and rather bong; and the toes are armed with sharp claws. The females are brownish. In aside the species is little bulkier than a raven, but it stands high on the legs. Always soiled with blood and garbage, offensive to the eye and nose, it yet is protected in Egrypt both by law and public opinion, for the services it renders in clearing the soil of dead carcasses putrefying in the sun, and the cultivated fields of innumerable rats, mice, and other vermin. Pious Moslems at Cairo and other places bestow a daily portion of food upon them, and upon their associates the kites, who are seen hovering conjointly in great numbers about the city. The racham extends to Palestine in the summer season, but becomes scarce towards the north, where it is not specially protected; and it accompanies caravans, feasting on their leavings and on dead camels, etc. Mr. Tristram says it breeds in great numbers in the valley of the Kedron (Ibis, 1:23).

Naturalists have referred this vulture to the περκνόπτερος, or ὀρειπέλαργος of Aristotle (Hist. An. 9:22, 2, ed. Schneid.). The species indicated in the Scriptures is now generally admitted to be the white carrion vulture of Egypt, Percnoptersus Neophron AEgyptiacus which differs but slightly from the above description. With respect to the original imposition of the name Racham, as connected with any unusual affection for its young, there  is no modern ornithologist who assigns such a quality to percnopteri more than to other birds, although it is likely that as the pelican empties its bag of fish, so this bird may void the crop to feed her brood. For the Arabian fables of the birds racham, see Bochart, Hieroz. 3:56. The Peresopterus is somewhat singularly classed, both in Leviticus and Deut., along with aquatic birds; and it may be questioned whether any animal will eat it, since, in the parallel case of Vultur aura, the turkey-buzzard or carrion- crow of America, and even the ants, have been found abstaining from its carcass, and leading it to dry up in the sun, though swarming etround and greedy of every other animal substance. SEE VULTURE. The Reverend G. E. Post, M.D., of Tripoli, Syria, suggests (Am. ed. of Smith's Dictionary of the Bible, s.v.) that the racham of Moses may rather be a kind of pelican (Pelecana onocratalas), founds in great numbers in Egypt and about lake Hubehe, and which he says is likewise called by the Arabs racham; but this needs confirmation. SEE PELICAN.

## Giese, Gottlieb Christian[[@Headword:Giese, Gottlieb Christian]]

             a Lutheran theologian of Germany, born November 21, 1721, at Crossen, in Brandenburg, was preacher in 1745 at Kesselsdorf, in Silesia, in 1755 deacon at Gorlitz, in 1774 archdeacon there, and died December 28, 1788. He wrote, Historische Nachricht von der Bibelubersetzung Martin Luthers (Altdorf, 1771): — Von Luther's Verdiensten und seiner Gehulfen um die Katechismen (Gorlitz, 1782). See Winer, Handbuch der theol. Lit. 1:167; 2:213. (B.P.)

## Gieseler Johann Karl Ludwig[[@Headword:Gieseler Johann Karl Ludwig]]

             one of the greatest of modern Church historians, was born at Petershagen, near Minden, March 3, 1793. His father and grandfather, from both of whom, he received instruction in childhood, were Lutheran ministers, somewhat of the Pietistic school. In 1803 ha went to study at the Latin school of the Orphan House at Halle, and was afterwards made one of the masters. In 1813 he entered the "liberating" army as a volunteer; at the peace in 1815 he returned to his mastership; in 1817 he became co-rector of the gymnasium at Minden; in 1818 rector of that in Cleves; ansd in 1819 professor ordinarius of theology in the newly-founded University of Bonn. For this rapid success he was indebted to his Historisch-kritischer Versuch uber die Entstehung und die fruhesten Schicksale der schriflichen Evangelien (Historico-critical Essay on the Origin and earliest History of the written Gospels). In 1824 he began the publication of his Lehrbuch der Kirschengeschichte (Text-book of Church History), a further account of which is given below; and his studies were thenceforward almost wholly devoted to this science. In 1831 he accepted a call to the University of Gsttingen, where be spent the remainder of his life. The university repeatedly conferred on him the dignity of, protector, and he was almost uninterruptedly a member of one or more of the academical boards. He was devoted to the interests of the Göttingen Orphan House, of which he was curator, and which be visited almost daily. He also gave much time and labor to a masonic lodge of which he was a member. In these various  offices his high administrative talent found full play. He died July 8, 1854. His Church History is the chief work on which his reputation rests. The 4th ed. of volume 1 appeared in 1844 and 1845; the 4th ed. of volume 2, carrying the history down to A.D. 1409, appeared in 1846-49; volume 3, reaching to 1648, appeared in two parts in 1840 and 1853. The 4th volume (16481814), the 5th (191A to the present time), and the 6th, containing Dogmengeschichte (History of Doctrines), were issued posthumously, 1855-1857. The history, as a whole, is, beyond question, the most learned, faithful, and impartial compendium of Church History that has ever appeared. Its most marked features are the judicious arrangement of the periods of history; the close, compact narrative in the text; and, most of all, the abundant sources of information given in the notes. In this last particular no other work resembles it; it does not merely give references, but on all difficult or controverted points the quotations bearing on the subject are given at length, thus enabling the reader who has not at command the treasures of a vast library, to consult, in no slight degree, the original sources for himself. It is true, however, that Gieseler moves through the field of Church History "with critical acumen and cold intellect" (Schaff), and not, like Neander, in the spirit of faith and devotion. The rationalism of the age in which he was educated leaves its traces, if not in his pages, at least between the lines. But his biographer, Redepenning, denies that he ever was a Rationalist in the ordinary sense of the term, and affirms that from the beginning to the end of his career he held fast the fundamental Christian doctrine of justification by faith alone. A translation of the first three volumes of the Church History, by Cunningham (Philadel. 1836, 3 volumes, 8vo), was made from the earlier editions, and has been superseded by a new one from the fourth edition by Davidson (Edinb. 1848-56), of which five volumes have appeared. A better edition still is the Amelican one, edited by Dr. H.B. Smith, of which four volumes have appeared (N.Y., Harper and Brothers, 8vo). Of his other works, we mention those on the disturbances in the Dutch Reformed Church between 1833 and 1839 (Unruhen in der nied.-ref. Kirche, etc., Hamb. 1840); on the Lehnin (q.v.) prophecy (Ueber d. Lehninsche Weissagung, Gotting. 1840; and Die Lehninsche Weissagung als ein Gedicht des Abts von Huysbruck nachgewiesen, Elberfeld, 1849); on the difficulty between the archbishop of Cologne and the Prussian government (Ueber die koln. Angelegenheit, Leipz. 1838). He was also one of the assistant editors of the Studien und Kritiken, one of the best theological journals of Germany. — Redepenning, in volume 5 of the Church History, translated in the  Journal of Sacred Literature, January 1856; Herzog, Real-Encyklop. 5:152 sq.

## Gieseler, Georg Christoph Friedrich[[@Headword:Gieseler, Georg Christoph Friedrich]]

             a Lutheran theologian of Germany, was born at Lahde, May 1,1760. In 1791 he was pastor at Petershagen, near Minden, where the famous church-historian, Johann Karl Ludwig Gieseler (q.v.), was born. In 1803 he was first preacher at Warther, near Bielefeld, and died March 14, 1839, a doctor of theology. He wrote, Das Abendmahl des Herrn. Ein liturgischer Versuch (Bielefeld, 1835). See Winer, Handbuch der theol. Lit. 2:9; Zulcholl, Bibl. Theol. 1:438; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Giffen David Flud Van[[@Headword:Giffen David Flud Van]]

             was born at Sneek. He belonged to an honorable family. Following the bent of his own mind, though in opposition to the wishes of his relatives, he devoted himself to the study of theology, which he pursued at the University of Harderwik. In 1674 he became pastor of the Reformed church at Wykell. He fully embraced the views of Cocceius. The sentiments which he held he boldly proclaimed. He did not, however, blend the Cartesian philosophy with his Cocceian sentiments, but gave a practical direction and tendency to his interpretations of the Scriptures, and even to those of the prophecies, to whose elucidation he devoted special attention. To him, and his followers and successors of the same school, was applied the epithet serious, in distinction from those who were denominated Leaden Cocceians. His Cocceianism excited the prejudice and opposition of many to his preaching during the early part of his ministry, and involved him in unpleasant ecclesiastical proceedings. Finally, all further ecclesiastical and civil proceedings against him were prohibited by the States of Friesland, to which he had appealed. He died in 1701. An edition of his works was given to the public by professor A. Voget in 1735, under the title Verzameling van alle de Wercken, nagelaten en vitgegenen van den hooggeleerden en godvruchtigen heer David Flud van Giffen (Groningen, 1735). See Glasius, Godgeleerd Nederland, i D., blz. 522 en verv.; H. Bouman, Geschiedenis der Gedersche Hoogeschool, ii D., blz. 45 (Utrecht, 1844, 1847); A. Ypeij en J. Dermont, Geschiedenis der Nederlandsche Hervormde Kerk, ii D., blz. 516 en verv. (J.P.W.)

## Gifford, Andrew, D.D[[@Headword:Gifford, Andrew, D.D]]

             an eminent English Baptist minister, was born at Bristol, August 17, 1700, being the son of Rev. Emanuel Gifford, Baptist pastor there. He was converted in early life; studied at an academy in Tewkesbury, and under the direction of Reverend Dr. Ward of Gresham College; he was settled at Nottingham about two years, and then removed to his native place as assistant to Reverend Bernard Firkett. In December 1729, he removed to London as pastor of the Little Wild Street Church. For many years Mr. Gifford acted as chaplain in the family of Sir Richard Ellys. In 1734 he visited Edinburgh, where he was honored with the freedom of the city. In 1757 he was appointed assistant librarian of the British Museum, which position he held until his death, June 19, 1784. His private collection of coins was one of the most curious in Great Britain. His attendance at the museum did not render him inattentive to his pastoral duties. For a period of twenty-four years he preached, in connection with several ministers of the Independent denomination, once a month, the Sabbath evening lecture at St. Helen's Church. As a preacher, he was full of animation. See Rippon, Memoir; Amer. Bapt. Magazine, new series, 5:353. (J.C.S.)

## Gifford, Richard[[@Headword:Gifford, Richard]]

             an English clergyman, was born in 1725, and was rector of North Okendon, Essex, in 1772. He died in 1807. He wrote remarks on Kennicott's Dissertation on the Tree of Life in Paradise: Outlines of an Answer to Dr. Priestly's Disquisitions on Matter and Spirit. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gift[[@Headword:Gift]]

             the rendering of seven Heb. and four Greek terms (with their variations from the same root) in the A.V., besides being the import of others differently rendered. Several of these have a distinct and special meaning, indicative of the relation of giver and receiver, or of the motive and object of the presentation. They are as follows:

1. Properly and simply מִתִּן, mattan', a gratuity (Pro 19:6), to secure favor (Pro 18:16; Pro 21:14), in religious thankfulness (Num 18:11), or in dowry (Gen 4:12). From the same root  (נָתִן, nathan', to bestow, in the widest sense) are also מִתָּנָה, mattanah', a present, e.g. a divine bestowal (Psa 68:18), in charity (Est 9:22), in religious consecration (Exo 28:38; Lev 23:38; Num 18:6-7; Num 18:29; Deu 16:17; Eze 20:26; Eze 20:31; Eze 20:39), in inheritance (Gen 25:6; 2Ch 21:3; Eze 46:16-17), or as a bribe (Pro 15:27 Ecc 6:7); with its corresponding Chald מִתְּנָה, mattenah', e.g. a royal bounty (Dan 2:6; Dan 2:48; Dan 5:17); and the synonymous מִתִּת, mattath', e.g. a reward (as rendered in 1Ki 13:7) or fee (Pro 25:14), or simple conferment (Ecc 3:13; Ecc 5:19) or contribution (Eze 46:5; Eze 46:11). From the same root likewise the Nethinim (sc. given, i.e., consecrated, Num 8:19).

2. From the root נָשָׂא, nasa', to raise, in the "Piel" sense of aiding, sc. by a gift, come מִשְׂאִת, maseth', pecuniary assistance (Est 2:18; elsewhere in various altered significations, and with different renderings); and נַשֵּׂאת, nisseth, a present in token of respect (2Sa 19:42). Perhaps the inherent idea of these terms, however, is rather that of oblation to a superior, i.e., honorary gift; hence the former is also used of a dish of honor sent to special guests ("mess," 43:34; 2Sa 11:8), and of a tax or fixed contribution towards the sanctuary ("collection," 2Ch 24:6; 2Ch 24:9), or voluntary first-fruits offered ("oblation," Eze 20:40); like the cognate מִשָּׂא, massa' ("tribute," 2Ch 17:11).

3. More distinctly in the sense of a votive offering is מַנְחָה, minchah', an oblation or propitiatory gift (2Sa 8:2; 2Sa 8:6; 1Ch 18:2; 1Ch 18:6; 2Ch 26:8; 2Ch 32:23; Psa 45:12; "present," Gen 32:13; Genesis 18, 20, 21; Gen 33:10; Gen 43:11; Gen 43:15; Gen 43:25-26; Jdg 3:15; Jdg 3:17-18; Jdg 6:18; 1Sa 10:27; 1Ki 4:21; 2Ki 8:8-9; 2Ch 9:24; 2Ch 17:5; 2Ch 17:11; Psa 72:10; in several of which passages the word has the accessory idea of tribute; elsewhere usually rendered "offering"). Kindred in meaning with the last, but from an entirely different root (שׁוּר, shur, to travel about with a commodity offered in sale), is תְּשׁוּרָה, teshurah', a conciliatory "present," e.g. to a seer-fee (1Sa 9:7). Different still is תְּרוּמָה, terumah' (from רוּם, rum, to be h^glh), an oblation (Pro 29:4), especially a peace-offering (as usually rendered). The word בְּרָכָה, blessing, is sometimes used of a present (Gen 33:11;  1Sa 25:27; 2Ki 5:15), munificence (Pro 11:25), or benefaction (Gen 49:25; Isa 19:24).

4. Mercenary in character are the following: שֹׁחִר, sho'chad, a bribe, especially given to a judge to obtain a favorable verdict (Exo 23:8; Deu 16:19; 2Ch 19:7; Pro 6:35; Pro 17:8; Pro 17:23; Isa 1:23; Eze 22:12; elsewhere rendered "bribe," "reward," "present"); אֶשְׁכָּר, eshkar' (from שָׁכִר, to hire), price, i.e., tribute (Psa 72:10; "present," Eze 27:15). So also שַׁלּוּחַים, shilluchim' (literally sendings away), dotal "presents" (1Ki 9:16) SEE DOWRY; but נֵדֶה, ne'deh (lit. liberality), signifies the prodigal wages of a harlot (Eze 16:35).

5. In Greek the usual terms are some derivative from δίδωμι, to give, namely δόμα, a gift, simply, it is the thing given (Mat 7:11; Luk 11:13; Eph 4:8; Php 4:17), δόσις, the act of giving (Jam 1:17); δῶρον, a conferment in token of amity (Mat 2:11; Eph 2:8; Rev 11:10), or sacrificial (Mat 5:23-24; Mat 8:4; Mat 23:18-19; Heb 5:1; Heb 8:3-4; Heb 9:9; Heb 11:4), or merely eleemosynary (Luk 21:1) or in consecration (Mat 15:5; Mar 7:11) SEE CORBAN; whereas δωρεά, a gratuity (Joh 4:10; Act 2:38; Act 8:20; Act 10:45; Act 11:17; Rom 5:15; Rom 5:17; 2Co 9:15; Eph 3:7; Eph 4:7; Heb 6:4), and δώρημα, endowment (Rom 5:16; Jam 1:17), refer to spiritual bestowments, i.e. grace. These significations are distributed in ἀνάθημα, a votive offering (Luk 21:5, as being hung up),.and χάρις (2Co 8:4; "liberality," 1Co 16:3; "benefit," 2Co 1:15), grace (as elsewhere usually rendered), and its cognate χάρισμα, an inpasrtation which is spoken of spiritual and unmerited endowments (Rom 5:15, i6; 6:23), especially the miraculous or special powers granted to the early Christians (Rom 1:11; Rom 12:6; 1Co 1:7; 1Co 7:7; 1Co 12:4; 1Co 12:9; 1Co 12:28; 1Co 12:30-31; 2Co 1:11; 1Ti 4:14; 2Ti 1:6; 1Pe 1:10); while μεοισμός (a dividing, as in Heb 4:12), points out the distribution of these among believers (Heb 2:4). Henderson has admirably analyzed the terms used in the above passage (1Co 12:4-6) for these various "operations" in his work on Divine Inspiration (Lond. 1847), lect. 4. SEE SPIRITUAL GIFTS.

"The giving and receiving of presents has in all ages been not only a usore frequent, but also a more formal and significant proceeding in the East than among ourselves. It enters largely into the ordinary transactions of life: no negotiation, alliance, or contract of any kind can be entered into between states or sovereigns without a previous interchange of presents: none of the important events of private life, betrothal, marriage, coming of age, birth, take place without presents: even a visit, if of a formal nature, must be prefaced by a present. The extent to which the custom prevailed admits of some explanation from the peculiar usages of the East: it is clear that the term 'gift' is frequently used where we would substitute 'tribute' or 'fee.' The tribute of subject states was paid, not in a fixed sum of money, but in kind, each nation presenting its particular product — a custom which is frequently illustrated in the sculptures of Assyria and Egypt; hence the numerous instances in which the present was no voluntary act, but an exaction (Jdg 3:15-18; 2Sa 8:2; 2Sa 8:6; 1Ki 4:21; 2Ki 17:3; 2Ch 17:11; 2Ch 26:8); and hence the expression 'to bring presents' to own submission (Psa 68:29; Psa 76:11; Isa 18:7).

Again, the present taken to a prophet-was viewed very much in the light of a consulting 'fee,' and conveyed no idea of bribery (1Sa 9:7; comp. 12:3; 2Ki 5:5; 2Ki 8:9): it was only when false prophets and corrupt judges arose that the present was prostituted, and became, instead of a minchah (as in the instances quoted), a shockad or bribe (Isa 1:23; Isa 5:23; Eze 22:12; Mic 3:11). But even allowing for these cases, which are hardly 'gifts' in our sense of the term, there is still a large excess remaining in the practice of the East: friends brought presents to friends on any joyful occasion (Est 9:19; Est 9:22), those who asked for information or advice to those who gave it (2Ki 8:8), the needy to the wealthy from whom any assistance was expected (Gen 43:11; 2Ki 15:19; 2Ki 16:8), rulers to their favorites (Gen 45:22; 2Sa 11:8), especially to their officers (Est 2:18; Josephus, Ant. 12:2, 15), on to the people generally on festive occasions (2Sa 6:19): on the occasion of a marriage, ,the bridegroom not only paid the parents for his bride (A.V. 'dowry'), but also gave the bride certain presents (Gen 34:12; comp. Gen 24:22), while the father of the bride gave her a present on sending her away, as is expressed in the term shilluchîm (שַׁלֻּחַים (1Ki 9:16); and again, the portions of the sons of concubines were paid in the form of presents (Gen 15:6).  "The nature of the presents was as various as were the occasions: food (1Sa 9:7; 1Sa 16:20; 1Sa 25:18), sheep, and cattle (Gen 32:13-15; Jdg 15:1), gold (2Sa 18:11; Job 13:11; Mat 2:11), jewels (Gen 24:53), furniture, and vessels for eating and drinking (2Sa 17:28), delicacies, such as spices, honey, etc. (Gen 24:53; 1Ki 10:25; 2Ki 5:22), particularly in the case of persons inducted into high office (Est 6:8; Dan 5:16; comp. Herod. 3:20). The mode of presentation was with as much parade as possible; the presents were conveyed by the hands of servants (Jdg 3:18), or, still better on the backs of beasts of burden (2Ki 8:9), even when such a mode of conveyance was unnecessary. The refusal of a present was regarded as a high indignity, and this constituted the aggravated insult noticed in Mat 22:11, the marriage robe having been offered and refused (Trench, Parables). No less an insult was it not to bring a present when the position of the, parties demanded it (1Sa 10:27). SEE PRESENT.

## Gift of Tongues[[@Headword:Gift of Tongues]]

             SEE TONGUES, GIFT OF.

## Gifts, Spiritual[[@Headword:Gifts, Spiritual]]

             (χαρίσματα, charisims). On this subject we make the following extract, by permission from Schaff, History of the Apostolic Church, § 11 6:

"By the expression spiritual gift or gift of grace, χάρισμα, ἐνέργημα, the apostle means 'a revelation of the Spirit for the common good' (Φανέρεσις τοῦ πνεύματος πρὸς τὸ συμφέρον, 1Co 12:7; πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, 14:12; compare Eph 4:12); that is, not faith in general, which constitutes the essence of the whole Christian disposition, thut a particular energy and utterance of the believer's life, prompted and guided by the Holy Ghost, for the edification of the Church; the predominant religious qualification, the peculiar divine talent of the individual, by which he is to perform his function, as an organic member, in the vital action of the whole, and promote its growth. It is, therefore, as the name itself implies, something supernaturally wrought, and bestowed by free grace (comp. 1Co 12:11); yet it forms itself, like Christianity in general, upon the natural basis prepared for it in the native intellectual and moral capacities of the man, which are in fact themselves gifts of God. These natural qualities it baptizes with the  Holy Ghost and with fire, and rouses to higher and freer activity. The charisms are many, corresponding to the various faculties of the soul and the needs of the body of Christ; and in this very abundance and diversity of giftss are revealed the riches of divine grace (ποικίλη χάρις θεοῦ, 1Pe 4:10). As, however, they all flow from the same source, are wrought by the Holy Ghost, and are gifts of free grace, so they all subserve the some end, the edification of the body of Christ. Hence the apostle applies to them the beautiful simile of the bodily organism, the harmonious cooperation of different members (Rom 12:4-6; 1Co 12:12 sq.).

To this practical design the term administrations or ministry (Διακονίαi. 1Co 12:5; comp. Eph 4:12; 1Pe 4:10) no doubt refers. Everyone has his proper gift,' which best corresponds to his natural peculiarity and is indispensable for his sphere of activity (1Co 7:7; 1Co 12:11; Rom 12:6; 1Pe 4:10). But several charisms may also be united in one individual. This was the case particularly with the apostles, whose office in fact originally included all other spiritual offices and their functions, even to the diaconate (comp. Act 4:35; Act 4:37; Act 6:2). It is true they all had not these gifts in equal measure. John seems to have possessed especially the charisms of love, profound knowledge, and prophecy; Peter, those of Church government and discipline, miracles, and discernment of spirits (comp. Act 5:1 sq.); James, those of the faithful episcopal superintendence of a congregation. and silent, patient service at the altar. Most variously endowed in this respect was St. Paul, eminent alike in knowing and in setting forth divine mysteries; fitted both for the labors of a pioneer, and for preserving and confirming established order; at home among visions and revelations; excelling all the Corinthians in the gift of tongues (1Co 14:18); and accredited among them by signs and wonders (2Co 12:12). The greatest movements in the history of the world always proceed from individuals uncommonly gifted, in whom the scattered mental energies of their age are harmoniously concentrated. Of course, however, the number or strength of the charisms establishes no merit or preference as to the attainment of salvation. For this living faith in Christ is sufficient. The cbarisms are free gifts of grace; and the man is responsible, not for the possession, but for the use of them. Every spiritual gift is liable to abuse. Spiritual knowledge may puff up (1Co 8:1).

The gift of tongues may foster vanity and the disposition to monopolize the benefit of worship in self-edifying rapture (1Co 14:2 sq.). And every gift is attended with heavy responsibility. Hence the apostle's earnest  commendation of love, which alone would prevent such abuse of other gifts, and make their exercise pleasing to God. The value of the gifts varied; not depending, however, as many of the Corinthians thought, on their splendor and outward effect, but on their practical utility for building up the kingdom of God (1Co 12:31; 1Co 14:3 sq.). This extraordinary operation of the Spirit showed itself first in the apostles on the day of Pentecost, the birthday of the Church. Some of these gifts, as those of prophecy and miracles, meet us, indeed, even in the Old Testament; and before the resurrection of Christ we find the disciples healing the sick and casting out devils (Mat 11:8; Mar 6:13). But the permanent possession of the Holy Ghost as the Spirit of Christ was attached to his glorification and exaltation to the right hand of the Father (Joh 7:39). Thence it followed the steps of the heralds of the Gospel as a holy energy, awakening in every susceptible soul a depth of knowledge, a power of will, and a jubilee of heavenly joy, which formed a glowing contrast with the surrounding paganism. For the Lord had promised (Mar 16:17-18) that the gifts of speaking with tongues, casting out devils, and healing, should be not confined to a few, but bestowed on the mass of believers. This blooming glory of the infant Church unfolded itself most luxuriantly among the intellectual, excitable, gifted Greeks, especially in the Corinthian Church. But there, too, the dangers and abuses attending it most frequently appeared. The usual medium of communicating spiritual gifts was the laying on of the apostles' hands (Act 8:17; Act 19:6; 1Ti 4:14); yet on Cornelius and his company the Holy Ghost fell immediately after the simple preaching of the Gospel, and they began to speak with tongues and prophesy, to the great astonishment of the Jewish-Christian brethren, before Peter had baptized them (Act 10:44; Act 10:46).

"It is the prevailing view that the charisms, some of them at least, as those of miracles and tongues, belong not essentially and permanently to the Church, but were merely a temporary adventitious efflorescence of the apostolic period, an ornamental appendage, like the wedding-dress of a youthful bride, and afterwards disappeared from history, giving place to the regular and natural kind of moral andsreligious activity. So, among the ancients, Chrysostom, who begins his twenty-ninth homily on the Epistle to the Corinthians with these words: Τοῦτο ἃπαν τὸ χωρίον σφὀδρα ἐστὶν ἀσαφὲς, τὴν δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἄγνοιά τεκαὶἔλλειψις ποιεῖ, τῶν τότε μὲν συμβαινόντων, νῦν δἐ οὐ  γινομένων. Among moderns compare, for example, Olshausen (Comment. 3:683), who makes the charismatic form of the Spirit's operation cease with the third century. With special distinctness, this view is expressed by Trautmann as follows (Die Apostol. Kirche, 1848, page 309): 'As, in the case of marriage, the festivity of the wedding-day cannot always last, any more than the inspiration of the first love when the seriousness and steady activity of the common pilgrimage just begun comes on; as, according to the universal order of nature, the blossom must fall away if the fruit is to thrive — though, on the other hand, the fruit does not appear without the preceding blossom — so that gush of heavenly powers on the day of Pentecost could not, must not continue in the Church. It could not — because the earthly human nature is not able constantly to bear the bliss of ecstasy and such mighty streams of power from above, as is shown by the example of the three chosen disciples on the Mount of Transfiguration. It must not —because the continuance of the blossom would have hindered the development of the fruit.

The splendor of these higher powers would unavoidably have fixed the eve and the heart too much on externals, and the proper object and work of faith, the inward conquest of the world, would have been neglected.' The Irvingites, on the contrary, like the Montanists of the second century, look upon these apostolic gifts and offices as the necessary conditions of a healthy state of the Church at any time; make their disappearance the fault of Christianity; and hold it impossible to remedy the defects of the Church without a revival of the charisms and the apostolate. They appeal to such passages as 1Co 12:27-31; Eph 4:11-13, where undue emphasis is laid on 'till;' and to 1Th 5:19-20; 1Co 12:31; 1Co 14:1, where the apostle not only warns Christians against quenching the holy fire of the Spirit, but also positively requires them to strive earnestly after his miraculous gifts. So Thiersch, the (only) scientific theologian of the Irvingite community, in his Torlesungeen iber Katholicisnzus und Protestantismus, 1:80 (2d edit.); compare miy articles on 'Irvingism and the Church Question' in the Deutsche Kirchenfieund, volume 3, Nos. 2, 3, 5, and 6, particularly page 223 sq.

The Mormons, too, or, 'Church of Jesus Christ of Latter-Day Saints,' whose rise (April 6, 1830) was almost simultaneous with the appearance of Irvingism in England, not withstanding their radical difference in spirit and conduct, likewise claim to possess all the offices and spiritual gifts of the apostolic Church. Their founder, Joseph Smith, lays down, among other articles of faith: 'We believe in the same organization that existed in the primitive Church, viz.  apostles, prophets, pastors, teachers, evangelists, etc. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues,' etc. (Hist. of all the Relig. Denominations in the U.S. page 348, 2d edit.). There seems to us to be here a mixture of truth and error on both sides. In these charisms we must distinguish between the essence and the temporary form. The first is permanent; the second has disappeared, yet breaks out at times sporadically, though not with the same strength and purity as in the apostolic period. In the nature of the case, the Holy Ghost, when first entering into humanity, came with peculiar creative power, copiousness, and freshness; presented a striking contrast to the mass of the unchristian world; and by this very exhibition of what was extraordinary and miraculous, exerted a mighty attraction upon the world, without which it could never have been conquered. Christianity, however, aims to incorporate herself in the life of humanity, enter into all its conditions and spheres of activity as the ruling principle, and thus to become the second, higher nature. As it raises the natural more and more into the sphere of the Spirit, so in this very process it makes the supernatural more and more natural.

These are but two aspects of one and the same operation. Accordingly we find, that as fast as the reigning power of heathenism is broken, those charisms which exhibited most of the miraculous become less frequent, and after the fourth century almost entirely disappear. This is not owing to a fault of Christianity, for at that very time the Church produced some of her greatest teachers, her Athanasius and her Ambrose, her Chrysostom and her Augustine. It is rather a result of its victory over the would. Spiritual gifts, however, did not then fully and forever disappear; for in times of great awakening, and of the powerful descent of the Spirit, in the creative epochs of the Church, we now and then observe phenomena quite similar to those of the first century, along with the corresponding dangers and abuses, and even Satanic imitations and caricatures. These manifestations then gradually cease again, according to the law of the development of a new principle as just stated. Such facts of experience may serve to confirm and illustrate the phenomena of the apostolic age. In judging of them, moreover, particularly of the mass of legends of the Roman Church, which still lays claim to the perpetual possession of the gift of miracles, we must proceed with the greatest cautions and critical discrimination. In view of the over-valuation of charisms by the Montanists and Irvingites, we must never forget that Paul puts those which most shun free inspection, and most rarely appear, as the gift of tongues, far beneath the others, which pertain to the regular vital  action of the Church, and are at all times present in larger or smaller measure, as the gifts of wisdom, of knowledge, of teaching, of trying spirits, of government, and, above all, of love, that greatest, most valuable, most useful, and most enduring of all the fruits of the Spirit (1 Corinthians 13).

"Finally, as to the classification of the charisms. They have often been divided into extraordinary or supernatural in the strict sense, and ordinary or natural. (So by Neander; also by Conybeare and Howson, The Life and Epistles of St. Paul [London, 1853], 1:459.) But this is improper, for, on the one hand, they all rest on a natural, basis, even the gift of miracles (upon the dominion of mind over body, of will over matter); and, on the other, they are all supernatural. St. Paul derives them all from one and the same Spirit, and it is only their supernatural, divine element, that sakes them charisms. Nor, according to what has been already said, can the division into permanent, or those which belong to the Church at all times, and transitory, or such as are confined to the apostolic period, be strictly carried out. We therefore propose a psychological classification, on the basis of the three primary faculties of the soul; they all being capable and in need of sanctification, and the Holy Ghost, in fact, leaving none of them untouched, but turning them all to the edification of the Church. With this corresponds also the classification according to the different branches of the Church-life, in which the activity of one or thu other of these faculties thus supearnaturally elevated predominates. This would give us three classes of charisms:

1. Those which relate especially to feeling and worship.

2. Those which relate to knowledge and theology.

3. Those which relate to will and Church government. To the gifts of feeling belong speaking with tongues, interpretation of tongues, and inspired prophetic discourse; to the theoretical class, or gifts of intellect, belong the charisms of wisdom and of knowledge, of teaching and of discerning spirits; to the practical class, or gifts of will, the charisms of ministration, of government, and of miracles. Faith lies back of all, as the motive power, taking up the whole man, and bringing all his faculties into contact with the divine Spirit, and under his influence and control."

On the special gifts, see further in Schaff, Hist. of the Apost. Church, § 117-120. On the gift of tongues SEE TONGUES, GIFT OF. See also  Jortin, Remarks on Ecclesiastical History; Doddridge, Lectures on Pneunatology; Neander, Planting and Training, chapter 1; Delitzsch, Biblical Psychology, part 5; Martensen, Christian Dogmnatics, § 233-235; Herzog, Real-Encyklop. 4:730 sq.; and the art. SEE CATHOLIC APOSTOLIC CHURCHS; SEE PLYMOUTH BRETHREN.

## Giftschiltz, Friedrich[[@Headword:Giftschiltz, Friedrich]]

             a Roman Catholic professor of theology, who was born in 1748, and died at Vienna, June 5, 1788, is the author of, Vorlesungen uber die Pastoraltheologie (Vienna, 1785; 5th ed. 1811). See Winer, Handbuch der theol. Lit. 2:34. (B.P.)

## Gifttheil Ludwig Friedrich[[@Headword:Gifttheil Ludwig Friedrich]]

             a native of Suabia, made himself a name in the 17th century by his fanatical denunciations of the State Church and its ministers. The date of his birth is not known, but he began to write during the Thirty-Years' War. Gifttheil not only opposed the religious institutions of his day, but also believed himself called to warn the governments against war and bloodshed. For this object he wrote to the king of England, in 1643-1644, Zween Brieffe, gerichtet an die Mächctigen in England, etc.; then, in 1647, his Eine neue Declaration aus Orient, etc. He continued his warnings also to Cromwell, and, among other things, called the protector "field-marshal of the devil, highwayman, thief, and murderer." After wandering over more than the half of Europe, he died at Amsterdam in 1611. See Arnold, Kirchens. Ketzerhist. 3:10; Böhme, 8 Bacher v.d. Reformation der Kirche is England (Altona, 1734, page 941 sq.); Herzog, Real-Encyklop. 5:155. (J.N.P.)

## Giger George Musgrave[[@Headword:Giger George Musgrave]]

             an eminent divine and scholar in the Presbyterian Church, was born is Philadelphia June 6 1822. He graduated with high honor at Nassau Hall in 1841, and studied divinity in the Theological Seminary at Princeton in 1844. "Soon after finishing his colleges course he was chosen tutor in New Jersey College. This position he held till 1846, when he was elected adjunct professor of mathematics. In the following year lea was elected adjunct professor of Greek, and in 1854 professor of the Latin language and literature. He held this chair till 1865 when failing health obliged him to resign. He died in Philadelphia October 11, 1865. Dr. Giger was heartily attached to the interests of the college with which he was so long connected. He bequeathed to it his library, and it is also a residuary legatee to the extent of thirty thousand dollars." He also left legacies to "Clio Hall," ones of the college societies, and to the order of Masons. — Wilson's Presbyterian Historical Almanac, 9:146.

## Giggaus, Anton[[@Headword:Giggaus, Anton]]

             of Milan, who died in 1632, is the author of, R. Salom. Aben Esrae et R. Levi Ben-Gerson Commentaria in Proverbia Salomonis Latine Conversa (Milan, 1620): — Thesaurus Linguae Arabicae (ibid. 1632, 4 volumes): —  Institutiones Linguae Chaldaicae et Thargumicae. See Argelati, Bibl. Mediolanensis; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gihon[[@Headword:Gihon]]

             (Heb. Gichon', גַּיחוֹן, in 1 Kings גַּחוֹן, a stream, as breaking forth from a fountain; Sept. in Gen 2:13 Γεῶν v.r. Γηῶν, in 1Ki 1:33; 1Ki 1:38 Γιῶν, in 2Ch 32:30 Γειῶν, undistinguishable in 2Ch 33:14; Vulg. Gileon), the name of two water-courses. Gesesius compare's Job 40:23, and the Arabic jayhauna and jayunu, spoken of several larger Asiatic streams, as the Ganges, Araxes, etc.

1. The second of the four rivers of Eden, said to flow around the land of Cush or Ethiopia (1 Gen 2:13). What river is actually denoted here is a matter of great dispute and uncertainty; perhaps the face of the country in question has been so greatly changed since that time (although the present tense is used by Moses in the description) as to efface the distinctive marks given. SEE PARADISE. We may here remark, however, that the usual interpretation, and the one adopted by Gesenius, is that of Josephus (Γηών, Ant. 1:1 3a), which identifies the Gihon with the NILE SEE NILE; so also the Sept., which in Jer 2:18, for Smeioia or the Nile, has Γηών, and in Sir 24:27 puts Γηών (A.V. "Geon") for the Nile. The Mohammedans likewise reckon the Nile as one of the rivers of Paradise (Fundgrab. des Orients, 1:304). Others regard the Oxus as meant (Rosensmüller, Altesth. 1:1, page 184; Ritter, Erdk. 2:480), others the Araxes (Reland); others still the Ganges (Ewald, Isr. Gesch. 1:333). — Winer, 1:428.

The second river of Paradise presents difficulties not less insurmountable than the first, or Pison. Those who maintained that the Pison is the Ganges held also that the Gihon was the Nile. One great objection to this theory is, that although in the books of the Old Testament frequent allusion is made to this river, it nowhere appears to have been known to thee Hebrews by the name Gihon. The idea seems to have originated with the Sept. rendering of שַׁיחוֹרby Γηῶν in Jer 2:18, but it in clear, from the manner in which the translators have given the latter clause of the same passage, that they had no conception of the true meaning Among modern writers, Bertheau (quoted by Deaitzsch, Genesis) and Kalisch (Genesis) heave not hesitated to support this interpretation, in accordance with the principle they adopt, that the description of the garden of Eden is to be explained according to the most ancient notions of the earth's surface, without reference to the advances made in later times in geographical knowledge. If this hypothesis be adopted, it certainly explains some  features of the narrative; but, so far from removing the difficulty, it introduces another equally great. It has yet to be proved that the opinions of the Hebrews on these points were as contradictory to the now well- known relations of land and water as the recorded impressions of other nations at a much later period. At present we have nothing but categorical assertion. Pausanias (2:5), indeed, records a legend that the Euphrates, after disappearing in a marsh, rises again beyond Ethiopia, and flows through Egypt as the Nile. Arrian (Esp. Alex. 6:1) relates that Alexander, on finding crocodiles in the Indus, and beans like those of Egypt on the banks of the Acaninas, imagined that he had discovered the sources of the Nile; but he adds, what those who make use of this passage do not find it convenient to quote, that on receiving more accurate information Alexander abandoned his theory, and canceled the letter he had written to his mother Olympias on the subject. It is but fair to say that there was at one time a theory afloat that the Nile rose in a mountain of Lower Mauretania (Pliny, H.N. 5:10).

The etymology of Gihon (גַּיח, to burst forth) seems to indicate that it emas a swiftly-flowing, impetuous stream. According to Golius (Lex. Arab.), Jichun is the name given to the Oxus, which has, on this account, been assumed by Rosenmüller, Hartmann, and Michaelis to be the Gihon of Scripture. But the Araxes, too, is called by the Persians Jichun ar-Ras, and from this circumstance it has been adopted by Reland, Calmet, and colonel Chesney as the modern representation of the Gihon. It is clear, therefore, that the question is not to be decided lay etymology alone, as the name might be appropriately applied to many rivers. That the Gihon should be one of the channels by which the united stream of the Tigris and Euphrates falls into the Persian Gulf, was essential to the theory which places the garden of Eden on the Shat el-Arab. Boch-Amit and Huet contended that it was the easternmost of these channels, while Calvin considered it to be the most westerly. Hopkinson and Junius, conceiving that Eden was to be found in the region of Auranitis (= Audanitis, quasi Edenitis), on the Euphrates, were compelled to make the Gihon coincide with the Naharsar, the Marses of Amm. Marc. (23:6, § 25). That it should be the Orontes (Leclerc), the Ganges (Buttmann and Ewald), the Kur, or Cyrus, which rises from the side of the Saghanlou mountain, a few miles northward of the sources of the Araxes (Link), necessarily followed from the exigencies of the several theories. Rask and Verbrugge are in favor of the Gyndes of the ancients (Herod. 1:189), now called the Diyalah, one of the tributaries  of the Tigris. Abraham Peritsol (Ugolino, volume 7) was of opinion that the garden of Eden was situated in the region of the Mountains of the Moon. Identifying the Pisoan with the Nile, and the Gihon with a river which his editor, Hyde, explains to be the Niger, he avoids the difficulty which is presented by the fact that the Hiddekel and P'rath are rivers of Asia, by conceiving it possible that these rivers actually take their rise in the Mountains of the Moon, and then run under ground till they make their appearance in Assyria. Equally unsatisfactory is the explanation of Ephraem Syrus that the four rivers have their source In Paradise, which is situated in a very lofty place, but are swallowed up by the surrounding districts, and, after passing underneath the sea, come to light again in different quarters of the globe.

Inasmuch as the sacred narrative makes it evident that all the rivers in question took their origin from the head waters of the Euphrates and the Tigris, we must refer the Gihon to one of the streasms of the same region, namely, the lake system of Central Armenia, in the vicinity of Lake Van. As the Euphrates and Tigris flow southerly, so we may naturally conclude that by the Pison and Gihon are intended rivers flowing northerly, probably one towards the Caspian, and the other towards the Eusxine. No better representative of the Gihon can be found in this region: than the Araxes (Α᾿ράξης) of antiquity, which, as we have seen, to this day bears the same name among the Arabs. This is a large river in Armenia Major, which takes its rise from a member of sources in Mount Abus (the present Bin-Gol), nearly in the center of the space between the east and west branches of the Euphrates (Strabo, page 531; Pliny, 6:10; Ptolemy, 6:13; § 3, 6, 9). The general course may be described as east, then south-east, and, after flowing in a north-easterly direction, it resumes its south-east course, and, after its junction with the Cyrus (Kur), it discharges itself into the Caspian Sea (Col. Monteith, in the London Geogr. Journ. volume 3). It is the modern Arras (Smith, Dict. of Class. Geogr. s.v.). SEE EDEN.

2. A fountain near Jerusalem, to which the young Solomon was taken to be anointed kin" (1Ki 1:3; 1Ki 1:38), out of sight, but within hearing of a En- rogel, with the city between (1Ki 1:9; 1Ki 1:41), but its direction is not indicated. Subsequently Hezekiah "stopped the upper water-course [or upper outflow of thee waters] of Gihon, and brought it straight down to the west side of the city of David" (2 Chronicles 22:30). This was, perhaps, on occasion of the approach of the Assyrian army under Sennacherilb, when, to prevent the besiegers from finding water, great  numbers of the people labored with much diligence in stopping the water of the fountains without the city, and in particular of "the brook that ran through the midst of the land" (2Ch 32:3-4). The author of the book of Sirach (48:17) also states that "Hezekiah brought water into the midst of the city; he dug with iron into the rock, and built fountains for the waters." The fountain of Gihon is also mentioned lay Josephus as living outside the city (Γιών, Ant. 7:14, 5). From a comparison of these passages, the editor of the Pictorial Bible (on 2 Chronicles 32) arrived at the conclusion, since confirmed by Dr. Robinson (Researches, 1:313), that there existed anciently a fountain of Gihon on the west side of the city, Which was "stopped" or covered over by Hezekiah, and its waters brought by subterrateeous channels into the city. Before that time it would naturally have flowed own through the valley of the Gihon, and probably formed the brook which was stopped at the same time. "The fountain may have been stopped, and its waters thus secured very easily by digging deep and erecting over it one or more vaulted subterranean chambers. Something of the very same kind is still seen in the fountains near Solomon's Pools beyond Bethlehem, where the water rises in subterranean chambers, to which there is no access except down a narrow shaft like a well. In this was the waters of Gihon would be withdrawn from the enemy and preserved in the city, in which they would seem to have been distributed among various reservoirs and fountains." From all these circumstances there seems little room to doubt that an open fountain, called "the fountain of Gihon," did anciently exist on the west side of the city, the waters of which may still continue to flow by subterranean channels down to the ancient Temple, and perhaps to Siloam. This fountain was probably near the present Upper Pool, in the valley west of Jerusalem. This Upper Pool is a large tank, which is dry in summer, but in the rainy season becomes full, when its waters are conducted by a small, rude aqueduct or channel to the vicinity of the Jaffa Gate and so to the Pool of Hezekiah within the city (Robinson's Researches, 1:352, 512-514).

Mr.Williams (Holy City, 2:480) suggests another route for the vater in question, namely, that the upper spring of Gibon once had its issue on the north side of the city, not far from the tombs of the kings, were its waters were originally received into a basin called the Serpent's Pool and thence flowed down the valley of Jehosheaphat. This upper outflow Hezekiah stopped, and brought the water by an aqueduct down the Tyropoeon to the Temple, whence the surplbs floweed off by an old channel to the fountain of the Virgin, and was continued through, a new bore to the Pool of Siloam, which Mr. Williams  thinks was the Lower Pool of Isa 22:9; Isa 22:11. Schwarz (Palest. page 266) likewise confounds the lower spring of Gihon with Siloam. This latter, he says, has the same peculiar qualities as the water of a cistern found between the castle of David and the Temple Mount, showing the course of the now closed upper fount of Gihon. From the terms of the first passage in which Gillon is mentioned (1Ki 1:33; 1Ki 1:38; 1Ki 1:45), it is evident it was at a lower level than the city — "Bring him down (הֹרִדְתֶּם) upon (עִל) Gihon""They are come up (יִעֲלוּ) from thence." With this agrees a later, mention (2Ch 33:14), where it is called "Gihon- in-the-valley," the word rendered valley being nachal (נִחִל). In this latter place Gihon is named to designate the direction of the wall built by Manasseh — "outside the city of David, on the west of [rather to לְ] Gihon-in-the-valley to the entrance of the fish-gate." It is not stated in any of the above passages that Gihon was a spring; but the only remaining place in which it is mentioned suggests that idea, or at least that it had given its name to some water" Hezekiah also stopped the upper source or issue (מוֹצָא, from יָצָא, to rush forth; incorrectly 'water-course' in A.V.) of the waters of Gihon" (2Ch 32:30). If the place to which Solomon was brought down on the king's mule was Gihon-in-the-valley and from the terms above noticed it seems probable that it was then the "upper source" would be some distance away, and at a higher level. Josephus also speaks of water brought to the tower of Hippicus (War, 5:7, 3), which could only have come from the west. The following are therefore the views propounded as to its real import and locality:

(1) Some affirm that Gihon was the ancient name of the valley of Jehoshaphat, and that it is compounded of the words גיא, "a valley," and חן, "beauty." The fountain of the Virgin, which rises at the bottom of the valley, had originally flowed into the brook Kidron, but was artificially carried by a conduit across the ridge of Sion (?) to the Pool of Siloam. This was the lower water-course of Gihon. More to the north was anciently another spring, called the upper water-course of Gihon, which was stopped or sealed in the time of Hezekiah, and conveyed to the west side of the city of David (Lewin, Jerusalem, p. 11 sq.). It will be seen that in this theory the "city of David" is identified with Moriah.

(2) Others think that Gihon was the old name of the Tyropeean valley; that the Pool of Siloam was the "lower Gihon;" and that the "upper Gihon" was  only the table-land north of the Damascus gate (Williams, Holy City, 1:124, supplement).

(3) Others hold that Gihon was a name sometimes given to the valley of Hinnom, and that the '"upper outflow" was at the head of that valley west of the city (Robinson, B. R. 1:346).

(4) An English engineer, recently sent out to survey the waters of Jerusalem, has reported that there is not, and from the position of the city and the character of the strata there could not be, any perennial fountain in or around Jerusalem. The so-called Fountain of the Virgin, he says, is supplied by the leakage from the great cisterns under the Temple area; and the peculiar taste of its water is occasioned by stagnation and filth (MS. Report). If this be so, then Gihon could neither be a fountain nor a perennial stream. The results of this examination of authorities may be thus stated. The upper fountain of Gihon was in the head of the valley of Hinnom, and a stream from it ran down through that valley. The fountain was covered by Hezekiah, and the water brought into the city of David by a concealed channel, partly hewn in the rock. There was an "upper" and a "lower" pool in this valley. A close examination of the place tends to confirm these views. No fountain has yet been discovered, nor could it be without extensive excavations; but a section of an old aqueduct was laid bare when sinking the foundations of the new church on the northern summit of Zion. It was twenty feet beneath the surface, in places excavated in the rock, and its direction was from west to east (Bartlett, Walks about Jerusalem, page 84). This may be a portion of Hezekiah's aqueduct from Gihon; and it may have carried the water to the Temple area as well as to Zion. In the valley of Hinnom are still two great, "pools;" one at its head, called Birket el-Mamnilla; another west of the present Sion gate in the bottom of the glen, called Birket es-Sultan. The fountain or rivulet in question is doubtless a part of the aqueduct system of Jerusalem, all of it probably traceable to the supply from the pools of Solomon at Bethlehem. SEE JERUSALEM.

## Gil Juan[[@Headword:Gil Juan]]

             commonly called Dr. Egidius, was one of the early converts to the Reformation in Spain. He was born at Olivera, in Aragon, and was educated at the University of Alcala, where he devoted himself especially to the Scholastic theology. After his ordination he became canon-preacher  at the cathedral of Seville, and professor of theology at Siguenza. Under the influence of Rodrigo de Valer (q.v.) he was led to the careful study of the Bible, and the effect appeared in the life and power of his preaching, which was soon noised abroad. He united with Vargas (q.v.) and Ponce de la Fuente in a plan for diffusing practical religious life. In 1550 he was nominated by the emperor to the bishopric of Tortosa, and this preferment excited the anger of his enemies. He was seized and imprisoned by the Inquisition on a charge of heresy. The emperor and the chapter of Seville interfered in his behalf; but, after a singular trial (for details, see M'Crie), he was condemned to imprisonment (1551), from which he was released in 1555. He died soon after. His remains were taken from the grave by order of the Inquisition, and burnt, as those of a Lutheran heretic. — M'Crie, Reformation in Spain, chapter 4.

## Gil Of Santo Ireno[[@Headword:Gil Of Santo Ireno]]

             (Lat. ,Egidius Lusitanus), one of the propagators of the Dominican order, was horn in the diocese of Visco in 1184. He was the son of don Rodrigo Pelago, governor of Coimbra, and one of the grand officials of the crown. He completed his studies at Coimbra, and while still young possessed two priories and three canonships in the chapters of Braga, of Coimbra, and of Ydanha. He neglected theology, and devoted himself to physics and medicine; went to Paris to perfect himself in these sciences, and there received the degree of doctor. In 1224 or 1225 he resigned all, entered the Dominican order, became a model of Christian virtue, and rapidly reached the highest honors of his order. In 1249, at a convocation of his order at Treves, he resigned his provincialship of Spain. He used his influence in re- establishing harmony between the king, don Sancho II, and his brother, the young Alfonso. He died at Santarem, May 14, 1265. Some churches of Portugal honor him as a saint, and the bishops of Visen have fixed his festival on the Sabbath after the Ascension. See Hoefer, Nouv. Biog. Generale, s.v.

## Gilalai[[@Headword:Gilalai]]

             (Heb. Gilalay', גַּלֲלִי, perhaps duny [Gesenius], or weighty [Farst]; Sept. Γελώλ), one of the priests appointed by Nehemiah to aid Zechariah in the musical services under Ezra at the dedication of the walls of Jerusalem (Neh 12:36). B.C. 446.

## Gilbee, Earle, D.D[[@Headword:Gilbee, Earle, D.D]]

             an English divine, was descended from a highly respectable family in Kent. He was educated at the Charter-House, where for a considerable time he was a head scholar. From thence he entered University College, Oxford, where he graduated in due course. His first exercise of the ministry was in London, where he served a Church for some years. In the year 1795 he was instituted to the living of Barby, in Northamptonshire, which he held till his death, October 2, 1813. He distinguished himself as a diligent, faithful, and successful minister of Christ. He was a firm friend of the British and Foreign Bible Society, and much rejoiced in witnessing the establishment of an auxiliary institution in the county of Northampton in 1812. Dr. Gilbee was a man whose piety was deep, and whose benevolence endeared him to all who needed his help. It was his meat and drink, whether in the pulpit or out of it to lessen human misery and produce happiness. See The (Lond.) Christian Observer, February 1814, page 65. Gilbert, Saint, a member of the noble family of Auvergne, was first abbot of a monastery which bore his name in the diocese of Clermont. He passed  his youth at the courts of Louis the Gross and Louis the Younger, and was reckoned among the bravest and most pious knights of his time. After preaching in behalf of the second crusade, he accompanied the king to the Holy Land. The-unfortunate results of the expedition threw a profound sadness into the heart of Gilbert, who attributed it to the sins of the crusaders. He resolved to consecrate himself entirely to a monanstic life, with the approval of his wife and daughter. Having consulted the bishop of Clermont and the abbot of Dilo, he gave half of his goods to the poor, and reserved the remainder for building two monasteries, one for men and the other for women. The latter was established at Aubeterre, under the invocation of St. Gervais and St. Protais. His wife, Petrorille, assumed the management, and at her death his daughter, Ponce, succeeded her. Gilbert retired to a place named Neuf Fontaines. He there constructed a monastery, was elected abbot, and ruled with great wisdom. On one side of the monastery was a large hospital for the sick and infirm. He died June 1, 1152, and at his request was interred in the hospital cemetery. The third abbot caused his remains to be transferred to the church, Robert of Auxerre published the life of St. Gilbert in his Chronique. See Hoefer, Nouv. Biog. Generale, s.v.

## Gilbert (1)[[@Headword:Gilbert (1)]]

             a Scotch prelate, was bishop of Dunkeld for about twenty years, but when he took his seat is unknown. He was bishop there in 1220, and also in the twenty-eighth year of the reign of king Alexander II. He died in 1236. See Keith, Scottish Bishops, page 79.

## Gilbert (2)[[@Headword:Gilbert (2)]]

             a Scotch prelate, was elected to the see of Galloway in 1235, and was probably consecrated with the High Church of York the same year. He died in 1253. See Keith, Scottish Bishops, page 272.

## Gilbert (3)[[@Headword:Gilbert (3)]]

             a Scotch prelate, was a native of Galloway, and was promoted to the see of the Isles in 1321. He probably died in 1326. See Keith, Scottish Bishops, page 301.

## Gilbert Eliphalet Wheeler, D.D.[[@Headword:Gilbert Eliphalet Wheeler, D.D.]]

             a Presbyterian minister, and president of Delaware College, was born at Lebanon, Columbia Co., New York, December 19, 1793, and graduated at Union College in 1813. After completing his theological course at Princeton, he was licensed in 1817, went on a mission to the West, and on his return was elected pastor of the Second Presbyterian Church in Wilmington, Delaware. He was frequently engaged in missionary labors; and, on being released from his charge at Wilmington in 1834, he became agent for the American Education Society, but resigned on being chosen president of Delaware College. In 1835 he returned to Wilmington, where he remained till 1841, when he was recalled to the presidency of Delaware College. After a second resignation of this office in 1847, he was installed pastor of the Western Presbyterian Church, Philadelphia, and died July 31, 1853. He published The Letters of Paul and Amicus; two tracts, viz. Regeneration and Perseverance; three articles in the Presb. Review, viz. Geology, The Apocalypse, and Millenarianism. —Sprague, Annals, 4:596.

## Gilbert Island Version Of The Scriptures[[@Headword:Gilbert Island Version Of The Scriptures]]

             This version is designed for the people of Gilbert islands, Micronesia. In 1869 the first parts of this version, which was prepared by the Reverend  Hiram Bingham, of Honolulu, were published by the American Bible Society. The version of the entire New Test. was published in 1872, which proved to be a great boon to that benighted people, for soon a new edition was needed, which was published after a careful revision by the original translator in 1878. (B.P.)

## Gilbert Of Holland[[@Headword:Gilbert Of Holland]]

             flourished A.D. 1200, a scholar and divine, took his name from a district in Lincolnshire. He was invited by St. Bernard to live with him at Clairvaux, became his scholar, continued Bernard's sermons, writing forty-six in a style scarcely discernible from Bernard's. Abbot Trithemius, the German, speaks of Gilbert as a learned and eloquent author. See Fuller, Worthies of England (ed. Nuttall), 2:286.

## Gilbert Of Westminster[[@Headword:Gilbert Of Westminster]]

             a scholar of the first part of the 12th century was first a monk, then abbot of Westminster. He gave himself up to the study of divinity under the guidance of Anselm, archbishop of Canterbury, attained to great knowledge of the Scriptures, studied in France, visited Rome, and on his return is reported to have had a disputation with a learned Jew, which afterwards he reduced to the form of a dialogue, and, publishing it, dedicated it to St. Anselm. He died in 1117, and was buried in Westminster. See Fuller, Worthies of England (ed. Nuttall), 2:424.

## Gilbert de la Porree[[@Headword:Gilbert de la Porree]]

             (Gislebertus Porretanus), a Scholastic theologian and follower of Abelard, was born at Poitiers in 1070. He studied philosophy under Bernard of Chartres, and theology under Anselm and Radulfus of Laon. He began to lecture at Chartres, and both there and at Paris achieved great distinction as a profound logician and an original teacher. In 1142 he was made bishop of Poitiers, but did not give up his metaphysical pursuits. He treated theology more as a metaphysician than as a divine, making more use of Aristotle than of Scripture or of the fathers. His style was very obscure. He was a thorough Realist in philosophy. For his theories with regard to the divine nature he was accused at the Council of Rheims in 1148, where Bernard of Clairvaux headed the prosecution against him. The charges: were founded on the following propositions of Gilbert:

1. That the divine nature, the substance of God, is not God.

2. The properties of the divine persons are not the persons themselves; and the persons of the Trinity are one only in virtue of their divinity.  3. It was not the divine nature, but only the person of the Word, that became incarnate.

4. There is no merit possible but the merit of Christ. Gilbert was condemned,: though some of the cardinals voted with him. He submitted to the decision of the council, and remained afterwards unmolested in his diocese. He died in 1154. Gilbert wrote many books, part of which are yet in MS. Affaong those printed are Commentarius. in quatuor libros de Trinitate of Boethius, published in Boethii Opera (Bale, 1570, fol.): — Liber sex Principiorum, pub. in Hermolaus Barbarus' edition of Aristotle. See Haureau, Philosophie Scolastique, 1:296 sq.; Cousin, Introd. aux Ouvrages inedits d'Abeilard; Baur, Dreietaigkeit, 2:509 sq.; Neander, Ch. History, 4:410, .461; Neander, History of Dogmas, pages 489, 497; Hoefer, Nouv. Biog. Generale, 20:484.

## Gilbert of Sempringham[[@Headword:Gilbert of Sempringham]]

             (GUILBERT), St., founder of the order of Gilbertines, was the son of Josselin, lord of Sempringham and Tirington, and was born in 1083. After completing his studies at Paris, he was ordained priest by the bishop of Lincoln. and received from his father the stewardship of two estates. He then founded a house for seven poor maidens who had resolved to lead a life of chastity, and who made. vows of absolute seclusion. They were attended only by a few servants, from whom they received all they required through a window. The property with which he had endowed this institution was attended to by poor laborers, whom he also subjected to certain rules and observances. As similar institutions were soon erected in other places, Gilbert requested pope Eugene III to incorporate his  foundation with the Cistercians. Eugene not complying with the request, he was obliged to provide in some other way for the guidance of his congregations, and in that view attached a convent of canons to each nunnery, framing at the same time very strict rules to keep them each separate; he placed the nuns under the rule of St. Benedict, and the canons under that of St. Augustine. The institution counted some 2200 men and several thousand women among its members, and hospitals for the poor, the sick, widows, and orphans were connected with their regular establishments. Gilbert died in 1189, aged 106 years. The strictness of his life had not protected him from calumny. He was, however, canonized by pope Innocent III in 1202. At the time of the Reformation the order possessed 21 houses, and 11 double convents inhabited by both nuns and monks, but they were so strictly divided that the nuns received even communion through a window, and the canons administered the extreme unction to dying nuns without seeing them. Whenever it became absolutely necessary that a nun and monk should hold communication with each other, a witness was obliged to attend; hence a body of ten canons was appointed, together with a number of lay brethren, subject to the rule of Citeaux. The order was never propagated outside of England, The rule of the order is given in full by Holstenius (tom. 2). See Hurter, Innocenz III u. s. Zeitgenossen, 4:230; Herzog, Real-Encyklop. 5:413 sq.; Hoefer, Nouv. Biog. Gen. 20:488.

## Gilbert, Bishop Of London[[@Headword:Gilbert, Bishop Of London]]

             who died in 1134, is the author of, Glossae in Verus et Novum Testamentum: Comment. in Jobum, Threnos Jeremiae et Aliquot Psalmos: — Homiliae in Canticta Salomonais: — Comment. in Prologos S. Hieronymi super Biblia, which works are still in MS. On account of his great learning, Gilbert was styled Universalis. See Oudin, De Scriptoribus Ecclesiasticis; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gilbert, Gad Smith[[@Headword:Gilbert, Gad Smith]]

             a minister of the Methodist Episcopal Church, was born in New Haven, Connecticut, September 22, 1814. He studied at the Wesleyan University with a view to the ministry, but for several years he turned his attention to secular pursuits. In 1842 he joined the New York Conference, and was stationed at New Milford, Connecticut. Subsequently he was stationed at Woodbury and Wolcottville. In 1847 he located, and removed to Louisiana  on account of the sickness of his wife, who died during the same year. While at the South, however, he had charge of the Methodist Church at Opelousas, La. In, 1848 he returned and joined the New York East Conference, and was stationed at Greenport, Long Island. After that he was stationed at Southport, Conn., First Place, Brooklyn, and Rye, New York. In 1855 he was agent for the Wesleyan University. In 185.6 he .was stationed at Port Chester, New York, and afterwards at Second Avenue, New York City, Sag Harbor, Long Island, De Kalb Avenue, Brooklyn, Tompkins Avenue, Brooklyn, which society he organized. His last appointment was Southport, Connecticut. He died in New Haven, August 1, 1866. Shortly before his death he praised God, saying, "This house is as that of Obed-Edom, where the ark of the Lord rested; it is the gate of heaven; heaven has come down to earth. the angels are here. This disease is drawing my body down to earth, but Jesus is drawing my soul up to heaven; I shall soon be there." And just before he ceased to live on earth he said, "Is this dying? it is felicity! O how precious Jesus is! Glory, halleluiah!" — Minutes of Conferences, 1867, page 77.

## Gilbert, Joseph[[@Headword:Gilbert, Joseph]]

             an English Independent minister, was born in 1778, and was for many years pastor at Nottingham; died in 1852. He wrote The Christian Atonement (Cong. Lecture, London, 1836, 8vo; 2d edit. 1852). See British Critic, 21:450; Life of Gilbert, by his widow (Lond. 1853, 12mo); Darling, Cyclop. Bibliogphica, 1:1254; Allibone, Dictionary of Authors, 1:668.

## Gilbert, Lyman, D.D[[@Headword:Gilbert, Lyman, D.D]]

             a Congregational divine, was a native of Vermont. He graduated from Middlebury College in 1824, and from Andover Theological. Seminary in 1827; was pastor of the Second Church. Newton, Massachusetts, from 1828 to 1858, thereafter at Malden, N.Y., and finally resided without charge at Brooklyn, until his death, March 28, 1885.

## Gilbert, Surnamed Crispinus[[@Headword:Gilbert, Surnamed Crispinus]]

             a Benedictine .of Normandy, who died in 1114, is the author of, Altercatio Synagoges et Ecclesiae: — Comment. in Esaiam et Jeremiam: —Homiliae in Canticum Canticorum: — De Casu Diaboli. See Balaus De Scriptoribus Britannicae; Pitsius, De Scriptoribus Angliae; Oudin, De Scriptoribus Ecclesiasticis; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.).

## Gilbertines[[@Headword:Gilbertines]]

             SEE GILBERT OF SEMPRINGHAM.

## Gilboa[[@Headword:Gilboa]]

             [many Gil'boa] (Heb. Gilbo'a, גַּלְבֹּע, boiling spring, prob. from a neighboring fountain; Sept. and Joseph. Ant. 6:14, 2, also Euseb. Onom. Γελβουέ), usually called Mount Gilboa (הִר הִגַּלְבֹּע), a mountain near which (according to some) Gideon pitched on the eve of his overthrow with the Midianites (Jdg 7:1, SEE GILEAD, 2); but especially memorable for the defeat of Saul by the Philistines, where his three sons were slain, and where he himself died by his own hand (1Sa 28:4; 1Sa 31:1-8; 2Sa 1:6-21; 2Sa 21:12; 1Ch 10:1; 1Ch 10:8). When the tidings were carried to David, he broke out into this pathetic strain: "Ye mountains of Gilboa, let there be no rain upon you, neither dew, nor field of offering" (2Sa 1:21).. The circumstances of the narrative would  alone suffice to direct our attention to the mountains which bound the great plain of Esdraelon on the south-east, and are interposed between it and the Jordan valley. (See Stanley's Sinai and Palestine, page 337.) Here there are a number of ridges, with a general direction from northwest to south-east, separated by valleys running in the same direction. The largest of these valleys is the southernmost: it is a broad, deep plain, about two miles and a half wide, and leading direct into the Jordan valley. This is supposed to be distinctively (for the plain of Esdraelon is sometimes so called) the Valley of Jezreel. The higher mountains which bound it on the south undoubtedly form Mount Gilboa. Eusebius mentions the mountains of Gilboa as lying six miles from Scythopolis, with a large village upon them called Gelbus (Γελβοῦς). There is still, indeed, an inhabited village, in whose name of Jelbon that of Gilboa may be recognised (Robinson's Researches, 3:157, 170). The fountain implied in the name Gilboa may be that mentioned by William of Tyre (22:26) under the name of Tubaania (טוּב עִיַן), being the large fountain still found at the north-eastern base, half a mile from the ruins, called in Scripture both the "Well of Harod" (Jdg 7:1) and "The fountain of Jezreel" (1Sa 29:1), and now called Ain-Jalud. SEE HAROD.

A knowledge of the topography of this region gives great vividness to several of the Scripture narratives, but especially to that of the fatal battle in which Saul fell. The range about six miles north of Gilboa, and of nearly equal elevation and length, was anciently called the "hill of Moreh" (Jdg 7:1), but now Jebel ed-Duhy (and by travelers "Little Hermon"). The intervening valley, named from the city of Jezreel at the western extremity of Gilboa, has at its eastern end, overlooking the Jordan, the sound and ruins of Bethshean. On the other side of the valley, and near the base of Moreb, stands Shunem; and away behind the latter bill, hidden from view, is the village of Endor. The Philistines encamped on the north side of the valley at Shunem; and Saul took up a position by the fountain of Jezreel, at the base of Gilboa (1Sa 28:4; 1Sa 29:1). From the brow of the hill above the camp Saul had a full view of the enemy, and he was struck with terror at their numbers (1Sa 28:5). The position he had chosen was a bad one. There is a gradual descent in the valley from Shunem to the base of Gilboa at the fountain, while immediately behind it the hill rises steep and rocky. The Philistines had all the advantage of the gentle descent for their attack, and both front and flanks of the Israelites were exposed, and retreat almost impossible up the steep hill side. On the  night before the battle Saul went to Endor. The battle seems to have begun early in the morning, when the king was wearied and dispirited (1Sa 28:19). The Israelites were broken at once by the fierce onset of the enemy, and the slaughter was terrible as they attempted to flee up the sides of Gilboa. While the terror-stricken masses ware clambering up the rugged slopes, they were completely exposed to the arrows of the Philistine-archers. "They fell down slain in Mount Gilboa" (1Sa 31:1); "The Philistines followed hard upon Saul and upon his sons," probably when they tried to rally their troops. The three sons fell beside their father; "and the battle went sore against Saul, and the archers bit him; and he was sore wounded of the archers" (1Sa 31:3). David has caught the peculiarity of the position in his ode: "The beauty of Israel is slain upon the high places;" and, "Jonathan, thou wast slain upon thine high places" (2Sa 1:19; 2Sa 1:25). The stripping and mutilating of the slain is characteristic of the Arab tribes to this day, and Porter witnessed some fearful instances of it in 1858 near this same spot (Hand-book for S. and P. page 355). The Philistines took the body of Saul and fastened it to the wall of the neighboring fortress of Bethshean, from whence it was snatched by a few brave men from Jabesh-Gilead, on the opposite side of the Jordan (Stanley, Jewish Church, 2:30 sq.). SEE SAUL.

The ridge of Gilboa is bleak and bare (Wilson, Lands of Bible, 2:85; Fürst derives from this fact the name of the mountain, q.d. bare land, from גָּבִל, Haeb. Lex. s.v.). The soil is scanty, and the gray limestone, rocks crop out in jagged cliffs and naked crowns, giving the whole a look of painful barrenness. One would almost think, on looking at it, that David's words were prophetic (Van de Velde, Narrative, 2:369). The highest point of Gilboa is said to have an elevation of about 2200 feet above the sea, and 1200 above the valley of Jezreel (Van de Velde, Memoir, page 178). The range of Gilboa extends in length some ten miles from W. to E. The modern local name is Jebel Fekuah, and the highest point is crowned by a village and wely called Wezar (Porter, Hand-book, page 353).

## Gildas The Wise[[@Headword:Gildas The Wise]]

             the first British historian, was born in the year 511 (according to Bede, 493), became scholar to Iltutus, abbot of Morgan, and was made afterwards abbot of Bangor. The time of his death is uncertain. The legendary accounts of him differ so much that Bale and Usher suppose there were two of the same name, while others doubt the existence of any  such person. "In truth, as Mr. Stevenson observes, in his introduction to the Latin text of Gildas de Excidia Britanniae: "We are unable to speak with certainty as to the parentage of Gildas, his country, or even his name, the period when he lived, or the works of which he was the author. Mr. T. Wright attempts to show that Gildas is a fabulous person, and his hisb tory the forgery of some Anglo-Saxon or foreign priest of the 7th century (Biog. Brit. Lit. Anglo-Saxon period, pages 115-134). But Stevenson, Lappenberg, and others, while admitting the fabulous character of the common accounts, are inclined to believe that Gildas really lived somewhere near the time usually stated" (English Cyclop. s.v.). The writings which pass under his name are valuable for their antiquity and as containing the only information we have of the times in which he wrote; although Gibbon describes him as "a monk who, in the profound ignorance of human life, was presumed to exercise the office of historian, and strangely disfigures the state of Britain at the time of its separation from the Roman empire." They are, (1) Liber Querulus de excidio Britanniae, etc., a picture of the evils of the times and of the previous ages of British history: — (2) Castigatio Ordin. Eccles. (Reproach on the Clergy), a sad account of abominations and vices imputed to the clergy. They are given in Gale's Hist. Brit., etc., Scriptores xv (Oxon. 1691, fol.), and in the Works of Gildas and Nonnius, translated by J.A. Giles (Lond. 1841, 8vo); also in Gale, Rerum Angl. Script. Veteres (1684-87, 3 volumes, fol.); but the best edition is that published in 1838 by the Historical Society, and edited by Mr. Joseph Stevenson. There are three English translations of it: one by Habington (Lond. 1638, 8vo); another, entitled A Description of the State of Great Britain, written eleven hundred years since (London, 1652, 12mo); and a third by Dr. Giles, but based on that of Habington, and published in Bohn's Antiquarian Library (1848). See Wright, l.c.; Poste, British Researches; English Cyclopaedia; Clarke, Succ. of Sacred Literature, volume 1.

Gilder William H.,

a minister of the Methodist Episcopal Church, was born in Philadelphia, September 17, 1812, and was educated at the Wesleyan University. He entered the Philadelphia Conference in 1833, and after three years' preaching was compelled by ill health to retire from active service. About 1840 he established at Philadelphia the Pearl and Repository, an independent Methodist paper. For some years he was principal of the Female Institute at Boardentown, New Jersey. He afterwards became  president of Flushing Female College, at St. Thomas's Hall, Flushing, Long Island. While at Bordentown he established the Literary Register, which he edited for several years. In 1862 he became chaplain of the 40th New York Regiment, and shared in all its campaigns, following his charge into every battle. In 1863 he was taken with typhoid fever, which greatly impaired his strength. He returned to his post before he was in fit physical condition to do so, and, while attending to his duties in the regimental hospital, he contracted small-pox, of which he died at Culpepper, Virginia, April 13, 1864. No chaplain in the army had a stronger hold upon the affection and confidence of the men than Mr. Gilder. Shortly before his death he said to his son, "I am in the hands of one whom I can trust; I feel that I am perfectly safe;" and when he could no longer speak, he intimated by signs that all was well. — Minutes of Conferences, 1865, page 81.

## Gilder, John Leonard[[@Headword:Gilder, John Leonard]]

             a noted Methodist Episcopal minister, was born August 8, 1816. He was early converted, licensed to preach in 1829, and in the same year joined the Philadelphia Conference, in which and.. in the New York East Conference he occupied important positions, including several years occupied in teaching, until his sudden death, July 3, 1883. See Minutes of Annual Conferences, 1884, page 92.

## Gildersleeve, Benjamin, D.D[[@Headword:Gildersleeve, Benjamin, D.D]]

             a Presbyterian minister, was born near Norwalk, Connecticut, January 5, 1791. He graduated from Middlebury College, Vermont, in 1814; the same year removed to Georgian and began to teach in Mount Zion Academy; in 1817 he entered Princeton Seminary, and remained there a little over one year; in 1819 commenced editing a paper called The Missionary; in 1820 was ordained by Hopewell Presbytery, at Athens, Georgia; in 1826 removed to Charleston, S.C., and became editor of The Christian Observer, which post he held until 1845; then he removed to Richmond, Virginia, where he was sole editor of The Watchman and Observer, and then co-editor of The Central Presbyterian. During his residence in Richmond he preached wherever he found an open door, especially in the Virginia penitentiary. He died June 20, 1875. At seventy-five blindness began to come upon him, and he then applied himself to the memorizing of large portions of Scripture and the best hymns, that he might be able to continue his ministry long after his eyesight was gone. In all places where he could find hearers he was abundant in labors. See Necrol. Report of Princeton Theol. Sem. 1876, page 8.

## Gile, Samuel, D.D[[@Headword:Gile, Samuel, D.D]]

             a Congregational minister, son of major Ezekiel Gile, was born at Plaistow, N.H., July 23, 1780. He graduated from Dartmouth College in 1804; studied theology under Reverend Jonathan French; was ordained pastor of the Church in Milton, Massachusetts, February 18, 1807; and died in October 1826. See Sprague, Annals of the Amer. Pulpit, 1:580.

## Gilead[[@Headword:Gilead]]

             (Heb. Gilad', גַּלְעָד, generally with the article prefixed, when applied to the region or mountain; properly a stony district, hence, according to Gen 31:41, heap or hill of testimony; Sept. Γαλαάδ), the name of several men, also of a region and mountain, and perhaps a city. The name Gilead. as is usual in Palestine, describes the physical aspect of the country. It signifies "a hard, rocky region;" and it may be regarded as standing in contrast with Bashan, the other great trans-Jordanic province, which is, as the name implies, a "level, fertile tract." The statements in Gen 31:48, are not opposed to this etymology. The old name of the district was גַּלְעָד(Gilead), but, by a slight change in the pronunciation, the radical letters being retained, the meaning was made beautifully applicable to the "heap of stones" Jacob and Laban had built up "and Laban said! this heap (גִּל) is a witness (עֵד) between me and thee this day. Therefore was the name of it called Gal-eed" (גִּלְעֵד, "the heap of witness"). Those acquainted with the modern Arabs and their literature will see how intensely such a play upon the word would be appreciated by them. This Galeed could not have been far from Mahanaim, and was doubtless one of those rounded eminences to the northward which overlook the broad plateau of Bashan (Gen 31:25; Gen 32:1-2). SEE GALEED.

1. A mountainous region east of the Jordan; bounded on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon (Gen 31:21; Deu 3:12-17), properly extending  from the parallel of Rabboth-Ammon on the south to the river Hieromax on the north. The same name, however, was given to the ridge extending between these parallels. With the exception of the narrow strip of plain along the bank of the Jordan, the mountains, in fact, cover the whole region; hence it is sometimes called "Mount Gilead" (Gen 31:25), הִר הִגַּלְעָד; comp. Deu 3:12; Jer 1:19), sometimes "the land of Gilead" (Num 32:1, אֶרֶוֹ גַּלְעָד; compare Deu 34:1; Num 34:29; Zec 10:10), and sometimes simply "Gilead" (Psa 60:7; Gen 37:25; Num 32:40; Jos 17:1; Amo 1:3); but a comparison of the several passages shows that they all mean the same thing. There is no evidence, in fact, that any particular mountain was meant by Mount Gilead more than by Mount Lebanon (Jdg 3:3) — they both comprehend the whole range, and the range of Gilead embraced the whole province, or group of mountains vaguely stated by Eusebius (Onomast. s.v. Γαλαάδ) to be connected with Lebanon by means of Mount Hermon. It begins not far from the latter, and extends southward to the sources of the brooks Jabbok and Arnon, thus enclosing the whole eastern part of the land beyond the Jordan (Gen 31:21; Son 4:1). According to Michaelis (Mos. Recht, 1:86), this mountain, which gave its name to the country so called, must even be situated beyond the region sketched in our maps, and somewhere about the Euphrates. But this is fanciful. Strictly, the name comprehends the mountainous region south of the river Jabbok, where is the highest part of the mountains east of the Jordan; and one ridge is still named Jebel Jelad or Jelud, from the ruined towns so called upon it (Burckhardt, Travels in Syria, page 348; Robinson's Researches, 2:243, 306; App. page 167). The inhabitants were called Gileadites (Jdg 10:3; 2Ki 15:25).

I. Divisions of the Territory. —

(a.) Gilead is usually, therefore, the name of a large district beyond the Jordan, continually mentioned in the Scriptures in contradistinction to, or apart from, Bashan (Deu 3:13; Jos 12:5; Jos 13:11; Jos 17:1; 2Ki 10:33; 1Ch 5:16; Mic 7:14); though, to judge from its geographical position (as given Num 32:26; Deu 3:12), it must have comprised the entire possessions of the two tribes of Gad and Reuben, and even the southern part of Manasseh (Deu 3:13; Num 32:40; Jos 17:2-6);  corresponding to the region now called el-Beka and Jebel-Ajlun. Sometimes it is put for the territory of Gad and Reuben alone (Psa 60:9; Psa 108:9); at others for the tribe of Gad only (Jdg 5:17; comp. 5:16), although this usage is not constant, and in 1Sa 13:7, the land of Gad and Gilead are joined. The cities Ramoth, Jabesh, and Jazer are usually designated as lying in Gilead.

There is a special descriptive term, which may almost be regarded as a proper name, used to denote the great plateau which borders Gilead on the south and east. The refuge-city Bezer is said to be "in the country of the Mishor" (Deu 4:43); and Jer 48:21 says, "judgment is come upon the country of the Mishor" (see also Jos 13:9; Jos 13:16-17; Jos 13:21; Jos 20:8). Mishor ( מַשׁוֹרand מַשׂר) signifies a "level plain" or "table-land;" and no word could be more applicable. This is one among many examples of the minute accuracy of Bible topography. SEE MISHOR.

The extent of Gilead in this general sense we can ascertain with tolerable exactness from incidental notices in the Holy Scriptures. The Jordan was its western border (1Sa 13:7; 2Ki 10:33). A comparison of a number of passages shows that the river Hieromax, the modern Sheriat el-Mandhur, separated it from Bashan on the north. "Half Gilead" is said to have been possessed by Sihon, king of the Amorites, and the other half by Og, king of Bashan; and the river Jabbok was the division between the two kingdoms (Deu 3:12; Jos 12:1-5). The half of Gilead possessed by Og must therefore have been north of the Jabbok. It is also stated that the territory of the tribe, of Gad extended along the Jordan valley to the Sea of Galilee (Jos 13:27); and yet "all Bashan" was given to Manasseh (Jos 13:30). We therefore conclude that the deep glen of the Hieromax, which runs eastward, on the parallel of the south end of the Sea of Galilee, was the dividing line between Bashan and Gilead. North of that glen stretches out a flat, fertile plateau, such as the name Bashan (בָּשָׁן, like the Arabic bashah, signifies "soft and level soil") would suggest; while on the south we have the rough and rugged, yet picturesque hill country, for which Gilead is the fit name. (See Porter, in Journal of Sac. Lit. July 1854, page 284 sq.; compare Ib. January 1852, page 364.) On the east the mountain range melts away gradually into the high plateau of Arabia. The boundary of Gilead is here not so clearly defined, but it may be regarded as running along the foot of the range. The southern boundary is  less certain. The tribe of Reuben occupied the country as far south as the river Arnon, which was the border of Moab (Deu 2:36; Deu 3:12). It seems, however, that the southern section of their territory was not included in Gilead. In Jos 13:9-11, it is intimated that the "plain of Medeba" ("the Mishor" it is called), north of the Arnon, is not in Gilead; and when' speaking of the cities of refuge, Moses describes 'Bezer, which was given out of the tribe of Reuben, as being "in the wilderness, in the plain country" (i.e., "in the country of the Mishor," אֶרֶוֹ הָמַּישֹׁר), while Ramoth is said to be in Gilead (Deu 4:43). This southern plateau was also called "the land of Jazer" (Num 32:1; 2Sa 24:5; comp. also Jos 13:16-25). The valley of Heshbon may therefore, in all probability, be the southern boundary of Gilead. Gilead thus extended from the parallel of the south end of the Sea of Galilee to that of the north end of the Dead Sea —about 60 miles; and its average breadth scarcely exceeded 20.

(b.) While such were the usual limits of Gilead, the same is used in a wider sense in two or three parts of Scripture. Moses, for example, is said to have seen, from the top of Pisgah, "all the land of Gilead unto Dan" (Deu 34:1); and in Jdg 20:1, and Jos 22:9, the name seems to comprehend the whole territory of the Israelites beyond the Jordan. A little attention shows that this is only a vague way of speaking, in common use everywhere.

(c.) The district corresponding to Gilead is now divided into two provinces, separated by the Jabbok. The section lying between the Jabkok and the Hieromax is now called Jebel Ajlun; while that to the south of the Jabbok constitutes the modern province of Belka. One of the most conspicuous peaks in the mountain range still retains the ancient name, being called Jebel Jihad, "Mount Gilead." It is about seven miles south of the Jabbok, and commands a magnificent view over the whole Jordan valley, and the mountains of Judah and Ephraim. It is probably the site of Ramath-Mizpeh of Jos 13:26; and the "Mizpeh of Gilead," from which Jephthah "passed over unto the children of Ammon" (Jdg 11:29). The spot is admirably adapted for a gathering-place in time of invasion or aggressive war. The neighboring village of es-Salt occupies the site of the old "city of refuge" in Gad, Ramoth-Gilead (q.v.).

II. History. — The first notice we have of Gilead is in connection with the history of Jacob (Gen 31:21 sq.). That patriarch, having passed the  Euphrates, "set his face towards Mount-Gilead;" he struck across the desert by the great fountain at Palmyra; then traversed the eastern part of the plain of Damascus, and the plateau of Bashan, and entered Gilead from the north-east. "In the Mount Gilead Laban overtook him" — apparently soon after he entered the district; for when they separated again, Jacob went on his way and arrived at Mahanaim, which must have been considerably north of the river Jabbok (Gen 32:1-2; Gen 32:22). SEE JACOB.

Gilead is not mentioned again in the patriarchal history; but it is possibly this same region which is referred to under the name Ham (q.v.), and was inhabited by the gigantic Zuzim. The kings of the East who came to punish the rebellious "cities of the plain," first attacked the Rephaim in Ashteroth Karnaim — i.e., in the country now called Hlaurann; then they advanced southwards against the "Zuzims in Ham;" and next against the Emim in Simaveh-Kiriathim, which was subsequently possessed by the Moabites (Gen 14:5; Deu 2:9-19). SEE EMIM; SEE REPHAIM.

We hear nothing more of Gilead till the invasion of the country by the Israelites. One half of it was then in the hands of Sihon, king of the Amorites, who had a short time previously driven out the Moalites. Ogr king of Bashan, had the other section north of the Jabbok. The Israelites defeated the former at Jahaz, and the latter at Edrei, and took possession of Gilead and Bashan (Num 21:23 sq.). The rich pasture-land of Gileads, with its shady forests and copious streams, attracted the attention of Reuben and Gad, who "had a very great multitude of cattle," and was allotted to then. The future history and habits of the tribes that occupied Gilead were greatly affected by the character of the country. Rich in flocks and herds, and now the lords of a fitting region, they retained, almost unchanged, the nomad pastoral habits of their patriarchal ancestors. Like all Bedawin, they lived in a constant state of warfare, just as Jacob had predicted of Gad — "a troop shall plunder him, but he shall plunder at the last" (Gen 49:19). The sons of Ishmael were subdued and plundered in the time of Saul (1Ch 5:9 sq.), and the children of Ammon in the days of Jephthah and David (Jdg 11:32 sq.; 2Sa 10:12 sq.). Their wandering tent life, and their almost inaccessible country made them in ancient times what the Bedawi tribes are now — the protectors of the refugee and the outlaw. In Gilead the sons of Saul found a home while they vainly attempted to re-establish the authority of their house (2Sa 2:8 sq.). Here, too, 'David' found a sanctuary during the unnatural  rebellion of a beloved son; and the surrounding tribes, with a characteristic hospitality, carried presents of the best they possessed to the fallen monarch (2Sa 17:22 sq.). Elijah the Tishbite was a Gileadite (1Ki 17:1); and in his simple garb, Wild aspect, abrupt address, wonderfully active habits, and movements so rapid as to evade the search of his watchful and bitter foes, we see all the characteristics of the genuine Bedasi, ennobled by a high prophetic mission. SEE GAD.

Gilead was a frontier land, exposed to the firtst attacks of the Syrian and Assyrian invaders, and to the unceasing raids of the desert tribes — "Because Machir, the first-born of Manasseh, was a man of war, therefore he had Bashan and Gilead" (Jos 17:1). Under the wild and wayward Jephthab, Mizpeh of Gilead became the gathering-place of the trans- Jordanic tribes (Jdg 11:29); and in subsequent times the ,neighboring stronghold of Ramoth-Gilead appears to have been considered the key of Palestine on the east (1Ki 22:3-4; 1Ki 22:6; 2Ki 9:1).

The name Galaad (Γαλαάδ) occurs several times in the history of thee Maccabees (1Ma 5:9 sq.), and also in Josephus, but generallyc with the Greek termination — Γαλααδῖτις or Γαλαδηνή (Ant. 13:14,2; War, 1:4, 3). Under the Roman dominion the country became more settled and civilized; and the great cities of Gadara, Pella, and Gerasa, with Philadelphia on its south-eastern border, speedily rose to opulence and splendor. In one of these (Pella) the Christians of Jerusalem found a sanctuary when the armies of Titeis gathered round the devoted city (Eusebius, H.E. 3:5). Under Mohammedan rule the country has again lapsed into semi-barbarism. Some scattered villages amid the fastnesses of Jebel Ajluhn, and a few fierce wandering tribes, constitute the whole population of Gilead. They are nominally subject to the Porte, but their allegiance sits lightly upon them. The inhabitants, like the old Gadites, are semi-nomads, whosewealth consists in flocks and herds. Like them, too, they are harassed by the desert tribes; they are inured to arms, and they are noted for their hospitality. The capital of the whole country is es-Salt (Burnkhardt, Trav. in Syria, page 270; Buckingham, Arab Tribes, page 21 sq.; Lord Lindsay's Travels, 2:108 sq.).

III. Description of modern Country. — The great body of the range of Gilead is Jura limestone, but there are occasional veins of sandstone. The oak and the terebinth flourish on the former, and the pine on the latter. The mountains of Gilead have a real elevation of from two to three thousand  feet, but their apparent elevation on the western side is much greater, owing, to the depression of the Jordan valley, which averages about 1000 feet. Their outline is singularly uniform, resembling a massive wall running along the horizon. From the distant east they seem very low, for on that side they meet thee plateau of Arabia, 2000 feet or more in height. Though the range appears bleak from the distance, yet, on ascending it, we find the scenery rich, picturesque, and in places even garand. The summit is broad, almost like table-land "tossed into wild confusion of undulating downs" (Stanley, Sinai and Pal. page 314). It is everywhere covered with luxuriant herbage. In the extreme north and south there are no trees, but as we advance towards the center they soon begin to appear, at first singly, then in groups, and at length, on each side of the Jabbok, in fine forests, chiefly of prickly oak and terebinth. The rich pasture-land of Gilead presents a striking contrast to the nakedness of Western Palestine. Except among the hills of Galilee and along the heights of Carmel, there is nothing to be compared with it as "a place for cattle" (Num 32:1). In passing through the country, one can hardly get over the impression that he is roaming through an English park. The graceful hills, the rich vales, the luxuriant herbage, the bright wild flowers, the plantations of evergreen oak, pine, and arbutus; now a tangled thicket, and now a grove scattered over the gentle slope, as if intended to reveal its beauty; the little rivulets fringed with oleander, at one place running lazily between alluvial banks, at another dashing madly down rocky ravines. Such are the features of the mountains of Gilead. Here, too, we have the cooing of the wood-pigeon, the hoarse call of the partridge, the incessant hum of myriads of insects, and the cheerful chirp of grasshoppers to give life to the scene. Add to all the crumbling ruins of town, village, and fortress, clinging to the mountain- side or crowning its summit, and you have a picture of the country between es-Salt and Gerasa" (Porter, Hand-book for S. and P. page 310). Such a picture, too, illustrates at once the fertility ascribed to it by Jer 22:6; Jeremiah 1, 19, and the judgments .pronounced against it by Amo 1:3; Amo 1:13.

Gilead anciently abounded in spices and aromatic gums, which were exported to Egypt (Gen 37:25; Jer 8:22; Jer 46:11). The balm of Gilead seems to have been valued for its medicinal properties from the earliest, times. The Midianitish merchants to whom Joseph was sold were passing through the valley of Jezreel on their way from Gilead to Egypt (Gen 37:17). Josephus often mentions this balm or balsam, but generally as the product of the rich plain of Jericho, for example (Ant.  14:4): "Now when Pompey had pitched his camp at Jericho (where the palm-tree grows, and that balsam which is an ointment of all the most precious, which upon any incision being made in the wood with a sharp stone distils out thence like a juice), he marched in the morning to Jerusalem." Dr. Thomson found in the plain of Jericho some thorn-bushes called the zukum, "which is like the crab apple-tree, and bears a small nut, from which a kind of liquid balsam is made, and sold by the monks as balm of Gilead, so famous in ancient times," and he supposes "that the balm which Jacob sent to Joseph (Gen 47:11), and that which Jer 8:22 refers to for its medicinal qualities, were the same which the trading Ishmaelites were transporting to Egypt, and that it was some resinous extract from the forest trees of (Gilead" (Land and Book, 2:193, 194). See below.

## Gilead, Balm Of[[@Headword:Gilead, Balm Of]]

             Our English word balm, and its French equivalent baume, are the contracted forms of balsam, a word (βάλσαμου) which the Greeks have adopted from the Hebrew words בִּעִלand שֶׁמֶן, lord or chief of oils. In ordinary language the word is used very loosely, but here we are only concerned with the substance to which the English translation of the Bible has given this name. As early as the days of Jacob the district of Gilead yielded aromatic substances which were in great request. After casting Joseph into a pit, we are told that his brothers espied a caravan on its way from Gilead to Egypt, "with their camels bearing spicery, and balm, and myrrh" (Gen 37:25). Afterwards, when Jacob dispatched his embassy into Egypt, his present to the unknown ruler included "a little balm" (Gen 43:11); and at an interval of more than 1000 years late! we find that the same region was celebrated for the same production, for we find Jeremiah asking, "Is there no balm in Gilead?" and from an expression in the prophet Ezekiel we find still later that balm was one of the commodities which Hebrew merchants carried to the market of Tyre (Eze 27:17). In all these passages the original word is צַרַי, tsori'. During the interval, however, between Jacob and Jeremiah, we are told by Josephus that the queen of Sheba brought " the root of the balsam" as a present to Solomon (Ant. 8:6, 6); and there can be no doubt that, in the later days of Jewish history, the neighborhood of Jericho was believed to be the only spot where the true balsam grew, and even there its culture was  confined to two gardens, the one twenty acres in extent, the other much smaller (Theophrastus).

Many attempts have been made by different writers to identify the tsori, not one of which, however, can be considered altogether conclusive. The Syriac version in Jer 8:22, and the Samaritan in Gen 37:25, suppose cera, "wax," to be meant; others, as the Arabic version in the passages cited in Genesis, conjecture theriaca, a medical compound of great supposed virtue in serpent bites. Of the same opinion is Castell (Lex. Hept. s.v. צרי). Luther and the Swedish version have "salve," "ointment," in the passages in Jeremiah; but in Eze 27:17 they read "mastic." The Jewish Rabbis, Junius and Tremellius, Deodatius, etc., have "balm" or "balsam," as the A.V.; Celsius (Hierob. 2:180) identifies the tsori with the mastic-tree (Pistacia lentiscus). Rosenmuller (Bibl. Bot. page 169) believes that the pressed juice of the fruit of the zukum-tree (Elceagnus angustifolius, Lin. [?]), or narrow-leaved oleaster, is the substance denoted; but the same author, in another place (Schol. in Gen 37:25), mentions the balsam of Mecca (Amyris opobalsamum, Lin.), referred to by Strabo (16, page 778) and Diodorus Siculus (2:132) as being probably the tsori (see Kitto, Phys. Hist. of Pal. page 273; Hasselquist, Travels, page 293).

Hasselquist has given a description of the true balsam-tree of Mecca. He says that the exudation from the plant "is of a yellow color, and pellucid. It has a most fragrant smell, which is resinous, balsamic, and very agreeable. It is very tenacious or glutinous, sticking to the fingers, and may be drawn into long threads. I have seen it at a Turkish surgeon's, who had it immediately from Mecca, described it, and was informed of its virtues; which are, first, that it is the best stomachic they know, if taken to three grains, to strengthen a weak stomach; secondly, that it is a most excellent and capital remedy for curing wounds, for if a few drops are applied to the fresh wound it cures it in a very short time" (Travels, page 293).

The trees which certainly appear to have the best claim for representing the scriptural tsori — supposing, that is, that any one particular tree is denoted by the term — are the Pistacia lentiscus (mastic) and the Amyris opobalsamum, Linnaeus, the Balsamodendron opobalsamum, or Gileadense of modern botanists (Balm of Gilead). One argument in favor of the first-named tree rests upon the fact that its name in Arabic (dseri, dseru) is identical with the Hebrew; and the Arabian naturalists have  attributed great medicinal virtues to the resin afforded by this tree (Dioscorides, 1:90, 91; Pliny, 24:7; Avicenna, edit. Arab. pages 204 and 277, in Celsius). The Pistacia lentiscus has been recorded to occur at Joppa both by Rauwolf and Pococke (Strand. Flor. Palaest. No. 561). The derivation of the word from a root, "to flow forth," is opposed to the theory which identifies the pressed oil of the zukum with the tsori, although this oil is in very high esteem among the Armbss, who even prefer it to the balm of Mecca, as being more efficacious in wounds and bruises (see Mariti. 2:353, ed. London). Maundrell (Journeb from Alep. to Jerus. page 86), when near the Dead Sea, saw the zukum-tree. He says it is a thorny bush with small leaves, and that "the fruit, both in shape and color, resembles a small unripe walnut. The kernels of this fruit the Arabs bray in a mortar, and then, putting the pulp into scalding water, they skim off the oyl which rises to the top: this oyl they take inwardly for bruises, and apply it outwardly to green wounds ... I procured a bottle of it, and have found it upon some small tryals a very healing medicine." "This," says Dr. Robinson (Bib. Res. 2:291), "is the moderns balsam or oil of Jericho." From Maundrell's description of the zukuns Dr. Hooker unhesitatingly identifies it with Balanites Jgyptiaca, which he saw abundantly at Jericho (Kew Garden Misc. 1:257).

In the region of Gilead, the only production now which has any affinity to balm or balsam is a species of Elveagnus, from the kernels of which a balsamic oil is extracted (Journal of Deputation of Malta Protestant College, page 406); and even the balsam gardens of Jericho have perished and left no trace. There is little reason, however, to doubt that the plants with which they were stocked were the Amyrsis Gileadensis, or A. opobcasamusm, which was found lay Bruce in Abynnisia, the fragrant resin of which is known in commerce as the "balsam of Mecca." Like most plants yielding gum or gum-resin, the amyris requires a high temperature to elaborate its peculiar principle in perfection; and in the deeply depressed and sultry valley of the Jordan it would find a climate almost as congenial as that of Yemen, where we find it sow. Nor is it impossible that there may have existed in Gilead at an early period a plantation of the self-same amyris; but, yielding to the superior qualities of the queen of Sheba's newly-imported specimens, the growth of Gilead may have become obsolete, and bequeathed its name and honors to its more favored rival. The Amyris Gileadensis is an evergreen shrub or tree, belonging to the natural order Amyridaceea. Its height is about fourteen feet, with a trunk  eight or ten inches in diameter. The wood is light and open, and the small and scanty leaves resemble rice. After the dog-days, cease the circulation of the sap is most vigorous, incisions are made into the bark, and the balsam is received in small earthen bottles. The supply is very scanty. Three or four drops exude in a day through a single orifice, and the entire amount yielded by the gardens of Jericho did not exceed six or seven gallons a year. When first exuded the balsam is of a whitish tinge, inclining to yellow, and somewhat turbid, and its odor is almost as pungent as volatile salts; but, after standing some time, it becomes pellucid, and deepens to an almost golden color. With its gem-like appearance, its aromatic odor, and its great rarity — being worth twice its weight in silver — it has always been highly valued in the East as a remedy. It is considered very efficacious in the cure of wounds, and the Egyptians esteem it as a preventive of the plague. As a vulnerary it appears to have been valued in the days of Jeremiah (chapter 8:22); and, could it be procured as easily as the balsams of Perau and Tolu, it is likely that it would find a place in European pharmacy. In de scribing Palestine, Tacitus says that in all its productions it equals Italy, besides possessing the palm and the balsam (Hist. 5:6); and the far-famed tree excited the cupidity of successive invaders. By Pompey it was exhibited in the streets of Rome as one of the spoils of the newly- conquered province, B.C. 65; and one of the wonderful trees graced the triumph of Vaspasiasn, A.D. 79. During the invasion of Titus two battles took place at the balsam groves of Jericho, the last being to prevent the Jews ill their despairing frenzy from destroying the trees. They then became public property, end were placed under the protection of an imperial guard; but history does not record how long the two plantations survived. SEE BALM.

2. Possibly the name of a mountain west of the Jordan, near Jezreel (Jdg 7:3). Michaelis and others are inclined to agree with the suggestion of Clericus (ad loc.), that the true reading in this place should be גַּלבֹּעִCalboa, instead of גַּלְעִד. Gideon was encamped at the "spring of Harod," which is at the base of Mount Gilboa. Gesenius, however, thinks (Thesaur. Heb. page 804) that the passage merely implies that all those who should not feel inclined to prosecute the war against the Midianites farther than the mountain from which the latter had emerged, were at liberty to return home (מִהִר, "per montem"). A better solution, however, is that suggested by Schwarz (Palest. page 164, note), that the northernmost spur of Matthew Gilboa was also called Gilead; and this is  confirmed by the actual existence of the name Jalud to this day in this spot. SEE HAROD.

3. A city of this name is apparently mentioned Hos 6:8 (comp. Sept. Jdg 12:7); so, at least, it is given in most of the ancient and modern versions, though the meaning may only be that Gilead is (hike) a city full of iniquity, i.e., a union of iniquitous people. This city (if one be meant) is perhaps the same with RAMOTH-GILEAD.

4. The son of Machir (apparently by Maachah), and grandson of Manasseh; his descendants bore his name as a patronymic (Num 26:29-30). B.C. prob. between 1874 and 1658.

5. The father of Jephthah the judge, a descendant of the above (Jdg 11:1-2). B.C. ante 1256. It is not clear, however (comp. Jdg 11:7-8), whether this Gilead was an individual, or a personification of the community.

6. The son of Jaroah, and father of Michael, of the tribe of Gad (1Ch 5:14). B.C. considerably ante 781.

## Gileddite[[@Headword:Gileddite]]

             (Hebrew prop. Giladi', גַּלְעָדַי; Sept. Γαλααδί or Γαλααδίτης but often the same as Gilead simply), a descendant of one of the men, or an inhabitant of the region called GILEAD (Num 26:29; Jdg 10:3; Jdg 11:1; Jdg 11:40; Jdg 12:7; 2Sa 17:27; 2Sa 19:31; 1Ki 2:7; 2Ki 15:25; Ezr 2:61; Neh 7:63), or perhaps rather a branch of the tribe of Manasseh, descended from Gilead. There appears to have been an old standing feud between them and the Ephraimites, who taunted them with being deserters. See Jdg 12:4, which may be rendered, "And the men of Gilead smote Ephraim, because they said, Runagates of Eptiraim are ye (Gilead is between Ephraim and Manasseh)."

## Giles[[@Headword:Giles]]

             ST. (Lat. Egdius; Fr. Gilles; Span. Gib), patron saint of woodlands, also of Edinburgh. The Roman Catholic Church has set apart September 1 for the commemoration of a saint of this name, though it is doubtful whether such a person ever lived. The hagiographers describe two such persons: the first an Athenian of the 6th century, who wrought various miracles, and finally took up his abode in a cave near the mouth of the Rhone, liming  upon the milk of a hind, and upon herbs and fruits. The king's hunters once wounded the hind, and the arrow also passed through the hand of St. Gileg (whose attribute, in legendary art, is a wounded hind). He died in his cave, and the noble monastery of St. Giles was erected near the spot. The other claimant to the name of St. Giles was abbot of a monastery near Arles in the 6th century. The first legend, as the more striking and poetical one, is naturally the most popular. St. Giles has been especially venerated in Eagland and Scotland. In spite of the Reformation, the name of this legendary saint is still retained in the English calendar. — A. Butler, Lives of Saints, September 1; Mrs. Jamieson, Legends of the Monastic Orders, page 28.

## Gilfillan, George[[@Headword:Gilfillan, George]]

             a minister of the Scotch Presbyterian Church, was born in Scotland, January 30, 1813. He was educated at the Glasgow College and at the United Secession Hall His first call was to a congregation at Schoolwynd, Dundee, where he continued his pastoral labors until his death, Aug. 13, 1878. In 1842 he began to write sketches of the principal characters of the  day, for newspapers, and they were afterwards printed in book form under the title of The Gallery of Literary Portraits. This was followed by two other series of the same character. In 1850 he published The Bards of the Bible, which has been severely criticised for its grandiloquent style. He edited an edition of Bryant's Poems, and among his other works are, The Book of British Poets, Ancient and Modern and The Martyrs, Heroes, and Bards of the Scotch Covenant, He also published, The Grand Discovery: — History of a Man: — Christianity and our Aera: — A Discourse on Hades: — and Five Discourses on the Abase of Talent. He finally edited a splendid library edition of the Popular Poets of Britain, with notes. (W.P.S.)

## Gilgal[[@Headword:Gilgal]]

             (Heb. Gilgal, גַּלְגִּל, a wheel, as in Isa 28:28; according to Jos 5:9, a rolling awvay; with the article a prop. name, Sept. τὰ Γάλγαλα, but Γολγόλ v.r. Γαλγάλ in Deu 11:20 and Jos 14:6), the name of at least two places in Palestine.

1. The site of the first camp of the Israelites on the west of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which bad been taken from the bed of the stream (Jos 4:19-20; comp. 3) SEE STONE; where also they kept their first passover in the land of Canaan (5:10). It was in thee "end of the east of Jericho" ( בַּקְצֵה מַזְרִח יA.V. "in the east border of Jericho"), apparently on a hillock or. rising ground (Jos 4:3; compare 9) in the Arboth-Jericho (A.V. "the plains"), that is, the hot, depressed district of the Ghor which lay between the towns and the Jordan (Jos 4:10). Here the Israelites who had been born on the march through the wilderness were circumcised, an occurrence from which the sacred historian derives the name: "'This day I have rolled away (gallo'thi) the reproach of Egypt from off you.' Therefore the name of the place is called Gilgal to this day." The meaning does not seem to be that a new name was given, but rather that a new meaning and significance were attached to the old name. The word Gilgal means a "circle," and also a "rolling away." A similar play upon a word was noticed in the case of GILEAD SEE GILEAD ; and Bethel is an example of an old name having attached to it a new significance (Gen 28:19; Gen 35:15). By Josephus (Ant. 5:1, 11) it is said to signify  "freedom" (ἐλευθέριον). It would appear that Gilgal was the name of the place before the Exodus, for Moses describes the Canaanites as dwelling "over against Gilgal" (Deu 11:30). The difficulties connected with this passage have already been explained under EBAL SEE EBAL .

Keil supposes that this Gilgal was near Shechem (Comm. on Joshua, pages 219, 232). The camp thus established at Gilgal remained there during the early part of the conquest (Jos 9:6; Jos 10:6-7; Jos 10:9; Jos 10:15; Jos 10:43); and we may probably infer from one narrative that Joshua retired thither at the conclusion of his labors (Jos 14:6; comp. 15). Saul, when driven from the highlands by the Pheilistines, collected his feeble force at the site of the old camp (1Sa 13:4; 1Sa 13:7). The tabernacle appears to have remained there at least until its removal to Shiloh (Jdg 18:1). It was one of the places to which Samuel regularly resorted, where he administered justice (1Sa 7:16), and where burnt-offerings and peace-offerings were accustomed to be offered " before Jehovah" (1Sa 10:8; 1Sa 11:15; 1Sa 13:8-12; 1Sa 15:21); and on one occasion a sacrifice of a more terrible description than either (1Sa 15:33). The air of the narrative all through leads to the conclusion that at the time of these occurrences it was the chief sanctuary of the central portion of the nation (see 1Sa 10:8; 1Sa 11:14; 1Sa 15:12; 1Sa 15:21). But there is no sign of its being a town; no mention of building, or of its being allotted to the priests or Levites, as was the case with other sacred towns, Bethel, Shechem, etc. In the history of David's return to Jerusalem (2 Samuel 19), the men of Judah came down to Gilgal to meet the king to conduct him over Jordan, as if it was close to the river (2Sa 19:15), and David arrived there immediately on crossing the stream after his parting with Barzillai the Gileadite (2Sa 19:40). After the erection of the Temple, Gilgal appears to have been utterly neglected. Perhaps, when Jericho was rebuilt, the traditional sanctity of Gilgal was transferred to it, and there a school of the prophets was established and remained until a late period (2Ki 2:5). SEE JERICHO.

How Gilgal became appropriated to a false worship we are not told, but certainly, as far as the obscure allusions of Hosea and Amos can be understood (provided that they refer to this Gilgal), it was so appropriated by the kingdom of Israel in the middle period of its existence (Hos 4:15; Hos 9:15; Hos 12:11; Amo 4:4; Amo 5:5). These idolatrous practices are specially mentioned by Epiphanius and others (Reland, Palaest. page 782 sq.). The utter desolation of its site, and the whole surrounding region, shows how fearfully the prophecies have been fulfilled.  The place is not mentioned in the Apocrypha nor the N.T. Later authorities are more precise, but unfortunately discordant among themselves. By Josephus (Ant. 5:1, 4) the encampment is given as fifty stadia, rather under six miles, from the river, and ten from Jericho. In the time of Jerome the site of the camp and the twelve a memorial stones were still distinguishable, if we are to take literally the expression of the Epit. Paulae (§ 12). The distance from Jericho was then two miles. According to Eusebius, the spot (Γαλγὠλ) was left uncultivated, but regarded with great veneration by the residents (Onomast. s.v. Γάλγαλα). When Arculf was there at the end of the 7th century, the place was shown at five miles from Jericho. A large church covered the site, in which the twelve stones were ranged (Early Travels in Pal. page 7). It is probable, however, that the ecclesiastical architects had not been very particular about topography (Robinson, Research. 2:287). The church and stones were seen by Willibald thirty years later, lent be gives the distance as five miles from the Jordan, which again he states correctly as seven from Jericho. The stones are mentioned also by Thietmar, A.D. 1217 (according to whom it was to these that John the Baptist pointed when he said that God was "able of these stones to raise up children unto Abraham," Peregr. 31); and, lastly, by Ludolf de Suchem a century later. These specifications, show that Gilgal must have been near the site of the modern village of Riha (Porter, Handbook for Sinai and Palestine, page 196). In Van de Velde's Map (1858)., a spot samed Moharfer, a little south-east of er-Riha, is marked as probable. Schwartz (Physical Description of Palestine, page 128) asserts that there is at present found near the Jordan in this vicinity a hill, which appears like a heap of stones, and is called by the Arabs Galgala; but this lacks confirmation. It is probably this Gilgal that is called GELILOTH in Jos 18:17, where, as well as in the parallel passage, 15:7, the position is given with more minuteness than elsewhere.

2. A royal city of the Canaanites, whose sovereign ("king of the nations of Gilgal," or, rather, perhaps the "king of Goim-at-Gilgal," לְגַלְגָּלמֶלֶךְאּגּוֹיַם) is mentioned in the catalogue of the chiefs overthrown by Joshua (Jos 12:23), appears to have been situated on the western plain, as it is connected with the "region of Dor" (Jos 12:22). Eusebius and Jerome (Onomast. s.v. Γελγέλ, Gelgel) say that it was in their time a village called Galgulis (Γαλγουλῆς), about six Roman miles north of Antipatris (Kefr Saba); and this is probably the present ruined village Ji'ulieh of the same neighborhood (Robinson, Researches, 3:47; Schwarz,  Palest. page 92), although this is only two miles from Kefr Saba, and east- south-east (E. Smith, in the Bibliotheca Sacra, 1843, page 492), rather than the Kilkilieh, about two miles east of Kefr Saba (Robinson, Later Researches, pages 136, 138).

The Goim, or original inhabitants of this place, evidently were in some distinctive sense heathen (q.v.). "'By that word (Jdg 4:2) or 'nations' (Gen 14:1) the name is usually rendered in the A. Vers. as in the well-known phrase, 'Galilee of the nations' (Isa 9:1; comp. Mat 4:15). Possibly they were a tribe of the early inhabitants of the country, who, like the Gerizites, the Avim, the Zemarites, and others, have left only this faint, casual trace of their existence there" (Smith, s.v.). SEE GALILEE.

3. A town, evidently in the mountainous interior, whence Elijah and Elisha are said to have gone doon to Bethel (2Ki 2:2), which is itself 3000 feet above the Gilgal in the Jordan valley. It was perhaps here that Elisha rendered the pottage harmless (2Ki 4:38); he may even have resided here (2Ki 2:1; 2Ki 4:38). It lay in the vicinity of Baal-shalisha (2Ki 4:42). This is probably the BETH-GILGAL (A.V. "house of Gilgal") mentioned (Neh 12:29) as occupied by the Levitical singers after the exile; and it is evidently also the Galgala (Γάλγαλα) on the route of the victorious Bacchides (1Ma 9:3). SEE GALALA. Keil (Comment. on Joshua p. 219, 232) and Van de Velde (Memoir, page 316), after Winer (s.v.), unnecessarily identify this with the Gilgal of Joshua's camp, etc. It is doubtless the Galgala (Γάλγαλα) stated by Eusebius and Jerome (Onomast. s.v.) to be located near Bethel; and is the large village Jiljilia, one hour west of Sinjil, on the road from Jerusalem to Nablus, situated so high on the brow of the central mountain tract as to afford an extensive view of the great lower plain and the sea, and even a view of Mount Hermon (Robinson, Researches, 3:81).

## Gill, Alexander[[@Headword:Gill, Alexander]]

             an English philologist and theologian, was born in Lincolnshire February 27, 1564. He studied and graduated in Corpus Christi College, Oxford. In 1608 he became principal of St. Paul's school, which post he filled until his death, Nov. 17,1635. He gained much reputation as a philologist and theological critic by his Treatise concerning the Trinity (1601, 8vo): — Logonomia Anglica (1621, 4to): — Sacred Philosophy of Holy Scripture,  or a Commentary on the Creed (1635, 8vo). See Wood, Athene Oxonienses, volume 1 (London, 1691, 2 volumes, fol.); Hoefer, Nouv. Biog. Ginerale, 20:523; Knight, Life of Colet; Allibone, Diet. of Authors, 1:671.

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

             an English clergyman, was born in London in 1597, and was educated at Trinity College, Oxford. In 1635 he became head master of St. Paul's school. While usher of St. Paul's he. had charge of the education of John Milton. He died in 1642. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gill, Henry, D.D[[@Headword:Gill, Henry, D.D]]

             an English Congregational minister, was born at Tiverton, Devonshire, in 1823. He was led to an early decision for Christ; entered Hackney College in 1844, and at the close of his curriculum, in 1848, became pastor at Haverhill, Suffolk. In 1864 he accepted an invitation from the committee of the Bible Society to visit its auxiliaries in North America. This mission occupied him more than eighteen months, in which he proved himself admirably adapted for the work. On his return to England, he was appointed one of the London district secretaries, his chief duties being connected with the Sunday-schools of all denominations in and around the metropolis. He died at Lewisham, November 4, 1870. Dr. Gill was industrious, affectionate, acceptable, and successful in all his labors. In addition to a few tracts and pamphlets, he published, Early at the Temple, and The True and Beautiful. See (Lond.) Cong. Year-book, 1871, page 311.

## Gill, John[[@Headword:Gill, John]]

             D.D., an eminent Biblical scholar, was born at Kettering, England, November 23, 1697. He received his education at the grammar-school in his native town. But the tuition of the school was only one of the means of education that he availed himself of. "As sure as that John Gill is in the bookseller's shop," became a proverbial expression. He left school and began preaching at the age of nineteen, and was pastor successively of the Baptist churches in Higham-Ferrers and Kettering. In 1719 he was settled at Horsleydown, Southwark, where he ministered for fifty-one years. He died October 14,1771. Short as was his term of preparatory study, he must have laid a good foundation, and have been diligent in his subsequent studies. He made himself an excellent Latin and Greek scholar, and a learned Orientalist. His Rabbinical studies were extensive and profound. The fruits of his learning are chiefly deposited in his commentary, a work valuable to consult, but so heavy and prolix in style as to repel any but very courageous readers. He was a voluminous author. For a time he exerted a commanding influence in his own denomination, and enjoyed high consideration with the religious public generally. In theology he was a Calvinist of the Supralapsarian type, and his peculiar doctrine concerning the relation of Christians to the law of God occasioned, though it scarcely justified, the charge of Antinomianism. His principal writings are,

1. Exposition of the Song of Solomon: —

2. Prophecies respecting the Messiah fulfilled in Jesus: —

3. The Cause of God and Truth, being an examination of the several passages of Scripture made use of by Arminians (4 vols. 8vo, 1735; new ed. Lond. 1838, 8vo): —

4. Exposition of the New Testament (3 volumes): —

5. Exposition of the Old Testament (6 volumes): —

6. Dissertation on the Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents: —

7. A Body of Doctrinal and Practical Divinity: —

8. Sermons and Tracts. He also wrote several treatises on Baptism, one of which, entitled Infant Baptism a Part and Pillar of Popery, has been republished in America. His Body of Divinity has also had some circulation in this country, and has been abridged. He received the degree of doctor of divinity from the University of Glasgow. (L.E.S.)

## Gill, William[[@Headword:Gill, William]]

             one of the early Methodist ministers in America, was born in Delaware, November 23, 1697. He entered the itinerant ministry in 1777, filled a number of important stations successfully, and died October 14, 1789. He was a man "of very quick and solid parts," and, although he had not enjoyed great advantages of early education, he became so skilled in theology that Dr. Rush, of Philadelphia, pronounced him "the greatest divine he ever heard." — Minutes of Conferences, 1:33; Wakeley, Heroes of Methodism, page 199.

## Gillane, John[[@Headword:Gillane, John]]

             was consecrated a bishop in the Episcopal Church of Scotland in 1727, and bishop of Dunblane in 1731. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gilles[[@Headword:Gilles]]

             (COLONNA). SEE AEGIDIUS,

## Gilles De Roye[[@Headword:Gilles De Roye]]

             (Lat. Egidius de Roya or Roia), a French chronicler and theologian, was born at Roye, Picardy. While very young he entered the ranks of the Cistercians, and was sent to Paris to complete his studies. He received the degree of doctor of theology, and taught for nineteen years in various colleges of the order of St. Bernard. He was then appointed abbot of Royanmont, Picardy. At the age of sixty he resigned these functions, and retired to the convent of the Dunes, Belgium, where he remained eighteen years, devoting his time to meditation and study. He died at the abbey of Sparmaille, near Bruges, in 1478. He wrote, Opus Vastum Chronodronmi seu Chronici, an abridgment of the history of John Brandon, a monk of Dunes, remaining in manuscript. Gilles de Roye carried it down to 1463, and it was continued by Adrian of Budt, of the same convent, down to 1479. Andrew Schot discovered it about twenty years later, and it was published by Sweert (Frankfort, 1620). He also left some commentaries upon the Master of Sentences. See Hoefer, Nouv. Biog. Generale, s.v.

## Gilles of Viterbo[[@Headword:Gilles of Viterbo]]

             SEE EGIDIO ANTONINI.

## Gilles, Jean[[@Headword:Gilles, Jean]]

             a French prelate, was born in Normandy. He studied theology and law at Paris, and became chanter of the metropolitan church there. Almost alone among the high clergy of France, Gilles refused to acknowledge Clerment VII (Robert of Geneva). He abandoned his benefice, and retired to Italy to Urban VI. who made him provost of Liege and auditor of the Rota. He was afterwards sent by the sacred college as nuncio to Rheims, to Treves, and to Cologne. In 1405 Innocent VII made him cardinal, with the title of St. Cosmo and St. Damian. He assisted at the conclave, November 30, 1406, which elected Gregory XII, but abandoned that pontiff when he discovered that the latter held his own interests as paramount to those of the Church, and that he rejected the means proposed for the termination of the schism (1408, 1409). Gilles returned to France, where he died about 1418. He left some fragmentary writings. See Hoefer, Nouv. Biog. Generale, s.v.

## Gilles, Pierre[[@Headword:Gilles, Pierre]]

             a pastor of the Vaudois Church at La Tour, was born in one of the valleys of Piedmont in 1571. He was appointed to collect and arrange all the documents he could find on the origin, history, beliefs, and religious customs of the Vaudois. He devoted his entire life to this work, which he published at the age of severity-two. The title is Histoire ecclisiastique des eglises reformes recueillies en quelques vallees du Piemont et circonvoisines, autresfois oppellees eglises Vaudoises (Geneve, 1644, 4to). — Hoefer, Nouv. Biog. Ginerale, 20:544.

## Gillespie George[[@Headword:Gillespie George]]

             minister at Edinburgh, was born January 21, 1613. He was one of the four sent as commissioners from the Church of Scotland to the Westminster Assembly in 1643. He died December 17,1648. He wrote

(1) Aaron's Rod blossoming, or the divine Ordinance of Church Government vindicated (Lond. 1646, 4to): —

(2) The Ark of the Testament opened; a Treatise of the Covenant of Grace (Lond. 1661-77, 2 volumes, 4to); besides other smaller treatises.

A new edition of his entire works, edited by Hetherington, was published at Edinburgh in 1846 (2 volumes, 8vo), with a memoir of his life. — Darling, Cyclop. Bibliog. 1:1258; Allibone, Dict. of Authors, 1:671.

## Gillespie, Thomas[[@Headword:Gillespie, Thomas]]

             father of the Relief Church in Scotland, was born at Clearburn, near Edinburgh, in 1708. He received a careful religions training, was educated at Edinburgh, Perth, and Northampton, licensed to preach in 1740, and ordained in England in January 1741. In August following he settled as pastor of Carnock, where he continued with unwearied diligence and much success till 1752, when he was deposed from the Church of Scotland. He, however, continued actively engaged in preaching, first, in the churchyard of Carnock, beside the church which had so often echoed to his voice; but he was soon obliged to leave this spot and betake himself to another, from which he was speedily driven, and at last was compelled to take his position on the public highway, where, during the whole summer and autumn, he proclaimed the Gospel to immense multitudes of people. In the following September he removed to Dunfermline, where, in 1753, the Relief Church was founded. He continued with. unabated zeal till his last sickness, which soon closed his life, January 19, 1774. Mr. Gillespie was a man of .truly apostolic excellence. Conscience was the power that bore sway in his soul. His intellectual abilities were excellent, but his goodness was his greatness. See United Presbyterian Fathers, page 217; Fasti Eccles. Scoticane. 2:580.

## Gillet, Eliphalet, D.D[[@Headword:Gillet, Eliphalet, D.D]]

             a Congregational minister, was born at Colchester, Connecticut, November 19, 1768. After graduating from Dartmouth College in 1791, he taught school in Wethersfield. Under the direction of Reverend Dr. Spring, he studied theology at Newburyport. In August 1795, he was ordained pastor of the Church in Hallowell, Maine. At his own request he was dismissed from this charge in May 1827. He died there, October 19, 1848. Dr. Gillet was the pioneer of Congregationalism in that section of the state. When the Maine Missionary Society was organized in 1807, he was chosen its secretary, which office he filled until the close of his life. The cause of home missions had in him an earnest friend. His mind was of a superior order, and was highly cultivated. Addicted to metaphysical discussions, he was a ready, logical, and keen debater. See Sprague, Annals of the Aner. Pulpit, 2:377.

## Gillet, Louis Joachim[[@Headword:Gillet, Louis Joachim]]

             canon and librarians at the abbey of St. Genevieve, in Paris, was born July 28, 1680. In 1717 he was pastor at Mahon, in the Malo bishopric, but resigned his position in 1740. He died August 28, 1753, leaving Nouvelle Traduction de l'Historien Josephe (published after his death, 4 volumes, 1756). See Jocher, Allgemeines Gelehrten -Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:157. (B.P.)

## Gillett, Ezra Hall, D.D[[@Headword:Gillett, Ezra Hall, D.D]]

             a Presbyterian minister, was born at Colchester, Connecticut, July 5, 1823. He graduated from Yale College in 1841, and from Union Theological Seminary, N.Y., in 1844. He remained a resident licentiate until 1845, when he was ordained pastor of the Presbyterian Church at Harlem. He continued in this charge, an efficient and successful pastor, until 1870, when he accepted the appointment of professor in the New York University, and occupied that position until his death, September 2, 1875. Dr. Gillett wrote, besides frequent articles for the periodical press, a Life of Huss (1861): — History of the Presbyterian Church (1864): — Moral System (1875). (W.P.S.)

## Gillette, Abram Dunn, D.D[[@Headword:Gillette, Abram Dunn, D.D]]

             a Baptist minister, was born at Cambridge, Washington County, N.Y., September 8, 1807. He studied in the preparatory department of Hamilton Institution, graduated from Union College, was ordained in Schenectady, and in May 1831, became pastor of the Baptist Church in that place, where he remained four years, then removed to Philadelphia, and became pastor of the Sansom Street Church. In 1839, the Eleventh Street Church (Philadelphia) having been formed under his leadership, he became its pastor, holding that office until 1852, when he accepted a call to Calvary Church, as it is now called, in New York city. In 1864 he removed to Washington, D.C., and was pastor of the First Church in that city five years. He then went to England, where he delivered a series of lectures to the students of Mr. Spurgeon's college, and, for a time, was the stated supply of a Church near London. For two years after his return (1872-74), he was corresponding secretary of the American and Foreign Bible Society. From 1874 to 1879 he was pastor at Sing Sing, N.Y, which was his last regular pastorate. He died at his summer home, Bluff Head, on the shore of lake George, August 24, 1882. Dr. Gillette was the author of several  memorial volumes, and frequently contributed to various journals. See The Watchman, August 31, 1882. (J.C.S.)

## Gillette, Charles, D.D[[@Headword:Gillette, Charles, D.D]]

             a Protestant Episcopal clergyman, was born at Granby, Connecticut, in 1813. He graduated from Trinity College, Hartford, in 1838; soon after became one of the professors in the Virginia High School, near Alexandria; and afterwards a student in the theological seminary in that city. He was ordained in 1842, and in October of that year was sent out as a missionary to Texas; established himself at Houston, and successfully labored there and in the regions adjacent until the close of 1851. During the next five years he had charge of the diocesan school and of St. Paul's College. In 1856 he accepted the rectorship of St. David's Church, Austin, from which he removed: to St. Paul's Church, Steubenville, Ohio. He died in 1869. See Amer. Quar. Church Rev. January 1870, page 634.

## Gillies, John[[@Headword:Gillies, John]]

             a Scotch divine, was born in 1712, ordained minister of the New College Church, Glasgow, in 1742, and continued to labor there until his death in 1796. His works are, Historical Collections relating to remarkable Periods of the Success of the Gospel, etc. (Glasg. 1754, 2 volumes, 8vo): — The N.T., with devotional Reflections (London, new ed. 1810, 2 volumes, 8vo): — Life of Whitefield (1772, 8vo; often reprinted): — Essay on the Messianic Prophecies (Lond. 1773, 8vo). Two supplements to the Historical Collections appeared in 1761 and 1796; and a new edition of the original work, with the two supplements and an additional one by H. Bonar, appeared at Kelso, 1845, 8vo. — Darling, Cyclop. Bibliogr. 1:1260; Allibone, Dict. of Authors, 1:672.

## Gillies, John (2)[[@Headword:Gillies, John (2)]]

             LL.D., was born at Brechin, Scotland, January 18, 1747, and was educated at the University of Glasgow. In 1793 he became historiographer royal for Scotland; in 1830 he removed to Clapham, near London, where he died, February 15, 1836. He wrote several historical works, now of little value, and translated several Greek authors, among them Aristotle (Ethics, Politics, Rhetoric), very badly.

## Gillot, Jacques[[@Headword:Gillot, Jacques]]

             canon of St. Chapelle, at Paris, who died in January 1619, originally dean of the Church at Langres, is the author of Instructions et Missives d s Rois tres Chretiens de Franice (Paris, 1607; new and enlarged edition by P. Dupuy, 1654). See Jocher, Allgemeines Gelehrten-,Lexikon, s.v.; Winer, Handbuch der theol. Lit. ii, 668; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Gilly, David[[@Headword:Gilly, David]]

             a Protestant divine who became a Roman Catholic, was born at Nismes in 1648. He studied at Nismes, Montauban, and Saumur, and was appointed pastor at Baugé. His life there was quiet and studious until the revocation of the Edict of Nantes, when, to save himself from the dragonades, he abjured his faith, and allied himself with the Roman Catholics. The Protestants ordered public fasts to avert the wrath of God on account of this apostasy, but the king gave Gilly a pension of 1000 livres, which was  increased by the clergy 400 livres more. He was sent to Languedoc by the court to preach against his old faith, and afterwards was brought to Paris to confirm the newly-converted in their faith. He died at Angers December 27, 1711. — Hoefer, Nouv. Biog. Generale, 20:557.

## Gilly, William Stephen[[@Headword:Gilly, William Stephen]]

             D.D, a pious and exemplary English clergyman, and patron of the Vaudois Christians. He was born in 1789, and educated at Cambridge, where he passed A.B. in 1812, A.M. in 1817, and D.D. in 1833. In 1817 he became rector of North Fambridge, Essex. In 1825 he became a canon of Durham and rector of St. Margaret's in that city. He died September 10, 1855. In the year 1823 Dr. Gilly paid his first visit to the Vaudois Christians, which has been attended with such important results, not only to himself, but likewise to that interesting people, who for so many centuries have maintained their independence against all the power and persecution of papal Rome. The following year he published a volume entitled A Narrative of an Excursion to the Mountains of Piedmont in the Year 1823, and Researches among the Vaudois, or Waldenses, Protestant Inhabitants of the Cottian Alps. This work immediately attracted great attention, and the interest it produced was shown by its reaching a fourth edition in less than three years. A fund of over £7000 was raised, and devoted, in part to the maintenance of a college and library at La Tour, in Piedmont. Dr. Gilly ceased his labors on behalf of the Vaudois only with his life. SEE VAUDOIS.

Besides the work above-named, he published The Spirit of the Gospel, or the four Evangelists elucidated (Lond. 1818, 8vo): — Horae Catecheticae, or an Exposition of the Duty and Advantages of public Catechizing in the Church (Lond. 1828, 8vo): — Waldensian Researches, a second Visit to the Vaudois (Lond. 1831, 8vo): — A Memoir of Felix Nef, Pastor of the High Alps, and of his Labors among the French Protestants of Dauphine (Lond. 1832, 8vo): — Our Protestant Forefathers (London, 1835, 12mo; twelve editions before 1844):Vigilantius and his Times (London, 1844, 8vo). — Gentleman's Magazine, October 1855; Quart. Rev. 33:134.

## Gilman Samuel, D.D.[[@Headword:Gilman Samuel, D.D.]]

             an eminent Unitarian minister, was born in Gloucester. Mass., February 16, 1791, and graduated at Harvard College in 1811. From 1817 to 1819 he was connected with the university as tutor. In the year last named he  accepted an invitation from the Unitarian church at Charleston, South Carolina, and was soon afterwards ordained. He continued to serve that church with great popularity up to the year of his death, which took place February 9, 1858. He was a frequent contributor to the North American Review, and his papers showed a wide range of scholarship, as well as great skill in execution. A number of his essays, etc., are collected in his Contributions to Literature (Bost. 1856, 12mo). See Monthly Religious Magazine (Bost. 1858); Allibone, Dictionary of Authors, 1:674; New American Cyclopaedia, 8:256.

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

             a Roman Catholic bishop, was born in Scotland, September 28, 1824. In 1829 his. people came to Nova Scotia, and later settled at Latrobe, Pennsylvania. At eighteen he went to study in Philadelphia, where he made the acquaintance of a priest who led him to embrace the Romish faith. He wished to enter the priesthood, and with that end in view he began his studies at Mount St. Mary's, Emmittsburg, Maryland. He was ordained in 1852, and appointed first to Portsmouth, Ohio, next to St. Patrick's, Cincinnati, and later to Dayton, in the mean time having served a year as professor in Mount St. Mary's of the West. In 1872 he was appointed  bishop of Cleveland. He died April 13, 1891. He was a vigorous defender of parochial schools, and compiled a series of readers for their use. He also founded the Catholic Universe in 1874. See Sadlier, Catholic Directory, 1892.

## Giloh[[@Headword:Giloh]]

             (Heb. Giloh', גַּלֹה, exile [Gesenius] or circle [Furst]; Sept. in Joshua Γιλώ v. r. Γηλώμ and Γηλών, in Sam. Γελώ v.r. Γωλά), the last named (after Goshen and Holon) in the first group of eleven cities in the south-western part (Keil, Joshua page 384) of the hill-country of the tribe of Judah (Jos 15:51); and afterwards the native place or residence of Ahithophel (hence called "the Gilonite" [q.v.], 2Sa 15:12; 2Sa 23:34), whence Absalom, on his way from Jerusalem to Hebron, summoned him (perhaps from a temporary banishment or disgrace at court) to join his rebellious standard (2Sa 15:12), and whither he returned to commit suicide on the failure of his colleagues to adopt his crafty counsel (2Sa 17:23). Josephus calls it Gelmon (Γελμών, Ant. 7:9, 8). De Saulcy (Dead Sea, 1:453) and Schwarz (Palest. page 105) both make it to be the modern Beit-Jala, near Bethlehem; but this is rather the ancient Zelah or Zelzah (q.v.), and the scriptural notices require a different position, perhaps at Rafat, a village with extensive ruins one hour twenty minutes south of Hebron (Van de Velde, Memoir, page 252).

## Giloh (2)[[@Headword:Giloh (2)]]

             Lieut. Conder thinks (Memoirs to the Ordnance Survey, 3:313) that this may be represented by the ruined site Jala, which the Map lays down at three and a quarter miles north-west of Hebron; but he admits that we should not expect a location so far north.

## Gilonite[[@Headword:Gilonite]]

             (Heb. with the art. hag-Giloni', הִגַּילֹנַי, in, Sept. ὁ Γελωναῖος, 2Sa 15:12, or הִגַּלֹנַי, Sept. Γελωνίτης, 2Sa 23:34), an epithet of the traitor Ahithophel (q.v.), doubtless from his city GILOH SEE GILOH (q.v.).

## Gilpin, Bernard[[@Headword:Gilpin, Bernard]]

             called the apostle of the North, an eminent English reformer and itinerant preacher, was born at Kentmire, in Westmoreland, in 1517. At sixteen he  was sent to Queen's College, Oxford, where, stimulated by the works of Erasmus, he made the Scriptures in Hebrew and Greek his chief study. In 1541 he became M.A., and about the same time was elected fellow of his college, and ordained. His reputation for learning soon after led to his being solicited by cardinal Wolsey's agents to accept an establishment in his new foundation at Christ's Church, whither he removed from Queen's College. The university was divided between those who asserted the necessity of a reformation and those who resisted it. Gilpin was for some time opposed to the reformers, maintaining the Romish side in a dispute with Hooper, afterwards bishop of Worcester. But his mind was open to conversion, and in preparing himself for this dispute, he began to suspect that the peculiarities of Romanism were not supported by Scripture or by the fathers. This truth was still further forced upon him when, on the accession of Edward VI, Peter Martyr was sent to Oxford, and Bernard Gilpin was selected as one of the champions on the Romish side to oppose him. The result was that he embraced the Reformation. In 1552 he was made vicar of Norton, and in the same year obtained from Edward VI a license as "general preacher," which authorized him to preach in any diocese. He resigned his living soon after, and went to Louvain, where the priests sought in vain to reclaim him to Romanism. He returned to England in 1556, and found the Church oppressed and persecuted by queen Mary with blood and fire. His uncle, bishop Tonstall, gave him the living of Easingdon, and afterwards the rectory of Houghton-le-Spring; and although his Protestant views were well known, the bishop protected him. His enemies now accused his before bishop Bonner, and he was on his way to trial, and probably to the scaffold, but was detained by breaking his leg on the journey, till news arrived of Mary's death, and he returned in peace to his rectory. The remainder of his life was spent in the assiduous discharge of his parish duties, and in preaching through the country as an itinerant. "The parts of Redesdale and Tyynedale, debatable land on the Marches, are particularly named as the scenes of his labors.

The people there, living on the borders of the two counties, had long led a lawless life, subsisting mostly on plunder. Gilpin went fearlessly amongst them, holding forth the commands and the sanctions of Christianity, and did much to change the character of the country. Hence it was that he was commonly called the Northern apostle, and his name for generations was repeated with reverence. His own parish of Houghton, which included within it fourteen villages, however, was the chief scene of his labors. It yielded him an ample income, for Houghton was then, as now, one of the richest  benefices in the North. He was himself a bachelor. In hospitality he was like what is said or fabled of the primitive bishops. Every fortnight, we are told, forty bushels of corns, twenty bushels of malt, and a whole ox, were consumed in his house, besides ample supplies of provisions of many other kinds. A good portion of this hospitable provision was no doubt consumed by his parishioners, it being his customs, having 'a large and wide parish and a great multitude of people, to keep a table for them every Sunday from Michaelmas to Easter.' But the rectory-house was also open to all travelers, and so great was the reverence which surrounded the master that his liberality was rarely abused, even the most wicked being awed lay it. His skill in according differences was scarcely less famed than his hospitality and his preaching; and when to this we add that his benevolence took the wise direction of providing instruction for the young, and that he was assiduous in his attention to the sick and to the poor, we have touched upon all the points which can be prominent in the life of a good pastor. His zeal for education was 'manifested at once in the education of the poor children in his parish in homely learning, and in patronizing promising youth in their studies in the universities. Of these, his scholars, 'he kept full four-and-twenty in his own house, the greater number being poor men's sons, upon whom he bestowed meat, drink, and cloth, sand education in learning;' and out of these scholars, and from the grammar-school which he founded, wes are told that 'he supplied the Church of England with great store of learned meas.' Of his scholars he always maintained at his own expense at least six at the universities, and when they had completed their studies charged himself with the care of their settlement" (English Cyclopaedia, s.v.). His Lfe, by bishop Carleton, is one of the most interesting of Christian biographies. He died March 4, 1583. See Wordsworth, Eccl. Biog. 4:367; Life, by W. Gipin (Glasg. 1824, 12mo); Jamieson, Cyclop. Relig. Biog. page 222; Hook, Eccl. Biog. volume 5; English Cyclopoedia, s.v. SEE FAITH, RULE OF.

## Gilpin, Richard[[@Headword:Gilpin, Richard]]

             M.D., a Nonconformist divine was born in Cumberland, England; studied at Queen's College, Oxford, and became minister of Greystock, but was ejected for nonconformity in 1662, and afterwards practiced physic. He died in 1697. While in the Church, he was very popular as a preacher. He published Daemonologia sacra; or, a Treatise of Satan's Temptations (in three parts, London, 1677, 4to): — The Temple Rebuilt (Lond. 1658): —  Sermons (Lond. 1700). — Allibone, Dictionary of Authors, 1:674; Darling, Cyclopaedia Bibliographica, 1:1260.

## Gilpin, William[[@Headword:Gilpin, William]]

             a descendant of Bernard Gilpin, was born at Carlisle, 1724. He became master of the school at Cheam, in Surrey; afterwards vicar of Boldre, and prebendary of Salisbury. He died at Boldre, April 5, 1804. Among his numerous publications are, An Exposition of the N.T. intended as an Introduction to the reading of the Scriptures (Lond. 1811, 2 volumes, 8vo, 4th edit.): — Lives of the Reformers (Lond. 1809, 2 volumes, 8vo): — Sernmons to a Country Congregation (Lond. 1802-5, 4 volumes, 8vo): — Life of Bernard Gilpin (Glasg. 1824, 12mo, new ed.): — Lectures on the Church (Catechism (Lond. 1779, 2 volumes, 8vo): — Observations on Picturesque Beauty (1790, 2 volumes, 8vo): — Moral Contrasts (Lond. 1798, 12mo). — Darling, Cyclop. Bibliog. s.v.; Rose, New Genesis Biog. Dict. 8:30.

## Gils Antonius Van, D.D[[@Headword:Gils Antonius Van, D.D]]

             was born July 29, 1758, at Tilburg. His parents were Roman Catholics. He graduated at Louvain with high honor. In 1783 he received spiritual consecration at Antwerp. After this he was appointed to give instructions in theology, and in 1785 he received his licentiate in theology. Not approving the changes made in the University of Laouvain by order of the emperor Joseph II, he resigned his position there, and in 1786 was made chaplain at Eindhoven. From December, 1786, to April, 1790, he labored zealously among the Romanists at 's Hertogenbosch. He returned in 1790 to Louvain, where he was made president of the College of Malder and canon of St. Peter. In November of the same year he was taken prisoner by the Austrian troops, and conveyed to Mechlin. Released from confinement, he defended the university before the Congress, assembled for the regulation of Belgian affairs. In 1791 he was appointed professor, and in 1794 was promoted to the degree of doctor of theology. The French, making themselves masters of Louvain soon after, conveyed him and other professors as prisoners to Peronne. On his return to Louvain he composed the reply to the magistrates of the city, declining, on the part of himself and his colleagues, to attend the opening of the temple of reason. From 1795 to 1813 he experienced various fortunes, being sometimes imprisoned, and for most of the time an exile. After the overthrow of Napoleon he again  stood at the head of the University of Louvain. He died at the university June 10, 1834. His principal works are, De twee cosyns: — Eenvondige samenspraeken over de relnaieizaken van dezen tyd (Leuv. 1796, 12mo): — Motifs de conscience qui empechent les ministres de culte catholique de faire la declaration exigee par la loi du 7 Vend. an. IV (Leuv. 1797; this was also translated into Flemish): — De gronden van het Christen- cath. geloaf, tegenover de gronden der philosophie ('s Hertogenb. 1800): — Analysis epistolarum B. Pauli apostoli ad usum seminari Sylvec- Ducensis (Lov. 1816, 3 volumes, 12mo). See Glasius, Godgeleerd Nederland, D. i, biz. 527 en verv.; also F. V. Goethals, Lectures relatives a l'histoire des sciences, des arts, des maeurs, et de la politique en Belgique, etc., 2:298 suiv. (J.P.W.)

## Gilte, Heinrich Ernest[[@Headword:Gilte, Heinrich Ernest]]

             a Lutheran theologian of Germany, was born September 13, 1754, at Bielefeld. He studied at Halle, was preacher there in 1779, magister in 1780, professor of theology in 1791, and died December 6, 1805. He. wrote, De Factis Ejus Diei, quo Christus e Mortuis Resurrexit (Halle, 1780): — Anfangsgrunde der hebraischen Sprache (ibid. 1782; 2d ed. 1791): — Entwurf zur Einleitung in's Alte Testament (ibid. 1787): — Kurze Uebersicht der vorzuglichsten Materien, etc.; (ibid. 1804). See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 1:81; Furst, Bibl. Jud. 1:349. (B.P.)

## Gimle[[@Headword:Gimle]]

             in Norse mythology, is heaven, or the most charming of all regions of the spirit world. As the ancient Scandinavians considered warlike plays and drinking the greatest of all joys, so also this imperishable heaven is furnished with weapons and golden drinking-horns. It is the eternal dwelling-place of Allfadur, the seat of all the good and pious, who there partake of undisturbed blessedness. At the destruction of the world, Walhalla, the ordinary seat of the deities, Asgard, and all that belongs to it, will be destroyed; even the still higher heaven, Aundlang, and the next  highest seat of the light-spirits, Vidblain, will perish; but Gimle, extending high above all these, will not even be touched by the frightful Ragnarokr (destroyer), but will stand with the eternal god, to receive the valiant warriors and the slain asas.

## Gimzo[[@Headword:Gimzo]]

             (Heb. Gimzo', גַּמְזוֹ, a place fertile in sycamores; Sept. Γιμζώ v.r. Γαμαιζαί), a city is the plain of the kingdom of Judah, mentioned in connection with Timnah, and taken, with its dependent villages (Heb. daughters), by the Philistines in the time of Ahaz (2Ch 28:18); now Jimzu, a common and rather large village, on an eminence, on the south side of the road, about an hour south-east of Ludd (Lydda or Ramleb); with many threshing-floors and ancient cisterns used as magazines for grain (Robinson's Researches, 3:56). It is mentioned in the Talmud (Schwarz, Palest. page 136).

## Gin[[@Headword:Gin]]

             an old English word for trap, stands as the rendering of two Hebrew words is certain passages: מֹוֹקֵשׁ, mokeshn, a noose or "snare" (as elsewhere rendered), Psa 140:5; Psa 141:9; Amo 3:5; and פִּח, pach, lit. a plate or thin layer, hence a net or trap, Sept. Παγίς, Job 18:9; Isa 8:14; elsewhere "snare." SEE HUNTING; SEE FOWLER, etc.

## Gina[[@Headword:Gina]]

             (גינא), a brook or winter-stream ( נהֹראmentioned in the Talmud as being not far from En) Gannim (q.v.) (Schwarz, Palest. page 52).

## Ginath[[@Headword:Ginath]]

             (Heb. Ginath', גַּינִתa garsdan [Gesen.] or protection [Fürst]; 'Sept. Γινἠθ v.r. Γωνάθ), the father of Tibni (q.v.), king of the northern tribes of Israel (1Ki 16:21-22). B.C. ante 926.

## Ginnetho[[@Headword:Ginnetho]]

             (Heb. Ginnethoy', גּנְּתוֹי; Sept. Γεναθών, Vulg. Genthon), a corrupt reading (Neh 12:4) for the name GINNETHON SEE GINNETHON (q.v.).

## Ginnethon[[@Headword:Ginnethon]]

             (Heb. Ginnethon', גַּנְּתוֹן, gardener or great garden; Sept. Γαανναθών and Γαναθώθ,Vulg. Genthon), one of the "chief" priests that returned from the captivity with Zerubbabel (Neh 12:4, where the reading is "Gennetho"), and subscribed the covenant with Neh 10:6; his son Meshullam is mentioned as contemporary with the high-priest Joiakin (Neh 12:16). B.C. 536410.

## Ginnunga-gap[[@Headword:Ginnunga-gap]]

             the gulf of delusion, a vast, void abyss, which the ancient Scandinavians believed to be the primeval state of the material creation. Into this capacious gulf, light as imponderable ether, flowed from the south the envenomed streams of Elivagar (q.v.), and the farther they retired from their source the more the temperature became reduced, and at last the fluid mass congealed in Ginnunga-gap.

## Ginzel, Joseph Augustin[[@Headword:Ginzel, Joseph Augustin]]

             a Roman Catholic theologian of Austria, was born in 1804 at Reichenberg, studied at Vienna, was in 1834 professor of ethics, in 1843 professor of Church history and canon law at the clerical seminary in Leitmeritz, Bohemia, and died June 1, 1876. He wrote, Legatio Apostolica Petri Aloysii (Wurzburg, 1840): — Geschichte der Kirche (Vienna, 1846-47, 2 volumes): — Die canonische Lehrweise der Geisflichen (Ratisbon, 1852): — Handbuch des neuesten in Oesterreich geltenden Kirchenrechtes (Vienna, 1857, 2 volumes): — Geschichte der Slawenapostel Cyrill (Leitmeritz, eod.): — Bischof Hurdalek (Prague; 1873): — Kirchen- historische Schriften (Vienna, 1872, 2 volumes). See Zuchold, Bibl. Theol. 1:440 sq.; Literarischer Handweiser fur das Katholische Deutschland, 1876, col. 288. (B.P.)

## Gioberti Vincenzo[[@Headword:Gioberti Vincenzo]]

             a distinguished Italian philosopher and statesman, was born at Turin, April 5, 1801. He studied theology in the university of his native city, was received doctor in 1823, and in 1825 was ordained priest and appointed professor of theology in the university. He acquired great reputation, and became court chaplain in 1831. Soon afterwards he was implicated in a republican conspiracy (said to have been instigated by the Jesuits, in order to destroy the liberal sympathies of the king), was thrown into prison, and then exiled without trial. He went first to Paris, thence to Brussels, where he remained until 1843, in the humble position of tutor in a private school. Some time after he declined a professorship of philosophy offered him by cardinal Wiseman, preferring to devote all his time to his literary labors. His first publication was the Teoria del Sopranaturale (Capolago, 1838). In 1839 he published his Introduzione allo studio della Filosofia. This remarkable work was followed in 1841 by his Del Bello, in which the author analyzes Christian epopee, and especially Danta's Divina Comedia. Gioberti next employed himself against the modern Geraiman philosophers and the French encyclopedists, whose ideas outlived the Revolution. He wrote successively the Lettres polemiques contre La Mennais (Paris,  1840); Del Buono; and Errori filosofici di Antonio Rosmini (Capolago, 1842). In opposing the pantheistic tendencies of La Mennais and Rosmini, Gioberti evinces great argumentative talent, and a vivid imagination. He aimed at making Italy throw off the yoke of foreign doctrines, with the ultimate view of enabling her subsequently to expel foreign political interference. He was careful always to profess orthodox opinions, no as not to give either time Italian princes or the pope any hold against him. His new catholic system found many adherents. In order to raise the clergy in the popular esteem, be advocated such reforms as the spirit of the times required, and advised the priests to head the social movement and to disseminate instruction among the people. He also called on the learned men of Italy, inviting them to regain their former ascendency by uniting faith with science and art. In this view he wrote his Il Primato civile e morales degli Ital. (Paris, 1843). This remarkable work, which proposedthe plan of a Roman confederacy headed by the pope, and which has had great influence on the recent history 'of Italy', was not at the time in harmony with public opinion. The substance of the book is as follows: "Italy has been twice at the head of European civilization; once is antiquity, and again in the Middle Ages. In the latter period Italy owed its supremacy to the popes, who were then the natural arbiters of princes and the spiritual sovereigns of the nations. The downfall of Italy is due to the downfall of the papacy. The problem now is to restore the papal power, as a moral dominion based on religion and public opinion." Gioberti aims at "restoring the papal arbitration between the sovereign and the 'people; lie wishes to lead it back to the' time of Gregory VII and of Alexander III, and in this restoration of the past finds the best means of repulsing foreign oppression by the unaided efforts of Italy alone. As for the form of government, he inclines to a constitutional monarchy, sand, like Alfieri, considers Piedmont as the most compact, best organized, and most vital state of Italy; calls it to closer union with the other provinces, and by showing to it the perspective of a united Italy, invites it to become the champion of national independence." The work was published under the most unfavorable circumstances, during the last years of the pontificate of Gregory XVI. The Jesuits, despite a few compliments to their order, which the author had skilfully introduced in his book, were alarmed at its tendencies. Gioaberti, however, answered their objections in I Prolegomeni (1845); II Gesuita moderns (Capolago, 1847, 8 volumes; German transl. by Cornet, Lpz. 1849, 3 volumes). This work, written ab irato, had an immense effect; the  Jesuits were expelled from Piedmont, and from all the other states of Peninsular Italy.

After the events of 1848 Gioberti was recalled from exile, and his return was a triumph. He went to Milan, started the project of union between Lombardy and Piedmont, and traversed Central Italy, inviting all parties to unite for the good of the country. He declined the office of senator which was offered him by Charles Albert, but was elected to the House of Representatives by the inhabitants of Turin, and at once chosen for its president. In 1848 he was minister of public instruction, and president of the so-called Democratic council. Austrian intrigues defeated Gioberti's plans, and he was obliged to withdraw from the cabinet. He then advocated his views in a newspaper entitled Il Sagnsatore. The misfortunes of Italy and the abdication of Charles Albert rendered it necessary for him to take again an active part in state affairs. Victor Emmanuel appointed him in the Deaaunae-Pinelli cabinet, without any special department; vaet the conservative party managed soon after to have him appointed ambassado- to Paris, as a means of getting rid of him. He understood it so, sent in his resignation, and on the arrival of his successor, count Gallina, returned to private life. He afterwards published his Del Rinnovamento civile dell' Italia (Paris and Turin, 1851, 2 volumes). In this work he examines with great impartiality into the causes of the present position of Italy. Among the chief obstacles to its independence he signalizes on the one hand, the exaggeration of the principles of municipal and ecclesiastical power, and, on the other, the dangerous influence of Mazzinianism. Sympathizing with the loyalty and liberalism of Victor Emmanuel, be, so to say, traces out for him the line to be followed to arrive at the regeneration of Italy. Gioberti was preparing a philosophical work, entitled Protologia, when he. died suddenly at Paris, October 25, 1851. His most important work is the Introduzione, which has been translated into French under the title Introduction al teltude de la Philosophie (Paris, 1847, 3 volumes, 8vo).

The Christian Remembrancer (July 1853, art. 1) remarks upon it as follows, "With regard to the Introduction to Philosophy, it is extremely difficult to express an opinion, because (speaking with the utmost seriousness) we have a great difficulty in deciding, upon internal evidence alone, whether it was the product of a sane mind. The excitement visible throughout; the lofty tone in which he passes judgment upon others, and pours forth his own 'utterances;' the virulence with which he treats some who differ from him, combined with the obscurity and dreaminess of the  opinions expressed; the extraordinary nature of the premises be assumes, and his dogmatism, not the less arrogant from his entire unconsciousness. All these things on the one hand, and, on the other, his acuteness, depth, information, and power of argument, leave us much at a loss to discover whether the author was in his sober senses or not. We give a brief abstract of his views, so far as we have been enabled to comprehend them. He conceives that the source of all human knowledge is in God, and that it is one whole, and in a manner identical with God himself; and the name which he gives it is 'L' Idea,' or Thought. This divine thought is communicated to man in proportion as he is capable of receiving it; and it is 'the light which enlighteneth every man that cometh into the world.' Man receives it by means of his reason, which is capable of directly beholding it; and this direct beholding (or intuition) of the 'Idea' is the origin and first cause of all the knowledge of natural things which the mind of man possesses. It is innate, inasmuch as it rises to the mind at the same moment as the thought which apprehends it; but it does not rise within the mind, but enters it from without. It is the principle of knowledge to the human mind, from the very first exercise of its powers as a thinking being. The similarity of this view to that of Plato, revived and modified by Malebranche and Leibnitz, is sufficiently evident. But this direct intuition of the divine thought by the reason, although the origin of all thoughts in the soul, is by itself but inchoate and imperfect. In order to render it available, it requires that this intuition should be reflected on; and this can be done only by means of language, for man cannot reflect on and (so to speak) repeat the original intuition except by means of language, which renders determinate what was before imperfect. For this purpose language was given to man, and by means of language God originally reveals to man that which he has caused him to behold by internal and direct intuition; and by means of language this same revelation is repeated and carried on from generation to generation; and by the same medium, employed analogically, the knowledge of the divine thought is more and more revealed. Yet language is not the cause of human knowledge, nor is it, in the case of ordinary knowledge, the medium of the exhibition of the divine thought to the mind (for that shines immediately upon the mind), but it is the occasion of its being completely revealed. For the purposes of ordinary and natural knowledge this combination of intuition with language is the method ordained; but supernatural knowledge can be conveyed only by means of language; and divine truths are not seen by intuition, but believed.

Yet all knowledge of every kind has its source in the divine thought, and consists  of such views of it as the individual is capable of. Besides reason, which is capable of beholding the divine thought, man has likewise internal and spiritual feelings or emotions, which are modifications of the mind, and preserved by feeling; and, in addition, he possesses material and external feelings, having reference to the properties of bodies, and perceived by sensation and the outward senses. The ordinary range of modern metaphysics is confined to these internal and external feelings; and it is a common error to substitute the internal feeling as a first principle, instead of that which is apprehended by the reason through direct intuition, and revealed to the soul by language and reflection. It is likewise an equally common error to substitute reflection on these internal and external feelings for reason, as the initiatory instrument of that knowledge which is the basis of philosophy. (Here he is evidently alluding to Locke and his followers.) But it is by the view or intuition of the divine thought that meaning is given to these various feelings, external and internal, and to the various sensible objects by which they are surrounded. The basis of all knowledge is the knowledge of being; yet not of an abstract idea, but of the concrete personal Being, God himself, acting as a cause and producing existences, who is, in fact, the only being, because he alone has being in himself.

The knowledge of this being is gained by revelation, by means of the written word, wherein he declares himself, 'I am that I am;' and the mind beholds him, and has him made known to it internally, through the reason, independently of all external sensations. God being the only being, all other things are only existences; and man learns from the revealed word that the one being created existences; not that he extends himself into these various manifestations (as Hegel teaches); not that he causes these existences to emanate from himself, as other Pantheists teach, but that he creates them. Man thus learns their proper nature, viz. that they are distinct, individual, real things, having a kind of personality; that it is the act of creation which gives them this reality and individuality; and that it is only by the fact of their being created that their reality is assured to us; that, in short, nothing but the act of creation could assure to us the reality of external things. Gioberti holds, moreover, that all our knowledge of philosophy must begin with a knowledge of being and existences, and their relation to each other; and that not of abstract being or abstract existence, but of one concrete Being, and of many concrete individual existences; and he thinks that the divine thought gives us a knowledge of the latter by a direct view of them, which gives life and meaning to all our sensations and feelings in connection with them. He likewise teaches that principles of  knowledge are objective, eternal, and absolute; that they are not the creation of the' mind, nor sought out by it, but that they present themselves to the mind unsought, and are first truths — the foundation of other truths. He teaches that the permanent possession of the divine thought depends in a degree on man himself; that he may rebel against it, and thus fail to receive it, and fall into error. He teaches that it is by the participation of it that individuals possess a moral personality; that it is the vital principle, and that if it were entirely withdrawn the consequence would be annihilation; that inasmuch as the divine thought creates and governs the universe, it is the soul of the world; inasmuch as it dwells in men's minds, it is knowledge; inasmuch as it actuates, produces, determines, and classifies the powers of nature, it is the generic and specific essence of things; that the basis of generality is the Divine Being himself, having in himself the ideas of all possible things, and the power of giving effect to those ideas." He left a number of MSS., which were edited and published by G. Massari, under the title Opere inedite di Vincenzo Gioberti (Torino, 1856-60, 6 volumes, 8vo). There is an excellent article on the life and writings of Gioberti in the Christian Examiner, 1861, page 237. See also Massari, Vita e Morte di Gioberti (Flor. 1848), and Etudes sur Gioberti; Cruger, Esquisses Italiennes; Spaventa, La filosofia di Gioberti (Naples, 1864); Risorgimento (October 1851); Hoefer, Nouv. Biog. Generale, 20:585 sq.; New American Cyclopcedia, 8:259 sq.; North British Review, volume 11; Brownson's Review, 4:409 sq.

## Giocondo, Giovanni[[@Headword:Giocondo, Giovanni]]

             an eminent Italian architect and engineer, was born at Verona in 1435, went to Rome when quite young, and studied with great attention the models of antiquity. After the death of Bramante, at Rome, he was declared architect of St. Peter's. By this work, and many others, he gained great fame. He died at a very advanced age. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gioll[[@Headword:Gioll]]

             in Scandinavian mythology, was a river which separated the land of shades from earth. It was crossed by a bridge of gold.

## Giona, Giovanni Battista[[@Headword:Giona, Giovanni Battista]]

             SEE BATTISTA.

## Giordano Bruno[[@Headword:Giordano Bruno]]

             SEE BRUNO.

## Giordano, Luca[[@Headword:Giordano, Luca]]

             (called Fa Presto), an eminent Italian painter, was born at Naples in 1632, and was instructed in the school of Gituseppe Ribera. He spent some time at Rome, where he improved rapidly. There is a picture by him in the palace at Madrid, representing The Nativity, which, from its excellence, is often taken for a production of Raphael. In 1692 he was appointed painter to the king of Spain. He executed the sacristy of the cathedral at Toledo; the vault of the royal chapel at Madrid. In 1702 he went to Naples, where he had so many commissions that he could scarcely fulfill them. He painted an altar-piece in the Church of the Ascension, at Naples, which is considered one of his best works. Probably no artist ever produced as many pictures as he did. He died at Naples, Jan. 12, 1705. The following are some of his excellent productions: Elijah calling Fire from Heaven; The Virgin and Infant Jesus; St. Joseph and St. John; Malgdalene Penitent; The Adulteress before Christ; Christ Disputing with the Doctors; St. Anne Received into Heaven by the Virgin. See Hoefer, Nouv. Biog. Generale, s.v; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Giorgi, Antonio Augustino[[@Headword:Giorgi, Antonio Augustino]]

             an Italian philologist, was born in 1711 at Santo Mauro, near Rimini. He entered the order of St. Augustine in 1727, and became procurator-general of his order, which position he occupied for eighteen years. He destroyed the old scholastic routines which controlled the schools directed by the Augustinians. His zeal for the maintenance of a pure faith led him to take part in various theological discussions, and near the close of his life he sustained a lively controversy against P. Paulin, of St. Bartholomew, concerning the religion of the Brahmins. He taught theology in various places, especially at the grand college of Rome, whither he was called by pope Benedict XIV. This pontiff charged him with making the apology for tie History of Pelagianism of cardinal Noris. Being satisfied with the manner in which this was executed, he confided to the author the direction of the Angelican library, and admitted him to the number of learned men whom he consulted upon ecclesiastical affairs. Giorgi had studied eleven languages, among which we may mention Greek, Hebrew, Chaldee, Samaritan, and Syriac. But his erudition was more varied than profound.  He died at Rome, May 4, 1797. He wrote a number of works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Giorgione[[@Headword:Giorgione]]

             SEE BARBARELLI.

## Giotto, Angiolotto[[@Headword:Giotto, Angiolotto]]

             (called Ambrogiotto and Giotto di Bondone), a famous ancient Italian painter and architect, was born at Vespignano, near Florence, in 1276. One of his earliest works is a picture of The Annunciation, which is considered very beautiful. He was highly honored, and his works were in great demand. The noble families of Verona, Milan, Ravenna, Urbino, and Bologna were eager to possess his works. In 1316 he was. employed at Padua to paint the chapel of the Nunziata all Arena. In l325 he was invited to Naples by king Robert, to paint the Church of Santa Chiara, which he decorated with subjects from the New Test. and the Mysteries of the Apocalypse. He was also distinguished in the art of mosaic, and executed the famous Death of the Virgin, at Florence. As an architect he erected the bell-tower of Santa Maria del Fiore. He died at Florence, Jan. 8,1336. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Giovanni (Battista) Di Toledo[[@Headword:Giovanni (Battista) Di Toledo]]

             an eminent Spanish sculptor and architect, flourished about 1550. He visited Rome for improvement, and acquired great reputation. He was invited to Naples by the viceroy, don Pietro di Toledo, who appointed him state architect. He erected the Church of San Giacomo degli Spagnuoli. This work gained for him such a reputation that Philip II appointed him architect of all the royal works of Spain. He removed to Spain in 1559, and began the erection of the Escurial three years later. He continued to superintend this work until his death in 1567.

## Giovanni Da Pisa[[@Headword:Giovanni Da Pisa]]

             an eminent Italian sculptor and architect, the son of Niccolo da Pisa, flourished during the early part of the 14th century. He erected the public cemetery at Pisa, at Naples the fagade of the cathedral, and at Siena the tribune of the cathedral. He executed many works at Arezzo, Orvieto, Perugia, Pistoja, and elsewhere.

## Giovanni Di Matteo[[@Headword:Giovanni Di Matteo]]

             (or Matteo di Giovanni), an eminent Sienese painter, flourished from 1450 to 1491. He painted first in his native city in fresco. His masterpiece was the Murder of the Innocents, a subject which he repeated both at Siena and at Naples. Some of his paintings are still to be found in the collections of noble houses at Siena.

## Giovanni Di Paolo[[@Headword:Giovanni Di Paolo]]

             a reputable painter of Siena, flourished about 1457. There are some of his works in the churches at Siena. His Descent from the Cross, in the Osservanza, painted in 1461, is considered good.

## Gir[[@Headword:Gir]]

             SEE CHALK.

## Girac, Francois[[@Headword:Girac, Francois]]

             (Bareau de), a French prelate, was born at Angoilleme in 1732. Destined from his infancy for the ecclesiastical calling, he was appointed successively vicar-general of the diocese of AngQuleme, dean of the cathedral, and sent by the ecclesiastical province of Tours to the assembly of the clergy in 1765. His uprightness and conciliatory spirit led to his being called soon. after, in 1766, to the bishopric of St. Brieuc, and three years later to that of Rennes, where he remained until the Revolution. Being then forced to go into exile, he attached himself successively to prince de Metternich, and Stanislas Poniatowski, last king of Poland. Returning to France, Girac, who counted thirty-five years in the episcopacy, sent in his resignation, in view of his long labors and feeble health, and accepted a canonship in the chapter of St. Denis. He died Nov. 29, 1820. See Hoefer, Nouv. Biog. Generale, s.v.

## Giraldus Cambrensis[[@Headword:Giraldus Cambrensis]]

             (SYLVESTER), archdeacon of Brecon and titular bishop of Menevia. or St. David's, was born at Pembroke, Wales, in 1146. He finished his education in Paris, and in 1175 was appointed by Richard, archbishop of Canterbury, as his legate for Wales, and was soon after made archdeacon of Brecon. In the following year he was elected bishop of Menevia, but king Henry II refused to confirm the election. He then returned to Paris, where, as he says himself, in his De rebus a se gestis, he passed for the  most learned person in jurisprudence, and was offer the professorship of canon law, which he declined. He afterwards administered for a while the affairs of the bishopric of Menevia, and in 1184 became court preacher of Henry II. He accompanied Henry's son John as adviser in the expedition against Ireland, and in 1188 accompanied archbishop Baldwin of Canterbury on a tour through Wales, for the purpose of organizing a crusade. Richard I appointed him legate of Wales, but at the fall of the latter he returned to his studies. He was again elected bishop of St. David's, but failed again to be recognized as such. He "passed the last seventeen years of his life in study, revising his former literary works and composing others, of which he has himself given a copious index. In the midst of these occupations he received once more an offer of the bishopric of St. David's, and would have met with no opposition from the court; but, from the dishonorable terms on which it was offered, he refused the ecclesiastical dignity which had so long been the object of his earnest wishes. He died at St. David's in the seventy-fourth year of his age, and was buried in the cathedral church, where his effigy still remains upon an altar-tomb beneath an ornamental arch. Giraldus appears to have been an upright and able man. As an ecclesiastic he was zealous, active, and fearless in maintaining the rights and dignities of his Church; but he was, at the same time, honest and disinterested. As a scholar he was learned, and as a collector of historical materials diligent, far beyond the measure of his age. As a historian, however, he was full of credulity, and as a man, as his works prove, one of the vainest upon record. Giraldus has himself given a catalogue of his works, as well as a long history of his actions, both printed by Wharton. Other lists will be found in Fabricius, Bibliotheca Med. et Inf. Latinitatis (edit. Patav. 4to, 1754), 3:62, and in the notes to his life in the Biogr. Britan. (ed. 1778), 1:640; 642, 644. Sir Richard Colt Hoare has given a full account of such MSS. of his works as exist in the several libraries in the British Museum, in the Archiepiscopal Library at Lambeth, at Benet (Corpus Christi) College, in the public library at Cambridge, and in the Bodlian. Those printed are, Itinerarium Cambrice (Lond. 1585, 8vo), and in Camden's Anyl. Norm., etc., Script. (Francof. 1602, fol.), page 818-878: — Topographia Hiberniae (Camden, ut sup.), p. 692-754:- Expugnatio Hibernice (ibidem), pages 755-813: — Descriptio Cambrie (ibid.), pages 879-892. Several short pieces by Giraldus are printed in the second volume of Wharton's Anglia Sacra. The Gemma Ecclesiastica, published at Mentz in 1549, without the author's name, under the title of Gemma Animce, is ascribed to Giraldus. Sir Richard Colt Hoare, in 1806,  published the Itinerary of Archbishop Baldwin through Wales, translated into English, and illustrated with views, annotations, and a life of Giraldus (2 volumes, 4to)." A new edition, Giraldi Cambrensis Opera, is now publishing, under the direction of the master of the rolls, edited by J.F. Dimock; 5 volumes, were issued up to 1868. See Wharton, Anglia Sacra, 2:457-513; Fabricius, Bibliotheca Med. et Inf. Latinitatis; Engl. Cyclopedia, s.v. Barry; Biog. Britannica, s.v. Barri; Herzog, Real- Encykloadie, 5:164; Wright, Biog. Brit. Literaria, Anglo-Norman Period, pages 380-97.

## Girard (De Ville-Thierry), Jean[[@Headword:Girard (De Ville-Thierry), Jean]]

             an ascetical writer of Paris, where he died in 1709, is the author of, Le Veritable Penitent: — Le Chemin du Ciel: — La Vie des Vierges: — Des Gens Maries: — Des Veuves: — Des Religieux: — Des Religieuses: — Des Riches: — Des Pauvres: — Des Saints: — Des Clercs: — Le Chretien Etranger sur la Terre: — Traite de la Flatterie: — Trait de la Medisance: — Vie de Jesus-Christ dans l'Eucharistie: — Le Chretien dans la Tribulation: — La Vie de S. Jean de Dieu. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Girard la Pucelle[[@Headword:Girard la Pucelle]]

             (Lat. Giraldus Puella), professor of ecclesiastical law at Paris in the 12th century, and bishop of Coventry. He took a lively part in the contests which St. Thomas of Canterbury sustained against the king of England, and after a life full of agitation, having for a long time resided at Cologne, be went to England, was appointed bishop, and died soon after, in 1184. Many of his contemporaries bestow great praise upon his knowledge of theology, philosophy, and jurisprudence; but none of his works remain. See Hoefer, Nouv. Biog. Generale, s.v.

## Girard, Francois[[@Headword:Girard, Francois]]

             a French ecclesiastic, was born about 1735 at La Guillotiere (at that time dependent upon Dauphiny, and still one of the suburbs of Lyons). He established himself in Paris, where he was appointed, in 1781, rector of the parish of St. Landry. At the commencement of the revolution he showed great enthusiasm for the new ideas, and was one of the first rectors of Paris to submit to the civil constitution of the clergy. These patriotic sentiments gave him a kind of popularity, which, after the suppression of his church, in 1791, caused his election to one of the episcopal vicarages of bishop Gobel. Two years later the convention appointed him to assist Marie Antoinette in her last moments, and to conduct her to the scaffold. Appointed canon of the Church of Notre Dame, at Paris, after the restoration of Catholic worship, at his own expense he repaired the chapel and gave an annuity for its preservation. He died at Paris, November 7, 1811. An anonymous treatise, entitled Instruction sur la Constitution Civile du Clerge, etc., published at Paris in 1791, is cited by Barbier in his Diet. des Anonymes, No. 8721, and given to an author named Gerard. See Hoefer, Nouv. Biog. Generale, s.v.

## Girard, Stephen[[@Headword:Girard, Stephen]]

             an American philanthropist, was born at Bordeaux, France, May 21, 1750. He began life as a sailor at the age of thirteen, and ten years later became a master and captain. He settled in Philadelphia, Pennsylvania, in May 1777, and began his eminently successful mercantile career. During the prevalence of the yellow fever in Philadelphia in 1793, 1797-98, raging with unwonted violence, Mr. Girard devoted himself personally, fearless of all risks. to the care of the sick and the burial of the dead, not only in the  hospital, of which he became manager, but throughout the city, supplying the sufferers with money and provisions. Two hundred children, whose parents died of the fever, were in a great measure intrusted to his care. In 1812 he purchased the building and a large part of the stock of the old United States bank, and commenced business as a private banker, with a capital of $1,200,000, which was afterwards increased to $4,000,000. During the war of 1812 he rendered valuable services to the government by placing at its disposal the resources of his bank, and subscribing with unexampled 'liberality to its loans. He died December 26, 1831. He contributed liberally to all public improvements, and erected many handsome buildings in the city of Philadelphia.

He was profuse in his public charities, but exacting to the last fraction due him. Notwithstanding his extraordinary attentions to the sick, he never had a friend. He was a freethinker in religion, and. an ardent admirer of Voltaire and Rousseau. Although he was uneducated, his success in business had been such that his property at the time of his death amounted to about $9,000,000. Of this vast estate he bequeathed only $140,000 to his relatives. The remainder was devoted to various public charities, including hospitals, asylums, schools, etc.; $500,000 to the city of Philadelphia; $300,000 to the state of Pennsylvania; and his principal bequest, which was $2,000,000, besides certain other property, together with a plot of ground in Philadelphia, for the erection and support of a college for orphans. The most minute directions were given in regard to the buildings to be erected, and the admission and management of the inmates. He required that the pupils be instructed in the purest principles of morality, but they must be left free to adopt such religious tenets as their matured reason may lead them to prefer. No ecclesiastic, minister, or missionary of any sect whatever is allowed to hold any connection with the college, or even be admitted to the premises as a visitor. The officers and instructors of the institution are eighteen in number, and the inmates about five hundred.

## Girardet, Jean[[@Headword:Girardet, Jean]]

             a reputable French painter, was born at Luneville, December 13, 1709, instructed in the school of Claude Charles, and after spending some time there went to Italy, where he remained eight years studying the works of the great masters. There are many of his works at Metz, Verdun, and other cities of Lorraine. His Descent from the Cross, in one of the churches at Natncy, is considered his best production. He died at Nancy, September 2,  1778. See Hoefer, Nouv. Biog. Generale s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Girardon, Francois[[@Headword:Girardon, Francois]]

             an eminent French sculptor, was born at Troves (Champagne), March 16, 1628, studied with care the statues in the churches of Troyes, and produced a picture of The Virgin, which was much admired. In 1657 he was admitted to the Academy at Paris; in 1659 was appointed professor; became director in 1674, and chancellor in 1695. There are many of his productions in France. The mausoleum of cardinal Richelieu, in the Church of the Sorbonne, was considered his masterpiece. He died in 1715. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Giraud, Pierre[[@Headword:Giraud, Pierre]]

             a French cardinal, was born at Montferrand, August 11, 1791. Belonging to an ancient family, he was designed for the magistracy, but at the age of fifteen went to the seminary of Clermont to study philosophy, and while there developed a taste for belles-lettres and ancient classics. In October. 1812, he entered the seminary of St. Sulpice, where he studied theology and the sacred Scriptures. Three years later he was ordained priest. In 1818 he was sent as a missionary to Auvergne. He was rector of the cathedral of Clermont in 1825, when he was invited to preach during Lent at the Tuileries. A royal ordinance appointed him to the see of Rodez, Jan. 9, 1830. He was one of the signers of a criticism concerning certain propositions taken from the Avenir, and sent to the court of Rome by the archbishop of Toulouse. He was appointed archbishop of Cambray, December 4, 1841. He was made cardinal, June 11, 1847, and January 4, 1849, went to Gaeta, where Pius IX was a refugee. It was supposed with some reason that he was commissioned by MM. de Falloux and Drouyn de Lhuvs to induce the pope to accept the hospitality of France. He died at Carnbray, April 17, 1850. The works of Giraud have been collected and published several times. The third edition appeared in 1852. See Hoefer, Nouv. Biog. Generale, s.v.

## Girdle[[@Headword:Girdle]]

             an essential article of dress in the East, and worn both by men and women. The corresponding Hebrew and Greek words are:

1. חֲגוֹר, chagor', or חֲגוֹרָה(fem.), chagorah', girder (Pro 31:24; Eze 23:15; Gen 3:7; 2Sa 18:11; Isa 32:11), which is the general term for a girdle of any kind, whether worn by soldiers (1Sa 18:4; 2Sa 20:8; 1Ki 2:5; 2Ki 3:21), or by women (Isa 3:24).

2. אֵזוֹר, ezor', something bound (Isa 11:5), especially used of the girdles worn by men; whether by prophets (2Ki 1:8; Jer 13:1), soldiers (Isa 5:27; Eze 23:15), or kings in their military capacity (Job 12:18).

3. מֵזִח, mezach', or מָזַיחִ, mazi'ach, a band (" strength," Job 12:21), used of the girdle worn by men alone (Psa 109:19; Isa 23:10).

4. These, as well as the general term ζὼνη, a belt, Mat 3:4; Mat 10:9; Mar 1:6; Mar 6:8; Act 21:11; Rev 1:13; Rev 15:6, require no special elucidation. Besides these were the following peculiar terms:

5. אִבְנֵט, abnet' (from the Sanscrit bandha, a band), the girdle of sacerdotal and state officers (Exo 28:4; Exo 28:39-40; Exo 29:9; Exo 39:29; Lev 8:7; Lev 8:13; Lev 16:4; Isa 22:21). SEE PRIEST. It was especially worn by the priests about the close-fitting tunic (Exo 28:39; Exo 39:29), and is described by Josephus (Ant. 3:7, 2) as made of linen so fine of texture as to look like the slough of a snake, and embroidered  with flowers of scarlet, purple, blue, and fine linen. It was of about four fingers' breadth, and was wrapped several times round the priest's body, the ends hanging down to the feet. When engaged in sacrifice, the priest threw the ends over his left shoulder. According to Maimonides (De Vas. Sanct. c. 8), the girdle worn both by the high-priest and the common priests was of white linen embroidered with wool; but that worn by the high-priest on the day of atonement was entirely of white linen. The length of it was thirty-two cubits, and the breadth about three fingers. It was worn just below the arm-pits to avoid perspiration (comp. Eze 44:18). Jerome (Ep. ad Fabiolam, de Vest. Sac.) follows Josephus. With regard to the manner in which the girdle was embroidered, the "needlework" (מִעֲשֵׂה רֹקֵם, Exo 28:39) is distinguished in the Mishna from the "cunning- work" (מִעֲשֵׂה חשֵׁב, Exo 26:31) as being worked by the needle with figures on one side only, whereas the latter was woven-work with figures on both sides (Cod. Yoma. c. 8). So also Maimonides (De Vas. Sanct. 8:15). But Jarchi, on Exo 26:31; Exo 26:36, explains the difference as consisting in this, that in the former case the figures on the two sides are the same, whereas in the latter they are different. SEE EMBROIDER.

This abnet may be considered as fairly represented by those girdles which we observe on such persons in the Egyptian paintings. In all passages, except Isa 22:21, אִבְנֵטis used of the girdle of the priests only, but in that instance it appears to have been worn by Shebna, the treasurer, as part of the insignia of his office; unless it be supposed that he was of priestly rank, and wore it in his priestly capacity. He is called "high-priest" in the Chronicos Paschale, page 115 a, and in the Jewish tradition quoted by Jarchi ad loc.

6. The "curious girdle" (חֵשֶׁב, che'sheb, something requiring inventive art, Exo 28:8) attached to the ephod was made of the same materials and colors as the ephod, that is, of "gold. blue, and purple, and scarlet, and fine twined linens." Josephus describes it as sewed to the breastplate. After passing once round it was tied in front upon the seam, the ends hanging down (Ant. 3:7, 5). According to Maimaonides, it was of woven work. SEE EPHOD.

7. In addition to these. פְּתַיגַיל, pethigil, a covering or festive mantle ("stomacher," Isa 3:24), is a costly girdle worn by women. The Vulgate renders it fascia pectoralis. It would thus seem to correspond with the Latin stroaphium, a belt worn by women about the breast. In the Sept.,  however, it is translated χιτὼν μεσοπόρφυρος, "a tunic shot with purple," and Gesenius has "buntes Feyerkleid" (compare Schroeder, De Vest. Mul. pages 137, 404).

8. The קַשּׁוּרַיםkishshurim', closely-tied articles, mentioned in Isa 3:20 (head-bands"); Jer 2:32 ("attire"), were probably girdles, although both Kimchi and Jarchi consider them as fillets for the hair. Is the latter passage the Vulgate has again fascia pectoralis, and the Sept. στηθοδεσμίς, an appropriate bridal ornament. See each of the above renderings in their place.

The common girdle was made of leather (2Ki 1:8; Mat 3:4), like that worn by the Bedouins of the present day, whom Curzon describes as "armed with a long crooked knife, and a pistol or two stuck in a red leathern girdle" (Monast. of the Levant, page 7). In the time of Chardin the nobles of Mingrelia wore girdles of leather, four fingers broad, and embossed with silver. A finer girdle was made of linen (Jer 13:1; Eze 16:10), embroidered with silk, and sometimes with gold and silver thread (Dan 10:5; Rev 1:13; Rev 15:6), and frequently studded with gold and precious stones or pearls (Le Bruyn, Trav. 4:170; comp.Virgil, AEneid, 9:359). Morier (Second Journey, page 150), describing the dress of the Armenian women, says, "They wear a silver girdle which rests on the hips, and is generally curiously wrought." The manufacture of girdles formed part of the employment of women (Pro 31:24).

The girdle was fastened by a clasp or buckle (2Ki 1:8; Mat 3:4; Mar 1:4) of gold or silver, or tied in a knot (Jer 13:1; Ezekiel xvi, 10), so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins, hence the expressions "girdle of the loins" or "of the reins" (אֵזוֹר מָתְנִיַם, Isa 6:5; אֵזוֹר חֲלָצַיםIsa 5:27). The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Pro 31:17). Curzon (page 58), describing the dress of the Egyptian women, says, "Not round the waist, but round the hips a large and heavy Cashmere shawl is worn over the yelek, and the whole gracefulness of an Egyptian dress consists in the way in which this is put on." The military girdle was worn about the waist; the sword or dagger was suspended from it (Jdg 3:16; 2Sa 20:8; Psa 45:3). In the Nineveh sculptures the soldiers are  represented with broad girdles, to which the sword is attached, and through which two or even three daggers in a sheath are passed (comp. Q. Curtius, 3:3). Hence girding up the loins denotes preparation for battle or for active exertion (1Ki 18:46; 2Ki 4:29; Job 38:3; Pro 31:17; Jer 1:17; Luk 12:35; 1Pe 1:13); and to "loose the girdle" was to give way to repose and indolence (Isa 5:27). To loose the girdle and give it to another was a token of great confidence and affection (1Sa 18:4). In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow (Isa 3:24; Isa 22:12).

In consequence of the costly materials of which girdles were made, they were frequently given as presents (1Sa 18:4; 2Sa 18:11), or in token of honor (Rev 1:15), as is still the custom in Persia (comp. Morier, page 93). Villages were given to the queens of Persia to supply them with girdles (Xenoph. Anab. 1:4, 9; Plato, Alc. 1:123).

They were used as pockets, as among the Arabs still (Niebuhr, Descr. page 56), and as purses, one end of the girdle being folded back for the purpose (Mat 10:9; Mar 6:8). Hence "zonaeperdere," "to lose one's purse" (Hor. Epist. 2:2, 40; compare Jum. 14:297). Isnkhorns were also carried in the girdle (Eze 9:2).

"Girdle" is often mused figuratively in the Scriptures (see Psa 109:19; compare 1Sa 2:4; Psa 30:11; Psa 65:12; Eph 6:14). The girdle was a symbol of strength, activity, and power (Job 12:18; Job 12:21; Job 30:11; Isa 23:10; Isa 45:15; Isa 11:5; Isa 22:21; 1Ki 20:11). The perfect adherence of the people of God to his service is figuratively illustrated by the "cleaving of the girdle to a man's loins" (Jer 13:11). In the same view, "righteousness and faithfulness" are called the girdle of the Messiah (Isa 11:5). SEE ATTIRE.

## Girdle of St. Austin, Fraternity Of The[[@Headword:Girdle of St. Austin, Fraternity Of The]]

             a devotional society of the Roman Church. The girdle which they wear is made of leather, and they allege that it was worn by the Virgin Mary, John the Baptist, and many patriarchs and prophets.

## Girdle of St. Francis[[@Headword:Girdle of St. Francis]]

             SEE FRANCIS, ST., FRATERNITY OF THE GIRDLE OF.

## Girdle, Ecclesiastical[[@Headword:Girdle, Ecclesiastical]]

             (ζώνη, balteus, or cinqulum), a cord of linen, silk, worsted, or other material, with tassels at the extremities, by which the alb is bound round  the waist of him who assumes it. It is fastened on the left side. When putting it on, the cleric says the following prayer, or one equivalent to it in terns: "Praecinge me, Domine, zona justitiae, et constringe in me dilectionem Dei et proximi." This cincture is as old as the days of St. Gregory the Great; formerly ample in size, and broad, and often adorned with gold and gems. In the 6th century it was first reduced to its present narrow dimensions. It represented the cord with which our Lord was bound; and alludes to Luk 12:35; Eph 6:4; 1Pe 1:13.

## Girdlestone, Charles[[@Headword:Girdlestone, Charles]]

             a minister of the Church of England, was born March 6, 1797, and graduated at Oxford in 1818. He became successively fellow of Balliol College, university examiner, vicar of Sedgeley (Staffuordshire) in 1826, rector of Alderley (Cheshire) in 1837, of Kingswinford (Staffordshire) in 1847, and died April 28, 1881, at Weston-super-Mare. He was a voluminous writer on theological subjects, from the Low-Church point of view, and published, among other religious works, A Family Commentary on the Bible (1832-42): — The Book of Psalms, according to the two authorized translations, in parallel columns, with marginal notes (1836): — Christendom Sketched from history in the Light of Holy Scriptures (1870). (B.P.)

## Girgashite[[@Headword:Girgashite]]

             (Hebrew invariably in the sing. and. with the art. hag-Gisgashi', הִגַּרְגָּשַׁי, in a collective sense; dwelling in a clayay soil; Sept. Γεργεσαῖοι and Γεργεσαῖος, Vulg. CaGerescei and Geryesceus; A.V. "Girgashite" in 1Ch 1:14; "Girgasite" in Gen 10:16; elsewhere " Girgashites"), a designation of one of the nations who were in possession  of Canaan before the entrance thither of the children of Israel. In Gen 10:16, they are mentioned as the descendants of the fifth son of Canaan; in other passages the tribe is merely referred to, and that but occasionally, in time formula expressing the doomed country (Genesis 15:22; Deu 7:1 [and 20:17 in Saniarit. and Sept.]; Jos 3:10; Jos 24:11; 1Ch 1:14; Neh 9:8). Thee Girgashites are conjectured to have been a part of the large family of the Hivites, as them are omitted in nine out of ten places in which the nations or families of Canaan are mentioned, while in the tenth they are' mentioned, and the Hivites omitted. Josephus states; that nothing but the name of the Girgashites (Γεργεσαῖοι) remained in his time (Ant. 1:6, 2). In the Jewish commentaries of R. Nachman and elsewhere, the Girgashites are described as having retired into Africa, fearing the power of God; and Procopius, in bin History of the Vandals, mentions an ancient but doubtful inscription in Mauritania Tingitana, stating that the inhabitants had fled thither from the face of Joshua, the son of Nun. A city Girgis גַּרְגָּשׁ) existed among the Phoenician tribes in Northern Africa at the Syrtis Minor (Farst, Heb. Lex. page 298). The notion that the Girgashites did migrate seems to have been founded on the circumt-ansce that, although they are included in the list of the seven devoted nationas either to be driven out or destroyed by the Israelites (Gen 15:20-21; Deu 7:1; Jos 3:10; Jos 24:11; Neh 9:8), yet they are omitted in the list of those to be utterly destroyed (Deu 20:17), and are mentioned among those with whom, contrary to the divine decree, the Israelites lived and intermarried (Jdg 3:1-6). SEE CANAAN.

The expression in Jos 24:11 would seem to indicate that the district of the Girgashites was on the west of Jordan. By most writers, however, they are supposed to have been settled in that part of the country which lay to the east of the lake of Gennesareth (Jour. Sac. Lit. October 1851, page 167). This conclusion is founded on the identity between the word Γεργεσαῖοι, which the Septuagint gives for Girgashites, and that by which Matthew (8:28) indicates the land of the Gergesenes (Γεργεσηνοί). But as this last reading rests on a conjecture of Origen, on which little reliance is now placed, the conclusion drawn from it has no great weight, although the fact is possible on other grounds, especially the probability that some actual city of this name must have been the foundation of the reading in question. Indeed, the older reading, 6 Gerasenes," has sufficient resemblance to direct the attention to the country beyond the Jordan; where Eusebius also (Onom. s.v. Γεργασεί) affirms that the Girgashites dwelt. SEE GERASA.

## Girgasite[[@Headword:Girgasite]]

             (Gen 10:16). SEE GIRGASHITE. Girl (יִלַדָּה, yaldah', fem. of

יֶלֶד, a boy), lit. one born, i.e., a female child (Joe 3:3; Zec 13:5), spoken of a marriageable " damsel" (Gen 34:4). SEE CHILD.

## Girodet Trioson, Anne Louis[[@Headword:Girodet Trioson, Anne Louis]]

             an eminent French painter, was born at Montargis, February 5, 1767, studied under David, and at the age of twenty gained the prize of the Academy for his picture of Joseph's Meeting with his Brethren. He gained great eminence in France by his picture of The Deluge. Many of his works are in the private collections of France. He died at Paris, December 9, 1824. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Giron (Garcias de Loycasu), Don Pedro[[@Headword:Giron (Garcias de Loycasu), Don Pedro]]

             a Spanish prelate and scholar, was born at Talavera in 1542. He was the son of Pedro Giron, member of the Council of Castile. He pursued his philosophical and theological studies at Alcala. Being appointed canon of Toledo, he became archdeacon of Guadalaxara on the withdrawal of his uncle, Lopez de Carnajel. In 1585 Philip II called him to his court as almoner and master of the chapel, and a little later intrusted to him the teaching of his little son, don Philip. In 1596 cardinal Albert of Austria appointed him grand-vicar of the archbishopric of Toledo. In 1598 he obtained the title of archbishop of the diocese which he governed. He died February 22, 1599, leaving some works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Girzite[[@Headword:Girzite]]

             SEE GEZRITE.

## Gisbert, Blaise[[@Headword:Gisbert, Blaise]]

             a French Jesuit, born at Cahors, February 21, 1657, and died February 28, 1731, is the author of, Le bon Gout de l'Eloquence Chretienne (Lyons, 1702): — Eloquence Chretienne dancs I'Idie et dans la Pratique (1714; with Zenfant's notes, Amsterdam, 1728; (Germ. transl. by J. Val. Kornrumpf, Leipsic, 1740). See Winer, Handbuch der theol. Lit. 2:61; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B.P.)

## Gisbert, Jean[[@Headword:Gisbert, Jean]]

             a French canonist, was born at Cahors, January 2, 1639. He entered the Jesuit order October 2, 1654; for fifteen years taught rhetoric and philosophy at Tours; then theology for eighteen years at Toulouse, and afterwards became provincial of Languedoc. He died August 5, 1711, leaving, among other works, In Summain Sancti Thomae Quaestiones (1670): — Vera Idea Theologiae (Toulouse, 1676; revised and enlarged, 1689): — Scientia-Religionis Universa (volume 1, Paris, 1689). See Hoefer, Nouv. Biog. Generale, s.v.

## Gisborne Thomas, A. M[[@Headword:Gisborne Thomas, A. M]]

             prebendary of Durham, a distinguished divine and author, was born at Derby in 1758, entered at Harrow School in 1773, and at St. John's College, Cambridge, in 1776; was made perpetual curate of Barton-under- Needwood, Staffordshire, in 1783, and removed in the same year to Yoxall Lodge, near Barton, where he ever after resided. He obtained the prebend of Durham in 1826, and died in 1846. His works are written in a clear and nervous style; his sermons have been recommended as models for young students in divinity of the strongly opposed Paley's Ethics, of which he published an Examination (2d edit. 1790). Among his works are, A faniliar Survey of the Christian Religion as connected with the Introduction of Christianity (London, 1799, 2d ed. 8vo): — The Principles of Moral Philosophy investigated and applied to the Constitution of chzil Society (Lond. 1798, 4th ed. 8vo): — The Testimony of Natural Theology to Christianity (London, 1818, 12mo): — An Inquiry respecting Love as one of the divine Attributes (Lond. 1838, sm. 8vo):Sermons (Lond. 1808, 1809, and 1810, 3 volumes, 8vo): — A familiar Exposition of Colossians, in eight Sermons (London, 1816, 12mo). — Darling, Cyclopaedia Bibliographica, 1:1267; Allibone, Dict. Of Authors, 1:675; Whewell, History of Moral Philosophy in England, lecture 11; Gent. Magazine, June 1846.

## Gischala[[@Headword:Gischala]]

             (τὰ Γίσχαλα), a small city (πολιχνία) often mentioned by Josephus in his account of the last struggle of the Jews with the Romans, especially as being the scene of the operations of the famous "John (q.v.) of Gischala" (War, 4:1, 3). It was situated in Galilee (ib. 2:1); and, after having been destroyed by the Jewish zealots, it was rebuilt by John (Life, 10), and further fortified by the advice of Josephus himself (War, 2:20, 6), and was  the last stronghold of Galilee captured by Titus (ib. 4:2). It is doubtless the Gush Chalab (גּוּשׁ חָלָב) of the Talmud (Menach. 8:3), famed for its oil (Erach. 9:6), named in connection with Meron and Capernaum (Gemara, Pesachim, fol. 33, a), and also by Peter Apollonius (De excid. Hierosol. page 63). Jerome, on several occasions, states a tradition that the parents of the apostle Paul emigrated thence to Tarsus (Reland, Palaest. page 813). The same Hebrew name likewise occurs in Hottinger (Cippi Hebraici, page 56) and in Benjamin of Tudela (page 108). Schwarz erroneously identifies it (Palest. page 198) with the AHLAB SEE AHLAB (q.v.) of the tribe of Asher (Jdg 1:31). Dr. Robinson found the site in the modern El-Jish, on a hill about two hours northwest of Safed; the village had recently been totally destroyed by an earthquake, but was then partly rebuilt (Researches, 3:368 sq.).

## Gislebert[[@Headword:Gislebert]]

             SEE GILBERT.

## Gislebertus Porretanus[[@Headword:Gislebertus Porretanus]]

             SEE GILBERT.

## Gispa[[@Headword:Gispa]]

             (Heb. Gishpa', גַּשְׁפָּא, flattery or hearkening; Sept. Γεσφάς, Vulg. Gaspha), one of the two overseers of the Nethinim in Ophel at Jerusalem, after the captivity (Neh 11:21); but whether he was himself also of that class is not stated, although this is probable from the fact that his associate Ziba was (Ezr 2:43). B.C. 446.

## Gitano (Or Spanish Gypsy) Version Of The Scriptures[[@Headword:Gitano (Or Spanish Gypsy) Version Of The Scriptures]]

             This version is intended for the gypsies (Gypsy being in Spanish Gitano). For the history of these people, and the translation of the gospel of St. Luke for them, compare the article Gypsies. In consequence of a fresh demand for the book, the translator has re-translated his former work, which was printed in 1873. Some copies have been sent out to Spain, and  satisfactory tidings have been received concerning their acceptance among the gypsies.

## Gitta[[@Headword:Gitta]]

             (τὰ Γίττα), a town of Samaria, mentioned by Justin Martyr (Apol. 2), Eusebius (Hist. Ecc 1:13), Zonarus (from Justin, 11, page 567), Theodoret (Cornpend. haeret. feb. 1), and by Epiphanius (adv. Haer. page 55) and Athanasius (Hist. Eccles. page 15), as the birthplace of Simon Magus; thought by some to be the GATH SEE GATH (q.v.) of Scripture (Reland, Palest. pages 813, 814), but discovered by Robinson (Researches, 3:144) in the modern Kuryet-Jit, a village rather more than two hours west of Nablus (comp. Schwarz, Palest. page 134).  Another Gitta (Γιτθᾶ) is mentioned by Josephus (War, 1:17, 2) as a fortress at Machaerus (q.v.).

## Gittah-hepher[[@Headword:Gittah-hepher]]

             (Heb. Gittah'-Che'pher, חֹפֶד גַּתָה, Sept. Γεθαέφερ, Vulg. Gethhepher), a prolonged form (Jos 19:13) of the name GATH-HEPHER SEE GATH-HEPHER (q.v.).

## Gittaim[[@Headword:Gittaim]]

             (Heb. Gitta'yim, גַּתִּיַם, two wine-presses, Sept. Γεθαϊvμ and Γεθθαϊvμ), a place incidentally mentioned in 2Sa 4:3, where the meaning appears to be that the inhabitants of Beeroth, which was allotted to Benjamin, had been compelled to fly from that place, and had taken refuge at Gittaim. Beeroth was one of the towns of the Gibeonites (Jos 9:17); and the cause of the flight of its people may have been Saul's persecution of the Gibeonites alluded to in 2Sa 21:2; although the above text seems to intimate that the flight was through consternation at the death of Abner, and fear of vengeance for the murder of Ishbosheth. SEE BEER. The inhabitants, doubtless, soon returned. Gittaim is again mentioned in the list of places inhabited by the Benjamites after their return from the captivity, with Ramah, Neballat, Lod, and other known towns of Benjamin to the northwest of Jerusalem (Neh 11:33). Schwartz (Phys. Descr. of Palest. page 134) identifies Gittaim with Ramleh (ARIMATHEA) on the strength of certain Jewish traditions; which is not impossible, since Lydda was occupied by the Benjamites, and other associated cities seem to have been located in this neighborhood. SEE LOD; SEE HADID.

"Gittaim occurs in the Sept. version of 1Sa 14:33 — ‘Out of Getthaim roll me a great stone.' But this is not supported by any other of the ancient versions, which unanimously adhere to the Hebrew text, and probably proceeds from a mistake or corruption of the Heb. Word

בְּגִדְתֶּם; A.V. ye have transgressed. It further occurs in the Sept. in Gen 36:35, and 1Ch 1:46, as the representative of AVITH, a change not so intelligible as the other, and equally unsupported by the other old versions."

## Gittin[[@Headword:Gittin]]

             SEE TALMUD.

## Gittite[[@Headword:Gittite]]

             (Heb. Gitti', גַּתַּי; Sept. Γεθαῖος), an inhabitant or native properly of the Philistine city GATH (Jos 13:3). Obed-Edom, in whose house the ark was for a time placed (2Sa 6:10), and who afterwards served in Jerusalem (1Ch 16:38), although a Levite (1Ch 26:4), is called a Gittite (2Sa 6:10), possibly because he had been with David when at Gath, but much more probably from his being a native of GATH-RIMMON, which was a city of that family of the Levites to which he belonged (Jos 21:24). There seems to be no reason for extending this interpretation to Ittai (2Sa 15:19), seeing that David expressly calls him "a stranger" (foreigner), and, what is more "an exile." He was at the head of 600 men, who were also Gittites, for they are called (2Sa 15:20) his "brethren." They appear to have formed a foreign troop of experienced warriors, chiefly from Gath, in the pay and service of David, which they had perhaps entered in the first instance for the sake of sharing in the booty obtainable in his wars. SEE CHERETHITE.

## Gittith[[@Headword:Gittith]]

             (Heb. Gittith', גַּתַּית, prob. for נְגֶנֶת, and so kindred with NEGINOTH), a stringed instrument of music (Psa 8:1; Psa 81:1; Psa 84:1). The term seems to be derived (with the Targums) from the city GATH, not (with the Sept. ὑπὲρ τῶν ληνῶν) from a wine-press (as a vintage-song, Michael. Suppl. page 382); nor from the root נָגִן, to strike (Redslob, De praecepto nus., etc., Lips. 1831, page 24), Gesenius, Tanes. Hebr. page 849. On the other hand, Furst (Concord. page 256) derives it from גָּתִת, to deepen, and calls it "a musical instrument curved and hollow (syn. חָלַיל);" as in his Heb. Lex. page 304, he says it is the name of "a musical body of Levites who had their chief seat in the Levitical city of Gath-rimmon, the word in the titles of Psalms not being capable of an interpretation referringr to instruments or airs." SEE PSALMS.

## Giustiniani (Di Moniglia), Paolo[[@Headword:Giustiniani (Di Moniglia), Paolo]]

             an Italian prelate and commentator, was born at Genoa in 1444. He was the son of Pietro Pellegro Giustiniani, ambassador to the duke of Milan. At the age of nineteen years Paolo entered the order of Minorite preachers.. Some years later he was made doctor of theology, and elected prior of the convent of St. Dominic, at Genoa. In 1484 he was regent of the studies of his order at Perugia. When, at the death of Sixtus IV, the Genoese were expelled from the States of the Church, Giustiniani returned to his native country and devoted himself to preaching. In 1486 he was elected provincial of Lombardy, and in 1489 Innocent VIII chose him as master of the sacred palace. This pontiff confided to him several important missions, and in 1494 appointed him inquisitor-general of all the Genoese possessions.

In 1498 Alexander VI made him apostolic commissary, and authorized him, with the governor of Rome, to examine a large number of Christians accused of heresy. In this he distinguished himself by the severity of his judgments. He was one of the judges who, in September 1498, condemned Pietro d' Aranda, bishop of Calaharra, and steward of the pope, to perpetual imprisonment as guilty of Judaism and other errors. He was recompensed for his zeal by the gift of the bishopric of Scio, and being sent as legate to Hungary. He died at Buda in 1502, leaving commentaries upon some of the books of the Bible. See Hoefer, Nouv. Biog. Generale, s.v.

## Giustiniani (of Chios), Leonardo[[@Headword:Giustiniani (of Chios), Leonardo]]

             an Italian prelate of Genoese origin, lived in 1453. He was archbishop of Mitylene when that island was taken bv the Turks. He left a letter upon the subject of the taking of Constantinople, addressed to pope Nicholas V, and some other works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Giustiniani, Agostino[[@Headword:Giustiniani, Agostino]]

             an Italian Orientalist of the preaching order, was born at Genoa in 1470. At the age of fourteen years he entered the convent of the Dominicans of Santa Marie del Castello, at Genoa. By the authority of the doge and the archbishop of Genoa, his parents sent him to Valencia, in Aragon, where lie contracted a serious disease. This caused him to again adopt his former project, and he returned to Pavia, took the Domninicau habit in 1488, and changed his Christian name from Pantaleon to Agostino. The study of Greek, Arabic, Hebrew, and Chaldee so absorbed his attention that he neglected theology and philosophy, and indifferently performed his duties as preacher and confessor. He taught in several schools of his order, but in 1514 resigned his duties as professor in order to devote himself exclusively to the editing of a polyglot Bible. Being appointed bishop of Nebbio, in Corsica, he assisted in 1516-17 at the Lateran council, and contested some articles of the concordat with Francis I and Leo X.

The cardinal having fallen into disgrace, the bishop of Nebbio withdrew to Boniface Ferrier, bishop of Ivrea. Francis I, then ruler of the country of Giustiniani, invited him to remain in his kingdom. The king increased his pension, and appointed him professor of Hebrew in the University of Paris. Giustiniani was the first who taught this language there. He remained five years in France, during which time he made a voyage to the Netherlands and England, where he met with Erasmus and Thomas Morns. Recalled to his diocese by certain affairs, he remained there most of the time until his death, which occurred while returning from Genoa to Corsica, in 1586. He wrote a number of works, for mention of which see Hoefer, Nouv. Biog. Generale, s.v.

## Giustiniani, Angelo[[@Headword:Giustiniani, Angelo]]

             an Italian prelate, was born on Scio in 1520. He joined the Franciscan order, went to Italy provided with valuable manuscripts, taught theology at Padua and Genoa, and accompanied cardinal Ferrara to France. Giustiniani took part in the discussion of Poissy, then was appointed grand almoner of the duke of Savoy, and bishop of Geneva. He assisted at the Council of Trent. Pope Pius IV confided to him an important negotiation with the king of France, in which he acquitted himself well. In 1578 he was obliged to  resign his bishopric on account of a violent attack of gout. He died Feb. 22, 1596, leaving Commentarii in Quaedam Capita Sancti Johannis: — Sermones. See Hoefer, Nouv. Biog. Generale, s.v.

## Giustiniani, Fabiano[[@Headword:Giustiniani, Fabiano]]

             an Italian prelate and theologian, was born at Lerma, a diocese of Genoa, in 1578. His father changed his original name of Turanchetti for that of Giustiniani, having been adopted by a family of that name, not wishing to take part in the conspiracy of Luigi Fieschi. In 1597 he entered the congregation of St. Philip of Neri. and was placed in charge of the library of Santa Maria de Vallicelli, and he there formed a taste for study. In 1616 he was appointed bishop of Ajaccio, at which place he died, January 3,1627. He wrote Index Universalis Materiarum Bibliocarum (Rome, 1612). This work contains many bibliographical errors. He also wrote other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Giustiniani, Orazio[[@Headword:Giustiniani, Orazio]]

             an Italian cardinal and theologian, was born at Genoa near the close of the 16th century. He was of that branch of the Giustiniani family to which the isle of Chios belonged. Having studied theology at Rome, he entered, at the age of twenty-five years, the congregation of priests of St. Philip of Neri, and advanced rapidly to the higher positions of his order. Urban VIII appointed him first librarian of the library of the Vatican. He was charged with an important negotiation with the patriarch of Constantinople. and acquitted himself so much to the satisfaction of the pope that he bestowed upon him as a reward the bishopric of Montalto, in 1640. He restored harmony between the bishops of Montalto and the inhabitants of that place. In 1645 Innocent X appointed him bishop of Nocera, and the year following he was made cardinal, with the title of St. Onuphrius. Soon after the pope chose him as his grand penitentiary. He became again first librarian of the Vatican library, and died at Rome in 1649. See Hoefer, Nouv. Biog. Generale, s.v.

## Gizoh[[@Headword:Gizoh]]

             SEE GIZONITE.

## Gizonite[[@Headword:Gizonite]]

             (Heb. with the art. hag-Cizoni', הִגַּזֹנַי; Sept. ὁ Γιζωνίτης v. r. Γωϋνί, Vulg. Geznites), an inhabitant of Gizosm (Hela. Giezoc, גַּזֹה, perhaps quarry), a place unknown except as the residence of Hashem, the ancestor of two of the sons of David's warriors (1Ch 12:34). As these are called Hasasites (i.e., "mountaineers") in this as well as the parallel passage (2Sa 23:32; 2Sa 23:34), we may perhaps infer that the city in question was situated somewhere in the mountains of Judah. The conclusion of Kennicott, who examines the passage at length, is that the name should be Gouni, a proper name, and not an appellative (Dissert. pages 199-203). SEE GUNI.

## Gizrite[[@Headword:Gizrite]]

             SEE GEZRITE.

## Gladiators, Christian Views Concerning[[@Headword:Gladiators, Christian Views Concerning]]

             Some pagan moralists expressed more or less strongly their disapprobation of the gladiatorial shows, as being inhuman and demoralizing; but they were too popular to be checked by such remonstrances; and nothing effectual was done to stop them until they were opposed and finally suppressed by the intervention of Christian principles and Christian heroism. The Church expressed its abhorrence of these barbarous games as soon as it came in contact with them, not only by discountenancing attendance at them, but by refusing to admit gladiators to Christian baptism. Charioteers, racers, and many others are included in the same condemnation; probably because the public exhibitions in which they took a part were more or less connected with idolatry. For the same reason such persons, if they had already been received into the Church, were to be punished by excommunication.  The first imperial edict prohibiting the exhibition of gladiators was issued by Constantine in A.D. 325, just after the Council of Nice had been convened. Forty years later, Valentinian forbade that any Christian criminals should be condemned to fight as gladiators; and in A.D. 367 he included in a similar exemption those who had been in the imperial service about the court.

In the year 404, while a show of gladiators were exhibiting at Rome in honor of the victories of Stilicho, an Asiatic monk named Telemachus, who had come to Rome for the purpose of endeavoring to stop this barbarous practice, rushed into the amphitheatre, and strove to separate the combatants. The spectators — enraged at his attempt to deprive them of their favorite amusement — stoned him to death. But a deep impression was produced. Telemachus was justly honored as a martyr, and the emperor Honorius, taking advantage of the feeling which had been evoked, effectually put a stop to gladiatorial combats, which were never exhibited again.

## Gladstanes, George[[@Headword:Gladstanes, George]]

             a Scotch prelate, was a na tire of Dundee, and minister at St. Andrews; was preferred by the king to the see of Caithness in 1600; and thence was translated to the see of St. Andrews in 1606, but was not consecrated until 1610. He was called commissioner for uniting the two kingdoms in 1604. He died May 2, 1615. See Keith, Scottish Bishops, pages 41-217.

## Glagolita, Glagolitza, Glagolites[[@Headword:Glagolita, Glagolitza, Glagolites]]

             (derived from the Slavonic Glagol, a word), "an ancient Slavonic alphabet, principally used in several Roman Catholic dioceses of Istria and Dalmatia, in the psalms, liturgies, and offices of the Church. The use of this liturgy was confirmed to the priesthood by a bull of pope Innocent IV, 1248. Of the antiquity of this alphabet the savans have maintained a great variety of opinions. Dobrowsky laid the foundation of a critical investigation of the subject, and has been followed by Kopitar, Jacob Grimm, Ivan Preis, Schafarik. etc. In former times the invention was sometimes ascribed to St. Jerome; while the Orientals, according to Neale, consider it as a mere corruption and Latinization of the Cyrillic alphabet. According to the recent researches of Schafarik, it was invented by Cyril, and is, consequently, older than what is now called the Cyrillic alphabet (Kyriblliszer), the author of which was bishop Clement of Welitza (died 916). Grimm found in some Glagolitic letters Runic characters. The Glagolitic literature embraces all South Slavic works which are written in the Glagolitic alphabet. According to langsage and form of the letters, two periods may be distinguished — an earlier and a later one. Among the important documents of the earlier period which are still extant are a Glagolitic manuscript of the 11th century, belonging to count Kloz, published by Kopitar under the title Glagolita Clozianus (956 lines,Vienna, 1836); a gospel which in 1736 was brought by J.S. Assemani from  Jerusalem to Rome, is preserved there in the Vatican, but is not yet printed; the Abecenarsunm Bulgaricum, at Paris (published in the Nouveau traite de diplomatique [Paris, 1700], and more fully by Kopitar in the Glagolita Cloziasmus); a gospel which Victor Gregorovich, of Kasan, purchased on Mount Athos (fragments in Miklosich's Slavic Library [Vienna, 1857, volume 1]). The resemblance between the language of these documents and the language of the Old-Slavonic documents written in the Cyrillic alphabet, is the greater the more ancient the latter are. The younger period of the Glagolitic literature embraces the translations into the South Slamic dialects of the New Testament by Primus Truber (about the middle of the 16th century), of the whole Bible by Dalmatin (Witten. 1584), of the Augsgburg Confession, of the Catechismes of Luther, etc. In some of these works partly the Glagolitic and partly the Cyrillic alphabet was used." (See Dobrowsky, Cagolitica [Prague, 1807] — who puts the origin of the Glagolitic alphabet erroneously in the 13th century; Hoefler ands Schafarik, Glagolitiche Fragmente [Prague, 1856]; Schafarik, Ueber Ursprung u. Heimath des Glagolitismus [Prague, 1858]; Sillem, Primnns Truber [Erlangen, 1861]. The Glagolitic alphabet is given in Bagster's Bible of Every Land, page 44). — Allgem. Real-Encyklop. s.v.; Neale, Holy Eastern Church, Introduction, 2:823. (A.J.S.)

## Glaire, Jean Baptiste[[@Headword:Glaire, Jean Baptiste]]

             a French Orientalist, was born at Bordeaux, April 1, 1798, and died in. 1879. He published, Lexicon Manuale Hebraicum et Chaldaicum (1830; new ed. 1843): — Principes de Grammaire Hebraique et Chaldaique (1832; 3d ed. 1843): — Chrestomathie Hebraique et Chaldaique (1834, 3 vols.): — Torath Mosche, le Pentateuque (1836-37, 2 vols.): — Introduction Historique et Critique aux Livres Saints (1836, 6 volumes; 2d ed. 1843): — Les Livres Saints Venges (1845, 2 volumes; 2d ed. 1874, 3 volumes): — La Bible selon la Vulgate (1863): — Dictionnaire Universel des Sciences Ecclesiastiques (1868, 2 volumes), besides contributing to the Encyclopedie du XIX Siecle, Encyclopedie Catholique, and Biographie Catholique. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Glanvil Joseph[[@Headword:Glanvil Joseph]]

             an eminent English divine and philosopher, was born at Plymouth in 1636. He graduated at Exeter College, Oxford, in 1655, and in 1656 he removed to Lincoln College, where he took his degree of M.A. in 1658. Although a friend of Baxter, at the Restoration he conformed to the Church; he also became a convert to the principles of the Baconian philosophy; and when he had just entered his twenty-fifth year he wrote a treatise in defense of them, under the title of The Vanity of Dogmatizing, or Confidence in Opinions, with An Apology for Philosophy (1661, l2mo). About this time he entered into orders, and was presented to the rectory of Wimbish and to the vicarage of Frome-Selwood. In 1662 he published Lux Orientalis, or an Inquiry into the Opinion of the Eastern Sages concerning the Pre- existence of Souos (12mo). In 1665 he published Scepsis Scientifica, or Confessed Ignorance the Way to Science, a modified edition of The Vanity of Dogmatizing (4to). It was dedicated to the Royal Society, of which he was now chosen a member. Tennemann remarks that in this treatise Glanvil enlarged with ability on the causes of doubt, and applied them to the different departments of science, more particularly the discoveries in  physics effected in his own time. His remarks on Causality, in which he coincides with those of Algazel, and appears to have foraestalled Hume, deserve especial attention. "We do not," says he, "detect the existence of any cause immediately by sensational or intuitional perception, but only by mediate representations, and therefore by inference, which may be erroneous." The credit which he had acquired by his writings encouraged him in 1666 to deliver his sentiments upon the subject of witchcraft, the existence of which he endeavored to defend in Some Philosophical Considerations touching the Being of Witches and Witchcraft (Lond. 1666, 4to), an enlarged edition of which was published by Henry More under the title Sadducismus Triumphans (Lond. 1682, 8vo). He wrote also Essays on Subjects in Philosophy and Religion (Lond. 1676, 4to): — Essay concerning Preaching (London, 1678, 12mo), and other smaller works. About this time be was presented to the rectory of the Abbey Church at Bath. He died of fever November 4, 1680. After his death a volume of his Discourses, Sermons, and Remains appeared, edited by Dr. Horfieck, who wrote a eulogy upon him. — Hook, Eccl. Biog. 5:325; Tennemann, Manual Hist. Philos. § 343 Bayle, General Dict. 5:435; Lecky, History of Rationalism, 1:121 sq.

## Glaphyra[[@Headword:Glaphyra]]

             (Γλαφύρα, elegant), daughter of Archelaus, king of Cappadocia; married to Alexander, son of Herod the Great (Josephus, Ant. 16:1, 2). She quarreled with Salome (ib. 17:7, 2), who, in revenge, fomented Herod's jealousy against Alexander (War, 1:24, 2, 3), which eventuated in the death of the latter. SEE ALEXANDER 9. She remained faithful to her husband (Ant. 16:10, 7), and after his execution she returned to her father (17, 1), although her two sons by Alexander were brought up by Herod (ib. 2). She afterwards married Juba, king of Lydia, and at his death again returned to her father, but subsequently married Herod Archelaus, who divorced for her sake his former wife Mariamne, but she soon died, in accordance with a dream in which her first husband reproached her for her repeated inconstancy (ib. 17:13, 4).

## Glareanus Heinrich Loriti[[@Headword:Glareanus Heinrich Loriti]]

             was born at Mollis, in the canton of Glarus (hence his name), in Switzerland, June, 1488; studied philosophy, belles-lettres, and theology at Rottweil and Cologne, and in 1512 became poet laureate of the emperor  Maximilian I. He took part in the controversies between Reuchlin and the old-school systems; went to Basel in 1514, to Italy in 1515, and in 1517 visited Paris, where he gave private instruction in the classics; returning afterwards to Basel, he opened a school there. He showed himself at first favorable to the principles of the Reformation, but abandoned them afterwards; and when Protestantism gained Basel, he retired with Erasmus to Freiburg, where he became professor of literature and history. He gave up this situation in 1560, and died March 27, 1563. Glareanus was a very learned man, and especially in the theory and history of music. His Dodecachordon (Basel, 1547) is valuable as a picture of the state of music in his age. — H. Schreiber, Lebensbeschreibung (Freib. 1837); Pierer, Universal-Lexikon, s.v.; Herzog, Real-Encyklopadie, 5:165. (J.N.P.)

## Glas or Glass John[[@Headword:Glas or Glass John]]

             founder of the sect of Glassites, was born at Auchtermuty, September 21, 1695. He was educated at St.Andrew's, and in 1719 became minister of Tealing. In 1727 he published a book to prove that Church establishments are inconsistent with the Gospel, for which he was deposed by the General Assembly. He imbibed a number of other peculiar opinions and gathered followers, who were called by his name in Scotland, but in England and America they were denominated Sandemanians. Glas died at Dundee in 1773. His works were published at Edinburgh in 4 volumes, 8vo, and in a second edition at Perth (1782, 5 volumes, 8vo). Among the most celebrated members of the sect was Michael Faraday. For the peculiar opinions of the sect, SEE SANDEMANIANS.

## Glasener, Justus Martin[[@Headword:Glasener, Justus Martin]]

             a Lutheran theologian of Germany, was born October 8, 1696, at Hildesherm. He studied at Helmstadt and Halle, was in 1727 preacher at his native place, and took the degree of doctor of theology in 1733. On account of controversies with is superiors and colleagues, he was deposed from his office, and died at Vienna, January 22, 1750. He wrote, De Intercessione Beatorum Particulari: — De Dracone Insigni Regum Egyptiorum ad Ezech. 29-32: — Specimen anti-Judaicum de Genuino Judaeorum Meessia: — De Demonstratione Spiritus S. Jesum esse Verum Messiam: — Diatribe Philologica de R. Simeone Filio Jochai, Auctore Libri Sohar: — Diss. de Trinitate Rabbinorum et Cabbalistarum non Christiana sed Mere Platonica. See Neubauer, Nachricht von jetztlebenden Gottesgelehrten; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:422. (B.P.)

## Glass[[@Headword:Glass]]

             (the material is perhaps denoted by זְכוּכַית, zekukith', rock "crystal," Job 28:17; ὕαλος, crystal, "glass," Rev 21:18; Rev 21:21; and hence the adj. ὐάλινος, crystalline, "of glass," Rev 4:6; Rev 15:2 SEE CRYSTAL; the instrument or looking-glass by גַּלָּיוֹן, gillayon', a tablet, "roll," Isa 8:1; "glass," i.e., mirror, Isa 3:23; מִרְאָה, marah', a " vision," as usually rendered; "looking-glass," Exo 38:8; ἔσοπτρον, a mirror, “glass," 1Co 13:12; Jam 1:23 SEE MIRROR ), according to Pliny (H. Nat. 36:26), was discovered by what is termed accident. Some merchants kindled a fire on that part of the coast of Phoenicia which lies near Ptolemais, between the foot of Carmel and Tyre, at a spot where the river Belus casts the fine sand which it brings down;  but, as they were without the usual means of suspending their cooking vessels, they employed for that purpose logs of nitre, their vessel being laden with that substance: the fire fusing the nitre and the sand produced glass. He proceeds to state that the Sidonians, in whose vicinity the discovery was made, took it up, and, having in process of time carried the art to a high degree of excellence, gained thereby both wealth and fame; other nations became their pupils; the Romans especially attained to very high skill in the art of fusing blowing, and coloring glass; finally, even glass mirrors were invented by the Sidonians. This account of Pliny is in substance corroborated by Strabo (16:15) and by Josephus (War, 2:9). But this account is less likely than the supposition that vitreous matter first attracted observation from the custom of lighting fires on the sand "in a country producing natron or subcarbonate of soda" (Rawlinson's Herod. 2:82). It has been pointed out that Pliny's story may have originated in the fact that the sand of the Syrian river Belus, at the mouth of which the incident is supposed to have occurred, "was esteemed peculiarly suitable for glass-making, and exported in great quantities to the workshops of Sidon and Alexandria, long the most famous in the ancient world" (Smith, Dict. of Class. Ant. s.v. Vitrum, where everything requisite to the illustration of the classical allusions to glass may be found). Some find a remarkable reference to this little river (respecting which, see Pliny, Hist. Nat. 5:17; 36:65; Josephus, War, 2:10, 12; Tacitus, Hist. 5:7) in the blessing to the tribe of Zebulun, "they shall suck of the abundance of the seas, and of treasures hid in the sand" (Deu 33:19). Both the name Belus (Reland, Palest. page 267) and the Hebrew word חוֹל"sand," have been suggested as derivations for the Greek ὕαλος, which is, however, in all probability, from an Egyptian root. SEE BELUS. Some suppose that the proper name מַשְׁרְפוֹת מִיַם("burnings by the waters") contains an allusion to Sidonian glass-factories (Meier on Jos 11:8; Jos 13:6), but it is much more probable that it was so called from the burning of Jabin's chariots at that place (Lord A. Hervey, On the Genealogies, page 228), or from hot springs. SEE MISREPHOTH-MAIM

Yet, notwithstanding the above explicit statement, it was long denied that the ancients were acquainted with glass properly so called; nor did the denial entirely disappear even when Pompeii offered evidences of its want  of foundation. Our knowledge of Egypt has, however, set the matter at rest. Wilkinson, in his Ancient Egyptians (3:88 sq.), has adduced the fullest evidence that glass was known to and made by that ingenious people at a very early period of their national existence. Upwards of 3500 years ago, in the reign of the first Osirtasen, they appear to have practiced the art of blowing glass. The process is represented in the paintings of Beni-Hassan, executed in the reign of that monarch. In the same age images of glazed pottery were common. Ornaments of glass were made by them about 1500 years B.C.; for a bead of that date has been found, being of the same specific gravity as that of our crown glass. Many glass bottles, etc., have been met with in the tombs, some of very remote antiquity. Glass vases were used for holding wine as early as the Exode. In Egypt they had the advantage not only of an earlier application to the art, but also of a peculiar earth, which appears to have been necessary to the production of some of the more valuable and brilliant kinds of glass (Beckman, History of Inventions, "Colored Glass," 1:195 sq., Eng. transl.; also 3:208 sq.; 4:54). Yet the perfectly clear and transparent glass was considered the most valuable (Pliny, 36:26). Indeed, a great part of the glass-ware used at Rome about the Christian aera and subsequently came from Alexandria; and the emperor Hadrian was presented by an Egyptian priest with some vases which were reckoned so fine that they were produced only on grand occasions (Strabo, 1:17; Vopiscus in Vita Saturnini, c. 8). Wilkinson states respecting the Egyptians, "Such was their skill in the manufacture of glass, and in the mode of staining it of various hues, that they counterfeited with success the amethyst and other precious stones, and even arrived at an excellence in the art which their successors have been unable to retain, and which our European workmen, in spite of their imsprovements in other branches of this manufacture, are still unable to imitate. For not only do the colors of some Egyptian opaque glass offer the most varied devices on, the exterior, distributed with the regularity of a studied design, but the same hue and the same devices pass in right lines directly through the substance; so that in whatever part it is broken, or whereaver a section may chance to be made of it, the same appearance, the same colors, and the same device present themselves, without being found ever to deaviate from the direction of a straight line, from the external surface to the interior" (Ancient Egypt. 3:193). Winckelmann is of opinion that glass was employed more frequently in ancient than in modern times. It was sometimes used by the Egyptians even for coffins, and in wainscoting ("vitreae camerae," Hist. Nat. 36:64; Stat. Sylv.1:5, 42). They also  employed it not only for drinking utensils and ornaments of the persons, but for mosaic work, the figures of deities, and sacred emblems, attaining to exquisite workmanship and a surprising brilliancy of color. Their imitation of precious stones in a manner which often defied detection (Pliny, Hist. Naturalis, 37:26, 33, 75) is probably the explanation of the incredibly large gems which we find mentioned in ancient authors; e.g. Larcher considers that the emerald column alluded to by Herodotus (2:44) was "du verre colore, dont l'interieur etaite eclairei par des lampes." The art, too, of cutting glass was knoewn to them at the most remote periods; for which purpose, as we learn from Pliny (Hist. Naturalis, 37:4), the diamond was used. SEE ENGRAVE

The art of manufacturing glass was also known to the ancient Assyrians (Layard, Ninev. 2:42), and a glass bottle was found in the northwest palace of Nimraud which has on it the name of Sargon, and is therefore probably older than B.C. 702 (id. Nin. and Bab. page 167). This is the earliest known specimen of transparent glass. Opaque colored glass was manufactured by the Assyrians at a much earlier period, and some specimens exist of the 15th century B.C. The Sargon vase had been blown in one piece, and turned and hollowed out afterwards. In the mounds of Babylon were likewise found in glass bottles, some colored, others ribbed and otherwise ornamented, and vases of earthen-ware of various forms and sizes, sometimes glazed with a rich blue color (ib. page 429).

Other glass vessels of the Roman period were else. where discovered (ib. page 504). With the glass bowls was discovered a rock-crystal lens, which must have been used as a magnifying or burning-glass (ib. page 167). In later times glass was abundant for similar purposes among the Romans, as is evident from the specimens disinterred from the ruins of Pompeii. SEE BOTTLE.

That glass was known to the Hebrews appears beyond a doubt; but whether they brought a knowledge of its manufacture with them omit of Egypt, or learned it from their Sidonian neighbors, is uncertain. Whether they used it for mirrors is doubtful. In Job 28:17, זְכוּכַיתis believed  to mean, glass, though it is rendered "crystal" in the English version. It comes from זָכִךְ(to be pure), and, according to the best authorities, means a kind of glass which in ancient days was held in high esteem (J.D. Michaelis, Hist. Vitri apud Hebr.; and Hamberger, Hist. Vitrsi ex antiquitate eruta, quoted by Gesenius, s.v.). Symmachus renders it κρύσταλλος, but that is rather intended by גָּבַישׁ(Job 28:18, A.V. " pearls," Sept. γάβις, a word which also means " ice ;" comp. Pliny, H.N. 37:2) and קֶרִח(Eze 1:22). It seems, then, that Job 28:17 contains the only allusion to glass found in the O.T., and even this reference is disputed. Besides Symmachus, others also render it διαυγῆ κρύσταλλον (Schleusner, Thesaur. s.v. ὔαλος), and it is argued that the word ὔαλος frequently means crystal. Thus the Schol. on Aristoph. Nub. 764, defines ὔαλος (when it occurs in old writers) as διαφανὴς λίθος ἐοικὼς ὑάλῳ, and Hesychius gives as its equivalent λίθος τίμιος. In Herodotus (3:24) it is clear that ὔελος must mean crystal, for he says, ἡ δέ σφι πολλὴ καὶ εὔεργος ὀρύσσεται, and Achilles Tatius speaks of crystal as ὕαλος ὀρωρυγμένη (2:3; BAhre, On Haerod. 2:44; Heeren, Ideen, II, 1:335). Others consider זְכוּכַיתto be amber, or electrum, or alabaster (Bochart, Hieroz. II, 6:872). In the New Testament the word employed is ὕαλος (compare Aristoph. Nubes, 768). In Rev 21:18 we read, “The city was pure gold, like unto clear glass;" Rev 21:21, "as it were transparent glass" (compare 4:6). Mention is made in Rev 4:6; Rev 15:2, of a sea of glass like unto crystal, concerning the meaning of which interpreters vary; but it is probably an allusion to the brazen sea spoken of in 1Ki 7:23, and elsewhere, containing water for the priests to wash with, that they might not minister before God under any pollution. "Molten looking-glass" also occurs in Job 37:18; but the original רְאַיtspeculusn, and its corresponding word in Exo 38:8, authorize the translation "mirror" — that is, of some metal. Indeed, Beckman (Beitrage zur Gesch. der Erfindung, 3:319) erroneously denies that glass mirrors were known till the 13th century, adding that they are still seldom seen in the East. It is certain, however, that glass was not applied in ancient times to windows; when these were not, as they commonly were in the East, simply open apertures by day, with wooden doors placed on them by night, a kind of semi-transparent stone, a sort of talc, called lapis specularis, was generally used, and continued to be so for centuries after the Christian temra. SEE WINDOW. power of glass, and although the Sidonians used it for mirrors (Pliny, H.N. 36:66), yet for some unexplained reason mirrors of glass must have proved unsuccessful, since even under the Roman empire they were universally made of metal, which is at once less perfect, more expensive, and more difficult to preserve. See Smith, Dict. of Class. Ant. s.v. Speculum. Accordingly, the mirrors found in Egypt are made of mixed metal, chiefly copper. So admirably did the skill of the Egyptians succeed in the composition of metals, that their mirrors were susceptible of a polish which has been but partially revived at the present day. The mirror was nearly round, having a handle of wood, stone, or metal. The form varied with the taste of the owner. The same kind of metal mirror was used by the Israelites, who doubtless brought it from Egypt. In Exo 38:8 it is expressly said that Moses "made the laver of brass of the looking-glasses (brazen mirrors) of the women." In the East mirrors had a connection with the observances of religion; females held them before the images of the goddesses, thereby manifesting their own humility as servants of the divinities, and betokening the prevalence in private life of a similar custom (Callimach. Hymn. in Pallad. 21; Senec. Ep. 95; Cyril, De Adorat. in Spir. 2:64). That in the New Testament a mirror is intended in Jam 1:23, "beholding his natural face in a glass," appears certain; but the other passage, in which the word ἔσοπτρον occurs (1Co 13:12), seems to require an imperfectly transparent medium, through which objects are beheld. What the precise substance was which the apostle thought of when he used the words it may not be easy to determine. It could not well be ordinary glass, for that was transparent. It may have been the lapis specularis, or a kind of tale, of which the ancients made their windows. This opinion is confirmed by Scbleusner, who says that the Jews used a similar mode of expression to describe a dim and imperfect view of mental objects (Schottgen, Hor. Heb. ad loc.). (See Michaelis, Hist. Vitri ap. Heb. in Comment. Soc. Goetting. 4:57; also Dr. Falconer on "the Knowledge of the Aiccients respecting Glass," in the Memoirs of the Lit. and Philippians Soc. of Manchester, 2:96; Becker's Charicles, 1:132; Michaelis, Supplem. page 613; Pareau, Comment. on Job 28, page 316; Hamberger, Vitri Hist., in the Comment. Soc. Gott. 1754; Hirsch, Geschichte d. Baukunst, 3:66.) SEE LOOKING-GLASS.

## Glass or Glassius Salomo[[@Headword:Glass or Glassius Salomo]]

             a German theologian, eminent both for piety and learning, was born at Sondebrshausen, Thuringia, in 1593. He was educated at the universities of Wittenberg and Jena, and devoted himself at an early period specially to the study of Hebrew and its cognate languages. He became in 1637 professor of theology at Jena, and in 1640 was made superintendent of the churches and schools in Saxe-Gotba. In this office he acquitted himself with great zeal and success, laboring for the spiritual as well as intellectual well-being of the churches of the duchy. He died at Gotha July 27, 1656. His works are, Philalogia Sacra (4to): — Onomatologia Messice Prophetica (Jena, 1624, 4to): — Disputationes in Augustanam Confessionem: — Exegesis Evangeliorum et Episnolarum (Gotha, 1647, 4to; Nuremb. 1664, fob.): — Christologia Mosaica (Jena, 1649, 4to): — Christologia Davidica (Jena, 1638, 4to): — Loci Theologici (posthumous, Gotha, 1661, 8vo, and Jena, 1731, 8vo, with a preface on the Life and Writings of Glassius). The best edition of the Philologia Sacra, as Glass left it, is that of Leipsig, 1725, 4to; the edition of Dathe and Bauer (Lips. 1776-1797, 3 volumes, 8vo) contains valuable additions by the editors, but is tainted with the vices of the low rationalistic period in which it appeared. — Herzog, Real- Encykclop. 5:167 sq.; Hoefer, Nouv. Biog. Generale, 20:795-6.

## Glass-painting[[@Headword:Glass-painting]]

             is of three kinds: out and arranged as to represent figures or scenes, the pieces being joined together with lead;

(2) the enamel, in which the colors are laid on a plate of glass and then burnt in; and

(3) the mosaic-enamel, which is a union of the two others, and is by far the most effective kind of glass-painting.

The art probably had its origin in France or Germany during the tenth century. The mosaic style prevailed till the fourteenth century. Glass- painting reached its highest state in the fifteenth and sixteenth centuries. After the rise of the Renaissance architecture in the sixteenth century, glasspainting fell into decadence. It has been quite successfully revived during the last thirty years in Germany. — Warington, History of Stained Glass (London, 1850); Wackernagel, Gelchichte der deutschen Glasmulerei (Leipzig, 1855). (G.F.C.)

## Glastonbury[[@Headword:Glastonbury]]

             "an ancient municipal burg and market-town in the county of Somerset, twenty-five miles southwest of Bath, is built in the form of a cross, and occupies a peninsula formed by the river Brue or Brent, called the Isle of Avalon. Pop. (1861) 3593. The town owes its origin to its celebrated abbey, which, according to tradition, was founded in A.D. 60, and was one of the earliest seats of Christianity in Britain. Its traditionary founder was Joseph of Arimathea, and the 'miraculous thorn,' which flowered on Christmasday, was, till the time of the Puritans, believed by the common people to be the veritable staff with which Joseph aided his steps from the Holy Land. The tree was destroyed during the civil wars, but grafts from it still flourish in the neighboring gardens. In A.D. 605 the monks adopted the dress and rules of the Benedictine order. This magnificent pile at one time covered sixty acres but as most of the houses in Glastonbury, and also a causeway across Sedgemoor, have been constructed of the materials, the extent of the ruins is now much diminished. The most interesting remains are the Abbey Church, with St. Joseph's Chapel, St. Mary's Chapel, and the Abbot's Kitchen. St. Joseph's Chapel is one of the most elegant specimens in existence of the transition from Norman to early English architecture, and is supposed to have been erected during the reigns of Henry II and Richard I. It is now roofless, and the vaulting of the crypt is nearly destroyed. The entrance is adorned with sculpture. Below the floor is a Norman crypt, within which is St. Joseph's Well. Of the Abbey Church few fragments remain. The Chapel of St. Mary is roofless, but the remains of its pointed windows and arches are exceedingly elegant. The Abbot's Kitchen, now separate from the rest of the ruins, is a square massive structure, the walls strongly buttressed, and dates from about the 15th century. Glastonbury has the honor of ranking St. Patrick (A.D. 415) and St. Dunstan among its abbots. In 1539 Henry VIII summoned abbot Whiting to surrender Glastonbury and all its treasures; and on his refusal, condemned him to be hanged and quartered, and the monastery confiscated to the king's use, which sentence was immediately carried into execution. According to tradition, king Arthur and his queen Guinever were buried in the cemetery of the abbey; and Giraldus Cambrensis states that a leaden cross, bearing the following inscription, "Hic jacet sepultus inclytus Rex Arthurus in insula Avallonia," was found under a stone seven feet below the surface, and nine feet below this was found an oaken coffin, containing dust and bones.' This disinterment took place by order of Henry II. The  only other objects of interest at Glastonbury are the Church of St. Benedict; the Church of St. John the Baptist, with a tower 140 feet high; the Weary-all Hill, where Joseph of Arimathea rested from his weary pilgrimage; and the Tor Hill, where the last abbot of Glastonbury was put to death, 500 feet above the sea-level, crowned by a beautiful tower, the ruin of a pilgrimage chapel of St. Michael."

## Glatz Jacob[[@Headword:Glatz Jacob]]

             a Protestant clergyman of Hungary, was born in 1776 at Poprad, studied theology at the university of Jena, became in 1797 professor at Schnepfenthal, in 1804 professor at the Protestant school of Vienna, in 1805 minister of the Lutheran congregation in the same city, resigned in 1826, and died in 1831 at Pressburg, He wrote numerous juvenile books, which appeared in many editions; also several pedagogical works. He edited the Annalen der ostreich. Literatur, the Evangelisch-christliche Gesangbuch, and an agenda (Kirchenagende) which was introduced into the Protestant congregations of Austria. — Wenrich, J. Glatz, eine biograph. Skizze (Vienna, 1834).

## Glauch, Andreas[[@Headword:Glauch, Andreas]]

             a Lutheran theologian of Germany, was born at Leipsic, April 17, 1637. In 1666 he was superintendent at Bitterfeld, in 1668 pastor in Merseburg, in 1679 archdeacon at Leipsic, and died July 11, 1681. He published, Schediasma de usu Concordantiarum Biblicarum (Leipsic, 1668): — De Adventu Messiae: — De Corona Christi Spinea: — De Victu Jo. Baptiste: — De Rege Agrippa. See Winer, Handbuch der theol. Lit. 1:109; Furst, Bibl. Jud. 1:335; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Glean[[@Headword:Glean]]

             (prop. לָקִט, lakat', spoken of grain, Ruth 2, elsewhere to "gather" field crops generally, Lev 19:9; Lev 23:22; also עָלִל, alal', Lev 19:10; Deu 24:21; Jdg 20:45; Jer 6:9; properly spoken of grape gleanings, Jdg 8:2; Isa 17:6; Isa 24:13, etc.; and figur. of a small remnant, Jer 49:9; Oba 1:5; Mic 7:1). SEE CORNER. The law of Moses directed a liberal treatment of the poor at the seasons of harvest and ingathering. SEE HARVEST. The corners of the field were not to be reaped — the owner was not to glean his own fields — and a sheaf accidentally left behind in the field was not to be fetched away, but left for the poor. There are equally liberal regulations respecting vineyards and olive-yards (Lev 19:9-10; Deu 24:19; Deu 24:21). Hence the proverb of Gideon (Jdg 8:2). The privilege of gleaning after the reapers was conceded not as a matter of right, but as a favor granted to particular persons whom the owner wished to befriend. It did not, however, require any special interest to obtain this favor, for Naomi could scarcely have suggested it in the first instance, and Ruth might hence have hesitated to apply for it to a stranger, "the servant that was set over the reapers." On two occasions Dr.  Robinson speaks of witnessing interesting illustrations of harvest scenes — similar to those in Ruth (Researches, 2:371, 384), and in the latter he says he frequently saw the process of women beating out with a stick handfuls of grain which they seem to have gleaned (ib. note). In the case of Boaz, young women, recognised as being "his maidens," were gleaning in his field, and on her claim upon him by near affinity being made known, she was bidden to join them and not go to any other field; but for this, the reapers, it seems, would have driven her away (Rth 2:6; Rth 2:8-9). Maimonides lays down the principle (Constitutiones de donis pauperum, cap. 2:1) that whatever crop or growth is fit for food, is kept, and gathered all at once, and carried into store, is liable to that law. (See also Maimon. Constitutiones de donispauperum, cap. 4) With regard to the vintage, what fell to the ground (פֶּרֶט, Lev 19:10), or was left after the general gathering, belonged to the poor (Peah, 7:3); hence any one placing a vessel under the tree to catch what might accidentally fall was held to defraud the poor (Surenhusius, Mishna, 1:56). SEE POOR.

## Gleason, Anson[[@Headword:Gleason, Anson]]

             a noted Congregational minister, often designated as "father Gleason," was born at Malnchester, Connecticut, May 2, 1797. He was a missionary to various tribes of Indians from 1823 to 1835, in which. latter year he was ordained, general missionary from 1848 to 1851, then again to the Indians until 1861, and thereafter city missionary successively in Rochester, Utica, and Brooklyn, until his death, February 24, 1885. Cong. Year-book, 1886, page 25.

## Glebe[[@Headword:Glebe]]

             in England the soil ("gleba," clod), meadow, or pasture belonging to a parsonage besides the tithes. Glebe-house is the common designation in Ireland of the parsonage.

## Glede[[@Headword:Glede]]

             the old English name for the common kite (milvu's afer), occurs only in Deu 14:13 (רָאָה, raah') among the unclean birds of prey. But in the parallel passage, Lev 11:14, we find דָּאָה, daah', "vulture." That this difference has arisen from a permutation of the ד and the ר is evident, but which is the original form of the word is not certain. Bochart decides (Hieroz. 2:191) for daah on the ground that, assuming the bird to be the kite or glede, it is more probable that it would receive its name from דָּאָה, to fly swiftly than from רָאָה, to see; while others, presuming that it is the vulture, prefer the latter derivation, and the reading, consequently, raah, on account of the sharp sight of these birds. But both these qualities are marked traits of the vulture as well as the kite. Thus far the evidence is  therefore equal, nor do the versions help us to a decision; for while the Sept. gives in both passages γύψ, vulture, the Vulg., has milvus, kite, in both. The Codex Samar., however, reads דאה in Deu 14:13, which favors the supposition that this is the proper reading; but it still remains uncertain whether by this term we are to understand the glede or the vulture. The A.V. makes it the one in the one passage and the other in the other. As the דאה is distinguished from the דיה (Deu 14:13), and as the latter is probably one of the vulture genus (comp. Isa 34:14), it is probable that the former belongs to the kites. The kite has, in comparison with its bulk, very long wings, and a forked tail extending beyond them. It is a species that rises to a towering height, hangs apparently motionless in the sky, and darts down with immense velocity; but the legs and claws being weak, it is cowardly, and feeds upon carrion, fish, insects, mice, and small birds. About Cairo kites are particularly abundant, mixing with the carrion vultures in their wheeling flight, and coming in numbers to the daily distribution of food awarded themun. But the question whether the kite of Europe and that of Egypt are the same species is not decided, though there is no want of scientific names for both species found i the valley of the Nile, one of which is certainly distinct from the European, and the other, if not so, is a strongly-marked variety. We find it noticed in various stages of plumage as Milvus Ictinus, Milvus Etolis, Savigny; Falco Agyptiacus and Falco Forskahlii, Gmelin; Falco cinereo-ferrugineus, Forskahl; Falco Arda, Savigny; probably, also, Falco parasiticus, Lath. The bill of this species is dark; head and throat whitish, with brown streaks; body above dark gray brown, pale ferruginous below; tail but slightly forked; legs yellow. It is found in hieroglyphic paintings, colored with sufficient accuracy not to be mistaken. The other species, which we figure below as Milvus ater, is the black kite, Falco melanoterus, Daudin; Elanus Coesius, Savigny; Falco Souninensis, Lath.; Le Blac, Le Vaill., and the Kouhich of the Arabs. It has the head, neck, and back dark rusty gray; scapulars bordered with rusty; wing-coverts and primaries black, the last-mentioned tipped with white; tail rusty gray above, white beneath; bill dark; legs yellow. The manners of both species are much the same; it is likely that they are equally abundant at Cairo, and spread into Palestine. SEE HAWK.

## Gleich, Johann Andreas[[@Headword:Gleich, Johann Andreas]]

             a Lutheran theologian of Germany, was born at Gera, September 30, 1666. He studied at Wittenberg, was in 1690 deacon at Torgau, in 1696 court- preacher at Dresden, in 1722 member of consistory, and took the degree as doctor of theology in 1724. He died August 1, 1734, leaving, Diss. de Lituriis Orientalibus (Wittenberg, 1724): — De S. Eucharistia Moribundis et Mortuis Olinmn Datat (1690): — Annales Ecclesiasticae (Dresden, 1730, 3 parts), etc. See Winer, Handbuch der theol. Lit. 1:602, 632, 800; Furst, Bibl. Jud. 1:336; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gleig, George, LL.D[[@Headword:Gleig, George, LL.D]]

             a Scotch prelate, was born at Boghall, Kincardineshire, May 12, 1753, and educated at King's College, Aberdeen. He, took orders in his twenty-first year, and was ordained to the pastoral charge of a congregation at Pittenweem, Fifeshire, whence he removed in 1790 to Stirling. He was twice chosen bishop of Dunkeld, but the opposition of the primate rendered the election null. In 1808 he was consecrated assistant and successor to the bishop of Brechin, in 1810 was preferred to the sole charge, and in 1816 was elected primate of the Episcopal Church of Scotland. He died at Stirling, in February 1839. He was a frequent contributor to the Monthly Review, the Gentleman's Magazine, the Anti- Jacobin Review, and the British Critic. He also wrote several articles for the third edition of the Encyclopaedia Britannica, and on the death of the editor, Colin Macfarquhar, in 1793, was engaged to edit the remaining volumes. He also published, Directions for the Study of Theology (1827): various Sermons, and other works. See Walker, Life of Bishop Gleig (1879); Encyclop. Brit. 9th ed. s.v.

## Glendoning, Matthew[[@Headword:Glendoning, Matthew]]

             a Scotch prelate, was a canon of Glasgow, and was afterwards made bishop of that see in 1389. He appears to have sat there until his death in 1408. See Keith, Scottish Bishops, page 246.

## Glendy John, D.D[[@Headword:Glendy John, D.D]]

             a Presbyterian minister, was born in Derry, Ireland, June 4, 1755, and was educated in the University of Glasgow, where, after devoting some time to the study of theology, he was licensed and ordained. He subsequently accepted a call from the Church in Londonderry, where he remained till the Irish insurrection of 1798 obliged him to leave his native land. He arrived in Norfolk, Virginia, in 1799, and shortly after supplied the congregations of Staunton and Bethel, in Augusta County, for nearly two years. He made the acquaintance of Washington and Jefferson, and was held in high estimation as a minister. In 1803 he was inducted as pastor of the Second Presbyterian congregation at Baltimore, and served the House of Representatives and the Senate as chaplain. He died October 4, 1832. He published An Oration in Commemoration of Washington, 1800: — A Prayer offered on the 4th of July, 1821. — Sprague, Annals, 4:229.

## Glenorchy Lady Wilhelmina Maxwell[[@Headword:Glenorchy Lady Wilhelmina Maxwell]]

             distinguished for her benevolence and piety, was born at Preston, Scotland, September 2, 1741. Her early years, though sedulously watched over by her kind and intelligent mother, were' nevertheless too much devoted to the folliess and gayety of fashionable life. When she had attained the age of twenty-three years, her mind was aroused by a serious illness to reflections on her present character and future prospects; and musing on the first question in the Assembly's Catechism, "What is the chief end of man?" — "It is to glorify God, sand enjoy him forever," she asked herself, Have I answered the design of my being? Have I glorified God? Shall I enjoy him forever? Thus reflecting, she gradually felt the sinfulness of her nature, perceived the total alienation of her heart from God, and applied to her heavenly Father through Christ for pardon and grace. The remainder of her life was distinguished by the consistency of her deportment. She enployed much of her time in acts of benevolence; in wise and pious conversation; in an extensive, judicious, and profitable correspondence; and in every other means for promoting the conversion of sinners and the edification of saints. For such benevolent actions, she was called a Methodist, and represented as a wild enthusiast; but such opposition her principles enabled her patiently to endure, and, through evil and good report, to pursue her work of faith and labor of love. She was an intimate friend of Darcy Lady Maxwell, as, like her, a friend to Mr. Wesley and his preachers. In 1774 she opened a chapel in Edinburgh called "Lady Glenorchy's chapel," where  Mr. Jones, of Plymouth, preached for over fifty years. She built also several places of worship in the country. Though her health declined, her activity and usefulness were unabated, till, on the 17th of July, 1786, she was summonsed to her reward. She bequeathed, by her will, five thousand pounds for the education of young men for the ministry in England; five thousand pounds to the society in Scotland for the propagation of Christian knoewledge; and the greatest part of the residue of her property to charitable and pious purposes. See Memoirs of Lady Glenorchy, in Burder's Pious Women. — Jones, Christian Biography; Jamieson, Religious Biography, page 228; Stevens, History of Methodism.

## Glickselig, August Legis[[@Headword:Glickselig, August Legis]]

             an archaeologist, who died at Prague, January 28, 1867, is the author of Christus Archaologie (Prague, 1862). See Zuchold, Bibl. Theol. 1:447, (B.P.)

## Glider, Eduard[[@Headword:Glider, Eduard]]

             a Swiss theologian, was born June 1, 1817. He studied at Berne University, was pastor at Biel from 1842 to 1855, and thereafter pastor of the Rydeck Church, at Berne, until his death, July 14, 1882. In connection with his pastorate, he also held a professorship in his alma mater. He published, Die Lehre von der Erscheinung Jesu Christi sunter den Todten (Berne, 1853): — Alies und in Alten Christus (sermons, ibid. 1857): — Die Thatsuchlichkeit der Auferstehung Christi und deren Bestreitung (ibid. 1862). In 1855 he published the work of his teacher, Schneckenburger, Vergleichende Darstellung des lutherischen u. reformirten Lehrbegriffes, on account of which he was made doctor of theology by the Konigsberg University. See Zuchold, Bibl. Theol. 1:475. (B.P.)

## Glockner, Hieronymus Georg[[@Headword:Glockner, Hieronymus Georg]]

             a German philosopher, was born at Freiberg in 1715. He studied at Leipsic, was in 1741 bachelor, in 1742 magister, and in 1754 professor of philosophy. He died February 5, 1757. Besides his contributions to Teller's Bible-Work, and translation of Calmet's Biblical Dictionary into German, he wrote, De Libertate Dei Adversus Recentiores Quodam Philosophos: — De Wetstenianae in N. Test. Vitiis (Leipsic, 1754). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:133. (B.P.)

## Glockner, Johann[[@Headword:Glockner, Johann]]

             a Reformed minister of Germany, was born August 21, 1667. He studied at Marburg, and died at Rinteln, December 29, 1716, professor of Greek and preacher there. He wrote, Disp. in Genes. 1:24, 25: — De Gemiza  Accentuatione Decalogi: — De Cognitione Dei Naturali. See Strieder, Hessische Gelehrten Geschichte; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Glorfeld, Christian Benedict[[@Headword:Glorfeld, Christian Benedict]]

             a Protestant theologian, was born in 1747 at Bernau, in Brandenburg, and died there, June 24, 1809 provost and first preacher. He published, Der Katechismus Luthers Erklart (Berlin, 1791): — Predigten uber freie Texte (ibid. 1793): — Gesprache uber biblische Erza'hlungen. und Gleichnisse (ihid. 1795, 1798). See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 2:163, 213, 271. (B.P.)

## Gloria Patri[[@Headword:Gloria Patri]]

             Glory be to the Father, one of the primitive doxologies of the Church, the doxologia minor. At first almost all the fathers had their own doxologies, which they expressed, as they had occasion, in their own language, ascribing "glory and honor" sometimes to the Father only, sometimes to the Son only, and sometimes to the Father through the Son. At the rise of the Arian heresy, "Glory be to the Father, and to the Son, and to the Holy Ghost," became the standing form; to which the Western Church soon added, "As it was in the beginning, is now, and ever shall be, world without end. Amen." — Wheatly, Comm. Prayer, chapter 3, § 7; Palmer, Orig. Liturg. 1:219; Procter, On Common Prayer, pages 212, 215. SEE DOXOLOGY.

## Gloria in Excelsis[[@Headword:Gloria in Excelsis]]

             ("Glory be [to God] on high"), the name of one of the most ancient doxologies of the Church. It is called doxologia major, to distinguish it from the Gloria Patri; and is also called hymnus angelicus (the angelic hymn), because the first part of it was sung by the angels at Bethlehem. The latter portion is ascribed to Telesphorus, about A.D. 139; but this is doubtful. The whole hymn, with very little difference, is to be found in the Apostolical Constitutions, and was established to be used in the church service by the fourth Council of Toledo. It is used by both the Greek and Latin churches. "In the Eastern Church," says Palmer, "this hymn is more than 1500 years old, and the Church of England has used it, either at the beginning or end of the liturgy, for above 1200 years." In the Roman Missal it stands at the beginning of the Office for the Communion, as it does also in the first Common Prayer of king Edward VI, where it immediately follows the Collect for Purity. In the present prayer-book of the Church of England and the Protestant Episcopal Church it stands after the communion, as it does also in the Ritual of the Methodist Episcopal Church. The Greek form of the hymn, as restored by Bunsen (Analecta Anteniccena, 3:87), is as follows: Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Αἰνοῦμέν σε, εὐλογοῦμεν σε, προσκυνοῦμέν σε· εὐχαριστοῦμέν σοι διὰ τὴν μεγάλην σου δόξαν. Κύριε βασιλεῦ ἐπουράνιε, θεὸς πατὴρ παντοκράτωρ· Κύριε ὁ θεός· Κύριε υἱὲ μονογενῆ· Ι᾿ησοῦ Χριστέ· ῾Ο ἀμνὸς τοῦ θεοῦ· ὁ υἱὸς τοῦ πατρός· ῾Ο αἴρων τὰς ἁμαρτίας τοῦ κόσμου· έλέησον ἡμᾶς· ῾Ο ἄρων τὰς ἁμαρτίας τοῦ κόσμου· έλέησον ἡμᾶς, προσδέξαι τὴν δέησιν ἡμῶν· ῾Ο καθήμενος ἐν δεξιᾶ'/ τοῦ πατρός· ἐλέησον ἡμᾶς. ῞Οτι σὺ εϊv μὀνος ἃγιος· σὺ εϊv μόνος κύριος· Ι᾿ησοῦς Χριστός· εἰς δόξαν θεοῦ πατρός. ῎Αμήν. "The English form: "Glory be  to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, 0 Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen." — Hook; Wheatly, Common Prayer, chapter 6, § 27; Palmer, Orig. Liturg. 2:158; Procter, On Common Prayer, page 353; Bingham, Orig. Eccles. book 15, chapter 3; Daniel, Thesaurus Hymnologicus, 2:267; Evangelical Quar. Rev. April 1869, page 250. SEE ANGELICAL HYMN; SEE DOXOLOGY.

## Glorify[[@Headword:Glorify]]

             (1.) to make glorious or honorable, or to cause to appear so, Joh 12:28; Joh 13:31-32; Joh 15:8; Joh 17:4-5; Joh 21:19; Act 3:13. In this view it particularly refers to the resurrection of Christ, and his ascension to the right hand of God, Joh 7:30; Joh 12:16.

(2.) It also expresses that change which shall pass upon believers at the general resurrection, and their admission into heaven.

(3.) To glorify God (1Co 6:20) is to "show forth his praise" by obedience to his law. Thus the "heavens declare the glory of God" in obedience to the law of creation; and much more do moral and intellectual beings glorify him by willing obedience to the moral law (1Co 10:31; Joh 17:4). SEE GLORY OF GOD.

## Glory[[@Headword:Glory]]

             in the English Version, usually represents the words כָּבוֹד, kabod', and δόξα. The Hebrew, from כָּבִד, "to be heavy," is susceptible of the various analogical meanings which are derived from its root, viz. "to be hard," "honored," "rich," etc. The above Heb. and Gr. terms have the following applications:

(1.) Abundance, wealth, treasures, rendered "honor" in Psa 48:12, and "glory" in Gen 31:1; Isa 10:3; Mat 4:8; Luk 4:6; Rev 21:24; Rev 21:26.

(2.) Honor, glory, dignity, as in 1Ki 3:13; 2Ch 1:11-12; Pro 8:18; Heb 2:7; 1Pe 1:24; 1Co 11:7. Spoken of God, as in Psa 19:1; Psa 29:1; Isa 42:8; of persons in high honor (Isa 5:13; 2Pe 2:10 Jud 1:8). Also the honor, glory, of any one; poet.cally for the mind, the heart, as the noblest part of man (Gen 49:6; Psa 7:5; Psa 16:9; Psa 30:12; Psa 47:8; Psa 108:1; Act 2:26). Some here assign the signification of "liver," but the liver is never (like the heart and reins) assumed as the seat of the mind and affections.

(3.) Splendor, brightness, glory, majesty" of all my glory," i.e., splendor (Gen 45:13; Isa 4:5; Isa 11:10; Isa 22:18; 1Sa 2:8; Act 22:11; 1Pe 5:4); " the glory of Lebanon," its magnificence, beauty (Isa 35:2; Isa 60:13). So of the sun, stars, etc. (1Co 15:40-41); of Moses's face (2Co 3:7); also of the celestial light which surrounds angels (Rev 18:1), or glorified saints (Luk 9:31-32; 1Co 15:43; Col 3:4). Spoken especially of the glory, majesty, of Jehovah (Isa 59:19; Isa 60:1; 2Th 1:9; 2Pe 1:17; Rev 21:11; Rev 21:23), that fiery effulgence surrounded with dark clouds in which Jehovah is represented as appearing, or God himself as surrounded by this efful" gence, from which lightnings proceed (Lev 9:23-24; Num 16:35; Psa 18:12), such as he manifested when he showed himself at Sinai to Moses and the people  (Exo 16:7; Exo 16:10; Exo 24:17; Exo 33:18; Lev 9:6; Lev 9:23), or appeared in the tabernacle (Exo 40:34), or in the Temple (1Ki 8:11; 2Ch 7:1-2; compare Luk 2:9; Luk 9:32; Act 7:55; Act 22:11), or was seen in prophetic visions (Isa 6:3; Joh 12:41; Eze 1:28; Eze 8:4; Eze 10:4; Eze 10:18; Eze 43:2; Eze 43:4; Eze 44:4; Rev 15:8; Rev 21:11; Rev 21:23). To this corresponds the SHEKINAH of the later Jews (Buxtorf's Lexicon Chald. Talmud. et Rabbinicum, col. 2394). God appears, too, in glory to punish transgressors (Lev 10:2); and sinners are said to “provoke the eyes of his glory," i.e., of him as thus appearing in his glory for their punishment (Isa 3:8). Spoken also of the expected temporal reign of the Messiah (Mar 10:37; comp. Mat 20:21); and also of the glory of his second coming (Mat 16:27; Mat 19:28; Mat 24:30; Mar 13:26; Mar 8:38; Luk 9:26; Luk 21:27; Tit 2:13).

(4.) Of internal character, i.e. glorious moral attributes. Spoken of God, infinite perfection, divine majesty and holiness (Psa 19:1; Isa 40:5; Act 7:2; Rom 1:23; Eph 1:17); so of the divine perfections as manifested in the power of God (Joh 11:40; Rom 6:4; Col 1:11), or in his benevolence and benefience (Rom 9:23; Eph 1:12; Eph 1:14; Eph 1:18; Eph 3:16). So of Jesus, as the effulgence of the divine perfections (Heb 1:3; Joh 1:14; Joh 2:11); also of the Spirit (1Pe 4:14).

(5.) Of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e.g. spoken of Christ, and including also the idea of his regal majesty as Messiah (Luk 24:26; Joh 17:5; Joh 17:22; Joh 17:24; 2Th 2:14; 1Ti 3:16; 1Pe 1:11). Spoken of glorified saints, i.e., salvation, eternal life, etc. (Rom 2:7; Rom 2:10; Rom 5:2; Rom 8:18; 1Co 2:7; 2Co 4:17; 1Th 2:12; 2Ti 2:10; Heb 2:10; 1Pe 5:1; 1Pe 5:10). So to glorify, when spoken of God and Christ, it render conspicuous and glorious the divine character and attributes of God as glorified by the Son (Joh 12:28; Joh 13:31-32; Joh 14:13; Joh 15:8; Joh 17:1; Joh 17:4); of Christ as glorified by the Father (Joh 8:54; Joh 13:32; Joh 17:1; Joh 17:5; Act 3:13), or by the Spirit (Joh 16:14), or by Christians (Joh 17:10), or generally (Lev 10:3; Joh 11:4; Joh 13:31). — Bastow, s.v. SEE GLORIFY.

Other terms less frequently rendered "glory," "glorious," etc., are: אִדַּיר laets, large; הָדִר, to swell; הוֹד, honor; תַּפְאָרָה, beauty, etc.; κλέος,  renown; καυχάω, to boast. On these and the above, consult the Heb. and Gr. Lexicons.

We may be said to give glory to God when we confess our sins, when we love him supremely, when we commit ourselves to him, are zealous in his service, walk humbly, thankfully, and cheerfully before him, and recommend, proclaim, or set forth his excellencies to others (Mat 5:16; Joh 15:8; Gal 2:20). In Exo 8:9 we read, "And Moses said unto Pharaoh, Glory over me." The margin has for "glory" "honor," and for "over me" "against me." Pharaoh had besought Moses to pray that the Lord might take away the frogs, and Moses wished the king to have the honor and glory (in preference to himself) of appointing a time when he should thus pray to the Lord to take them away. This was not only complimentary to Pharaoh, but it would have a strong tendency to convince him that the Lord had heard the prayer of Moses, because he himself had appointed the time.

As man's real glory on earth consists in submitting to the will of God, and in doing it, so will his glory in heaven consist in being eternally pleasing to God, and in finding in him his perfect happiness. There can be no real glory either in this world or in the next, aside from virtue. The glory we seek here consists in the esteem of our fellow-men, and it would never be a false or a dangerous glory if men were wise enough not to esteem anything but what is virtuous. Christ commands us to practice virtue, not in view of gaining the approbation of men, but to please God. At the first glance his instructions as this point may appear somewhat contradictory. He says: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven (Mat 5:16); then: Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. — Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward," etc. (Mat 6:1 sq.). But these passages are really not contradictory. Christ means that he does not want the desire of being admired and praised by men to be the motive of our good actions; but he wants us to do those good actions in order to edify our neighbors, to lead them by our example to the practice of virtue, so that they may glorify God, and not us. There is a great difference between these two motives: the first is very wrong, the second right and praiseworthy. We are consequently to keep secret our  good actions, whenever an opposite course is not necessary for public edification; but when it is, then we are to let them be seen. St. Paul says: "Our rejoicing (or glory) is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we heave had our conversation in the world, and more abundantly to you-ward" (2Co 1:12).

The word glory, in St. Paul's writings, has often been misunderstood. In speaking of the destiny of the Jews and Gentiles with regard to faith (Rom 9:22-23), be says: "What if God, willing to show his wrath, and to make his power known, endued with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he bad afore prepared unto glory," etc. We do not think that the word glory here refers to eternal glory, but rather to God's glory here below and to the glory of his Church; for God has really showed its riches in the virtues of those who have been called to faith. St. Paul uses the expression again in the same sense when he speaks (1Co 2:7) of “the hidden wisdom which God ordained before the world unto our glory," and when he says (Eph 1:5-6) that God predestined us for adoption "to the praise of the glory of his grace." So Augustine (Enarr. in Psa 18:3, and in Psa 39:4) understands these passages. — Bergier, Dict. de Theologie (Paris, 1854), 3:139.

## Glory Of God[[@Headword:Glory Of God]]

             In numerous passages of Scripture it is said that God has done certain acts for His own glory (e.g. Isaiah 13), that man should glorify God (1Sa 6:5; 1Co 6:20; 1Co 10:31, etc.). But how can man "glorify" the Supreme Being, who is absolutely glorious in holiness and perfection? To this question infidels answer that it is "absurd to suppose that God is a 'vain' being; that so insignificant a creature as man can bring to God any kind of pleasure or satisfaction; or that God would demand from man a fictitious 'glory' which he does not require, and by which he could not feel flattered without exhibiting weakness, and consequently imperfection." All this argument is based on the misconception of a word. It is in the nature of an intellectual and free being, like God, to act in view of a certain aim and motive. But God can have no higher aim, no object more worthy of himself, than to exert his perfections, his power, his wisdom, and especially his benevolence. Hence the creation of beings endowed with sense,  intellect, and freedom, and susceptible of feeling affection, esteem, thankfulness, and obedience. God willed, as says St. Augustine, the existence of beings to whom he could manifest his love.

Hence, also, God has estalalished physical and moral laws, and made the happiness of reasonable beings to depend from their submission to these President Edwards treats this point with profound insight. "It is," he says, "a thing infinitely good in itself that God's glory should be known by a glorious society of created beings. And that there should be in them an increasing knowledge of God to all eternity, is an existence, a reality infinitely worthy to be, and worthy to be valued and regarded by him to whom it belongs to order that to be which, of all things possible, is the fittest and best. If existence is more worthy than defect and nonentity, and if any created existence is in itself worthy to be, then knowledge or understanding is a thing worthy to be; and if any knowledge, then the most excellent sort of knowledge, viz. that of God and his glory. The existence of the created universe consists as much in it as in any thing; yea, this knowledge is one of the highest, most real, and substantial parts of all created existence, most remote from nonentity and defect. As there is an infinite fullness of all possible good in God, a fullness of every perfection, of all excellency and beauty, and of infinite happiness, and as this fullness is capable of communication or emanation ad extra, so it seems a thing amiable and valuable in itself that it should be communicated or flow forth, that this infinite fountain of good should send forth abundant streams, that this infinite fountain of light should, diffusing its excellent fullness, pour forth light all around — and as this is in itself excellent, so a disposition to this, in the Divine Being, must be looked upon as a perfection or an excellent disposition, such an emanation of good is, in some sense, a multiplication of it; so far as the communication or external stream may be looked upon as any thing besides the fountain, so far it may be looked upon as an increase of good. And if the fullness of good that is in the fountain is in itself excellent and worthy to exist, then the emanation, or that which is as it ware an increase, repetition, or multiplication of it, is excellent and worthy to exist. Thus it is fit, since there is an infinite fountain of light and knowledge, that this light should shine forth in beams of communicated knowledge and understanding; and as there is an infinite fountain of holiness, moral excellence, and beauty, so it should flow out in communicated holiness.

And as there is an infinite fullness of joy and happiness, so these should have an emanation, and become a fountain flowing out in abundant streams, as beams from the sun. From this view it  appears in another way to be a thing in itself valuable that there should be such things as the knowledge of God's glory in other beings, and a high esteem of it, love to it, and delight and complacence in it; this appears, I say, in another way, viz. as these things are but the emanations of God's own knowledge, holiness, and joy. Thus it appears reasonable to suppose that it was what God had respect to as an ultimate end of his creating the world, to communicate of his own infinite fullness of good; or, rather, it was his last end, that there might be a glorious and abundant emanation of his infinite fullness of good ad extra, or without himself; and the disposition to communicate himself, or diffuse his own fullness, which we must conceive of as being originally in God as a perfection of his nature, was what moved him to create the world" (page 219)... . “God and the creature, in this affair of the emanation of the divine fullness, are not properly set in opposition, or made the opposite parts of a disjunction. Nor ought God's glory and the creature's good to be spoken of as if they were properly and entirely distinct. This supposeth that God's having respect to his glory, and the communication of good to his creatures, are things altogether different; that God's communicating his fullness for himself, and his doing it for them, are things standing in a proper disjunction and opposition; whereas, if we were capable of having more full and perfect views of God and divine things, which are so much above us, it is probable it would appear very clear to us that the matter is quite otherwise, and that these things, instead of appearing entirely distinct, are implied one in the other — that God, in seeking his glory, therein seeks the good of his creatures. Because the emanation of his glory (which he seeks and delights in, as he delights in himself and his own eternal glory) implies the communicated excellency and happiness of his creatures. And in communicating his fullness for them, he does it for himself; because their good, which he seeks, is so much in union and communion with himself. God is their good. Their excellency and happiness is nothing but the emanation and expression of God's glory. God, in seeking their glory and happiness, seeks himself, and in seeking himself, i.e., himself diffused and expressed (which he delights in, as he delights in his own beauty and fullness), he seeks their glory and happiness" (Dissertation on the End of God in Creation, § 2, 3).

In thus manifesting his power, wisdom, holiness, and goodness, we say that God has established his "glory;" and so, also, when men acknowledge and worship these divine perfections, they "glorify" God. In this language  there is nothing absurd or injurious to the divine majesty. In Scripture the object of divine revelation is stated sometimes to be the sanctification of man, sometimes the glory of God, as these are identical, whether considered from the divine or the human point of view. Moreover, it is an effect of the divine wisdom, holiness, and goodness, that man should find happiness in virtue, not in vice; in submission to the physical and moral laws established by God, not in violating them. And when man submits to these laws he glorifies God, since he renders homage to the divine perfections. Hence it cannot be wrong to say that the glory of God consists in the submission of all creatures to his law, and that the glory of all reasonable creatures consists in absolute submission to God. If we are to recognize the glory of God a one of his rights, as one of his regal prerogatives, it takes eo ipso the form of a duty, which becomes obligatory for us. The heavens declare the glory of God, but they only declare it to reasonable beings, for the glory of God is only realized when its revelation is understood by moral beings, willingly received by them, and independently reflected. "The Lord hath made all things for himself" (Pro 16:4). Not that he made "all things" for his own use, to supply his own wants, or to increase his own essential happiness, but that he made all in accordance with the requirements of his divine perfections, and so as better to manifest his glory. When the adversaries of Christianity reproach it with making God like unto man, supposing him vain, thirsting for praise and incense, they fall themselves into the very error which they denounce. They say: "If man seeks for glory, it is because he needs it; because he is weak, hence, if God seeks his own glory, it is also from need and weak., ness. This is pure sophistry: man is weak and poor because finite; God is self-sufficient because essentially happy and perfect; and it is on account of this very perfection that he acts for his glory, because he could not have any higher or more worthy aim.

"But," it is said, "to speak of 'glory' accruing from man to God is as if a nest of ants should imagine themselves working for the glory of some great king." This comparison is absurd. God did not need to create man, to give him laws, to promise him rewards and punishments, yet he has done so. No king could do this towards insects. It was not unworthy of God to create reasonable beings, neither is it any less worthy of him to take care of his creatures, to take an interest in their actions; the one is no more difficult for him than the other; it is all done by a simple act of his will. Philosophers may do their utmost to degrade man under pretense of rendering him  independent, but there is implanted in man a feeling stronger than all, their sophisms which assures him that he is the child of God, and that the grandeur of the supreme Being does not consist in a sort of philosophical pride and absolute indifference, but in the power and will to do good to all his creatures. It is one of God's great gifts to man that the creature finds his highest happiness, both for this world and the next, in working for the "glory" of his Maker. St. Paul says, 1Co 10:31, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all for the glory of God." In this passage (compared with 1Pe 4:11) we find the broad ethical law laid down, viz. all our actions should tend to the greater glory of God, which is done when every action does not merely conform to his commandment, but is really inspired by God the Holy Ghost. Chrysostom, in his New-Year sermon at Antioch (A.D. 387, on 1Co 10:31), by a series of isolated examples, shows that the most insignificant things can be made to glorify God. This ethical doctrine has been distorted by the Roman Catholic Church, which substantially puts the glory of the Church in place of the glory of God. President Edwards, Works (N.Y. 4 volumes), 2:204 sq.; Farindon, Sermons, 2:502; Beveridge, Works, 5:349; Tillotson, Sermons, 11:29; Sharp (Abp., Works, 3:211; Dwight, Theology, 1:393; Bergier, Dictionnaire de Theologie, 3:138; Herzog, Real-Encykl. 3:707 sq.

## Glory, Aureole, Or Nimbus[[@Headword:Glory, Aureole, Or Nimbus]]

             are names applied to rays, circles, or bodies of light placed around the heads (or the entire bodies) of Christ, angels, and saints in Christian art. The glory was first used in Egyptian art. From this it passed to the Grecian, and especially to the Roman. In both of these branches of classic art, it was used in both sculpture and painting to adorn the heads of deities, kings, and apotheosized emperors. In classic art the glory was mostly composed of gilded rays. (The disc used to protect the heads of statues from rain has been improperly considered by some to be the original, from which the glory of Christian at was copied.) In Christian art the glory was first used, as far as we know, in the glasses or paterae of the Catacombs, about the 3d century, being in them applied to the head of Christ. About the close of the 6th century it was first applied to angels, and to the apostles and saints.

The glory was used in ancient art to signify power and dominion. In this sense it was occasionally used in Christian art, as when it was placed around the head of Constantine, of the empress Theodora, around six heads of the beast of the Apocalypse, and even around that of Satan. But  usually it signified holiness and purity. The oblong glory, or the "vesica piscis," envelopes the whole person only in representations of Christ, the Virgin Mary, or other saints who are represented as ascending to heaven. The glory had many forms: thus it was a simple circle of light, or it contained a cross in the neonograime Α Ω or Χ Ρ. It was sometimes applied to the head of a dove, a lamb, or other symbol of the Savior. — Mrs. Jameson, Sacred and Legendary Art; Martigny, Dictionnaire des Antiquitis Christiennes. (G.F.C.)

## Gloss, Glossary[[@Headword:Gloss, Glossary]]

             A gloss is a note appended to any word or phrase for the purpose of interpretation or illustration. "Sacred glosses" are such notes appended to words or phrases occurring in the Scriptures. A glossary is a collection of such explanatory notes properly arranged.

The word gloss is borrowed from the Greek γλῶσσα. But in the sense above explained it has no support from classical usage. The process, however, by which the word passed from its original meaning to that in which it was used by medieval writers, and is which it is now used, may be traced. The Greek word γλῶσσα, meaning tongue or speech, came to be used by the Greek grammarians in the sense of a word requiring to be explained. In process of time words often become obsolete, or come to be used in senses different from those in which they were originally used; new words are introduced; and words frequently have special meanings attached to them of a professional or technical character, familiar only to a portion of the community. To the multitude such words need to be explained; and such words the Greek grammarians called γλῶσσαι. Thus Plutarch speaks of certain axpressions in the poets which were not commonly understood, and which belonged to the idiotisms of particular regions or tribes, as τὰς λεγομένας γλώττας (De audiend. poet. c. 6). Galen applies the same name to the antiquated words of Hippocrates, and explains the term thus: ὅσα τοίνυν τῶν ὀνομάτων ἐν μὲν τοῖς πάλαι χρόνοις συνήθη ῏ην νῦν δὲ οὐκ ἔτι ἐστί, τὰ μὲν τοιαῦτα γλώσσας καλοῦσι. Gloss. Hippocrat. Proem.). Aristotle applies the same term to provincialisms (De arte poet. c. 21, § 4-6; 22:3, 4, etc.). And, not to multiply quotations, a scholiast on Dion. Halicarn., quoted by Wetstein on 1Co 12:10, expressly says γλῶσσαι· φωναὶ ἀρχαῖαι καὶ ἀποξενίσμεναι ἢ ἐπιχωριάζουσαι. Quintilian also says of the  synonymous word glosgemata, "Id est voces minus usitatas" (Inst. Orat. 1:8, 15; comp. also 1:1, 35).

The next step was from calling a word needing explanation a gloss, to apply this term to the explanation itself. These explanations at first consisted merely in adhibiting the word in common use (ὄνομα κύριον, Aristot.) to the obsolete and peculiar word; and thus the two viewed as one whole came to be called a gloss; and ultimately this name came to be given to that part which was of most interest to the reader, viz. the explanation.

These explanations constituted the beginnings of Greek Lexicography. They did not continue, however, to be merely lexical; they often embraced historical, geographical, biographical, and such like notices. Nor were they arranged at first in an alpbabetical order; nor did they embrace the whole range of the language, but only such parts of it as the glossographer was interested in (hence such works as the Α᾿ττικαὶ Γλῶσσαι of Theodorus, etc.); nor were the words presented in their uninflected forms, but in the form in which they occurred in the course of the glossographer's reading. More methodical collections of these explanations began to be made in the Middle Ages, and such as have been preserved to us in the works of Hesychius, Suidas, Phavorinus, Zonaras, Photius, and in the Etymologicum Magnum.

I. The first class of extant scriptural glosses consists of explanations drawn from the Greek glossarists a large number of the notes collected by whom are on words occurring in Scripture. Their works thus become valuable as exegetical aids, especially as they convey not the individual opinion of the collector so much as opinions which he had gathered from older writers. A Glossarium Graecum in N.T., collected from these works, was published by Alberti in 1735. Valekenaer collected from Hesychius the explanations of scriptural words (Opp. 1:173 sq.); but this has been best done by J. Ch. Gottl. Ernesti, in his Glossce Sacrce Hesychii Grcece, etc. (Lips. 1785), which was followed by a similar collection from Suidas and Phavorinus, with specimens from the Etyymologicum Magnum (Lips. 1786). These are extremely convenient books of reference. Comp. Fabricius, Bibl. Graeca, 4:540 sq.; Rosennmuller, Histor. Interpr. 4:356 sq. Suicer's Thesaurus Ecclesiasticus (Amst. 1682, 1728, 2 volumes, fol.) contains nearly all these explanatory words or glosses, and the most important of them are also usually in the best modern Greek Lexicons of the N.T.

II. The second class of glosses is due to the habit, as old perhaps as the art of writing itself, of readers inscribing on the margin of MSS. or books observations of their own, explanatory or otherwise of the text. This was especially the case with the sacred books, partly because after the establishment of Christianity they were more read than other books, partly because their contents gave abundant occasion for theological, historical, or philological annotation. Hence, from an early period, marginal notes intended to illustrate in some way the text came to have a place in the codices containing the sacred books. At first very brief, often confined to a single word, these glosses grew into more extended remarks, written in a smaller hand on the margin, and sometimes between the lines of the codex. In the ancient Hebrew codices these marginal notes were the source of not a few of the Kerr readings; and the glosses on the margins of the codices of the Sept. and the N.T. have given rise to many of the various readings which exist in both of these. It is believed also, as marginal notes are apt to be transferred, by ignorant or careless copyists, into the text, that some such interpolations are to be found in the received text of the N.T., and it is considered to be one of the problems which criticism has to solve to detect these, and eliminate them. The exercise of a sound and cautious judgment, however, is required to preside over this, lest rash and unauthorized alterations be made (Valeckenaer, Dissert. de Glossis Sacris [Franeq. 1737]; J.A. Ernesti, De vero us et indole Glossariorum Gr. [Lug. Bat. 1742]; Tittmann, De Glosis N.T. aestimandis et judicandis [Wittenb. 1782]; Wassenb. De Glossis N.T., prefixed to Valeckenaer's Scholia in Libros quonsdam N.T. [AGst. 1795]; Bornemann, Da Clossemat. N.T. cante dijudicandis, in his Scholia ad Luc. Evang. 1830). It has been proposed to restrict the term gloss to the marginal annotations as such, and to use glosseme to designate those which are supposed to have been introduced into the text; but the usage of writers is not uniform in this respect.

The longer marginal annotations (Glossae Marginales) were made principally on the text of the Vulgate. These were of various kinds; some grammatical, some historical, some theological, some allegorical and mystiical. The most famous collection of these is that made in the 9th century by Walafrid Strabo from the writings of Augustius, Ambrose, Jerome, Gregory, hal dore, Bede, Alcusin, and Rabanus Maurus, with additions by himself. This became the great exegetical thesaurus of the Middle Ages, and was known as the Glossa Ordinaria. Of notes written  between the lines (Glossae Interlineares), a collection was made by Anselm of Laon in the beginning of the 12th century. Both these works were printed together about the end of the 15th century, 4 volumes, fol.; they have often been reprinted since, with the commentary of Lyra. Other glossaries are those of Peter the Lombard on the Psalms (Par. 1535); of Hugo and S. Caro (Postille in universa Biblia, Ven. 1487, fol.); Davidson in Horne's Introd. 2:252; Herzog, Real-Encyklop. 5:188.

## Glossa Ordinaria[[@Headword:Glossa Ordinaria]]

             the common exegetical manual of the Middle Ages. It consisted of short explanatory remarks, compiled by Walafrid Strabo, following for the most Rabanus Maurus,

## Glosses And Glossatores[[@Headword:Glosses And Glossatores]]

             of the Roman and canon law. In the 12th century the Roman law, which after the downfall of the Western Roman empire had retained but little of its former importance, was again brought into notice, and studied with great zeal. The law school of Bologna, founded towards the end of the 11th century or the beginning of the 12th by Irnerius (Warnerius, Guarnerius), was the center of this new movement. The reputation of the school and of its professors brought students from all parts of Europe to Bologna. The activity of the teachers did not confine itself to the expounding of the sources of the law, but also made these researches the foundation of a literary activity, and created a body of Glossatores (Glossarists), so called. The written interpretation of the Corpus jusns appeared in the form of glosses, consisting sometimes in the explanation of some particular word or expression, sometimes in full and complete elucidations, and this sometimes between the lines of the text (interlinear glosses), sometimes on the margin (marginal-glosses). Besides these the glossatores also wrote summae, reviews of the contents of some particular chapter of law; casus, real or imaginary cases intended as illustrations of particular points in connection with quaestiones and distinctiones; and also brocarda or brocardica, etc. (see Savigny, Gesch. des Rom. R. i. Mittelalter, 3:537-574, 2d ed.). This literary activity of the glossatores of Roman law was an example for scientific treatment of canon law, which afterwards (in the 12th century) gave rise in Bologna and in Paris to lectures on the subject, and thus by the side of the legists rose the schools of the canonists, the decretists, and the decretalists. A number of the pupils and disciples of Gratian (q.v.) composed glosses (probably interlinear) on his Decretum. Among the oldest of these glossatores was Sicardus of Cremona, who was made bishop of Cremona in 1185. When the number of glosses in different MSS. became very great, it was naturally found expedient to collect and arrange, them. This labor was undertaken by John Teutonicus, who wrote in 1212 a commentary on the Decretum, compiled  from the glosses of his predecessors, and this Apparatus, augmented and improved by Bartholomew of Brescia about 1236, became the Glossa ordinaria; i.e., was endorsed by the school, appended to the MS. copies of the Decretum, and subsequently printed with it. Glosses on the collection of decretals of Gregory IX were written by Vincentius Hispanus (about 1240), Goffredus Tranensis (t 1245), and Sinibaldus Fliscus, who afterwards sat on the pontifical throne (1243-54) under the name of Innocent IV. From these glosses Bernhard de Botono of Parma (t 1266) compiled his Apparatus, which was also recognized as glossa ordinaria. Among the glossatores of the Liber sextus are to be named Johannes Monachus (t 1313), Guido de Baysio, and Johannes Andrese (f 1348). The glosses of the latter were originally written in his youth; he afterwards improved them, and they have been copied and printed as glossoe ordinarie. He also wrote the first glosses on the Clementines, and they were also recognized as glossae ordinarie. Among the other glossatores of the same collection we remark Zenzelinus de Cassanis, a teacher of Toulouse, Johannes de Lignano, Petrus de Ancharano, Franciscus Zabarella (1417), etc. The glosses on the Extravagantes were the work partly of Gulielmus de monte Lauduno, and partly of Johannes Monachus. Those on the collection of John XXII were chiefly by Zenzelinus de Cassanis. The glosses have to this day great scientific value for the history of law. They have also exerted an important influence in the practice of the law. See Sarti, De claris archigymnasii Bonon. professoribus, t. 1, p. 1, 2 (Bonon. 1769, folio); Herzog, Real-Encyklop. 5:191. (J.N.P.)

## Gloucester[[@Headword:Gloucester]]

             a cathedral city of England, on the Severn, 107 miles northwest of London. The cathedral is of several different eras of ecclesiastical architecture, 427 feet in length, and 144 in width; the height of the central tower, its greatest external ornament, is 225 feet; the cloisters, also of great beauty, form a large square. Formerly the church of a Benedictine abbey, it was converted into a cathedral in 1541. Gloucester is the official residence of the bishop of Gloucester and Bristol, whose diocese embraces Gloucestershire, and parts of Somersetshire and Wiltshire. The diocese belongs to the province of Canterbury, and in 1890 had 13 deaneries, 489 benefices, 190 curates, and about 210,000 church sittings. The incumbent (1890) is Charles John Ellicott, D.D. (consecrated in 1863).

## Glover, Livingston M., D.D[[@Headword:Glover, Livingston M., D.D]]

             a Presbyterian minister, was born at Phelps, Ontario County, N.Y., in 1820, and, after having received the necessary training, entered the Western Reserve College, graduating in 1840. He afterwards graduated at Lane Theological Seminary, and was ordained pastor of the Presbyterian Church at Jacksonville, Illinois, where he labored with great success for upwards of thirty years. He was a delegate of the General Assembly to the Free Church of Scotland. He died at Jacksonville, July 15, 1880. See (N.Y.) Observer, July 20, 1880. (W.P.S.)

## Gloves[[@Headword:Gloves]]

             part of the insignia of a bishop. SEE BISHOP.

## Gloves (2)[[@Headword:Gloves (2)]]

             (χειροθήκη, gantus). It would seem that gloves, in the strict sense of the word. were unknown to the early Greeks, and Romans (Casaubon, Aniumadv. in Athen. 12:2). That they were in use, however, among the ancient Persians appears from Xenophon (Cyropced. 8:8, 17). The- European custom of wearing them seems to have originated with the German nations, as the Teutonic origin of the, common Latin word for them clearly shows: and although, as an ecclesiastical vestment, properly so called, gloves do not appear till the 12th century (the first extant mention of them in that character being as late as A.D. 1152), they had been used for centuries as articles of practical convenience. Thus we find  them mentioned in the life of St. Columbanus, by Jonas Bobbiensis (formerly included among the works of Bede, c. 25). In this instance, the gloves are spoken of as used "for purposes of labor," but sometimes they were obviously of a costly natures, for in the will of Riculfus, bishop of Helena (ob. A.D. 915), in a long list of valuable articles, he mentions "one pair of gloves" (Migle, Patftol. 132:468).

Gloves symbolized the hiding of iniquity by the merits of our Saviour, an recalled the blessing upon Jacob when he wore gloves of skins. William of Wykeham's gloves are preserved at New College, Oxford. Candidates for degrees in medicine formerly gave gloves to the graduates of the faculty in that university, in return for their escort to the doors of the convocation house. Bishop Ken contributed to the rebuilding of St. Paul's the cost of his consecration dinner and a hundred pairs of gloves. At St. Andrew's, Holborn, the clergy were given gloves at Easter, and some noblemen used to send a pair to any bishop or dean whom they heard preach. In 1636 the University of Oxford presented gloves to the members of the royal family and king Charles I.

## Gluck, Ernest[[@Headword:Gluck, Ernest]]

             a Lutheran theologian, was born in Saxony, November 10, 1652. He studied at Wittenberg and Leipsic, and accepted a call extended to him by the general superintendent, John Fischer, in 1673, to Livonia. On his settlement in Livonia he was grieved to find that the people were still destitute of the Scriptures in their vernacular tongue. He therefore applied himself assiduously to the task of producing a translation of the entire Scriptures from the sacred originals; and with this object in view he repaired to Hamburg, there to qualify himself for the undertaking, by studying Hebrew under Edzardi, the celebrated Hebraist. After his return from Hamburg, in 1680, he was appointed military-preacher at Dunamunde, where he also adopted Catharine Badendiek, afterwards empress of Russia, as his daughter. In 1683, Glick was appointed pastor at Marienburg, in. Livonia, and translated the Bible into the Lettish, which was published at Riga in 1689, the New Test. having been published in 1685. When Marienburg was taken by Peter the Great (August 6, 1702), Gltick was transported with other citizens as prisoners to Moscow. Owing, however, to the fact that he had been the foster-father of Catharine, he was soon released, and was appointed inspector of all the high-schools of Moscow. Here he studied the Russian language, and commenced a  translation of the New Test. into the Russian tongue. He died, however, May 5, 1705, before finishing his task. (B.P.)

## Glutton[[@Headword:Glutton]]

             (זוֹלֵל, zole', Deu 21:20; Pro 23:21; a "riotous" person, Pro 23:20; Pro 28:7, i.e., prodigal, voluptuous debauchee; φάγος, given to eating, "gluttonous," Mat 11:19; Luk 7:34).

## Glycas, Michael[[@Headword:Glycas, Michael]]

             (Μιχαὴλ ὁ Γλυκᾶς), a Byzantine historian, probably of the 12th century, was a native either of Constantinople or Sicily (hence called Sictulus). He wrote some letters to the last Constantine, and a History (Βίβλος χρονική), in four parts, from the Creation to the death of Alexis I Comnentus (1118), first published in a Latin translation by Leunslavius (Basle, 1572, 8vo; best ed. by Bekker, in the Bonn collection of the Byzantines, 1836, 8vo).

## Glycis, John[[@Headword:Glycis, John]]

             (Ι᾿ωάννης ὁ Γλύκις), or perhaps Glycas (Γλυκᾶς), was patriarch' of Constantinople from 1316 to 1320. He was regarded as a man of great wisdom and oratorical skill. Nicephorus, who was his pupil, praised him greatly. At length, enfeebled by age and disease, Glycis resigned the dignity of patriarch, and retired to the monastery of Cynotissa. Being an elegant and correct writer, he attempted to purify the Greek language from the barbarisms with which it was surcharged. For mention of his works see Hoefer, Nouv. Biog. Generale, s.v.

## Gnapheus[[@Headword:Gnapheus]]

             (or FULLONIUS),WILHELMUS, was born at the Hague in 1493. He was one of the earliest reformers in the Netherlands. He was rector of the school in his native place, and afterwards counsellor of the Margrave Albert of Brandenburg. He was a man of learning, and specially versed in Latin literature. He shared in the afflictions of his friends, Jan de Bakker or Pistorius, and Cornelis Hoon or Hoen, who became victims to Roman Catholic intolerance and persecution. Released from captivity, he was again seized and condemned to spend three months in a monastery on bread and water. He was permitted to see the cause of the Reformation prosper, and to enjoy the esteem and confidence of his countrymen. He died in 1568, at Norden, of which he was burgomaster. He wrote several works in Latin, which bear evidence of his familiarity with the writings of Erasmus. His most important work is his Life of Johannes Pistorius. It was probably written in 1526, and was published at Prasburg in 1529. Its title is Joh. Pistorii Woerdensis, ob evangelicae veritatis assertionem, apud Hollandos primi omnium exusti martyrium. A new edition was brought out in 1649 by Prof. Reuins of Leyden. See Glasius, Godgeleerd Nederland, 1 D. blz. 531, 532; Ypeij en Dermout, Geschiedenis der Nederlandsche Hervormde Kerk, 1 D. biz. 104, Aanteek. blz. 40 (79); also, Harkenrothii, vitae Gnaphaei descriptio, in Bibl. Bremens. class. 8, fasc. 1, page 111 sq.; Herzog, Real-Encykl. 19:566. (J.P.W.)

## Gnash[[@Headword:Gnash]]

             ( חָרִקcharak, to grate the teeth; βρύχω, Act 7:54; τρίξω, Mar 9:18). "To gnash with the teeth," and “gnashing of teeth," are expressions that occur in several parts of Scripture, denoting rage or sorrow (Job 16:9; Psa 112:10; Lam 2:16; Mat 8:12). SEE TOOTH.

## Gnat[[@Headword:Gnat]]

             (κώνωψ, Vulgate culex, occurs only in Mat 23:24), a small two- winged stinging fly, belonging to the genus culex (Linn. diptera, Latronne culicidae), which includes the mosquitoes. The common gnat scarcely yields to any insect in regard to the interesting facts which it presents to the naturalist. The following outline will recall the chief of them to the reader: The boat-shaped raft of eggs, which the parent gnat forms, and leaves upon the water, so admirably constructed that, though hollow, it neither becomes, filled with water, nor sinks even under the torrents of a thunder- shower; the aquatic larva, breathing, head, downwards, through its tufted spiracle; its hook with which it seizes the animalcules on which it feeds; the variations and even reverses of structure it undergoes in the pupa state, now swimming, head upwards, by means of its finlike tail, and breathing through spiracles placed behind the head; the amazing transformation it undergoes when raising its shoulders out of the water, and upon the bursting of the skin which had enveloped them, the perfect insect emerges, its former covering now serving as a life-boat during those few critical moments while it disengages and trims its wings for flight, and commences its existence a winged creature in a new element, and instantly begins to suck the juices of animals or vegetables, while "its shrill horn its fearful larum rings;" the complicated mechanism of its tube, which serves the purposes both of lancet and cuppins-glass, and of inserting a fluid for liquefying the blood, and making it flow more freely. The various organs, comprehended in so small a structure, excited the wonder of Pliny (Hist. Nat. 11:2), and attracted the notice of Socrates, as we learn from his poetical adversary Aristophanes (Nubes, 158); but the further discoveries of the microscope raise our wonder into a still higher prirmciple. "I dare boldly affirm," says Swammerdam, "that the incomprehensible greatness of Deity manifests itself in these mysterious operations in a particular manner, and affords an opportunity of examining, as it were with our senses, the "divine nature" (page 2, 51). The word κώνωψ seems to be the generic term for the gnat among the ancient Greek writers, under which they included several species, as we use the word "fly," and "the fly;" though they give distinct names to some species, as the word σέρφος, etc. Rosenmuller observes that the κώνωπες of the Greeks seem to be the epaemerce of Linnseus (apud Bochart, 3:444, 4to, Lips. 1793-6). Aristotle  gives the name to a species whose larvae are bred in the lees of wine, which is thence called the culex vinasnus (Hist. An. 5:19). Pliny also refers to various species of gnats (Hist. Nat. 11:35; 17:27). We ourselves recognize several kinds under thee common name, as gall gnats, horse, wheat, winter (see Kirby and Spence, Introd. to Entomology). SEE FLY.

Our Savior's allusion to the gnat is a kind of proverb, either in use in his tinme, or invented by himself; "Blind guides who strain out a gnat, and swallow down [bolt, as we say] a camel." He adopts the antithesis of the smallest insect to the largest animal, and applies it to those who are superstitiously anxious in avoiding small faults, yet do not scruple to commit the greatest sins. The typographical error, "strain at a gnat,'" first found it way into king James's translation, 1611 (Trench, Auth. Vers. page 131). It is "strain out" in the previous translations. The custom of fil.tering wine, among the Jews, for this purpose, was founded on the prohibition of "all flying, creeping things" being sused for food, excepting the saltatori (Lev 11:23). The custom seems alluded to by the Sept., which in Amo 6:6 reads διυλισμένος οϊvνος, "filtered wine" — a passage having a similar scope. According to the Talmud, eating a gnat incurred scourging or excommunication (Vorstius, De Adaglis, N.T., page 771, ed. Fischer; Grief, Oraculum Christi contra percolantes culicem, etc., Lips. 1749).

The species referred to in the N.T. is thought by Bochart (Hieroz. 3:444) to be the Culeax vinarius, the יִבְחוּשּׁ, yabehcush, of the Talmud (Buxtorf, Lex. Talin. page 927, a). The Heb, כַּנַּיםkinaim (sing. כֵּן, Isa 2:6), which constituted one of the plagues upon Egypt (Exo 8:16 sq.; comp. Psa 105:31), are thought to have been a species of culesx or gnat (comp. Herod. 2:95), as these insects are very numerous in Egypt (Hasselquist, Trav. page 69; Maillet, Descr. de l'Egypte, 2:134, ed. Mascrier). SEE LICE.

The weapon with which the gnat or mosquito makes its attack is a long and slender proboscis, projecting from the miouth like a very fine laristle, and appearing to the naked eye quite simple. Under the magnifying power of the microscope, however, it is seen to be a flexible sheath (i) enclosing six distinct pieces, two of which are cutting. blades or hancets (g), two notched like a saw with reverted teeth (f), a tubular canal (e), and the central one an exceedingly acute point, which is also tubular (d). When the attack is made, the gnat brings the tip of the organ within its sheath to  press upon the skin, into which it presently enters, the sheath remaining without and bending into an angle as the lancets descend. When the weapon has penetrated to its base — a distance of one sixth of an inch or more-the lancets move laterally, and thus cut the flesh on either side, promoting the flow of blood from the superficial vessels; at the same moment a highly irritative fluid is poured into the wound, which has the effect of diluting the blood, and thus of rendering it more capable of flowing up the slender central tube into the throat of the insect. It then sucks, if undisturbed, till its stomach is filled to repletion, leaving a painful tumor accompanied with an intolerable itching. It is the female gnat alone which is noxious; the male, whose proboscis is feathered, has no power of sucking blood.

## Gnesen[[@Headword:Gnesen]]

             a town in the Prussian province of Posen, with (in 1885) 15,760 inhabitants. It is believed to be the most ancient town of the former Polish empire. The cathedral church contains the relics of St. Adalbert, the apostle of the Prussians, which were purchased and deposited there by duke Boleslav I. Soon after, at the beginning of the 11th century, Gnesen as made the see of an archbishop, Gaudentius, the brother and companion of St. Adalbert, being the first incumbent of that dignity. The archbishops of Gnesen were primates of the Polish empire, the first after the king, and the ragents of the empire during the vacancy of the throne. In 1821 the united archbishopric of Poses and Gnesen was organized, the archbishop residing at Posen, but Gnesen remaining the seat of a chapter. See Neher, Kirchl. Statistik, volume 2.

## Gnosimachi[[@Headword:Gnosimachi]]

             (γνῶσις and μάχομαι), a name given to those in the 4th century who were the avowed enemies of the Gnostics. A certain Rhetorius is said to have formed a sect on the principle that matters of doctrine are indifferent, as no certainty can be obtained as to doctrine; but that a good life is all that is essential to Christianity. "It may be a question whether there was ever a regularly constituted sect professing such indifference to doctrines; whether the fact ever amounted to anything more than this, that individuals at different times and in different places were led by the same opposition and the same tendency of mind to entertain these views, of which  individuals the above-mentioned Rhetorius may have been one. — Neander, Church History (Torrey's), 2:702.

## Gnosis[[@Headword:Gnosis]]

             SEE GXOSTICISM.

## Gnosticism[[@Headword:Gnosticism]]

             A. Gnosis. — The New-Testament writers were occasionally determined in their choice of prominent words by the expressions which were current among the people they addressed. Such words as logos and gnosis, having acquired a peculiar signification in the schools, were recognized by them, and appropriated to a sacred use. We concede, indeed, that the latter word (γνῶσις) usually denotes in their writings simply what its etymology implies, the mere act of knowing, or the objective knowledge thus acquired. In those primitive times it was seldom that any systematic or scientific exposition of Christian truth was demanded. The contest was with reference to the simple facts of the Gospel, and Christianity was fain to secure an existence in the world before it had leisure to speculate upon abstract points. Not only was it unwise to divert men's minds from, practical religion, but many true believers were too carnal to be intrusted with a higher wisdom. Paul, therefore, and his fellow-laborers determined to confine their apostolic ministrations to such a historical presentation of Jesus Christ and him crucified as might be called the simplest milk of the word. He declares, however (1Co 2:6), that he sometimes made known a higher wisdom among such as were perfect, though a wisdom, he is careful to say, very different from that which some heathen and Jewish philosophers had claimed. In other passages he applies the word gnosis to this kind of wisdom. He specifies "the word of knowledge" among those peculiar gifts of the Spirit which were possessed by the more eminent teachers (1Co 12:8), and commends a knowledge through which the more discerning believers rose above the fear of the heathen gods, and ate of the things offered to idols as of things in themselves indifferent (1Co 8:7). He speaks also of a gnosis falsely so called, and thus implies that there was another which truly deserved the name (1Ti 6:20). In subsequent times this use of the word became common, and great pains were taken to make obvious the distinction between the true (γνῶσις ἀληθινή) and the false gnosis (γνῶσις ψευδώνυμος). A lately (1715) discovered treatise of Irenaeus  (entitled γνῶσ. ἀληθ. ), and an extended description of the true Gnostic at the close of the Stromata of Clement of Alexandria, have preserved to us the views of the Church on this subject near the close of the 2d century.

It was admitted on all sides that there was a knowledge of divine things superior to that of the multitude, not in its importance to the salvation of the soul, but in its intellectual power. It belonged not so much to the pulpit as to the schools, and was important not so much to the personal salvation as to the comfort and growth of believers, and to the acceptance of the Gospel among the more educated classes. It took up those facts which were objects of the common faith, and made them subjects of speculation and profound thought. It arranged them, drew from them logical conclusions, reconciled their apparent discrepancies with each other and with the conclusions of science, and applied them to long-agitated questions which were only hinted at, but not solved, in the Christian Scriptures. At this point, however, the true and the false gnosis separated, and took different directions. The former submitted itself without reserve to the authority of the Scriptures, and professed never to venture beyond what was written. It presented itself to all men without discrimination of natural talents or social condition. The latter claimed to be above the reach of the vulgar, and to be derived from sources superior to the written word. Clement describes the true Gnostic as one who grows gray in the study of the Scriptures. I A scientific culture may be indispensable to the higher departments of that study, and a true spiritual discernment can be acquired only by divine grace, but the natural talents which must be used in its acquisition have been given to all, and each one's success will be proportioned to his prayerful diligence. The sources of knowledge, too, were the same for the humblest believer and the most eminent Gnostic, for all had access to the Scriptures and the common tradition (παράδοσις) which had been transmitted in 11 the churches. The gnosis was. simply a faith made perfect, an expansion. of what faith had received, a building constructed wholly of materials supplied by faith. Its advocates made much use of a passage in Isa 7:9 (Sept.): "If ye believe not, neither shall ye understand;" from which they inferred not only that faith is indispensable to knowledge, but that knowledge should spring from faith. And yet it cannot be denied that many, especially of the Alexandrian school, gave an undue prominence to this higher knowledge, as if it were indispensable to all religion, and disparaged the great body of believers (πιστικοί) as incapable of a true spiritual life, as in communion only with the Christ of an  earthly and sensuous life, and as actuated only by a fear of punishment and a desire of personal benefits. The true Gnostic, — on the other hand, they believed to be favored with such an intuitional faculty for the discernment of truth, and such a perpetual tuition under the divine Logos, that he could dispense, in a great degree, with outward demonstrations; and they claimed that his love of knowledge was so intense and disinterested, that if it could even be separated from his eternal salvation he would not hesitate still to choose it. The subjects on which they delighted to expatiate were chiefly: God, as he must be conceived of in his absolute being, the incarnation and redeeming work of Christ, the influence of these upon our race and upon other beings, the vast chain of existence between man and God, the fall of some links in this chain and their probable recovery, the origin of this world, the source of moral evil and its elimination from the universe, and the future history and destiny of all things. In the discussion of such themes, we need not be surprised to find that they not unfrequently transcended the province both of reason and of faith, and that some of their speculations were condemned by their more temperate brethren (Neander, Hist. 1:544-52; Hase, Hist. § 85; Schaff, Hist. Christ. Church, volume 1, chapter 4).

B. Heretical Gnosticism. —

I. General Character. — The name Gnosticism has been applied to a variety of schools which had sometimes little in common except the assumption of a knowledge higher than that of ordinary believers. Most of them claimed a place in the Church, and complained bitterly when this was denied them; and yet they generally spoke of Christianity as insufficient to afford absolute truth, and not unfrequently they assumed a hostile attitude towards it. They seldom pretended to demonstrate the principles on which their systems were founded by historical evidence or logical reasonings, since they rather boasted that these were discovered by the intuitional powers of more highly endowed minds, and that the materials thus obtained, whether through faith or divine revelation, were then worked up into a scientific form according to each one's natural power and culture. Their aim was to construct not merely a theory of redemption, but of the universe a cosmogony. No subject was beyond their investigations. Whatever God could reveal to the finite intellect, they looked upon as within their range. What to others seemed only speculative ideas, were by them hypostatized or personified into real beings or historical facts. It was in this way that they constructed systems of speculation on subjects entirely  beyond the range of human knowledge, which startle us by their boldness and their apparent consciousness of reality.

II. External Origin. — And yet we have reason to believe that Gnosticism originated no speculations which were essentially new. It only recognized and selected what seemed to it true in earlier systems, and then combined these fragments in new relations — not in the way of a crude syncretism, but with mutual affinities and living power. No question, however, has more perplexed historians than that which refers to the direct origin of Gnosticism. We are in possession of scarcely any authenticated documents which have come down to us from persons living at the time and in countries in which it had its birth. We are dependent for our information respecting it almost entirely upon the representations of opponents, who knew almost nothing of Oriental systems, and were acquainted with it only in its maturity. Unfortunately, too, the question of the origin of Gnosticism has recently become complicated with others on which violent party feelings have been exercised. Those who have denied the apostolic origin of the epistles in which traces of Gnosticism have been discovered, have felt an interest in removing both the epistles and Gnosticism to as late a period as possible. From the discussion of this subject, however, there are some facts which may now be regarded as incontrovertible.

1. Ever since the conquests of Alexander the Great, an intense interest had been felt throughout Asia Minor and Egypt in Hellenistic philosophy and Oriental theosophy; and while the old mythologic fables and professed systems of positive revelation had lost their authority, many thoughtful persons had discovered under these what they looked upon as a uniting bond of truth and the elements of a universal religion.

2. The result was that, near the time of the first promulgation of Christianity, a number of new systems of religious philosophy sprung up independently in different countries, and exhibited similar characteristics. They were usually formed by incorporating with the national religion what seemed attractive elements in foreign systems, and softening down what was harsh and incredible in the popular faith and worship. In this way we discover a nearly simultaneous origin of the Judaistic philosophy at Alexandria, of Essenism and Therapeutism in Egypt and southern Palestine, of the Cabbalistic literature in Syria and the East, and of New Platonism among the Hellenistic nations. These were all offshoots from the same general root, and not necessarily deriving anything original, but  unquestionably drawing much assistance from one another. Similar circumstances everywhere called forth similar phenomena with no conscious interdependence.

3. We thus account for the origin of Gnosticism, and easily reconcile the conflicting views of different writers respecting it. As the early ecclesiastical writers were themselves acquainted almost exclusively with Occidental literature, they ware in the habit of ascribing the rise of Gnosticism to the study of Grecian philosophy, and especially of Platonism, and they appeal to the cosmogonies of Hesiod and others for the exemplars of the Gnostic speculations. Modern historians, however, have found in most of the Gnostic systems such a predominance of Oriental elements, that- they have been led to infer a direct influence not merely from Alexandrian Judaism, but dualistic Parsism, and even from pantheistic Buddhism. There can, in fact, be no question regarding the influence of all these systems. The Platonic doctrines of a God, without distinctions in his nature, withdrawn entirely within himself, intelligible only to the initiated, and that only through the mediation of the Nous, a higher ideal sphere reflecting itself in a lower phenomenal world, a hyle (ὕλη) and an undefined dualism between it and God, a fall of spiritual beings from the divine to the sensuous sphere, the derivation of sin from a contact with the material element; the Pythagorean doctrine of numbers; the Brahminic doctrine of emanation eshypostatizing of the divine attributes; the Parsic representation of the divine essence as light. of a dualism in which God is subject to the continual aggression of a world of matter, and of a good principle in eternal conflict with the prince of darkness; and the Buddhist notions of a God in process of development, of souls longing to be freed from the bonds of matter, and to be raised above all sensible things, and reunited with the divine source of life, are all unmistakable, and indicative of their respective sources. We need not, however, suppose that these elements were derived directly from their original sources. The Alexandrian literature, in which most of these elements had found a place, was diffused among the educated classes in all those countries in which Gnosticism flourished, and might have been the mediating agency through which the mind of the East was brought into communication with that of the West. From the heterogeneous commingling of such diverse systems, and especially from their contact with the young energies of Christianity, the Gnostic spirit might easily draw forth such materials as suited its purpose. The sources of Gnosticism, however, like those of the Nile, are to a great  extent concealed, and those who imagine they have discovered its principal head not unfrequently learn that another remains far beyond. As its friends boasted, there were secret agencies by which truth was conveyed to the elect race under symbols and an outward letter which only they could understand. (See Baxmann, in the Ames. Theol. Review for 1862, page 666-76).

III. Classification. — It has been found very difficult to arrange the several Gnostic sects according to any principle of classification. They have been grouped together by different writers according to their origin, their geographical position, and their speculative views. Neander (Hist. Christ. Religion, 1:379-86) divides them into Judaizing and anti-Judaizing Gnostics, according to their agreement or opposition to ancient Judaism. Gieseler (Eccl. Hist. volume 1, § 44) arranges them according to their geographical order, as Alexandrian, Syriac, and miscellaneous. Hase (Hist. Chr. Ch. § 76) makes four classes, Syrian, Hellenistic, Judaizing, and specially Christian. Similar to this is Matter's division into those of Svria, Asia Minor, Egypt, and the rest of the Roman world (Hist. crit. du Gnost.). Baur (Chr. Gnosis, 1835) arranges the several sects into three principal classes according to their relation to the three earlier religions with which they came in contact:

1. Those who combined Christianity with Judaism and heathenism;

2. Those who entirely separated it from them, and opposed it to them; and,

3. Those who identified it with Judaism, but opposed it to heathenism. This ingenious, and, in many respects, satisfactory division, fails to bring out the historical progress and internal development of the Gnostic systems, and offers no suitable place for Manichaeism. It has, however, found much favor on account of its simplicity, and has been adopted with some modificationss by Niedner, Marheineke (Weltalter, th. 2, page 246), Tennemann (Manual of the Hist. of Philippians § 200), and others. Dr. Schaff proposes a classification, according to an ethical point of view, into the speculative and theosophic, the practical and ascetic; and the Antinomian and libertine (Hist. of the Chr. Ch. 1:234). It is evident that no classification can combine together a chronological local, and logical distribution, and hence we shall probably gain something by presenting these separately.  IV. History. — In attempting to give a historical outline of the course of Gnosticism, our object is not so much to present particular details of the several schools, since these will be found, as far as possible, under their several heads in this work, but to indicate in general the order and position of each. Lipsius, in a recent work (Gnosticism, its Essence, Origin, and Development, 1860), endeavors to show that this course of development was a curve which commenced with only a slight departure from orthodoxy, and, after diverging more and more from it, finally comes back again gradually to the true path. Another writer (Hilgenfeld) has attempted a distinct definition of the three stadia of this development. It is difficult to discover in the actual history the regularity of departure and return implied in such a figure, and yet we may derive from it a correct notion of the general direction. In the first stadium we have the Judaizing Gnostics, and then the several classes who, in their opposition to Judaism, deify nearly all the godless characters of the Old Testament. In the second we have not merely Old-Testament history, but Greek philosophy, a contempt of the common faith, the opposition of the psychic and pneumatic natures, and mythical personifications of speculative ideas. In the third and last stadium this opposition between the pneumatic and psychic natures begins to be modified, and finally, under the Marcionites, the Gnostic speculation approximates very nearly that of the more liberal Catholic teachers. It is in this last stadium that we find the greatest difficulty in seeing how the curve approximates with much uniformity the orthodox highway for some classes of the later Marcionaites, and, above all, the Manichees, seem rather to have been the extreme consummation of Gnosticism.

As there were strong tendencies towards Gnosticism both in Judaism and heathenism, we might reasonably infer that the Gnostics must have been powerfully attracted by Christianity. It was, however, more consistentwithethe essential spirit ofthat movement to attempt to mold the new system to its fancy than to submit with docility to the exclusive authority of the Gospel. Among the remnants of Oriental tribes in Samaria we are not surprised to find such a man as Simon, who succeeded in making the multitude believe that he was the great power of God. It is said that he called himself the creative world-spirit, and his female companion the receptive world-soul. We have here a likeness of the Gnostic doctrine of aeons and syzigies. In the tradition of the subsequent Church, this half- mythical personage became the patriarch of all heretics, but especially of heathen Gnostics (Irenaeus, Adv. haer. lib. 1, c. 27, § 4; Hippol. 1:62 sq.).  During the twenty years which intervened between the first Christian Pentecost and the later epistles of Paul, we know that theosophic speculations were everywhere prevalent in Syria and Asia Minor, and that these were strangely min-led with Christian doctrines. Great freedom was allowed to religious thought, even among the early Christians, as long as the moral and religious life of the people was not perverted. But Paul very soon discovered dangerous tendencies in the churches which he had recently established in Asia Minor. Josephus tells us that Alexander the Great had sent into the provinces of Lydiae and Phrygia 2000 Mesopotamian and Babylonian Jewes to garrison the disaffected towns there, and. we are informed that the inhabitants of that region have always since been prone to mystical and Oriental superstitions (Alford, How to use the Epistles, Epistle to the Colossians, Sunday Mag. 1867, page 829). The errors which he reproved at Colossae were doubtless a curious commixture of Jewish and heathen speculations. The ancient historian Hegesippus informs us (Euseb. Eccl. Hist. 3:32) that the heretical gnosis did not make its appearance with an uncovered head until after the death of the apostles, but that it previously worked in secret. After all the contentions of various writers on the question how far this error prevailed in apostolic times, there is a general agreement that, while most of the heresies of that period were Judaistic, there was an obvious difference between those reproved in the Galatian churches and those noticed in the epistles to the Colossians and Timothy. The latter are treated much more mildly, and we readily perceive that they must have been much less developed and less subversive of the Christian system. They are expressly called (1Ti 6:20) a false gnosis, and were characterized by empty sounds without sense and subtle oppositions to the truth, a depreciation of the body, sand a worship of angels (Col 2:18; Col 2:23), and interminable genealogies and myths (1Ti 1:4).

These seem more akin to Jewish than to heathen speculations, and imply not the completed Gnosticism of the second century, but the manifest germs of Docetic emanations and Gnostic dualism. Irenseus, on the authority of Polycarp, relates (Adv. haer. 1:26) that John was acquainted with Cerinthus, and wrote the fourth gospel to refute his errors. Both he and Epiphanius (Haer. page 28) say that Cerinthu's taught that the world was not made by the Most High God, but by a lower power, or by angels, and that Jesus was an ordinary man, whom the supreme Logos became united with at his baptism, but forsook during his last sufferings, to reunite with him in the future kingdom of Messianic glory. SEE CERINTHUS.

Here the Gnosticism becomes plainly  perceptible, and we can certainly understand a number of passages in John's Gospel and Epistles better if we suppose a reference in them to these and similar errors. The Nicohaitans of the Apocalypse and the false teachers of the Epistle of Jude despised Judaism as the work of evil angels, ridiculed and trampled upon the law that they might insult these limited powers, and thus fell into a strange complication of gross licentiousness and bodily mortifications (Burton, Heresies of the Apost. Age; Potter in the old and W.L. Alexander in the new edition of Kitto's Cycop.; Conybeare, in Conybeare and Howson's Life of St. Paul, note at the end of volume 1. Comp. C.C. Tittmanns, De vestigiis Gnosticor. in N.T. frustra quaesitis, Leips. 1773; transl. and publ. in Contributions to Foreign Literature, New York, 1827). No sooner bad the direct influence of the apostles and their immediate successors ceased than the speculative interest and numbers of the Gnostics began to increase mightily. Near the commencement of the 2d century, flourished about the same time Basilides in Alexandria and his son Isidore SEE BASILIDES, the dualistic and ascetic Saturninus in Antioch, Carpocratesaof Alexandria, and his son Epiphanes. The last two maintained that every one who could soar to the same height of contemplation might attain the same powers with Christ, and that Christ differed in no respect from the wise and good of all nations. About the same time we first become acquainted with the party commonly called Ophites, though Origen says that it was founded by a certain Euphrates, who must have lived as early as the time of Christ. Their common appellation (Ophites, Heb. Naasenes) was given them by their opponents (for they always called themselves simply Gnostics), because they were said to pay great honor to the serpent as the instrument of the temptation in Eden. As the prohibition then transgressed was designed to keep man back from knowledge, what is commonly called the Fall was, in fact, a transition to a higher state. When first known they resided principally in Egypt and in Phrygia. They afterwards became numerous, sand branched off into various subdivisions. SEE OPHITES.

Great differences however, are discoverable between those who bear the same name. In the next generation (A.D. 140-160) belongs Valentinus, who flourished first in Egypt and then in Rome, and finally died in the island of Cyprus (about A.D. 160). The school named after him was the most influential of all the Gnostic parties, and contained a large number of talented and eminent teachers. It was divided into an Oriental and an Italian branch, in both of which was inculcated a highly exalted style of religion. Among its most esteemed writers may be mentioned Heracleon of Alexandria, who wrote a commentary on John's Gospel, some extracts  from which, preserved in Origen, admirably bring out the profound spirit of this evangelist; Ptolemy, whose epistle to Flora has come down to us in Epiphanius, and' endeavors to show that his system was not inconsistent with the Catholic faith; Marcus, probably a Jew of Palestine, in whose poetic and symbolical work divine sons discourse in liturgical forms; and Bardesanes, an Armenian of Edessa (about 170), who, with his son Harmonius, was immensely popsular as a writer of hymns and imitations of David's Psalms. (See the articles under these names.) Contemporary with Valentinus lived Cerdon, a Syrian, and his pupil Marcion of Sinope, in Pontus, who carried their zeal for Pauline and primitive Christiatnity to such an extreme that they rejected not only as secret traditions, but large portions of the New Testament. They opposed heathen religions as the work of the devil, and Judaism as the product of an inferior and wrathful deity, who was to be put down by Christ and the revelation through him of the supreme God. Kindred with him were Apelles of Alexandria, and his pupils Lucas and Marcus, who approximated still nearer a Christian orthodoxy, though with singular inconsistencies. Tatian, a Syrian, a rhetorician in Rome, during the latter part of his life is said to have fallen into Gnostic errors, and to have prescribed a system of extreme abstinence as the only means of disengaging ourselves from the world. A party of Encratites, calling themselves by his name or by that of his pupil Severus, continued as late as the 4th century. A class of persons represented by the Clementine Homilies at Rome, and sometimes reckoned among the Gnostics, ought rather to be classed with the Ebionites. SEE CLEMENTINES.

We now come in contact with several classes of the Ophites, many of whom, according to Origen, went so far in their opposition to ordinary views that they admitted none to their assemblies who did not curse Christ (Neander, 1:446 sq.). The whole system of the God of the Jews was looked upon by this sect as oppressive to man, and whoever is represented in the scriptural history as rebelling against it were regarded as saints. Hence some of the worst characters of the Old and New Testament were held in the highest honor. Even Jesus was reckoned among agents of the Jewish Jehovah, and his betrayal by Judas Iscariot was extolled as done with the best of motives and results. Those who maintained this position were called Cainites, while such as dissented from such extravagances were distinguished as Sethites. The Perates, who have recently become known to us through the Philosophoumena, appear to have approximated much nearer the Catholic doctrine. During the 3d century Gnosticism appears to have lost its power, for the orthodox party  had now attained more scientific precision of thought, and their formulas of faith presented scriptural doctrine in a style consistent with the highest culture of the age. Towards the close of that century, however, arose in the distant East one more attempt to combine Christianity with Oriental theosophy. Manicheeism sprang up in a region where neither Hellenism nor Judaism was familiar; and its object appears to have been to reform the corrupted Parsism of that day by incorporating with the original system of Zoroaster numerous elements taken from a gnosticized Christianity and Buddhism. To Christianity, however, it seems to have been indebted more for its names and symbols than for its essential history or characters. Personages and facts taken from scriptural records find in that system an entirely new significance. Its founder (Mani or Manes, a Magian banished from Persia) discovered many points of agreement between the doctrines of Parsism, Buddhism and Gnostic Christianity, and endeavored to combine these three systems into one universal religion. He accounted for all things on dualistic principles. His followers were soon driven by persecution from their earliest seats, but were numerous during the fourth century in every part of the East, and in Africa, Sicily, and Italy. Many persons of noble spirit were attracted by it, but it soon fell into gross licentiousness by its professed exaltation above outward things, and of course lost its place in common esteem, and fell into contempt. Some vestiges, however, both of Marcionism and Manichaeism, remained even into the Middle Ages, and by means of the Priscillianists, the Paulicians, the Bogomiles, and the Cathari, transmitted the leading features of Gnosticism to distant ages and countries.

Many of these sects can hardly be recognized as within the pale of Christianity. While some of them claimed a place within the Church, and refused to leave it when they were disowned by its authorities, others openly abjured the Christian name. Certainly such complete subverters of the essentials of the Gospel as the Carpocratians, Perates, Sethites, Cainites, and Manichaeans deserve to be called rather gnosticized heathen than Christian Gnostics. In the history of the Church they deserve a place only because they, like other heathen, influenced it from without. In a history of Gnosticism even these must have no unimportant position. Indeed, no history of this system is quite complete without embracing some still more remote systems — Cabbalistic Judaism, Neo-Platonism, etc., which had their origin under Gnostic influences.  V. General Principles. — The ultimate aim of Gnosticism was to present a perfect solution of the great problem of the origin and destiny of the universe, and especially of the origin of evil, πολυθρύλητον ζήτημα, πόθεν ἡ κακία. The three ideas which were fundamental to all its speculations were:

1. A supreme being, unconnected with matter, and incapable of being affected by it;

2. Matter, ὔλη, eternal,, the source of evil, and opposed to God; and,

3. A series of beings intermediate between these two

The primary source of all spiritual existence was an eternal abyss (βυθός), so utterly beyond human representation that no one should venture to name him, or even to conceive of him. He was the absolute one, and virtually and logically non-existent (οὐκ ὣν). In his nature, however, there was some inconceivable ground of self-evolution (προβολή), in consequence of which his infinite powers became revealed in a series of aeons, or hypostatized divine attributes. It is only through these that he can have communication with finite natures. They are called aeons (αἰῶνες) because they are eternal ones, representing the eternal Source of all (αἰών). According to Valentinus, they emanated in pairs (syzigies) of different sexes. Basilides and Marcion ascribed their existence to an act of love and to a creative word, but the more pantheistic sects to a necessary process of emanation which is usually spoken of as by generation. Their number varies in different systems; sometimes it is determined by planetary relations (12), sometimes by the days of the year (365), sometimes by the years in the life of Christ (32), but not unfrequently it is left indefinite. The first eons were Nous, Logos, Sophia, Dunamis, Aletheia, Zoe, etc., generated either by the original being or by one another in ever-increasing imperfection as they recede from their source. Together they constitute the Pleroma, the world of light and divine fullness, but far removed from the infinite abyss with which none can directly communicate.

2. Over against this Pleroma and this eternal abyss stands the world of matter (ὔλη), sometimes contradistinguished as the Kenoma, or the world of emptiness or darkness. This was usually spoken of as eternal, but chaotic, and disordered by internal strifes. It was generally described as far removed from the kingdom of light, but sometimes as very near, and even on the confines of that kingdom. Some conceived of it as dead and  powerless until it became animated by influences from the Pleroma, but others, and especially Manes and his followers, represented it as active and aggressive. According to the former, one of the lowest and feeblest of the divine sons (called by Valentinus Sophia, the lower wisdom or Achamoth, the κάτω in distinction from the ἄνω σοφία) fell from the abode of light and came under the power of matter. Though Valentinus makes this, to some extent, a free act of apostasy on the part of the divine eon, as she was wandering beyond the bounds of the Pleroma, and agitated by her intense desire to get out of her proper sphere and enter into more direct communication with the infinite Source, it was usually described as the result of an incapacity to retain a hold upon the superior world, and a consequent precipitation into the darkness of the Kenoma.

3. At this point we meet with the idea of the Demiurge. The name signifies a public worker (Δημιουργός), and le esi the same with the Avelion of Basilides and the Jaldabaoth (יֲלדָּאאּבִהוּת, the chaosborn) of the Ophites. He came into being from the commingling of the light-nature in the Sophia (the πνευματικόν σπέρμα) with matter. As the fruit of such a parentage, he was possessed of a nature neither pneumatic nor material, but psychical, and he occupies an intermediate position between the supreme God and the material world. He is not, of course, an evil, but only a limited and imperfect being, and yet evil springs from the defects of his work and of his plans. He acts in general with sincerity according to his power and light. By him the chaos of matter was transformed into an organized universe. The planetary heavens, and the sidereal spirits who are over them, and the whole course of the world, are under his control. In all this, however, he is the unconscious instrument of higher powers in the world of light, who secretly influence all his movements. Of this control he finally and gradually became aware, and by some teachers he is said to have become vexed and goaded into opposition by the discovery, and by others to have gladly welcomed and submitted to it. He was the author of Judaism, and to some extent of Christianity; and hence by many Gnostics the former system was looked upon as defective, if not false, and even the latter, especially in its mere letter, as incapable of imparting the highest wisdom. Only by Marcion was he regarded as entirely independent of the supreme God in the work of creation and providence, since he was here in a department which belonged wholly to him. He remained the God of this world until the coming of Christ, who vanquished him at the crucifixion.

4. With respect to anthropology, the Gnostics held that the whole kingdom of the Demiurge was fallen. He was himself the creature of a fallen eon, and the world he created and rules is subject to imperfection. From his connection with matter there was produced a human race, which in its totality is a microcosm, representing within itself the three principles of the great universe, the supreme God, the Demiurge, and matter. This was inconsequence of the creation of three classes of men, higher or lower in proportion to their freedom from matter. Marcion alone made this distinction dependent upon the will of man himself; the other Gnostics made it a result of creation, or of a divine communication of the spark of light and life from the upper world. The highest of these, i.e., the spiritual (πνευματικοι), share largely in the nature of the lowest aeon (σοφία), who originally fell from the Pleroma, and hence they are the only ones who can attain perfection. They alone are capable of recognizing and receiving the light which is communicated from above. The second class, the psychical (ψυκικοί), have the nature of the Demiurge himself, who has power to raise them to some extent above the debasement of matter, and, by giving them legal forms, to impart to them a legal righteousness, but not to afford them a recognition of those divine mysteries which are beyond his own reach. The third class are the fleshly or hylic (σαρκικοί, ὑλικοί) natures, in whom matter has usurped human form and passion (πάθος), has entire control, and who are therefore destined to share the fortunes of matter alone. Historically, the spiritual predominated under the Christian dispensation, the psychical under the Jewish, and the fleshly among the heathen of all ages. Individuals, however, of each class are numerous under all these dispensations. In the aristocratic spirit of ancient Platonism, many Gnostics allowed of no transition from the one to the other of these classes, while others looked upon it as possible for the lower to rise to the higher in consequence of a divine communication of special powers.

5. The Gnostic idea of redemption was simply that of a liberation of the light-spirit from its connection with matter. Of course it is confined to the two higher classes of our race in whom that spirit is found. In every condition of humanity, some favored individuals are represented as sighing for deliverance. In this way were explained some glimpses of a higher knowledge, which break forth at intervals in the prophecies and psalms of the Jewish Scriptures, and in the writings of pagan philosophers. Some sparks of light were supposed to have been thrown into the breasts of nobler persons, and the rational creation, as a whole (κτίσις), is  represented as sighing for redemption (Rom 8:22). A recently discovered work (Pistis Sophia) contains the penitential sighings and longings of the neon (σοφία) when she had herself fallen from her original condition of divine intuition to that of mere faith. In pity for this sighing spirit, Christ, one of the highest of all the aeons, descends, and brings her, after innumerable sufferings, back to the Pleroma, and undertakes the deliverance of all pneumatic natures. To accomplish this, he assumes, not a material form, since he can have no contact with matter, but only the appearance of one. In answer to the longings of the Jews, the Demiurge had promised and actually sent among them a Messiah with only psychical powers. Most of the Gnostics suppose that the heavenly Christ (Soter) took possession of this Messiah, who had proved himself unable to accomplish what had been promised in his behalf, and that from the baptism by John until the crucifixion this true Redeemer acted through this personage. Some, however, held that the man Jesus, with whom the aeon Christ then became connected, combined in his own nature all human elements with the powers of an aetherial spirit. As this Christ cannot suffer, everything in him which seemed like it, or like any imperfection, was either a docetic illusion, or wholly in the human personage with which he was united: This work of Christ, however, commenced not wholly with the life of Jesus, but, to some extent, with creation itself, in which the Redeemer inspired the unconscious Demiurge with many divine ideas, and during the whole process of the world's government he is drawing congenial spirits to himself, and correcting many errors of the world-ruler. His redeeming work, however, is effected entirely by the communication of the Gnosis, and especially the revelation of the true God. In the end, all pneumatic and psychical natures capable of redemption will be gathered and raised to the Pleroma. Valentinus supposes that all psychical natures are exalted only to a lower degree of blessedness in a peculiar kingdom of the Demiurge. Matter with all fleshly natures will either be consumed by its own powers, or sink back into its original condition of utter deadness and absolute separation from the light, or of internal confusion.

6. The sources from which the Gnostics professed to derive their knowledge were,

(a.) Tradition, not so much that of the Church, which they generally looked upon as unphilosophical, and fit only for the multitude, but that which was said to have been communicated by Christ to a narrow circle  of congenial spirits, and by them transmitted to others. Marcion alone made this tradition accessible to all.

(b.) The ordinary Christian Scriptures were only partially received among them. Marcion and the more strenuous Judaistic Gnostics entirely rejected the Old Testament, and the more moderate recognized a distinction between its pneumatic, psychic, and hylic elements. Many of them disparaged portions of the New Testament also, while others accepted only of Paul's writings and an expurgated gospel of Luke.

(c.) Other writings of highly enlightened persons belonging to particular sects. Thus Manes's writings were much venerated among his followers, and the prophecies of Cain and of a pretended seer named Parchor among the followers of Basilides, and the apocryphal books of Adam, Enoch, Moses, Elias, Isaiah, Baruch, and others.

(d.) Even the writings of the heathen poets and philosophers were much used by some, who, by a course of allegorical explanations, like those which they applied to the Scriptures, discovered ineffable mysteries under the most unpromising outward letter.

7. With the exception of the followers of Manes, we have no evidence that the Gnostics ever attempted a distinct ecclesiastical organization. Many of them were never excluded from the orthodox churches, within which they only sought to form schools and social circles. They practiced baptism, and believed that in this rite, as in the baptism of Christ, the higher spirit was more abundantly imparted, and the human spirit was emancipated from the power of the Demiurge. Most of them were inclined by their poetic fancies and their love of symbols to a gorgeous style of worship, but the more common ordinances and observances of the Church were neglected as useful only to such as were on the ground of mere faith.

8. Their ethics and practical morality were usually dependent upon dualistic principles. Among the Hellenistic Gnostics it took the form of a struggle against matter, which so unfrequently ran into asceticism, and sometimes into the use of charms and astrological practices. The Oriental Gnostics, on the other hand, are said in many instances to have plunged into immoralities, sometimes with the view of showing their contempt for the Demiurge and his laws, or because they regarded the body as an indifferent thing to a spirit united with the supreme God, and subject to no inferior law. Saturninus, Marcion, and Manes rejected marriage; but many Gnostics  not only submitted to it, but looked upon it as the highest law of pneumatic natures. We have no evidence that the standard of morality was lower among the Gnostics generally than among orthodox Christians in general.

One is amazed at the boldness, the fanciful nature, and the high pretensions of Gnosticism. In the course of a century and a half it comes and goes before us like a splendid vision.. And yet its influence upon Christianity was profound and permanent. It gave occasion to a great expansion of Christian thought, to a clearer idea of the historical relation of Christianity to earlier and surrounding religions, and to a better definition of the basis of true faith. It deserves a more careful study than it has usually received.

VI. Literature. — The original authorities are the ecclesiastical writers of the period generally, but especially Irenaeus and Epiphanius, Adv. haereses; Tertullian, De praescript. Haer., contra Gnost. scosp., adv. Valentinanos, adt. Marcianum; Hippolytus, Κατὰ πασ. αὶρ. ἔλεγχος, and the Philosophoumena usually ascribed to him; Theodoret, Haer. Fabb. Also Clemens, Alex. and Origen in many passages; Gnostic fragments in Grabe's Spicilegium; Munter's Odae Gnosticae (Kopenh. 1812); Pistis Sophia (a Gnostic work translated from a Copt. Codex by Schwartz and edited by Petermanns Berlin, 1851); Cerdus Nazaraeus (ed. by Norberg, and sometimes called the Bible of Gnosticism); Bardesanes Gnosticus Syrorum primus Hymnologus, and Antitheses Marcionis Gnosiici (two Gnostic works published by Aug. Hahn, Leips. 1819, 1823); also the Neo- Platonist work of Plotinus, Πρὸς τ. γνωστικόυς (Emend. 2, lib. 9). The English reader can gain access to many of these ecclesiastical writers by means of the Ante-Nicene Chr. Lib., edited, by Drs. Roberts and Donaldson, now in course of publication at Edinburgh.

The modern literature of Gnosticism is very abundant. Besides the general ecclesiastical histories of Gieseler, Neander, Hase, and Schaff, the doctrinal histories of Hagenabach, F.K. Meier, F.C. Baur, A. Neander, L. Noack, and Shedd, and the histories of philosophy by H. Ritter, Tennemann, F.D. Maurice, and the French history translated by C.S. Henry, the more important special works on the subject are, A. Neander, Genet. Entwickl. d. vorn. gnost. Syst. (Berl. 1818); J. Matter, Histoire crit. et Gnosticisme (Par. 1828 [1843], 2 volumes); Dr. Edward Burton, Bampton Lectures on the Heresies on the Apost. Age (1829; Oxford, 1830); F.C. Baur, Die christ. Gnosis (Tub. 1835), and Das Christenthum (Tub. 1853), pages 159-213; J.A. Moehler, Versuch u. d. Urspr. d. Gnost. (Tub. 1831);  Möller, Gesch. der Kosmologie d. Griech. Kirche (1862); R.A. Lipsius, Gnosticismus, etc. (Leips. 1860); Norton's Hist. of the Gnostics (1845); C.A. Lewald, De doctrina Gnost. (1818); H. Rossel, Gesch. d. Untersuch. it. d. Gnost. in Theol. Nachl. (Berl. 1847). Articles on Gnosticism have been published by F.R. Licke in Berl. theol. Zeitschr. (1819); J.C.L. Gieseler, in Hal. lit. Zeit. (1823) and Stud. u. Krit. (1830); F.C. Baur, Stud. u. Krit. (1837); H. . Cheever, in Asser. Bibl. Repository, October 1840; R. Baxmann, in Deutsche Zeitschr. (1861), and transl. in Amer. Theol. Rev. October 1862; and on the later history of the Nazoreans, or Mandai Jahia, in the Christian Review January 1855: an excellent article by J.L. Jacobi may be found in Herzog's Real-Encyklop. fur prot. Theol. See also Appleton's, Brande's, and Chambers's Cyclopaedias. (C.P.W.)

## Goa[[@Headword:Goa]]

             the largest of the Portugese possessions is India, embracing the provinces of Salfatte and Kankara and six islands. Its population was, in 1869, about 364,000, of whom two thirds were connected with the Roman Catholic Church. The city of Goa, the capital of Portuguese India, is the seat of an archbishop. The jurisdiction of the archbishop of Goa has been in modern times the subject of a violent dispute between the popes and the kings of Portugal. SEE PORTUGAL. (A.J.S.)

## Goad[[@Headword:Goad]]

             (מִלְמָד, malmad', an instrument for guiding; the Greeks used the term βουλήξ, Iliad, 6:135, also βούκεντρον, or simply κέντρον; see Scbottgen, De stimulo bousn, Francof. 1717; Hager, De πρὸς κέντρα λακτίζειν, Lips. 1738). "Shamgar, the son of Anath, slew of the Philistines six hundred men with an ox-goad" (Jdg 3:31). Maundrell gives us the best account of the ox-goad, which is no doubt the same as that used in the days of Shamgar. "At Khan Leban the country people were now everywhere at plow in the fields in order to sow cotton. 'Twas observable that in plowing they used goads of an extraordinary size; upon measuring of several I found them to be about eight feet long, and at the bigger end six inches in circumference. They are armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade or paddle of iron, strong and massy, to clear thee plough from the  clay that encumbers it in working" (Journal of a Journey from Aleppo to Jerusalem, page 110). This was in the north of Syria. Prof. Hackett says, "The ox-goads that I saw in the south I should judge to be quite as large. It is manifest that such an instrument, wielded by a strong arm, would do no mean execution. It is easy, therefore, to credit the account of Shamgar's achievement. We may suppose, however (so fragmentary is the notice), that he was not entirely alone; that some others rallied to his aid with such instruments of labor as they could snatch at the moment" (Illustrations of Scripture, page 155). SEE AGRICULTURE.

In the other passages where the word "goad" occurs it is the representative of a different term in the original; דָּרְבָןdorban´, something pointed (1Sa 13:21), or דָּרְבוֹןdorbon´ (Ecc 12:11), which is, perhaps, properly' the iron point to which the rod or handle, denoted by the previous term, was fixed. This, at least, is the explanation adopted by Jahn (Archaeol. 1:4, § 9) from Rabbinical writers (Gesenius, Thes. page 349). According to others, it may refer to anything pointed, and the tenor of Ecclesiastes 12 allows the sense of a peg or nail anything, in short, which can befastened; while in 1 Samuel 13, the point of the ploughshare is possibly intended (which is likewise understood by the Sept. and Yabg. at Judges ἐν τῷ ἀροτρόποδι, vomere). There are undoubted references to the use of the goad in driving oxen in Sir 38:25, and Act 26:14. The expression "to kick against the goads" (Act 9:5; A.V. "the pricks") was proverbially used by the Greeks for unavailing resistance to superior power (comp. Ascheyl. Agam. 1633; Prom. 323; Eurip. Bacch. 791). The same means of inciting animals to greater speed is probably alluded to in 2Ki 4:24. (See generally Buckingham, Travels ins Palestine, 1:91; Kitto, Daily Bible Illustr. 2:341; Thomson, Land and Book, 1:501.) SEE OX.

## Goad Thomas, D.D.[[@Headword:Goad Thomas, D.D.]]

             a learned English divine, was elected to Kitg's College, Cambridge, in 1592. He became rector of Milton, Cambridgeshire, and afterwards, successively, prebendary of Winchester and Canterbury, precentor of St. Paul's, rector of Notleya, Essex, and of Hadleay, Suffolk. He died in 1638. He was one of the deputies to the Synod of Dort in 1618 as a Calvinist, but he afterwards altered his opinions. His principal works are, A Disputation concerning the Contingency of Events ins respect of God's eternal Decrees  (to be found in the Cambridge Tracts and in Womack, Result of False Principals). — Darling, Cycl. Bibliographica, 1:1276.

## Goadby Robert[[@Headword:Goadby Robert]]

             a printer and publisher of Sherborne, Dorsetshire, who died in 1778. He compiled and published a commentary under the title An Ilustration of the Holy Scriptures by Notes and Explications on the O. and N.T., etc. (Lond. 1759-70, 6th ed. 3 volumes, fol.). Dr. A. Clarke says of it that, while it seems to be orthodox, it is written entirely on the Arian hypothesis." Sellon wrote a reply to it (London, 1765, 12mo). — Darling, Cyclop. Bibliog. s.v.; Allibone, Dict. of Author, 1:680; Horne, Bibliographical Appendix.

## Goar, Jacques[[@Headword:Goar, Jacques]]

             a French Dominican monk, was born at Paris in 1601. He entered into the order of Preaching Friars in 1619, and taught rhetoric in sevaeral houses of the Dominicans for some years. He was then sent on a mission into the Leyant, and lived eight years at Chios, where he made the doctrines and ceremonies of the Greek Church the subjects of his isvestigation, and then came to Rome with many collections of MSS., etc. In 1647 he published at Paris, in Greek and Latin, his Εὐχολόγιον, Euchologium sive Rituale Graecorum (Paris, 1647, folio; Venice, 1730). For the history of liturgies, this in a very valuable and useful work. Goar died at Amiens in 1653. See Echard, Script. Ord. Praed. volume 2; Hoefer, Nouv. Biog. Generale, 20:860.

## Goar, St[[@Headword:Goar, St]]

             a French anchorite, was born in Aquitaine about the year 585. The legend says that, after being ordained priest, he devoted himself to the propagation of Christianity, and left his family to retire to the neighborhood of Oberwesel (Germany), where he erected a small chapel (at the place since called St. (Goar), beside his cell, to receive pilgrims, and succeeded in converting a large number of heathen. Some of his enemies, having accused him as "an impostor and a man fond of good living" to Rusticus, bishop of Treves, he cleared himself by performing several miracles. Sigebert III offered to appoint him bishop in the place of Rusticus, but Goar preferred remaining in his humble position. He died July 6, 649, and was buried in the chapel he had erected by Agrippin and Eusebius, two of  Sigebert's priests. The Church of St. Goar, on the Rhine, was dedicated to him in 1768. See Hoefer, Nouv. Biog. Generale. 20:809. (J.N.P.)

## Goat[[@Headword:Goat]]

             an animal of the genus Capra, found in every part of the world, and easily domesticated. There are various names or appelations given to the goat in the original text of the Scriptures. SEE CATTLE.

1. Most frequently עֵז, ez, generally said to denote the she-goat (as it is rendered in Gen 15:9; Gen 30:35; Gen 31:38; Gen 32:14; Num 15:27), and in several passages undoubtedly so used (Gen 31:38; Gen 32:14; Num 15:27; Pro 27:27); but it is equally certain that it is used also to denote the he-goat (Exo 12:5; Lev 4:23; Num 28:15; 2Ch 29:21; Dan 8:5; Dan 8:8, etc.), which the etymology would seem to show was the original sense. In most of the passages in which it occurs it may denote either the male or the female animal (Gen 27:16; Gen 30:32-33; Gen 37:31; Lev 1:10; Lev 3:12; Lev 7:23; Lev 22:19; 1Sa 25:2; 1Ki 20:27). It is used also to designate a kid (as rendered in Gen 38:17; Gen 38:20; Num 15:11; Jdg 6:19; Jdg 13:15; Jdg 13:19; Jdg 15:1; 1Sa 16:20 [1Ki 20:27; 2Ch 35:7]). From this we are led to conclude that properly it is the generic designation of the animal in its domestic state, a conclusion which seems to be fully established by such usages as גְּדַי עַזַּים, a kid of the goats, עְזַּים שֵׂה, a flock of "goats," i.e. any of the goat species (Geas. 27:9; Deu 14:4). Hochart (Hieroz. book 2, c. 51) derives the word עֵזfroes עֹז, oz, strength; Gesenius and Finrst prefer tracing it up to עָזִז, azaz', to become strong; in either case the ground-idea is the superior strength of the goat as compared with the sheep; Syr. ozo; Arab. onaz (where the n represents the rejected זof עזז); Phomen. oz. of which ozza or azza is the feminine form. Whether there is any affinity between this and the Sanse. dga, fem. agae, Gr. αἰξ, αἰγός, Gott. gaitan, and our goat, may be doubted. In the Sept. עֵזis usually represented by αἴξ, in a few instances by ἔριφος; and when עַזַּיםis used elliptically to denote goat's hair (as in Exo 26:7; Exo 36:14; Num 31:20), the Sept. renders σκύτινος, τρίχινος, or αἴγειος; is 1Sa 19:13 it gives the strange rendering ῏ηπαρ τῶν αἰγῶν, reading כבדfor כביר(comp. Joseph. Ant. 6:11, 4). SEE BOLSTER.

2. The next most frequent term is עִתּוּד, attud, which is used only in the plur. עִתּוּדַים. In the A.V. it is translated sometimes "rams" (Gen 31:10; Gen 31:12), often "he-goats" (Num 7:17-88; Psalms 1, 9; Isa 1:11; Jer 51:40; Eze 34:17), but usually simply "goats" (Deu 22:14; Psalms 1, 13; Psa 66:15; Pro 27:26; Isa 34:6; Eze 27:21; Eze 39:18; Zec 10:3). The singular occus frequently in Arabic atud, and is defined is the Kasnu's as a young goat of a year old (Bochart, Hieroz. book 2, chapter 53, page 646, where other authorities are adduced). The name is derived from עָתִד, atad to set a place, prepare, and hence Bochart infers it describes the animal as fully grown, and so prepared for all its functions and uses; Gesenius, a goat four months old; while others think no more is implied by the name than that this animal was strong and vigorous. The attudim were used in sacrifice (Psa 66:15), and formed an article of commerce (Eze 27:21; Pro 27:26). In Jer 1:8, the word is employed for the leaders of a flock ("chief ones"); and in Isa 14:9, and Zec 10:3, it is used metaphorically for princes or chiefs. SEE HE-GOAT.

3. גְּדַי, gedi', is the young of the goat, a kid. The name is derived by Fürst from the obsolete verb גָּדָה, gadat', to canstalorth, so that it is equivalent to the Latin faetus, but was afterwards restricted to one kind, that of the goat. Gesenius traces it to גָּדָה, yodeh', to crop, and supposes the name was given to it from its cropping the herbage. Both etymologies are purely conjectural. The phrase גְּדַי הָעַזַים, kid of the goats, is frequently used. See above. The reason of this Kischi finds in the generic sense of גדיas applicable originally to the young either of the sheep or goat, so that it required the addition of העזיםto specialize its meaning, until it came by usage to denote only the latter. Ibn-Ezra thinks the addition was made because the gedi, being yet tender, could not be separated from its mother. The flesh of the kid was esteemed a delicacy by the Hebrews. SEE KID.

4. שָׂעַיר, saïr', signifies properly a he-goat, being derived from שָׂעִר, to bristle, i.e., the shaggy ("he-goat," only 2Ch 29:23; "goat," in Lev 4:24; Lev 9:15; x,16; 16:7-27; Num 28:22; Num 29:22-38; Eze 43:25; "satyr," in Isa 13:21; Isa 34:14; "devil," in Lev 17:7; elsewhere "kid"). It occurs frequently in Leviticus and Numbers (הִחִטָּאת שְׂעַיר), and is the goat of the sin-offering (Lev 9:3; Lev 9:15; Lev 10:16). The word is used as an adjective with צָפַירin Dan 8:21, "and the goat, the rough one, is the king of Javan," and also in Gen 27:11; Gen 27:23, "a hairy man." SEE SATYR. The fem. שֹׁעַירָה, seirah', a she-goat, likewise occurs ("kid," Lev 4:28; Lev 5:6). SEE SACRIFICE.

5. צָפַיר, tsaphir', occurs in 2Ch 29:21, and in Dan 8:5; Dan 8:8; it is followed by חָעַזַּים, and signifies a "he-goat" of the-goats. Gesenius derives it from צָפִר, tsaphar', to leap, indicative of the sex. It is a .word found only in the later books of the O.T. In Ezr 6:17, we find the Chald. form of the word, צְפַיר, tsephirs.

6. תִּיַשׁ, ta'yish, a buck, is from a root תַּישׁ, to strike. It is invariably rendered "he-goat" (Gen 30:35; Gen 32:15; Pro 30:31; 2Ch 17:11).

7. In the N.T. the words rendered goat in Mat 25:32-33, are ἔριφος and ἐρίφιον = a young goat or kid; and in Heb 9:12-13; Heb 9:19; Heb 10:4, τράγος = hegoat. Goat-skins, in Heb 11:37, are in the Greek αἴγεια δέρματα; and in Jdg 2:17, αϊvγες is rendered goats.

8. For the undomesticated species several Heb. terms are employed: (I.) יָעֵל, yael', only in the plur. יְעֵלַים, wild or mountain goats, rendered "wild goats" in the passages of Scripture in which the word occurs, viz. 1Sa 24:2; Job 39:1; and Psa 104:18. The word is from a root יָעִל, to ascend or climb, and is the Heb. name of the ibex, which abounds in the mountainous parts of the ancient territory of Moab. In Job 39:1, the Sept. have τραγελάφων πἐτραι. In Pro 5:19, the fem. יִעֲלָה, yaalah', "roe" occurs. See ROE. (2.) אִקּוֹ, akko', rendered wild goat in Deu 14:5, and occurs only in this passage. It is a contracted form of אנקוה, according to Lee, who renders it gazelle, but it is probably larger, more 'nearly approaching the tragelaphus or goat-deer (Shaw, Supplement, page 76). SEE WILD GOAT.

9. Other terms less directly significant of this animal are, (1.) חֲשְׂיּ, chasiph', a flock, i.e., little flock: "two little flocks of kid"' (1Ki 20:27); and (2.) שֶׂה, seh, one of the flock of sheep and goats mixed  (Lev 22:28, and frequently "goat" or "kid" in the margin). See FLOCK.

10. For the עֲזָאזֵל, Azazel' (" scape-goat," Lev 16:8; Lev 16:10; Lev 16:26), SEE AZAZEL.

The races either known to or kept by the Hebrew people were probably, 1. The domestic Syrian long-eared breed, with horns rather small and variously bent; the ears longer than the head, and pendulous; hair long, often black. 2. The Angora, or rather Anadoli breed of Asia Minor, with long hair, more or less fine. 3. The Egyptian breed, with small spiral horns, long brown hair, very long ears. 4. A breed from Upper Egypt, without horns, having the nasal bones singularly elevated, the nose contracted, with the lower jaw protruding the incisors, and the female with udder very low, and purse-shaped.

There appear to be two or three varieties of the common goat (Hircus cegagrus) at present bred in Palestine and Syria, but whether they are identical with those which were reared by the ancient Hebrews it is not possible to say. The most marked varieties are the Syrian goat (Capra Mambrica, Linn.), with long, thick, pendent ears, which are often, says Russell (Nat. Hist. of Aleppo, 2:150, 2d edit.), a foot long, and the Angora goat (Capra Angorensis, Linn.), with fine long hair. The Syrian goat is mentioned by Aristotle (Hist. An. 9:27, § 3). There is also a variety that differs but little from British specimens. Goats have from the earliest ages been considered important animals in rural economy, both on account of the milk they afford and the excellency of the flesh of the young animals. The goat is figured on the Egyptian monuments (see Wilkinson's Ancient Egypt. 1:223). Colossians Ham. Smith (Griffiths, An. King. 4:308) describes three Egyptian breeds: one with long hair, depressed horns, ears small and pendent; another with horns very spiral, and ears longer than the head; and a third, which occurs in Upper Egypt, without horns.

Besides the domestic goats, Western Asia is possessed of one or more wild species — all large and vigorous mountain animals, resembling the ibex or bouquetin of the Alps. Of these, Southern Syria, Arabia, Sinai, and the borders of the Red Sea contain at least one species, known to the Arabs by  the name of Beden or Beddan, and Taytal — the Capra Jaela of Ham. Smith, and Capra Sinaitica of Ehrenberg. We take this animal to be that noticed under the name of יָעֵל, yael or jaal (1Sa 24:2; Job 39:1; Psalm civ. 18; Pro 5:19). The male is considerably taller and more robust than the larger he-goats, the horns forming regular curves backwards, and with from 15 to 24 transverse elevated cross-ridges, being sometimes near three feet long, and exceedingly ponderous: there is a beard under the chin, and the fur is dark brown; but the limbs are white, with regular black marks down the front of the legs, with rings of the same color above the knees and on the pasterns. The females are smaller than the males, more slenderly made, brighter rufous, and with the white and black markings on the legs not so distinctly visible. This species live in troops of 15 or 20, and plunge down precipices with the same fearless impetuosity that distinguishes the ibex. Their horns are sold by the Arabs for knife handles, etc.; but the animals themselves are fast diminishing in number. SEE IBEX.

In Deu 14:5, אֲקּוֹ, ako is translated "wild goat." Schultens (Origines Hebraicae) conjectures that the name arose from its shyness, and Dr. Harris points out what he takes to be a confirmation of this conjecture in Shaw's travels, who, from the translations of the Sept. and Vulgate, makes it a goat-deer or tragelaphus, under a mistaken view of the classification and habitat of that animal. Akko, therefore, if it be not a second name of the zemer, which we refer to the kebsh, or wild sheep SEE CHAMOIS, as the species must be sought among ruminants that were accessible for food to the Hebrews, we should be inclined to view as the name of one of the gazelles, probably the ahu (Ant. Subgutturosa), unless the Abyssinian ibex (Capra Walie) had formerly extended into Arabia, and it could be shown that it is a distinct species. SEE WILD GOAT.

From very remote antiquity goats have formed an important part of pastoral wealth in the East. They are not mentioned by name in the enumeration of Abram's possessions (Gen 12:16), nor in those of Job (Job 1:3; Job 42:12); but perhaps they are included under the generic term of "flocks," which Lot (Gen 13:5), and, a fortiori, Abram possessed; and a she-goat formed part of the sacrifice offered by Abram on the occasion of the promise of Isaac (Gen 15:9). In the account of the miraculous increase of Jacob's cattle (Gen 31:10; Gen 31:12) we find  goats conspicuously mentioned. Their milk has always constituted an important article of food in Palestine (Kitto, Pict. Palestine, 2:304). — Fairbairn. Goats were extensively reared among the Israelites (Lev 3:12; Lev 9:15; Exo 12:5, etc.); their milk was used as food (Pro 27:27); their flesh was eaten (Deu 14:4; Gen 27:9); their hair was used for the curtains of the tabernacle (Exo 26:7; Exo 36:14) and for stuffing bolsters (1Sa 19:13); their skills were sometimes used as clothing (Heb 11:37). Notwithstanding the offensive lasciviousness which causes it to be significantly separated from sheep, the goat was employed by the people of Israel in many respects as their representative. It was a pure animal for sacrifice (Exo 12:5), and a kid might be substituted as equivalent to a lamb: it formed a principal part of the Hebrew flocks, and both the milk and the young kids were daily articles of food. Among the poorer and more sober shepherd families, the slaughter of a kid was a token of hospitality to strangers, or of unusual festivity; and the prohibition, thrice repeated in the Mosaic law, "not to seethe a kid in its mother's milk" (Exo 23:19; Exo 34:26; and Deu 14:21), may have originated partly in a desire to recommend abstemiousness, which the legislators and moralists of the East have since invariably enforced with success, and partly with a view to discountenance a practice which was connected with idolatrous festivals, and the rites they involved. It is from goatskins that the leathern bottles to contain wine and other liquids are made in the Levant. For this purpose, after the head and feet are cut away, the case or hide is drawn off the carcass over the neck, without opening the belly; and the extremities being secured, it is dried with the hair in or outside, according to the use it is intended for. The old worn-out skins are liable to burst: hence the obvious propriety of putting new wine into new bottles (Mat 9:17). Harmner (Obs. 4:162) appears to have rightly referred the allusion in Amo 3:12 to the long-eared race of goats: " As the shepherd taketh out of the mouth of the lion two legs or a piece of ear, so shall the children of Israel be taken out that dwell in Samaria and Damascus." — Kitto. The passage in Son 4:1, which compares, the hair of the beloved to "a flock of goats that eat of Mount Gilead," probably alludes to the fine hair of the Angora breed. In Pro 30:31, a he-goat is mentioned as one of the "four things which are comely in going;" in allusion, probably, to the stately march of the leader of the flock, which was always associated in the minds of the Hebrews with the notion of dignity. Hence the metaphor in Isa 14:9, "all the, chief ones (margin,  "great goats") of the earth." So the Alexandrine version of the Sept. understands the allusion καὶ τράγος ἡγούμενος αἰπολίον (comp. Theocr. Id. 8:49; Virgil, Ecc 8:7). — Smith. Goats, from their offensiveness, mischievous and libidinous disposition, etc., are symbols of the wicked, who are, at the clay of judgment, to be finally separated from the good (Mat 25:33). SEE SHEEP.

From Lev 17:7, it appears that the rebellious Hebrews, while in the desert, fell into the idolatrous worship of the he-goat (rendered "devils," comp. 2Ch 11:15), after the example of the Egyptians, under whose influences they had grown up. Herodotus says (1:46) that at Mendes, in Lower Egypt, both the male and female goat were worshipped; that the god Pan had the face and thighs of a goat; not that they believed him to be of this figure, but because it had been customary to represent him thus. They paid divine honors, also, to real goats, as appears in the table of His. The Sairim (" wild beasts") of Isa 13:21 were, according to the popular notion, supposed to be wild men SEE APE in the form of he-goats, living in unfrequented, solitary places, and represented as dancing and calling to each other. — Calmet. SEE SPECTRE.

A he-goat was the symbol of the Macedonian empire in the prophetic vision of Daniel (Dan 8:5) — a goat that had a notable born between his eyes. It is interesting to know that this was the recognized symbol of their nation by the Macedonians themselves.

There are coins of Archelaus, king of Macedon (B.C. 413), having as their reverse a one-horned goat; and there is a gem in the Florentine collection, a on which are engraved two heads united at their occiputs, the one that of a ram, the other that of a one-horned goat. By this is expressed the union of the Persian and Macedonian kingdoms, and Mr. T. Combe, who gives us the information, thinks that "it is extremely probable that the gem was engraved after the conquest of Persia by Alexander the Great." SEE MACEDDONIA.

## Goat, Scape[[@Headword:Goat, Scape]]

             SEE SCAPE-GOAT.

## Goat, Wild[[@Headword:Goat, Wild]]

             SEE WILD GOAT.

## Goath[[@Headword:Goath]]

             (or, rather, GOAH', גֹּעָה, a lowing; the final חbeing local in גֹּעָתָה, "to Goath," Sept. ἐξ ἐκλεκτῶμ λίθων; Vulg. Goatha), a place in the vicinity of Jerusalem, mentioned only in Jer 31:39 as lying beyond "the hill Gareb," in the compass of the city from between thee corner-tower (on the north-west) and the valley of Tophet (on the south); hence, perhaps, some eminence on the western bank of the valley of Gihon. SEE JERUSALEM. In accordance with the etymology is the rendering of the Targum, which has for Goah בְּרֵיבִת עֶגְלָא= the heifer's pool. The Syriac, on the other  hand, has leromto, "to the emisesce," perhaps reading גֹּאָה(Fürst Handwb. page 269b). Barclay (City of Great King, page 118) essentially agrees with the above location, although he seeks to identify the name with Golgotha (page 78), which is forbidden by the presence of the עin Goah, and other philological considerations. SEE GOLGOTHA.

## Goats Hair[[@Headword:Goats Hair]]

             (Heb. goats sinmply; see above) was used by Moses in making the curtains of the tabernacle (Exo 25:4), and, from what we now know of it, seems to have been particularly suitable. The hair of the goats of Asia, Phrygia, and Cilicia, especially .of the Angora breed, which is at the present day manufactured into stuffs, is very bright and fine, and has to the ground; ins beauty it almost equals silk, and is never sheared, but combed off. The shepherds carefully and frequently wash these goats in rivers, and the women of the country spin the hair; it is then worked and dyed. The natives attribute the quality of the hair to the soil of the country. (See a treatise son the Pastoral Life and Manufactures of the Ancients, N.Y. 1845, chapter 4) "The Cashmere breed has long been celebrated as the source from which are obtained those elegant Indian shawls which fetch so high a price in Europe. It is carried on men's backs over the ridges of the Himalayas, across frightful precipices, along narrow ledges over sharp, snow-covered peaks climbed by wooden ladders, across rattling cane- bridges over foaming torrents, until it arrives, loaded with extortionate taxes, at Cashmere, where the shawls are woven. Thence they are sent by mountain roads similarly beset with dangers and difficulties, and subject at every step to extortionate tribute, into Europe, either through Turkey, or over the Caucasus through Russia." SEE TEN'T.

## Gob[[@Headword:Gob]]

             (Heb. id. גֹּבand גּוֹב, a spit; Sept. Γόβ v.r. Γέθ and ῾Ρόμ, Vulg. Gob), the scene of two of David's encounters with the Philistines, in the former of which Sibbechai slew the giant Saph, and in the latter ElbaI nan slew the brother of Goliath (2Sa 21:18-19). In the parallel passage (1Ch 20:4) it is called by its more usual name GEZZER (see Schwarz, Palest. p. 131); and this, as well as the omission of any locality for the second event, is supported by Josephus (Ant. 7:12, 2). On the other hand, some copies of the Sept. and the Syriac have Gath in the first case, a name which in Hebrew much resembles Gob; and this appears to be borne out by the account of a third and subsequent fight, which all agree happened at Gath (2Sa 21:20; 1Ch 20:6), and which, from the terms of the narrative, seems to have occurred at the same place as the others. The suggestion of Nobwhich Davidson (Hebr. Text.) reports as in many MSS., and which is also found in the Compl. ed. of the Sept. is not admissible, on account of the situation of that place. SEE DAVID.

Gob

SEE LOCUST.

## Gobat, Samuel, D.D[[@Headword:Gobat, Samuel, D.D]]

             missionary bishop of Jerusalem, was born January 26, 1799, at Cremine, a village near Munster, in the canton of Berne. In 1821 he entered the missionary seminary at Basle, and in 1824 went. to Paris for the purpose of continuing his Oriental studies, particularly Arabic, under the celebrated Sylvester de Sacy. In 1825 he entered into the service of the Church Missionary Society at London, and in the year following embarked upon his mission to Abyssinia. But owing to the unsettled state of that country, he could not begin operations until 1830, and left in 1832. He returned in 1834, but sickness prevented his working, and so, in September, 1836, he returned to Europe. From 1839 to 1842 he was at Malta, assiduously  engaged in revising the Arabic Bible, and other learned labors. In 1842 he went to Basle, afterwards to Berne, and returned again in 1845 to Malta, to inaugurate and take charge of the Malta Protestant College. Soon after he had opened the college, Mr. Gobat received an intimation that the king of Prussia had expressed an anxious desire to nominate him to the Anglican episcopate in Jerusalem. He was much surprised at the intelligence, but felt bound in conscience not to refusethe call, without violating his principles of being "obedient to the Lord in all things." "Wherefore," were his words, "I felt persuaded that the call was from God; and herein I ground my hope, that God will bless me, and make me a blessing." On Sunday, July 5, 1846, Mr. Gobat was consecrated at Lambeth as bishop of the United Church of England and Ireland in Jerusalem. His work in the Holy City, during the thirty-three years which he spent there, was very successful and vigorous. His annual letters from the Holy City were always looked for with interest, and read with the deepest attention. In the last letter, published in 1877, he stated that there. were thirty-three Protestant schools in Judea, Samaria, Galilee, and beyond Jordan, containing between 1200 and 1500 children of both sexes. He died at Jerusalem, May 5, 1879. He wrote A Journey of Three Years in Abyssinia (Lond. 1847). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; S. Gobat, his Life and Work, by the earl of Shaftesbury (Lond. 1884). (B.P.)

## Gobel Jean Baptiste Joseph[[@Headword:Gobel Jean Baptiste Joseph]]

             a Roman Catholic bishop of France, was born in 1727 at Thann, in Upper Alsace. He was educated in the Collegium Germanicum in Rome, became canon at Porentruy, Switzealand, and in 1772 bishop inspart. of Lydda, and coadjutor of thee bishop of Basle. In 1789 he went as a delegate of the clergy to the Etats Generaux, allied himself with the Jacobins, became constitutional bishop of Paris, Upper Marne and Upper Rhine, voted on November 7, 1793, for the abolition of Christianity and laid down his ecclesiastical dignities in the hands of the Convention. Having fallen into disfavor with Robespierre, he was executed April 13, 1794. (A.J.S.)

## Gobel, Karl[[@Headword:Gobel, Karl]]

             a Protestant theologian of Germany, was born February 18, 1808, at Solingen. He studied at Erlangen and Berlin, and was in 1837 appointed pastor at Altwied, near Neuwied-on-the-Rhine. In 1845 he was appointed successor to professor Krafft, at Erlangen, and in 1857 he was called to Posen as pastor of St. Peter's, and member of consistory. He died there April 24, 1881, a doctor of theology and member of the upper consistory. He published, Der heilige Rock, ein evangelisches Zeugniss (Neuwied, 1845): — Evangelisches Zeugniss gegen die Irrlehren des Ghillany und Johannes Ronge (Erlaigen, 1849): — Osterbeute Heilsgutern Christlicher Hoffnung (2d ed. 1860): — Stephanus, der Prediger des Gottes der Herrlichkeit (1853): — Das alte Testament gegen Vorurtheile und Missverstaindnisse der Gebildeten unserer Zeit vertheidigt (1865). See Zuchold, Bibl. Theol. 1:447. (B.P.)

## Gobel, Sebastian[[@Headword:Gobel, Sebastian]]

             a German theologian, was born at Dresden in 1628. He was at first pastor of the Church of Nicolai, at Leipsic, then abbot of the convent of Bergen, near Magdeburg, in 1669. He died in 1685, leaving Methodologia Homiletica: — De Pactis et Foederibus Dei cum Hominibus: — Christianae Vitae Regulae: — Thesaurus Evangelicus: — Cibus Foeninarum Coelistis, seu Sacrum Orandi et Cantandi Libellus. See Hoefer, Nouv. Biog. Generale, s.v.

## Goblet[[@Headword:Goblet]]

             (אִגָּן, aggan', prop. a trough for washing garments, hence a laver; Son 7:2, where it is described as being round; elsewhere a sacrificial "basin," Exo 24:6, or pensile drinking "cup," Isa 22:24). In form and material these utensils were probably like those found in the Egyptian ruins, some being of gold or silver, others of bronze, porcelain, and even wood. SEE BOWL; SEE BASIN, etc.

## Gobolitis[[@Headword:Gobolitis]]

             SEE GEBAL.

## Goch John Of[[@Headword:Goch John Of]]

             more properly John Pupper, was born in the little city of Goch in the beginning of the 15th century. Dissatisfied with the Church of Rome, he, like some others at that time, wished for a reformation, and insisted on the free use of the Scriptures. There is no accurate history of his life; all that is known is that he established an order of canonessens at Mechlin in 1451, attempted to introduce reform in the convents of that place, and for twenty-four years acted as father confessor of the deaconesses at Thalsor. He died March 28, 1475. He was a man of great piety, and, though less vigorous than his friend Wessel, he was a better theologian than Thomas i Kempis. His principal works are, De liberitate christians, edited by Corn. Grapheus (Antw. 1521), and Dialoaqus de quatuor erroribus circa lea evangelicasm exortis, in Walch's Monumementa medii aevi. The writings of Goch contain many reformatory ideas. He demanded that the Bible should chiefly be explained by itself, and laid great stress on love, on living piety, and especially on evangelical freedom. As an obstacle to the latter, he regarded the episcopal dignity, with its hierarchical elevation, above the priestly, which, in his opinion, was the highest in the-Church. An excellent sketch of Goch, and of his relations to theology and Church reform, is given by Ullmann, Reformers before the Reformation, 1:17-157; Herzog, Real-Encyklop. 5:220 sq.

## God[[@Headword:God]]

             from the same Saxon root as good, thus beautifully expressing the divine benignity as the leading attribute of the most general term for the Deity, and corresponding almost invariably to two Hebrew words, both from a common root (אוּל, au, to be strong). Hengstenberg, however, regards the simpler of these words (אֵל, El) as a primitive (Auth. of Pent. 1:251), while some consider the extended form (אֵֵלוֹהּ, Elo'dh) as derived from a different root (the obsolete אָלָהּ, found in Arabic = to worship). The corresponding Shemitic terms are: Arabic, Al or Allah (q.v.); Syriac, Ilo or Eloho; Samar. El or Chilah (= powerful; Castell, in Walton's Polyglot Bible, 6, s.v.); Phoenician El (ἠλ or ἰλ), as in En-el (῎Ενυλος, עינאל), Gag-el (Gagilus, גגאל), Ε᾿λοείμ (Sanchon.). SEE ALMIGHTY.

The only other Hebrew word generally employed in naming the Supreme Being is Jehovah, יְהוָֹה, which some (so Havernick, Historische-critsche Einleitung ins alte Testament, Berlin, 1839) propose to point יִהְוֶה, Jahveh, meaning "the Existing One," holding that Elohim is used merely to indicate the abundance and super-richness contained in the Divine Being. With such, therefore, Jehovah is not of the same origin as the heathen Jove, but of a strictly peculiar and Hebrew origin. Both names are used by Moses discriminately, in strict conformity with the theological idea he wished to express in the immediate context; and, pursuing the Pentateuch nearly line by line, it is astonisling to see that Moses never uses any of the names at mere random or arbitrarily, but is throughout consistent in the application of the respective terms. Elohim is the abstract expression for absolute Deity apart from the special notions of unity, holiness, substance, etc. It is more a philosophical than devotional term, and corresponds with our term Deity, in the same way as state or government is abstractly expressive of a king or monarch. Jehovah, however, seems to be the revealed Elohim, the Manifest, Only, Personal, and Holy Elohim: Elohim is the Creator, Jehovah the Redeemer, etc. SEE JEHOVAH.

The translators of the Eng. A.V. have invariably translated this last Hebrew word by " Lord," which is printed in those passages in small capitals in our common Bibles, but whenever the two words which they thus render occur together, Adonai-Jehovah, the latter is rendered "God," in order to prevent the repetition of " Lord." The Greek has θεός (either with or without the  art.). Jerome and the Rabbins enumerate ten Heb. words as meaning God; but they relate rather to his attributes. SEE LORD.

I. Usage of the Hebrew terms properly rendered "God."

1. אֵל, El. This term is used in the most general way as a designation of Deity, whether of the true God or of the false gods, even the idols, of the heathen. In the latter reference it occurs Isa 44:10; Isa 44:15; Isa 45:20; Isa 46:6; and in the plur. אֵלַים, Elim', Exo 15:11; Dan 11:36; though in both these last instances it may be questioned whether the word is not used in the sense of mighty ones. To render the application of the term in this reference more specific, such epithets as אִחֵר, other, foreign (Exo 34:14), זָר, strange, hostile (Psa 81:10), נֵכָר, strange (Deu 32:12), are used. When used of the true God, אֵלis usually preceded by the article (הָאִל, Gen 31:13; Deu 7:9), or followed by such distinctive epithets as שִׁדִּי, Almighty (Exo 6:3); עוֹלָם, eternal (Gen 21:33; Isa 40:28); עִלְיוֹן, Supreme (Gen 14:18); חִי, living (Jos 3:10); גַּבּרֹ, mighty (Isa 9:5); or such qualifying adjuncts as כָּבוֹד, of glory (Psa 29:3); אֵֶמת, of truth (Psa 31:6); גְּמֻלוֹת, of retributions (Jer 51:56); בֵּיתאּאֵל, of Bethel (Gen 31:13). יַשְׂרָאֵל, of Israel (Gen 33:20); יְשֻׁרוּן(Deu 33:26). In poetry אֵל sometimes occurs as a sign of the superlative; as הִרִרֵיאּאֵל, hills of God, very high hills (Psa 36:7); אִרְזֵיאּאֵל, cedars of God (Psa 80:11). The phrase בְּנֵיאּאֵלַים. occurs Psa 29:1; Psa 89:7; and is supposed by some to refer to angels; but others take אלים here for אילים, and translate Sons of the mighty (see Rosenmuller, ad loc.). There is no instance of אֵלin the singular being used in the sense of mighty one or hero; for even if we retain that reading in Eze 31:11 (though thirty of Kennicott's codices have the reading איל, and the probability is that in those which present אל the י is implied), the rendering "God of the nations" may be accepted as conveying a strong but just description of the power of Nebuchadnezzar, and the submission rendered to him; compare 2Co 4:4. In proper names אל is often found sometimes in the first member of the compound word, e.g. אליה, Elijah; אלדד, Eldad, etc., and  sometimes as the last member, e.g. שׁמואלSamuel; למואל, Lemuel; טבאל, Tabeel, etc. SEE EL.

2. אלֵוֹהִּ, Elo'ah, plur. אלֵהַים, Elohim'. The singular form occurs only in poetry, especially in Job, and in the later books, such as Daniel, Nehemiah, and Chronicles. It is used as well of idol deities as of the true God (Dan 11:37-38; Hab 1:11; Deu 32:15; Psalms 1:22; Hab 3:3, etc.); once in the former case with the addition of נֵכָר (Dan 11:39), and in the latter with that of יִעֲקֹב (Psa 114:7). The more common usage is that of the plural. This pervades all the books of the Old Test., from the earliest to the latest. Thus it is used principally of the true God, and in this case frequently with the article prefixed (Gen 5:22; Gen 6:9; Gen 6:11; Gen 17:18), as well as with such adjuncts as הִשָּׁמִיַם (Neh 1:4), or with the addition of וְהָאָרֶו ֹ (Gen 24:3); אָמֵן (Isa 65:16); צִדַּק (Psa 4:2); הִצִּבָּאוֹת (Amo 3:13), etc. When the relation of Israel to God is to be indicated, the phrases God of Israel, Jacob, Abraham are used (Eze 5:1; Psalm 20:2; 47:10, etc.); and in this case, as the term Elohim is equivalent in effect to Jehovah, it is often used interchangeably with that term; thus Moses, who is designated עֵבֶד יְהֹוָה, Ebed-Jehovah (Deu 34:5), is called in the same sense ע אלֵהַים, Ebed-Elohim (Dan 9:11); and the same object is designated indifferently רוּחִ יְהֹוָה, Ruach-Jehovah, and ר אלֵהַים, Ruach-Elohim (comp. Jdg 3:10, and Exo 31:3, etc.). Not unfrequently the two terms are combined (Lev 18:2; Lev 18:4, etc.; Lev 19:2, etc.; 2Sa 5:10; 1Ki 1:36; 1Ki 14:13; Psa 18:29, etc.). Most commonly, however, they are used distinctively, with respect, probably, to the difference between their primary meanings (see Hengstenberg, Auth. d. Pent. 1:181 sq.). In the Pentateuch this discriminative usage has given ground for certain hypotheses as to the composition of that work. SEE PENTATEUCH.

In the earlier historical books, Jehovah is more frequently used than Elohim; in Job, Jehovah is more frequently used in the poetical, Eloah or Elohim in the prosaic portions; in the Psalms, sometimes the one, sometimes the other predominates, and this has been thought to afford some criterion by which to judge of the age of the psalm, the older psalms being those in which Elohim is used; in Proverbs we have chiefly Jehovah; in Ecclesiastes, Daniel, and Jonah almost exclusively Elohim, and in the other prophets chiefly Jehovah. Elohim is also used of idol deities or false gods, because  these are worshipped as if they were God (Exo 19:20; Exo 32:31; Jos 24:20; Jer 2:11; Jon 1:5, etc.); and, like El, it is used as a superlative (Psa 68:16; Psa 65:10, etc.). Kings and judges, as the vicegerents of Deity, or as possessing a sort of repreasentative majesty, are sometimes called Elohim (Psa 82:1; Psa 82:6; Exo 21:6; Exo 22:8). Whether the term is used of angels may be made matter of question. This is the rendering given to אֵֹלהַים by the Sept.,Vulg., Targ., Syr., etc., in Gen 3:5; Psa 8:6; Psa 82:1; Psa 82:6; Psa 97:7; Psa 138:1; but in the majority of these instances there can be little doubt that the translators were swayed by were dogmatical considerations in adopting. that rendering; they preferred it because they avoided thus the strongly by anthropomorphic representation which a literal rendering would have preserved. In all these passages the proper signification of אלֹהַים may be retained, and in some of them, such as Gen 3:5; Psa 82:1; Psa 82:6, this seems imperatively required. In Psa 8:6 also the rendering "angels" seems excluded by the consideration that the subject of the writer is the grace of God to man in giving him dominion over the works of his hands, in which respect there can be no comparison between man and the angels, of whom nothng of this sort is affirmed. In Psa 97:7, the connection of the last clause with what precedes affords sufficient reason for our giving Elohim its proper rendering, as in the A.V. That the author of the epistle to the Hebrews should have adopted the Sept. rendering in citing these two passages (Heb 2:7; Heb 1:6), cannot be held as establishing that rendering, for, as his argument is not affected by it, he was under no call to depart from the rendering given in the version from which he quotes. But, though there be no clear evidence that Elohim is ever used in the sense of angels, it is sometimes used vaguely to describe unseen powers or superhemman beings that are not properly thought of as divine. Thus the witch of Endor saw "Elohim ascending out of the earth" (1Sa 28:13), meaning thereby some beings of. an unearthly, superhuman character. So also in Zec 12:8 it is said, "The house of David shall be as Elohim, as the angel of the Lord," where, as the transition from Elohim to the angel of the Lord is a minori ad majus, we must regard the former as a vague designation of supernatural powers. Hengstenberg would explain Psa 8:6 in accordance with this; but the legitimmicy of this may be doubted. SEE ELOHIM.

On the use or absence of the article with אֵֹלהַים see Quarry (Genesis, page 270 sq.), who, after an elaborate examination of the subject, sums up  the results as the following: "The dispelling of the supposition that any essential difference existed, at least in the earlier books, between Elohim with and without the article — any difference at all, but such as the exigencies of each occasion with respect to sense or grammar would have made in the case of any common appellative; the illustration of the use of the article with particles and prepositions, elucidating many passages of Scripture, and explaining many seeming causes of perplexity; and the establishment of an important characteristic difference as regards the usage in the case of Elohim with or without the article, between the earlier and later books of the sacred canon." SEE ARTICLE (IN GRAMMAR).

II. The attributes ascribed to God by Moses are systematically enumerated in Exo 34:6-7, though we find is isolated passages in the Pentateuch and elsewhere additional properties specified, which bear more directly upon the dogmas and principles of religion, such as, e.g. that he is not the author of sin (Gen 1:31), although since the fall man is prone to sin (Gen 6:5; Gen 8:21, etc.). But, as it was the avowed design of Moses to teach the Jews the unity of God in opposition to the polytheism of the other nations with whom they were to come in contact, he dwelt particularly and most prominently on that point, which he hardly ever omitted when he had an opportunity of bringing forward the attributes of God (Deu 6:4; Deu 10:17; Deu 4:39; Deu 9:16, etc.; Num 16:22; Num 33:19, etc.; Exo 15:11; Exo 34:6-7, etc.).

In the prophets and other sacred writers of the Old Testament these attributes are still more fully developed and explained by the declarations that God is the first and the last (Isa 44:6); that he changes not (Hab 3:6); that the earth and heaven shall perish, but he shall endure (Psa 102:26) — a distinct allusion to the last doomsday — and that he is omnipresent (Pro 15:3; Job 34:22, etc.).

In the New Testament also we find the attributes of God systematically classified (Rev 5:12; Rev 7:12), while the peculiar tenets of Christianity embrace, if not a further, still a more developed idea, as presented by the apostles and the primitive teachers of the Church (compare Semisch's Justin Martyr, 2:151 sq., translated by J.E. Ryland, 1843).

The expression "to see God" (Job 19:26; Job 13:5; Isa 38:11) sometimes signifies merely to experience his help; but in the Old Testament  Scriptures it more usually denotes the approach of death (Gen 32:30; Jdg 6:23; Jdg 13:22; Isa 6:5). SEE DEATH.

The term בֶּןאּאֵֹלהַים “son of God," applies to kings (Psalm 2:7; 82:6, 27). The usual notion of the ancients that the royal dignity was derived from God may here be traced to its source: hence the Homeric διογένης βασιλεύς. This notion, entertained by the Oriental nations with regard to kings, made the latter style themselves gods (Psa 82:6). Add. בְּנֵי אֵֹלהַים"sons of God," in the plural, implies inferior gods, angels (Gen 6:2; Job 1:6);also faithful adherents, worshippers of God (Deu 14:1; Psa 73:15; Pro 14:26). אַישׁ אֵֹלהַים "man of God," is sometimes applied to an angel (Jdg 13:6; Jdg 13:8), as also to a prophet (1Sa 2:27; 1Sa 9:6; 1Ki 13:1).

When, in the Middle Ages, scholastic theology began to speculate on the divines attributes as the basis of systematic and dogmatic Christianity, the Jews, it appears, did not wish to remain behind on that head, and, collecting a few passages from the Old Testament, and more especially from Isa 11:2, and 1Ch 29:11, where the divine attributes are more amply developed and enumerated, they strung them together in a sort of cabbalistic tree, but in reality representing a human figure. SEE CABBALA.

III. The Scriptures contain frequent notices of false gods as objects of idolatrous worship:

1. By the Hebrews. These were of two kinds:

a. Adoration of other beings than Jehovah, held as divine (Ehrlen, De diis et deab. Gentil. in S.S. memoratis, Argent. 1750; Leusden, De idolis V.T. in his Philolog. Hebr. mixt. page 291 sq.; Kalkar, Udsigt over den idolatr. Cultus som omtales i bibeln, Odense, 1838 sq.). Such false deities (which are generally identified with their images, Deu 4:28 sq.; Psa 115:4 sq.; Psa 135:15 sq.; 2Ma 2:2; comp. also עֲצָבַים, idols, in passages like 1Sa 31:9; Hos 4:17) are called אֵַלילַיםnothings (perhaps a play upon אֵֹלהַים), in the Jewish Church phraseology (Lev 19:4; Lev 26:1; comp. Hab 2:18), or חֲבָלַים, breaths, i.e., vanities (Jer 2:5; Jer 8:19; Jer 14:22), הִבְלֵי שׁ וְאutter vanities (Jon 2:9; comp. τὰ μάταια, Act 14:15), שַׁקּוּצַים, abominations  (1Ki 11:5; Kings 23:13); derisively גַּלּוּלַים, logs (Eze 6:4; Eze 14:3); their sacred rites אָיֶן, frivolity (1Sa 15:23; Isa 66:3), and their whole worship harlotry (Ezekiel 23; compare זָנָה, and derivatives, in Winer, Simonis Lex. p. 286 sq.), in contrast with which Jehovah is called the true God (אֵֹלהַים חִיַּים, Jer 10:10 sq.; Dan 6:20; Dan 6:26 [compare מֵתַים, Psalm 116:28]; Act 14:15; 2Co 6:16), the God of Heaven (Jdt 5:7; compare Jer 10:11, etc.). Indeed idolatry was reprobated as a capital offense in the Mosaic law, under penalty of extirpation and destruction in the case of the whole people (Lev 19:4; Deu 6:15; Deu 8:19; Deu 11:16 sq.; Deu 28:15 sq.; Deu 30:17 sq.; Deu 31:16 sq.; comp. Jos 23:16; 1Ki 9:6 sq.), and stoning for individuals (Exo 22:20; Deu 17:2 sq.; comp. Deu 6:14 sq.; Deu 7:16; Deu 8:19; Deu 13:2 sq.; Exo 20:3; Exo 20:23); and the Israelites were admonished in their campaigns utterly to demolish idolatrous images (Exo 23:24; Exo 34:13; Deu 7:5; Deu 7:25; Deu 12:2 sq.; comp. 1Ch 14:12; 1Ma 10:84), and not to tolerate any heathen whatever in their land (Exo 23:33; Deu 20:17), and, furthermore, to shun all connection (even civil and political) with idolatrous nations (Exo 23:32; Exo 34:15 sq.; Deu 7:1 sq.). Even instigation to idolatry was liable to punishment by death (Deu 13:6 sq.). In spite, however, of these severe statutes, we find the Israelites, not only during the passage through the wilderness and the unsettled period of their polity (Num 25:2; Deu 13:13; Jos 24:23; comp. Amo 5:25 sq.), but also under the monarchy, sadly departing from the worship of Jehovah, and addicting themselves to the adoration of Phoenico-Philistine-Syrian and Arabico-Saboean (in the time of the Maccabees also to Graeco-Syrian) deities (see Gramberg, Religionsideen, 1:436), such as Baal, Ashtaroth, Moloch, Chemosh, Thammuz, etc., and connecting therewith soothsaying and sorcery (Deu 18:10 sq.; comp. Dale, De divinationib. idolol. V.T. in his work De origine et progr. idolol. page 363 sq.). See each of these names in its place.

The service rendered to foreign deities was very multiform (Mishna, Sanhedrinm, 7:6), but consisted principally of vows (Hos 9:10), incense (1Ki 11:8; 2Ki 22:17; 2Ki 23:5; Jer 1:16; Jer 7:9; Jer 11:12; Jer 13:15; Jer 32:29), bloodless (Jer 7:18) and bloody offerings (2Ki 5:17), including even human beings. SEE MOLOCH. The  incense and offerings were presented on high places and hills (Isa 57:7; Jer 2:20; Jer 3:6; Jer 13:27; Hos 4:13; 1Ki 11:7; 2Ki 23:5; comp. Philostr. Apoll. 2:4; Spanheim, ad Callim. Del. 70; SEE HIGH PLACE ), on roofs. (Jer 19:13; Jer 32:29; Isa 65:3), under shady trees (1Ki 14:23; 2Ki 16:4; 2Ki 17:10; Hos 4:13; Isa 1:29; Jer 2:20; Jer 3:13; Jer 17:2; 2Ch 28:4; Eze 6:13; Eze 20:28; see Movers, Phönic. page 577 sq.), also in valleys (Jer 2:23; 2Ch 28:3) and gardens (Isa 1:29; Isa 65:3). SEE GROVE. The votaries of many of these deities made an offering of their own chastity to them, and illicit commingling of the sexes was a chief element of such cultus. SEE BAAL; SEE ASTARTE. Sitting upon graves formed also a part of idolatry, either as a propitiation to the manes or in necromancy (Isa 65:4). Lustration even was not wanting (Isa 66:17). The priestly castes of these idolatrous systems were numerous (1Ki 18:22; 2Ki 10:21) and in good station (Hos 10:5). One kind of them was called Kemarim (כַּמָרַים, Zep 1:4; 2Ki 23:5; a Syriac word, Gesen. Thes. page 693; Mishna, Megil. 4:9). SEE IDOLATRY.

b. The worship of Jehovah, under the form of any image whatever, was strictly forbidden (Exo 20:4; Deu 4:16; Deu 5:8; Deu 27:15; comp. Tacit. Hist. 5:5). Such symbols as the Golden Calf (q.v.) were borrowed from Egypt (Jos 24:14; Eze 20:7 sq.). See Ewald, Isr. Gesch. 2:109 sq.; Gerritsen, Cur Hebraei ante exil. Babyl. se ad idolorum et plurium deor. cultum valde promos ostenderint, in the Annal. Acad. Rheno-Traject. 1822-3, page 120 sq.; Michaelis, Mos. Recht, 5:98 sq.; Otho, Lex. Rabb. page 286 sq. SEE IMAGE.

2. Idolatry of non-Israelitish Nations. — See each in its place. This was frequently portrayed by the prophets in all its grossness (1Ki 18:27; comp. Deyling's Observ. 1:136 sq.), especially by exhibitions of the (mechanical) construction of these gods (images, Isa 2:8; Isa 2:20; Isa 44:10 sq.; Jer 10:3 sq.; Hos 13:2; Psa 115:4; Bar 6:3 sq.; Wis 13:11 sq.; Wis 15:7 sq.; compare Philo, 2:472; Horace, Sat. 1:81 sq. Arnob. 3:12; 6:13 sq.; Augustine, Civ. Dei. 6:10), and their powerlessness (Isa 41:29; Isa 42:17; Isa 46:1-2; Jer 2:28; compare Deu 4:28; Deu 28:36 Psa 115:5 sq.; Hab 2:18). The images of the gods (מִצֵּבוֹת) were sometimes cast (metallic, Jdg 17:4; Isa 2:20; Isa 40:19; Hos 13:2), נֶסֶךְ, מִסֵּכָה; sometimes  carved (of wood, Isa 44:13; Jer 10:3; comp. Pliny, 12:2; 13:17; Pausan. 2:19, 3), פֶּסֶל, פְּסַילSEE DIANA, or even moulded of clay (Wis 15:8; Pliny distinguishes "lignea et fictilia simulacra," 34:16). They were fastened with chains, so as not to fall down or be carried away (Isa 41:7; Jer 10:4; comp. Pausan. 3:15, 5; 8:41, 4; Arnob. 6:13), and were usually overlaid with gold or silver, and were, besides, richly decked with apparel (Isa 2:20; Isa 30:22; Isa 31:7; Isa 40:19; Jer 10:4; Hos 8:4; Baruch 12:16; compare Dougtaei Analect. 2:179 sq.; Bahr, Symbol. 1:277 sq.). They were also painted with red (vermilion) color (Wis 13:14; compare Pliny, 33:7, 36; 35:12, 45; Virgil, Eclog. 6:22; 10:26 sq.; Plutarch, Quaest. Romans 98; Arnob. 6:10; Bahr, Symbol. 1:334). They were taken by armies with them into battle (2Sa 5:21; comp. Curtius, 8:14, 11; Polyamn. 7:4). Victors were accustomed to carry them about in triumph, in order to despoil the subject nations of their divinities (Isa 10:10; Isa 36:19; Isa 37:12), or to bind them to greater fidelity (Isa 46:1 sq.; Jer 48:7; Jer 49:3; Hos 10:5; Dan 11:8; compare Pausan. 8:46, 1; see Bochart, Hieroz. 1:372; Withof, Opusc. page 143 sq.). The weapons of slain enemies were hung as trophies in the temples of the gods (1Sa 31:10; Pausan. 1:13, 3; Xenoph. Anab. 5:3, 4; Euseb. Chron. Arm. 1:67). Soothsaying and sorcery ever stand in, connection with this cultus (Isa 19:3). SEE MARK IN THE FLESH.

IV. The Christian Doctrine of God. —

1. Source. — The Christian idea of God is derived from the Scriptures. The statement GOD IS GOD suffices for the wants of theology in itself, and is given as a complete proposition in the Scriptures (Exo 3:14; Isa 43:12). But the Scriptures afford many indications, not merely as to the character of God, but also as to his nature. The substance of these teachings may be summed up in the statements. God is a Spirit, God is Love, God is Lord. These statements include the idea of an immaterial, intelligent, and free personal Being, of perfect goodness, wisdom, and power, who made the universe and continues to support it, as well as to govern and direct it, by his providence. Dr. Adam Clarke gives the following general statement of the doctrine of the Great First Cause: "The eternal, independent, and self-existent Being; the Being whose purposes and actions spring from himself, without foreign motive or influence; he who is absolute in dominion; the most pure, the most simple, the most  spiritual of all essences; infinitely benevolent, beneficent, true, and holy; the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made; illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can only be fully comprehended by itself. In a word, a Being who, from his infinite wisdom, can not err or be deceived, and, from his infinite goodness, can do nothing but what is eternally just, and right, and kind." The Christian doctrine of God, in its development, involves the idea of the Trinity: God the Fathar, God the Son, and God the Holy Ghost. SEE TRINITY.

2. Connotation of the term God. — The word Θεός, God, taken to signify "an object of religious venersation," was formerly applied to the pretended deities of the heathen, and accordingly Δευς and Deus were employed by the promulgators of the Gospel when calling on the heathen to transfer their worship from their idols to Jehovah. But the word "God" has come to signify in Christian sense the Maker and Ruler of the world, and is absolutely and exclusively applied to him. There is "one God" in the Christian sense, and there can be but one. "It is not meant merely that we believe this as a fact, but that it is moreover implied in the very meaning we attach to the word. And this is a distinction which should always be carefully attended to. The word 'Mohamedan' means nothing more or less than a believer in Mohammed, though the Christian regards Mohammed as having been in fact an impostor, and the Mohammedans regard him as a true prophet; but neither of these is implied (or connoted) by the word 'Mohammedan' when used by a Christian. On the contrary, thee word 'God' does imply what has been above stated, as is evident from this: that any one who should deny that there exists any such being as a Maker and Governor of the world, would be considered by Christians not only as in error, but as an Atheist — as holding that there is no God (while whoever should affirm the existence of more than one God would be held to be an idolater); and this not the less though he should admit the existence of some being superior to man, such as the fairies, demons, nixes, etc., which are still feared lay the vulgar in almost all parts of Christendom; the genii of the Eastern nations, and the gods and goddesses of the ancient heathens, which were all of this description. None of them was accounted the 'Creator,' and the births of most of them are recorded in their mythology; and altogether the notions entertained of time seem to have been very nears  the same as the vulgar superstitions still prevailing in most parts of Europe relative to the fairies, etc., these being doubtless no other than the ancient heathen deities of those parts, the belief in their existence and dread of their power having survived the introduction of Christianity, though the title of 'gods' has been dropped, as well as the words 'sacrifice' and 'worship' in reference to the offerings, invocations, and other tokens of reverence with which they are still in several places honored. It appears, therefore, that as the ancient heathens denounced the early Christians as Atheists for contemning the heathen deities, so they may be considered as being, in the Christian sense of the word, themselves Atheists (as indeed they are called in Eph 2:12), and that consequently the word 'God,' in the Christian sense sand in the heathen must be regarded as having two meanings. Wide, therefore, of the truth is the notion conveyed in Pope's 'Universal Prayer,' the Pantheism, as it is called, of the ancient heathen philosophers and the Brahmins of the present day, who applied the word God to a supposed soul of the universe:

"'Mens agitat molem, et toto se coampore miscet,'

a spirit pervading all things (but not an agent or a person), and of which the souls of man and brutes are portions. In the Book of Revelation, 'Jehovah, the self-existent and all-perfect Being, with the world which he created and which he is ever ruling, alone meets our view. Though intimately present with all his works, he is yet entirely distinct from them. In him we live, and move, and have our being. He is infinitely nigh to us and he is intimately present with us, while we remain infinitely distant from his all-perfect and incommunicable essence'" (Eden).

3. Can God be known? — The Scriptures declare that God is invisible (Exo 33:20; Joh 1:18; 1Jn 4:12; 1Ti 6:16, etc.) and unsearchable (Job 11:7; Job 37:23). But the very existence of the idea of God, and even the use of the name God, with its connotation as given above, imply, not indeed that it is possible for man to comprehend God, but that it is not impossible to know God. And so the Scriptures make it man's duty to become "acquainted with God" (1Ch 28:9; Jer 9:24; 2Pe 1:2; Joh 17:3, etc.). Even Atheists are bound to explain the res in intellectu manifested in the thought and language of men. To deny absolutely that God can be known is to deny that he exists; and, on the other hand, the proof, or even the admission that God exists, implies that it can not be absolutely unknown what or how he  is: the knowledge of his existence implies as a necessary condition some knowledge of the mode of his existence, i.e. his power, wisdom, justice, etc. The passages cited above, declaring that God is invisible, etc., are not to be tortured to favor the idea that the human mind is absolutely incapable of knowing God. On the contrary, their purpose is to vindicate the claims of revelation as the source of knowledge of God. The Scriptures teach that God is made known him Christ (1) by his works (Rom 1:20; Psa 19:1-2); (2) through his Son, which is, in part, his essence. True, God revealed his "glory" to Moses (Exo 33:18-23), but the manifestation was given through a medium, or, rather, reflection, making "the goodness" of God to "pasbefore" Moses. Not sight, but faith, is the condition and means of our knowledge of God in this life (2Co 5:7). God, then, can be known, but only so far as he gives the knowledge of himself, and so far as the capacity of man can reach. Johannes Damascenus said truly, "It is not possible to know God altogether; neither is it altogether impossible to know God." To see him with the bodily eyes would be fatal to a sinful creature (see citations above). But there is a dead "knowledge of God" (Rom 1:21; Jam 2:19); and, in contrast with it, there is a living knowledge of God, which includes a spiritual seeing of the invisible, the privilege of all who are in vital union with God through faith is his Son (Heb 11:27).

Science trusts to the functions and laws of the human mind as its instruments for the discovery of truth. But to know the truth, and to recognize the ground and object of phenomena in their connection and unity, is a process which leads invariably to the knowledge of the original and perfect Being; for every science which recognizes truth and goodness in the world, in nature and in reason, recognises therewith a power of wisdom and goodness. But as we cannot recognize such a power abstractly, in recognizing it at all we recognize the eternal God (Suabedissen, Metaphysik, 1836, page 143). Yet as man, by science, can know the works of God only very imperfectly and incompletely, criticism and skepticism are alwvays the companions of science , and she can be, at best, only the pioneer of true religious knowledge, or its servant. For the true religious knowledge of God is not founded upon science, but upon life — the life of communion with God. In the religious life the consciousness of God is before and apart from all reflection, all speculation; the souls, in its rapid dialectics, under the pressure of religious needs, has no need of syllogism to prove the existence of God. So Tertullian declares (in his  Testimonium Animae) that even the common heathen mind, a part from philosophy, reached a truer knowledge of God and of divine things than the heathen mythology and philosophy could teach. Even the Platonic philosophy taught that the longing of the soul for the truth and beauty of goodness leads to a renunciation of the outward and visible in behalf of an apprehension of the spiritual and real. Spiritual Christianity transforms this teaching into a higher one, viz. that the longing of the soul for God, the search for God in Christ, is always rewarded, and that the "pure in heart" see God with the spiritual eyes of faith. Luther's doctrine that God may be taught, named, and apprehended in Christ, and in Christ alone, is quite in harmony with the early theology of the Church (e.g. Clement of Alexandria, Stromata, 2).

Not that a mere intellectual faith in Christ brings this knowledge of God. With the conversion of the soul begins its new, spiritual capacity to receive and apprehend God; and as the soul is emptied of self and purged from sin by the Holy Spirit, it grows in knowledge of God, in light and love, until the "life of God" becomes the "life of the soul." Dr. Nevin (Reply to Dorner, 1869) has the following striking passage as to the specifically Christian conception of God: "There is a sense in which the absolute being of God, as related immediately and directly to our created being, must be considered the necessary ground of our knowing him and coming into union with him in the way of religion. The whole possibility of religion for us starts in the God-consciousness, or direct sense of Deity, which is as much a part of our original nature as the sense we have of the world around us or of our own existence. It is not put into us by any outward evidence or argument. It authenticates and necessitates itself as a fundamental fact in our life; and in doing this it certifies, to the same extent, the truth of the object on which it is exercised. Or, rather, we must say, the truth of the object on which it is exercised, which is the Divine Being, or the existence of the Absolute, certifies itself, makes itself sure in and through the consciousness into which it enters. In this sense, the idea of God comes before Christianity, as it comes before religion in every other form. But who will say that this general idea of God can be for us, therefore, the actual root of Christianity, so that any among us, starting with that alone, could ever by means of it come to a full construction of what God is for true Christian faith? It lies at the ground of pantheism, dualism, polytheism, deism, and all false religions, no less than at the ground of Christianity. For the distinctive knowledge of Christianity, then, we need some other specific principle or root. which, however it may be comprehended in the general principle of all religion, must be regarded at  the same time nevertheless as the ground and beginning, exclusively and entirely, of religion under this its highest and only absolutely complete form. Where, now, is that principle to be found? Where does the whole world of Christianity, the new creation of the Gospel (life, power, doctrine, and all), take its rise and start? Where do we come to the source of its perennial revelation, the ground of its indestructible life? Where, save in the presence of the Word Incarnate, the glorious Person of him who is the Root and the Offspring of David, the bright and morning Star — the faithful and true Witness, the BEGINNING of the creation of God!"

But Religion has had her errors and excesses as well as Science. As the latter seeks in its pride, by purely intellectual effort, to apprehend the absolute, so the former has at certain periods allowed mysticism to take the place of the simple revealed truth as to the life of God in the soul, and, in the spirit of the Oriental theosophy, has called the "redeemed soul but a drop in the ocean of God", SEE MYSTICISM. The orthodox Christian doctrine keeps the golden mean between these extremes. It asserts, and has asserted from the beginning, that a real and objective knowledge of God comes only from God's revelation, and that only κατὰ τὸἐφικτόν, pro virili (Arist. De Mund.), according to the best capacity of man. It teaches not only that God is "incomprehensible," but also that every step taken in the true knowledge of God by the soul makes his "incomprehensibility" more obvious. It does not pretend that the scriptural doctrine of one God in three persons is perfectly within the scope of the human intellect to comprehend as well as to apprehend; but all Church history shows that a genuine and even scientific knowledge of God has been better maintained with the doctrine of the Trinity than without it. When the Arians attacked the Nicene doctrine of the Trinity on the ground that it transcended human reason, the orthodox replied that it was easier to know God by receiving the doctrine of the Trinity than by rejecting it. Naked monotheism, whether in Judaism, Islamism, or elsewhere, has always ended in bald pantheism (q.v.), while on the other hand the Christian doctrine of the Trinity, though stigmatized by infidel and rationalistic opponents as Tritheism, has, from the beginning, preserved in the Church the idea of God as the eternal, spiritual, and personal Being, and has kept up, also, a pure and spiritual worship of the Great Supreme. See Ritter, Ueber die Erkenntniss Gottes in der Welt, 1836; Nitzsch, Syst. d. Christlichen Lehre, § 7, 60-80; Nitzsch, in Herzog's Real-Encyklop. s.v. Gott.

V. Substance and Mode of the Scripture Teaching. — In the Scriptures no attempt is made to prove the existence of a God. The error of men consisted not in denying a God, but in admitting too many; and one great object of the Bible is to demonstrate that there is but one. No metaphysical arguments, however, are employed in it for this purpose. The proof rests on facts recorded in the history of the Jews, from which it appears that they were always victorious and prosperous so long as they served the only living and true God, Jehovah (the name by which the Almighty made himself known to them), and uniformly unsuccessful when they revolted from him to serve other gods. What argument could be so effectual to convince them that there was no god in all the earth but the God of Israel? The sovereignty and universal providence of the Lord Jehovah are proved by predictions delivered by the Jewish prophets, pointing out the fate of nations and of empires, specifying distinctly their rise, the duration of their power, and the causes of their decline; thus demonstrating that one God ruled among the nations, and made them the unconscious instruments of promoting the purposes of his will. In the same manner, none of the attributes of God are demonstrated in Scripture by reasoning: they are simply affirmed and illustrated by facts; and instead of a regular deduction of doctrines and conclusions from a few admitted principles, we are left to gather them from the recorded feelings and devotional expressions of persons whose hearts were influenced by the fear of God. These circumstances point out a marked singularity in the Scriptures, considered as a repository of religious doctrines. The writers, generally speaking, do not reason, but exhort and remonstrate; they do not attempt to fetter the judgment by the subtleties of argument, but to rouse the feelings by an appeal to palpable facts. This is exactly what might have been expected from teachers acting under a divine commission, and armed with undeniable facts to enforce their admonitions. The sacred writers furnish u with information on the existence and the character of God

(1) from the names by which he is designated; (2) from the actions ascribed to him; and (3) from the attributes with which he is invested.

"1. The names of God as recorded in Scripture convey at once ideas of overwhelming greatness and glory, mingled with that awful mysteriousness with which, to all finite minds, and especially to the minds of mortals, the divine essence and mode of existence must ever be invested. Though ONE,  he is אֵֹלהַים, ELOHIM, GODS, persons adorable. He is יְהוָֹה, JEHOVAH, self-existing; אֵל, EL, the Mighty, Almighty; שׁדּי, SHADDAI, omnipotent, all-sufficient; אֲדֹנָי, ADONAI, Lord, Ruler, Judge. These are among the adorable appellatives of God which are scattered throughout the, revelation that he has been pleased to make of himself. But on one occasion he was pleased more particularly to declare his name, that is, such of the qualities and attributes of the divine nature as mortals are the most interested in knowing, and to unfold not only his natural, but also those of his moral attributes by which his conduct towards his creatures is regulated: 'And the Lord passed by and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children unto the third and fourth generation' (Exodus 34). This is the most ample and particular description of the character of God, as given by himself in the Old Testament" (Watson). The name "which is above every name" (Php 2:9), is the name JESUS (Col 3:17). The name in Exo 3:14 is peculiar in denoting God as the "God who reveals himself." The declaration "I am that I am," or "I will be that I will be," does not so much include a predicate of God as a declaration of the eternal being of God, as revealing himself and his kingdom in time; it involves not merely the sense of existence (to which it is limited by the Septuaguint version ὁ ὤν), but also the idea of the continual self-revealing of God, and thus unifies, so to speak, all the successive steps and epochs of revelation. HE is "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come — the Almighty" (Rev 1:8). The name Jehovah was too holy to be uttered, and others were substituted for it by the Jews; the fearful penalty for blaspheming it was death (Lev 24:16; see Clarke's note ad loc.). In the names Father and Redeemer (Isa 63:16), new elements of the character of the self- revealing Jehovah are set forth; he shows himself as the God of grace and love to his people who turn unto him. — Watson, Institutes, part 2, 100:1; Nitzsch, in Herzog's Real-Encyklop. s.v. Gott; Hengstensberg, Die Gottesnamen des Pentateuch; Knapp, Theology (Wood's ed. page 84) Lange, On Genesis, Introd. § 7.

2. Actions. — "The second means by which the Scriptures convey to us the knowledge of God is by the actions which they ascribe to him. They  contain, indeed, the important record of his dealings with men in every age which is comprehended within the limit of the sacred history, and by prophetic declaration they also exhibit the principles on which he will govern the world to the end of the so that the whole course of the divine administration may be considered as exhibiting a singularly illustrative comment upon those attributes of his nature which, in their abstract form, are contained in such declarations as those which have been just quoted.

(1.) The first act ascribed to God is that of creation. By this were manifested: his eternity and self-existence, as he who creates must be before all creatures, and he who gives being to others can himself derive it from none; his almighty power, shown both in the act of creation and in the number and vastness of the objects so produced; his wisdom, in their arrangement and in their fitness to their respective ends; and his goodness, as the whole tended to the happiness of sentient beings. The foundations of his natural and moral government are also made manifest by his creative acts. In what he made out of nothing he had an absolute right and prerogative; it awaited his ordering, and was completely at his disposal; so that to alter or destroy his own work, and to prescribe the laws by which the intelligent and rational part of his creatures should be governed, are rights which none can question. Thus, on the one hand, his character of Lord or Governor is established, and, on the other, our duty of lowly homage and absolute obedience.

(2.) Providence. — Agreeably to this, as soon as man was created he was placed under a rule of conduct. Obedience was to be followed with the continuance of the divine favor; transgression, with death. The event called forth new manifestations of the character of God. His tender mercy, in the compassion showed to the fallen pair; his justice, in forgiving them only in the view of a satisfaction to be hereafter offered to his justice by an innocent representative of the sinning race; his love to that race, in giving his own Son to become this Redeemer, and in the fullness of time to die for the sins of the whole world; and his holiness, in connecting with this provision for the pardon of man the means of restoring him to a sinless state, and to the obliterated image of God in which he had been created. Exemplifications of the divine mercy are traced from age to age in his establishing his own worship among men, and remitting the punishment of individual and national offenses in answer to prayer offered from penitent hearts, and in dependence upon the typified or actually offered universal sacrifice; of his condescension, in stooping to the cases of individuals, in  his dispensations both of providence and grace, by showing respect to the poor and humble, and principally by thee incarnation of God in the form of a servant, admitting even into familiar and friendly intercourse with himself, and then entering into heaven to be their patron and advocate until they should be received into the sauce glory, 'and so be forever with the Lord;' of his strictly righteous government, in the destruction of the old world, the cities of the plain, the nations of Canaan, and all ancient states, upon their 'filling up the measure of their iniquities,' and, to show that 'he will by no means clear the guilty,' in the numerous and severe punishments inflicted even upon the chosen seed of Abraham because of their transgressions; of his long-suffering, in frequent warnings, delays, and corrective judgments inflicted upon individuals and nations before sentence of utter excision and destruction; of faithfulness and truth, in the fulfillment of promises, often many ages after they were given, as in the promises to Abraham respecting the possession of the land of Canaan by his seed, and in all the 'promises made to the fathers' respecting the advent, vicarious death, and illustrious offices of the 'Christ,' the Savior of the world; of his immutability, in the constant and unchanging laws and principles of his government, which remain to this day precisely the same in every thing universal as when first promulgated, and have been the rule of his conduct in all places as well as through all time; of his prescience of future events, manifested by the predictions of Scripture; and of the depth and stability of his counsel, as illustrated in that plan and purpose of bringing back a revolted world to obedience and felicity which we find steadily kept in view in the scriptural history of the acts of God in former ages — which is still the end towards which all his dispensations bend, however wide and mysterious their sweep, and which they will finally accomplish, as we learn from the prophetic history of the future contained in the Old and New Testaments. Thus the course of divine operation in the world has from age to age been a manifestation on the divine character, continually receiving new and stronger illustrations until the completion of the Christian revelation by the ministry of Christ and his inspired followers, and still placing itself in brighter light and more impressive aspects as the scheme of human redemption runs on to its consummation. From all the acts of God as recorded in the Scriptures we are taught that he alone is God; that he is present every where to sustain and govern all things; that his wisdom is infinite, his counsel settled, and his power irresistible; that he is holy, just, and good — the Lord and the Judge, but the Father and the Friend, of Man 1:3.

Nature and Attributes. — "More at large do we learn what God is from the declarations of the inspired writings. As to his substance, that 'God is a Spirit.' As to his duration, that 'from everlasting to everlasting he is God;' 'the King, eternal, immortal, invisible.' That, after all the manifestations he has made of himself, he is, from the infinite perfection and glory of his nature, incomprehensible: 'Lo, these are but parts of his ways, and how little a portion is heard of him!' 'Touching the Almighty, we cannot find him out.' That he is unchangeable: 'The Father of Lights, with whom there is no variableness, neither shadow of turning.' That 'he is the fountain of life,' and the only independent Being in the universe: 'Who only hath immortality.' That every other being, however exalted, has its existence from him: 'For by him were all things created which are in heaven and in earth, whether they are visible or invisible.' That the existence of every thing is upheld by him, no creature being for a moment independent of his support: 'By him all things consist;' 'upholding all things by the word of his power.' That he is omnipresent: 'Do not I fill heaven and earth with my presence? saith the Lord.' That he is omniscient: 'All things are naked and open before the eyes of him with whom we have to do.' That he is the absolute Lord and Owner of all things: 'The heavens, even the heaven of heavens, are thine, and all the parts of then;' 'The earth is thine, and the fullness thereof, the world and them that dwell therein;' 'He doeth according to his will in the armies of heaven and among the inhabitants 'of the earth.' That his providence extends to the minutest objects: 'The hairs of your head are all numbered;' 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.' That he is a Being of unspotted purity and perfect rectitude: 'Holy, holy, holy Lord God of hosts!' 'A God of truth, and in whom there is no iniquity;' 'Of purer eyes than to behold iniquity.' That he is just in the administration of his government: 'Shall not the Judge of the whole earth do right?' 'Clouds and darkness are round about him; judgment and justice are the habitation of his throne.' That his wisdom is unsearchable: 'O the depth of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!' And, finally, that he is good and merciful: 'Thou art good, and thy mercy endureth forever;' 'His tender mercy is over all his works;' 'God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;' 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;' 'God hath given to us eternal life, and this life is in his Son.' SEE ATTRIBUTES; also VI below.  "Under these deeply awful but consolatory views do the Scriptures present to us the supreme object of our worship and trust; and they dwell upon each of the above particulars with inimitable sublimity and beauty of language, and with an inexhaustible variety of illustration. Nor can we compare these views of the divine nature with the conceptions of the most enlightened of pagans without feeling how much reason we have for everlasting gratitude that a revelation so explicit and so comprehensive should have been made to us on a subject which only a revelation from God himself could have made known. It is thus that Christian philosophers, even when they do not use the language of the Scriptures, are able to speak on this great and mysterious doctrine in language so clear and with conceptions so noble; in a manner, too, so equable, so different from the sages of antiquity, who, if at any time they approach the truth when speaking of the divine nature, never fail to mingle with it some essentially erroneous or groveling conception. 'By the word GOD,' says Dr. Barrow, 'we mean a Being of infinite wisdom, goodness, and power, the Creator and the Governor of all things, to whom the great attributes of eternity and independency, omniscience and immensity, perfect holiness and purity, perfect justice and veracity, complete happiness, glorious majesty, and supreme right of dominion belong, and to whom the highest veneration and most profound submission and obedience are due' (Barrow, On the Creed). ‘Our notion of Deity,' says Bishop Pearson, 'doth expressly signify a Being or Nature of infinite perfection; and the infinite perfection of a being or nature consists in this, that it be absolutely and essentially necessary, an actual being of itself, and potential or causative of all beings beside itself; independent from any other, upon which all things else depend, and by which all things else are governed' (Pearson, On the Creed). 'God is a Being,' says Lawson, 'and not any kind of being, but a substance which is the foundation of other beings; and not only a substance, but perfect. Yet many beings are perfect in their kind, yet limited and finite; but God is absolutely, fully, and every way infinitely perfect, and therefore above spirits, above angels, who are perfect comparatively. God's infinite perfection includes all the attributes, even the most excellent. It excludes all dependency, borrowed existence, composition, corruption, mortality, contingency, ignorance, unrighteousness, weakness, misery, and all imperfections whatever. It includes necessity of being, independency, perfect unity, simplicity, immensity, eternity, immortality; the most perfect life, knowledge, wisdom, integrity, power, glory, bliss, and all these in the highest degree. We can not pierce into the secrets of this eternal Being.  Our reason comprehends but little of him, and when it can proceed no farther faith comes in, and we believe far more than we can understand; and this our belief is not contrary to reason, but reason itself dictates unto us that we must believe far more of God than it can inform us of (Lawson, Theo-Politica). To these we may add an admirable passage from Sir Isaac Newton, 'The word GOD frequently signifies Lord, but every lord is not God: it is the dominion of a spiritual Being or Lord that constitutes God; true dominion, true God; supreme, the Supreme; feigned, the false god. From such true dominion it follows that the true God is living, intelligent, and powerful, and from his other perfections that he is supreme, or supremely perfect; he is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known; he is not eternity or infinity, but eternal and infinite; he is not duration or space, but he endures and is present — he endures always and is present everywhere; he is omnipresent, not only virtually, but also substantially, for power without substance can not subsist. All things are contained and move in him, but without any mutual passion; he suffers nothing from the motions of bodies, nor do they undergo any resistance from his omnipresence. It is confessed that God exists necessarily, and by the same necessity he exists always and every where: hence also he must be perfectly similar, all eye, all ear, all arm, all the power of perceiving, understanding, and acting; but after a manner not at all corporeal, after a manner not like that of men, after a manner wholly to us unknown. He is destitute of all body and all bodily shape, and therefore can not be seen, heard, or touched, nor ought he to be worshipped under the representation of anything corporeal. We have ideas of the attributes of God, but do not know the substance of even anything; we see only the figures and colors of bodies, hear only sounds, touch only the outward surfaces, smell only odors, and taste tastes, and do not, cannot, by any sense or reflex act, know their inward substances, and much less can we have any notion of the substance of God. We know him by his properties and attributes.'" — Newton, Principia, 2:311, ed. 1803; Watson, Instit. part 2, 100:1.

VI. Dogmatical Treatment of the Doctrine of God. —

1. The exposition of the doctrine of GOD is the province of Theology proper, as distinguished from Anthropology, Soteriotogy, etc. SEE THEOLOGY. The doctrine is set forth by writers on systematic theology according to their views of the relations of the subject to the other  branches, but in general it constitutes the first topic treated, and is divided very much as follows:

2. Division. —

I. The NATURE OF GOD:

1. As the original and unoriginated personal Being: (a) One; (b) self- existent; (c) infinite.

2. As the original Word and Will: (a) Creator; (b) preserver; (c) governor of the world.

3. As the original Spirit: (a) Essential Spirit; (b) origin of all moral and spiritual laws and existences. And hence,

II, the TRINITY of three persons in the one Godhead: Father, Son, Holy Ghost. SEE MONOTHEISM; SEE TRINITY.

III. The ATTRIBUTES of God. These are not parts of the divine essence, but conceptions of the idea of God in his relations to the world and to human thought (Suabedissen, page 150). Perfectiones Dei, qaue essentiam divinam nostro concipiendi modo per se consequuntunr, et de Deo paronymice praedicantur (Hollaz, page 234). So Aquinas: "The name of God does not express the divine essence as it is, as the name of man expresses is its signification the essence of man as it is; that is to say, by signifying the definition which declares the essence" (Summa, part 1, q. 13, art. 1). The ground of this distinction was the conviction that finite things cannot indicate the nature of the infinite God otherwise than by imperfect analogies. The attributes of God must be represented to our minds, so far as they can be represented at all, under the similitude of the corresponding attributes of man. Yet we cannot conceive them as existing in God in the same manner as they exist in man. In man they are many, in God they must be one. In man they are related to and limit each other; in God there can be no relation and sea limitation. In man they exist only as capacities at times carried into action; in God, who is purus actus, there can be no distinction between faculty and operation. Hence the divine attributes may properly be called mysterious; for, though we believe in their coexistence, we are unable to conceive the manner of their co-existence" (Quarterly Review, July 1864, art. 3). There have been many divisions of the attributes of God. The scholastic theology set forth the attributes in three ways:  1. by causality (via causalitatis), in which all the perfections we observe in creation, and especially in man, are necessarily to be attributed to their Creator;

2. by negation (via negationis), under which the imperfections of created beings are kept out of the conception of God;

3. by analogy or eminence (via analogiae, via eminentiae), by which the highest degree of all known perfections is attributed to God.

Accordingly, the attributes of God were classed en negative and positive, the negative being such as remove from him whatever is imperfect in creatures — such are infinity, immutability, immortality, etc; while the positive assert some perfection in God which is in and of himself, and which in the creatures, in any measure, is from him. This distinction is now mostly discarded. Among modern writers, Dr. Samuel Clarke sums up the attributes as ultimately referrible to these three leading ones: omnipotence, omniscience, and perfect goodness. Others distinguish them into absolute and relative: absolute are such as belong to the essence of God, as Jehovah, Jah, etc.; relative ones are such as may be ascribed to him in time, with relation to his creatures, ass creator, governor, preserver, redeemer, etc. Others, again, divide them into conmmunicable and incommunicable attributes. The communicable are those which can be imparted to the creature, as goodness, holiness, wisdom, etc.; the incommunicable are such as cannot be so imparted, as independence, immutability, immensity, and eternity. Another division makes one class of natural attributes, e.g. eternity, immensity, etc., and another of moral, e.g. holiness, goodness, etc. The later German theologians attempt more scientific discriminations; e.g. Böhme (Lehre v.d. Göttl. Eigenschaften, 1821; last ed. Altenurg, 1842) distinguishes the attributes is to those which refer to the world in general, and those which refer to the moral world in particular. Schleiermacher makes two classes:

(1.) attributes which refer to the universal sense of dependence on God, viz. omnipotence, omniscience, omnipresence;

(2.) attributes which refer to the Christian sense of redemption and of dependence on God, viz. holiness, justice, wisdom, love.

Pelt (Theolog. Encycl. § 74) classes them as

(1.) attributes of God as absolute cause (a.) in himself — eternal, infinite, self-sufficient; (b) in relation to the world — omnipotent, omnipresent;

(2.) attributes of God as the original and self-revealing will — good, holy, just, benevolent, etc. Rothe's scheme of the attributes is thus set forth by Babut in the Bulletin of the Revue Christienne (1868, No. 3, Juillet):

I. Absolute or immanent Attributes:

1. self-sufficiency of God as a pure and absolute Being; 2. majesty; the divine will; 3. blessedness.

II. Relative Attributes, implied in God's relation to the universe; the love of God is the source of creation and being, While the essence of God is expressed in infinity, immensity, immutability. The personality of God is manifested to the world in goodness, wrath, grace; the intelligence of God in omniscience, holiness, truth. The will of God is manifested in omnipotence, justice, faithfulness; and the divine nature is manifested in the one attribute of omnipotence. See Bates, Harmony of the Divine Attributes; Charnock, Existence and Attributes of God (Lond. 1845, 8vo last edit.); Elwert, in Tüb. Zeitschrift, 1830; Blasche, göttl. Eigenschaften (Erfurdt, 1831); Andreae, De Attrib. Divin., etc. (Lugdun. 1824); Bruch, Lehre v. d. göttl. Eigenschaften (Hamb. 1842); Moll, De justo attributorum Dei discrimine (Hal. 1855); Shedd, History of Doctrine, 1:240; Hase, Evang. Dogmatik, § 102 sq., s and writers on systematic theology generally. SEE CREATION; SEE TRINITY; SEE PROVIDENCE.

VII. History of the Doctrine of God. — The history of the argument for the being of God will be found under NATURAL THEOLOGY. We treat here briefly the history of the doctrine of the nature and attributes of God. The first office of Christianity was to vindicate the spirituality of God against the material and anthropomorphic ideas of paganism, and even of corrupted Judaism. The proposition "God is a Spirit" was therefore a fundamental one; yet at an early period anthropomorphic ideas were developed in the Church. Melito, bishop of Sardis, in his treatise Περὶ ἐνσωμάτου θεοῦ (Eusebius, Hist. Eccl. 4:26), taught a corporeal representation of God. Tertullian (adv. Praxeam, 100:7) declares Deum corpus esse, etsi Spiritus est; nihil enim incorporale nissi quod non est;  and thus plainly shows that he could not distinguish reality from corporeity, even in God. The Anthropomorphites took the phrase "image of God" in a material sense, and taught that God is man per eminentiam.

(2.) The second error was Dualism (q.v.), brought in by the Gnostic distinction between the supreme God and the Desmiurge. SEE GNOSTICISM.

(3.) Opposed to both these was the philosophical mode of conceiving God, including the idea of immateriality, proved negatively, e.g. Minucius Felix: Hic nec videri potest — visu clarior est; nec comprehendi potest — tactu purior est; nec aestimari — sensibus major est: infinitus, immensus, et soli sibi tantus quantus est notus. "The Alexandrians opposed all crude anthropopathisms, but they were not successful in correctly separating the real and the sensuous view, and hence were led into a subtilizing of the divine attributes. Clement attributes all errors in the apprehension of the Old Testament to the sensuous and liberal mode of understanding it, which led men to represent, after human fashion, the nature of God, who is exalted above all human passions. The prophets could represent God to us not as he is, but only as we sensuous men can understand it (Strom. page 391). Origen also sees in the Old Testament a condescension of God to the weakness of man. In fact, there is no wrath in God, but he must appear as if wrathful to the bad, on account of the sufferings which their own evil conduct entails upon them (Hom. 18, in Jerem.). The Alexandrians disputed the self-subsistence of God's primitive justice, and merged it in the idea of a δικαιοσύνη σωτήριος, a disciplining reformatory love." Augustine speaks of God as the ipsa incommutabilis veritas... illud solum quod non tantum non mutatur, verum etiam mutari non potest, etc. But he declares that no complete definition of God can be given: Deus ineffabilis est: facilius dicimus quod Deus non sit, quam quid sit (Comm. in Psalms 85). In the period of the Arian controversy, all questions as to the nature of God were bound up with the discussion of the Trinity (q.v.); and it the period from Gregory I to the scholastic age (11th century), with that of the doctrines of the Holy Spirit and the Person of Christ. SEE CHRISTOLOGY. In the scholastic period Anselm supposed an analogy (before used by Augustine) between the divine mind and the human. "We cannot know," he says, "the supreme Being in himself, but only after a certain analogy with created beings, therefore most of all with the rational spirit. The more this spirit enters into itself and observes itself, the more will it succeed in raising itself to the knowledge of the absolute Spirit. The  human spirit is a mirror in which we may see the image of that which we do not directly behold. The supreme Spirit presupposes his own existence, knows himself; the Word begotten from himself is one with his own essence.

Thus the supreme Being expressed himself. As everything which is produced by human art was before in the idea of the formative spirit, and as this idea remains even when the work perishes, and is, in this respect, one with the art of the formative spirit itself, so it is not another, but the same word by which God knows himself and all creatures. In the divine Word creatures have a higher being than in themselves; the ideal being rests in the divine thoughts. The relation of the Son to the Father is something elevated above all language. The expression generation is best suited to represent the relation, but yet it is symbolical. Further, as God knows himself, he loves himself; his love to himself presupposes his being and knowing. This is also denoted by the procession of the Holy Spirit from both; all three pass completely into one another, and thus constitute the unity of the Supreme Being" (Monologium, 100:64). The view of God taught by Scotus Erigena — In deo immutabiliter et essentialiter sunt omnia — led, in the hands of David of Dinanto and Amalrich of Bena, to a pantheistic theory, which was opposed by Aquinas and the later schoolmen, especially by Albertus Magnus. As to the attributes of God; the principal discussions of the scholastic period related to his omnipotence and omnipresence. The confessions of faith of the Reformation period generally agree as to the doctrine of the nature, attributes, and works of God: the discussions that have arisen in the bosom of Protestantism on this subject refer chiefly to the doctrines of the Trinity (q.v.) and predestination (q.v.).

The later theories of the philosophical period, on the sceptical side, are those of Idealism, Materialism, and Pantheism (see the several heads). Some later Christian writers, in opposing the extremes of German Rationalism, have denied the possibility of any scientific knowledge of God. Mansell (Limits of Religious Thought, Bampton Lectures for 1859) maintains that only a regulative (as distinguished from a speculative) knowledge of God is possible. "To conceive," says he, "the Deity as he is, we must conceive him as first cause, as absolute, and as infinite. But do not these three conceptions imply contradiction to each other, when viewed in conjunction, as attributes of one and the same being? A cause cannot, as such, be absolute: the absolute cannot, as such, be a cause. How can the infinite become that which it was not from the first?" Mr. Mansell here pushes his opposition to the use of reason too far; and finding the words "absolute" and "infinite" used in transcendental senses by the Germans, he  adopts those senses, and reasons as if no other definitions were possible. For criticisms of his work, see London Review, July 1860, page 390 sq.; Young, The Province of Reason (London, 1860); McCosh, Method of the Divine Government (Edinb. 1859, 6th edit.). The Christian conception of God over against the modern speculative idea is well set forth in the following passage: "The problem in regard to God is simply this: The human mind is compelled to think a unity or synthesis of all things. But how is this to be thought? Are we to think it inside nature, or outside and above it? Here it is that the Christian idea breaks off from the speculative. The Christian, realizing his own personality, feeling intensely that he himself in his inmost being is numerically different from and above nature, is compelled to think of the divine as in like manner supernatural. Having attained to this stage, the next question that arises is, How are we to image forth the divine Being? and the answer is, not surely by the lowest kind of natural existence, but by the highest. The human personality itself, not the immutabilities of the material world, which are lower in the scale of being, must be the image which shall shadow forth the divine Being. That which comprehends all things must, at least, equal in perfection the highest of these things. Thus the human personality becomes in the Christian system the image and likeness of God. God may, indeed, be far higher than man — so high that to call him a person may be as inadequate as to call the human soul a power. But, at least, we are sure of this, that whatever he is in himself, all that we mean by personality is comprehended in him. Just as man is a power and something more, so God is a person and perhaps something more. There is an indestructible belief in man, that all the pure feelings of the soul find a response in the infinite Author of all things. Under the impress of this universal conviction, men fall on their knees and worship. Such is the pure Christian idea, and it involves this consequence, that each individual soul stands in a special and personal relation to the infinite Author of all.

There is an eye which is ever over us; a fatherly heat which yearns for us. There is One whose wisdom never fails, who is ever about our path and about our bed, and provides for us in all things. In like manner as he is all this to us, so we in turn are his children; we are responsible to him as to a father, and must be judged by him. Intellectually, too, the same Christian idea involves this consequence — that it is a grander and worthier conception of his providence to think him as dealing with and disciplining individual souls, than as contriving and arranging a world of dead laws. The one reveals heart and soul, the grandeur of personality and kingly might; the other, if taken by itself, only ingenuity,  not necessarily personality at all. The speculative idea of God is the antithesis of this. It, too, recognizes a central unity; but, looking away from the world of mind and soul, it concentrates its attention on the world of matter. It takes the laws of the material world as the image of the divine. God is revealed in the evolutions of nature. His attributes consequently are such as these: perfect wisdom, infinite power, absolute invariability of purpose. He has neither heart nor soul, nor even consciousness, as we understand it. He is impersonal, and can have no personal relation to us. He has neither knowledge nor care of the individual, but acts purely by general law. We need not, however, pursue the consequences, which are sufficiently apparent. It will be enough if we point out their bearing on practical life. Here are two opposing systems which hold a very different language to the human soul. The one says in the fine language of St. Augustine, O homo, agnosce dignitatem tuam; the other, O man, rejoice in thy degradation. The one dignifies and ennobles the soul, and, supplying it with a lofty ideal and immortal hopes, raises it from the depth of selfishness; the other degrades it to the level of the brute, and, depriving it alike of hope and fear, bids it snatch what enjoyment it can from the passing hour. That lofty conception of God, which has done no much for modern Europe, is purely the creation of Christianity. Were this latter taken away, it would instantly collapse, and there would only remain, for the upper classes, hopeless, selfish atheism; for the lower, degrading superstition" (Christian Remembrancer, July 1866, art. 13). On the history of the doctrine OF GOD in general, see a series of able articles by Ritschl, ins the Jahrbücher. deutsche Theologie, volumes 10, 13. — Neander, History of Dogmas, pages 102, 285, 485, 460; Beck, Dogmengeschichte, pages 104-138; Hagenbach, Dogmengeschichte; Hase, Evangelische Dogmatik, pages 93-111; Meiners, Hist. doct. de vero deo (Lemgo, 1780, 8vo); Perrone, Praelect. Theol. 1:296-500; Gieseler, Dogmengeschichte, pages 107, 299, 486; Guericke, Christliche Symbolik, § 34; Storr and Flatt, Biblical Theol. Book 2, part 1; Knapp, Theology, § 83-85; Rothe, Ethick, 1; Weisse, Die Idee der Gottheit (1833); Ritter, Ueber d. Erkenntniss Gottes in d. Welt (1836); Sengler, Die Idee Gottes (1848-1852); Späth, Gott u. d. Welt (1867). SEE PANTHEISM; SEE PROVIDENCE.

## God, Friends Of[[@Headword:God, Friends Of]]

             SEE FRIENDS OF GOD.

## God, Peace Of[[@Headword:God, Peace Of]]

             SEE PAX DEI.

## God-man[[@Headword:God-man]]

             SEE INCARNATION.

## Godard (or Gildard)[[@Headword:Godard (or Gildard)]]

             bishop of Rouen, was born at Salency, near Noyon, about 460. According to some hagiographers, he was son of Nectar, a Roman lord, and twin brother of St. Medardi but the earliest records contain no such information. As successor to Radbod, he received the priesthood at the hands of the bishop of Vermand, then the capital of the Vermandois. He was elected bishop of Roten near the close of the 5th century, and brought many idolaters to the Christian faith. He aided in the conversion of Clovis I, together with his co-laborers St. Remy, St. Woast, and St. Medard. In 511 he assisted at the first Council of Orleans. He discovered in St. Laudus an especial talent, although but twelve years of age, and consecrated him bishop of Coutances. The theologians attributed this to divine revelation. He died at Rouen, June 8, about 530, and was interred in the Church of the Virgin, but his remains were afterwards reinterred in the abbey of St. Medard, at Soissons, under the reign of Charles the Bald, which probably led to the conclusion that Godard was brother of Medard. These two saints are honored on June 8. According to Mabillon, Fortunatus wrote the life of these two saints, but it is uncertain. See, Hoefer, Nouv. Biog. Generale, s.v.

## Goddard, Josiah[[@Headword:Goddard, Josiah]]

             a Baptist minister, missionary, and translator of the Scriptures, was born at Wendell, Massachussetts, in 1813; graduated at Brown University is 1835, and at Newton Theological Seminary in 1838. He was appointed a missionary to the Chinese in Siam, China being not yet open to the residence of foreigners. There he labored with success as a preacher, translated the Gospel of John, and prepared tracts and an Angilo-Chinese vocabulary. Being taken with bleeding from the lungs, he removed to Ningpo, one of the treaty ports then recently assigned for foreign trade and residence. Here he continued, with conscious and growing weakness, holding upon life by a peculiarly uncertain tenure, yet with courage and patience, to labor on for six years — preaching, journeying, preparing and circulating tracts, and carrying to completion his version of the New Testament. This is a valuable contribution to the difficult work of Biblical translation in the Chinese language. He was an excellent scholar, and made high attanments in the study of that language. He proved himself a sensible and cautious, but brave and earnest worker. The disease against which he had borne up so long proved fatal in 1854. (L.E.S.)

## Goddard, Kingston, D.D[[@Headword:Goddard, Kingston, D.D]]

             a Protestant Episcopal clergyman, a graduate of the General Theological Seminary, was rector for several years in Philadelphia, until 1859, when he became rector of Christ Church in Cincinnati, Ohio. In 1862 he returned to Philadelphia as rector of St. Paul's Church. In 1866 he removed to Port Richmond, N.Y., as rector of St. Andrew's Church, where he remained until the close of his life, October 24, 1875, at the age of sixty-three years. See Prof. Episc. Almanac, 1876, page 150.

## Goddard, William Stanley, D.D[[@Headword:Goddard, William Stanley, D.D]]

             an English clergyman, was born in 1757. He was rector of Repton, Derby, and died in 1845. He published a Sermon on the visit of the bishop of Winchester (1811): — Sermon at the consecration of bishop Howley (Lond. 1814). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Godeau, Antoine[[@Headword:Godeau, Antoine]]

             a Roman Catholic bishop, was born at Dreux in 1605. He was destined by his parents for public life, but, heaving been disappointed in hove, entered the ministry. He was one of the ornaments of the Hotel Rambouillet at Paris, where his talent for verse gained him distinction. Richelieu made him bishop of Grasse in 1636. After his consecration he retired to his diocese, and devoted himself to its duties. He subsequently quitted the see of Grasse for that of Vence, where he died April 21, 1672. He wrote Morale Chretienne (1705, 3 volumes, 12mo): Paraphrases des Epitres de St. Paul et des Epitres Canoniques (1640, 1641, 4to): — Psaumes de David, traduits en vers Francais: — Nouveau Testament traduit et expliq. (1668, 2 volumes, 8vo), besides other smaller works, chiefly biographical. The most important of his productions is the Histoire de l'Eglise, from the commencement of the World to the end of the 9th century (Paris, 1653- 1678, 5 volumes, fol.). He left MSS. continuing the work. The first volume exposed the author to a charge of heresy, and the threats of a powerful  ecclesiastic induced his to write the rest of his work with less impartiality. — Dupin, Eccles. Writers, 17th cent.; Hook, Eccles. Biog. volume 5, Nicéron, Memoires, 18-20; Hoefer, Nouv. Biog. Gener. 20:885.

## Godeberta, Saint[[@Headword:Godeberta, Saint]]

             was born at Boves, near Amiens, about 640. She was consecrated by St. Elogius, bishop of Noyon, in the presence of Clotaire III (from 655 to 659). The hagiographers say that she established a society of twelve women, whom, with untiring devotion, she instructed according to the strict rules of the gospel, and by her own virtuous example. By her faith she is said to have arrested the flames. and when a violent pestilence attacked Noyon, she caused its cessation by assembling the citizens together in penitence. She died about 700. Her remains were for a long time in the cathedral of Novon. She was canonized, and her memory is honored April 11. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v.

## Godehard, Saint[[@Headword:Godehard, Saint]]

             bishop of Hildesheim, was boon at Ritenbach, in Bavaria, in 961. He was educated at the court of the archbishop Frederic of Salzburg. and when thirty-one years of age entered the monastery of Nieder-Altaich, and became its abbot in 997. His excellent administration of the monastery attracted the attention of the emperor Henry II, who charged him with reforming the monasteries of Hersfeld, Tegernsee, etc., and having succeeded in this task, he returned to his own monastery in 1012. When Bernward, the bishop of Hildesheim, died, he was made his successor, in 1022, and died May 5, 1038. He was canonized by Innocent III in 1131. His festival is on May 4. See Blum, Geschichte des Furstenthums Hildesheim, 2:108 sq.; Luntzel, Geschichte der Stadt und Diocese Hildesheim, page 195 sq.; Pertz, Monumenta Germ. Hist. 11:16. sq.; Wattenbach, Deutsche Geschichts-Quellen im Mittelalter, 2:1623; Uhlhorn, in Plitt-Herzog's Real-Encyclop. s.v. Paumier, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Godelive De Ghistelles, Saint[[@Headword:Godelive De Ghistelles, Saint]]

             a martyr of the 11th century, was born at Ghistelles, in Flanders. She was religiously trained from her youth at the chateau of Long Fort, in Boulonnais. She was married to Bertolf, who at last caused her to be put to death. Her festival is on July 6. Legend attributes to her many miracles, and her life was written by Dragon, priest of Ghistelles, one of her contemporaries. Another, published in German, was entitled Godelive Boeek, in Gothic characters, ornamented with coarse wood engravings. This book was translated and published by Louis as Baecker (Bruges, 1849). See Hoefer, Nouv. Biog. Generale, s.v.

## Godescard, Jean Francois[[@Headword:Godescard, Jean Francois]]

             a French ecclesiastical writer, was born at Rocquemont, near Rouen, March 30, 1728. He was successively secretary of the archbishop of Paris, prior of Notre Dame de Bon Repos, near Versailles, canon of St. Louis du Louvre, and prior of St. Honorius, at Paris, where he died, August 21, 1800. He wrote, Vies des Peres, des Martyrs, et des Autres Principaux Saints (from the English of Alban Butler, Villefranche and Paris, 1763, 1783, 1784), containing a large number of anecdotes which, true or doubtful, afford philosophers, historians, and hagiographers interesting information: — De la Mort des Perseculeurs (with historical notes translated from the Latin of Lectance, Paris, 1797): — Fondements de la Religion Chretienne (translated from the English of Challonner): — Table Alphabetique (of the Memoires de. Trevoux down to 1740), and several theological works. See Hoefer, Nouv. Biog. Generale, s.v.

## Godeschalcus[[@Headword:Godeschalcus]]

             SEE GOTTSCHALK.

## Godet des Marais, Paul De[[@Headword:Godet des Marais, Paul De]]

             a French prelate, was born at Talcy, near Blois in June 1649. He completed his studies at the Seminary of St. Sulpice, Paris, .and became bishop of Chartres, confessor of madame Maintenon, and superior of the royal house of St. Cyr. On his promotion to the episcopacy he gave all his revenue to the poor. November 21, 1695, he condemned several propositions taken from. the works of madame Guvon and P. Lacombe. He claimed also to bring Fenelon to a recantation. In 1697 he signed, with the cardinal of Noailles and Bossuet. a declaration which was sent to Rome, by which he condemned the Maxines des Saints. He founded four seminaries ant schools for the instruction of the young. He died September 25, 1709. See Hoefer, Nouv. Biog. Generale, s.v.

## Godfathers; Godmothers[[@Headword:Godfathers; Godmothers]]

             SEE SPONSORS.

## Godfrey Of Bouillon[[@Headword:Godfrey Of Bouillon]]

             duke of Lorraine, was born at Bézy, in Brabant, probably about A.D. 1060. He served with high distinction in the armies of the emperor Henry IV. When, near the end of the 11th century, the first crusade was set on foot, he entered into the movement, and was the first in rank among the Crusaders. "He not only signalized himself be valor among the valorous, and by enthusiasm among the enthusiastic, but he showed also disinterestedness, probity, skill, and prudence, which were of a higher and rarer order. He maintained the most complete discipline among his division of the Christian army, which he brought safely to the appointed muster- place beneath the walls of Constantinople in the winter of 1096. By his sagacity and firmness he prevented hostilities breaking out between the host of the Crusaders and the Greek emperor, Alexius Comnenus, and in the spring of 1097 Godfrey led the Frankish nations into Asia Minor, to the siege of the capital of the Turkish sultan of Nice. This city was captured after a siege, in which the personal valor of Godfrey, as well as his generalship, was frequently displayed. He was tall, wellproportioned, and of such remarkable strength and dexterity in the use of his weapons that he is said, in more than one encounter, to have cloven his foe by a single sword-stroke from skull to center. After Nice was captured, the Crusaders marched forward and defeated a Turkish army in the great battle of Dorylaeum. They reached Antioch, in Syria, late in the winter of 1097. The city was captured after an obstinate resistance, and the weakened army of the victors was in turn besieged in its walls by an innumerable host of the Mohammedans. After enduring such suffering and loss, Godfrey led the Crusaders in a sudden sortie upon their enemies, which was completely victorious. The enthusiasm caused among the Christian army by the supposed discovery of the relic of the holy lance was one great cause of  this success. It was not till 1099 that the Crusaders reached Jerusalem, and their numbers were then reduced by the sword and by disease to only 1500 horse and 20,000 foot fit for service. The Mohammedan garrison was far more numerous, and the city was formidably strong. But the zeal of the Crusaders was indomitable" (Rich, s.v.), and the Holy City was carried by a storm July 15, 1099. Godfrey was proclaimed first Latin king of Jerusalem, but he rejected the title, and assumed the style of "Defender and Baron of the Holy Sepulchre." He defeated the sultan of Egypt at Ascalon, August 12, 1099. Godfrey compiled and promulgated a code named Les Assises de Jerusalem, which, as finally revised towards the close of the 14th century for the use of the Latin kingdom of Cyprus, is printed in old law French in Beaumanoir's Coutumes de Beauvaisais (Bourges and Paris, 1690). He died in 1100. See Creasy, in Rich's (Cyclop. of Biography; English Cyclopaedia; Michaud, Histoire des Croisades.

## Godhead[[@Headword:Godhead]]

             the nature or essential being of God (Act 17:29; Rom 1:20; Col 2:9).

## Godliness[[@Headword:Godliness]]

             strictly taken, in right worship or devotion, but in general it imports the whole of practical religion (1Ti 4:8; 2Pe 1:6). It is difficulte, as Saurin observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience; or it may be reduced to these four ideas: knowledge in the mind, by which it is distinguished from the visions of the superstitious; rectitude in the conscience, that distinguishes it from hypocrisy; sacrifice in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitutions leads him; and, lastly, zeal in the heart, which differs from the languishing emotions of the lukewarm." The advantages of this disposition are honor, peace, safety, usefulness, support in death, and prospect of glory; or, as the apostle sums up all in a few words, "It is profitable unto all things, having the promise of the life that now is, and of that which is to come" (1Ti 4:8). In 1Ti 3:16, it means the substance of revealed religion as furnished in the various particulars enumerated. — Barrow, Works, 1:9; Scott, Christ. Life;  Scougal, Life of God in the Soul of Man; Saurin, Sermons, Engl. trans. 5, serm. 3.

## Godman, John D[[@Headword:Godman, John D]]

             an American naturalist and physician, was born at Annapolis, Maryland, in 1794, and, being early left an orphan, was bound apprentice to a printer, and afterwards entered the navy as a sailor-boy. At nineteen he commenced the study of medicine, and on completing his studies he settled in Philadelphia as a physician and private teacher of anatomy, and for some time was an assistant editor of the Medical Journal. In 1826 he was elected to the professorship of anatomy in Rutgers' Medical College, and removed to New York, where he soon acquired extensive practice as a surgeon. Ill health, however, obliged him to relinquish his practice, and spend a winter in the West Indies. He died of consumption at Germantown, Pennsylvania, April 17, 1830. He wrote a number of professional works of value; but he is mentioned here because of the fact that, having at one time adopted the infidelity and atheism of the French naturalists of the last century, the death of a friend in 1827 led him to reflection and to the reading of the Scriptures, and he became eminent for Christian piety. An account of him by Dr. T. Sewall is published by the American Tract Society. — Davenport, Biogr. Dictionary; Allibone, Dictionary of Authors, 1:681.

## Godwin, Francis[[@Headword:Godwin, Francis]]

             an eminent English prelate and Church historian, was born at Havington, Northamptonshire, in 1561. In 1578 he entered the college of Christ Church, Oxford, of which his father, Thomas Godwin, was dean. Here he took successively the degrees of B.A. in 1580, M.A. in 1583, B.D. in 1593, and D.D. in 1595. He held divers ecclesiastical offices until his publication of the Catalogue of the Bishops of England caused him to be appointed bishop of Llandaff. A Latin translation of this work, dedicated to James I, secured him the bishopric of Hereford. He died April 1633. His works are, A Catalogue of the Bishops of England since the first planting of Christianity in the Island, with a history of their lives and memorable actions (1601, 4to; 2d ed. with additions, and Latin translation, 1615. This translation, with a continuation, was republished by Richardson, under the  title De Praesulibus Angliae Commentarius, Cambridge, 1743, folio): — Rerum Anglicarum Henrico VIII, Edwardo VI, et Maria regnantibus, Annales (1616, fol.; London, 1628, 4to; English, by his son Morgan, 1630, fol.): — Nuncius inanimatus in Utopia (1629, 8vo): — A Computation of the Value of the Roman Sesterae and Attic Talent (1630): — The Man in the Moon, or a Discourse of a Voyage thither by Domingo Gonsales (1638, 8vo; another edit. of 1657 contains a translation of the Nuncius inanimatus). See Biographia Britannica; Chalmers, General Biog. Dictionary.

## Godwin, John Hensley[[@Headword:Godwin, John Hensley]]

             an English Congregational minister, was born June 18, 1809, at Bristol. He studied at Highbury College and the University of Edinburgh. In 1839 he became resident and philosophical tutor at Highbury. When the union of Homerton, Coward, and Highbury colleges was completed in 1850 he received the chairs of New Testament exegesis,. mental and moral philosophy, and English in New College, London, which he held until 1872, when he retired; but he remained honorary professor in the college until his death, February 26, 1889. His literary activity was great. He wrote a work on Christian Baptism,. and delivered the Congregational lecture entitled Christian Faith. Two or three of his works have to do with mental and moral philosophy. Volumes on the apocalypse, the gospels of Matthew and Mark, the epistles to the Romans and Galatians, bear witness to his diligence in this department of study. See (Lond.) Cong. Year-book, 1890, page 143.

## Godwin, Thomas, D.D[[@Headword:Godwin, Thomas, D.D]]

             an English prelate, was born at Oakingham, in Berkshire, in 1517, and was educated at Magdalen College, Oxford. In 1565 he was made dean of Christ Church, Oxford, and had also a prebend in the Cathedral of Lincoln. In 1566 he was promoted to the deanery of Canterbury. In 1576 he was one of the ecclesiastical commissioners. He was consecrated bishop of Bath and Wells in September, 1584. He died November 19, 1590. Among the Parker MSS. in Benedict Church, Cambridge, is a sermon which he preached before the queen at .Greenwich, in 1566, concerning the authority of the councils and fathers.

## Godwin, Thomas, D.D.[[@Headword:Godwin, Thomas, D.D.]]

             an English theologian, was born in Somersetshire in 1587. He entered Magdalen Hall, Oxford, in 1602, became head master of the free school of Abingdon in 1609, and afterwards rector of Brightwell, Berkshire. He died in 1643, leaving a great reputation both as a teacher and as an author. He wrote Moses and Aaron; or the civil and ecclesiastical Rites used by the ancient Hebrews, observed and at large opened for the clearing of many obscure Texts throughout the whole Scripture, etc. (London, 1685, 4to, 12th ed.); translated into Latin, Moses et Aaron, cum Hottingeri Notis (Ultraj. 1690; often reprinted): — Romanae historiae Anthologia, an English Exposition of the Roman Antiquities (Lond. 1686, 4to, 16th ed.): — Dissertatio de theocratia Israelitarum: — Three Arguments to prove Election upon Foresight by Faith, a work which brought him into a controversy with the ultra-Calvinist, Dr. Twiss (q.v.). See Horne, Bibliographical Appendix; Darling, Cyclop. Bibliog. 1:1279; Allibone, Dictionary of Authors, 1:682.

## Goel[[@Headword:Goel]]

             (גּוֹאֵל, goël', part. of גָּאִל, gaal', to redeem; in full, גּוֹאֵל הִדָּם, avenger of blood, rendered "kinsman," "redeemer," "avenger," etc., in the A. Vers.), Among the Hebrews, the right of repurchasing and redeeming, as well as that of avenging blood, appertained only to the next relative; hence goel, simply, is used for the next relative (Lev 25:25). Similar usages prevail universally among the modern Arabs. SEE BLOOD- REVENGE. Connected with the duties of the Goel was, according to custom, also that of marrying the childless widow of the deceased relative (Deu 20:5-10). SEE LEVIRATE LAW.  The fact of the close consanguinity renders the Goel an eminent type of the Redeemer of mankind, as is especially evinced in that famous passage in the Oriental epic of Job. The afflicted man, by a striking anticipation of the incarnate Mediator, standing in immortal self-existence over the sleeping ashes of his kindred saint, who was misunderstood and maligned even by his best earthly friends, thus touchingly exults in the prospect that his disembodied spirit should survive to witness the posthumous vindication of his fame (Job 19:25-27):

[Be this my dying testimony,] That I have known my living God; And last upon [the] dust he will arise: Yes, after my skin has decayed, [even] thus; Yet without my flesh shall I behold Deity! Whom I shall behold [as] mine; (Yes, my eyes, they have [already] seen [him], Nor has he been strange [to me]), [Though] they have failed, my reins within me.

The sentiment was well worthy to be "engraved with an iron style, and set with lead in the rock forever, as the epitaph of the noble patriarch (Job 19:24). Although it does not (as erroneously rendered in the A.V.) contain any allusion to the resurrection of the body, yet it distinctly recognises the doctrines of a fellow-feeling on the part of God towards man, and of the immortality of the soul; and it shows how these tenets, which lie at the basis of all true religion, whether natural or revealed, are alone adequate to support the human spirit under the sorrows of life, and in view of death. (See Stör, De vindice sanguinis, Lips. 1694; Stickel, De Goële, Jen. 1832; and the dissertations on the passage by Rosshirt [Herbip. 1791] and Kosegarten [Griefsw. 1815].) SEE REDEEMER.

## Goepp, Jean Jacques[[@Headword:Goepp, Jean Jacques]]

             a French Protestant theologian, was born at Heiligenstein, Alsace, April 6, 1771. He studied at the University of Strasburg under Oberlin and Schweiglaeuser, and had already begun his career as a preacher when the French Revolution broke out. Appointed secretary of the Central Committee of Strasburg, he opposed the cruelty of Schneider, the Republican commissioner, and would perhaps have paid dear for his courage but that he was drafted into the army, in which he served until 1796, when he returned to finish his theological studies at Strasburg. In  1802 he was appointed pastor of the French Protestant congregation at Strasburg, almoner of the Lyceum of that city in 1803, director of St. Thomas's Seminary in 1808, and, finally, pastor of the Lutheran Church in Paris in 1809. There, together with Boissard, he opened the church called the Billettes, took care of over 14,000 souls dispersed all over Paris, attended to the poor, the schools, and all the other details ofhis charge. He was one of the founders of the Missions Evangeliques, of the Societe Bibligue, the Societe protestante de Prevoyance et de Secours mutuels, and the Societe de la Morale Chretienne. In 1815, at the time of the massacre of the Protestants at Nîmes, a London society had made proposals to the French Protestants to help them. Had the proposal been accepted, the position of Protestantism in France would have become even much worse than it had been. Goepp, while gratefully acknowledging the offer, declined, in the name of the French Protestants, accepting the protection of any foreign power. The French government acknowledged the service thus rendered by Goepp by creating him a member of the Legion of Honor. Goepp died at Paris June 21, 1855. Besides his immense pastoral work, Goepp did a great deal of literary labor. He wrote, besides numerous pamphlets and funeral discourses, Precis de la doctrine chretienne exposee par le texte de l'Ecriture Sainte (in collaboration with Boissard, Paris, 1815, 8vo): — Prières à l'usage du culte domestique, suivies des exercices et preparation a la sainte Cène (same, Paris, 1821, 12mo): — Principes de la Religion chretienne, à l'usage des ecoles elementaires (Paris, 1826; 12mo): — Discours sur le nom et le but de la Societe de la Morale chretienne (Par. 1834, 8vo), etc. See Villenave, Notice sur J.-J. Goepp. — Hoefer, Nouv. Biog. Generale, 20:949 sq.

## Goerce, Hugh William[[@Headword:Goerce, Hugh William]]

             was a Dutch theologian and physician. After receiving the degree of doctor of medicine, he practiced at Middelburg, where he acquired a great reputation. He understood very well the dialects of north Europe, and the classical languages, and occupied his leisure with archaeology and, translating several ancient authors. He died at Middelburg about 1643. For further mention of his works, see Hoefer, Nouv. Biog. Generale, s.v.

## Goering, Jacob[[@Headword:Goering, Jacob]]

             a Lutheran minister, was born in York County, Pennsylvania, January 17, 1755. His father was a farmer, and had designed his son for the same occupation, but, as the youth showed promising talents and hopeful piety, his father consented to his becoming a minister of the Gospel. He studied theology with Dr. Helmuth, and in 1786 became pastor of the Lutheran Church at York, Pennsylvania. Here he continued to labor until his death in 1807. Mr. Goering was regarded as an extraordinary man, a profound scholar, and an eloquent preacher. Nothing could check his ardor in the prosecution of his studies, or divert him from his purpose. In the pulpit he would often electrify his audience, and sway them at his will. It was his practice to present to his people systematic doctrinal instruction, always  accompanied with a pointed application and an earnest appeal. On the afternoon of the Lord's day, in connection with the catechetical exercise, he examined the whole congregation on the subject of the morning's discourse. Although he wrote much, he published very little — only two small works on Baptism and one on Methodism. His MSS. contained discussions of theological questions, inquiries into the Oriental languages, and translations from the Arabic poets, but these valuable papers, with all his letters, in compliance with his directions in his last illness, were committed to the flames. (M.L.S.)

## Goerres (Or Gorres), Johann Joseph Von[[@Headword:Goerres (Or Gorres), Johann Joseph Von]]

             an eminent German Roman Catholic writer, was born January 25, 1776, at Coblentz, and educated at the gymnasium in that place. In early life he was involved in politics, and in 1798 he set up a Republican newspaper, the "Rothe Blatt." Being sent on a deputation to Paris in 1799, he saw French "freedom" under Bonaparte, and became disgusted with it. In that year he gave up his journal, and devoted himself to the study of medicine, and afterwards to philosophy and natural science. In 1802 appeared his Aphorismen über Kunst (Aphorisms on Art); in 1805, Exposition der Physiologie (Physiology) and Glaube und Wissen (Faith and Knowledge). In 1806 he went to Heidelberg, and lectured on Physics there till 1808, when he returned to Coblentz. 1810 he published Mythengeschichte der Asiatischen Welt (Mythology of the Asiatic World, Heidelberg, 8vo). In 1814 he again entered the political field against the French as editor of the Rheinischer Merkur (The Rhenish Mercury), a journal which stirred the whole public mind of Germany. It was prohibited by the Prussian government in 1816 — a strange reward for the services it had rendered. In 1819 he had to take refuge in Strasburg, in consequence of publishing Deutschland und die Revolution, in which he pleaded for the liberal party of Germany. He afterwards published a number of political works of the same vein, and tinged with mysticism. In Strasburg he was surrounded with Roman Catholic influences, and began to despair of reforming society by politics. In 1825 he accepted the professorship of history in the new University of Munich, and there he spent the remainder of his days. In 1836:42 appeared his Christliche Mystik (Christian Mysticism, Ratisbon, 4 volumes, 8vo). During the conflict of the Prussian government and the archbishop of Cologne he wrote, in the interest of the ultramontane party, Athanasius (Ratisbon, 1837, 4 editions), and Triarier (Ratisbon, 1838).

He wrote several other works in the interest of Roman Catholicism, and died  January 27, 1848. Goerres was a prominent adherent of the first philosophic system of Schelling, but he found in the abstruse speculations of German philosophy no elements adequate to content his restless spirit of investigation. He was then swept away by that current of conservative Roman-Catholic restorationism, which, in the early part of the present century, carried a number of German politicians, historians, and poets into the bosom of the Church of Rome. Like most of them, Goerres never regarded Romanism as it appears in the light of history, but invested it with all the brilliant features and colors of the ideal religio-political society which he had previously conceived in his own mind. Still, under the influence of his former studies, he went down to the deep grounds of mysticism to discover there a light in the darkness, which he had found besetting the sources of all sciences. He persuaded himself that he had made there a great discovery in finding new and wonderful relations between the fables and myths of paganism as a shadow, and Roman- Catholic Christianity as the full truth; between the myriads of mysteries in all sciences, and the Roman-Catholic doctrine as a key to disclose them. At the beginning and end of every science he posted a Roman Catholic dogma as a watchman; by it he measured all the manifold inventions of our age, boldly pretending that everything true in them came from and pointed to a "Catholic" truth; and then he called upon the youths of his Church to rewrite from this stand-point the history of every science, since it had been too long monopolized and disfigured by Protestant erudition. All this, set forth in mystic, self-confident, and passionate language, could not fail to attract general attention on the part of his coreligionists. The influence of Goerres was so much the greater, as he made himself, at a critical moment, also the political champion of the, Roman Catholic interests, principally through the "Historische-politische Blätter" of Munich, a periodical edited, although not under his name, yet under his guidance and controlling superintendence. In one thing, however, Goerres was greatly disappointed. He found many readers, hearers, and admirers, but only a very few disciples. They could not master the sense of their teacher's words; a bad omen, indeed, for his anticipated dominion over the literature of the world. The first volume of his collected works (Gesammelte Werke, herausg. von Marie Goerres) appeared at Ratisbon in 1854. See Meth. Quart. Rev. January 1855, page 146; Sepp, Joseph von Goerres, eine Skizze, etc. (Ratisbon, 1848); Haneberg, Zur Erinnerung tan J. v. G. (Munich, 1848); Heinrich, J. v. G., ein Lebensbild (Frankf. 1867); Hist. Polit. Blitter, t. 27;  Brühl, Geschichte d. kathol. Literatur Deutschlands (Leips. 1854); Hoefer, Nouv. Biog. Generale, 20:957; Herzog, Real-Encyklop. 5:224 sq.

## Goertner, John Peter[[@Headword:Goertner, John Peter]]

             a minister of the Lutheran Church, was born April 26, 1797, at Canajoharie, N.Y. He was graduated at Union College in 1822, the Reformation of Luther being his commencement exercise. For a time he prosecuted his studies at Hartwick Seminary under the direction of professor Hagelius, and then received private instruction from Dr. Christian Schaeffer, of New York City, whom he aided in his pastoral work. He was licensed to preach by the New York Minister in 1824, and, after performing extensive missionary labor among the destitute Lutherans in the northern and western counties of the state and in Canada, he accepted a call to Johnstown, N.Y. He was loved and venerated not only by his own people, but by all who witnessed the results of his earnest labors, and the salutary influence he was exercising. His career was a brief one. He died when only thirty-two years of age of pulmonary disease. The impress of his life and efforts in the sanctified members of believing and loving hearts will dexcend to children and children's children. He left a valuable MS. Journal of six Months' Residence at Rome, and Visit to interesting Cities in Europe. (M.L.S.)

## Goesohel (Or Goschel), Karl Friedrich[[@Headword:Goesohel (Or Goschel), Karl Friedrich]]

             a German writer on philosophy, was born in 1784 at Langensalza. After studying law at Leipsic he became judge is Lamegensalza, and in 1818 published a history of that town. In 1844 he received an appointmeant in the ministry of justice as "Geheimer Oberregierungsrath," from 1845 to 1848 he was president of the consistory of Magdeburg. In 1848 be withdrew from the public service and lived is retirement at Naumburg, where he died, September 22, 1862. He at first endeavored (Aphorismen über Nichtwissen und absolut. Wissen, 1829) to show the agreement of the Hegelian philosophy with Christianity, also to refute Strauss from this stand-point (Beiträge zur specul. Philosophie, 1838); but gradually he joined more and more the party of the Confessional Lutherans. He conducted thee judicial proceedings against Wislicenas, Uhlich, and the Friends of Light (q.v.), and in 1848 had to leave Magdeburg in consequence of the excitement of the people against him. He had previously tendered his resignation because the government had allowed  the Free Congregation of Magdeburg the use of one of thee Protestant churches of the city. Goeschel wrote several works on Dante which are highly valued. — Herzog, Real-Encyklopädie, 19:567.

## Goetschius, John Henry[[@Headword:Goetschius, John Henry]]

             a Reformed (Dutch) minister (son of a German minister who was sent over, probably in 1728, from the fatherland, to labor among the Germans- in and around Philadelphia), was born in 1718, in Switzerland, studied in the University of Zurich, and under Reverend G.H. Dorstius, in Pennsylvania, who, with Reverend J.T. Frelinghuysen, licensed and ordained him in 1738. He was settled successively in North and South Hampton, Pennsylvania (1738), in Jamaica, Newtown, and vicinity, on Long Island (1740) and at Hackensack and Schraalenburgh, N.J. (1748), where he died, November 14, 1774. The validity of his ordination having been questioned, he was newly examined and reordained in 1748, under the authority of the Classis of Amsterdam, by the Coetus. But while men disputed, God honored his faithful services, both before and after his second ordination, with frequent and great revivals. His whole ministry was contemporaneous with the agitation of the vexed question of education and ordination in this country, and especially in his last and longest pastorate in New Jersey, were the churches divided and troubled by its unfortunate developments. When the church was locked against him on Long Island, he preached on the steps, or under the trees, or in barns, or in private  dwellings. It is related that on one Sabbath the chorister, who in those days announced the Psalms and hymns, gave out the entire 119th Psalm to be sung, to prevent his preaching. Once, when in danger of forcible resistance to his entering the church at Hackensack, he girded on his sword, and with it entered the pulpit, for in those days it was not unusual for clergymen to wear a sword, and carry it into the pulpit and place it behind them during the service. Yet Mr. Goetschius was a man of peace, a learned, pious, godly, faithful, and eminently successful preacher of the gospel in troublous times. He was also the theological instructor of a number of young men who rose to eminence and power in the Church, and who were the apostles of a liberal and independent ecclesiastical polity. Among these were professor Romeyn, the younger Frelinghuysens, Leeydt, and others. He was one of the original trustees of Rutgers College, and a leader in the forward movements of his denomination. "He was below the middle size, of a vigorous constitution, abrupt in speech, but his language was clear and expressive." One of his pupils, Dr. Solomon Froeligh, describes him as "a gentleman of profound erudition, a thoroughbred Calvinist, and an accomplished theologian." See Corwin, Manual of the Ref. Church in America, s.v.; Taylor, Annals of Classis of Bergen, page 180; Autobiography of Dr. S. Froeliyh. (W.J.R.T.)

## Goettingen (or Gottingen)[[@Headword:Goettingen (or Gottingen)]]

             a town of Prussia, with 12,674 inhabitants (in 1864). It is the neat of a celebrated German university (Georgia Augusta), wbich was founded in 1733 by king George II of England, and opened in 1737, and which numbered, in 1868; 106 teachers and 805 students. The library of the university contains over 360,000 volummes and 5000 MSS. Among the best-known theological professors of the university belong Gieseler (q.v), Lttcke (q.v.), and Eusald. See Pütter, Versuch einer akadem. Gelehrtengesch. des Universität Göttingen (2 volumes, Goett. 1765-88; continued by Saalfeld, Hamb. 1820; and by Osterley, Goett. 1838). (A.J.S.)

## Goetze[[@Headword:Goetze]]

             (or Götze), Georg Heinrich, a Germsall writer, was born at Leipzig, Aug. 11, 1667. In 1687 he passed M.A. at the University of Leipzig, and in 1690 became Protestant pastor of Bury, in the duchy of Magdeburg. In 1702 he became superintendent of the churches of Lubeck, in which office he continued until his death, March 29, 1729 (according to others, April 25, 1728). He left over one hundred and fifty works, mostly on literary or historical questions. The most important are, De Vigilis paschalibus veterum christianorum (Lpz. 1687, 4to): — De Archidiaconis reteris Ecclesiae (Leipzig, 1687, 4to): — De dubiis Athanasii Scriptis (Lpz. 1689, 4to): — De Lutheranismo D. Bernardi (Dresden, 1701, 4to), in which he attempts to prove that St. Bernard preached the sauce doctrines as Luther: — Parallelismus Judae proditoris et Romanae Ecclesiae (Lubeck, 1706, 4to): — Elogia Germanorum quorundam Theologorum (Lub. 1709, 4to): this work contains eighty-four biographical sketches; etc. — Hoefer, Nouv. Biog. Gen. 21:62 sq.

## Goetze (or Gotze), Johann Melchior[[@Headword:Goetze (or Gotze), Johann Melchior]]

             a German divine, was born in Halberstadt, October 16, 1717, and studied at Jena and Usalle. He was for nine years (1741-50) assistant preacher at Aschersleben, was then called to Magdeburg, and finally became pastor of St. Catharine, at Hamburg, in 1755. He was an orthodox Luthearan, and attacked especially the semi-infidel writings of such men as Lessing,  Goathe, Semler, etc. He died May 19, 1786, leaving; behind him more than sixty works, the most remarkable among which are, Von des Herrn Christi hochwürdigem Abendmahl (1757): — Theol. Untersuch. d. Sittlichk. der Deut. Schaubühne (2d edit. 1770), against the latent neologism of Sehloaser and Alberti: — Exercitatio historico-theologica de patrum primitive Ecclesiae feliciori successu is profliganda gentium superstitione quam, in confirmanda doctrina christiana (Halle, 1738, 4to): — Gedanken üd. Betrachtung von der Bestimmung des Menschen (Halle, 1748, 8vo): — Vertheidigung des richtigen Begriffs v.d. Auferstehung der Todten, gegen Basedow (Hamburg, 1764, 4to), etc. His autobiography was published in 1786 (8vo). See F.L. Hoffmann, Hammb. Biblioph. 4; Seropeum, 1852, No. 21 a, 22; Thiess, Gelehrt. Hamb. Deutsch. Bibliotheca, 17:615-629; Lessing, Mendelssohn, Risbeck und Goetze (Offenbach, 1787, 8vo); Warhafte Nachricht v. d. Leben des M. Götze (Hamb. 1786, 8vo). — Herzog, Real-Encyklop. 5:226; Hoefer, Nouv. Biog. Gen. 21:64 sq.

## Goffine, Leonard[[@Headword:Goffine, Leonard]]

             a Roman Catholic priest, was born at Cologne in 1648, joined in 1669 the order of the Premonstratenses in the abbey of Steinfeld, labored many years as a priest at Obernstein and Coerfeld in Westphalia, and died August 11, 1719. He is the author of a devotional work (Christkathol. Unterrichts und Erbauungsbuch) which has passed through a very large number of editions and is still in common suse. There are new revised editions of the eMork by Steck (Tübingen, 9th ed. 1869), and by Diez (2 volumes, Wurzburg, 1864). (A.J.S.)

## Gog[[@Headword:Gog]]

             (Heb. גּוֹג, Ant; Sept. and N.T. Γώγ, but Γούγ in 1Ch 5:4; Vulg. Gog), the name of two men, but whether they have any connection is doubtful. It also occurs in the Samaritan and Sept. for AGAG, in Num 24:7, apparently for the sake of specialty, tradition (Mishna, Shabb. 118) making the Messianic time to be distinguished by an antecedent struggle with Gag, as the Apocalypse does the millennium. SEE HAMON-GOG.

As to the signification of Gog, it appears to mnean mountain, i.e. Caucasus (Persic koh, Ossetic ghogh, i.e., mountain; and even the classical name "Caucasus" originated in Koh-Kaf), since Caucasus was the chief seat of  the Scythian people. The hardening of the last sound (h) into g (gog from koh) seems to have taken place early, and when the name had already become that of a people, the other names, Magog, Agag (Samaritan Agog, gentile Agagi, Phoenic. Agog) also arose. Another explanation from the Pehlvi koka, "moon" (see Grabschrift des Darius, page 64), because they prayed to the moon, is improbable. A Sheneitic etymology is also possible. From the reduplicated form גַּאגֵא (from the root גָּא, whence גָּג, a roof), in the sense of "to be high or overtopping," גּוֹג might signify a mountain or summit (compare Arabic juju, breast of a ship, i.e., something heightened). Figuratively this stem would mean gigantic, great of stature, powerful, warlike (cognate with קִואּקִן of Isa 18:2); camp. Sanskrit kû, to be mighty, kavi (in the Vedas, Persic kav), king, modern Persian kay, warlike or valiant; in which sense the Amalekite name Ageg or Agog, the Heb. name Gog, and the Phoen. Agog in the story of Ogyges, may be taken. In Genesis 14, Symmachus has taken גּוֹי, Goy, i.e., heathen, for גּוֹג, Gog, and therefore translates it by "Scythians." — Fürst. Heb. Lex. s.v.

1. Son of Shemaiah, and father of Shimei, and one of the descendants (apparently great-great-grandson) of Reuben (1Ch 5:4). B.C. post 1856. Most copies of the Sept., however, reads, very different names here.

2. In Ezekiel Gog is

(1.) the name of a mixed race dwelling in the extreme north, comprehended by the Greeks under the name of the Scythians; thence transferred

(2.) to the center and representative of their race, i.e. their king (Ezekiel 38:39). Gog comes forth from the distant north (Eze 38:15; Eze 39:2), the prince of Rosh, Meshech, and Tubal (apparently also of Siras), with his army of cavalry (Eze 38:15), marching against the people of Israel, where he is miraculously encountered (Eze 38:17-23) and annihilated (Eze 39:1-8). In the later tradition which sprang fronm Ezekiel's description, Gog along with Magog represents the mnixed population of the north, the Scythians, Caucasians, etc.

(3.) Gog is the name of the country of the people Gog, i.e. of the Scythians, but this only in the somewhat modified language of the Apocalyptic seer (Rev 20:8, Γώγ, together with Μαγώγ), as it has become a geographical name in Arabic likewise; and this corresponds  with the assertions of other Oriental authors, in whose traditions this people occupy an important place, as the name of a country (see D'Herbelot, Bibl. Or. page 528).

Interpreters have given very different explanations of the terms Gog and Magoag; but they have generally understood them as symbolical expressions for the heathen nations of Asia, or more particularly for the Scythians, a vague knowledge of whom seems to have reached the Jews in Palestine about that period. Thus Josephus (Ant. 1:6, 3) has dropped the Hebrew word Magog, and rendered it by Σκύθαι; and so does Jerome, while Suidas renders it by Πέρασι — a difference that matters but little in the main question, since Σκύθαι, in the ancient authors, is but a collective name far the northern but partially-known tribes (Cellarius, Notit. 2:753 sq.); and, indeed, as such a collective name, Mageg seems also to indicate in the Hebrew the tribes about the Caucasian mountains (comp. Jerome on Ezekiel ibid.). Bochart (Phal. 3:13) supports the opinion of Josephus, though by but very precarious etymologies. According to Reinegge (Descrip., of the Caucasus, 2:79), some of the Caucasian people call their mountains Coy, and the highest northern points Magog. The Arabians are of opinion that the descendants of Gog and Magog inhabit the northern parts of Asia, beyond the Tartars and Sciavonians, and they put Yajuj and Majuj always in conjunction, thereby indicating the extreme points of north and northeast of Asia (Bayer, in Comment. Acad. Petrop. 1). Nor are there wanting interpreters who understand by the Gag of Revelations the anti- Christ, and by the Gog of Ezekiel the Goths, who invaded the Roman empire in the 5th century of the Christian aera. (See Danderstad, Gog et Magog, Lips. 1663; Zeitschr. f. wissensch. Theol. 1862, page 111.) In the Apocalypse these names appear to symbolize some future barbarian or infidel enemy that is to arise against Christianity (Stuart's Comment. ad loc.). SEE MAGOG.

## Gogerly, Daniel John[[@Headword:Gogerly, Daniel John]]

             a Wesleysan Methodist missionary and scholar, was born in London in August 1792, and at fourteen united with the Wesleyan Methodist Society. He showed signs of remarkable talent, and at an early age becane a local preacher. In 1818 he was sent to Ceylon to take charge of the Wesleyan mission press at Colombo. In 1822 he entered the regular missionary service, and was one of the first misnionaries to preach extempore in Cingalese. He devoted himself earnestly to the study of the languages of  the country, especially the Páli, which is, to the Buddhist, what Sanscrit is to the Brahmin. He was the first Euroean who gave any critical or scientific study to the dialect. In 1834 he was stationed at Msadura, where he bad special opportunities to study Paeli under learned native priests. Re arranged about 15,000 words for a dictionary, and succeeded in having copies made of all the sacred books, with their glosses. This copy is now in the possession of the Wesleyan mission. In 1838 Mr. Gogerly became chairman of the mission, and afterwards general superintendent. The government appointed him one of the Central School Commission of Ceylon. In 1822 he had become one of the translators for the British and Foreign Bible Society, and the Cingalese version is largely due to his labors. Every word of all the editions of the Bible printed by the society passed under his eye as editor and corrector. Among his most important literary labors were contributions to the Journal of the Royal Asiatic Society, and to other periodicals, in illustration of the Páli literature of Buddhism. He was vice-president of the Ceylon branch of the Royal Asiatic Society. As a polemic work against Buddhism, he published Christiani Praynyapti; the Evidences and Doctrines of the Christian Religion: in Cingalese (Colombo, Wesleyan Mission Press, 1862). A native gentleman offered fifty dollars for a Buddhist refutation of this work, but it never has appeared. Mr. Gogerly died September 6, 1862. Both in England and France, he was recognized as the master of Pali literature. His writings on the subject are to be collected, it is said, and published in Paris. — London Quarterly Review, April, 1863, art. 5.

## Goguet, Antoine-Yves[[@Headword:Goguet, Antoine-Yves]]

             a French jurisconsult, was born at Paris January 18, 1716, and became counsellor to the parliament of Paris. He applied himself closely to literature, and especially to historical studies. His name is chiefly preserved by his great work Origine des Lois, des Arts, et des Sciences, chez les Anciens Peuples (3 volumes, 4to, Paris, 1758, in which he was assisted by his friend Fugère). It treats the history of civilization among the Assyrians, Babylonians, Egyptians, Phoenicians, and the early Greeks, in volume 1; and in volume 2, the period from the death of Jacob to the establishment of monarchy among the Hebrews, with the usages, etc. of the Lydians and Phrygians, with the states of Greece, and the people of Crete. The third volume carries the subject down to the tine of Cyrus, and upon the same plan as the other two. Goguet adds also dissertations on ancient coins; on the astronomical periods of the Chaldaeans; on the antiquities of the  Babylonians, Egyptians, and Chinese; on Sanchoniatho; and on the authenticity and antiquity of the book of Job. Goguet died in 1758. His work has passed through several editions in France, of which the last is that of Paris, 1809, 3 vols. 8vo. There is an English translation, Origin of Laws, etc. (Lond. 1775, 3 volumes, 8vo). — English Cyclopaedia; Hoefer, Noun. Biog. Generale, 21:75.

## Gohren, Adolph Wilhelm von[[@Headword:Gohren, Adolph Wilhelm von]]

             a Lutheran theologian, was born May 13,1685, at Copenhagen. He studied at Kiel and Jena, was preacher at the latter place in 1722, member of consistory in 1725, and rector at Hamburg in 1731. He died July 24, 1734. Besides translating into German Buddeus's work, De Atheismo et Superstitione (Jena, 1723), he wrote Disp. Inaug. Theologica de Fermento Phariseourunt (1728). See Thiess, Hamburger Gelehirten-Geschichte, Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Goim[[@Headword:Goim]]

             is thought to be the proper name of a people in northern Palestine (גּוֹיַם, Goyim', Jos 12:23; Sept. Γωείμ Vulg. gentes, A.V. "nations"), whose king lived at Gilgal (q.v.). A similar designation is employed also in Gen 14:1 respecting Tidal (q.v.), "king of nations" (Sept. ἔθνη,Vulg. gentes). It is, however, the universal term for GENTILES SEE GENTILES (q.v.).

## Going, Jonathan D.D.[[@Headword:Going, Jonathan D.D.]]

             a Baptist minister, was born at Reading, Vermont, March 7, 1786, and graduated at Broasel University in 1809. He was licensed to preach while a member of college, and pursued the study of theology under the direction of Dr. Messer, then president of the college. Dr. Messer's orthodoxy was not above suspicion, and Mr. Going became unsettled in his doctrinal views for a time, but afterwards and finally became solidly grounded in "the doctrines of the Reformation." He was ordained in 1811, and settled at Cavendish, Vermont. At this time, out of forty-five Baptist ministers in that state, he was the only one who bad been liberally educated, and had an extensive influence. He was called in 1815 to Worcester, Massachussetts. Here his labors were the means of building up a large and efficient church. He took an active interest in public education, and aided in founding the Newton Theological Institution. A journey, in 1831, into what was then "the West," awakened his interest in home missionary enterprises. The American Baptist Home Missionary Society was formed the following year, and Dr. Going was appointed corresponding secretary. After five years' successful service, he accepted a call to the presidency of Granville College, Ohio, now Denison University. His administration of the college did much to give it a substantial foundation and to insure its healthful growth. He died November 9, 1844. He was strong, active, indefatigable, and his whole energy was kindled by a passion for usefulness. (L.E.S.)

## Gokei[[@Headword:Gokei]]

             long strips of white paper, emblems of the divine presence. of the Camis (q.v.) among the Japanese. They are kept in little portable mias in all Japanese houses.

## Golan[[@Headword:Golan]]

             (Heb. Golan', גּוֹלָן, exile accord. to Gesen., but circle accord. to Fürst; Sept. Γαύλων; once Galon', גָּלוֹן, "keri" at Jos 21:27, Sept. Γωλάν), a city of Bashan (Deu 4:23) allotted out of the half tribe of Manasseh east to the Gershonite Levites (Jos 21:27; 1Ch 6:71), and one of the three cities of refuge east of the Jordan (20:8). We find no further notice of it in Scripture; and though Eusebius and Jerome say it was still an important place in their time (Onomast. s.v. Γαυλών, Gaulon; Keland, Palaest. p. 815), its very site is now unknown. The word is recognized in the present Jaulân, mentioned by Burckhardt (Syria, page 286) as giving name to a district lying east of the lake of Tiberias, and composed of the ancient Gaulonitis, with part of Bashan and Argob (see also Robinson's Researches, 3:308, 312; Append. pages 149, 162). It is indeed clear that the Gaulonitis of the later Jewish history must have included part of the more ancient Bashan, if Golan gave name to the province, seeing that Golan was certainly in Bashan. The city itself may have been situated on tell el-Feras, which, although destitute of ruins, is the most prominent part of the Jebel Heish that principally constitutes the modern district. Some have supposed that the village of Nawa, on the eastern border of Jaulan, around which are extensive ruins (see Portel; Handb. for Syr. and Palest.), is identical with the ancient Golan; but for this there is not a shadow of evidence; and Nawa, besides, is much too far to the eastward.

Some difficulty has been suggested as arising from the fact that the Judas whom Josephus (Ant. 18:1, 1) calls a Gaulonite is called by Luke (Act 5:37) a Galilaean. This is the more remarkablle, as Josephus elsewhere (War, 2:20, 4) carefully distinguishes Galilee and Gaulonitis. Yet he himself elsewhere calls this very Judas a Galilaean (Ant. 18:1, 6; 20:5, 2; War, 2:9, 1). It is, from this, probable that Judas had a double cognomen, perhaps because he had been born in Gaulonitis, but had been brought up or dwelt in Galilee; as Apollonius, although an Egyptian, yet was, from his place of residence, called Rhodius (see Kuinol, in Act 5:37). SEE JUDAS (THE GALILAEAN).

The city of Golan is several times referred to by Josephus (Γαυλάνη, War, 1:4, 4, and 8); he, however, more frequently speaks of the province which took its name from it, Gaulanitis (Γαυλανῖτις). When the kingdom of Israel was overthrown by the Assyrians, and the dominion of the Jews in  Bashan ceased, it appears that the aboriginal tribes, before kept in subjection, but never annihilated, rose again to some power, and rent the country into provinces. Two of these provinces at least were of ancient origin, SEE TRACHONITIS and SEE HAURAN, and had been distinct principalities previous to the time when Og or his predecessors united them under one scepter. Before the Babylonish captivity Bashan appears in Jewish history as one kingdom; but subsequent to that period it is spoken of as divided into four provinces — Gaulanitis, Trachonitis, Auranitis, and Batanaea (Josephus, Ant. 4:5, 3, and 7, 4; 1:6, 4; 16:9, 1; War, 1:20, 4; 3:3, 1; 4:1, 1). It seems that when the city of Golan rose to power it became the head of a large province, the extent of which is pretty accurately given by Josephus, especially when his statements are compared with the modern divisions of Bashan. It lay east of Galilee and north of Gadaritis (Gadara, Josephus, War, 3:3, 1). Gamala, an important town on the eastern bank of the Sea of Galilee, now called El-Husn, and the province attached to it, were included in Gaulanitis (War, 4:1, 1). But the boundary of the provinces of Gadara and Gamala must evidently have been the river Hieromax, which may therefore be regarded as the south border of Gaulanitis. The Jordan, from the Sea of Galilee to its fountains at Dan and Caesarea Philippi, formed the western boundary (War, 3:3, 5). It is important to observe that the boundaries of the modern province of Jaulân (the Arabic form of the Hebrew גּוֹלָן, from which is derived the Greek Γαυλανῖτις) correspond so far with those of Gaulanitis; we may therefore safely assume that their northern and eastern boundaries are also identical. Jaulan is bounded on the north by Jedur (the ancient Ituraea), and on the west by the Hauran [q.v.]. The principal cities of Gaulanitis were Golan, Hippos, Gamala, Julias or Bethsaida (Mar 8:22), Seleucia, and Sogane (Josephus, War, 3:3, 1, and 5; 4:1, 1).

The greater part of Gaulanitis is a flat and fertile table-land, well watered, and clothed with luxuriant grass. It is probably to this region the name Mishor (מַישֹׁר) is given in 1Ki 20:23; 1Ki 20:25 — "the plain" in which the Syrians were overthrown by the Israelites, near Aphek, which perhaps stood upon the site of the modern Fik (Stanley, App. § 6; Porter, Handbook for Syr. and Pal. page 425). The western side of Gaulanitis, along the sea of Galilee, is steep, rugged, and bare. It is upwards of 2500 feet in height, and when seen from the city of Tiberias resembles a mountain range, though in reality it is only the supporting wall of the plateau. It was this remarkable feature which led the ancient geographers  to suppose that the mountain range of Gilead was joined to Lebanon (Reland, page 342). Further north, along the bank of the Upper Jordan, the plateau breaks down in a series of terraces, which, though somewhat rocky, are covered with rich soil, and clothed in spring with the most luxuriant herbage, spangled with multitudes of bright and beautiful flowers. A range of low, round-topped, picturesque hills extends southward for nearly twenty miles from the base of Hermon along the western edge of the plateau. These are in places covered with noble forests of prickly oak and terebinth. Gaulanitis was once densely populated, but it is now almost completely deserted. Among the towns and villages which it once contained are still left the names of 127 places, all of which, with the exception of about eleven, are now uninhabited. Only a few patches of its soil :ire cultivated; and the very best of its pasture is lost — the tender grass of early spring. The flocks of the Turkmhans and el-Fudhl Arabs — the only tribes that remain permanently in this region — are not able to consume it; and the Anazeh, those "children of the East" who spread over the land like locusts, and "whose camels are without number" (Jdg 7:12), only arrive about the beginning of May. At that season the whole country is covered with them-their black tents pitched in circles near the fountains, their cattle thickly dotting the vast plain, and their fierce cavaliers roaming far and wide, "their hand against every man, and every man's hand against them."

For fuller accounts of the scenery, antiquities, and chistory of Gaulanitis, see Porter's Handbook for Syria and Palest. pages 295, 424, 461, 531; Five Years in Damascus, 2:250; Journal of Sac. Lit. 6:292; Burckhardt's Trav. in Syria, page 277; Wilson, Lands of Bible, 2:319; Thomson. Land and Book, 2:12 sq.; Schwarz, Palest. page 220. SEE BASHAN.

## Gold[[@Headword:Gold]]

             (Gr. χρυσός or χρυσίον, the last being prob. a diminutive of the former and more general term, and therefore expressing gold in a small piece or quantity, especially as wrought, e.g. a golden ornament, 1Pe 3:3; Rev 17:4; [18:16;] or gold coin, Act 3:6; Act 20:33; 1Pe 1:18; but also used of the metal generally Heb 9:4; 1Pe 1:7; Rev 3:18; Rev 21:18; Rev 21:21), the most valuable of metals, from its color, lustre, weight, ductility, and other useful properties (Pliny, H.N. 33:19). As it is only procured in small quantities, its value is less liable to change than that of other metals, and this, with its other qualities, has in all ages  rendered it peculiarly available for coin. There are six Hebrew words used to denote it, and four of them occur in Job 28:15-17. These are:

1. זָהָב, zahab', the common name, connected with צֶהִבtsahab' (to be yellow), as Germ. geld, from gelb, yellow. Various epithets are applied to it, as "fine" (2Ch 3:5), "refined" (1Ch 28:18), "pure" (Exo 25:11). In opposition to these, "beaten gold" (שָׁחוּט ז8) is probably mixed gold; Sept. ἐλατός; used of Solomon's shields (1Ki 10:16). In Job 37:22 it is rendered in the A.V. "fair weather;" Sept. νέφη χρυσαυγοῦντα (comp. Zec 4:12). The corresponding Chald. word is דְּהִב, dehab' (Dan 2:32; Dan 3:1; Dan 3:5; Dan 3:7).

2. סְגוֹר, segor' (Job 28:15), elsewhere as an epithet, סָגוּר, sagur' (Sept. κειμέλιον, either from its compactness, or as being inclosed or treasured, i.e. fine gold (1Ki 6:20; 1Ki 7:49, etc.). Many names of precious substances in Hebrew come from roots signifying concealment, as מִטְמוֹן(Gen 43:23, A.V. "treasure").

3. פָּז, paz', pure or native gold (Job 28:17; Psalm 19:10; 20:3; 110:127; Pro 8:19; Son 5:11; Son 5:15; Isa 13:12; Lam 4:2; invariably "fine" once "pure"] gold), probably from פָּזִז, paza', to separate. Rosenmüller (Alterthumsk. 4:49) makes it come from a Syriac root meaning solid or massy; but טָהוֹר(2Ch 9:17) corresponds to מוּפָז(1Ki 10:18). The Sept. render it by λίθος τιμιος, χρύσίον ἄπυρον (Isa 13:12; Theodot. ἄπεφθον ; comp. Thuc. 2:13; Pliny, 33:19, obrussa). In Psa 119:127, the Sept. render it τοπάζιον (A.V. "fine gold"); but Schleusner happily conjectures τό πάζιον, the Hebrew word being adopted to avoid the repetition of χρυσὀς (Thes. s.v. τόπαζ ; Hesych. s.v. πάζιον).

4. בְּצָר, betsar' (Job 36:19, fig. of riches), or בֶּצֶד, be'tser, gold earth, or a mass of raw ore (Job 22:24; Sept. ἄπυρον; A.V. "gold as dust").

The poetical names for gold are:

5. כֶּתֶם, ke'them (also implying something concealed or separated, Job 28:16; Job 28:19; Job 31:24; Psa 45:9; Pro 25:12; Son 5:11; Lam 4:1; Dan 10:5; Sept. χρυσίον; and in Isa 13:12 λιθος πολυτέλης).

6. חָרוּוֹ, charuts'="dug out" (Pro 8:10; Pro 8:18), a general name (Pro 3:14; Pro 16:16; Zec 9:3) which has become special (Psa 68:13, where it cannot mean gems, as some suppose, Bochart, Hieroz. 2:9). Michaelis connects the word with the Greek χρυσός.

Gold was known from the very earliest times (Gen 2:11). Pliny attributes the discovery of it (at Mount Pangaeus), and the art of working it to Cadmus (H.V. 7:57); and his statement is adopted by Clemens Alexandrinus (Stromat. 1:363, ed. Pott.). It was at first chiefly used for ornaments, etc. (Gen 24:22); and although Abraham is said to have been "very rich in cattle, in silver, and in gold" (Gen 13:2), yet no mention of it, as used in purchases, is made till after his return from Egypt. Coined money was not known to the ancients (e.g. Homer, Il. 7:473) till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes (comp. Gen 43:21). No coins are found in the ruins of Egypt or Assyria (Layard's Nin. 2:418). "Even so late as the time of David gold was not used as a standard of value, but was considered merely as a very precious article of commerce, and was weighed like other articles" (Jahn, Bibl. Arch. § 115; comp. 1Ch 21:25).

Gold was extremely abundant in ancient times (1Ch 22:14; Nah 2:9; Dan 3:1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, etc. (1Ki 6:22; x, passim; Son 3:9-10; Est 1:6; Jer 10:9; comp. Homer, Od. 19:55; Herod. 9:82). Probably, too, the art of gilding was known extensively, being applied even to the battlements of a city (Herod. 1:98; and other authorities quoted by Layard, 2:264). Many tons of gold were spent in the building of the Temple alone, though the expression plenteous as stones (2Ch 1:15) may be considered as hyperbolical. It is, however, confirmed by the history of the other Asiatic nations, and more especially of the Persians, that the period referred to really abounded in gold, which was imported in vast masses from Africa and the Indies (Heeren, Ideen, 1:1, 37 sq.). The queen of Sheba brought with her (from Arabia Felix) among other presents, 120 talents of gold (2Ch 9:9).

The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (1Ki 9:28; 1Ki 10:1; Job 28:16; in Job 22:24 the word Ophir is used for gold). Gold is not found in Arabia now (Niebuhr's  Travels, page 141), but it used to be (Artemidor. ap. Strabo, 16:3, 18, where he speaks of an Arabian river ψῆγμα χρυσοῦ καταφέρων). Diodorus also says that it was found there native (ἄπυρον) in good-sized nuggets (βωλάρια). Some suppose that Ophir was an Arabian port to which gold was brought (compare 2Ch 2:7; 2Ch 9:10). Other gold- bearing countries were Uphaz (Jer 10:9; Dan 10:5), Parvaim (2Ch 3:6), and (at least primevally) Havilah (Gen 2:11). No traveler in Palestine makes any mention of gold except Dr. Edward D. Clarke. At the lake of Tiberias, he observes, "Native gold was found here formerly. We noticed an appearance of this kind, but, on account of its trivial nature, neglected to pay proper attention to it, notwithstanding the hints given by more than one writer upon the subject." However, for every practical purpose, it may be said that Palestine has no gold. It is always spoken of by the Jewish writers as a foreign product. As gold was very common, relatively, in Egypt at a very early date, much of that in the hands of the early Hebrews was probably obtained thence (Exo 12:33; Exo 32:2; Exo 32:4; Exo 38:24).

Metallurgic processes are mentioned in Psa 66:10; Pro 17:3; Pro 27:21; and in Isa 46:6 the trade of goldsmith (compare Jdg 17:4, צֹרֵ) is alluded to in connection with the overlaying of idols with gold-leaf (Rosenmüller's Minerals of Scripture, pages 46-51). SEE GOLDSMITH.

Gold, in the Scriptures, is the symbol of great value, duration, incorruptibility, and strength (Isa 13:12; Lam 4:2; 2Ti 2:20; Pro 18:11; Job 36:19). In Dan 2:38, the Babylonian empire is a "head of gold," so called on account of its great riches; and Babylon was called by Isaiah, as in our version, "the golden city" (Isa 14:4), but more properly "the exactress of gold." In Ecc 12:6, some explain the expression "or the golden bowl be broken" of the human head or skull, which resembles a bowl in form. In Rev 4:4, "the elders," and Rev 9:7, "the locusts, had on their heads crowns of gold." In the costume of the East, a linen turban with a gold ornament was reckoned a crown of gold, and is so called in the language of Scripture (Lev 8:9). Gold denotes spiritually the redeeming merits of Christ (Rev 3:18 : "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich"), though others interpret it of being rich in good works before God. In 1Co 3:12, it  seems to denote sincere believers, built, into the Christian Church, who will stand the fiery trial. SEE METAL.

## Goldberg, Beer[[@Headword:Goldberg, Beer]]

             a Jewish writer, was born in 1801 in Poland. In 1840 he went to Berlin, in 1847 to London, in 1852 to Paris, and died there, May 4, 1884. He  published, Chofes Matmonim sive Anecdota Rabbinica (Berlin, 1845): — Jesod Olam, edited for the first time after an old MS. (1848): — Sefer ha- Rikmah, of Ibn-Gemach (Frankfort, 1856): — Sefer Taggin, a masoretic work, edited in connection with Barges: — Risalatf, or Ibn-Koreish's treatise on the use of the study of the Targums (Paris, 1867): — Sefer ha- Sichronoth, or a Hebrew concordance, by Elias Levita, edited after a Paris manuscript (Frankfort, 1874). See Furst, Bibl. Jud. 1:337. (B.P.)

## Golden Age[[@Headword:Golden Age]]

             is a term used in the Greek and Roman mythology to denote the reign of Saturn (q.v.), when justice and innocence were supposed to have prevailed throughout the earth, and the soil to have produced all that was necessary for the subsistence and enjoyment of mankind.

## Golden Calf[[@Headword:Golden Calf]]

             (עֵגֶל מִסֵּכָה, e'gel massekah', a steer-image, Exo 32:4; Exo 32:8; Deu 9:16; Neh 9:19, lit. a calf, a molten image, and therefore massive, snot a mere wooden idol plated with gold), an idolatrous representation of a young bullock, which the Israelites formed at Mount Sinai (Exo 32:3 sq.; compare Psa 106:19; Act 7:39 sq.), interdicted by Jehovah (Hengstenberg, Pentat. 1:159); and eventually, in the time of Jeroboam I of the kingdom of Israel, erected into a national object of worship (1Ki 12:28 sq.; 2Ki 10:29; comp. 17:16; Hos 8:5 sq.; Hos 10:5; Tob 1:5) at Bethel and Dan (q.v.). SEE IMAGE. The symbol was undoubtedly borrowed from Egypt (comp. Eze 20:7-8; Acts 6:39; see Philo, 2:159; Hengstenberg, Pentat. 1:156 sq.), where living bullocks, Apis (q.v.), as a living symbol of sins (Plutarch, Isid. 33) in Memphis (Herod. 3:28; Diod. Sic. 1:21; Strabo, 17:805), and Mnevis (q.v.) as a representation of the sun-god, SEE EGYPT, at Heliopolis (Diod. Sic. 1:21; Strabo, 17:903), were objects of worship (see Jablonsky, Panth. AEgypt. 1:122 sq.; 258 sq; Creuzer, Symbol. 1:480 sq.). One of these two, possibly Apis (Lactant. Instit. 4:10; Jerome, is Hos 4:15; comp. Spencer, Leg. Rit. Hebrews I, 1:1, page 32 sq.; Witsii AEgypt. II, 2, page 61 sq.; Selden, De diis Syr. I, 4, page 125 sq.; Lengerke, Ken. p. 464), but more probably Mnevis (Wilkinson, Anc. Eg. 2d ser. 2:97), was the model of the golden calf which the Israelites in the desert, and perhaps Jeroboam afterwarnds, set up. On the contrary, Philo (Opp. 1:371), with whom Mill (Dissert. Sacr. page 309 sq.) agrees, asserts that the Israelitish calf was an imitation of the Egyptian Typhon; but this view was dictated rather by theological prejudices than historical considnidrations. Nevertheless, the bovine symbol is found in the ornamentation of the Temple (Eze 1:10; 1Ki 7:29), and is one of wide prevalence in antiquity (Movers, Phönic. page 373 sq.). SEE CHERUBIM.

How Moses was able to consume the golden calf with fire (שׂר), and reduce it to powder (טחן, pulverize), as stated is Exo 32:20, is difficult to say; for although gold readily becomes weak and to some extent friable under the action of fire, yet it is by no means thus burnt to such a degree as to be reducible to dust, and be susceptible of dissolution in drink.  Most interpreters, e.g. Rosenmüller (Schol. ad loc.), think of some chemical process (which Moses may have learned in Egypt, see Wilkinson, Ancient Egypt. abridgm. 2:136 sq.), by which gold may have been calcined, and so hame been taiturated as a metallic salt. Others (Ludwig, De modo quo comminutus est a Moses vitulus aureus, Altdorf, 1745) believe that Moses beat the fire-checked gold into leaves, and then ground these into fine particles in a mill, or filed the melted gold into dust (scobis aurea; comp. Josephus, Ant. 8:7, 3; see Bochart, Hieroz. 1:363). The difficulty lies in the double procedure, and in the expression "burned with fire" (וִיַּשְׁרֹ בָּאֵשׁ), which does not seem applicalale to a chemical, but rather to a mechanical pro cess. SEE CALF, GOLDEN.

## Golden City[[@Headword:Golden City]]

             ( מִדְהֵבָהmadhebah'; Sept. (ἐπισπουδαστής,Vulg. tributum), a term applied as an epithet of Babylon (Isa 14:4), and occurring nowhere else. Some derive it from the Aramoean דְּהִב, gold, as a verb-form (in the Hip. part. fem.) = gold-making, i.e., exactress of gold, a not inapt emblem of the impe rial mart (parallel hemistich נֹגֵשׁ, grinding); or else a heap or treasury of gold ( מpref. formative of place). So Gesenius prefers with hesitation (Thes. Heb. page 322 b), after Kimchi, Aben-Ezra, etc. Others (so Fürst, Heb. Lex. s.v.), following the Targums, Sept., Aquilla, Syriac, asnd Arab. of Sadias, prefer to read מִרְהֵבָה, in the sense of oppression, from רָהִבrahab', to scare (compare Isa 3:5, where רהבoccurs in parallelism with נגשׁ  SEE BABYLON.

## Golden Legend[[@Headword:Golden Legend]]

             (Lat. Aurea Legenda), a collection of legendary accounts of saints, long very popular, in almost all the European languages. It was compiled by a Dominican, James de Voragine, also written Vragine and Varagine, about A.D. 1230. It has 177 sections, each giving an account of a. particular saint or festival. It is of no historical value.

## Golden Number[[@Headword:Golden Number]]

             the number in the ecclesiastical calendar by which the age of the moon, and consequently the time of Easter, is determined. Easter-day being the first Sunday after thee full moon, which happens upon or next after the 21st of March, to determine the time of Easter, it is only necessary to find out the  precise time of the above full moon. As at the end of nineteen years the moon returns to have her changes on the same days of the solar year and of the month on which they happened nineteen years before, it follows that by the sense of a cycle consisting of nineteen numbers, the various changes of the moon for every year may be found out without the use of astronomical tables. Thee numbers of this cycle, from their great usefulness, were usually written in the calendar in letters of gold: hence the name, golden number. Another account of the origin of the name is that the metonic cycle of nineteen years, SEE CHRONOLOGY, was originally engraved in letters of gold on marble columns. The rule for finding the golden number for any particular year is,

"Add 1 to the number of years, and divide by 19; the quotient gives the number of cycles, and the remainder gives the golden number for that year; and if there be no remainder, then 19 is the golden number, and that year is the last of the cycle."

## Golden Rose[[@Headword:Golden Rose]]

             a rose set in precious stones, consecrated by the pope, and sent to crowned heads and others whom the pope delights to honor. This rose was first sent in 1366 by Urban V to Joan, queen of Sicily. The pope consecrates one every year on the 4th Sunday in Lent. The golden rose was sent to the queen of Spain just before her downfall in 1868.

## Golden Wedge[[@Headword:Golden Wedge]]

             (כֶּתֶם, kethem', Isa 13:12; a poetical term, fine gold, as elsewhere rendered). SEE GOLD.

## Golden, T.C., M.D., D.D[[@Headword:Golden, T.C., M.D., D.D]]

             a Methodist Episcopal minister, was born in England, April 16, 1818. He emigrated to America in 1849, settled near Kingston, Wisconsin, and the year following entered the Wisconsin Conference, wherein he successively served Cascade, Sheboygan Falls, Omro, and Fond du Lac, two years each. He was then transferred to the West Wisconsin Conference, and stationed at La Crosse. When the Northwest Wisconsin Conference was formed he became a member of it, and was appointed presiding elder of La Crosse district from 1859 to 1862; elected a delegate to General Conference in 1860; Eau Clair district from 1863 to 1866; delegate to General Conference in 1864; located from 1865 to 1869; readmitted to the Upper Iowa Conference in 1870, and for three years was stationed at Mount Vernon, and then was appointed presiding elder of Vinton district. He died May 29, 1879. See Minutes of Annual Conferences, 1879, page 50.

## Goldhorn, David Johann Heinrich[[@Headword:Goldhorn, David Johann Heinrich]]

             a Lutheran theologian of Germany, was born at Leipsic, July 31, 1810, and died there, professor of theology, December 21, 1874. In connection with Gersdorf, he published, Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta (Leipsic, 1838): — wrote besides, Commentatio Historico- Theologica de Summis Principiis Theologia Abelardae (eod.): — Die theologische Literatur des Jahres 1840 und 1841 (1842-44). See Winer, Handbuch der theol. Lit. 1:862, 874, 914; Zuchold, Bibl. Theol. 1:448. (B.P.)

## Goldhorn, Johann David[[@Headword:Goldhorn, Johann David]]

             a Lutheran theologian of Germany, was born September 12, 1774. After having served at different places as preacher, he was called to Leipsic in 1835 as professor of theology, and died October 23, 1836. He published, Exkurse zum Buche Jonas (Leipsic, 1803): — De Puterorum Innocentia in Sermonibus Sacris, etc. (1828): — Predigten und Kasualreden (3 volumes). See Winer, Handbuch der theol. Lit. 1:23, 83, 869; 2:36, 66, 98, 172; Zuchold, Bibl. Theol. 1:448 sq. (B.P.)

## Goldsborough, Godfrey, D.D[[@Headword:Goldsborough, Godfrey, D.D]]

             an Anglican bishop of the 16th century, was born in Cambridge, bred in Trinity College (pupil of archbishop Whitgift), became afterwards fellow thereof, prebend of Hereford in 1585, archdeacon of Salop in 1589, was consecrated bishop of Gloucester in 1598, and died March 26, 1604. See Fuller, Worthies of England (ed. Nuttall), 1:231.

## Goldschad, Gotthelf Conrad[[@Headword:Goldschad, Gotthelf Conrad]]

             a Lutheran minister of Germany, was born May 18, 1719. He studied at Wittenberg, was in 1744 regent of the Kreutzschule at Dresden, in 1750 rector of St. Anne, and died in 1767. He wrote, De Mandato Christi Joh 21:15-17 (1750): — Chorus Musicus Gloriam Christi Celebrans ex Psa 68:26 (1751): — Septem Spiritus ante Dei Thronum ex Rev 1:4 (1752): — De Praefectis Pacificis et Exactoribus Justis Ecclesiae a Deo Promissis ex Esaiae 60:17 (1755): — Salomonis de Juventutis Institutione Consilium ac Pretinum ex Pro 22:6 (1760): — Historische Nachricht von der Annen Kirche vor Dresden (1763). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Goldsmith[[@Headword:Goldsmith]]

             צוֹרֵtsoreph', Neh 3:8; Neh 3:32; Isaiah 11:19; 12:7; 46:6; a founder or finer, as elsewhere rendered), a melter of gold (i.q. מִצְרֵ, matsreph', "refiner," Mal 3:2-3). SEE GOLD. In Neh 3:31, the word so rendered (צֹרְפַי) is rather a proper name, ZORPHI SEE ZORPHI (q.v.). "The use of gold for jewelry and various articles of luxury dates from the most remote ages. Pharaoh having 'arrayed' Joseph 'in vestures of fine linen, put a gold chain about his neck;' and the jewels of  silver and gold borrowed from the Egyptians by the Israelites at the time of their leaving Egypt (out of which the golden calf was afterwards mate), suffice to prove the great quantity of precious metals wrought at that time into female ornaments. It is not from the Scriptures alone that the skill of the Egyptian goldsmiths may be inferred; the sculptures of Thebes and Beni-Hassan afford their additional testimony, and the numerous gold and silver vases, inlaid work, and jewelry, represented in common use, show the great advancement they had made is this branch of art. At Beni-Hassan, the process of washing the ore, smelting or fusing the metal with the help of the blow-pipe, and fashioning it for ornamental purposes, weighing it, and taking an account of the quantity so made up, and other occupations of the goldsmith, are represented; but, as might be supposed, these subjects merely suffice, as they were intended to give a general indication of the goldsmith's trade, without attempting to describe the means employed" (Wilkinson, Anc. Egyptians, abridgment, 2:138 sq.). SEE METALLURGY.

## Goldsmith, John, D.D[[@Headword:Goldsmith, John, D.D]]

             a Presbyterian minister, was born at Riverhead, N.Y., April 10, 1794. He graduated from the College of New Jersey in 1815, and from Princeton Theological Seminary in 1819; was ordained a minister by the Presbytery of New York, November 17, the same year; preached at Newtown, L.I., thereafter until his death, April 6, 1854. See Gen. Cat. of Princeton Theol. Sem. 1881, page 22.

## Goldwell, James, LL.D[[@Headword:Goldwell, James, LL.D]]

             an English prelate of the 15th century, was born at Great Chart, Kent, educated in All-Souls' College, Oxford, promoted prebend of Herefor'd in 1461, dean of Salisbury in 1463, secretary to king Edward IV, and at last made bishop of Norwich in 1472. He repaired the church at Great Chart, and founded a chapel on its south side. He died February 15, 1498. See Fuller, Worthies of England (ed. Nuttall), 2:137.

## Goldwell, Thomas[[@Headword:Goldwell, Thomas]]

             an English prelate, was born at Goldwell, parish of Great Chart, Kent. Being a Benedictine, he was by queen Mary preferred bishop of St. Asaph's in 1558, but quitted the land in the first year of queen Elizabeth's reign, and, going to Rome, induced the pope to grant indulgences to those who made' a pilgrimage to the well of St. Winifred, in his diocese. He died in Rome about 1581. See Fuller, Worthies of England (ed. Nuttall), 2:137.

## Golgotha[[@Headword:Golgotha]]

             (Γολγοθᾶ, for Aram. גֻּלִגִּלְתָּא, Gulgalta´ [comp. Heb. גֻּלְגֹּלֶת, 2Ki 9:35], the skull, as being globular; the Syr. version has gogulta), the vulgar name of the spot where Jesus emas crucified, and interpreted by the evangelists as meaning "the place of a skull," and hence interpreted by the equivalent term CALVARY (Mat 27:33; Mar 15:22; Joh 19:17).

Three explanations of this name have been given:

(1.) A tradition at one time prevailed (see Jerome in Eph 5:14; Epist. 46; De Sanct. Lodis) that Adam was buried on Golgotha, that from his skull it derived its name, and that at the crucifixion the drops of Christ's blood fell on the skull and raised Adam to life, whereby the ancient prophecy quoted lay Paul in Eph 5:14 received its fulfillment — "Awake, thou Adam that sleepest" — so the old versions appear to have run — "and arise from the dead, for Christ shalt touch thee" (ἐπιψαύσει for ἐπιφαύσει). See the quotation in Reland, Palaest. page 860; also Raewulf, in Early Travellers, p. 39. The skull commonly introduced in early pictures of the crucifixion refers to this.

(2.) Jerome says elsewhere (in 28:33) that it was a spot where executions ordinarily took place, and therefore abounded in skulls; but, according to the Jewish law, these must have been bhuried, and therefor  were so msore likely to confer a name on the spot than any other part of the skeleton. In this case, too, the Greek should be τόπος κρανίων, "of skulls," instead of κρανίου, "of a skull," still less a "skull," as in the Aramaic, and in the Greek of Luke. If this had been the usual place of execution, there is no reason why all the evangelists should have been so explicit in the name. That it was a well-known spot, however, has been inferred by many from the way in which it is mentioned in the gospels, each except Matthew having the definite article — "the place Golgotha" — "the place which is called a skull" —"the place (A.V. omits the article) called of, or after, a skull." That it was the ordinary spot for such purposes has been argued from the fact that, to those at least who carried the sentence into effect, Christ was but an ordinary criminal; and there is not a word to indicate that the soldiers in "leading him away" went to any other than the usual place for what must have been a common operation. But the act of crucifixion was so common a punishment among the Romans, especially upon Jews, that it seems to have been performed as most anywhere. SEE CRUCIFIXION.

(3.) The name has been heald to come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common phrase "Mount Calvary." It must be remembered, however, that neither Eusebius, nor Cyril, nor Jerome nor any of the earliest historical writers ever speak of Golgotha as a hill. Yet the expression must have become current at a very early period, for the Bordeauxix pilgrim describes it in A.D. 1333 as Monticulus Golgotha (Itinnerarium Hierosol., ed. Wessel., page 593). Dr. Robinson suggests that the idea of a mount originated in the fact that a mounded rock or monticule existed on the place where, in the beginning of the 4th century, tradition located the scene of the crucifixion (Bib. Res. 2:376).

All the information the Bible gives us regarding the site of Golgotha may be stated in a few words. Christ was crucified without the gate" (Heb 13:12), "nigh to the city" (Joh 19:20), at a place called Golgotha (Mat 27:33), and apparently beside some public thoroughfare (Mat 27:39) leading to the country (Mat 25:21). The tomb in which he was lain was hewn out of the rock (Mar 15:46), in a garden or orchard (κῆπος), at the place of crucifixion (Joh 19:41-42). Neither Golgotha nor the tomb is ever afterwards mentioned by any of the sacred writers. No honor seems to have been paid to them, no sanctity attached to them during the apostolic age, or that which immediately  succeeded it. It is not till the beginning of the 4th century that we find any attempt made to fix the position of, or attach sanctity to Golgotha. Eusebius then informs us that the emperor Constantine, "not without divine admonition," resolved to uncover the holy tomb. He states that wicked even had covered it over with earth and rubbish, and had erected on the spot a temple of Venus. These were removed, and the tomb and Golgotha laid bare. A magnificent church was built over them, and consecrated in A.D. 335 (Vit. Constantin. 3:26-33).

There can be little doubt that the present Church of the Sepulchre occupjes the site of that built by Constantine. The only writer who seriously impugns their identity is Mr. Fergusson (Essay on the ancient Topography of Jerusalem, London, 1847), who asserts that Golgotha was on Mount Moriah, and that the building now called the Mosque of Omar, or Dome of the Rock, is the church erected by Counstantisae over the Holy Sepulchre. Beneath its dome is a projecting rock with a cave in it; this, he says, is the real tomb. The arguments on which his theory rests are mainly architectural, and are unquestionalby forcible; but his topographical and historical argument is a complete failure. He says the site was transferred at the time of the Crusaders; but for this there is not a shadow of evidence. Anyone who has examined on the spot the topography of Mount Moriah, and who has closely inspected the masonry of the massive wall which surrounds the whole of the Haramin area, must see that this theory is untenable. The only point to be settled is, whether the church of Constantine stood on the real Golgotha. Eusehius is our first witness, and he lived 300 years after the crucifixion. His story is repeated with some changes, and numerous embellishments, by subsequent writers (Socrates, H.E. 1:17; Sozom. H.E. 2:1; Theodoret, Hist. Ecc 1:18). That the spot is now marked by the Church of the Sepulchre was the almost universally accredited tradition down to the last century; for though many were struck by the singular position of the church, yet they got over that difficulty by various means Robinson, Bib. Res. 1:408). The first who openly opposed the tradition was Korte, a German traveler who visited Jerusalem in 1738. He was followed by Dr. Clarke — (Travels), Scholz (Reise, and De Golgathae Situ), Robinson, Tobler (Golgatha), and others. The identity of Golgotha has been maintained by Von Raumer (Palästina), Krafft (die Topographie Jerusalems), Tischendorf (Reise, 2:17 sq.), Schulz (Jerusalem, page 59 sq., 96 sq.), and especially Williams in his Holy City. The tradition that fixes the site of Golgotha upon that of the present Church of the Holy Sepulchre is not older than the 4th century, being first mentioned by  Eusebius, and attributed to the miraculous discovery of the holy cross by the empress Helena. Yet, in the absence of any other tradition respecting a site which could not well have been forgotten, and in the difficulty of finding any other position answering to the requirements of the case, we may well coincide in the belief that it represents the true locality (see Strong's Harm. and Expos. of the Gosp. Append, 1, page 4, etc.). The question mostly depends upon the course of Josephus's second wall, and the position of Acra as determined by that of the valley of the Tyropoeon. Dr. Robinson's views of the relative position of these leading portions of Jerusalem seems to be unnatural and untenable, being apparently influenced by an excessive jealousy of all traditionary evidence. He therefore decides against the identity of the site of Calvary and the Holy Sepulchre (Bib. Researches, 1:408-516).

His arguments, however, are vehemently combated by Mr. Williams (Holy City, 2:13-64), and a long and bitter controversy has ensued (see the Bibliotheca Sacra for 1843, pages 154- 202; 1846, pages 413-460, 605-652; 1848, pages 92-96). Dr. Robinson to the last maintained his former opinion (new ed. of Researches, 1:407-418; 3:254-263). Other travelers are equally divided as respects the identity of these places, but it may be remarked that Dr. Robinson's reasoning has failed to satisfy even German scholars of the impossibility of this position of Golgotha. The evidence of locality to be gathered from the Gospel statements as to the scene of the tomb of our Lord is as follows: The palace of Pilate and "the judgment hall stood at the north-west angle of the Haram area, where the house of the pasha still stands. There Jesus was condemned, scourged, and mocked. Thence the soldiers "led him out" (Mar 15:20) to crucify him. They met a man called Simon "coming out of the country," and compelled him to bear the cross. They brought him unto Golgotha, and there they crucified him. The passers by reviled him. His mother and some others stood by the cross (Joh 19:25). "All his acquaintance stood afar off beholding these things" (Luk 23:49). A combination of these statements of the evangelists shows that it lay just outside the walls of the city, opposite the tower of Antonia, and therefore probably at the northwest. SEE JERUSALEM. The traditional Golgotha is now a little chapel in the side of the Church of the Sepulchre, gorgeously decorated with marble, and gold, and silver. The monks profess to show the hole in which the cross was planted, and a rent in the rock made by the earthquake! (Porter, Handbook for Syr. and Pal. page 166; Williams, Holy City, 2:226 sq.) See Plessing, Ueb. Golgatha u. Christi Grab (Hal. 1789); Scholz, De Golgathae et J.C. sepulcri situ (Bonn, 1825); Schultze, De  vera causa nominis Golgatha (Nurnb. 1732); Themis, Golgatha et sanctum sepulcrum (in Illgen's Zeitschr. f. hist. Theol. 1842, 4:3-34) Zorin, De Christi extra portam supplicio (in his Opusc. 2:193-7); Finlay, Site of the Holy Sepulchre (Lond. 1847); Berggren, Bibel und Josephus ü. Jerusalem u. das Heilege Grab, wider Robinson und neuer Zionspilger (Lund, 1862); Tobler, Golgatha, seiner Kirchen u. Klöster (Berl. 1850). SEE CALVARY.

## Goliath[[@Headword:Goliath]]

             (Heb. Golyath', גָּלְיִת; Sept. Γολιάθ, Josephus Γολίαθος), a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel; but was eventually slain by David, in the remarkable encounter, with a sling (1 Samuel 17). B.C. 1063. Although repeatedly called a Philistine, he was possibly descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deu 2:20-21; 2Sa 21:22). Some trace of this condition may be preserved in the giant's name, if it be connected with גּוֹלֶה, an exile, as thought by Gesenius (Thes. Heb. page 285). Simonis, however, derives it from an Arabic word meaning stout (Onom. s.v.); while Fürst merely indicates it as of Philistian etymology (Heb, Lex. s.v.). Hitzig (Gesch. u. Mythol. der Philist. page 76) regards it as merely= Γαυλεύτης, i.e., sorcerer. His height was "six cubits and a span," which, taking the cubit at 21 inches, would make him 10 1/2 feet high. But the Sept. (at 1Sa 17:4) and Josephus (Ant. 6:9,1) read "four cubits and a span." 'This will make him about the same- size as the royal champion slain by Anetimenidas, brother of Alceus (ἀπολείποντα μίαν μόνον παχέων ἀπὸ πἐμπων ap. Strabo, 13, page 617, with Müller's emendation). Even on this computation Goliath would be, as Josephus calls him, ἀνὴρ παμμεγεθἐστατος — a truly enormous man. (See Wichmannshausen, De armatura Gol. Viteb. 1711.) After the victory David cut off Goliath's head (1Sa 17:51; compare Herod. 4:6; Xenoph. Anab. 5:4, 17; Niebuhr mentions a similar custom among the Arabs, Beschr. page 304), which he brought (1 Samel 17:54) to Jerusalem (probably after his accession to the throne, Ewald, Gesch. 3:94), while he hung the armor in his tent. SEE FIGHT. His sword was afterwards received by David in a great emergency from the hands of Ahimelech at Nob, where it had been preserved as a religious trophy. (1Sa 21:9). SEE GIANT.  The scene of this famous combat (see Trendelenburg, De pugna Dav. cum. Goliatho, Gedan. 1792) was the Valley of the Terebinth, between Shochoh and Azekah, probably among the western passes of Benjamin, although a confused modern tradition has given, the name of Ain-Jahlad (spring of Goliath)to the spring of Harod, or "trembling" (Stanley, Palest. page 342; see Jdg 7:1). SEE ELAH, VALLEY OF.

This modern name, however, may rather be (=the spring of Gilead) a reminiscence of Gideon's exploit (Jdg 7:3). SEE GILEAD. The circumstances of the combat (q.v.) are in all respects. Homeric, free from any of the puerile legends which Oriental imagination subseqtuently introduced into it; as, for instance, that the stones used by David called out to him from the brook, "By our means you shall slay the giant," etc. (Hottinger, Hist. Orient. 1:3, page 111 sq.). The fancies of the Rabbis are yet more extraordinary. By the Mohammedans Saul and Goliath are called Taluth and Kaluth (Jalut in Koran, 2:131 sq.), perhaps for the sake of the homoioteleuton, of which they are so fond (Hottinger, Hist. Orient. 1:3, page 28). Abulfeda mentions a Canaanite king of the name Jalut (Hist. Anteislam, page 176); and, according to Ahmed al-Fassi, Gialout was a dynastic name of the old giant- chiefs of the Philistines (D'Herbelot, Bibl. Or. s.v. Gialout). In the title of the psalm added to the psalter in the Sept. we find τῷ Δαυϊvδ πρὸς τὸν Γολιάδ; and although the allusions are vagne, it is thought by some that this psalm may have been written after the victory. This psalm is given at length under DAVID, page 687 (see Hilscher, Psa. centes. quinquages. prim. illustr., acced. vita Goliathi, Bautzen, 1716). It is strange that we find no more definite. allusions to this combat in Hebrew poetry; but it is the opinion of some that the song now attributed to Hannah (1Sa 2:1-10) was originally written really in commemoration of David's triumph on this occasion (Thenius, Die Bücher Sam, page 8; comp. Bertholdt, Einl, 3:915; Ewald, Poet. Bücher des A.B. 1:111). SEE PSALMS.

In 2Sa 21:19, we find that another Goliath of Gath, of whom it is also said that "the staff of his spear was like a weaver's beam," was slain by Elhanan, also a Bethlehemite. St. Jerome (Quaest. Heb ad loc.) makes the unlikely conjecture that Elhanan was another name of David. The A.V. here interpolates the words "the brother of," from 1Ch 20:5, where this giant is called "Lahmi." See Stiebritz, Die Davidische Erlegung des Goliath's (Halle, 1742). SEE ELHANAN.

## Golius, Jacobus[[@Headword:Golius, Jacobus]]

             was born at the Hague in 1596. After finishing his studies at the University of Leyden, he was called to give instruction in the Greek language at Rochelle. In 1624 he became professor of the Arabic language, and in 1629 also of mathematics at the University of Leyden. He died September 28, 1667. He brought out an edition of the New Testament in modern Greek. He also had the Confession of Faith of the Reformed Church of Holland, the Heidelberg Catechism, and the Liturgy translated into modern Arabic by an Armenian for circulation in the Levant: His principal work is his Lexicon Arab.-Latinum cum ind. Lat. It was first published in London, and subsequently at Leyden, 1653, in fol. See Glasius, Godgeleerd Nederland, 1:534; Bayle, Dict. hist. et Crit. (J.P.W.)

## Golius, Petrus[[@Headword:Golius, Petrus]]

             brother of J. Golius, was brought up by his maternal uncle, Jan Hemelaar, canon at Antwerp, in the: Roman Catholic Church, in which he remained through life. He shared his brother's fondness for Oriental studies. After spending several years in Palestine, he was appointed professor of Oriental languages at Rome. He translated Thomas a Kempis's work, De Imitatione Christi, into Arabic, and labored on an edition of the Bible in the same language. At the age of seventy-four he went to convert the heathen on the coasts of Malabar. He died at Surat. See Glasius, Godgeleerd Nederland, 1:536; Bayle, art. Hemelar. (J.P.W.)

## Golod, John[[@Headword:Golod, John]]

             an Armenian patriarch of Constantinople, was born at Bales, and educated in the monastery of Amerdolu. During his patriarchate three churches belonging to the Armenians of Constantinople, which had been burned down, were rebuilt with taste and elegance. He also built several schools. The only writing of which he is the author is a profession of faith which he addressed to the papal court at Rome. He sought to re-establish the harmony between the national Armenians and the united Armenians or Roman Catholics. He was accused of softness by his people, and seeing that the preaching of the missionaries gave occasion to troubles, he closed their churches. Golod died in 1741. See Hoefer, Nouv. Biog. Generale, s.v.

## Goltz (Lat. Goltzius), Hendrik[[@Headword:Goltz (Lat. Goltzius), Hendrik]]

             a pre-eminent Dutch engraver and painter, was born at Mubrecht, in the duchy of Juliers, in 1558, and studied engraving under Theodore Cuernhert. He afterwards visited Italy, and studied the works of Raphael, Michael Angelo, and P. da Caravaggio. He began painting at the age of forty-two, and executed a number of fine pictures, the first of which was the Crucifixion, with the Virgin Mary and St. John. As an engraver, he was far more distinguished: his prints number over five hundred. The following are some of the principal: The Life and Passion of Our Saviour; Christ  and the Apostles; The Circumcision; The Adoration of the Magi; The Wise Men's Offering; The Temptation of St. Anthony; The Holy Family; The Nativity ; The Murder of the Innocents; The Annunciation; The Last Supper; The Fall of Adam and Eve; The Dead Christ Supported by an Angel. Goltz died at Haerlem in 1617. See Hoefer, Nouv. Biog. Genes ale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gomar, Francis[[@Headword:Gomar, Francis]]

             an eminent Calvinistic divine and polemic, was born January 30, 1563, at Bruges, and educated at Strasburg under John Sturmius, and at Neustadt, where the professors of Heidelberg found a refuge when Louis, the elector palatine, had banished them. In 1582 he came to England, and attended at Oxford the divinity lectures of Dr. John Rainolds, and at Cambridge those of Dr. William Whittaker, and at this latter university he was admitted to the degree of. B.D. in 1584. The elector Louis dying in 1583, prince Casimir, his brother, restored the professors of Heidelberg, to which place Gomar returned from Cambridge, and spent two years there. In 1587 he became pastor of the Flemish church at Frankfort, and exercised the functions of that office until 1593. In 1594 he. was appointed professor of divinity at Leyden. Here he remained teaching quietly until 1603, when he became the zealous opponent of his new colleague Arminius. Arminius, as  is well known, opposed, and Gomar defended, the peculiarities of Calvin, and in this controversy Gomar displayed a most violent, virulent, and intolerant spirit, and endeavored by various publications to excite the indignation of the States of Holland against his rival. The combatants disputed before the States in 1608. SEE ARMINIUS.

On one of these occasions Barneveldt, in a short address to them, declared that he thanked God their contentions did not affect the fundamental articles of the Christian religion; Gomar replied that he "would not appear before the throne of God with Arminius's errors." On the death of Arminius, Gomar, 1609, retired to Middleburg, whence he was invited by the University of Saumur to be professor of divinity, and four years after he exchanged this office for the professorship of divinity and Hebrew at Groningen. He attended the Synod of Dort in 1618, where he took an active part in the condemnation of the Arminians. SEE DORT. He visited Leyden in 1633 to revise the translation of the Old Testament, and died at Groningen Jan. 16, 1641. His works were published at Amsterdam in 1645 (fol.); also in 1664, Opera omnia theologica (Amsterd. fol.). See Bayle; Hook, Eccles. Biog. 5:332; Mosheim, Ch. Hist. cent. 17, part 2:chapter 2, § 11; Hoefer, Nouv. Biog. Generale, 21:136; Herzog, Real-Encyklop. 5:231.

## Gomarists[[@Headword:Gomarists]]

             a name sometimes applied to the Calvinists in Holland in the 17th century, after Francis Gomar (q.v.) an eminent opponent of, the Arminians in the synod of Dort.

## Gome[[@Headword:Gome]]

             SEE BULRUSH.

## Gomer[[@Headword:Gomer]]

             (Heb. id. גֹּמֶר, vanishing, or perh. heat, i.e., passion; Sept. Γαμέρ and Γομέρ or Γόμερ), the name of a man and of a race descended from him, also of a woman.

1. The eldest son of Japheth (B.C. post 2514), son of Noah, and father of Ashkenaz, Riphath, and Togarmah (Gen 10:2), whose descendants seem to have formed a great branch of the south-eastern population of Europe (Gen 10:3; compare 1Ch 1:5). In the Scriptures, however, the people named Gomer (mentioned along with Togarmah in the armies of Magog, Eze 38:6) imply rather an obscure and but vaguely-known nation of the barbarous north (Rosenmüller, Alterth. I, 1:235 sq.). The Jerusalem Targum renders Gen 10:3 by אפריקי, African; Arab. תרךְ, Turk. Bochart (Phaleg, 3:81) identifies the name, on etymological grounds, with Phrygia (from גמר, to consume, and φρυγία,  from φρύγειν, to roast); Phrygia being, according to ancient testimony, a χώρα εὐεκπύρωτος, and part of it bearing the name of κατακεκαυμένη, or burnt (Strabo, 13:628; Diod. 3:138). But to this it seems a fatal objection that the Phrygians formed only a branch of the Togarmians (Josephus, Ant. 1:6, 1; Jerome, Quaest. in Gen 10:3), and therefore cannot be regarded as the stem whence the Togarmians themselves sprang. The same objection applies to the suggestion that Gomer is the German race (Talm. Yoma, 10 a); for this comes under Ashkenaz; a branch of Gomer. Wahl (Asien, 1:274) compared Gamir, the ancient name for Cappadocia, and Kalisch (Comm. in Gen.) seeks to identify it with the Chomari, a nation in Bactriana, noticed by Ptolemy (6:11, § 6). Most of the interpreters take Gomer to be the ancestor of the Celtae, and more especially of the Cimmerii, Κιμμἐριοι (Herodotus, 1:6, 5, 103), who were already known in the time of Homer (Odyss. 11:14). To judge from the ancient historians (Herodotus, Strabo, Plutarch, etc.), they had in early times settled to the north of the Black Sea, and gave their name to the Crimea (from the Arab. krim, by transposition from the Heb.), the ancient Chersonesus Taurica, where they left traces of their presence in the ancient names, Cimmerian. posporus, Cimmerian Isthmus, Mount Cimmerium, the district Cimmeria, and particularly the Cimmerian walls (Herod. 4:12, 45, 100; AEsch. Prom. Vinct. 729), and in the modern name Crimea.

They forsook this abode under the pressure of the Scythian tribes, and during the early part of the 7th century B.C. they poured over the western part of Asia Minor, committing immense devastation, and defying for more than half a century the power of the Lydian kings. They were finally expelled by Alyattes, with the exception of a few who settled at Sinope and Antandrus. It was about the same period that Ezekiel noticed them as acting in conjunction with Armenia (Togarmah) and Magog (Scythia). The connection between Gomer and Armenia is supported by the tradition, preserved by Moses of Chorene (1:11), that Gamir was the ancestor of the Haichian kings of the latter country. After the expulsion of the Cimmerians from Asia Minor their name disappears in its original form; but there can be little reasonable doubt that both the name and the people are to be recognized in the Cimbri of the north of Europe, described by the classical writers sometimes as a German, sometimes as a Celtic race. The preponderance of authority is in favor of the latter (Sallust, Jug. 114; Florus, 3:3; Appian, De Reb. Ill. 4; Bell. Civili. 1:29; 4:2; Diodor. 5:32; 14:114; Plutarch, Cam. 15; Mar. 25, 27; Dion. Cass. 44:42; Justin, 24:8; 38:3, 4); and the probability is that the Cimbri were Celtic, and of the same  tribe as the Cymry of Britain (Prichard, Eastern Origin of the Celtic Nations, by Latham, page 142; Latham, Germania of Tacitus, Epilegom. page 165 sq.). By the ancients the Cimsnermi and the (Cimbri were held to be one people; the abodes of the latter were fixed durinag the Roman empire in the north and west of Europe, particularly in the Cimbaic Chersonese (Denmark), on the coast between the Elbae and Rhine, and in Belgium, thence they had crossed to Britain, and occupied at one period the whole of the British isles, but were ultimately driven back to the western and northern districts, which their descendants will occupy in two great divisions, the Gael in Ireland and Scotland, the Cymry in Wales. The latter name preserves a greater similarity to the original Gomer than either of the classical forms, the consonants being identical. The link to connect "Cymry" with "Cimbri" is furnished by the forms Cambria and Cumber- land. The whole Celtic race may therefore be regarded as descended from Gomer, and thus the opinion of Josephus (Ant. 1:6, 1), that the Galatians were sprung from him, may be reconciled with the view propounded (Michaelis, Supplem. page 335 sq.). From the place Gomer occupies in the roll of nations in Genesis, it may be presumed that the people descended from his was one of the oldest, and this woaed fall in with the half-mythic character of the Cimmerii as they appear in Homer It is plain also from Eze 38:6 that the race of Gomer was regarded by the Hebrews as living to the far north of Palestine, and this accords exactly with the site assigned to the Cimmerii by Herodotus, wcho places them on the Caucasus, and represents them as skirting the Euxine and coming down on Asia Minor by way of Colchis, and across the river Halys. If the Cimmerii and the Cimbri are identified, and the latter be regarded as a Celtic- speaking people, the statement of Jerome that the Galatme spoke a hamegmeage not greatly differingg from that of the Treveri (Proleg. Lib. 2, ad Ep. ad Galatas) may have an important bearing an the subject of the migrations of the original Gomerian stock. SEE ETHNOLOGY.

2. The name of the daughter of Diblaim, a harlot who became the wife or concubine (according to some, in vision only) of the prophet Hosea (Hos 1:3). B.C. cir. 725.

## Gomez, Juan[[@Headword:Gomez, Juan]]

             a reputable historical painter of Madrid, was born about 1550. He painted several subjects from the life of St. Jerome; also the large picture of the Martyrdom of St. Ursula. He restored the Annunciation and the St. Jerome Penitent, by F. Zucchero, which Philip II had rejected and ordered to be retouched; He died in 1597. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Gomidas[[@Headword:Gomidas]]

             an Armenian patriarch, was born at Aghtsits, in the canton of Arakadzodn. He was bishop of the Mamigonians, when he was elected patriarch in 617. After the death of John III, Gonmidas erected a magnificent church, dedicated to St. Hripsimia. He died in 625, leaving Nerpogh Hripsimia ("Hymn in honor of St. Rhipsime"), which is still contained in the Armenian liturgy. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v.

## Gomorrah[[@Headword:Gomorrah]]

             (Heb. Amorah', עֲמֹרָהprob. submersion; Sept. ἡ or τὰ Γόμοῤῥα, N.T. "Gomorrha"), one of the four cities in or near the vale of Siddine (Gen 10:19; Gen 13:10), apparently overwhelmed by the destruction  which caused the Dead, Sea (Gen 19:24; Gen 19:28). B.C. 2061. SEE SIDDIM. Its king, Birsha, was one of those that joined battle with the forces of Chedorlaomer, and in the rout Lot's family became involved until rescued by Abrahams (Gen 14:2; Gen 14:8-11). B.C. cir. 2080. The allusions in Scripture to the "cities of the plain" appear to indicate that they stood close together (Gen 13:10; Gen 14:8-11), and that they lay near the southern extremity of the present lake, for Abraham, one going to the brow of the mountain near Hebron, "looked toward Sodom and Gomorrah, and all the plain" (Gen 19:28), and this he could not have done had they been situated further north. The battle between the eastern kings and the people of the plain took place "in the vale of Siddim, which is the Salt Sea" (Gen 14:3). The phrase, however, is not quite decisive as to the precise position; for, as Reland observes (Palaest. page 254), it is not stated that the five cities stood in the vale of Siddim, although this perhaps may be inferred, and seems to be implied in the name of Gomorrah. This city appears to have been next in importance to Sodom, as it is always mentioned second, and often these two of the four cities alone are named, as types of impiety and wickedness (Gen 18:20; Rom 9:29). What that atrocity was may be gathered from Gen 19:4-8. Their miserable fate is held up as a warning to the children of Israel (Deu 29:23); as a precedent for the destruction of Babylon (Isa 13:19, and Jer 50:40), of Edom (Jer 49:18), of Moab. (Zep 2:9), and evens of Israel (Amo 4:11). By Peter in the N.T., and by Jude (2Pe 2:6; Jud 1:4-7), it is made "an ensample unto those that after should live ungodly," or "deny Christ." Similarly, their wickedness rings as a proverb thiroughout the, prophecies (see Deu 32:32; Isa 1:9-10; Jer 23:14). Jerusalem herself is there unequivocally called Sodom, and her people" Gomorrah, for their enormities; just in the same way that the corruptions of the Church of Rolme have caused her to be called Babylon. On the other hand, according to the N.T., there is a sin which exceeds even that of Sodom and Gomorrba, that, namely, of which Tyre and Sidon, Capernaum, Chorazin, and Bethsaida, were guilty when they "repented not," in spite of "the mighty works" which they had witnesesed (Mat 10:15); and Mark has ranged under the same category all those who would not receive the preaching of the apostles (Mar 6:11). SEE SODOM.

To turn to their geographical position, one passage of Scripture seems expressly to assert that the vale of Siddim had.become the "salt," or dead,  "sea" (Gen 14:3), called elsewhere to the "sea of the plain" (Jos 12:3); the expression, however, occurs antecedently to their overthrow. Josephus (Ant. 1, 9) says that the late Asphaltites, or Dead Sea, was formed out of what used to be the valley where Sodom stood; but elsewhere he declares that the territory of Sodom was not submerged in the lake (War, 4:8, 4), but still existed parched and burnt up, as is the appearance of that region still; and certainly nothing in Scripture would lead to the idea that they were destroyed by submersion (though they may, have been submerged afterwards when destroyed), for their destruction is expressly attributed to the brimstone and fire rained upon them from heaven (Gen 19:24; see also Deu 29:22, and Zep 2:9; also Peter and Jude before cited). St. Jerome, in the Onomasticon, merely says of Sodom, "civitas impiorum divino igne consunepta juxta mare mortuum" (s.v. Σόδομα, Sodof man; comp. s.v. Γομμορά, Gommora). The whole subject is ably handled by Cellarius (ap. Ugol. Thesaur. 7:739-78), though it is not always necessary to agree with his conclusions. Among modern travelers, Dr. Robinson shows that the Jordan could not have ever flowed iinto the gulf of Akabah; on the contrary, that the rivers of the desert themselves flow northwards into the Dead Sea. SEE ARABAH.

This added to the configuration and deep depression of the valley, serves in his opinion to prove that there must have always been a lake there, into, which the Jordan flowed; though he admits it to have been of far less extent than it now is, and even the whole southern; part of it to have been added subsequently to the overthrow of the four cities, which stood, according to him, at the original south end of it, Zoar probably being situated is the mouth of wady Kerab, as it opens upon the isthmus of the peninsula. In the same plain, he remarks, were slime-pits, or wells of bitumen (Gen 14:10); "salt-pits" also (Zep 2:9); while the enlargement of the lake he considers to have been caused by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities — volcanic agency, that of earthquakes, and the like (Bibl. Res. 2:187-192, 2d ed.). He might, have adduced the great earthquake at Lisbon as a case in point. The great difference of level between the bottoms of the northerns and southern ends oaf the lake, the former 1300, the latter only 13 feet below the surface, singularly confirms the above view (Stanley, S. & P. page 287 2d ed.). Pilgrims of Palestine formerly saw, or fancied that they saw, ruins of towns at the bottom of the sea, not far from the shore (see Maundrell, Early Travellers, page 1454). — Smith, s.v.; Kitto, s.v. M. de Saulcy is confident  he has discovered the remains of Gomorrah in certain ruins which he reports in a valley by the name of Gumrar, on the N.W. shore of the Dead Sea, just north of Ain sel-Feshkah (Dead Sea, 2:49); but Van de Veldea makes light of this account (Narrative, 2:115 sq.), which, indeed, lacks confirmation, especially as it is, generally believed that the sites of these cities are all buried under the southern shallows of the lake. SEE DEAD SEA.

## Gomorrha[[@Headword:Gomorrha]]

             the manner in which the name GOMORRAH SEE GOMORRAH (q.v.) is written in the A.V. of the apocryphial books and the N.T., following the Greek form of the word Γομόῤῥα (2Es 2:8; Mat 10:15; Mar 6:11; Rom 9:29; Jud 1:7; 2Pe 2:6).

## Gon-Zoar, Kinzo[[@Headword:Gon-Zoar, Kinzo]]

             a Japanese Buddhist, monk, was born in 758, in the district of Taka-Tki, a province of Yamato. One day his mother saw in a vision an august being embracing her in his arms, and shortly afterwards she bore this son. In his twelfth year he entered a hermitage. About the year 796 he commenced the publication of a commentary in eight parts, of Fats-Ke-gya (in Chinese Fa- Hoa-King), or sacred book of the Japanese. After his death in 827, he received the name of So-dzyo. He is famous in Japan for having possessed such a high degree of knowledge on the Buddhistic dogmas, and among others for having fixed the actual order of the Japanese alphabet. See Hoefer, Nouv. Biog. Generale, s.v.

## Gondi Version Of The Scriptures[[@Headword:Gondi Version Of The Scriptures]]

             This dialect is spoken by the Gonds, one of the most remarkable of the hill- tribes in North-west India. In 1872 the Gospel according to Matthew, as translated by the Reverend Mr, Dawson, was printed at Allahabad, to which the gospel of Mark was added in 1874. See Driberg and Harrison, Narrative of a Second Visit to the Gonds of the Nerbudda Territory, with a Grammar and Vocabulary of their Language (1849).

## Gondi, Pierre De[[@Headword:Gondi, Pierre De]]

             a cardinal-bishop of Paris, was born in 1533. He studied jurisprudence at Toulouse, and theology at Paris. Before 1569 he was bishop of Langres and grand-almoner of Catherine de Medici. In the following year he became bishop of Paris. A short time after the death of his brother, Henry III sent him to Rome to ask of the pope permission to alienate from the revenues of the clergy 50,000 gold florins. During the league, the Spaniards sought in vain to draw him into their party. He refused the cardinal's hat which Sixtus V offered to him in 1588, except on consent of the king. He died February 17, 1616. See Hoefer, Nouv. Biog. Generale, s.v.

## Gondrin, Louis Henry de Pardaillan de[[@Headword:Gondrin, Louis Henry de Pardaillan de]]

             a French prelate, was born at the castle of Gondrin, in the diocese of Auch, in 1620. He studied at the College of La Fleche, at the University of Paris, and in the Sorbonne. Being a relative of the bishop of Sens, Octavius of Bellegarde, he was appointed his coadjutor in 1645, and succeeded him the following year. He was one of the first who censured the Apology of the Casuists. In 1653 he signed the letter of the assembly of the clergy to pope Innocent X, in which the prelates recognized only the five famous propositions of Jansenius. He disapproved of the conduct of his niece, Mme. de Montespan, at the court. He died at the abbey of Chaulnes, September 20, 1674, leaving letters and pastoral ordinances. See Hoefer, Nouv. Biog. Generale, s.v.

## Gondulf, or Gundulf[[@Headword:Gondulf, or Gundulf]]

             a Norman priest, was born in the neighborhood of Rouen in 1023. After entering the Church, he made a pilgrimage to Jeruasalem in company with the archdeacon William, afterwards arch bishop of Rouen. On his return, being in danger of shipwreck, he vowed to become a monk, and in 1059 he entered the convent of Bec, where he became intimatewith Anselm. Lanfranc, prior of Bec, being in 1063 appointed abbot of St. Stephen of Caen, chose Gondulf for his coadjutor, and still retained him when called in 1070 to the archbishopric of Canterbury. Through his influence Gondulf was created archbishop of Rochester March 19, 1077, and restored that see to its former importance. After the death of Lanfranc he administered for four years the archbishopric of Canterbury, to which Anselm was then appointed. The pleasure of their useeting was soon disturbed by difficulties occuring between the new archbishop, William Rufus, and Henry I. Gonduslf, while faithful to his Church and to his friend, managed, however, to remain on good terms with both parties, and after king William's death exerted himself to prevent civil war, and to secure the crown for Henry. These services gave him great influence, which he used for the benefit of his diocese. He died at Rochester in 1108. Gondulf enjoyed great reputation for learning: he devoted his time largely to the correction of the text of the Vulgate version. He was also renowned for his eloquence, but none of his sermons are extant noem. Of his correspondence with Anselm there remains but one letter, which, with an epistle to the monks of Bec, is all we have of his writings. See Vita Gondulphi (in Wharton, Anglia  sacra); Hist. litteraire de la France (volume 9); Remusat, Hist. de St. Anselme; Hoefer, Nouv. Biog. Generale, 21:196.

## Gonesius, Peter[[@Headword:Gonesius, Peter]]

             (Conyza, Goniadzki, Goniondzki), one of the early Unitarians of Poland, was born in Goniadz in 1525. His opposition to the doctrines of the Reformation in the early part of his public career won him the support of the Roman Catholics; but having in 1554 undertaken a journey through Germany and Switzerland, he became imbued with the doctrines of Servetus, and on his return to Poland he rejected all creeds except the Apostles', and openly advocated Unitarianism. He declared himself against infant baptism also. Chiefly through his influence the Reformed Church of Poland was divided in 1565 into two parties, Trinitarians and Unitarians. See Sandii Bibliotheca Antitrin. page 40; Fock, Der Socinanismus (Kiel, 1847); Lukaszewicz, Geshicte d. reformirten Kiraken in Lithauen, 2:69 (Lips. 1848-50); Mosheim, Ch. Hist. 3:228, note 12; Herzog, Real- Encyclop. 5:245; Krasinski, Reformation in Poland (Lps. 1841).

## Gonfalon[[@Headword:Gonfalon]]

             a large colored banner cut at the bottom so as to leave pendant points. The name is applied principally to ecclesiastical banners, carried around to raise the vassals of a church fief to defend church property. The color was varied according to the character of the patron saint of the church or monastery, e.g. red for a martyr, green for a bishop, etc. The bearers were called gonfaloniers. Some writers ascribe to these the origin of the practice of carrying banners in the Roman Catholic processions.

## Gonnelieu, Jerome De[[@Headword:Gonnelieu, Jerome De]]

             a French Jesuit. was born at Soissons, Septmber 8, 1640. At the age of sixteen he joined his order, and died at Paris in 1717. He wrote, De l'Essence de la Vie Spirituelle (Paris, 1701): — De la Presence de Dieu qui Renferme tons les Principes de la Vie Interieure (ibid. 1703): — Methode pour Bien Prier (1710): — Pratique de la Vie Jnterieure (eod.): — Le Sermon de Notre Seigneur a ses Apostres Apres la Cene (1712). For a long time there was attributed to him a translation of the Imitation of Christ, which was published at Nancy in 1712, for which edition he only wrote the prayers and the application at the end of each chapter. The work of translation was, in fact, made by a printer and member of the Paris parliament, Jean Cursor, who published it for the first time in 1673 under his own name. But the ambiguous title of the edition published in 1712,  Imitation de Jesus-Christ, avec des Pratiques et des Prieres, par le P. de Gonnelieu (Nancy), led to the error of palming the authorship of the translation upon Gonnelieu; and in spite of the testimony of Calmet, Barbier, and Brunet against this authorship, the error has been perpetuated, and Gonnelieu's name continued to figure in the new editions published in 1818,1822, and 1856. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Gonorrhoea[[@Headword:Gonorrhoea]]

             SEE ISSUES.

## Gonsalvi[[@Headword:Gonsalvi]]

             SEE CONSALVI.

## Gontgen, Jonathan Gottlieb[[@Headword:Gontgen, Jonathan Gottlieb]]

             a Protestant theologian of Germany, was born January 13, 1752, at Frankfort-on-the-Main, and died there, May 7, 1807. He published, Der Schriftforscher (Leipsic, 1787-89, 3 volumes): — Luther's Kleiner Katechismus (ibid. 1791): — Reden bei der Vorbereitung zur christlichen Feier des heiligen Abendmahls (ibid. 1800). See Winer, Handbuch der theol. Lit. 2:183, 213; Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Gonthier, Francois Auguste Alphonse[[@Headword:Gonthier, Francois Auguste Alphonse]]

             a Protestant theologian, was born at Yverdon, December 21, 1773. He studied at Lausanne, was in 1805 pastor at Nimes, and died at Nyons in 1834. He published, Lectures Chretiennes (1824): — Melanges Evangeliques: — Lettres Chretiennes: — Petite Bibliotheque des Peres de l'Eglise. See Montet, Dict. des Genevois et des Vaudois, etc. (Lausanne, 1877); Archives du Christianisme (1834); Bibliotheque Universelle (1861); Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Winer, Handbuch der theol. Lit. 2:335. (B.P.)

## Gonthier, Jean Baptiste Bernard[[@Headword:Gonthier, Jean Baptiste Bernard]]

             a French theologian, was born at Dijon, and died there, June 1, 1678. He wrote, Reglement du Seminaire de Langres (Langres, 1663): — Le Grand Catechiszme du Diocese de Langres (Dijon, 1664): — Exercice du Chretien pour le Matin et le Soir (ibid. eod.): — Le Directeur Portatif (ibid. 1662, 1674). See Papillon, Bibl. des Auteurs de Bourgogne; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gonzaga[[@Headword:Gonzaga]]

             SEE ALOYSIUS OF GONZAGA.

## Gonzaga, Ercole de[[@Headword:Gonzaga, Ercole de]]

             an Italian cardinal, born in 1505, was the son of John Francis II, duke of Mantua. After he had studied at Bologna under the direction of  Pomponacius, he was appointed bishop of Mantua in 1520, six years afterwards was made cardinal, and called to the archbishopric of Tarragona. In 1540 he took in his hands the direction of the government of the duchy of Mantua. In 1562 he was appointed by pope Pius IV to preside at the Council of Trent as first legate of the holy see, but he died March 2, 1563, leaving a catechism in Latin. published for the pastors of Mantua. He composed also a treatise on De Institutione Vitae Christianae, in MS. In the library of Este there are two volumes of letters written by him during 1559. See Hoefer, Nouv. Biog. Generale, s.v.

## Gonzaga, Pirro de[[@Headword:Gonzaga, Pirro de]]

             an Italian cardinal, was born in the second part of the 15th century. He contributed to the deliverance of pope Clement VII, who had been kept in prison by Charles V. The popes rewarded him by appointing him a cardinal, and archbishop of Modena in 1527. He died in 1529. See Hoefer, Nouv. Biog. Generale, s.v.

## Gonzaga, Scipione de[[@Headword:Gonzaga, Scipione de]]

             an Italian cardinal, was born November 21, 1542. Cardinal Ercole de Gonzaga educated him with much care, and at the age of sixteen Scipione had perfectly acquired the ancient languages. He then studied philosophy at the University of Padtia. In 1563 he founded in that city the Academy of the Eterei, of which he remained the protector during the remainder of his life. Finally he entered into the ministry, and was appointed patriarch of Jerusalem. In 1587 he received the cardinalate from pope Sixtus V. He was the intimate friend of Tasso. He died January 11, 1593, leaving several pieces in verse, which were published among others, in 1567, of the Academy of the Eterei. In 1597 the abbot Marotti published Conmmentarii de Vita sua, memoirs written in Latin by Gonzaga. See Hoefer, Nouv. Biog. Generale, s.v.

## Gonzaga, Sigismondo de[[@Headword:Gonzaga, Sigismondo de]]

             an Italian captain and cardinal, was born in the second part of the 15th century. In his military career he distinguished himself as a clever general. In 1505 he was made cardinal by Julius II, whom he defended with considerable energy against his numerous enemies. In 1511 he was appointed bishop of Mantua, and died there in 1525. See Hoefer, Nouv. Biog. Generale, s.v.

## Gonzalez (Gonzalo) De Berceo, Juan[[@Headword:Gonzalez (Gonzalo) De Berceo, Juan]]

             the most ancient Spanish poet, was born in 1196 at Avila, in Castile, estred the Benedictine order, and died in 1266. He is the author of poetical works on the Mass, on Doomsday, on the Virgin Mary, on the Life of St. Dominic, etc. Timey are painted in Sanchez's Coleccion de poesias castellanas aemteriores al siglo xv (Madrid; 1775-90, 3 volumes). Some writers an Spanish literature attribute to his works a decisive influence on the peculiar development of Spanish poetry. (A.J.S.)

## Gonzalez, Tirso[[@Headword:Gonzalez, Tirso]]

             a Spanish Roman Catholic theologian of the 17th century. Having entered the order of Jesuits, he became professor at the University of Salamanca, and was elected general of his order about 1685. He opposed the doctrine of probabilism (q.v.), which was upheld by the casuists of the order, and affirmed that it originated not among the Jesuits, but among the Augustinians, one of whom, Michael Salonius (1592), was its author. According to Gonzalez, it was only in the year after it was promulgated by Salonius that I was adopted by the Jesuit Valentia, and developed in 1698 by Vasquez. While admitting that the doctrine was held by the majority of the Jesuits, he pointed at Fernand Rebello, Paolo Comitelo, and Andrea Le Blanc (Candidus Philoletes), who had opposed it in their writings. Yet Gonzalez did not consider it obligatory for all the members of his order to adopt his views: he permitted each one to follow his opinions and his interest. The work he wrote on the subject encountered so much opposition that it remained twenty-five years in MS. before being printed, and afterwards appears to have found but few partisans among the Jesuits. Father Oliva, director of the Index, greatly opposed the book, notwithstanding the approbation given to it by pope Innocent IX. The first edition bore the title Fundamentum Theologiae moralis, id est tractatus theologicus de recto uso opinionum probabillum (Dillingen, 1689; Naples, Rome, Lyon's, Antwerp, 1694, 4to). The text of the latter editions has been altered in several passages, and the earlier ones have been destroyed. Gonzalez wrote also De Infallibilitate Romani Pontificis in definiendis fidei et morum controversiis extra concilium generale (Rome, 1689, 4to; printed by order of Innocent IX, and suppressed by Alexander VIII): — Manuductio ad conversionem Mahometanorum (Dillingen, 1680, 4to): — Veritas Religionis catholicae demonstrata (Lille, 1696, 12mo). See Dupin, Bibli. des Auteurs eccles. du 17me sicle (part 4); Jour. des Savants (1695,  1698); Richard et Giraud, Bibl. sacree; Hoefer, Nouv. Biog. Generale, 21:252.

## Gonzalvo, Martin[[@Headword:Gonzalvo, Martin]]

             a Spanish religious impostor of the 14th century, was born at Cuenta, and called himself the archangel Michael, to whom God had reserved the place of Lucifer, and who would some day fight against antichrist. The Inquisition burned him, but his disciple, Nicolas de Calabrois, sought to represent him after his death as the Son of God, and preached that the Holy Spirit would become incarnate, and that at the day of judgment Gonzalvo would deliver by his prayers all the condemned. De Calabrois also perished in the flames. See Hoefer, Nouv. Biog. Generale, s.v.

## Good[[@Headword:Good]]

             (Lat. bonum) is variously defined by moralists, according to the nature of their ethical theories. The Stoic would define it to be that which is according to nature; the Epicurean, that which increases pleasure or diminishes pain; the Idealist, that which accords with the fitness of things; the Christian theologian, that which accords with the revealed will of God. So the philosophical schools give various and even contradictory definitions of the highest good (summumsbonum). Thus Aristippus placed it in pleasure in activity; Epicurus, in pleasure in repose; Zeno, in tranquillity of mind; Kant, in well being conditioned on morality; the Materialists, in self-love.

Schleiermacher states his views of. the subject as follows: In ethics there are three fundamental conceptions — duty, virtue, good. Duty is the obligation of morals action; virtue is the moral power of the agent; the highest good is the objectives aim of both. In the Systems of Kant and Fichte, ethics is the doctrine of duty, and its development becomes simply a treatment of individual virtues. In opposing this view, Schleiermacher maintains that a system of moral precepts, or formulas of duty, even though it might embrace the whole life of man, could only be applied in isolated cases and single acts, leaving the moral life as a whole. still unexplained. It is only in a very limited sphere that a moral agent acts alone, and without reference to other agents; and his virtue has relation to a general state of things, to produce which other agents cooperate. Schleiermacher charges the existing ethical systems with making an unnatural schism between the law of action (duty) and the active power (virtue) on the one hand, and the resulting actions on the other hand; and also with leaving entire spheres of human action, of unquestionably moral character, in the domain of adiaphora (things indifferent), instead of brinmging them under the authority of moral law. To remedy these alleged confusions, Schleiermacher seeks for an organic principle of ethics, which shall be at once objective, systematic, and comprehensive. He finds it in the highest good, which can be completely apprehended, not in its relations to the individual merely, but with reference to the human race as a whole. From this principle the whole sphere of ethics may be mapped, placing universal nature on the one hand, and the organizing reason (the universal  reason of humanity) on the other. In this theory Schleiermacher expressly recognizes the authority of Plato, who, in his Philebus investigated the "highest good." Aristotle, in whom the idea of virtue was the highest, places the highest good in εὐδαιμονία, individual happiness — not, however, in the Epicurean sense, but in the sense of ζωῆς τελείας ἐνέργεια κατ᾿ ἀπετὴν τελείαν, the working out or realization of a perfect life through perfect virtue.

In the further development of the history of ethics, so far as relates to the definition of the "highest good," we must particularly notice the distinction (1) between the individual and the general, indicated in Plato and Aristotle, and carried to the greatest extent by Epicurus and the Stoics; (2) the resulting distinction between the objective and subjective, according to which the "highest good" is, on the one hand, a condition of man (e.g. Epicurean enjoyment, Stoical endurance); or, on the other hand, a product of human activity, the end of humanity as a whole;. (3) the consequent moral theories of pleasure or of activity, according to the farmer of which the "highest good" lies in enjoyment, while according to the latter it lies in moral activity. In the language of Christian theology "the highest good" is the kingdom of God, which includes within itself all ethical elements, the individual and the general, activity and happiness, theory and practice, means and end. The means of securing the "highest good" is to promote the advancement of that kingdom; the end, the "highest good" itself, is the coming. of that kingdom, to the individual. in his personal salvation to the universal race, in the realization of the promise "God shall be all in all!" See Schleiermacher, Ethische Abhandlungen, in his Phil. Nachlassen, 2:12, 13; Herzog, Real-Encyklop. s.v. Ethik, Tugend.

## Good Friday[[@Headword:Good Friday]]

             the sixth day of the week before Easter, called Good Friday in acknowledgment of the benefit derived from the death of Christ. Among the Saxons it was denominated Long Friday, perhaps is allusion to the length of the fast.

(1.) In the earliest ages of the Church the day of our Lord's crucifixion was religiously observed, not independently, but as a part of the sacred season of Easter, which was celebrated by Christians instead of the Jewish passover, in commemoration at aonce of the death and resurrection of Christ. Two terms werae used to designate Good Friday and Easter-day, which had reference, in name at least, to the passover: πάσχασταυρώσιμον, and πάσχα ἀναστύσιμον, passover of the resurrection. The day was observed as a strict fast. The usual acclamations and doxologies were omitted, and nothing but the most plaintive strains of music, such as the Κύριε ἐλέησον, etc., were allowed to be sung. No bell was rung. None bowed the knee in prayer, because thus the Jews reviled Christ. The kiss of charity was omitted, for Judas betrayed his Master with a kiss. The Lord's supper was celebrated; but the elements were not consecrated on this day, but on the day before. Communion-tables and reading-desks were stripped of ornaments; and the gospel of St. John was read, because he was a faithful and true witness of our Lord's passion. In reference to the Jewish ritual, the day was sometimes called παρασκευὴ, the preparation.

(2.) In the Roman Church the day is celebrated with great care. "The Church in her whole office expresses the deepest mourning and compunction. The altars are naked, except at the priest's communion, when the ornaments are black, and the crucifix is covered with a black veil till the prostration, after which it is left uncovered." Instead of the ordinary masse the "Mass of the Presanctified" is said, without the consecration of the Host. The sacrament, reserved the day before, is received in one kind only by the priest, who recites the Lord's prayer and a small part of the prayers of the mass. "No others receive the holy communion except the priest who celebrates the divine office, and the sick in mortal danger of death, to whom it is administered by way of viaticum."

(3.) Among the Protestant churches Good Friday is observed as a fast, and by special services and prayers by the Church of England, the Lutherans, German Reformed, and many Methodists. — Coleman, Ancient Christianity, page 546; Wheatly, Common Prayer, chapter 5, § 15; Butler, Feasts and Fasts, tr. 6, chapter 5.

## Good Sons, Order Of[[@Headword:Good Sons, Order Of]]

             a religious congregation of the third order of St. Francis, was founded in 1615, at Armantieres, a small town in Flanders, by five pious artisans. In 1626 they adopted the third rule of St. Francis. The order progressed gradually, and in 1670 consisted of two congregations, that of Lisle being added to the first one formed. Shortly after a third was formed at St. Omei, and Louis XIV gave them the direction of various public hospitals. They practiced great austerity, and used the discipline of the scourge three times a week.

## Good Tidings[[@Headword:Good Tidings]]

             SEE GOSPEL.

## Good Works[[@Headword:Good Works]]

             SEE WORKS.

## Good, John Mason, M. D.[[@Headword:Good, John Mason, M. D.]]

             a physician and general scholar, was borns at Epping, England, May 25, 1764, and commenced practice as a physician in London, 1820. He was an indefatigable student and writer, and his learning was multifarious rather than profound. Besides a number of medical works, he published The Song of Solomon, in English verse, with notes, etc. (Lond. 1803, 8vo): — Memoirs of Alex. Geddes, LL.D. (Lond. 1803, 8vo) SEE GEDDES: — Lucretius, translated, with notes (Lond. 1805-7, 2 volumes, 4to): — The Book of Job, newly translated, with notes (Lond. 1812, 8vo): — The Book of Proverbs, translated (Lond. 1822, 8vo): The Book of Psalms, translated, just finished at the time of his death, January 2, 1827. Dr. Good  also contrieuted largely to several periodicals, not only in medicals science, but in almost every branch of literature. "The extent and variety of Dr. Good's works are sufficient to indicate their character; they evince great industry, with a retentive and orderly mind, and every mark of sincerity and piety; but they show that he was deficient in judgment, critical acumen, and personal observation; and his medical writings especially are hence of far less value than the labor that must have been bestowed upon them might have given them, had it been better directed. But be seemed to have no suspicion of his unfitness for any literary task, and hence never hesitated to undertake any project, though most unsuited to his habits and requirements. Thus, although wanting every requisite qualification for such a duty, his overweening self-confidence led him not only to consent to edit the letters of Junius, but to select, merely from his own opinion of resemblance of style, other letters which bad been published, under a great variety of names, in Woodfall's Advertiser, and without scruple assign them to the great unknown, to, the utter confusions as it has proved, of almost all subsequent investigations respecting the author of the Junius letters, and judgment of his character and conduct. Dr. Good's principal faculty seems to have been a facility of acquiring languages: he had learned Latin, Greek, and French in his father's school; while an apprentice he acquired Italian,.and soon after commenced Hebrew. While engaged in the translation of Leucretius he studied Germat,. Spanish, and Portuguese; ands afterwards, at different times, Arabic, Persian, Russian, Sanscrit, and Chinese. Of his knowledge of all these, evidence is presented in unpublished translations, in reviews of their literature, and in the constant references made to their works in his medical and other writings. A biography of Dr. Goad was published icy his friend, Dr. Olinthus Gregory, in 1 vol. 8vo." In early life Dr. Good was a Socinian, but about 1817 he embraced fully the doctrine of the Trinity. He led an earnest, religious life, "seen and known of all men." See Jamieson, Cyclop. of Biography, page 229; English Cyclopedia; Allibone, Dictionary of Authors, 1:698.

## Goode, William[[@Headword:Goode, William]]

             a clergyman of the Church of England, rector of Allhallows the Great and Less, London, and later dean of Ripon, died in 1868. He was a prominent and prolific writer of the Low-Church school. Among the best known of his works are: The Extraordinary Gifts of the Spirit (London, 1834): — The Established Church (1834): — Tracts on Church-rates (1840): — The Divine Rule of Faith and Practice (1842, 2 volumes; 2d ed. 1853, 3 volumes), directed against the views of Dr. Pusey concerning the value of tradition as a rule of faith: — Tract XC historically refuted (1845): — Doctrine of the Church of England as to the Effects of Baptism in the case of Infants (1849): — Vindication of the Church of England on the Validity of the Orders in the Scotch and Foreign non-Episcopal Churiches (3 pamphlets, 3d ed. 1852).

## Goode, William H., D.D[[@Headword:Goode, William H., D.D]]

             a Methodist Episcopal minister, was born in Warren County, Ohio, June 19, 1807. He began school-teaching at the age of seventeen, in Green County; afterwards removed to Madison, Indiana, where he continued teaching, and studied law; was admitted to the bar before he was twenty-  one; experienced religion about this time; at the age of twenty was elected president of Gallatin County Seminary, Port William, Kentucky, which position he held for two years; then returned to Indiana and followed farming seven or eight years; was licensed to preach in 1835; in 1836 entered the Indiana Conference, and was appointed to Lexington Circuit. A few months later he was elected principal of the New Albany Seminary. Subsequently he was sent to Jeffersonville and Indianapolis stations; in 1842 was appointed presiding elder of South Bend District, but in the middle of the year was transferred to the Arkansas Conference, and appointed to Fort Coffee Academy and mission, Choctaw nation, where he remained till 1845. In 1844 he formed the Indian Mission Conference, and became a member of it. In 1845 he was transferred to the North Indiana Conference. He afterwards labored on Peru District, four years on Greencastle District, and four years on Indianapolis District; was appointed to Richmond Station in 1853; then had charge of the entire territory between Texas and Nebraska, and the Mississippi and the Rocky Mountains. His subsequent appointments were in the same region until 1860, when he was transferred to the Western Iowa Conference, and appointed to Lowden District; Council Bluffs District in 1861; in 1862 was retransferred to the North Indiana Conference, and appointed to Union Chapel (now Grace Church), Richmond. Thereafter he served on various districts, and finally (1877-79) became superainnuated. lie died in Richmond, Indiana, December 16, 1879. Dr. Goode possessed a very high order of intellect, a deep religious character, great pulpit power, was a born leader of men, eminent for uncompromising integrity, and entirely free from inordinate ambition. See Minutes of Annual Conferences, 1880, page 71.

## Goode, William, M.A[[@Headword:Goode, William, M.A]]

             an English writer, was born at Buckingham, April 2, 1762. He entered Magdalen Hall, Oxford, in 1780, became curate of AbbotsLangley, Hertfordshire, in 1784, curate of St. Ann's, Blackfriars, London, in 1786, rector in 1795, and died April 15, 1816. He was the author of a New Version of the Psalms in Metre (1811, 1816): — The Scripture Names of Christ (1822, 6 volumes). See Memoir, by his son (Lond. 1828).

## Goodell, William[[@Headword:Goodell, William]]

             a Congregational minister, was born at Windsor, N.Y., October 25, 1792. For some years he was a merchant, first in Providence, R.I., then in Wilmington, N.C., and afterwards in Alexandria, Virginia. In 1827 he became editor of the Weekly Investigator, at Providence, R.I. Two years after he went to Boston, his paper having been consolidated with the National Philanthropist, published there. In 1830 he began editing the Genius of Temperance, in New York city, and later he was editor of the Emancipator. From 1836 to 1842 he edited the Friend of Moan, at Utica, N.Y.; in 1843 was at the head of a paper in Whitesboro', called the Christian Investigator, and it was in that year that he organized a  Congregational church in Honetioe, on anti-slavery and temperance principles, to which congregation he ministered for eight years, although he declined ordination. When he returned to New York, in 1853, he became editor of the Radical Abolitionist, afterwards called the Principia. In 1865 he removed to Bozraville, Connecticut, and supplied the Church in that place. From 1870 he resided in Janesville, Wisconsin. He died February 14, 1878. Besides a large number of pamphlets, principally on the subject of slavery, he published three larger works, viz.: The Democracy of Christianity (1850, 2 volumes): — History of Slavery and Anti-slavery. (1852): — American Slave Code (1853). See Cong. Yearbook, 1879, page 42.

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

             a Congregational minister and eminent-missionary, was born at Templeton, Massachussetts, February 14, 1792. In early youth he manifested great energy of character. At fifteen he went sixty miles on foot, carrying his trunk, to Phillips Academy, in Andover; and there, and afterwards in Dartmouth College, he overcame all difficulties until he graduated in 1817. He spent three years in Andover Theological Seminary, and in 1820 was accepted as a missionary of the American Board. He traveled for some time as agent for raising funds for the society from New England as far as Alabama, and also visited the Cherokee and Choctaw missions east of the Mississippi. In December 1822, he sailed for Malta. After preaching in English and studying other languages during nine months, he left Malta for Beirut, where he arrived November 16, 1823. "By the residence there of Messrs. Goodell and Bird, Beirut became a regular station of the Board. After some attention to the Arabic, Mr. Goodell went, in June 1824, to Sidon, to study the Armeno-Turkish language with an Armenian ex-bishop, Yakob Aga, where he became acquainted with another Armenian bishop, Dionysius Carabet, who, a year and a half later, was received into the mission church at Beirut. Thus singularly did the 'Mission to Syria and the Holy Land,' at the very outset, take hold of a people who were not thought of-in its establishment, and of whom but a few individuals were found by it  except as pilgrims to the sacred places. In March 1826, after the repulse of the Greeks in an attack on Beirut, Mr. Goodell's house was plundered and his life endangered by Arab soldiers.

In May 1828, war being imminent between Turkey and England, the missionaries were obliged to flee to Malta. There Mr. Goodell labored in connection with the press until the summer of 1831, when he repaired to Constantinople, and commenced the mission to Turkey, with special reference to the Armenians, in which he was joined a few months later by the Reverend H.G.O. Dwight. From that time on his work lay specially among the Armenians. Mr. Goodell's early experience and natural temperament combined, with divine grace, to fit him eminently to meet them with a cheerful patience. With a true Christian heroism, in which his wife had an equal share, he encountered such incidents of life as being obliged, by conflagrations, visitations of pestilence, convulsions and war, the extortions of landlords, hierarchical persecutions, interference of government, etc., 'to pack up and move' his residence 'some thirty times in twenty-nine years,' and battled with the opposition and obstacles that were ever before him as a missionary. Indomitable in his purpose to do good, affable and courteous in manner, of ready tact, and abounding in resistless pleasantry, he gained access wherever he chose to go, and exercised a magnetic attraction that never left him without subjects on whom to pour, in some form, the light of truth. He commanded the respect of foreign ambassadors and travelers, of dignitaries of the Oriental churches, bankers, and the highest in society, with whom, at different periods, he had no little intercourse, as well as the common people; and even enemies to his work were constrained to honor him. Few possess in so high degree as he did the admirable faculty of doing good without offense, and of recommending personal religion to the world." One of his most important labors was the translation of the Bible into Armeno-Turkish, commenced in 1843, and finished (the last revision) in 1863. In 1855 he returned to America, worn out with labor, and died in Philadelphia February 18, 1867. "In the future history of the kingdom of Christ in the lands which include the site of the garden that was planted in Eden, and the scenes of events most sacred to Christian hearts, the name of William Goodell will be precious to successive generations of sanctified souls, even to the end of the world." — Missionary Herald, May 1867.

## Goodenough, John Joseph, D.D[[@Headword:Goodenough, John Joseph, D.D]]

             a Church of England divine, was born in 1780. He graduated at New College, Oxford, in 1801; in 1812 was appointed head master of the Bristol Free Grammar-school, which failed under his administration. He held one or two small pieces of preferment, together with his mastership, before taking the family living of Broughton Pogis, Oxfordshire, in 1845, at which place he died, April 22, 1856. See Hardwicke, Annual Biography, 1856, page 214.

## Goodford, Charles Old, D.D[[@Headword:Goodford, Charles Old, D.D]]

             a Church of England divine, was born in Somerset in 1812, and educated at Eton and Cambridge (A.B. 1836). He was for many years assistant master at Eton; became head master in 1853, and succeeded Dr. Hawtry as provost in 1862. He held the rectory of Chilton Canteloo from 1856, and died May 9,1884.

## Goodly Trees[[@Headword:Goodly Trees]]

             is the rendering of עֵוֹ הָדָר, ets hadar', tree of splendor, the fruit (פְּדַי, "boughs") of which (Sept. καρπὸς ζύλου ώραῖος, Vulg. fructus arboris pulcherrimae), the Israelites were directed to take (i.e., carry about in festive procession) on the first day of the Feast of Tabernacles, in memory of their having dwelt in booths in the wilderness (Lev 23:40). The tree generally conceded to be meant is the citron (Celsius, Hierobot. 1:252), the fruit of which Josephus states was that in the hands of the Jews on the day of the festival of the Scenopegia, when they pelted king Jannseus with it (Ant. 13:13, 5). SEE CITRON. Others regard the olive as meant, this being the tree mentioned in the parallel account of Neh 8:15. It would seem, however, that no specific tree is intended, but any one of sufficient size and beauty to be suitable to the occasion (Ursini Arboret. Bibl. page 577. SEE TREE.

## Goodman Of The House[[@Headword:Goodman Of The House]]

             οἰκοδεσπότης, Mat 20:11; Mat 24:43; Mar 14:14; Luk 22:11, master of the house, as usually elsewhere rendered (Mat 10:25; Luk 13:25; Luk 14:21; "householder," Mat 13:27; Mat 13:52; Mat 20:1; Mat 21:33). In Pro 7:19, "goodman" is the rendering of אַישׁ, ish, man, i.e., husband.

## Goodman, Christopher[[@Headword:Goodman, Christopher]]

             an English divine, was born at Chester in 1520. He studied at Brazennosem College, Oxford, and, afterwards held offices in that university during the reign of Henry VIII and Edward VI. When queen Mary ascended the throne he withdrew to Frankfort and thence to Geneva, where, with Knox, he became pastor of the English church. After Mary's death he went to Scotland, and became rector of St. Andrews in 1560. About 1565 he returned to England, and accompanied Sir Henry Sidney in his expedition against Ireland. He was afterwards rector of Chester, and died there in 1602. He wrote, How far superior Powers are to be obeyed of their Subjects (Geneva, 1558, 16mo), against queen Mary: — A Commentary upon Amos. Wood erroneously attributes to him Knox's The First Blast of the Trumpet against the Monstrous Regiment of Women. See Wood, Athenae Oxonienses. (volume 1); Scott, Lives of the Scotch Reformers;  Peck, Desiderata (volume 1); Hoefer, Nouv. Biogr. Generale, 21:261; Allibone, Dict. of Authors, s.v.

## Goodman, Godfrey[[@Headword:Goodman, Godfrey]]

             was born at Ruthven, in Denbighshire, 1583, and educated at Westminster School, and at Trinity College, Cambridge. In 1607 he got the living of Stapleford Abbots, in Essex; in 1617, a canonry of Windsor; in 1620, the deanery of Rochester; and in 1625, the bishopric of Gloucester. Bishop Goodman was a Romanizer, even beyond Laud's tolerance. In 1640 the new canons were set forth, which he refused to subscribe, "and it appeared afterwards," says Fuller, "that he scrupled about some passages on the corporeal presence but whether upon popish or Lutheran principles he best knoweth." Laud, then archbishop, after the clergy had subscribed, advised him "to avoid obstinacy and irregularity therein, but he refused." It was in Henry VII's chapel, and being greatly offended, Laud said to him, "My Lord of Gloucester, I admonish you to subscribe." Goodman remained silent, and Laud again said, "My Lord of Gloucester, I do admonish you a second time to subscribe," and immediately after, "I do admonish you a third time to subscribe." Goodman "pleaded conscience," and was in consequence suspended. He was committed to the Gatehouse, "where," says Fuller, "he got by this restraint what he could never have got by his liberty, namely, of one reputed a papist, to become for a short time popular, as the only consequent suffering for not subscribing to the new canons." He died January 19, 1655, in open profession of popery. He wrote, 1. The Fall of Man, and Corruption of Nature, proved by Reason (London, 1624, 4to): — 2. Arguments and Animadversions on Dr. George Hakewil's apology for Divine Providence: — 3. The two Mysteries of the Christian Religion, viz. the Trinity and the Incarnation explicated (Lond. 1653, 4to): — The Court of King James, by Sir Anthony Weldon (edited by Breuer, Lond. 1839, 2 volumes, 8vo). — Hook, Eccl. Biography, 5:335; Darling, Cyclop. Bibliographica, s.v.; Gentleman's Magazine, volume 78; Fuller, Church History, book 11.

## Goodness of God[[@Headword:Goodness of God]]

             denotes "both the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness, says Dr. Gill, is essential to God, without which he would not be God (Exo 33:19; Exo 34:6-7). Goodness belongs only to God; he is solely good (Mat 19:17), and all the  goodness found in creatures is only an emanation of the divine-goodness. He is the chief good, the sum and substance of all felicity (Psa 144:2; Psa 144:15; Psa 25:7; Psa 73:25; Psa 4:6-7). There is nothing but goodness in God, and nothing but goodness comes from him (1Jn 1:5; Jam 1:13-14). He is infinitely good; finite minds cannot comprehend his goodness (Rom 11:35-36). He is immutably and unchangeably good (Zep 3:17). The goodness of God is communicative and diffusive (Psa 119:68; Psa 33:5). With respect to the objects of it, it may be considered as general and special. His general goodness is seen in all his creatures; yea, in the inanimate creation, the sun, the earth, and all his works; and in the government, support, and protection of the world at large (Psa 36:6; Psalms 145). His special goodness relates to angels and saints: to angels, in creating, confirming, and making them what they are; to saints, in election, calling, justification, adoption, sanctification, perseverance, and eternal glorification." See Charnock, Works, 5, 1:574; Paley, Nat. Theol. chapter 26; South, Sermons, volume 8, serm. 3; Tillotson, Sermons, pages 143-146; Watson, Institutes, 1:420. SEE GOD.

## Goodrich, Chauncey Allan, D.D.[[@Headword:Goodrich, Chauncey Allan, D.D.]]

             was born in New Haven, Connecticut, October 23, 1790. He graduated at Yale in 1810; was tutor in Yale College from 1812 to 1814; and in 1816, having completed a course of theological study, was installed as pastor of the First Church in Middletown, Conn. On the accession of Dr. Day to the presidency of Yale College in 1817, Mr. Goodrich was elected professor of rhetoric and oratory in that institution, but relinquished the office in 1839, to accept the chair of pastoral theology in the theological seminary, a position which he occupied until his death — a period of twenty years. In 1820 he was elected president of Williams College, but declined to accept that honor. In 1835 he received the degree of doctor of divinity from Brown University. "In 1814 he prepared a Greek grammar, which passed through several editions. In 1827 he superintended the abridgment of Webster's Quarto American Dictionary. In 1829 he established the Quarterly Christian Spectator, which he edited for nearly ten years. In 1846 and 1847 he prepared revised editions of Webster's Dictionary, and in 1856, the university edition of the same work. In 1852 he published his admirable work on British Eloquence, which has been extensively circulated, both in England and America. Besides performing the literary labor involved in preparing and editing these various works, Prof. Goodrich was prominently connected with many of the most important  benevolent societies of the country. At the time of his death he was laboriously engaged, as one of the 'Committee on Versions' of the American Bible Society, in preparing a new edition of the English text. As an instructor, Prof. Goodrich was enthusiastic, untiring, and effective, always impressing himself upon his pupils, inspiring them to the highest effort. He guided them to imitate models of clear and eloquent thinking, and taught them to express their own thoughts in a chaste and manly style. As an officer of the college, he was singularly active and energetic, never shrinking from any duty or responsibility, and always making the interests of the institution the object of his own personal care and anxious solicitude." He died at New Haven, February 25, 1860. — New York Observer, March 1, 1860; New Haven Journal; Congregational Quarterly, 1860, page 241.

## Goodrich, Elizur, D.D.[[@Headword:Goodrich, Elizur, D.D.]]

             a Congregational minister, was born in Wethersfield, Connecticut, October 26, 1734. He graduated at Yale College in 1752. He now studied theology, but was called to be tutor at Yale College in 1755. In 1756 he was invited to the Congregational church in Durham, Conn. In 1766, to aid in the support of his growing family, he began to prepare students for college. His thorough scholarship made him a highly successful teacher, and during the next twenty years more, than three hundred young men passed under his instructions. He was repeatedly sent by the General Association of Connecticut as a delegate to a convention held by that association, and the synods of New York and Philadelphia, from 1766 to 1776. He received the degree of doctor of divinity from Princeton College. In 1776 he was elected to the corporation of Yale College, and, as a member of the Prudential Committee, his labors in behalf of the college for twenty years were among the most useful of his life. He died of apoplexy at Norfolk, Connecticut, November 22, 1797. He published a number of occasional discourses. — Sprague, Annals, 1:506.

## Goodrich, Thomas[[@Headword:Goodrich, Thomas]]

             an eminent English divine, was born at East Kirly, Lincolnshire, about 1480. He studied at Corpus Christi. College, Cambridge, graduated at Jesus College in 1510, and became proctor of the university in 1515. In 1529 he gained great favor with Henry VIII by pronouncing himself against the validity of that prince's marriage with Catharine. He was successively  appointed rector of St. Peter's; London, canon of St. Stephen's, Westminster, and chaplain of the king. In 1534 he was elected bishop of Ely, and showed himself a zealous supporter of the Reformation. He took an active part in the organization of the English Church, was one of the theologians commissioned to examine the translation of the N.T., to compile the Common Prayer-book of 1548, and the Institution of a Christian Man, called also the Bishops' Book, with the collaboration of Cranmer, Stokesley, Gardiner, Sampson, Latimer, etc. Goodrich was a member of the privy councils under Henry VIIIs and Edward VI, who also employed him several times as ambassador. In 1551 he was appointed lord chancellor of England. This office he lost when queen Mary ascended the throne but he retained his bishopric, and died May 10, 1554. — Hoefer, Nouv. Biog. Generale, 21:261; Hook, Eccles. Biog. 5:338; Burnet, Hist. of Engl. Reformation, 2:214, 291, 427.

## Goodrich, William Henry, D.D[[@Headword:Goodrich, William Henry, D.D]]

             a Presbyterian minister, was born in New Haven, January 19, 1823, being the son of Reverend C.A. Goodrich, D.D., grandson of Noah Webster, LL.D., and great-grandson of Reverend Elizur Goodrich, D.D. He graduated at Yale College in 1843, and Yale Divinity School in 1847, and was tutor in Yale College two years. After making the tour of Europe, he accepted, in 1850, a call to the pastoral charge of the Congregational Church of Bristol, Connecticut, where he remained four years. He was then called to the pastorate of the Presbyterian Church of Binghamton, N.Y., where he remained till 1858, and then removed to Cleveland, Ohio, as  pastor of the First Presbyterian Church, where his work was marked by very great success. In 1872, after securing the settlement of the Reverend H.C. Haydn as associate pastor, he left for a visit to foreign lands, that thus his health might be restored; but he died at Lausanne, Switzerland, July 11, 1874. As a preacher, Dr. Goodrich was seldom speculative and theoretical, never dogmatic nor sectarian, but eminently spiritual and practical. A very strong point in his character was his downright, never-failing commonsense. He was remarkable for insight into the character of all with whom he had to do.

## Goodsell, Buel[[@Headword:Goodsell, Buel]]

             a veteran Methodist Episcopal minister, was born at Dover, N.Y., July 25, 1793. He was converted at the age of sixteen; in 1814 was received into the New York Conference, and served Granville Circuit, Mass. and Conn.; in 1815, Stowe Circuit, Vermont; in 1816, Chazy Circuit, N.Y.; in 1817, Middleburgh, Vermont; in 1818-19, St. Alban's Circuit; in 1820-21, Chazy Circuit, N.Y.; in 1822, Charlotte Circuit, Vermont; in 1823-26, Champlain District; in 1827, Fitchtown, N.Y.; in 1828-29, Schenectady; in 1830-31, New York city; in 1832-33, Troy; in 1834-37, Troy District; in 1838-39, John Street, New York city; in 1840-41, North Newburgh; in 1842-43, White Plains; in 1844-45, York Street, Brooklyn; in 1846-47, Willett Street, New York city; in 1848-49, Norwalk, Connecticut; in 1850-51, Hempstead, L.I.; in 1852-53, New Rochelle, N.Y.; in 1854, East Brooklyn, L.I.; in 1855-58, Long Island District; in 1859-60, Greenpoint, Brooklyn; in 1861-62, Rockaway, L.I.; and thereafter East Chester and City Island, N.Y., until his death, May 4, 1863. Mr. Goodsell was a laborious, faithful, and successful minister. See Minutes of Annual Conferences, 1864, page 88.

## Goodsell, Dana[[@Headword:Goodsell, Dana]]

             a veteran Presbyterian minister, was born at Bradford, Connecticut, Aug. 28, 1803. He entered Princeton Seminary in 1827, and remained there over two years; began a year's service in Mississippi as agent of the American Sunday-school Union, October 8, 1830; and in the autumn of 1836 was laboring at Lowell, Massachusetts. He was ordained and installed as pastor at Plainfield, September 27, 1837, and dismissed September 25, 1839; was next installed pastor at South Amherst, Massachusetts, April 21, 1841, and after laboring there with much acceptance, was dismissed November 12,  1846. Subsequently to 1847 he travelled in the West and South, in the service of the American Tract Society, preaching to destitute churches, and distributing religious books. In failing health he next went to North Carolina, where he accumulated much property, which was lost on the opening of the civil war in 1861. He then returned to the North, and henceforth spent most of his time in Philadelphia, where he preached as opportunity offered, and engaged in other Christian labor. In his old age he lost the remainder of his property and was cast upon the charity of the world. Becoming very feeble, he was taken, June 17, 1874, to "The Old Man's Home" in West Philadelphia, where he died, February 19, 1876. Mr. Goodsell was a man of strong intellect and firm convictions, wonderfully gifted in prayer, quiet and devoted. See Necrol. Report of Princeton Theol. Sem. 1877, page 24.

## Goodspeed, Edgar Johnson, D.D[[@Headword:Goodspeed, Edgar Johnson, D.D]]

             a Baptist minister, was born in Johnsburgh, Warren County, N.Y., May 31, 1833. He studied in the academy at Glenn's Falls, spent part of one year at Union College, Schenectady, and graduated from the University of Rochester in 1853, and from the Rochester Theological Seminary in 1856. Immediately he was ordained pastor of the Central Baptist Church in Poughkeepsie, and in the fall of 1858 removed to Janesville, Wisconsin, in the same capacity, where he had eminent success. On the formation of the Second Baptist Church of Chicago, in 1864, he was called to be its pastor, and for several years labored with great constancy and success. In the winter of 1870 and 1871 he was suddenly prostrated by asthma, and spent several months. in Europe. On his return he received for his colleague his brother, Reverend T.W. Goodspeed; and in 1876 was forced to resign. He next spent a year and a half at New Market, N.J., in entire rest and freedom from care, and then accepted a call to the Central Church of Syracuse, N.Y. In 1879 he took charge of the Benedict Institute, Columbia, S.C., with the hope that a milder climate would benefit his health. The. school largely increased under his administration; but in the midst of his usefulness he died, June 12, 1881. He was a member of the board of trustees of the Chicago University and of the Theological Seminary. He was editor of Cobbin's Commentary on the Bible, and wrote The Wonderful Career of Moody and Sankey in Great Britain and America: — The Life of Jesus, for Young People: — The Lives of the Apostles, for the Young: — The Great Fires in Chicago and the West: — A History of the Centennial. See Chicago Standard, June 23, 1881. (J.C.S.)

## Goodwillie, Thomas, D.D[[@Headword:Goodwillie, Thomas, D.D]]

             a Presbyterian minister, was born in Barnet, Caledonia County, Vermont, September 27, 1800. His parents were natives of Scotland, and emigrated to the United States in 1788. He graduated from Dartmouth College, N.H., in 1820. In 1823 was licensed by Cambridge Presbytery, and in 1826 installed pastor of the Presbyterian Church of Barnet. He was a man of large experience, and an accomplished scholar. He travelled extensively through Europe in order to recuperate his health, as well as to study the workings of Catholicism. He was a life member of the American Bible Society. Dr. Goodwillie died February 11, 1867. He possessed good natural ability, carefully cultivated and improved by study and intercourse with men. See Wilson, Presb. Hist Almanac, 1868, page 265.

## Goodwin, Benjamin, D.D[[@Headword:Goodwin, Benjamin, D.D]]

             an English Baptist minister was born at Bath, October 10, 1785, educated at the Blue School, began to learn Latin, Greek, and Hebrew while an apprentice, but went to sea, and was pressed into the navy. In 1802 he returned to Bath, was converted and joined the Church in 1803. In 1805 he became an itinerant evangelist, and in 1808 settled as pastor at Chipping- Sodbury. In 1811 he removed to Dartmouth, and in 1815 to Great Missenden, Bucks. In 1822 he was appointed classical professor at Horton, where he conlisted to labor with untiring vigor during many years. In 1828 he entered heartily into the controversy on popery, in 1830 delivered lectures against "colonial slavery," and in 1834 lectured on the atheistic controversy. In 1838 he became pastor of the Baptist Church at Oxford, and took a leading part in reconciling the differences which had arisen in the Serampore mission. In 1842 he took part in the jubilee at Kettering of the founding of the Baptist missions. In 1843 he exposed the evil tendency of Dr. Pusey's teaching on the eucharist. In 1846 he returned to Bradford; in 1850 was chairman of the London meeting of the Baptist Union; in 1853 enlarged and redelivered his lectures on atheism; in 1855 he removed to Rawdon; at the age of eighty joined in the Baptist Union meeting; in 1868 he wrote two elaborate essays on the Future State, and died February 20, 1871. See (Lond.) Baptist Hand-book, 1872.

## Goodwin, John[[@Headword:Goodwin, John]]

             an eminent Arminian divine, was born in 1593, and was educated at Queen's College, Cambridge, where he became fellow in 1617. In 1633 he became vicar of St. Stephen's, Coleasman Street, London, from which he was ejected in 1645 for refusing to administer baptism and the Lord's supper promiscuously. He was a man of great courage, eloquence, and eaiergy; and, though an Independent in Church government, he was a zealous Arminian in doctrine. At the Restoration he was exempted from pardon; but no measures were taken against him, and he died in 1665. He wrote The divine Authority of the Scriptures asserted (Lond. 1648, 4to): — Redemption redeemed, wherein the most glorious Work of the Redemption of the World by Jesus Christ is vindicated against the Encroachments of latter Times (London, 1651, fob. new ed. 1840, 8vo): — Exposition of Romans ix (new ed. by T. Jackson, London, 1835, 8vo): — Imputatio Fidei, a Treatise of Justification (London, 1642, 4to). This last treatise was published in an abridged form (12mo) by Mr. Wesley, who held Goodwin's works in high esteem. A summary of Christian Theology selected from Goodwin was published by S. Dunn (London, 1836, 12mo); and Goodwin's Life has also been written by Reverend T. Jackson (London, 1839, 8vo). John Goodwin was in advance of his age, not only in his theology, but also in his broad views ofthe nature of the Church and of'toleration. His writings "contributed greatly to the diffusion of sound doctrines on religious liberty. "Had Redemption Redeemed been his only publication, it should have been enough of itself to perpetuate his fame. Its  great learning, clear reasoning, sound judgment, an admirable spirit, render it worthy of the study of all lovers of this glorious doctrine, and the name of its author. one which all Arminians should delight to honor. A volume so ably written, and going to the bottom of the controversy, could not in that polemic age, fail of creating a storms. The pulpits rang with charges of heresy. The press groaned with sermons, pamphlets, and books. Some were bitterly scurrilous. Dr. Hill, master of Trinity College, Cambridge, charged him with falsifying his quotations, and with the aerors of Pelasius. Resbury wrote very much in the spirit of Edwards. Robert Baillie seems to have taken Prynne for his model. Barlow, afterwards bishop of Lincoln, alones among the crowd addressed him in a style of manliness and Christian candor, speaking of his learning and talents with compliment and respect. George Kendall filled two folios, and actually removed to London that he might watch Goodwin and the better oppose him and his doctrine. He says of himself that though he sometimes sneers, he never snarls or bites. He doubtless tells the truth about the sneering and the biting. Toplady thought the Redemption Redeemed was effectually answered by Kendall. 'If it was,' says Sellon, 'I will eat it, as tough a morsel as it is.' Dr. John Owens, then vice-chancellor at Oxford, and overwhelmed with labors deemed it necessary to employ eight hundred and fifty octavo pages in a reply to the seven chapters on the Perseverance of the Saints" (D.A. Whedon, in Methodist Quaest. Rev. July 1863, page 371; Meth. Q. Rev. October 1869, art. 1). — Hook, Eccles. Biog. 5:339; Allibone Dict. of Authors, 1:704; Neal, Hist. of the Puritans.

## Goodwin, Thomas, D.D.[[@Headword:Goodwin, Thomas, D.D.]]

             a nonconformist Calvinistic divine of the 17th century, was born at Rolles by, Norfolk, October 5, 1600. He was educated at Christ Church College and Catharine Hall, Cambridge, of which he afterwards became fellow. In 1628 he became lecturer of Trinity Church, Cambridge, and four years afterwards was presented by the king to the vicarage of the same church. Refusing the terms of conformity, he relinquished his preferments, and in 1634 quitted the university. During the subsequent persecution of the Puritans he fled to Holland, where he became minister of a congregation at Arnheim. At the beginning of the Long Parliament he returned to London, and was one of the Assembly of Divines, with whom, however, he did not always agree. He becamea great favorite with Cromwell, through whose influence, in 1649, he was made one of the commissioners for licensing preachers, and appointed president of Magdalen College, Oxford. He was  ejected at the Restoration. Anthony Wood styles him and Dr. Owen "the two Atlases and patriarchs of Independency." He died February 23, 1679. A portion of his works were published in five vols. folio (Lond. 1681); and besides those to be found there he wrote Certain select Cases resolved, specially tending to the Comfort of Believers in Temptation (London, 1647, 4to). The following have been recently reprinted, viz., Child of Light (London, 1840, 12mo): — Ephesians and Revelations (Lond. 1842, 8vo): — Christ the Mediator (Lond. 1846, 8vo): — Glories of Christ (1847, 8vo): — Government of the Church (1848, 8vo): — Justifying Faith (1848, 8vo): — Divine Decrees (1844, 8vo): — Works, condensed by J. Babb (London, 1847-49, 4 volumes, 8vo). A new and complete edition of Goodwin's works has just been completed in Nicholls's Series of standard Divines, making 12 vols. 8vo (Eldint). 1861-66), containing (volume 2) a Memoir of Goodwin, by Robert Halley, D.D. — Jones. Christian Biography, page 187; Darling, Enyclop. Bibliographica, 1:1289; Calamy, Nonconformists' Memorial; Neal, Hist. of the Puritans.

## Goodwin, William H., D.D., LL.D[[@Headword:Goodwin, William H., D.D., LL.D]]

             a Methodist Episcopal minister, was born at Goodwin's Point, Tompkins County, N.Y., June 12, 1812. He was converted at nineteen years of age,  and the next year entered the Genesee Contference. His appointments were: first in his native place, then Ovid, Catharine, Brockport, East Rochester, Lyons, Canandaigua, Vienna, and Penn Yan. In 1848, on the division of the conference, he became a member of the East Genesee Conference, wherein he served Lyons, East Rochester, Elmira, Geneva, Hornellsville District, Elmnira District, Rochester District, Geneva, Clifton Springs, Rushville, Ovid, and in 1874 Dryden, where his health failed, and where he died, February 17, 1876. Mr. Goodwin was chosen state senator from Ontario and Livingston counties in 1854; and in 1865 was appointed regent of the University of New York. He was, in personal appearance, very prepossessing, tall, well developed, noble; in character, frank, generous to a fault; had a voice rarely equalled in depth, fulness, and sweetness; imagination fertile and chaste; a mind of great natural strength, finely cultured in logic and rhetoric; and a sincere enthusiasm that overcame all obstacles. See Minutes of Annual Conferences, 1876, page 138; Simpson, Cyclop. of Methodism, s.v.

## Gopatata[[@Headword:Gopatata]]

             SEE JOTAPATA.

## Gopher[[@Headword:Gopher]]

             (Heb. id. גֹּפֶר; according to Gesenius, i.q. כֹּפֶר, pitch; acc. to Fürst, connected with גָּפְרַיתbrimstone, i.e., resin; Sept. τετράγωνος, Vulg. levigatus), a kind of tree, the wood of which is mentioned only once in Scripture, as the material of which Noah was directed to build the ark (Gen 6:14): "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch ite within and without with pitch" (probably bitumen). In endeavoring to ascertain the particular kind of wood which is mentioned in the above passage, ewe. can get assistance only from the name, the country where the wood was supposed to have been procured, or the traditional interpretations. The Sept. renders it "squared timbers," and the Vulgate "planed wood" (apparently understanding גר). Some have adopted the opinion that a kind of pine- tree is intended; and others that several species may be included, as they all yield resin, tar, and pitch. The Persian translator has also adopted the pine; but Celsius objects that this was never common in Assyria and Babyblonia. The Chaldee version and others give the cedar, because it was always plentiful in Asia, and was distinguished by the incorruptible nature of its  wood. But cedar is a very general term, and correctly applied only to different kinds of juniper. These, though yielding excellent wood, remarkable for its fragrance, seven grow to a large size in any warm county. Eutychius, patriarch of Alexandria, relates in his Annals (page 34), as quoted by Celsius (Hierobot. 1:331), that the ark (q.v.) was made of a wood called sag or saj, which is the teak, and not likely to have been the wood employed. The Chaldee Samaritan translator, for gopher, gives, as a synonym, sisam, of which Celsius says (Hierobot. 1:332), "Vocern obscuram, a sive referas ad ξύλα σησάμινα, quae ax Indiis adferri scribit Arrianus (Peripl. Mar. Erythr. page 162), et Ebeno n similia perhibent alii (Salhsasius, in Solin. page 727)." The sisam, is probably the sissu mentioned by Forskal, as imported in his time into Arabia, and is a highly- valued, dark-colored wood, of which one kind is called blackwood (Dalbergia latifolia). The greatest snumber of writers have been of opinion that the gopher wood we are to understand the cypress; and this opinion is supported by such authorities as Fuller (Sacred Miscellanies, 4:5), Bochart (Geogr. Sacra, 1:4), as well as by Celsius (Hierobot. 1:328). It has been stated that gopher is the Greek κυπάρισσος, with a mere addition to the root. It is argued, further, that the wood of the cypress, being almost incorruptible was likely to be preferred; that itwas, frequently employed in later asges in the construction of temples, bridges, and even ships; and that it was very abundant in the countries where, according to these authors the ark is supposed to have been built, that is, in Assyria, where other woods are scarce. SEE TREE.

## Gophna[[@Headword:Gophna]]

             (Γόφνα in Josephuns; Γοῦφνα in Ptolemy; see Reland, Palaest. p. 461), a town of Palestine, which gave its name to one of the ten toparchies, Gophnitica (ἡ Γοφνιτικὴ τοπαρχία, Josephus, War, 3:3, 5; "toparchia Gophnitica," Pliny, 5:14). Josephus reckons it second in importance to Jerusalem, and usually joins it with Arcaballa. It was one of the four cities taken by Cassius (War, 1:11, 2) and reduced to slavery (Ant. 14:11, 2), but restored to freedom by a decree of Marc Antony after the battle of Philippi (1,12, 2 and 3). It was taken by Vespasiasn in his last campaign in Palestine (War, 4:9, 9), and, as Titus marched on Jerusalem by way of Caesarea ands Samaria, he passed through Gophna (ib. 5:2, 1). It was to this place that the latter allowed certain important Jewish-refugees to retire temporarily during the siege of Jerusalem (6:2, 2, 3). Eusebius probably gives the true  origin of the name (from גֶּפֶןgeyphen, a vine, from the vineyards in the vicinity), although he errs (or is, rather, himself uncertain) in identifying it with the Esnicol of the spies (Onomast. page 157, ed. Clericus); and he states that it lay (ἡ Γοφνά) fifteen miles from Jerusalem towards Neapolis, in near agreement with the Peutinger Table, which makes it sixteen miles. It was identified by. Dr. Robinson with Jufna, a small Christian village, rather more than one hour northwest of Beitina (Bethel), with many ruins of the Middle Ages, and situated in a very fertile valley (Bib. Res. 3:77-9). It is probably the OPHNI SEE OPHNI (q.v.) of Benjamins (Jos 18:24).

## Gophrith[[@Headword:Gophrith]]

             SEE BRIMSTONE.

## Gopis[[@Headword:Gopis]]

             in Hindu mythology, are the nine beautiful maidens who accompanied the youthful Krishna, and with him danced at night on the plains of Agra. Krishna is the Apollo, and these Gopis are the muses of the Hindus. The number nine might be doubtful, were not Krishna represented riding on an elephant, which is artistically composed of the forms of these Gopis.

## Gor[[@Headword:Gor]]

             SEE WHELP.

## Gorcke, Hermann Moritz[[@Headword:Gorcke, Hermann Moritz]]

             a Lutheran theologian of Germany, was born September 26, 1803, and died March 6, 1883, at Zarben, in Pomerania. He is the author of Bibel- Jahr (Berlini, 1857-60, 4 volumes). See Zuchold, Bibl. Theol. 1:451. (B.P.)

## Gordianus[[@Headword:Gordianus]]

             the name of three Roman emperors. Marcus Antonius Gordianus I, descended from a noble family, and distinguished for his literary education, was twice consul, under Caracalls and Severus. By the latter he was appointed proconsul of the province of Africa, in which position he gained the affection of :the people of the province to so high a degree, that on the assassination of the emperor Maeximinus, he was, at the age of 80 years, proclaimed emperor in 238, together with his son, who assumed the same of Marcus Antonius Gordianus II. The Roman Senate recognized them; but after a reign of only a few weeks Gordianus II fell in a battle at Carthage against Capellianus, the governor of Mauritania, and Gordianus I, on hearing the news, killed himself. At the demand of the Roman people, a minor grandson of Gordianus I was placed as Caesear by, the side of Pupienus Maximus and Balbinus, who had been elected emperors against Maximinus; and when all these three emperors were killed by their own soldiers, he was still in the same year (238) proclaimed as Augustus by thee Praetorians. He carried on a successful war against the Persians, and had an excellent adviser in his father-in-law Misitheus. He reigned until 244, when Philippus the Arabian who for some time had been his colleague, caused him to be assassinated. The Christian Church during the reign of Gordianus was undisturbed. (A.J.S.)

## Gordon, Adam[[@Headword:Gordon, Adam]]

             a Scotch prelate, was dean of Caithness and minister at Pettie, and was bishop of the see of Caithuess. When he was made bishop is not known. He died at Elgin, June 4, 1528. See Keith, Scottish Bishops, page 214.

## Gordon, Alexander (1)[[@Headword:Gordon, Alexander (1)]]

             a Scotch bishop, was first rector of Fetteresso, in the shire of Mearns, next chanter or precentor of the see of Moray, and was consecrated bishop of  Aberdeen about 1517. He died June 29, 1518. See Keith, Scottish Bishops, page 119.

## Gordon, Alexander (2)[[@Headword:Gordon, Alexander (2)]]

             a Scotch prelate, was made bishop of the Isles November 21, 1553; from this see he was translated to that of Galloway in 1558. In 1570 he preached in John Knox's pulpit, at Edinburgh. In 1576 he was a judge in the Court of Session. He died in the same year. See Keith, Scottish Bishops, page 279, 307.

## Gordon, George N[[@Headword:Gordon, George N]]

             a Presbyterian minister and missionary, was born in Prince Edward Island in 1821. He studied at the Free-Church College, Halifax, N. S., and was sent by the Presbyterian Church of Nova Scotia, to the New Hebrides, and settled at Enomanga, in 1857, with his wife, whom he married in England. On the 20th of May, 1861, he and his wife were killed by the natives. — Wilson, Presb. Hist. Almanac, 1862, page 330.

## Gordon, James Huntley[[@Headword:Gordon, James Huntley]]

             an eminent Scotch Jesuit, was born in 1543. He was educated at Rome, and entered the order of Jesuits September 20, 1563. For nearly fifty years he taught Hebrew and theology at Rome, Paris, and Bordeaux. He traveled also, as missionary, through England and Scotland, where his zeal for making converts to the Roman Catholic Church caused him to be twice put in prison. He died at Paris, April 16, 1620. Gordon was a learned and skillful man, and very zealous for his order. He wrote Controversiarum christianae fidei Epitome, 3 parts (1, Limoges, 1612; 2) Paris; 3, reprinted with the two others, Cologne, 1620, 8vo). See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Hoefer, Nouv. Biog. Generale, 21:280.

## Gordon, James Lesmore[[@Headword:Gordon, James Lesmore]]

             a Scotch Jesuit, was born at Aberdeen in 1553. He became a member of the Society of Jesus, and taught theology in the colleges of his order, at Toulouse and Bordeaux. Later in life he was appointed confessor to Louis XIII. He died at Paris, November 17, 1641. We have from him Diatriba de catholica yeritate (Bord. 1623, 12mo): — Biblia Sacra, cum commentariis ad sensum litterae et explicatione locorum omnium quae in sacris litteris. obscuritatem habent (Paris, 1632, fol.): — Theologi morales universa, viii libris. comprehensa.(Paris, 1634, fob.). Dupin highly commends his commentary. — Hoefer, Nouv. Biog. Generale, 21:280.

## Gordon, John (1)[[@Headword:Gordon, John (1)]]

             a Scotch prelate, was made bishop of Galloway Februray 4, 1688,. and consecrated at Glasgow. After the revolution he followed King James to Ireland, and then to France, and while at St. Germain's read the liturgy of the Church of England to all Protestants who came to hear. See Keith, Scottish Bishops, page 283.

## Gordon, John (2), D.D., F.S.A[[@Headword:Gordon, John (2), D.D., F.S.A]]

             a Church of England divine, was born at Whitworth, Durham, in 1725. He was a graduate of Emanuel College, Cambridge, where he took the degrees of A.B. in 1748, A.M. in 1752, and D.D. in 1765, at Petenrhouse; and was elected a fellow of Emanuel College in 1751. At his decease, which occurred January 19, 1793, he was precentor and archdeacon of Lincoln, and rector of Henstead, Suffolk. He was the author of a New Estimate of the Manners and Principles of the Times, 3 parts: — Occasional Thoughts on the Study of Classical Authors (1762): — and two Sermons preached at Cambridge. See (Lond.) Annual Register, 1793, page 69.

## Gordon, Robert[[@Headword:Gordon, Robert]]

             D.D., a Scotch divine, was born in Dumfries. "His first settlement in the ministry was at Kinsfaun's, 1816; in 1820 he was translated to the old Chapel of Ease, Edinburgh. In 1825 he became one of the ministers of the High Church. In 1843 he joined the 'Free-Church movement' and resigned  his preferment. Most of his people went with him, and formed the 'Free High Church,' of which he remained minister to the times of his death, October, 1853. He published Sermons (3d ed. Edinburgh, 1826, 8vo): — Christians made known to the Ancient Church: — An exposition of the revelation of Divine Grace, as unfolded in the O.T. Scriptures (posthumous; Edinburgh 1854, 4 volumes, 8vo)." Darling, Cyclop. Bibliographica, 1:1292; Bibliotheca Sacra, July 1854, page 631.

## Gordon, Samuel R., D.D[[@Headword:Gordon, Samuel R., D.D]]

             a Protestant Episcopal clergyman, was born in Somerset County, Maryland. He graduated from the General Theological Seminary (N.Y.) in 1843, served as assistant at St. Paul's, Baltimore, rector of St. Luke's, Queen Anne's County, of St.. Paul's, Kent County, of St. Thomas's, Prince  George County, in 1853, and died there, August 19, 1883, aged. seventy years.

## Gordon, Thomas[[@Headword:Gordon, Thomas]]

             a noted religious writer, was born in Kirkcudbright, Galloway, Scotland, about 1684, and had a university education. While young he went to London, at first as a teacher, and afterwards as a writer, becoming widely known for his political and religious articles and pamphlets. He died July 28,1750. He published, Tacitu Translated into English (1728-31): — The Independent Whig, or a Defence of Primitive Christianity (1732): — Salust Translated into English (1744): — two collections of tracts: I. A Cordial for Low Spirits (1750); II. The Pillars of Priestcraft and  Orthodoxy Shaken (eod.). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gordon, Thomas Patterson, D.D[[@Headword:Gordon, Thomas Patterson, D.D]]

             a Presbyterian minister, was born in Monongahela City, Washington County, Pennsylvania, July 23, 1813. He graduated from Jefferson College, Canonsburg, in 1834, and from the Theological Seminary at Allegheny in 1837; was licensed by Ohio Presbytery, and ordained pastor of the Buffalo Church in Cumberland, where he labored till 1842 with great acceptance. In 1846 he was appointed an agent for the Board of Domestic Missions, but the same year became pastor at Allegheny, Pennsyvlania; in 1850 he removed to Wellsville, Ohio; in 1856 became pastor of the Sixth Church, Pittsburgh, Pennsyvlania; in 1857 removed to Terre Haute, Indiana, and died there, August 15, 1865. See Wilson, Presb. Hist. Almanac, 1867, page 150.

## Gordon, William (1)[[@Headword:Gordon, William (1)]]

             a Scotch prelate, was bishop of Aberdeen about 1556, and died there in 1557. See Keith, Scottish Bishops, page 122.

## Gordon, William (2)[[@Headword:Gordon, William (2)]]

             D.D., an English clergyman and historian, was born at Hitchin, Hertfordshire, in 1729, and educated at a Dissenting academy near London. He was pastor of an Independent Church at Ipswich, and was subsequently successor to Dr. David Jennings, in the church at Old Gravel Lane, Wapping. He removed to America in 1770, and became minister of the Third Church, Roxbury, Massachusetts. In 1781 he returned to England, and preached both at St. Neots, Huntingdonshire, and at Ipswich. He died at the latter place, October 19, 1807. He published sermons, etc., 1772, 1775, 1777, 1783: — An Abridgment of Jonathan Edwards' Treatise on the Religious Affections: — A History of the Rise, Progress, and Establishment of the Independency of the United States of America (1788). See Chalmers, Biog. Dicts. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gorgias[[@Headword:Gorgias]]

             (Γοργίας, a frequent name among the Oriental Greeks), one of the generals of Antiochus Epiphanes, was chosen by Lyisias, the general and sinitester of Antiochus Epiphanes and at this time in sale command of the provinces from the Euphrates to the sea, to undertake an expedition in company with Ptolemy, the son of Dorymanan, and with Nicanor, against Judaea, B.C. 166 (1Ma 3:38; Joseph. Ant. 12:7, 2, 3, where he is styled "a mighty man of the king's friends"). These generals were, however, totally defeated near Einmaus by Judas Maccabas in (1Ma 4:1 sq.; Joseph. Ant. 1.c). In B.C. 165, Joseph, the son of Zacharias, and Azarias, two captains in the service of Judas Maccabaeus, anxious to get themselves a name, and acting without the orders of Judas, attacked the garrison of Jamnia. Gorgias, the governor of the forces at Jamnia, defeated them with great loss (1Ma 5:56 sq. Joseph. Ant. 12:7, 6).

The account of Gorgias in 2 Macc. is very confused. In one passage he is described simply as "a captain, who in matters of war had great experience, and therefore sent with Nicanor, the son of Patroclus, one of the special friends of Ptolomaeuss, the governor of Coele-Syria and Phoenice (comp. 1Ma 3:38; Joseph. Ant. 12:7, 3), to root out the whole nation of the Jews (2Ma 8:9). In another passage he is represented as "governor of the holds" (στρατηγὸς τῶντόπων [Alex. MS. τρόπων], 2Ma 10:14), and apparently of the holds of the Idumeans (?) (Acrabattene [?], comp. 1Ma 5:3; Joseph. Ant. 12:8, 1; see Ewald, Geschichte, 4:91, 358). He is afterwards, according to the present text, described as "governor of Idumea" (2Ma 12:32).

## Gorgons[[@Headword:Gorgons]]

             in Greek mythology, were daughters of Phorcys and Ceto, of extraordinary beauty, but because of their pride were changed by the gods into snakehaired monsters. Their heads were covered with dragon-scales, they had teeth like hyenas, brazen hands, and wings. Their appearance was so horrible that all who saw them were transformed into stone. Their names were: Stheno, Euryvale, and Medusa; the latter is usually called Gorgo. The first two were immortal, Medusa was not. When Perseus was ordered to get the head of the Gorgon, only Medusa could have been meant. SEE MEDUSA.

## Gorham Case[[@Headword:Gorham Case]]

             a case in law involving the doctrine of the Church of England as to baptismal regeneration. In August 1847, the lord chancellor (lord Cottenham) offered to present Mr. Gorham to the vicarage of Brampford- Speke. The bishop, on being requested to countersign his testimonials, stated on the paper his doubts as to Mr. Gorham's views, both of discipline and doctrine. The lord chancellor, however, presented Mr. Gorham, who applied for institution. The bishop then intimated his intention of examining Mr. Gorham before he instituted him. The examination took place, and continued for several days. The result was, that the bishop of Exeter declined to institute Mr. Gorham to the vicarage of Brampford-Speke. "The alleged ground of this refusal was, that after examination the bishop found Mr. Gorham to be of unsound doctrine as to the efficacy of the sacrament of baptism; inasmuch as he held that spiritual regeneration is not given or conferred in that sacrament in particular, that infants are not made therein 'members of Christ and the children of God,' as the catechism and formularies of the Church declare them to be. The case was brought before the Arches Court of Canterbury, which decided (1849) that baptismal regeneration is the doctrine, of the Church of England, and that Mr. Gorham. maintained doctrines on the point opposed to those of the Church, and that consequently the bishop had shown sufficient cause for his refusal to institute, and that the appeal must be dismissed with costs. From this decision Mr. Gorham appealed to the judicial committee of privy council. The committee complained that the bishop's questions were intricate and entangling, and that the answers were not given plainly and directly. Their decision was in substance, as follows, and it must be noted what points they undertook to decide, and what not. The court declared that it had no jurisdiction to settle matters of faith, or to determine what ought, in any particular, to be the doctrine of the Church of England, its duty being only to consider what is by law established to be her doctrine upon the legal construction of her articles and formularies. It appeared that very different opinions as to the sacrament of baptism were held by the  promoters of the Reformation; that differences of opinion on various points left open were always thought consistent with subscription to the articles; and also, that opinions in no important particular to be distinguished from Mr. Gorham's had been maintained without censure by many eminent prelates and divines. Without expressing any opinion as to the theological accuracy of Mr. Gorham's opinions, the court decided that the judgment of the Arches Court should be reversed. Mr. Gorham was accordingly instituted to Brampford-Speke. During the two years that the suit was pending, the theological question was discussed with all degrees of ability and acrimony in sermons and pamphlets." — History of Christian Church (Encyc. Metrop., Glasgow, 1858, page 387 sq.); Chambers, Encyclopaedia, s.v.; Theological Critic, April , art. 3; English Review, volumes 13, 14; Marsden, Churches and. Sects, 1:42; Cunningham, Discussion of Church Principles (Edinburgh, 1863), chapter 6.

## Gorham, Nicholas[[@Headword:Gorham, Nicholas]]

             an eminent Dominican of the 14th century, was born at Gorham, near St. Alban's, Hertfordshire, educated at Merton College, Oxford, went to France when a young man, spent the rest of his life there, and died in Paris about 1400. "Many and learned are his books," says Thomas Fuller, "having commented on almost all the Scriptures, and no hands have fewer spots of pitch upon them who touched the superstition of that age " (Worthies of England, ed Nuttall, 2:51).

## Goring, Christian Carl Ernst[[@Headword:Goring, Christian Carl Ernst]]

             a Lutheran theologian, who died June 18, 1866, at Windsheim, in Bavaria, is the author of, Mitgabe fur's Leben (4th .ed. Nuremberg, 1848, 2 parts): — Taglicher Wandel des Christen, etc. (4th ed. Nordlingen, 1854): — Morgen- und Abendsegen des Christen (4th ed. 1858): — Passions-Buch (1856): — Kern des teutschen Liederschatzes (1828), etc. See Zuchold, Bibl. Theoi. 1:451 sq.; Koch, Geschichte des deutschen Kirchenliedes, 7:51 sq. (B.P.)

## Gorion[[@Headword:Gorion]]

             (Γωρίων), son of Josephus (? Caiaphus), and one of those of eminent family who incited the Jewish populace to resist the anarchy of the Zealots (Josephus, War, 4:3, 9), but was eventually slain by them (ib. 6, 1).

## Gorionides[[@Headword:Gorionides]]

             SEE JOSEPH BEN-GORION.

## Goriun[[@Headword:Goriun]]

             surnamed SKANTCHELI (the Admirable One), an Armenian theologian, lived in the 5th century of the Christian sera. After studying philosophy, theology, and the Syriac and Greek languages under St. Mesrop (q.v.) and patriarch Isaac I, he was sent to Constantinople to complete his studies. On returning to his country, he engaged with Esnig (q.v.) and four others in a translation of the Bible, and of several works of the Greek fathers, into the Armenian. He subsequently became bishop of a diocese bordering upon Georgia. He is the author of a work on The Life of Mesrop, which is of importance for the early history of the Armenian Church, and was published by the Mekhitarists at Venice in Opere di antichi Scrittori Armeni del quinto secolo (Ven. 1833). See De Welte, Goriuns Lebensbeschreib. d. heil. Mesrop (Tib. 1844). (A.J.S.)

## Gorkum, the Martyrs of[[@Headword:Gorkum, the Martyrs of]]

             the name given in the Roman Catholic Church to nineteen monks and priests of Dordrecht who had fled to Gorkum, were captured at the conquest of that town by the Gueux in 1572, and hung. On account of  pretended miracles wrought by their relics, Pope Clement X, in 1674, allowed them to be venerated in Holland. In 1867 they were canonized by Pius IX. (A.J.S.)

## Gorlov, Stephen[[@Headword:Gorlov, Stephen]]

             a philologist, was born in Prussia, December 27, 1619. He studied at Konigsberg, was in 1647 professor of Hebrew there, and died August 19,  1678. He wrote, Disp. de Christo Filio AEterni Patrtis: — De Detorsionibus et Exceptionibus Nonnullis Judaeorum in Lippmanni Nizzachon: — De Confusionis Linguarum Origine et Modo: — De Initio Decalogi Exo 20:1 : — De Protevangelio Gen 3:15 : — De Sono Tubarum Sanctuarii. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:339. (B.P.)

## Gorran, Nicolas De[[@Headword:Gorran, Nicolas De]]

             a French theologian, was born probably in 1230. After having begun his studies with the preaching friars of Le Mans, he went to the college of Saint Jacob, at Paris; became immediately afterwards one of the lecturers of the college, and, having gained some reputation in the pulpit, was appointed confessor to the king of Navarre, son of Phillippe the Bold. Gorran died in 1295. He wrote some commentaries or postils on the Holy Scriptures, and sermons, a few only of which were published. See Hoefer, Nouv. Biog. Generale, s.v.

## Gorres[[@Headword:Gorres]]

             SEE GOERRES.

## Gorres (2)[[@Headword:Gorres (2)]]

             SEE GOERRES.

## Gorsius, Petrus[[@Headword:Gorsius, Petrus]]

             a French Jesuit, was born in 1590, and died at Beziers, April 27, 1661. He is the author of, Meditationes in Omnes Dominicas et Festa Totius Anni: — Explicatio in Proverbia Solomonis: — Explicatio in Ecclesiasticum: — Explicatio in Ecclesiasticum: — Explicatio in Librum Sapientiae. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gorski, Theophylact[[@Headword:Gorski, Theophylact]]

             a Russian theologian, died bishop of Kolomna in 1788. He wrote Orthodoxae orientalis Ecclesiae Dogmata (Lpz. 1784), and a Compendium of Christian Dogmas, in Latin and Russian, which has since been translated into German and French (St. Petersburg, 1792). These books, although in general use in the Russian seminaries, openly advocate Protestant views, and are opposed both to the Roman Catholic and to the orthodox Greek dogmas. See Dict. hist. des Ecrivains de l'Eglise greco- russe; P. Gagarin, De la Theologie dans l'Eglise russe (Paris, 1857); Hoefer, Nouv. Biog. Generale, 21:309.

## Gorskius, Jacobus[[@Headword:Gorskius, Jacobus]]

             a Polish Roman Catholic theologian, and archdeacon at Gnesen, who died June 17, 1585, is the author of, De Usu Legitimono Eucharistie: — De Baptisimo Praedestinatorum: — Animadversiones in Theologos Wurtemberg: — Adversus Apostatam Christ. Francken. See Staravolscius, Scriptorum Polonziae Centuria; Ghilini, Teatro d' Uomini Letteraati; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gorton, Samuel[[@Headword:Gorton, Samuel]]

             founder of a sect called Gortonians, was born at Gorton, England, about 1600. He says himself, in one of his letters, "I have never studied in the schools of human learning, and I bless God for it." He was first in the employ of a linen-draper in London, but left that city in 1636 and went to Boston, U.S., in, the hope of enjoying religious liberty; but the Church there not being disposed to put up with his extravagant ideas, he went to Plymouth, where he fared still worse, being fined, imprisoned, and finally expelled in the midst of winter. In June 1639, he became an inhabitant of Aquidneck, or Rhode Island, where fresh persecution befel him. Driven from place to place, he finally bought some land at Pawtuxet, Rhode Island, where he settled. Complained of by his neighbors as encroaching on their property, he refused to appear before the court of Massachusetts, and in 1642 settled at Shawmut, where he had bought land of the sachem Miantonomoh. His claims under this purchase were, however, contested by two, inferior sachems, who appealed to the general court of Massachusetts for assistance. Gorton and ten of his disciples were captured soon after and taken before the court, where the land question soon gave place to a trial for their lives as "damnable heretics," and they were condemned to hard labor at Charlestown for an unlimited time. In 1644 the sentence was  changed into banishment. Gorton then returned with his partisans to Rhode Island, where he persuaded the Indians to put themselves under the protection of England, and to abandon to that country a part of their territory. He then proceeded to England, where, in consideration of this service, he received letters patent guaranteeing to him the peaceful possession of his property at Shawmut. He called the place Warwick, in remembrance of services rendered him by the earl of Warwick. Gorton died about 1677. His sect became soon extinct. He wrote, Simplicities' Defence against seven-headed Policy (1646, 4to): — An incorruptible Key, composed of the cx Psalme, wherewith you may open the rest of the holy Scriptures (1647, 4to): — Saltmarsh returned from the Dead (1655, 4to): - An Antidote against the common Plague of the World. See Mackie's Life of Gorton in "Sparks's Amer. Biography;" Duyckinck, Cyclop. of American Literature, 1:78; New American Cyclopedia, 8:384; Bartlett, Bibliog. of Rhode Island, 134 sq.; Hutchinson, History of Massachusetts, 1:117. (J.W.M.)

## Gortyna[[@Headword:Gortyna]]

             (Γόρτυνα; in classical writers, Γόρτυν or Γόρτυνα; on a coin, Κόρτυνα [Κορτυνίων]), a city of Crete, mentioned in the Apocrypha in the list of cities to which the Romans sent letters on behalf of the Jews, when Simon the Maccabee renewed the treaty which his brothers Judas and Jonathan had made with Rome (1Ma 15:23; comp. 1Ma 8:1 sq.; 1Ma 12:1 sq.). There is no doubt that the Jews were settled in great numbers in Crete (Josephus, Ant. 17:12, 1; War, 2:7; Philo, Leg. ad Caium, sec. 36), and Gortyna may have been their chief residence. Ptolemy Philometor, who treated the Jews kindly, and who had received a numerous body in Egypt when they were driven out of Judaea by the opposite party (Josephus, Ant. 13:3; War, 1:1, 1), rebuilt part of Gortyna (Strabo, 10, Didot. ed., page 411). When Paul, as a prisoner, was on his voyage from Caesarea to Rome, the ship, on account of a storm, was obliged to run under the lee of Crete, in the direction of Cape Salmone, and soon after came to a place called Fair Havens, which was near a city called Lasaea (Act 27:8). Lassea is probably the Lasia of the Peutingerian Tables, and is there stated to be sixteen miles east of Gortyna. It is very uncertain how long the vessel was detained at Fair Havens, though "much time had been spent" (Act 27:9), not since they had sailed from Caesarea, but at the anchorage (Alford, ad loc.). Doubtless the sailors, soldiers, and prisoners had frequent intercourse with Lasea, and perhaps Gortyna. Paul may then have preached  the Gospel at one or both of these places, but of this there is not the slightest proof (comp. Conybeare and Howson, Life of St. Paul, 2:394- 396). SEE PAUL.

## Gortyna (2)[[@Headword:Gortyna (2)]]

             according to Ptolemy (3:17,10), was situated in 540 15 and 340 50. Simon proposes a Sheinitic etymology for the name (Onom. page 50; but see Sickler, Handbuch, page 470). Next to Cnossus, it was the most important city in the island for power and magnificence. At one time Gortyna and Cnossus in union held the whole of Crete in their power except Lyttus (Polyb. 4:53, 54). In later times they were in a continual state of warfare (Strabo, x, Didot. ed., page 410). Gortyna was founded by a colony from Gortys of Arcadia (Plato, Leges, 4, Didot. ed., page 320). It was of very considerable size, its walls being fifty stadia in circuit, whilst those of its rival, Cnossus, were not more than thirty (Strabo, 10, Didot. ed., page 409-411). Homer bestows upon it the epithet "walled" (τειχιόεσσα, Il. 2:646). It was situated on the south side of the island on the river Lethaus (Messara), and at a distance of ninety stadia from the Libyan Sea (Strabo, l.c.). In the Peloponnesian war Gortyna seems to have had some relations with Athens (Thuc. 2:85). Its connection with Philopoemen in B.C. 201 is shown by the Gortynians having invited him to take the command of their army (Plutarch, Philop. 13). When the Achaean League was in alliance witli the Romans, B.C. 197., against Philip V of Macedor, 500 Gortynians joined Quinctius Flamininus when on his march to Thessaly, previous to the battle of Cynoscephalae (Livy, 33:3). It is only recently that a coin bearing the well-known types of the League has been found, struck at Gortyna. The late Col. Leake has shown that the coin with the legend ΚΟΡΤΥΝΙΩΝ ΑΧΑΙΩΝ, which had previously been assigned to Gortys in Arcadia by the late Mr. Burgon (Numbers Chron. 19:235-36), certainly belongs to the Cretan Gortyna (Supp. Num. Hell. page 110), thus proving that cities beyond the continent were admitted into the League (R.S. Poole, Numbers Chron., new ser., 1:173). About the same period there are evidences of an alliance, political or commercial, between Athens and several of the Cretan towns. Some of the coins of six of these — Cnossus, Cydonia, Gortyna, Hierapytna, Polyrrhenium, and Priansusare tetradrachms, with exactly the types of those of Athens of the same age, but distinguished by having the distinctive badges of the Cretan towns.  They were probably struck by the Cretan cities of the great alliance against Philip V of Macedon about B.C. 188 (Pausan. 1:36, 5, 6; comp. Eckhel, Doct. Numbers Vet. 2:221; Leake, Nun. Hell. Insular Greece, page 19; Poole, 1.c.). As Cnossus declined, Gortyna rose to eminence, and became the metropolis of Crete. About A.D. 200 a brother of Septimius Severus held at Gortyna the office of proconsul and quaestor of the united provinces of Crete and Cyrene (Bockh, No. 2591). In the arrangement of the provinces by Constantine, Gortyna was still the metropolis of Crete (Hierocl. Synod. page 649; comp. Leake, Supp. Numbers Hell. page 157).

The remains of Gortyna near Aghius Dheka (the ten Saints), and the cavern in the mountain, have been described by Tournefort (Relation d'un Voyage du Levant) and Pococke (Description of the East), and the cavern, more recently, by Mr. Cockerell (Walpole, 2:402). The modern Gortynians hold this cavern to be the Labyrinth, thus claiming for themselves the honors of the myth of the Minotaur; but it does not appear from the Gortynian coins, which date from the time of the Persian war to that of Hadrian (and there are none later), that their ancestors ever entertained such an idea (Leake, Numbers Hell. Insular Greece, page 18). The famous Labyrinth is represented on the coins of Cnossus, and Colossians Leake says that "it is difficult to reconcile this fact with the existence of the Labyrinth near Gortyna, for that the excavation near Aghius Dheka, at the foot of Mount Ida, is the renowned Cretan labyrinth, cannot be doubted after the description of Tournefort, Pococke, and Cockerell" (Supp. Numbers Hell. page 156). This opinion is given notwithstanding the assertion of Pausanias (ὁ ἐν Κνωσσῷ λαβύρινθος, 1:27, 9). One of the coins of Cnossus bears, besides the Labyrinth on its reverse, the Minotaur on the obverse. It cannot be much later than the expedition of Xerxes, and thus affords evidence of the antiquity of the tradition of the Labyrinth, if not of its real existence; whereas Höck (Kreta, 1:56 sq.), relying on the silence of Hesiod and Herodotus, and the assumed silence of Homer — though the Iliad contains what looks very like an allusion to the Cretan wonder (Il. 18:590 sq.) — has supposed it to have been an invention of the later poets borrowed from Egypt (Poole, ut sup. 1:171-72). A full account of the remains of the old site and the modern place is given in the Museum of Classical Antiquities (2:277-286). Mr. Falkner here describes the cavern near Gortyna, from Sieber, who spent three days in examining it, and says that certainly it had been nothing more than a quarry, which probably supplied the stone for  building the city (Reise nach der Insel Kreta, 1:511-520). Höck seems to hold similar views (Kreta, 1:447-454). SEE CRETE.

## Gosains (or Goswami)[[@Headword:Gosains (or Goswami)]]

             are the Hindu priests of Eklinga, in Rajasthan. They all wear a crescent in the forehead — the distinguishing mark of the faith of Siva. It is not uncommon to find Gosains, who have made a vow of celibacy, following secular pursuits, such as the mercantile and military professions. Some of these are among the richest merchants of India, while the soldiers possess lands, and beg or serve for pay when called upon.

## Goscelin[[@Headword:Goscelin]]

             a Benedictine of St. Bertin, in Artois, who went to England in 1049, and died at the monastery of St. Augustin, in Canterbury, is the author of, Historia Minor de Vita S. Augustini, Cantuatr. Archiepiscopi: — Historia Mcajor de Vita S. Augustini, etc. See Foppens, Bibl. Belgica, 1:379 (1739); Histoire Litteraire de France, 8; Wright, Biogr. Brit. 1:518, 521 (1842); Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Goshen[[@Headword:Goshen]]

             (Heb. id. גּשֶׁן prob. of Egyptian origin, but unknown signif.), the name of at least two places.

1. (Sept. usually Γεσέν or Γεσέμ) A province or district of Egypt in which Jacob and his family settied through thee instrumentality of his son Joseph, and in which they and their descendants remained for a long period (Gen 45:10; Gen 46:28-29; Gen 46:34; Gen 47:1; Gen 47:4; Gen 47:6; Gen 47:27; Genesis 1, 8; Exo 8:22; Exo 9:26). (B.C 1874-1658.) his usually called the "land of Goshen" (אֶרֶוֹ גּשֶׁן, "country of Goshen," Gen 47:27), but also "Goshen" simply (Gen 45:28, first clause, 29). It appears to have borne another name, "the land of Rameses" (אֶרֶוֹ רִעְמְסֵס) Gen 47:11), unless this be the name of a district of Goshen. (See below.) That Goshen lay on the eastern side of the Nile. may be justifiably inferred from the fact that Jacob is not reported to have crossed that river; nor does it appear that the Israelites did so in their flight out of Egypt. The various opinions that have been held on the subject may be found classified and considered by Bellermann in his Handb. der Bibl. Lit. 4:191-220. Lakemachebr (Obs., Philippians 6:297 sq.) locates Goshen in the vicinity of Bubastis, not far from Tanis; but this is too far from Palestine. Bryant (Obs. upon the ancient Hist. of Egypt, page 75 sq.) prefers the Saitic nome, which likewise is too far west (camp. Eichhorn, Bibl. 6:854 sq.). Jablonsky (De terra Gosen, Freft. a.V. 1756; also in his Opusc. 2:73) holds it to be the Heracleotic nome; but this lay even west of thee Nile (Michaelis, Suppl. 1:379 sq.). By comparing Exo 13:17 and 1Ch 7:21, it appears, that Goshen bordered on Arabia (see Gen 14:10, Sept. Γεσέμ Α᾿ραβίας) as well as Palestine, and-the passage of the Israelites out of Egypt shows that the land was not far removed from the Red Sea. It appears probable that we may fix the locality of Goshen in Lower Egypt, on the east side of the Pelusiac branch of the Nile, in the district around Herodpolis. The Sept. renders the words "land of Goshen" (Gen 46:28), καθ᾿ ῾Ηρώων πόλιν, εἰς γῆν ῾Ραμεσσῆ, thus identifying Goshen with Rameses, or the district of Pithom or Heroopolis. SEE RAMESES.

This would make Goshen correspond with one of the divisions of what was  anciently termed the Praefectura Arabica, Ti-Arabia, the eastern district, lying, that is, on the eastern or Arabian side of the Nile. This division was that of Heliopolis or On, Matariyeb, or Ain-Shems. An attempt has been made to define it accurately so as to identify Gosheen (Rosenmuller, Alterthune. 3:246) with the Nomos Arabime (Ptol. 4:5), or the country of Esh-shar Kijah (the eastern land), which stretches south from Pelusium as far as Belbeis (northeast from Cairo), and to the northeast borders of the desert El-Jefar. Traces are found here, it is thought, of the residence of thee Israelites, in large heaps of ruins, a few hours' journey to the northeast of Cairo, which the Arabs call Tell el Jehutd (Jews' hills), or Turbeh el- Jehud (Jews' gravesa) (Nielauh, 1:100; comp. Seetzen, in Zach's Corresp. 20:460; Hartmann, Erdbeschr. d. Aeg. page 880 sq.). Robinson (Researches, 1:37) makes light of the evidence supposed to be supplied by "the mounds of the Jews" just mentioned. He says, "If there is any historical foundation for this name, which is doubtful, these mounds can. only be referred back to the period of the Ptolemies, in the centuries immediately before the Christian aera, when great numbers of Jews resorted to Egypt and erected a temple at Leontopolis." This opinion, however, appears to us somewhat arbitrary. Whatever the actual origin of these mounds, 'the ordinary account' of them may be the transmission or echo of a very ancient tradition. Robinson, however, does not deny that Goshen is to be found about where thee best authorities ordinarily place it (Researches, 1:76).

The district east of the Pelusiac Nile was suitabbe for a nomadic people, who would have been misplaced in the narrow limits of the valley of the Nile (Hackett's Illust. of Script. page 27). "The water of the Nile soaks through the earth for some distance under the sandy tract (the neighborhood of Heliopolis), and is everywhere found on digging wells eighteen or twenty feet deep. 'Such wells' are very frequent in parts which the inundation does not reach. The water is raised from them by wheels turned by oxen, and applied to the irrigation of the fields. 'Whenever this takes place the desert is turned into a fruitful field. In passing to Heliopolis we saw several. such fields in the different stages of being reclaimed from the desert; somejust laid out, others already fertile. In returning by another way more eastward, we passed a successon of "beautiful plantations wholly dependent on this mode. of irrigation" (Robinson, Researches, 1:36). J.D. Michaelis was of opinion (Spicit. page 371) that Goshes extended from Palestine along the Mediterranean as far as the Tanitic mouth of the Nile, and thence inland! up to Heliopolis, embracing a sweep of country so as to take in a part of Arabia bordering  on Egypt. According to Bois Aymac (Descrip. de l'Egypte, 8:111), Goshen was the valley Sabal-yar, which begins in thevicinity of Belbeis, and embraces the district of Heropolis. Laborde (Arabia Petraea, page 58) fixes Goshens in the country around Belbeis, on the eastern side of the Nile. M. Quatremeare has endeavored to define the locality, and, by comparing several passages collected from different writers, he infers that the wady Tumilat (wady Tomlate in Laborde), in which the canal of Cairo terminates, is the land of Goshen: such, at least, seems to have been the opinion of Saadias aenld Abu Said, the authors of the earliest Arabic versions of the Old Testament — the one for the use of the Jews, and the other for that of the Samaritans (Mem. Geogr. sur l'Egypte, 1:61). This position is confirmed by theBiblical notices. The first mention of Goshensis ins Joseph's message to his father (Gen 14:10), which shows that the territory was near the usual royal residencea or the residence of Joseph's Pharaoh. The dynasty to which this king belonged appears to have resided part of the year at Memphis, and part of the year, at harvest-time, at Avaris, on the Bubastite or Pelusiac branch of the Nile: this, Manetho tells us, was the custom of the first Shepherd: king (Josephus,. c. Rev 1:14). From the account of the arrival of Jacob, (Gen 46:28-29) it is evident that Goshen was between Joseph's residence at the time and the frontier of Palestine, and apparently the extreme province towards that frontier. The advice that Joseph gave his; brethren as to their conduct to Pharaoh further characterizes the territory as a grazing one (Gen 46:33-34). (It is remarkable that in Coptic shos signifies both "a shepherd" and "disgrace," and the like, Rossellini Monument 1 Storici. 1:177.)

This passage shows that Goshen was scarcely regarded as a part of Egypt Proper, and was not peopled by Egyptians — characteristics that would positively indicate a frontier province. But it is not to be inferred that Goshen had no Egyptian inhabitants at this period: at the time of the ten plagues such are distinctly mentioned. That there was, moreover, a foreign population besides the Israelites seems evident from the account of the calamity of Ephraim's house (1Ch 7:20-30) SEE BERIAH, and the mention of the "mixed multitude" (עֵרֶב רִב) who went out at the Exodus (Exo 12:38), notices referring to the earlier ands the later period of the sojousn. The name Goshen may possibly be Hebrew, or Shemitic although we do not venture with Jerome to derive it from גָּשִׁםfor it also occurs as the name of a district and of a town in the south of Palestine (see below, No. 2), where we could scarcely expect an appellation of Egyptian origin unless givens after the Exodus, which in this  case does not seem likely. This also noticeable that some of the names of places in Goshen or its neighborhood, as certainly Migdol and Baal-zephe (q.v.), are Shemitic, the only positive exceptions being the cities. Pithom and Rameses, built during the oppression. The next mention of Goshen confirms the previous, inference that its position was between Canaan and the Delta (Gen 47:1). The nature of the country is indicated still more clearly than in the passage last quoted in the answer of Pharaoh to the request of. Joseph's brethren, ands in the account of their settling (Gen 47:5-6; Gen 47:11). Goshen was thus a pastoral country where some of Pharaoh's cattle were kept. The expression "in the best of the land" (בְּמֵיטִב הָאָרֶוֹ) must, we think, be relative, the best of the land for a pastoral people (although we do not accept Michaelis's' reading "pastures" by comparison with the Arabic, Suppl. page 1072; see Gesen. Thes. s.v. מיטב), for in the matter of fertility the richest parts of Egypt are those nearest to the Nile, a position which, as has been seen, we cannot assign to Goshen. The sufficieicy of this tract for the Israelites, their prosperity there, and their virtual separation, as is evident from the account of the plagues, from the great body of the Egyptians, must also be, borne in mind. The clearest indications of the exact position of Goshen are those afforded by the narrative of the Exodus. The Israelites set out from the towns of Ramneses, in the land of Goshen, made two days' journey to the "edge of the wilderness," and in one day more reached the Red Sea. At the startingpoint two routes lay before them, "the way of the land of the Philistines... that [was] near," and "the way of the wilderness of the Red Sea" (Exo 13:17-18). It is also represented, in conformity with this position, at the last great struggle, as comparatively near to Palestine, by the route that lay through the land of the Philistines (Exo 13:17). Then, while the Israelites do not appear to have had any considerable settlements on the further side of the Nile, yet it is clear they were in a position that admitted of ready access to it: it was on the river (whether the main stream or one of the branches) that the infant Moses was exposed; in connection with it also that several of the miracles wrought by Moses were performed; and the fish of which they had been wont to partake, and the modes of irrigation with which they were familiar, bespoke a residence somewhere in its neighborhood (Exo 2:5; Exo 7:19; Exo 8:5; Num 6:5; Deu 11:10). Yet the locality occupied by the Israelites could not have been very near the Nile, since three days were sufficient for their going into the wilderness to keep a feast to the Lord (Exo 5:3). From these indications we infer that the land of Goshen must in part have  been near the eastern side of the ancient Delta, Rameses lying within the valley now called the wady et-Tumeylat, about thirty miles in a direct course from the ancient western shore of the Arabian Gulf, SEE EXODE.

The superficial extent of this wady, if we include the whole cultivable part of the natural valley, which may somewhat exceed that of the tract bearing this appellation, is probably under sixty square geographical miles. If we Iuppose the entire Israelitish population at the time of the Exodus to have been 1,800,000, and the whole ipopulation, including Egyptians and foreigners other than the Israelites, about 2,000,000, this would give no less than between 30,000 and 40,000 inhabitants to the square mile, which would be half as dense as the ordinary population of an Eastern city. It must be remembered, however, that we need not suppose the Israelites to have been limited to the valley for pastture, but, like the Arabs, to have led their flocks into fertile tracts of the deserts around, and that we have taken for our estimate an extreme sum, that of the people at the Exodus. For the greater part of the sojourn their numbers must have been far lower, and before the Exodus they seem to have been partly spread about the territory of the oppressor, although collected at Rameses at the time of their departure. One very large place, like the Shepherd stronghold of Avaril, which Manetho relates to have had at the first a garrison of 240,000 men, would also greatly diminish the' disproportion of population to superficies. The very small superficial extent of Egypt in relation to the population necessary to the construction of the vast monuments, and the maintenance of the great armies of the Pharaohs, requires a different proportion to that of other countries — a condition fully explained by the extraordinary fertility of the soil. Even now, when the population is almost at the lowest point it has reached in history, when villages have replaced towns, and hamlets villages, it is still denser than that of many parts of England. It is not necessary, however, to suppose that during the whole period of the sojourn in Egypt the Israelites continued to dwell altogether within the same region: as they multiplied in number, and in process of, time began to devote themselves to other occupations, they would naturally extend their settlements, and, at various points, become more intermingled with the population of Egypt. It is quite possible that certain of their number crossed the Pelusiac arm of the Nile, and acquired dwellings or possessions in the tract lying between it and the Tanitic (Robinson, Researches, 1:76; Hengstenberg, Egypt and Books of Moses, page 45). Particular families may have also shot out in other directions; and: in this way would naturally arise that freer intercourse between them and the families of Egypt which  appears to be implied in some of the later notices (Exo 11:2; Exo 12:12-23). Still, what we have indicated above as the land of Goshen, the district in which the original settlers from Canaan were assigned a home, continued to the last the head-quarters of the covenant people (see Geiger, De regno Ebraeorum in AEgypto, Marb. 1759). From the field of Zoan being mentioned in connection with the wonders of Moses (Psa 78:12; Psa 78:43), some have supposed that the town of that name, situated in the Tanitic nome, must have bep the capital of Pharaoh at the time. Bocharta. Hengstenberg, among others, have advocated this view, and said nearly all that is possible for it, but they have not been able to establish the point altogether satisfactorily; and it is quite probable that Zoan, in the passage referred to, is used in a general sense, as a kind of representative city in the land of Egypt. for the land itself (see Kurtz, Hist. of Old Cov. § 41: Naville, Goshen [4th. Memoir of "Eg. Explor. Fund"], Lond. 1887, 4to). SEE EGYPT.

2. (Sept. Γοσόμ; Vulg. Gessen, Gozen), the "land" or the "country [both אֶרֶוֹ] of Goshen," twice named as a district in southern Palestine, included in the conquests of Joshua (Jos 10:41; Jos 11:16). From the first of these it would seem to have lain between Gaza and Gibeon, and therefore to be some part of the maritime plain of Judah; but in the latter passage that plain, the Shefelah, is expressly specified (here with the article) in addition to Goshen. In this place, too, the situation of Goshen — if the order of the statement be any indication — would seem to be between the "south" and the Shefelah (A.V. "valley"). If Goshen was any portion of this rich plain, is it not possible that its fertility may have suggested the name to the Israelites? On the other hand, the name may be far older, and may retain a trace of early intercourse between Egypt and the south of the promised land. For such intercourse comp. 1Ch 7:21. The name may even have been extended from No. 3 below (see Keil, On Joshua page 280).

3. (Sept. Γόσομ, Vulg. Gosen.) A town of the same name is once mentioned (between Anim and Holon) in company with Debir, Socoh, and others, as in the mountains of Judah (Jos 15:51), in the group on the south-western part of the hills (see Keil, Joshua page 384). It is probably the origin of the application to an adjacent region (No. 2,. above), for it is not likely that two entirely different places would be called by the same name, both in the southern quarter of Judah. From the mention of Gaza (Jos 10:41) and the route of Joshua (Jos 10:10), the locality in  question would seem to be situated in the gore of Judah, running up between the territories of Benjamin and Dan, now occupied by the Beni- Malik, south of Kirjath-Jearim (comp. Robinson's Researches, 2:337). SEE JUDAH, TRIBE OF.

## Goslawski (Lat. Goslavius), Adam[[@Headword:Goslawski (Lat. Goslavius), Adam]]

             of Bebezno, an adherent of Socinus, lived in Poland in the first part of the 17th century, and wrote works in Latin (Rakow, 1607, 1620). Their. object is to refuite the system of Keckerman and of Martin on the divinity of Jesus Christ. See Hoefer, Nouv. Biog. Generale, s.v.

## Goslicki, Wawrzyniec[[@Headword:Goslicki, Wawrzyniec]]

             (Lat. Goslicius, Laurentius Grimalius), a learned Polish ecclesiastic, was born about 1533, and educated at Cracow and Padua. He took orders in the Roman Catholic Church, and was successively appointed bishop of Kaminietz and Posen. He was active in public affairs, and was frequently engaged in political matters. Through his influence the Jesuits were prevented from establishing their schools at Cracow. He was also a strenuous advocate of religious toleration in Poland. He died October 31, 1607. His principal work is De Optimo Senatore, etc. (Venice, 1568), of which there are two English translations, A Commonwealth of Good Counsaile, etc. (1607), and The Accomplished Senator, done into English by Mr. Oldsworth (1733). See Encyclop. Brit. 9th ed. s.v.

## Gosman, John, D.D[[@Headword:Gosman, John, D.D]]

             a Reformed (Dutch) minister, was born in New York city in 1784. He graduated from Columbia College in 1801, and studied theology with Drs. Alexander Proudfit and John M. Mason; was licensed by the Presbytery of Washington in 1804, and supplied the Presbyterian churches of Lansingburg, etc., until 1808, when he became pastor at Kingston, to which, for three years, Hurley was attached. In 1835 he removed to the Second Reformed Church, Philadelphia, Pennsylvania, but remained only one year. After this he officiated as a stated supply in Port Byron Presbyterian Church (1838-41), and Coeymans and New Baltimore. In 1842 he became pastor of the Reformed Church, in Hudson, and remained eleven years, resigning on account of years and health. But he could not be idle even in his retirement, and so again resumed pastoral work in the little country charge of Flatbush, Ulster County, in 1854. He resigned in 1859, and died in 1865. Dr. Gosman was a man of commanding presence and genial manners, gifted with brilliant genius, artless as a. child, generous and disinterested, full of vivacity and cheerfulness, humorous and witty, transparent, sincere, and attractive. His mind was quick, active, philosophical, and powerful, and his reading covered a wide range in literature and theology. In the pulpit he often exhibited a rare and wonderful eloquence. His sermons were tilled with apt illustrations, governed by almost faultless taste, and enriched by his knowledge of the best authors and of our English tongue. His memory was uncommonly retentive. His style was rich, terse, accurate, nervous, strong, and beautiful. In every good work he was a leader. See Memorial Addresses and Tributes; Corwin, Manual of the Ref. Church in America, s.v. (W.J.R.T.)

## Gospel[[@Headword:Gospel]]

             This word, "conformably to its etymological meaning of Good-tidings, is used to signify,

(1.) The welcome intelligence of salvation to man, as preached by our Lord and his followers.

(2.) It was afterwards transitively applied to each of the four histories of our Lord's life, published by those who are" therefore called "Evangelists," writers of the history of the Gospel (εὐαγγἐλιον).

(3.) "The term is often used to express collectively, the Gospel-doctrines; and 'preaching the Gospel' is accordingly often used to include not only the 'proclaiming' of the good tidings, but the 'teaching' men how to avail themselves of the offer of salvation;" the declaring of all the truths, precepts, promises, and threatenings of Christianity. It is termed "the Gospel of the grace of God," because it flows from God's free love and goodness (Act 20:24); and, when truly and faithfully preached, is accompanied with the influences of the divine Spirit. It is called "the Gospel of the kingdom," because it treats of the kingdom of grace, and shows the way to the kingdom of glory. It is styled "the Gospel of Christ" because he is the author and great subject of it (Rom 1:16); and "the Gospel of peace and salvation," because it publishes peace with God to the penitent and believing, gives, to such, peace of conscience and tranquillity of mind, and is the means of their salvation, present and eternal. As it displays the glory of God and of Christ, and ensures to his true followers eternal glory, it is entitled "the glorious Gospel" and "the everlasting Gospel," because it commenced from the fall of man, is permanent throughout all time, and produces effects which are everlasting. This use of the word "gospel" has led some to suppose that Gospel-truth is to be found exclusively or chiefly in the "Gospels," to the neglect of the other sacred writings; and others, to conclude that the discourses of our Lord and the apostolic epistles must exactly coincide, and that in case of any apparent difference, the former must be the standard and the latter must be taken to bear no other sense than what is implied by the other. Whereas, it is very  conceivable, that though both might be, in a certain sense, "good tidings," yet one may contain a much more full development of the Christian scheme than the other (Eden; Watson). It has been disputed whether the Gospel consists merely of promises, or whether it can in any sense be called a law. The answer plainly depends upon adjusting, the meaning of the words gospel and law. If the gospel be taken for the declaration God has made to men by Christ, concerning the manner in which he will treat them, and the conduct he expects from them, it in plain that this includes commands, and even threatenings, as well as promisesa; but to define the Gospel so as only to express the favorable part of that declaration, is indeed taking the question for granted, and confining the word to a sense much less extensive than it often has in Scripture (comp. Rom 2:16; 2Th 1:8; 1Ti 1:9-11); and it is certain that, if the Gospel be put for all the parts of the dispensation taken, in connection one with another, it may well be called, on the whole, a good message. In like manner the question, whether the Gospel be a law or not, is to be determined by the definition of the law and of the Gospel, as above. If law signifies, as it generally does, the discovery of the will of a superior, teaching what he requires of those under his government, with the intimation of his intention of dispensing rewards and punishments, as this rule of their conduct is observed or neglected; in this latitude of expression it is plain, from the proposition, that the Gospel, taken for the declaration made to men by Christ, is a law, as in Scripture it is sometimes called (Jam 1:25; Rom 4:15; Rom 8:2). But if law be taken, in the greatest rigor of the expression, for such a discovery of the will of God and our duty, as to contain in it no intimation of our obtaining the divine favor otherwise' than by' a perfect and universal conformity to it, in that sense the Gospel is not a law. See Witsilus, On the Covenants, volume 3, chapter 1; Doddridge, Lectures, lect. 172; Watts, Orthodoxy and Charity, Essay 2.

## Gospel Side Of The Altar[[@Headword:Gospel Side Of The Altar]]

             the right side of the altar or communion-table, looking from it, at which, is the English Church service, the Gospel appointed for the day is read. It is of higher distinction than the epistle side, and is occupied by the clergyman of highest ecclesiastical rank who happens to be present. In some cathedrals, one of the clergy has this special duty to perform, and is designated the Gospeller. Gospeller.

(1.) A term of reproach, though really an honorable epithet, applied by the Romanists to those who advocate the circulation of the Scriptures. It was first given in England to the followers of Wickliffe, when that eminent reformer translated the New Testament (Eden).

(2.) A term applied in the Reformation period to certain Antinomians. "I do not find anything objected to them as to their belief, save only that the doctrine of predestination having been generally taught by the reformers, many of this sect. began to make strange inferences from it, reckoning that since everything is decreed, as the decrees of God could not be frustrated, therefore men were to leave themselves to be carried by these decrees. This drew some into great impiety of life, and others into desperation. The Germans soon saw the ill effects :of this doctrine. Luther changed his mind about it, and Maelancthon openly writ against it; and since that time the whole stream of the Lutheran churches has rusn the other way. But both Calvin and Bucer were still for maintaining the doctrine of these decrees; only they warned the people not to think much of them, since they were secrets which men could not penetrate into; but they did not so clearly show how these consequences did not flow, from, such opinions. Hooper, and many other good writers, did often dehort people from entering into these curiosities; and a caveat to that same purpose was put afterwards into the article of the. Church about predestination" (Burnet, History of Reformation, part 2, book 1, page 180).

(3.) It is customary in the Church of England for the ministers to read the gospel And epistle for the day at the communion-table. He who read the gospel, standing at the north side of the altar, was formerly called the Gospeller; and be who read the epistle at the opposite side, was called the Epistoler. In the canons of queen Elizabeth, we find that a special reader, entitled an Epistoler, is to read the epistle in collegiate churches, vested in a cope.

## Gospel, Book Of The[[@Headword:Gospel, Book Of The]]

             the name of the volume from which the lessons were read. We extract an account of it from Walcott, Sac. Archaeol. s.v. SEE EVANGELISTARIUM.

"This volume, usually splendidly illuminated and bound in jewelled covers, always stood on the altar upon a stand, and the latter is called in 1640, in England, a desk with degrees of advancement, in 1558 it stood in the midst of the altar. Two tapers, according to Amalarins, were carried before the gospeller to represent the light of the gospel in the world, and other candles, signifying the law and the prophets, were extinguished, to show  their accomplishment in the gospel. In St. Augustine's time the gospel was read on the north side, in allusion to the prophetical verse, Jer 3:12 and the old sacramentaries added, because it is preached to those cold in faith; but at Rome, because the men sat On the south side, and the women on the north, the deacon turned to the former, as mentioned by Amalarius, probably in allusion to 1Co 14:35. The Gemma Animae speaks of reading from the north side as a new custom, but it is prescribed by the use of Hereford and Seville. In some parts of England, however, the south side was still observed as late as the 15th century. When the epistle was read on the lowest, the gospel was read on the upper choir steps from a lectern; on principal festivals, Palm Sunday, and the eves of Easter and Pentecost, they were read in the rood-loft. As at St. Paul's, in cathedrals of the new foundation, also, and in all cathedrals, by the canons of 1603, a gospeller and epistolar, or. deacon and subdeacon, who are either minoro canons or priest-vicars, are appointed; they are to be vested 'agreeably' to the celebrant or principal minister, that is, in codes. In 1159 all these were to be canons at York, by pope Alexander III's order. Anasta siuls I, c. 405, ordered all priests to stand and bow reverently at the reading of the gospel. In the 6th century the people stood at the reading of both these lections, but standing was retained at the gospel only, in deference to Him that speaketh therein. At the end of the epistle the words are said, ‘Here endeth the epistle,' but no such form follows the gospel, because it is continued in the creed. The custom of saying 'Glory be to thee, O Lord,' prescribed before the gospel in Edward VI's First Book, and saying after it ‘Thanks be to God for his holy gospel, is as old as the time of St. Chrysostom. In Poland, during a time of idolatry, prince Mieczlaus ordered in 968 that at mass, as a sign of Christian faith, while the gospel was reading every man should draw his sword half out of his scabbard, to show that all were ready to fight. to death for the gospel. There was a curious English mediaeval superstition of crossing the legs when the gospel from the first chapter of St. John was read. The Gospel oak was the tree at which the gospel was read in the Rogation processions."

## Gospeller[[@Headword:Gospeller]]

             is a name applied to the priest in the English Church who reads the gospel in the communion service, standing at the north side of the altar. In some cathedrals one of the clergy is appointed specially to perform this duty; hence the name.

## Gospels[[@Headword:Gospels]]

             a term evidently of Anglo-Saxon origin (according to some, i.q. God's Spell, i.e., Word of God; but according to most and better authorities, i.q. good spells i.e., glad news) is the rendering of εὐαγγέλιον, good message (originally spoken of a reward for good news, Homer, Odyssey, 14:152, 166; Plutarch, Ages. 33; then of glad tidings itself, and so Sept. for בְּשׂוֹרָה 2Sa 18:20; 2Sa 18:22), constantly used in the N.T. (but not in Luke nor  by John, and only twice in Acts, once in Peter, and once in Revelation) to denote,

1. The annunciation of the kingdom of the Messiah, as ushered in by the coming and life of Christ;

2. The Gospel scheme or plan of salvation thus inaugurated, especially in its promulgations; and,

3. The records or histories which constitute the original documents of this system of faith and practice. Justin Martyr employs for the last the less appropriate term ἀπομνεύματα, memoirs; and other ancient writers occasionally style them βίοι, lives; but they were not so, much designed as biographical sketches, whether complete or otherwise, but rather as outlines of the divine economy introduced in the New Dispensation. The central point of Christian preaching was the joyful intelligence that the Savior had come into the world (Mat 4:23; Rom 10:15); and the first Christian preachers, who characterized their account of the person and mission of Christ by the term εὐαγγέλιον, were themselves called εὐαγγελισταί (Eph 4:11; Act 21:8). The former name was also prefixed to the written accounts of Christ; and as this intelligence was noted down by various writers in various forms, the particle κατά, "according to" (e.g. εὐαγγέλιον κατὰ Ματθαῖον) was inserted. We possess four, such accounts; the first by Matthew, announcing the Redeemer as the promised King of the kingdom of God; the second by Mark, declaring him "a prophet mighty is deed and word" (Luk 24:19); the third by Luke, of whoms it might be said that he represented Christ in the special character of the Savior in of sinners (Luk 7:36 sq.; Luk 15:18-19 sq.); the fourth by John, who represents Christ: as the Son of God, in whom deity and humanity became one. The ancient Church gave to Matthew the symbol of the ox, to Mark that of the lion, to Luke that of the man, and to John that of the eagle; these were the four faces of the cherubim. The cloud in which the Lord revealed himself was borne by the cherubim, and the four evangelists were also the bearers of that glory of God which appeared in the form of man.

I. Relative Position. — Concerning the order which they occupy in the Scriptures, the oldest Latin and Gothic versions, as also the Codex Cantabrigieassis, place Matthew and John first, and after them; Mark and Luke, while the other MSS. and old versions follow the order given to  them in our Bibles. As dogmatical reasons render a different order more natural there is much in favor of the opinion that their usual position arose from regard to the chronological dates of the respective composition of the four gospels (see Seiler, De tempore et ordine quibus tria Evangg. priora scripta sunt, Erlang. 1805 sq.): this is the opinion of Origen, Ireneaeus, and Eusebius. All ancient testimonies agree that Matthew was the earliest and John the latest evangelist. — Kitto, s.v. For the dates, see each gospel. See also Tischendorf's tract, Wann wurden unsere Evangelien verfasst? (2d ed. Lpz. 1865).

II. Authenticity. — It may fairly be said that the genuineness of these four narratives rests upon better evidence than that of any other ancient writings. They were all composed during the latter half of the 1st century. Before the end of the 2d century there is abundant evidence that the four gospels, as one collection, were generally used and accepted. Irenaeus, who suffered martyrdom about A.D. 202, the disciple of Polycarp and Papias, who, from having been in Asia, in Gaul, and in Rome, had ample means of knowing the belief of various churches, says that the authority of the four gospels was so confirmed that even the heretics of his time could not reject them, but were obliged to attempt to prove their tenets out of one or other of them (Contr. Haer. 3:11, § 7). Tertullian, in a work written about A.D. 208, mentions the four gospels, two of them as the work of apostles, and two as that of the disciples of apostles (apostolici); and rests their authority on their apostolic origin (Adv. Marcion. 4, chapter 2). Origen, who was born about A.D. 185, and died A.D. 253, describes the gospels in a characteristic strain of metaphor as "the [four] elements of the Church's faith, of which the whole world, reconciled to God in Christ, is composed" (In Johan.).

Elsewhere, in commenting on the opening words of Luke, he draws a line between the inspired Gospels and such productions as "the Gospel according to the Egyptians," "the Gospel of the Twelve," and the like (Homil. in Luke 3, page 932 sq.). Although Theophilus, who became sixth (seventh ?) bishop of Antioch about A.D. 168, speaks only of "the gospels," without adding, at least in that connection, the names of the authors (Ad Autol. 3, pages 124, 125), we might fairly conclude with Gieseler that he refers to the collection of four, already known in his time. But from Jerome we know that Theophilus arranged the records of the four evangelists into one work (Epist. ad Algas. 4, page 197). Tatian, who died about A.D. 170 (?), compiled a Diatessaron, or Harmony of the Gospels. The Muratorian fragment  (Muratori, Antiq. It. 3:854; Routh, Reliq. S. volume 4), which, even if it be not by Caius and of the 2d century, is at least a very old monument of the Roman Church, describes the gospels of Luke and John; but time and carelessness seem to have destroyed the sentences relating to Matthew and Mark. Another source of evidence is open to us in the citations from the gospels found in the earliest writers. Barnabas, Clemens Romanus, and Polycarp quote passages from them, but not with verbal exactness. The testimony of Justin Martyr (born about A.D. 99, martyred A.D. 165) is much fuller; many of his quotations are substantially found in the gospels of Matthew, Luke, probably of John, and possibly of Mark also, whose words it is more difficult to separate.

The quotations from Matthew are the most numerous. In historical references, the mode of quotation is more free, and the narrative occasionally unites those of Matthew and Luke: in a very few cases he alludes to matters not mentioned in the canonical gospels (see Sernisch, Apost. Denkuiirdigk. d. M. Justin. Hamb. 1848). Besides'these, Matthew appears to be quoted by the author of the epistle to Diognetus, by Hegesippus, Irenaeus, Tatian, Athenagoras, and Theophilus. Eusebius records that Pantaenus found in India (the south of Arabia?) Christians who used the gospel of Matthew. All this shows that long before the end of the 2d century the gospel of Matthew was in general use. From the fact that Mark's gospel has few places peculiar to it, it is more difficult to identify citations not expressly assigned to him;' but Justin Martyr and Athenagoras appear to quote his gospel, and Irenaeus does so by name. Luke is quoted by Justin, Irenaeus, Tatian, Athenagoras, and Theophilus; and John by all of these, with the addition of Ignatius: the epistle to Diognetus, and Polycrates. From these we may conclude that before the end of the second century the Gospel collection was well known and in general use.

There is yet another line of evidence. The heretical sects, as well as the fathers of the Church, knew the gospels; and as there was the greatest hostility between them, if the gospels had become known in the Church after the dissension arose, the heretics would never have accepted them as genuine from such a quarter. Both the Gnostics and Marcionites arose early in the 2d century; and therefore it is probable that the gospels were then accepted, and thus they are traced back .almost to the times of the apostles (Olshausen). Upon a review of all the witnesses, from the apostolic fathers down to the Canon of the Laodicean Council in 364, and that of the third Council of Carthage in 397, in both of which the four gospels are numbered in the Canon of Scripture, there can hardly be room for any candid person to doubt that from the first the four gospels were  recognized as genuine and as inspired; that a sharp line of distinction was drawn between them. and the so-called apocryphal gospels, of which the number was very great; that; from the citations of passages, the gospels bearing these four names were the same as those which we possess in our Bibles under the same names; that unbelievers, like Celsus, did not deny the genuineness of the gospels, even when rejecting their contents; and, lastly, that heretics thought it necessary to plead some kind of sanction out of the gospels for their doctrines: nor could they venture on the easier path of an entire rejection, because the gospels were everywhere known to be genuine. As a matter of literary history, nothing can be better established than the genuineness of the gospels; and if in these latest times they have been assailed, it is plain that theological doubts have been concerned in the attack. The authority of the books has been denied from a wish to set aside their contents. Out of a mass of authorities the following may be selected: Norton, Genuineness of the Gospels (Bost. 1846-8, 3 volumes); Kirchhofer, Quellensammlung zur Geschichte des N.-T. Canons (Zurich, 1844); De Wette, Lehrbuch der hist.-krit. Einleitung, etc. (6th ed., Berlin, 1860; tr. Bost. 1858); Hug's Einleitung (tr. with notes, Andover, 1836); Olshausen, Biblischer Commentar. Introduction, and his Echtheit der 4 Canon. Evangelien (Konigsb. 1823); Jones, Method of settling the canonical Authority of the N.T. (Oxf. 1798, 2 volumes); Baur, Krit. Untersuchungen über die Canon. Evangelien (Tub. 1847); Reuss, Gesch. des N.T. (4th ed., Brunswick, 1864); Alford's Greek Testament, Prolegomena, volume 1; Westcott's History of N.T. Canon (2d ed. Lold. 186.6); Gieseler, Historisch-kritischer Versuch uber die Enstehung, etc., der schriftlichen Evangelien (Leipzig, 1818).

III. Mutual Relation and Origin. — "Many portions of the history of Jesus" (remarks Mr. Norton, who has minutely investigated the subject) "are found in common in the first three gospels, others are common to two of their number, but not found in the third. In the passages referred to, there is generally a similarity, sometimes a very great similarity, in the selection of particular circumstances, in the aspect under which the event is viewed, and the style in which it is related. Sometimes the language found in different gospels, though not identical, is equivalent or nearly equivalent; and not unfrequently, the same series of words, with or without slight variations, occurs throughout the whole or a great part of a sentence, and even in larger portions" '(Genuineness of the Gospels, 1:240). Mr. Westcott exhibits the proportion of correspondences and peculiarities in  several numerical tables: "If the extent of all the coincidences be represented by 100, their proportionate distribution will be, Matthew, Mark, and Luke, 53; Matthew and Luke , 21; Matthew and Mark, 20; Mark and Luke , 6.... Looking only at the general result, it may be said that of the contents of the synptic gospels, about two fifths are common to the three, and that the part peculiar to one or other of them are little more than one third of the whole." He adds, "in the distribution of the verbal coincidences a very simple law is observable; they occur most commonly in the recital of the words of our Lord or of others, as are comparatively rare in the simple narative. Thus, of the verbal coinciden in Matthew, about seven eighths; of those in Mark, sabout four fifths; and of those in Luke, about nineteen twentieths, occur in the record of the words of others" (Introduction to the Study of the Gospels, page 179). The following instances may be referred to for illustration, Mat 8:2-3 -Mar 1:40; Mar 1:42=Luk 5:12-13; Mat 9:5-6 =Mar 2:9; Mar 2:11 Luk 5:23-24; Matthew ix. 23, 24= Mar 10:23-25 =Luk 18:24-25. The amount of agreement, however remarkable, ought not to be overrated; it occurs chiefly in reporting the words of Christ. Norton gives, as the most striking instance of verbal coincidence in the case of narrative Luk 9:16 (comp. Mat 14:19; Mar 6:41). Along with thee instances of correspondence, there are also many instances of difference. This renders the problem difficult of solution. No explanation can be satisfactory which does not account for both the correspondences and differences. Such is the phenomenon which has provoked so many attempts at explanation. "The literature of the subject is of vast extent, and the question is regarded as still unsettled. Our aim in the present article is to inquire how near the principal hypotheses which have been proposed approach to a solution of the difficulty.

1. In order to account for this singular relationship between the synoptic gospels, the first supposition is that the evangelists copied from one another, or that one evangelist used the gospels of his predecessors making such extracts as he thought necessary, with alterations and additions of his own. It is a curious circumstance, however, that the supposition of any one of the evangelists copying from the others is attended with insuperable difficulty. Whichever of them we suppose to be the original evangelist, and whichever we suppose to be the last, having one or both the others before him, we are unable in this way to explain the phenomenon. There are six possible ways of putting the case, every one of which has had learned  advocates, and this variety of opinion itself is a strong argument against the hypothesis. Griesbach thought that Mark copied from Matthew and Luke, and this opinion is still held by some; but an opinion in favor of the originality of Mark has of late been gaining ground (Thiersch. Meyer, Weiss). It must, we think, be evident to any one who attentively compares the gospels of Matthew and Mark, that the latter cannot with any propriety be called a copy or abridgment of the farmer. There is an air of originality and freshness in Mark's narrative which proves the work to be anything but a compilation; and besides, in several important particulars, Mark differs from Matthew. No explanation can be satisfactory which does not account for the want of agreement as well as the agreement between the gospels. Indeed, it is not easy tosee what object Mark or any other of the evangelists could have in compiling a new gospel out of one or more which were acknowledged to be the works of apostles or their companions. "In its simple form, the 'supplemental' or 'dependent' theory is at once inadequate for the solution of the difficulties of the relation of the synoptic gospels, and inconsistent with many of its details; and, as a natural consequence of a deeper study of the gospels, it is now generally abandoned, except in combination with other principles of solution" (Westcott, On the Gospels, page 184).

2. We are thus brought to consider Eichhorn's famous hypothesis of a so- called original gospel, now lost. A brief written narrative of the life of Christ is supposed to have been in existence, and to have had additions made to, it at different periods. Various copies of this original gospel, with these additions, being extant in the time of the evangelists, each of the evangelists is supposed to have used a different copy ass the basis of his gospel. In the hands of bishop. Marsh, who adopted and modified the hypothesis of Eichhorn, this original gospel becomes a very complex thing. He supposed that there was a Greek translation of the Aramaean original gospel, and various transcripts with alterations and additions. But when it is considered that all these suppositions are entirely gratuitous, that they are made only to meet the emergencies of the case as they arise, one cannot help feeling that the license of hypothesis is carried beyond just bounds. The grand objection to this original gospel in the entire want of historical evidence for its existence. If such an original gospel ever had existed, it must have been of the very highest authority, and, instead of being tampered with, would have been carefully preserved in its original form, or at least in its Greek translation. The alterations and additions  supposed to have been made in it are not only inconsistent with its sacred and authoritative character as the original gospel, but also with the habits of the Jews. Even if this hypothesis did adequately explain the phenomena presented in the first three gospels, it is far too artificially contrived to be true; but it fails of its aim. The original work, supposed to consist of the sections common to the three gospels, cannot be made out; and the individuality of, character belonging to each of the evangelists is irreconcilable with the supposition that several different writers contributed materials. Notwithstanding the identity of subject among the three gospels, each writer is distinguished by his own characteristic style. It is remarkable that Dr. Weiss, of Königsberg, has quite recently (Stud. u. Kritik. 1861, 1, 4) propounded a theory of explanation very much akin to that of Marsh. He supposes that the first evangelist, the writer of Matthew's Gospel, as well as Luke, used a copy of Mark's Gospel, and, along with this, a second more ancient, perhaps immediately apostolic written source, which Mark also had already made use of in the composition of his gospel. In this way he thinks all the phenomena are simply and easily explained. He endeavors to establish his view by a detailed examination and comparison of the three synoptic gospels, and holds that these results of criticism are confirmed by the ancient tradition that Matthew wrote his gospel in Hebrew, while there is no trace of the Hebrew gospel itself. The conclusion is that the Hebrew gospel of Matthew must have been displaced at, an early period by another containing its essential contents, but richer and more generally accessible in its Greek form. Hence, the later Greek gospel was held to be the work of Matthew the apostle, the more ancient Hebrew one having.been really the apostle's work. This revival in the present day of what is substantially the byypathnesis of Eichhorn and Marsh is significant of the still sunsettled state of the question.

3. That our present gospels are to be traced mainly to the oral teaching of the apostles as their source, was the opinion of Herder and Gieseler, and more recently of De Wettea, Guericke, Norton, Westcott, and others. "They have correctly apprehended" (says De Wette) "the spirit of Christian antiquity who regard the or al tradition of the gospel (the oral original gospel) as the basis and source of all the Christian gospels, and who endeavor to apprehend the history of the origin of the latter in a definite relation to the former" (Introd. to N.T., sec. 87). The gospel was published orally before it was committed to writing, and the preaching of the apostles must, from the nature of the case, have consisted chiefly of a narration of  the facts recorded in our present gospels. It is naturally supposed that very soon a certain agreement or uniformity of narrative would be the result, and that we have a transcript, as it were, of this type or form of narrative in the first three gospels. The verbal coincidences in the gospels are found especially in those cases in which it might have been expected that the first preachers of the gospel would be exact, namely, the recital of the words of Christ, and quotations from the O.T. This account of the probable origin of the gospels is not only in accordance with the character of the period as an age of oral tradition rather than of writing, but is also substantially the same as that which Luke gives in the preface to his gospel (Luk 1:1-4). While Luke refers to written accounts of the ministy of Christ in the possession of some Christians at that time, he mentions that these accounts were founded directly or indirectly upon the oral accounts of the apostles (καθὼς παρέδοσαν ἡμῖν οἱ ἀπ᾿ ἀρχῆς αὐτόπται καὶ ὑπηρἐται γενόμενοι τοῦ λόγου). The statement of Papias respecting the origin of Mark's Gospel is, that it was derived from the preaching of Peter, and we have already quoted the important testimony of Irenaeus to the same effect. To prevent misapprehension, however, it ought to be observed that our written gospels date from the latter half of the first century, and that, "so long as the first witnesses survived, so long the tradition was confined within the bounds of their testimony; when they passed away it was already fixed in writing" (Westcott, page 192). The theory of the oral origin of the gospels, while it has much evidence in its favor, cannot be accepted as a complete solution of the problem. It does not explain the striking instances of verbal coincidence in the narrative portions common to the three synoptists, or to two of them; nor the instances in which either two or all the three evangelists agree with each other in their quotations from the Sept., and at the same time differ from the Sept. itself (Mat 3:3; Mar 1:3; Luk 3:4; compared with Isa 40:3, Sept., and Mat 4:10; Luk 4:8, camspared with Deu 6:13, Sept.). De Wette would combine the two hypotheses of a common oral source, and of the influence through writing of one evangelist on another."

There is a striking difference between the fourth gospel and the synoptic gospels in respect both to contents and form; but, with all this difference, there is a general and essential agreement. John relates in part the same things as the synoptists, and in a similar manner, but not with the verbal agreement. The following are parallel: The purification of the Temple, Joh 2:13-22=Mat 21:11 sq.; the feeding of the multitude; Joh 6:1-15  =Mat 14:13-21; the walking upon the sea, Joh 6:16-22=Mat 14:22-36; the anointing, Joh 12:1-8 =Mat 26:6-13; the entry into Jerusalem, Joh 12:9-19 =Mat 21:1-11; the prediction of the denial of Peter, Joh 13:36-38 Mat 26:33-35. In some of these instances the expressions are verbally parallel; also in the following: Joh 12:25=Mat 10:39; Mat 13:20= Mat 10:40; Mat 14:31 =Mat 26:46. There is a similarity betweenjohn Joh 4:44, and Mat 13:57; between Joh 13:16 and Mat 10:24, and Luk 6:40 (De Wetta, Exagat. Handb. zum N. Test.). On. the other hand, however, much important matter has been omitted and much added by John, while his manner of narrations also differs from that of the synoptists. In the first three gospels, the scene of our Lord's ministry is chiefly laid in Galilee, but in the fourth gospel it is chiefly in Judaea and Jerusalem. This may partly account for the different style of our Lord's discourses in the synoptic gospels, as compared with the Gospel of John (Hug, page 433). In the former, Christ often makes use of parables and proverbial sayings; in the latter, John records long and mystical discourses. Yet we find proverbial maxims and parables also in Joh 12:24-26; Joh 13:16; Joh 13:20; Joh 10:1 sq.; Joh 15:1 sq. Many points of difference between the fourth gospel and the others may be satisfactorily accounted for from the fragmentary character of the narratives. None of them professes to be a complete biography, and, therefore, one may contain what others omit. Besides, the fourth gospel was composed after the others, and designed to be in some respects supplemental. This was the opinion of Eusebius, and of the still more ancient writers whose testimony he cites, Clement of Alexandria and Origen; and the opinion appears to be well founded. Whether John was acquainted with the works of his predecessors or not is uncertain, but he was no doubt acquainted with the evangelical tradition out of which they originated. We have, then, in this circumstance, a very natural explanation of the omission of many important facts, such as the institution of the supper, the baptisnm of Jesus by John, the history of his temptationand transfiguration, and the internal conflict at Gethsemane. These his narrative assumes as already known. In several passages he presupposes in his readers an acquaintance with the evangelical traditions (Joh 1:32; Joh 1:45; Joh 2:1; Joh 3:24; Joh 11:2). It is not easy to reconcile the apparent discrepancy between John and the synoptists with reference to the day on which Christ observed the first passover with his disciples. Lücke decides in favor of John, but thereby admits the discrepancy to be real.

Again, ins the synoptic gospels, the duration of our Lord's ministry appears to beonly one year, whereas John mentions three passovers which  our Savior attended; but neither the Synoptists nor John determine the duration of the Savior's ministry, and, therefore, there is no contradiction between them on this point. It has been alleged that there is an irreconcilable difference between the synoptics and the Johannean representation of Christ, so that, assuming the historical reality of the former, the latter must; be regarded as ideal and subjective; particularly, that. the long discourses attributed to Christ in the fourth gospel could hardly have been retained in John's remembrance, and that they are so unlike the sayings of Christ in the other gospels, and so like John's own, style in his epistles, that they appear to have been composed by John himself. If the allegation could be made good that the Christ of John is essentially different from the Christ of the synoptists, the objectionwould be fatal. On the contrary, however, we are persuaded that, on this all- important point, there is an essential agreement among all the evangelists. We must remember that the full and many-sided character of Christ himself might be represented under aspects which, although different, were not inconsistent with each other. It is by no means correct to say that thee fourth gospel represents Christ as God, while the others describe him as a mere man. Yet we may find in the fact of his wondrous person as the God- man an explanation of the apparent difference in their respective representations. That the synoptists do not differessentially from John in their view of Christ is shown; by Dorner in an admirable comparison (Dorner, Entweckelungsgeschichtea, v. 81 sq.; E. tr. v. 50 sq.). Lücke and Fromman, as well as De Wette, greatly incline to the view that John has mingled his own subjectivity with the discourses of Christ, which he professes to relate. That the evangelist does not transfer his own subjective views to Christ appears from the fact that while he speaks of Christ as the Logos, he never represents Christ as applying this term to himself. We may also refer to those passages in which, after quoting obscure sayings of the Redeemer or remarkable occurrences, he either adds an explanation or openly confesses his ignorance 'of their meaning' at the time (Joh 2:19-22; Joh 6:70; Joh 7:37-39; Joh 11:11; Joh 12:16; Joh 12:32; Joh 13:27; Joh 20:9). The susceptible dispositiona of John himself, and the intimate relation in which he stood to Christ, make the supposition reasonable that he drank so deeply into the spirit of his master, and retained so vivid a recollection of his very words, as to reproduce them with accuracy. Instead of transferring his own thoughts and expressions to Christ, John received and reproduced those of Christ hirnself. In this way the similarity between John's language and that of Christ is accounted for. It is acknowledged, even by Strauss and De Wette,  that the most characteristic expressions in John were really used by Christ himself. When it is objected that John could not retain in remembrance, or hand down with accuracy, such long discourses of Christ as he records in his gospel, far too little regard is paid to the assistance of the Holy Spirit, to be expected especially in such a case as this, according to the Savior's promise, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Joh 14:26).

See Bp. Marsh's Translation of Michaelis's Introd. to N.T. 3:2 (1803) for an account of Eichhorn's earlier theory and of. his own. Veysie's Examination of Mr. Marsh's Hypothesis (1808) has suggested many of the objections. In Bp. Thirlwall's Translation of Schleiermacher on St. Luke (1825, Introduction) is an account of the whole question. Other principal works are, an essay of Eichhorn, in the 5th volume, Allgemeine Bibliothek der Biblischen Literatur (1794); the Essay of Bp. Marsh, just quoted; Eichhorn, Einleitung in das N.T. (1804); Gratz, Neuer Versuch die Enstehung der drei ersten Evang. zu erklaren (1812); Bertholdt, Histor. kritische Einleitung in sammtliche kanon. und apok. Schriften des A. und N.T. (1812-1819); and the work of Gieseler quoted above. See also De Wette, Lehrbuch, and Westcott, Introd., already quoted; also Weisse, Evangelienfrage (Lpz. 1856); Schlichthorst, Verhaltn. d. synopt. Evang. zu einander (Götting. 1835); Wilke, Der Urevangelist (Dresden and Leipz. 1838); Lucke, Kommentar ub. d. Ev. Joh.; Frommann, Der Johannische Lehrbegriff; Schwarz, Untersuchungen uber d. synopt. Evangelien (Tub. 1844); Anon. Die Evangelien, ihr Geist, Verfasser und Verhaltniss zu einander (Leipz. 1845); Ritsch, in the Theol. Jahrb. 1851; Kostlin, Ursprung und Kompos. d. synopt. Evangelien (Stuttg. 1853); Smith (of Jordanhill), Origin and Connection of the Gospels (Edinb. 1853). For the mythical theory of the origin of the gospels, as developed by Strauss and others, SEE RATIONALISM, and the art. SEE JESUS. For diatessara on the Gospels, SEE HARMONIES OF THE GOSPELS.

IV. Commentaries, expressly on the whole of the four gospels alone, have been numerous; the most important are here designated by an asterisk (\*) prefixed: Theophilus, Commentariorum fragmenta (in Grabe, Spicilegium, 2:223 sq.); Athanasius, Quaestiones (in Opp. [Spur.], 2:253 sq.); Jerome, Expositio (in Opp. [Suppos.] 11:733 sq.); Augustine, Quaestionum lib. 2 (in Opp. 4:311 sq.); Juvencus, Carmina (in Bibl. Patr. Gallandii 4); Sedulius, Expositiones [on Matthew, Mark, and Luke] (in Maii Script. Vet. 9:159 sq.); Arnobius, Annotatiuncula (in Bibl. Max. Patr. 8); Theophylact,  Commentarius (in Opp. 1); Anselm, Explanationes (in Opp. ed. Picard); Rupert, In Evang. lib. 1 (in Opp. 1:534 sq.); Euthymius, Commentarius (Gr. and Lat., Lips. 1792, 3 volumes, in 4, 8vo); Aquinas, in Aurea Catena (Paris, 1637, fol.; also in Opp. 4:5; in Bibl. Patr. Gall. 14:297, et al.; Catena from the Fathers, by Pusey, etc., Oxf. 1841-5, 4 volumes, in 8, 8vo); Gorrainus, Commentaria (Colon. 1472, 1537, Hag. 1502, Antw. 1617, Lugd. 1693, fol.); Zuingle, Adn.otationes [ed. Lec Juda] (in Opp. iv); Faber, Commentarii (Meld. 1522, Basil. 1523, Colossians 1541, fol.); Bucer, Enarrationes (Argent. 1527, 1528, 2 volumes, 8vo; Basil. 1537, Geneva, 1553, fol.); Arboreus, Commentarius (Paris, 1529,1551. fol.); Cajetan, Commentarii (Venice, 1530, Paris, 1532, 1536, 1540, 1543, fol.; ib. 1542, Lugd. 1558, 1574, 8vo). Sarcer, Scholia (on the gospels successively, Freft. and Basel, 1538-50, 4 volumes, 8vo); Broeckweg, Enarratione, (Par. 1543, 8vo; Ven. 1648, 4to); Herborn, Enarrationes (Colon. 1546, 4to); Brunsfeld, Adnotationes [including Acts] (Argent. 1553, fol.); Delreio, Commentarii (Hispal. 1554, fol.); Lossii, Adnotationes (Francft. 1559, 2 volumes, fol.); Bullinger, Commentarius (on successive gospels; together, Tigurini. 1561, fol.); Aretius Commentarii (Lausanne, 1578. 2 volumes, 8vo; also in his Comment. on the N.T.); Rande, Erklarung (Francfort, 1597, fol.); Biniet, Commentaria (Paris, 1581); Sa, Scholia [compiled] (Antwerp, 1591, Lugd., 1602, Colon. 1612, 4to); Bulliond, extracts of old and new comments (in French, Lyons, 1596, 1628, 4to); \*Maldonatus [Rom. Catholic], Commentarius (Mussipont. 1596, 2 volumes fol.; and often later in various forms; his own last. ed. Lugd. 1615, fol.; lately, Mogunt. 1841-55, 5 volumes, fol.); Gualtha, Homolia [including Acts] (Tigur. 1601, fol.); Lucas, Commentarius (Antw. 1606, 2 volumes, fol., with a supplement in two volumes, fol. on ib., 1612-16, complete, ib. 1712, 5 volumes, in 2, fol.); Scultetus, Exercitationes (Amst. 1624, 4to; also in the Critici Sacri, 6) ; Heraeus, Scholia [founded on Aquinas] (Antw. 1625, 12mo); Coutzen, Comm;ezentaria (Colon. et Mog. 1626, 2 volumes, fol.); Munster and others, Annotationes (in the Critici Sacri, 6); Masius, Notae (ib. 6); Jansen, Commentarius (1631); Crell, Explicatio (in Opp. 3:1 sq.); Ebert, Tetrasticha Hebraea (in Ugolini. 31:17 sq.); De Rance, Reflexions (Paris, 1699, 4 volumes, 12mo); De Dieu, Animadversiones (L.B. 1633, 4to); Spanheim, Dubia Evangelica [polemical] (Geneva, 1634-9, and later, 3 volumes, 4to); Bounet's Commentary (in French, Par. 1634, 4to); Panonus, Commentarius (Naples, 1636, fol.); De Sylveria, Commentarii (in 6 successive volumes, some of them often, chiefly at Lyons, 1642-75);  Trapp, Commentary [including Acts] (London, 1647, 4to; 1748, 1868, 8vo); Walseus, Commentarius [from Beza and others] (L.B. 1653, 4to); Boys, Collatio [chiefly in favor of the Vulgate] (Lond. 1655, 8vo); Ferrerus, Commentarius (Lugd. 1661, fol.); Wolzogen, Commentarius in Opp. [Amst. 1668, fol.] pages 1-1038);. Sandys, Interfretationes (Amst. 1669, 8vo); Lightfoot, Horae Hebraicae [valuable for Talmudical comparisons] (ed. Carpzov, Lips. 1675, 4to); Keuchen, Adnotata [including Acts] (Amnst. 1689, and later, 4to); \*Alex. Natalis, [Rom. Cath.] Expositio [chiefly extracted] (Paris, 1703, fol.); \*Dorsche, Commentarius (Hamb. 1706, 4to); Ulric, Bibelubung [completed by Wirz] (Tigur. 1713-39, 4 volumes, 8vo); S. Clarke, Paraphrase (first in parts, Lond. 1721-2, and later, 2 volumes, 8vo; also in Works, 3; transl. in Germ. by Wilmsen, Berl. 1763, 3 volumes, 4to); Hagiophilus, Observationes [incomplete] (Gardeleg. 1741, 4to); Hoecher, Analecta (ed. Wolfii, Altenb. 1766, 4to); Lynar, Erklr. (Hall. 1775, 8vo);, Bp. Pearce, Commnetary [including Acts] (London, 1777, 2 volumes, 4to); Thalemann, Versio [including Acts] (Berlin, 1781, 8vo); Bp. Mann, Notes [including Acts] (2d ed. London, 1788, 12mo); Campbell, Notes (Aberdeen, 1789, 2 volumes, 8vo, 3d ed. ib. 1814, 4 volumes, 8vo; Andover, 1837, 2 volumes, 8vo); Quesnel, Comment (Bath, 1790, 2 volumes, 8vo; London, 1830, 3 volumes, 12mo); Bossuet, Reflexions (in OEuvres, 14:117 sq.); Erskine, Songs (in Works, 10:627 sq.); Schulz, Anmerk. (Halle, 1794, 4to); Elsley, Annotations [including Acts] (Lond. 1799,1821, 1827, 3 volumes; 1841, 2 volumes; 1844, 1 volume, 8vo); Brameld, Notes (Lond. 1803, 8vo); \*Kuinöl, Commentarius [including Acts] (Lips. 1807-12, and since, 4 volumes, 8vo; London, 1835, 3 volumes, 8vo); Jones, Illustrations (Lond. 1808, 8vo); Stabback, — Annotations [including Acts] (Falmouth, 1809, 2 volumes, 8vo); St. Gilly, Observations (Lond. 1818, 8vo); Kistemacher, Erklarung (Munst. 1818-20, 4 volumes, 8vo); Moller, Ansichten (Gotha, 1819, 8vo); \*Fritzsche, Commentarii [Matthew, Mark, and Luke] (Lips. 1825-30, 2 volumes, 8vo); Sumner, Exposition (Lond. 1832, 8vo); Barnes, Notes (New York, 1832, 1847, 2 volumes, 8vo); \*Watson, Exposition [Matthew and Mark] (London, 1833, 8vo; New York, 1841); Page, Notes (London, 1834, 12mo); Glockler, Erklarung [Matthew, Mark, and Luke] (Frankfort, 1834, 8vo); Slade, Remarks (Lond. 1835, 12mo); — Lingard, Notes (London, 1836, 8vo); Adam, Exposition (ed. Westoby, London, 1837, 2 volumes, 8vo); Ripley, Notes (Boston, 1837-8, 2 volumes, 8vo); Rule, Notes (Gibraltar, 1841, 4to); Longking, Notes (N.Y. 1841-4, 4 volumes, 16mo); Kenney, Commentary [including epistles] (Lond. 1842, 2  volumes, 12mo); Paulus, Exeg. Handbook, [first 3 gospels] (Heidelb. 1842, 3 volumes, 8vo); Baumgarten-Crusius, Commentar, [Matthew, Mark, and Luke] 1 (Leipzig, 1844, 2 volumes, 8vo); Livermore, Commentary (Lond. 1844, 8vo; Boston, 1850, 12mo); Paige, Notes (Boston, 1844-5, 2 volumes, 12mo); Mackenzie, Commentary [including Acts] (London, 1847, 8vo); \*Ewald, Erklarung (first 3 gospels, Gottingen, 1850, 3 volumes, 8vo; John, ib. 1861-2, 2 volumes, 8vo); Brown, Discourses of Christ (Edinburgh, 1850, 3 volumes, 8vo; New York, 1864, 2 volumes, 8vo); also Commentary (ib. 1854-5, 4 volumes, in 7, 8vo); Girdlestone, Lectures (new ed. Lond. 1853, 4 volumes, 8vo); \*Stier, Reden Jesu [on Christ's words only (Barmen, 1853-5, 7 volumes, 8vo; tr. Edinb. 1855 sq., 8 volumes, 8vo; N.Y. 1864-8, 2 volumes, in 3, 8vo); Stebbing, Helps (Lond. 1855, 8vo); \*Norton, Notes (Boston, 1855, 2 volumes, 8vo); Lyttleton, Notes [including Acts] (Lond. 1856, 8vo); Ryle, Expos. Thoughts (London and N.Y. 1856-66, 6 volumes, 8vo); Hall, Notes (N.Y. 1857, 2 volumes, 12mo) Owen, Notes (N.York, 1857-60, 3 volumes, 12mo); Whedon, Commentary (N.Y. 1860-6, volumes 1, 2, 12mo); \*Bleek, Erklarung [first 3 gosp.] (Lpz. 1861-2, 2 volumes, 8vo); Jacobus, Notes (N.York, 1848-56; Edinb. 1863, 3 volumes, 8vo); Burger, Erkldrung [Matthew, Mark, and Luke] (Nordlingen, 1865, 8vo); Burgon, Commentary (new ed. London, 1865, 5 volumes, 12mo); Bisping, Exeg. Handb. (Münster, 1865, 8vo); Warren, Notes (Boston, 1867, volume 1, 12mo). SEE NEW TESTAMENT.

## Gospels, Apocryphal[[@Headword:Gospels, Apocryphal]]

             (or SPURIOUS). By way of supplement we add the following. At an early period two classes of these works were noted: first, such as have reference to the infancy of Christ, or Evangelia Infantiae; and, secondly, such as  speak of his passion, or Evangelia Passionis Josu Chisti. The following are now extant:

1. Protevangelium Jacobi, or, according to its title in the manuscripts, The History of James concerning the Birth of Mary ( ῾Η ἱστορία Ι᾿ακώβου περὶ τῆς γεννήσειος Μαρίας). See Tischendorf, Evangelia Apocrypha (Leipsic, 1853), pages 1-49; Wright, Contributions to the Apocryphal Literature of the New Testament, Collected and Edited from Syriac MSS. in the British Museum (Lond. 1865).

2. Evangeliunm Pseudo-Matthaei sive Liber de Ortu Beatae Mariae et Infantia Salvatoris. See Thilo, Codex Apocryphus New Test. pages 337- 400; Schade, Liber de Infantia Mariae et Christi Salvatoris (Halle, 1869); Tischendorf, l.c. pages 50-105.

3. Evangelium de Nativitate Mariae, which seems to be but another form of 2. See Tischendorf, l.c. pages 106-114.

4. Historia Josephi Fabri Lignarii. See Tischendorf, pages 115-133.

5. Evangelium Thoma. Tischendorf, who discovered different recensions, gives a threefold text, two in Greek, and one in Latin. The Greek titles are (1), Θωμᾶ ἰσραηλίτου φιλοσόφου ῥητὰ εἰς τὰ παιδικὰ τοῦ Κυρίου: (2) Σύνγραμμα τοῦ ἁγίου: (3) Α᾿ποστόλου Θωμᾶ περὶ τῆς παιδικῆς ἀναστροφῆς τοῦ Κυρίου. The Latin title is, Tractatus de Pueritia Jesu Secundum Thomam. A Syriac text with an English translation was published by Wright (Lond. 1875).

6. Evangelium Infantiae Arabicum. See Tischendorf, pages 171-202.

7. Evangelium Nicodemi, consisting of two separate works, (a) Gesta Pilati and (b) Descensus Christi ad Infernos. Both these works were joined together at an early date, though the combination did not receive the name it now bears until after the time of Charlemagne. The original title of the first work was ῾Υπομνήματα τοῦ Κυρίον ἡμῶν Ι᾿ησοῦ Χριστοῦ πραχθέντα ἐπὶ Ποντίου Πιλάτου, hence the Latin title, Gesta Pilati (in Gregor. Turon. Hist. Franec. 1:21, 24) or Acta Pilati (Justin Mart. Apolog. 1:35). The author of the Acta Pilati was probably a Jewish Christian, and the work is of some importance for the explanation and further elucidation, of the canonical gospels. See Hofmann, Leben Jesut, pages 264, 379, 386, 396; Tischendorf, Pilati circa Christum Judicio quid  Lucis Offeratur Exactis Pilati (Leipsic, 1855); Lipsius, Die Pilatus-Akten (Kiel, 1871).

The second part of the Evangelium Nicodemi, the Descensus Christi ad Infebnos, or Διήγησις περὶ τοῦ πάθους τοῦ Κυρίου ἡμῶν Ι᾿ησ῝ου Χριστοῦ καὶ τῆς ἁγίας αὐτοῦ ἀναστάσεως, is of very little importance. In connection with these two works, Tischendorf gives some other apocryphal fabrications, which together form a group by themselves: namely, Epistola Pilati, incorporated in the apocryphal Acts of St. Peter and St. Paul (Greek text in Tischendorf, Acta Apost. Apocryph. page 16); which is a letter, addressed to the emperor Claudius Tiberius, containing a report of the resurrection of Christ; Epistola Pontii Pilati, another letter by him, in which he excuses the unjustness of his verdict by the impossibility of resisting the prevailing excitement; Anaphora Pilati, a report on the trial, execution, death, and resurrection of Jesus; Paradosis Pilati, a report of the examination of Pilate before the emperor, his condemnation and execution. A forgery of later origin is the Latin Epistola Pilati ad Tiberium (Tischendorf, page 411 sq.). To these Evangelia Apocrypha, which only constitute the smallest part of apocryphal gospels, the following must be added:

8. Evangelium Secundum Egyptios, i.e., "the Gospel of the Egyptians," in use among the Encratites (Clem. Alex. Strom. 3, 9, page 540 sq.; Potter, 13:553) and the Sabellians (Epiphan. Haer. 62:2).

9. Evangelium AEternum, the work of a Minorite of the 13th century, and condemned by pope Alexander IV.

10. Evangelium Andrae, mentioned by pope Innocent I (Epist. 6, ad Exuper.) and St. Augustine (Contra Advers. Leg. et Prophet. 20).

11. Evangeliumo Apellis, probably a mutilation of one of the canonical gospels.

12. Evangelium Duodecim Apostolorum, mentioned by Origen (Hom. 1 in Luc.); Ambros. (Progem. in Lucam); Jerome (Progem. in Matthew)

13. Evangelium Barnabos, mentioned in the Decretum Gelasii, 6:10, and in the catalogue of Anastasius Sinaita (by Credner, Gesch. des Kanons, page 241).

14. Evangelium Bartholomei, mentioned by Jerome, Praef. in Matt.; Gelasii, Decretum, 6:12.

15. Evangelium Basilius, mentioned by Origen, Tract. 26 in Matthew 33:34; Euseb. Hist. Ecc 4:7.

16. Evangelium Cerinthi, seems to have been the Gospel according to Matthew, arbitrarily remodelled, and in this mutilated shape accepted by the Carpocratians.

17. Evangelium Ebionitarum, of which fragments are found in Epiphan. Haeres. 30:13,16, 21.

18. Evangelium Evs, in use by some gnostics (Epiphan. Haeres. 26:2, 35).

19. Evangelium Secundum Hebraeos, one of the oldest apocryphal productions, written in Chaldee with Hebrew letters, used by the Nazarenes, and translated into Greek and Latin by Jerome. See Nicholson, The Gospel according to the Hebrews (Lond. 1879).

20. Evangelium Jacobi Majoris, found in Spain in 1595, and condemned by Innocent XI in 1682.

21. Joannis de Transitu Marias, not published by Tischendorf.

22. Evangelium Judo Ischariota, used by the Cainites.

23. Evangelium Leucii.

24. Evangelia, quae Falsavit Lucianus, Apocrypha and Evangelia, quo Falsavit Hesychius, Apocrypha. See Griesbach, Prolog. in ed. Nov. Test. 3; Hug, Einleitung in das Neue Test. 37, 38.

25. Evangelia Manichaeorum, comprising

(a.) Evangelium Thomas, different from the one given under 5.

(b.) Evangelium Vivum.

(c.) Evangelium Philippi.

(d.) Evangelium Abdos, also called Μόδιος, i.e., The Bushel.

26. Evangelium Marcionis, a mutilation of the Gospel according to Luke, by the founder of the famous antiJewish sect.

27. Marias Interrogationes Majores et Minores, two works of obscene contents, used by some Gnostics.

28. Evangelium Matthiae, mentioned by Origen, Jerome, Eusebius, Gelasius, and Beda.

29. Narratio de Legali Christi Sacerdotio, comp. Suidas, s.v. Ι᾿ησοῦς.

30. Evangelium Perfectionis, used by the Basilidians and other Gnostics.

31. Evangelium Petri was in use in the congregation of Rhossus, in Cilicia, towards the close of the 2d century.

32. Evangelium Philippi, used by the Gnostics.

33. Evangelium Simonitarum, or as it was called by themselves, Liber Quatuor Angulorum et Cardinumn Mundi, i.e., Book of the Four Corners and Hinges of the World, divided into four parts.

34. Evangelium Secundum Syros, probably identical with the Evangelium Secundium Hebraeos.

35. Evangelium Tatiani, a compilation from the four gospels, hence also called Diatessaron (τὸ διὰ τεσσάρων). See Zahn, Tatian's Diatesseron (Erlangen, 1881).

36. Evangelium Thaddaei, mentioned in some MSS. of the Decretum Gelasianum. See Credner, Zur Gesch. des Kranons (Halle, 1847), page 21.

37. Evangelium Valentini, which is perhaps the same as the Evangelium Veritatis used by the Valenltinians, and differing widely from the canonical gospels. See Hofmann, in Herzog-Plitt, s.v., Apokryphen des Neuen Testaments; Smith, Dict. of Christ. Biog. s.v. (B.P.)

## Gospels, Spurious (Pseudepigraphal)[[@Headword:Gospels, Spurious (Pseudepigraphal)]]

             The canon of the New Testament, as we have already seen, having been finally settled before the close of the 4th century, the rejected writings which bore the names of the apostles and evangelists soon sank into oblivion, and few, if any, have descended to our times in their original shape. From the decree of Gelasius and a few other sources we have the names and a few detached notices of a good many of these productions.

I. Of those still extant the following claim special notice:

1. THE HISTORY OF JOSEPH THE CARPENTER, which has been preserved in the East in an Arabic translation, was first made known in Europe in the commencement of the 16th century by, Isidore de Isolanis in his Summa de donis Sti. Josephi. He observes that the "Catholics of the East" commemorate St. Joseph on the 19th of March, and read the legend  of the saint, omitting certain parts which are not approved in the Roman Church. This work was first published by Wallin, at Leipsic, in 1722 from an Arabic MS. of the 13th century, in the Bibliotheque du Roi, accompanied with a Latin translation. It was divided by Wallin into chapters and verses. It is also found in Coptic, Sahidic, and Memphic. It is highly esteemed by the Copts. The former part, to chapter 9, appears to have been derived from an ancient Gospel of the Infancy. The Latin was republished by Fabricius.

THE GOSPEL OF THE INFANCY was first published by Henry Sike, at Utrecht, in 1697, from an Arabic MS. Sike's Latin version was republished by Fabricius, who divided it into chapters. The Arabic was divided into corresponding chapters by Thilo in 1832.

There are several MSS. of this gospel extant, the oldest of which known is that in the Medicean Library, written in 1299. The narratives which it contains were current in the 2d centurny, and the account contained in this gospel respecting Christ's learning the alphabet is mentioned by Irenaeus (Adv. Haeres. 1:203 as a fabrication of the Marcosians. The Gospel of the Infancy is found in the catalogue of Gelasius, and it is especially remarkable from the fact that it was most probably this gospel which was known to Mohammed who seems to have been unacquainted with any of the canonical Scriptures, and who has inserted some of its narrations in the Koran. The Sepher Toldoth Jesu, a well-known publication of the Jews, contains similar fables with those in this gospel (Wagenseil's Sota). This gospel was received as genuine by many of the Eastern Christians, especially the Nestorians and Manophysites. It was found to have been universally read lay the Syrians of St. Thomas, in Travancome, and was condemned by the Synod of Diamper, in 1599, by archbishop Menezes, who describes it as "the bookcalled the Gospel of the Infancy, already condemned by the ancients for its many blasphemous heresies andsfabulous histories." Wherever the name Jesus occurs in this gospel he is universally entitled el-Rab, whileChrist is called el-Sheik. This was a distinction introduced by the Nestorians. The blessed Virgin is also entitled the Lady Mary. The Persians and Copts also received this gospel (De la Brosse's Lexic. Pers. s.v. Tinctoria Ars). The original language was probably Syriac. It is sometimes called the Gospel of Peter, or of Thomas.

2. THE GOSPEL OF THOMAS THE ISRAELITE (Gr.), a work which has flowed from the same source with the former, was first published by  Cotelerius (Notes on the Constitutions of the Apostles, 1:16, 17, tom. 1, page 348), from an imperfect MS. of the 15th century. It was republished, and divided into chapters by Fabricius. The most perfect edition emas that of Miingarelli, in the Nuova Raccolta d'Opusculi scientifice e filosofice (Venet. 1764), from a Bologna MS. of the 15th century. Mingarelli (who believed it to have been a forgery of the Manichees) accompanied his text with a Latin translations. Thilo has given a complete edition from a collation of Mingarelli's work with two MSS. preserved at Bonn and Dresden. This gospel relates the fable of Christ's learning the Greek alphabet, in which it agrees with the account is Irenaeus. In other Gospels of the Infancy (as in that published by Sike) he is represented as learning the Hebrew letters. It has been questioned whether this is the same work which is called the Gospel of Thomas, by Origen, Ambrose, Bede, and others. This gospel probably had its origin among the Gnostics, and found its way from them, through the Manichees, into the Church; but, having been more generally received among the heretics, it was seldom copied by the monks, which accounts forthe paucity of MSS. Nicephorus says that the Gospel of Thomas contained 1300 στίχοι. This pseudepigraphal work is probably the foundation of all the histories of Christ's infancy but it is supposed to have been recast and interpolated.

3. THE PROTEVANGELION OF JAMES has descended to us in the original. Greek, and was first published by Bibliander at Basel in 1552, in a Latin version by William Postell, who asserted that it was publicly read in the Greek churches, and maintained that it was a genuins work of the apostle James, and intended to be placed at the head of St. Mark's Gospel. These commendations provoked the wrath of the learned Henry Stephens, who insinuated that it was fabricated by Postell himself, whom be calls "a detestable monster" (Introduction au Traite det la Conformite des Merveilles Anciennes avec les Modernes, 1566). It was reprinted. sin the Orthodoxographa of J. Herold (Basel, 1555), and again in the Orthodoxographa, volume 1 (1569), of Jacob-Grynaeus, who entertained a very, favorable opinion of it. Subsequent discoveries have proved that, notwithstanding the absurdity of Postell's high pretensions in favor of the authenticity of this gospel, Stephens's accusations against him were all ill founded. There had, even atthe time when Stephens wrote, been already a Greek translation published by Neander, of which Stephens was not aware; it appeared among the Apocrypha annexed by Oporin to his edition of Luther's Catechism (Basel, 1564). It was republished by Fabricius (who  divided it into chapters), and subsequently Birch, Thilo, and Tischendorf. Thilo collated for his edition six Paris MSS., the oldest of which is of the 10th century. From the circumstances of these MSS. containing a Greek calendar or martyrology, and from other internal evidences, there seems little doubt that this gospel was formerly read in the Greek Church (Montfaucon, Palaeogr. Graec. page 304). There are also extant versions of the Gospel of the Infancy in the Arabic and other languages of the Eastern churches, among which they appear to have possessed a high degree of authority.

Although this work is styled by Postell the Protevangelium, there is no MS. authority for this title, not for the fact of its being ascribed to James the apostle. It only appears that the author's name is James. The narrations of this gospel were known to Tertullian (Advers. Gnost. c. 8), Origen (Com. in Matthew page 223), Gregory Nyssen (Orat. in diem Nat. Christ. Opp. 3:346), Epiphanius (Haer. 79, § 5), the author of the Imperfect Work on Matt., Chrysostom (Opp. 6:24), and many others among the ancients. (See Suckow, De arg. et ind. Protev. Jacobi, Bresl. 1830.)

4. THE GOSPEL OF THE NATIVITY OF MARY (Latin). Although the Latins never evinced the same degree. of credulity which was shown by the Greeks and Orientals in regard to these fabulous productions, and although they were generally rejected by the fathers, they were again revived about the 6th century. Notwithstanding their contemptuous rejection by Augustine and Jerome, and their condemnation by popes Innocent and Gelasius, they still found readers in abundance. Gelasius expressly condemns the book concerning the Nativity of St. Mary and the Midwife.

The Gospel of the Nativity of Mary, which most probably, in its present form, dates its origin from the 6th century, has even been recommended by the pretended authority of St. Jerome. There is a letter extant, said to be written by the bishops Chromatius and Heliodorus to Jerome, requesting him to translate out of Hebrew into Latin the history of the Birth of Mary, and of the Birth and Infancy of Christ, in order to oppose the fabulous and heretical accounts of the same contained in the apocryphal books. To this Jerome accedes, observing, at the same time, that the real author of the book was not, as they supposed, the evangelist Matthew, but Seleucus the Manichee. Jerome observes that there is some truth in the accounts, of which he furnishes a translation from the original. Hebrew. These pretended letters of Jerome are now universally acknowledged to be  fabrications; but the apocryphal gospel itself, which is the same in substance with the Protevangelion of James, is still extant in Jerome's pretended Latin version. This gospel was republished by Mr. Jones from' Jerome's works. It is from these Gospels of the Infancy that we have learned the names of the parents of the blessed. Virgin, Joachim (although Bede reads Eli) and Anna. The narratives contained in these gospels were incorporated in the Golden Legend, a work of the 13th century, which was translated into all the languages of Europe, and frequently printed. There are extant some metrical accounts of the same in German, which were popular in the era of romance. These legends were, however, severely censured by some eminent divines of the Latin Church, of whom it will be sufficient to name Alcuin, in his Homilies, in the 9th, and Fulbert and Petrus Damianus (bishop of Ostia) in the 11th century. "Some," says the latter, "boast of being wiser than they should be when, with superfluous curiosity, they inquire into the names of the parents of the blessed Virgin, for the evangelist would surely not have failed to have named them if it were profitable to mankind" (Sermon on the Nativity). Eadmer, the monk, in his book on the Excellence of the Virgin, writes in a similar strain (cap. 2, Anselm. Opp. page 435, Paris, 1721). Luther also inveighs against the readers of these books (Homil. ed. Walch. tom. 11; and Table-Talk, chapter 7, tom. 22, page 396). There were several editions of Jerome's pretended translation published in the fifteenth century, one of them by Caxton. It is printed by Thilo from a Paris MS. of the 14th century, and divided by him into twenty-four chapters, after a MS. of the 15th century in the same library. One of the chief objects of the writer of these gospels seems to be to assert the Davidical origin of the Virgin, in opposition to the Manichees.

Mr. Jones conceives that the first author of these ancient legends was a Hellenistic Jew, who lived in the second century, but that they were added to and interpolated by Seleucus at the end of the third, who became their reputed author; and that still further additions were made by the Nestorians, or. some late Christians in India. Lardner (Credibility, volume 8) so far differs from Mr. Jones as to believe the author not to have been a Jew. That these legendary accounts have not altogether lost their authority appears from the Life of St. Joseph, in the Catholic Magazine for December 1843).

The Gospel of the Nativity of Mary was received by many of the ancient heretics, and is mentioned by Epiphanius, St. Augustine, and Gelasius. The  Gnostics and Manichees endeavored to found on its authority some of their peculiar opinions (such as that Christ was not the Son of God before his baptism, and that he was not of the tribe of Judah, but of that of Levi); as did also the Collyridians, who maintained that too much honor could not be paid to the blessed Virgin, and that she was herself born of a virgin, and ought to be worshipped with sacrifices.

5. Although the GOSPEL OF MARCION, or rather that of Luke, as corrupted by that heretic in the second century, is no longer extant, professor Hahn has endeavored to restore it from the extracts found in ancient writers, especially Tertullian and Epiphanius. SEE MARCION. This work has been published by Thilo.

6. Thilo has also published a collation of a corrupted Greek GOSPEL OF ST. JOHN, found in the archives of the Knights Templars in Paris. This work was first noticed (in 1828) by the Danish bishop Muenter, as well as by abbe Gregoire, ex-bishop of Blois. It is a vellum manuscript in large 4to, said by persons skilled in palseography to have been executed in the 13th or 14th century, and to have been copied from a Mount Athos MS. of the 12th. The writing is in gold letters. It is divided into nineteen sections, which are called gospels, and is on this account supposed to have been designed for liturgical use. These sections, corresponding in most instances with our chapters (of which, however, the twentieth and twenty-first are omitted), are subdivided into verses, the same as those now in use, and said to have been first invented by Robert Stephens. SEE VERSES. The omissions and interpolations (which latter are in barbarous Greek) represent the heresies and mysteries of the Knights Templars. Notwithstanding all this, Thilo considers it to be modern, and fabricated since the commencement of the 18th century.

7. One of the most curious of the apocryphal gospels is the GOSPEL OF NICODEMUS, or ACTS OF PILATE. It is a kind of theological romance, partly founded on the canonical gospels. The first part, to the end of chapter 15, is little more than a paraphrastic account of the trial and death of Christ, embellished with fabulous additions. From that to the end (chapter 28) is a detailed account of Christ's descent into hell to liberate the spirits in prison, the history of which is said to have been obtained from Lenthius and Charinus, sons of Simeon, who were two of those "saints who slept," but were raised from the dead, and came into the holy city after the resurrection. This part of the history is so far valuable, that it throws  some light upon the ancient ideas current among Christians on this subject. It is therefore considered by Birch (Auctarium, Proleg. page 6) to be as valuable in this respect as the writings of the fathers.

The subscription to this book states that it was found by the emperor Theodosius among the public records in Jerusalem, in the hall of Pontius Pilate (A.D. 380). We read in chapter 27 that Pilate himself wrote all the transactions from the relation of Nicodemus, who had taken them idown in Hebrew; and we are informed by Epiphanius that the Quartodecimans appealed to the Acts of Pilate in favor of their opinions as to the proper time of keeping Easter. It was written in these Acts that our Savior suffered on the eighth Kal of April, a circumstance which is stated in the subscription to the present Acts. It is uncertain, however, when this work was first called by the name of Nicodemus.

The two ancient apologists, Justin Martyr and Tertullian, both appeal iin confirmation of our Savior's miracles and crucifixion to the Acts of Pilate (Justin Martyr, Apol. page 76, 84; Tertullian, Apol. c. 21, or English transl. by Chevallier, 1833). From this circumstance it has generally been held that such documents must leave existed, although this fact has been called in question Tanaquil Faber and Le Clerc (Jones, On the Canon, volume 2, page 282, part 3, chapter 29). These appeals, however, in, a probability, first furnished the idea of the present piotus fraud. Mr. Jones supposes that this may have been done in order to silence those pagans who denied the existence of such Acts., The citations of those fathers, are all found in the present work. (See Henke, De Pontii Pilati actis in causa J.C. ad Tiber. missis, 1784.)

We have already seen that a book entitled the Acts of Pilate existed among the Quartodecimans, a sect which originated at the close of the third century. We are informed by Eusebius that the heathens forged certain Acts of Pilate, full of all sorts of blasphemy against Christ, which they procured (A.D. 303) to be dispersed through the empire; and that it was enjoined on schoolmasters to put them into the hands of children, who were to learn them by heart instead of their lessosns. But the character of the Gospel of Nicodemus, which contains no blasphemy of the kind, forbids us to identify it with those Acts. This gospel probably had its origin. in a later age. From the circumstance of its containing the names of Lenthius and Cbarinus, Mr. Jones conceives it to have been the work of the celebrated fabricator of gospels, Lucius Cbarinus, who flourished in the  beginning of the 4th century. It is certainly not later than the 5th or 6th. "During the persecution under Maximin," says Gieseler (Eccles. Hist. volume 1, § 24, note), "the heathens first brought forward certain calumnious Acts of Pilate (Euseb. 9:5), to which the Christians opposed others (Epiphan. Haer. 79, § 1), which were afterwards in various ways amended. One of these improved versions was afterwards called the Gospel of Nicodemus." SEE ACTS OF PILATE.

Beausobre suspected that the latter part of the book (the descent into hell) was taken from the Gospel of Peter, a work of Lucius Cbarimnus now lost. Thilo (Codex Apocryphus) thinks that it is the work of a Jewish Christian, but it is uncertain whether it was originally written in Hebrew, Greek, or Latin. The only Greek writer who cites it is the author of the Synaxarion, and the first of the Latins who uses it is the cele brated Gregory of Tours (Hist. Franc. 1:20, 23). The Gospel of Nicodemus (in Latin) was one of the earliest books printed, and there are subsequent editions in 1490, 1516, 1522, and 1538, and in 1569 in the Orthodoxographa of Gryynseus. It was afterwards published by Fabricius (Cod. Apoc.), who divided it into chapters. Fabricius gives us no information respecting the age or character of his MS., which is extremely defective and inaccurate. Mr. Jones republished this, with an English version. The Greek Gospel of Nicodemus was first published from an incorrect Paris MS. by Birch (Auctarium), and subsequently from a collation of several valuable manuscripts, the most ancient of which are of the 13th century, by Thilo, with the Latin text of thee very ancient MS. at Einsiedel, described by Gerbert in his Iter Alemannicum. It has been shown lay Smidt (Bibl. fur Critik und Exegese) that the present MSS. exhibit in their citations from the canonical books a text of the 6th century, and consequently that this gospel is extremely useful in a critical point of view.

The esteem in which this work was held in the Middle Ages may be seen from the number of early versions which were in popular use, of which innumerable MSS. have descended to our times. The earliest of these is the Anglo-Saxon translation, printed at Oxford in 1698, from a Cambridge MS. (Thwaites's Heptateuchus). This is a translation from the Latin, as none of the Greek MSS. contain Pilate's letter to Claudius. There are also MSS. of the same in the Bodleian and Canterbury libraries. That in the Bodleian is divided into thirty-four chapters. There are several MSS. of the English version in the Bodleian, one in Sion College, and one in English verse in Pepys's collection. It was also translated by Wickliffe; and there  were versions printed in London, in 1507 and 1509, by Julian Notary and Wynkyn de Worde, which ran through several editions (Panzi's Annals). The latest published before Mr. Jones' work was by Joseph Wilson in 1767. He says nothing of the age of his MS., but the following specimen from the prologue may not prove uninteresting: "It befell in the 18th year of the seigniory, of Tiberius Caesar, emperor of Rome, and in the seigniory of Herod, who was king of Galilee, the 8th kalend of April, which is ‘the 25th day' of March, the fourth year of the son of Vellum, who was counselor of Rome, and Olympias had been afore two hundred years and two; at this time Joseph and Annas were lords above all justices of peace, mayors, and Jews. Nicodemui, who was a worthy prince, did write this blessed history in Hebrew, and Theodosius the emperor did translate it out of Hebrew into Latin, and bishop Turpin did translate it out of Latin into French, and hereafter did ensue the blessed history called the Gospel of Nicodemus." The regard, indeed, in which this book was held in England will be understood from the fact that, in 1524, Eramnus acquaints us that he saw the Gospel of Nicodeacus affixed to one of the columns of the cathedral of Canterbury.

Translations were also common in French, Italian, German, and Swedish. In the French MSS. and editions it is united with the old romance of Perceforest, King of Great Britain. There was also a Welsh translation (Lhuyd's Archaologia, page 256), and the work was known to the Eastern Christians, and has been evesn supposed to be cited in the Coptic liturgy; but this has been shown by Ludolf to be a mistake, as the lesson is from the history of Nicodemus, in John 3 (see Brunn, De indol. aetate et usu Evang. Nicod. Berl. 1794; Tiscbendorf, Pilati circa Chr. judicio quid luss affera tur ex Actis Pilati, Lips. 1855). SEE NICODEMUS.

II. Of the gospels no longer extant, we know little more than that they once existed. We read in Irenmeus, Epiphaniun, Origen, Eusebius, and other ecclesiastical writers, of the Gospels of Eve or of Perfection, of Bannabas (ancient and modern), of Bartholomew, of Basilides, of Hesychius, of Judas Iscariot, of the Valentinians, of Apollos, of Cerinthus, of the Twelve Apostles and several others. Some of these were derived from the Gnostics and other heretics; others, as the Gospel of Matthias, are supposed by Mill, Grabe, and most learned men to have been genuine gospels, now lost. Those of which we have the fullest details are the foli lowing.

1. The GOSPEL OF THE NAZARENES. This is most probably the same with that of the Hebrews, which was used by the Ebionites. It was supposed by St. Jerome to have been a genuine. Gospel of Matthew, who, he says, wrote it in the Hebrewh language and betters. He copied it himself from the original in the library of Cesaresa, translated it, into Greek and Latin, and has given many extracts from it. Grabe conceived this gospel to have been composed by Jewish converts soon after our Lord's. ascension, before the composition of the canonical Gospel of Matthew. Baronius, Grotius, father Simon, and Du Pin look upon it as the Gospel of Matthew interpolated, however, by the Nazarenes. Baronius and Grabe think that it was cited by Ignatius, or the author of the epistles ascribed to him. Others look upon it as a translationsaltered from the Greek of Matthew. Mr. Jones thinks that this gospel was referred to by Paul in his Epistle to the Galatians. It is referred to by Hegesippus (Eusebius, Eccles. Hist. 4:22), Clemens Alexandrinus (Strom. 2, page 280), Origen, Comm. on John Hom. 8 in Matthew), and Eusebius (Hist. Eccles. 3:25, 27, 39). Epiphanius (Haer. § 29, 30) informs us that it was held in great repute by the ancient Judaizing Christians, and that it began thus: "It came to pass in the days of Herod, king of Judaea, that John came baptizing with the baptism of repentance in the river Jordan," etc. It consequently wanted the genealogy and the first two chapters.

2. The GOSPEL OF THE EGYPTIANS is cited by Clemens Alexandrinus (Strom. 3, pages 445, 452, 453, 465), Origen (Hom. in Luc. page 1), Ambrose, Jerome (Praef. to his Comm. on Matt.), and Epiphanius (Haer. 62, § 2)., Grabe, Mill, Du Pin, and father Simon, who thought highly of this gospel, looked upon it as one of the works referred to by Luke in the commencement of his gospel. Mill ascribes its origin to the Essenes, and supposes this sand the former gospel to have been composed in or a little before A.D. 58. It is cited by the Pseudo-Clement (Second Epistle to the Corinthians, Chevallier's translation, 1833), who is generally supposed to have written not before the 3d century.

III. Literature. — See Car. Chr. Schmidt's Corpus omnium vet. Apocr. extra Biblia; Kleuker, De Apocr. N. Test. (Hamburg, 1798); Birch's Auctuarium, fase 1 (Hafn. 1804); Cave, Hist. Lit.; Oudin, Script. Eccl.; Ant. mv. Dale, De orig. ideol. page 253 sq.; Paitius, Introd. in N. Test. pages 6, 58; Mosheim, Dissertt. ad Hist. Eccl. spect. 1:217; Nitzsch, De apocr. Evang. (Viteb. 1808); Tischendorf, De Eve. apocr. origine et usa (Hag. 1851); Raeuss, Gesch. der H. S. nes-en Test. § 258 sq.; Hofmann,  Das LebensJesu nsach den Apocryphen (Lpz. 1851). A list of most of these apocryphal addenda to the N. Test. may be seen in Toland's Amyntor.(1699); and a fuller list in Toland's reply to Dr. Blackhall's (bishop of Exeter) attack on the Amyntor, found in Des Maizeaux's edition of Tolandl's Misellanseona (posthumous) Works (London, 1747, 2 volumes, 8vo), 1:350-403. Most of these spurious fragment were collected and published by, Fabricius in his Codes Apocryphus Novi Testamenti (3 volumes, 8vo, Hamb. 1719-43). This work, with additions by Thilo and others, was republished by Dr. Giles (London, 1852). English translations of some of these early forgeries will be found in the works of Jones, Lardner, Whiston, Cotton, and Laurence. Hone's Apocryphal N.T. (London, 1820) contains a translation of many of them. Other collections (in the original languages), more or less complete have been made by Grabe (Spicileg. Patrum et Haeret. saec. 1-3, Oxon. 1698), Schmid (Corpus Apocryph. extra Biblia, Had. 1804), and especially Thilo (Cod. Apocr. N. Test. coll. et illustr. Lips. 1832, volume 1). Still later, Tischendorf has edited (in some cases for the first time published) the following apocryphal gospels (Evangelic Apocrypha, Lips. 1843, 8vo): "Protevangel of James" (Gr.); "Pseudo-Matthew is Gospel" (Lat.); "Gospen of the Nativity of Mary" (Lat.); "History of Joseph the Carpenter" (Latin, from the Arabic); "Gospel of Thomas" (Greek A); "Gospel of Thomas" (Greek B) "Gospel of Thomas" (Lat.); "Gospel of the Infancy of Christ" (Lat. from the Arab.); "Deeds of Pilate” (Greek A); "Deeds of Pilate" (Gr. B); "Descent of Christ into hell" (Latin A); "First Epistle of Pilate' (Lat.); "Descent of Christ into hell" (Lat. B); "Second Epistle of Pilate" (Lat.); "Anaphora of Pilate" (Gr. A); "Anasphora of Pilate" (Gr. B); "Paradosi! of Pilate" (Gr.); "Death of Pilate" (Lat.); "Narra tive of Joseph of Arimatheea" (Gr. — "Defence of the Savior" — (Lat.). See also H. Cowper, The Apocryphal Gospels, etc., translated, with notes, aetc. (London, 1867,i 8vo); A. Hilgenfeld, Nov. Testam. extra canonem, embracing the apocryphal gospels, epistles, etc., with notes, etc. (Lips. 1866 sq.). SEE AROCRYPHA.

## Goss, Karl Ernst Friedrich[[@Headword:Goss, Karl Ernst Friedrich]]

             a Lutheran theologian of Germany, was born June 18, 1757. In 1787 he was deacon, in 1814 pastor at Baiersdorf, near Erlangen, and died June 28, 1836. He wrote, Der Verfall des offentlichen Culfus im Mittelalter  (Sulzbach, 1820): — Die Seelein-Feste (Erlangen, 1825). See Winer, Handbuch der theol. Lit. 1:576, 619. (B.P.)

## Gosschel[[@Headword:Gosschel]]

             SEE GOESCHEL.

## Gossel, Andreas Arnold[[@Headword:Gossel, Andreas Arnold]]

             a Lutheran theologian of Germany, was born December 20, 1700, in East Frisia. He studied at Halle, was preacher in 1723, in 1741 court-preacher at Aurich, in Prussia, and died December 9, 1770. He published, Das Evangelium von Christo, in dem 53 Kapitel Iesaid (Bremen, 1733): — Das Evangeium in den 54 Kapitel Iesaia (1736): — Das Evangelisch- lutherische Kitchen Glaubensbekenntniss (1739): — Richtige Mittelstrasse in der Gnadenlehre der Evangelisch-lutherischen Kirche (1747). See Neubauer, Jetztlebende Theologen; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Gosset, Isaac, D.D., F.R.S[[@Headword:Gosset, Isaac, D.D., F.R.S]]

             a Church of England divine, well known in London as a most intelligent purchaser and collector of books, and conspicuous at all public sales by his diminutive person, was born in. 1744. He was of a refugee French family, and was the son of a modeller in wax, settled in London. He displayed from his childhood an extraordinary passion for rare books, and was educated at Exeter College, Oxford. He became eminent as a preacher, notwithstanding his personal disadvantages, but never sought or obtained a preferment. He was a good scriptural critic, and excelled as a bibliographer. He died December 16, 1812. See (Lond.) Annual Register, 1812, page 182.

## Gossiner, Johannes Evangelista[[@Headword:Gossiner, Johannes Evangelista]]

             a prominent divine of the Evangelical Church of Germany, was born in 1773 of Roman Catholic parents, at Hausen, near Augsburg. He studied at Dillingen under Sailer (q.v.). and Zimmer, entered in 1793 the College of Ingolstadt, and, having been ordained priest, was in 1797 appointed chaplain. The profoundly evangelical convictions which he had already had for several years were strengthened by personal intercourse and correspondence with Martin Boos (q.v.), and they were certainly not weakened by persecutions from ultramontane zealots. In 1804 he was appointed parish priest at Dirlewang, which position he resigned in 1811 in order to accept a small benefice at Munich, which allowed him greater liberty in his evangelistic and literary labors. Having been deposed in 1817 on account of his. evangelical views, he was in 1819 appointed professor at the gymnasium of Dusseldorf. From 1820 to 1824 he was pastor of a German congregation in St. Petersburg; in 1826 he openly joined the Evangelical Church; in 1827 he became pastor of the Bethlehem church at Berlin. He died March 20, 1858. He wrote a great deal to the last. At seventy he bearned English, and translated some of Ryle's tracts when he was upwards of eighty. His writings, numbering (exclusive of many posthumous works) forty-six, occupy the presses of a separate book ands tract society. They enjoy unusual popularity, some having run through annual or semi-annual editions for many years. Among the best known of his works are the Schatzkdstlein (1824) and Goldkörner (1859). Up to the spring of 1858 he corrected proofs and continued.his correspondence. The summer previous he was Still able to train his vines. He established a missionary society, which during his lifetime sent out more than 140 missionaries. His life was, like the life of Abraham, one of wonderful faith. From humble little Hausen and the unnoticed struggles of a country priest, he rose to be the Father Gossner of a reverent, religious Germany. The story of his life is well told in a little volume pub, lished by the Carters, of New York. — Bethmann-Hollweg, J. Gossner (Berlin, 1858); see also Prochnow, J. Gossner, Biographie aus Tagebuchern. u. Briefen (Berl. 1863-4, 2 volumes); Herzog, Real-Encyklopadie, 19:572. (A.J.S.)

## Gossip[[@Headword:Gossip]]

             (from "God" and "sib," a Saxon word signifying "'kindred"), a name given in England to sponsors as bearing a spiritual relationship to the children for whom they stand. — Procter, On Common Prayer, page 361.

## Gosson, Stephen[[@Headword:Gosson, Stephen]]

             an English divine and poet, was born at Kent in 1554, and was educated at Christchurch, Oxford. He became rector of St. Botolph, Bishopsgate Street, London, which post he retained until his death. He was distinguished for his opposition to the dramatic entertainments of the day.. His death occurred in 1623. His publications are The School of Abuse (1587): — Plays Confuted in Five Actions: — The Trumpet of Weale. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gossuin[[@Headword:Gossuin]]

             an abbot of Anchin, theologian and scholastic philosopher, was born at Douai in 1086. He was one of the most distinguished students of the  University of Paris, where he soon gained the reputation of an excellent grammarian and dialectician. Being admitted to the school of Joslain de Vierzy, who later became bishop of Soissons and also minister of Louis VII, king of France, he was selected by his fellow-students to bring to Abelard, the rival of his teacher, a challenge on science. On his return to his native city, Gossuin entered into orders, and became successively minister of several monasteries. He was at the abbey of Anchin when pope Innocent II charged him with the conversion of Abelard, who had been condemned to confinement and silence. Afterwards he was appointed abbot of Saint- Pierre-de-Chalons, and of Lobbes, in Hainaut, but he refused to accept. Gossuin finally accepted the abbey of Anchin, and-governed wisely this opulent monastery. He assisted at the Council of Rheims in 1147, where he gained the friendship of St. Bernard. Gossuin died in 1166. See Hoefer, Nouv. Biog. Generale, s.v.

## Goswami[[@Headword:Goswami]]

             SEE GOSAINS.

## Gotama[[@Headword:Gotama]]

             a Hindoo philosopher, the exact time of whose life is not known. The Indians consider him as the author of the philosophical system which, under the name of Nyapya (logic), is still in use among them. All we know of him is derived from the mythical tradition confined in the Ramayana and the Puraans.

According to this legend, Gotama was born in Mount Himalaya, and for a long time lived as a hermit in the woods; he then married Abalya, one of the daughters of Brahma, but subsequently divorced her for having been led astray by Indra. He spent the remainder of his life in prayer and ascetic practices, and when he died he left his disciples precept which they commented on, and which together form the Nyaya. The work in which his system is expounded has been published, for the use of the Indian schools, under the title Nyaya sutra vritti (The logical Aphorisms of Gostama), with a Commentary by Vishevanath Battachary, published under the authority of the Committee of a Public Instruction, Calcutta, 1828, 8vo. The book is divided into five parts: the first and most important contains the dogmatic exposition of the doctrine of the Nyaya. The author proceeds by axioms, of which there are sixty in his first part. He distinguishes sixteen points in the art of reasoning, the first nine teaching to demonstrate truth, and the seven others to defend it against objections. He begins by pointing out the general sources of certainty, of which he recognizes four: perception, induction, comparison, and divine or human testimony. He next inquires into the objects of certainty, i.e., the objects presented to human investigation, and recognizes twelve. Each of these objects can be considered in different ways, and they can all be brought down to one — the knowledge of man and of his destiny. After having thus established his general dialectic principles, Gotama proceeds to their application. His third point is doubt: when anything has been presented to our knowledge by one of the above-named sources of certainty, we must first doubt it, and only affirm its truth after thorough investigation. Affirmation is the fourth point. After a thing is affirmed it has yet to be proved, and first of all exemplified: this forms the fifth point. When once the illustrative example is found, the object of the demonstration has to be stated: this is the sixth point. The seventh is the enumeration of the five members of the demonstration. Colebrooke gives the following illustration of this process of argumentation, in which some think they recognize Greek syllogism:

1. proposition, This mountain is burning;

2. reason, for it smokes;

3. explanation, whatever smokes is burning, as, for instance, a kitchen fire;

4. application, and the mountain smokes;

5. conclusion, hence it is burning.

The eighth point, which is called reductio ad absurdum by Colebrooke, and raisonnement suppletif by Barthelemy Saint-Hilaire, is a sort of confirmation of the argument. Finally, the ninth point is the definitive conclusion, the absolute affirmation which closes the argument. The last seven points treat of all the objections which can be opposed to a demonstrated fact. These objections are sophisms, and he who uses them will necessarily be overcome by his opponent if the latter follows strictly the rules laid down in the Nyaya. As for the defender of truth, Gotama promises him not only the pleasure of defeating his adversary, but also everlasting happiness. This brief account of the first part of the Nyaya will suffice to show how inadequate the system of the Indian philosopher is as an analysis of the operations of the human mind. Still there is much to be admired in the doctrine of the Nyaya. The method was an immense progress for India, and as such deserves a high place in the history of philosophy. It would deserve a still higher one if it had, as was advanced by Sir William Jones, served as amodel for the Organon, and if the fifth point of Gotama had been the origin of Aristotle's syllogism. Jones maintained, on the strength of a more than doubtful tradition, that Callisthenes gathered during Alexander's expedition a number of details on Indian doctrines, and afterwards transmitted them to Aristotle. According to him the logic of the latter would be but a development of Gotama's system. This strange assertion is completely disproved by Barthelemy Saint-Hilaire, who has shown that there is no relation between the Nyaya and the Organon, and that those who spoke of their resemblance must have been unacquainted with either. His conclusion is that the Greek system owed nothing to theIndian. But might not the question be reversed so as to inquire whether the Indian system may not to some extent be derived from the Greek? Greek civilization hovered for centuries near the Indus and Himalaya. The Greek kingdoms of Bactria appear to have exerted great influence over the poetry of India: may they not also have had some influence over its philosophical systems? And may not the Nyaya in particular, which differs so much in its analytical process from the other Indian system, owe its  peculiarities to the influence of Greece? These are questions which it has so far been impossible to solve, since none has yet been able to find out the dates of the various Indian systems. Barthelemy Saint-Hilaire believes the Nyaya. older than the Organon, but admits that it is only authentically named in works posterior to the Christian aera. See Sir William Jones, Asiat. Research.; Ward, View of the History, Literature, and Mythology of the Hindoos; Colebrooke, in the Transact. of the As. Soc. of Gt. Britain and Ireland, 1823 1:76, and Miscel. Essays, volume 1; Windischmann, Die Philosophie, im Fortgang d. Weltgesch, part 1, page 1904; Barthelemy Saint-Hilaire, in the Mem. l'Academie des Sciences morales et politiques, 3:241; Journ. des Savants, April and June 1855; Dict. des Sciences philosoph. art. Gotama, Nyaya, Philosophic indienne; Ritter, Gesch. der Philosophie; Hoefer, Nouv. Biog. Gen. 21:336; Bigandet (Rom. Cath. bishop), The Life or Legend of Gaudama (Rangoon, 1866, 8vo).

## Gotch, Frederic William, D.D., LL.D[[@Headword:Gotch, Frederic William, D.D., LL.D]]

             an English Baptist minister, was born at Kettering, Northamptonshire, in 1807. He studied at Bristol College in 1832, and graduated from Trinity College, Dublin, in 1838. He immediately became pastor at Boxmore, going from thence to Stepney College, where he remained until 1845. In the same year be became classical and mathematical tutor at Bristol; resident tutor in 1861, and president in 1868, holding that position until 1882, when he became honorary president, retaining that relation until his death, May 17, 1890. In 1846 he was appointed one of the examiners of Scripture by the senate of the London University. He also served as a member of the Old Testament Revision Committee, and was chairman of the Baptist Union in 1868. He was the editor of the Revised English Bible Version of the Pentateuch, and also of the Old Testament issued by the Religious Tract Society. He was a frequent contributor to Kitto's Journal of Sacred Literature. See (English) Baptist Hand-book, 1891, page 140.

## Goth, Berand De[[@Headword:Goth, Berand De]]

             a French prelate, brother of pope Clement V, and son of Berand I, lord of Villandrault (diocese of Bordeaux), was appointed to the archiepiscopate of Lyons in 1288. Berand made his brother Bertrand de Goth his vicar- general. This appointment led to a long controversy. Berand was made cardinalbishop of Albano in 1294, by Celestine V. Boniface VIII appointed him his legate in France, to restore peace between the kings of France and England. Berand died on his return from England, without having seen the end of the dissension, July 12, 1297. See Hoefer, Nouv. Biog. Generale, s.v.

## Gothic Architecture[[@Headword:Gothic Architecture]]

             the style of architecture that prevailed in central and western Europe from the middle of the 12th till the 16th century, being preceded by the Romanesque (q.v.), and followed by the Renaissance style (q.v.). Under the influence of the revival of taste for classic art, the Renaissance architects applied the name Gothic, meaning thereby barbaric, to the styles of architecture that were developed north of the Alps during the Middle Ages. The name Gothic is now limited by critics of all nations to the architecture of the period above indicated.

In the extraordinary activity that pervaded every department of social, industrial, intellectual, and religious life during the 12th century, many churches were founded upon a scale of grandeur and-magnificence which, with the exception of a few isolated cases (as the Santa Sophia, q.v.), was entirely unprecedented in the history of Christianity. These churches embodied, in the style and spirit of their architecture, and the grand scale upon which they were projected, more of the sublime aspiration of the Christian faith, of confidence in its endurance, and love and sacrifice in its behalf, than do the churches of any other period. Many elements of the  Gothic architecture had been developed during the classic, Byzantine, and Romanesque periods; others were taken from the Saracenic architecture; and others still were developed within the Gothic itself. The typical features of the Gothic architecture are: the universal use of the pointed arch (Fig. 1); a general tendency to vertical lines; all moldings are traced by mathematical lines (Fig. 2), whereas in the Greek architecture they were drawn with a free hand; the moldings, capitals, pillars, etc., have lost all traditional classical forms and proportions, the pillars being often many times their diameter in height; the pillars have their outlines cut by numerous and often deep upright mouldings (Fig. 3), or are composed of a round nucleus surrounded by many smaller columns; the windows are greatly enlarged, and the walls are proportionally diminished; paintings, being thus crowded away from the walls, are replaced by paintings upon the windows, SEE GLASS PAINTING; the windows are ornamented with delicate and complicated tracery (Fig. 4); the walls are sustained against lateral thrust by prominent buttresses and by flying-buttresses (Fig. 5); the ornamentation is conventionalized from various forms of foliage, and is distributed freely over all prominent parts of the building, being thrown in great profusion over the facades, and especially around the main entrances; the towers are square at the base, octagonal above, and terminate in lofty spires, which are richly decorated with ornament; the plan is cruciform, the apsis being replaced by a choir, which is surrounded by a row of chapels. (Fig. 6).

While these are the typical features of the Gothic architecture, great variety prevailed in their adaptation in the different periods of the style, and in the various lands where it was employed.

Gothic architecture owes its character mainly to the adoption of the pointed arch. There is no longer a discussion as to the origin or the invention of the pointed arch, as it is to be found occasionally in all the most ancient styles of architecture, as the Egyptian, the early Greek, the Etruscan, and the Roman. It is found in the court of a monastery in Sicily, which was built in the 6th century after Christ. It was adopted in, Saracenic edifices in Cairo as early as the 9th century. Probably a knowledge of its effects in. architecture was brought to Europe from the Orient by the Crusaders, though the production of the pointed arch by the crossing of  round arches in the external ornamentation of Romanesque churches could not have escaped the notice of architects. The contest for supremacy of the pointed over the round arch lasted a long time, the two being often employed in. different parts of the same edifice. The earliest church in which the pointed arch only was adopted is the cathedral of St. Denis, founded 1144. The Gothic style, being thus fully developed, spread rapidly over the Isle de France, Normandy, England, Spain, and the countries bordering on the Rhine. A large number of the most magnificent churcbes in the world were founded between 1150 ands 1300, and thus the new style had immediate opportunity for full development. (Fig. 7.)

Three chief periods are usually marked in the history of Gothic architecture. During the first (1144-1280), called by English writers the "early English" period, the general effect of the style was very grand, though rather severe. The ornamentation was rather meager, and sculpture was used rather sparingly on exteriors. During the second period (1280- 1380), termed, by many witers the "decorated" or "complete Gothic" period, greater freedom and lightness were introduced into all the ornamentation, without diminishing the boldness of the general effect. The windows were enlarged and filled with rich flowing tracery. The third, usually termed the "perpendicular" period (1380-1550), and extending till the revival of classic architecture, was marked by a general decadence of style, and finally by a loss of all true Gothic spirit. The arches were depressed; beauty of outline disappeared from the moldings; a minuteness, and finally a triviality, was introduced into all the ornamentation. The rapid decadence of the style was contemporaneous with the revival of taste for ancient classic art. In less than a century it was banished from all the countries where it had held sole dominion for nearly four centuries.

The Gothic churches in France are distinguished for the magnificence of their facades and the grandeurs of their interiors. As the true obiect of a hursch is to have a good interior, the French Gothic churches are to be esteemed superior to those of any other land. The cathedral at Rheims (Fig. 8) is esteemed the finest Gothic church in existence. The other most important churches are the cathedrals of Paris, Amiens, Rouen, Dijon,  Chartres, Beauvais, etc. In the cathedral at Paris (Notre Dame), and in some other French Gothic churches, there is a greater tendency to horizontalness in the lines of the exterior than is found in the English or German Gothic.

The English Gothic cathedrals surpass those of all other lands in the varied combinations of striking effects in the exteriors. The windows often overpower the; doors and other features of the facade, and the nave is usually too long and narrow for fine effect. The plan is frequently rectangular, and is sometimes crossed by two transepts. The finest examples of English Gothic are the cathedrals of York (Fig. 9), Salisbury, Canterbury, Lincoln, Peterborough, and the Westminster Abbey. The richest interior in English churches is that of Henry's chapel in the Westminster Abbey. The grandeur of the effect of this interior is diminished, however, by the minuteness of the ornamentation.

In the German Gothic churches the spires are more beautifully wrought, and are more harmoniously joined to the towers than in the churches of any other country. The spires of the cathedrals of Freiburg and of Vienna are considered the finest in the world. 'The round choir, with a row of chapels, that prevails in the plans' of most French Gothic churches, is generally adopted. The cathedral of Cologne (founded 1248) is the largest Gothic church ever erected. Its towers are now (1869) being finished. When they are completed, this edifice will be the most glorious work of ecclesiastical architecture ever erected. The style is somewhat affected by the too great minuteness of the detail. The harmonious perpendicular tendency of the lines is unexampled in any other edifice (Fig. 10). The other chief Gothic churches of Germany are the cathedrals of Strasburg, Freiburg, Ulm,Vienna, Magdeburg, Meissen.

The Spanish surpassed theFrench, English, or German Gothic in the varied richness of outline; but there were frequently too many horizontal lines in the interior as well as the exterior, and the ornament was often overladen. The cathedral of Burgos (Fig. 11) begun in 1224 and finished in 1567, is marked by a prodigality of external ornamentation. But, with all this richness, there is a lack of repose and of lightness in the general effect. Other important Gothic churches in Spain are the cathedrals of Orvieto,  Toledo, Barcelona, Oviedo, Leon, and Valencia. The influence of the Moorish architecture is visible in many of the Gothic churches in Spain. There are several excellent examples of the Gothic architecture in Portugal, as the cloister church in Batalha and the church in Belem. The entrance to the mausoleum of Manoel, in the church of Batalha, is one of the most gorgeous specimens of Moro-Gothic architecture.

In Scotland, Belgium, and Holland, Gothic architecture took the general characteristics of this style in the adjacent countries of England, France, and Germany. The cathedral of Antwerp is remarkable for the beauty of some of the details of the interior. On the other hand, the violations of constructive and aesthetic laws, both in the interior and in the exterior are striking proofs of the decadence of artistic feeling during the latter part of the history of Gothic architecture. In Scandinavia, also, Gothic architecture is marked by the development of few, if any, native elements. The cathedral of Upsala is essentially a French, and that of Drontheim an English edifice. The interior of the latter is marked by a number of exceedingly picturesque effects.

Gothic architecture was never fully naturalized in Italy. The traditions of classical and basilican architecture in favor of round arches and horizontal lines overpowered the Gothic tendency to perpendicular lines. The predilection for paintings on walls prevented the adoption of glass-painting in the windows. Towers surmounted by spires were replaced by campaniles, adjacent to the church. Marble of two colors is usually employed in the exteriors, and mosaic paintings frequently replace sculpture in the facades. The fronts, though very impressive in themselves, are often false, not representing the true size of the church. The finest examples are the cathedrals of Sienna (Fig. 12), Orvieto, Florence, Perugia, and Milan. The cathedral at Milan has a magnificent interior, and its. roof is covered by a forest of statuary and turrets. The tower of the cathedral of Florence, designed by Giotto, is the most beautiful ever erected. Its cost was over $5,000,000.

It is a mistake to consider Gothic architecture to be adapted only to ecclesiastical edifices. During the Middle Ages this style was applied with marked effect to edifices of all kinds-to castles and fortified gates of cities, as well as to city halls, courts of justice, and palatial residences.

As to the material employed in the erection of Gothic edifices, stone was generally used. In Italy especially, the finest marbles were often employed.  With marble of two colors very pleasant variations of surface effects were produced, many of which were inconsistent with the extensive use of buttresses and flying buttresses that were so generally introduced in the Gothic edifices north of the Alps. Brick was also employed with excellent success in the erection of Gothic edifices, both ecclesiastical, civil, and domestic; this was especially the case in North Germany. Fine contrasts of surface color also were produced in North Italy by the alternation of brick and colored marble.

But few Gothic churches have been completed, and in fewer yet has the original design been carried out. At least one, and sometimes both spires are generally lacking. This incompleteness or defect in design is often copied in modern Gothic churches, frequently producing very absurd effects.

With all its beauty and even grandeur, Gothic architecture has some features that make its adoption in modern, and especially in Protestant church edifices, a most dangerous experiment. The pillars are apt to obstruct the view and sound. The clerestory is so high that it often detracts from the harmony of the interior, while its ornamentation is also lost to the view; high pointed ceiling is apt to produce an echo; and the churches are very difficult to heat. But the great error in modern Gothic edifices is the indiscriminate copying of unfinished churches, built in the age of decadence of Gothic architecture. See Kugler, Geschichte der Baukunst; Lubke, Geschichte der Baukunst; Ferguson, Styles of Architecture; Huggins, Course and Current of Architecture; Pugin, Gothic Ornaments; Viollet-le- Duc, Dictionnaire de l'Architecture Francaise; Street, Gothic Architecture in Spain. (G.F.C.)

## Gothic Version Of The Bible[[@Headword:Gothic Version Of The Bible]]

             The Maeso-Goths were a German tribe which settled on the borders of the Greek empire, and their language is essentially a German dialect. Their version of the Bible was made by Ulphilas, in the fourth century, after Greek MSS. in the N.T., and after the Septuagint in the Old. The author is generally, regarded as an Arian; but his peculiar doctrinal sentiments do not seem to have influenced his translation. Of the O.-T. portion, nothing but a fragment of Nehemiah has been printed, although parts of other books have been discovered. A great part of the New has been published at different times in fragments. The four gospels exist in the very celebrated MS. called the Codex Argenteus, snow preserved in the library of the  university at Upsal, and minutely described by Dr. E.D. Clarke and Zahn. SEE ARGENTEUS CODEX.

This MS., however, has considerable chasms. The gospels have been several times printed froma it, but not very correctly. The ed. of Uppström is the most exact and beautiful (1854). Bosworth has lately published the Gothic and AngloSaxon Gospels together (Lond. 1865). Knittel discovered fragments of Paul's Epistle to the Romans in a codex rescrptus belonging to the Wolfenbüttel library, which he published in 1762, 4to, and which were republished by Zahn in the complete edition of the Gospels issued in 1808, 4to. In 1817, Angelo Mai discovered important parts of the Gothic version among five codices rescripti in the Ambrosian library at Milan. They, contain, for the most part, the Pauline Epistles, with the exception of that to the Hebrews, and two fragments of Matthew. Various portions were printed by Mai, in conjunction with Castillionmegus, in 1819. In 1829 the latter published the fragments of Paul's Second Epistle to the Corinthians. In 1834 fragments of the Epistle to the Romans, the First to the Corinthians, and that to the Ephesians; and in 1835, the fragments to the Paulines Epistles to the Galatians, Philippians, Colossians, and the First to the Thessalonians. In 1839 the same scholar published the fragments of the. Second Epistle to the Thessalonians, to Timothy, Titus, and Philebaon. These were all combined in the edition by Gabelentz and Loebe 2 volumes, 1836, 1847. SEE VERSIONS OF THE BIBLE.

## Gothohas[[@Headword:Gothohas]]

             (Γοθολίας), father of Josias, which latter was one of thee "sons of Elam" who returned from Babylon with Esdras (1Es 8:33); the same as ATHALIAH SEE ATHALIAH (q.v.) of the Heb. text (Ezr 8:7).

## Gothoniel[[@Headword:Gothoniel]]

             (Γοθονιήλ, i.e., Othniel), father of Chabris, who was one of the governors (ἄρχοντες) of the city of Bethulia (Jdt 6:15).

## Goths[[@Headword:Goths]]

             (Gothonles, Gotones, Guttones, in Tacitus and Pliny), a German people, originally dwelling along the Baltic sea between the Vistuila and the Oder. Their native name, Gutthinda, is preserved in the Fragments of bishop Ulphilas. The later form, Gothi, does not occur until the time of Caracalla. At the beginning of the 3d century they are spoken of as a powerful nation in the regions of the lower Danube, where the Getae and Scvthians of former times bad lived, and the, name of Getae or Scythian is sometimes applied to them. The different tribes composing this people were:

1. The Gothi Minores or Moesogoths, who became permanently established in Mesia, and devoted themselves to agricultural pursuits (Jornandes, 51, 52);

2. Gothi Tetraxitae, Ostrogoths of the Palus Mseotis (Procop. Bell. Goth. 4);

3. Taifalae, in Dacia, a branch of the Visigoths (Ammian. Marcell. 17:13; 31:3; Eutrop. 8:2);

4. Gepid;

5. Rugii;

6. Sciri and Turcilingi;

7. Heruli;

8. Juthungi;

some writers include also the Alans and Vandals among the Goths. The nation of the Goths was divided into two principal groups; the Ostrogoths, who occupied the sandy steppes of the East, and the Visigoths, who inhabited the more fertile and wooded countries of the West. Zosimus and Ammianus Marcellinus frequently mention the Greutingi or Grutingi and the Thervingi or Tervingi, concerning whom different opinions are entertained by modern writers. They were, perhaps, the leading tribes among the Ostrogoths and Visigoths respectively. The language of the Goths resembled the ancient dialect of the Franks very closely. They wore beards, and suffered their yellow hair to grow long. The royal dignity among them was hereditary.

The occupation of Dacia by this people took place during the reign of the emperor Philip (A.D. 244-249), and was immediately followed by aggressive wars against the Romans, in which Mcesia, Macedonia, and Greece suffered from their incursions, and. the armies of the emperor Decius were twice defeated and destroyed. Between 253 and 269 they ravaged the coasts of Europe and Asia Minor with a fleet of which they had become possessed. Pityus, Trapezus, Chalcedon, Nicomedia, Nicaea, Prusa, Apamea; and Cius fell before their assaults: Cyzicus was destroyed; and the coast of Greece, from the south of Peloponiesus to Epirus and Thessaly was ravaged, Illyricum in particular being literally ransacked. In 269 Crete and Cyprus were swept by their destructive powers and  Cassandrea and Thessalonica were besieged; but in that year the emperor Claudius defeated them in three great battles, which earned for him the name of Gothicus, and broke the barbarian power. A period of comparative quiet, interrupted by few and unimportant expeditions, now ensued in the history of the Goths. In 272 the emperor Aurelian ceded to them the province of Dacia.

In 332 they followed their king, Araric, across the Danube, but were defeated, and concluded a peace which lasted until the family of Constantine vacated the imperial throne. In 375 vast swarms of Huns and Alans poured out of Asia and drove back the Ostrogoths upon the Visigoths, which latter people thereupon obtained permission to settle in Thrace, at that time lying desolate, the condition being imposed by the emperor Valens that they should embrace Christianity. Insolent usage, which they were called upon to endure at the hands of Roman officers, soon drove them into rebellion, however, and in the war which ensued they completely defeated the army of Valens in 378, and killed the emperor himself by burning a cottage which he had entered in his flight. From that time they exercised an important influence over the affairs of Constantinople, and were for a time regularly engaged in the service of the Roman empire.

The application of the Ostrogoths. for admission into the territories of the empire, when threatened by the Huns, was denied, and they were compelled to seek refuge in the mountains until after the defeat of the Huns in 453, when they obtained a settlement in Pannonia and Slavonia. In 396 the Visigoths, led by Alaric, invaded and devastated Greece, till the arrival of the Roman general Stilicho, in the following year, compelled their retreat. In 400 they invaded Italy, but were defeated. A treaty was thereupon made between Alaric and Stilicho, which transferred the services of the former to the Western emperor, Honorius. A second invasion, occasioned by the delay of the Romans to meet the demands of Alaric for pay, and a western province as a home for his nation, took place 408-410. In 408 Rome was subjected to a severe blockade, from which it relieved itself by the payment of a heavy ransom. Refusal to comply with Alaric's demands led to a second siege, in which Ostia was occupied, Rome unconditionally surrendered, and the empire transferred to Attalus, but soon restored to Honorius. In 410 an assault upon the Visigoths, made with imperial sanction, provoked the storming and sack of the city, Aug. 24-30. After the death of Alaric the Visigoths established a new kingdom in Southern Gaul and Spain, which reached its highest prosperity during the latter half of the 5th century, but was soon afterwards harassed by the  Franks, in Gaul, and wholly overthrown about two centuries later by thed Saracens.

After the overthrow of the Huns the Ostrogoths in Pannlonia became so powerful that the Eastern empire was obliged to purchase peace with them by large sums of money. Their king, Widemir, led his hosts into Italy, but they eventually joined the Visigoths in the West. Other bands, under various leaders, traversed the Eastern empire, and were finally settled between the Lower Danube and Mount Haemus, in the very heart of the empire. In 487 king Theodoric, after protracted disputes with the emperor Zeno, marched upon Constantinople, whereupon that monarch, to save his capital, authorized the Goths to invade Italy and expel the usurper Odoacer. The enterprise was undertaken in 488, and completed in 493, at which time Odoacer was assassinated, and all his strongholds were in the possession of his adversary. Theodoric remained undisputed master of Italy during a prosperous reign of thirty-three years; but on his death his kingdom was attacked by foreign enemies, and became the prey of the Eastern empire, and the Ostrogoths ceased to be an independent people. Christianity was introduced among the Goths about the middle of the 3d century, by prisoners taken in their wars, and there is evidence that a continuous tradition of orthodox Christianity existed from that time among the tribes who bordered on the Euxine. A Gothic bishop, Theophilus, was present in 325 at the Council of Nice, and even earlier Athanasius (De Incarne. Verb. § 51 sq.; Migne, 25:187 sq.; Neander, Church History, Engl. transl. 3”179) alludes to the influence of Christianity over Gothic (?) barbarians, while Chrysostom (Ep. 14; Migne, 52, 618) and Procopius (Bell. Goth. 4:4; ed. Bonn. 2:475) both speak of applications made to the emperor for a successor to recent Gothic bishops.

The propagation of Christianity among the Visigoths was carried forward principally by bishop Ulphilas (q.v.), whose work, beginning in 348, was successful enough from the very first to excite the hostility of the heathen and call forth persecution. Ulphilas and many of his converts fled across the Danube and settled in the neighborhood of Nicopolis. The particular form of teaching adhered to by Uphilas was that of Arianism, which had already taken deep root, and was yet more firmly established when Fridigern, who had rebelled against the king, Athanaric, consented to become a Christian and an Arian in order that he might secure the support of the Roman emperor, and when, as already related, the Visigoths were obliged to take refuge against the Huns in the territories of the empire ruled over by the Arian, Valens.  Subsequently efforts were put forth to win them to Catholicism, especially by Chrysostom, who became patriarch of Constantinople in 398, but with little result. The Goths continued to be fanatical Arians, and became even violent persecutors after their settlement in Gaul and Spain, until the stubborn resistance of the Catholic party was strengthened by the accession of the Franks, and the Gothic king, Recared, solemnly passed over to the Catholic faith at the third Synod of Toledo in 589.

The Ostrogoths, though Arians, were not fanatical adherents of that creed, and Theodoric especially manifested a tolerant spirit towards the Catholics. Chrysostom's missionaries were zealously employed among these tribes, and achieved noteworthy successes. In the Crimea the Catholic Unilas was bishop of the Tetraxite Goths, and established a connection with Constantinople which remained unbroken until the 6th century. The district of Gotia, on the Cimmerian Bosphorus, was a diocese connected with the Byzantine Church in the Middle Ages, and the surname of Gotia was borne by the bishop of Capha as late as the 18th century.

In closing this article a few words respecting the culture of the Goths are required. The introduction of Christianity, and contact with the civilized subjectus of Rome, did much to raise them above other German tribes in point of civilization. Ulphilas, in the 4th century, formed a new alphabet out of those of the Greeks and Romans, which was generally adopted by the German peoples, and is essentially the same as that still in use in Germany and known among us as the "black-letter" alphabet. His translation of the Scriptures into the Gothic language is, in the fragments which still survive, the most ancient document of the German language' now extant. No other monuments of the Gothic language of considerable importance have been preserved. The Visigoths had a code of written laws, which was probably the first existing among German tribes, and the authorship of which is usually ascribed to their king, Euric, of the 5th century.

Ancient Sources. — Tacitus, Germania; Procopius, Bell. Goth.; Jornandes, De Rebus Geticis; Idacius of Lamego, Chronicon; Isidor. Hispal. Hist. Goth.; Cassiodorus, Varia et Chron.

Modern Literaature. — Eisenschmidt, De Origine Ostrogoth. et Visigothorum (Jena, 1835); Zahn, Ulfila's Gothische Bibelubelrsetze (Weissenfels, 1805); Aschbach, Gesch. d. Westgothen (Frankfort-on-the- Main, 1827); Manso, Gesch. d. Ostgothen in italien (Breslau, 1824);  Wilhelm, Germanien u. seine Bewohner (Naumburg, 1823); Von Werbse, Volker u. Volkerbundnisse d. Alten Deutschl. (Hanover, 1825); Zeuss, D. Deutschen u. Nachbarstamme; Forbiger, Handb. d. Alten Geographie (Leipsic, 1848, volume 3); Duncker, Origg. Germani; Kopke, Anfange d. Konigthums bei d. Gothen (Berlin, 1859); Richter, D. Westromische Reich, A.D. 375-388 (ibid. 1865); Bernhardt, Gesch. Roms, A.D. 253-313 (ibid. 1867); Krafft, Gesch. d. Germ. Volker, 1:1 (ibid. 1854); Waitz, Leben u. Lehre d. Ulfila (Hanover, 1840, 4to); Lembke, Gesch. v. Spanien (Hamburg, 1831, volume 1); Gibbon, Decline and Fall of the Roman Empire; Pallmann, Gesch. d. Volker wanderung, 1, pages 62-85; Bessell, in Ersch and Gruber's Encyklop. s.v. Gothen and Leben d. Ulfilas u. Bekehrung d. Gothen, etc. (Gottingen, 1860); comp. J. Grimm, Gesch. d. Deutschen Sprache.

See also Smith, Dict. of Greek and Roman Geography, s.v.; Gothi, in Herzog Real-Encyklop. s.v.; Kurtz, Manual of Christ. Hist. Engl. transl. 1:§ 76.

## Goths, The[[@Headword:Goths, The]]

             appeared in the. countries of the Lower Danube, the former seat of the Getse, in the 3d century A.D. Yet from this we are not to infer that the former drove away and replaced the latter but, on the contrary, they are to be considered as one and the same people, as has been shown by J. Grimm (Gesch., d. deutsch. Sprache, 2 volumes, 2d ed. Leipz. 1853). This  consideration sheds an important light on a period in the religious history of the Goths which had before been involved in deep obscurity, and gives us an insight into their deeply-rooted predisposition to embrace Christianity. The mighty confederacy of the Getae, founded by Boerebistes, was dissolved even before the emperor Augustus tools up arms against them. Some of the dispersed tribes entered the Roman empire in the provinces of the Lower Danube about the first century A.D., and from them sprung a new nation, composed of these different tribes again united, which, under the name of Goths, appeared during the reign of Caracalla, in the beginning of the 3d century A.D. Their unity emboldened them to attack the Roman empire; and in the reign of Alex. Severus we already find them receiving tribute to preserve the peace, and the issue of the struggle with Decius led to new invasions. Commodian, the Christian apologist of the times, regarded them as instruments of divine justice, and precursors of the and Christ: according to his statement, the seventh persecution of the Christians ended on their approach. Three of their armies again invaded the Roman empire during the reign of Valerian and Gallienus, and, among the monuments of antiquity, destroyed the splendid temple of Diana at Ephesus. Finally, after a fierce conflict, Constantine the Great concluded with them a peace, which lasteso bong as his family reigned. Some Christians, carried away as prisoners by the Goths during the invasion above spoken of, became the instruments of their conversion. Sozomen says (2:6): "The priests taken captives healed the sick and cast out devils by calling on the name of Christ, the Son of God; and they, besides, overcame all the prejudices existing against the name of Christian by the purity of their life and by their virtues. The barbarians, full of admiration of the life and deeds of these men, saw that it would be well to gain the favor of the Christian God; and when they sought for it, they were instructed, baptized, and organized into congregations." The Arian historian, Philostorgius, gives a similar account of the propagation of Christianity among them. In the reign of Constantine, Athanasius speaks of the triumphs of the Gospel over the barbarians, and especially the Goths, now civilized. At the Council of Nice in 325, Theophilus, a Gothic bishop,. subscribed the decrees. Ulpheilas (see the article), having become bishop in 348, labored with great zeal for the propagation of Christianity among the Goths, even in the tribes beyond the Danube, notwithstanding the persecutions of Athansaric, the heathen king of the Visigoths, who commanded Christians to worship idols he caused to be drawn up in front of their houses, under penaltyof being burned in their dwellings (Acta S. S.,  September 15).

In the middle of the 4th century, Eutyches and Audius, which latter had separated from the Syrian Church, both labored among the Goths beyond the Danube, and the result cas the erection of several monasteries for the convert, which, however, disappeared in the persecution of 370. These persecutions ceased only when Fritigern, rival of Athanaric, took the Christians under his protection, and embraced Arianism, the general form of Christianity among the Goths. In 370 Ulphilas ttranslated the Scriptures into Gothic; but soon after, the hordes of Huns crowding from Asia upon the Ostrogoths, whose king, Hermanrich, was unable to resist them, drove part of the Visigoths south of the Danube into the Roman territory, while others followed Fritigern into Thrace, where war, and the persecutions of the Roman prefects, interrupted the missions for a time. Finally, Fritigern, victorious in 378, marched with his troops on Constantinople, but died; and Theodosius, the new emperor, concluded a peace with Athanaric, who had once more joined the Gothsa, and who died also soon after. Theodosius then induced them to become faederati of Romae; and, in order to sunitthem still more to the empire the council of Constantinople (A.D. 383), attempted, but unsuccessfully, to frame a creed acceptable to both the Arians and the Nicene party; the batter also prevented the assembling of another council promised to the former for 388. Religions divisions among, the Goths afterwards permitted Chrysostom to attempt uniting the secessionists from Arianism with the Catholic Church, and he ordained presbyters, deacons, and lectors who spoke the Gothic language; be also sent bishop Unila to the Goths in the Crimea. Gothia, along the Cimmerian Bosphorus, was, during thee whole of the Middle Ages, a see of the Byzantine Church, and the bishop of Capha was also named bishop of Gothia as late as the 18th century. The Catholic Goths of the Crimea, men, tioned in the 16th century bly Busbek, disappeared with the surname of the bishop. The Gothi suinores near Nicopolis seem to have disappeared among thee nations which invaded the Danhubian countries in the 7th century, and the two principal Gothic tribesTrturnedWest. The Visigoths, under Alaric, invaded the: countries south of the Danube to the Pehoponnesu, destroying the temples and altars of the heathen gods; the sacking of Eleusis put an end to the famed mysteries of Ceres; pagan priests and philosophers were put to death; and finally, in 408, after the death of Stilicho, Alaric appeared before Roume, demanding tribute. To satisfy him, the statues of the gods — among them the Virtus Romana — were melted. Alaric came again in 410, when he made the Christian prefect Attalus emperor of Rome; yet, findings  that his enads was not accomplisheed, he returned a third time and lay waste the city, with the exception of the Christian churches, sparing only such of the inhabitants as had taken refuge in them. After Alaric's death, his brother-in-law Athaulf succeeded him; and, having married Galla Placidia, daughter of Theodosius the Great (in which marriage some saw a fulfillment of Dan 2:32), he attempted to reanimate the decaying Roman empire by Gothic help. Finally, the Visigoths were rewarded for conquering Spain to Rome by permanent possessions in Gaul, where they founded an independent empire. SEE VISIGOTHS.

The Ostrogoths settled for a while in Pannonia, then some of them united with the Visigoths in Gaul, while the greater part followed Theodomir into the Eastern empire. The emperor Zeno finally induced them to remove to Italy, where Theodoric, in 489, founded the Ostrogoth kingdom (see that art.). — Herzog, Real-Encyklop. 5:251 sq.; Dr. J. Aschbach, Geschichte der Westgothen (Frank. a.M. 1827); Krafft, Kirchengesch. d. germ. Völker (Berlin, 1854); Helfferich, Der westgothische Arianismus (Leipz. 1860).

## Gothus, Andraeus Thomas[[@Headword:Gothus, Andraeus Thomas]]

             a Swedish ecclesiastic, was born at Wadstena in 1582. Having finished his studies at Upsal, he became rector at Wadstena in 1613, pastor at Aby in 1625, and soon afterwards was elevated to the rank of a provost. He died at Aby in 1657, leaving Een Kort. och waelgrund ad Rachnekonst ("Short and Good Treatise on the Art of Counting," Stockholm, 1621): — Thesaurus Epistolicus (ibid. 1619, 1631): — Theoria Vitae Eternae (ibid. 1647). See Hoefer, Nouv. Biog. Generale, s.v.

## Gotschel, Johann Christoph Friedrich[[@Headword:Gotschel, Johann Christoph Friedrich]]

             a Lutheran theologian of Germany, was born December 8, 1768, at Bayreuth. He studied at Erlangen, was in 1790 pastor at Prague, in 1798 superintendent, accepted a call in 1799 to Eutin, and died February 8, 1812. He wrote, De Moralitate Ejusque Gratus Imputatione (Erlangen, 1788): — De Interpretatione Loci 1Co 11:10 (ibid. eod.): — and Sermons. See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Gotten, Gabriel Wilhelm[[@Headword:Gotten, Gabriel Wilhelm]]

             a Lutheran theologian of Germany, was born December 4, 1708, at Magdeburg. He studied at Halle, was in 1736 pastor at Celle, in 1741  superintendent at Luneburg, in 1746 at Hanover, and died in 1781. He published sermons and other ascetical writings. See Winer, Handbuch der theol. Lit. 1:391; Doring, Die gelehrten Theologen Deutschlands, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gotten, Heinrich Ludwig[[@Headword:Gotten, Heinrich Ludwig]]

             a Lutheran theologian of Germany, was born in Brunswick in 1677. He studied at Helmstadt, Halle, and Leipsic, was in 1706 preacher at Magdeburg, and died August 5, 1737. He wrote Anleiting, das Leiden und Sterben Christi, and a number of Sermons. See Strodtmann, Neues gelehrtes Europa, 7:620; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Gotten, Jacob[[@Headword:Gotten, Jacob]]

             a Lutheran theologian of Germany, was born at Lubeck, July 26, 1629. He studied at Rostock, Leipsic, and Strasburg, and afterwards went into the Netherlands. While there he had frequent relations with the Jesuits, who, in expectation of converting him, had shut him up. But he escaped, and returned in 1653 to his native place, to preach the reformed religion. He became pastor of the church of St. John in 1658, and died February 1, 1671. He wrote Observationes Historico-theologicae: — Spar-Stunden kurtzer Betrachtungen, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Gotter, Friedrich Gotthelf[[@Headword:Gotter, Friedrich Gotthelf]]

             a Lutheran theologian of Germany, was born January 17, 1682, at Altenburg. He studied at Wittenberg and Jena, was in 1711 rector at Eisenberg, in 1737 pastor primarius and superintendent, and died May 21, 1746. He wrote, De Conjugis Pilati Somnio (Jena, 1704): — De Graeca Voce Sive Celi (ibid. 1705): — Diss. Historica de Henochia Urbe Prima (1705): — De Obscuritate Epistolis Pauli Falso Tributa (1732): — Miracula Christi ab Objectionibus Woolstonii Vindicata (1733). See Neuibauer, Jetztlebende Theologen; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Gotter, Ludwig Andreas[[@Headword:Gotter, Ludwig Andreas]]

             a Lutheran hymnwriter of Germany, was born at Gotha, May 26, 1661, and died there, September 19, 1735. Some of his hymns are still in use in the German Evangelical Church. See Koch, Gesch. des deutschen  Kirchenliedes, 4:400 sq.; Rudolph, Gothaische Chronik, 3:272; Wezel, Anal. Bymn. 2:22-30. (B.P.)

## Gottfried (Abbot) Of Vendome[[@Headword:Gottfried (Abbot) Of Vendome]]

             (hence Vindocinensis), who flourished about the year 1110, wrote De Corpore et Sanguine Christi: — De Ordinatione Episcoporum: — De Simonia et Investitura Laicorum: — De Effectibus Baptismi, Confirmationis, Unctionis Infirmorum et S. Conae: — De Iteratione Sacramenti: — De Tribus, quae Pastori, in esse Debent, Justitia in Judico, Discretione in Precepto, et Providentia in Consilio. Gottfried's works were published by Sirmond, Paris, 1610. See Auber, Historie des Cardinaux; Cave, Historia Literaria Scriptorum Ecclesiasticorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gottfried, Christian Georg[[@Headword:Gottfried, Christian Georg]]

             a German convert from Judaism, who lived in the 17th century, is the author of Einfaltige doch grundliche Erlauterung der judischen Irrthumer (Hamburg, 1693). See Wolf, Bibl. Hebr. 3:976; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:340. (B.P.)

## Gottfried, Jacob[[@Headword:Gottfried, Jacob]]

             a famous German jurist, born at Geneva, September 13, 1587, was professor of law in 1619, and died June 24, 1652. He wrote a commentary on the Codex. Theodosianus, edited and published by Morillius in 1665, and by Daniel Ritter in 1736: — Notae in Tertulliani ad Nationes, Lib. 2: — De Interdicta Christianorum cum Gentilibus Communione: — De Statu Paganorum sub Imperatoribus Christianis: — Philostorgii Historiam Ecclesiasticam cum Vessione et Notis: — Exercitationes Il de Ecclesia et Incarnatione Christi. See Niceron, Memoires; Jocher, Allgemeines GclehrtenLexikon, s.v. (B.P.)

## Gottfried, Johann Christian[[@Headword:Gottfried, Johann Christian]]

             a German convert from Judaism (whose former name was Benjamin Woolf), who lived in the 18th century, is the author of מעשה יי8 8, or a Narrative of Simon the son of Yochai: — Der ursprungliche Glaube an die Gottlichkeit des Messias aus dem Sohar nachgewiesen (translated also into Dutch, Amsterdam, 1724). See Furst, Bibl. Jud. 1:340; Wolf, Bibl. Hebr. 3:362; 4:844 sq.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gotthardt, St[[@Headword:Gotthardt, St]]

             SEE GODEHARD.

## Gotthold, Isaac, D.D[[@Headword:Gotthold, Isaac, D.D]]

             a Jewish rabbi, was born in Bamberg, Bavaria, and was in charge of a synagogue there for many years. In 1858 he came to America, and was at different times in charge of congregations in Brooklyn, Albany, and New York. For many years he taught private classes in ancient and modern languages. He died April 11, 1882, while rabbi of the Jewish synagogue in Fifty-seventh Street, New York city, aged seventy-four years.

## Gotti, Vincenzio Luigi[[@Headword:Gotti, Vincenzio Luigi]]

             an Italian cardinal, was born September 5, 1665, at Bologna, where his father was a professor of law, and in 1680 his son took the habit in the convent of the Dominicans of that city. In 1684 he went to the University of Salamanca, and studied theology. In 1688, after his return to Italy, he was appointed to teach successively at Mantua, Rome, and Bologna, becoming, in 1695, professor of theology in, the latter place. In 1708 he was made provincial of the Dominicans for Bologna. Pope Clement XI appointed him inquisitor of Milan; three years afterwards, however, Gotti resigned, and returned to Bologna as professor of polemics. In 1728 Benedict XIII conferred upon him the dignity of a cardinal. Benedict XIV made him his theologian, and later protector of the province of Bologna. Gotti died. September 18, 1742, leaving Vera Chiesa di Jesu Christo (Bologna, 1719): — Colognia Theologico-Polemica (ibid. 1727): — Theologia Scholastico-Dogmatica (1727): — De Eligenda Inter Dissidentes Christianos Sententia (Rome, 1734). See Hoefer, Nouv. Biog. Generale, s.v.

## Gottingen[[@Headword:Gottingen]]

             SEE GOETTINGEN.

## Gottschalk[[@Headword:Gottschalk]]

             (GOTTESCHALCUS, GODESCHALC, GOTHESCHALCUS, surnamed Fulgentius from his scholarship), a theologian of the 9th century, celebrated for his share in the controversy on the subject of predestination and grace. He was born about 806 at or near Mentz, and was entrusted to the monks at Fulda (q.v.) at an early age. Growing up, he wished to abandon the monastic life, and obtained an ecclesiastical release from his vow, but the abbot, Rabanus Maurus, retained him against his will, on the ground that no human power could annul the contract entered into by his parents. After studying at Paris he entered the Benedictine convent at Orbais, and was ordained. He was soon distinguished in the cloister for his paradoxes, his love of novelty, his zeal for science, his bold opinions, and, above all, for the warmth with which he supported them. At this period Augustine's works were the favorite study of all ecclesiastics; the learned young men occupied their time in copying them out, the professors in expounding, and the old men in recommending them. Gottschalk passed his life in endeavoring to understand them, and lost himself in the field of metaphysics and mystery. He wished to explain, understand, and penetrate  everything. He believed that he found in Augustine the twofold predestination, viz. of some to everlasting life, and of others to eternal death. He visited Rome, Caesarea, Alexandria, and Constantinople, everywhere sowing his opinions, and only reaping disappointment. On his return to Italy in 847, he had several conversations with Nothingus, bishop of Verona, on the subject of his doctrines; and this prelate, alarmed at his principles, thought it his duty to combat them; and, after having vainly endeavored to convince Gottschalk of his danger, he referred him to Rabanus, now archbishop of Mentz. He judged, as Nothingus had done, that Gottschalk taught a dangerous and fatal predestinarianism, that. is to say, the doctrine that "God had, from all eternity, predestinated men to their salvation or damnation; which doctrine takes away a man's liberty, destroys all idea of good and evil, and reduces the human will to a kind of automaton." In Gottschalk's system, foreknowledge was identified completely with predestination; and predestination was arbitrary, both with regard to the saved and to the lost; the one infallibly attaining eternal life, "the other being so necessitated to continue in his sins that he can only be in name a subject of God's grace, and only in appearance a partaker of the sacrament." SEE PREDESTINATION.

Gottschalk, hearing that Rabanus had declared against him, went to Mentz hoping to undeceive or convert him, but he was unsuccessful. After several useless conferences, they wrote against each other; and in one of his writings Gottschalk accuses his adversary of Semi-pelagianism. The bishop, offended by this recrimination, assembled a council at Mentz, A.D. 848, to which he cited Gottschalk, condemned him as a heretic, and sent him for justice to the archbishop of Rheims, Hinomar, his proper judge, to whom he wrote a synodal letter, concluding with these words: "We send to you this vagabond monk, in order that you may shut him up in his convent, and prevent him from propagating his false, heretical, and scandalous doctrine." Hincmar was one of the most learned men of his time, but he was also the vainest of his knowledge, and the most fiery. He was delighted to have an occasion for showing his talent for controversy and his zeal for the Church. Having ordered Gottschalk to appear before him, he questioned him, and found him to be firm to his principles; from that time he became his irreconcilable enemy. He assembled a council of thirteen bishops at the castle of Quiercy, in Picardy, A.D. 849, to which he invited Charles the Bald, and had the doctrine of Gottschalk examined before that prince. The unfortunate, but intrepid monk was condemned as a heretic, suspended from the sacerdotal office, declared incapable of teaching, and unworthy of liberty, cruelly  flogged before the king and bishops, and shut up for the remainder of his life in the abbey of Hautvillers. Such barbarous treatment, far from restoring Gottschalk to the Church, only revolted his proud and independent spirit, and confirmed him in his opinions. He died in prison, in the monastery of Hautvillers, October 30, 867.

When he was at the point of death, the monks who had the care of him gave notice of it to Hincmar, and asked him how they were to treat him. Hincmar had the cruelty to send to Gottschalk a formulary of faith, with an order to sign it, on pain of being deprived of the last sacraments, and of ecclesiastical burial. Gottschalk rejected it with indignation, and Hincmar's order was executed in all its rigor: nevertheless, the treatment he had undergone was censured by a large portion of the clergy of France. Lupus, abbot of Ferrieres, Fulgentius, bishop of Troyes, and Remi, bishop of Lyons, highly disapproved of it. Remi, among others, said, and repeated many times, that heretics had formerly been censured, not by blows, but by reasoning. Ratramnus of Corby published an apology for Gottschalk, and proved, as far as it could be proved, that the doctrine had professed was that of St. Augustine, and had always been that of the Catholic Church. John Scotus Erigena wrote against Gottschalk in his treatise De divina prcedestinatione contra Gottschalcum Monachum. The creed of the opponents of Gottschalk may be found set forth in four articles in Harduin, Concilia 5:18,19. Archbishop Usher published a life of Gottschalk (Dublin, 1631, 4to, and Usher's Works, 4, 1) which was reprinted at Hanau in 1662 (8vo). Full accounts of the controversy maybe found in Vossius, Historia Pelagiana, lib. 7; Mauguin, Vet. auctorum, qui saec. ix 'de prcedestinione et gratia scripserunt Opera et Fragmenta (forming the first part of his Vindiciae Praedestinationis et Gratiae, Paris, 1650, 2 volumes, 4to); Natalis Alexander, Hist. Eccles. sec. 9,10. See also Hook, Eccl. Biogr. 5:341; Gieseler, Ch. History, per. 3, div. 1, § 16; Mosheim, Ch. History, cent. 9, part 2, chapter 3, § 22-25; Hase, Church Hist. § 214; especially Neander, Church History, 3:472-480; Hagenbach, History of Doctrines, § 183; Dupin, History of Eccles. Writers, cent. 9; Monnier, De Gothescalci et J. Scoti Erigenae Controversia (1853); Hoefer, Nouv. Biograph. Generale, 21:342; Arnold, Theological Critic, March, 1852, art. 3; Borrasch, Gottschalk. sein Leben u. seine Lehre (Thorn, 1868, 8vo); Methodist Quarterly, July 1857, page 352; Illgen, Zeitschriftf. d. hist. Theol. 1859, Heft 4.

## Gottschalk (2)[[@Headword:Gottschalk (2)]]

             ruler of the Wends and martyr, was educated in the monastery of St. Michael at Liineburg, but left the monastery, and abandoned Christianity all together, as soon as he heard that his father Uto, ruler of the Wends, was killed by a Saxon, about the year 1029. To revenge the death of his father, Gottschalk stirred up his countrymen to a frightful war against the Saxons. Gottschalk' was defeated by Bernhard, duke of Saxony, and taken prisoner.' He returned to Christianity, and after his release from prison,  went to the court of Canute the Great, spent ten years in Denmark and England, and after his return to Wendland in 1043 he united Holstein, Mecklenburg, Pomerania, and the Brandenburg marches into one powerful Wendish empire. He now became one of the most zealous missionaries in his country, translated the liturgical formulas and sermons of German missionaries into the vernacular; he built schools, churches, monasteries, and preached to his people. In spite of all his efforts, there lingered yet among his countrymen a heathenish fanaticism which found vent in an insurrection, that broke out in 1066, and in which Gottschalk was murdered on June 7. See Adain of Bremen, Gesta Pontif. Hammab. 3; Helmold, Chron. Slav. 1:20; Giesebrecht, Geschichte der deutschen Kaiserzeit, 2:460 sq.; 3:130 sq.; Hirsch, in Piper's Kalender, 1856; Dehig, Geschichte des Erzbisthums Hamburg-Bremen (1877), 1:183 sq.; Wagenmann, in Plitt-Herzog Real-Encyclop. s.v. (B.P.)

## Gottskalcksson, Oddur[[@Headword:Gottskalcksson, Oddur]]

             the translator of the New Testament into Icelandic, son of the second bishop of Holum, in Iceland, was educated in Norway, and visited Denmark and Germany. The doctrines of the Reformation began to excite a general sensation throughout the north of Europe, and his own attention was forcibly arrested by the truths which were then unfolded. We are told that, for three successive nights, he prostrated himself half-naked before: the Father of lights, beseeching him to open the eyes of his understanding, and to show him whether the principles of Rome or those of Luther were from heaven. The result of his prayers and meditations was a deep-rooted conviction that the cause of the reformer was the cause of God; and with the view of obtaining further information he repaired to Germany, and attended the lectures of Luther and Melanchthon. On his return to. Iceland he entered the service of bishop Ogemuund. The latter wished Gottskalcksson to become a priest, but he declined the offer, because, as he said, he had no voice for singing. As the servant of bishop Ogemund, he commenced the translation of the New Testament into Icelandic; and, to avoid persecution, he selected a small cell in a cow-house for his study. He completed a version in 1539; but finding it impossible, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen under the patronage of Christian III, in 1540. Besides this translation he published Bugenhagen's history of the sufferings and resurrection of Jesus Christ, and Jonla's seermons on the Catechism in  Icelandic. He died in 1557. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gotz, George Friedrich[[@Headword:Gotz, George Friedrich]]

             a Protestant theologian of Germany, was born at Hanau, April 9, 1750. He studied at Halle, became doctor of divinity and pastor primarius in his native place, and died there, February 3, 1813. He published Sermons and some ascetical writings. See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 2:153, 157, 160, 163, 175, 179, 181, 184, 204, 206, 280. (B.P.).

## Gotz, Raphael[[@Headword:Gotz, Raphael]]

             a Swiss theologian, poet, and teacher, was born at Gutz, of Munchhoff n (Thurgovia), in 1559. He studied at Chur and Zurich, and went to Geneva in 1580, where he held a disputation on predestination, under the auspices of Theodore Beza. Two years afterwards he went to Basle, where he again showed his controversial power. In 1588 he received in Zurich the title pedagogtus alumnorum, and in 1592 became, in the same city, professor of the New Test., and deacon at the cathedral. Four years afterwards he was made archdeacon, and thereupon introduced new religious songs into his parish. Unfortunately he gave himself up to alchemy, which brought him into debt, to escape which he fled in 1601. After wandering about for six months, he went to Marburg, where the landgrave Maurice appointed him professor of theology. He died there, August 20, 1622, leaving Tractatus Adversus Albericum Triumcuriani, de Praedestinatione: — De Peccato in Spiritum S.: — De Gratuita Electorum Salute, etc.: — Historia Captivitatis Babylonicae. See Hoefer, Nouv. Biog. Generale, s.v.

## Gotze[[@Headword:Gotze]]

             SEE GOETZE.

## Gouda, Jan Van[[@Headword:Gouda, Jan Van]]

             a Dutch Jesuit, who died December 28, 1630, at Brussels, was for some time professor at Antwerp and preacher at Brussels. In his sermons he was especially severe against the Protestants, and his coreligionists styled him therefore malleus hcereticorum and nurus Catholicorum. His writings are mostly directed against ministers of the Reformed Church. See Alegambe,  Bibliotheca Scriptorum Societatis Jesu; Burmann, Trajectum Eruditum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Goudimel, Claude[[@Headword:Goudimel, Claude]]

             a French musical composer, was born about 1510 in Franche-Comte. He lived at Rome in 1540 when Palestrina studied there. In 1556 he was at Paris, and kept a note-printing establishment there. In 1562 he joined the Reformed Church, and was killed in the Huguenot massacre at Lyons, August 24, 1572. He prepared the music for Clement Marot's and Theodore Beza's translation of the Psalms (1565). Some writers assert that he also composed Huguenot hymns, such as are still sung; but this is a mistake. See Fetis, Biograph. des Musiciens; Haag, La France Protestante; Douen, Clement Marot et le Psautier Huguenot, and the same in Lichtenberger's Encyklop. des Sciences Religienses, s.v.; Gruneisen in Plitt-Herzog, Real-Encyklop. s.v.; Grove, Dict. of Music, s.v. (B.P.)

## Gouffier, Adrien[[@Headword:Gouffier, Adrien]]

             cardinal of Boisy, had at first the title of prothonotary of Boisy, then he became bishop of Coutances in 1509. Francis I asked for the cardinal's hat for him of pope Leo X, in the conference of Boulogne, which this pontiff granted in 1515. In 1519 Gouffier obtained a charge as a legate in France. He was already grand almoner, and held the bishopric of Alby and other considerable benefices. He- died in the castle of Villendren-sur-Indre, July 24, 1523. See Hoefer, Nouv. Biog. Generale, s.v.

## Gouge de Charpaignes, Martin[[@Headword:Gouge de Charpaignes, Martin]]

             a French prelate, was born about 1360, in Bourges. After the death of his brother John, who was treasurer of the duke of Berry, Martin was appointed to fill his place. He became bishop of Chartres in 1406, and was transferred to the see of Clermont-Ferrand in 1415. In 1409 he was arrested for being connected with the revolution of the palace, but on account of his great talents he soon returned to his former honors. Under the reign of Charles VII, Goulge became royal councillor. In 1425 he resigned his civil functions, but resumed them until November 8, 1428. He died November 25 or 26, 1444. See Hoefer, Nouv. Biog. Generale, s.v.

## Gouge, Thomas[[@Headword:Gouge, Thomas]]

             son of William, was born at Bow, Middlesex, in 1605, was educated at Cambridge, and settled at St. Sepulchre's, London. He was a learned divine, an earnest preacher, most exemplary in attending to all the duties of his pastoral charge, and, by the excellent qualities and accomplishments that distinguished and adorned his character, he possessed great and extensive influence among his clerical brethren, as well as in general society. "The virtue, however, which above all, others shone brightest in him," says archbishop Tillotson, "and was his reigning attribute, was his cheerful and unwearied diligence in acts of pious charity. In this he left behind him all that ever I knew, and had a singular sagacity and prudence in devising the most effectual ways of doing good. For the last nine or ten years of his life, he did almost wholly apply his charity to Wales, because there he judged there was most occasion for it; he did not only lay out whatever he could spare out of his own estate, but employed his whole time and pains to excite and engage the charity of others for assisting him in it. By the large and bountiful contributions thus obtained, to which he constantly added two thirds of his own income (amounting to £200 a year), there were every year 800, and sometimes 1000 poor children educated by his means; and by this example several of the most considerable towns in Wales were excited to bring up, at their own charge, the like number of poor children in the like manner, and under his care and instruction. But which was the greatest work of all, and amounted indeed to a mighty charge, he procured a new and very fair impression of the Bible, and the liturgy of the Church of England, in the Welsh tongue, to the number of 8000; the former impression being spent, and not twenty of them to be had in all London. This was a work of such a charge that it was not likely to have been done in any other way. And always, but usually twice a year, he traveled over a great part of Wales, none of the easiest countries to travel in; but for the love of God and man he cheerfully endured all privations; so that, all things considered, there have not, since the primitive times of Christianity, been any among the sons of men to whom that glorious character of the Son of God might be better applied, that he 'went about doing good.'" He died October 29, 1681. Among his writings are The Principles of Religion (1679): — Young Man's Guide to Heaven (1681), and other practical treatises. His Works are collected in one volume, 8vo, with a sketch of his life and Tillotson's funeral sermon at his burial (Lond. 1706). His sermon on The Surest and Safest Way of Thriving was  reprinted in 1856, with a sketch of his life by T. Binney (Lond. 12mo). — Jamieson, Cyclop. ofBiography, page 230; Tillotson, Works, 1:265 sq.; Neal, History of the Puritans, 3:233; Allibone, Dictionary of Authors, 1:710.

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

             an eminent Puritan divine, was born in Bow in 1575, and educated at Eton and Cambridge. He entered the ministry at the age of thirty-one, and was minister of St. Ann's, Blackfriars, London, for forty-five years. He was esteemed as the father of the London ministers, and the spiritual oracle of his time. In 1643 he was called to be a member of the Assembly of Divines, and was in such reputation that in the moderator's absence he frequently filled the chair. He was appointed one of the annotators on the Scriptures, and performed, as his part, from the beginning of 1 Kings to the book of Job, in a manner that gained high approbation. He also published several works, the principal of which are: Domestical Duties, and The Whole Armor of God: — The Lord's Prayer Explained; all to be found in his Works, revised and enlarged (Lond. 1626, fol.) —a learned and very useful Commentary on the Hebrews (Lond. 1655, 2 volumes, fol.), containing a thousand of his Wednesday lectures. He died December 12, 1653. — Neal, History of the Puritans, 2:611; Darling, Cyclop. Bibliog. s.v. Middleton, Evangelical Biography, 3:267; Life, by his Son, prefixed to his Works (1665).

## Goujet, Claude Pierre[[@Headword:Goujet, Claude Pierre]]

             a French theologian, was born at Paris, October 19, 1697. In 1720 he was canon of St. James's in his native place, and died February 1, 1767. He translated Grotius's work on the truth of Christianity into French (Paris, 1724) and other Latin works, and published Maximes sur la Penitence et sur la Communion (1728): — Bibliotheque des Auteurs Ecclesiastiques du XVIII Siecle, pour Servir de Continuation a celle de Mr. Dupin (1736, 3 volumes): — Histoire du Pontificat de Paul V (1766, 2 volumes). See Nouvelle, Diction. Histor.; Formey, France Litteraire; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyklop. des Sciences Religienses, s.v. (B.P.)

## Goulart, Simon[[@Headword:Goulart, Simon]]

             a French Protestant theologian, was born at Seniis, October 20, 1543. He embraced the Reformation by 1565, went to study.theology at Geneva in 1566, and was consecrated pastor on the 20th of October of the same year. He obtained at once charge of a rural congregation, and in 1571 became pastor of the parish of St. Jervais, Geneva. Here his plain speaking brought him repeatedly into trouble with the civil authorities, yet he remained at Geneva, notwithstanding numerous calls from other places. After the death of Beza (January 2, 1607), the pastors chose him for their president, but he resigned that office December 18, 1612. He died at Geneva, February 3, 1628. Goulart was a very prolific writer, both of original works and of translations and compilations. Among his scores of publications we name: Imitations chrestiennes, etc. (1574, 8vo): — Expositio verissima et succincta de rebus nuper bello gestis inter Allobrogum regulum et  Helveticas regis Galliarum auxiliares copias (1589, 4to): — Vingt-huit Discours chrestiens touchant l'estat du monde et de l'Eglise de Dieu (1591, 16mo): — Apophthegmatum sacrorum Loci communes, ex sacris, ecclesiasticis et scecularibus libris collecti (Geneva, 1592, 8vo; French transl. Genesis 1604, 12mo): — Vrai Discours de la miraculeuse deliverance envoyee de Dieu ia la ville de Geneve, Leviticus 12 dec. 1602 (Genesis 1603, 8vo): — Le sage Vieillard (Lyon, 1605, 12mo; English, London, 1621, 4to): — Quarante-deux Tableaux de la mort representes (last ed. Lyon, 1606, 12mo; German, Cassel, 1605): — Considerationis de la Conscience humaine (Genesis 1607, 8vo): — Considerations sur divers articles de la doctrine chrestienne (Saumur, 1608, 8vo; this may have been written by his eldest son, also called Simon, see next art.): — Traite de l'Assurance chrestienne; plus un autre Traits de l'Assurance prophane (Geneve, 1609, 8vo): — Vingtcinq Meditations chrestiennes, etc. (Genesis 1610,.16mo): — Considerations de la mort et de la vie heureuse (Genesis 1621 8vo): — Considerations de la sagesse de Dieu au gouvernement du monde (Genesis 1623, 8vo): — Recueil des choser memorables advenues sous la Ligue, etc. (Genesis 1537-90, 3 volumes, 8vo); last ed. by abbe Goujet, under the title Memoires de la Ligue sous Henri III et IV, etc. (Amst. [Paris], 1758, 6 volumes, 4to). He also edited a number of authors ancient and modern, with annotations, and translated numerous works on history and theology. Some of his letters were published in the Epistres fran foises des personnages illustres et doctes a J.J. de la Scala, mises en lumiere par Jacques de Rives (Harderwyck, 1624, 8vo). — See Tronchin, Oratio funebris Goulartii Sylvanectini, in Ecclesia Genevensi pastoris, etc. (Genesis 1628, 4to); Bayle, Dict. Hist.; Niceron, Mimoires, 29:363- 374; Senebier, Hist. litter. de Geneve; Haag, La France Protestante; Hoefer, Nouv. Biog. Generale, 21:409 sq.

## Goulart, Simon (2)[[@Headword:Goulart, Simon (2)]]

             a Swiss Protestant theologian (son of the preceding), was born at Geneva about 1576. He was at first pastor of the French Protestant church at Wesel, and in 1601 was called to Amsterdam to take charge of the Walloon church. Being a zealous Arminian, he engaged in a controversy with his colleagues, who as zealously defended Calvinism, and he was finally ejected. He wrote two works in defense of his views, which attracted great attention, and in 1618 the Remonstrants chose him as one of their defenders at the Synod of Dort. He was, however, forbidden to appear, as being under interdict. When the Arminian ministers were  banished in 1619, he followed Episcopius to Antwerp. When hostilities were renewed between Holland and Spain he went to Calais. In 1623 he was accused of conspiring against the prince of Orange, but proved his innocence, and the next year removed to Frederickstadt, where a large number of Remonstrants had sought refuse. He died there March 19, 1628. He wrote, Brief Traite de la grace de Dieu envers les hommes et de l'ternelle election des fids les et reprobation des infideles (Amst. 1616, 8vo): — Examen des opinions de M. Fabrice Bassecourt conteunes in un livre de disputes intitule L'election eternelle et ses dependances (Amst., 1618, 8vo): — Epitre aux Remonstrants Walons (1620, 8vo): — Traite de la providencea de Dieu et autres points independans, avec une Refutation du sermon de Jos. Poujade contre les cinq articles des Remonstrants (1627, 12mo); and eight letters, two in Latin and six in French, in the Epistolae Remonstrantium ecclesiastica et theologica (Amst. 1684, fal.). See Niceron Memoires; Bibl. remonstrantum; Bayle, Dict. Hist.; Senebier, Histoire litt. De Geneve; Haag, La France Protestante; Hoefer, Nouv. Biog. Gen. 21:414.

## Goulding, Thomas, D.D.[[@Headword:Goulding, Thomas, D.D.]]

             a Presbyterian minister, was born at Midway, Liberty County, Georgia, March 14, 1786. He was educated at Walcott, Connecticut, studied law for a time, and was licensed in 1813. He supplied the church at White Bluff soon after, and labored successfully there for about six years. In 1822 he removed to Lexington, Oglethorpe County, and was subsequently elected professor in the Theological Seminary of the Synod of South Carolina and Georgia. After many years of laborious service in the departments of ecclesiastical history and Church government, he resigned," and was called in 1835 to his last charge in Columbus. He was for several years in succession elected president of the board of trustees of Oglethorpe University, and died June 26, 1848. — Sprague, Annals, 4:491.

## Goulet, Robert[[@Headword:Goulet, Robert]]

             a Roman Catholic theologian of the 16th century, is the author of Tetramonos Evangeliorum, quorum integri Textus sub una Narrationis Serie Historico Ordine Continentur. He also edited Pauli Burgensis Scrutinium Scripturarum. See Possevinus, Apparatus Sacer; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Goumilevski, Moses[[@Headword:Goumilevski, Moses]]

             a Russian prelate and writer, was bishop of Theodosia, and took an active part in the scholastic movement which Catherine II promoted in her empire. He died in 1792 by assassination in the Crimea, leaving several linguistic works, two funeral speeches of the prince Potemkin, several translations from the fathers of the Greek Church, and some fugitive pieces of poetry in Latin and Russian. See Hoefer, Nouv. Biog. Generale, s.v.

## Gounja Ticquoa[[@Headword:Gounja Ticquoa]]

             (the God of Gods), the title of the Supreme Being among the Hottentots. They say he is a good being, who does no one any hurt, and dwells far above the moon. They pay no act of devotion immediately to this god, and when asked why not, they answer that their first parents so grievously sinned against the Supreme God that he cursed them and all their posterity with hardness of heart, so they know little of him and have no inclination to serve him.

## Gourd[[@Headword:Gourd]]

             is the rendering in the Auth. Vers. of two Heb. words.

1. JONAH'S GOURD ( קִיקָיוֹןkikayon', Sept. κολοκύντη,Vulg. hedera), the name of a plant that occurs only in Jon 4:6-10; according to the Sept. and Peshito, a gourd; but according to Jerome (who underwent much  obloquyyfor substituting "ivy" for the "gourd" of the old Italic vers.; see Davidson's Bib. Crit. 1:267), the Talmud, and the Hebrew interpreters generally, a species of ricinus, the palma Christi Arabic el-kherwa, Egyptian κίκ or κούκι (Diod. Sicblus, 1:3). From the Statements of the text, it appears that the growth of the kikayon was miraculous, but that it was probably a plant of the country, being named specifically; also that it was capable of affording shade, and might easily be destroyed. There does not appear anything in this account to warrant us in considering it to be the ivy, which is a, plant of slow growth, cannot support itself, and is, moreover, not likely to be fans is the hot and and country of ancient Nineveh, but which was adduced by Jerome probably only as a conjecture from thee resemblance of its Greek name κισσός to kikayon. That the kikayon was thought to be a gourd seems to have arisen from the kiki of the Egyptians being the kherwsa of the Arabs, often incorrectly written keroa, that is, without the aspirate, which makes it very similar to kura when written in Roman characters, whichilast in the East is applied to the gourd or pumpkin (Avicenna, c. 622), and is probably the Lagenaria vulgaris. To this plant no doubt, the followilg passages refer: "The Christians and Jews of Mosui (Nineveh) say it was not the keroa whose shadow refreshed Jonah, but a sort of gourd, elakera, which has very large leaves, very large fruit, and lasts but about sfour months" (Niebuhr, Arabia, page 148). So Volney: "Whoever has traveled to Cairo or Rosetta knows that the species of gourd called kerra will, in twenty-four hours, send out shoots near four inches long" (Travels, 1:71). In Jerome's own description of the plant, however (Comment. ad loc.), called in Syr. karo, and Punic. el-keroa, Celsius recognizes the castor-oil plant (Hierobot. 2:273 sq.; Bochart, Hiersoz. 2:293, 623). The Ricinus was seen by Rauwolf (Trav. page 52) in great abundance near Tripoli, where the Arabs called it el-kerua, while both Hasselquist and Robinson observed veiry large specimens of it in the neighborrhood of Jericho ("Ricinus in altitudinem arboris insignis," Hanselquist, Trav. page 555; see also Robinson, Res. 1:553).

The Hebrew name kikayon is so similar to the kkiki of Dioscorides, that it was early thought to indicate the same plant. Di'scorides (4:164, περὶ κίκεως) states that the kiki, or croton, is called wild sesamum by some; sand proceeds to give in a few words a graphic description of the Ricinus communisa or castor-oil plant. It has also been. called Pentadactylus and Palma Christi, froma the palmate division of its leaves. It was known at much earlier times, as Hippocrates employed it in medicine; and Herodotus mentions it by thee name of σιλλικύπριον  (2:94) when speaking of Egypt: "The inhabitants of the marshy grounds make use of an oil which they term kiki, expressed from the Silbicyprian plant." That it has been known there from the earliest times is evident from Caillaud having found castor-oil seeds in some very ancient sarcophagi. That the. Arabs considered their kherwa to be the same plant is evident from Avicenna on this article, or kherwaa of the translation of Plempius (page 301); so Sesrapiona (3, c. 79). But most decisive of all seems the derivation of the Hebrew word from the Egyptian kiki (Herodot. 2:94; comp. Bärh, ado; and Jablonsky, Opusc. part 1, page 110), established by Celsius, with whose arguments Michaelis declares himself entirely satisfied (J.D. Mich. Supplem.); and confirmed by the Talmudical שֶׁמֶן קִיֵק, prepared the seeds of the ricinus (Buxtorf, Lex. Chald. Talmud. col. 2029), and Dioscorides, 4:164, where κρότων (=Pabnma Christi) is described under the name of sictsa, and the oil made from its seeds is called κίκινον ἔλαιον (Rosenmüller, page 127). Lady Calcott states that the modern Jews of London use this oil, by the name of oil of kik, for their Sabbath lamps, it being one of the five kinds of oil — which their traditions allow them to employ. The castor-oil plant attains a considerable size in one season; and though in Europe it is, only known as an herb, in India it frequently may be seen, especialby at the margins of fields, of the size of a tree. So at Busra, Niebuhr, saw an el-keroa which had the form and appearance of a tree. From the erect habit, and the breadth of its foliage, this plant throws an ample shade, especially when young. From the softness and little substance of its stem, it may easily be destroyed by insects, which Rumphius' describes as sometimes being the case. It would then necessarily dry up rapidly. As it is well suited to the country, and to the purpose indicated in the text, and as its name khki is so similar to kikayon, it is generally thought by interpreters to be the plant which the sacred penmans had in view.

This opinion, however that the first-named plant above is the true representative of Jonah's gourd, is viewed by the Reverend H. Lobdell, M.D., missionary in Assyria, in a letter published in the Bibliotheca Sacra April 6, 1855, page 395 sq., who says, "The Mohammedans, Christians, and Jews all agree in referring the, plant to the hera, a kind of pumpkin peculiar to the East. The leaves are large, and the rapidity of growth astonishing. Its fruit is for the most part eaten in a fresh state, and is somewhat like the squash. It has no more than a generic resemblance to the gourd of the United States, though I suppose that both are a species of the  cucurbita. It is grown ins great abundance o n the alluvial banks of the Tigris, and on the plain between the river and the ruins of Nineveh, which is about a mile wide... The castor-oil plant is cultivated, indeed, to some extent here, but is never trained, like the kera, to run over structures of mud and brush to form booths in which the gardeners may protect themselves from the teerible heats of the Asiatic sun. I have seen a at a single glance dozens of these booths these lodges in the fields of melons and cucumbers around the old walls of Nineveh (Isa 1:8) covered with the vines of the kera, of which there are numerous species, the fruit of which weighs from one to fifty pounds. One species, growing in Kurdistan, a few days distant from Mosul, is a genuine gourd; but. there is no probability that it ever flourished on the hot plains of Mosul." The same view is taken by Thomson (Land and Book, 1:96 sq.), who says that "Orientals never dream of training a castor-oil plant over a booth, or planting it for shade; and they would have but small respect for anyone who did. It is in no way adapted for that purpose, while thousands of arbors are covered with various creepers of the gourd family. The gourd grows with extraordinary rapidity. In a few day's after it has begun to run the whole arbor is covered. It forms a shade absolutely impenetrable to the sun's rays even at noonday. It flourishes best in the very hottest part of nummer. Lastly, when injured, or cut, it withers away with equal rapidity." SEE JONAH.

2. WILD GOURDS (פִּקֻּ וֹת, pakkuöth; Sept., τολύπη Vulg. colocynsthida). It is related in 2Ki 4:38-40 that Elisha, having come again to Gilgal, when there was a famine in the land, and many sons of the prophets were assembled there, he ordered his servant to prepare for them a dish of vegetables: "One went out into the field to gather herbs (orotha, and found a wild vine ( גֶּפֶּן שָׂדֶה field-vine), and gathered thereof wild gourds ( פִּקֻּ ת שָׂדֶהfield pakkuoth) his lap-full, and came and shred them into the pot of pottage, for they knew them not." "So they poured out for the men to eat; but as they were eating of the pottage, they cried out, O thou man of God, there is death in the pot; and they could not eat thereof." Though a few other plants have been indicated, the pakkuoth has almost universally been supposed to be one of the family of the gourd or cucumber-like plants, several of which are conspicuous for their bitterness,  and a few poisonous, while others, it is well-known, are edible. The reasons are gives in detail by Celsius (Hierobot. 1:393).

(1.) The name is supposed to be derived from פָּקִ , "to split," or "to burst," from the exploding of the fruit, and scattering the seeds on being touched; and thisn is the characteristic of the species called the Mild cucumber, by the ancients.

(2.) The forms of the fruit appears to have been ovoid, as the name is essentially the same with that of the "knops," or פְּקָ ים, pekainm', of 1Ki 6:18; 1Ki 7:24, rendered "eggs" in the Chaldaic version of Johathan, to whom the form of the fruit could not have been known.

(3.) The seeds of the pakkuoth, moreover, yielded oil, as appears from the tract Shabbath(ii, § 2). The seeds of the different gourd and cucumber-like plants are well known to yield oil, which was employed by the ancients, and still is in the East, both as medicine and in the arts.

(4.) The bitterness which was probably perceived on eating of the pottage, and which disappeared on the addition of meal, is found in many of the cucumber tribe, and conspicuously in the species which have usually been selected as the pakkuoth, that is, the Colocynth (Cucumis Colocynthis), the Squirting Cucumber (Momordica elaterium), and Cucumis prophetarum; all of which are found in Syria, as related lay various travelers. The first, or Coloqusntida, is essentially a desert plant. Kitto says: "In the desert parts of Syria, Egypt, and Arabia, andson the banks of the rivers Tigris and Euphrates, its tendrils run over vast tracts of ground, offering a prodigious number of gourds, which sare crushed under foot by camels, horses, and men. In winter we have seen the extent of many miles covered with the connecting tendrils and dry gourds of the preceding season, the latter exhibiting precisely the same appearance as in our shops, and when crushed, with a crackling noise, beneath the feet, discharging, in the. form of a light powder, the valuable drug which it contains" (Pict. Bible, note ad loc.). In the Arabic version, hunzal (which is the Colocynth) is used as the synonyme for pakkuoth in 2Ki 4:39. The third, or Globe Cucumber, "derives its specific name (Cucumis prophetam) from the notion that it afforded the gourd which 'the sons of the prophets' shred by mistake into their pottage, and which made them declare, when they came to taste "it, that there was 'death in the pot.' This plant is 'smaller in every part than the common melon, and has a nauseous odor, while its fruit is to the full as  bitter as the Coloquintida. The fruit has a rather singular assurance from the manner in which its surface is armed with prickles, which are "however, soft and harmless" (Kitto, Pict. Palestine; Physical Geog. page 281). But this plant, the fruit not being bigger than a cherry, does not appear likely to have been that which was shred into the pot. Celsius, however, is of opinion that the second of the above-named species, the Cucumis aerestis of the ancients, and which was found by Belos in descending from Mount Sinae, was the plant, being the Cucumis asinsisus of the druggists. This plant is a well-known drastic purgative, element enough in its actions to be considered even a poison. Its fruit is ovate, obtuse, and scabrous, and likely to have been the plant mistaken for oroth, as it miglit certainly be mistaken for young gherkins. The wild cucmmber bursts, at the touch of the finger. and scatters its seeds, which the colocynth does not (Rosenmuller, 'Alterthumsk 4 part 1, etc.). The etymology of the word from פְּקִ has been thought to favor the identification of the plant with the Ecbalium elaterium, or "squirting cucumber," so called from the elasticity with which the fruit, when ripe, opens and scatters the seeds when touched. This is the ἄγριος σίκυος of Dioscorides (4:152) and Theophrastus (7:6, § 4, etc.), and the Cucumis sylvestris of Pliny (Hist. Nat. 20:2). Celsius (Hierob. 1:393), Rosenmüller (Bib. Bot. pge 128), and Gesenius (Thes. page 1122) are in favor of this explanation, and, it must be confessed, not without some reason. The old versions, however, understand the colocynth, the fruit of which is about the size of an orange. The drastic medicine in such general use is a preparation from this plant. Michaelis (Suppl. Lex. Heb. page 344) and Oedmann (Vers. Samml. 4:88) adopt this explanation.

## Gourlin, Pierre Sebastien[[@Headword:Gourlin, Pierre Sebastien]]

             a French Jansenist writer, who died in 1775, made himself conspicuous by his opposition to the bull Unigenitus. He is the author of Institution et Instruction Chretiennes (Naples, 1776, 3 volumes), which has often been reprinted, and which contains an exact exposition of the Jansenistic doctrine. To him is also attributed Tractatus de Gratia Christi Salvatoris ac de Praedestinatione Sanctorum, in sex libros distributus (1781, 3 volumes). See Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Gousset, Jacques[[@Headword:Gousset, Jacques]]

             (Lat. Gussetius), a French Protestant theologian, and distinguished Hebrew scholar, was born at Blois October 7, 1635. He studied theology at Saumur, and acquired Greek under Lefbvre, and Hebrew under Louis Cappel. Having become pastor of the church at Poitiers in 1662, he remained in that office until the revocation of the Edict of Nantes, refusing on three several occasions the professorship of theology at Saumur. In 1685 he went to England, and soon after to Holland, where he became pastor of the Walloon church of Dort in 1687. In 1692 he went to the University of Groningen as professor of Greek and of theology, and remained there until his death, November 4, 1704. Gousset advocated avery different system of Hebrew grammar from the one generally followed  in Holland. While the Dutch scholars considered, like Erpenius, a knowledge of Arab and Syriac as of the utmost importance for the correct understanding of Hebrew, Gousset held that error must inevitably result from attempts to find out the meaning of words and the grammatical construction of sentences in Hebrew by comparing it with the other Shemitic dialects which are but derivatives from it, and have often undergone changes to which the original language remains a stranger. He considered the old versions and the writings of the Rabbins as of little use in the interpretation of the O.T. Schultens, who, at the age of eighteen, had a public discussion with Gousset on that subject, refutes his views in his Origines Hebrae and Vetus et regia via hebraizandi. Gousset wrote largely. We name, out of his numerous works, the following: Examen des endroits de l'accomplissement des propheties de M. Jurieu qui concernent le supputation des temps (Anon. 1687, 12mo): — Jesu Christ Evangeliique Veritas salutifera demonstrata in confutatione libri Chizzuk Emonna (Amst. 1712, 4to): — Considerations theologiques et critiques sur le projet d'une noun velle version francaise de la Bible, public l'an 1696, sous le nom de M. Ch. Lecene, etc. (Amst. 1698, 12mo), a violent Calvinistic attack, accusing Lecene's translation of favoring Arminianism at the expense of correctness: — Commentarii Linguae Ebraicae, etc. (Amst. 1702, fol.; Lpz. 1743 4to): — Disputationes in Epistolam Pauli ad Hebraeos et. ad Leviticum 18:4 (Amst. 1712, fol.): Vesperae Groningant, sive amica de rebus sacris colloquia, ubi varia sacrae Scripturae loca selecta explicantur (Amst. 1698, 8vo; 2d edit. 1711, 8vo): — De viva deque mortua Fide, doctrina Jacobi apostoli evoluta (Amit. 1696, 8vo): — Theses theologicae de typorum interpretis dorum methodo apostolica (at the end of the Schediasma Theologiae practicae of Herm. Witsius, Groning. 1729, 8vo). See Bayle, OEuvres diverses, 3:629; 4:766, 773, and 837; Niceron, Memoires, volumes 2 and 10; Journal des Savants, 1702, No. 40; Meyer, Gesch. d. Schrifterklarung, volume 4; Haag, La France Protestante; Hoefer, Nouv. Biog. Generale, 21:465 sq.

## Gousset, Thomas Marie Joseph[[@Headword:Gousset, Thomas Marie Joseph]]

             a French prelate, was born at Montigny-les-Cherlieux, May 1, 1792. He began in 1809 a course of study, and obtained in 1812 the diploma of a bachelor of letters; entered the great seminary of Besancon the same year, and became one of its most distinguished scholars and teachers of theology. Cardinal Rohan made him, in 1832, grandvicar, and he was consecrated bishop of Perigueux October 6, 1835. He was elevated to the archiepiscopacy of Rheims, May 25, 1840, and in 1851 obtained the cardinal's hat. He died at Rheims, December 24, 1866, leaving Exposition de l'Doctrine de l'Eglise (Besancon, 1823): — Code Civil Commente dans ses Rupports avec la Theologie Morale: — L'mmaculae Conception de la Bienheureuse Vierge (Paris, 1855), etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Gouttes, Jean Louis[[@Headword:Gouttes, Jean Louis]]

             a French Roman Catholic priest and political economist, was born at Tulle in 1740. He first entered the army, and soon after the Church. He was for a time curate of a place near Bordeaux, then of Argilliers (Languedoc), where he remained until the beginning of the French Revolution. He had acquired great influence over the clergy of the diocese of Beziers, and was in 1789 sent as their representative to the States General. Here, on October  3, 1789, he advocated the abolition of the usury laws. He also seconded the motion of Talleyrand-Perigord, bishop of Autun, proposing the sale of the property of the clergy. In February 1791, he succeeded Talleyrand as bishop of Autun. But afterwards, opposing the excesses of the Republican party, he was accused of reactionary sympathies, arrested, judged, condemned, and executed, all in one day, March 26, 1794. He wrote Theorie de l'interet de l'argent, etc. (Paris, 1780, 12mo; 2d edit., with a Defense, etc., 1782): — Projet de Reforme, ou reflexions soumises a l'Asssemblee nationale (1790, 8vo): — Discours sur la vente des biens du clerge (April 12, 790, 8vo): — Expose des Principes de la Constitution civile du Clerge, par les eveques deputes a l'Assemblie nationale (1790, 8vo); this latter work is under a collective name, but Gouttes was its principal author. See Moniteur universel (1789, 1790); Qudrard, La France litteraire; Hoefer, Nouv. Biog. Generale, 21:470. (J.N.P.)

## Government Of The Hebrews[[@Headword:Government Of The Hebrews]]

             This we shall here treat in its secular or political relations, so far as these can be severed from the divine ordinances which underlie them all. SEE MONARCHY.

1. Constitutional Form. — This varied materially in different ages. With the Israelites, as with all other nations, unquestionably the earliest form of government was the patriarchal, and it subsisted among them long after many of the neighboring countries had exchanged it for the rule of kings. The patriarchs; that is, the heads or founders of families, exercised the chief power and command over their families, children, and domestics, without being responsible to any superior authority. Such was the government of Abraham, Isaac, and Jacob. So long as they resided in the land of Canaan they were subject to no foreign power, but tended their flocks and herds wherever they chose to go (Gen 13:6-12), and vindicated their wrongs by arms when ever they had sustained any injury (Genesis 14). They treated with the petty kings who reigned in different parts of Palestine as their equals in dignity, and coneluded treaties with them in their own right (Gen 14:13; Gen 14:18-24; Gen 21:22-32; Gen 26:16; Gen 26:27-33; Gen 31:44-54). SEE PATRIARCH.

The Hebrews having greatly increased in numbers in Egypt, it appeared very evident that they could not live among nations given to idolatry without running the hazard of becoming infected with the same evil. They were, therefore, in the providence of God, assigned to a particular country, the extent of which was so small, that they were obliged, if they would live independentlhy of other nations, to give up, in a great measure, the life of shepherds, and devote themselves to agriculture. Besides, very many of the Hebrews, during their residence in Egypt, had fallen into idolatrous habits. These were to be brought back again to thee knowledge of the true God, and all were to be excited to engage in those undertakings which should be found necessary for the support of the true religion. All the Mosaic institutions aim at the accomplishment of these objects, and the fundamental principle was this, — that the true God, the creator and governor of the universe, and none other, ought to be worshipped. To secure this end the more certainly, God became king to the Hebrews. Accordingly, the land of Canaan, which was destined to be occupied by them, was declared to be the land of Jehovah, of which he was to be the king, and the Hebrews merely the hereditary occupants. God promulgated,. from the, summit of Mount Sinai, the prominent laws for the government of his people, considered as a religious community (Exodus 20); and these laws were afterwards more fully illustrated and developed by Moses. The rewards which should accompany the obedient, and the punishments which should be the lot of the transgressor, were at the same time announced, and the Hebrews promised by a solemn oath to obey (Exo 20:14; Deuteronomy 27-30). SEE LAW.

In order to preserve the true religion, God governed the whole people by a striking and peculiar providence, which has rightly been termed a theocracy. But, although the government of the Jews was a theocracy, it was not destitute of the usual forms which exist in civil governments among men. God, it is true, was the king, and the high-priest, if we may be allowed so to speak, was his minister of state, but still the political affairs were, in a great-measure, under the disposal of the elders, princes, etc. It was to them that Moses gave thee divine commands; he determined their powers, and submitted their requests to the divine decision (Num 14:5; Num 16:4; Num 27:5). Josephus pronounced the government to be aristocratical, but Low-man and Michaëlis are in favor of considering it a democracy, and in support of their opinion such passages are exhibited as the following: Exo 19:7-8; Exo 24:3-8; Deu 29:9-14. The  Hebrew government however, putting aside its theocratical feature, was of a mixed form, in some respects approaching to a democracy, in others assuming more of an aristocratical character. SEE THEOCRACY.

In the time of Samuel, the government, in point of form, was changed into a monarchy. The election of a king, however, was committed to God, who chose one by lot; so that God was still the ruler, and the king the vicegerent. The terms of the government, as respected God, were the same as before, and the same duties and principles were inculcated on the Israelites as had been originally (1Sa 8:7; 1Sa 10:17-23). In consequence of the fact that Saul did not choose at all times to obey the commands of God, the kingdom was taken from him and given to another (1Sa 13:5-14; 1Sa 15:1-31). David, through the medium of Samuel was selected by Jehovah for king, who thus gave a proof that he still retained, and was disposed to exercise, the right of appointing the ruler under him (1Sa 16:1-3). David was first made king over Judah; but as he received his appointment from God, and acted under his authority, the eleven other tribes submitted to him (2Sa 5:1-3). The paramount authority of God as the king of the nation, and his right to appoint one who should act in the capacity of his vicaegerent, are expressly recognized in the books of Kings and Chronicles. SEE KING.

The rebuilding of Jerusalem was accomplished, and the reformation of their ecclesiastical and civil polity was effected, by the two divinely-inspired and pious governors, Ezra and Nehemiah; but the theocratic government does not appear to have been restored. The new temple was not, as formerly, God's palace; and the cloud of his presence did not take possession of it. After the deaths of Ezra and Nehemiah, thee Jews were governed by their high-priests, in subjection, however, to the Persian kings, to whom they paid tribute, (Ezr 4:13), but were ruled by their own magistrates, and were in the full enjoyment of their liberties, civil and religious. Nearly three centuries of uninterrupted prosperity ensued, although during that time they had passed to thee rule of the Greeks, until the reign of Antiochus Epiphanes, king of Syria, when they were most cruelly oppressed, and compelled to take up arms in their own defense. Under the able conduct of Judas, surnamed Maccabaeus, and his valiant brothers, the Jews maintained a religious war for twenty-six years with five successive kings of Syria; and after destroying upwards of two hundred thousand of their best troops, the Maccabees finally established the independence of their country and the royal station of their own family. This illustrious house, whose princes  united the regal and pontifical dignity in their own persons, administered the affairs of the Jews during a period of one hundred and twenty-six years; until disputes arising between Hyrcanus II and his brother Aristobulus, the latter was defeated by the Romans under Pompey, who captured Jerusalem, and reduced Judaea to the rank of a dependent kingdom, B.C. 59. SEE JEWS.

2. Executive Despotism. — The organs through which these various forms of adnfinistration were exhibited always partook of that absolute and arbitrary character, both in their appointment and their exercise, which prevails among Eastern nations. — The government of the Israelitish state under, the monarchy was, so far as we can understand its political organization, very simple, and in its principal features analogous to modern Oriental forms (see Paulsen, Die Regierung Morganlander, Altona, 1755, volume 1). The king, not siniply the central figure, but more properly the embodiment of civil power, had around him, as advisers and supreme executors of his commands several "counselors," or יֹ צִים (2Sa 15:12; 1Ch 27:32; 1 Kings 41:2), at whose head stands, almost always the chancellor, מִזְכִּיר, "recorder," whose chief duty, however, was that of historiographer (camp. 2Ki 19:18; 2Ki 19:37), and who is immediately recognised as the prime minister, such as is to this day the organ of royal communication in Persia (see (haudin, Voyage, v. 258). Coordinate with him probably stood the "scribe," סֹפֵּר, or state (cabinet) secretary (2Sa 8:17; 2Sa 20:25; 2Ki 18:18; 2Ki 19:2; 2Ki 22:3; 2Ki 22:10 sq.; Jer 36:10). Sometimes we find several of these officers mentioned as existing at the same time (1Ki 4:3); their bureau is called "the scribe's chamber," לִשְׁכִּת הִסֹּפֵר7 (Jer 38:12) By the side of this officer was also the praefect of the palace, אֲשֶׁר ל הִבִּיַת, whose functions, however, were not entirely confined to the royal household (such as commissions and messages, 2Ki 18:19 sq.; 2Ki 19:4; 2Ki 19:8; Neh 1:11), but who was also employed an state business (1Ki 18:3; 2Ki 18:18; Jer 36:3), and often assumed a high degree of importance (Isa 23:15 sq.), as he then became ans officer of marked rank (like the modern major-domo). Sometimes a prophet enjoyed the confidence of the king as extraordinary civil counsellor, and grew influential as "the king's friend," רֵ הִמֶּלֶךְ(a title: of most trusty minister or prime vizier in the modern East; see Gesenius, Comment. on Isa 22:15; Paulsen, Regier. page 286), such as Nathan  under David and Solomon, and Isaiah under Hezekiah. The superior functionaries appear under the kings to have conducted the civil administration. It was the duty of the priests and Levites to care for the maintenance of justice (Deu 17:8 sq.). The king himself rendered decisions in the highest cases, not seldom in less weighty causes, or even altogether. SEE TRIAL. As officers of the exchequer, at least so far as to provide for the wants of the royal kitchen, under Solomon, twelve commissioners were appointed (1Ki 4:7 sq.). Besides, each branch of the royal household or establishment, the domains and manors, had their particular superintendent. SEE PURVEYOR.

All these constitute together, as we may say, the regal board or court. On the other hand, under the 550 officials of Solomon alluded to in 1Ki 9:23 must be reckoned under-officers, of whose department of service we know nothing further. Among these intermediate jurisdictions are, at all events, included the lieutenants of provinces, שָׁדֵי הִמְּדִינוֹת("princes of the provinces," 1Ki 20:14 sq., i.q. district-superintendents), who are first mentioned under Ahab of Israel. In conjunction with them may be classified the municipal officers, the elders and magnates of cities, to whom were addressed and who executed the royal behests (1Ki 21:8; 2Ki 10:1). SEE OLD MEN. The oldest and leading men of the tribes (q.v.) also formed a kind of national representatives. The scribes (q.v.) further had a certain official position. SEE GOVERNOR.

Under the Chaldaean rule, Gedaliah (q.v.) appears as governor (שִׂר) of desolated and depopulated Judaea (2Ki 25:22), which after this time became, in connection with Egypt, Coelo-Syria, and Phoenicia, a mere satrapy of the Babylonian empire (Berosus, in Josephus, Ant. 10:11, 1). The Persian court committed all the provinces lying west of the Euphrates to satraps, פִּחֲווֹת(Ezr 8:36; Neh 2:9), associated with whom for civil administration was a governmental chamber, with chancellor, secretary,: and assessors (Ezr 4:8-9). Yet the same title, פֶּחָה(i.q. pasha), was also borne by the (Jewish) prefects of the new Israelitish-colony (Ezr 6:7; Neh 8:14; Neh 8:18; comp. Hag 1:1; Hag 1:14; Hag 2:2; Hag 2:21), which it had over its own people, exclusive of the circuit or ministerial officers (Neh 3:9; Neh 3:14-15, etc.), municipal officials, or סְגָנִים(Neh 2:16; Neh 4:19; Neh 5:7, etc.), and judges (Ezr 7:25). SEE TIRSHATHAH.

Besides the Persian civil functionaries, there were likewise in the subject territories tax-commissioners or treasury-officers  appointed, גִּזִבְריָּא(Ezr 7:21), and under them a general forest-keeper (Neh 2:8). Dcuring the Seleucid-Syrian rule Judaea belonged, while their relations were peaceful, to the precinct of a general or στρατηγός of Phoenicia and Coele-Syria (2Ma 3:5; 2Ma 4:4; 2Ma 8:8), who was a provincial officer endowed with civil and military jurisdiction. The administration of the revenue was entrusted to special functionaries (2Ma 3:3; 1Ma 10:41; 1Ma 13:37). The chief management of the finandes, however, was in the hands of the royal chamberlain (2Ma 3:7 sq.). During the government of Antiochus Epiphanes we find military appointees (1Ma 7:8) and extraordinary commissioners (1Ma 1:53; 1Ma 2:15; 2Ma 5:22) in Judsea. During the contests for the throne between Demetrius Soter and Alexander, the Jewish high-priests still retained the dignity of vassal-chiefs over Judaea (1 Maccabees 10), and Jews were intrusted with executive authority, seven beyond the limits of that territory (1Ma 11:59). Simon was absolute hereditary prince over Judsea, and held also the right of coinage (1 Maccabees 15). In all this period, as well as earlier under the Egyptian dominion, the imposts were not unfrequently farmed out to the high-priests, or to wealthy Jews (1Ma 11:28; 1Ma 13:15; Josephus, Ant. 13:4, 4 sq., 16), which brought them into close connection with the royal functionaries, and even conferred upon them a certain executive authority in civil matters. SEE ASSESSMENT.

For the government of Judaea under the Romans, SEE ROMAN EMPIRE.

3. Democratic Powers. — Notwithstanding the apparently unlimited and independent authority of these different kinds of rulers, the Hebrew people, especially during the earlier and purer ages of the commonwealth, reserved to themselves a large measure of directive or vetatory and magisterial influence, which enabled the popular will to express itself on all great emergencies, and even in minor points, in a clear and decided manner, through regularly constituted channels, the general assembly or the select committee.

The supreme political body of the Hebrew nation, duly met in congress, is designated in the original by two words of nearly equal frequency in the sacred writings, דָה, edah', from יָ ד, to appoint, also to bring together; and קָהָל, kahal, from קָהִל, i.q. καλεῖν, to convoke (Sept. ἐκκλησία, συναγωγή; Vulgate, Congregatio, Caetus, Ecclesia). The phrase "tabernacle of the Congregation," however, which so frequently occurs as indicating the place of meeting, is described by neither of these  words, but by מוֹ ד[אֶהֵל]; the versions consistently mark the difference also, the Sept. invariably translating this phrase by ἡ σκηνὴ τοῦ μαρτυρίου, and the Vulg. by tabernaculum testimonii; although when the word מו דoccurs without the אהל(as in Num 16:2), it has somewhat of the ambiguity of the Latin Curia, which equally well signifies the Senate and the Senate-house. In this passage מו דis translated by Βουλή: and Tempus Concilii; in many other passages the word is variously rendered, but generally bears reference to a set time orplace, e.g. in Lam 1:15, A.V. renders it assembly; but in 2:6, place of assembly and solemn feast; the Sept. and Vulgate are equally capricious καιρός and tempus standing in Lam 1:15, and ἑορτή, tabernaculum and festivitas in 2:6. This word מו דis the most frequent original equivalent of our noun "congregation." Apart from אהל(tabernacle), it has a highly generic sense, including all the holy assemblies of the Jews.

There is good reason to believe that, not unlike the Servian constitution of the Roman people (Arnold's History of Rome, 1:70), the Hebrew nation from the first received a twofold organization, military as well as political (comp. Exo 12:51; Num 1:3, and throughout; Num 26:3; and 1Ch 7:4; 1Ch 7:40. See also Lowman's Dissertation on the Civil Government of the Hebrews, pages 159, 186, etc.). The classification of the people is very clearly indicated in Jos 7:14-18.

(1.) The Tribe ( מִטֵּהor שֵׁבֶט) was divided into clans, gentes, A.V. "families," מִשִׁפְּחוֹת

(2.) Each Mishpachah comprised a number offamilice, Auth.Vers. "houses," בָּתִּים

(3.) Each בִּיַתor "house" was made up of qualified “men," fit for military as well as political service, being twenty years old and upward (Num 1:3). The word which describes the individual member of the body politic, גֶּבֶד(plur. גְּבָרִים), is very significant; for it means vir a robore dictus (Gesenius, Thes. 1:262), "a man of valor," from גָּבִר, to be strong (Fiirst, Heb. Horteb. 1:239; Meier, Hebr. Wurz. W.-b. page 251). Now it was the organic union of the twelve tribes which constituted in the highest and truest sense the דָה, or קָהָלi.e., "Congregation," convened  duly for a competent purpose (Kurtz, Hist. Old Covt. 2:163). As with the Greeks there was an ἀτηεία, and with the Latins a Dominutio Capitis, so there were sundry faults which deprived a home-born Israelite (אִזְרֵת, Sept. αὐτόχθων, Vulg. indigena; or אָח, ἀδελφός, civis, in Deu 1:16) of his privilege as a melmber of the national assembly (see Deu 23:1-8 cop. with Neh 13:13]; also Exo 12:17; Exo 12:19; Exo 30:33; Exo 30:38; Exo 31:14; Lev 7:20-21; Lev 7:25; Lev 7:27; Lev 17:4; Lev 17:9-10; Lev 17:14; Lev 18:29; Lev 19:8; Lev 20:3; Lev 20:6; Lev 20:17-18; Lev 22:3; Lev 23:29; Num 9:13; Num 15:31; Num 19:20). On the other hand, the franchise or civitas was conferred (with certain exceptions, such as sare mentioned ile Deu 23:3) on foreigners, גֵּרִים(A.V. "strangers;" Sept. προσήλυται; Vulg. peregrini), after they had qualified themselves by circumcision (Exo 12:19; Lev 19:34; Deu 29:11, comb. with Isa 56:6-7).

The above words, expressive of the national congregation, sometimes imply (1) a meeting of the whole mans of the people; sometimes (2) a congress of deputies (Jahn's Hebrew Republic, page 243).

(1.) At first, when the whole nation dwelt in tents, in their migration from Egypt to Canaan under the immediate command of the great legislator, the Congregation seems to have comprised every qualified Israelite who had the right of a personal presence and vote in the congress. In Exo 35:1, this ample assembly is designatetd כָּלאּ דָת בְּנֵי יִשְׂר8אֵלthe entire Congregation of the Sons of Israel (drama πᾶσα συναγωγὴ υἱῶν ῾Ισραήλ, omnis turba filiorum Israel). Similarly in Num 27:19, the phrase is כָּלאּהָ דָה, all the Congregation πᾶσα ἡ συναγωγή, omnis multitudo), while in Lev 16:17 we have כָּלאּקְהִל יִשִׂרָאֵלthe entire assembly of Israel (πᾶσα συναγωγὴ Ι᾿σραήλ, universus cettus Israel). We would have no difficulty in supposing that every member of the Edah was present at such meetings as these, in the lifetime of Moses and before the nation was dispersed, throughout its settlements in Canaan, were it not that we occasionally find, in later times, an equally ample designation used, when it is impossible to believe that the nation could have assembled at one place of meeting; e.g. in Jos 22:12, where "the whole congregation of the children of Israel" is mentioned; and again still later, as at the dedication of Solomon's Temple in 1Ki 8:14; 2Ch 1:5.  (2.) From this impossibility of personal attendance ins the national congregation, we should expect to find a representative constitution provided. Accordingly, in Num 1:16, we read of persons called קְרוּאֵי הָ דָה, not, sas in the A.V., "a renowned of the Congregation," but wont to be called to the Congregation (Michaelis, Laws of Moses, 1:230). In 16:2, they are still more explicitly styled נְשַׂיאֵי דָה קְרוּאֵי מוֹ ד, i.e., chiefs of the Congregation who are called to the Conventtion (σύγκλητοι βουλῆς, qu, teusupore consili vocabantur). While in Exo 38:25 occurs the phrase פְּקוּדֵי הָ דָה, those deputed to the assembly, which exactly describes delegated persons. From Jos 23:2; Jos 24:1, it would appear that these deputies were

(1) "The elders" (called הָ דָהזִקְנֵי, "elders of the Congregation," in Lev 4:15) as if deputed thereto; ande "'elders of Israel," or "of the people," as if representing them and nominated by them, (Deu 1:13).

(2) "The heads," רָאשַׁים), i.e., "the princes of the tribes" (Num 1:4; Num 1:16), and the chiefs of the Mishpachoth, or "families" (26, passim)

(3) "The judges;" not, of course, the extraordinary rulers, beginning with Othniel, but the שֹׁפְטַים, referred as in Deu 16:18, stationed in every great city and summoned probably as ex-officio members to the congregation.

(4) "The officers" (שֹׁטַרַים, γραμματεῖς magistri; whom Jahn calls genealogists, and Geseniu magistrates), whether central, as in Num 11:16, a provincial, as, in Deu 16:18. These four classes of men, in addition to official duties, seem to have attached to their offices the prerogative of representing their countrymen at the national convention or Edah. We have not classed among these delegates either the "Jethronian praefects" (Exo 18:15; Deu 1:13-15) or the seventy elders (Num 11:16), for they were undoubtedly included already in one or other of the normal classes (comp. Num 11:16, and Deu 1:15). The members of the Congregation were convened by the ruler, or judge, or king, for the time being; e.g. by Moses, passim; by Joshua (Jos 23:1-2); probably by the high-priest (Jdg 20:27-28); frequently by the kings by David (1Ch 13:2), by Solomon (1Ki 8:5, etc.), by Jehoshaphat (2Ch 20:4-5),  by Hezekiah (2Ch 30:2), probably by the Tirshathahs afterwards (see Ezr 10:8-9; Ezr 10:12), and by Judas Maccabaeus (1Ma 3:42-46). The place of meeting was at the door of the Tabernacle of the Congregation; sometimes, however, some other place of celebrity was selected, as Shechem by Joshua (Jos 24:1); Mizpeh (Jdg 20:1); Bezek by Saul; and Gilgal by Sameuel (1 Samuel 11:8, 19).

As long as the Israelites were encamped in the wilderness, the Edahs were convsened by the sound of silver trumpets. From Num 10:2-4, it appears that the blowing of one trumpet only was the signals for a more select convention, composed only of the heads of the Mishpachoth and the princes of the tribes; whereas when both trumpets sounded the larger congregations met. But after the occupation of Canaan, when this mode of summons would be clearly ineffectual, the congregations seem to have been convened by messengers (Jdg 20:12; 1Sa 11:7-8).

As to the powers and authority of the congregation — it was not a legislative body (Conringius, Da Rep. Haebr. sec 10, page 246). The divine law of Moses had aleeady foreclosed alls legislation, properly so- called; there was only room for by-laws (Sherlock, Dissert. 3:317). Nor was the taxing power within the competency of the Israelite Edah: "the national revenues of the state were so settled in the tithes and other offerings, and there being no soldiery in pay all holding their estates by military service, there was no room for new or occasional taxes; so that the Hebrew parliament could have no business either to make new laws or to raise money" (Lowsan, Dissert. page 135). But there was, for all that, a large residue of authority, which sufficiently guaranteed the national autonomy.

(1). The divine law itself was deliberately submitted to the Edah for acceptance or rejection — (Exodus 19:39, and Exo 24:3).

(2) Their chiefs were submitted to this body on appointment for its approval e.g. Joshua (Num 27:19); Saul (1Sa 10:24); Saul again, on the renewal of the kingdom (1Sa 11:15); David (2Sa 5:1-3); Solomon (1Ch 29:22); so the later kings we take as an instance Joash (2Ch 23:3).

(3) The Edah seems to have the power of staying the execution of a king's sentence (as in Jonathan's case, where "the rescue" was met by force or  violence, but by constitutional power [ יִפְּדּוּcarries with it the idea of authority], 1Sa 14:44-45).

(4) As in parliament, if, it had not actually the prerogative of making peace and war, it possessed the power of checking, by disapprobation, the executive authority (see Jos 9:15; comp. with Jos 9:18). In later times, indeed, the prince seems to have laid questions of foreign alliance, etc., before the congregation, either for deliberation or approbation, or both (see the case of Simon Maccabeus in 1Ma 14:18-28).

(5) But in the absence of a ruler, the Edash itself apparently decided on war or peace (Jdg 20:1; Jdg 20:11-14; also Jdg 21:13-20).

(6) The congregation was a high court of appeal in cases of life and death (Num 35:12; Num 35:24-25).

(7) Capital punishment was not inflicted nwithout the cognizance of the Edah, and the execution rof the sentence was one of its functions (Lev 24:10-14; Num 15:32-36). Lastly, the congregation was [consulted by Hezekiah and Josiah in their pious endeavors to restore religion (2Ch 30:24; 2Ch 34:29). When David mentions his "praises in the great congregations" (קָהָל דִב, Psa 22:26, etc.), it is probably in reference to his "composition of Psalms for the use of the Israelitish Church, and the establishment in its full splendor of the choral Levitical service", (Thrupp, Psalm 1:141), in all which he would require sand obtain the cooperation and sanction of the Edah. After the rejection of the theocratic constitution by Jeroboam, the congregation sometimes receives a more limited designationa, e.g. כָּלאּהִקָּהָל בִּירוּשָׁלִם"All the Congregation of Jerusalem" (2Ch 30:2), and כָּלאּקְהִל יְהוּדָה. All the Congregation of Judah," πᾶσα ἡ ἐκλλησία Ι᾿ούδα (2Ch 30:25). The phrase "Congregation of Israel" is used, indeed, twice in this later period (see 2Ch 24:6; 2Ch 30:25); but in the former passage the expression directly refers to the original institution of Moses, and in the latter to the company whom Hezeleiah invited out of the neighboring kingdom to attend his passover. SEE CONGREGATION.

4. Literature. — See the Critici Biblici, volume 1; Couring, De politica Hebraeorum (Helmstadt, 1648); Cunseus, De republic Hebraeorum, (Leyden, 1617; Cur. 1666; with notes by Nicolai, Leyd. 1705); Dietrich, Dejure et statu Judaeorum (Marb. 1648, 1661); Hüllmann, Staats  vasfassung der Isroeliten (Lpz. 1834); Leidekker, Antiquitates Judaeoram (Amst. 1704); id. De varia republica Hebraeor. (it). 1710); Lowman, Civil Government of the Hebrews (Lond. 1740, with an appendix, ib. 1741); Menoche, De republicas Hebaeorum (Par. 1648); Paalzom, De civitate Judaeorum (Berlin, 1803); Reimner, De republica Hebraeorum (Havn. 1657); Reiske, Theocratia (Jena, 1670); Sigoniun, De republica Hebraeorum (F.a.M. 1585; also in his Annotat. et Antiq. Leyden, 1701); Walch, Monarchie der Hebraer (from the Spanish of Vine. Marques de S. Philippe, Nurnb. n. f.n.h. volume 1); Wehner, De republica Hebraeorum (Vitemsb. 1657).

## Government of God[[@Headword:Government of God]]

             SEE THEODICY.

## Governor[[@Headword:Governor]]

             a term used by the A.V. to denote various degrees of authority and power absolute and limited, acquired by birth or by election, military and civil. The numerous and mostly vague original terms are found in other passages translated by "ruler," "chief," "prince, "captain," etc.

1. נָגִידnagid' (Phcan. נָגִדָא נָגִד; Ar. najid; Syr. nagida; from נָגִד, a verb only used in Hiph. and Hoph. in the signification of to tell). The original meaning of this root is to rise, to become conspicuous, visible, to be in front (comp. נֶגֶד), pacesto, vorstehen, to lead, to be first (compare Germ. Fürst=prince). The noun נָגִידtherefore, denoten a prominent personage, whatever his capacity, and is used of a chief or praefect, "governor" of the royal palace, Azriksm (2Ch 28:7; compare 1Ki 4:6; Isa 22:15; οἰκόνομος, chamberlain, secretary of state), whose power (מֶמְשֶׁלֶת) seems to have been very considerable (compare Isa 22:21 sq. "Shebnah... a nail to the throne"), and who, it would appear, was distinguished from the aother court officers by a particularly brilliant uniform (girdle and robe), and to whose insignia belonged a key worn over the shoulder. In a wider sense the word is applied to the chief of the Temple: Azariah, the high-priest, "a ruler of the house of God." (1Ch 9:11; comp. 2Ch 31:13); Pasur, "chief governor of the house of God" (Jer 20:1); further, to the "leader of the aronites," Jehoiadah (1Ch 12:27). Again,"it is used of the keeper of the sacred treasury, "Shebuel, ruler of the treasures" (1Ch 26:24); of the chieftains of a tribe, "Zebadiab, the ruler of the house of Judah" (2Ch 19:11) of the "captains" of the army (1Ch 13:1; 2Ch 32:21); of the oldest son of the  kiteg, the heir apparent, "Abijab, the son of Maacbah [the chief], to be ruler among his brethren" (2Ch 11:22). It is finally applied to the king himself: to Saul (A. Vers. "anoint him to be captain, "1Sa 9:16, etc.), to "Messiah [the Anointed], the Prince" (Dan 9:25, etc.). In the plural the word occurs in the more, general sense of aristocracy, "Nobles" (Pro 8:16). The Targum renders שופטיהם"their judges," by מנגיִדיהוןand in the Talmud נגידאis used parabalically for "leader of a flock." "'When the shepherd is angry with his flock he gives it a blind leader"' (Baba K. 52) — a corrupt generation to which God appoints a bad king. How far the Talmudical use of נגד, in the sense of "flagellate" (Pes. 52) and of "extend'' (Baba Mez. 74), may be connected with the notion of supremacy, reign, we cannot decide here.

2. נָשַׁא, nasi' (from נָשִׂא, to carry, lift up; lit. raised, exalted, elected; Sept. ἡγούμενος, ἄρχων), a word applied to the chiefs of. the families of which a. tribe was composed (Num 3:24; Num 3:30; Num 3:32; Num 3:35; Num 16:2, etc.; as many as 250 on one occasion, Num 16:2);. And who, as deputies (commoners) at the National Assembly, are also called Nasis of the congregation, or Nasis of Israel (elected, called to the assembly). But it was also used, of the twelve supreme chiefs of the triales themselves (Num 2:3 sq.; Num 7:2 sq.; Num 3:32, etc.). Both these dignities, the chiefdom of a family as well as that of a tribe, would appear to have been elective corresponding to the word נָשִׂיא not hereditary, as Michaelis and Winer hold. The Nasi of Judah, e.g. Nahshon ben-Aminadab, does not descend from the first line of the tribe (Numbers 2; compare 1Ch 2:9-10). The Nasi of Issachars again, is called Nathaniel ben- Shuar, a name not found among the eldest sons of this tribe (1Ch 7:1-3). Finally, in the table of the Nasis — no doubt the chiefs of the tribes — to whom the division of the Promised Land was intrusted by Moses at his death no son of the Nasts of the desert occurs (Munk, Palaest. page 194). נָישַׁא is further employed for generals, under a head (ראשׁ), 1Ch 7:40; of Abraham, a Nasi of God, a mighty sheik; for non-Israelitish "princes:” of the Midianites (Jos 13:21), and of the Hivites (Shechem) (Gen 34:2). On the Maccabaean coins Simeon is called "Nasi of Israel." Nasi was also the official name of the president of the Sanhedrim (under whom stood the "father of the tribunal, or vice-president"), whose seat was in the middle of the seventy-one manem bers (Maim. Jad. Chaz. 14, Syn. 1).

3. פָּקִיד, paktd' (from פָּקִד, to appoint), an officer, official, magistrate, applied to the ecclesiastical delegate of the high-priest, who, together with the king's scribe, had to empty the chest cotaining the contribution to the Temple (2Ch 24:11); to the Levites (Neh 11:22);. to the "chief " of the Temple (Jer 20:1-2); to "officers in the house of the Lord" (Jer 29:26); to a military commander (2Ki 25:19; Jeremiah 53:25), and to his adjutant or principal manager (Jdg 9:28). Further, to the officers whom Joseph suggested that Pharaoh should put over Egypt during the years of the famine (Gen 41:34); to those who were to gather all the virgins unto Shushan for Ahasuerus (Est 2:3); to praefects, "overseers," etc. (Neh 11:9; Neh 12:42); and, finally, to the nobles or "princes" of the king (Jer 20:1; 2Ch 35:8).

4. שִׁלִּיט, Shallit', Heb. and Aram. (from שָׁלִט to rule, have power, Arab. id. comp. Sultan); "one who hath power" (Ecc 8:8); "Arioch, the king's captain" (Dan 2:15); "Joseph, the governor over the land" (Gen 42:6); a "mighty man" or hero (Ecc 7:19); a "king" or satrap (Ezr 4:20); Daniel, the third "ruler" (Dan 5:29), etc. The verb שָׁלִט is also used in later Hebrew in the sense "to have power," of evil hours, evil spirits, etc

5. אִלּוּ, Allûph´ (from אָלִ; Arab. id. to join, etc.); originally, one who is put over a "thousand," or אֶל ֶviz. the round number of families which constitute a clan or subdivision of a tribe; (comp. old Saxon "Hundred"). It is first used of the chiefs, "dukes," of Edom (Genesis 36; 1Ch 1:51); we find it at a later period also applied to Jewish chiefs (Zec 9:7; Zec 12:5-6). This word is not to be confounded either with the captain of a body of a thousand men, or with the "rulers of thousands," a kind of magistrates selected by Moses, on the advice of Jethro, for the purpose of judging the smaller matters during the sojourn of the Israelites in the desert; and who were, at a later period, superseded by the regular institution of the judges. The further use of the word in the sense of "friend" (parallel with רֵ , companion, Mic 7:5; Pro 16:28, or מְיֻרָ , acquaintance, Psa 55:14) must be traced directly to the root (אָלִ, to accustom one's self). It may further be noticed here that Mat 2:6 seems to have read the passage in Mic 5:2, בְּאִלְפֵי,  יְהוּדָה"among the thousands [clans] of Judah," as בְּאִלּוּפֵי יְהוּדה "among the princes of Judah."

Derived from the partic. act. (Kal and Piel) are the following four: 6. מְהֹקֵק חֹקֵק, Chokêk´, Mechokek' (from חָקִק), lit. an engraver, a writer — scil. of laws (חֵקֶק חֻקִּק חֹק, law, decree); a lawgiver (Gen 49:10; Deu 33:21); one who decides by the law: a judge (Isa 10:1, parallel with "they that write;" with "they that handle the pen of the writer," Jdg 5:14); "the Lord is our judge, the Lord is our lawgiver, the Lord is our king" (Isa 33:22); "princes decree justice" (Pro 8:15), etc. The Talmud has retained the original meaning of engraving, painting, writing, e.g. יונתן חקוקה(Gem. Pes. 1, a), is explained by “of the engravers, scribes" (Aruch, s.v.), and the imitation implied in the notion of "drawing" has become fixed in the word ür. (Talm. Chul. 41, b, "that he shall not imitate the Sadducees").

7. משֵׁל, Moshel' (מָשֵׁל, to be strong), one who reigns, holds dominion, "rules;" used for nearly all degrees of power: of the taskmaster of the ant (Pro 6:7), the husband who rules his wife (Gen 3:16), Eliezer, who had the management of Abraham's house (Gen 24:2), Joseph, the second in command over a country (Gen 45:8), an absolute king (Psa 105:20; Isa 16:1); also in the bad sense of despot (Isa 14:5); of the Messiah (Mic 5:1); of God (1Ch 29:12; Psa 103:19), etc. No less is the word applied.to the sway which the sun and moon hold over day and night (Gen 1:18 ["eomnium moderator et dux sol," Cic. Tusc. 1:68; sol coeli rector," Pliny, 2:4]). In the Talmudical tract Jad. 76, מושלis used for Pharaoh.

8. שִׂר, Sar (from שָׂרִר,.to rule, reign; comp. Phcen. סדאסיד סרגד; Assyr. סד, king, e.g. "Nabukudurrusur Sar Babilu," Nebuchadnezzar, king of Babylon, Inscr. Borsippa, etc.), a word used of nearly all degrees of chiefdom or wardenship. It is applied to the chief baker of Pharaoh (Gen 40:16), to the chief butler (Gen 40:2), to the "ruler over the cattle" (Gen 47:6), to the keeper of the prison (Gen 39:21), to the taskmaster of the Israelites (Exo 1:11), to the "prince of the eunuchs" (Dan 1:7), to the "master of the song," Chenaniah (1Ch 15:27); further, to prsefects, civil or military, of very limited or very extensive authority: Zebul, the "ruler of Shechem" (Jdg 9:30); "Amon, the governor of the city" (1Ki 22:26);  prefects of the provinces (1Ki 20:15); "decurion" (Exo 18:21); "a captain of fifty," πεντηκόνταρχος (2Ki 1:9); captains (judges) over hundreds (Deu 1:15); over a thousand (1Sa 18:3); over many thousands (1Ch 15:25); "captain over half of the chariots of war" (1Ki 16:9); "captain of the host" (2Sa 24:2); general-in-chief (Gen 21:22; 1Sa 12:9): hence used after God of hosts of God himself (Dan 8:11). It occurs by itself in the absolute state as a parallel to "judge:" "who has made the a prince and a judge over us?" (Exo 2:14); to "elder" (Ezr 10:8), to "counselor" (Ezr 8:25), to "king" (Hos 3:4). The merchants of Tyre are called שָׂרִים, merchant princes (Isa 23:9); the same term is applied to noblemen and courtiers, "the princes of Pharaoh"' (Gen 12:15); "princes of Zoan" (Isa 19:11; Isa 19:13) The priests are called chiefs or princes of the sanctuary (Isa 43:28; 1Ch 25:5), and the chiefpriests again are called princes of the priests. Gradually the word came to be used of angels, as patrons and representatives of special nations (guardian angels): of Persia (Dan 10:13; Dan 10:20); of Greece (Dan 10:20); of Israel (Dan 10:21); Michael, "the great prince" (Dan 12:1); the chief princes (10:13); "the Prince of princes" God (8:25; comp. Sept. in Deu 32:8). The use of שִׂדas guardian angel is retained in, the Midrash, but the word is also applied in the Talmud to "a hero at the table, a mighty drinker" (Nidd. 16, etc.). SEE CAPTAIN.

Of foreign origin is,

9. פֶּחָה, Pechah", פִּחָה, פִּח; Josephus, ἔπαρχος, of Tatnai (Ant. 11:4, 4). This word has been variously derived from the Persian for "magnates" (Bohlen); Persic "to cook"' (Ewald); Persic for "Satelles," "Pedisequus" (Gesenius); from; the Turkish for "general" (Frahn); from the Assyrian Pa/kha (Sanscr. Pakhshca); whence pasha — friend [of the king], adjutant, governor of a province (Benfey, Stern); from the Arab. Pe, "the lower," and gh, "royal office" = Pegah, sub-king (Furst); from the Arab. verb פחו, wallen" (Jahn); and, finally, from the Hebrew פחה= חקקταγέω. It is applied to a subpraefect of a province, who is subject to the authority of the praefect or real governor, in contradistinction. from אחשדרפון, a satrap (Est 8:9); from שִׁן (ib.); from סָגָן, "sagan," municipal officer (Jer 51:28); and from מֶלֶךְ, "king" or sub-king (2Ch 9:14). It is used of the "chiefs" of provinces in the Assyrian (2Ki 18:24; Isa 36:9), Babylonian [Chaldee]  (Jer 51:57; Eze 23:6; Eze 23:23; Dan 3:2), Median, and Persian empires (Jer 51:28; Est 3:12; Est 8:9). Palestine stood, while under Persian dominion, under such officers, called "praefects over the river" (Euphrates), whose official residence [כסא] was in Jerusalem (Neh 3:7; Ezr 5:3; Ezr 6:6; Neh 2:7; Neh 2:9). They were also called praefects of Judah (Hag 1:1); e.g. Zerubbabel (Ezr 2:63; Hag 2:21, etc.); Nehemiah, who succeeded Sheshbazzar (Nehemiah 5:5, 14;: 18:12). The word seems to have been adopted intothe Hebrew idiom at an early period, since we find it used in 1Ki 10:15 (2Ch 9:14) of the tributary chieftains "of the country" — together with the "kings of Arabia;" further, of Syrian captains to be put in the room of the (vice) kings at the.time of Ben-hadad (1Ki 20:24); and, finally, it passed current for any person in high authority who was to be propitiated by gifts (Mal 1:8). With respect to the Judaea, introduced by Persian rule, it would appear that their remuneration ("bread of the governor," Ezr 4:14) consisted partly in kind, partly in money ("bread, wine, and forty shekels of silver," Neh 5:15), chargeable upon the people (Neh 5:18 : "One ox and six choice sheep, also fowls, and once in ten days store of all sorts of wine"). Their office seems chiefly to have consisted in collecting the taxes of the province (Ezr 6:8); an office at a later period in the hands of the high-priest, and still later let out on lease. SEE PAHATH-MOAB.

10. The Chaldee term סְגִן, Segan' (in,the plur סִגְנִין) is applied (Dan 3:2; Dan 3:27; Dan 6:8) to the governors of the Babylonian satrapies, in a general way, in connection with other official terms, from which it is not clearly distinguishable, except that it appears to designate the provincial prsefects or viceroys; and elsewhere (Dan 2:48) it is applied to the praefects over the Magi, of whom one is especially entitled as chief or supreme (דִב) over his colleagues. The corresponding Heb. term סָגָן, sagan', is spoken of the provincial rulers under the Chaldee supremacy (Jer 2:23; Jer 2:28 where it distinguished from פֶּחָה, above; Eze 23:6; Eze 23:12; Eze 23:23; comp. Isa 41:25); also to the chiefs and rulers of the people of Jerusalem under the Persian supremacy (Ezr 9:2; Neh 2:16; Neh 4:8; Neh 4:13; Neh 5:7; Neh 5:17; Neh 7:5; Neh 12:40; Neh 13:11; in many of which passages it is associated with other titles of office or honor); and in the Targums it is used of the vicar of the high-priest, or the presiding officer of the Temple.  Corresponding to this term are the modern Persian, Arabic, and Syriac words for satrap. It is apparently of Sanscrit origin.

The Greek terms rendered in the N.T. "governor" are the following, of which the first two relate to public or military officers, and the last two to domestic usages:

11. Ε᾿θνάρχης, Ethnarch (2Co 11:32), an officer of rank under Aretas, the Arabian king of Damascus. It is not easy to determine the capacity in which he acted. The term is applied in 1Ma 14:47; 1Ma 15:1, to Simon the high-priest, who was made general and ethnarch of the Jews as a vassal of Demetrius. From this the office would appear to be distinct from a military command. The jurisdiction of Archelaus, called .by Josephus (War, 2:6, 3) an ethnarchy, extended over Idumaea and all Judaea, the half of his father's kingdom, which he held as the emperor's vassal.: But, on' the other hand, Strabo (17:13), in enumerating the officers who formed part of the machinery of the Roman government in Egypt, mentions ethnarchs apparently as inferior both to the military commanders, .and to the monarchs, or governors of districts. Again, the praefect of the colony of Jews in Alexandria (called by Philo , lib. in Flacc. § 10) is designated by this title in the edict of Claudius given by Josephus Ant. 19:5, 2). According to Strabo (Joseph. Ant. 14:7, 2), he exercised the prerogatives of an ordinary independent ruler. It has therefore beep conjectured that the ethnarch of Damascus was merely the governor of the resident Jews, and this conjecture receives some support from the parallel narrative in Act 9:24, where the Jews alone are said to have taken part in the conspiracy against the apostle. But it does not seem probable that an officer of such limited jurisdiction would be styled "the ethnarch of Aretas the king; and as the term is clearly capable of a wide range of ineaning, it was most liketly intended to denote one who held the city and district of Damascus as the king's vassal or representative. SEE ETHNARCH.

12. ῾Ηγεμών, the Procurator of Judaea under the Romans (Mat 27:2, etc.). The verb is employed (Luk 2:2, etc.) to denote the nature of the jurisdiction of Quirinus over the imperial province of Syria (see Gerlach, Die romischen Statthalterin Syrien und Judaea, Berl. 1865). SEE PROCURATOR.

13. Οἰκονομός (Gal 4:2), a steward, apparently intrusted with the management of a minor's property. SEE STEWARD.

14. Α᾿ρχιτρίκλινος (Joh 2:9), "the governor of the feast." It has been conjectured, but without much show of probability, that this officer corresponded to the συμποσίαρχος of the Greeks, whose duties are described by Plutarch (Sympos. Quaest. 4), and to the arbiter ibendi of the Romans. Lightfoot supposes him to have been a kind of chaplain, who pronounced the blessings upon the wine that was drunk during the seven days of the marriage feast. Again, some have taken him to be equivalent to the τραπεζοποιός, who is defined by Pollux (Onom. 6:1) as one who had the charge of all the servants at a feast, the carvers, cup-bearers, cooks, etc. But there is nothing in the narrative of the marriage feast at Cana which would lead to the supposition that the ἀρχιτρίκλινος held the rank of a servant. He appears rather to have been on intimate terms with the bridegroom, and to have presided at the banquet in his stead. The duties of the master of a feast are given at full length in Sirach 35 (32). SEE ARCHITRICLINUS.

In the apocryphal books, in addition to the common words ἄρχων, δεσπότης, στρατηγός, which are rendered "governor," we find ἐπιστάτης (1Es 1:8; Jdt 2:14), which closely corresponds to פָּקִיד ; ἔπαρχος used of Zerubbabel and Tatnai (1Es 6:3; 1Es 6:29; 1Es 7:1), and προστάτης, applied to Sheshbazzar (1Es 2:12), both of which represent פֶּהָה; ἱεροστάτης (1Es 7:2) and προστάτης τοῦ ἱεροῦ (2Ma 3:4), "the governor of the temple"= נָגִיד(comp. 2Ch 35:8); and σατράπης (1Es 3:2; 1Es 3:21), "a satrap," not always used in its strict sense, but as the equivalent of στρατηγός (Jdt 5:2; Jdt 7:8). — Smith, s.v. SEE PRINCE.

15. In Jam 3:4, the Greek term rendered "governor" is εὐθύνων, a guide or director, i.e., helmsman (prop. κυβερνήτης, whence Lat. gubernator, Eng. governor, the last in a different sense). SEE SHIP.

The following list (modified from the Biblical Repository, 1832, page 381, 382) of the presiding officers of Judaea (q.v.) will be found useful in comparing the history of those times. See each name in its place. For those of Syria, SEE SYRIA.

PROCURATORS OF JUDEA. A.D.

(1.) Coponius — 6- 9

(2.) Marcus Ambivius — 9-12

(3.) Annius Rufus. These three were appointed by Augustus; the two following by Tiberius—12-15

(4.) Valerius Gratus — 15-26

(5.) Pontius Pilatus—26-36

(6.) Marcellus, sent by Vitellius, the governor of Syria, in place of Pilate — 36-37

(7.) Marullus, sent by Cligula — 37-40

(8.) Publius Petronius, who was at the same time governor of Syria, managed the affairs of the Jews himself. Under his successor Marsus also, there seems to have been no distinct procurator of Judaea for two or three years — 40-42

(9.) Cuspius Fadus, sent by Claudius — 45-46

(10.) Tiberius Alexander — 47-49

(11.) Ventidius Cumanus — 49-53

(12.) A. Claudius Felix — 53-55

(13.) Portius Festus, under Nero — 55-62

(14.) Albinus — 62-64

(15.) Gessius Florus, the last procurator of Judaea — 65

(16.) Josephus, however, speaks (War, 6:4, 3) of a Marcus Antonius Julianus as being (or having been) procurator () of Judaea in the last struggle with the Romans, A.D. 70.

## Govinda, Singh[[@Headword:Govinda, Singh]]

             the tenth and last guru (teacher) of the sect of the Sikhs, was born at Patnah, in Behar, in 1661. He. was a son of Tegh Bahadur, the ninth guru. He was educated at Madra Des, in the Punjab, where the Sikhs have always been very numerous. His father, whose power was offensive to the Great Mogul Aurungzebe, was put to death by order of the latter in 1675. Govinda himself had to retire to the mountains surrounding Djemnah, where he passed twenty-five years, devoting his time to religious  meditation, to the study of the Koran, of the religious books of the Hindoos, and the Persian language. He then undertook a religious reformation of the Sikhs (q.v.). He claimed to be a special envoy of God, though he at the same time always declared that he was only a mortal man. He sanctioned the abolition of caste; all the Sikhs are to be equal. They must only adore the one God. The worship of saints and of images of the Deity are regarded as acts of superstition. The precepts contained in the Koran and the Puranas cannot procure salvation. The faithful, on the contrary, must totally separate from the Mussulmans and the Hindoos. They are permitted to kill animals and to use their flesh. Govinda declared all to be infamous who would kill female children; but to exterminate the Mongols was, on the other hand, declared to be a meritorious act. War was to be the occupation of all his followers, to every one of whom the gave the title singh (lion or soldier), and threatened with excommunication and everlasting damnation all who would abandon the chief in a battle at the moment of danger. For admission into the sect a kind of baptism was prescribed, and it was declared to be a meritorious act to bathe from time to time in the lake of Amritsir. Govinda declared that he would be everywhere where five of his disciples would be assembled; and he introduced a kind of council, at which the prominent chiefs met to discuss public affairs. Govinda gained many converts for the sect of the Sikhs. His, relative, Ram Rae, who disputed with him the title guru, was put to death by his order. Having become involved in a war with the Mongols, he twice defeated them; but finally, as all his allies abandoned him, he had to withdraw into the interior of his states. While he endeavored to defend his strongholds, all his children perished. When the last stronghold, Tchamkor, fell, he made good his escape in the disguise of a dervish, and, safely reached the desert of Bhutinda. Having been joined by many of his adherents, he was able to repulse his enemies. He finally accepted an invitation to the countt of the Great Mogul Aurungzebe; but, before he reached, Delhi, Aurungzebe died; but the successor of the latter, Bahadur Shah, received him with marked honor, and is said to have made him governor of a province in the valley of the Godavery. There he died soon after. The Sikhs regard Govinda as superior to the preceding gurus, and none of his successors ehas been deemed worthy to bear the title. Govinda is the author of a part of Deswen Padshalha Greuth (Book of the Tenth King), one of the sacred books of the Sikhs, which is written in Hindoo verses, with a conclusion in the Peirsian language. Of the sixteen parts of this work, the five first and a portion of the sixth are from Govinda. He  also made additions to the other sacred book of the Sikhs, the Greuth (Book), a collection of sentences of several gurus. Besides these works, he wrote Rehet name (Book of Rules) and Tenkcha name (Book of Restrictions). — Hoefer, Nouv. Biog. Generale, 21:506 sq.; McGregor, History of the Sikhs, volume 1. (A.J.S.)

## Govona, Rosa[[@Headword:Govona, Rosa]]

             an Italian philanthropist, was born at Mondovi in 1716. Her parents were poor, and Rosa became an orphan while very young, but she supported herself by labor. One day, finding a little girl in a still worse condition than herself, she aided her and taught her to work, and the two soon formed the plan of gathering other poor little girls for a similar purpose. Rosa at length received a house from the community in the plain of the Brao, where she settled down with her company. Charles Emanuel III gave her several large buildings which had belonged to the friars, and she organized the establishment of The Rosines. She also established houses in other places, and in the center of the cities of Novara, Fossano, Savigliano, Saluzzo, Chieri, and Saint Damian of Ostia. The establishment at Turin became the centre of all these houses, which still flourish. In this latter city she died, February 28, 1776. See Hoefer, Nouv. Biog. Generale, s.v.

## Gowan, Anthony T., D.D[[@Headword:Gowan, Anthony T., D.D]]

             a Scotch Independent minister, was born in 1811 at Whitehaven, Cumberland. He was educated at the Glasgow University, became pastor at Blackhills, near Aberdeen, afterwards at Dalkeith, and finally colleague of Dr. Alexander in the Theological Hall at Edinburgh. He died December 16, 1884. See (Lond.) Cong. Year-book, 1886, page 169.

## Gown[[@Headword:Gown]]

             The ancient academical gown, always wide-sleeved, was an adoption of the monastic habit from the robe of the preaching-friars, who wore it instead of an alb. From itinerant lay preachers of the time of Elizabeth, the custom of the universities, the vanity of the richer clergy in the last century, wearing silk robes out-of-doors and then in the pulpit, and the introduction of lectures, not provided for by the rubric, the use of the gown in English pulpits took its origin. The narrow-sleeved gown, with a cross-slit for the arms, was an importation from Geneva; and called the lawyer's gown, in distinction from the wide velvet-sleeved gown still worn by other, graduates, posers at Winchester, and often with an ermine hood by proctors at Oxford. Russet white and black gowns were worn by mourners at funerals.

## Goz, Christian Gottlieb[[@Headword:Goz, Christian Gottlieb]]

             a Lutheran theologian of Germany, was born August 29, 1746. He studied at Tubingen, was in 1769 vicar, in 1777 preacher, at Stuttgart, and died December 10, 1803. He published, Uebung der Gottseligqkeit in heiligen Betrachtungen und Liedern (Stuttgart, 1776): — Beitrag zur Geschichte der Kirchenlieder (1784), and composed some hymns, which are still in use. See Koch, Geschichte des deutschen Kirchenliedes, 6:309 sq. (B.P.)

## Gozal[[@Headword:Gozal]]

             SEE FLEDGLING.

## Gozan[[@Headword:Gozan]]

             (Heb. Gozan', גּוֹזָןaccording to Gesenius, quarry; according to Furst, ford; Sept. Γωζάν [v.r. Γωζάρ and Χωζάρ), the tract to which the Israelites were carried away captive by Pul, Tiglath-Pileser, and Shalmaeneser, or possibly Sargon (2Ki 17:6; 1Ch 5:26). It is also mentioned as a region of Central Asia, subject to the Assyrians (2Ki 19:12; Isa 37:12), situated on the Habor (2Ki 17:6; 2Ki 18:11). Ptolemy, in his description of Medias, mentions a town called Gauzania (Geogr. 6:2, 10), situated between the Zagros mountains and the Caspian Sea. Bochart (Opp. 1:194) and others (so Rosenmüller, Bibl. Geogr. I, 2:102) have attempted to identify this town with Gozan. Rennell further states that the river Gozan (1Ch 5:26) is the modern Kizl Ozon, which rises near Sinna, in the eastern part of the Zagros chain, and, after a winding course, joins the Sefid-rud, which flows into the Caspian (Geography of Herodotus, 1:521, 2d ed.; see also Ritter, Erdkundt 8:615; Ker Porter, Travels, 1:267; Kinnier, Memoir on the Persian Empire, page 121; Morier's Second Journey, 1:267). This theory, however, places Gozan too far east for the requirements of the Scripture narrative. Dr. Grant supposes that the word Gozan signifies "pasture," and is the same as the moderna Gozan, the name given by the Nestorians to all the highlands of Assyria which afford pasturage to their flocks. He thinks that the ancient province of Gozan embraced the mountainous region east of the Tigris, through which the Khabuar and the Zab flow (Vestorian Christians, page 125 sq.). A close examination of the notices in Scripture, and a comparison of them with the Geography of Ptolemy and modern researches, enable us to fix, with a high degree of probability, the true position of Gozan. It appears from 2Ki 17:6 (also 2Ki 18:11), that Gozan was in Assyria, which is there distinguished from Media; and that Habor was a "river of Gozan." There can be little doubt that the Habor is identical with  the Khabur of Mesopotamia. SEE HABOR.

Gozan must, therefore, have been in Mesopotamia. The words of 2Ki 19:12 appear to confirm this view, for there Gaozan and Haran are grouped together, and we know that Haran is in Mesopotamia. The conjunction of Gozan with Haran or Harran in Isaiah (Isa 37:12) is in entire agreement with the position here assigned to the former. As Gozan was the district on the Khabor, so Haran was that upon the Bilik, the next affluent of the Euphrates. SEE CHARRAN.

The Assynrian kings, having conquered the one, would naturally go on to the other. In 1Ch 5:26, Gozan is, by an erroneous rendering in the A.V., called a siver, and is distinguished from Habor. The true explanation seems to be, that in this passage Habor is the name of a district, probably that watered by the lower Khabur; while the upper part of the same river, flowing through the province of Gozan, is called נְהִר גּוֹזָן, the river of Gozan. Gozan seems to be mmentioned on the cuneiform. inscriptions (q.v.). Ptolemy states that Gauzantis (Γαυζανιτῖς) was one of the provinces of Mesopotamia adjoining Chalcitis (Geograph. 5:18, 4). The same province Strabo calls Mygdonia. (16:1, 27), which may probably be, as suggested by Rawlinson, another form of the same name (Ancient Monarchies, 1:245), מ; being prefixed and rendered into δ. As we find Haahe, Habor, and Haran grouped together in Mesopotamia; as we find beside them a province called Gauzanitis; and as in Scripture Gozan is always mentioned in connection with the above places, we may safely conclude that Gozan and Gauzanitis are identical. Gauzanitis lay along the southern declivities of Mons Malius, and extended over the region watered by the upper Khabur and Jerujer rivers to the ranges of Sinjar and Hamma. The greater part of it is an undulating plain, having a poor soil and scanty vegetation (Layard, Nineveh and Babylon, page 275). On the other hand, Mr. Layard describes the tract iminediately along the Khabur as one of remarkable fertility (ib. page 227) SEE CAPTIVITY.

## Gozlin[[@Headword:Gozlin]]

             (Lat. Gauzlenus), a French prelate and statesman, was born about the beginning of the ninth century. According to some he was the son of Boricon, count of Anjou, and to others the natural son of Louis the Gentle. He became a monk at Rheims about 848, and soon after abbot of St. Germain-des-Pres. Gozlin, like most of the abbots of that time, was also a warrior. In 858 he was made prisoner by the Normans, and had to purchase his liberty by a heavy ransom. After 855 he held the office of chancellor to Charles the Bald, and about 883 he was appointed bishop of Paris. He died April 16, 886. See Hoefer, Nouv. Biog. Generale, s.v.

## Graal[[@Headword:Graal]]

             (Gral, from the old French, but originally Celtic word Greal, Provencal.ggrazal, and in medimeval Latin gradalis). signified originally a “bowl-shaped vessel." The poetry of the Middle Ages makes numerous mention of the Saint Gral (in old French San gnial), a vessel said to have been made of a precious stone, and endowed with wonderful virtues. According.to the legend, the vessel was brought to the earth by angels, and  kept first by them, then by a company of knights commanded by a king, in a temple built expressly for it, at the summit of the unapproachable mountain Montsalvage. The legend was developed in the early part of the 12th century by the addition of Arabic, Jewish, and Christian elements during the wars between the Moors and Christians, and especially in the wars of the Templars in Spain and Southern France. In these countries it became a favorite theme for poets. In 1170 it had became confounded with the legends of Arthur and of the Round Table, by Chreatien de Troyes and other Troubadours of Northern France. In the legend of the Round Table the Saint Graal is considered as the vessel used by Christ at the last supper, and in which Joseph of Arimathea caught the blood that fell from the side of Christ (hence the erroneous meaning attached to the word, as Sang real, i.e., royal blood, blood of the Lord). The legend was made the subject of a poem in old French by Guiot de Provins, which has been lost. This tale furnished Wolfram von Eschenbach the materials for his Parcival and Titurel, but he gave the subject a deeply allegorical meaning of his own. The subject was more thoroughly treated by the author of the second Titusrel in 1270; yet he connects it with the legends of Lohengrin and of Prester John.

The legend of the Saint Graal is of some importance in the history of the Church. Attempts have been made to show the. derivation of the word itself, graal, from Garalahe ( רְלָה) i.e., foreskin, in allusion to the blood shed in circumcision as the type of the blood of Christ. But it appears certain that it means a vessel, cup, or shell. A costly cup was really found by the first crusaders at Ceasarea. It was allotted to the Genoese, who brought it to Genoa, where it remained for several centuries in the chapel of John the Baptist in the Church of St. Lorenzo, from whence it was transported to Paris. There appears to be some connection between the legend of Prester John, as joined with the San Graal, and the still existing remains of the Gnostic sect known by thee appellation of Disciples of John (Sabians, Zabians, Nazareans, Mendeans, Baptists). Not only the name John, but the locality assigned in the legend (viz. the interior of Asia, on the southern frontier of the Turkish empire), as well as the fact that in this Gnostic sect the king is at the same time high-priest, seems to favor the idea of a connection. The use of the Graal, according to the tradition, is as followvs: It is claimed on every Good Friday there comes into it, from heaven, a holy wafer, which is intended as. the food for many; thus the Graal is a sort of continuation of the miracle of feeding the multitude  (Mat 15:32). It provides food and drink in abundance for the initiated, but to them alone is it visible. It cannot be obtained by violence, but is to be received by faith. At the bottom of the legend we find the doctrine of the real presence in the Lord's Supper. The wanderings of the Saint Graal, which came from the East to the West, afterwards to return again to the East, points the Church to the duty of missionary enterprise, etc. In all these poetical legends one point is especially deserving of notice: it is the evidence they afford of the tendencies of the Christian mind in all ages to fathom the unfathomable, and to cling to the memory of past events, and to reproduce them. But for this very reason it becomes the more necessary for us to distinguish between the original and the image, between the real facts and the errors which have grown up around them. By a just criticism, the poetry ofthe Middle Ages, which in latter times has been much studied, can be made very useful for the history of theology. — See Busching, Der heil. Gral. u. seine Huter (Altdeutsches Museusn, Berl.. 1809, volume 1); Boissereie, Ueber d. Basesreibung d. heil. Gral's (Mun. 1834); C. Lachmann, Wolfram von Eschenbach (Berlin, 1833, 2d ed. 1854); San Marte (Schultz), Die Sage v. heil. Gral (Leben u. Dichten W's v. Eschenbac, 1841, volume 2); K. Simrock, Parcival and Titusrel (Stuttg. and Tubing. 1842); C.F. Goschel, Die Sage v. Parcival u. v. Gral, etc. (Berlin, 1855); Herzog, Real-Encyklop. 5:314; Dunlop, History of Fletio, page 73 sq. (London, 1845, 1 volume, 8vo); Bullfinch, Age of Chivalry, pages 185-226 (Boston, 1865, 8vo).

## Graal, The Holy[[@Headword:Graal, The Holy]]

             a name in mediaeval tradition for the precious dish (paropsis) or cup used at the Last Supper, said, also to be the vessel in which our Lord turned water into wine, and in which Nicodemus or Joseph of Arimathaea  received the Savior's blood at the crucifixion. Other legends describe it as a cup originally given to Solomon by the queen of Sheba. It often appears in the Arthurian laws, and probably, arose from a Druidic origin. The Genoese claim to have it in the cathedral treasury, where it is known as Sacro Catino. It is of glass, of hexagonal form, with two handles, and is three feet nine inches in circumference. It was cracked in its removal from Paris, whither it had been taken under Napoleon. Sometimes the graal supports a bleeding spear, as on a crucifix at Sancreed Church, Cornwall. The Church is often represented holding a pennon and a graal opposite the synagogue with drooping head, and a banner of three points, the staff broken.

## Graba[[@Headword:Graba]]

             (Α᾿γραβά v.r. Α᾿γγαβά,Vulg. Armacha), given (1Es 5:29) as the name of one of the Nethinim ("servants of the Temple") whose "sons" returned from the captivity; evidently the HAGABAH SEE HAGABAH (q.v.) or HAGABA of the Heb. texts (Ezr 2:45; Neh 7:48).

## Grabau, Johann Andreas August[[@Headword:Grabau, Johann Andreas August]]

             a Lutheran minister of Germany, was born March 18, 1804, at Olvenstadt, near Magdeburg. He studied at Halle, was in 1834 pastor at Erfurt, but was suspended in 1836 because lie refused to accept the Prussian Agenda (q.v.). In 1839 he came, with a number of his adherents, to America, and settled at Buffalo, N.Y., where he founded a Lutheran congregation, to whom he preached till his death, June 2, 1879. Grabau was president of the Lutheran Buffalo Synod, founded the Martin Luther College, and was for some time editor of the Kirchliches Informatorium and of the Wachende Kirche. (B.P.)

## Grabe, Johann Ernst[[@Headword:Grabe, Johann Ernst]]

             a Protestant theologian, was born at Konigsberg, Prussia, July 10, 1666. He studied theology in order to enter the ministry in the Lutheran Church, but, having imbibed the High-church theory of apostolical successions, he thought of joining the Roman Catholic Church, but, by the advice of Spenem, he went in 1697 to England, where he was well received by William III, who settled upon him a pension of £100 a year. In 1700 he was ordained a deacon, and was presented to a chaplaincy of Christ  Church, Oxford, which was the aonly ecclesiastical appointment he ever held. Upon the accession of Queen Anne his pension was continued, and in 1706 the University of Oxford conferred upon him the degree of D.D. He now devoted himself to literary labors, in which he was industriously occupied until his death, November 14, 1711.

Of his numerous works the most celebrated is his edition of the Septuagint, the text of which is founded upon the Alexandrian MS. then in St. James's Library, but now in the British Museum. Volume 1 (Oxford, 1707) contains the Pentateuch and the three following books. Volume 2 was to contain all the historical books of the Old Testament; volume 3 all the prophetical books; and volume 4 the Psalms, the books of Solomon, etc. But after Grabe had begun to print the second volume, he was induced to postpone the appearance of that, and also, of the third volume, by the expectation of being furnished with important MSS. and other materials, wiich would enable him to render them more complete. That no time might be lost, however, in expediting the whole work, he published in 1709 volume 4, Continens Psalmorum, Jobi, ac tres Salamonis Libros, cum Apocrypha ejusdem, necnon Siracidae Sapientia (fol. and 8vo). In the following year he published a Latin dissertation, giving a particular account of the reasons why he had departed from his original order of publication, and of the materials which he expected to receive his order to perfect his plan. These were, a Syriac MS, of the original books of the Old Testament, with Origen's remarks upon them; and two MSS., one belonging to, Cardinal Chigi, and the other to the college of Louis XIV. Afterwards he received these MSS., ands made collations from them; in the 'mean while he had prepared a volume of annotations upon the whole work,. and also collected the materials for the Prolegoemena. It required, however, so much time to digest the wholeinto proper method, that the second and third volumes were not published until after his death, the former in 1719 and the latter in 1720. He also published Spicilegum SS. Patrum et haereticorum saec. 1, 2 (Oxon. 1714, 2 volumes, 8vo); Justini Apologia Prima; Irenaei adversus Hareses Libri V; Epistola ad Millim (to show that the Alexandrian MS. of the Septuagint contains the best version of the Book of Judges, and that the version of the Vatican MS. is almost a new one, made in the third century); An Essay upon two Arabic MSS. of the Bodleian Library; De Formae Consecrationis Eucharistic hoc est, Defensio Ecclesia Grac contra Romanam. He had also published in 1705 a beautiful edition of Bishop Bull's works (fol.), with notes, for which he  received the author's thanks. — Hook, Eccl. Biog. 5:347; Herzog, Real- Encyklop. 5:310.

## Grabe, Martin Sylvester[[@Headword:Grabe, Martin Sylvester]]

             a Lutheran theologian of Germany, was born at Weissenseea (Thuringia), April 21, 1627. He studied at Konigsberg, was professor there in 1660, in 1662 at Jena, in 1677 general-superintendent of Pomerania, and died at Colberg, November 23, 1686. He published, among other writings, Disp. in Gal 4:4 : — in Joh 17:3 : — Contra Socinianos: — De Unione Duarum in Christo Naturarum: — De Perspicuitate Scripturae Sacrae Ejusdem quae Lectione Laicis Concedenda. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Grabener, Christian Gottfried[[@Headword:Grabener, Christian Gottfried]]

             a Lutheran theologian of Germany, was born April 15, 1714, at Freiberg. He studied at Leipsic, was in 1738 con-rector at Meissen, in 1742 rector at Dresden, and died November 30, 1778, leaving Disp. ad Genes. 12:6, 7 (Leipsic, 1737): — De Carminibus Apostolicis: — De Formula: — De  Portis Coeli. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:612. (B.P.)

## Grabener, Theophilus[[@Headword:Grabener, Theophilus]]

             father of the foregoing, was born November 3, 1685. He studied at Wittenberg, was in 1711 professor at the gymnasium in Freiburg, in 1735 rector at Meissen, and died April 15, 1750, leaving De Planctu Haddrinmmon ad Zach. 12:11 (Wittenberg, 1709): — De Sacris Judaeorum Peregrino in Hortis Ritu Factis (1710): — De Excommunicatione per Insomnnia (eod.): — De Symbolo Israelitarum trans Jordanene Incolentium ad Jos 22:22-29 (Meissen, 1737): — De Theophilo Episcopo Antiocheno (1744). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Graber, Franz Friedrich[[@Headword:Graber, Franz Friedrich]]

             a Protestant theologian, was born in 1784 in Prussia. He studied at Halle, and entered upon his ministerial duties in 1808. After he had occupied different pastorates, the king of Prussia appointed him, in 1846, a member of the general synod, and made him general-superintendent of Westphalia. In 1856 he retired from his office and died in 1857. He published Das Verlorene Paardies, Predigten (Elberfeld, 1830). See Winer, Handbuch der theol. Lit. 2:116; Zuchold, Bibl. Theol. 1:460. (B.P.)

## Grace[[@Headword:Grace]]

             (Lat. gratia; Gr. χάρις; Heb. חֶסֶד and חֶן a word of, various import in Scripture and in theology.

I. Scriptural Uses. —

(1.) Physical beauty (grace of form and person) (Pro 1:9; Pro 3:22; Pro 31:30.; Psa 45:2, aetc.).

(2.) Favor, kindness, goodness, benevolence, friendship of God towards men, or of men towards one another (Gen 6:8; Gen 18:3; Gen 19:19; 1Sa 10:2; 2Ti 1:9).

(3.) God's forgiving mercy, as gratuitous and opposed to merit (Rom 11:6; Eph 2:5; Col 1:6, etc.).

(4.) The Gospel generally, as, contradistinguished from the law (Joh 1:17; Rom 6:14; 1Pe 5:12, etc.).

(5.) Certain gifts of God,. freely bestowed; e.g. miracles, prophecy, tongues, etc. (Rom 15:15; 1Co 15:10; Eph 3:8, etc.).

(6.) Christian virtues; e.g. charity, liberality, holiness, etc. (2Co 8:7; 2Pe 3:18).

(7.) The glory to be revealed, or eternal life (1Pe 1:13). — Wilson. (Bampton Lecture on the Communion of Saints, Oxford, 1851, 8vo) remarks as follows on the scriptural use of the word: ῾Χάρις occurs in the Sept. version sixty-six times, of which number it stands sixty-one times for חֵן, its signification in the New Test. cannot be fairly estimated without reference to the idea expressed by that Hebrew word. This is drawn altogether from Oriental life, and, implies properly the good will and inclination of a superior towards an inferior, so much below him as to seek only for a spontaneous and gratuitous favor, or to invite the favor only by his needs, humility, and supplications. The favorable inclination is manifested in a kind of condescending aspect. Hence constantly the phrase ' find favor in the sight of (בְּ ינֵי): compare particularly Num 6:25,  'The Lord make his face to shine upon thee, and be gracious unto thee (וַיחִנֶּךָ). Upon an examination of the use of the words חֵן and חָנִן in the Old Test. it will appear that a quality is sometimes implied in the object which has invited the favor of the superior; sometimes the favor is altogether gratuitous: a few instances are subjoined. 1. A quality or antecedent merit is supposed: Gen 32:5; Gen 39:4; Gen 39:21; Gen 47:29; Gen 1:4; 1Sa 16:22; 1Sa 25:8; 2Sa 16:4; Est 2:15; Est 5:2; Pro 1:9; Pro 3:22; Pro 4:9 (in these three places χάριτας, spiritual graces); Pro 5:19, hinnula gratice; Pro 13:15, bona mens dat gratiam; Pro 11:16, mulier gratiae (εὔχρηστος)); in Nah 3:4, pulchritudo meretricis. 2. On the other hand, the idea of merit or pleasing quality is excluded in Gen 34:11; Exo 3:21; Exo 11:3; Exo 12:36; Num 32:5; Rth 2:2; 1Sa 1:18; 1Sa 27:5; Jer 31:2; but particularly in Exo 33:19, where אֲשֶׁר אָחֹן וְחִנֹּתִּי אֶתאּ. is translated by ἐλεήσω ὃν ¨ν ἐλεῶ; and Psa 51:3, where, and in other places, חָנִןhas nearly the meaning of רָחִם, to pity and commiserate. חֵן stands for a gift of free love in Psa 84:12; Pro 3:34. A merit or pleasing quality in the object is neither excluded nor necessarily implied in Psa 67:2, and elsewhere. But some exciting cause of the favor is supposed in Deu 28:50; 2Ki 13:23; Job 19:21 (Have pity on me); Psalm 123:6; Pro 14:35; Pro 19:17 (He that hath pity on the poor); 21:10; Isa 30:18-19; Isa 33:2; Lam 4:16; Amo 5:15; Mal 1:9. But the best illustration of the Hebrew idea of 'grace' will be derived from observing that הַתְהִנֵּן, the form of which implies to make one's self an object ofgrace, means not to deserve, but to pray; and תִּחֲנוּנִים are not merits, but supplications; the humility and abject condition of the suppliant is thus the exciting cause of the favor (1Ki 8:33; 1Ki 8:47; 1Ki 8:59; 1Ki 9:3; 2Ch 6:24; 2Ch 6:37; Job 9:15; Job 19:16; Est 4:8). תְּחִנָּה is sometimes prayer and sometimes the favor gained by it." The word grace occurs 128 times in the New Test. (Cruden). Wilson presents all these passages in a tabular form, with explanations, and remarks that a comparison of them will show that "there is not one text in which the word grace occurs in any connection with either of the sacraments." SEE SACRAMENTS.

II. Theological. — The word "grace" is the hinge of three great theological controversies:

(1) that of the nature of depravity and regeneration, between the orthodox doctrine of the Church and Pelagianism;

(2) that of the relation between grace and free will, between the Calvinists and the Arminians;

(3) that of means (media) of grace, between the Romanists and Puseyites on the one hand and Protestants on the other. For the treatment of the first, SEE PELAGIANISM; on the second, SEE ARMINIANISM; SEE ELECTION; SEE PREDESTINATION; SEE WILL. On the third, SEE SACRAMENTS.

## Grace At Meals[[@Headword:Grace At Meals]]

             was customary among the Jews (Lightfoot, Horae Hebr. on Matthew 20:36), and forms are contained in the Talmud (Berachoth, 7). Numerous examples occur in the New Test., and early Christian writers abundantly confirm the practice (Chrysostom, Homil. 49; Clemens, Alex. Paedag. 2:4, § 44, 77; so also Tertullian, Cyprian, and others). Examples of forms occur both in the early Eastern and Western churches, and the Gelasian Sacramentary sets forth quite a number. See Smith, Dict. of Christ. Antiq. s.v.

## Grace At Meals (2)[[@Headword:Grace At Meals (2)]]

             a short prayer at table, imploring the divine blessing, and expressing thanks to God for the food he has provided. The propriety of such an act is evident both from the scriptural injunction (1Co 10:31) and from the example of our Lord (Mar 8:6-7).

## Grace, Actual[[@Headword:Grace, Actual]]

             SEE ACTUAL GRACE.

## Grace, Letters Of[[@Headword:Grace, Letters Of]]

             gratiae, gratiosa rescripta, is the name given to particular rescripts, by which the pope sometimes grants especial privileges, indulgences, exemptions, etc. to all who have participated in extraordinary processions; when a prebend or the reversion of an office is the reward, then the letter of grace constitutes a gratia exspectativa SEE EXPECTANTLE. For the canon law on the subject, see Wetzer u. Welte Kirchen-Lex.

## Grace, Means Of[[@Headword:Grace, Means Of]]

             SEE MEANS OF GRACE; SEE SACRAMENTS.

## Gradenigo, Giovanni Agostino[[@Headword:Gradenigo, Giovanni Agostino]]

             an Italian prelate, was born at Venice, July 10, 1725. He studied under the direction of Domenico dall' Onazio; entered the Benedictine order in 1744; in 1749 was called to teach philosophy at Mantua, and later canon law; in 1756 returned to Venice, where, in 1762, he founded an academy of ecclesiastical history; refused the bishopric of Corfu in 1765, but in 1770 became bishop of Ceneda, and died March 16, 1774, leaving a large number of short publications, for which, see Hoefer, Nouv. Biog. Generale, s.v.

## Gradenigo, Giovanni Gieronimo[[@Headword:Gradenigo, Giovanni Gieronimo]]

             an Italian prelate, was born at Venice, February 19, 1708. While young he entered the order of the Theatines, and occupied several important chairs at the Seminary of Brescia. On January 27, 1766, he was appointed archbishop of Udine. He died June 30, 1786, leaving Lettera al Card. Quirini, etc. (Venice, 1744): — Lettera Istorica Critica Sopra Probabilismo (Brescia, 1750): — Le Cure Pastorali (Udine, 1756): — De Siclo Argenteo Hebraeorum (Rome, 1766), and other pieces, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Gradin[[@Headword:Gradin]]

             a French term for a step behind and above the level of the altar-slab, for placing the cross and candlesticks upon, so as not to interfere with the altar itself.

## Gradmontains[[@Headword:Gradmontains]]

             SEE GRANDMONTAINS.

## Gradual[[@Headword:Gradual]]

             an anthem, psalm, or part of a psalm chanted in the mass between the epistle and the gospel. So called because the chanter stood on the pulpit steps. The name is also given to the book containing the psalms chanted at mass, which was called gradale, or graduate. — Palmer, Orig. Liturg. 2:46; Procter, On Common Prayer, pages 8, 317.

## Gradual (2)[[@Headword:Gradual (2)]]

             (Graduale, Grayl). Strictly only the first verse of the anthem sung was thus called. The rest was technically styled the "verse." The mode of singing it was not everywhere the same, but that in which one sang alone for a while and many responded was probably in use from the very infancy of the Church. From Easter eve to the Saturday in Whitsun week inclusively the Gradual was followed, and at last supplanted, by the Alleluia. This had been long known in the West, and used, though not prescribed, on public occasions of religious joy. At Rome it was only sung on Easter day.

The Tract was another anthem sometimes sung after the epistle. Originally it was always from the Book of Psalms. The Tract in all probability was nothing more than the Gradual as it was chanted in seasons of humiliation.  Very soon, however, a Tract was often sung after the Gradual; that is, a third verse was added to the anthem, which was sung continuously by the cantor without any assistance from the choir. The Gradual and Tract were sung from the same step of the ambo from which the epistle was read. The fact that the Gradual and Tract were both sung from the lesson-desk, and that by a single cantor detached thither, like the readers, from the choir, seems to indicate their common origin in that extended use of the Book of Psalms with the rest of Holy Scripture which we know to have prevailed during the first ages.

## Graduate[[@Headword:Graduate]]

             one who has obtained a degree in a university: the name is usually given to those who have obtained merely the lowest degree, that of A.B. SEE DEGREES.

## Graf, Anton[[@Headword:Graf, Anton]]

             a Roman Catholic theologian, for some time professor of exegesis and pastoral theology in Tiibingen, who died May 24, 1867, is the author of Kritische Darstellung des gegenwartigen Zustandes der praktischen Theologie (Tubingen, 1840). (B.P.)

## Graf, Carl Heinrich[[@Headword:Graf, Carl Heinrich]]

             a Protestant theologian of Germany, was born at Muhlhausen in 1815. He studied at Strasburg. In 1838 he was a teacher at Paris, was made a licentiate of theology at Strasburg in 1842, took the degree of doctor of philosophy at Leipsic in 1846, and was professor at the royal school at Meissen, in Saxony, and died July 16, 1869. He wrote, De Librorum Samuelis et Regum Compositione Scriptoribus et Fide Historica (Strasburg, 1842): — Essai sur la Vie et les Ecrits de J. Lefevre d'Etaples (ibid. eod.): — Moslicheddin Sadi's Rosengarten (translated from the Persian, Leipsic, 1846): — Moslicheddin Sadi's Lustgarten (Jena, 1850, 2 volumes): — La Morale du Poete Persan Sadi (1851): — De Templo Silonensi (Meissen, 1855): — Der Prophet Jeremia erklart (Leipsic, 1863): — Die sogenannte Grundschrift des Pentateuchs (1869), besides a large number of essays contributed to the Zeitschrift der Deutschen Morgenlandischen Gesellschaft. See Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Zuchold, Bibl. Theol. 1:460. (B.P.)

## Graf, Johann Heinrich[[@Headword:Graf, Johann Heinrich]]

             a Lutheran minister, was born November 19, 1797, at Lindow, in Brandenburg, Prussia. In 1823 he entered the missionary seminary at Berlin, and in 1825 the Hebrew College at London, to prepare himself as a missionary to promote the gospel among the Jews. He remained in England  till 1827, when he was sent to the Rhenish provinces on a missionary journey. In the same year he was appointed to the mission-station at Posen, was ordained there in 1846, and died December 5, 1867. (B.P.)

## Grafander, David[[@Headword:Grafander, David]]

             a Lutheran theologian, who died December 24, 1680, at Merseburg, is the author of, Calligraphia Hebraea: — Grammatica Syriaca cum Syntaxi et Lexico: — Grammatica Chaldaica. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Steinschneider, Bibliogr. Handbuch, s.v.; Furst, Bibl. Jud. 1:342. (B.P.)

## Grafe, Heinrich[[@Headword:Grafe, Heinrich]]

             a German ecclesiastic and educator, was born at Buttstadt, in Weimar, May 3, 1802, and educated at Jena. In 1823 he obtained a curacy in the State Church at Weimar, and in 1825 was made rector of the town school at Jena. In 1840 he was also appointed extraordinary professor of the science of education in the University of Jena, and in 1842 he became head of the bilrgerschule in Cassel. He afterwards occupied various positions in the educational field, and in 1849 entered the house of representatives of Hesse, and became noted as an agitator. He was imprisoned in 1852 for having been implicated in certain revolutionary movements. On his release he withdrew to Geneva, where he engaged in educational work till 1855, when he was appointed director of the school of industry at Bremen. He died in that city, July 21, 1868. His works were chiefly on educational subjects. See Encyclop. Brit. 9th ed. s.v.

## Grafenhain, Ferdinand Friedrich[[@Headword:Grafenhain, Ferdinand Friedrich]]

             a Lutheran theologian, was born February 14, 1740. For some time deacon at Taucha, in Saxony, he was called in 1780 to Leipsic, and died March 18, 1823. He wrote Animadversiones in loc. Epist. Pauli ad Philipp. 2:5-12 (Leipsic, 1802). See Winer, Handbuch der theol. Lit. 1;263. (B.P.)

## Graft[[@Headword:Graft]]

             (ἐγκεντρίζω, to prick in or spur on, Wis 16:11; hence to insert by an incision, Rom 11:23, A.V. "graff in"), the process of inoculating fruit-trees, often resorted to in order to preserve the quality of the fruit; bytaking shoots or buds from approved trees and inserting.them on others, where; with proper precautions, they continue to grow (Rom 11:17-24). By this process particular sorts of fruit may be kept from degenerating, which they are very apt to do when raised from the seed; for the grafts, though they receive their nourishment from the stocks, always produce fruit of the same sort as the tree from which they were taken. This process is peculiarly appropriate to the olive-tree (Stuart, Comment. ad loc.). An insect of the gnat species is said to breed in the male fig-tree, and, being covered with the pollen of the male flowers, impregnates with it the  stigma of the female tree. The flowers of the palm-tree yield fruit only on the female tree, when its stigmata have been fecundated by pollen from the male; and as it is precarious to leave this process to be effected by insects or the wind, it is commonly done by manual labor. See FIG. The Hebrews appear to have pinched off the blossoms of the fruit-trees during the three first years of their growth, in order to improve their fruitfulness (Num 18:12-13). SEE TREE.

## Grafton, Joseph[[@Headword:Grafton, Joseph]]

             a highly respected and useful Baptist minister, was born at Newport, Rhode Island, in 1757. His father was a sailor, but abandoned the sea to set up the business of sail-making in Providence. Joseph, at the age of fourteen, began working at his father's trade. He was hopefully converted in 1775, and joined the Congregational Church, which included Baptists dissatisfied with strict communion. He began preaching in 1776. While preaching to a congregation of "Separates" in Plainfield, Conn., he reconsidered his views on communion, and joined in 1787 the Baptist Church. He was ordained a pastor of the First Baptist Church in Newton, Mass., in 1788, where for nearly fifty years he continued his studies and labors in a successful pastorate and in habitual activity on behalf of missionary and benevolent undertakings. He esas actively engaged in founding the theological seminary at Newton, and was for many years one of its trustees. He died in 1836. He published four sermons and some occasional addresses. (L.E.S.)

## Graham, Andrew[[@Headword:Graham, Andrew]]

             a Scotch prelate, was elected and consecrated to the see of Dunblane, July 28, 1575. He was also pastor of the Church of Dunblane until his death. See Keith, Scottish Bishops, page 180.

## Graham, Archibald[[@Headword:Graham, Archibald]]

             a Scotch prelate, was first pastor at Rothsay, in the Isle of Bute, and from there promoted to the see of the Isles in 1680, where he continued until the revolution in 1688. See Keith, Scottish Bishops, page 310.

## Graham, Charles[[@Headword:Graham, Charles]]

             an Irish Wesleyan missionary, was born at Tullinnagrackin, near Sligo, August 20, 1750. After laboring for twenty-one years as a local preacher, he was, in 1790, appointed by Wesley as a missionary in Ireland. Few of the Irish preachers had severer trials from mobs than Graham, but he courageously met them. For six years he and Ouseley traversed Ireland together, bringing the light into its darkest quarters. Graham afterwards labored in Ulster, Armagh, Kilkenny, Wicklow, Wexford, and other places. He died suddenly near Athlone, April 23, 1824. His powerful appeals to his street congregations were pathetic, and sometimes overwhelming; the multitudes heard, trembled, and fell before him. See Stevens, Hist. of Methodism, 3:131, 409 sq., 416 sq., 435; George Smith, Hist. of Wesleyan Methodism, volume 2 (see Index, volume 3); William Smith, Hist. of Wesleyan Methodism in Ireland, page 286; Minutes of the British Conference, 1824; Reilly, Ouseley (N.Y. 1848); Arthur, Life of Ouseley (Lond. and N.Y. 1876); Campbell, Life of Charles Graham (Dublin, 1868, 12mo; Toronto, 1869).

## Graham, George[[@Headword:Graham, George]]

             a Scotch prelate, was bishop of Dunblane in 1606, from which see he was translated to that of Orkney in 1615, where he continued until 1638. See Keith, Scottish Bishops, pages 181, 227.

## Graham, Isabella[[@Headword:Graham, Isabella]]

             a woman noted for piety and intelligence, one of the "saints" of modern times. She was born in Lanarkshire, Scotland, and was piously educated by her parents, Mr. and Mrs. John Marshall. At seventeen she was admitted by Dr. Witherspoon (afterwards president of Princeton College) to the Lord's Supper. In 1765 she was married to Dr. Graham, and accompanied him to Canada, where his regimsent was stationed. Her husband died at Antigua in 1774. She returned to Scotland, and supported her father. and her four children by opening a school for young ladies. In 1789 she returned to New York, and opened a seminary. In 1799 a society was instituted at New York for the relief of poor widows with small children. The original plan of the society was formed at the house of Mrs. Graham, and a school for the instruction of orphans was opened, and taught by Mrs.  Graham's former pupils. Besides establishing this school, Mrs. Graham selected some of the widows best qualified for the task, and engaged them for a small compensation to open day schools for the instruction of the children in distant parts of the city. She also established two Sunday- schools. In 1806 a society of ladies was organized to procure or build an asylum for orphan children. Mrs. Graham remained in the office of directress of the Widows' Society, but felt also much interest in the success of the Orphan Asylum Society, and herself, or one of her family, taught the orphans daily until the friends of the institution were sufficient to provide a teacher and superintendent. In 1811 some gentlemen of New York established a Magdalen Society, and Mrs. Graham became its president until her death. In 1814 she united with some ladies in forming a society for the promotion of industry among the poor. For some weeks previous to her last illness she was favored with unusual health, ands much enjoyment of religion. She died on the 24th of July, 1814. Few books have been more widely circulated than her Life and Letters (last ed. London, 1838, 8vo). In America, Dr. Mason's sketch of her has been widely scattered by the Tract Society. See Mason, Life of Isabella Graham (N. York, 12mo); Bethune (Mrs.), Letters and Correspondence of Mrs. Graham (1838, 8vo); Jones, Christian Biography, page 189.

## Graham, John, D.D[[@Headword:Graham, John, D.D]]

             an English prelate, was born in Durham in 1794. In 1834 he was appointed prebendary of Lincoln, having formerly been rector of Willingham, Cambridgeshire. At one time he was one of the chaplains of prince Albert, consort of queen Victoria. He was consecrated to the bishopric of Chester in 1848, which .see he held until the close of his life, June 15, 1865. During his administration seventy-eight new churches were consecrated by him in his diocese. See Amer. Quar. Church Rev. April 1866, page 141.

## Graham, Mary Jane[[@Headword:Graham, Mary Jane]]

             was born in London in 1803, and was so carefully educated, and so industrious in study, that she acquired a knowledge of nearly all the modern languages, as also of Latin, Greek, and mathematics. In her eighteenth year she fell into infidel doubts, but soon emerged from them into Christian light and hope. To save others from a like experience, she wrote the Test of Truth (London, 12mo, 7th ed. 1852), giving aaccount of her mental exercises, her infidelity, and her conversion. She also wrote a treatise on The Freeness and Sovereignty of God's Grace, published after her death (12mo). Her last years ware full of suffering, but she died in great peace and joy at Stoke Fleming, Devonshire, in December 1830. See Bridges, Life of Mary Jan Graham (London, 1832, 12mo 1833, 1840, and 1853 12mo).

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

             a Scotch prelate, was bishop of Brechin in 1463, and was translated to the see of St. Andrews in 1466. He undertook a journey to Rome in 1467, and while there the controversy concerning the superiority of the see of York over the Church of Scotland was renewed. He obtained sentence against that see, and that his own see should be erected into an archbishopric, and the pope also. made him his legate within Scotland for three years. On his return he found the king's clergy and courtiers all opposed to his transactions. He was put in prison, where he died in 1478. See Keith, Scottish Bishops, pages 30-164.

## Graham, Samuel Lyle, D.D[[@Headword:Graham, Samuel Lyle, D.D]]

             a Presbyterian minister, was born at Liberty, Virginia, February 9, 1794. He studied under Reverend J. Mitchell, and subsequently at the New London Academy, and graduated at Washington College, Lexington, in 1814. After this he became tutor in the family of judge Nash of North Carolina. In 1818 he graduated from Princeton Theological Seminary, and was licensed to preach by the Presbytery of New Brunswick. He acted for a while as missionary in Indiana, and subsequently in Greenbrier and Monroe counties, Virginia. In 1821 he removed to North Carolina, and became pastor of Oxford and Grassy Creek churches. After remaining here. seven years he took charge of the Oxford Church, where a gracious revival followed his labors, in 1830. In 1834 he became pastor at Clarksville and Shiloh, and in 1838 professor of ecclesiastical history in Union Theological Seminary, Virginia, which position he retained until his death at Prince Edward, October 29, 1851. He contributed several papers to the Princeton Review. See Genesis Cat. of Princeton Theol. Semn. 1881, page 20; Nevin, Presb. Encyclop. s.v. (W.P.S.)

## Graham, Sylvester[[@Headword:Graham, Sylvester]]

             a Presbyterian minister and reformer, was born in Sheffield, Connecticut, in 1794. From childhood he was troubled with weak digestion and rheumatism, and was compelled to abandon one employment after another on account of poor health. He finally studied at Amherst College, and became a Presbyterian preacher about 1826. In 1830 the Pennsylvania Temperance Society employed him as a lecturer. This led him to the study of human physiology, by which he became convinced that the only cure for intemperance was to be found in correct habits of living and judicious diet.  This idea was set before the world in permanent form in his Essay on Cholera (1832), and Grsaham Lectures on the Science of Human Life (Boston, 1839, 2 volumes). He died at Northampton, Massachusetts, September 11, 1851. His other publications were a Lecture to Young Men on Chastity: — a Treatise on Bread-Making, from which we have the name "Graham bread" and the Philosophy of Sacred History, of which only one volume was finished by him, and published after his death. In this work he attempted to show the harmony between the teachings of the Bible and his views on dietetics. See Appleton's Amer. Cyclop. 8:142.

## Grahame, James[[@Headword:Grahame, James]]

             a Scottish poet, was born April 22, 1765, at Glasgow. He graduated from the university there in 1784, was bred to the law, but took orders in the English Church, and became curate first at Shipton, Gloucestershire, and then at Sedgefield, near Durham, and died September 14, 1811. His poetry, all in blank verse, is religious, the principal pieces are, The Sabbath: — The Bards of Scotland: — British Georgics. See English Cyclop. s.v.

## Grail[[@Headword:Grail]]

             1. Gradale, gradual, that which follows in degree, or the next step (gradus) after the epistle, a book containing the Order of Benediction of Holy Water, the Offices, Introit, or beginning of the Mass, the Kyrie, Gloria, Alleluia, Prose; Tract, Sequence, Creed, Offertory, Sanctus, Agnus Dei, and Communion and Post-Communion which pertain to the choir in singing solemn mass. In France it denotes the Antiphonar, which was set on the gradus or analogium.

2. A verse or response, varying with the day; a portion of a psalm sung between the Epistle and Gospel while the deacon was on his way to the rood-loft. Their introduction into the Church is attributed variously to Celestine, 430, St. Ambrose, Gelasilus, 490, or Gregory the Great, c. 600, who arranged the responses in order in his "Antiphonar." Rabanus says the name is derived from the custom of singing the grail on the steps of the ambon or pulpit; but others consider it to be taken from the responsory, gradation, or succession, or the altar-step. These verses were formerly chanted, either by a single voice or in chorus. When the chanter sang to the end tractim, they were called the Tract; but when he was interrupted by the choir, then the name was a Verse, Responsory, or Anthem.

## Grail or Grail[[@Headword:Grail or Grail]]

             SEE GRAAL.

## Grain[[@Headword:Grain]]

             (occurs only as a rendering of צְרוֹר, a small stone or kernel, Amo 9:9; κόκκος, a beasry or individual seed, e.g. of mustard, Mat 13:31,  etc.; or wheat, Joh 12:24; 1Co 15:37) is snot used in the A.V. in our American collective sense of corn (q.v.) in general, which is the signification of דָּגָן, בִּר, or שֶׁבֶר. Thea Hebrews planted only wheat, bcaley, and spelt (comp. Isa 28:25; Eze 4:9); rye and oats are not mentioned in the Bible (in the Talmud five species of grain are named, Mishna, Naedr. 7:2; and some find even rye and oats in the שבלת שׁו ל והשוכין 10:7). On the other band, some (e.g. Michaelis) think that rice is referred to by שׂוֹרָה(Isa 28:25), in opposition to Rosenmuller and Gesenius. As diseases of seed-grain, יֵרָקוֹן, paleness ("mildew"), and

שַׁדָּפוֹן, blight ("blasting"), are mentioned. SEE CEREALS.

## Gramberg, Carl Peter Wilhelm[[@Headword:Gramberg, Carl Peter Wilhelm]]

             a Lutheran theologian of Germany, was born September 24, 1797 at Seefeld, in Oldenburg, and died at Zullichau, in Prussia, March 29, 1830. He is the author of, Die Chronik nach ihrem geschichtlichen Charakter (Halle, 1823): — Libri Geneseos Secundum Fontes (Leipsic, eod.): — Kritische Geschichte der Religionsideen des Alten Testaments (Berlin, 1823, 1830, 2 volumes): — Salomo's Buch der Spruche ubersetzt u.  erklart (Leipsic, 1828). See Winer, Handbuch der theol. Lit. 1:79, 138, 212; Furst, Bibl. Jud. 1:342 Zucholdl, Bibl. Theol. 1:461. (B.P.)

## Gramma, Graphe[[@Headword:Gramma, Graphe]]

             (γράμμα, γραφή), terms ordinarily used in the ancient Church to signify the Holy Scriptures. They were also occasionally employed as names of the Apostles' Creed,. perhaps because it was gathered entirely from Scripture; or else because it was used in reference to the learning of the Creed by the catechumens, just as the word μάθημα, the lesso, was used to designate the Creed, because the catechumens were bound to commit it to memory. - Valesius, Not. in Socrat. 1:8; Bingham, Orig. Eccl. book 10, chapter 3, 7 § 4.

## Grammer, John, D.D[[@Headword:Grammer, John, D.D]]

             a Protestant Episcopal. minister, was born at Petersburg, Virginia. He began the practice of law in that place some two years after graduating at Yale College. In January, 1824, he entered the Episcopal Theological Seminary at Alexandria, and on July 15, 1826, received deacon's orders. For the next ten years his life was that of a missionary, He lived upon his estate in Dinwiddie County, and preached in eight or ten of the neighboring counties. In October 1835, his dwelling was burned down, and he removed to Lawrenceville. In 1838 he accepted a call to the parish of Halifax Court- house, and removed there, where he continued to reside till his death, March 5, 1871, aged seventy-five years. See Obituary Record of Yale College, 1871; Prot. Episc. Almanac, 1872, page 127.

## Grammlich, Johann Andreas[[@Headword:Grammlich, Johann Andreas]]

             a Lutheran theologian of Germany, was born July 1, 1689, at Stuttgart. He studied at Tubingen and Halle, was in 1716 courtchaplain at Stuttgart, and died April 7, 1728. He wrote, Erbauliche Betrachtungen auf alle Tage (Stuttgart, 1724; new ed. by Bock, Breslau, 1853): — Vierzig Betrachtungen von Christi Leiden und Tod (Tubingen, 1722; new ed. by Koppen, 1865): also Annotations on the Acts of the Apostles, on the epistles of Peter, John, and James. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Zuchold, Bibl. Theol. 1:461 sq.; Winer, Handbuch der theol. Lit. 1:182; Koch, Geschichte des deutschen Kirchenliedes, 5:66 sq. (B.P.)

## Grammont, Antoine Pierre de (1)[[@Headword:Grammont, Antoine Pierre de (1)]]

             a French prelate, was born in 1615. He entered the ministry when quite young. Alexander VII offered him the deanery of the chapter of Besancon, but he declined. Some time later he was consecrated archbishop of that see. When Louis XIV invaded Franche-Comte in 1668, Grammont made every exertion for defence. On the second invasion, six years later, he resigned at the door of his cathedral. and thereafter occupied himself by raising various schools in his diocese. He died May 1, 1698, leaving editions of the missal, of the breviary, of the ritual, and a catechism of his diocese. See Hoefer, Nouv. Biog. Generale, s.v.

## Grammont, Antoine Pierre de (2)[[@Headword:Grammont, Antoine Pierre de (2)]]

             a French prelate, nephew of Francois Joseph, was born in 1685. After finishing his studies at the College of Louis-le-Grand, in Paris, he became a soldier at eighteen years of age; was wounded before Spire, and taken prisoner. Being exchanged, he received command of a regiment of dragoons, which bore his name. When peace was restored, Grammont returned to his province, where his uncle supplied- him with a canonicate of the chapter of Besancon. He was nominated archbishop of that city by Louis XV, in 1735, and died September 7, 1754. See Hoefer, Nouv. Biog. Genelrale, s.v.

## Grammont, Francois Joseph de[[@Headword:Grammont, Francois Joseph de]]

             a French prelate, nephew of Antoine (1), was coadjutor of his uncle under the title of bishop of Philadelphia, and succeeded him in the see of Besancon. He reconstructed the archiepiscopacy, and gave new editions to the breviary and the ritual, also published a collection of synodal statutes, and left his fortune to the seminary. He died August 20, 1715. See Hoefer, Nouv. Biog. Generale, s.v.

## Gramont, Gabriel De[[@Headword:Gramont, Gabriel De]]

             a French prelate, succeeded his brother in the bishopric of Couserans, and also of Tarbes in 1522. He was sent on various diplomatic missions. In 1532 he was made bishop of Poitiers, and finally archbishop of Toulouse. He died March 26, 1534, leaving in MS. a collection of letters relating to his various embassies. See Hoefer, Nouv. Biog. Generale, s.v.

## Gramur[[@Headword:Gramur]]

             in Norse mythology, was the famous sword of the, hero Sigurd. It was the most excellent that had ever been made by dwarfs. Sigurd proved it in two ways: he cut in two a large piece of steel, and, behold, the sword had not even the slightest scratch; then he laid it in the river, which carried a light woolflake against it, and the latter was cut in two.

## Granacci, Francesco[[@Headword:Granacci, Francesco]]

             a reputable Florentine painter, was born in 1477, and studied under Ghirlandajo at the same time with Buonarotti. Among his principal pictures are those of St. Zanobi and St. Francis, near the Virgin, under a lofty  canopy, and The Assumption; in San Pietro Maggiore. He died in 1544. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Granada, Luis De[[@Headword:Granada, Luis De]]

             SEE LOUIS OF GRANADA.

## Granary[[@Headword:Granary]]

             Originally corn was kept in subterranean storehouses, and even in caverns; but in progress of time granaries were erected, both in Egypt and Palestine. In the former country granaries were often of an extensive character. They were laid out in a very regular manner, and varied of course in plan as much as the houses, to which there is every reason to believe they were frequently attached, even in the towns; and they were sometimes only separated from the house by an avenue of trees (Wilkinson, Anc. Egypt. abridgment, 1:13). They had vaulted roofs, and complete arrangements for depositing and removing the grain. Dr. Robinson, when visiting Huj, a village not far from Gaza, says, "Here were several subterranean magazines  for grain, like cisterns, with a mouth like a well, such as we have seen in several villages" (Bib. Res. 2:385). The peasantry in the East generally prefer these subterranean storehouses, not so much for the preservation of the corn as for the greater security against marauding parties, while erected barns are generally confined to more populous districts (Deu 28:8; Pro 3:10; Gen 41:35; Exo 1:11; 1Ch 27:25; Luk 12:18). SEE GARNER.

## Grancolas, Jean[[@Headword:Grancolas, Jean]]

             a French theologian and member of the Sorbonne, was born at Paris in 1660. In 1685 he took his degree as doctor of divinity, was chaplain to the duke of Orleans, and died in 1732. He wrote, Traite de l'Antiquite des Ceremonies des Sacriments (Paris, 1692): — Instructions sur la Religion, Tirees de I'Ecriture Sainte (1693): — La Science des Confesseurs (1696): — L'Ancienne Discipline de l'Eglise (1697): — Heures Sacrees (eod.): — Traite des Liturgies (1698): — Histoire Abregee de l'Eglise de la Ville et de l' Universite de Paris (1728, 2 volumes). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:603, 890; Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Granddmont or Grammont, Order Of[[@Headword:Granddmont or Grammont, Order Of]]

             This religious order was founded by Stephen of Thiers, who in 1076 withdrew to the mountains of Muret, near Limoges, France, to lead an ascetic life. He wore a penitent's shirt made of meshes of steel, and slept in a bed made of boards in the shape of a coffin. His “extravagant” asceticism found many imitators, who joined him in his retreat. Unwilling to take the title of prior or of abbot, he only called himself their corrector. To avert the evils which had ruined so many other monkish orders, he required his followers to make vows of poverty as well as of obedience and humility; and would not even permit them to possess a church or a piece of land. Gregory VII, however, recognized the order only on the express condition of its submitting to the rule of Benedict. It is evident, however, that the founder had more in view than a mere return to the original strictness of the rules. St. Stephen said to his disciples, "When you are asked to what order you belong, answer, to Christianity, which is the mother and the model of all the other orders." Two cardinals who were going to France as nuncios went to visit Stephen in his retreat, and while there happened to ask him whether he considered himself a canon, a monk, or a hermit. "I am none of these, answered Stephen. Being pressed to define more clearly his position and that of his followers, he said, "We are poor sinners whom God has mercifully called to the wilderness to do penance; and the pope, in compliance with our request, has himself appointed the duties we fulfill here. We are too imperfect and too weak to emulate the example of the saint hermits who were so absorbed in their divine contemplations as to make them forget the natural wants of the body. You see, besides, that we do not wear the habit either of canons or of monks; and we do not desire to be called either, as we are far from having the merits of the one or the sanctity of the others." After the death of their founder (1124) the order withdrew to the wilderness of Grandmont, near Muret, whence they derive their name. Stephen had given them no written code of rules; they were transmitted verbally from one to another, until Stephen of Lisiac, fourth prior of Grandmont, caused to be collected and written all that could be  ascertained of the words and acts of their founder. He even represents himself in several instances as the author of the rules. The order of the Grandmontains spread only in France. In 1170 there were sixty convents following their rule, and so great was the respect they had gained that they were generally known under the name of Good Men (boni homnes). The relaxations which were subsequently introduced in the observance of their rules are to be attributed to the popes. The later history of the order is chiefly a record of quarrels and contentions. It was extinguished in the time of the French Revolution. — Joseph Fehr, Allgemeine Geschichte d. Mönchsorden; Herzog, Real-Encyklop. 5:315; Butler, Lives of the Saints, February 8. (A.J.S.)

## Grandidier, Phillippe Andre[[@Headword:Grandidier, Phillippe Andre]]

             a French theologian, born at Strasburg, November 9, 1752 entered into holy orders, was canon and keeper of the archives of the bishopric there, and died October 11, 1787. He wrote, Histoire de l'Eglise et des PFinces- Eveques de Strasbourg (1776, 1778, 2 volumes): — Histoire Ecclesiastiques, de la Province d'Alsace (1781): — Essai historique sur la Cathedrale de Strasbourg (1782). Besides, he left in MS. a great deal of matter pertaining to the Church history of Strasburg, which was published in six volumes, by Liblin, under the title, OEuvres Historiques Inedites de Grandidier (Colmar, 1865). See Winer, Handbuch der theol. Lit. 1:823;  Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Grandier, Urbain[[@Headword:Grandier, Urbain]]

             a French priest of the 17th century of unhappy memory. He was educated among the Jesuits, entered the order, and became cureo of St. Peter's, and canon of the Holy Cross in Loudun. His preaching became very popular, and not the less so because of his attacks upon the vices of the clergy. Bitter enmities were excited, sand he was charged with favoring Protestantisnne. A manuscript essay against the celibacy of the. clergy was found among his papers. He was condemned by the bishop of Poitiers in 1630 to do penance, and interdicted from service as a priest far five years.. From this penalty he was freed, on appeal, by the archbishop of Bordeaux. This triumph increased his boldness; he returned to Loudun, and soon got into new trouble. In 1632 the nuns of the Ursuline convent of Loudun became, as they said, possessed with devils: hysterical convulsions and all sorts of extravagances abounded among them. Grandier was charged with "bewitching" them, and sending "legions of devils into their bodies." A libel on cardinal Richelieu, published in 1632, was charged upon Grandier, with no ground whatever. He was arrested and conducted to Angems December 7, 1633. The charges against him were sacrilege, adultery with the wife of a magistrate of Loudun, and with bewitching the Ursuline nuns. The records of the trial are very curious. One of the necessary signs of "possession," according to the Romish has, is the knowledge of languages not acquired in the ordinary way. The exorcist who was appointed to test the nuns asked one of them in Latin "Quem adoras?" She answered, with convulsive contortions, "Jesus Christuns." One of the judges could not help remarking, "This devil, at least, does not know syntax." The trial lasted a long time, and ended in the condemnation of Grandier, who was burnt alive August 18, 1634. But the devils still kept possession of the nuns; it was not till November 5, 1635, that "Leviathan" was dislodged from the head of the superior of the convent; and "Behemoth," the strongest of all the daemons, stubbornly kept his place till August 15,1637. The affair, of course, caused immense scandal, and a small library of pamphlets and books was written  upon the subject. Alfred de Vignay recounts the story of Grandier at length in his Memoirs. A similar trial took place in 1647 with regard to certain cases of possession (or of crime) in the convent of Louviersn. See Michelet, Louas Quatorae, page 455 sq.; Journal des Savans, Mai. 1689; Audin, Hist. des Diaeles de Losdun (Amst. 1693, 12mo); Bayle, Dictionnaire; Hoefer, Nouv. Biog. Generale, 21:644 sq.

## Grandin, Martin[[@Headword:Grandin, Martin]]

             a French theologian, was born at St. Quentin in 1604. He commenced his studies at Noyon, continued them at Amiens, and finished them at Paris, in the college of the cardinal Le Moine, where he afterwards taught philosophy. He was doctor of the Sorbonne, and taught theology there more than fifty years. He died at Paris in 1691, leaving a work of value entitled, Institutiones Theologicae (Paris, 1710). See Hoefer, Nouv. Biog. Generale, s.v.

## Grandison, John[[@Headword:Grandison, John]]

             an English prelate of the 14th century, was born at Asperton, Herefordshire. He was prebendary of Exeter and York in 1309, archdeacon of Nottingham, October 12, 1310, and dean of Wells. While holding these preferments, he became chaplain to pope Clement V, who employed him as his nuncio in France, Spain, Germany, and England, where he attracted the notice of Edward III. He was consecrated to the see of Exeter, October 18,1327. He was enormously rich, founded Ottery St. Mary, built Bishop's Teignton, vaulted the nave, built the west front of Exeter Cathedral, annexed Radway to his see, and compelled all ecclesiastics in his diocese to bequeath their goods to him to complete his buildings. He died July 16,1369. Bishop Grandison had great trouble with the archbishop of Canterbury. See Hook, Lives of the Archbishops of Canterbury, 3:507; Fuller, Worthies of England (ed. Nuttall), 2:74.

## Grandpierre, Henri[[@Headword:Grandpierre, Henri]]

             a Reformed theologian of France, who died at Paris while director of the missionary institute, in 1875, is the author of some ascetical works, as Tristesse et Consolation: — Le Guide du Fidele a la Table Sacree: — Les Aspirations Chretiennes. Some of these, besides a number of his sermons, were translated into German. For a long time he edited a religious journal entitled, L'Esperance. See Zuchold, Bibl. Theol. 1:462; Lichtenberger, Encyclop. des Sciences Religienes, s.v. (B.P.)

## Grange[[@Headword:Grange]]

             a farming establishment, especially such as belonged to ancient monasteries. Most monasteries had farmhouses on their estates, to which were attached chapels, as well as barns and other offices. Many of these buildings, as well as the chapels, were built in fine architectural taste.

## Granlli, Guido De[[@Headword:Granlli, Guido De]]

             an Italian member of the Camaldule order, was born in 1671 at Cremona. He studied at Rome, was professor at Florence, and Pisa, and died at the latter place, July 21, 1742, leaving Martyrologium Camarldulense: — Dissertationes Camaldulenses, etc. See Vita del Padre D. Guido Grandi, Scritta da Uno suo Discepto; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:714. (B.P.)

## Grant (or Graunt), Edward, D.D[[@Headword:Grant (or Graunt), Edward, D.D]]

             an eminent English scholar of the 16th century, was educated at Westminster School and Christchurch, or at Broadgates Hall, Oxford. In 1572 he was made master of Westminster School, where he continued until 1591. He was prebend of Westminster in 1577, of Ely in 1589, and died in September or October 1601. He published, Institutio Grceca Grammatices Compendiara (1597): — Graecae Linguae Spicilegium (1575). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Grant, Asahel[[@Headword:Grant, Asahel]]

             M.D., an American missionary, was born in Marshall, N.Y., August 17, 1807. He early commenced the study of medicine, and at the age of twenty he married and settled in Braintrim, on the Susquehanna; but, losing his wife four years after, he removed to Utica, where he acquired a large and lucrative practice as a physician. The meeting of the American board at this place in 1834 wrought an entire change in his destiny. His attention was strongly directed to foreign missions, and, after carefully considering the subject, he made an offer of his services to Dr. Anderson. Having expressed a preference for the mission contemplated among the Nestorians, he was directed to join Dr. Perkins who was already on his way to Persia. Accompanied by his second wife, he sailed from Boston May 11, 1835, and on the 27th of October they arrived at Oroomiah, their future home. "The district of Oroomiah is in the western part of Azerbijan, the ancient Atropatane, and forms the frontier line of Persia in the direction of the Turkish empire. The scenery is unrivalled even beneath a Persian sky." — To the missionary the seen wasendeared by the most sacred associations. "In the city of Omomiab, and amid the three hundred villages of the plain, there still lingered the scattered remnant of a once illustrious church — a church which had disputed with Rome herself the spiritual dominion of half  the world." SEE NESTORIANS.

When they were first visited by American missionaries, the vast jurisdiction which head once comprehended twenty- five metropolitan provinces had shrunk to a petty-sect, hardly able to maintain itself against Mohammedan oppression. The checkered history of the Nestorians had made a deep impression on the mind of Dr. Grant; and being, moreover, buoyed up with the belief that the Nestorians were treasured up for final restoration as remnants of the lost tribes of Israel, he entered upon his work with the utmost zeal. Dr. Perkins was already in the field, and Mr. Merrick had joined him at Constantinople. Together they commenced the work of establishing the mission. Dr. Grant's character as a physician secured the favor of the Persian governor, and the Nestorian bishops and priests gave him a hearty welcome. A school was at once commenced, and the work soon extended in every direction. (For details, SEE NESTORIANS.)

In 1839 Dr. Grant visited the almost inaccessible region in which the Nestorian patriarch, Mar Shimon, resided. On the sides of the rugged hills of Koordistan, and within their deep ravines, dwelt the "Waldenses of the East — the Protestants of Asia." Among those hills were thousands who had preserved, with few corruptions, an apostolic faith. The difficulties in the way of missionary labor among them were numerous and formidable; but Mr. Grant was not to be deterred, and finally received an invitation from the patriarch, with the promise of a guard through the Koord villages. His fame as a physician had been carried to the mountain districts, and, indeed, his professional character not only gave him many opportunities of doing good, but often saved his life. Dr. Grant remained among them five weeks, gaining all the information he could, and, soon after, his wife's death and the failure of his own health compelled his return to America (1840). In consequence of his report, the board decided at once to establish a mission among the mountains. Being appointed to that work, he returned to his labors in April 1841. In company with the patriarch, Mar Shimon, he now made an extensive tour through the different villages and districts (1842). A school was opened at Ashita in April 1843, and Mr. and Mrs. Laurie took charge of the station. Soon after, Dr. Grant ascertained that the barbarous Mohammed, pacha of Mosul, was forming an alliance with the Koords against the Nestorians, who had always before maintained their independence. Dr. Grant was convinced that this independence was now at an end, and tried to persuade them to make terms with the Turks. This the infatuated Nestorians refused to do; but Dr. Grant did not relinquish his hopes of sustaining.the mission; and, though abandoned by all his native assistants, when hostilities  commenced he hastened with Mr. Stocking to the Persian emir, and gained the promise of his protection. They then proceeded to the patriarch, but all their efforts were unavailing to induce him to unite with the Persians against the Turks and Koords. The infatuated patriarch had entered into correspondence with Mohammed of Mosul. The wily Turk deceived him with promises, and the unsuspecting Nestorians allowed the enemy to close against them without resistance. At last the storm burst, and there ensued such a massacre as has few parallels in history. The bodies filled the valleys and choked the mountain streams. All the efforts of Dr. Grant to avert the catastrophe were useless, though for some time the protection of the emir was observed, and the missionary buildings were left undisturbed. Soon, however, they too were destroyed, and the missionaries fled for their lives. After Dr. Grant reached Mosul, ' all his energies were devoted to the work of relieving the wretched fugitives who crowded the city." In the spring he looked forward to a return home, but early in April his health began to fail, and on the 25th he died at Mosul. Dr. Grant published The Nestorians, or the Lost Tribes, with Sketches of Travel in Assyria, Armenia, Media, and Mesopotamia (Lond. 1841; Bost. 1843, 2d ed.). — See Lothrop, Memoir of Asahel Grant, M.D. (N.Y. 1847, 18mo); Laurie, Grant and the Mountain Nestorians (Bost. 1853; 3d ed. 1856, 12mo); Diman, in New Englander, August 1853, art. 7; Newcomb, Cyclop. of Missions, page 561 sq.

## Grant, Johnson[[@Headword:Grant, Johnson]]

             an English divine, and an author of some merit, was born in Edinburg in 1773, and was educated at St. John's College, Oxford, where he passed A.M. in 1805. He became rector of Binbrook in 1818; minister of Kentish Town Chapel in 1822; and died in 1845. He was a faithful, and, at the same time, a popular preacher. Among his writings are a History of the Church of England, and of the Sects which have departed from her (Lond. 1811- 25, 4 volumes, 8vo): — Lectures and Sermons in six volumes (Lond. 1821-43): — Sketches in Divinity (Lond. 1840, 8vo). — Darling, Cyclop. Bibliographica, 1:1302.

## Grant, Richard[[@Headword:Grant, Richard]]

             an English prelate, is usually stated to have been dean of London, but this is very improbable. In 1221 he was chancellor of Lincoln, and in 1229 he was consecrated to the see of Canterbury. His episcopate was short, and it seems that he was not as discreet as he should have been, which was so needful for the time. He died August 3, 1231. According to Tanner, the following works were written by Richard Grant: De Fide et Legibus, lib. 1: — De Sacramentis, lib. 1: — De Universo Corporali et Spirituali, lib. 1. See Hook, Lives of the Archbishops of Canterbury, 3:103 sq.

## Grant, Sir Robert[[@Headword:Grant, Sir Robert]]

             an English poet, was born in 1795, graduated from Cambridge in 1806, studied law, entered Parliament in 1826, became governor of Bombay in 1834, and died at Dapoorie, India, July 9, 1838. Besides some volumes on India, he wrote twelve sacred lyrics, which were published by his brother, lord Glenelg, under the title of Sacred Poems (1839), and are so excellent that several of them appear in most modern hymnals.

## Grantham, Thomas[[@Headword:Grantham, Thomas]]

             an English Baptist minister of distinction, was born in 1633. He was selected to deliver to Charles II the confession of faith drawn up by the Baptists, and also at a later period to present a remonstrance against  persecution, both of which were kindly received by the king, and redress of grievances promised. He was often engaged in public disputations, in which he displayed great logical skill. He also had a long controversy with the Rev. John Connould, vicar of Norwich, who yet remained his friend through life. Among his writings is Christianismus Primitivus, or the Christian Religion in its nature, certainty, excellency, etc., vindicated (Lond. 1678, fol.).Benedict, History of the Baptists, volume 1; Darling, Cyclop. Bibliographica, 1:1305.

## Granvelle, Antoine Perrenot[[@Headword:Granvelle, Antoine Perrenot]]

             cardinal, one of the most eminent politicians and diplomatists of the 16th century, was born at Ornans, Burgundy, August 20, 1517. He studied law at Padua, and afterwards theology at Louvain. He became canon of Liege, then bishop of Arras, and was often employed by the emperor Charles V in diplomatic missions. He went with his father to the diets of Worms and Augsburg, and was also present at the Council of Trent, where he defended the rights of the emperor, but vainly endeavored to array the Council against France. After the battle of Mühlberg he managed the capitulation of the electors John Frederick of Saxony and Philip of Hesse, and is said to have altered the articles so that the latter, instead of being free from imprisonment, was rendered liable to it. He was also very active in upholding the Augsburg Interim. In 1550 he became counsellor of state and keeper of the great seal; he accompanied the emperor to Innsbruck, drew up the treaty of Passau in 1552, and in 1553 negotiated underhand for the marriage of queen Mary of England and Philip II of Spain. When Charles V resigned the crown, Granvelle entered the service of his son, Philip II; in 1559 he signed the treaty of Chateau-Cambresis with France, and afterwards remained in the Netherlands as prime minister and counsellor of Margaret of Parma. Here he shared largely in the persecution of the Protestants, and was very active in strengthening Romanism. He founded 12 new bishoprics. The School of Baius (q.v.) found an earnest and persevering opponent in Granvelle. For these services he was created archbishop of Mechlin by the king, and cardinal by the pope. Being subsequently accused by his enemies of too great leniency towards the Protestants, he left the Netherlands in 1564. He was finally appointed archbishop of Besancon in 1584, and died at Madrid Sept. 21, 1586. His letters and memoirs were collected by abbot Boisot; they form 80 volumes under the title of Tresor de Granvella in the Archives of Besanson. The most interesting of them are published in the Documents inedits pour hist.  de la France. See Gerlach, Philip II et Granvella (Brussels, 1842); Motley, History of the Dutch Republic (N.Y. 1855, 3 volumes, 8vo); Prescott, Hist. of Philip II (Bost. 1855, 2 volumes). (J.N.P.)

## Grape[[@Headword:Grape]]

             is the representative in the A.V. of the following Heb. and Greek words: properly, נָב, grapes in the berry (Gen 40:10-11; Gen 49:11; Lev 25:5; Num 6:3; Num 13:20; Num 13:23; Deu 23:24; Deu 32:14; Deu 32:32; Neh 13:15; Isa 5:2; Isa 5:4; Jer 8:18; Hos 9:10; Amo 9:13; "wine," Hosea 3,); not in the bunch, σταφυλή ("grapes," Mat 7:16; Luk 6:44; Rev 14:18); improperly for פֶּרֶט, pearet (lit. scattering), grapes that drop off spontaneously (Lev 19:10), grape gleanings,  לֵלוֹתoleloth', (Jdg 8:2; Isa 17:6; Isa 24:13; Jer 49:9; Oba 1:5; Mic 7:1); A tender grape, סְמָדִר; semadar', prob. a vine-blossons (Son 2:13; Son 2:15; Son 7:12); unripe grape, בֹּסֶד, be'ser (Job 15:33), and sour grace, בֹּסֶר, bolser (Isa 18:5; Jer 31:29-30; Eze 18:2); wild grapes, בְּאֻשַׁיםbeaishim' SEE COCKLE, a worthless species (French lambrusques, so Jerome and Jarchi); not poisonous (Gesenius, in his Comment. on Isaiah 1:230; 2:364, has shown that the common sense of aconitum or wolfasbane, monk's-hood, rests upon an error of Celsus, Hierobot. 2:199), Isa 5:2; Isa 5:4. SEE RAISINS; SEE KERNELS; SEE BITTER.

In more than one passage of Scripture grapes are used in a figurative sense, as in Rev 14:18 : "Gather the clusters of the vine of the earth; for her grapes are fully ripe;" i.e., the appointed time for the execution of divine vengeance has come, and the iniquities of the inhabitants of the earth have made them fully ripe for destruction. In Mic 7:1, the figure is well expressed by Newcome: "As the early fig of excellent flavor cannot be found in the advanced season of the summer, or the choice cluster of grapes after vintage, so neither can the good and upright man be discovered by diligent searching in Israel." So in Jer 6:9, an address to the Chaldaeans, exhorting them. to return and pick up those few inhabitants that were left before like the grape-gleanings, and to carry them also into captivity. The Chaldeans did so, as may be seen (Jer 52:28-30). In Jer 49:9, the meaning is, that when the enemy came to spoil they should meet with no interruption, but should glean quite clean, and leave nothing behind through haste, (See Blayney.) Eze 18:2 : "The fathers have eaten sour grapes, and the children's teeth are set on edge," a proverbial expression, explained by the Chaldea, "The fathers have sinned and the sons are smitten." In the second commandment it is expressly declared that the children should be punished in this life for the idolatry of the fathers. In the destruction by the Babylonians the good were to escape (Eze 6:4-5); but they were only to deliver themselves (14:14, 20, 21). Whenever the children had suffered temporal evils for the idolatry of their fathers, they had justly incurred a punishmennt solemnly denounced. With respect to the impending calamity from Nebuchadnezzar, God's purpose was to observe another rule of conduct. SEE VINE.

## Grape, Zacharias[[@Headword:Grape, Zacharias]]

             a Lutheran theologian of Germany, was born at Rostock, October 6, 1671. He studied at his native place and at Greifswalde, commenced his academical career in 1696 at Rostock, was in 1701 doctor, in 1704 professor of theology, and died February 11, 1713, leaving, Systema Novissimarum Controversiarum (Rostock, 1705): — Historia. Literaria Talinudis Babyonici (ibid. 1696): — De Carthesii Methodo Convincendi Atheos: — De Quibusdam Locutionibus in Critica Edu. Leighi: — De Victore ab Edom ad Es. 63:1-6: — An Talmud sit Cremendum?: — An Circumcisio ab AEgyptiis ad Abrahamum Fuerit Derivafa? See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:343; Furst, Bibl. Theol. 1:342; Steinschneider, Bibl. Handbuch, s.v. (B.P.)

## Grapheus, Cornelius[[@Headword:Grapheus, Cornelius]]

             was born in 1482 at Aalst in Flanders. He was secretasy of the city of Antwerp, and in 1520 published a translation of Goch's De libertate christiana, with a Preface, in which he severely ensured the condition of the Roman Catholic Church. He was consequently arrested (1521), imprisoned at Brussels, compelled to recant, and deposed from his ofice. The later years of his life he spent in literary retirement at Antwerp, sympathizing with reformatory movements, without, however, daring to be their avowed champion. He died at Antwerp December 19, 1558. — Herzog, Real-Encykl. 19:577.

## Graptus[[@Headword:Graptus]]

             SEE THEODORE; SEE THEOPHANES.

## Graser, Conrad[[@Headword:Graser, Conrad]]

             a Lutheran theologian of Germany, was born at Konigsberg, May 6, 1557. He was professor of Hebrew at the gymnasium in Thorn, West Prussia, and died December 30, 1613, leaving, Historia Anti-Christi Magni: — Apocalypaeos Explicatio: — Tractatus de Principiis Veritatis Judaicae: — Explicatio in Caput 9 Danielis. See Adam, Vitae Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Graser, Giovanni Battista[[@Headword:Graser, Giovanni Battista]]

             an Italian theologian, was born April 2, 1718, at Roveredo (Tyrol). He taught, from 1761 to 1779, philosophy, history, patristic and theological literature in the College of Innspriick, exercised at the same time the functions of a conservator of the imperial library, and obtained in 1777 the title of a doctor of theology. In 1779 he retired to his native city, where he died in 1786. Among his writings are, In Sermonem de Maia-Renata Saga, etc. (Venice, 1752): — Orazione in Morte di Gir. Tantarotti (Roveredo, 1761): — De Philosophiae Moralis ad Jurisprudentiam Necessitate (Vienna, 1767): — De Historici Studii Amaenitate Atque Ufilitate, etc. (1775), also several poems, chants, and sonnets. See Hoefer, Nouv. Biog. Generale, s.v.

## Grashof, Julius Werner, D.D[[@Headword:Grashof, Julius Werner, D.D]]

             a Protestant theologian of Germany, was born October 4, 1802, at Prenzlaw, in. Brandenburg, studied at Bonn theology and philology, was in 1826 preacher at Treves, in 1830 at Cologne, and in 1836 was appointed by the government as counsellor in the affairs pertaining to the Church and School of the Rhenish provinces. Grashof died June 25, 1873. He published, Die Briefe der heiligen Apostel Jacobus, Petrus, Johannes und Judas (Essen, 1830): — Die Evangelien des Matthaus, Marcus und Lucas (ibid. 1834): —Luther's Bibel-Uebersetzung (Crefeld, 1835). See Zuchold, Bibl. Theol. 1:463 sq. (B.P.)

## Grass[[@Headword:Grass]]

             is the somewhat indistinct rendering in the Engl. Vers. of several Heb. terms:

1. It is the ordinary rendering of the Hebrew word חָצַיר, Chatsir', which signifies properly an inclosed spot, from the root חָצִר, to inclose; but this root also has the second meaning to Nourish, and hence the noun frequently signifies "fodder," food of cattle. It designates ripe grass fit for mowing and for feed, and in this sense it occurs in 1Ki 18:5; Job 40:5; Psa 104:14; Isa 15:6, etc. As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job 8:12; Psa 37:2), and also of the brevity of human life (Isa 40:6-7; Psa 90:5). The Sept. renders חָצַירby βοτάνη and πόα, but most frequently by χόρτος a word which in Greek has passed through the very same modifications of meaning as its Hebrew representative χόρτος =gramen, "fodder," is properly a. court or inclosed space for cattle to feed in (Homer, Il. 11:774), and then any feeding-place, whether inclosed or not (Eurip. Iph. T. 134, χόρτοι εὔδενὃροι). Gesenius questions whether חָצַירχόρτος, and the Sanse. harit=green, may not be traceable to the same root. SEE LEEK.

In the N.T., wherever the word grass occurs, it is the representative of the Greek χόρτος. The dry stalks of grass, etc. were often used as fuel for the oven (Mat 6:30; Mat 13:30; Luk 12:28). SEE FUEL.

2. The next most usual, and indeed, more appropriate word, is דֶּשֶׁא, green grass, from the root to דָּשָׁאgerminate. This is the word rendered grass in Gen 1:11-12, where it is distinguished from  שֶׂבe'seb, the latter signifying herbs suitable for human food, while the former is herbage for cattle. Genenius says it is used chiefly concerning grass, which has no seed (at least none obvious to general observers), and the smaller weeds which spring up spontaneaously from the soil. It properly signifies the first. shoots from the earth tender grass, young herbage, as clothing the meadows, and as affording the choice food of beasts (Genesis 1, Isa 66:14; Deu 32:2; 2Sa 23:4; Job 6:5; Psa 37:2, etc.). The sickly and forced blades of grass which spring up on the flat plastered roofs of houses in the East are used as an emblem of speedy destruction, becauses they are small and weak, and, being in an elevated part, with little earth, exposed to the scorching rays of the sun they soon wither away (2Ki 19:26; Psa 129:6; Isa 37:27). (See Hackett's Illustra. of Scrip. page 125.) The Sept. renders it by χλόη, as well as by χόρτος, βοτάνη and πόα. In Dan 4:15; Dan 4:20, the corresposding Chaldee, דָּתָאdethe, is used. SEE HERB.

In Jer 1:11, the A.V. renders כְּ גְלָה דָשָׁאas the heifer at grass, and the Sept. ὡς βοϊvδια ἐν βοτάνῃ. It should be "as the heifer treading out corn" (comp. Hos 10:11). דָּשָׁא, dascha', the word here employed, comes from דּוּשׁ, to triturate, and has been confounded with the preceding term. SEE FODDER.

3. שֶׂב, is used in Deut., is the Psalms, and in the Prophets, and as distinguished from the foregoing., דֶּשֶׁאsignifies herbs for human food (Gen 1:30; Psa 104:14), but also fodder for cattle (Deu 11:15; Jer 11:6). It is the grass of the field (Gen 2:5; Exo 9:22) and of the mountain (Isa 42:15; Pro 27:25). SEE HAY.

4. In Num 22:4, where mention is made of the ox licking up the grass of the field, the Heb. word is יֶרֶק, ye'rek, which elsewhere is rendered green when followed by דֶּשֶׁאor שֶׂב, as in Gen 1:30, and Psa 37:2. It answers to the German das Griune, and comes from the root יָרִק, to flourish like grass. — Smith, s.v. SEE GREEN.

לֶקֶשׁ, le'kesh (from לָקִשׁ, to be late ripe), in the "after-math" or "rowen" that springs up on meadows after being once rown ("latter growth," Amo 7:1). SEE MEADOW.

"Mown grass" is גֵּז, gez, a mowing or mown meadow (Psa 72:6; Amo 7:1). SEE MOWER.

Dry grass or self-made hay is called חָשִׁשׁ, chashash', "chaff" (Isa 5:24; Isa 33:11). SEE STUBBLE.

As in Mat 6:30, where a lily is called "the grass of the field," it is evident that, like the Latin gramen and the English "grass," the Hebrew equivalent had a very extensive range, and was not restricted to the "grasses" (Gramineae) of the botanist. These are themselves a very ample order, ranging from diminutive plants like our own mouse-ear barley to the bamboo which shoots up to a height of fifty or sixty feet in an Indian jungle, and including productions as various as the Arundo donax of Southern Europe, which furnishes the fisherman with his rod and the weaver with his "reed," the cereals which supply to all mankind the staff of life, and the sugar-cane which, on the table of the humblest artisan in Europe or America, places luxuries unknown to a Roman emperor. SEE REED.

But when we speak of grass we are usually thinking of the narrow blades, so thickset and tender, which form the sward on a meadow, or the matchless turf on an English lawn. Or, if we are thinking of a separate plant, it is a hollow glossy stem rising up from the midst of these spiry  blades, and throwing out similar leaves from its joints, till it ends in blossoming spikelets, loose or more compact, which, when the flowering time is over, show the taper corn-like seeds enclosed in the chaffy glumes, and which we destine as food for the cattle, even as we reserve the fruit of the cereal grasses as food for ourselves. The fescues, darnels, and poas, which clothe the meadows and build up the hay-ricks at home, are pigmies, however, when compared with the grass "which grows for the cattle" of other lands; with the "tussac," for instance, whose enormous tufts form an inexhaustible supply to the herds both amphibious and terrestrial of the Falkland Isles, and the beautiful pampas-grass, under which the huntsman can ride and see high overhead its "plume of silvery feathers."

The imperfect enumeration which we possess of grasses native to Palestine is of less importance, as the scriptural allusions may very well be understood without being able to identify the species. The psalmist wishes (Psa 129:6) that the haters of Zion may be "as the grass upon the house-tops which withereth afore it groweth up," or, as it should be rendered, "before it is plucked up" (see Hengstenberg, Walford, etc.); .and Isaiah (Isa 37:27) speaks of vanquished populations "as the grass of the field, as the grass on the house-tops, blasted before it be grown up." On the flat roofs at the present day any one may see grass which has sprung up in the rainy season, withered away by the first weeks of sunshine. "When I first came to reside in Jerusalem," says Dr. Thomson, "my house was connected with an ancient church, the roof of which was covered with a thick coat of grass. This being in the way of a man employed to repair my house, he actually set fire to it and burned it off; and I have seen others do the same thing without the slightest hesitation. Nor is there any danger; for it would require a large expense for fuel sufficient to burn the present city of Jerusalem" (Land and Book, 2:574). Indeed nearer home we may often see grass and even oats springing up on the roof of a thatched cottage, and a goat peradventure nibbling the herbage before it is withered. The dew "distilling" on the grass, and the rain descending on the mown grass, or rather on the grass which has been close-browsed by the cattle, furnish the sacred poetry with a frequent and exquisite image (Deu 32:2; Psa 72:6; Pro 19:12; Mic 5:7); and still more frequently does that emblem occur in which our fleeting generations are compared to the grass "which in the morning groweth up, and which in the evening is cut down and withereth" (Psa 90:6; Psa 37:2; Psa 92:7; Psa 102:11; Psa 103:15; Isa 40:6; Jam 1:10; 1Pe 1:24).

## Grasser, Johann Jacob[[@Headword:Grasser, Johann Jacob]]

             a Swiss historian and theologian, was born February 21, 1579, at Basle. He studied a long time in France, and became three years later professor at Nimes. In 1607 he received at Padua the title of a count-palatine, of a knight and Roman citizen. He then went to England, and on his return  accepted, in his own country, the functions of a pastor in the village of Bernwyl, and afterwards at Basle, where he was connected with the Church of St. Theodor. He died at the latter place, March 21, 1627. Some of his principal works are, Εἰδύλλιον, Ielvetice Laudem Complectens, etc. (Basle, 1598): — De Antiquitatibus Nemansensibus (Cologne, 1572): —Ecclesia Orientalis et Meridionalis (Strasburg, 1613): — Itinerarium Historico-Politicum per Celebres Helveticae, etc. (Basle, 1614): — Chronicon der Waldenser (1623), and other works on the history of Italy, France, England, and Switzerland. See Hoefer, Nouv. Biog. Generale, s.v.

## Grasshopper[[@Headword:Grasshopper]]

             is the rendering in certain passages of the Auth. Vers. of three Heb. words: אִרְבֶּה, arbeh' (Jdg 6:5; Jdg 7:12; Job 39:20; Jer 46:26), a locust (as elsewhere rendered), sometimes a particular species, the migratory kind (Lev 11:22; Joe 1:4); גּוֹב, gob (Amo 7:1; Nah 3:17), a locust in general; חָגָב, chagab' (Lev 11:22; Num 13:33; Ecc 12:5; Isaiah 11:22), a locust (2Ch 7:13), winged and edible (Leviticus 40:22), and therefore evidently not a proper grasshopper. SEE LOCUST.

In Num 13:33; Isa 40:22, this insect is used to express comparative insignificance. In Ecc 12:5 reference is probably made to that degree of weakness and infirmity in old age which makes the weight, or even the chirping of this insect, to be burdensome. For the curious illustration of this passage from the fable of Tithornius, see Kitto's Daily Bible Illust. ad loc. SEE OLD AGE. The true grass hopper (Gryllus grossus) belongs to a tribe of neuropterous insects styled Gryllidae, and it appears from modern travelers that it is not unknown in Pal estine. Its habits greatly resemble those of its congener, the Oriental locust it has mandibles or jaws peculiarly fitted for devouring green vegetables, and in many parts even of America its ravages often be come quite formidable. SEE INSECT.

## Grassi, Giovanni[[@Headword:Grassi, Giovanni]]

             an eminent Italian ecclesiastic, was born at Verona, October 12, 1778, and entered the Jesuit order, November 16, 1799. In 1810 he was sent to Maryland to be superior of the Jesuit missions. He was recalled to Italy in 1817, and appointed to some important places of the order. He was also rector of the College of the Propaganda. He died December 12, 1849. Grassi published Various Notices on the State of the Republic of the United States, 1818, which passed through three editions in Rome, Milan, and Turin. See Cath. Almanac, 1872, page 102.

## Grassi, Pietro Maria[[@Headword:Grassi, Pietro Maria]]

             an Augustinian monk of Vicenza, who flourished in the beginning of the 18th century, is the author of, Narratio Historica de Ortu ac Progressu Haeresium Joh. Wiclefi (Vicenza, 1707). See Winer, Handbuch der theol. Lit. 1:734. (B.P.)

## Grate[[@Headword:Grate]]

             (מִכְבָּר, mikbar', something twined, from כָּבִר, to braid; Sept. ἐσχάρα), a network of brass for the bottom of the great altar of sacrifice (Exo 27:4; Exo 35:16; Exo 38:4-5; Exo 38:30; Exo 39:39), placed horizontally in the fire-bed so as to allow the cinders, ashes, etc. to pass through, and a draught of air to sup ply the fire upon it. SEE ALTAR.

## Gratiae[[@Headword:Gratiae]]

             SEE GRACE.

## Gratian Or Gratianus[[@Headword:Gratian Or Gratianus]]

             an Italian Benedictine I and distinguished canonist, was born towards the plose of the 11th century. He appears to have first entered the convent of Classe, near Ravenna. from whence he removed to that of St. Felix de  Bologna, where he wrote his Decretum. According to his contemporary, Robert of Mont St. Michel, he became subsequently bishop of Chiusi, which fact is also asserted by an Italian biographer in the 14th century. The latter adds that Gratian, having sent his Decretum to the pope by a priest, the latter claimed to be the author of it, but the fraud having been detected, the pope indemnified Gratian by creating him bishop of Chiusi. Many others, before Gratian, had attempted to make a comprehensive collection of the casnons issued by the popes eand councils. SEE CANONS AND DECRETALS, COLLECTIONS OF.

Making special use of the works of Burchard of Worms and of Anselm of Lucca, Gratian classified the canons and commented on them. He called his works Discordantia concordantia Canonusn, but his contemporaries, and especially Alexander III, called it Decreta, which was afterwards changed into Decretum. The Decretum is composed of three parts, called in Gratian's time De Ministeriis, De Negotis, and De Sacramentis, and subsequently Distinctiones, Cause, and De Consecratione. The first part was divided into 1101 distinctiones by Paucapalea, disciple of Gratian. The first 20 treat on the subjects and authority of law, the remaining 71 on the details of canonical legislation as regards the appointment, ordination, etc., of the clergy. The second part, divided by Gratian himself into 36 cause, treats of the practical application of the law, and is the distinguishing feature of the Decretum. In the Causae, Gratian was the first to apply the scholastic method to canon law. The third part, treating chiefly an some points of liturgy, was divided into five distinctiones by Paucapalea. Gratian's plan, as can be seen, was very inferior; yet the Decretum was vastly superior to the collections which preceded it. "Fleury, in his Tsoisieme Discours sur l'Hist. Ecclesiastique, says that Gratianus, besides so consolidating the authority of the false decretals that for three centuries after no other canons were referred to but those of his collection, went even further in extending the authority of the pope by maintaining that he was not himself subject to the canons; an arbitrary assertion destitute of evidence, but which contributed to establish in the Latin, or Western Church, a confused notion that the authority of the pope was without bounds. Gratianus also maintained, upon apocryphal or mutilated authority, that clergymen are not subject to secular jurisdiction. This principle is illustrated in a celebrated answer of Innocent III to the Eastern emperor, in which that pope, contends that the temporal sovereign has the jurisdiction of the sword over those who bear a sword that is to say, over laymen only, as noone can be the judge of the servants of another.

The grosser errors and the apocrypha of the Decretus were  corrected and expurgated in. the improved edition executed by order of Gregory XIII, 1582; but till many assertions favorable to the absolute supremacy, as well as to the temporal authority of the popes, were allowed to remain in it, as being sanctioned by ages, though contrary to the ancient discipline of the Church. These are what are styled in France, and other countries north of the Alps, the ultramontane doctrines of the Roman Curia." The true reason of its success was its adoption by the school of Bologna as the most comprehensive and systematic collection, and its subsequent adoption in allthe schools. This was but right, for Gratian is the real author of the science of canon law, which before him was only incidentally taught in the theological schools. The Decretum soon found hosts of commentators. Towards the end of thee Middle Ages there were as many glosses sand commentaries on the Decretum as an the Pandects, yet no one had ever thought of verifying the text of Gratian in the original sources from whence they were taken until Pius IV instituted the Correctores Romani for that purpose. The work was completed in 1580, under Gregory XIII,and two years after the corrected Decretum was published at Rome (fol.) as the first part of the Corpus Juris canonici. It is to be found in the editions of the latter, and has also been often printed separately, sometimes with glosses and sometimes without. The first edit. is Strasburg, 1471, fol. There have been seventy-six others in the space of a century and a half. The best text is in Richter's Corpus Juris canonici (Lpz. 1833-39, 4to). Among the commentaries we remark those of Joan a Turrecremata, Commastarii super toto Decreto (Lyons, 1519 and 1520, 3 volumes, fol.; Venice, 1578, 4 volumes, fol.); Bellemera, Remissarius, seu commentarii Gratiani Decretum (Lyons, 1550, 3 volumes, fol.); Berardus, Gratiani Canones genuini ab apocryphis discreti, corrupti, ad emendatiorem codicum idem exacti, difficiliores commoda interpretatione illustrati (Turin, 1752, 4 volumes, 4to). See Sarti, De claris Archigymnasii Boniensis Professoribus, 1:247; J.A. Riegger, De Gratiano auctore Decreti (Riegger's Opuscula academics) and De Gratiani Collectione Canonum illiusque methodo ac mendis; Florens, Dissertatio de methodo atque auctoritate Collectionis Gratiani; J.B. Bohemer, De varia Decreti Gratinai fortune (Bohmer's Corpus Juris canon.); Spittler, Beitrage Z. Geschichte Gratians (Magazin f. Kirchenrecht, Lpz. 1778); Ant. Augustinus, De emendatione Gratiani Dialogorum libri duo; Le Plat, De spurii ins Gratiano canonibus, A.L. Richter, Beitrage z. Kenntniss d. Quelles d. canonischen Rechts; A. Theiner, Disquisitiones criticae in praecipuas canonum et decretalium collectiones; Philipps, Le Droit  canoniquae dans ses sources. — Hoefer, Nouv. Biog. Generale, 21:724 sq. SEE CANONS.

## Gratianus[[@Headword:Gratianus]]

             emperor of Rome, son of Valentinian I, was born in 359, and on the death of his father, A.D. 375, succeeded to a share of the Western Empire. On the death of his uncle Valens, A.D. 378, he obtained control of the whole empire; but in 379 he appointed Theodosius his colleague, giving him the Eastern provinces. He was killed A.D. 383, in a revolt in Gaul. Gratian was tolerant towards the various sects which divided Christianity, but he displayed a stern determination against the remains of the heathen worship. At Rome he overthrew the altar of Victory, which continued to exist; he confiscated the property attached to it, as well as the property belonging to the other priests and the Vestals. He also refused to assume the title and the insignia of Pontifex Maximus, a dignity till then considered as annexed to that of emperor. These measures gave a final blow to the old worship of the empire; and although the senators, who for the most part were still attached to it, sent him a deputation, at the head of which was Symmachus, they could not obtains any mitigation of his decrees. Engl. Cyclopaedia; Mosheim, Church Hist. cent. 4, part 2, chapter 5, § 15.

## Gratianus, Philip Christoph[[@Headword:Gratianus, Philip Christoph]]

             A German theologian, was born July 2, 1742, at Oberroth (in Limburg). He studied at the convents of Blaubeuren and Bebenhausen, in Wurtemberg, served afterwards in various ecclesiastical relations at Heilbronn (1767), at Neustadt (1773), at Offterdingen, and became in 1795 ecclesiastical superintendent and first pastor of the city of Weinsberg, where he died, January 7, 1799, leaving, De Harmonia Representationum Dei Realium (Tubingen, 1763): — De Memoralibus Justini Martyris, etc. (ibid. 1766): — Ursprung und Fortpflanzung des Christenthums in Europa (ibid. 1766): — Pflanzung des Christenthums in den aus den, Trummern des romischen Kaiserthums, etc. (Stuttgart, 1778): — Grundlehren der Religion (Lemgo, 1787). See Hoefer, Nouv. Biog. Generale, s.v.

## Gratius, Ortwin[[@Headword:Gratius, Ortwin]]

             a Roman Catholic theologian of Germany, was born in the 15th century, at Moltwick, in the diocese of Munster. In 1509 he became professor at the College of Kuick, at Cologne, and afterwards took holy orders. He undertook the defense of Hogstraten against Reuchlin, but was overthrown by Hutten. He died at Cologne, May 18, 1541, leaving, Orationes Quodlibeticcz (Cologne, 1508): — Criticomastix Peregrinatio, etc. (Lyons, 1511): — Lamentationes Obscurorum Vivorum (Cologne, 1518): — Fasciculus Rerum Expectendarum et Fugiendiarum, etc. (ibid. 1535; new and enlarged edition, by Brown, Lond. 1690): — Apologia Adversus Joh. Reuchlinum: — Triumphus Jobi. See Winer, Handbuch der theol. Lit. 1:666; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Gratry, Auguste Joseph Alphonse, abbe[[@Headword:Gratry, Auguste Joseph Alphonse, abbe]]

             a French theologian, was born at Lille, March 30, 1805. He studied at Paris, became director of the College of Sainte-Barbe, in that city, in 1841, and chaplain of the superior normal school in 1846. He resigned this position in 1851, and, in conjunction with the abbe Petetot, founded the Oratory of the Immaculate Conception, and gave special attention to the conversion and instruction of the Parisian youth. In 1861 he was appointed vicargeneral of Orleans, and in 1863 he became professor of moral theology in the Sorbonne. He attacked Renan and the Rationalists with great vigor in 1864; and in 18.7 he was elected a member of the French Academy. He withdrew from the Oratory in 1869 on account of the unfriendly attitude assumed towards him by that institution, because of his connection with father Hyacinthe and the International League of Peace. He set forth his views of the position of the two parties in the Vatican Council in two letters, in 1870, but was constrained to retract in 1872. He died at Montreux, Switzerland, February 6 of the same year. His principal works are, Etude sur la Sophistique Contemporaine (Paris, 1851; 4th ed. 1863): — De la Connaissance de Dieu (1853, 2 volumes; 7th ed. 1864), which received the prize from the French Academy: — Logique (1853, 2 volumes; 2d ed. 1858): — De la Connaissance de l'Ame (1858, 2 volumes): — La Philosophie du Credo (1861): — Commentaire sur l'Evangile Selon Saint-Matthieu (1863-65, 2 volumes): — La Morale et la Loi de l'Histoire (1868, 2 volumes; 2d ed. 1871), in which he declares the French revolution to be the true regeneration of human society: Lettres sur  la Religion (1869): — Les Sources de la. Regeneration Sociale (1871). See Perraud, Les Derniers Jours du Pere Gratry; L'Oratoire de France au dix septieme et au dix-neuvieme Siecle; Bastide, in Lichtenberger's Encyclop. des Sciences Religienses, s.v.; Literarischer Handweiser fur das Katholische Deutschland, 1872, No. 210. (B.P.)

## Gratton, John[[@Headword:Gratton, John]]

             an eminent minister of the English Society of Friends, was born near Monyash, England, about 1641. He was converted at the age of ten, and first joined the Presbyterians; afterwards attended successively the service of the Church of England, then the meetings of the Independents, and later of the Anabaptists; about 1671 united with the Friends, and began to preach, travelling extensively throughout England, often persecuted by mobs, and from 1680 to 1686 imprisoned at Derby. While there he sometimes preached from the window to the people, wrote letters of encouragement to his brethren, and prepared a small volume, entitled The Prisoner's Vindication. In 1707 he disposed of his estate at Monyash, and, his health failing, travelled thereafter but little. He died January 9, 1711 or 1712. Among other things published by him was a Journal of his Life. See The Friend, 7:61.

## Gratus[[@Headword:Gratus]]

             (pleasing, Graecized Γράτος), VALERIUS, procurator of Judaea from A.D. 15 to 26, being the first appointed by Tiberius, and the immediate predecessor of Pilate (Josephus, Ant. 18:6, 5). The government of Gratus is chiefly remarkable for the frequent changes which he made in the Jewish high-priestns. He deposed Ananus and substituted Ishmael, son of Fabi next Eleazar, son of Ananus; then Simon, son of Camithus; and lastly Joseph Caiaphas, son-in-law of Ananus (ib. 2,2). He put down two formidable bands of robbers that infested Judmea during his procuratorship, and killed with his own hand the captain of one of them, Simon, formerly a slave of Herod the Great (ib. 17:10, 6, 7; War, 2:4, 2, 3). Gratus assisted the proconsul Quintilius Varus in quelling an insurrection of the Jews (War, 2:5, 2). — Smith, Dict. of Class. Biog. s.v., SEE JUDAEA.

## Graul, Karl, D.D.[[@Headword:Graul, Karl, D.D.]]

             a German theologian, was born February 6, 1814, at Worlitz, near Dessau. After studying theology at Leipzic, he was for a time tutor in an English family residing in Italy. On his return he was appointed teacher in a school at Dessau, and in 1844, director of the missionary society of Dresden. During his management, which lasted for 18 years, this society had an almost tenfold increase of its annual revenue, and from being a society merely of the little kingdom of Saxony, became a general Lutheran missionary society of Continental Europe. In order to give to the pupils of the missionary seminary an opportunity to attend the lectures of a university, Graul caused, in 1848, its transfer from Dresden to Leipzic. He concentrated all the efforts of the Church upon the missionary work among the Tamuls in South India, and from 1849 to 1853 made himself a journey through Palestine and Egypt to India, to examine the condition and the prospects of the mission. While in India he devoted a special attention to the study of the language and literature of the Tamuls, as the result of which he published the Bibliotheca Tamulica (Leipz. 1854-56, 3 volumes). He also published an account of his journey in 5 volumes. (Reise nach Ostindien, Leipz. 1854-56). In the question of caste, Graul was opposed to the practice of all the English and American missionary societies, and in favor of tolerating the differences of caste among the Christian converts. He published, in defense of his views, in 1852, a pamphlet in the English language at Madras, and in 1861 another in the German language at Leipzic (Die Stellung der evdngel.-luther. Mission in Leipzig zur ostind. Kastenfrage, 1861). He resigned his place as director of the missionary seminary at Leipzic, and in 1862 went to Erlangen with a view of connecting himself with the university, but a serious sickness prevented him from carrying out this design. He died November 10, 1864. Of the numerous works of Graul, that which had the greatest circulation was a small treatise on the differences of doctrine between the Christian denominations (Die Unterscheidungslehren der verschiedenen kirchl. Bekenntnisse, Lpz. 1845; revised by Harnack, 1867), in which he shows an extreme unfairness in his remarks on Pietists and Methodists. The most noteworthy among his other works is one on Irenaeus (Die christl. Kirche an der Schwelle des iren. Zeital-ers, Lpz. 1860). — Herzog, Real- Encyklop. 19:578.

## Graumann, Johann[[@Headword:Graumann, Johann]]

             SEE POLIANDER.

## Graun, Caspar Heinrich[[@Headword:Graun, Caspar Heinrich]]

             a Lutheran theologian, was born February 2, 1659. He studied at Wittenberg, was in 1693 superintendent at Rochlitz, and died May 19, 1710, leaving, Definitiones, Hypotheses et Propositiones Theologiae Dogmatum: — Apodixis Aliquot Quaestionum Theologicarum: — De Gamaliele Cognomine Sene. See Ranft, Leben der chursachsischen Gottesgelehrten; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Graun, Karl Heinrich[[@Headword:Graun, Karl Heinrich]]

             an eminent German composer, was born at Wahrenbruck, Saxony, May 7, 1701. He sang in the choir at Dresden, and received instruction from various masters. Here he began the composition of cantatas and other sacred pieces at an early age. He was afterwards employed as tenor singer and composer at the opera-house of Brunswick, and became celebrated for  his talents throughout Germany. In 1740 he became chapel-master to Frederick the Great, a position which he retained during the remainder of his life. He died at Berlin, August 8, 1759. Among his sacred pieces are two settings of The Passion, and his oratorio The Death of' Jesus. See Encyclop. Brit. 9th ed. s.v.

## Grave[[@Headword:Grave]]

             (properly קֶבֶר, ke'ber, a sepulcher; Greek μνῆμα or μνημεῖον, a tomb, as a monument SEE BURIAL ) is also in some passages of the common vers. the rendering of שְׁאוֹל, sheol', ¯δης, hades SEE SHEOL; SEE HADES; once of שִׁחִת, shach'ath (Job 33:22), the pit or open sepulcher, as elsewhere rendered; and once erroneously of בְּ י, beï´, prayer (Job 30:24). SEE TOMB.

Sepulchres among the ancient Hebrews were, as still among all Orientals (Schweigger, Reisen, page 199; Shaw, Travels, page 192; Hasselquist, page 35 sq.), outside of cities (see Lightfoot, Hor. Heb. page 167; according to the Talmud, Baba Bathra, 2:9, at least fifty yards distant from the city walls), in the open field (Luk 7:12; Joh 11:30; compare Cicero, Leg. 2:23; ad famil. 4:12, 9; Plutarch, Arat. 53; Theocr. 7:10; Homer, Il. 7:435 sq.; Michaelis, Mos. Recht. 4:307). Only kings (1Ki 2:10; 1Ki 16:6; 1Ki 16:28; 2Ki 10:35; 2Ki 13:9; 2Ch 16:14; 2Ch 28:27) and prophets (1Sa 25:1; 1Sa 28:3) were allowed to be buried within cities (Harmer,Obs. 2:129 sq.; compare Thucyd. 5:11; Potter, Gr. Ant. 2:427 sq.; when it is said that any one was interred in his house [1Ki 2:34; 2Ch 33:20], we must understand the grounds or environs of the house to be meant, i.e., the garden [comp. Num 19:16]; it was otherwise among the ancient Romans, Isidore, Orig. 10:2). Generally the graves were pits or grottoes (Gen 23:17; Gen 35:8; 1Sa 31:13; 2Ki 21:18; 2Ki 21:26; Joh 19:41; comp. Strabo, 14:636; Virgil, AEn. 11:851), shady spots under trees or in, gardens being preferred (Eck, De sepulcris in hortis, Meining. 1:738 sq.; Walch, Observ. in Matthew ex inscript. page 89); and these excavations were either natural, with which Palestine abounds, SEE CAVE, or oftener artificial, dug for this purpose (and walled up; see Knobel, Jesa. page 99), or hewn in rocks (Isa 22:16; 2Ch 16:14; Mat 27:60; Joh 11:38; Luk 23:53), sometimes very spacious and with numerous side-passages and chambers (Baba Bathra, 6:8); there are also instances of graves sunk perpendicularly in the ground (Luk 11:44), and such were occasionally situated on hills (2Ki 23:16; Ecomp. Isidore, Origg. 2:11). Not only in the case of kings and nobles (2Ki 9:28; 2Ch 32:33; 2Ch 35:24; 1Ma 2:70; 1Ma 9:19; 1Ma 13:25, etc.), but in every good family (Gen 23:20; Jdg 8:32; 2Sa 2:32; 1Ki 13:22; Tob 14:12; 1Ma 2:70), were there hereditary vaults  (it was a deep disgrace to the remains of persons of distinction to be buried among those of the populace, Jer 26:23); and it appears the very natural desire of those dying, abroad to repose in such family cemeteries (Gen 47:29; Gen 1:5; 2Sa 19:37; 1Ki 13:22; 1Ki 13:31; Neh 2:3; comp. Sophocles, Electra, 1131 sq.; Anthol. Gr. 3:25, 75; Justin. 3:5; see Zeibich, De sepultura in terra sancta a Jacobo et Josepho expetita, Viteb. 1742 ; Semler, De patriarcharum ut in Palest. sepelis-entur desiderio,, Halae, 1756; Carpzov, in Ugolini Thesaur. 33). But whoever had not such a hereditary sepulcher wished none the less to rest in the land of his fathers (2Ma 5:10), in the sacred.soil (Josephus, Ant. 10:4, 3). For the poor were (later) public burial-places assigned (Jer 26:23; 2Ki 23:6; comp. Mat 27:7). As a protection chiefly against the carnivorous jackals (Pliny, 8:44), the graveswere closed with doors or large stones (Mat 27:60; Mat 28:2; Joh 11:38); and in the month Adar (March), after the rainy reason (Shekal. 1:1), they were (in the post-exilian period) whitewashed afresh (Maaser Sheni, 5:1), in order to warn the great multitudes of strangers visiting the Passover against contact (Mat 23:27; see Lightfoot and Schöttgen, ad: loc.; comp. Walch, Observ. in Matthew ex inscr. page 65 sq. and Reussteuch, De sepulcris calae notatis, in Ugolini Thesaur. 33), which caused pollution (Num 19:16; comp. Joseplius, Ant. 18:2, 3). There are stilt many such sepulchral grottoes in Palestine, Syria, and Idumsea generally (see Pococke, East, 2:70, 100, etc.;. Burckhardt, 1:220 sq.; Robinson, 1:78 sq.; 2:175 sq., 663; 3:317, 692). They descend sometimes vertically, sometimes horizontally in the earth, the former by steps. Within are usually found several chambers orapartments, of which one sometimes lies deeper than another. Most of them have on the side- walls cells, six, to seven feet long, in which the bodies are deposited, Among those found at Jerusalem, for which tradition assigns special names and origin, are the Sepulchres of the Kings (perhaps derived from 2Ch 21:20; 2Ch 28:27; compare Neh 3:16; Act 2:29; see Niebuhr, Travels, 3:63; Rosenmüller, Alterth. II, 2:269.sq.; Robinson, 1:398 sq. 2:183; compare Hottinger, Cippi Hebraici, Heidelb. 1659 [also in Ugolini Thesaur. 33]). They consist of an anteroom and seven chambers, lying on the north of the city, east of the main road to Nablus, and seem to have belonged tothe nobility, and not merely, if at all, to the ancient Jewish kings. SEE JERUSALEM.

Far more imposingare the sepulchres of Egypt, and especially celebrated by the ancients is the tomb of king Osymandyas (Diod. Sic. 1:47 sq.), of which the ruins are still extant (Pococke, 1:159).  Above the tombs were from the earliest times erected monuments (Gen 35:20, מִצֵּבָח often on the Phoenician grave-stones), originally of rough stone or earth (Job 21:32; comp. Homer, II. 23:255 sq.; Virgil, AEn. 6:365), later in the form of splendid mausolea (1Ma 13:27 sq.; Josephus, Ant. 7:10, 3; 20:4, 3; comp. Pausanias, 8:16, 3; see Salmasius, ad Solin. page 851; Zorn, in the Nov. Miscell. Lips. 5:218 sq.) with various devices ( 2Sa 18:18). To open a grave forcibly in order to abstract the ornaments (Josephus, Ant. 15:3, 4; 13:8, 4), weapons (Eze 32:27; 1Ma 13:29; Curtius, 10:1, 31), or other articles deposited with the body(comp. Sept. Vat. at Jos 24:30; Jerome, ad Jeremiah 7; Rosenmiiller, Morgenl. 3:10), or even the bones. of the interred, was in all antiquity regarded as a. shameful piece of barbarity (Jer 8:1; Bar 2:24; comp. Diod. Sic. 13:86; 14:63; see Wachter, Ueber Ehescheid. bei d. Romans page 209 sq.; Abegg, Strafrechtsweis. page 726 sq.). That the relics of the dead were thus pillaged for magical purposes (Apul. Metam. 2, page 38, Bip.; Horace, Epod. 14:47 sq.; Lucan, 6:533; comp. Brouckhus. ad Tibull. 1:2, 47 sq.) does not appear very clearly from Isa 65:4. There are scriptural traces of the popular idea that graves were the residence of daemons (comp. Mat 8:28), who were perhaps connected with soothsaying (Act 16:16); others, however, refer such allusions to the superstitious notions respecting offering to the manes of the departed (inferie, februationes; compare Athen. 3:98; Macrob. Sat. 1:13, page 263, Bip.; Barhebr. Chron. page 256), or a species of necromancy practiced in such spots (see Gregor. Nazianz. Or. in Julian. page 91; Otho, Lex. Rabb. page 171). The graves of the prophets and holy persons were (in post-exilian times) sedulously repaired and adorned (Mat 23:29; see Schottgen, Hor. Hebr. 1:205; Eckhard, De cedificatione et exornzatione sepulcrorum, Jena, 1746), a tribute of reverence (and eventually of grateful reparation, Mat 23:30 sq.), which was not unknown likewise in Greek antiquity (AElian, Var. Hist. 12:7; Diod. Siculus, 11:33; Athen. 13:593; Suetonius, Octav. 18; the Greeks even anointed the tombs of honored men, Plutarch, Alex. c. 15), and still general in the East (Kaimpfer, Amaen. page 109, sq.; Robinson, 2:708). See generally Nicolai, De sepulcris Hebr. (L.B. 1706; also in Ugolino, 33); Fuhrmann, Hist. Untersuch ub. der Begra-bnissplatze der Alten (Halle, 1800). SEE SEPULCHRE.

## Grave (also Gravius and Greaves), Thomas[[@Headword:Grave (also Gravius and Greaves), Thomas]]

             an English theologian, who died May 22, 1676, is the author of, De Linguae Arabicen Utilitate et Praestantia: — Observationes in Persican Pentateuchi Versionem: — Annotationes in Persicam Interpretationem Evangeliorum, the last two are found in volume 6 of Walton's Polyglot. See Wood, Athenae Oxonienses; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Grave, Arnold[[@Headword:Grave, Arnold]]

             a Lutheran theologian of Germany, was born at Hamburg, June 8, 1700. He studied at Wittenberg, was preacher in 1727 in the neighborhood of his native city, accepted a call in 1737 to Hamburg, and died November 18, 1754, leaving, De ea Quantum Reformatio Lutheri Profuerit Logicae (Hamburg, 1717): — De Tertulliani Testimonio de Apotheosi Christi (1722): — Athanasius de Morte Christi Referens (eod.): — De Moderatione Theologica (1723). See Schmersahl, Neue Nachrichten von verstorbenen Gelehrten, 2:473 sq. Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Grave, Gerhard[[@Headword:Grave, Gerhard]]

             a Lutheran theologian of Germany, was born in 1598. He studied at Rostock, Strasburg, and Jena, was in 1627 pastor at Hamburg, and died March 9, 1675, leaving, Tabule Apocalypticce:-Theologia Methodica: — Pent. Quaestionum Theologico-Historicarum: — Explicatio Psalms 68 : — Diput. ad Joh 1:14 : — Disput. ad Rom 3:23. See Moller, Cimbria Litterata; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Gravel[[@Headword:Gravel]]

             (חָצִוֹ, chatsats', something broken off small; gravel-stone, Pro 20:17; Lam 3:16. In Psalm lxxvii. 7, חֲצָצֶיַךָ, "thine arrows," is regarded by Fulrst as a reduplicative form from הֵוֹ; in Isa 48:19, מְ וֹתָיו, erroneously "the gravel thereof," is undoubtedly the same as in מֵ יךָpreceding, and stands elliptically for "[the issue of] its bowels," sc. the sea's, i.e., the fish that spawn so numerously), comminuted rock, coarser than sand, but smaller than stones, forming a large part of what is known geologically as "drift" or diluvium over the surface of the earth. SEE LAND.

## Graven Image[[@Headword:Graven Image]]

             (פֶּסֶל, pe'sel, plur. פְּסִילַים, a carving). From the passage in Deu 27:15, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret, place; and all the people shall answer and say, Amen," we may fairly infer with Michaelis, in his Commentaries on the Laws of Moses, that there was a marked distinction between idols and images, or rather between idolatry and image-worship, which appears to have prevailed from the earliest times. SEE IDOL, Pesel, or graven image, seems to refer to the household gods; an idol is termed אלִֵיל, ell', and in some places הֶבֶל, he'bel, both words having a similar signification, that of "vain, null, void." The distinction is particularly marked in Psa 90:7 : "Confounded be all they that serve graven images, that boast themselves of idols." Jahn says (Archaeol. § 400), "Every nation and city had its own gods, which at first had acquired some celebrity by the worship of some particular family merely, but were at length worshipped by the other families of that town or nation, yet every family had its separate household or tutelary god. No one felt himself bound to worship every god, but paid his honors, as he chose, to those he deemed most propitious or most powerful. But still he did not think it advisable wholly to neglect other gods, lest perchance, thinking themselves contemned by such neglect, they should revenge themselves by sending some evil retribution." (See Reineccius, De non faciendo sculptili, Weissenfels, 1724.) SEE TERAPHIM.

There has been a good deal of discussion as to the extent of the prohibition contained in the second commandment; some (including  early Jewish commentators) have contended that all imitative art was forbidden: against this extreme view Michaelis protests (Laws of Moses, art. 250), on the reasonable ground that certain figures were in fact made by God's own command. Both in the Tabernacle and the Temple many objects were provided which would put under contribution largely the arts of carving and engraving, e.g. the two cherubim in the holy of holies (Exo 25:18; Exo 25:20); the floral ornaments of the golden candlestick (Exo 25:34); the various embroidered hangings of the sanctuary (chapter 26); and the brazen serpent (Num 21:8-9). So again in the Temple, besides the cherubim, there were on the walls various figures of all kinds, as well as the brazen sea, as it was called, which rested on twelve brazen oxen. Ezekiel's temple, in like manner, has cherubim with the heads of men and lions. Even after the return from Babylon, when men severely interpreted the prohibition of the commandment, there were figures of animals on the golden candlestick (Reland, De Spoliis Templi Hier. in Arcu Titiano), and vines with pendent clusters on the roof of the second Temple, and the golden symbolic vine over the large gate. Not the making of images as works of art, but the worship of them, was excluded by the Decalogue. Among the Mohammedans, the more liberal Persians (followers of Ali) allow themselves the fullest latitude, and paint and mould the human figure, while their stricter rivals confine their art to representations of trees and fruits, or inanimate objects; but all alike abhor all. attempts to represent God, or even their saints (Kitto, Pictorial Bible, Deu 5:8-9). There were, however, from whatever cause, limitations in fact, which the artisans who ornamented the Tabernacle and the Temple observed. In the former, nothing is mentioned as fabricated of iron; nor is skill in manipulating this metal included among the qualifications of the artificer Bezaleel; while in the Temple there is no mention made of sculptured stones in any part of the building. All the decorations were either carved in wood and then overlaid with metal, or wholly cast in metal. Even the famous pillars of Jachin and Boaz were entirely of brass (Kitto on 2Ch 3:6). The qualifications of the accomplished men who built the Tabernacle (Bezaleel and Aholiab) and the Temple (Hiram) are carefully indicated; to the former, especially Bezaleel, is attributed skill in “carving” and “sculpture” (Exo 31:5), whereas the latter seems to have rather executed his decorative works by fusile processes (comp. 1Ki 7:14-15 with 46; Miller's Ancient Art, by Leitch, page 216; and De Wette's Archarol. § 106)" (Kitto, s.v. Carved Work). SEE GRAVING.

## Graver, Albert[[@Headword:Graver, Albert]]

             a Lutheran theologian of Germany, was born April 3, 1575. He studied at different universities, was professor of theology at Jena, general superintendent at Weimar, and died November 30, 1617, leaving Praelectiones in August. Confessionem: — Harmonia Praecipuorum  Calvinianorum et Photinianorum: — Expositio Prophetae Michae: — Bellum Jesu Christi et Joannis Calvini: — De Deo in Carne Manifestato: — De Errore circa Doctrinam de Satisfactione Christi pro Peccatis: — De Creatione et Angelis: — De Anti-Christo Romano. On account of his controversies with the Calvinists, Graver was styled clypeus and gladius Lutheranismi. See Winer, Handbuch der theol. Lit. 1:352; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Graverol, Jean[[@Headword:Graverol, Jean]]

             a French Protestant theologian, was born at Nismes, July 28, 1647 (September 11, 1636, according to Graverol de Floghrevar). After studying theology at Geneva, he was appointed minister of Pradel (Vivarais) in 1671. In 1672 he removed to Lyons. After the revocation of the edict of Nantes he went to Holland, remained a while in Amsterdam, and finally went to take charge of a French congregation in London. He died there in 1730, according to Menard, in 1718, according to Watt. He wrote De Religionum Conciliatoribus (Lausanne, 1674, 12mo, under the pseudonyme of J. Rolegravius): — L'Eglise protestante justifice par l'Eglise romaine sur queleues points de controverse (Geneva, 1682, 12mo, Anon.): — Projet de reunion entre les protestants de la Grande-Bretagne (Lond. 1689, 8vo): — Moses vindicatus adv. Th. Burnetii archaeologias philosophicas (Atnst. 1694, 12mo): — Des Points fondamentaux de la Religion chretienne (Amst: 1697, 8vo). See Moreri, Dict. hist.; Bayle, OEuvres diverses, 4:605 and 610; Michel Nicholas, Hist. litter. de Nimes, volume 2; Haag, La France Protestante; Hoefer, Nouv. Biog. Generale, 21:746.

## Graves, Hiram Atwill[[@Headword:Graves, Hiram Atwill]]

             a Baptist pastor and writer, was born at Wendell, Massachussetts, in 1813. In boyhood he was a precocious student. He graduated at Middlebury College, Vermont, in 1834. On account of impaired health he did not pursue a regular course of study for the ministry, but weas ordained in 1837 at Springfield, Mass. He became in 1840 pastor of a church in Lynn, and in 1842 editor of the Christian Reflector, a paper which has since, in conjunction with another, become a journal of extensive influence. Infirm health sent him to Cuba in 1845, and to reside in Jamaica in 1846-49. He returned without essential benefit, and died in 1850. He was author of The Family Circle: — The Attractions of Heaven. (L.E.S.)

## Graves, Richard[[@Headword:Graves, Richard]]

             D.D., a learned Irish divine, was born at Kilfinnann, Limerick, October 1, 1763, and was educated at Trinity College, Dublin, of which he became fellow in 1786. In 1813 he became dean of Ardagh, and regius professor of divinity. He died March 29, 1829. Horne pronounces his Lectures on the Pentateuch (1807, 2 volumes, 8vo) "indispensably necessary to the Biblical student." Besides that learned work, which passed through several editions,  he wrote The Apostles and Evangelists not Enthusiasts (1798): — Scriptural Proofs of the Trinity (four discourses): — Absolute Predestination compared with the Scripture statement of the Justice of God: — Predestination repugnant to the general tenor of Scriptures (Lond. 1825, 8vo). — These, with a number of Sermons, are given in his Whole Works now first collected (London, 1840, 4 volumes, 8vo), of which volume 1 contains a memoir of his Life and Writings by his son, R.H. Graves, D.D.

## Graves, Richard (2)[[@Headword:Graves, Richard (2)]]

             an English divine, was born in Gloucestershire in 1715, and educated at Abingdon; in Berkshire, and at Pembroke College, Oxford. He was rector of Cleverton, near Bath, and of Kilmersdon. He died in 1804. Among his best-known works are the Festoon, or Collection of Epigrams: — Lucubrations in Prose and Verse, published under the name of Peter Pomfret: — The Spiritual Quixote: — Sermons on Various Subjects. His last work was The Invalid, with the Obvious Means of Enjoying Life. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Graveson, Ignace Hyacinthe Amat De[[@Headword:Graveson, Ignace Hyacinthe Amat De]]

             a French theologian, was. born at Graveson, near Avignon, July 13, 1670. HIe joined the order of the Dominicans at the Convent of Aries at the age of sixteen, and studied theology at the College of St. Jacqlles, at Paris. He was made doctor in the Sorbonne, taught in the convent at Aries, went to Rome, refused the first chair in theology in the University of Turin, and returned to Arles, where he died, July 26, 1733. His works have been collected under the title of Opera Omnia (Venice, 1740). See Hoefer, Nouv. Biog. Generale, s.v.

## Gravier, Jacques[[@Headword:Gravier, Jacques]]

             a French missionary to America, arrived in Canada in 1684. He was sent at once to the Illinois region, to follow up the labors of Marquette and others. He made a canoe voyage from Kaskaskia down the Mississippi to confer with Iberville; went down a second time in 1706, and from thence to Europe. He returned in February, 1708, re-embarked, and died at sea in April of the same year. He wrote a grammar of the Illinois language, a journal of his voyage down the Mississippi in 1700, and other works, a part of which have been published. See Appleton's Amer. Cyclop. s.v.

## Gravina, Dominico[[@Headword:Gravina, Dominico]]

             an Italian theologian, was born at Naples in 1580. He entered the order of St. Dominic, and studied theology; taught in several convents of his order the interpretation of the Scriptures; in 1608 was advanced to the grade of a licensed theologian at Rome, where he was professor several years in the College of La Minerva, and was selected occasion ally to address the pope. He died at Rome in 1643. Some of his principal works are, Catholicae Praescriptiones, Adversus omnes Veteres et Nostri Temporis Haereticos (Naples, 1619): — Pro Sacro Fidei Catholicae et Apostolica Deposito, etc. (ibid. 1629): — Ad Discernendas Veras a Falsis Visionibus et Revelationibus Lapis Lydius (1638). See Hoefer, Nouv. Biog. Generale, s.v.

## Graving[[@Headword:Graving]]

             There is much indistinctness in the terms of this ancient art of the Jews, arising from the fact that one and the same artisan combined, in skill and practice, many branches, which the modern principle of "division of labor" has now assigned to different pursuits. Thus Aholiab was not only "an engraver," but also "a cunning workman" in general art, "and an embroiderer in blue, and in purple, and in scarlet and fine linen" (Exo 38:23). In like manner Beezaleeld is described as accomplished "in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass and in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work" (Exo 35:31-33). These numerous gifts they both possessed and practiced themselves, and imparted to others; so that they formed an early school of art to supply the demand created by the institution of the Mosaic ritual, the members of which school were as comprehensive in their attainments as their great teachers (Exo 35:34; Exo 36:1-2). The same combination of arts seems to have characterized the later school, which was formed under the auspices of David, when preparing for the erection of the Temple (1Ch 22:15; 1Ch 28:21). Many of these artificers were Phoenicians, whom the king had invited to his new capital (2Sa 5:11; 1Ch 14:1). In the next reign, Hiram, to whose genius the Temple of Solomon owed much of the beauty of its architectural details, as well as its sacred vessels (1Ki 7:15-45), was a native of Tyre, the son of a Tyrian artificer by an Israelitish mother. This man's skill was again as comprehensive as that of his great predecessors (1Ki 5:14).

1. חָצֵב, chatsab', although once in the A.V. (Job 19:24) translated "graven" (with an undoubted reference to the ancient art of engraving), is generally used to indicate the rougher work of hewing stone or wood, in quarry or forest. In Pro 9:1, indeed, it is applied to the finer art of  hewing or fashioning pillars; but its usual objectives of בּאֹר (cistern, Jer 2:13), קֶבֶר (sepulcher, Isa 22:16), יֶקֶב (wine-press, Isa 5:2), prove that הצבhas to do with rougher operations than those which fall under our idea of "engraving." (But see below, under ט.) This word is contrasted with

2. חָרִשׁ charash' (or, as it once occurs, חָרִת, charath', in Exo 32:16), which is used to describe "engraving" in Jer 17:1. In Gen 4:22 the participial derivative of this root is employed in the description of Tubal-cain. the Biblical progenitor of all artificers of the kind indicated in this article. But it is less in the verbal forms than in the noun חָרָשׁ that this word expresses the art before us. As a nouns it occurs more than thirty times, and is rendered variously is A.V. ("engraved," "craftsman," "smith," "artificer," etc.). Though it indicates artistic work by fine instruments, in metal, wood, and stone, and is thus opposed to the rougher operations of חצב, it yet includes other usages, which remove it from the specific sense of our art. (Thus, while with אֶבֶןalone, Exo 28:11, it may well refer to the fine work of the engraver in stone, yet in the phrase קִיר חָרָשֵׁי אֶבֶן, literally, hewer of the stone of the wall; 2Sa 5:11; or more simply חָרָשֵׁי קִיר[was of wall], 1Ch 14:1, it can hardly describe a higher art than what is attributed to it in A.V. that of the ordinary "mason;" similarly with צִים, timber, it points to the work of the "carpenter," 1Ch 14:1, etc.; and with בִּרְזֶלiron, to that of the "smith" or ironfounder.) The prevalent idea, however, of חרשׁis the subtle work of the finer arts; and with this well agree such passages as Pro 6:18, where the word describes the "heart that deviseth wicked imaginations," and 1Sa 23:9, where it is predicated of Saul, "secretly practising mischief" (Hiph. part. הָרָ ה שָׁאוּל מִחֲרִישּׁ). Gesenius (Thes. Heb. page 529) has collected instances of the like meaning of the word in the other Shemitic languages, and compares it with the "doli fabricator" of Virgil, AEneid, 2:264; and the cognate phrases, "fabricae quidvis," Plautus, Asin. 1:1, 89; and δόλον τεύχειν, κακὰ τεύχειν, of Hesiod and Homer, and τεκταίνεσθαι μῆτιν, Iliad 10:19. In connection with the word חרשׁ, we have in 1Ch 14:14, an indication that, even in early times, encouragement was given to. associations of art among the ancient Jews, by providing for  their members a local habitation in which to pursue their calling, which is proved to have been an honorable one from the illustrious names that are associated with its pursuit (1Ch 14:13-14). From this passage (of 1Ch 14:14, compared with 1Ch 14:21 and 23), we further learn that the various arts were hereditary in certain families. (The word "stonesquarers," in 1Ki 5:18, is a different term. SEE GIBLITE.)

3. חָקִק, chakak', describes a branch of art which more literally coincides with our idea of engraving. In Eze 4:1 the word is used of engraving a plan or map; in Job 19:23, of inscribing upon tablets (of stone or metal), a very early instance of the art; similarly in Isa 30:8; while in Eze 23:14 (אִנְשֵׁי מְחֻקָּה) the word seems to indicate painting, portraying in colors (חֲקֻקִּים בִּשָּׁשִׁר); and the addition of  לאּהִקִּיר upon the wall, raises the suspicion that-fresco art, which was known to very ancient nations, including the Egyptians, was practiced by the Babylonians, andadmired, if not imitated by the Jews; comp. Eze 23:14-16. (On the art of coloring as known to the Assyrians, Egyptians, Greeks, etc., see Sir G. Wilkinson, On Color and Taste, page 153.) The Sept. renders the remarkable phrase before us, ἐζωγαφημένοι ἐν γραφίδι, without specifying color; but Symmachus, the Vulgate, the Peshito, and the Chaldee paraphrase all include in their versions the express idea of color. The idea of careful and accurate art which is implied in the term under consideration imparts much beauty to the passage in Isa 40:16 "Behold, I have graven thee upon the palms of my hands," where the same word is used. (There is here an allusion to the Eastern custom of tracing out on the hands the sketches of eminent cities or places, and then rubbing them with the powder of the hennah or cypress, and so making the marks perpetual. Maundrell (Journey from Aleppo to Jerusalem, page 100 [London, 1810]) describes the process of "pilgrims having their arms ands hands marked with the usual ensigns of Jerusalem." See also Rosenmüller, ad loc., and J.D. Michaelis, Notae in Lowthii Praect. [Oxford, 1821], pages 501, 502; and Burder's Oriental Customs [Lond. 1840], page 149.) The second clause of this passage, "Thy walls are continually before me," may be compared with Isa 22:16, where our verb חקקis also employed to describe the engraved plan or sketch of a house for architectural purposes. Among other applications of the art indicated by this word may be mentioned monumental stones, such as the אֶבֶן הָ זֶר  of 1Sa 7:12, with suitable inscriptions, see especially Deu 27:2-8.

4. In פָּסִל, pasal´ and its noun פֶּסֶלpe'sel (always rendered in A.V., "graves image"), we have the operation rather of the sculptor's or.the carver's art than the engraver's. In several passages of Isaiah (Isa 30:22; Isa 40:19; Isa 44:12-15) curious details are given of the fabrication of idols, which afforded much employment to the various artificers. engaged in the complicated labor of image-manufacture (see also Jer 10:3-9, from which it would seem that thee wrought and prepared metal for covering the idol was imported, and put on by Jewish artisans). Working in ivory was common to the ancient Egyptians (Wilkinson's Asc. Egyptians, 3:169), the Assyrians (Layard's Nineveh, 2:420), the ancient Greeks (Grote's Greece, 6:30-32), ands the artificers of Jearusalem (Solomon's ivory throne, 1Ki 10:18; ivory palaces, Psa 45:8; ivory beds, Amo 6:4) and of'Samaria (Ahab's ivory house, 1Ki 22:39; which was not an uncommon luxury, Amo 3:15). No doubt the alliance of the royal houses of Israel and (indirectly) of Judah with the Phoenician monarch (1Ki 16:31) was the means of attracting many of the artificers of Tyre, and Sidon, and Gebal to the metropolis of each of the Jewish kingdoms; both in Solomon's time and in Ahab's, ivory sculpture was probably a Phoenician art.. The neighboring idolators, whose example was so disastrous to Israel, were skilled in image-manufacture. From Deu 7:25 it appears that the body of the idol was of sculptured wood, overlaid with one or other of the precious metals. The passage, 1Sa 6:2-12, seems to prove that the Philistines had artificers in the precious metals capable of forging the figures of small animals; and their idols that were taken from the spoils of the great battle of Baal-perazim were probably graven of wood (1Ch 14:12).

5. פָתִח, pathach' (in Piel and Pual), is perhaps distinguished from the term we ha ve just considered (פסל) by being used to describe figures in relief rather than statues, such as the cherubic figures on the walls of the Temple (see 1Ch 3:7). Compare the cognate noun פַּהּוּחִ, pittu'ach, engraved figure, in 1Ki 6:29, which passage informs us that the Temple walls were lavishly adorned with these figures, standing probably in various degrees of relief (see also other but similar work, described by this verb, 1Ki 7:36). The chief application, however, of the word is the cutting and engraving of precious stones and metals (intaglio work, as  distinguished from the raisework of cameos, etc.), such as the breastplate of the high-priest.(Exo 28:9-11; Exo 28:21), and the plate of his mitre (Exo 28:36-37). The mystic engraving of Zec 3:9 is likewise described in the same terms. The splendid jewelry of Solomon's time, as referred to in the Son 1:10-11, is best classed under the art indicated by פתחand its derivatives. From Isa 3:18; Isa 3:24, it appears that this art of the goldsmith continued rife is later reigns, and was not unknown even after the captivity (see Zec 6:11). The neighboring nations were no less skilled in this branch of art; for instance, the Egyptians, Exo 12:35, compared with 32:2, 3; the Canaanites, Jos 6:19; the Midianites, Num 31:50, and (afterwards) Jdg 8:24-26; the Asmoestes, 1Ch 20:2; the Syrians of Zolah and Hamath, 2Sa 8:7-11.

6. מִקְלִ תmika'ath, like our last term of art, describes sculpture in relief (Fürst, Hebr. Worterb. 1:780); it occurs 1Ki 6:18; 1Ki 6:29 ("carved figures" of cherubims), 32; 7:31, ("gravings)."

7. חֶרֶט, che'ret occurs only in Exo 32:4 (A.V. "a graving tool"), and in Isa 8:1 (A.V. "a pen"). This was rather the scalprum fabrile of the Romans (Livy 27:49) than the stylus (see Smith's Dict. of G. and R. Antiq. s.v. Scalptura. For two other opinions as to the meaning of חֶרֶטin Exo 32:4, see Gesenius, Thes. page 520). ט, et (which in Psa 45:2 and Jer 8:8, means a writer's style or reed), has the same meaning as the previous word in the other places of its occurrence (Job 19:24; Jer 17:1); here it has the epithet בִּרְזֶלi.q. "pen of iron." The occurrence of עט, in Job 19:24, imparts to the יֵחָצְבוּןthe idea of a fine art than is usually expressed by that verb (see De Saulcy's Hist. de l'art Judaique, Paris, 1858). SEE CARVE.

## Gray[[@Headword:Gray]]

             (some form of the root שִׂיב, sib), applied to the hair as an indication of old age (q.v.), which in the East is universally respected (Pro 20:29). SEE HAIR.

## Gray Friars[[@Headword:Gray Friars]]

             One of the mendicant orders, otherwise called Franciscans, Minorites, etc. The name was given from the color of the dress which they wore. SEE FRANCISCANS.

## Gray, James[[@Headword:Gray, James]]

             D.D., a minister of the Associated Reformed Church, was born at Corvoam, Ireland, December 25, 1770. He entered the college of Glasgow in 1790; graduated in 1793; afterward studied theology. under the Reverend John Rogers, and was licensed by the Presbytery of Monaghan. In 1797 he sailed for America. After laboring with great acceptance at Washington, N.Y., until 1803, be accepted a unanimous call to the Spruce- street Church, in connection with the Associate Reformed Synod, Philadelphia. In 1805 he received the degree of D.D. from the University of Pennsylvania. He was one of the most important agents in establishing the theological seminary of the Associated Reformed Church in the city of New York. In 1808 he took an active part in the organization of the Philadelphia Bible Society, and was for a long time its corresponding secretary. At this time, in connection with Dr. S.B. Wylie, he opened a classical academy, whichnoon obtained great repute. After several years of this labor he resigned the school, and also his pastoral charge, and removed to Baltimore, where he devoted :himself especially to the study of certain points in theology until his death, which occurred at Gettysburg, Pennsylvania, September 20, 1824. His literary reputation rests chiefly on his Mediatorial Reign of the Son of God. He also edited for one year a Theological Review, and published several Occasional Sermons. — Sprague, Annals (Associate Ref.), 9:94.

## Gray, John[[@Headword:Gray, John]]

             a Reformed (Dutch) minister, descended from the Scotch. Covenanters, was born in Aberdeen, Scotland, in 1792, and educated and ordained in that country in 1815. He led in prayer at the family altar, and bought a Bible, then a costly book, with his own earnings, of which he afterwards wrote the history, called Little Johuny and his Bible. In 1818 he went with his wife to Russian Tartary as a Presbyterian missionary. After seven years of labor there, he returned on the death of his wife, and engaged in home mission work in England until 1833, when he removed to America, and spent the rest of his busy life chiefly as a missionary (Fallsburgh, N.Y. 1833-35; Schodack, 1835-46; Cohoes, 1847-48; Ghent, 1848-55; Cicero, 1856-57). He died in 1865. He was an almost constant contributor to the religious press, and was the author of several of the most striking tracts of the American Tract Society. He was a close observer of men and things, an acute thinker .and vigorous writer, full of strong points and memorable forms of expression. His spirit, work, and life were full of Christ, and his earnestness was unwearied. See Corwin, Manual of the Reformed Church in America, s.v. (W.J.R.T.)

## Gray, Joshua Taylor, Ph.D[[@Headword:Gray, Joshua Taylor, Ph.D]]

             an English Baptist, born at Davenport, February 9, 1809, was the son of the Reverend W. Gray. He was early converted, baptized by his father at Northampton, and began to preach in his youth. He entered the Baptist College in 1827, and in 1830 was ordained pastor of the St. Andrew's Baptist Church, Cambridge. His mind not being suited to preaching, he  opened a school at Brixton, but afterwards succeeded Mr. Bligh in his school near Bedford Square, London. In 1849 he became pastor of the Baptist Church at Hastings, but in 1850 was chosen classical tutor at the Baptist College, Stepney. In 1852 consumption set in; he visited New York, Boston, and Philadelphia, but was able to address only one American audience. He returned to his mother's house in Bristol, and died there, July 13, 1854. See (Lond.) Baptist Handbook, 1855, page 49.

## Gray, Robert[[@Headword:Gray, Robert]]

             D.D., bishop of Bristol, was born at London in 1762. He studied at Eton and Oxford, took orders, and became successively vicar of Farringfonl (Berkshire), rector of Craik (Yorkshire) in 1802, and canon of Durham in 1804. His benevolence, and the italents evinced in his works, caused him to be appointed by lord Liverpool's cabinet to the bishopric of Bristol in 1827. He was very popular in this position, and the duke of Wellington offered hilm theeseea of Bangor. He declined, and died soon after at Rodney House, Sept. 28, 1834. He wrote: Key to the O.T. and Apocrypha, or an account of their several books, their contents, and authors, and of the times  in which they were respectively written (Lond. 1790, 8vo; 9th ed. 1829, 8vo): Discourses illustrative of the Evidence, Influence, and Doctrines of Christianity (Lond. 1793, 8vo): — Sermons on the Principles of the Reformation of the Church of England (Bampton's Lecture, 1796, 8vo): - The Theory of Dreams (Lond. 1808, 8vo): — The Connection between the sacred Writings and the Literature of Jewish and heathen Authors, etc., with a View to Evidence in Conformation of the Truth and revealed Religion (Lond. 1819, 2d ed. 2 volumes, 8vo). — Rose, New General Biograph. Dict.; Hoefer, Nouv. Biog. Generale, 21:760; Darling, Cycop. Bibliographica, 1:1309.

## Gray, Thomas, D.D[[@Headword:Gray, Thomas, D.D]]

             a Congregational minister, was born in Boston, Massachusetts, March 16, 1772. He graduated at Harvard University in 1790, and studied theology for a year there and under Dr. Stillman. After preaching at several places, he was called to Jamaica Plain, where he was ordained, March 27, 1793. In 1843 he resigned in favor of his colleague, Joseph H. Allen. He died at Jamaica Plain, June 1, 1847. Gray was an agreeable, practical preacher, although it was as a pastor he was most conspicuous. See Christ. Examiner, September, 1847, art. 7; Frothingham, Funeral Sermon (Boston, 1847).

## Gray, William[[@Headword:Gray, William]]

             an English prelate of the 15th century, was son of lord Gray of Codnor, Derbyshire. He studied at Balliol College, Oxford, then at Ferrara, Italy, where for a long time he heard the lectures of Guarinus of Verona, an. accomplished scholar. The English king appointed him his procurator at the court of Rome, and he afterwards was preferred to the see of Ely, in which he sat twenty four years. In 1469 he served as lord-treasurer of England, being the last clergyman who discharged that office until the appointment of bishop Juxton (or Juxon) in 1635. He died August 4, 1478, and was buried in the Cathedral of Ely. He wrote many books, which have not survived, however. See Fuller, Worthies of England (ed. Nuttall), 1:370.

## Graziani, Ercole[[@Headword:Graziani, Ercole]]

             the Younger, an eminent Bolognese painter, was born in 1688, and studied under Donato Creti. He painted an immense number of works for the Bolognese churches, among which is the celebrated. picture of St. Peter Consecrating St. Apollinare. There are other works by him at Rome, The Ascension and The Annunciation in La Purita. He died in 1765. See  Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Grease[[@Headword:Grease]]

             (חֵלֶב, che'leb, Psa 119:70, fat [q.v.], as elsewhere rendered).

## Great Britain And Ireland, The United Kingdom Of[[@Headword:Great Britain And Ireland, The United Kingdom Of]]

             is, since the union of Ireland, the full official designation of the country more generally-known as Great Britain, Britain, or the, United Kingdom. It includes the two large islands of Great Britain (England and Scotland) and Ireland, and the adjacent smaller islands, together with the Channel Islands and the Isle of Man. The island of Great Britain so called to distinguish it from Britannia — Minor, or Little Britain, SEE BRETAGNE, in France — lies between lat. 49 degrees 57' 30" and 580 40' 24" N., and between long. 1 degrees 46' E. and 6 degrees 13'W., and is the largest island in Europe. It is bounded on the N. by the Atlantic, on the E. by the North Sea, on the S. by the English Channel, and on the W. by the Irish Sea, and St. George's Channel. The most northerly point is Dunnet Head, in Caithness; the most southerly Lizard Point, in Cornwall; the most easterly, Lowestoft Ness, in Norfolk; and the most westerly, Ardsnamurchan Point, in Argyleshire. Its greatest length is about 608 miles, and its greatest breadth (from Land's End to the east coast of Kent) about 320 miles, while its surface contains about 89,600 square miles. In addition to the home territories composing the kingdom, Great Britain possesses a multitude of dependencies, some of them of vast extent, scattered over every part of the globe, and constituting "an empire over which the sun never sets." According to the official census held in 1861 in the United Kingdom, and nearly all the colonies except British India, the extent and population of all the British dominions were in that year as follows: Not included in this enumeration is the, vast territory in North America which heretofore belonged to the Hudson's Bay  Company, which in 1869 ceded its right of sovereignty. Added to the above total of square miles, this territory would increase the total extent of the British dominions to about seven millions of square miles, and make it, in point of extent, the first empire of the world. The total population was estimated in 1869 at 200,000,000; and in this respect the British empire wasi the second of the world, being exceeded only by the Chinese empire.

In England and Wales the Anglican Church is recognized as the state Church SEE ENGLAND, CHURCH OF, and the sovereign must belong to it. In Ireland the Anglican Church was also the established Church until 1869, when, after a long and violent struggle between the Conservative and Liberal partiesa, it was disestablished. SEE IRELAND. In Scotland the established Church is Presbyterian. SEE SCOTLAND. According to the census meturns of 1851 (in the census returns of 1861 religious statistics were not included), the number of places of worship, together with the sittings provided in England and Wales, and the estimated number of attendants on a particular day, were as follows:

"In England the chief institutions for education are the ancient national universities of Oxford and Cambridge; the more recent institutions of London, Durham, and Lampeter in Wales; the classical schools of Eton, Westminster, Winchester, Harrow, Charterhouse, and Rugly; the various military schools; the colleges of the dissenting denominations; the middleclass schools, either started by individual teachers, and hence called 'adventure' schools, or by associated bodies, acting as directors, to whom the teachers are responsible; the schools of design and the various elementary schools and training-colleges in connection with the different religious denominations. The number of day-schools in England and Wales in 1851 was 46,042, of which 15,518 were public schools deriving a portion of their income from some source besides the scholars and 30,524 private — i.e., sustained entirely by the payments of scholars. The total number of scholars was 2,144,378, of whom 1,422,982 attended the public, and 721,396 the private schools. As the population then amounted to 17,927,609, this gives a proportion of one scholar to every 8 1/3 of the inhabitants.  "Scotland possesses four universities for the higher branches of education, viz. those of Edinburgh, Glasgow, St. Andrew's, and Aberdeen, besides a variety of minor colleges connected with the Episcopalian, Free Church, and other non-established churches; a complete system of parish schools, grammar-schools, or academies in the chief towns, which serve as preparatory gymnasia for the universities, and a large number of “denominational schools.” In 1851 the number of day-schools was 5242, of which 3349 were public, and 1893 private. The number of scholars was 368,517, of whom 280,045 belonged to the public, and 88,472 to the private schools. Out of a population of 2,888,742, this gives a percentage of 12'76,a or 1 scholar to every 74 of the inhabitants. According to the education statistics of 1861, the number of children from 5 to 15 years of age attending school in Scotland were 441,166, which, out of a population of 3.061,251, gives 1 scholar to every 68 of the inhabitants."

For the Church History of Great Britain, SEE ENGLAND, CHURCH OF; SEE SCOTLAND, CHURCH OF; IRELAND, and the articles on the several dissenting denominations. The most important works on the Church History of Great Britain have been referred to in the art on SEE ENGLAND, CHURCH OF; besides them must be mentioned Bogue and Bennett, History of Dissenters .(Lond. 1808-14, 4 volumes); J. Bennett, History of Dissent during the last thirty Years (Lond. 1849). (A.J.S.)

## Great Owl[[@Headword:Great Owl]]

             SEE OWL.

## Great Sea[[@Headword:Great Sea]]

             SEE SEA.

## Greathead[[@Headword:Greathead]]

             SEE GROSSETESTE.

## Greaton, Josiah[[@Headword:Greaton, Josiah]]

             a Roman Catholic priest, was born about 1680; entered the Society of Jesus, July 5, 1708, became a professed father, August 4, 1719, resided at St. Inigo's, Maryland, from 1721 to 1724; exercised his ministry in Philadelphia for nearly twenty years (1730-50); returned to Maryland; and died at Bohemia, September 19, 1752. Greaton's name is a prominent one- in the early annals of Catholicism in Philadelphia. See De Courcy and Shea, Hist. of the Cath. Church in the U.S. page 200.

## Greatrakes, Valentine[[@Headword:Greatrakes, Valentine]]

             a famous English thaumaturgist, was born at Affane, County Waterford, Ireland, February 14, 1628; At the age of thirteen he was obliged, on account of the civil troubles, to leave the College of Dublin, and take refuge with his mother in England. Some time later he fought in Ireland against the royalists, and after the disbanding of his regiment, in 1656, retired to a quiet life. He now imagined that he had received from above the power of curing the sick, which he actually proved in several cases by simply laying on his hands. This, however, drew upon him the attention of the local authorities, and being summoned before the bishop of Lismore. he was condemned, and had to abstain from his pretensions. He was afterwards called to England, where the countess Conway was afflicted by a disease which he cured. He was then called to London, where he went about daily professing to cure invalids. He excited the jealousy of the physicians, who began to write pamphlets against him, but Greatrakes did not hesitate to refer even to members of the court. He died in Ireland about 1700. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Greaves[[@Headword:Greaves]]

             (מִצְחָה, mitschah', lit. a facing; Sept. κνημῖδες, Vulg. ocreae) occurs in the A.V: only in 1Sa 17:6, in the description of the equipment of  Goliath "He had greaves of brass (נְחשֶׁת, copper) upon his legs" ( ל רִגְלָיו, lit. on his feet, whence some have supposed only a kind of boot to be meant). Its ordinary meaning is a piece of defensive armor reaching from the foot to the knee, and thus protecting the shin of the wearer. This was the case with the κνημίς of the Greeks, which derived its name from its covering the κνἠμη, i.e., the lower part of the leg, and was a highly esteemed piece of defensive armor (see Smith, Dict. of Class. Ant. s.v. Ocrea). The Heb. term is derived from מֵ ח, therefore part of anything. Hence all the ancient versions and Josephus (Ant. 6:9, 1) agree in regarding it as designating a defensive armor for the leg. It is to be distinguished from

סְאוֹן, seon' (Isa 9:4), which Gesenius thinks was a sort of military shoe like the Roman caliga; and it probably was similar to the greaves of the Assyrians, as represented in their sculptures, which not only protected the leg, but covered the upper part of the foot like our gaiters, and seem to have been laced up in front; in other cases they appear to have extended over the whole thigh (Layard, Nineveh, 2:261). SEE ARMOR.

## Grebenitz, Elias[[@Headword:Grebenitz, Elias]]

             a Lutheran theologian of Germany, who died December 31, 1689, professor of theology at Frankfort-on-the-Oder, is the author of, De Christe ἀναμαρτήτῳ: — Theologicae Systematicae Propedia: — De Scriptura Probanda: — De Regeneratione: — De Scripturae Sacrae Vero Usu: — De Auctoritate Conciliorum. See Witte, Diariim Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Grebo Version Of The Scriptures[[@Headword:Grebo Version Of The Scriptures]]

             The Grebo language is predominant in the immediate vicinity of cape Palmas, and is supposed to extend considerably into the interior. At present the Grebos enjoy the benefit of having in their own vernacular the gospels of Matthew and Luke, the Acts of the Apostles, Paul's epistle to the Romans, his first epistle to the Corinthians, and the book of Genesis. The publication of these parts of the Scriptures is due to the American Bible Society. (B.P.)

## Grecia[[@Headword:Grecia]]

             SEE GRECIA.

## Grecia (2)[[@Headword:Grecia (2)]]

             (Heb. Yavan', יָוָן, i.e., Java [q.v.], as usually rendered), the Latin form (Dan 8:21; Dan 10:20; Dan 11:2) of the country elsewhere termed GREECE SEE GREECE (q.v.).

## Grecian[[@Headword:Grecian]]

             (Heb. in the plur. Beney' hay-Yevanim', בְּנֵי חִיְּוָנִיםsons of the lonians, Joe 3:6; in the Apocr. ῞Ελλην, 1Ma 6:2; 1Ma 8:9; 1Ma 8:18; 2Ma 4:15; 2Ma 13:2; in the N.T. ῾Ελληνιστής, a Hellenist, Act 6:1; Act 9:29; Act 11:20), the name of the people elsewhere called Greeks (q.v.).

## Grecian Architecture[[@Headword:Grecian Architecture]]

             Grecian architecture differs from other styles of ancient architecture in this, that it was devoted almost solely to religious uses. Its chief aim was to supply permanent and worthy temples as residences of the deities, as, during the early history of Greece, the images and statues of the deities were placed in the hollow trunks of trees and under canopies for protection.

Most of the elements from which the Ionic order of architecture was developed are easily traced to an Assyrian origin, as is seen in the ornamentation of the columns and walls of the Treasury of Atreus at Mycenae. On the other hand, the elements of the Doric order were mostly adopted from the more severe and stately temple architecture of Egypt. Under the extraordinary asthetic feeling and culture of the Greeks, these elements, though of foreign origin, were developed and modified until, with the addition of certain native elements, there was produced a degree of perfection of architectural form, and of symmetrical and harmonious combination of parts into a unique whole, that has never been surpassed in the whole history of architecture. The tendency to Oriental luxury and individual power that characterized the treasure-houses of the τύραννοι was checked by the overthrow of their chiefs and the establishment of democracy. From the time of the τύραννοι till the accession of Alexander the Great, Grecian architecture (as well as sculpture and painting) was devoted almost solely to the service of religion.

In addition to the Ionic and Doric orders, a third order, the Corinthian, was developed in Greece. It was, however, but little used until after the time of Alexander, when true religious feeling and patriotic sentiment had given way, throughout Greece and its colonies, to Oriental sensuous enjoyment and luxury.

The greatest variety and artistic freedom pervaded the Grecian architecture, both in the development of the individual members and in the general planning of the temples. All of the moldings and the ornamentation were drawn with a free hand, and not by mathematical instruments, as was the case in Roman and Gothic architecture. With all of this variety and freedom, the typical character of the Grecian architecture was well preserved. The Doric order was the favorite, as the best adapted to the spirit of temple architecture. More than one order was frequently introduced, however, into the same edifice. From the erection of the earliest Doric temple, that of Neptune at Corinth, there was a gradual progress in the development of elegance of form in the single members of the edifice, and in the development of symmetry and harmony in the entire structure. During the earlier history of Grecian architecture, polychromy was used to a great extent. Later, the ornamentation became more  sculpturesque. But color, was used to develop the relief of the architectural forms of the capitals, the cornices, and the panels of the ceilings, until the period of decadence of the Grecian architecture.

Great care was taken to select the best sites for these: temples. Oracles were consulted for their location. The temples of tutelary deities were usually placed on the highest ground in the city. They thus commanded, in many cases, most magnificent prospects. They were also thus seen at a great distance. The temples were sometimes surrounded by sacred groves, or by groves of olive and orange trees. The temples were often surrounded also by sacred inclosures, within which were frequently erected altars, and even temples to other deities. The temples of Mercury wereusually placed on lower grounds; those of Mars, Venus, Vulcan, and Esculapius outside of and near the gates of the city. The front was always adorned with an equal number of columns of four, six, eight, or ten. On the sides the number of columns was usually unequal. As the length of the temple was usually double the breadth, the number of columns at the side was thirteen for six on the front; seventeen for eight on the front. The proportion between the diameter and the height of the columns and of the space between the columns varied in different temples and in different periods. Some temples had a portico on the front only; others on the front and rear, and others still on all four sides. Some had two rows of columns on the front and rear, and one on the side; and others had four rows on the front and rear end two rows on the side. In some temples the cellla required no pillars for the support of the roof; in others the cella was so large as to require a row, and sometimes two rows of pillars. Sometimes a gallery ran around the cella. The entire cella of some temples was covered with a roof; the central part being, open to the sky. By this means only could the paintings of the celebrated artists which adorned the walls of the cella be distinctly seen.

Windows were occasionally introduced, as in the Erechtheum at Athens. It is. supposed that these were closed by very thin slabs of alabastar or gypsum, thus giving a tranquil and mysterious light to the interior.  The base of the temple was raised several steps above the ground upon which it rested. The interior usually consisted of a room (cella) to contain the statue of the deity. This cella opened to the east, that the first light of the morning might fall upon the image of the deity. Sometimes there was another room in the rear of the cella (as the treasury in the Parthenoa at Athens). The gables contained groups of sculpture illustrative of some event connected with the mythology, of the deity to whom the temple was dedicated. The metopes of the friezes frequently contained also smaller groups of sculpture. Upon the walls of the portico were frequently long series of sculptures.

The entire temple was erected primarily as a residence for the deity. It could contain but few persons at a time. Sacrifices, ceremonies, and processions were performed without the temple. Beside the statue of the deity, to whose service the temple was erected, were often placed smaller statues of friendly deities. Statues of priests were sometimes placed in the vestibule of the cella. Thank-offerings, sometimes of great value, were often placed upon the walls both of the cella and of the portico. An altar upon which offerisings were placed often. stood before the deity. But sacrifices were performed upon an altar placed before the entrance, but within the view of the image of the deity.

The other edifices of Grecian architecture were, like the temples, for the benefit and use of the entire population. They consisted mostly of fortifications, fortified entrances (propylmea), and halls of justice (basilica). These partook of the general style of architecture in which the temples were built.

So different in principles of construction, and in the object for whitch they were designed, were the edifices of ancient Greece, that only with the greatest modification of detail can their style, and much less their plan, be adapted to the wants of modern life. Least of all is the Grecian temple adapted to the purposes of a Christian church.

The history of Grecian architecture extends from the 7th century B.C. till the conquest of the Orient by Rome. The greater part of the earlier monuments of this architecture are found in the western colonies of Sicily and Grecia Magna. Most of the ancient temples in Greece itself were  destroyed by the Persians. Most of the temples in Ionia and the further Orient were built during, or after the reign of Alexander the great. The Doric style prevailed mostly in Sicily, Grecia Magna, the Peloponnesus, and the northern part of Greece. The Ionic and Corinthian styles prevailed mostly in Asia Minor, while all three styles were found in Attica, and especially in Athens.

In Sicily there were over twenty temples that were famous for their size and splendor. They were mostly built in the 5th and 6th centuries B.C. The largest of these was the temple of Jupiter at Selinus, which was 350 feet long and 170 feet wide. The temple of Diana at Syracuse is remarkable for the indications of the influence of Egyptian architecture in its style and construction. The temple of Minerva at Syracuse was famous for its costly ornamentation. Hiero II built also at Syracuse a colossal altar, which rested on a lofty base 625 feet long and 73 feet wide, and was remarkable for the elegance of its architectural proportions. In Agrigentum were three imposing temples, the largest of them, that of Jupiter Olympus, being 344 feet long and 176 wide. At Paestum, in Italy, are the remains of two temples and of a basilica, that rank among the finest ruins of Grecian architecture. They show still the heavy influence of Egyptian architecture upon the Doric style, but yet they are marked by great freedom of treatment and harmony of proportion.

One of the most remarkable temples in the Peloponnesus was that of Neptune at Corinth, of which but seven columns and the architrave above them remain. As the earliest ruins of Greek architecture extant, these are characterized by a heaviness of proportion that is not found in any later edifices. This temple dates from 650 B.C. The temple of Minerva, on the island of Egina, is remarkable for the traces of coloring yet remaining in the architectural ornamentation, and for the archaic character of the sculpture of the pediments now in the Glyptothek at Munich. Among the most famous temples in Greece itself was that of Jupiter Olympius at Olympia. It was 205 feet long .and 93 feet wide, and was adorned with most choice works of Grecian sculpture.

The glory of Grecian architecture is, however, to be seen in Athens. This city, with all of its temples, was utterly destroyed by the Persians 480 B.C. First among the temples of the newly rebuilt city was that of Theseus. This is today the best preserved of all ancient Grecian temples. In symmetry of proportion it surpassed all other temples that were built before it. The  second temple in the new city was that of Victoria Aptera. This temple was taken down by the Turks in the 17th century to build a battery with. All of its parts were found in 1835, and the temple was completely restored. It is one of the most graceful monuments of Grecian architecture. The Parthenon at Athens is, however, the crowning glory of Grecian architecture. It was erected 448 B.C. Its length was 230 feet, and its breadth 102 feet. In the perfection of proportion of all the parts, and in the harmony of their union in an entire edifice, the Parthenon equals or surpasses all other edifices ever erected by the hand of man. It was also adorned with statues and other works of sculpture by the best sculptors that Greece or the world has ever produced. The Erechtheum and the Propylaeum also showed the freedom with which the Greek architects varied the plans and construction of their edifices, without losing the character. of the architecture, or grace of proportion and unity of effect. Nearly equal to the Parthenon was the temple of Diana at Eleusis, in which the mysteries were performed. There are but few ruins of the famous temple of Apollo at Delphi, which was burnt in the 6th century B.C., and the rebuilding of which was hardly completed at the time of the Roman conquest.

In size and costly magnificence, the temple of Diana at Ephesus exceeded all other temples of Grecian art. This magnificent edifice was completed in B.C. 400. It was 425 feet long and 220 feet wide. Erostratus set fire to it in B.C. 355; but it was rebuilt with renewed magnificence by Alexander the Great. It was plundered by the Goths, and later overthrown by an earthquake. It furnished much of the material for building the church of Santa Sophia (q.v.), and still its colossal ruins are the wonder of the antiquarian. The temple of Apollo at Didymus, near Miletus, destroyed by the Persians B.C. 496, and rebuilt B.C. 390, was one of the edifices in which the Oriental origin of the Ionic order is most plainly seen. It was also one of the largest and most elegant temples of antiquity. The Mausoleum at Halicarnassus was so large and costly as to be reckoned among the wonders of the world. It was 410 feet long, had nearly the shape of an are of a circle, and was 140 feet high. Though built in a period when noble inspiration had left Grecian art, it was marked by an elegance of execution that was not surpassed in any edifice erected during the history of Greek architecture. The chief works of Greek architecture in Africa were in Cvrene, and especially in Alexandria. In this city all the resources of a  luxuriant architecture were called into requisition in the erection of every class of edifices that should adorn a new and gorgeous capital city.

(For the literature upon Grecian architecture, SEE ARCHITECTURE.) G.P.C.

## Greece[[@Headword:Greece]]

             ( ῾Ελλάς), properly the country in Europe inhabited by the Greek race (1Ma 1:1); but in Act 20:2, apparently designating only that part of it comprising the -Roman province of MACEDONIA SEE MACEDONIA (q.v.). See Wetstein, Nov. Test. 2:590; Kruse, Hellas, 1:557. SEE ACHAIA.

1. Greece is sometimes described as a country containing the four provinces of Macedonia, Epirus, Achaia or Hellas, and Peloponnesus, but more commonly the two latter alone are understood to be comprised in it. We will consider it as composed of Hellas and Peloponnesus, though there seems to be no question that the four provinces were originally Inhabited by people of similar language and origin, and whose relilion and manners were alike. Except upon its northern boundary it is surrounded on all sides by the sea, which intersects it in every direction and naturally gives to its population seafaring habits. It is also a very mountainous country, abounding in eminences of great height, which branch out and intersect the lands from its northern to its southern extremity, and form the natural limits of many of the provinces into which it is divided. At the isthmus of Corinth it is separated into its two great divisions, of which the northern was called Graeca intra Peloponnesum, and the southern the Peloponnesus, now called the Morea. The mountain and sea are thus the grand natural characteristics of Greece, and had a very considerable influence on the character of its inhabitants, as is evidenced in the religion, poetry, history, sand manners of the people. The country has always been famous for the temperature of its climate, the salubrity of its air, and the fertility of its soil.

The Greek nation had a broad division into two races, Dorians and Ionians, of whom the former seem to have long lain hid in continental parts, or aon the western side of the country, and had a temperament and institutions more approaching the Italic. The Ionians, on the contrary, retained many Asiatic usages and tendencies, witnessing that they had never been so thoroughly cut off as the Dorians from Oriental connection. When  afterwards the Ionic colonies in Asia Minor rose to eminence, the Ionian race, in spite of the competition of the half Doric Aolians, continued to at tract most attention in Asia.

Of the history of Greece before the first recorded Olympiad, B.C. 77,6, little that can be depended upon is known. There is no doubt, that from very remote periods of antiquity, long prior to this date, the country had been inhabited, but facts are so intermingled with legend and fable in the traditions which have come down to us of these ancient times, that it is impossible with certainty to distinguish the false from the true (Grote, Hist. of Greece, pref. to volume 1). After its conquest by the Romans, B.C. 146, Greece continued for one thousand three hundred and fifty years the either really or nominally a portion of the Roman empire. Literature and the arts, long on the decline were at length destroyed by Justinian, who closed the schools of Athens. Alaric the Goth invaded the country in the year 400, followed by Genseric and Zabei Khan in the sixth and seventh, and by the Normana in the eleventh century. After the Latin conquest of Constantinople in 1204, Greece was divided into feuda principalities, and governed by a variety of Roman Venetian, and Frankish nobles; but in 1261, was the exception of the dukedoms of Athens and Nauplia, and some portions of the Archipelago, it was reunited to the Constantinopolitan empire by Michael Palaeogus. In 1438 it was invaded by the Turks, who conmpleted its conquest in 1481. The Venetians, however, were not disposed to allow its new masters quiet possession, and the country during the sixteenth and seventeenth centuries was the theater of obstinate wars, which continued till the treaty of Passarovitz in 1718 confirmed the Turks in their conquest with the exception of Msaina, the whole country remained under their despotic sway till 1821, when the Greeks once more aroused from their lethargy, and asserted their claim to a national existence. The revolutionary struggle was continued with varied success and much bloodshed till the great European powers interfered, and the battle of Navarino, in 1827, secured the independence of Greece, which was reluctantly acknowledged by the Porte in 1829. In 1831 Greece was erected into an independent monarchy it retains its classic name, and nearly its ancient limits, comprehending the Morea, or ancient Peloponnenus, south of the Gulf of Corinth, now Gulf of Lepanto, and the province of Livadia. or the ancient Graecia principia, with part of Thessaly and Epirus, north of that gulf; besides the island of Negropont, the ancient Eubsea, and other smaller islands in the Archipelago. The Republic of the  Ionian lslands, Cephalonia, Zante, Corfu, and others on the western coast of Greece, is under the protection of Great Britain.

2. The relations of the Hebrews with the Greeks were always of a distant kind until the Macedonian conquest of the East: hence in the Old Testament the mention of the Greeks is naturally rare. SEE JAVAN. It is possible that Moses may have derived some geographical outlines from the Egyptians, but he does not use them in Gen 10:2-5, where he mentions the descendants of Javas as peopling the isles of the Gentiles. This is merely the vaguest possible indication of a geographical, “locality” and yet it is not improbable that his Egyptian teachers were almost equally in the dark as to the position of a country which had not at that time arrived at a unity sufficiently imposing to arrest the attention of its neighbors. The amount aned precision of the information possessed by Moses must be measured by the nature of the relation which we can conceive as existing in his time between Greece and Egypt. Now it appears from Herodotus that prior to the Trojan War the current of tradition, sacred and mythological, set from Egypt towards Greece; and the first quasi-historical event which awakened the curiosity and stimulated the imagination of the Egyptian priests was the story of Paris and Helen. (Herodotus, 2:43, 1:52, and 112). At the time of the Exodus, therefore. it is not likely that Greece had entered into any definite relation whatever with Egypt. Withdraws from the sea-coast, and only gradually fighting their way to it during the period of the Judges, the Hebrews could have had no opportunity of forming connections with the Greeks. From the time of Moses to that of Joel we have no notice of the Greeks in the Hebrew writings, except that which was contained in the word Javan (Gen 10:2); and it does not seem probable that during this period of the words had any peculiar significance for a Jew, except in so far as it was associated with the idea of islanders. When, indeed, they came into contact with the Ionians of Asia Minor, and recognized them as the long-lost islanders of the Western migration, it was natural that they should mark the similarity of sound between יָוָן= יוֹןand ones, and the application of that name to the Asiatic Greeks would tend to satisfy in some measure a longing to realize the Mosaic ethnography.

Accordingly, the O.T. word, which in the A.Vers. is Greece, Greeks, etc., is in Hebrew יָוָן, Joavan (Joe 3:6; Dan 8:21): the Hebrew, however, is sometimes retained (Isa 66:19; Eze 27:13). In  Gen 10:2 the Sept. has καὶ Ι᾿ώυαν καὶ Ε᾿λισά, with which Rosenmüller compares Herod. 1:56-58, and professes to discover the two elements of the Greek race. From Ι᾿ώυαν he gets the Ionian or Pelagian, from Ε᾿λισά (for which he supposes the Heb. Original אֵַלישָׁה) the Hellenic element. This is excessively fanciful. SEE ELISHAH.

The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-merchant. About B.C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joe 3:6); and in Eze 27:13 the Greeks are mentioned as bartering their brazen vessels for slaves. On the other hand, Bochart says that the Greek slaves were highly valued throughout the-East (Geogr. Sac. part 1, lib. 3, c. 3, page 175); and it is probable that the Tyrians took advantage of the calamities Which befell either nation to sell them as slaves to the other. Abundant opportunities would be afforded by the attacks of the Lydian monarchy on the one people, and the Syrian on the other; and it is certain that Tyre would let slip no occasion of replenishing her slave-market. SEE TYRE.

Prophetical notice of Greece occurs in Dan 8:21, etc., where the history of Alexander and his successors is rapidly sketched. SEE GOAT. Zechariah (Zec 9:13) foretells the triumphs of the Maccabees against the Graeco-Syrian empire, while Isaiah looks forward to the conversion of the Greeks, among other Gentiles, through the instrumentality of Jewish missionaries (Isa 66:19). For the connection between the Jews and the quasi-Greek kingdoms which sprang out of the divided empire of Alexander, SEE ANTIOCHUS; SEE PTOLEMY.

The presence of Alexander (q.v.) himself at Jerusalem, and his respectful demeanor, are described by Josephus (Ant. 11:8, 3); and some Jews are even said to have joined him in his expedition against Persia (Hecat. ap. Joseph. c. Apion, 2:4), as the Samaritans had already done in the siege of Tyre (Josephus, Ant. 11:8, 4-6). In 1Ma 12:5-23 (about B.C. 180), and Josephus, Ant. 12:4, 10, we have an account of an embassy and letter sent by the Lacedaemonians to the Jews. The most remarkable feature in the transaction is the claim which the Lacedaemonians prefer to kindred with the Jews, and which Areus professes to establish by reference to a book. It  is by no means unlikely that two declining nations, the one crouching beneath a Graeco-Syrian invader, and the other beneath a Roman yoke, should draw together in face of the common calamity; or we may with Jahn (Heb. Comm. 9:91, note) regard the affair as a piece of pompous trifling or idle curiosity, at a period when "all nations were curious to ascertain their origin, and their relationship to other nations." SEE ONIAS.

The notices of the Jewish people which occur in Greek writers have been collected by Josephus (contra Apion, 1:22). The chief are Pythagoras, Herodotus, Choerilus, Aristotle, Theophrastus, and Hecatseus. The main drift of the argument of Josephus is to show that the Greek authors derived their materials from Jewish: sources, or with more or less distinctness referred to Jewish history. For Pythagoras, he cites Hermippus's life; for Aristotle, Clearchus; but it should be remembered that the Neo-Platonism of these authorities makes them comparatively worthless; that Hermippus, in particular, belongs to that Alexandrian school which made it its business to fuse the Hebrew traditions with the philosophy of Greece, and propitiate the genius of Orientalism by denying the merit of originality to the great and independent thinkers of the West. This style of thought was further developed by Iamblichus; and a very good specimen of it may be seen in Le Clerc's notes on Grotius, De Verit. lit has been ably and vehemently assailed by Ritter, Hist. Philippians b. 1, c. 3. Herodotus mentions the Syrians of Palestine as confessing that they derived the rite of circumcision from the Egyptians (2:104). Bahr, however, does not think it likely that Herodotus visited the interior of Palestine, though he was acquainted with the sea-coast. (On the other hand, see Dahlman, pages 55, 56, Engl. transl.) It is almost impossible to suppose that Herodotus could have visited Jerusalemn without giving us some more detailed account of .it than the merely incidental notices in 2:159, and 3:5, not to mention that the site of Κάδυτις, or Cadytis, is still a disputed question. The victory of Pharaoh Necho over Josiah at Megiddo is recorded by Herodotus (comp. Herod. 2:159 with 2Ki 23:29 sq.; 2Ch 35:20 sq.). It is singular that Josephus should have omitted these references, and cited Herodotus only as mentioning the rite of circumcision. The work of Theophrastus cited is not extant; he enumerates among other oaths that of Corban. Chcerilus is supposed by Josephus to describe the Jews in a by no means flattering portrait of a people who accompanied Xerxes in his expedition against Greece. The chief points of identification are their speaking the Phoenician language, and dwelling in the Solymean mountains, near a  broad lake, which, according to Josephus, was the Dead Sea. The Hecataeus of Josephus is Hecataeus of Abdera, a contemporary of Alexander the Great, and of Ptolemy son of Lagus. The authenticity of the History of the Jews attributed to him by Josephus has been called in question by Origen and others.

After the complete subjugation of the Greeks by the Romans, and the absorption into the Roman empire of the. kingdoms which were formed out of the dominions of Alexander, the political connection between the Greeks and Jews as two independent nations no longer existed. — Smith, s.v.

When a beginning had been made of preaching Christianity to the Gentiles, Greece immediately became a principal sphere for missionary exertion. The vernacular tongue of the Hellenistic Christians was understood over so large an extent of country as almost of itself to point out in what direction they should exert themselves. The Grecian cities, whether in Europe or Asia, were the peculiar field for Paul, for whose labors a superintending Providence had long before been providing in the large number of devout Greeks who attended the Jewish synagogues. Greece Proper was divided by the Romans into two provinces, of which the northern was called Macedonia, and the southern Achaia (as in 2Co 9:2, etc.); and we learn incidentally from Acts 18 that the proconsul of the latter resided at Corinth. To determine the exact division between the provinces is difficult, nor is the question of any importance to a Biblical student. Achaia, however, had probably very nearly the same frontier as the kingdom of modern Greece, which is limited by a line reaching from the gulf of Volo to that of Arta, in great part along the chain of Mount Othrys. Of the cities celebrated in Greek history, none are prominent in the early Christian.times except Corinth. Laconia, and its chief town Sparta, had ceased to be of any importance: Athens was never eminent as a Christian church. In Macedonia were the two great cities of Philippi and Thessalonica (formerly called Therme); yet of these the former was rather recent being founded by Philip the Great; the latter was not distinguished above the other Grecian cities on the same coast. Nicopolis, on the gulf of Ambracia (or Arta), had been built by Augustus in memory of his victory at Actium, and was, perhaps, the limit of Achaia on the western coast (Tacitus, Annal. 2:53). It had risen into some importance in Paul's days, and, as many suppose, it is to this Nicopolis that he alludes in his epistle to Titus. SEE NICOPOLIS.

3. Among the Greeks the arts of war and peace were carried to greater perfection than among any earlier people. In navigation they were little behind the Tyrians and Carthaginians; in political foresight they equaled them; in military science, both by sea and land, they were decidedly their superiors; while in the power of reconciling subject-foreigners to the conquerors and to their institutions, they perhaps surpassed all other nations of the world. Their copious, cultivated, and flexible tongue carried with it no small mental education to all who learned it thoroughly; and so sagacious were the arrangements of the great Alexander throughout his rapidly acquired Asiatic empire, that in the twenty years of dreadful war between his generals which followed his death, no rising of the natives against Greek influence appears to have been thought of. Without any change of population adequate under other circumstances to effect it, the Greek tongue and Greek feeling spread far and sank deep through the Macedonian dominions. Half of Asia Minor became a new Greece, and the cities of Syria, North Palestine, and Egypt were deeply imbued with the same influence. SEE GREEK LANGUAGE.

The Greeks were eminent for their appreciation of beauty in all its varieties; indeed, their religious creed owed its shape mainly to this peculiarity of their mind, for their logical acuteness was not exercised on such subjects until quite a later period. The puerile or indecent fables of the old mythology may seem to a modern reader to have been the very soul of their religion; but to the Greek himself these were a mere accident, or a vehicle for some embodiment of beauty. Whatever the other varieties of Greek religious ceremonies, no violent or frenzied exhibitions arose out of the national mind; but all such orgies (as they were called) were imported from the East, and had much difficulty in establishing themselves on Greek soil. At quite a late period the managers of orgies were evidently regarded as mere jugglers of not a very reputable kind (see Demosthenes, De Corona, § 79, page 313); nor do the Greek states, as such, appear to have patronized them. On the contrary, the solemn religious processions, the sacred games and dances, formed a serious item in the public expenditure; and to be permanently exiled from such spectacles. would have been a moral death to the Greeks, Wherever they settled they introduced their native institutions and reared temples, gymnasia bathse, porticoes, sepulchers, of characteristic simphe elegance. The morality and the religion of such a people naturally were alike superficial; nor did the two stand in any close union. Bloody and cruel rites would find no place in their creed,  because faith was not earnest enough to endure much self-abandonment. Religion was with them a sentiment and a taste rather than a deep-seated conviction. On the loss of beloved relatives they felt a tender and natural sorrow, but unclouded with a shade of anxiety concerning a future life. Through the whole of their later history, during Christian times, it is evident that they had little power of remorse,and little natural firmness of conscientious principle; and, in fact, at an earlier and critical time, when the intellect of the nation was ripening, an atrocious civil war, that lasted for twenty-seven years, inflieted a political and social demoralization, from the effects of which they could never recover. Besides this, their very admiration of beauty, coupled with the degraded state of the female intellect, proved a frightful source of corruption, such as a philosophy could have adequately checked. (Works expressly on Grecian mythology have been written by Le Clerc,1787; Kanne, 1805; Limmer, 1806; Hug, 1812; Völcker, 1824; Buttmann, 1828; Studer, 1830; Krische, 1840; Stuhr, 1838; Limburg-Brouwer, 1833.) SEE GREEK.

## Greece, Kingdom of[[@Headword:Greece, Kingdom of]]

             a country in south-eastern Europe, established in 1832 by a successful rising of the people against the rule of the Turks, to which they had been subject since the fall of the Byzantine empire. The kingdom was enlarged in 1863 by the annexation of the Ionian Islands, which until then had been subject to the sovereignty of Great Britain. The total area in 1881 amounted to 24,970 square miles, the total population in 1861 to 1,348,412, and is 1889 to about 2,187,208.

The great majority of the people of Greece belong to the Greek Church (q.v.), which is in Greece (since 1833) independent of the patriarch of Constantinople, and constitutes a national Church, which the patriarch recognized in 1850 by the so-called Tomos. The supreme management of ecclesiastical affairs is in the hands of a Holy Synod, consisting of five bishops and an officer of the. government. At the beginning of the revolution the higher clergy consisted of 20 metropolitans, 2 archbishops, and 19 bishops; in 1869there were 11 archbishops, 4 metropolitans, and 16 bishops. The number of male monasteries was, on the advent of the regency which was established after the expulsion of the Turks, about 400, and the number of nunneries from 30 to 40, together with about 800 inmates; in 1869 there were 128 monasteries of monks and 4 nunneries, the former with 1500, the latter with 150 inhabitants. There are about 2905  parish churches, with 3200 priests. The secular clergy and the monks aregenerally but little educated, but enjoy, nevertheless, great respect among the people, the majority of whom are firmly attached to their Church. For the orthodox Greek Church there are 4 archbishops in Livadia (Chalcis and Eusbsea, Etolia and Acarnania, Phthiotis, the metropolitan see of Athens, Megara and LEgina), with 4 bishops; in the Morea, 6 archbishops (Argolis, Corinth, Patras and Elis, Mantinea and Cynuria, Messenia, Sparta and Monembasia) and 6 bishops; in the Archipelago, 1 archbishop (Syros and Tynos) and 3 bishops; in the Ionian Islands, 4 metropolitans and 3 bishops. The Roman Catholics, who are mostly the descendants of families which immigrated at the time of the Crusades and during the rule of the Venetian, snumber about 25,000, chiefly in the islands; and have two archbishops — at Naxos and Corfu — and 4 bishops There are a few thousand Mohammedans in Euboea and a few hundred Protestants and Jews in the commercial towns. The labors of Protestant missionaries began in 1828, and have ever since been carried on without intermission. The American Board of Missions, the Episcopal Board, and Baptist Board were all concerned in thee work. The Episcopal Board began its operations in 1829, when it sent out Messrs. Robertsons and Hill. These gentlemen, in the outset, started out upon the conciliatory course, under the impression that the Greek Church would be freed from its evils by liberal education. On this account they devoted themselves entirely to education, allowing a priest in, their schools to teach the Greek Catechism. The American Board of Missions sent out the Reverend Dr. King in 1828, and he, too, opened schools for boys and girls at Athens, and also paid great attention to education, but only used it as a means to the preaching of the Gospel. In 1835 ,the representative of the American Board assisted in the establishment of the first college in Greece which was started under government assistance. Soon after this three other missionaries arrived in Greece, who opened schools in the mountains. In 1841, suddenly, and without any apparent provocation, the Church party made war against missionary operations, and attempted to extinguish the Gospel light. These persecutions ended in the banishment of Dr. King from the country. This action became the means of introducing the native element into the work. Dr. Kalopothakes, who had become acquainted with Protestantism in one of the schools of Dr. King, and who had subsequently spent four years in the United States to prepare for missionary work is his country, started in Athens a religious newspaper, the Star of the East. In 1864, when Dr. King (who had helped Dr. Kalopothakes in all his troubles) returned to America,  the paper passed entirely into the hands of Dr. Kalopothakes and his companion, a Mr. Constantine; and when, in 1868, Dr. King again went to Greece, he found the paper prospering, and two regular Church seravices carried on every Sabbath in Athens. In 1869, Dr. Kalopothakes and Mr. Constantine published a daily paper, a weekly paper, and a children's paper, and also a number of cheap religious books. One of the chief results of the Protestant mission has been the increased circulation of the Bible, which is proaed by, the fact that in 1859, when Dr. Kalopothakes first opened the Bible depoft at Athens, he did not sell 100 copies of the New Testaments whereas in 1868 he disposed of 3000.

Popular education has made considerable progress since the establishment of independence. There were 750 primary schools in 1856; 93 pro- gymnasia or Helalenic schools, with 165 teachers and 4990 pupils; 11 gymnasia (organized after the model of those of Germany), with 67 teachers and 1180 pupils; an eccelesiastical ("Rhisari") seminary, and a national university established ins 1837, with a library of more than 80,001) volumes, an observsatory, and botanical garden. See Wiggers, Kirchl. Statistik, 1:179 sq., 207 sq. (A.J.S.)

## Greek[[@Headword:Greek]]

             a term not found in the A.V. of the O.T., where either Javan is retained, or, as in Joe 3:6, the word is rendered by Grecian. In Maccabees Greek and Grecians seem to be used indifferently (comp. 1Ma 1:10; 1Ma 6:2; also 2Ma 4:10, Greekish). In the N.T., on the other hand, a distinction is observed, ῞Ελλην being rendered "Greek," and ῾Ελληνιστής,"Grecian." The difference of the English terminations, however, is not sufficient to convey the differsence of meanings. (See Overkamp, De distinctione inter Judaeos et Graecos, et inter Graec. et barbaros, Gryph. 1782; Amnell, Hellas, N.T. illustrata, Upsal. 1752.) ῞Ελλην, in the N.T. is either a Greek by race, as in Act 16:1-3; Act 18:17; Rom 1:14; or more frequently a Gentile, as opposed to a Jew (Rom 2:9-10, etc.); so fem. ῾Ελληνίς Mar 7:26; Act 17:12. ῾Ελληνιστής (properly "one who speaks Greek") is a foreign Jew; opposed, therefore, not to Ι᾿ουδαῖος, but to ῾Εβραῖος, a home-Jew, one who dwelt in Palestine. So Schleusner, etc.: according to Salmasius, however, the Hellenists were Greek proselytes, who had become Christians; so Wolf, Parkhurst, etc., arguing from Act 11:20, where ῾Ελληνισταί are contrasted with Ι᾿ουδαῖοι in 19. The question resolves itself partly into a textual one, Griesbach having  adopted the reading ῞Ελληνας, and so also Lachmann, Tischendorf, and others. SEE HELLENIST.

## Greek Church[[@Headword:Greek Church]]

             the name usually given to the largest branch of the Oriental or Eastern churches (q.v.). It comprehends all those Christians following the Greek or the Graeco-Slavonian rite, who receive the first seven general councils, but reject the authority of the Roman pontiff and the later councils of the Western Church. SEE COUNCILS. The title "Greek Church" is hardly an appropriate one. A "communion embracing several other nations and languages besides the Greek, each performing divine worship in its own tongue, and in which, out of sixty-six millions of Christians, perhaps fifty- nine millions are Slavonians, and pray in the Slavonic tongue, cannot properly be called Greek merely because, its ritual is derived in great measure (by no means exclusively) from Greek sources, and because it was once united with the Graeco-Ronman empire" (Palmer, Dissertations, page 5). The Church calls itself the "Holy Orthodox Catholic and Apostolic Church." The Greek Church has not, like the Roman Catholic Church, one head, but consists of eleven different groups, which, in point of administration, are independent of each other (see below, Statistics), though they fully agree in point of doctrine.

I. History. — The proper history of the Greek Church as a separate body begins with the interruption of ecclesiastical communion between the pope and the patriarch of Constantinople. After the establishment of the imperial residence at Constantinople, it was the natural ambition of both the bishops of Constantinople and the emperors to enlarge the authority and prerogatives of the see of Constantinople (q.v.). In 381 the first (Ecumenical Council of Constantinople gave to the bishops of Constantinople, because it was the New Rome (διὸ τὸ εῖναι αὐτὴν νέαν ῾Ρωμήν), the "precedence of honor" next after those of ancient Rome. The canon was not recognized by the churches of Rome and Alexandria, but the authority of the bishop of the imperial residence naturally rose, and in 451 the Council of Chalcedon not only confirmed the precedence already given, but placed under his jurisdiction the dioceses of Thrace, Asia, and Pontus, and grounded these ecclesiastical privileges, in the case of the new as well as the old Rome, upon the political distinction of the two cities. The Roman legates protested against this canon, and pope Leo the Great did not recognize it, but when the empire was divided,  the patriarch gradually acquired a kind of superiority over the other three patriarchs of the East, and assumed the title of (Ecumenical Patriarch. The support given by patriarch Acacius of Constantinople (471-489) to the Henoticon (q.v.) led in 484 to the excommunication of Acacius, together with the emperor and the patriarch of Alexandria, by pope Felix III, who also charged him with encroaching upon the rights of the patriarchs of Antioch and Jerusalem. For thirty-five years (484-519) the communion between Constantinople and Rome remained interrupted, most of the Eastern bishops siding with Acacius, while those of Illyria, bishop Kalandion of Antioch, and the convents in the vicinity of Constantinople, ranged themselves on the side of the pope.

The withdrawal of the excommunication by pope Hormisdas involved a complete acknowledgment of the supremacy of the Roman pontiff, but the rivalry of the patriarchs of Constantinople continued, and pope Gregory the Great in vain endeavored to prevail upon the pious John the Faster of Constantinople to relinquish the title (Ecumenical Patriarch. The antagonism of the two churches was increased by the support which several of the patriarchs of Constantinople gave to the iconoclast emperors, and by the complete political separation between the East and the West. When Photius, after ascending the patriarchal see, could not obtain the recognition of pope Nicholas, he excommunicated the pope, and arraigned the whole Latin Church for her doctrine of the twofold procession of the Holy Ghost and the addition of "Filioque" (q.v.) to the creed, for the practice of clerical celibacy, and for denying to priests the power of administering confirmation. As the rival of Photius for the see of Constantinople, Ignatius, was a declared partisan of the pope. and the Latins, the struggle for the possession of the see greatly added to the animosity of the party of Photius against the whole Latin Church. After the death of the emperor Michael III, Ignatius was restored to the see, and a council at Constantinople under his presidency, which by the Latins is accounted as the eighth oecumenical council, established in 869 the union between the two churches. After the death of Ignatius in 877, Photius again became patriarch. A council held by him in 879 repealed the decisions of the Council of 869. The papal legates were induced by Photius to approve the acts of this council, which the Greek Church numbers among the oecumenical, but pope John. rejected it, and excommunicated Photius anew. In 886 Photius was exiled by the emperor Leo IV, and his successor, Stephen, accepted the demands of the pope. Peace between the two churches was preserved until the middle of the 11th century, when  Michael Cerularius (q.v.) was, though a layman, elected patriarch, contrary to the canons of the Council of 869, which forbade the election of laymen to this dignity. Cerularius, in union with bishop Leo of Achrida, the metropolitan of Bulgaria, wrote a letter to bishop John of Trani, in Apulia, who was asked to communicate it to the bishops and priests of the Franksand to the pope. Besides the points of difference alleged by Photius, the letter of Cerularius reproached the Latins for the use of unleavened bread in the Eucharist, for fasting on Saturday, and for not singing Hallelujah during Lent. Cardinal Humbert gave a. Latin translation of the letter to pope Leo IX. The pope wrote two letters against Cerularius, which in 1054 were taken to Constantinople by archbishop Petrus of Amalfi, the chancellor Frederick, and Cardinal Humbert. They charged Cerularius especially with the design to establish a jurisdiction over the patriarchs of Alexandria and Antioch, and to make himself the oecumenical patriarch of the entire Greek Church. Cardinal Humbert added a third letter, in which he charged the Greeks: with rebaptizing the Latins, with allowing to the priests the use of marriage during the days of their service at the altar, with not baptizing their children until the eighth day after their birth, and other similar points. The emperor Constantine Monomachos, who, from political reasons, was opposed to a schism, had the letter of Humbert translated into Greek. 'The monk Niketas (Pectoratus), who wrote a violent refutation of Humbert, was compelled to retract, but Cerularius remained firm in his opposition, and in July 1054, was solemnly excommunicated by the papal legates. With the support of the emperor, whom he gained over to his side, Cerularius maintained his authority until, in 1059, he was exiled by the emperor Isaac Comnenus. He died soon after.

But the exile of Cerularius did not restore the union of the churches. On the contrary, from this time the separation struck deeper root among the people of the East. Some of the emperors were favorable to a reunion in order to procure political aid from the pope and the Latin princes; but their efforts met only with temporary success. Thus, in 1095, ambassadors of the emperor Alexius Comnenus appeared, suppliant for aid, at the Council of Piacenza, and pope Urbanf to restore a union, held in 1097 a council at Bari, in Apulia. In 1201 pope Innocent III induced the Greek emperor Alexius and the patriarch of Constantinople, John Lomaterus, to enter into a union with Rome. At the Council of Lyons, 1217, delegates from the Greefi Church were present, and they, as well as the emperor Michael  Paleeologus, declared in favor of union. But the son and successor of Michael, Andronicus, was a decided opponent of the union, and imprisoned the patriarch, who supported it. The emperor John Palmeologus II, and the patriarchs Philotheos of Constantinople (1363- 1376), Niphon of Alexandria, and Lazar of Jerusalem, also reentered into communion with Rome, and sent to pope Clement VI their profession of faith. At the OEcumenical Council of Ferras, which began in Januarsa, 1438, the emperor John Palmeologus VI, his brother, the patriarch of Constantinople, representatives of the three other patriarchs, many bishops, priests, and officers, and altogether some 700 Greeks and Orientals, were present. After a long discussion of the points of difference, the decree of union was, on July 5, 1439, signed by the pope, the Greek emperor, the cardinals, the patriarchs and bishops of both churches, with the sole exception of the bishop Markos Eugenikos of Ephesus. SEE FERRARA; SEE FLORENCE.

But this union was short-lived. On the return of the Eastern bishops to their homes, their action was repudiated by the large body of the priests, monks, and people. The great majority of the bishops them.selves yielded to the public pressure and renounced the union, and soonm after, in 1453, the fall of Constantinople obliterated every trace of the attempted reconciliation. The patriarchs of Alexandria, Antioch, and Jerusalem declared is 1460 their readiness to accept the union, but, as usual, this declaration bore no practical fruit. Many attempts to effect a general union have since been made, but without effect. Only small bodies of Greeks, especially through the influence of the Catheolic government of Poland, have entered into and remained in union with Rome, receiving from the popes permission to retain the use of the Greek language at divine service, and some other peculiarities of the Greek Church. SEE UNITED GREEK CHURCH. Pope Pius IX, on ascending the papal see, invited the bishops of the Greek Church, in a circular letter addressed to them, to re- enter into the union with Rome. The Greek bishops replied by a letter, setting forth their reasons for not complying with the invitation. In 1868 the pope invited the Greek bishops individually to attend the coming council, but this invitation also was declined by every bishop.

The Greek Church comprised within its ancient limits, anterior to the Mohammedan conquests, Greece properly so called, opon us, Eastern Illyricum, the Islands, and Asia Minoras also Syria and Palestine, Arabia, Egypt, and parts of Mesopatamia and Persia. Her territory in Asia and Africa was in the course of time almost wholly lost in consequence of the  advance of the Mohammedamms, and with the fall of Constantinople in the 15th century nearly all the ancient sees of the Church in Europe came likewise under the rule of a Mohammedan government. Other portions became subject to the Catholic governments of Austria and Poland, leaving only one single government, that of Russia, as the protector of the interests of the Greek Church. In Austria and Poland the Greek Church suffered some losses in consequence of the efforts of the governments of those two countries to induce the Greek bishops to accept the supremacy of the pope. In European Turkey the Church maintained, on the whole, her ground, as the Turks, though oppressing them in many ways, did not deny them religious toleration. More than from the Turkish govermnent, the Greek Church in Turkey suffered from internal corruption, especially from the simony prevailing in, the appointments to episcopal sees and other ecclesiastical positions. SEE TURKEY.

While the territory of the Greek Church in Africa, Asia, and South-eastern Europe was greatly reduced by the advance of Mohammedanism it received a most important increase by the conversion of the Russians. The first missionaries were sent to this people from Constantinople in the 9th century. In 955, princess Olga, the saint, was baptized at Constantinople, and in 956 the first Christian church was built at Kief. Vladimir, at the close of the 10th century, was especially eager for the suppression and destruction of paganism. The first attempt to sever the connection of the Russian Church with the patriarch of Contantinople was made by Yaroslam I, who, in 1051, commanded the Russian bishops to elect the new metropolitan of Kief without the cooperation of the patriarch. His successors, however, again conceded to the patriarch the right of appointing the metropolitan of Kief. In 1164 the patriarch of Constantinople sent a new metropolitan to Kief without even asking for the consent of the prince; but prince Rostislav, though willing to accept the metropolitan for once, declared that in future the election of the metropolitan would require the sanction at least of the government. Negotiations of the princes of Russia and the metropolitans of Kief with the pope for a union of the Russian Church with Rome began in the 11th century. Some of them, in particular several princes of the Russinians and Ruthenians in Galicia, and the metropolitan Isidore, who took part in the Council of Florence, really joined the union, but among the mass of the people and clergy it never gained ground. In 1588 the metropolitan Job of Moscow was consecrated by the patriarch of Constantinople the first  patriarch of Russia, and was recognized by the other Oriental patriarchs as the fifth patriarch of the orthodox Church. At the close of the 16th century an attempt was made to establish a union between the Russian Church and those of Georgia and Armenia, but it failed in consequence of the intolerance of the Russian patriarch. The attitude of the patriarch towards the metropolitan of Kief induced the latter, with a number of other bishops of. South Russia; and a population of about ten millions, to enter in 1594, at the Council of Brzesk, into communion with Rome. The breach between the Russians and the Church of Rome was greatly widened by the elevation of the house of Romanoff to the throne and by the consolidation of the Russian nationality in its hereditary struggle against Catholic Poland. In 1657 and the three following years the Russian ambassador in Constantinople obtained from the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem an official recognition of the right of Russia to have the patriarchs of Russia elected by the Russian clergy, without obtaining the previous sanction of the Oriental patriarchs. . After the death of the eleventh Russian patriarch in 1702, Peter the Great left the patriarchal see vacant, and in 1721 put the administration of the Church in the hands of a board of bishops called the Holy Synod. Since then the Church of Russia has been eminently a state church. Though in doctrinal union with the other branches of the Greek Church, it is, in point of ecclesiastical administration, entirely unconnected with them. At home it has been unable to prevent the growth of numerous dissenting sects; but the rapid growth of the Russian empire has made it not only by far the most numerous and important branch of the Greek Church in the present age, been the largest state church in the Christian world. (For a fuller account of the inner history of the Church, SEE RUSSIA.) The establishment of the independence of the Hellenic kingdom at the beginning of the present century created another independent Greek state church. In 1833, the regency of Greece, at the request of thirty-six metropolitans, declared the orthodox Oriental (Church of Greece independent of every foreign ecclesiastical authority, and, after the model of the Russian Church, organized for the administration of the Church a "Holy Synod." This indepndent constitution was recognized by the patriarch of Constantinople in 1850. (For a fuller account of this branch of the Greek Church. SEE GREECE.)

The Reformed Churches which arose in the 16th century made also several attempts to establish an understanding with the Greek Church. The  Augsburg Confession and Luther's Smaller Catechism were translated into Greek, and, very early after the Reformation, a letter was addressed by Melancthon to the patriarch Joseph of Constantinople through a deacon Demietrius Mysus, who visited Germany in 1558. Another Lutheran embassy of a more imposing character, headed by the well-known Tübingen divines Andreae and Crusius, visited Constantinople during the patriarchate of Jeremias (1576 to 1581). But both missions remained without result. Negotiations with the Reformed Churches were opened by the patriarch Cyril Lukaris, who in 1629 issued a decidedly Calvinistic confession of faith. But he was not only unable to carry his Church with him, but was himself deposed and imprisoned; and, to cut off future attempts of this kind, a doctrinal declaration was signed by the patriarchs of Constantinople, Alexandria, and Antioch, and many metropolitans and bishops, which, by clear and decided definitions, draws a marked line between the Greek and the Reformed Church. SEE CYRIL LUCAR. This exposition was generally adopted by the churches, and in a synod held in Jerusalem in 1672 it was adopted as the creed of the Greek Church. (See below,)

Several efforts have also been made by the Anglican churches to enter into intercommunion with the Greek Church, which during the last ten years have received the official endorsement of the English convocations and of the General Convention of the Protestant Episcopal Church of the United States. The plan has found many friends even among bishops of the Greek Church, some of whom are members and patrons of a Society for Promoting the Unity of Christendom SEE ENGLAND, which comprises Anglicans, Roman Catholics, and Oriental Christians among its members.

II. Doctrine. — The Greek Church, in common with the Roman Catholic, recognizes the infallible authority of the first seven councils. Its particular doctrines are laid down in a number of confessions of faith, among which the most important are, the Confession of patriarch Gennadius (q.v.), and the Confessio orthodoxa catholicae atque apostolicae ecclesiae orientalis of Petrus Mogilas, metropolitan of Kief, which in 1642 was sanctioned by a synod at Yassy, in 1643 signed by all the patriarchs, and in 1672 again sanctioned by a synod at Jerusalem, and declared to be an authentic exhibition of the doctrine of the Church.

The Greeks agree with the Roman Catholics in accepting as the rule of faith not alone the Bible, including the Deutero-canonical books, but also  the traditions (q.v.) of the Church. They deny the procession of the Holy Ghost from the Son SEE FILIOQUE, and reject the papal claim to supremacy and doctrinal authority. They admit the seven sacraments of the Roman Catholic Church, but differ in some of the rites used at their administration. They administer baptism by trine immersion, and confirmation in immediate connection with baptism, even in the case of infants. The right of administering confirmation is conceded to priests as well as to bishops. They administer the communion in both kinds and even to children. (For their peculiarities in the sacraments of extreme unction and priestly orders, SEE EXTREME UNCTION and SEE ORDERS.) They forbid marriage altogether to bishops; priests and deacons are forbidden to contract marriage after ordination, and must not have been married more than once, nor to a.widow. Married priests must live separate from their wives during the time when they are actually engaged in Church service. They regard marriage as dissoluble in case of adultery, and regard fourth marriages as utterly unlawful. They do not permit the use of graven images, with the exception of that of the cross. They observe four great fasts: the forty days of Lent, from Pentecost to the Feast of Sts. Peter and Paul, the fifteen days before Assumption Day, and the six weeks before Christmas; and, besides, the Wednesdays and Fridays throughout the year are fast days. At divine service they generally use the liturgy of St. Chrysostom, and on certain Sundays and festivals that of St. Basil. The liturgy of the Russian Church is in the Old Slavic language; that of the Church in the kingdom of Greece, in modern Greek; that of the Church of Georgia, in the Old Georgian language. Instrumental music is forbidden, but singing is universally in use. The ordinary posture in public, prayer is standing, the body being turned towards the east; only at Pentecost is kneeling in use. The sign of the cross is in more frequent use among them than in the Roman Catholic Church, but in a different form. The preaching of sermons is not common; generally a homily is read from ancient collections. Corresponding to the breviary of the Latin Church is the Horologion, which contains prayers for different hours of divine worship,. a complete calendar (Menologion), and different appendixes for worship. Festivals peculiar to the Greek Church are the consecration of water on January 6 (Old Style) in commemoration of the baptism of Jesus in the Jordan, and the orthodox Sunday (Estomihi), with a. litany anathematizing heretics and in honor of the imperial patrons, the prelates, and martyrs of the Church.  III. Constitution and Statistics. — The constitution of the Greek Church is, in many respects, similar to that of the Roman Catholic Church. They reject the claims of the pope to a supremacy over the whole Church,, and are only willing to recognize him as the patriarch of one great section of the Church. The higher clergy (Archiereis) are the patriarchs, archbishops, and bishops, who have to live in celibacy; the lower clergy are divided into the regular clergy (monks; also called,, from the color of their dress, the black clergy) and the secular clergy (also called, in opposition to the regulars, the white clergy, although their dress is, in fact, often of a brown, violet, or other color).

In point of ecclesiastical organization, the Greek Church consisted in 1869 of eleven groups, which were more or less independent of each other, namely,

1. The patriarchate of Jerusalem, which has 13 sees (metropolitan and 1 archiepiscopal).

2. The patriarchate of Antioch, with 6 metropolitan sees.

3. The patriarchate of Alexandria: it has 4 metropolitan sees.

4. The patriarchate of Constantinople, which has 135 sees (90 metropolitan and 4 archiepiscopal).

5. The patriarchate of Russia, which has 65 sees (5 metropolitan, 25 archiepiscopal).

6. Cyprus, 4 sees (of which 1 is archiepiscopal).

7. Austria, 11 sees (2 metropolitan).

8. Mount Sinai. 1 see.

9. Montefiegro, 1 metropolitan see.

10. Greece, 31 sees (the archbishop of Athens is ex officio president of the Holy Synod).

11. Rumania, 4 bishops in Wallachia and 3 in Moldavia. The people of Servia and those of Bulgaria desire for their bishops a similar independence of Constantinople.

The statistics of the Greek Church, reported in 1889, were as follows:

Russia      61,940,000

Austria     493,000

Hungary     2,434,000

Germany     2,755

Greece      2,200,000

Roumania (about)  5,250,000

Bulgaria    2,007,00

Eastern Roumelia  734,000

Servia      1,939,000

Montenegro  232,000

Turkis Empire (approximately) 7,000,000

Total 84,231,755

For fuller information on the several branches of the Church, SEE RUSSIA; SEE TURKEY; SEE GREECE; SEE AUSTRIA. See Herzog, Real- Encyklopädie, 5:368; Le Quien, Oriens Christianus (Paris, 1740, 3 volumes); Heineccius Abbildung der alten snd neuen griech. Kirche (Leipsic, 1711); Ricaut, Hist. de l'etat present de l'eglise grecque et de l'glise armenienne (littell). 1692); Schmitt, Geschichte der neugriech. Und der russischen Kirche (Mentz, 1840); Strahl, Geschichte d. russ. Kirche (Halle, 1830); Wimmer, Die griech. Kirche in Russland (Leips. 1848); Pichler, Geschichte der kirchl. Trennung zwischen dem Orient und dem Occident von den ersten Aunfangen bis zur jungsten Gegenwart (Munich, 1864-8, 2 volumes), and Die oriental. Kirchenfrage (Munich, 1862); Stanley, The Eastern Churchs (Lond. 1867); King, The Rites of the Greek Church in Russia (Lond. 1722); Stourdza, Considerations sur la doctrine es l'esprit de l'eglise orthodoxa (Weimar, 1816); Mouraviet, Briefe tuber den Gottesdienst der Morgenland Kirche (Germ. transl. by Muralt, Lpz. 1838); Dolgorukof, La virite sur la Russie (Par. 1860); The Black and the White Clergy in Russia (in the Russian language, Lpz. 1867; extracts in Preusische Jahrbucher, September and October 1867); Foulkes, Christendom's Divisions (London, 1867, 2 volumes); l'Eglise Orthodoxe l'Orient (Athens, 1853); Neale, Hist. of the Holy Eastern Church (London, 1857 sq.); Stud. u. Krit. 1864, 1; Am. Presb. Rev. October 1868, and January 1869; Wesleyan M. Mag. July 1855; Christ. Rememb. 1861; Princeton Rep. October 1866; Meth. Quart. Rev. July 1867; Journal Sacred Lit. 21; Bibl. Sacra, October 1864; Schem, American Eccles. Almanac for 1869 (N.Y. 1869). (A.J.S.)

## Greek Church, United[[@Headword:Greek Church, United]]

             This is the name of those Christians who, while following, the Greek rite, observing the general discipline of the Greek Church, and making use of the Greek liturgy, are yet united with the Church of Rome, admitting the double procession of the Spirit and the supremacy of the Roman pontiff, and accepting all the doctrinal decisions subsequent to the Greek schism which have force as articles of faith in the Roman Church. They have been allowed by the pope the same law of celibacy as among the other Greeks: They are also permitted to administer communion under both kinds. The United Greeks sare found chiefly in Southern Italy, in the Austrian dominion, in Poland, in the Russian empire, and in Turkey. In Italy they are computed at 80,000; in Austria at about 4,000,000; and in Poland about 250,000. In Russia it is difficult to ascertain what their number is. As regards nationalities in Austria, they are divided into Romanians and Ruthenians the former being settled in Wallachia, Transylvania, and Eastern Hungary, the latter in Little Russia, Galicia, and Northeastern Hungary. The union of the Greek Christians of Wallachia and Transylvania dates from the end of the 12th century. The union of the Galileaan Greeks or Ruthenians is of much later date, about the close of the 17th century. The United Greeks, in 1868, had in Austria two archbishops, one for the Russian rite at Fogaras (with suffragan bishops at Szamos-Ujvar, Gran Wardein, and Lagos), and one for the Ruthenian rite at Lemberg (with bishops at Premizl, Kreuz, Eperies, and Mankacz). In Russia there is one bishop at Chelm. In European Turkey there is one bishop in Bulgaria; a patriarch in Antioch; three archbishops at Damascus, Emesa, and Tyre, and bishops at Aleppo, Beyroot, Bosra, Balbeck, Faral, Jerualam, Hauran, and Sidon. See Annuario Pontinfcia for 1869. (A.J.S.)

## Greek Language, Biblical Relations Of The[[@Headword:Greek Language, Biblical Relations Of The]]

             In treating of the peculiarities of the Greek found in the Sept. and N.T., we here substantially adopt Dr. Donaldson's article in Kitto's Cyclopadia, s.v. The affinities between the Greek and the other branches of the Indo- Germanic family are copiously drawn out by Bopp, Comparative Grammar, etc. (Lond. 1860, 3 volumes, 8vo, 2d edit. trans. by Eastwick from the  Germ.). For its coincidences with the Hebrew, SEE PHILOLOGY, COMPARATIVE.

I. Historical Character. — There has been much discussion as to the peculiar nature of the language used by the Septuagint translators and by the writers of the N.T. It would be useless to attempt to give an account of these discussions in this article. We shall simply indicate the main facts which have come out in the course of investigation, stating at the same time the theory which seems to account most satisfactorily for the peculiarities of Greek which these writings present.

In the earliest stages of a language the dialects are exceedingly numerous, every small district having peculiar variations of its own. Such we find to have been the case with Greek; for, though its dialects have generally been reckoned as four, we know that each of these was variously modified in various places. In course of time, however, sone of these dialects, the Attic, drove the rest from the field of literary composition, and almost all Greeks who wrote books wrote in that dialect, wherever they might have been born. The Attic which they used underwent some changes, and then received the name aof the κοινή or comm dialect. This dialect has been used by Greeks for literary purposes from the time of Alexander the Great down to the present age.

While Attic thus became the literary language, the various communities spoke Greek as they had learned it from their parents and teachers. This spoken Greek would necessarily differ in different places, and it would gradually become very different from the stationary language which was used in writings. Now it seems that the language used by the Sept. and N.T. writers was the language used in common conversation, learned by them, not through books, but most likely in childhood from household talk, or if not, through subsequent oral instruction. If this be the case, then the Sept. is the first translation which was made for the great masses of thee people in their own language, and the N.T. writers are the first to appeal to men through the common vulgar language intelligible to all who spoke Greek. .The common Greek thus used was, however, considerably modified by the circumstances of the writers.; sand hence: some have, but rather unnecessarily, termed the Greek in question the Hebraistic or Hellenistic dialect. SEE HELLENIST.

II. Inflections. — Max Müller justly affirms that the grammar of a language is the most essential element, and therefore the ground of classification in, all languages which have produced a definite grammatical articulation" (Lectures on the Science of Language, page 74). Now the grammar of the Sept. and N.T., in very many of its departures from the common dialect, approximates to the medimeval Greek of Ptochoprodroms in the 12th century, and to the modern Greek of the present day, both of which are simply the language of the common people, as debased by time and vulgar usage. Thus the N.T. and modern Greek have no dual. In their declension of nouns we find a mixture of dialects, such as, for instance, a in the genitive singular of proper names in ας; and ης in the genitive, and ῃ in the dative, of nouns in ρα (σπείρης, Act 27:1; μαχαίρῃ, Rev 13:10, etc.). There is in both a change from the second to the third declension in the words voft νοῦς, σκότος, ἔλεος, and πλρῦτος. The N.T. however, declines some of them occasionally as of the second declension. Both display great peculiarities in the forms for the comparative and superlative of aadjectives, such, for instance, as μειζοτέραν, 3Jn 1:4. In modern Greek the optative mood is rare, and occurs only in wishes., It is rare also in the N.T., and in some of the books it does not occur at all. The modern Greek declines the second aorist as the first. This is the case frequently in the N.T. also, as ἔπεσα for ἔπεσον. The N.T. sometimes forms the imeperatime by means of ἀφίημι, as ἄφες ἐκβάλω, ἄφες ἴδωμεν. This is now the common form in modern Greek, ἄφες being contracted into ἄς. The second person singular in the present passive or middle ends (in modern Greek in the regular σαι; so in the N.T. καυχᾶσαι and δύνασαι. The third person plural of the imperfect active of contracted verbs in modern Greek ends in σαν; so in Sept. and N.T. ἐδολιοῦσαν. There is a striking similarity in the conjugation of verbs in both. Both have a tendency to form all the parts regularly. Both also deal arbitrarily with augments. Both avoid the use of verbs in μι, and both generally strengthen pure verbs by the insertion of a ν. Someti mes they change the vowel ε into α, as ἐλεᾶτε, in Jud 1:23 (see Cremer, s.v. ἐλεέα). Instances of several of these peculiarities may be found in our texts of the classical writers, and a still larger number in our manuscripts of them; but it is to be noted that in them they appear as rarities; in the New Testament their occurrence is more frequent, and in modern Greek they have passed into customary forms. Some of these forms have been set down as Alexandrian or Macedonian, but Sturz (De Dialecto Macedonica et  Alexandrina, Lipsiae, 1808) has entirely failed to prove that there was either a Macedonian or an Alexandrian dialect. The Macedonian words which he has adduced indicate that the Macedonians were non-Hellenic. There are no forms ad-duced as Alexandrian which are not to be found in some earlier dialect. In fact, there is nothing in any of the statements to which he appeals to contradict the opinion that Alexandrians, like other Greek-speaking people, mixed up various dialects in their spoken language. The written language of the Alexandrians, as we know from the works of Philo and other residents in Alexandria, was the so-called "common dialect." Moreover, the Greek of the New Testament is to be found not in writings of any special locality, but in writings which made no pretensions to literary excellence, such as the fragments of Hegesippus, some of the apocryphal gospels, the apostolical constitutions, the liturgies, the Chronicon Paschale, and Malelas.

III. Syntax. — Here the peculiar elements that mixed themselves with the common spoken language in the N.T. writings make their appearance. The Hebrew element especially is noteworthy. The translators of the Septuagint went on the principle of translating as literally as possible, and consequently the form of the sentences is essentially Hebrew. Some of the writers of the N.T. were themselves. Jews, or derived part of their information from Jews, and accordingly the form of portions of their writings, particularly in narrative, is influenced by Hebrew modes. At the same time, too much stress is not to be laid on this Hebrew influence, for the writers appear sometimes to differ from the classical types, not because they were Jews, but because they were simple plainspeaking (τὴν γλῶτταν ἰδιωτεύοντες, Eusebius, Hist. Eccl. 3:24) men, who cared little about rounded sentences. The Hebrew element shows itself in particular phrases and constructions, as in ποιεῖν ἔλεος μετά τινος; but the amount of this Hebrew element is not so great as it has often been supposed to be, and in some of the N.T. writers it is scarcely noticeable at all. Generally speaking, the syntax, like the grammar, has a tendency towards modern Greek. It has, like it, frequent recourse to the use of prepositions, and we find such expressions even as δόντα εἰς ὑμᾶς (1Th 4:8). After the comparative παρά is frequently used instead of ἤ in the N.T.; in modern Greek it is always employed. On account of the rareness of the optative, and an avoidance of the infinitive by some of the writers, both the N.T. and modern Greek abound in the use of ϊνα with the subjunctive, and .sometimes even with the indicative, as in Revelations. The neuter plural is  more regularly joined with a plural verb in N.T. Greek; it is always joined with it in modern Greek. Many other peculiarities in which the ;syntax and inflections of the N.T. and those of modern Greek agree might be noted. For the use of the Greek article, SEE ARTICLE.

IV. Vocabulary. — The words used by the N.T. writers show a still greater variety of elements.

1. Here we notice distinctly, also, the tendency towards the modern language, as, for instance, in the use of χορτάζω, to feed men, in the frequent employment of diminutives, in attaching a weakened senseto words like βάλλω, which had originally the idea of vigor in them. and in a variety of adverbs and conjunctions rarely used by the classical writers. Some of these peculiar uses have been assigned to the supposed Alexandrian dialect; but in the discussions no attempt has been made to distinguish between what may have been pure Alexandrianisms, and what may have been common in Greek conversation, though not in Greek writings.

2. In the words we find a Latin element, as might be expected. The Latin words used in the N.T. are not very numerous, but they show plainly that the writers had no other desire than to call things by their common names. They do not translate them into Greek, as a scholar of those days or an imitator of Attic writings.would have done. We find a few Greek phrases in the N.T. which have evidently been translated from Latin, such as συμβούλιον λσβεῖν consilium capere.

3. There are also several Aramaic words used in the N.T., especially by Christ. Most of these words and expressions are of a peculiar nature. They are almost all of them utterances employed on some solemn occasion. They were at one time appealed to as proof that Jesus regularly used the Aramaic in his addresses to the people; but they have recently been adduced, and with considerable force, to prove exactly the contrary, that Jesus frequently used the Greek language in his public conversations as being more intelligible to all, but that, when powerfully moved. or deeply touched, he employed Aramaic words, as being more expressive from their associations (Roberts, Discussions on the Gospels, part 1, chapter 4). Besides this, the Hebrew or Aramaic has exercised an influence on the meanings of some Greek words, as, for instance, in the use of ὀφείλημα for a sin. In several instances, however, where this Hebrew influence has  been set down as existing, a more satisfactory explanation is given in another way. Thus δικαιοσύνη is taken by some to mean liberality in 2Co 9:9-10, because they suppose that צְדָקָתhas this meaning in Psa 112:9, where the Sept. translates δικαιοσύνη. In both cases it may be doubted whether δικαιοσύνη ought to receive this meaning, and unquestionably in the second Epistle to the Corinthians it is much simpler to suppose that Paul looks on liberality as an essential part of righteousness, and righteousness therefore as including liberality.

4. There is also another element in the vocabulary of a peculiar nature. This arises from the novelty of the teachings combined with their exalted morality. The new thoughts demanded new modes of expression, and hence the writers did not hesitate to use words in senses rare, if not entirely unknown to the classical writers. This fact could not be fully illustrated without exhibiting the results of investigation into various characteristic words, such as μυστήριον, δίκαιος, δικαιοσύνη, δικαιόω, πίστις, ζωή, θάνατος, δόξα, δοξάζω, ὀργή, etc. These results seem to us to form no inconsiderable addition to the proof of the divinity of Christianity, for the grand moral ideas that were expressed by some of them are unique in the age in which they were uttered. Thus the word is frequently used to denote an entire and absolute consecration of soul, body, and spirit to God, for it is this entire consecration which they look upon as the life-principle of man. Living, with them, if it be not living to God in Christ, is not living at all, but death; and a death which works not merely in the soul, but also in the body. Plato and the Stoics had something like this notion of ζωή, but with them it was a speculation. They are continually reasoning about it.

The writers of the N.T. treat it as an unquestionable realized fact. So, again, δόξα means glory; but the writers of the N.T. separate from it every notion of material splendor or earthly renown, and use it to denote that spiritual irradiation of the whole man which takes place when God reigns in him, when the image of God is realized in him. Thus we come short of God's glory when we fail to present the purity and holiness of his character and image in our characters. Thus the δόξα of the N.T. is purely spiritual and moral. Then, again, it is remarkable how, in the case of words like ὕδωρ, λουτρόν and βαπτίζω, the material meaning often vanishes entirely out of sight, and the writers express by them the spiritually purifying power of Christ, which really and entirely cleanses both soul and body (Alexander, Anglo-Catholicism not Apostolical, page 293). The moral fervor of the writers is also seen in their  omission of certain words. Thus the sensuous ἐρᾶν is never used to express the idea which they had of love. The words εὐδαίμων and εὐτυχής are also unknown to the N.T., and, indeed, the writers do not use any word to express mere happiness: μακάριος is used several times to denote something more than mere earthly felicity. They avoid all words connected with mythology, such as the compounds of δαίμων, which, with its diminutive, is used in a peculiarly Jewish and Christian sense. The writers of the N.T. are also remarkable for confining a word to one meaning. Thus μετάνοια is a turning of the whole soul from evil to good, and no other compound with μετά is used in the same sense, while Justin Martyr uses μετάνοια as a change from good to evil as well as from evil to good, and he employs μεταγιγνώσκω and μετατίθεσθαι, as well as μετανοέω, for the same idea.

V. Literature. — The works on the subject of this article are very numerous. Many of them are enumerated and criticized in Winer's Grammatik des Neutestamentlichen Sprachidioms (5th ed. Leipz. 1844, 8vo); and Schirlitns Grundzuge der Neutestamentlichen Gräcität (Giessen, 1861, 8mo); see also Lipsius, Biblische Gracitat (Lpz. 1863, 8vo). Much information will be found in works that discuss later Greek, such as Labeck's Phrynichus, and Jacobs's Achilles Tatius, and especially in a Glossary of Later and Byzantine Greek, by E.A. Sophocles, published as vol. ii, new series, of the Memoirs of the American Academy (Cambridge and Boaton, 1860, 4to). Much interesting and instructive matter is also to be found in the glossaries and articles given in the Pandora, a fortnightly periodical published in Athens.

The best GRAMMARS of the N.T., next the above work of Winer (of which the fourth ed., Leipzig, 1836, was translated by Agnew and Ebbeke, Philadelphia, 1840, 8vo; and the 6th ed., Lpz. 1855, by Masson, London, 1855, 8vo; revised and compared with the 7th ed. by Thayer, Andover, 1869, 8vo), are those of Stuart (Andov. 1841, 8mo), and Trollope (Lond. 1841, 8vo). The doctrine of the article has been especially discussed by Sharp (list ed. Lond. 1798, 12mo) and Middleton (list ed. Lond. 1808, 8vo). The synonymes have been well treated by Tittmans (Lips. 1829-32, 2 volumes, 8vo; tr. in the Bibl. Cabinet, Edinb. 1833-37, 2 volumes, 12mo), Trench London, 1854, N.Y. 1857, 12mo), and Webster (Lond. 1864, 8vo). Grinfield's Nov. Test. Hellenisticum (Lond. 1843, 2 volumes, 8vo) contains an ample collation of the N.T. phraseology with that of the Sept., which his  Scholia Hellenistica (Lond. 1848, 2 volumes, 8vo) extends to a comparison with Josephus, Philo, the fathers, and apocryphal works. The best LEXICONS of the N.T. Greek are those of Parkhurst (ed..Rose, London, 1829, 8vo), Pasor (ed. Fischer, Lips. 1774, 8vo), Schottgen (ed. Krebs et Spohn, Hal. 1819, 8vo), Simonis (including the Sept., Hal. 1762, 4to), Schleusner (4th ed. Lips. 1819, 4 volumes, 8vo), Bretschneider (2d ed. Lips. 1829, 2 volumes, 8vo), and Wael (2d ed. Lips. 1829, 2 volumes, 8vo), remodelled by Dr. Robinsons (N.Y. 1850, 8vo). The latest are Wilkii Clavis N.T. (Lips. 1863, 8vo), Cremer, Bibl.-theol. Wörterbuch der N.T. Gracitat (Gotha, 1866, 8vo), and Thayer's Grimm (N.Y. 1887, 8vo).

## Greek Versions (Modern) Of The Scriptures[[@Headword:Greek Versions (Modern) Of The Scriptures]]

             SEE ROMAN VERSION.

## Greek Versions Of The Holy Scriptures[[@Headword:Greek Versions Of The Holy Scriptures]]

             These, of course, except the modern Greek version of the N.T., are confined to the Old Testament, including the Apocrypha (q.v.).

I. The SEPTUAGIANT. — This is the most important of all the ancient versions, whether is the Greek or any other language. SEE SEPTUAGINT.

II. AQUILA. — It is a remarkable fact that in the 2d century after Christ there were three versions executed of the Old-Testament Scriptures into Greek. The first of these was made by Aquila ( עֲקַילִסor אֲקַילִס, Α᾿κυλάς), a native of Sinope, in Pontus, who had.become a proselyte to Judaism. The Jerusalem Talmud (see Bartolocci, Bibliotheca Rabbin. 4:281) describes him as a disciple of Rabbi Akiba; and this would place him in some part of the reign of the emperor Hadrian (A.D. 117-138). It is supposed that the object of his version was to aid the Jews in their controversies with the Christians; and that, as the latter were in the habit of employing the Sept., they wished to have a version of their own on which they could rely. It is very probable that the Jews in many Greek-speaking countries were not sufficiently acquainted with Hebrew to refer for themselves to the original, and thus they wished to have such a Greek translation as they might use with confidence in their discussions. Such controversies were (it must be remembered) a new thing. Prior to the preaching of the Gospel, there were none besides the Jews who used thee Jewish Scriptures as a means of learning God's revealed truth, except those who either partially or wholly became proselytes to Judaism. But now the Jews saw to their grief that their Scriptures were made the instruments for teaching the principles of a religion which they regarded as nothing less than an apostasy from Moses. This, then, is a probable account of the  origin of this version. Extreme literality and an occasional polemical-bias appear to be its chief characteristics. The idiom of the Greek language is very often violated in order to produce what was intended should be a very literal version; and thus not only sense, but grammar even, was disregarded a sufficient instance of this is found in the rendering of the Heb. particle אֵת by σύν, as in Gen 1:1, σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν, "quod Greaca et Latina lingua omnino non recipit," as Jerome says. Another instance is furnished by Gen 5:5, καὶ ἔζησενΑ᾿δὰμ τριάκοντα ἔτος καὶ ἐννακόσια ἔτος. It is sufficiently attested that thin version was formed for controversial purposes; a proof of which may be found in the rendering of particular passages, such as Isa 7:14, where עִלְמָה, in the Sept., παρθένος, is by Aquila translated ; such renderings might be regarded perhaps rather as modes of avoiding an argument than as direct falsification.

There certainly was room for a version which should express the Hebrew more accurately than was done by the Sept.; but if this had been thoroughly carried out it would have been found that in many important points of doctrine — such, for instance, as in the divinity of the Messiah and the rejection of Israel, the true rendering of the Hebrew text would have been in, far closer conformity with the teaching of the New Test. than was the Sept. itself. It is probable, therefore, that one polemical object was to make the citations in the New Test. from the Old appear to be inconclusive, by producing other renderings (often probably more literally exact) differing; from the Sept., or even contradicting it. Thus Christianity might seem to the Jewish mind to rest on a false basis. But a really critical examiner would have found that in many points of important doctrine, the New Testament definitely rejects the reading of the Sept. (when utterly unsuited to the matter in hand), and adopts the reading of the Hebrew. The very circumstance that Aquila's version was adopted and valued by the Jews would tend to create a prejudice against it among the fathers, independently of all perversion of Messianic passages. Irenseus, the earliest writer who mentions Aquila, pronounces an unfavorable opinion respecting his translation (Adv. Haeres. 3:24, page 253, ed. Grabe). So also Euseblus (Ad Psa 90:4) and Philastrius. Jerome speaks of him in various parts of his writings, sometimes disparagingly, and again in terms of commendation: the former in allusion to his doctrinal prepossessions, the latter in reference to his knowledge of the Hebrew language and exceeding carefulness in rendering. That this version was employed for centuries by the Jews themselves is proved indirectly by the 146th Novella of Justinian.  It is mentioned (Jerome, in Ezekiel 3) that Aquila put forth a second edition (i.e., revision) of his version, in which the Hebrew was yet more servilely followed, but it is not known if this extended to the whole or only to three books, namely, Jeremiah, Ezekiel, and Daniel, of which there are fragments.

Aquila often appears to have so closely sought to follow the etymology of the Hebrew words that not only does his version produce no definite idea, but it does not even suggest any meaning at all. If we possessed it perfect it would have been of great value as to the criticism of the Hebrew text, though often it would be of no service as to its real understanding. (See Furst, Bibliotheca Judaica, 1:29.) SEE AQUILA.

III. THEODOTION. — The second version, of which we have information as executed in the 2d century, is that of Theodotion. He is stated to have been an Ephesian, and a Jewish proselyte; and he seems to be most generally described as an Ebionite (Irenaeus, Adv. Haer. 3:24): if this is correct, his work was probably intended for those semi-Christians who may have desired to use a version of their own instead of employing the Sept. with the Christians, or that of Aquila with the Jews. But it may be doubted if the name of translation can be rightly applied to the work of Theodotion: it is rather a revision of the Sept. with the Hebrew text, so as to bring some of the copies then in use into more conformity with the original. This he was able to do (with the aid probably of some instructors), so as to eliminate portions which had been introduced into the Sept. without really being an integral part of the version, and also so as to bring much into accordance with the Hebrew in other respects. But his own knowledge of Hebrew was evidently very limited; and thus words and parts of sentences were left untranslated, the Hebrew being merely written with Greek letters.

Theodotion, as well as Aquila, was quoted by Irenaeus, and against both there is the common charge laid of corrupting texts which relate to the Messiah: some polemical intention in such passages can hardly be doubted. The statement of Epiphanius that he made his translation in the reign of Commodus accords well with its having been quoted by Irenaeus; but it cannot be correct if it is one of the translations referred to by Justin Martyr as giving interpretations contrary to the Christian doctrine of the New Testament. It appears from Jerome (in Jer 29:17) that there were two editions of Theodotion's version.  There can be no doubt that this version was much used by Christians: probably many changes in the text. of the Sept. were adopted from Theodotion: this may have begun before the Biblical labors of Origen brought the various versions into one conspectus. The translation of the book of Daniel by Theodotion was substituted for that of the Sept. in ecclesiastical use as early at least as the first part of the 3d century. Hence Daniel, as rendered or revised by Theodotion, has so long taken the place of the true Sept. that the latter version of this book was supposed not to be extant, and it has only been found in one MS. In most editions of the Sept. Theodotion's version of Daniel is still substituted for that which really belongs to that translation. By the Jews, Theodotion's version seems never to have been much esteemed. For literature, see Fürst, Bibliotheca Judaica, 3:420 sq. SEE THEODOTION.

IV. SYMMACHUS is stated by Eusebius (Hist. Eccles. 6:17; Demonstr. Evang. 7:1) and Jerome (Prcef. in Ezram) to have been an Ebionite; so, too, in the Syrian accounts given by Assemani (Bibl. Orient. 2:278; 3:1, 17); Epiphanius, however, and others style him a Samaritan. There may have been Ebionites from among the Samaritans who constituted a kind of separate sect, and these may have desired a version of their own; or it may be that, as a Samaritan, he made this version for some of that people who employed Greek, and who had learned to receive more than the Pentateuch. But perhaps to such motives was added (if, indeed, this were not the only cause of the version) a desire for a Greek translation not so unintelligibly bald as that of Aquila, and not displaying such a want of Hebrew learning as that of Theodotion. It is probable that if this translation of Symmachus had appeared prior to the time of Irenseus, it would have been mentioned by him; and this agrees with what Epiphanius' says, namely, that he lived under the emperor Severus.

The style of the work is good, and the diction perspicuous, pure, and elegant (Thieme, Depuritate Synmachi, Lips. 1755; Hody, De Bibl. text. original.). It is of less benefit in criticism than that of Aquila, but of greater advantage in interpretation. It would seem from Jerome that there was a second edition of it (Comment. in Jeremiah 32; in Nahum 3). For literature, see First, Bibl. Jud. 3:399 sq. SEE SYMMACHUS.

V. The FIFTH, SIXTH, AND SEVENTH VERSIONS. Besides the translations of Aquila, Symmachus, and Theodotion, the great critical work of Origen comprised as to portions of the Old Test. three other versions,  placed for comparison with the Sept., which, from their being anonymous, are only known as the fifth, sixth, and seventh, designations taken from the places which they respectively occupied in Origen's columnar arrangement. Ancient writers seem not to have been uniform in the notation which they applied to these versions, and thus what is cited from one by its number of reference is quoted by others under a different numeral.

These three partial translations were discovered by Origen in the course of his travels in connection with his great work of Biblical criticism. Eusebius says that two of these versions (but without designating precisely which) were found, the one at Jericho, and the other at Nicopolis, on the gulf of Actium. Epiphanius says that what he terms the fifth was found at Jericho, and the sixth at Nicopolis, while Jerome speaks of the fifth as having been found at the latter place.

The contents of the fifth version appear to have been the Pentateuch, Psalms, Canticles, and the minor prophets: it seems also to have been referred to in the Syro-Hexaplar text of the second book of Kings: it may be doubted if in all these books it was complete, or at least if so much were adopted by Origen. The existing fragments prove that the translator used the Hebrew original; but it is also certain that he was aided by the work of former translators.

The sixth version seems to have been just the same in its contents as the fifth (except 2 Kings), and thus the two may have been confused: this translator also seems to have had the other versions before him. Jerome calls the authors of the fifth and sixth "Judaicos translatores," probably meaning Jewish Christians, for the translator of this must have been a Christian when he executed his Work, or else the hand of a Christian reviser must have meddled with it before it was employed by Origen, which seems, from the small interval of time, to be hardly probable. For in Hab 3:15 the translation runs, ὲξῆλθες τοῦ σῶσαι τὸν λαόν σου διὰ Ι᾿ησοῦ τοῦ χριστοῦ σου.

Of the seventh version very few fragments remain. It seems to have contained the Psalms and minor prophets, and the translator was probably a Jew. From the references given by Origen, or by those who copied from his columnar arrangement and its results (or who added to such extracts), it has been thought that other Greek versions were spoken of. Of these, ὁ ῾Εβραῖος probably refers to the Hebrew text, or to something drawn from it; ὁ Σύρος, to the Old Syriac version; τὸ Σαμαρειτικόν, probably a  reference to the Samaritan text, or some Samaritan gloas; ὁ ῾Ελληνικὸς ὁ ῞Αλλος, ὁ ἀνεπίγραφος, some unspecified version or versions.

The existing fragments of these varied versions are mostly to be found in the editions of the relies of Origen's Hexapla, by Montfaucon sand by Bardht. (See Epiphanius, De Ponderibus et Mensuris, cap. 17; Eusebius, Hist. Eccles. 6:16; Jerome, Comment in Tit. cap. 3; Apolog. contra Rufin. 2:34; Hody, page 590, sq.) SEE ORIGEN.

VI. The GRAECO-VENETA VERSION. — A MS. of the 10th century, in the library of St. Mark at Venice, contains a peculiar version of the Pentateuch, Proverbs, Ecclesiastes, Canticles, Ruth, Lamentations, and Daniel. All of these books, except the Pentateuch, were published by Villoison at Strasburg in 1784; the Pentateuch was edited by Ammon at Erlangen in 1790-91. The version itself is thought to be four or five hundred years older than the one MS. in which it has been transmitted; this, however, is so thoroughly a matter of opinion, that there seems no absolute reason for determining that this one MS. may not be the original, as well as the only one in existence. In any case, the MS. cannot be considered earlier than the 14th century, or the version earlier than the 9th. It is written in one very narrow column on each page; the leaves follow each other in the Hebrew order, so that the book begins at what we should call the end. An examination of the MS. suggested the opinion that it may have been written on the broad inner margin of a Hebrew MS., and that for some reason the Hebrew portion had been cut away, leaving thus a Greek MS. probably unique as to its form and arrangement. As to the translation itself, it is on any supposition too recent to be of importance in criticism. It may be said briefly that the “translation was made from the” Hebrew, although the present punctuation and accentuation is often not followed, and the translator was no doubt acquainted with some other Greek versions. The language of the translation is a most strange mixture of astonishing and cacophonous barbarism with attempts at Attic elegance and refinement. The Doric, which is employed to answer to the Chaldee portions of Daniel, seems to be an indication of remarkable affectation. The author was probably a Christian of Byzantine, but of Jewish extraction. (See Eichhorn, Allg. Bibl. 3:371; 5:743: 7:193; Dabler, Veras. Gaec. Argent. 1786.) SEE VENETO-GREEK.

## Greek-Turkish Version Of The Scriptures[[@Headword:Greek-Turkish Version Of The Scriptures]]

             SEE TURKEY, VERSIONS OF.

## Greekish[[@Headword:Greekish]]

             ( ῾Ελληνικός, Helaenic), another term (2Ma 4:10) for (q.v.).

## Green[[@Headword:Green]]

             is the rendering in the A.V. of the following terms in the original, SEE COLOR, prop. some form of the root יָרִקyarak', to be pale green, as grase or an affrighted person, χλωρός; also דֶּשֶׁא, de'shac early vegetation; other less appropriate or less usuawords so rendered are לִח, laces Gen 30:37; Jdg 16:7-8; Eze 17:24; Eze 20:47, moist. with sap (as in Num 6:3), like ὑγρός, Luk 23:21, and like רָטֹב; ratob', juicy, Job 8:16; רִעֲנָן raanans, verdant with foliage (in connection with "tree," etc., "fresh" in Psa 92:10; "flounishirg" in v. 19); but in Est 1:6, the word is כִּרְפִּס, karpas', fine linen (q.v.)) i.e., κάρπασος, carbasus. SEE EAR (OF CORN); SEE FIGS.

## Green, Alexander L.P., D.D[[@Headword:Green, Alexander L.P., D.D]]

             a minister in the Methodist Episcopal Church South, was born in Sevier County, Tennessee, June 24, 1807, and reared in Jackson County, Alabama. He joined the Church in his ninth year; in 1824 was admitted into the Tennessee Conference; at the age of twenty-five was chosen a delegate to the General Conference, and was thus elected each session except one until his decease. He was one of the chief actors in securing a separation, in 1844, between the Methodist Episcopal Church North and South. For sixty years he gave his entire energies to the Church, dying in the midst of his labors, in Nashville, Tennessee, July 15, 1874. Probably no man of his time made a more lasting impression upon his chosen denomination, than Dr. Green. In winning souls he had but few equals. He was self-taught and self- cultured, strictly original, full of pathos, and unrivalled in descriptive ability. See Minutes of Annual Conferences of the M.E. Church South, 1874, page 70; Simpson, Cyclop. of Methodism, s.v.

## Green, Anson, D.D[[@Headword:Green, Anson, D.D]]

             a Canadian Methodist minister, was born at Middlebury, N.Y., September 27, 1801. He went to Upper Canada, in 1822, taught school in Prince Edward County, was called into the ministry in 1824, received on trial in 1825, ordained as elder in 1830, was presiding elder from 1832 to 1845, was book steward from 1845, superannuated from 1854 to 1859, was  again book steward from 1859 to 1865, and retired finally from active service in the latter-year. He was elected president of the conference in 1842. and 1863, and representative to the British Conference in 1846n and 1854. He died. at his home in Toronto. February 19, 1879. Dr. Green was a faithful laborer, a successful and popular preacher, and discharged with- efficiency the duties of all the offices with which he was intrusted. He wrote his own Life and Times, a valuable book, which was published at the request of the conference. See Minutes of the Toronto Conference, 1879, page 13.

## Green, Ashbel D.D.[[@Headword:Green, Ashbel D.D.]]

             an eminent Presbyterian divine, was born at Hanover, Morris County, New Jersey, July 6, 1762. He taught school for a while, and in his leisure hours studied to prepare himself for college. When the Revolution broke out he enlisted, and was for a time carried away by the infidel notions which prevailed among his new associates. He soon resolved, however, to make the divinity of the Bible the subject of thorough investigation, and, while seeking for proofsin the Bible itself, he had not gone far before he was cured of his skepticism. He entered the College of New Jersey in the spring of 1782, and graduated with high honors in 1784. He was immediately appointed tutor in the college, and two years after professor of mathematics and natural philosophe. He was licensed to preach by the presbytery of New Brunswick in February 1786, and, after declining a call from the Independent congregation of Charleston, South Carolina, accepted one from the Second Presbyterian Church in Philadelphia, where he was installed in May 1787, as colleague of the Reverend Dr. Sproat. In 1787 he was elected a member of the American Philosophical Society, and in 1790 of the General Assembly of the Presbyterian Church, where he moved for a renewal of communications with the Congregational Church. He was made D.D. by the University of Pennsylvania in 1792, and in the same year was appointed chaplain to Congress, which office he held until 1800. In 1802 the College of New Jersey was destroyed by fire, and Dr. Gree who had been one of the trustees since 1790, was appointed to fill the place of the president, Dr. Smith, while the latter went on a collecting tour through the States. The establishment of a Presbyterian Theological  Seminary was first proposed in the General Assembly of May 1809, and a board of directors having been appointed in May 1812, the latter chose Dr. Green for their president: he held this office until his death. Being elected president of the College of New Jersey in August 1812, he accepted the appointment, and resigned his pastoral charge. In the same year he was made LL.D. by the University of North Carolina. At the college he delivered a series of Lectures on the Assembly's Catechism, which were afterwardspublished by the General Assembly's Board of Publication (2 volumes, 12mo) and in the Christian Advocate. Resigning the presidency of the college in September 1822, he took up his residence at Philadelphia, where he published for twelve Years the Christian Advocate; a religious monthly, writing the greater part of it himself, besides preaching to an African congregation for two years and a half, and often supplying the pulpits of other ministers. He fled May 19,1848. He was a very abundant writer; his priincipal works, in addition to those already named, are, Ten occasional Sermons (1790-1836): — Six Addresses, Reports, etc. (1793- 1836): History of Presbyterian Missions (1 volume): — Discourses on the College of New Jersey, together with a History of the College (1822); etc. He also superintended an edition of Dr. Witherspoon's Works (1802), and left in MS. a biography of that great man. For several years, beginning with 1904. he was the responsible editor of the General Assembly's Magazine. See Life of Ashbell Green, V.D.M., prepared for the Press at the Author's request by J.H. Jones (N.Y. 1849, 8vo); Sprague, Annual, 3:479 sq.; Allibone, Dict. of Authors, 1:731 Princeton Review, 1849, page 563.

## Green, Georg[[@Headword:Green, Georg]]

             a Lutheran theologian of Germany, was born July 8, 1636. He studied at Wittenberg, Leipsic, and Strasburg, was for some time professor at Wittenberg, in 1678 court-preacher at Dresden, and died August 22, 1691. He wrote, Tres Disputationes de Sibyllis: — Duae Disputationes de Rebus Herodis Magni: — De Ecclesia Bohemica: — De Chaeresi Veterum Praedestinatianorum: — De Concilio-Nicceano. See Moller, Cimbria Litterata; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Green, Georg Sigismund[[@Headword:Green, Georg Sigismund]]

             the Younger; a Lutheran theologian of. Germany, was born April 8, 1712, at Chemnitz. He studied at Wittenberg and Leipsic, in which latter place he also lectured in 1732. In 1736 he was rector at Meissen, in 1746 archdeacon, and died January 12, 1754. He wrote, De Luco Religioni ab Abrahamo Consecrato, ad Gen 31:33 (Leipsic, 1735): — De Vite in Tempio Hierosolymitano a Romanis Reperta (1737): — De Clypeis in Loco Sacro Susnpensis (eod.): — De Regibus Sacerdotibus (1739; contained in Exercitationes Philol. Antiquae et Criticae, Meissen, 1744): — De Plantatis in Domo Jehovah: — De Anno Quinquagesimo Dei Sacris Ministrorum: — De Choreis a Paulo Interdictis: — De Summa Decalogi: — De Deo Fulminatore: — De Vento Nuntio et Symboli Dei, contained in Exercitationum Sacrarum Decas Prima. See Dietmann, Chursachsische Priester, volume 1; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Green, John[[@Headword:Green, John]]

             an English prelate, was born about 1706 at Beverly, in Yorkshire, and became, in 1730, a fellow of St. John's College, Cambridge., In 1748 he  was regius professor of divinity, and in 1750 was master of Benedict College. In 1756 he was dean of Lincoln, and bishop of Lincoln in 1761. In 1771 he was canon residentiary of St. Paul's. He died April 25, 1779. He published ten occasional Sermons (1749-73): — The Academic (1750). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Green, Lewis Warner[[@Headword:Green, Lewis Warner]]

             a Presbyterian minister, was born in Boyle County, Kentucky, January 28, 1806, and educated at Centre College, Danville; studied one year (1831) at the Princeton Theological Seminary, was licensed by the Transylvania Presbytery, and appointed professor in Centre College. Subsequently he was elected professor of Hebrew and Oriental literature in the Western Theological Seminary, at Allegheny City, Pennsylvania, which position he occupied for many years. In 1848: he was elected president of Hampden Sidney College, Virginia. He died May 26, 1863. ,He was an eminent scholar and a lowly Christian. See Wilson, Presb. Hist. Almanac, 1868, p. 93; Nevin, Presb. Encyclop. s.v.; Genesis Cat. of Princeton Theol. Sem. 1881, page 76.

## Green, Thomas Hill[[@Headword:Green, Thomas Hill]]

             an English philosopher, was born in 1836. He was educated at Rugby and at Balliol College. In 1859 he took his bachelor's degree; began to study Hegel, and gave a good deal of attention to the Tubingen school, especially Baur. Among the fruits of these studies were two essays on the Development of Dogma. In 1866 he commenced lecturing at Balliol, and in 1878 was elected to the office of Whyte's professor of moral philosophy, and shortly after resigned. his tutorship. He died March 26, 1882. For the North British Review he contributed, in 1866, on the Philosophy of Aristotle, and on Popular Philosophy in its Relation to Life. His main work followed in 1874, as part of a new edition of Hume's works by Green and Grose, in four volumes. The first two volumes, including the Treatise on Human Nature, were prefaced by lengthy introductory dissertations; one dealing with the theoretical philosophy of Locke, Berkeley, and Hume; the other with the ethical views of these writers and their contemporaries. "The former," says a writer in the Academy, "is a probably unequalled piece of minute and at the same time comprehensive criticism of the origins of current English philosophy." In December 1877, professor Green began,  in the Contemporary Review, a series of papers on "Mr. Herbert Spencer and Mr. G.H. Lewes: their Application of the Doctrine of Evolution to Thought." Besides, in several short reviews published in the Academy, he has made contributions of permanent value to the literature of philosophical criticism. See Contemporary Review, May 1882. (B.P.)

## Green, Valentine[[@Headword:Green, Valentine]]

             an eminent English mezzo-tinto engraver, was born in Warwickshire in 1739. In 1765 he went to London and devoted himself to mezzo-tinto engraving, which, without the aid of an instructor. he elevated to a high degree of perfection. In 1789 he obtained the exclusive privilege from the king of Bavaria of engraving and publishing prints after the pictures in the Diisseldorf gallery, and in 1795 he published twenty-two prints from that collection. In 1767 he was elected a member of the Incorporated Society of Artists in Great Britain, and in 1774 an associate engraver of the Royal Academy. He died July 6, 1813. The following are some of his important works: The Stoning of Stephen; The Raising of Lazarus; Christ Calling to him the Little Children; Jacob Blessing the Sons of Joseph; Daniel Interpreting Belshazzar's Dream; The Annunciation; The Nativity; The Virgin and Infant; St. John with his Lamb; The Entombing of Christ. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist of the Fine Arts, s.v.

## Green, William[[@Headword:Green, William]]

             a divine of the Church of England, was a fellow of Clare Hall, Cambridge, and asfterwards rector of Hardingheam, Norfolk. He wrote a New Translation of the Psalms, With Notes (Lopsd. 1763, 8vo): — A New Translation of Isaiah, with Notes (chapters 7-43; 1776, 8vo): — and Poetical Parts of the Old Testament, translated from the Hebrew, with Notes (Camb. 1781, 4to). He died in 1794. — Europ. Mag.

## Green, William Mercer, D.D., LL.D[[@Headword:Green, William Mercer, D.D., LL.D]]

             a Protestant Episcopal bishop, was born in Wilmington, N.C., May 2, 1798. He graduated from the University of North Carolina in 1818, and then studied theology. He entered the ministry of his Church, and was rector until 1837, when he became chaplain and professor of belles-lettres in the University of North Carolina. In 1850 he was ordained bishop of Mississippi. He was one of the founders of the University of the South at Sewanee, Tennessee, and in 1867 became its chancellor. He died February 13, 1887. He was the author of Memoirs of Bishops Ravenscroft and Otey, and of Sermons on Baptismal Regeneration and Apostolic Succession. See Appletons' Cyclop. of Amer. Biography.

## Greene, Abijah Emmons, D.D[[@Headword:Greene, Abijah Emmons, D.D]]

             a Presbyterian minister, was born at Greenfield, Saratoga County, N.Y. December 11, 1809. He was prepared for college at the academies at Johnstown and Amsterdam, N.Y; graduated from Union College in 1834; went immediately to Princeton Seminary; and remained nearly three years; was licensed by the Presbytery of Albany, October 15, 1835, and, after supplying Glenham Church, was ordained by the Presbytery of North River pastor at Cold Spring, May 16, 1838, from which charge e was released June 9, 1841. After this time he labored as stated supply successively at Highland Falls,. Haverstraw, Rockland Lake, Highland Falls again, Southampton, Rensselaerville, Bleecker, and Hampstead churches, all in the state of New York, for various periods of time. After 1866 he resided, in poor health, at Highland Falls. He died in New York city, October 20, 1881. See Necrol. Report of Princeton Theol. Sem. 1882, page 33.

## Greene, Maurice[[@Headword:Greene, Maurice]]

             an eminent English musician, was born in London in 1696. He composed cathedral music, and made collections with a view to its publication. Before he was twenty years old he was organist of St. Dunstan's, in 1717 of St. Andrew's, Holborn, in 1726 of the chapel royal, and of St. Paulis in 1727. He died in London, September 1, 1755. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer Authors, s.v.

## Greene, Thomas[[@Headword:Greene, Thomas]]

             bishop of Ely, was born at Norwich in 1658, and educated at Benedict College, Cambridge, of which he obtained a scholarship, and in 1680 a fellowship. After numerous preferments he obtained the vicarage of St. Martin's-in-the-Fields,Westminster, in 1716. This he held in commendam  with the bishopric of Norwich, to which he was consecrated October 8, 1721, but was thence translated to Ely, September 24, 1723. George I, soon after his accession, appointed him one of his domestic chaplains. He died in 1738. He wrote,

1. The Sacrament of the Lord's Supper explained to the meanest capacities (Lond. 1710, 12mo): —

2. The Principles of Religion explained for the Instruction of the Weak (id. 1726, 12mo): —

3. Four Discourses on the four Last Things (Lond. 1734, 12mo.) — Hook, Eccles. Biog. volume 5.

## Greenfield, William[[@Headword:Greenfield, William]]

             a celebrated linguist, was born in London April 1, 1799. In his thirteenth year he was apprenticed to a London bookseller. His love of the study of languages was so great that, while laboring all day in his master's service, he acquired successively Hebrew, Greek, Latin, and several modern languages. In 1822 he submitted to Mr. Bagster, a publisher in London, the prospectus of a Polyglot Grammar of nearly thirty languages, on the principles of comparative grammar. He was employed to edit the Comprehensive Bible issued by Bagster in 1826. In 1828-9 he edited an edition of the Syriac New Testament, and in 1830 he prepared a revised translation of the N.T. into Hebrew, both for Bagster's Polyglot. He prepared a Lexicon of the Greek N.T., followed by an abridgment of Schmidt's Greek Concordance. In 1830 he was appointed editor of foreign versions to the British and Foreign Bible Society. His excessive labor overmastered his strength, and he died November 5, 1831. — Kitto, Cyclop. page 178; Allibone, Dict. of Authors, 1:734; Imperial Magazine, January and February 1834.

## Greenham, Richard[[@Headword:Greenham, Richard]]

             an English Puritan divine, was born in 1531, and was educated at Pembroke Hall, Cambridge. He was for many years pastor of Drayton, near Cambridge, where he died in 1591. He published a number of sermons, treatises, etc., which, after his death, were collected and published under the title The Works of the Reverend Richard Greenham, revised and published by H.H. (7th ed. Lond. 1681, fol.). — Darling, Cyclop. Bibliographica, 1:1312.

## Greenhill, William, M.A[[@Headword:Greenhill, William, M.A]]

             a learned and pious Nonconformist divine, was born in Oxfordshire. He entered Magdalen College, Oxford, in 1604, and obtained the living of Stepney in 1656. Having joined the Independents during the Commonwealth, he was ejected at the Restoration, and died about 1677. His principal work is An Exposition of the Prophet Ezekiel, with useful Observations thereupon (Lond. 1645, 5 volumes, 4to). A new edition, revised and corrected by Sherman, was published in 1839 (Lond. imperial 8vo). — Darling, Cyclop. Bibliographica, s.v.

## Greenland[[@Headword:Greenland]]

             a region in North-eastern America of unknown extent northwards, stretches from its southern extremity; Cape Farewell, along the Atlantic and Arctic Oceans on the east, and Davis's Strait, Baffin's Bay, and Smith's Sound on the west. It obtained its name from an Icelander, Eric Rauoi (the Red), who led thither an expedition in 985 or 986, and founded two settlements on the west coast, called the Oestre and Westre Bygd (the east and west colonies). About four centuries afterwards, the Westre Bygd was destroyed by the pestilence called the "black death," combined with the attacks of the aborigines; and a century after this, the Westre Bygd suffered the same fate. Greenland was visited, and its west coast explored, successively by Frobisher, Davis, and Baffin, the latter having advanced as far as lat. 78° N. (the limit of the inhabited country). More recently Dr. Kane has extended his explorations as far as lat. 82° 30', or within 520 miles of the north pole. In 1868 and 1869 new expeditions to explore the coast were sent out from Germany. The most important incident in connection with this bleak region is the settlement, in 1721, of Hans Egede (q.v.), a Norwegian clergyman, at Godthaab (lat. 64° N.), and with him a colony of 43 men. The colony was supported by the Danish government: till 1731, when the supplies were stopped; but a few years afterwards a pension of 2000 rix dollars a year was granted to the mission. Since that time the Danes; have established thirteen different colonies or factories along the west coast, seven in North Greenland (north, of lat. 67° N.), and six in South Greenland; the total population of the colonies being about 10,000, inclusive of 250 Danes. The Danish (Lutheran) Missionary Society seeks to sustain various institutions formed in, Greenlard in eight different places. The Moravians, in 1866, supported in Greenland stations, 25 missionaries, 56 native assistants, and their congregations had a total  membership of 1801. See Chambers, Cyclop.: s.v.; Newcomb, Cyclop. of Missions; Schem, American Eccles. Almanac for 1869. (A.J.S.)

## Greenlanders, Religion Of The[[@Headword:Greenlanders, Religion Of The]]

             These people, like the other Esquimaux, spiritualize all objects that surround them. The spirits are called Innuet, i.e., rulers. Malina and Aniunga are the rulers of the sun and moon. They were formerly men, but have been placed in the heavens. Their food changes their color, for they are sometimes red, sometimes yellow. The planets are women, who visit each other, therefore oftentimes a number are seen together. The rulers of the atmosphere are Innerterirsok and Erloersortok; the spirits of the sea Konguesetokit, and the ice-ruler, Sillagigsartok. The spirits of fire are called Ingersoit. The mountains are inhabited by great spirits and small gnomes, Tannersoit and Innuarolit. The gods of war Erkiglit, the spirits of food Nerrim Innuet, etc., are distributed everywhere, and they can be persuaded by mysterious means, only known to magicians, to become the protecting spirits of men. Such a guardian is called Torngak, but the great spirit, the ruler of all Innnets and Torngaks, is called Torngaseak. The wife or mother' of this great spirit is a dreaded being; she is the daughter of the sorcerer who tore Disko (Greenland) from the mainland, and thrust towards the north. She lives under the sea, and( injures the fish-traffic. The invisible ruler of the universe, Scylla or Pirksoma, is the unimaginable, omniscient god.

The Greenlanders have no divine worship with ceremonies. When a young man captures his first sea-lion, he lays a piece of fat or meat under a stone as a sacrifice, in order to insure good success in hunting. Sun and moon are sister and brother. The latter loved his sister, who was very beautiful, and he conceived the idea of putting out the lamps in winter, in order that he might caress and embrace her. She wanted to know who her lover was, and therefore covered her hands with rust, and thus blackened his face and clothes. Then she brought in the light, and, recognizing her brother, she fled. The brother lighted a bundle of moss in order to find his way and follow her; the moss would not ignite, the sister escaped, and was placed in the heavens. The sun still follows her, and the  dark spots which he has are the stripes made by his sister's blackened hands. Heaven, according to the Greenlanders, rests on the top of a mountain on the North Pole, about which it revolves daily. They have no knowledge of astronomy whatever, which is quite singular, as the stars and planets are the only means of reckoning time during the long half-year night.

They have, however, the following theory as to the origin of thunder and lighting: Two old women, inhabiting a log cabin in heaven, are angry with each, other over a dry, stretched seal-skin; as often as they strike the skin with their fists, a peal of thunder is heard. When, then, the house tumbles, and the burning rafters fall, the lightning is produced. The rain also has its explanation: The souls live in heaven on the brink of a dammed- up sea. When this sea swells, the overflowing waters form the rain. Their traditions also tell of Adam, Noah, and. a flood. Kollak was the first man, from whose thumb there sprang the first woman, and from her came all human beings. When, after many years, the earth sank into the sea, only one man-was left, who began a new generation. The Greenlanders have a twofold conception of souls: these are a shadow, or a breath. A dangerous journey must be made by all souls to heaven; for five days they must slide down a steep rock, which is therefore covered with blood.

## Greenlandish Version Of The Scriptures[[@Headword:Greenlandish Version Of The Scriptures]]

             As early as 1721, Hans Egede (q.v.), a Norwegian clergyman, settled at Sodthaas (latitude 64° north), and his attention was soon arrested by the abject and deplorable condition of the natives. He applied himself to the study of their language, reduced it to writing, and translated the Psalms and the Epistles of St. Paul. His son. Paul completed the version of the New Test., portions of which were published at Copenhagen in 1744, followed in 1758 by an edition of the Gospels and Acts, and in 1766 by the entire New Test. This first attempt being very deficient, Fabricius, after the death of Egede (1789), undertook a new translation, which was printed in 1799. As this second attempt did not prove to be in any respect superior to Egede's version, Moravian missionaries undertook a third translation from Luther's German version, which was published in 1822 by the British and Foreign Bible Society, and in subsequent editions by the Danish Bible Society. A new and revised edition was published at Herrnhut, under the personal superintendence of several retired missionaries from Greenland, in 1851; while of the Old Test. only some portions are published. It is said that while John Beck, one of the missionaries, was engaged in transcribing the version of the four Gospels, the curiosity; of the savages being excited  to know what he was writing, he read to them the history of the Saviour's agony on the' Mount of Olives. Some of them laid their hands upon their mouths, as is customary among them when they are struck with wonder; but one of them, named Kajarnak, exclaimed in a loud and serious tone, "How was that? Tell us that once more; for I, too, would fain be saved," and finally became converted to God. Up to March 31, 1884, the British and Foreign Bible Society had distributed 20003 New Tests., and 1200 portions of the Old Test. SEE ESQUIMAUX VERSION. (B.P.)

## Greenlaw, Gilbert[[@Headword:Greenlaw, Gilbert]]

             a Scotch prelate, was promoted to the see of Aberdeen in 1390, and was made chancellor of the kingdom in 1396. In 1423 this bishop was sent on an embassy to Charles VII, king of France by Robert, duke of Albany. He died in 1424. See Keith, Scottish Bishops, page 28-112.

## Greenleaf, Jonathan, D.D[[@Headword:Greenleaf, Jonathan, D.D]]

             a Presbyterian minister, was born in Newburyport, Massachusetts, September 4, 1785. He was deprived of the privileges of an academic education, and when he felt that he was called to preach the gospel, he began the study of theology under Dr. Bruer, president of Dartmouth College, at Hanover; N.H. He was licensed to preach by the Cumberland Association at Saco, Maine, in September 1814. After having filled several important charges, he was elected a corresponding secretary of the American Seaman's Friend Society in 1833, in which capacity he labored, with untiring diligence, until 1841. He died at Brooklyn, N.Y., April 24, 1865. Dr. Greenleaf was the author of, Ecclesiastical Sketches of Maine: — History of the Churches of New York: — Thoughts on Popery: — The Genealogy of the Greenleaf Family: — A Doctrinal Catechism: — and five tracts entitled, The Missing Disciple; Experimental Religion; Sudden Death; Misery of Dying in Sin; and Shall I Come to the Lord's Supper? During his connection with the Seaman's Friend's Society, he also edited the Sailor's Magazine. He contributed many valuable articles to the religious papers. See Wilson, Presb. Hist. Almanac, 1866, page 111.

## Greenleaf, Patrick Henry, D.D[[@Headword:Greenleaf, Patrick Henry, D.D]]

             a minister of the Protestant Episcopal Church, was a native of Maine, and a son of the Hon. Simon Greenleaf. After graduating at Bowdoin College, he practiced law for several years; but turning his attention to the ministry;  pursued his theological studies under bishop Doane, and was duly ordained. He was connected successively with the dioceses of Massachusetts, Pennsylvania, Ohio, and Indiana. For several years he was rector of St. John's, Charlestown, Massachusetts; also of St. Paul's, Cincinnati, Ohio; and in 1862 of Emanuel Church, Brooklyn, in which city he died, June 21, 1869, at the age of sixty-two years. See Amer. Quar. Church Rev., January 1870, page 635.

## Greensky, Peter[[@Headword:Greensky, Peter]]

             an Indian of the Lake Superior country, one of che first converts under the missionary labors of John Sunday (q.v.), was born in 1807, and became a Christian in 1830. He received license September 21, 1844. Subsequently he was employed as an interpreter to Reverend Mr. Daugherty, of the Presbyterian Board, for several years. June 18, 1859, he was again licensed as a local preacher in the Methodist Episcopal Church; and in 1862 he was admitted into full connection in the Conference, and ordained deacon. For the two years following he was in charge of the Oceana. Indian Mission. In 1864 he was again appointed in charge of the Pine River Indian Mission. In 1865 he was ordained elder, and returned to Pine River. He died of quick consumption, April 8, 1866. Among his; own people he had extraordinary influence. He was a laborious student, a good theologian, and a powerful preacher. The Indians in Northern Michigan are greatly indebted to him for their civilization and piety. — Minutes of Conferences, 1866, page 170.

## Greenville (Granville or Grenville), Denis, D.D[[@Headword:Greenville (Granville or Grenville), Denis, D.D]]

             an English clergyman, was born in Cornwall, and admitted commioier of Exeter College, September, 22, 1657. The rectories of Easington and Elwick, in the palatine of Durham, were conferred upon him. He was installed dean of Durham in 1684, and deprived of his preferments in 1690, on account of his refusal to acknowledge William and Mary. He died at Paris in 1703, leaving several theological works, sermons, etc. (1684-89). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Greenwood, Francis William Pitt[[@Headword:Greenwood, Francis William Pitt]]

             a Unitariair minister, was born in Boston, February 5, 1797. He graduated at Harvard in 1814, and then pursued his theological studies.' He became pastor of the New South, Church, Boston, in 1818, but was soon compelled, on account of his health, to go to Europe. He returned in 1821, and passed several years in Baltimore, where he became editor of the Unitarian Miscellany. In 1824 he was made associate minister of King's Chapel, Boston, and, after 1827, pastor. In 1837-38 he was associate editor of the Christian Examiner, to which he was an able and frequent contributor for many years. He died August 2, 1843. Dr. Greenwood was a man of rare.gifts; an eloquent preacher, and a very accomplished writer. He gladly acknowledged as Christian brethren those who led a Christian life, though their theological opinions might lead them to exclude him from the fellowship of the saints." He published Chapel Liturgy (Boston, 1827, 12mo): — Psalms and Hymns (1830): — History of King's Chapel (Boston, 1833, 12mo): — Sermons to Children: — Lives of the Twelve Apostles (1838): — Sermons of Consolation (1842): — Sermons on various Subjects (1844, 2 volumes, 12mo). — Allibone. Dict. of Authors, 1:736; Christ. Examiner, 36:227.

## Grees[[@Headword:Grees]]

             a medieval term, which some assert to be derived from Gradus, signifying "a step." It is frequently employed by old English writers to designate the altar-steps, which anciently were two only; but others were added later, until, in more recent times, high altars have been elevated on at least seven steps. There are some examples of this both in old and modern churches.

## Greeting[[@Headword:Greeting]]

             (prop. שָׁלוֹם, shalom', peace, χαίρω, to wish joy; also שָׁאִל, shaal´, to ask after one's health). SEE SALUTATION.

## Greeting-house[[@Headword:Greeting-house]]

             a term sometimes applied in mediaeval times to the chapter-house of a cathedral, where a newly-appointed bishop or dean received the greetings respectively of his flock, or the members of his cathedral. Such greetings, however, were as frequently given at the entrance of the choir, or in the sacristy. To an abbot they were sometimes tendered in the refectory, or even in the choir after the rites of installation.

## Gregentius, Saint[[@Headword:Gregentius, Saint]]

             bishop of Tephae, in Arabia, was born at Soplian, "on the frontier of Asia," but other authorities say, at Milan, on December 19 (his festal day); He went to Alexandria, where he embraced the life of an anchorite, and' was sent to take charge of the Homerites; He propagated Christianity among  the idolaters of Yemen, and is said to have died in 552. There is a book extant, giving some details of part of his life, entitled: Τοῦ ἐν ἁγίοις Πατρὸς ἠμῶν Γρηγηντίου ἀρχιεπισχόπου γενομένον Τεφρῶν, etc. (Migne, Patrol. Graec. 86:5). See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v.

## Gregoire, Henri[[@Headword:Gregoire, Henri]]

             constitutional bishop of Blois, was born at Veho, near Luneville, December 4, 1750. He was educated at the Jesuits' College of Nancy, entered. the Church, and became teacher in the school at Ponta-Mousson. When the French Revolution broke out he embraced its principles, and in 1789 he was elected a member of the States-general. He soon became distinguished for the boldness of his opinions on civil and religious liberty; his eloquent efforts in favor of the Jews and the blacks placed him high among the friends of humanity. It was on his motion that the Convention in 1794 abolished negro slavery. He was the first among the clergy to take the constitutional oath. In September 1792, he advocated the abolition of royalty in the Convention, yet proposed also the abolition of capital punishment, intending thus to save the king's life. In the Reign of Terror he had the courage to resist in the Convention the storm of invectives from the tribunes, and the threats from the Mountain. "Are sacrifices demanded for the country?" he said; "I am accustomed to make them. Are the revenues of my bishopric demanded? I abandon them without regret. Is religion the subject of your deliberations? It is a matter beyond your jurisdiction; I demand the freedom of religious worship." Later, he was one of five who opposed the accession of the first consul to the throne. In 1814 he signed the act deposing the emperor, and the next year, as member of the Institute, declined signing the additional act, which led, in the Restoration, to his expulsion both from that body and from the bishopric. He then devoted himself to literary and benevolent labors until his death, April 28, 1831. He had a large share in the foundation of some of the greatest institutions of that period, such as the Bureau des Longitudes, the Conservatoire des Arts et Metiers, and the Institut National. Notwithstanding his great services to religion and humanity, and his repeated refusals, in the worst periods of the Revolution, to abandon the Roman Catholic Church, he was treated by the authorities of that Church, on their return to power, not merely with neglect, but with cruelty. The archbishop of Paris refused him the last sacraments, except on condition of retracting the constitutional oath taken forty years before, and also refused him Catholic burial! His principal publications are Essai sur la  regeneration morale, physique et politique des Juifs (Metz, 1789): — Memoire en faveur des gens de sang mele de St. Domingue, etc. (1789): — De la litterature des Negres; recherches seur leurs facultes intellectualles et morales: — Libertes de l'eglise Gallicane (1826, 2d edit.): — Histoire des sectes religieuses dans les quatre parties du monde (2d ed. 1828, 6 volumes, 8vo): — Chronique seligieuse (6 volumes, 8vo): — Recueil de lettres encycliques: — Annales de la religion (18 volumes, 8vo). — Herzog, 5:319; Migne; Carnot, Memoires de Gregoire (1837, 2 volumes, 8vo); Hoefer, Nouv. Biog. Generale, 21:882.

## Gregonius Antiochensis[[@Headword:Gregonius Antiochensis]]

             (Gregory of Antioch), a Greek theologian of the 6th century. First a monk at Constantinople, he became afterwards abbot of a monastery on Mt. Sinai. The Arabs besieged the convent, but he succeeded in making peace with them and in keeping it. He was appointed patriarch of Antioch on the deposition of Anstasinius A.D. 570 or 571 (Baroniuss makes it A.D. 573).  One of his friends, Astohlius, was put to death with severe tortures on a charge of magic, and the people of Antioch 'accused Gregory of complicity' with him, but he was acquitted. His enemies then charged him with incest with his own sister of this, too, he was acquitted. Weary of con tention, Gregory gaves up his see to Anastasius, and soon after died (about A.D. 594). He distinguished himself by his hostility to the Acephali (q.v.). When the imperial troops rebelled in Persia, Gregory brought them back by an oration, which is preserved by Evagrius, under the title Δηυογορία πρὸς τὸν στρατόν: he wrote salso λόγος εἰς τὰς μυροφόρους (oratio in mulieres unguentiferas), and both are given in Gallandii Bibl Paltrum, t. 12; See Evagrius, Hist. Eccl. 5:6, 18; 6:4, 11, 18, 24; Smith, Dict, of Gr. and Rom. Biog. and Myth. 2:308; Hoefer, Nouv. Biog. Generale, 21:875.

## Gregonius Monachus[[@Headword:Gregonius Monachus]]

             (Gregory the Monk) a Greek writer of the first part of the 10th century. Though always called "the monk," he was not such, as he did not live in a convent, but practiced an ascetic life at his own home. His spiritual guide was St. Basil the Younger, after whose death he wrote two memoirs of him, one of which survives in the Acta Sanctorum, March 3, 667. With many absurd stories, it gives a good deal of valuable historical matter. — Fabricius, Bibl. Graeca 10:206 Cave, Hist. Lit. anno 940; Hoefer, Nouv. Biog. Generale, 21:877.

## Gregonius, Caesariensis[[@Headword:Gregonius, Caesariensis]]

             (Gregory of Caesarea) a presbyter of the city of that name in Cappadocia in the 10th century. He wrote a life of Gregory of Nm zianzus, which is given in a Latin version by Billesn in his edition of Gregory of Nazianzus. It is also in Surius, Vit. Sanct. May 121. We have also of Gregory a panegyric in Patres Nicanos in Combefis, Novum Auctarium, 2:547. — Hoefer, Nouv. Biog. Generale 21:878; Clarke, Succession of Sac. Lit. 2:565.

## Gregor, Christian[[@Headword:Gregor, Christian]]

             an eminent bishop and hymnologist of the Moravian Church, was born January 1, 1723, at Diersdorf, in Silesia, and died November 6, 1801, at Berthelsdorf, in Saxony. He spent a year and a half (1770-1772) in America, on an official visit to the churches of the Brethren. Among the compilers of the large German Moravian Hymn-book (Gesangbuch zum Gebrauch der Evangelischen Bruedergemeinden) he was pre-eminent, furnishing more than three hundred hymns of his own. He published, besides, a valuable collection of chorals and anthems, and composed a number of the liturgical services which are still in use. (E. de S.)

## Gregorian[[@Headword:Gregorian]]

             a title of the Armenian Church (q.v.) taken from Gregory of Armenia (q.v.).

## Gregorian Calendar[[@Headword:Gregorian Calendar]]

             SEE CALENDAR.

## Gregorian Chant, Rite, Liturgy[[@Headword:Gregorian Chant, Rite, Liturgy]]

             Pope Gregory the Great established a form for the administration of the sacraments (after that of Gelasius, which may be found in the "Sacramentary of Gregory"), collected, arranged, and improved the chants which had already been used for centuries before his time, and established a musical school to teach chanting at Rome, in which he took great interest up to the time of his death. The collection of chants compiled by Gregory forms the basis of modern cathedral music in the Church of Rome, and also  in the Church of England. Palmer, Origines Liturgicae, volume 1, § 6. SEE LITURGY.

"The foundation of the system of the Gregorian tones may be explained thus: As there are seven notes from a to g, there should be at least seven different modes, or tone-systems, varying from each other according to the position of the semitones; but as the final or key-note of each mode might be the first note or might be in the middle, the same scale could therefore, as it were, be viewed from two sides, which gave rise to the fourteen system of tones. It was, however, found that two of those were at variance with a fundamental rule of church song, viz. that every mode or scale must possess a perfect fifth or perfect fourth; and that the modes containing a false fifth from b natural of natural, or a false fourth from b to f, could not be used, and, on account of the dissonant character of these intervals, must be rejected. This reduced the number of the tones to twelve. It was further found, that as four of the twelve were merely transpositions of some of the others, there were really only eight, and that they were in every respect sufficient for all the purposes of church song. The eight Gregorian tones, as they are handed down to us, were in time fixed by a royal mandate of Charlemagne — octo toni sufficere videntur. The following example in modern notation in the G clef will show the position of the eight Gregorian tones:

The different character of the Gregorian tones depends entirely on the places of the semitones, which in the above example are marked with a . Several of the tones have various endings, some as many as four, while the second, fifth, and sixth tones have each only one ending. For a full and interesting account of the Gregorian church music, see N.A. Janssen's Grundrergeln den Gregorianschen Kirchengesanges, published by Schott in Mainz, 1846." — Chambers, Encyclop. s.v.

## Gregorian Mass[[@Headword:Gregorian Mass]]

             SEE MASS.

## Gregorian Year[[@Headword:Gregorian Year]]

             SEE YEAR.

## Gregorius[[@Headword:Gregorius]]

             (Γρηόριος) Argentinus, or St. Gregory of Agrigentum, a Greek theologian, was born near Agrigentumn about A.D. 524. Destined for the priesthood by his pious parents, he studied at Jerusalem for five years, and was there ordained deacon. ‘Thence he went to Antioch and, Constantinople,' and gained high repute both places for learning, eloquence, and sanctity. From Constantinople he went to Rome, ands the; pope named him bishop of Agrigentum in Sicily. Two disappointed aspirants for the see hired a prostitute to charge him with fornications. He went to Constantinople, and was pronounced innocent by Justinian. Returning to Agrigentum, he cried there, November 23, 562. He wrote Orationes and Conciones; also a Commentarius in Ecclesiasten. This last is lost; the others are given in the life of Gregory, by Leontius, to be found in Cajetanus, Sancti Siculi, volume 1. — Hoefer, Nouv. Biog. Generale, 21:856; Cave, Hist. Lit. anno 535; Clarke, Succession of Sacred Literature, 2:512.

## Gregorius Alexandrinus[[@Headword:Gregorius Alexandrinus]]

             (Gregory of Alexandria), patriarch from A.D. 341 to 348. He was chosen by the Arian prelate as at the Couuncil of Antioch, A.D. 341, though the see really belonged to Athanasius, then in exile. He is said to have been a Cappadocian, but his early history is not known. The orthodox party charge him with very violent and oppressive conduct. The Council of Sardica (A.D. 347) declared that he was "not only not a bishop, but not a Christian." The precise date of his death is uncertain, but it seems to have been shortly before the return of Athenasius from his second exile, A.D. 349. Socrates and. Sozomen, however, say that he was deposed by his own party because he did not act with sufficient zeal against their enemies (A.D. 354). — Socrates, Hist. Ecc 2:10; Ecc 2:14; Sozomen, Hist. Ecc 3:5; Ecc 3:7; Theodoret, Hist. Ecc 2:4; Ecc 2:12; Tillemont, Memoires, t. 8; Hoefer, Nouv. Biog. Generale, 21:875.

## Gregorius Nazianzenus[[@Headword:Gregorius Nazianzenus]]

             (Gregory of Nazianzus, or Nazianzum), one of the greatest of the Greek Church fathers, was born either at Arianzus, a small village in Cappadocia, near the town of Nsiansun (or Naziansum), from which he derives his surname, and of which his father was bishop, or else in the town of Nazianzum itself. The date of his birth has never been precisely settled. but it was probably about AD. D 330 (see Ullmann, Life of Gregory, Appendix  1). His pious mother, Nonnaj devoted him when an infant to Christ and the Church. His education, which commenced at Ceasarea in Cappadocia, wan prosecuted next at Caesarea Philippi, and at Alexandria, and was finished at Athens, when he began a life-long intimacy with Basil the Great. SEE BASIL.

He was also a fellow-student with Julian, afterwards the apostate emperor. Gregory, with a quick instinct, discerned the character of Julian even then, and said to one of his friends, "How great a scourge is here intraining for the Roman empire! He remained at Athens nearly ten years, part of which he employed in teaching rhetoric with great success. About A.D. 856 he returned to Nasianzum where he intended to enter upon civil life. Shortly after he was baptized, and consecrated himself anew to the service of God, resolving that his gift of eloquence should serve no interests but those of Gods and the Church. But far his aged father, he would probably at this time have gone into the desert, to lead an ascetic life, at least for asome years. At home he remained, and devoted himself to then study of the Scriptures, living by rule a life of the strictest self-denial. Abiout A.D. 3859 he visited Basil in his retreat, and remained a short time with him in the practice of ascetic and devotional acts. Returning home at the request of his father, probably to aid in the settlement of a difficulty into which the aged bishop had fallen by signing the Armenian formula, which favored Arianism (Ullmanns, Life of Gregory, chapter 4, § 2), he was soon after (perhaps), at Christmas, A.D. 361, ordained suddenly, and without forewarning, by his father, before the congregation. These "violent" ordinations were not uncommon in the early Church; Gregory was, however, greatly displeased, and pronounced the transactions "an act of spiritual tyranny." Either to calm his feelings, or to prepare himself thoroughly for his new functions, he again retired to his friend Basil in Pontus early in A.D. 362. The commandsof his father and the calls of the Church brought him back to Nazianzum towards Easter, and on that festival he delivered is first oration.

The next six or seven years were spent is pastoral labor at Nasianzsum; happily, it seems, on the part of Gregory, though with some mortification to his pride, from a change of feeling towards him on the part of the fickle populace; who, after almost forcing him to serve them, afterwards neglected his ministry (Orat. 3, Bened. ed. page 69). His brother Caesarius, who practiced medicine had become a favorite of Julian, and of this prince endeavored, by his favors, to bring him back to paganism. The Christians murmured at seeing the son of a bishop living openly at the court of their  enemy. Gregory succeeded he inducing Caesarius to return to Cappadocia (A.D. 362). Julian's edict forbidding Christians to read the pagan authors was a severe blow to the Christians, and none felt it more than Gregory. His two discourses against Julian (prepared after his death, A.D. 363) are written as if against a personal enemy. "He takes eloquence away from us," he says, "as though we were thieves (who had stolen it." Elsewhere, addressing the heathen, he writes: "Every thing else, riches, birth, glory, power, and all the vain pomps of earth whose brilliancy vanishes like a dream, I willingly abandon to you; but I will not abandon eloquence. I do not complain of the fatigues I have undergone by land and by sea to attain it. Please God that my friends and I may possess its power! Among the things I care for it stands foremost — that is, foremost after those which are above all, faith, and the hope which rises up above things visible." And again: "It is our duty to render thanks unto God that eloquence has again become free." These two discourses, it must be admitted, are really nothing but pamphlets, exhibiting little of the charity and mildness which one would expect from a Christian pastor speaking of a deceased enemy.

There is, nevertheless, a certain grandeur in the indignation which Gregory pours out against Julian. At the close of the second discourse the orator grows calmer, and endeavors to prevent revenge being taken on the partisans of Julian: he says: "Let not the facility of avenging ourselves lead us to forget the duty of moderation., Let us leave to God's judgment the chastisement of those who have offended us . . . and be satisfied with seeing the people openly hissing our persecutors in the public places and in the theatres." Gregory's friendly relations with Basil came near being sadly interrupted. Gregory had, in 365, brought about a reconciliation between his friend and Eusebius of Caesarea. The latter dying in 370, Basil succeeded him as archbishop, and Gregory came to visit him in the year following. There was a contest between Basil and Anthimus, bishop of Tyana in Cappadocia, who pretended to be metropolitan of the province. Basil, in order to secure a useful ally, offered Gregory the bishopric of Sasima, a small unhealthy place on the frontier of the two provinces which divided Cappadocia. Gregory, after, declining for some time, finally accepted, and was ordained bishop in 372; but when pressed by Basil to take his part actively, he answered "that he would not take up arms in his quarrel with Anthimus, as he did not wish to, play the part either of battle-field or of prey." Retiring to Nazianzum a bishop without a bishopric, he remained with his father, whom he assisted in the.governmentof his church. He taught the people, defended the Church against the vexations of the Roman governors, and by  his eloquence and virtue exerted that kind. of religious supremacy which, in the early ages, formed part of ecclesiastical power" (Villemain, Tableau de l'Eloquence chretienne au quatrieme siecle, page 133). Losing his father and mother almost at the same time (A.D. 374), he retired to a convent of Seleucia. He was still there, living in a calm which, as he said himself, "the hisses of heretics" could not disturb, when he heard of the death of Basil in 379. It affected him deeply, and he wrote a letter of encouragement and consolation to Gregory of Nyssa, the brother of his deceased friend.

The Church of Constantinople had been for forty years a prey to Arianism, when Gregory was chosen as the most proper person to bring it back to orthodoxy. Though unwilling to be drawn out from the calm retirement he so much enjoyed, Gregory permitted himself to be led by the advice of his friends and the interests of the Church. His emaciated appearance, the marks of severe penance and of sickness, and his strange speech, made him at first a but for the laughter and irony of the heretics at Constantinople. The orthodox had not a single church of their own in Constantinople; Gregory was therefore obliged to preach at first in a private house, which gave place to a church named Anastasia, in remembrance of the rerival of faith. He taught and defended the Nicene Creed before crowded audiences attracted by his eloquence. It is then he was surnamed the Theologian, on account of the profundity of his learning. His success excited his enemies still more against him, and his life was several times in danger. Peter, patriarch of Alexandria, who had appointed him bishop of Constantinople, sided afterwards against him, and favored the pretensions of a cynic philosopher called Maximus, who caused himself to be elected bishop of Constantinople (A.D. 380). Vainly did Theodosius cause St. Gregory to take possession of the church of St. Sophia at the head of a large troop of soldiers, assuring him of his protection, and causing a council assembled at Constantinople to confirm Gregory's election as bishop, and annul that of Maximus. He could not put an end to the intrigues and calumnies which pursued Gregory. Some bishops of Egypt and of Macedonia attacked the validity of his election on the plea that he was already bishop of Sasima, and that the canons forbade the transfer of a bishop from one see to another. Gregory offered to resign, saying, "If my election is the cause of trouble, throw me into the sea like Jonas, to allay the storm, though it was not I who raised it." This proposal was accepted with a haste which could not but wound the susceptibility of Gregory. Before leaving Constantinople he assembled the clergy and the people in the church of St. Sophia, and delivered his farewell address the grandest of all his orations. "Farewell,"  said he at the close; "farewell, church of Anastasia, so called in remembrance of our pious trust; farewell, monument of our late victory, thou new Siloa, where, after forty years' wandering in the desert, we had for the first time settled the ark of the cove nant; farewell, too, thou grand and famous temple, our last trophy... farewell to you all, holy abodes of faith.... farewell, holy apostles, celestial colony, my models in the combats I have sustained farewell, episcopal chair, post at once so envied and so full of perils; farewell, ministers of God at his holy table.... farewell, choir of the Nazarenes, harmony of psalms, pious watches, holiness of virgins, modesty of women, assemblies of widows and of orphans, glances of the poor turned to God and to me; farewell, hospitable houses, friends of Christ who have succored me in mine infirmities... Farewell, kings of the earth, palaces, retinue, and courtiers of kings, faithful, I trust, to your master, but for the most part, I fear, faithless towards God... applaud, exalt unto heaven your new orator; the troublesome voice which displeased you is hushed.... Farewell, sovereign city, the friend of Christ, yet open to correction and repentance; farewell, Eastern and Western world, for whose sake I have striven, and for whose sake I am now slighted.

Most of all, farewell, guardian angels of this church, who protected me in mpresence, and who will protect me in my exile; and thou, holy Trinity, my thought and my glory, may they hold fast to. thee, and mayest thou save them, save my people! and may I hear daily that they are increasing inknowledge and in virtue." On his way to exile Gregory, stopped at Caesarea, where he delivered a funeral oration on St. Basil. In the year 382 he retired to Arianzus for quiet and repose. In 383 Theodorius invited him to take part in a council held at Constantinople. He declined, saying, "To tell the truth, I will always avoid these assemblies of bishops; I have never seen them lead to any good result, but rather increase evils instead of diminishing them. They serve only as fields for tournaments of words and the play of ambition." He added that, at all events, his health would prevent him from attending. He remained in retirement until his death in 389. A garden which he cultivated, a fountain, and the shade of a few trees, composed all his enjoyments. He divided his time between prayer and the writing of poems, in which he expressed the thoughts, hopes, and longings of a mind naturally inclined to dreaminess and melancholy. He is one of the most polished among the sacred writers of the 4th century, and ranks first after Chrysostom and Basil. The richness of his imagination, developed in the solitude in which a great part of his life was spent, gives to his writings a charming freshness of tone which is seldom met with in the writers of that  age. His letters are full of playful sprightliness, sometimes tinctured with a slight under-current of harmless irony. A severe critic might show some passages bordering on declamation and bombast. But these faults were general at the time in which he lived; and a writer, however great, always bears more or less the imprint of his day. He is commemorated as a saint in the Roman Catholic Church on May 9, in the Greek Church on the 25th and 30th of January.

St. Gregory left a large number of poetical pieces. During the reign, of Julian, when profane literature was a forbidden pursuit for Christians, Gregory, considering it as a powerful aid to piety, attempted to supply the wants of his brethren by means of religious poems on the plan of the classics. He accused of, stupidity and ignorance (σκαιοὶ καὶ ἀπαίδευτοι) those who attempted to prevent the study of literature. "Most of his poetical works are religious meditations, which, in spite of the differences oaftime and manners, have still many points of affinity with the poetical reveries of our day's of skeptical satiety sand social progressin (Villemain, Tableau de l'Eloquence chretienne au IV me siecle, page 139). Gregory wrote also a large number of discourses or orations, both while administering the diocese of Nazianzum for his father and while defending orthodoxy at Constantinople. Among those discourses are funeral addresses and panegyrics, e.g. those of Athanasius and Basil; invectives, the two discourses against Juliane; sermons on questions of morals, disciplines and dogmas. Most of those written in Constantimsople, while he was opposing the Arians and Macedonians, are of the latter kind. These discourses are fifty-three in number. Some critics claim that the 45th, 47th, 49th, 50th, and 53d cannot be genuine. The Letters of Gregory amount to, 242, on all subjects; some of them are quite uninteresting except as they contribute to throw light on the character of Gregory and of his age. Gregory of Nazianzum has often been named as the author of a Paraphrase on Ecclesiastes, which is now generally attributed to Gregory Thaumaturgus. The Poems of Gregory number 156, differing very much from each other in length, subject, and meter; we find among them religious meditations, descriptions, acrostics, epigrams, ete. He also wrote 228 small pieces,which were collected and published by Muratori in 1709. In some qollections of his works is included a tragedy entitled Christ suffering (Χριστὸς πάσχων [ed. by Ellissen, Leipz. 1855]), which is probably not his.  As a theologian, Gregory shows marks of the powerful influencer of Origen. As to the Trinity, he earnestly defended the Nicene doctrines (Orationes, 2731), and vindicated, against the Apollinarians, the humanity of Christ. In common with nearly all theologians before Augustine, he maintained side by side the doctrines of the necessity of grace and the freedom of the human will.

The first edition of the Works of Gregory is that of Basie (1550, fol.): it contains the Greek text, a Latin version, and the life of Gregory by Suidas and by Gregory the Preisbyter. This edition is not much esteemed. A hbetter is that of Billius (Paris, 1609-11, 2 volumes, fol.; reprinted cum notis Prunaei Morelli, etc., Paris, 1630, 2 volumes, fol.; and again at Cologne, 1690, 2 volumes, fol.), badly edited, and abounding in erors. The best edition is that of the Benedictines (Paris, volume 1, fol. edited by Clemenet, 1778; volume 2, edited by Csaillam, fol. 1840). It is also given in Migne's Pastrologiae Curs. Complet. volumes 35-38: (Paris, fol., v.y.). Many of his writings have been published separately. His Oration on the Nativity, and a number of his poems, are given in English by H.S. Boyd, The Fathers not Papists (new ed. Lond. 1834, 8vo). A selection of his works was published by Goldhorns (Lamps. 1854). The best view of the life and theology of Gregory is to be found in Ullmann, Gregorius von Nazianz (Darmist. 1825, 8v); translated, but, unfortunately, without the dogmatical part, by G.V. Cox (Lond. 1857, 18mo). See Fabriciun, Bibl. Graeca, 8:383-389; Tillemont, Mem. pour. servir, etc., t. 9; Neander, Ch. History, 2:420; Neander, History of Dogma, page 262, 403; Lardner, Works, 4:285 sq.; Clarke, Succession of Sacred Literature, 1:308 (where the Orations are analyzed); Baur, Lehre von d. Dreieinigkeit, 1:648; Schaff, Hist. of the Christian Church, 3:908 sq.; Böhringer, Kirche Christi. in Biographieen, 1:2, 369; Hoefer, Nouv. Biog. Generale 21:837- 846.

## Gregorius Neo-Casariensis, Or Thaumaturgus[[@Headword:Gregorius Neo-Casariensis, Or Thaumaturgus]]

             received the latter surname from the miracles ascribed to him. His proper; name was Theodorus. He was born in the 3d century, of rich and noble parents, at Neo-Caesarea, in Pontus. He was educated very carefully in the learning and religion of Paganism by his father, who was a warm zealot; but losing this parent at fourteen years of age, his inclinations led him to Christianity. Having studied the law for some time at Alexandria and Athens, he accompanied his sister to Caesarea, and there came the pupil of  Origena, about A.D 234. He continued five years under his tuition, dunling which he learned logic, physics, geometry, astronomy and ethics, and, what was of infinitely greater consequence, the knowledge of the true God and the Christian Scriptures. When Gregory returned to his native country he damned himself to a private and retired life, but Phedius, bishop of Amasea, ordained him bishop of Neo-Caesarea, in which, and the whole. neighborhood, there were only seventeen Christians. Gregory Nyssen, who has written an account of his life, says he was more perfectly instructed in the Christian doctrine by a vision from heaven, ins which he heard and saw the Virgin Mary and St. John discoursing together of the Christian faith! When they disappeared, he wrote down carefully all they spoke, which, as Nyssen says, was preserved in Gregory's own handwriting in the church of Neo-Caesarea in his time. There are other legends of miracles wrought by him, among them the following: On his way to take possession of his unpromising bishopric he was benighted, and obliged, through the inclemency of the weather, to take up his lodging is a heathen temple, the daemon of which bad been very remarkable for his frequent appearances to the priest, and for the oracles which he delivered. Garegory and his companions departed from this place early in the morning, after which the priest performed the usual rites but the daemon answered that "he could appear no more in that place, because of him who had lodged there the preceding night." The pagan priest besought Gregory to bring the daemon back. The saint laid on the altar a piece of paper, on which he had written, "Gregory to Satan-enter." The devils returned and the pagan, astonished, was converted to Christianity. When Gregory arrived at the city a vast crowd of people came together, to whom be preached the gospels and numbers were convicted. As the number of believers increased daily, he formed the design of building a church, which was soon effected, all cheerfully contributing both my labor and money. This was probably the first church ever erected for the sole purpose of Christian worship. After having converted all the Neo-Caesareans except seventeen persons, he died full of faith and the Holy Spirit, rejoicing that he left no more unbelievers in the city than he found Christians at the commencement of his ministry. In the year 264 he attended at the synod at Antioch, where Paul of Samosata made a feigned recantation of his heretical opinions. Gregory died most probably in the following year, certainly between A.D. 265 and 270. The many accounts of miracles ascribed to him do not rest upon the authority of his contemporaries. We are chiefly indebted for an account of them to Gregory of Nyssa, who flourished a hundred years after Thaumaturgus,  who wrote a panegyric of him rather than a life, and who evidently recorded every wonder of which he received a report without examination. Lardner, however, says that he will not assert that Gregory worked no miracles. The age of miracles was not entirely concluded, and had there been no foundation in truth, the wonderful stories relating to Gregory would not have been believed. He is commemorated in the Roman Catholic Church on the 17th of November.

The creed of Gregory is very important, as showing us how clearly defined was at this time the faith of the orthodox: Its authenticity has been disputed, but it is received as genuine by Bishop Bull and Dr. Waterland: it is as follows: "There is one God, Father of the living Word, the substantial wisdom and power and eternal express image: perfect Parent of one perfect, Father of the only begotten Son. There is one Lord, One of One, God of God, the express character and image of the Godhead, the effective word, the wisdom that grasps the system of the universe, and the power that made every creature, true Son of the true Father, invisible of invisible, incorruptible of incorruptible, immortal of immortal, and eternal of eternal. And there is one Holy Ghost, haying his subsistence from God, and shining forth by the Son (viz. to mankind), perfect image of the perfect Son, life causal of all living, the holy fountain, essential sanctity, author of all sanctification; in whom God the Father is manifested, who is, above all and in all, and God the Son who is through all; A perfect Trinity undivided, unseparated in glory, eternity, and dominion. There is, therefore, nothing created or servile, in this Trinity nothing adventitious that once was not, and camne in, after; for the Father was never without the Son, nor the Son without the Spirit, but this Trinity abides the same unchangeable and invariable forever." Gregory's works, so far as we know anything of them, are these:

1. A Panegyrical Oration: in praise of Origen, pronounced in 239, still extant, and unquestionably his. Dupin says of it "that it is very eloquent, and that it may bereckoned one of the finest pieces of rhetoric in all antiquity." It is the more admirable, because perhlaps it is the first thing of the kind among Christians.

2. A Paraphrase of the Book of Ecclesiastes, mentioned by Jernome in his catalogue, and quoted by him in his Commentary upon that book, and still extant;

3. Jerome afterwards adds in his catalogue that Gregory wrote several epistles, of which, however, we have now only one remaining, called a Canonical Epistle to an anonymous bishop, written in 258 or 262, consisting, as we now have it, of eleven canons, all allowed to be genuine: except the last, which is doubted of, or plainly rejected, as, no part of the original epistle, but since added to it. The editions of his works are, 1. That of Vossius (Mayence, 1604, 4to, with a Life of Gregory); 2. Opera omnia Gregor. Neocaes. Macarii et Basilii, Gr. et Lat. (Paris, 1622, fol.); 3. Migne's edition, Patrol. Cursus Complet. volume 10: This is the best edition. A life of Gregory has been published by Nic. Mar. Pallavicini (Rome, 1644). His writings are also given in Bib. Max. Patrum, volume 3. See Lardner, Works, 2:608-642; Hook, Ecclesiastical Biography) 5:390; Dupin, Eccl Writers,. cent. 3; Neander, Ch. History 1:716-720; Eusebius, Eccl. Hist. books 6, 7; Cave, Hist. Lit. ann. 254; Fabricius, Bibl. Graeca, 7:249; Boyei Diss. de Greg. Thaumat. (Jena, 1703, 4to); Greg. Nyssenus, Vita Greg. Thaumat. Opp. t. 3, page 536; Mosheim, Ch. Hist. 170.

## Gregorius Nyssenus[[@Headword:Gregorius Nyssenus]]

             (Gregory of Nyssa), one of the fathers of the Eastern Church, was born at Caesarea in Cappadocia about 332. He was a younger brother of Basil, enjoyed a liberal education under able masters, and distinguished himself by his proficiency in literature and science. He excelled in rhetoric, and was successful both as a professor and pleader. He married a woman of virtue and piety, named Theosebia, of whom Gregory of Nazianzus speaks in high commendation. He appears to have officiated as a reader in a church, and to have been originally intended for the ecclesiastical life, but his passion for rhetoric, to the study of which he had devoted his youth, haunted him so incessantly that; unable to withstand its continual allurements, he, for a time, forsook his clerical duties, and gave lessons to youth in this his favorite art. Gregory of Naziamzus heard with grief of this dereliction in the brother of.his friend, and wrote him a letter, still preserved (Epist. 43), which recalled him to duty. No sooner was Basil elevated to the episcopal chair of Caesarea in 370, than he summoned his brother Gregory to assist him in the duties of his .new diocese; but the bishopric of Nyssa, a city of Cappadocia, near Lesser Armenia, becoming vacant the following year Basil gave up the pleasure of his brother's aid and society, and consecrated him to it against his will in 372. In this see he signalized his zeal in defense of the orthodox faith, in opposition to the Arians. He drew upon himself the vengeance of that party, and was banished from his see bythe emperor  Valens about 374. On the death of Valens in 378, he was recalled by Gratian, and restored to the possession of his see. A council, probably that of Antioch, having ordered Greg.ory of syssa to reform the Church of Arabia, and Palestine bordering upon it, he visited Jerusalem and the holy- places, as well to perform a vow as to settle peace and tranquillity among them who governed the Church of Jerusalem. For his greater convenience in this journey the emperor allowed him the use of the public carriages, so that, having a wagon at his own disposal, it served him and those who accompanied him both as a church and a monastery; they sang psalms, and observed their fasts as they traveled. He visited Bethlehem, Mount Calvary, the holy Sepulchre, and the Mount of Olives; however, he was not much edified by the inhabitants of the country, who, he says, were very corrupt in their manners, and notoriously guilty of all sorts of crimes, especially murder. Therefore, being afterwards consulted by a monk of Cappadocia concerning the pilgrimage to Jerusalem, he declares "that he does not think it proper for such as have renounced the world, and have resolved to.arrive at Christian perfection, to undertake these journeys. Advise your brethren, therefore, rather to leave the body to goto the Lord, than to leave Cappadoeia togo to Palestine." This was the opinion of Gregory of Nyssa concerning pilgrimages. In 381 and the subsequent vyears, Gregory attended the Council of. Constantinople. In this city he pronounced the funeral oration of his sister Macrina, and three years afterwards he was deprived by death of his wife, a woman of many virtues, who, in her later, years, devoted herself to religious duties, and has been supposed by.some to have become a deaconess. His own death took place in the beginning of the year 400.

As a theologian, Gregory had great reputation in his age. His theology, shows independent and original thought, but contains many of the ideas of Origen. He maintained the Nicene doctrine of the Trinity, the doctrine of Redemption, the freedom of the will, faith as the subjective, amid the sacraments as the objective means of grace. His style is very uneven. He was an abundant writer, but his abundance too often degenerated into diffuseness; his style drags; his illustrations are often in, questionable taste, and, being too fully developed, fatigue the reader. When attempting to be refined, he becomes subtile, and his grander passages border on bombast; yet his works contain many passages full of elevated views and true beauty, and animated by a warmth of feeling reaching even to enthusiasm. An analysis of his writings may be found in Clarke, Succession of Sac. Lit.  1:354 sq.; and in Dupin, Hist. of Eccl. Writers, cent. 4. They may be divided into, 1. Doctrinal (chiefly relating to the Arian controversy), 2. Exegetical; 3. Practical treatises; 4. Discourses, 5. Epistles and Panegyrics. Many of these have been published in separate editions. The first edition of his collected Works appeared at Cologne. (1037, fol.), then at Basle (1562, 1571), and at Paris (1573 and 1603). Fronton le Due gave the first Greek asnd Latin edition (Paris, 1615, 2 volumes, fol.; an Appendix in 1 volume fol. appeared in 1618). This edition was reprinted in 1638 (edited by Grenter, 3 volumes, fol.). It is handier, but not so neat and correct as that of 1615. New editions in Migne's Patrol. Graec. volumes 44-46 (Par. 1846) also by Oehler (Hal. Sax. 865 sq.). The oration against Arius and Sabellius, and that against the Macedonians, is in Mai's Script. Vet. nova coll. volume 8, and in volume 4 of the Nava Patrum Bibliotheca (Romans 1847). Ceillier gives a long catalogue of the separate editions of Gregory's writings in Hist. Generale des Asteurs Sacres, 6:119 sq. (Paris, 1860). Recent issues are, Gregorius Nyssenus, Dial. de anima et resurrections ed. Krabinger (Leips. 1837, 8vo); Orationes Catachet. ed. Krabinaer (Munich; 1838, 8vo); Orationes de Precatione edit. Krabinger (Landshut, 1840, 8vo). See Dupin Eccl. Writers, cent. 3; Hook, Eccl. Biog. volume 5; Neander, Ch. History, 2:413 sq.; Lardner, Works, 5:295 sq. Cave, Hist. Lit. 1:249; Tillemont, Memoires, t. 9; Rupp, Gregor's von Nyssa Leben und Meinungen (Leips. 1834, 8vo); Heyns, Disputatio de Gregorio Nysseneo (Leyden, 1835, 4to); Hoefer, Nouv. Biog. Generale, 21:846; Falbricius, Bibl. Graeca, edit. Harles, 9:98; Bohringer, Kirche Christi in Biograph. 1:2, 275; Möller, Greg. Nyss. doctrinam de hominis natura, etc. (Halle, 1854).

## Gregorius Of Armenia[[@Headword:Gregorius Of Armenia]]

             (Gregory Illuminator; Greek Photistes, Armenian Lusaworich), first bishop of Armenia an apostle of Christianity in that country (3d century). Others had preached there before him, but he was the first to organize Christianity thoroughly. Accurate information about him is wanting. The Bollandists (Ada Sanctoornm, September, volume 8) give a life of him professedly cyritten by his contemporary, Agakhangelus, but it is clearly spurious. He is the author of several Homilies, which have been published by the Mekhitariists (Venice, 1837). His name is held in just veneration in the Eastern churches, and he is also a saint.in the Roman Calendar, September 30. The United Armenians in Constantinople claim to possess. his relics, which in August , were transferred from one church to another. — Hoefer, Nouv. Biogr. Generale, 11:863 (where the traditional account is fully given); Mosheim, Church History, 2:225, Malan; Life and Times of Gregory Illuminator (London, 1868). SEE ARMENIA.

## Gregorius Of Baetica[[@Headword:Gregorius Of Baetica]]

             bishopof Illiberis (Elvira in the ancient Baetica, now Andalusia), 4th century. He is mentioned by Jerome (Chronicon, anno 371) as a vigorouos opponent of the Arians, who persecuted him, and strove, but without success, to drive him from his see. Gregory wrote several works, and among them a treatise de Fide, which Jerome styles elegans libellus. The treatise de Fide contra Arianos, which is given as Gregory's in some editions of the fathers, is by Faustinus (q.v.). Tillemont, Memoires, 10:727.

## Gregorius Syracusanus[[@Headword:Gregorius Syracusanus]]

             (Gregory of Sicily, and surnamed ASBESTAS), was born about 820, and became bishop of Syracuse about 845. In consequence it is said, of the invasion of the Arabs, he went to Constantinople soon after his appointment, for he was there in 847, when Ignatius was chosen patriarch. Gregory had strenuously opposed this election, and he then retired with some other prelates, who, taking his part created a schism against Ignatius. The latter, in return, deposed Gregory in a council held at Constantisnople in 854, under the plea of profligacy. The deposition was confirmed by pope Benedict III. When Photius took the place of Ignatius, who was deposed is858, he caused himself to be consecrated by Gregory thus openly recognizing his ecclesiastical character in spite of his deposition. They were  both anathematized by the council held at Rome in 863, and thus the schism between the two churches was completed. Under these circumstances the accusation of immorality preferred against Gregory by Roman Catholic writers is to be received with great caution. Photius appointed him bishop of Niemea in Bithynia in 878. He died about 880. Some have considered him as the "Gregorius archiepiscopus Sicilae" mentioned by Allatius (De Methodiorum Scriptis, in the Convivium decem Virginum Sti. Methodi Martyris, Rome, 1656) as having written an "Oratia longa in S. Methodium." See Mongitor, Bibliotheca Sicula, 1:263 Cave, Hist. Lit. 2:40, 76; Jäger, Histoire de Photius, 1:1, 2; Smith, Dict., of Gr. and Rome. Biog. and. Myth. 2:310; Hoefer, Nouv. Biog. Generale 21:877.

## Gregorius Turonensis[[@Headword:Gregorius Turonensis]]

             (Gregory of Tours), an eminent prelate and scholar of the 6th century, called "the father of French historian" was born of a noble family in Auvergne, A.D. 540, educated by his uncle, the bishop of Clermont. He was ordained deacon in 569, and bishop of Tours 573. He was strenuous in upholding the orthodox faith, and, though twenty-two years a bishop, he was only fifty-five years old when he died, A.D. 595. He was a man of active mind and habits, and much engaged in the theological disputes of the time. His great work, Anunales Francorum (History of the French), is as barbarous in style as it is full of credulity in narration it begins at the creation, and comes down to his own times (Paris, 1552; Basil. 8vo, 1568; Paris, 1610, 8vo; but the best edition is that edited by Du Chess in his Script. Franc. tom. 1, Paris, 1636). He wrote also Miraculorum librin 7 (Seven Books of Miracles), of which the first contains an account of the miracles of some "of the primitive Christians as well as of Christ; the second, the miracles of St. Justin; the four next, the miracles of St. Martin of Tours; the seventh, the lives of some monks, and an account of the Seven Sleepers. While these writings show an honest simplicty on the part of Gregory, they manifest also his excessive credulity. The best edition of his collected works is Greg. Opera, ed. Ruinart (Paris, 1699, fob.). The Historia Francorum is given in the Bib. Max. Patrol. volume 11, in Pertz, Monumena Germaniae historica, in a new German version, Kirschl. Geschichte d. Franken (Wuizlburg, 1853, 8vo), and by Giesebrecht (Barl. 1851, 2 volumes). See Lobell, Gregor. v. Tours und seine Zeit (Leips. 1885, 8vo, 2d edit. 1867); Kries, de Greg. Turon. vita et scriptis (Vrat. 1839, 8vo), Mosheim, Church History, cent. 6, part 2, chapter 2, note 42;  Clarke, Success. Sacred Literature, 2:344-5 Neander, C. Hist. volume 3; Dupin, Eccles. Writers, t. 5; Hist. Litt. de la France, 3:372; Hoefer, Nouv. Biog. Gener. 21:856.

## Gregorius, Bar-Ahrun[[@Headword:Gregorius, Bar-Ahrun]]

             (or BAR-HEBRAIUS). SEE ABUL-FARAJ.

## Gregory[[@Headword:Gregory]]

             the patriarch of the Bonemian Brethren. Among the earnest-minded Hussites of the Calixtine party, which began, about 1453, to form around Rokycan, elected but never consecrated archbishop of Prague, and to listen with enthusiasm to his sermons on the necessity of a reformation, the most prominent was Gregory, surnamed "the Patriarch." The time and place of his birth are unknown. He was the son of a Bohemian knight, and the nephew of Rokycan, whose sister was his mother. Disappointed in his uncle, who was not willing to be a reformer practically however much he theorized on the subject, he retired, with a number of his friends, to the barony of Lititz, and there founded in 1457 the Church of the Bohemian Brethren, or Unitas Fratrum. Accepting no ecclesiastical office in the same, he remained merely a lay elder, but was the life and soul of the  organization. In its interests he wrote and published many letters, doctrinal treatises, and apologetic works, nearly all of which have perished. His doctrinal tendencies were derived mainly from Peter Chelcicky, a Bohemian writer, who inveighed with stern rigor, from out of an isolated retreat, against the corruptness of that age. (For particulars about Chelcicky, see Gillette's article on the Taborites and the Germ of the Moravian Church, in the Presbyterian Review of July 1864.). In consequence, his views of Christian discipline grew to be extreme, and more than puritanical. These he impressed upon the Church. Some of their most salient points were the following men of rank must strip themselves of the same, and lay down every worldly office, before they can be received into the Church. no member is allowed to go to law, or to testify before a civil court; judicial oaths.are forbidden; no member may keep an inn, or engage in any trade calculated to advance luxury. His object was to preserve the Church unspotted from the world, amid the fearful degeneracy which prevailed. At the time of his death; which occurred in 1473, at Brandeis, on the Adler, in Bohemia, these and other similar regulations were in full force. Twenty-one years later, however, in 1494, they were formally abrogated, and a more liberal policy was introduced. In the first persecution (1461) which came upon the Brethren, Gregory was frightfully torturedon the rack. — Palacky's Geschichte ron. Bohmen, volume 6, chapter 7, which work denies that Gregory was the nephew of Rokycan; Gindely's Geschichte der Bohmischen Bruder, volume 1, chapter 1-3 Cröger's Geschichte der alten Bruiderkirche, volume 1, chapter 3; Benham's Notes on the Origin and Episcopate of the Bohemian Brethren, pages 1-120. (E. de S.)

## Gregory (1)[[@Headword:Gregory (1)]]

             an Irish prelate, was elected to the see of Dublin, and went immediately to England, where he received his first orders as bishop, from Roger, bishop of Salisbury, September 24, 1121, and was consecrated in the following October. After he had presided thirty-one years over his see, the archiepiscopal dignity was conferred upon him, at the Council of Kells. He died October 8, 1161. See D'Alton, Memoirs of the Abps. of Dublin, page 41.

## Gregory (2)[[@Headword:Gregory (2)]]

             patriarch of Constantinople, was born at Calavrita (Arcadia) about 1740. He studied in the schools of Dimitzana, (Morea), Athos, Patmos, and Smyrna; entered the Church, and, after being successively ordained deacon and priest, was, while yet quite a young man, appointed metropolian of Smyrna. Most of the churches of the diocese were in ruins, and the Turks opposed their restoration, yet he succeeded in fitting some for divine worship, and endeared himself greatly to the Greek population by his zeal and virtues. In 1795 he was appointed patriarch of Constantinople. When the expedition of Napoleon I against Egypt.took place, the Turks accused Gregory of favoring the French, and deposed him. He withdrew to a convent on Mount Athos, where he busied himself not only in writing  religious books, but in learning the art of printing. Being soon after reappointed patriarch, he established a printing-office in the episcopal palace. His duties were interrupted by the political revolutions of 1808, when he was deposed on a charge of favoring Russia. He had finally been reappointed a third time patriarch, when the invasion of the Danubian provinces by Ypsilanti in 1821 led to the rising of the Greeks. Constantinople was their t supposed aim, and it was rumored that the Greeks of that city would rise, murder the sultan, and restore the throne of Constantine. The Turkish soldiery were daily killing the Greeks in the streets of Constantinople, and the patriarch's palace was pointed at as the arsenal where Christians kept their ammunition. The position of the Greek clergy, in view of this revolution, which announced itself as a religious one, became daily more critical. Gregory, following the traditions of his Church, which had always enjoined obedience to the temporal powers, excommunicated the leaders of the insurrection. He was entrusted with the custody of the Morousi family, the head of which had been killed and an insurgent. The priest to whose charge Gregory committed them allowed them to escape, and from that moment Gregory foresaw the fate which awaited helm. Pressed to fly by his friends, he refused to leave his post, and on Easter celebrated public worship with all the splendor and solemnity habitual on that occasion among Eastern Christmas He was arrested on leaving the church, throws into prison, and a few hours later hanged, in front of the church as an originator of the insurrection. The chief members of the snyod shared his fate, or were thrown into prison. After remaining on the gallows for three days the body of the patriarch was thrown into the sea by the Jews, but was taken out, put on board of a vessel, and sent to Odessa, where it was buried wih greatpomp, June 28. He compiled a Greek Lexicon, of which, however, only two volumes have appeared (Constantinople, 1819). See Constantin OEconomos, Orsaison funebre du. patriarche Gregoire; Pouqueville, Hist. de la Regeneration de la Grece. — Hoefer, Nouv. Biog. Generale, 21:880 sq.

## Gregory (2)[[@Headword:Gregory (2)]]

             a Scotch prelate, was made bishop of Dunkeld in 1169. How long he sat is unknown. See Keith, Scottish Bishops, page 73.

## Gregory (3)[[@Headword:Gregory (3)]]

             a Scotch prelate, was bishop of Ross in 1161. He died in 1195. See Keith, Scottish Bishops, page 184.

## Gregory (4)[[@Headword:Gregory (4)]]

             a Scotch prelate, was bishop of Brechin in 1242. See Keith, Scottish Bishops, page 158.

## Gregory I\* Of Armenia[[@Headword:Gregory I\* Of Armenia]]

             (surnamed the Mlamnigornan), brother and successor of Hamazasb, having been given as a hostage to the Arabians from the time of the conquest of Armenia, was sent back into his own country in 659, to govern it, with the title of a patriarch. He relieved Bagdad from its caliphs until the year 679, when he made himself independent. But four years later he perished, in 683, in an encounter with the Khazars, who had crossed the Caucasus and  invaded Armenia. He erected several buildings, among which the monastery of Arfij, near Erivan, and the monastery of Elivard are particularly distinguishable. See Hoefer, Nouv. Biog. Generale, s.v.

\*Strictly, Gregory II. SEE GREGORY THE ILLUMINATOR.

## Gregory I, Pope[[@Headword:Gregory I, Pope]]

             commonly called GREGORY THE GREAT, great-grandchild of popa Felix II, was born at Rome about 541. Having received an education suitable to his rank, he became a member of the senate, and filled other employments i in the state. The emperor Justin II appointed him praefect or governor of Rome (A.D. 573). This office he quitted soon after the death of his father, when he came into the possession of immense wealth, the  greater part.of which he devoted to the establishment of monasteries, six of which he founded in Sicily and one at Rome, dedicated to St. Andrew, into which he retired himself, and was soon after ordained a deacon. Pelagius II sent him (about A.D. 578) as his snuncio to Constantinople to secure the favor of the emperor, who had been alienated by the ordination of the pope without the imperial consent. He succeeded in his mission. On his return he assumed the government of his own monastery of St. Andrew, and at the same time was secretary to the pope. On the death of Pelagiu, Gregory was chosen pope by the clergy and the people, and much against his will, this election was confirmed by the emperor Maurice (A.D. 590). He was installed as pope September 3, 595.

No sooner was the ordination completed than, according to custom, the new pope drew up his confession of faith, and sent it to the other patriarchs, viz. to the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. In this confession he professed to receive the four Gospels, the first four Councils, to reverence the fifth, and to condemn the Three Chapters. He adds, "Whoever presumes to loosen the persons. whom the councils have bound, or to bind those whom the councils have loosened, destroys himself and not them." Thus is it apparent that even in the 6th century the authority of the councils was equal to that of the holy Scriptures. His first object after his promotion was the latter regulation of his own see, and household, and especially it the Sicilian churches, which the Council of Nice had placed more immediately under the see of Rome than any others; the African Donatists and Manichaeans also claimed his attention, and the Jews experienced some degree of favor from him. He assisted Theodolinda, queen of the Longobards, isconverting that people to the Catholic feith. He likewise sent missionaries into Sardinia, and zealously supported the mission to England to bring the British into relations with Rome. It was previous to his exaltation to the pontifical chair that seeing one day in the slave-market at Rome some Anglo-Saxon children exposed for sale, and being struck by their comely appearance, he is said to have exclaimed, "They would be indeed not Angli, but angels, if they were Christians," and from that time ha engaged his predecessor, Pelagius, to send missionaries to England. SEE ENGLAND, CHURCH OF.

At home he exerted himself strenuously for the restoration's of clerical discipline. The celibacy of the clergy was riveted upon the Romish system by the measures taken by Gregory. His course of action invariably was directed to strengthen the power of the Roman see; and, in fact he was the  father of the medimeval Roman system. He held monastic institutions in great favor, made strict rules concerning them, and granted them special privileges. This feature of his career gained him the title of pater monachorum. One of the marked events of his pontificate was his contest with John, patriarch of Constantinople, who had assumed the title of OEcumenical, or universal Bishop (A.D. 595), which Gregory called "proud, heretical, blasphemous, antichristian, and diabolical" (Epist. 5:18), and assumed to himself, is opposition, the title of Servant "of Servants" (Servus servorusn Dommieni). "Whom do you imitate," says he, addressing the patriarch, "in assuming that arrogant title? Whom but him who, swelled with pride, exalted himself above so many legions of angels, his equals, that he might be subject to none, and as might be subject to him?" It was then, in the opinion of Gregory, imitating Lucifer for any bishop to exalt himself above his brethren, and to pretend that all other bishops were subject to him, himself being subject to none. And has not this been for many ages the avowed pretension and claim of the popes? We declare, say, define, and pronounce it to be of necessity to salvation for every human creature to be subject to the Roman pontiff," is a decree issued by Boniface VIII in the fourteenth century. "The apostle Peter," continues Gregory, was the first member of the univernal Church. As for Paul, Andrew, and John, they were only the heads of particular congregations; but all were members of the Church under one head and none would ever be called universal." The meaning of Gregory is obvious, viz.. that the apostles themselves, though head of particular congregations or churches were nevertheless members of the Church universal, and some of them even pretended to be the head of the whole Church, or to have power and, authority over the whole Church, that being peculiar to Christ alones. This agrees with whet he had said before, addressing himself to the patiarch, viz. If none of the apostles would be called universal, what will you answer on the last day to Christ, the head of the Church universal? You who, by arrogating that name, strive to subject all his members to yourself?" For it was not the bare title of universal bishop that thus alarmed Gregory, but the universal power, and authority which he apprehended his rival aimed at in assuming that title. Gregory adds: "But this is the time which Christ himself foretold; the earth is now laid waste and destroyed with the plague and the sword; all things that have been predicted are now accomplished; the king of pride, that is Antichrist, is at hand; and what I dread to say, an army of priests is ready to receive him; for they who were chosen to point out to others the way of humility as meekness are themselves now become the slaves of pride and  ambition." Here Gregory treats the bishop of Constantinople as the forerunner of Antichrist for taking upon him the title of universal bishop.

In the year 596, Gregory sent Augustine, abbot of his own monastery of St. Andrew at Rome, to convert those of the English who yet remained heathens, and under his auspices Christianity was established in the northern parts of the island. SEE AUGUSTINE; and SEE ENGLAND, CHURCH OF.

In several contests with the emperor Maurice, Gregory avowed his obligation to submit in temporal questions to the imperial commands. There was a long step to take between Gregory I and Gregory VII. SEE PAPACY. In the year 601 the centurion Phocas rebelled against Maurice, slew him and his family atrociously, and usurped the throne. "Never," says Maimbourg, "was there a more infamous tyrant than this wicked man" (Hist, du Pontif. de St. Gregoire, pages 179, 181). The greatest stain upon the pontificate of Gregory is that, instead of hurling his papal anathemas against Phocas, he flattered the murderer, and praised God for his accession to the throne. "The Almighty has chosen you and put you on the throne to banish by your merciful disposition all our griefs.... Let the heavens rejoice; let the earth leap for joy... "It is poor excuse given by some of the Roman writers in Gregory's behalf that Maurice had sided against the pope in his disputes with the patriarch of Constantinople. Phocas, in return, established the supremacy of the see of Rome over all other sees.

The last years of Gregory's life were passed in great suffering from gout and other diseases, but he retained his vigor of mind and will to the end. He died March 12, A.D. 604. Gregory's career presents many contradictions. He was a man of great natural kindess, of indomitable energy, and determined will. His life was entirely devoted to the interests of the papal see; which, in. his mind, were identical with the interests of the kingdom of Christ. If he did not, as has been charged, burn the Palatine library, he despised and discountenanced classical learning. His special attention was given to the Roman liturgy: he reformed the Sacramentary of Gelasius, and put the order of the mass (Canon missae) very nearly into the shape in which it now exists. See MASS. Besides other less important ceremonies, added to the public forms of prayer, he made it his chief care to reform the psalmody, .being excessively fond of sacred music. He arranged and improved the chants in use, and composed others for the psalms, the  hymns, the prayers, the verses, the canticles,the lessons, the epistles, the gospels, the prefaces, and the Lord's prayer. He likewise instituted an academy for chanters, for all the clerks, as far as the deacons exclusively; he gave them lessons himself; and the bed in which he continued to chant in the midst of his last illness was preserved with great veneration in the palace of St. John Lateran for a long time, together with the whip with which he used to threaten the young clerks and singing-boys when they sang out of tune. SEE GREGORIAN CHANT.

In theology Gregory was a moderate Augustinian he held to, predestination, but not an unconditional predestination. He held also to the value of good works and penance as restoratives; and, in fact, he furnished a basis for the later system of works of supererogation, etc. He may be called the inventor of the doctrine of Purgatory, and of the modern Romish doctrines of Masses and Transubstantiation. The better side of his life and character is set forth strikingly by Neander in his Denkwurdigkeiten. The following extract will show how far later bishops of Rome have wandered from the spirit of the earlier ones as to the use of the Scriptures: It was Gregory's strenuous endeavor to extend the study of the Scriptures among the clergy and the laity. He says in a sermon, 'As we see the face of strangers, and know not their hearts until these are opened to us by confidential intercourse, so, if only the history be regarded in the divine word, nothing else appears to us but the outward countenance. But when, by continual intercourse, we let it pass into our being, the confidence engendered by such communion enables us to penetrate into its spirit. Often, he observes elsewhere, when we do.something, we believe it to be meritorious. But if we return to the word of God, and understand its sublime teaching, we perceive how far behind perfection we stand. A bishop whom Gregory: advised to study the Scriptures had excused himself on the plea that the troubles of the times would not permit him to read. Gregory showed him the barrenness of this excuse, referring him to Rom 15:4. 'If,' he replied, 'the holy Scripture is written for our consolation, we should read it more the more we feel oppressed by the burden of the times'" (Neander, Light in Dark Places, N.Y. page 127).

Gregory was a very voluminous writer. His letters amount to eight hundred and forty; and besides them he wrote a Comment on the Book of Job, comprised in thirty-six books; a Pastoral, or a treatise on the duties of a pastor, consisting of four parts, and, as it were, of four different treatises; twenty-two Homilies on the prophet Ezekiel; forty Homilies on the  Gospels, and four books of Dialogues. The Comment on the Book of Job is commonly styled Gregory's Morals of Job (Moralia), being rather a collection of moral principles than an exposition of the text. It is translated into English in the Library of the Fathers (Oxford, 4 volumes, 8vo). That work and the Pastoral were anciently, and still are, reckoned among the best writings of the later fathers. "The Pastoral, in particular, was held in such-high esteem by the Gallican Church that all bishops were obliged by the canons of that Church to be thoroughly acquainted with it, and punctually to observe the rules it contained; nay, to remind them of that obligation, it was delivered into their hands at the time of their ordination. As for the dialogues, they are filled with alleged miracles and stories so grossly absurd and fabulous that it would be a reflection on the understanding and good sense of this great pope to think that he really believed them; the rather as for many of them he had no better vouchers than old, doting, and ignorant people. He was the first, as has been said, who discovered purgatory, and it was by means of the apparitions and visions whichhe relates in his dialogues that he first discovered it; so that the Church of Rome is probably indebted to some old man or old woman for one of the most lucrative articles of her whole creed. In this work Gregory observes that greater discoveries were: made in his time concerning the state of departed souls than in all the preceding ages together, because the end of this world was at hand, and the nearer we came to the other the more we discovered it!" His liturgical works are (1) Liber Sacramentorum; (2) Benedictionale; (3) Liber Antiphonarius; (4) Liber Responsalis. There have been more than twenty editions of his collected works. The best editions are the Benedictine (Paris, 1705, 4 volumes, fol., and also Venice, 1768-76, 17 volumes, 4to), and in Migne's Patrol. (Paris, 1849, 5 volumes, 4to). A recent edition of his Pastoral has been published by Westhof (De pastorali cura, Munster, 1860). Fuller accounts of Gregory and his times are given in Lau, Gregor I, nach seinem Leben und seiner Lehre (Lips. 1845); — Margraff, De Greg. I vita, dissert. historica (Berl. 1845); Pfahler, Greg. d. Grosse (Frankf. 1852, 2 volumes). See also Maimbourg, Hist. de Saint G. le Grand (Par. 1686); Wiggers, De Gregorio Magno (Rostock, 1838 sq., 2 parts); Neander, Church History, volume 3 passim; Mosheim, Church Hist. cent. 6, part 2, chapter 2, note 29; Hase, Church History, §130; Hook, Eccl. Biog. 5:497; Clarke, Succession of Sac. Lit. 2:354; Bayle, Dictionary, s.v.; Dupin, Ecclesiastical Writers (7th. century); Hoefer, Nouv. Biog. Generale, 21:789; Milman, Latina Christianity, 1:429-432; Bower, Lives of the  Popes, volume 2; Neander, Hist. of Dogmas, pages 385, 413, 418; Methodist Quarterly Review, 1845, page 524.

## Gregory II, Of Armenia[[@Headword:Gregory II, Of Armenia]]

             (surnamed Vqaiaser or Martyrophilus), a patriarch of Armenia, the son of Gregory Magisdros, died in 1105, at Garmir-Vankh, near Khesun. He was educated under the direction of his father, and made great progress both in science and languages. He inherited, in 1058, the government of the duchy of Mesopotamia. But neither that dignity, nor the favor which he enjoyed at the court of Constantinople could make him attached to a secular life. He separated himself from his wife, sold all his goods, distributing the money among the unfortunate, and consecrated himself to the monastic life. Gregory is less remarkable as an administrator than as a protector of letters. He gathered about him Greek and Syrian scholars, whom he charged with translating a large number of works, written in their own languages. These versions were revised by Armenian scholars, who improved their style. The patriarch himself put his hand upon a translation of a martyrology. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory II, Pope[[@Headword:Gregory II, Pope]]

             was a Roman by birth, and of a patrician family. He was early set apart for the clerical life, and educated under the eye of Sergius I, in whose time he was librarian to the Roman see. Afterwards he went with Constantine as deacon to Constantinople, and succeeded to the pontificate on Constantine's death, A.D., 715. He was a strenuous supporter of the powers of the papal see, and did much to establish its supremacy. Himself a Benedictine, he restored the monastery at Monte Cassino, under the severest rule of St. Benedict, as an example to other monasteries. In the year 727 began the famous contest between the emperor Leo Isauricus with the Iconoclasts, or Image-breakers, on one side, and Gregory II, with the Iconoduli, or Image-worshippers, on the other: the pope anathematized the emperor, and condemned the council he had held (to abolish the worship of images), abused his name, vilified his actions, and summoned the French to attack his authority is Italy. He died A.D. 731. His writings are of no great-account fifteen Letters, a Memorial, and a Liturgy aren preserved in the Biblioth. Patrum, volume 9. See Mosheim, Ch. Hist. cent. 8, part 2, chapter 2; Cave,. Hist. Lit. 1:620; Gieseler, Church Hist. per. 3, div. 1, chapter 2, § 4; Dupin, Eccles. Writers, cent. 8.

## Gregory III[[@Headword:Gregory III]]

             OF ARMENIA (named BAHLAVUNI, and surnamed the small Vgaiaser or Martyrophilus), was born in 1092. After the death of his uncle Basil, he was consecrated patriarch in 1113, in conformity with the dispositions which were made by Gregory II. But several bishops found fault with the new patriarch as too young, and refused to recognise him. One among them, David of Aghthamar, was consecrated patriarch at the Council of Droroi-Vankh. But this usurpation was condemned in a council convocated in 1114 by Gregory III, and composed of two thousand five hundred bishops and doctors, who established the principle that for the election of a patriarch in the future it should be necessary to have the unanimous consent of the four archbishops. Gregory lived in good understanding with the Romish Church, and died in 1166, having arranged that his brother, Nurses IV, should become his successor. He left hymns, which are very well written and which are still sung in the solemnities of the Armenian Church. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory III, Pope[[@Headword:Gregory III, Pope]]

             a native of Syria, succeeded Gregory II in 731. He was as great a favorer of image-worship as his predecessor, and contended, with all weapons, against the Iconoclasts (q.v.), and against the Byzantine court. He found considerable difficulty in maintaining his ground against the warlike prince Luitprand, and had recourse to the stratagem of fomenting discords among the Lombards themselves. His reign was an epoch in the temporal power of the popes: he was the first to rule the exarchate of Ravenna as sovereign, and he obtained by his legates the first sent to France) the homage of Charles Martel, who, however, could not aid him with material force. He died November 28, 741. Some of his Epistles remain. See Dupin, Eccles. Writers, cent. 8.

## Gregory IV[[@Headword:Gregory IV]]

             OF ARMENIA (surnamed Dgha, i.e., "the child"), succeeded to his uncle Nurses IV in 1173. He gained the admiration of his people by his imposing manners. Being charged by the emperor Manuel Comnenus to renew the offer of uniting the churches of Armenia and Greece, he convoked a council at Tarsus in 1178, but, on account of disputes between the parties, the projected union failed of consummation. Gregory IV died in 1193, leaving, Odanaver Oghg (poetical lamentation), on the capture of Jerusalem by Saladin in 1187: — six Letters, which were addressed by him to the emperor Manuel, and the letter of convocation for the Council of Hrhomgla. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory IV, Pope[[@Headword:Gregory IV, Pope]]

             a native of Rome, made pope A.D. 827. By taking, in 833, the part of, the three rebellious sons of Louis le Dehbonnaire against their father, this prelate embroiled himself much with his clergy, especially those of France, who, favoring the cause of Louis, refused to receive either him or his decrees. Gregory wrote a Letter to them, which is among Agobard's Works, which shows him to be arbitrary and tyrannical, claiming obedience to him, though against the commands of their prince. There are three other Letters in Lahbbeh Concil. volume 7, and Baluze, Misceal., which evince the same spirit of grasping dominion. It was this pope who made the feast of All Saints general throughout the Western Church. He died A.D. 844. — Clarke, Succession of Sacred Lit. volume 2; Baronius, Annales, t. 14.

## Gregory IX[[@Headword:Gregory IX]]

             OF ARMENIA (surnamed Mousapegiants), succeeded Joseph III in 1440 as patriarch. Cilicia had been continually invaded at that time by different enemies, on which account some of the bishops wished to establish the patriarchal seat in a different part of the empire, less exposed to danger, and proposed to transfer the see of Sis to the monastery of EchIiadzin. But as Gregory would not consent, they began to attack him on account of his election, which, in fact, had taken place in a small assembly. Accordingly seven hundred bishops and doctors united, in 1441, at Echmiadzin, under the presidency of Zacharias, bishop of Havuts-Tihara, and elected Gurragas, a monk of Kharabasd, if the province of Khadchperuni. The latter established himself at Echmiadzin, while Gregory continued in the city of Sis, being recognised only by the inhabitants of Cilicia. He died in 1447. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory IX (Ugolino, Count Of Segni), Pope[[@Headword:Gregory IX (Ugolino, Count Of Segni), Pope]]

             was a native of Anagni, and a relative of Innocent III. He succeeded Honorius III, March 19, 1227. He followed carefully in the footsteps of Gregory VII and of Innocent III, upholding the see of Rome as the master of all empires and superior to all kings. His consecration took place with unusual magnificence: he celebrated mass at St. John Lateran in vestments covered with gold and precious stones; then, mounting a richly-harnessed horse, and surrounded by cardinals clothed in purple and gold, he made a triumphant procession through the streets of Rome, which were decked with carpets and flowers for the occasion. The emperor Frederick II had a powerful party devoted to him in Rome; it became desirable to remove him from too close proximity with that city, and in order to achieve this, Gregory reminded him of his vow of visiting the Holy Land, and  commanded him to go at once. At the moment of embarking Frederick fell sick at Otranto, but Gregory, who believed his illness to be feigned, excommunicated him, and notified all the churches of it. Frederick, on the other hand, wrote to all the princes complaining of the pope's proceedings. Gregory, in return, excommunicated him again, and threatened to take the empire from him. Frederick, disregarding this absurd threat, excited the Romans to revolt against Gregory, who, insulted even when saying mass, was obliged to retire first to Rieto, then to Spoleto, and finally to Perugia. Frederick, leaving Raynald at Rome to treat with the pope, embarked now for Palestine against the orders of Gregory. Raynald, in the mean time, having organized an army, invaded the papal states. Gregory put his forces under the orders of Roger of Aquila, and war began in earnest in 1228. Such, it is said, is the origin of the two factions, afterwards so celebrated, of the Guelphs and Ghibellines, the former acting for the pope, the latter for the emperor. Frederick, forestalled in Palestine by the emissaries of Gregory, badly seconded by the Christians of Syria, and, besides, being desirous of returning to Italy, where Raynald had been defeated by the papal troops, concluded a ten years' truce with the sultan of Egypt, and, though excommunicated, caused himself to be crowned king of Jerusalem, after which he returned to Europe. The pope, on hearing of his arrival, excommunicated him anew, and released his subjects from their allegiance. Frederick offered to submit, and asked for absolution; peace was in consequence concluded Aug. 28, 1230. The Romans again drove away the pope (July 20, 1232). He succeeded in going back to Rome in 1235. War soon broke out again. Frederick, having taken Sardinia, gave it to his natural son, Henry; the pope claimed it for himself. Neither had any right to it, and neither would give it up to the other. Frederick was excommunicated a fourth time in 1239. Frederick marched against Rome, but Gregory died before he reached it, Aug. 20, 1241. The principal traits of Gregory's character were pride and haughtiness; he aimed at extending the privileges of the Church at any cost. In this he received no help except from the king of England, who gave tithes to the see of Rome in exchange for the deposition of a bishop. St. Louis, even when threatened with excommunication, refused to free the clergy from their responsibility to civil jurisdiction. Gregory was well acquainted with civil and canon law, and in 1234 published a collection of decretals which were often reprinted: Nova Compilatio Decretalium, cum glossa (lst ed. Mentz, 1473, fol.). There are also 31 letters and 191 fragments of his writings in Labbe, Concil. 11:310; 56 letters in Ughelli, Italia Sacra; 9 in Vossius; 1 bull in  Duchesne, Historiae, v, 861; and 1 in Mabillon, p. 421, No. 106. — Hoefer, Nouv. Biog. Genesis 21:814 sq.

## Gregory OF Huntingdon[[@Headword:Gregory OF Huntingdon]]

             a monk of the 13th century, so called from the place of his nativity in Huntingdonshire, was bred a Benedictine monk at Ramsey, where he became prior or vice-abbot, a place e deserved, being one of the most learned men of his time in the languages. He wrote many comments on the Latin and Greek classics, and was proficient in Hebrew by constant conversing with the Jews. When the latter were driven from 'the kingdom, he purchased many of their literary treasures for his monastery at Ramsay, an institution which exceeded any other of the kind in England for its fine library, rich now especially in Hebrew books. Two hundred years after, a monk of the same monastery, John Yong, added yet more to the library of his school. Gregory was prior of Ramsey for thirty-eight years, flourishing under Henry III, and died in the reign of Edward I, about 1280. See Fuller, Worthies of England (ed. Nuttall), 2:101.

## Gregory Of Heimburg[[@Headword:Gregory Of Heimburg]]

             one of the boldest opponents of papal encroachments in his time, was born at Würzburg in the early part of the 15th century. He studied in the University of Würzburg, and took the degree of LL LD. about 1430. We next find him at the Council of Basle in company with Aeneas Sylvius (afterwards pope Pius II), who, an appears from his letter to Heimeburg in Goldast's Monarchia S. Rom. Imperii (volume 2, page 1632 sq.), fully appreciated the character and talents of his colleague. AEneas took Gregory as his secretary, and the two opposed, very successfully the papal  encroachments on the domain of the temporal power. Heimburg, however, soon retired to Nuemberg, where he was elected syndic, and acquired such reputation that all important questions in civil or ecclesiastical law were referred to his arbitration. His relations with Amneas Sylvius changed in proportion as the latter rose in the Church, and when he was finally raised to the see "of Rome, the friends found themselves in complete opposition to each other. When pope Eugene IV deposed Theodoric, archbishop of Cologne, and Jacob, archbishop of Treves, on account of the firmness with which they carried out the principles of the Council of Basie, the German electors sent Heimburg at the head of a deputation to the pope. He spoke courageously against the usurpations of the Roman see. Eugene answered that he would send an answer "worthy of himself."

This, answer did not satisfy the deputation, and, on thereturn to Frankfort, they gave an unfavorable account of their mission, while Gregory, about the same time, wrote his most remarkable works against the papacy, entitled Admonitio de injustis usurpationibus Paparum Rom. ad Imperatores, reges et principes Christianos, sive Confutiatio Primatus Papae (in Godast, Monarchia S. Rom. Imperii. 1:557). In this work he censures the usurpations of the papacy in the strongest terms, substantiating his reproofs by Scripture and iistory. Gregory then entered the service of the grand duke Sigismund of Austria, and in this position continued to urge war against the papacy, soon after represented by Pius II. The latter, when ascending the papal chair, had formed the plan of engaging Germany. in a crusade, and in this view convoked a meeting of the German princes at Mantua. Heimburg appeared at it as representative of Sigismund, and successfully opposed the project of Pius, who never forgave him for it. He soon found an opportunity for revenge. Cardinal Nicholas, of Cusa, also a former friend of Heimburg, was appointed bishop of Brixen, against the wishes of Sigismund. Difficulties arose between them, and Sigismund took the bishop prisoner. Pius II immediately (June 1, 1460) excommunicated the grand duke, who appealed to a general council by the intermediation of Gregory, August 13, 460 (see Goldast,as above, 2:1576), and caused the appeal to be posted on the door of a number of churches throughout Italy. Gregory of Heimburg posted it himself on the doors of the church in Fiorence, and was immediately excommunicated also. Pius II even sent a brief to the magistrates of Nuremberg, October 18, 1460, demanding that Gregory should be secured at any cost. The latter appealed to a future council (see Goldast, as above, page 1592), showing how the pope abused his power, and strongly defending the proposition that a council is superior to the  pope, and that therefore an appeal to a general council is legal.

The apostolic refereidarry, Theodorus Lälius, bishop of Feltri, wrote a refutation of Gregory's appeal (Goldast, page 1595), but the latter answered him triumphantly in his Apologia contra detractationes et blasphemies Theod. Laelii (Goldast, page 1461). Against Nicholas of Cusa, whom he accused of having deserted his former principles, he wrote a vigorous attack in his Invective in. Rever. Patrem, Dom. Nicolaum de Cusa (Goldast, page 1626). In the meantime, Diether, archbishop of Mentz, had also been arbitrarily deposed by Pius II in 1461,when hardly installed in office; Gregory of Heimburg immediately took up his defense, but he soon found himself entirely unsupported. Sigismund made his peace With Pius by the mediation of the emperor Frederick, and obtained absolution in 1464; Diether submitted to the pope, and renounced his archbishopric. Gregory then retired to Bohemia, where he continued to make war against the pope under the protection of George Podiebrad, for whom he wrote several controversial essays (in Erschenlor, Gesch. von Breslau. pub. by Khunisch, Breslau, 1827). After the death of his protector he fixed his residence at Dresden, and, by the mediation of duke Albert, obtained absolution from pope Sixtus IV in 1472.. He soon afterwards died (Aug. 1472), and. was buried in the Church of Sophia, in Dresden. His collected works were published under the title Scripta nervosa justitieque plena, ex manuscriptis nunc primum eruta (Freft. 1608). See Hagen, in the Zeitschsrift Braga (Heidelberg, 1839, 2:414 sq.); Ullmann, Reformatoren vor d. Refirmation (Hamburg, 1841, 1:212 sq.). — Herzog, Real- Encyklospdie, 7:347; Brockhaus, Gregor vons Heimburg (Leipz. 1861).

## Gregory V[[@Headword:Gregory V]]

             OF ARMENIA (surnamed Mansug, i.e., "the young," and Kahavej, "he who falls from on high"), succeeded his uncle, Gregory IV, in July 1193, although yet quite young. After having administered his office about one year, he conducted himself in such a manner as to make himself odious to the nobility as well as to the clergy. He was accused before Leo II, and was put in the fortress of Gobidarh. He died in 1195. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory V (Bruno), Pope[[@Headword:Gregory V (Bruno), Pope]]

             was a native of Germany, son of the duke Otho of Carinthia, and nephew of Otho III, king, of Germany. The latter caused him to be elected pope May 17, 996, when he was only 24 years of age. Eight days after, Gregory, in return, crowned his uncle Emperor of the West. As soon, however was Otho had recrossed the Alps, Crescentius, a powerful senator noted for his opposition to the previous pope (John XV), fomented a revolution, took the title of consul, drove out Gregory, and appointed in his place a Greek of low birth Philagathos, bishop of Piacenzas, who took the name of John XVI. The Council of Pavia (997) excommunicated both Crescentius and the and pope. Otho marched against Rome, and John XVI was made prisoner while attempting to escape. The servants of the emperor tore out his tongue, his nose, and his eyes,' and Gregory caused him to be paraded through the streets of Rome covered with the insignia of his office torn into tatters, and sitting backward upon an ass. Crescentius, who had taken refuge in the castle of St. Angelo, was beheaded, in spite of the articles of capitulation, which guaranteed his life. Otho took his widow for a mistress. Robert, king of France, having married his cousin Bertha without dispenesation, Gregory condemned him to do penance for seven years, deposed the archbishop who had officiated at the marriage, and demanded that Bertha should be discarded. Robert refusing to comply, was excommunicated; and so great was at that time the fear inspired by this ecclesiastical punishment, that only two persons dared remain in the king's service, and even they threw into the fire everything he had made use of, for fear of being contaminated by contact with it (P. Damien, Opera, Paris,  1663, fol., Epist. 5). At the end of three years Robert gave up the contest, and discarded Berthen to whom he was much attached. Giegaory died February 11 (or 18), 999, not without suspicion of poison. Several letters and patents of Gregory are contained in Baluze, Miscell. volume 6; five bulls in Ughelli, Italia sacra, 2:352-354; 3:618; 4:98; two in D'Acheay, Spicilegium, volume 6; one in Da Manes, Marca hispanica, page 952; and four letters in Labbe, Concil. 9:752 See Baronius, Annales, 16:345 sq.; F. Pagi. 2:262; J.B. fa Glen, he. 143; A. Duchesne, 1:938; Hoefer, Nouv. Biog. Generale 21:799; Hoefler, Die deutschen Päpste, 1:195.

## Gregory VI[[@Headword:Gregory VI]]

             OF ARMENIA (surnamed Aibirad), nephew of Gregory III, was elected after the deposition of Gregory V. The inhabitants of Great Armenia, and particularly the monks, refused to recognise him, because the place of his residence,. the strong castle of Hrhomgla, in Cilicia, or Little Armenia, was too far away from them. They chose as their patriarch Basil of Ani. When the persecution of the Armenians by the Greeks had broken out, Gregory VI vainly tried to bring back the emperor Alexis to principles of tolerance. Under his patriarchate the 'Armenian Church had a good understanding with that of Rome. He died in 1202. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory VI, Anti-pope[[@Headword:Gregory VI, Anti-pope]]

             was elevated, in June 1012, to the papal see by a party of the Roman nobility in opposition to Benedict VIII. As he was not recognised by the emperor, Henry IV, he seems to have resigned and to have ended his life in retirement.

## Gregory VI, Pope[[@Headword:Gregory VI, Pope]]

             a Roman, whose original name was JOHANNES GRATIANUS, and who had had great repute for sanctity as a priest, obtained (A.D. 1044) the papal chair by purchase fiome Benedict IX, who abdicated to marry a girl of noble family. Failing in this, he claimed the seat again, and there were three claimants at once. Benedict IX, Gregory VI, and Sylvester III., Rome was filled with brawls and murders, and Gregory himself wielded the sword with effect! In 1046 Henry III came to Rome, deposed all three of the rival popes, and seated Clement II in thee apostolic chair. Gregory died in Cologne A.D. 1048. See Baronius, Annales, t. 17; Hoefler, Die deutschen Päpste; 1:224.

## Gregory VII[[@Headword:Gregory VII]]

             OF ARMENIA (surnamed Anavarzetsi), was proposed as, successor to Jacob I in 1287, but his attachment to the doctrines of the Roman Church was so great that in his stead were elected Constantine II, and afterwards  Stephen IV. On the death of the latter, who was a captive in Egypt, Gregory was appointed to fill his place in 1294. The residence of his predecessors at Hehomgla had been destroyed by the Mamelukes, and so Gregory VII selected his seat in Cilicia. His tendencies to substitute the Roman liturgy for the rites of the Armenian Church were regarded with disfavor by the monks of Great Armenia, who begged him to abstain from such unpopular innovations, Having taken the" part of the prince Sempad against king Thoros, Sempad's brother, he crowned him in 1297, and placed him in subjection to the pope. Towards the end of his life, Gregory occupied himself mostly with the reunion of the Armenian and Roman churches. He died in 1306. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory VII Of Rome (Antipope)[[@Headword:Gregory VII Of Rome (Antipope)]]

             SEE BOURDIN, MAURICE.

## Gregory VII. (Hildebrand)[[@Headword:Gregory VII. (Hildebrand)]]

             the greatest man that ever occupied the papal throne. The exact place and year of his birth are not known, yet he is generally supposed to have been born between, 1010 and 1020 at Siena in Tuscany, where, it is said, his father was a carpenter. He spent part of his youth at Rome in the service of pope Gregory VI, whom he accom panied in exile after he left Rome by order of the emperor. They went together to the convent of Cluny, (France), where Hildebrand's austerity and asceticism, soon gave him such ascendancy that he was made prior of the convent though still quite young. He was not destined to remain long in seclusion. Henry III, after having  regained the exclusive right of appointing popes, had made three in rapid succession, the latter of whom, Leo IX (Bruno, bishop of Toul), stopped at Cluny on his way to Italy. Hildebrand's influence over him became so great that, laying aside the insignia of his office, he went to Rome in the garb of a pilgrim, and declared that his appointment could only be considered as valid if confirmed by the clergy and the people of Rome. His election being confirmed (in 1049), he called Hildebrand to Rome, and created him cardinal. Guided by Hildebrand's advice, Leo IX attempted many reforms in the Church. Councils were assembled at Rome, Rheims, and Mayence, at which the pope himself presided, and is which all important questions arising from the state of the Church were discussed. The encroachaments of lay authority, the laxity of the convents, the immorality of priests, the practice of selling ecclesiastical charges, and their consequent engrossnment by the civil authorities, which resulted in filling the Church with persons devoted to the temposon of this was, that the churches having been richly endowed by various sovereigns with lands and other temporalities, the incumbents were considered in the light of feudal tenants. By thus keeping at their own disposal the temporalities of the sees, the sovereigns came gradually to appoint the bishops, either by direct nomination, or by recommending a candidate to the electors. Gregory, making no distinction between spiritualities and temporalities, considered the investiture as a spiritual act, insisting that the crosier was emblematic of the spiritual authority of bishops over their flocks, and the ring was the symbol of their mystical marriage with the Church; although Sarpi observes, in his Treatise upon Benefices, there was another ceremony, namely, the consecration of the bishop elect by imposition of hands by the metropolitan, which was the real spiritual investiture. But Gregory's object was to take away from laymen all ecclesiastical patronage, and to make the Church, with all its temporalities, independent of the state. He would not admit of any symbols of allegiance to the state; and he contended that the estates of sees had become inseparably connected with the spiritual office, and could no longer be distinguished; and yet he himself had waited for the confirmation of the emperor before he was consecrated. SEE INVESTITURE.

The emperor Henry IV paid no regard to Gregory's councils and their decrees, and he continued to nominate not only to German, but also Italian bishoprics. Among others, he appointed a certain Tedaldo archbishop of Milan, in opposition to Azzo, a mere youth, who had been consecrated by Gregory's legate. But the quarrel of the investiture, which had opened the breach between the pope and the  emperor, was lost sight of in the more extraordinary discussions which followed between them. Gregory had been for some time tampering with Henry's disaffected vassals of Saxony, Thuringia, and other countries, and he now publicly summoned the emperor to Rome to vindicate himself from the charges preferred by his subjects against him. This was a further and most unwarrantable stretch of that temporal supremacy over kings and principalities which the see of Rome had already begun to assume. Henry, indignant at this assumption of power, assembled a diet of the empire at Worms, at which many bishops and abbots were present, and which, upon various charges preferred against Gregory, deposed him, and dispatched a messenger to Rome to signify this decision to the Roman clergy, requesting them to send a mission to the emperor for a new pope.

Upon this, Gregory, in a council assembled at the Lateran Palace in 1076, solemnly excommunicated Henry, and in the name of St. Peter, prince of the apostles, declared him ipso facto deposed, from the thrones of Germany and Italy, and his subjects released from their oath of allegiance. Gregory, observes Platina, in his Lives of the Popes, was the first who assumed the right of deposing the emperors, whose vassals he and his predecessors had been considered till then, and who had even exercised the power of deposing several popes for illegal election or abuse of their authority. This bold act of Gregory produced for a time the effect which he had calculated upon. Most of Henry's subjects, already ripe for rebellion, readily availed themselves of the papal sanction, and a diet was assembled to elect a new emperor. Henry, however, obtained a delay, and, the matter being referred to the pope, he set off for Italy in the winter of 1077, and, passing the Alps of Susa, met Gregory at the castle of Canossa, near Reggio, in Lombardy, which belonged to the countess Mathilda, a great friend and supporter of the pope. Gregory would not see Henry at first, but insisted upon his laying aside all the insignia of royalty, and appearing in the garb of a penitent in a coarse woollen garment and barefooted. In this plight Henry remained for three days, from morning till sunset, in an outer court of the castle, in very severe weather. On the fourth day he was admitted into Gregory's presence, and, on confessing his errors, received absolution, but was not restored to his kingdom, the pope referring him to the general diet. Henry soon after resumed the insignia of royalty, and, being supported by his Lombard vassals, and indignant at the humiliating scene of Canossa, recrossed the Alps, fought several battles in Germany, and at last defeated and mortally wounded Rudolf of Suabia, who had been elected emperor in his stead, and was supported by Gregory. Having now retrieved his affairs  in Germany, he marched with an army into Italy in 1081 to avenge himself on the pope, whom he again deposed in another diet, having appointed Guibert, archbishop of Ravenna, as his successor, under the name of Clement III. Gregory had meantime drawn to his party by timely concessions Robert Guiscard, the Norman conqueror of Apulia and Sicily, who, however, could not prevent Henry from advancing to the walls of Rome; but the city was well defended, and the summer heats obliged Henry to retrace his steps towards North Italy, where his soldiers ravaged the territories of the countess Mathilda. He repeated the attempt against Rome in 1083, but without success.

It was finally agreed that a general council should decide the questions between the emperor and the pope. The council assembled at Rome in 1083, and Gregory did not again excommunicate the emperor, but negotiated with him without coming to any definitive result. In fact, Gregory's personal successes were at an end, though the principles of papal supremacy for which he contended took root and grew up in after times. In 1084 Henry was invited by some ambassadors from the Roman people, who were dissatisfied with the pope, to enter the city, which he did on the 21st of March, and immediately took possession of the Lateran, the bridges, and other important positions. Gregory escaped into the castle of St. Angelo, and the anti-pope Guibert was publicly consecrated on Palm Sunday by several bishops. On the following Easter Sunday Henry IV was crowned by him as emperor in St. Peter's church. After the ceremony Henry ascended the capitol and was publicly proclaimed, and acknowledged by the Romans with acclamations. Hearing, however, that Robert Guiscard was approaching Rome with troops, he left the city and withdrew towards Tuscany. Robert came soon after with his Norman and Saracen soldiers, who, under the pretence of delivering Gregory, who was still shut up in the castle of St. Angelo, plundered Rome, and committed all kinds of atrocities. Gregory, having come out of his stronghold, assembled another council, in which, for the fourth time, he excommunicated Henry and the anti-pope Guibert. When Robert left the city to return to his own dominions, the pope, not thinking himself safe in Rome, withdrew with him to Salerno, where, after consecrating a magnificent church built by Robert, he died, May 25,1085. His last words were, 'I have loved justice and hated iniquity, and therefore I die in exile.' He probably believed what he said. Gregory's character was in many respects a grand and noble one. But impartial history decides that the good he accomplished was far more than counterbalanced by his fanatical enforcement of celibacy (q.v.), which has continued to this day to  demoralize the Romanist clergy, and by his semi-blasphemous assertions of almost divine power for the papacy. His earlier efforts for ecclesiastical reform were, no doubt, sincere and earnest; but at a later period he was led astray by the ambition of exalting his see over all the dignities and powers of the earth, spiritual as well as temporal. Not content with making, as far as in him lay, the Church independent of the empire, and at the same time establishing the control of the papal authority over the princes of the earth, objects which he left to be completed by his successor, SEE INNOCENT III, Gregory determined to destroy the independence of the various national churches. His object was to raise the pope to supreme peer over Church and State throughout Christendom. By a constitution of his predecessor Alexander II, which he dictated, and which he afterwards confirmed, it was enacted for the first time that no bishop elect should exercise his functions until he had received his confirmation from the pope.

The Roman see had already, in the 9th century, subverted the authority of the metropolitans, under pretence of affording protection to the bishops; but now it assumed the right of citing the bishops, without distinction, before its tribunal at Rome to receive its dictates, and Gregory obliged the metropolitan to attend in person to receive the pallium. The quarrel of Anselm, archbishop of Canterbury, with William Rufus, was owing to that monarch not choosing to let him go to Rome, whither he had been summoned. The practice of sending apostolic legates to different kingdoms as special commissioners of the pope, with discretionary power over the national hierarchy, originated also with Gregory, and completed the establishment of absolute monarchy in the Church in lieu of its original popular or representative form. This doctrine of papal absolutism in matters of discipline was by prescription and usage so intermixed with the more essential doctrines of faith, that it came to be considered as a dogma itself, and has defied all the skill of subsequent theologians and statesmen to disentangle it from the rest, while at the same time it has probably been, though at a fearful cost, the means of preserving the unity of the Western or Roman Church" (English Cyclopaedia). The measures accomplished and attempted by Gregory were (1) the abolition of the influence of the Roman nobility in the election of the pope; (2) the removal of all authority in the election of the popes from the emperors of Germany; (3) the establishment of the celibacy of the clergy; (4) the freedom of the Church in the matter of investitures. Great attention has been given to the history of Gregory VII, both by ecclesiastical and political writers, especially within the present century. See Dupin, Eccles. Writers (11th. century);  Mosheim, Ch. History, ch. 11, pt. ii, ch. ii; Neander, Ch. History, vol. iv; Ranke, History of the Papacy, i, 29 sq.; Hase, Ch. History, § 181; Sir James Stephen, Essays in Ecclesiastical Biography, i, 1; also in Edinburgh Review, lxxxi, 143; Guizot, Hist. of Modern Civilization; Bow-den, Life and Pontificate of Gregory VII (Lond. 1840, 2 vols. 8vo); Voigt, Hildebrand als Pabst Gregor VII (Weimar, 1813, 8vo; 2d ed. 1846, 8vo); Spittler, Gregor VII (Hamb. 1827, 4to); Gresley, Life and Pontificate of Gregory VII (Lond. 1829, 12mo); Madelaine, Pontifi-cat de Gregoire VII (Paris, 1837, 2 vols. 8vo); Cassan-der, Zeitalter Hildebrand's (Darmstadt, 1842, 8vo); Soeltl, Gregor VII (Leipsig, 1847, 8vo); Milman, Latin Christianity, iii, 140 sq.; Helfenstein, Gregor's VII Be-strebungen (Frankf., 1856, 8vo); Gfrorer, Papst Gregor VII u. sein Zeitalter (ultramontane view; Schaffhausen, 1859-1861, 7 vols. 8vo); English Cyclopaedia; Herzog, Real-Encyklop. v, 334 sq.; Hoefer, Nouv. Biog. Gener. 21:801.

## Gregory VIII[[@Headword:Gregory VIII]]

             OF ARMENIA (surnamed Khandsoghad), succeeded Jacob III in 1411. He was a monk before his election. The inhabitants of Sis, who had poisoned his predecessor, made a conspiracy against their new chief, and were punished by the chief of the Mamelukes in.Cilicia, but roused themselves again in 1418, deposing the patriarch, and putting him in a fortress, where he died shortly afterwards. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory VIII (Albero De Mora)[[@Headword:Gregory VIII (Albero De Mora)]]

             Pope, was a native of Benevento. He succeeded Urban III, Oct. 21, 1187, and died at Pisa Dec. 16, 1187. His short reign was unimportant. He has generally been considered as a learned, eloquent, and virtuous man. He attempted a crusade to the Holy Land, and the cardinals themselves promised to join him, and to contribute their riches towards the undertaking, but these promises were only given to be evaded. Gregory's last act was to attempt a reconciliation between the inhabitants of Pisa and those of Genoa. Hoefer, Nouv. Biog. Generale, 21:814.

## Gregory X[[@Headword:Gregory X]]

             OF ARMENIA (surnamed Magovetsi), was elected patriarch, in 1443, to succeed Guurragas, whom Zacharias, bishop of Havuts-Tharha, had de- posed. Yacbub Bey, of Erivan, governor of Armenia, imposed on him a heavy tribute, which, however, did not prevent Gregory from finding the means to repair the patriarchal church. He died in 1462. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory X, Pope[[@Headword:Gregory X, Pope]]

             previously known as TEBALDO DE' VISCONTI, was born at Piacenza, of the illustrious family of Visconti. He was chosen pope while absent with the prince of Wales in the Holy Land. The see had been vacant nearly three years after the death of Clement IV. Gregory greatly encouraged the Crusades. In 1271 he summoned the Council of Lyons, which convened in 1274. See LYONS. He died at Arezzo, Jan. 19, 1276. This pope instituted the regulations of the conclave nearly as they exist at the present time. There are twenty-five epistles of Gregory in Labbe, ConciI. vol. xi. Gerard Vossius published his Vita et Epistolae (Grk. and Lat. Rome, 1587) See Bower, Hist. of Popes, vol. viii; Bonacci, Pontif Gregorio X (Rome, 1711, 4to).

## Gregory XI[[@Headword:Gregory XI]]

             OF ARMENIA, was elected patriarch in 1536, after the death of Sarkis III. He died in 1541, and was succeeded by Stephen V. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory XI. (Pierre Roger), Pope[[@Headword:Gregory XI. (Pierre Roger), Pope]]

             born in 1329 at Maumont, in France, was nephew to Clement VI, who made him cardinal at eighteen years of age, and gave him many rich benefices. He was elected pope December 30, 1370, and removed the papal court from Avignon to Rome in 1377. Wicliffe visited this pope at Avignon, and went back to England disgusted with the vices of the priesthood. Gregory opposed all "heresies" violently; he condemned Raymond Lull (q.v.) and his doctrines by a bull dated January 25, 1376, caused the burning of Jeanne Daubenton, and condemned the writings of Wicliffe. His pontificate was marked by gross nepotism. He died suddenly, March 28. 1378. — Hoefer, Nouv. Biog. Genesis 21:817.

## Gregory XII[[@Headword:Gregory XII]]

             OF ARMENIA, succeeded Michael of Sebastopol as patriarch in 1562. He died in 1573, and was succeeded by Stephen VI. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory XII (Angelo Corraro)[[@Headword:Gregory XII (Angelo Corraro)]]

             Pope, a Venetian, was .elected pope Nov. 30, 1406, by the Roman cardinals, during the Western strife, while his rival Benedict XIII occupied the chair at Avignon. After long quarrels, both popes were deposed by the Council of Pisa, 1409, but Gregory did not yield until the assembling of the Council of Constance, when he formally resigned (1415). He was made dean of the cardinals, and died Oct. 18, 1417, aged 92. — Hoefer, Nouv. Biog. Generale, 21:821.

## Gregory XIII[[@Headword:Gregory XIII]]

             OF ARMENIA, was born at Edessa. As he was in possession of a large fortune, the patriarch Melchisedech and his coadjutor, David, offered to transfer to him their dignity, if he would consent to pay their debts. Serapion (the former name of Gregory XIII) went to Joulfa (near Ispahan) in 1602, to negotiate with the patriarch the conditions of the arrangement, but could not settle anything. Some inhabitants of that city took him to Echmiadzin, and elected him patriarch, August 14, 1603. That dignity caused Gregory the loss of his fortune. The Turkis, who were on the point of being driven out of Armenia by the troops of shah Abbas, requested the payment of all debts. Melchisedech being insolvent, they seized his successor, and forced from him all that they could get. Shah Abbas required of him an enormous sum, and delivered him to his ministers, who put him to torture, in order to force him to disclose his treasures. Under protest the patriarch retired to Van, and then to Amid, where he died of grief in 1606. The patriarchal seat, having remained vacant, was taken again by Melchisedech. See Hoefer, Nouv. Biog. Generale, s.v.

## Gregory XIII (Ugo Buoncompagno)[[@Headword:Gregory XIII (Ugo Buoncompagno)]]

             Pope, born in 1502 at Bologna, succeeded Pius V May 13, 1572. He was one of the most learned priests of his time. especially in civil and canonical law. He was a man of mild temper and jovial habits, yet his pontificate is stained by his relations to the bloody massacre of St. Bartholomew (which he openly approved by a solemn Te Deum, and by striking medals in honor of it), and by his participation in a treasonable plot against queen Elizabeth. His reign was agitated and unquiet throughout, and, amid the confusions caused by his attempts to confiscate many of the estates of thee Italian nobles, he died, April 10,1585. His reform of the calendar, however, will carry his name down to the latest posterity. — Mosheim, Church Hist cent. 16, sec. iii, pt. i, ch. i, n. 28; Ranke, History of Papacy, i, 307 sq. SEE CALENDAR.

## Gregory XIV (Nicolo Sfondrati)[[@Headword:Gregory XIV (Nicolo Sfondrati)]]

             Pope, was elected by the influence of the Jesuit party, Dec. 5, 1590. His short reign was taken up chiefly in efforts to sustain the league in France against Henry IV. He died Oct. 15, 1591. — Ranke, Hist. of Papacy, i, 536.

## Gregory XV (Alessandro Ludovisi)[[@Headword:Gregory XV (Alessandro Ludovisi)]]

             Pope, was born at Bologna, 1553, made pope Feb. 9,1621, and died July 18, 1623. With the aid of his nephew, cardinal Ludorico, he signalized his brief reign by several measures of great importance to the Roman Church. He urged on emperor Ferdinand to exterminate Protestantism from the empire; he established the College of the Propaganda SEE PROPAGANDA; and he greatly increased the missionary enterprises of Rome in South America, Abyssinia, China, and India. The dominion of the Church was more widely extended in his reign than at any former period of her history. — Ranke, Hist. of Papacy, ii, 64 sq.

## Gregory XVI (Bartolommeo Alberto Capellari)[[@Headword:Gregory XVI (Bartolommeo Alberto Capellari)]]

             Pope, was born at Belluno, Sept. 18,1765. He became a Camaldolite Benedictine under the name of Mauro, and at twenty-five years was made professor of theology. In 1799 he published the Triumph of the Holy See and of the Church (Rome, 4to), a treatise vindicating the absolute power of the popes. In 1801 he became abbot of his monastery, and in 1803  general of his order. He was made cardinal and prefect of the propaganda in 1826. On the death of Leo XII he was elected pope, Feb. 2, 1831. His reign fell in a stormy time. Immediately after his accession revolts occurred in several of the papal provinces. Bologna took the lead; the commotion spread swiftly from Bologna throughout Romagna, and soon reached all parts of the pope's dominions except the metropolitan city. The intention of the insurgents was to put an end forever to the temporal sovereignty of the pope, and to unite the states of Italy. But the movement was not well contrived; it was simply a spontaneous burst of enthusiasm, excited by the French Revolution of 1830. Yet so utterly powerless and detested was the pontifical government, that, left to itself, it could not have survived the shock of even this unorganized insurrection. Austria poured troops into the disaffected provinces, and quickly silenced the tumult. It was evident, however, that agitations like these could only be prevented by timely concessions, and the powers of Europe united to recommend this course to the pope, in order that a "new aera" (as cardinal Bernetti, the papal secretary, said) might commence with the popedom of Gregory XVI. The new aera was slow in arriving. The papal government, as usual, forgot its promises as soon as the danger was past. Indignant remonstrances, and partial attempts at revolt, rapidly followed by confiscations, imprisonments, and exiles, rapidly led the way to a complete relapse into the old system of misgovernment and steady suppression of free thought. The Papal States were now the only part of civilized Europe in which municipal institutions were unknown, and where the laity were wholly excluded from the conduct of public affairs. For many years the people were busy in plotting revolutions, and the government in practicing espionage on the largest scale, suddenly searching suspected houses, punishing the suspected without trial, and every way embittering the spirit of hostility. Plans were formed by the exiled patriots to unite all Italy in a confederation for freedom, but these plans were discovered and destroyed by the Austrian police before they were ripe for execution. All Europe looked on with pity, but no state offered to interfere, lest commotions in Italy should lead to disturbances elsewhere. The banished Italians themselves, in a manifesto which they published in 1845, declared that the enormities of Gregory's government had risen to such a height "that each one of them more than sufficed to. give the right of loudly protesting against his breach: of faith, his trampling upon justice, his torturing human nature, and all the excesses of his tyranny." In, fact, the whole pontificate of Gregory was one long  oppression of his subjects. At its termination there were between two and three thousand political prisoners in the papal dungeons!

Gregory was not less active in strengthening the power of Rome abroad than in crushing out liberty and happiness at home. He erected, in various countries, twenty-seven new bishoprics and thirty-two apostolic: vicariates. In 1836 he gave the College De Propaganda into the care of the Jesuits, and he trusted and favored that order in every way. He opposed the Bible Societies and the general diffusion of the Bible, uttering violent encyclicals on these points. A better feature was his opposition to the slave-trade and to slavery. He put down the Hermesians (q.v.) in Germany with the strong hand, and greatly enlarged the bulk of the Index Expurgatorius. The Jesuit missions were greatly fostered by Gregory, and societies to raise funds, such as the (Euvre de la Foi (Society for the Propagation of Faith) in France, grew rapidly in extent and productiveness. Romanism increased under his pontificate in every country in Europe, partly in consequence of a natural reaction against previous depression, but largely, also, through the energetic activity of the pope. He died of cancer, June 1, 1846. Gregory wrote several Encyclical Epistles, which are of value as showing the unchanged character of the papacy; among them are translated A Letter to the Archbishops and Bishops of Ireland (Lond. 1836, p. 71, 8vo): — Encyclical to all Patriarchs, Primates, etc. (London, 1845, p. 40, 8vo). See Farini, Lo Stato Romano dell' anno 1815 (Turin,1841, 3 vols.); La Farina, Storia d'Italia; Revue des deux Mondes, June, 1847; Moroni, Dizion. di erudizione ecclesiast. vol. xxxii.

## Gregory, Caspar Robue, D.D[[@Headword:Gregory, Caspar Robue, D.D]]

             a Presbyterian minister, was born in Philadelphia, September 17, 1824. He was prepared for college by his brother, Henry D.; graduated from the University of Pennsylvania in 1843; taught nearly two years in private families; graduated from Princeton Theological Seminary in 1847; was licensed by the Presbytery of Philadelphia, April 5,1848; then taught a year, and was ordained an evangelist by the same presbytery, May 20, 1849. His first field of labor was as a missionary to the Choctaw Indians at Spencer Academy, in the Indian Territory. In 1850 he left the mission on account of ill-health. He next supplied the church at Oneida, Madison County, N.Y., from April 20, 1851, until installed as its pastor, February 9, 1852, continuing his labors until 1862; was installed pastor of the First Church of Bridgeton, N.J., May 12, 1864, and was released October 7, 1873, immediately becoming professor of sacred rhetoric in Lincoln University, Pennsylvania. He died there, February 26, 1882. Dr. Gregory was an earnest man, his preaching of a high quality, and as a professor was devoted and faithful. See Necrol. Report of' Princeton Theol. Sem. 1882, page 46.

## Gregory, George, D.D.[[@Headword:Gregory, George, D.D.]]

             an English divine, son of the prebendary of Ferns, in Ireland, was born in 1754, and was educated at the University of Edinburgh. In 1778 he took orders, and became a curate at Liverpool; in 1782 he removed to London, where he obtained the curacy of St. Giles, Cripplegate, and was chosen evening preacher of the Foundling Hospital. Lord Sidmouth in 1304 procured for him the living of Westham, in Essex, which Dr. Gregory held till his death in 1808. Among his works are Essays, historical and morral : — History of the Christian Church (Lond. 1790, 2 vols, 12mo) : — - Sermons, with a Treatise On the Composition of a Sermon (Lond. 1787, 8vo) : — a translation of Lowth's Lectures on Hebrew Poetry (Lond. 1787, 2 vols. 8vo). — Darling, Cyclop. Bibliog. i, 1323.

## Gregory, Henry, D.D[[@Headword:Gregory, Henry, D.D]]

             a minister of the Protestant Episcopal Church, was born September 22, 1803, at Wilton, Fairfield County, Connecticut. He graduated at Hobart College in 1826; was ordained deacon in 1829, and presbyter in 1831; officiated first in Moravia, N.Y.; was called to Calvary Church, Homer, in 1833; went as missionary to the Menomonee Indians, near Green.Bay, Wisconsin, in 1836; returned to Homer in 1838, and two rears after was elected rector of St. Paul's Church, Syracuse, N.Y.; became the first rector of St. James's Free Church, in the same city, in 1848, but resigned in 1857 on account of impaired health; subsequently accepted the presidency of De Veaux College at Suspension Bridge, remaining in that position two years, when he established the Church Book Depository at Syracuse. He died there, April 5, 1866. In connection with the free church system, Dr. Gregory published, in 1850, a tract on the Christian. Tenth. See Amer. Quar. Church Rev. July 1866, page 311.

## Gregory, John[[@Headword:Gregory, John]]

             an English churchman of the 17th century, was born of humble parents at Amershaim, Buckinghamshire, November 10, 1607. He was educated at Christ Church College, Oxford, where for many years: he studied sixteen hours a day. He became an exquisite linguist and general scholar, his modesty setting the greater lustre to his learning. He wrote notes on Dr. Ridley's book of Civil and Ecclesiastical Law. He was chaplain of Christ Church, and was thence preferred prebendary of Chichester and Sarum. He died at Kidlington, Oxfordshire, in 1646. His Opera Posthuma are faithfully set forth by John Gurgain. See Fuller, Worthies of England (ed. Nuttall), 1:208; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Gregory, John (2)[[@Headword:Gregory, John (2)]]

             a learned English divine, was born at Amersham, in Buckinghamshire, in 1607. In 1624 he was sent in. the capacity of servitor to Christ Church, Oxford, where he was placed under the tuition of Dr. George Morley, afterwards bishop of Winchester. Having been admitted into orders, he was appointed one of the chaplains of his college by the dean, Dr. Brian Duppa. In 1634 he published a second edition of Sir Thomas Ridley's View of the Civil and Ecclesiastical Law, with Notes (4to), by which he acquired much reputation on account of the civil, historical, ecclesiastical, and ritual learning, and the skill in ancient and modern languages, Oriental as well as European, displayed in it. In 1641 he obtained the prebend of Salisbury, but was deprived of it at the Rebellion. In 1646 he published Notes and Observations on some Passages of Scripture (4to), which were reprinted at different periods, and afterwards translated into Latin and inserted in the Critici Sacri. He died in 1646. An account of his life will be found in his Works (4th edit. Lond. 1684, 4to). Anthony Wood calls him the miracle of his age for critical and curious learning. — Fuller, Worthies of England; Hook, Eccl. Biog. Vol. v; Darling, Cyclop. Bibliog. i, 1322. .

## Gregory, Olinthus Gilbert, Ll.D.[[@Headword:Gregory, Olinthus Gilbert, Ll.D.]]

             was born at Yaxley, in Huntingdonshire, Jan. 29, 1774. He was educated under Mr. Weston, a celebrated mathematician, and published, at 19, a text-book called Lessons Astronomical and Philosophical. Through the interest of Dr. Hutton, he was appointed in 1802 mathematical master at the Royal Military Academy, Woolwich, where he obtained the professor's chair. He published a large number of mathematical treatises, of which it is not our place to give an account. But Dr. Gregory possessed qualities of a still nobler and better kind than those of a scientific philosopher. He was a decided Christian — a man who had not only studied the literature of the sacred volume, but made it the rule of his life, as well as the source of his inward peace and hope. On what firm and enlightened grounds his own faith was established in the truth and fundamental principles of the Gospel, appears from his Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion ( Lond. 1812, 2 vols. 8vo); a treatise which has long maintained a high reputation. He also wrote Memoirs of John Mason Good, M.D. (Lond. 1828, 8 vo): — Memoirs of the Rev. Robert Hall (prefixed to the editions of Hall's collected Works); and a  number of articles in the Eclectic Review and other journals. He died Feb. 2, 1841. — Jamieson, Relig. Biog. 233; English Cyclopaedia.

## Gregory, Samblak[[@Headword:Gregory, Samblak]]

             a Russian prelate, was a native of Bulgaria, and became metropolitan of Kiev in 1414. He went to the Council of Constance in 1418, and died the year following. It is certain that this prelate was a Catholic, for his name is found in one of the ancient liturgies. The library of the synod of Moscow is in possession of twenty-seven Discourses of this metropolitan. See Hoefer, Nouv. Biog. Generale, s.v.

## Greiling, Johann Christoph[[@Headword:Greiling, Johann Christoph]]

             a Lutheran. theologian of Germany, was born December 23, 1765. He was preacher in 1797 in Saxony, in 1805 superintendent at Aschersleben, and died April 3, 1840. He wrote, Die Biblischen Frauen (Leipsic, 1814, 2 vols.): — Das Leben Jesu von Nazareth (Halle, 1813): — Ueber die Urverfassung der apostolischen Christengemeine (1819): — Versuch uber das wechselseitige Verhaltniss des Staats und der Kirche (1802): — Neuepraktische Materialien zum Kanzelvortrag (1798-1804, 6 volumes): — Neueste Materialien (1821-27, 6 volumes): — Amtsvortrage (1805). See Winer, Handbuch der theol. Lit. 1:162, 550; 2:18, 20, 25, 66, 125, 164; Zuchold, Bibl. Theol. 1:465. (B.P.)

## Greith, Karl Johann[[@Headword:Greith, Karl Johann]]

             a Roman Catholic doctor of theology and prelate, was born in 1807 at Rapperswyl. In 1863 he was made bishop of St. Gall, the second after the foundation of that diocese. He died May 17,1882. He wrote, Die deutsche Mystik im Prediger-Orden von 1250-1350 (Freiburg, 1860): — Geschichte der altirischen Kirche (ibid. 1867): — Der heilige Gallus, der Apostel Alemanniens (St. Gall, 1865): — Licht und Recht zur Vertheidigung seiner bischoflichen Pflichtstellung (Einsiedeln, 1874). (B.P.)

## Grellet, Stephen[[@Headword:Grellet, Stephen]]

             (Etienne de Grellet du Mabil-lier), the fifth child of Gabriel Marc Antoine de Grellet, was born at Limoges, in France, Nov. 2,1773. His parents were wealthy, and ranked high among the nobility. His father was comptroller of the mint, the friend and counsellor of Louis XVI, and was proprietor of iron-works and of extensive porcelain manufactories. Etienne was trained in the Roman Catholic faith, but at the early age of six years, by a remarkable visitation of the Holy Spirit, was brought to experience the efficacy of private prayer. At the age of seventeen he was chosen one of the king's body-guard. Daring the horrors of the Revolution the family estates were confiscated. Etienne and his brothers became prisoners of war, and were sentenced to be shot, but escaped to America. In the year 1795, at Newtown, L. I., whilst walking in the evening twilight, he heard a voice pronouncing thrice the word ETERNITY, and he was overwhelmed with powerful convictions of sin. He was not at that time a Christian believer, and had never seen a Bible. Waiting patiently upon the Lord, the divine Spirit opened to his mind the scheme of salvation by Christ, and the truth as it is in him, and, uniting himself to the religious Society of Friends, he became one of the most illustrious ministers and missionaries of that Church. In 1798, during the prevalence of yellow fever in Philadelphia, he devoted himself to ministrations to the sick, the dying, and the afflicted, and, taking the disease, his name was one day reported in the death-list. His wife was Rebecca, daughter of Isaac Collins, a lady of extraordinary loveliness and virtues. He engaged in mercantile business, in which he was remarkably blessed, always winding up his temporal concerns when required to go forth to proclaim the gospel of salvation, and carefully defraying his own expenses in his long and arduous journeys, being very jealous that the ministry should not be blamed, and feeling conscientiously bound to bestow without charge what he had freely received. He visited Europe four times. Alexander, the czar of Russia, received him to his friendship and to his warm embrace, and at his suggestion adopted various governmental measures, and introduced into the schools of the empire comprehensive Biblical selections prepared by Grellet and his friend, W. Allen. He penetrated the secret archives of the Inquisition at Rome, and in an audience granted him by the pope, he preached boldly to him as a fellow-sinner, and exposed various outrages which he had witnessed.  These the pope condemned, and at parting gave him his benediction. His missionary labors embraced also Great Britain, North America, Hayti, etc., and were attended with memorable experiences and success. For a full account thereof, see an interesting biography written by Benjamin Seebohm, one of his converts. See also the memorial issued by the Society of Friends, and The Fight, Faith, and Crown, by Dr. Van Rensselaer, of the Presbyterian Church; also a memoir published in London, called Etienne de Grellet, the French Evangelist. During his last illness, which was one of great suffering, he glorified God in a wonderful manner, and his seasons of excruciating agony only drew from him expressions of thanksgiving and praise. He died at Burlington, N. J., Nov. 16, 1855. See London Quarterly Review, April, 1862, art. vi. (W.J.A.)

## Gremiale[[@Headword:Gremiale]]

             an episcopal ornament for the breast, lap, and shoulders; originally a plain towel of fine linen, used in ordination to protect the sacred vestments from any drops of unction that might fall in the act of anointing candidates for the priesthood, In later times it was made of silk or damask, to match the episcopal vestments, and was used in certain French dioceses both at solemn and high mass.

## Grenvil, William De[[@Headword:Grenvil, William De]]

             an early English prelate, was born of a noble family in Cornwall; became canon of York, dean of Chichester, chancellor of England under king Edward I, and finally archbishop of York. His confirmation to this last preferment was delayed until he had paid the pope nine thousand five hundred marks, which reduced him to such poverty, that he had to be relieved by the clergy of his province. He had this compensation-he was  consecrated by the very hands of pope Clement V. He highly favored the Templars, but persons so greatly opposed as they were by the pope and Philip of France had more fear of losing than hope of gaining by his friendship. He was present at the Council of Vienna (1311), where he had a high place assigned him. He died at Cawood in 1315, and was buried in the Chapel of St. Nicholas, leaving the reputation of an able statesman and a good scholar. See Fuller, Worthies of England (ed. Nuttall), 1:309.

## Grenz, Adam[[@Headword:Grenz, Adam]]

             a Lutheran theologian of Germany, was born at Rochlitz in 1700. He studied at Leipsic, was preacher in 1728, and died at Dresden, April 22, 1773, leaving, Lucubratio Theologica in Joh 7:48-49 (Leipsic, 1739): —De Apocrisiariis (1748): — De eo qui Major est Templo ad Mat 12:6 (1752), etc. See Dietmann, Chursichsische Priester; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:613. (B.P.)

## Greslon, Adrian[[@Headword:Greslon, Adrian]]

             a French Jesuit missionary, was born at Perigueux in 1618. He joined the Jesuits at Bordeaux in Nov. 1635, and was for a while professor of literature and theology in several schools of his order. In 1655 he was sent as missionary to China, and landed at Hian in 1657. China being at that time in revolution, Greslon remained for a while at Hian, learning Chinese in the mean time. After the revolution had ended in favor of Chun-Tchi. Greslon went to the province Of Kiansi, near Pekin, of which he has given a very flattering description. In 1670 he returned to France, where he resumed his former employments, and died in 1697. He wrote Les Vies des saints Patriarches de l'Ancien Testament (with notes in Chinese) : — Histoire de la Chine sons la domination des Tartares, etc. (Paris, 1661, 8vo). See Lettres edifiantes; Moreri, Grand Dict. hist.; Hoefer, Nouv. Biog. Generale, 21:935.

## Greswell, Edward[[@Headword:Greswell, Edward]]

             an English ecclesiastical writer, was born at Manchester in 1797. He was educated at Oxford, where he became a fellow, and vice-president of Corpus Christi College. He devoted his life chiefly to theological literature. He died at Oxford, June 29, 1869. Among his more important publications are, Expositions of the Parables and other Parts of the Gospels (1834, 1835, 5 volumes): — Prolegomena ad Harmoniam Evangelicam: — Dissertations upon the Principles and Arrangement of a Harmony of Gospels (2d ed. 1837, 5 volumes): — Fasti Temporis Catholici (1852, 5 volumes). See Appleton's Amer. Cyclop. s.v.

## Gretsch, Adrian[[@Headword:Gretsch, Adrian]]

             a Roman Catholic theologian, was born at Vienna, October 11, 1752. He joined the Benedictines in 1770, was in 1784 professor of theology at Vienna, in 1796 dean of the theological faculty, and died October 28, 1826, leaving eight volumes of Sermons. See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 2:113. (B.P.)

## Gretser, Jakob[[@Headword:Gretser, Jakob]]

             a distinguished German Jesuit, theologian, and historian, was born at Markdorf (Sua-bin) in 1561. He joined the Jesuits at seventeen, and became Successively professor of philosophy at Ingol-stadt in 1589, of moral theology in 1592, and of scholastic theology in 1599. He continued in this office until his death, Jan. 29, 1625. He was distinguished for literary activity, and wrote over one hundred and fifty works, mostly against the Protestants. He possessed much learning, yet was only an indifferent critic; and his style, which is flowing, is bitter and full of invectives against his adversaries. His principal works are, Disputatio philosophica de Topica et  locis (Ingol-stadt, 1589, 4to) : — Integra Refutatio Historiae Ordinis Jesuitici ab Elia Hasenmillero conscriptae (Ingol. 1594, 4to) : — De Sancta Cruce (Ingol. 1598, 4to; last ed. 1616, fol.) : — Locorum quorumdam Tertullianicorum a perversis Ft. Junii Calvinistae depravationibus Vindicatio (In-gol. 1600, 4to): De Jure et More prohibendi, expur-gandi et abolendi libros hosreticos et noxios (Ingol. 1603, 4to) : — Exercitationum theologicarum Libri sex (1604, 4to) : — De Spontanea disciplinarum seu fiagellorum Cruce (1606, 4to; German by Vetter, 1612) : — De Ecclesiae catholicae sacris Processionibus (1606, 4to): — Defensionis Bellarminianae (1st vol. 1607, fol.; 2d vol. 1609, fol.): — De funere christiano (1611, 4to). The catalogue of all his writings was published by himself in 1610 and 1612. A complete collection of his works was published at Ratisbon, 1734-1741,17 vols. fol. See Bayle, Dictionary; Baillet, Jugements des Savants, vol. vi; Niceron, Memoires, vol. xxvii; Alegambe, Bibl. Script. Soc. Jesu ; Vita Gretseri (at the beginning of his Opera omnia); Sotwel, Bibl. Soc. Jesu; August. et Aloes de Backer, Bibl. des Ecrivains de la Compagnie de Jesus ; Dupin, Nouvelle Biblioth. des Auteurs Eccles. 17:63; Hoefer, Nouv. Biog. Generale, 21:955.

## Greuter, Matthieu[[@Headword:Greuter, Matthieu]]

             a reputable French engraver, was born at Strasburg in 1566, and acquired: the principles of the art in his native city. He went to Rome, where he settled permanently, and executed a number of plates, among which are the following: The Virgin Seated, with the Infant Jesus and St. John; Mary Magdalene Sitting. He died at Rome in 1638. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Greuze, Jean Baptiste[[@Headword:Greuze, Jean Baptiste]]

             an eminent French painter, was born at Tournus (Burgundy) in 1726, and studied under Grandon. He went to Paris, and produced his celebrated picture of The Father Explaining the Scriptures to his Children, which at once established his reputation. Many of his works have been engraved by eminent French artists. He died at Paris, March 21, 1805. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Greve Or Greeve, Egbert Jan[[@Headword:Greve Or Greeve, Egbert Jan]]

             a Dutch theologian and Hebrew scholar, was born at Deventer Sept. 4, 1754. He studied theology at Leyden, but refused in 1783 to sign the formula of union except as a human contrivance. He was elected representative in 1796, and became professor of Oriental languages and Hebrew antiquities at the University of Frane-ker in 1800. He wrote Ultima Capita Jobi (38-42) ad graecam versionem recensita (part i, Deventer, 1788; ii, Burg-Steinfort, 1791, 4to): — a Dutch translation of most of the Epistles of St. Paul (1790, 8vo): — Vaticin-ium Nahumi et Habacuci (Amsterdam, 1793, 8vo):

Vaticinia Jesajae hebraica ad numeros recensuit, ver-sionem et notas adjecit E. J. Greve; accedit interpretatio belgica (Amst. 1800, 2 vols. 8vo); etc. His posthumous works (in Dutch) have been published by Rhyn- vis Feith (Amst. 1813, 8vo). See Saxius, Onomasticon litterarium, part 8:p. 450; A. A. Lotze, Laudatio E. J. Grevii (Leyden, 1815, 8vo); Hoefer, Nouv. Biograph. Generale, 21:960.

## Greve, Jan[[@Headword:Greve, Jan]]

             a Dutch Remonstrant divine, was born in the duchy of Cleves about 1580. He was established first at Arnheim, then at Campen, and finally at Heusden. In 1619 he was expelled from the country for refusing to sign the confession of Dort. Returning again, he preached privately for a while, but was discovered, arrested, and condemned to remain for life in the prison of Amsterdam in 1619. His friends, however, liberated him in 1621, after he had remained 18 months in prison. This time he had improved by writing his most important work: Tribunal reformatum, in quo sanioris et tutioris justitiae via judici christi-ano in processu criminali commonstratur, rejecta et fugata tortura, cujus iniquitatem duplicem, fallaciam atque illici-tum inter christianos usum, libera et necessaria disserta-tione aperuit (Hamb. 1624-35, 4to). He also published some letters in the Limburgii Epistol. Remonstr. eccles., among which there is one addressed to Vorstius, in which he gives an account of his liberation. — See Bayle, Dictionary, s.v.; Moller. Cimbria litterata; Jocher, Allgemeines Gelehrten- Lexik. ; Hoefer, Nouv. Biog. Generale, 21:960.

## Grew, Obadiah, D.D[[@Headword:Grew, Obadiah, D.D]]

             an English clergyman, was born at Atherston, November 1607, in the parish of Manceter, Warwickshire, and educated at Balliol College, Oxford. He was ordained in 1635; became minister of the great parish of St. Michael's, Coventry; was ejected at the Restoration for nonconformity; and died in 1698. He published some Sermons (1663): — and Meditations upon the Parable of the Prodigal Son (1678). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Grey[[@Headword:Grey]]

             SEE GRAY.

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

             an English divine, Was born at Newcastle, 1694, and was educated at Lincoln College, Oxford. In 1721 he became rector of Hinton; afterwards rector of Kincote and prebendary of St. Paul's. He died in 1771. He published A System of English Ecclesiastical Law (Lond. 1743, 8vo), for which the University of Oxford gave him the degree of D.D.. — Memoria Technica, a new Method of Artificial Memory (Lond. 1730, and often reprinted; last ed. Lond. 1851, 12mo) : — New Method of learning Hebrew without the Points (London, 1738, 8vo): — Liber Jobi, in Versiculos divisus (1742, 8vo). This work was criticised by War-burton, to whom Grey replied in An Answer to .Mr. Warburton (Lond. 1744, 8vo). — Darling, Cyclop. Bibl. i, 1333; Chalmers, Biog. Dict. s.v.

## Grey, Zachary, LL.D.[[@Headword:Grey, Zachary, LL.D.]]

             an English divine and laborious writer, was born of a Yorkshire family in 1687, and educated at Jesus College, Cambridge. He afterwards removed  to Trinity Hall, where he took the degree of LL.D. in 1720. He was rector of Houghton Conquest, Bedfordshire, and vicar of St. Giles's and St. Peter's in Cambridge, and died in 1766. He was author of nearly thirty publications, many of which are violent diatribes against Dissenters. The best known of his publications is his edition of Hudibras, with Annotations and a Preface (!744, 2 vols. 8vo); to this he published a supplement in 1752 (8vo). He also wrote An impartial Examination of Neal's History of the Puritans (Lond. 1736-44, 3 vols. 8vo). This is a really valuable work in spite of its bitterness: A Defense of our Ancient and Modern Historians (Lond. 2 vols. 1725 -30): The Ministry of the Dissenters proved to be Null and Void (Lond, 1725, 8vo). Hook, Eccl. Biog. v, 412.

## Greyhound[[@Headword:Greyhound]]

             is the rendering given by our translators of זרְזִיר(or rather זרְזִיר מָתְניִם, zarzir' mothna yim, girded as to the loins, as the marg. renders; Sept. ἀλέκτωρ ἐμεριπατῶν θηλείαις εὔψυχος, a cock strutting about proudly among his hens; Vulg. gallus suc-cinctus lumbos), given in Pro 30:31. as an instance of gracefulness in gait. Gesenius (Heb. Thes. p. 435) inclines to the opinion of Bochart (Hieroz. i, 103), Schultens (Comment. ad loc.), and others, that it denotes a war-horse, as ornamented with girths and buckles about the loins. This is a more noble comparison than the cock (with the Sept., Vulg., Aquilla, Theodo-tion, the Targums, the Syr. and Arab. versions, Joseph Kimchi, and others), the greyhound (with the Veneto-Greek, the other Kimchis, Gershon, Luther, and others), or other more fanciful conjectures, e.g. the eagle, the zebra, etc., which may be seen in Fuller (Miscell. Sacr. v, 12), Simonis (Exercitatio critica de זרְזִיר, Hal. 1735), and others. Maurer, however (Comment. ad loc.), thinks a wrestler is intended as girded for a contest, and he refers to Buxtorf (Lex. Talm. col. 692) as confirming the signification of athlete thus assigned to zarzir. The hound was evidently known in ancient times, as appears from the Egyptian monuments. SEE DOG.

## Grial, Juan[[@Headword:Grial, Juan]]

             a Spanish canonist, who flourished in the second part of the 16th century, is known as the editor of Isidori Hispalensis Opera (Madrid, 1599). See Winer, Handbuch der theol. Lit. 1:917; Antonii Bibliotheca Hispanica; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Grief[[@Headword:Grief]]

             (represented by numerous Heb. words, Gr. λύπη). The Oriental exhibits affliction over public or private misfortune, especially the death of a beloved relative or friend, by much more demonstrative signs than the  European, although the degree of connection between the deceased and the mourner, and the greater or more moderate vehemence of character of the bereaved individual, naturally cause a certain modification of his grief, which is too apt to be lost sight of by archaeologists. The customs of the ancient Hebrews were in this respect little different from those of modern Orientals, and therefore derive ready elucidation from the accounts of modern travellers. In the most violent outburst of sorrow, in the instantaneous overflow of lamentation, they wrung their hands above the head (2Sa 13:19), or beat the breast with them (Nah 2:8; Luk 18:13; comp. Joseph. Ant. 16:7, 5: סָפד, κόπτεσθαι ; see Homer, Il. ii, 700: Herodotus, it, 85; Lucian, Luct. 12; Appian, Pun. 43; Virgil, AEn. 4:673; 12:871; Martial, ii, 11, 5; Petron. 111), or smote them upon the thigh (Jer 31:19; comp. Polyb. 15:27, 11; Hom. Odys. ' 13:198; Plant. Trucul. ii, 7, 42; see Dougtaei Analect, i, 274) or on the head (Josephus, Ant. 16:10, 7), tore the beard and hair (Ezr 9:3; Job i, 20; comp. Joseph. Ant. 15:3, 9; 16:7, 5; Barhebr. Chronicles p. 256; Virgil, AEn. 12:870; Ovid, Met. 11:746; Apul. Met. 9:p. 212, Bip.; Curtius, iii, 11, 25; Petron. 111,113; Martial, ii, 11, 5), strewed ashes (see Carpzov, De cinerum op. Hebr, usu. maroris atque luctus τεκμηρίῳ, Rost. 1739) on the head (1Sa 4:12; 2Sa 1:2; 2Sa 13:19; 2Sa 15:32; Neh 9:1; Eze 27:30; Lam 2:10; Job 2:11; 1Ma 3:47; 1Ma 4:39; 1Ma 11:71; 2Ma 10:26; 2Ma 14:15; Jdt 9:1; 3Ma 4:6; Rev 18:19; Josephus, War, ii, 12, 5; 15, 4; Ant. 20:6,1; comp. Homer, Il. 18:23 sq.; 24:164; Eurip. Suppl. 827; Hecub. 496; Diod. Sic. i, 72, 917 Lucian, Luct. 127 Apulej. Metam. 9:p. 212, Bip.; see Burckhardt, Nubia, p. 475; Irwin, Trav. p. 303, 307; Kirchmann, Defuner. Rom. ii, 12; Mishna, Taanith, ii, 1), or rolled themselves in dust and ashes (Eze 27:30; comp. Homer, Il. 22:414; 24:640; Lucian, Luct. 12), tore the garments (see Hede-nus. De scissione vest. Ebraeis ac gentibus usitata, Jen. 1663; also in Ugolini Thes. xxix; Wichmannshausen, De laceratione vestium ap. Hebr. Viteb. 1716; also in Ugolino, xxxiii: this rending; however, had certain restrictions, Otho, Lex. Rabb. p. 360; see also Ugolino, De sacerdotio, ch. vi. in his Thesaur. xiii) from their breast (Gen 37:29; Gen 44:13; Jdg 11:36; 1Sa 4:12; 2Sa 1:2; 2Sa 1:11; 2Sa 3:31; 1Ki 21:27; 2Ki 4:8; 2Ki 6:30; 2Ki 11:14; 2Ki 19:17; 2Ki 22:11; Ezr 9:3; Est 4:1; 1Ma 2:14-17; 1Ma 3:47; 1Ma 4:39; 1Ma 5:14; 1Ma 11:71; 1Ma 13:45; Jdt 14:13; Jdt 14:15; Jer 41:5; Ep. Jeremiah 30; Joseph. War, ii, 15, 2 and 4; Act 14:14; Mishna, Moed Katon, iii, 7; Shab. 13:3; comp. Barhebr. Chronicles p. 256; Herod. iii, 66; 8:99; Lucian, Luct. 12; Achil.  Tat. 4:6; Curtius, iii, 11, 25; 4:107 23; v, 12,13, 31; 10:5, 17; Sueton. Caes. 33; Nero, 42; Dougtaei Analect. i, 118; Arvieux, iii, 282), lacerated even their face and body (Jer 16:6; Jer 41:5; Jer 47:5; Eze 24:17; comp. Appian, Pun. 46; Virgil, AEn. 4:673; 12:871; Cicero, Leg. ii, 23, 59; Petron. 16:111: Ruppell, Abyss. ii, 57), though this last (see Wich- mannshausen, De corpore scissuris figurisque non crue-tando, Viteb.; Michaelis, De incisura propter mortuos, in his Observ. sacr. Arnhem. 1752, p. 131 sq.) was forbidden by the Mosaic law (Lev 19:28; Deu 14:1 sq.), as it was in the twelve Roman tables (Cic. Leg. ii, 23 sq.).

These marks of deep grief were usually combined together. At protracted and regularly appointed seasons of mourning (for the deceased), persons were accustomed to fast (q.v.), put on mourning-weeds, SEE SACKCLOTH, cover up the lower part of the countenance (Eze 24:17; Eze 24:22; Mic 3:7; comp. Est 7:8) or the entire head (2Sa 15:30; 2Sa 19:4; Jer 14:3-4; Homer, Od. 4:154; 8:92), neglect to wash and anoint themselves (comp. Diod. Sic. i, 72 and 91), or cleanse their clothes (2Sa 14:2; 2Sa 19:24; comp. 2Sa 12:20; Dan 10:3; Jdt 10:2 sq.), and abstain from all ornament (Eze 26:16 [compare 24:17]; Jonah iii, 6; Jdt 10:3; comp. Homer, Il. 22:468 ;-Lycophron, Cassand. 862; Livy, 9:7; 34:7; Sueton. Octav. 100), even laying aside their shoes (2Sa 15:30; Eze 24:17; Eze 24:23), and, as a special token of humiliation, shearing off the beard and hair, the pride of an Oriental (Isa 15:2; Jer 7:29; Jer 16:6; Jer 41:5; Jer 48:37; Ep. Jeremiah 12; Amo 8:10; Mic 1:16; Eze 7:18; Eze 27:31; comp. Homer, Il. 23:46 sq.; Od. 4:197; 24:45 sq.; Euripid. Orest. 458; Alcest. 427; Diod. Sic. i, 84; AElian, V. H. 7:8; Herod. 4:71; 9:24; Curtius, 10:5,17; Sueton. Calig. 5; Ovid, Ars. Am. iii, 38). In deep grief they also seated or lay themselves on the ground (2Sa 12:16; 2Sa 13:31; Isa 3:20; Isa 47:1 [Eze 8:14]; Jon 3:6; Neh 1:4; Job 2:8; Job 16:15; Mat 11:21, etc.; comp. Josephus, Ant. 19:8, 2; Philo, Opp. ii, 519; Homer, Il. 18:26; see Kype, Observ. i, 261). Mourning usually lasted seven days (1Sa 31:13; 1Ch 10:12; Judith 16:29; Sir 22:12; Joseph. Ant. 17:8, 4; comp. Heriod. 7:11; Lucian, Dea Syr. 52 sq.; see Movers, Phonic. p. 200); in extraordinary cases, longer (Num 20:29; Deu 21:18; Joseph. War, iii, 9, 5). Wealthy persons were accustomed to hire professional mourning women מְקוֹנְנוֹת, proficae, Jer 9:16), who uttered loud wailing cries in the house and at the grave during the days of mourning (2Ch 35:25), often in responsive chants (Moed Katon, iii, 8), and  with instrumental accompaniment (Chel. 16:7). The same custom is well known to have prevailed among the Greeks (see Potter, Antiq. ii, 407 sq.) and Romans. On the usages of the modern East, see Mayr, Schicksale, ii, 87. Public mourning was instituted upon general calamities; the Jews were also obliged to take part in lamentation for the death of (heathen) rulers (Philo, Opp. ii, 525; comp. Livy, 9:7). It was a peculiarity of Persian usage that no mourner could enter the royal palace (Est 4:2), such probably being regarded as uncleanly by the Zend religion (Creuzer, Symbol. i, 712). See generally Geier, De Ebraeorum luctu luqentiumque ritibus (Lips. 1656; ed. by Kall, Hafn. 1745; also in Ugolini Thesaur. xxxiii); Otho, Lex. Rabb. p. 390; on the Grecian usages, Nicolai, De luctu Graecorum (Marb. 1698), and Lange, Observatt. sacr. p. 346 sq.; on modern Persian. Chardin, Voyage, 6:485 sq. SEE MOURNING; SEE FUNERAL,

## Grier, Isaac, D.D[[@Headword:Grier, Isaac, D.D]]

             a Presbyterian minister, was born at Jersey Shore, Pennsylvania, January 7, 1806. He graduated from Dickinson College in 1828, and from Princeton Theological Seminary in 1833, became stated supply at Shamokin and Washington, Pa., the same year; the next year pastor at the latter place- until 1852, at Buffalo in 1854, and so continued until his death at Mifflinburg, June 24, 1884. See Necrol. Report of Princeton Theol. Sem. 1885, page 19.

## Grier, John Ferguson, D.D[[@Headword:Grier, John Ferguson, D.D]]

             a Presbyterian minister, was born at Deep Run, Pennsylvania, in 1784. He graduated from Dickinson College in 1803 with the first honors of his class; studied theology privately; was licensed by the New Castle Presbytery in 1810; ordained pastor of the Church at Reading in 1814, and died June 26, 1829. See Sprague, Annals of the Amer. Pulpit, 3:467.

## Grier, John Nathan Coldwel, D.D[[@Headword:Grier, John Nathan Coldwel, D.D]]

             a Presbyterian minister, was born June 8, 1792, at the Forks of the Brandywine, Pennsylvania. In 1809 he graduated from Diclinson College; subsequently studied theology with his father, Reverend Nathan Grier; was licensed by the New Castle Presbytery, April 7, 1812, and engaged in preaching to vacant churches in Delaware. In 1814 he succeeded his father as pastor at the Forks of Brandywine, and after a long and fruitful ministry there, he resigned in 1873, and retired to his farm. He died at New Castle, September 12, 1880. See New York Observer, September 23, 1880. (W.P.S.)

## Griesbach, Johann Jakob[[@Headword:Griesbach, Johann Jakob]]

             an eminent German Protestant theologian, was born at Butzbach, in Hesse Darmstadt, Jan. 4, 1745. He received his early education at Frankfort-on- the-Main, where his father was pastor, and afterwards visited successively the universities of Tubingen, Halle, and Leipzig, where he studied theology under the leaders of the different schools. He staid longest at Tubingen, where the old dogmatic system and method were still prevalent; but, having gone to Halle, Semler's teachings exerted a lasting influence on his mind, and led the way, to his subsequent career. He became a tutor in the university in 1771, but, before entering on his duties, he made a journey through part of Germany and Holland, and visited London, Oxford, Cambridge, and Paris. Critical examination of the text of the Bible was then much in favor, and young Griesbach followed the current in the line in which he was soon to surpass all competitors, both in the opinion of posterity, and even in that of his contemporaries. However unimportant such critical researches may appear, on account of their mechanical minuteness, in view of the higher interests of religion and of science, we must remember that they were then not only useful, but necessary, even apart from their immediate and manifest object. On his return Griesbach settled at Halle, where he became professor in 1773; in 1775 he removed to Jena in the same capacity, and afterwards remained permanently attached to that university. His services were fully appreciated, and rewarded with honors and appointments even of a civic nature; thus he was  appointed to represent the state and the university at the diet and on other public occasions. He died March 24 1812.

Griesbach's name is inseparably connected with the criticism of the text of the N.T., so much so, indeed, a to throw all his works on other subjects entirely in the shade, and to form an epoch in that special department. In order to form a just estimate of his services it is necessary to be thoroughly acquainted with the state of this science at the time. SEE CRITICISM, BIBLICAL. Griesbach's studies in regard to the text were first directed to the collecting and appreciation of various readings. This field had often been gone ore before, and it was thought that much less would be discovered in it than was found afterwards by paying greater attention to the quotations of the Greek fathers, and to some versions heretofore but little noticed such as the Philoxenian, the Armenian, and the Gothic Next he attempted to establish, on the basis of the ideas of Bengel and Semler, a history of the ancient text as a necessary basis for every improvement of it On this history, all the details of which have not however, proved correct, but have given a great impulse to researches, Griesbach founded a new theory of criticism, the rules of which were to regulate the choice and value of the various readings in individual passages, and which was based essentially on a combination of historical facts and logical principles. Finally, Griesbach undertook the task on which his reputation chiefly rests, viz. the publication of a critically amended edition of the text of the New Testament. Till then, among nearly 360 editions, there had been but two forms of text, both originating in the 16th century, when criticism was yet in its infancy. They were the so-called Textus receptus, which the Lutheran Church considered as unimpeachable; and the Complutensian, which circulated among the Roman Catholics. Bengel alone had dared to depart somewhat from the former, and that only by introducing a few readings of the latter. Griesbach's innovation excited great alarm among the partisans of the existing texts. Joachim Hartmann, professor at Rostock, attacked him in a pamphlet in 1775; but this, as well as other similar attacks, were answered by the preface of Griesbach's second edition. His editions of the N.T. ape)eared in the following order:

1. Libri N.T. historici (Halle, 1774, pt. i, ii), containing the first three gospels arranged synoptically. To this belongs as vol. ii (1775), the first edition of the Epistles and of Revelation, and to the latter, again as vol. i, a second (non-synoptical) edition of the historical books. The synopsis was afterwards reprinted, sometimes separately.  2. The principal edition (Halle, and London, 1796, 1806, 2 pts. 8vo), very complete, and with important prolegomena.

3. A costly edition (Leipz. 4 vols. small 4to, or small folio, 1803-1807, in copper types; 4th and 5th pocket editions, Leipzig, 1805, 1825), like the preceding, but with the principal variations only. A new edition of the principal critical work of Griesbach was commenced in 1827 by David Schulz, but the first part only has appeared. The text of Griesbach has not remained intact in all these editions. It has often been used or referred to by others, and its peculiar readings, at least, are always introduced in the new critical editions. The other critical works of Griesbach are, De codici-bus evv. origenianis (1771): — Curae in historiam textus epp. paul. (1777): — Symbolae criticae ad supplendas et corrigendas varias N.T. lectiones (pt. i, 1785; ii, 1793): Commentarius criticus in textum Gr. N.T. (1794 sq.). Little need be said of his other works. They are mostly academical essays on exegesis, history, and dogmatics, and were published by Gabler in 2 parts (Kleinere Schriften, 1825). Some of them, however, possess yet a certain interest, as serving to show the progress made by science under the influence of theologians, conservative at heart, but advancing nevertheless more or less with the times. Such was Griesbach, who may, perhaps, not unjustly be called a middle-party man, in view of his Theopneustie (1784), his Christologie d. Hebraerbriefs (1791), and especially of his Anleitunff z. Studium d. popularen Dogmatik (1779, 1789, several ed.), a work considered at first as retrograde and inconsequent by the so-called friends of progress, His Vorlesungen u. Hermeneutik d. N.T. , printed after his death (in 1815), belongs to the so-called school of grammatico-historical interpretation which . prevailed during the author's life, and is such a work as would naturally be expected from a pupil of Semler and Ernesti. "The peculiar principle of Griesbach's system consists in a division of the Greek manuscripts of the New Testament into three classes, each of which is considered as an independent witness for the various readings of the manuscripts which it comprises. He thus contemplates the existence of three distinct species of texts, which, with respect to their relationship or affinity, are called by Bengel ,families,' and by Semler, Griesbach, and Michaelis 'recensions' or 'codices,' namely:

1. The 'Alexandrian' recension or codex, comprehending manuscripts which, in peculiar readings, agree with the citations found in the early Greek-Egyptian fathers, particularly Origen and Clemens of Alexandria.

2. The 'Western' recension, which is identified with the citations of the Latin fathers, especially Cyprian and Tertullian, and was used by the Christians of Carthage, Rome, and the west of Europe.

3. The 'Byzantine' or Asiatic recension, comprising numerous manuscripts which were used especially in the see of Constantinople and the adjacent Oriental provinces, and have furnished the received text, called the Greek Vulgate. Each of these recensions has characteristics peculiar to itself, yet no individual manuscript exhibits any recension in a pure state, but is assigned to the Alexandrian or Western class, as the peculiar reading of each of those classes preponderate. Though Griesbach considers departures from the received Greek Vulgate as various readings, he does not allow the existence of any standard text as a criterion for determining which are genuine or spurious readings, his object being to show, not the character of particular deviations from any individual recension, but the general coincidence of manuscripts with one recension or codex more than with another. The authorized text does not regulate, but is regulated 1)v his critical opinion of its comparative value; and the immense number of various readings form a floating medium in which the genuine text is considered to be in all instances discoverable. However, although he professes to determine the value of readings by the number of classes by which they are supported, he constantly displays a very decided preference for the Alexandrian class, which he places far above the two others in the rank of authority, a few manuscripts of this recension being supposed to outweigh a multitude of such as belong to the Byzantine recension, which he regards as certainly the most untrustworthy of all (Prol. lxxii). The reason assigned by Griesbach for this decision is the fact that the Greek transcripts of this class contain a remarkably large number of suspected readings, owing to the very great liberties taken by learned copyists in making successive alterations; and finding the coincidence of the numerous scriptural quotations of Origen Of Alexandria with the celebrated Greek manuscript of the New Testament from that city to be very striking, he thence concludes that the passages now extant in this father's writings, of the commencement of the 3d century, discover the earliest, and therefore the purest text of which we have any knowledge to be that of the Alexandrian manuscripts. His ultimate choice of readings is consequently determined by the testimony of Origen, in confirmation of which he often adduces much collateral evidence from the primitive fathers and versions; and of the readings thus proved to be genuine is formed his corrected text  of the New Testament.

Against the complicated hypothesis on which Griesbach has based his system of recensions many very important Objections were urged by learned Biblical critics of Germany (as by Hartmann, mentioned above), and in England, especially by archbishop Lawrence and Dr. Frederick Nolan. The primary fact enforced by Griesbach, that the Alexandrian readings which are supported by the quotations of Origen possess the highest authority of all, is disputed by professor Matthiae, of Moscow, in his critical edition of the New Testament, and with greater confidence by professor Martin Scholz, of Bonn, in the prolegomena to his very learned and elaborate edition, founded on a system wholly at variance with that of Griesbach. The Alexandrian manuscripts are acknowledged by Scholz to be more ancient, but he asserts them to be more corrupt than any others, and contends that in Alexandria the alterations of the text principally originated. He divides all the manuscripts, not, as Griesbach, into three, but into two classes, the Byzantine and the Alexandrian, in which latter he includes the Western; and he gives a decided superiority to the authority of the Byzantine recensions, which, in opposition to Griesbach, he strenuously maintains to be directly derived from the autographs of the evangelists and apostles themselves. The work by archbishop Lawrence on this subject is entitled Remarks upon the Systematical Classification of Manuscripts adopted by Dr. Griesbach (1814, 8vo). The learned author states that he considers Griesbach to be what bishop Marsh denominated him, 'the most consummate critic that ever undertook an edition of the New Testament;' but in the course of his critical strictures on the origin and execution of his plan of appreciating manuscripts, he employs the severest terms of censure, observing that Griesbach's mode of investigation is unsatisfactory, his classification fallacious, and his statement of the number of readings inaccurate; that no such classification of the manuscripts of the New Testament is possible the existence of three distinct species of texts being a fact only synthetically presumed, and not capable of any analytical demonstration; so that the student finds he is treading, not on solid ground, but on a critical quicksand.' Griesbach was long and severely attacked by Trinitarian writers as an opposer of the doctrine of Christ's divinity, chiefly in consequence of his having rejected from his text the celebrated passage respecting the three that bare witness (1Jn 5:7), and also for inserting ὁς for Θεός in 1Ti 3:16, and Κυρίου for Θεοῦ in Act 20:28.

In consequence of these and other points in his critical works, the commendation and patronage of the Unitarians were bestowed  upon him; but in the preface to his treatise on the apostolical writings, he makes the following solemn declaration: ' Ut iniquas suspiciones omnes, quantum in me est, amoliar, et hominibus malevolis calumniandi an-sam praeripiam, publice profiteor, atque Deum testor, neutiquam me de veritate istius dogmatis dubitare; and to this may be added a statement from his Prolegomena, namely, that 'nulla emendatio a recentioribus editoribus tentata ullam Scripturae Sacrae doctrinam immutat, aut evertit,' though ' paucae sensum senten-tiarum afficiunt.' The laborious and minutely learned work by the Rev. Dr. Nolan, entitled An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament, published in 1815, is chiefly occupied in presenting evidence to subvert the critical system of Griesbach, and to establish the position since taken by professor Scholz and others, that the Byzantine, and not the Alexandrian, codices are the most worthy of reliance. 'Griesbach's theory,' says Dr. Nolan, ' is one of the most elaborate of those that have unsettled the foundation on which rests the entire canon. His corrected text can be received only as a proof of the general corruption of the sacred Scriptures, and of the faithlessness of tilde traditionary testimony by which it is supported, since he states that the two principal classes of text, the Alexandrian and the Western, have been interpolated in every part; that the authorized Greek version exhibits 150,000 various readings, and has remained 1400 years in its present state of corruption; that there appears, therefore, to be no reservation by which the doctrinal integrity of the sacred Scriptures can be saved; for if, in the apostolic and primitive ages, corruption was prevalent, whatever be the text gathered out of the immense number of various readings, it may be as well any other as that originally delivered by the inspired writers.'

Griesbach indeed declares, in his Symbolae Criticae, that the manuscripts of the Alexandrian and Western recensions, on which his system is founded, were grossly corrupted in the age succeeding that of the apostles; that those which he held in the highest esteem were corrupted in every page by marginal scholia and interpretations of the fathers, and contained innumerable and very serious errors ('innumeros gravissimosque errores'), He further states in the same treatise that no reliance can be placed on the printed editions of the works of Origen, on the fidelity of his different transcribers, on the accuracy of his quotations, or, finally, on the copies of the Scriptures from which he quoted; so that, as observed by Dr. Nolan, we have only to take his own account of the state in which he finds the best part of his materials to discover the extreme insecurity of the fabric which he has raised on such a foundation. 'His innovations,' continues the same  learned divine, 'are formidable in number and nature; his corrections proscribe three important passages (already named) affecting the doctrinal integrity of the inspired text; for a proof once established of its partial corruption in important matters must involve its character for general fidelity; and the deservedly high character and singular merit of this learned edition must heighten apprehension and alarm at the attempts thus made to undermine the authority of the received text, for the scrupulous accuracy of its execution must always command respect.'" See Herzog, Real- Encyklopadie, v, 389; Enqlish Cyclopedia, s.v.; Hoefer, Nouvelle Biographie Generale, 22:25; Kothe, Griesbach's Lebensbeschreibung (Jena, 1812); Seller, Hermeneutics, p. 340 sq.; Horne, Introduction to the Scriptures, vol. ii.

## Griesinger, Georg Friedrich von[[@Headword:Griesinger, Georg Friedrich von]]

             a Protestant theologian of Germany, was born March 16, 1734. He studied at Tubingen, was in 1766 deacon at Stuttgart, in 1786 member of consistory, in 1799 doctor of theology, and died April 27, 1828, leaving, De Decentia Restabilitionis Generis umncani (Tubingen, 1758): — De Commodis Angelorum Bonorum ex Opere Redemptionis (1766): — Theologia Dogmatica (1825): — Initia Theologiae Moralis (1826): — Einleitung in die Schriften des neuen Bundes (1799): — Ueber die Authentie der altestamentlichen Schriften (1804): — Ueber den Pentateuch (1806): — Die sammtlichen Schriften des alten und neuen Testaments (1824). See Doring, Die gelehrten Theologen Deutschlands, s.v; Winer, Handbuch der Theol. Lit. 1:77; 78, 82, 389; 2:297. (B.P.)

## Griesinger, Johann Burchard[[@Headword:Griesinger, Johann Burchard]]

             a Lutheran preacher of Germany, was born December 17, 1638, at Worms. Being blind from his third year, he did not begin his studies until the age of nineteen. He went to the universities of Strasburg and Jena, and settled in 1686 at Konigsberg, where he became famous as a preacher. He died July 15, 1701, leaving, De Conceptu Quiditativo Immutabilitatis Dei: — De Genuina Nominis Tetragrammati. See Hoefer, Nouv. Biog. Generale, s.v.

## Griffe, Johann Friedrich Christoph[[@Headword:Griffe, Johann Friedrich Christoph]]

             a German philosophical and theological writer, was born at Gottingen Feb. 15,1754. He studied in the university of that city, became pastor of Obernjesa in 1784, and in 1792 became pastor of a parish and professor of catechetics and of philosophy at Gottingen. He died at Gottingen October 27, 1816. He wrote several works on philosophy and theology, all more or less on the system of Kant. Among them are Vollstandiges Lehrbuch d. allgemeinen Katechetik nach Kantischen Grundsitzen (Gott. 1795-1799, 3 vols. 8vo): — Grundsitze d. allgem. Katech. nach Kantisch. Grundsatzen (Gött. 1799): — De Miraculorum Natura, philosophice principiis nons contradicente (Helmstadt, 1797): — Commentar uber eine der schwersten Stellen in Kants metaphysischen Anfangsgrinden d. Naturwissenschaft (Celle, 1798): — Die Pastoraltheologie nach ihrem ganzen Umfange (Celle, 1803, 2 volumes). — See Beyer, Allg. ag. fur Predig. volume 12; Doering, Gel. Theol. 1:525; Hoefer, Nouv. Biog. Generale, 21:584.

## Griffen, Benjamin[[@Headword:Griffen, Benjamin]]

             a Methodist Episcopal minister, was born in Mamaroneck, New York, June 6, 1792. When about nineteen years of age he joined the Methodist Episcopal Church. Soon after his conversion he was received into the New York Conference, and remained a member of that body (except for a short interval) for fifty years. In 1853 he was elected secretary of his Conference, and continued in that office until his death, which occurred at Rye, N. Y., Jan. 20, 1861. Among the members of his Conference he was the youngest man of his age; his cheeks had the freshness of youth; his step was firm and elastic; his voice retained its clearness and compass to the last; "his eye was not dim, nor his natural force abated." His activity, his vigor, his sprightly humor, and his flow of spirits seemed as perfect at the last Conference he attended, as they had ever been. He grew more and more genial as life advanced, and his Christian graces shone out more clearly. He was remarkable for his punctuality as well as for his patient labor. Few men have performed more unrequited toil for the Church than he. He was treasurer for many years of the Board of Conference Trustees, and also of the Ministers' Mutual Assistance Society. He rendered his services with the strictest fidelity, and without any compensation. He had been appointed for the third time to Kingston, but never reached his field of labor. God had prepared for him a mansion in heaven, and he entered it suddenly. His Master kindly brought the season of earthly labor and eternal repose close to each other. — Methodist, No. 52; Minutes of Conferences, 1862. p. 71. (G. B. D.)

## Griffet, Henri[[@Headword:Griffet, Henri]]

             a French Jesuit and court-preacher, was born at Moulins, Oct. 9,1698, and died at Brussels, February 22, 1771, leaving, among other works, L'Annee du Chretien (Paris, 1747, 18 volumes): — Exercise de Piute pour la Communion (ibid. 1748): — Sermons (Liege, 1767, 4 volumes). See Nouv.  Diet. Hist.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Querard, France Literaire; Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Griffi (Lat. Gryphius) Leonardo[[@Headword:Griffi (Lat. Gryphius) Leonardo]]

             an Italian prelate, was born at Milan in 1437. In 1478 he was made bishop of Gubbio, and five years afterwards was transferred to the archbishopric of Benevento. He died at Rome in 1485, leaving (in the collection of Muratori, Scriptores Rerum Italicum, 25:465) a small piece of poetry in hexameter, which narrates the exploits of Braccio de Perouse with Aquila. See Hoefer, Nouv. Biog. Generale, s.v.

## Griffin[[@Headword:Griffin]]

             in Greek mythology, was a fabulous animal, in size like a lion, with four clawy feet, two wings, and the hooked bill of an eagle. It seems to have been an Oriental conception This fantastic creature is the centre of a rare circle of myths, and it is mentioned by Hesiod and Herodotus as the guard of the gold in the innermost of northern Europe, which the one-eyed Arimaspes stole.

## Griffin, Edmund Dorr, A.M.[[@Headword:Griffin, Edmund Dorr, A.M.]]

             a Protestant Episcopal minister, was born at Wyoming, Pa., Sept. 18,1804. Early in life he gave proofs of classical proficiency in the composition of some Latin poems and poetic versions, which were considered to possess rare excellence. In 1823 he passed A.B. in Columbia College with distinguished honor; and having studied theology two years in the New York Theological Seminary, he was admitted to deacon'sῥ orders in 1826. After supplying for a time a church at Utica, he returned to New York, and was appointed agent to the Genesis Theolog. Seminary; he became rector of St. James's, New York, and the Associate Church of Bloomingdale, officiating also temporarily in Christ's Church, New York, as assistant to Dr. Lyell. In 1828, his health failing, he sailed for Europe, and visited England, France, and Italy. On his return he commenced lecturing at Columbia College, April 13, 1830, on the History of Literature, continuing the series which his friend, Prof. McVickar, had been obliged to suspend on account of ill health. Griffin's lectures had great success; and measures were in progress for the formation of a new chair of history in the college expressly for him, when during the vacation, he was seized with inflammation of thee bowels, and died Aug. 31, 1830. His MSS. were published after his death by his friend McVickar under the title Remains of Rev. E. D. Griffin (N. Y., 2 vols. 8vo). They contain several pieces of poetry, some of which are in Latin; an account of travels through Italy and Switzerland in 1829; notes on France, England, and Scotland in 1828, 1829, and 1830; extracts from his lectures, and some essays written while a student. See McVickar, Notice (in the Preface of the Remains of R. E. G.) Cyclop. of American Literature, ii, 391; Christian Review, 4:356; Sprague, Annals, v, 671.

## Griffin, Edward Dorr, D.D.[[@Headword:Griffin, Edward Dorr, D.D.]]

             a Presbyterian minister, was born at East Haddam, Conn., Jan. 6, 1770, and graduated at Yale College in 1790 with distinguished honor. After teaching for a time at Derby, he studied theology under the guidance of Jonathan Edwards, and was licensed in 1792. He commenced his labors at New Salem, supplied at Farmington, and then was called to the Congregational Church at New Hartford, of which he was ordained pastor in 1795. In 1800 he visited New Jersey, and supplied in Orange for a short time, when he accepted a call from Newark, where he was installed pastor in 1801, as colleague to Dr. M. Whorter, whom he succeeded as pastor in  1807. In 1808 the received the degree of D.D. from Union College. In 1809 he was appointed to the Bartlett professorship in Andover, and in 1811 was installed in Park-street Church, Boston. In 1812-13 he delivered his celebrated Park-street lectures. On resigning his charge in Boston he returned to Newark, and was installed in the Second Presbyterian Church in 1815. He interested himself warmly in the cause of the Africans, the American Bible and United Foreign Mission Societies. In 1821 he was appointed president of Williams College, and filled that office most ably and acceptably for fifteen years, resigning it in 1836, and retiring to Newark, N. J., where he died, Nov. 8, !837. His ministry was marked by numerous revivals.

Dr. Griffin was a man of large intellectual proportions. "The peculiar cast of his preaching and other religious instructions and appeals was formed, more perhaps than that of many other great minds, by his cherished habit of precise discrimination on the leading points of the prevalent theology. In his course of teaching in mental philosophy he drew the current distinctions with great accuracy and decision. His theological writings are distinguished by lucid and energetic statements of the main points belonging to the theological views of the time, and in such statements his ability was not surpassed by any man of the age. His paste for those theological distinctions, his high sense of their value, and his facility and satisfaction in using them, gave his most rhetorical pulpit discourses remarkable internal coherence and compactness, and enabled him to command the judgments of his hearers by the force of a very stringent logic. The great prominence and intense light in which he placed some leading points of religious truth constitute the striking feature of his theological discussions. This trait is conspicuous in his Park-street lectures, his work on the Atonement, and some smaller publications on particular points of Christian doctrine. On the whole, the position and influence of Dr. Griffin are widely attested by the profound and general respect for his memory, and by the evident fruits of his labors. His power of clear, penetrating, and, at the same time, of lofty and comprehensive thought — his skill and force in argument, his rhetorical genius and culture, his eloquence, his majestic person and manner, all pervaded and controlled by his enlightened religious devotion, performed efficient service for the Church, and placed him among the greater lights of his age" (J. W. Yeomans, cited by Sprague). He published The Extent of the Atonement (1819, 12mo): — Divine Efficiency (1833, 12mo): Causal Power of Regeneration, etc. (1834), and numerous Sermons Addresses, Orations, and Lectures, from 1805 to 1833. — Sprague, Annals, 4:26; Bibliotheca  Sacra, Jan. 1858; Princeton Review, 11:404; Am. Bib. Rep. iii, 623; N. A. Rev. 34:119; Cooke, Recollections of E. D. Griffin (Boston, 1866, 8vo).

## Griffin, Henry, D.D[[@Headword:Griffin, Henry, D.D]]

             an Irish prelate, was born July 10, 1786. He was originally a Roman Catholic, but entered Trinity College, Dublin, as a member of the Established Church; finished his under-graduate career, and gained a fellowship in 1811, which he held until 1829, when he became rector of Confeacle, in the diocese of Armagh. On January 1, 1854, he was consecrated Lord Bishop of Limerick, Ardfert, and Aghadoe. He died at the University Club, Dublin, April 5,1866. See Amer. Quar. Church Rev. July 1866, page 324.

## Griffin, Nathaniel Herrick, D.D[[@Headword:Griffin, Nathaniel Herrick, D.D]]

             a Presbyterian minister, was born at Southampton, L.I., December 28, 1814. He graduated from Williams College, Mass., in 1834; spent two years in Princeton Theological Seminary; was a tutor in his alma mater in 1836-37; became thereafter stated supply successively at Westhampton, N.Y., and at Franklin; was ordained by the Presbytery June 27, 1839; was  pastor at Delhi; acted as assistant professor in Williams College (1841-42), and: as a teacher in Brooklyn (1843-46), professor of Latin and Greek in Williams College (1846-53), of Greek (185357), a teacher in Williamstown, Mass. (1857-68), librarian there (1868-76), and died in that place, October 16, 1876. See Genesis Cat. of Princeton Theol. Sem. 1881, page 99.

## Griffith, Benjamin[[@Headword:Griffith, Benjamin]]

             a minister prominent among the early Baptists in America. He was born in County Cardigan, South Wales, in 1688, and came to this country in 1710, settling in Montgomery township, Penn. He was baptized in 1711, called to the ministry in 1722, and ordained in 1725. He enjoyed a successful ministry, labored extensively, and churches still exist that were formed in the field of his itinerant labors. He published —

1. A Treatise of Church Discipline : —

2. Vindication of the Doctrine of the Resurrection : —

3. Answer to "The Divine Right of Infant Baptism," printed by B. Franklin, 1747.

He also wrote An Essay on the Power and Duty of an Association, and left it in MS. It was published in 1832. He died in 1768. (L.E.S.)

## Griffith, David, D.D[[@Headword:Griffith, David, D.D]]

             a Protestant Episcopal clergyman, was born in New York city in 1742. His father was a native of Wales, who came to America in early life, settling on a farm on the East River. After preliminary study in his native city, David went to England and and graduated in London as a student of medicine. About 1763 he returned to America, and began practice in the interior of the province of New York. A few years after he studied theology, went to England, was admitted to orders in August, 1770; soon after was sent to Gloucester County, N. J., as a missionary of the Society for the Propagation of the Gospel in Foreign Parts. From the close of 1771 until May 1776, he was rector. of Shelburne Parish, London County, Virginia, when he entered the American army as chaplain of the 3d Virginia Regiment, remaining until the close of 1779. In 1780 he became rector of Christ Church, Alexandria, Virginia. Throughout the latter part of his life he is said to have enjoyed the confidence of General Washington, who was his parishioner for a number of years. It is reported that he was the first clergyman to propose a convention for the independent organization of the Church after the Revolution. In May 1785, he was a member of the first convention that met in Richmond, Virginia, under the act of incorporation and he was appointed a delegate to the ensuing General Convention. In May of that year he was chosen bishop, but was unable to meet the expenses of a voyage-to England for consecration. Accordingly, in May, 1789, he resigned his claim to the office. He died in Philadelphia, Pennsylvania, August 3, 1789. Dr. Griffith was regarded as a sound and able divine, and was universally esteemed. See Sprague, Annals of the Amer. Pulpit, 5:270.

## Griffiths, David[[@Headword:Griffiths, David]]

             a Welsh Congregational minister, was born at Glanmeilwch, Carnarganshire, December 20, 1792. He was converted when about eighteen years of age, studied two years at Neuaddlwyd Academy, three at  Wrexham College, and three at the Missionary College, Gosport; was ordained as missionary to Madagascar, reaching his destination in 1821. He formed the first native Christian church in that island, but after nearly fifteen years of labor, when the missionaries were compelled to leave the country, he returned to England. Two years later he received a letter from the Queen of Madagascar, permitting him to return for five years, at his own expense, in the capacity of a trader, but in reality a missionary. He was again expelled from the island, and after travelling on sea and land about the coast of Africa, and the Comoro Isles, he returned to his native country in 1842, and published a history of Madagascar, in Welsh. In 1852 he established a church in Kington, Radnorshire.

About this time, learning that Madagascar was free for mission work, he, in company with Messrs. Joseph Freeman and T.W. Meller, commenced a new and improved translation of the Bible into the Malagasy language, and finished it shortly before his death, which occurred at Machynlleth, March 21, 1863. Mr. Griffiths was emphatically practical. He could preach in three languages, and had a good knowledge of Greek, Latin, Hebrew, French, Chaldee, and Arabic. Besides his work on the Malagasy Bible, he translated into the language of Madagascar, The Anxious Inquirer, Friend of Sinners, Come to Jesus, It is I, and Treatise on the Resurrection; corrected former translations of Pilgrim's Progress, and several tracts; corrected and enlarged former works, English and Malagasy Dictionary; Malagasy and English Dictionary; Vocabulary of Malagasy and English. Besides his History of Madagascar, he published, A History of Madagascar Martyrs, in English: — Malagasy Grammar: — Catechisms: — Hymn Book: — Essay on Destiny: — The Poor Rich Man, and the Rich Poor Man, and several Tracts. Also left ready for the press, Peep of Day, and Line upon Line. See (Lond.) Cong. Year-Book. 1864, page 216.

## Grigg, Joseph[[@Headword:Grigg, Joseph]]

             an English Presbyterian, was assistant minister at the Silver Street Church, London, from 1743 to 1747, at which last date he married the widow of Colonel Drew, a lady of much property, and retired to St. Albans, where he preached for his dissenting brethren occasionally. He contributed poetical pieces to several works between 1756 and 1765, when lie issued a small tract of Hymns on Divine Subjects. These were collected in a small volume by Daniel Sedgwick, and published in 1861. Mr. Grigg died at Walthamstow, October 29, 1768. One of his hymns, written when he was  only ten years old, "Jesus! and shall it ever be," is still a favorite. See Gadsby, Hymn Writers, page 63.

## Griggs, Leverett, D.D[[@Headword:Griggs, Leverett, D.D]]

             a Congregational minister, was born at Tolland, Connecticut, November 17, 1808. He graduated at Yale College in 1829, was engaged for a year and a half in teaching at Mount Hope Institute near Baltimore, Maryland, studied at the Andover Theological Seminary two years, and acted as tutor in Yale College for the same length of time, while pursuing his theological studies in the Yale Divinity School. He was ordained at North Haven, October 30, 1833, and remained as pastor till July 30, 1845, when he accepted a call to the Chapel Street Church (now Church of the Redeemer), New Haven. After supplying the pulpit of the Second Church in Millbury; Massachusetts, for a time, he became, in 1856, pastor of the Church, where he continued fourteen years. For a time he acted as an agent of the Western College Society. His home, during the last years of his life, was in Bristol, Conn., and he died there January 28, 1883. The high esteem in which he was held in this town is indicated by the circumstance that, as a token of respect, a vote was passed exempting his property from taxation. See The Congregationalist, February 8, 1883. (J.C.S.)

## Griggs, Leverett, D.D (2)[[@Headword:Griggs, Leverett, D.D (2)]]

             a Congregational minister, was born at Tolland, Connecticut, November 17, 1808. He graduated from Yale College in 1829, studied at Andover Theological Seminary, and graduated from Yale Divinity School in 1834; became pastor successively at North Haven, in 1833; Chapel Street, New Haven, in 1845; Milbury, Massachusetts, in 1847; Bristol, Conncticut, in 1856; agent of several educational societies from 1870 to 1881, and died at Bristol, January 28, 1883. He published numerous sermons and addresses. See Cong. Year-book, 1884, page 24.

## Grille (1)[[@Headword:Grille (1)]]

             a metal screen, to enclose or protect any particular spot, locality, shrine, tomb, or sacred ornament; (2) a gate of metal enclosing or protecting the entrance of a religious house or sacred building; (3) the wicket of a monastery; (4) a small screen of iron bars inserted in the door of a monastic or conventual building, in order to allow the inmates to converse with visitors, or to answer inquiries without opening the door.

## Grillet, Jean[[@Headword:Grillet, Jean]]

             a French missionary, one of the first explorers of Guiana, was born about 1630. He joined the Jesuits, and was sent out to Guiana, where he became superior of the establishment of his order until the English squadron destroyed the colony, October 22, 1667. In 1674 he made an exploring tour through a part of that country, of which on his return to France he published an account. Grillet died about 1676. See Hoefer, Nouv. Biog. Generale, s.v.

## Grimaldi, Agostino[[@Headword:Grimaldi, Agostino]]

             a Genoese prelate, third son of Lambert, prince of Monaco, studied belles- lettres and theology, and became a particular friend of cardinals Bembo and Sadolet. In 1505 he was elected abbot of Lerins, and assisted in 1512 at the Council of Lateran. On account of some political offence, Francis I deprived him of all his revenues in France. Charles V indemnified him by giving him the bishopric of Majorca and the archbishopric of Oristano; he had even designated him to pope Clement VII as cardinal, but Agostino died before his promotion, probably of poison, April 12, 1532. There are extant of this prelate several letters to illustrious men of his time. See Hoefer, Nouv. Biog. Generale, s.v.

## Grimaldi, Domenico[[@Headword:Grimaldi, Domenico]]

             a Genoese prelate, was born in 1592, being the son of Giambattista Grimaldi, lord of Montaldeo. lie had distinguished himself in the army when pope Pius V appointed him commissary general of the galleys of the Church, in which capacity he took an active part in the battle of Lepanto. He afterwards entered into orders, and obtained the abbey of Mont Majour-les-Arles. In 1581 Gregory XIII gave. him the bishopric of Savona, from which he was transferred, in 1584, to the see of Cavaillo, as archbishop and vice-legate. He persecuted Protestants with rigor and cruelty. He died in 1592. See Hoefer, Nouv. Biog. Generale, s.v.

## Grimaldi, Geronimo[[@Headword:Grimaldi, Geronimo]]

             a Genoese statesman and prelate, occupied. the principal offices of the republic, and accomplished several diplomatic missions with success. After the death of his wife, he entered into the ministry, and easily attained the first dignities of the Church. He was made cardinal, with the title of St. Georges-in-Velatro. He obtained afterwards the archbishopric of Bari, and then that of Genoa, where he died in 1543. See Hoefer, Nouv. Biog. Generale, s.v.

## Grimaldi, Giovanni Francesco[[@Headword:Grimaldi, Giovanni Francesco]]

             (called Il Bolognese), an eminent Italian landscape painter, was born at Bologna in 1606, and studied under the Caracci. He went to Rome for improvement, and soon rose to eminence. He was employed by Innocent X in the Vatican and at Monte Cavallo. He was invited to Paris by cardinal  Mazarin, and was employed in the Louvre by Louis XIV. On returning to Rome he received numerous commissions, was patronized by Alexander VII and Clement IX, was twice appointed president of the Academy of St. Luke, and attained both fame and fortune. One of his best works was the Baptism of Christ. He died in 1680. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Grimaldi, Giuseppe Maria[[@Headword:Grimaldi, Giuseppe Maria]]

             an Italian prelate, was born at Moncalieri (Piedmont), January 3, 1754. He studied at Turin, entered the ministry, and was received as doctor of theology in the university at Turin, afterwards went to Verceil, in 1779, and was appointed canon of the cathedral there in 1782. In 1811 he assisted at the Council at Paris, and took part in the commission appointed to revise the response to the emperor. He died January 1, 1830. See Hoefer, Nouv. Biog. Generale, s.v.

## Grimaldi, Nicolo[[@Headword:Grimaldi, Nicolo]]

             a Genoese prelate, was born December 6, 1645. He was at first clerk of the apostolic chamber, and superintendent of the streets and roads of Rome. In 1696 he became prefect of the pontifical almonry. After having made good use of these different employments, he left them to become secretary of the congregation of the bishops and regulars, in 1701. Clement XI made him cardinal, May 17, 1706, and on September 14 following he was made legate of Bologna. After being prefect of the Consultus for several years, he passed over, June 8, 1716, to the order of the cardinal priests. He died October 25, 1717, leaving an immense fortune. See Hoefer, Nouv. Biog. Generale, s.v.

## Grimes, L.A[[@Headword:Grimes, L.A]]

             a distinguished colored Baptist minister, was born a slave at the South in 1808. While acting as a coachman in Washington, D.C., he attracted the attention and secured the friendship of the late Reverend Dr. Rollin H. Neale, then a student in that city. He soon became a good scholar and a most acceptable preacher, holding for twenty-five years the pastorate of a colored Baptist Church in Boston. He died there, March 14, 1873. Mr. Grimes took a special interest in the education of colored men as ministers of the gospel, and for several years was one of the most useful trustees of  the Wayland Seminary, Washington, D.C. See The Watchman, March, 1873. (J.C.S.)

## Grimm, Heinrich Adolph[[@Headword:Grimm, Heinrich Adolph]]

             a Protestant theologian of Germany, was born September 1, 1747, at Siegen, in Prussia, and died at Duisburg, August 29, 1813, doctor and professor of theology. He published, Jonae et Obadiae Oracula Syriace (Duisburg, 1805): — Chald. Chrestomathie mit einem vollstandigen Glossarium (1801): — Exegetische Aufsatze zur Aufklarung schwieriger Stellen der Schrif (1793): — Der Prophet Jonas erklart (1789): — Nahum erklart, mit Anmerkungen (1790). See Winer, Handbuch der theol. Lit. 1:9, 54, 125, 192, 227, 228; 2:267; Furst, Bibl. Jud. 1:343. (B.P.)

## Grimshaw, William[[@Headword:Grimshaw, William]]

             a minister of the Church of England, was born in Lancashire, Eng., in 1708, educated at Cambridge, and entered into holy orders in 1731. After spending some years as minister of Todmorden, near Rochdale, he was appointed in 1742 to the perpetual curacy of Haworth, in Yorkshire. In 1745 he entered into a close union with the Methodists, acted as Mr. Wesley's assistant in what was known as the Haworth circuit, and until his death, which occurred April 7, 1763, was the mainstay of the connection in that part of the country. Mr. Grimshaw was the author of a Sermon in Defence of the Methodists, printed in 1749, and republished with his biography. "He was of a cheerful, generous turn of mind, very courteous, and open as the day in his conversation with the people wherever he went. He was a natural orator, spoke with great fluency, and preached the Gospel with great ability and approbation" Wesley said of him, "He carries fire wherever he goes." Myles, Life of Grim-shaw; Crowther, Portraiture of Methodism; Newton, Memoirs of Grimshaw (Lond. 1799, 12mo); Stevens, History of Methodism, i, 258; Wesley, Works, 4:117; 6:750.

## Grind[[@Headword:Grind]]

             (טָחִן, tachan', to crush small, Exo 32:20; Deu 9:21; specially with a hand-mill, Jdg 16:21; Num 11:8; also tropically, to oppress the poor by exaction, Isa 3:15. In the expression '"let my wife grind for another," Job 21:10, it is put as the picture of abject poverty and degradation, i.e. let her become his mill- wench or menial; comp. Exo 11:5; Isa 47:2). SEE GRITS.

In the earliest ages men took the pains to roast the kernels of grain (Serv. ad AEn. i, 184), and to pound them (Pliny, 18:23) in a mortar (מדכָה מִכְתֵּשׁ) with a pestle (comp. Num 11:8), and this method of preparing it is still common (in small encampments) among the modern Arabs (Burckhardt, Wahaby, p. 36). Yet the hand-mill (טִחֲנָח, טַחוֹן, χειρομύλη) is an ancient invention (see Virgil. Morel. 19), for it was early employed by the Hebrews (Num 11:8), and continued in use by them to the latest age (being often alluded to in the Talmud under the name רְחִיִם שֶׁל יָד, or רְחִיִם דְּיָדָא) and is still in common use (in villages) among the Orientals (Niebuhr, Beschr. p. 51; Trav. i, 150; comp. Labordei, Commentaire, p. 58). It consisted of two millstones (Plaut. Asinar. ii, 1, 16); the upper one (רֶכֶכ, the rider, Deu 24:6; 2Sa 11:21; or, fully, פֶּלִח רֶכֶכ, the rider. piece, Jdg 9:53; in Greek, ὄνος or ἐπιμύλιον, Lat. catillus) was movable and slightly concave, so as to fit the surface of the stationary lower one (פֶּלִח תִּחְתּית, Job 41:16; Gr. μύλη, Lat. meta). It was (in poor families) worked by the women (Shaw, Trav. p. 202; Jollife, Trav. p. 377 Burckhardt, Arab. p. 187; Robinson, ii, 405,650; Wellsted, Trav. i, 249; Thomson, Land and Book, ii, 295; see Wilkinson, Anc. Egypt. ii, 223; comp. Mishna, Tohor. 7:4), but in large households, where it was severe toil (Artemid. ii, 42), by slaves (Arvieux, Voy. iii, 204; Burckhardt, Arab. p. 187), as a female employment (Mat 24:41; Luk 17:35), and that of the most menial kind (Exo 11:5; Isa 47:2; Job 31:10; comp. Ecc 12:3; see Odys. 7:103 sq.; Simonid. Iamb. 85 sq.; Plaut. Merc. ii, 3, 62; Theophr. Char. 5; Aristoph. Nub. 1358; Callimach. in Del. 242), but also as a male task, especially in punishment (Jdg 16:21; Lam 5:13; compare Terent. Andr. i, 2, 29; Plant. Paen. v, 3, 33; Asinar. i, 1, 16; Epidic. i, 2, 42; Mostell. i, i, 16; Polluc. Onom. iii, 8;  Cic. Quint. i, 2, 4; see Cod. Theodos. 14:3, 7), such culprits being closely fettered (Terent. Phorm. ii, 3, 19; Plaut. Pers. i, 1, 21 sq.), and even blinded (Jdg 16:21), by which means the giddiness arising from per(see Herod. 4:2, and compare the tradition that king Zedekiah was thus treated, Ewald, Isr. Gesch. iii, 445).

An allusion to the noise of these mills, as being somewhat pleasing to the domestic ear (like that of a modern coffee-mill, which conveys an intimation of home comforts), seems to be contained in Jer 25:10; Ecc 12:4; Rev 18:22; others, however, consider these passages to refer to the singing, or rather screaming, of the females employed, as a means of diversion during their toil, or to drown the grating of the millstones (Hackett, Illustra. of Script. p. 80). It was not lawful to distrain the family hand-mill for debt (Deu 24:6). In later times large mills, worked by asses, were used (רְחִיִם שֶׁל חֲמוֹרBuxtorf, Lexicon Chald. 2252), as by the-Greeks (μύλος ὀνικός, Mat 18:6) and Romans (asini molarii, Varro, R. R. i, 19, 5; Colum. 7:1; Cato, R. R.x, 4; Ovid, Fast. 6:3187 Lucian. Asin. 38:42; Apulej. Metam. 7:p. 153, Bip.; Digest. 33:7, 18), and as are still found in the East (Burckhardt, Spruchv. p. 41; Robinson, i. 161; Russel, Aleppo, i, 100). (On the subject generally, see F. L. Goetze, De pistrinis vet. Cygn. 1730; also in Ugolini Thesaur. xxix; Hoheisel, De molis mannalibus vet. Gedani, 1728; also in Ugolini, lb.; Beckmann, Erfind. ii, I sq.; Mongoz, in the Memoires de l'Institut Roy-ale, class, d'hist, iii, 441 sq.). SEE MILL.

The GRINDERS (תֹחֲנוֹת, tochanoth', fem. ones grinding, by allusion to females so employed) of Eccles. 13:3, are evidently the teeth, whose decay is an evidence of old age (comp. טִחֲנָהtachanah', mill "grinding," Eccles. 13:4). SEE CAPER-PLANT.

## Grindal, Edmund, D.D.[[@Headword:Grindal, Edmund, D.D.]]

             archbishop of Canterbury, was born in the year 1519, in Cumberland. He was educated at Magdalen College, Cambridge, and was on all occasions distinguished as a learned man at the university. In 1550 he was selected by Rid-ley, bishop of London, as his chaplain. In 1553, on the death of king Edward VI, apprehending the persecution of the Protestants, he fled to Strasburg, in Germany, where he was well received. During his residence abroad he devoted much time to the duties of religion, to his studies, to the matter of the controversies at Frankfort, and to assisting Mr. John Fox in his Martyrology. In 1558. Grindal, on the accession of queen Elizabeth to the crown, returned to England; was diligently employed in the reformation  of religion; assisted in public disputations; preached at the court and at St. Paul's with great zeal and piety; and in 1559, on the removal of Bonner, bishop of London, the queen thought none so fit to succeed him as Grindal. He reluctantly accepted the office, but nobly discharged its duties. In 1575 he was nominated and appointed for the see of Canterbury, but in 1576, opposing the queen in some of her arbitrary proceedings concerning ecclesiastical affairs, he was sequestered from his office. In 1582 he offered his resignation, but, before the measure was completed, he died on the 6th of July, 1583, at Croydon. Grindal Was a man of sincere personal piety, and of great firmness and resolution, though of a mild and affable temper and friendly disposition. In the time in which he lived, he was celebrated for his episcopal abilities and admirable endowments for spiritual government, as well as his singular learning. The High-churchmen call him an ultra-Protestant, from the favor he showed to the Puritans, and from his abhorrence of Romanizing tendencies. His Remains, edited for the Parker Society, appeared in Cambridge, 1843 (8vo). Jones, Christian Biog. p. 192; Neal, History of the Puritans, vol. i; Burnet, History of the Reformation, vols. ii, iii; Strype, Life and Acts of Abp. Grindal (Oxford, 1821, 8vo).

## Grindrod, Edmund[[@Headword:Grindrod, Edmund]]

             an English Wesleyan minister, was born in Clay Lane, near Rochdale, February 28, 1786. The family removed to Liverpool when Edmund was young. At about the age of twenty, when assisting his father and brothers in the erection of the new exchange buildings in that city, he had a narrow escape from instant death. In 1806 he was received into the ministry, and henceforward labored on some of the most important charges. In 1826 a great revival blessed his labors in Edinburgh; in 1827, with Christian gentleness and firmness, he withstood the torrent of opposition at Leeds on the organ question; in 1832 and 1833 he was secretary of the conference; in 1834 was president of the Canadian Conference at Kingston; in 1834 and 1835, while stationed at Manchester, he again passed through a bitter conflict. In 1837 Grindrod was elected president of the British Conference at Leeds; in 1840 he went to his last appointment; fifth London or Lambeth circuit; in April, 1841, he underwent a severe surgical operation, and died May 1, 1842. He wrote, besides essays in periodicals, and several sermons, published collectively, The Duties, Qualifications, and Encouragements of Class-Leaders (Lond. 1831, 12mo): — Compendium of the Laws and Regulations of Wesleyan Methodism (ibid. 1842, 8vo). See Wesl. Meth. Magazine, July, August, September, 1846; Stevenson, City Road Chapel, pages 318, 347; Minutes of the British Conference, 1842; Smith, Hist. of Wesl. Methodism, 3:462 sq.

## Grinfield, Edward William[[@Headword:Grinfield, Edward William]]

             an English clergyman and scholar, was born in 1784. He commenced his career as a writer in 1818. From 1827 to 1843 he published little, being employed during that time on his Novum Testamentum Hellenisticum (2 volumes, 8vo), the design of which was to show the close connection between the Septuagint and the Greek Testament. The next five years were spent in preparing the Scholia Hellenistica (2 volumes, 8vo). For fifty years he labored to elevate the Septuagint to its proper place as an interpreter of the Hebrew text. To this end he collected all the various editions; of the book, and all the literature relating to them. In addition to the above, his publications are, An Apology for the Septuagint, in which its claims to Biblical and canonical authority are stated and defended (1850, 8vo), a number of sermons, and theological and other treatises. He died July 9, 1864. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Grinnell, Daniel T., D.D[[@Headword:Grinnell, Daniel T., D.D]]

             a Protestant Episcopal clergyman, was rector of St. Paul's Church, Jackson, Mich., the most of his ministry being spent in this pastorate. For a long time he was a member of the missionary committee of his diocese. He died June 2, 1868, aged fifty-five years. See Prot. Episc. Almanac, 1869, page 109.

## Grischow, Johann Heinrich[[@Headword:Grischow, Johann Heinrich]]

             inspector of the Halle Bible Society, was born in 1685. After completing his studies, he devoted his talents entirely to the work of the Bible Society, founded by the marquis of Canstein (q.v.), and died at Halle, November 6, 1754. He translated into Latin Bingham's Christian Antiquities (1724, 10 volumes); he also translated from the German into Latin the works of Spener, Francke, Freylinghausen, etc. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:606. (B.P.)

## Griswold, Alexander Viets, D.D.[[@Headword:Griswold, Alexander Viets, D.D.]]

             a bishop of the Protestant Episcopal Church, was born April 22, 1766, in Simsbury, Conn., and died in Boston Feb. 15, 1843. He early evinced great capacity, and attained considerable proficiency in Greek and Latin, but untoward circumstances thwarted his desire of taking a collegiate course. After studying law for several years, he decided to enter the ministry, and became a candidate for orders in 1794, officiating in the parishes of Plymouth, Harwinton, and Litchfield; was ordained in 1795, and continued in charge of the three parishes named until 1804, when he accepted Bristol parish, R. I. In 1809 he was chosen rector of St. Michael's, Litchfield, and had accepted the call, but, being elected in May, 1810, bishop of the Eastern diocese, then embracing Massachusetts, Rhode Island, New Hampshire, and Maine, the purposed change was not consummated. He was consecrated in May, 1811, and for some years discharged the double duty of bishop and parish priest. "The year 1812 was signalized by an extensive revival of religion under his ministry," and '"again and again his flock was visited with similar seasons of refreshing from the presence of the Lord" In reply to objections made against such "awakenings or reformations,'' he published some papers on "Prayer-meetings and  Revivals," in which he ably and zealously vindicates them from "the exaggerated charges of disorder, fanaticism, and delusion," and maintains that under proper guidance they promote the religious life and power of the Church. Yielding to the general desire that his residence should be more centrally located for his diocese, in 1829 he accepted the rectorship of St, Peter's, Salem, Mass., and removed thither in 1830. He remained in Salem until 1835, when provision having been made for his independent episcopal support, he removed to Boston, and devoted the remainder of his life exclusively to his episcopal duties. In 1842 he was relieved by the appointment of an assistant bishop, whose consecration was his last ordaining act. lie died suddenly of heart disease. Bishop Griswold was eminently distinguished among the clergy of his Church for his evangelical spirit and earnest religious life. His chief works are, On the Reformation and the Apostolic Office (Boston, 12mo) : — Sermons (Phila. 1830, 8vo) : — Prayers (N. Y.): — Remarks on Social Prayer-meetings (Boston, 1858, 12mo). See Stone, Life of Bishop Griswold (Phila. 1844, 8vo); Sprague, Annals, v, 415 -425; Christian Observer. July, 1843; Allibone, Dict. of Authors, i, 744. (J. W. M.)

## Griswold, Rufus Wilmot, D.D[[@Headword:Griswold, Rufus Wilmot, D.D]]

             a Baptist minister and writer, who was born February 15,1815, at Benson, Rutland County, Vermont, and died in New York, August 27, 1857, was literary manager of a number of journals in several of the principal cities of the Union, such as, The New-Yorker, The Brother Jonathan, and The New World; in 1842 and 1843 editor of Graham's Magazine; and from August  1850, to April 1852, conducted the International Magazine. Besides these, he prepared numerous works, especially The Poets of America (1842), etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Duyckinck, Cyclop. of Amer. Lit. 2:532.

## Grithe-stool[[@Headword:Grithe-stool]]

             SEE FRITHSTOOL.

## Grits[[@Headword:Grits]]

             from wheat appears from the Sept. in 2Sa 17:19; Pro 27:22, to be designated by the Heb. רִפוֹת., riphoth' (Vulg. ptisanae, A.V. "ground corn," "wheat"). This kind of meal food is still very common in the East, and the Turks especially employ it in time of war (Faber, in Harmer, it, 26). On the contrary, the קָלִי, kali', or "parched corn," of 2Sa 17:28, appears to be the roasted kernels of the newly-ripe grain, which is still eaten in that manner in Palestine (Robinson, it, 668). SEE CORN.

## Grizzled[[@Headword:Grizzled]]

             ( בָּרֹדbarod', spotted), party-colored or variegated, as goats (Gen 31:10; Gen 31:12) or horses (Zec 6:3; Zec 6:6).

## Grobe, Johann Samuel[[@Headword:Grobe, Johann Samuel]]

             a Lutheran theologian of Bavaria, who died December 23, 1837, is the author of, Christliche Hauspostille (Hildburghausen, 1824-34, 3 volumes): — Evangelischer Morgen- und Abendsegen auf alle Tage des Jahres (1829; 2d enlarged ed. by Teuscher, 1857): — Gebetbuch fur fromme und christliche Burger (1832, 2 volumes): — Denkwurdigkeiten aus deut Lebenfrommer Personen (1822). See Winer, Handbuch der theol. Lit. 2:138, 144, 363, 384, 396; Zuchold, Bibl. Theol. 1:468. (B.P.)

## Groddeck, Benjamin[[@Headword:Groddeck, Benjamin]]

             professor of Oriental languages at Dantzic, was born there in 1728, and died June 8, 1776. He wrote, De Necessaria Linguarum Arabicae et Hebraeae Connexione (Wittenberg, 1746): — De Natura Dialectorum ad Linguam Hebraicam et Arabicam: — Applicata (1747): — De Vero Originumn Hebraearum fonte et Utilitate (eod.): — De Linguae Hebraeaes Antiquitate (Dantzic, 1750): — De Litteris Hebraicis (1751): — De Sensu Scriptures Sacrae (eod.): — De Punctis Hebraeorum (1753): — De Via ad Notitiiam Interiorem Linguarum Orientalium Proesertim Hebraeaes (1757): — De Vera Verborum ל8 8הNatura et Indole (1760): — De Usu Versionum Graecarum Vet. Test. Hermeneutico et Critico (1763). See Meusel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Steinschneider, Bibl. Handbuch, s.v.; Furst. Bibl. Jud. 1:344. (B.P.)

## Groddeck, Gabriel[[@Headword:Groddeck, Gabriel]]

             professor of Oriental languages at Dantzic, was born January 7, 1672, and died September 12, 1709. He wrote, De Judceis Preeputium Attrahentibus ad 1Co 7:18 : — Spicilegium Aliquor Librorum Anonymorum et Pseudonymorum qui Lingua Rabbinica Partim Impressi, Partim MS. Reperiuntur (reprinted in David Millius's Catalecta Rabbinica, Utrecht,  1728): — De Coerenmonia Palmarum apud Judaeos in Festo Tabernaculo (Leipsic, 1694): — Lingua Graeca Matrum Linguarum Orientalium non esse (1698): — De Anno et Die Passionis S. Polykcarpi (1704). See Winer, Handbuch der theol. Lit. 1:900; Fust, Bibl. Jud. 1:344; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Groen (van Prinsterer), Willen[[@Headword:Groen (van Prinsterer), Willen]]

             a Dutch statesman and historian, was born at the Hague, August 21, 1801. He studied at Leyden, was appointed secretary to the king in 1827, and soon afterwards director of the royal archives; was, in the Dutch Parliament, the leader of the anti-revolutionary party, and opposed with great zeal the separation of State and Church, and emancipation of the school from the Church. He was a Christian statesman, and his idea was that Christianity should be the basis of all instruction, since the school has for its. object not only the information, but also the education, of the individual. He has often-been called the "Dutch Stahl," but Groen was more conspicuous in his -position towards Rome than Julius Stahl (q.v.). Groen died May 19, 1876. He published, Archives ou Correspondance medite de la Maison d'Orange-Nassau (1840-55, 13 volumes): — Handbook der Geschiedenis van het Vaderland (Amsterdam, 1852): — Maurice et Barnevelt, Etude Historique (Utrecht, 1875). See Cohen- Stuart, In Memoriam Groen van Prinsterer (Utrecht, 1876); Saint-Hilaire in the Revue Chretienne Necrol. Page 594 sq.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Plitt-Herzog, Real-Encyklop, s.v. (B.P.)

## Groesbeck, Gerard De[[@Headword:Groesbeck, Gerard De]]

             a French prelate, was born in 1508. He was first dean of the Cathedral of Liege, when Robert of Berg, prince-bishop, resigned his authority in his favor, July 22, 1563. He successfully resisted the encroachments of William of Orange into the territory. The Jesuits, whom the bishop had called for, assisted Groesbeck largely in his persecutions of the Calvinists, and made, in 1569, their first establishment at Liege. The prelate died December 28, 1580. See Hoefer, Nouv. Biog. Generale, s.v.

## Groin[[@Headword:Groin]]

             The edge formed by an intersection of two vaults (or curved ceilings). During the early part of the Romanesque period the groins were left perfectly plain, but later, and especially through the Gothic period, they were invariably covered with ribs (or mouldings).

## Grone, Valentin[[@Headword:Grone, Valentin]]

             a Roman Catholic theologian of Germany, who died March 18, 1882, dean and doctor of theology, is the author of Tetzel und Luther (2d ed. Soest, 1860): — Begriff und Bedeutung vom Sacrament (1823): — Glaube und  Wissenschaft (1860): — Abriss der Kirchengeschichte (Ratisbon, 1869): — Compendium der Kirchengeschichte (eod.): — Die Papst-Geschichte (2 volumes, 1864-66; 2d ed. 1875). See Zuchold, Bibl. Theol. 1:468. (B.P.)

## Groningen School[[@Headword:Groningen School]]

             SEE HOFSTEDE

## Groningenists[[@Headword:Groningenists]]

             a sect of Anabaptists (q.v.), who met at certain stated periods in the city. of Groningen. — Mosheim, Church History, cent. 17:div. ii, pt. ii ch. v,§3.

## Groot, De[[@Headword:Groot, De]]

             SEE GROTIUS; SEE HOFSTEDE.

## Groot. Geert[[@Headword:Groot. Geert]]

             (Lat. Gerhardus Magnus), was born at Deventer in 1340, studied in Paris, and subsequently taught philosophy and theology in Cologne. Being possessed of a considerable property and of several prebends, he abandoned himself to a luxurious life, from which he was recalled by a serious sickness and the impressive exhortations of a friend, the Carthusian Henry Aeger. Thoroughly reformed, he entered the monastery of Monkhuysen, near Antwerp; but he left it again after three years, in order to become a travelling preacher. In union with Florence Radwyn, he established at Deventer the Society of the Brethren of Common Life, which was sanctioned in 1376 by Gregory XI. He died at Deventer of the plague, August 20, 1384. He wrote De Veridica Predicatione Evangelii : — De Sacris Libris Studendis (both in Kem-pis, Opera, t. iii). Thirty-three treatises of his remain in MS. See Ullmann, Reformers before the Reformation, vol. i; Bohringer, Kirche Christ;, vol. iti pt. iii, p. 612-644; Hoefer, Nouv. Biog. Generale, s.v. Groot.

SEE BRETHREN OF THE COMMON LIFE

## Gropper, Johann[[@Headword:Gropper, Johann]]

             a German Romanist divine, was born at Soest in 1591, became successively canon of Cologne, provost of Bonn, and archdeacon and provost of St. Gereon of Cologne. He convoked a provincial synod in 1536 with the intention of effecting some reforms, and was afterwards sent by Charles V to the religious assembly of 1541 at Regensburg ;, he is even said to have flamed the Interim which was there decided on. In 1548 he went to Soest, to reform the churches of that place agreeably to the Interim. In 1551, on  the occasion of the reopening of the Council of Trent, the pope called him to Rome for the purpose of consulting with him. Here he died, March 12, 1558. Gropper belonged to the class of milder Romanists who, at the time of the Reformation, sought to reunite the Protestants to the Church of Rome by means of conciliatory measures. His principal works are, Antidi- dagma (against the archbishop Hermann, Cologne, 1544) : — Institutio catholica (1550): — Von wahrer u. blei-bender Gegenwart d. Leibes u. Blutes Christi (1556): — Capita institutionis ad pietatem (1557), etc. — Herzog, Real-Encykl. s.v.; Dieringer, Kathol. Zeitschrift (vol. ii, 1844).

## Gros, Nicolas Le[[@Headword:Gros, Nicolas Le]]

             SEE NICOLAS.

## Gros, Pierre Le[[@Headword:Gros, Pierre Le]]

             SEE PIERRE.

## Gross, Christian[[@Headword:Gross, Christian]]

             a Lutheran theologian of Germany, was born at Wittenberg, September 30, 1602. He studied at different universities, was preacher and professor at Stettin, general superintendent of Pomerania, and died at Stargard, July 17, 1673. He wrote, Compendium Gramm. Hebraeae: — Sylloge Distinctionum Theol.: — De Auctoritate Pontijicis Romani: — De Dissensu Calvinianorum et Lutheranorum: — De Magnitudine Adami. See Witte, Memoriae Theologorum; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Furst, Bibl, Jud. 1:344. (B.P.)

## Gross, Johann Georg[[@Headword:Gross, Johann Georg]]

             a Swiss theologian, was born at Basle, March 28, 1581. He studied at his native place, was preacher there in 1598, professor of theology in 1612, and died February 8, 1630. He wrote, Disp. in Locum Hab 2:4 (1611): — Elenchus Controversiarum de Justificatione (eod.): — Libi III de Christiana Republicae (1612): — Elenchus Controv. de Paschate Christi (1613): — Refuutatio Descensus Localis Christi ad Inferos (1614): — De Bellis Christianorum et de Circumcisione CIhristi (eod.): — Thesaurus Concionum Sacrorum (1616), See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.).

## Gross, Johann Mathias[[@Headword:Gross, Johann Mathias]]

             a Lutheran theologian of Germany, was born September 8, 1676. He studied .at Jena, was preacher in 1698, and died December 11,1748. His writings, numbering twenty-eight, are given by Doring, Die gelehrten  Theologen Deutschlands, s.v. See also Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Grosse, Johann August Ludwig[[@Headword:Grosse, Johann August Ludwig]]

             a Protestant theologian of Germany, was born March 15, 1747, at Barleben, near Magdeburg. He studied at Halle, was in 1774 teacher at Klosterbergen, in 1779 preacher, and died January 21, 1830. He published sermons and some ascetical writings. See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 2:83, 193, 202. (B.P.)

## Grosse, Johann Friedrich August[[@Headword:Grosse, Johann Friedrich August]]

             a Lutheran theologian of Germany, was born at Zerbst, April 13, 1778. He studied at Wittenberg and Halle, was pastor in 1813, and died July 27, 1828. He published some sermons. See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Grosseteste, Groceteste, Grostest, Grost-Head, Groshead[[@Headword:Grosseteste, Groceteste, Grostest, Grost-Head, Groshead]]

             (CAPITO, "Qui cognominatus est a pluribus GROSSUM-CAPUT," Trivet.), ROBERT, bishop of Lincoln, a celebrated ecclesiastic, theologian, statesman, mathematician, astronomer, natural philosopher, poet, moralist, and teacher, in the first half of the thirteenth century. The various forms of the name indicate that it was a descriptive epithet, agnomen, or by-name, rather than a family designation, which was still no common appendage. The nickname has been rendered historical by the career of its bearer, who contended with pope and king, was the early counsellor of Simon De Montfort, the teacher, patron, and friend of Roger Bacon and Adam De Marisco, the colleague of the scarcely less eminent Robert Bacon and Richard Fitzakre. He has often been regarded as the first translator of the Scriptures into English, and as the precursor of the Protestant Reformation, and his continued reputation is mainly due to his strenuous and bold resistance to the corruptions of the Church at home, and to the vices of the papal court. The thirteenth century is one of the most active, bustling, eventful, and important in the whole series of the ages. It is crowded with great personages. It is full of mighty events attendant on.

The spirit of the years to come, Yearning to mix himself with life.

Not the least notable of these mutations occurred in England in the reign of Henry III, and laid, in the midst of anarchy and strife, the foundations of the English Church, the English jurisprudence, the English liberties, the English language, literature, philosophy, and science. In all of these movements Robert Grosseteste was concerned, and on all these forms of national development he left the impress of his genius and character.  Life. — Robert Grosseteste was born, about 1175, at Stradbrooke, in the county of Suffolk, England. His origin was extremely humble, and little is known of his early career except that he studied at Oxford, and that law, physic, and divinity all received his attention. He is supposed to have extended his education at Paris, and to have held a chair in its university. He owed his first ecclesiastical appointment apparently to the bishop of Hereford, to whom he had been commended by a letter of Giraldus Cambrensis. His superior died in 1199, but his character and talents secured promotion. Between 1214 and 1232 he held successively the archdeaconries of Wilts, Northampton, and Leicester, and various other livings, including the prebend of Clifton at Lincoln. In 1224, at the request of Agnellus, provincial of the Franciscans, he became reader in the recently founded Franciscan school at Oxford, and inaugurated the brilliant career of that university (Eccleston, De Adventu Fratrum Minorum, c.v.).

This function he discharged till his elevation to the episcopate. It was probably during these years that he was rector scholarum, or chancellor of the university, and was associated with Robert Bacon, the head of the Dominican school there. In January, 1232, he contemplated a visit to Rome, but was retained by his bishop. Towards the end of this year he had a violent attack of fever, and resigned all his preferments in the Church except his prebendal stall at Lincoln. His own feelings on this occasion are perpetuated in his letters to his sister and to his friend (Epp. 8:ix). During this year he had undertaken the defence of the Jews against the outrageous persecutions and criminations to which they had been exposed since the Jewish massacre at the accession of Richard I. He further manifested his solicitude for them by laboring for their conversion. His zeal is illustrated by his V Letter and his treatise De Cessatione Legalium. His acquisition of Hebrew may have been the cause or the consequence of this intervention. In 1235 he was elected to the bishopric of Lincoln His promotion is commemorated by our earliest English poet, Robert of Gloucester Maister Roberd Groce teste thulke zer was also Isacred bishop of Lincolne at Seinte Edmunde at Redinge. His duties were onerous; the diocese was the largest and the most populous in the realm (Ep. xli). His new cares did not diminish at any time his active interest" in the University of Oxford, which owned his jurisdiction.

When he accepted the mitre there was general disorder among the ecclesiastics subjected to him; there was a total want of settled discipline; there was constant recalcitration against authority; there was refractoriness  in his own chapter, which eventuated in protracted contention; ignorance, licentiousness, simony. and greed were prevalent. There was twofold and simultaneous danger from royal rapacity and papal exaction. His position was full of annoyance and hazard, but he addressed himself at once to the correction of abuses, to the resistance to encroachment, and to the earnest performance of his solemn functions. He first set his own house in order, and reformed the episcopal establishment. A detailed and interesting ordinance was prepared for the governance of his household (Mon, Francisc. Append. ix). The sons of the highest nobles, among them those of Simon de Montfort, were intrusted to him for training. He is supposed to have composed for these eleves his manual De Moribus Pueri ad Mensam, which is an early type of the popular Starts Puer ad Mensam, of which so many variations have been published by Mr. Furnivall in The Babees Boks. In the first year of his episcopacy he commenced the visitation of the parishes, deaneries, archdeaconries, etc., under his rule. He frequently encountered disobedience, but he proceeded with energy and firmness. The enmity thus provoked stimulated an attempt to poison him. His life was saved by his friend and leech, John de S. Giles. One of his reformatory measures has a special interest for the student of mediaeval literature and antiquities.

He suppressed the celebration of the "Feast of Fools" in his cathedral, designating it as "vanate plenum et voluptatibus spurcum, Deo odibile et daemoni amabile" (Ep. xxxii). The character of this festival is copiously illustrated in the additions to Du Cange (tit. Kalendae). Warton has confounded it with the Festum Asinorum, which took place on the Nativity, not on the Circumcision. The bishop also prohibited Scot-Ales in chapters, synods, and on holy days. His earnestness for the spiritual improve-meat of his diocese, for the maintenance of religious purity, and for the advancement of knowledge, is shown by his Pastoral Letter or Constitutions in 1238 (Ep. lii); by his refusal to confer benefices on unworthy persons, even when powerfully connected and sustained (Epp. xlix, lii, lxxiv); by his opposition to the king's appointment of clerks as justices in eyre (Epp. 27:28:lxxii); by his anxiety to purchase from John de Foxton his copies of the sacred Scriptures (Ep. xxxiii); by his interference in behalf of the scholars of Oxford after their riotous attack on cardinal Otho, and by his consideration for them on other occasions. To Grosseteste is due the special jurisdiction conceded to the university in 1244, a privilege obtained by Cambridge only sixty years later. His rigorous episcopal visitations induced expostulations from Adam de Marisco, and furnished a text for the censures of Matthew Paris. They  culminated in the great contention of 1239 with his canons, which was only settled six years later by pontifical decree. Its commencement is marked by an elaborate epistle or essay, which asserts the episcopal rights through all the ponderous forms of scholastic reasoning (Ep. cxxvii). The question of the limits of authority and obedience, and of the respective boundaries of concurrent or conflicting authorities, was indeed the main root of discord in all the great debates of Church and State, of the papacy and the empire, in the thirteenth century.

While this controversy was in progress Grosseteste displayed his accustomed energy in manifold directions. He maintains an intimate correspondence with ;he king, with the queen, with the archbishop of Canterbury, with the legate, with the cardinals, with the chiefs of the Franciscans and the Dominicans, to both of which orders he was warmly attached. He gives constant advice to De Montfort in his oscillating for- tunes; he constantly seeks it for himself from Adam de Marisco'. He keeps up and extends his studies in many ways. With the assistance of a Greek monk from St. Alban's and other scholars, he translated the spurious Testaments of the XII Patriarchs, and other Greek works. This version of the Testaments may have originated the tradition that he translated the Bible. He resisted the scandalous appointment of Italians, Poitevins, Provencals, and Savoyards to the rich benefices as they fell vacant. He opposed the extravagance and favoritism of the king, and in 1244 secured the united reply of the "Committee of XII on royal expenditures" that they would not grant the aids demanded without a pledge of the reformation of buses and the expenditure of the money by the commission for the king's benefit. This was the prelude to the Provisions of Oxford and the Barons' .War. In November of this year, bishop Grosseteste, with his friend and habitual adviser, brother Adam, proceeds to the papal court to look after the appeal of his chapter on the subject of visitation. He is thus present at the General Council of Lyons in 1245, which had been summoned for the condemnation, excommunication, and deposition of the emperor Frederick II. He does not appear prominent in the proceedings of the grand assemblage. His remote diocese, his resistance to papal aggression, the connection of Frederick with Henry III of England and with the earl of Leicester, may have precluded any ardent sympathy with the furious arrogance of Innocent IV. But his own letters and his subsequent conduct show that he sustained the general action of the pontiff, whose cause was assuredly that of national liberty and independence against the menace of  universal imperialism. In the autumn of this ominous year Grosseteste returned to England, having obtained a satisfactory decision in regard to his authority. His right of visitation was acknowledged, but a comparison of his letters with the statements of Matthew Paris demonstrates that he did not obtain all that he demanded from the pope. It is equally erroneous to suppose that he sacrificed any principle in urging the collection of the ecclesiastical subsidy granted to Boniface, the new archbishop of Canterbury. There is no abatement of his principle or of his resolution. He resumes his visitations, and extends them to the rich monasteries. They provoke fresh opposition, and occasion fresh complications. At the king's request, he writes upon the reciprocal relations of the sacerdotal and kingly powers.

Despite of all obstacles, he sturdily maintains his course. He contends in Parliament against the exactions of the king and the intrusion of foreigners into English benefices. He continues his anxious supervision of the University of Oxford; is sedulous in offices of prudence and charity, especially in ministering to the wants of poor scholars. He is indefatigable in his own pursuits. To this period must be referred the affectionate letter of Adam de Marisco dissuading him from excessive study: "Numquid non est temperandus labor litteralis studii quod indubitanter nostis quia vitales spiritus exhaurit et attenuat corporis habitudinem, exasperat affectionem et rationem obnubilat?" . .... (Ep. xxxix.) The renewed resistance to his visitations, particularly by the monasteries, the dissensions thus engendered, and his differences with Boniface of Savoy, his archbishop, and the uncle of the queen, compelled him to make another visit to Lyons in 1250. He was coolly received by Innocent, and, at the close of an excited conversation, exclaimed. "Oh, money, money, how powerful you are, especially at the court of Rome!" He had anticipated the denunciations of Dante and Petrarch. He gave larger development to his honest indignation in the celebrated sermon on papal abuses which he preached on the 13th of May before the pope and three of the cardinals. This daring rebuke was not calculated to conciliate favor at court, and he turned his face homeward in December "tris-tis et vacuus." He came back wounded in spirit, and burdened with age, care, and anxiety for the future. He contemplated the resignation of his bishopric no unusual procedure at that time — and seclusion with his books; but he was induced to renounce this purpose by the representations of Adam de Marisco and other friends — perhaps by the authority of the archbishop and the fear that the temporalities would be despoiled by the king during the vacancy. The determination to retain his high office was marked by increased vigor in the  repression of scandals.

Matthew Paris censures with great bitterness his severity in putting down monastic luxury, but admits the righteousness of his purpose. His first open breach with the pope occurred at this time. He had refused the pontifical request to induct an Italian, ignorant of English, into a rich cure. He was suspended for a short time in consequence. This did not arrest his reforming ardor. He excommunicated an unworthy nominee of the king's, and placed an interdict on the church to which he had been presented. In the great Parliament of London, October 13, 1252, he opposed the king's demands, fortified by the pope's bull, and induced his brethren to join in a firm refusal of the application for a new subsidy. On this occasion he had a computation made of the incomes of the Italians beneficed in England by Innocent, and found that they reached 70,000 marks, or thrice the clear revenue of the crown. He addressed a formal appeal to the lords and commonalty of England to suppress this disastrous spoliation (Ep. cxxxi). It was the first direct claim of popular support in ecclesiastical and political dissensions, and indicated the course to Simon de Montfort as a popular leader. His conduct was still more decided and menacing at the Parliament of May, 1253. In this year, the last of his long and useful life Grosseteste gave the final affront to Innocent IV, and by one notable act, in strict accordance with his whole previous career, secured the highest public favor, and won the renown by which he is chiefly remembered. He rejected the pope's demand of a canonry at Lincoln for his nephew, Frederick di Lavagna, conveying his refusal in a letter of strong argument and striking condemnation of the pernicious "non-obstantes" and "provisions" of the papal procedure. It was a note of preparation for Edward III's celebrated "Statute of Provisors" nearly a hundred years afterwards (1344). This sharp letter concludes with the declaration "filialiter et obedienter non obedio, contradico, et rebello" (Ep. cxxviii). The pope was thrown into uncontrollable rage by this letter, but his rage was exchanged for equally unseemly joy when he heard of the death of Grosseteste within the year. This event occurred at Buckden on the 9th of Oct., 1253. His remains were buried in Lincoln Cathedral, where they were joined about four years later by those of his friend, Adam de Marisco, "God so providing that, as they were lovely and amiable in their lives, so in death they should not be divided" (Lanercost Chronicle).

The contemporaneous and posthumous fame of Gros-seteste insured a copious crop of legends, He was supposed to have prophesied the ensuing civil war, which he might have done without any extraordinary  illumination. On the night of his death, bells ringing in the sky were heard by Mr. Bishop, of London, and by some Franciscan friars in the neighborhood. He appeared in a portentous dream to Innocent IV in his last illness. Miracles were attributed to him, and in 1307 the king requested his canonization. To him was also ascribed the talking head of brass, which has been sometimes assigned to Friar Bacon, and sometimes to Friar Bungay; but this arose from his reputation as a magician, and not as a saint. His books he bequeathed to the Franciscans at Oxford, out of friendship for Adam de Marisco, or out of regard for the school which he had taught, governed, cherished, and organized. The services rendered by Robert Grosse-teste to the University of Oxford have been too little appreciated.

Character, Acquirements, and Influence. — There was no one in the age in which he lived who led a more blameless life, or displayed higher excellences than Grosseteste: Matthew Paris, whose temperament and associations bred prejudice, attests his pre-eminent virtues. The elegance of his manners attracted admiring comment; the placidity and placability of his disposition equalled his unyielding resolution. The eulogy pronounced upon him after his death by the University of Oxford was entirely just: "No one knew him to neglect any good action appropriate to his office or his charge from fear of any man; he was ever ready for martyrdom if the sword of the executioner should present itself." This testimony is re-echoed by Adam d Marisco. He was essentially a reformer without being an innovator. He "stood upon the ancient ways' to restore, preserve, or improve what was good and old. In this sense he was a reformer in Church and State, in education, in letters, and in philosophy. He is not to be regarded as a reformer before the Reformation — as a herald of either Lollardism or Lutheranism. His career tended to that result, but it was unforeseen and undesigned. He is devoted to the order of the Church, solicitous for Catholic orthodoxy. imbued with the spirit, sentiments, and doctrines of his communion. These points are abundantly confirmed by his letters (Epp. lxxii, cxxii). Notwithstanding the sternness and severity of his ministry, there was great gentleness in his demeanor, with moderation and prudence in his private and public counsels. He seems to have had withal a very moderate opinion of his own judgment, and habitually sought aid from others whom he deemed wiser than himself. He was easily charmed with simple amusements, enjoyed a jest, and had a rich vein of native humor, as numerous anecdotes attest.

This lofty character was sustained and irradiated by transcendent genius and splendid accomplishments. These can  be only imperfectly appreciated from his remains published or preserved, They must be estimated from the commendations of his own and of immediately succeeding times. His pupil, Roger Bacon, calls him "sapientissimus Latinorum," and "sa-pientissimus theologus et optimus homo" (Opus Minus, p. 317, 320), and remarks that "Grosseteste alone knew the sciences" (Opus Tert. c. x; Compend. Stud. c. viii); that "Robert, bishop of Lincoln, and Brother Adam de Marisco, were perfect in all wisdom, and that no more were perfect in philosophy" than these two, and Avi-cenna, and Aristotle, and Solomon (Op. Tert. c. xxxi); that the said Robert and Adam were "the greatest clerks in the world, perfect in divine and human knowledge'' (Ibid. c. xxiii). Tyssington speaks of him, "cujus comparatio ad omnes doctores modernos est velut compa-ratio solis ad lunam quando eclipsatur." The range of his acquirements will be partially illustrated by the number and variety of his writings. He is credited with a consummate mastery of all existing science, and with a knowledge of the three learned professions. Roger Bacon distinctly assigns to him the adoption or the inauguration of the Experimental Method (Comp. Stud. c. viii). Several poems, Latin, French, and even English, are attributed to him; and he certainly encouraged the use of the English tongue in preaching, and it may have been, from his employment of the still rude vernacular, that he became the most popular as well as powerful preacher of his day. He is reputed to have been familiar with Greek and Hebrew, but we are assured that he attained only in advanced life a sufficient mastery of the former to translate Greek books (Rog. Bacon, Op. Tert. c. xxv), and then not without more competent assistance (Comp. Stud. e. viii). The vast influence which he exercised over his contemporaries and our succeeding times is ably presented by Luard (Pref. p. lxxxv, ix): "No one," says he, "had a greater influence upon English thought and English literature for the two centuries which followed his time; few books will be found that do not contain some quotations from Lincolniensis, "the great clerk Grostest."

Writings. The works of Grosseteste have been diversely reported at 200 and 300. The difference of estimation, as well as the magnitude of the sum, may be explained by loose modes of enumeration, as indicated by the comparison of the lists of Roger Bacon's treatises with his actual remains. Divisions or chapters were frequently accounted separate productions. The same works were circulated under different titles, Many of Grosseteste's alleged books were only elaborate epistles or occasional essays, which would now 1 pass as tracts. Many compositions were assigned to him of  which he was guiltless; many fathered upon him to secure the favor of his name. But. after all such rectifications, the multitude and multiplicity of his writings must have been amazing, especially when regarded as the leisure fruitage of an active life. Most of them have been lost, destroyed, or forgotten. Le-land humorously reports the disappointment attending his own eager exploration of the Franciscan treasures at Oxford at the time of the dissolution of the monasteries: "Summe Jupiter! quid ego illic inveni ! Pul-verem autera inveni, telas aranearum, tineas, blattas, siturn denique et squalorem. Inveni etiam et libros, sed quos tribus obolis non emerem" (Script'.Brit. p. 286).

Much, however, remains, the greater part of which is still unpublished. In Pegge's Life of Grosseteste — "the scarcest of modern books" — the list of his writings fills twenty-three quarto pages, closely printed. Similar catalogues are given by Leland, Tanner, Ou-din, etc. These it were unreasonable to repeat or to review. He was the reputed author of a religious romance in verse, Chasteau d'Amour, and of the didactic poem Manuel Peche, translated by Robert de Brunne. Richard Hampole's Prikke of Conscience has also been referred to him. He may have composed or compiled the rude draft of these noted productions, or may have provided the crude materials with which they were constructed. We know from many sources that the venerable bishop was devoted to music, and "stair with the love of sacred song." Polycarp Leyser ascribes to him the metrical Dialogus inter Corpus et Animam, of which many versions exist in Anglo- Norman, English, Greek, Provencal, French, German, Walloon, Spanish, Italian, Danish, and Swedish (Latin Poems of Walter Mapes, ed. Wright, p 95-106 321 349),and whose echoes may have occasioned Tennyson's Two Voices. Grosseteste left behind him many moral and theological treatises, and a copious collection of sermons. He wrote commentaries on Aristotle and Boethius, and translated several works from the Greek. He wrote on agriculture, digested according to the calendar, The Buke of Husbandry, and of Plantunge and Graffynge Trees and Vynes, according to Wynkyn de Worde's title of the version printed by him. This was probably compiled from Palladius and the Geoponica. We trace in the letters of Adam de Marisco his untiring interest in all physical research and contemporaneous history; and from Roger Bacon we learn that he wrote De Iride, de Cometis, et de aliis (Comp. Stud. c. viii), including probably a discussion of tides. Other works have been alluded to already. But the most interesting of his remains, for the knowledge of the man and of his age, is the large  volume of his letters, from which, and from the instructive preface by Mr. Luard, his notice has been principally drawn.

Authorities. The fascination of Grosseteste's name ms in successive centuries excited the enthusiasm of biographers, but has rarely resulted in the accomplishment of their designs. Bishop Barlow, of Lincoln; Samuel Knight, the biographer of dean Colet and Erasmus, and Anthony a Wood, collected materials for his life. Williams, archbishop of York, previously bishop of Lincoln, the successor of lord Bacon in the custody of the seals, meditated the publication of Gros-eteste's life and writings in three volumes folio, but was prevented by the outburst of the Great Rebellion. Edward Brown, of Clare Hall, designed a life of the great bishop, but was anticipated by death in 1699. Dr. Samuel Pegge achieved his biography, which is valuable, but unattainable. Other authorities, some "which have been previously referred to, are Leland, Script. Hist. Brit.; Ball, Script. Ill. Maj. Brit.; Taner, Bibliotheca ; Wharton, Anglia Sacra; Oudin, Script. Eccles. ; Pope Blount, Cens. Celebr. Auct. ; Godwin, De Praesulibus AngIiae ; Cave, Script. Eccl. Hist. ; Warton, Hist. English Poetry; - Epistolae Roberti Grosseteste, edit. uard; Monumenta Franciscana, ed. Brewer, contain. g Eccleston, De Adventu Fratrum Minorum, and Adami de Marisco Epistolae, with valuable appendixes; Rogeri Baconis Opera Anecdota, edit. Brewer; Royal and Historical Letters regn. Henry III. The last four works are published by the British Treasury, in continuation of the task of the Record Commission. To these authorities should be added the Chronicles of Matthew of Paris, Matthew of Westminster, Roger of Wendover, Capgrave, Trivet, Rishanger, and Laner-cost. See also Lechler, Robert Groseteste (Leipsig, 1867). (G. R. H.)

## Grosshain, Georg[[@Headword:Grosshain, Georg]]

             a Lutheran theologian of Germany, was born in 1601. He studied at Jena and Wittenberg, was professor at Erfurt in 1633, court-preacher at Weimar in 1637, and died September 5, 1638, leaving, De Catholica Judaeorum Conversione: — Epitome Hermeneutices ad S. Script. Interpretationem: — De Consilio Pacis ad Dan 4:24 : — De Conversione Judaorum ad Rom 11:25-26. See Binder, De Vita et Meritis G. Grosshainii; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Grossmann, Christian Gottlob Lebrecht[[@Headword:Grossmann, Christian Gottlob Lebrecht]]

             a Lutheran theologian of Germany, was born November 9, 1783. He studied at Jena, was in 1808 preacher at Priessnitz, near Naumburg, in Saxony, in 1823 general superintendent at Altenburg, in 1829 professor of theology and preacher at Leipsic, and died June 29, 1857. He wrote, De Ascetis Judaeorum Vetelum (Altenburg, 1833): — De Praocuratore Parabola J. Christi ex re Provinciali Illustrata (Leipsic, 1824): — Quaestiones Philoneae (1829): — De Judaeorum Disciplina Arcani (1833-34, 2 parts): — De Philosophia Sadducceorum (1836-38, 3 parts): — Philonis Judaei Anecdoton Graecum (1856). He also published a number of sermons. See Winer, Bibl. Theol. 1:140, 248, 522; 2:19, 171, 172, 174, 176, 177; Furst, Bibl. Jud. 1:344; Zuchold, Bibl. Theol. 1:470 sq. (B.P.)

## Grostete, Claude[[@Headword:Grostete, Claude]]

             a French Protestant theologian. was born at Orleans in 1647. He studied law, and was admitted to the bar by the Parliament of Paris in 1665, but afterwards devoted himself to the-elegy, and in 1675 became pastor of Lisy. In 1682 he accepted a call to Rouen, but soon after returned to Lisy, where he remained until the revocation of the edict of Nantes in 1685. Obliged to leave France, he went to England, and died at London in 1713. He wrote Traite de l'Inspiration des livres sacrez du N.T. (Amst. 1695, 8vo): — Entretiens sur la correspondance fraternelle de l'Eglise anglicane avec les autres Eglises reformees (Hague, 1708, 12mo): — Relation de la So-ciete etablie pour la propagation de l'Evangile dans les  pays etrangers, avec trois sermons (Rotterd. 1708): — Nouveaux Memoires pour servir a l'histoire des trois

Camisards ou l'on voit les declarations de M. le colonel Cavalier (London, 1708, 8vo): — La Pratique de l'Hu-milite (Amst. 1710,12mo): — Charitas Anglicana (about 1712): Le Devoir du chretien convalescent, en quatre sermons sur le Psalm cxci, 8, 9, et les quatres sentiments du roi Ezechias sur sa maladie, sa convalescence et sur sa chute apres sa convalescence (Hague, 1713, 8vo): — Ser-rams sur divers textes (Amsterdam, 1715, 8vo). See Vie de Claude Grostete (prefixed to his Sermons sur divers textes) ; Haag, La France Protestaute ; Hoefer, Nouv. Biog. Generale, 22:190.

## Grosvenor, Benjamin, D.D.[[@Headword:Grosvenor, Benjamin, D.D.]]

             an eminent Dissenting minister, was born in London Jan. 1,1675, and educated at the academy at Attercliffe, Yorkshire. Mr. Grosvenor entered upon his public ministry in the year 1699 as a Baptist. Soon after this he was chosen to succeed Mr. Slater as pastor of the Presbyterian congregation in Crosby Square. To this charge he was ordained July 11,1704. His popularity as a preacher, his solid judgment, added to a lively imagination, his graceful elocution, and fervent devotion, occasioned his being appointed to take a part in several important lectures which were then carrying on in the metropolis. In 1730 the University of Edinburgh presented him with the degree of D.D. He continued at Crosby Square till the year 1749, when age compelled him to relinquish his pastoral office. He died October 27,1758. A catalogue of his published pieces, chiefly occasional sermons, amounting to about thirty in number, may be found in Wilson, History of Dissenting Churches. A volume of his Sermons, with a Memoir by J. Davies, was published in 1808 (Newport, 8vo). — Jones, Christian Biography; Skeats, Free Churches of England.

## Grosvenor, Cyrus Pitt, LL.D[[@Headword:Grosvenor, Cyrus Pitt, LL.D]]

             a distinguished Baptist minister, was born at Grafton, Massachusetts, October 18, 1793. He studied first at New Salem Academy, afterwards Leorrette, graduated from Dartmouth College in 1818, and then taught three years as principal in an academy at Haverhill, and as preceptor in Amherst Academy, partly in studies preparatory to his ministry. In 1820 he entered Princeton Theological Seminary, and left in March, 1822. He was called to the Baptist Church of Charleston, May 19, 1823, was pastor of the Baptist Church, Georgetown; of Hartford, Connecticut; of First Baptist Church, Boston, Massachusetts; of Second Baptist Church, Salem; of Sterling; of Baptist Church, Southbridge; and of Ganges, Allegan County, Michigan. Dr. Grosvenor died February 11, 1879. He was editor of The Christian Reflector, and also of The Christian Contributor, published at Worcester, Massachusetts, and at Utica, N.Y., respectively. For fifteen years he was connected as president and professor with New York Central College. In March 1860, he went to Great Britain, and travelled extensively in England, Scotland, Wales, and Ireland, lecturing on American affairs, and preaching frequently. See Necrol. Report of Princeton Theol. Senm, 1879, page 43.

## Grotius[[@Headword:Grotius]]

             (see Wernsdorff, Defid. Libr, Macc., § 73) suggests that the reading "governor of Idumaea" is an error for "governor of Jamniae" (as at 1Ma 5:58). Josephus warrants this correction (ό τῆς  Ιαμνείαςστρατηγός, Ant. 12:8, 6). From the epithet applied to Gorgias, he seems to have been held in the highest detestation by the Jews (A.V., "that cursed man," τὸν κατάρατον,' 2Ma 12:35). The description of his flight to Marisa and his defeat by Dositheus, one of Judas's generals, is given at some length, though in an obscure and confused manner (2Ma 12:34-38; comp. Joseph. Ant. 12:8, 6).

## Grotius, Hugo[[@Headword:Grotius, Hugo]]

             (Dutch name DE GROOT), one of the most illustrious names in literature, politics, and theology. He was born at Delft April 10,1583, and in his boyhood gave signs of extraordinary ability. At eleven he was sent to the University of Leyden, where he remained three years, devoting himself especially to theology, law, and mathematics. In 1597 he maintained two theses on philosophy, and wrote in praise of Henri IV, in Latin, a poem entitled Trium-phus Gallicus, which he dedicated to M. de Buzenval, the  French ambassador in Holland. In 1598 he accompanied a Dutch embassy to Paris, where he was introduced to the king, who gave him a brilliant reception. On his return home, 1599, he entered on the practice of law, but devoted himself also to literature. Each year was marked by a new book, or by a new edition of some important work from his hand. In 1607 he married Mary of Reigersberg, a lady of excellent family, and of high moral and intellectual qualities. In 1609 he published his celebrated treatise Mare Liberum, his first essay in treating the law of nations. Appointed pensioner of Rotterdam in 1613, he foresaw the difficulties in which the country would soon become involved, and only accepted office on condition that it should be made permanent. He thus obtained the right of entering the States-general, where he was thrown into close relations with Barneveldt the elder, with whom he formed a lasting friendship. In 1615 he was sent to represent Holland in a conference held in England on the subject of the Greenland fisheries. During his stay in England, Grotius had several conferences with Casaubon on the means of uniting the Roman Catholics and the Protestants, a problem to which he devoted a great deal of thought and labor throughout his life. After his return to Holland he took an active part in the religious discussions which were soon to divide the country, and in which he was always found on the side of freedom. He had at all times favored the views of Arminius, whose eulogy he published in 1609.

Though not then, as he afterwards became, a skilled theologian, he was especially attracted by the doctrine of Arminius, and the predilection was afterwards strengthened by study and reflection. And, indeed, the Arminian doctrine, which, discarding the Calvinistic dogma of absolute predestination, teaches that man is free to accept or to refuse grace, could not fail to suit a mind such as that of Grotius. It was held by the majority of the Dutch states; and when Gomar (q.v.) and his party attempted to obtain the proscription of the Arminians, the states did their utmost to prevent it, and enjoined on both parties to tolerate each other. The Gomarists then incited the people to disobey the states; revolts took place in various towns, and Some Arminian ministers were driven out of their churches. Grotius, who had previously helped his friend Uytenbogaert with his advice when framing the Acta Remonstrantium, in which the Arminian principles are laid out, framed, together with Barneveldt, a new edict of toleration which was voted by the states. But fresh disturbances occurred every day, and the states, by a decree dated Aug. 4,1617, gave to the town magistrates the power of raising troops to put down insurgents. This decree was passed without the participation of the stadtholder Maurice of  Nassau, who had for a long time been seeking occasion to break with Barneveldt and the Republican party. He therefore availed himself of the opportunity offered him by this decree, which, he asserted, disregarded his rights as captain general. He at once sided with the Gomarists, approved all their plans, and forbade the soldiers to obey the civil authorities. Shortly before these events. Grotius had been sent to conciliate the authorities of Amsterdam, who were opposed to the Arminians. His failure in this mission, with the increasing troubles and perils of the country, caused him an illness. During the disturbances, he wrote several works in defence of his party, in which, in order to justify the measures taken by the Dutch States, he attempted to prove that the state has the right to regulate all that relates to the discipline and even the dogmas of the Church. He also applied himself to show that the Arminian doctrine was upheld by the fathers and the councils. The Gomarists, beaten in argument, employed violence to overcome their adversaries. In 1618, Maurice, backed by the States, undertook to coerce the towns, which, on the ground of the sovereignty guaranteed to them by the constitution, had disregarded as illegal the order of the prince forbidding their raising troops. Holland was invaded by the troops of the stadtholder, who gave free vent to his anger. Assembling eight members of the States, he made them decree the arrest of Barneveldt, Grotius, and Hogenbeets, under the accusation of being "enemies of their country for having attempted to resist at Utrecht the army of the prince." The magistrates of Rotterdam and of some other cities of Holland protested against this open violation of their rights, but were deposed. The Synod of Dort, which the Gomarists, sure of having the majority of the clergy on their side, had for a long time demanded, in order to obtain a condemnation of the doctrines of their adversaries, was then assembled. SEE DORT.

In consequence of the decisions of Dort, some of the Arminian ministers were exiled, others put in prison. SEE ARMINIANISM. The Gomarists, with the partisans of Maurice, commenced in Nov. 1618, the trial of the three prisoners. Twenty-six commissioners, chosen from their avowed enemies, were appointed to judge them. After having, under appearance of legality, murdered Barneveldt in spite of the remonstrances of Du Maurier, ambassador of France, and a friend of Grotius, they began the trial of the latter. He declined to recognise their competence, claiming that he could only be judged by the States of Holland. His remonstrances were of no avail; five hours' time and one sheet of paper were all the facilities afforded him for his defense. "He was condemned on the 18th of May, 1619, to perpetual  imprisonment, and his property confiscated. Pursuant to this sentence, he was conveyed on the 6th of June in the same year to the fortress of Loevestein, situated at the extremity of an island formed by the Maas and the Waal. His wife was allowed to share her husband's imprisonment, but Grotius's father was refused permission to see his son. During the imprisonment of Grotius, study became his consolation and the business of his life. In several of his letters addressed from Loevestein to Vossius, he gives an account of his studies, informing him that he was occupied with law and moral philosophy.

He devoted his Sundays to reading works on religious subjects, and he employed in the same way the time which remained after his ordinary labors were over. He wrote during his imprisonment his treatise on the truth of the Christian religion, in Dutch verse (which he subsequently translated into Latin prose, under the title De Veritate Religionis Christianae); translated the ' Phoenissae' of Euripides into Latin verse, wrote the institutions of the laws of Holland in Dutch, and drew up for his daughter Cornelia a kind of catechism in 185 questions and answers, written in Flemish verse. After eighteen months' confinement, Grotius was at last released by the ingenuity of his wife, who had obtained permission to go out of the prison twice a week. He constantly received books, which were brought in and taken out in a large chest together with his linen. For some time this chest was strictly examined by the guards, but finding only books and foul linen, they at last grew tired of the search, and gave it up. Grotius's wife, having observed this, persuaded her husband to get into the chest, which he did, and in this manner escaped from the fortress on the 21st of March, 1621. He made his way through Antwerp to France, where his wife, who had been detained for about a fortnight in prison, joined him a few months afterwards. Louis XIII received Grotius very favorably, and granted him a pension of 3000 livres, but it was paid with great irregularity. He was harshly treated by the Protestant ministers of Charenton, who, having assented to the doctrines of the Synod of Dort, refused to admit Grotius into their communion, and he was obliged to have divine service performed at home. At Paris (]622) he published his Apologeticum (often reprinted), which was prohibited in Holland under severe penalties. Having spent a year at Paris, he retired to a country-seat of the president De Mesmes, near Senlis, where he spent the spring and summer of 1623. It was in that retreat that he commenced his work De Jure Belli et Pacis, which was published in the next year.

During his residence in France he was constantly annoyed with importunities to pass over to the Roman Catholic religion. But, though he was tired of the  country, and received invitations from the duke of Holstein and the king of Denmark, he declined them. Gustavus Adolphus also made him offers, which, after his death, were repeated by Oxenstiern in the name of queen Christina. In the mean time the stadtholder Maurice died, and his successor seeming less hostile to Grotius, he was induced by the entreaties of his Dutch friends to venture to return. He arrived at Rotterdam in September, 1631, and the news of his return excited a great sensation throughout all Holland. But, in spite of all the efforts of his friends, he was again obliged to leave the country, and went (1632) to Hamburg, where he lived till 1634, when he joined the chancellor Oxenstiern at Frankfort-on-the-Main, who appointed him councillor to the queen of Sweden, and her ambassador at the court of France. The object of the embassy was to obtain the assistance of France against the emperor. Grotius arrived at Paris in March, 1635; and although he had many difficulties to encounter from Richelieu, and afterwards from Mazarin, he maintained the rights and promoted the interests of his adopted sovereign with great firmness. He continued in his post till 1644, when he was recalled at his own request. Having obtained a passport through Holland, he embarked on his return at Dieppe; and on his landing at Amsterdam (1645) was received with great distinction, and entertained at the public expense. From Amsterdam he proceeded by Hamburg and Lubeck to Stockholm, where he was received in the most flattering manner by the queen. Grotius, however, was not pleased with the learned flippancy of Christina's court, and resolved on quitting Sweden. The climate, also, did not agree with him. The queen, having in vain tried to retain him in her service, made him a present of a large sum of money, and of some costly objects; she also gave him a vessel, in which he embarked for Lubeck on the 12th of August; but a violent storm, by which his ship was tossed about during three days, obliged him to !and on the 17th in Pomerania, about 15 leagues from Dantzig, whence he proceeded towards Lubeck. He arrived at Rostock on the 26th, very ill from the fatigues of the journey, and from exposure to wind and rain in an open carriage; he died on the 28th of August, 1645, in the sixty-third year of his age. His last moments were spent in religious preparation, and he tied expressing the sentiments of a true Christian. His body was carried to Delft and deposited in the grave of his ancestors, where a monument was erected to him in 1781" (English Cyclopaedia).

Of the many claims on posterity of this distinguished man, we have only to consider those which relate to theology. Grotius applied himself to various  branch-s of theology. We notice, first, his exegetical writings. His "Annotations on the O. and N.T." (An.. notat. in libros evangeliorum et varia loca S. Scriptu-rae [Amst. 1641]), Annotat. in Epist. ad Philemonem (ib. 642, 8vo; 1646, 8vo), Annot. in vet. Test. (Paris, 1664, vols. fol., with Vogel's and Doderlein's additions, Hal. 1775-1776, 3 vols. 4to), Annot. in N. T". (Par. 1644, vols., often reprinted; late ed. Groning. 1827-1829, 7 vols. 8vo) remained for a long time unknown almost to all except Arminian divines, and some Calvinists even poke of them as dangerous works; for instance, Abr. Calov in Bibl. V. et N.T. illustrat. The chief cause of he present popularity of Grotius's exegesis is its purely philological and historical character. In this respect Grotius may be considered as the forerunner of Ernesti. Valuable, however, as these writings are in this respect, they have many defects. As to form they are mere comments (as is indicated by the title Annota-ones), and do not constitute a complete exposition of biblical doctrine. Grotius fails to get at the connection of the thought in his elucidations, and often ap-roaches to a rationalistic mode of treating Scripture. was well enough in Grotius to compile classical parallels to the maxims given by Jesus in the Sermon on the Mount, but this should only have been the preparatory step to a full elucidation of the points wherein the morality of Christ differs from that of antiquity. Thus, also, it was quite correct in the elucidation of the O.-T. prophecies to reject the practice of an arbitrary typology of separate passages taken without regard to their original historical connection. But Grotius went towards the other extreme, and gave at least a show of ground for the remark that "Coccejus found Christ everywhere in the O.T., while Grotius found him nowhere." On Grotius's merits as an interpreter, see Segaar, Oratio de Hugone Grotio, illustri humanorum et divinorum N.T. scriptorum interprete (Ultraj. '1785, 8vo); Meier, Gesch. d. Schrifterklarung (iii, p. 434 sq.). His canon for the interpretation of the prophecies of the O.T. is contained in his exposition of the ινα in the Annotations on Matthew i, 22, which is worthy of being studied.

In the field of Apologetics Grotius achieved a great and enduring success by the publication of his treatise De veritate religionis christianae (1627; often reprinted). The best editions are those of Clericus (1709, 1717, 1724, 8vo) and of J. C. Kocher (Jena, 1727, 8vo; Halle, 1734-39, 3 vols. 8vo). It was translated into German by Hohl (Chemnitz, 1768, etc.); French, by Le Jeune (1724), Goujet (1724); English, by Patrick (1667), by Clarke (1793), by Middleton (Loud. 1849, 12mo); Arabic, by Pocock (1660), etc,; and  even into Chinese and Malay. The first plan of it was drawn up by Grotius in 1622 while a prisoner at Loevestein. The original object of this prison work, which was written in verse, was to furnish seafaring men, who should come in contact with the heathen, arguments in defense of their faith. But when translated into Latin prose it found its way into the highest circles of educated men, and was, until very recently, a standard text-book on the Evidences of Christianity. In this work Grotius may be said to have erected apologetics into a science, and thus rendered immense service, even though his treatment of the subject does not meet all the wants of the present age. It is divided into six books, of which the first treats of the existence and attributes of God; the second, of the excellence of the doctrine and ethics of Christianity; the third, of the authenticity of the books of the New Testament; the last three, of objections supposed to be made on the part of pagans, Mohammedans, and Jews.

In Doctrinal Theology Grotius accepted the Arminian system as regards the doctrine of predestination. He pronounced clearly for the universality of divine grace, without, however, falling into Pelagianism, an accusation often brought against him, but which he vigorously repelled. See his Conciliatio Dissidentium de re Predestinaria et gratia opinionum (1613), and his Dis-quisitio an Pelagiana sint ea dogmata quae nunc sub eo nomine traduntur. Both treatises are given in his Opera Theologica, vol. iii. He also refuted in his Christology the accusation of inclining to Socinianism in his views of the doctrine of redemption. He defended the doctrine of the expiatory nature of the death of Christ against the Socinians in his Defensio fidei catholicae de satisfactione Christi adversus F. Soci- hum (Leyden, 1617; often reprinted). The Socinians answered in the person of Crell by the Responsio ad Librum Grotii de Satisfactione, which was refuted by Stillingfleet, etc. But the orthodox, on the other hand, attacked Grotius on account of his theory of the atonement; and it is certainly true that he differs as well from the theory of satisfaction of Anselm as from the orthodox system both of the Lutheran and Reformed churches. In place of a real satisfaction (sat-infactio), Grotius substitutes a solutio on the part of God for the sake of Christ; he saw in the death of Christ more a substitutory than a satisfactory act; it was a penal example, by which, on the one hand, the majesty of God's law was vindicated, and, on the other, his horror of the sin of the world was exemplified in a most striking manner. Baur (Versohnunga lehre) gives a clear, and, in the main, fair account of the Grotian theory of atonement, from a translation of part  of which, by the Rev. L. Swain, in the Biblio-theca Sacra for April, 1852, we extract the following: "The fundamental error of the Socinian view was found by Grotius to be this: that Socinus regarded God in the work of redemption as holding the place merely Of a creditor, or master, whose simple will was a sufficient discharge from the existing obligation. But, as we have in the subject before us to deal with punishment and the remission of punishment, God cannot be looked upon as a creditor, or an injured party, since the act of inflicting punishment does not belong to an injured party as such.

The right to punish is not one of the rights of an absolute master or of a creditor, these being merely personal in their character; it is the right of a ruler only. Hence God must be considered as a ruler, and the right to punish belongs to the ruler as such, since it exists, not for the punisher's sake, but for the commonwealth, to maintain its order, and to promote the public good. The act of atonement itself is defined in general as a judicial act, in accordance with which one person is punished in order that another may be freed from punishment, or as an act of dispensation, by which the binding force of an existing law is suspended in respect to certain persons or things. The first question to be asked, therefore, is, whether such a dispensation or relaxing is possible- in respect to the law of punishment. Grotius does not hesitate to answer this question in the affirmative, on the ground that all positive laws are relaxable. The threat of punishment in Genesis ii, 17, contains in itself, therefore, the implied right to dispense with the infliction of that punishment, and that, too, without supposing any essential change in God himself, since a law in relation to God and the divine will is not something having an internal force and authority of its own (nichts Inneres), but is merely an operation or effect of the divine will. The objection that none but the guilty person himself can receive the punishment which is due to his crime is answered by the distinction that although every sinner, as such, does, in accordance with the very idea of sin, deserve punishment, still it is not a matter of absolute necessity that this punishment should be actually inflicted. As, therefore, the remission of punishment is a thing which is not in its own nature impossible, it must be left to the circumstances of each particular case to decide how far such remission shall really be admitted. If the authority of law is not to be dangerously weakened, it should be admitted only in cases of the greatest exigency.

Such a case clearly is that which is offered in the very instance which we are now contemplating, where, by the actual infliction of the punishment, the entire race of man becomes devoted to death; and as, on the one side, the possibility of the remission of  punishment cannot be denied, so, on the other, it cannot be shown to be absolutely unjust that one person should be punished for another's sin. The essential thing in punishment is that it should be inflicted in consequence of sin, not that it should be inflicted upon the person who committed the sin. If, now, it admits of no doubt that a superior may properly inflict upon a subject, as the punishment of another's sin, whatever he might properly inflict upon him irrespectively of another's sin, then may God, without incurring the charge of injustice, permit Christ to suffer and die for the sins of men. This course, then, being in itself a permissible one, the only question is why God actually determined to adopt it. As the Scripture says that Christ suffered and died for our sins, we are to infer that God purposed not to forgive sins so numerous and so great without a striking penal example, in order to show his displeasure at sin by some act which should in strictest propriety be termed a penal act. And besides this inward reason, lying in the very nature of the Deity, and called in Scripture the wrath of God, there was the additional consideration that the less sin is punished the more lightly it will be regarded. Prudence itself, therefore, must lead the Deity to exact the punishment, especially where such punishment has been expressly threatened beforehand. Thus, in the penal example furnished by the death of Christ, there is exhibited at once the divine grace and the divine severity, the hatred of God against sin and his care for the maintenance of the law. And this is the mode of relaxing the laws which jurists themselves pronounce the best, viz. by commutation or compensation; because thereby the least injury is done to the authority of the law, and the design with which the law was made is effectually secured, as when one who is charged with the delivery of a thing is free from his liability on paying its full value; for the same thing and the same value are terms very nearly related. Such a commutation may take place not only with respect to things, but also with respect to persons, where it can be done without injury to another.

"In these few statements is contained the entire theory of Hugo Grotius. What is essential to it lies in this main proposition: God neither would nor could forgive the sins of men without the setting up of a penal example. This is done by the death of Christ. Hence the death of Christ is the necessary condition of the forgiveness of sin, and what it always actually presupposes. The theory, therefore, hangs upon the idea of a penal example and of its presupposed necessity, and the question for us now to consider is how, by means of that idea, it stands related, on the one hand,  to the theory of the Church which it would defend, and, on the other, to the Socinian theory which it would confute.

"As to its relation to the satisfaction-theory held by the Church, it will be seen at once that it asserts the necessity of the death of Christ in order to the forgiveness of sin, in a sense wholly different from that which the Church intends. If the death of Christ is necessary only as a penal example, then its necessity is grounded, not in the very nature of God himself, not in the idea of absolute justice, by which sin, guilt, and punishment are inseparably bound together, but merely in that outward relation which God holds to men as a ruler. The real object of consideration is not past sin, but future. The guilt of past sin may be removed immediately, for God has the absolute right to remit punishment; and a penal example is necessary only for the purpose of maintaining the honor of the law, and guarding against sin in time to come. The connection, therefore, between sin and punishment is not an inherent, internal connection, founded in the very nature of sin; the design of punishment is merely to prevent sin; or, in other Words, it is connected with sin only in consequence of a positive law emanating from God as the supreme Ruler. Hence the final ground upon which Grotius goes back to prove the necessity of instituting a penal example is merely the penal sanction contained in Genesis ii, 17. The advocates of the satisfaction-theory, indeed, go back to the same sentence, but only to remark in it a necessary outflowing of the divine justice. Grotius, on the contrary, takes the absolute idea of divine justice entirely away; for if he affirms, in opposition to Socinus, that justice is an attribute which belongs of itself to the very nature of God, but at the same time asserts that the actual exercise of the attribute depends on the will of God, it is precisely the same as the assertion of Socinus himself, that penal justice is the effect of the divine will; and if he further says that God does what he does not without a cause, still the ultimate ground is not God's absolute nature, but his absolute will, which is in itself equally competent to punish or not to punish, "Here, then, is an important distinction between the theory of Grotius and that of the Church.

The main point in the Church's theory of satisfaction is that, if Christ had not made a strict and perfect satisfaction for men. they could not have been released from sin. Socinus objected to this that satisfaction and forgiveness were contradictory ideas. This assertion Grotius, as the defender of the Church's doctrine of satisfaction, could not admit. He therefore replied that satisfaction and forgiveness were not strictly simultaneous; that, according  to the conditions established by God, the latter then first follows the former when a man by faith in Christ turns to God and prays him for the forgiveness of his sins. This distinction must certainly be made if the objection of Socinus is to be successfully met, and the two ideas are to be permitted to stand side by side. But Grotius Could not stop here. If it is only a penal example that is furnished by the death of Christ, then the idea of satisfaction, strictly speaking, has no further relevancy. As, however, Grotius wished to retain this idea, he brought to his assistance a peculiar distinction which is made in law between the two ideas denoted respectively by the terms solutio and satisfactio. If, said Grotius, the very thing which is owed be paid either by the debtor himself, or, which is in this case the same thing, by another in the debtor's name, then the discharge of the debt takes place by that very act; but it is to be called a discharge, not a remission (remissio).

Not so, however, when something else is paid than the specific thing which was due. In this case there must be added, on the part of the creditor or ruler, an act of remission as a personal act; and it is this kind of payment, that may be either accepted or refused by the creditor, which is properly called, in the technical language of the law, satisfaction. While, therefore, it was the original design of Grotius, in all this, merely to prove, in opposition to Socinus, that the idea of satisfaction did not exclude that of remission, what he really did was to substitute in place of the common idea of satisfaction a totally different one; for the common idea of satisfaction rests essentially on the supposition that Christ has rendered precisely the same thing which men themselves were to have rendered. If, now, such a payment (solutio) be, as Grotius asserts, no remission (remissio), but only discharge (liberatio), then it must be conceded to So-cinus, which was the thing contested by Grotius, that the ideas of satisfaction and remission mutually contradict and exclude each other, or, in other words, that the satisfaction which was made by Christ does not deserve the name of satisfaction in the sense which the common theory of the Church connected with that expression. But if Christ has not made satisfaction in his sense, if he has not truly and perfectly rendered for men what they were to have rendered for them-elves, then the idea of satisfaction can be applied only o far as he has given to God something, whatever that something may be, in place of that which was to have been rendered by men themselves in their relation to God. This, then is the precise meaning of the theory of Grotius, and the difference between it and the saris-faction-theory of the Church. The idea of satisfaction let down from its full and real import to the idea of mere rendering of something;  Christ has made satsifaction so far as he has fulfilled a condition, of what- ver kind it may be, upon which God has suspended the forgiveness of the sins of men so far as he has given to God a something with reference to that end. 'his something is that penal example without the set-ing forth of which God could not have forgiven the sins of men."

Many of the writings of Grotius are important in the phere of Church History: such are, for instance, his Hist. Gothorum, Vandalorum et Longobardorum (1655); and his Annales et hist. de rebus Belgicis ab obitu Philippi egis usque ad inducias anni 1609. He also treated several questions of ecclesiastical jurisprudence in his De imperio summarum potestatum circa sacra (O]T. tool. iii, p. 201), in which he sides with Arminius in favor of the territorial system against the opinion of Gomar.

The theological writings of Grotius are collected under the title Opera omnia theologica (Lond. 1679, fol. 3 vols.). The first vol. contains a Life of Grotius, with his Annot. in V. T.; vol. ii contains the Annot. in N.T.; vol. iii includes his miscellaneous theological writings. There have been many lives of Grotius, none of them adequate except Brandt, Hist. van het leven des Heeren Huig de Groot (Amst. 1727, 2 vols. fol.). See also Lehmann, Grotii Manes ab iniquis obtrectationibus vindicati (Delft, 1727); Burigny, Vie de Grotius (Paris, 1752, 2 vols. 8vo), translated into English (Lend. 1754, 8vo); Butler, Life of Grotius (Lond. 1827, 8vo); Creu-zer, Luther und Grotius (Heidelb. 1816, 8vo); Cras, Laudatio H. Grotii (Amst. 1796, 8vo); Luden, H. Grotius nach seinen Schicksalen und Schriften dargestellt (Berlin, 1806, 8vo); Seegar, Orat. de Grotio (Utrecht, 1785, 4to); Bayle, Dictionary, s.v.; Herzog, Real-En-klopadie, v, 395 sq.; Niceron, Memoires pour servir, vol. xix; Schrockh, Kirchengeschichte, v, 246; Hoefer, Nouv. Biogr. Generale, 22:197 sq.; Piper, Kalender, 1867; Nichols, Calvinism and Arminianism, ii, 582-641; Shedd, Hist. of Doctrines, ii, 347 sq.

## Grotta[[@Headword:Grotta]]

             in Norse mythology, was a miraculous mill of king Frothi; it had two stones, so large that no one could turn them, but everything could be ground on it. In order to set it in motion the king had two maids; Menja and Fenja, who had come from Sweden. They were only allowed to rest so long as the cuckoo did not cry. When the sea-king, Mysingr, came, they ground. out an army or Frothi; but the army was conquered, and became a prey of the strange king, who took the treasures and the mill on his ship, aid ordered the maids to grind salt. This they did until midnight, and then asked the king whether he had enough, but Mysingr told them to keep on. They did this so long that the ship sank, and the sea was made salt.

## Grove[[@Headword:Grove]]

             the representative in the A.V. in certain passages of two Heb. words.

1. אֲשֵׁרָה (or אֲשֵׁירָח), asherah"'(from, אָשִׁר to be upright). Selden was the first who endeavored to show that this word which in the Sept. and Vulg. is generally rendered groce, in which our authorized version has  followed them must in some places, for the sake of the sense, be taken to mean a wooden image of Ashtoreth (De Diis Syris, ii. 2). Not long after, Spencer made the same assertion scholars assume that Asherah is a name for Ashtoreth, and that it denotes more especially the relation of that goddess to the planet Venus, as the lesser star of good fortune. It appears, namely, to be an indisputable fact that both Baal and Ashtoreth, although their primary relation was to the sun and moon, came in process of time to be connected, in the religious conceptions of the Syro-Arabians, with the planets Jupiter and Venus, as the two stars of good fortune. SEE MENI.

We may instance the connection between Artemis and Selene; that between Juno and the planet Venus, mentioned in Creuzer, ii, 566; the fact that astro is also the name of the same planet in the religious books of the Tsalians (Norberg's Onomast. Cod. Nasarai, p. 20). It is in reference to this connection, too, that a star is so often found among the emblems with which Ashtoreth is represented on ancient coins. Lastly, while the word Asherah cannot, in the sense of grove, be legitimately deduced from the primitive or secondary signification of any Syro-Arabian root, as a name of the goddess of good fortune it admits of a derivation as natural in a philological point of view as it is appropriate in signification. The verb אָשִׁר means to prosper; and Asherah is the feminine of an adjective signifing fortunate, happy. SEE ASHERAH

We must not omit to notice a probable connection between this symbol or image — whatever it was and the sacred symbolic tree, the representation of which occurs so frequently on Assyrian sculptures, and is shown in the subjoined woodcut. The connection is ingeniously maintained by Mr. Fergusson in his Nineveh and Persepolis restored (p. 299-304), to which the reader is referred. (De Leg. Hebraeor. ii, 16). Vitringa then followed out the same argument in his note on Isa 17:8. Gesenius, at length, has treated the whole question so elaborately in his Thesaurus (p. 162) as to leave little to be desired, and has evinced that Asherah is a name, and also denotes an image of this goddess. Some of the arguments which support this partial, or, in Gesenius's case, total rejection of the signification grove for asherah are briefly as follows: It is argued that it almost always occurs with words which denote idols and statues of idols; that the verbs which are employed to express the making an Asherah are incompatible with the idea of a grove, as they are such as to build, to shape, to erect (except in one passage, where, however, Gesenius still maintains that the verb there used means to erect); that the words used to  denote the destruction of an Asherah are those of breaking to pieces, subverting; that the image of Asherah is placed in the Temple (2Ki 21:7); and that Asherah is coupled with Baal in precisely the same way as Ashtoreth is (comp. Jdg 2:13; Jdg 10:6; 1Ki 18:19; 2Ki 23:4; and particularly Jdg 3:7; Jdg 2:13, where the plural form of both words is explained as of itself denoting images of this goddess; see also 2Ch 33:19; 2Ch 34:3-4). Besides, Selden objects that the signification grove is even incongruous in 2Ki 17:10, where we read of "setting up groves under evergreen tree." Moreover, the Sept. has rendered Asherah by Astarte in 2Ch 15:16 (and the Vulg, has done the same in Jdg 3:7), and, conversely, has rendered Ashtaroth by groves in 1Sa 7:3. SEE ASHTORETH; SEE HIGH-PLACE, On the strength of these arguments most modern

2. אֵשֶׁל, e'shel (Sept. αρονρα, Vulg. nemus). The first notice of this tree is in Gen 21:33, "And Abraham planted a grove (eshel) in Beersheba, and called there on the name of the Lord." The second passage where it occurs is 1Sa 22:6 : "Now Saul abode in Gib-eah under a tree (eshel) in Ramah, having his spear in his hand, and all his servants were standing about him." Under such a tree also he and his sons were buried, for in the only other notice of this word it is said (1Sa 31:13), "And they took their bones, and buried them under a tree (eshel) at Jabesh, and fasted seven days. In the parallel passage 2Ch 10:12, the word alah is employed, which perhaps signi ties a terebinth tree, but is translated "oak" in the A.V.

Celsius (Hierobot. i, 535) maintains that eshel has always a general, and not a specific signification, and that it is properly translated tree. This, as stated by Rosenmuller, has been satisfactorily refuted by Michaelis in his Supplem. p. 134. In Royle's Illustrated Himal. Bot. p. 214, it is stated, "The Arabic name asul or atul is applied to furas (an arboreous species of tamarisk) in India, as to Horientalis in Arabia and Egypt." So in the Ulfaz Uduieh, translated by Mr. Gladwin, we have at No. 36. ussel, the tamarisk bush, with ljhaou as the Hindee, and guz as the Persian synonym. The tamarisk and its products were highly valued by the Arabs for their medicinal properties, and are described in several places under different names in Avicenna. If we refer to travellers in Eastern countries, we shall find that most of them mention the athul. Thus Prosper Alpinus (De Plantis AEgypti, c. 9:De Tamarisco atle vocals) gives a figure which sufficiently shows that it must grow to the size of a large tree, and says that  he had heard of its attaining, in another place, to the size of a large oak; that its wood was employed for making a variety of vessels, and its charcoal used throughout Egypt and Arabia; and that different parts of it were employed in medicines. So Forskal, who calls the species Tamariscus orientalis, gives atl as its Arabic name, and identifies it with eshel. So Belon (Observ. ii, 28). In Arabia Burckhardt found the tree called asul in the neighborhood of Medina, and observes that the Arabs cultivated it on account of the hardness of its wood. If we endeavor to trace a species of tamarisk in Syria, we shall find some difficulty from the want of precision in the information supplied by travellers on subjects of Natural History. But a French naturalist, M. Bove, who travelled from Cairo to Mount Sinai, and from thence into Syria, has given ample proofs of the existence of species of tamarisk in these regions. A minute description of the tree under its Arabic name is given by I. E. Faber, in Fab. and Reishii Opusc. wed. ex mon. Ar. p. 137. It is very remarkable that the only tree which is found growing among the ruins of Babylon is a tamarisk. "The one in question is in appearance like the weeping-willow, but the trunk is hollow through age, and partly shattered. The Arabs venerate it as sacred, in consequence of the calf Ali having reposed under its shade after the battle of Hillah" (Rosenmuller, Bibl. Geog. ii, p. 26, from Ker Porter; comp. Ainsworth's Researches, p. 125). From the characteristics of the tamarisk-tree of the East, it certainly appears as likely as any to have been planted in Beersheba by Abraham, because it is one of the few trees which will flourish and grow to a great size even in the arid desert. Besides the advantage of affording shade in a hot country, it is also esteemed on account of the excellence of its wood, which is converted into charcoal. It is no less valuable on account of the galls with which its branches are often loaded. and which are nearly as astringent as oak-galls. SEE TAMARISK.

3. It is now generally recognised (see Gesen. Thes. 50 b; Stanley, S. and P. § 76, 3; p. 142 note, 220 note) that the word Elon, אֵלוֹן, which is uniformly rendered by the A.V. "plain," signifies a grove or plantation. such were the Elon of Mamre (Gen 13:18; Gen 14:13; Gen 8:1); of Moreh (Gen 12:6; Deu 11:30; of Zaa-aim (Joshua'xix, 33); of the pillar (Jdg 9:6); of Meonenim (Jdg 9:37); and of Tabor (1Sa 10:3). in all these cases the Sept. has δρῦς or βάλανος" the Vulgate — which the A. V. probably followed — Vallis or ConvalIis; in the last three, however, Quercus. See Elon,  In the religions of the ancient heathen world groves play a prominent part. In old times altars only were erected to the gods. It was thought wrong to shut p the gods within walls, and hence, as Pliny expressly tells us (H. N. 12:2), trees were the first temples Tacit. Germ. 9; Lucian, de Sacrific. 10; see Carpzov, App. Crit. p. 332), and from the earliest times groves re mentioned in connection with religious worship Gen 12:6-7; Gen 13:18; Deu 11:30; A. V. "plain ;" see above). Their high antiquity, refreshing shade, solemn silence, and awe-inspiring solitude, as well as he striking illustration they afford of natural life, marked them out as the fit localities, or even the actual objects of worship ("Lucos et in iis silentia ipsa adoramus," Pliny, 12:1; "Secretum luci... et ad-miratio umbrae fidem tibi numinis facit," Senec. Ep. xli; "Quo posses viso dicere Numen habet," Ovid, Fast. iii, 295; "Sacra; nemus accubct umbra," Virgil, Georg. iii, 334; comp. Ovid, Met. 8:743; see Eze 6:3; Isa 57:5; Hos 4:13). This last passage hints at another and darker reason why groves were opportune for the degraded services of idolatry; their shadow hid he atrocities and obscenities of heathen worship. The ;roves were generally found connected with temples, and often had the right of affording an asylum (Tacit. Germ. 9, 40; Herod. ii, 138; Virgil, AEn. i, 441; ii, 512; Sil. Ital. i, 81). Some have supposed that even the Jewish Temple had a τέμενος planted with palm, and cedar (Psa 92:12-13), and olive (Psa 52:8), as the mosque which stands on its site now has. This is more than doubtful; but we know that a celebrated oak stood by the sanctuary at Shechem (Jos 24:26; Jdg 9:6; Stanley, Sinai and Pal. p. 142). We find repeated mention of groves consecrated with deep superstition to particular gods (Livy, 7:25; 24:37 35:51; Tacit. Ann. ii, 12, 51, etc.; 4:73, etc.). For this reason they were stringently forbidden to the Jews (Exo 34:13; Jer 17:2; Eze 20:28), and Maimonides even says that it is forbidden to sit under the shade of any green tree where an idol-statue was (Fabric. Bibl. Antiq. p. 290). Yet we find abundant indications that the Hebrews felt the influence of groves on the mind ("the spirit in the woods," Wordsworth), and therefore selected them for solemn purposes, such as great national meetings (Jdg 9:6; Jdg 9:37) and the burial of the dead (Gen 35:8; 1 Samuel 31:14). Those connected with patriarchal history were peculiarly liable to superstitious reverence (Amos 5:57; 8:13); and we find that the groves of Mature were long a place of worship (Sozomen, H. E. ii, 4; Euseb. Vit. Const. p. 81; Reland, Palaest. p. 714). There are in Scripture many memorable trees; e.g. Allon-bachuth (Gen 35:8), the tamarisk (see above)in Gibeah  (1Sa 22:6), the terebinth in Shechem (Jos 24:26, under which the law was set up), the palm-tree of Deborah (Jdg 4:5), the terebinth of enchantments (Jdg 9:37), the terebinth of wanderers (Jdg 4:11), and others (1Sa 14:2; 1Sa 10:3; sometimes "plain" in A. V., Vulg. "convallis").

This observation of particular trees was among the heathen extended to a regular worship of them. "Tree-worship may be traced from the interior of Africa not only into Egypt and Arabia, but also onward uninterruptedly into Palestine and Syria, Assyria, Persia, India, Thibet, Siam, the Philippine Islands, China, Japan, and Siberia; also westward into Asia Minor, Greece, Italy, and other countries; and in most of the countries here named it obtains in the present day, combined as it has been in other parts with various forms of idolatry" (Poole, Genesis of Earth and Man, p. 139). "The worship of trees even goes back among the Iranians to the rules of Horn, called in the Zend-Avesta the promulgator of the old law. We know from Herodotus the delight which Xerxes took in the great plane-tree in Lydia, in which he bestowed golden ornaments, and appointed for it a sentinel in the person of one of the 'immortal Ten Thousand.' The early veneration of trees was associated, by the moist and refreshing canopy of foliage, with that of sacred fountains. In similar connection with the early worship of nature were among the Hellenic nations the fame of the great palm-tree of Delos, and of an aged platanus in Arcadia. The Buddhists of Ceylon venerate the colossal Indian fig-tree of Anurah-depura A single trees thus became objects of veneration from the beauty of their form, so did also groups of trees, under the name of groves of gods.' Pausanias (i, 21,§ 9) is full of the praise of a grove belonging to the temple of Apollo at Grynion in AEolis; and the grove of Co-lone is celebrated in the renowned chorus of Sophocles" (Humboldt, Cosmos, ii, 96, Eng. ed.). The custom of adorning trees "with jewels and mantles" was very ancient and universal (Herod. 7:31; AElian, V. H. ii, 14; Theocr. id. xviii; Ovid, Met. 8:723, 745; Arnob. adv. Gentes, i, 39), and even still exists in the East.

The oracular trees of antiquity are well known (Homer, Il. 16:233; Od. v, 237; Soph. Trach. 754; Virgil; Georg. ii, 167 Sil. Ital. iii, 11). Each god had some sacred tree (Virgil, Ecl. 7:61 sq.). The Etrurians are said to have worshipped a palm, and the Celts an oak (Max. Tyr. Dissert. 38, in Godwyn's Mos. and Aar. ii, 4). On the Druidic veneration of oak-groves, see Pliny, H. N. 16:44; Tacit. Ann. 14:30. In the same way, according to the missionary Oldendorp, the negroes "have sacred groves, the abodes of  a deity, which no negro ventures to enter except the priests" (Prichard, Nat. Hist. of Man, p. 525-539, 3d ed.; Park's Travels, p. 65). So, too, the ancient Egyptians (Raw-Hinson's Herod, ii, 298). Long after the introduction of Christianity it was found necessary to forbid all abuse of trees and groves to the purposes of superstition (Harduin, Act. Concil. i, 988; see Orelli, ad Tac. Germ. 9). See Pehnen, De arbore non plantanda ad altare Dei (Lips. 1725); Dresler, De lucis religioni gotil. destinatis (Lips. 1740); Lakemacher, Antiq. Grace. sacrae, p. 138 sq. SEE TREK.

## Grove, Henry[[@Headword:Grove, Henry]]

             a Presbyterian divine of distinction, was born at Taunton, Somersetshire, Jan. 4,1683. He received his academical training under Mr. Warren at Taunton, whose school was in excellent repute. At 22 he began to preach; at 23 he succeeded Mr. Warren as head of the Taunton Academy. At first he taught ethics, but in 1725 he began to teach theology also. He at the same time succeeded Mr. James in his pastoral charge at Fullwood, near Taunton, in which he continued till his death. In 1730 he published The Evidence of our Saviour's Redemption considered, and the same year, Some Thoughts concerning the Proof of a Future State, from Reason. In 1732 he printed A Discourse concerning the Nature and Design of the Lord's Supper, where he set that institution in the same light as bishop Hoadly. In 1734 he published, without his name. Wisdom the First Spring of Action in the Deity, which was animadverted on by Balguy. In 1736 he published A Discourse on Saving Faith. He died February 27 1737-8. After his death came out by subscription his, Posthumous Works (1740, 4 vols. 8vo); also Sermons (Lond. 1742, 2 vols. 8vo): Works published in his life. time (Load. 1747, 4 vols. 8vo); System of Moral Philos (Lond. 1749, 2d ed. 2 vols. 8vo). See Amory, Life of Grove, prefixed to his Posthumous Works (1745, vol. i) Jones, Christian Biog.; Darling, Cyclop. Bibliog. i, 1344

## Gruber, Jacob[[@Headword:Gruber, Jacob]]

             a Methodist Episcopal minister was born in Lancaster County, Pa., Feb. 3, 1778, of German Lutheran parents. He was converted at fourteen or fifteen; entered the travelling ministry, in the -Philadelphia Conference, in 1800; labored fifty years, chiefly in Pennsylvania and Maryland, with abundant usefulness, and died May 25, 1850. Mr. Gruber was "a singular and extraordinary man." He was alike remarkable for "strength and  originality of mind, energy of character, depth of piety, prodigious labors, power of endurance, extensive usefulness, and simplicity and regularity of life." His conversion was powerful, and, although driven from his home in youth for his religious course, he kept his faith. Through his long life his vigor and industry were untiring, and he never ceased labor for any four consecutive weeks until the year of his death. Although eccentric, and often rude in style, he was nevertheless a sound theologian and an able defender of Methodism. In the pulpit he was sometimes grand and overwhelming. "lie spent thirty-two, years on circuits, seven in stations, and eleven as presiding elder. Many anecdotes are on record of his eccentric wit and sarcasm, and of his great control over men." — Minutes of Conferences, 4:549; Wakeley, Heroes of Methodism, p. 407; Strickland, Life of Gruber (N. Y. 1860, 12mo).

## Grulich, Friedrich Joseph[[@Headword:Grulich, Friedrich Joseph]]

             a Lutheran theologian of Germany, was born December 15, 1766. He entered the ministry in 1795, was archdeacon at Torgau, and died November 19, 1839, leaving, Betrachtung uber de uneuesten Versuch, das Leben Jesu (Leipsic, 1836): — Ueber die korperliche Beredtsamkeit Jesu (1827): — Lenidenserfuhrung und Leidensgewinn (1826): — Ueber die  Ironien in den Reden Jesu. (1838). See Winer, Handbuch der theol. Lit. 1:551, 557; 2:388; Zuchold, Bibl. Theol. 1:472. (B.P.)

## Grulich, Martin[[@Headword:Grulich, Martin]]

             a Lutheran theologian of Germany, was born in 1695. He studied at Wittenberg and Leipsic, was preacher in 1728, and died at Torgau, November 30, 1772, a superintendent. He is the author of a great many ascetical works, of no importance for the present times. The titles are given in full in Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Grundig, Christoph Gottlob[[@Headword:Grundig, Christoph Gottlob]]

             a Lutheran theologian of Germany, was born September 5, 1707. He entered upon his ministerial duties in 1737 as pastor at Hermannsdorf, near Annaberg, in Saxony, and died at Freiberg, August 9, 1780. He is the author of a number of ascetical works mentioned by Jocher in Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Grundtvig, Nicolai Frederik Severin[[@Headword:Grundtvig, Nicolai Frederik Severin]]

             "the prophet of the North," was born September 8, 1783, at Udby, a village in the island of Zealand. He studied theology at Copenhagen, was tutor in a private family in the island of Langeland from 1805 to 1808, teacher of history in a school at Copenhagen from 1808 to 1810, vicar to his father at Udby from 1810 to 1813, and again teacher at Copenhagen from 1813 to 1821. During those years of his youth and early manhood- he lived like a monk, without being monkish. He only slept two hours, and for twenty years never in a bed. Before he was appointed to his pastorate, Grundtvig had already become known in the literary circles of his country. His earliest literary efforts were the Teaching of Asa, the Songs of the Edda, and Religion and Liturgy. From 1809 to 1822 he published a series of poetical and historical works — Nordens Mythologie (1808); Optrin af Kampelivets Undergang i Nord (i.e., Fall of Heathenism in the North, a grand drama, 1809), and the translations of Saxo Grammaticus (1818-22, 6 volumes), Snorre Sturlesou, and Beowulf's Drupa — almost of them referring to the heroic age of Scandinavian history, and all of them pregnant with a peculiarly stirring life. But his theological productions, also his sermons, more especially his Kort Begreb af Verdens Kronzike i Sammenhang, i.e., View of the World's Chronicle (1812), attracted equal attention, as they ran out in a vehement denunciation of the frivolity with-  which the age had eliminated Christianity from its life.

Attracted by the genius of Grundtvig, king Frederick VI, without consulting either the bishop or the consistory, appointed him pastor in Praestoe (a small town in Zealand), and in the next year he was called to the chaplaincy at the Church of our Saviour in Copenhagen. There he soon gathered a circle of friends and pupils around his pulpit, and day by day his position in the Danish Church became more and more strongly marked. In 1825 professor H.N. Clauseni (q.v.), a rationalist, published his Katholicismens og Protestantismens Kirkeforfatning, Lare og Ritus (i.e., Church Government, Teaching, and Rites of Catholicism and Protestantism), and Gruindtvig answered with his Kirkens Gjenmale (i.e., Protest of the Church), in which he requested Clausen either to renounce his heresy or to give up his professorship. Within eight days, Grundtvig's Protest was three times reprinted. Clausen instituted a civil suit; Grundtvig was sentenced to pay a fine, and to publish nothing without permission of the royal censor. In 1826 he resigned his office, because he did not wish to serve a Church which seemed to give up the faith and the confession of the fathers. To this period belongs his interesting work, My Literary Testament. From 1826 to 1839 Grundtvig lived in literary retirement at Copenhagen. From 1829 to 1831 he visited England, edited a theological monthly, Theologisk Maanedsskrift; published the Sang-Vark til den dansko Kirke (1837; new editions, 1870-75), a collection of hymns, partly original, partly translated. Meanwhile his influence spread far beyond the capital, and the "Grundtvigians'" and "Grundtvigianism" increased from day to day. He was allowed to preach in the afternoon in the German Frederiks' Church, and the number of his adherents grew more and more. In 1839 he was pastor of the Varton-hospital-Church, and there he remained till his death, which took place September 2, 1872. His party made itself especially felt in 1848, and brought about those liberties in church and school which in some cases were detrimental to religion. See Hansen, Wesen und Bedeutung des Grundtvigianismus (Kiel, 1863); Lutke, Kirchliche Zustande in den Skandinavischen Landern (Elberfeld, 1864); Pry, N.F.S. Grundtvif, Biographisk Skizze (Copenhagen, 1871); Kaftan, Grundtvig, des Prophet des Nordens (Basle, 1876); Lichtenberger, Encyclop. des Sciences- Religienses, s.v., Plitt-Herzog, Real-Encyklop. s.v. (B.P.)

## Grundy, Robert Caldwell, D.D[[@Headword:Grundy, Robert Caldwell, D.D]]

             a Presbyterian minister, was born in Washington County, Kentucky, in 1809. He graduated at St. Joseph's College, Bardstown, in 1829, and at  Princeton Theological Seminary in 1835. In 1836 he was licensed by the Transylvania Presbytery, and installed over the Presbyterian Church of Maysville, where he remained until 1858, when he removed to Memphis, Tenn., as pastor of the Second Presbyterian Church in that city. In 1863 he took charge of the Central Presbyterian Church in Cincinnati. He died at Dayton, Ohio, June 27, 1865. See Wilson. Presb. Hist. Almanac, 1867, page 153; Genesis Cat. of Princeton Theol. Semn. 1881, page 88.

## Gruneisen, Carl Von[[@Headword:Gruneisen, Carl Von]]

             a Lutheran theologian of Germany, was born at Stuttgart, January 17, 1802. He studied at Tuingen and Halle, was in 1825 military preacher and court-chaplain, in 1835 court-preacher and member of consistory, and died at his native place February 28, 1878. Grtineisen took an active part in the development of the church of Wirtemberg, and for sixteen years presided at the annual meetings of the Eisenach Church conferences. He wrote Ueber bildliche Darstellung der Gottheit (Stuttgart, 1828): — Ueber das Sittliche der bildenden Kunst bei den Griechen (Leipsic, 1833): — Nicolaus Manuel, Leben und Werke (Stuttgart, 1837): — Ulms Kunstleben im Mittelalter (Ulm, 1840): — Predigten fur die Gebildeten in dei Gemeinde (Stuttgart, 1835): — Christliches Handbuch in Gebeten und Liedern (5th ed. 1859): — Ueber Gesangbuchsreform (1839). In connection with Schnaase and Schnorr bron Carolsfeld, he founded in 1858 the Christliches Kunstblatt. See Zuchold, Bibl. Theol. 1:474; Lichtenberger, Encyclop. des Sciences Religienses, s.v. (B.P.).

## Grunenberg, Johann Peter[[@Headword:Grunenberg, Johann Peter]]

             a Lutheran theologian of Germany, was born January 27, 1668. He studied at different universities, was in 1698 professor of theology at Rostock, and died January 5, 1712, leaving Doctrina Symbolica de S. Theologies Testibus Symbolicis: — Disputationes de Scientia Dei: — De Sabbatho Hebdomadali ad Gen 2:2 : — De Samgae Victore ad Judic. 3:31: — De Semine Davidis Christo ad 2Sa 7:11-16 : — De Timore Domini ad Pro 9:10 : — De βίβλῳ γενέσεως ad Mat 1:1 : — De Fide Matthew Genealogica ad Mat 1:6-11 : — De Filio Dei ex Egypto Vocato ad Mat 2:15 : — De Jesu Nazareno ad Mat 2:22-23, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gruner, Johann Friedrich[[@Headword:Gruner, Johann Friedrich]]

             a German theologian and philologist, was born at Coburg in 1723. He stud-led at the university of that city, and afterwards at Jena. In 1747 he became professor of Latin and of Roman archaeology in Jena, afterwards professor of eloquence at Coburg, and in 1764 professor of theology- at Halle. He died March 29, 1778. His principal works, so far as they relate to theology, are, Miscellanea sacra (Jena, 1750)) : — De Odii Romanorum adver-sus Christianos Causis (Coburg, 1750): De Orig ne Episcoporum eorumque in Ecclesia primitiva Jure (Halle, 1764) : — Anweisung z. geistlichen Beredsamkeit (Halle, 1765): — Versuch eines pragmatischen Auszugs ,us d. Kirchengesch. d. Christen (Halle, 1766) : — Praktische Ein-leitung in d. Religion d. Heiligen Schrift (Halle, 1773) : — lnstitutionum Theologiae dogmaticae Libri tres (Halle, 1777) : — Observationum criticarum Libri ii (Jena, 1777). See Harlesius, Vitae Philologorum (i, 234 - 243). — Hoefer, Nouv. Biog. Generale, 22:253; Doering, Gel. Theol. Deutschlands.

## Gruppe, Otto Friedrich[[@Headword:Gruppe, Otto Friedrich]]

             a German philosopher and antiquarian, was born at Dantzic, April 15, 1804. He studied at Berlin, but as he opposed the Hegelian system of philosophy, the academical career was closed up to him, till at last, in 1844, he was made professor of philosophy. Gruppe died January 7, 1876, at Berlin. He wrote Antdus (Berlin, 1831): — Wendepunkt der Philosophie im 19. Jahrhundert (1834): — Gegenwart und Zukunft der Philosophie in Deutschland (1855). These works were all directed against Hegel. Of his poetical productions we only mention, Ruth, Tobias, Sulamith (1857). (B.P.)

## Grynaeus Or Grunaeus, Simon[[@Headword:Grynaeus Or Grunaeus, Simon]]

             surnamed Major, a German Protestant theologian, was born at Vehringen (Hohenzollern) in 1493. He studied at Pfortz-helm and Vienna, and early embraced the Reformation. He taught Greek at Heidelberg from 1524 to 1529. In 1534 he went to Tubingen, commissioned by duke Ulrich of Wurtemberg to reform the churches of that place. In 1536 he settled at Basle, where he died of the plague Aug. 1,1541. Intimately connected with Melancthon, Luther, Calvin, Thomas More, and others, Grynaeus was a zealous promoter of the Reformation, and, as such, was exposed to great dangers, but always managed to get out of them unharmed, thanks to his powerful protectors, lie was present at the diets of Spires and of Worms,  and went to England in 1531 to confer with Henry VIII about his divorce. He was employed to collect the opinions of the Reformed theologians on that subject. A great admirer of the classics, he did much to promote the interests of sound education in the German universities. He discovered in a convent on the Rhine the last five books of Livy (published by Erasmus, Basle, 1531, fol.). Grynaeus published Latin translations of the works of Plutarch, Aristotle, and Chrysostom, the first Greek edition of the Veterinarii medici (Basle, 1537, 4to) and of the Amagest of Ptolemy (Basle, 1538, fol.). He was also the author of Novus Orbis regionum ac insularum veteribus incognitarum, etc. (Basle, 1532-1555, fol.). See Bruck-er, Historia critica Philosoph. vol. 4:period iii, p. 105 sq.; Freytag, Adparatus Litterarius, iii, 497; Melch. Adam, Vitae Theolog. p. 56; Athenae Rauricae, ii, 69-72; Reimmann, Hist. Litterar. 4:207; Hoefer, Nouv. Biog. Generale, 22:272; Burnet, History of Reformation, pt. i, bk. ii; Herzog, Real-Encyklop. v, 402; Middleton, Evangelical Biography, i, 149.

## Grynaeus, Johann[[@Headword:Grynaeus, Johann]]

             a Swiss Protestant theologian, was born at Leufelfingen (Basle) in 1705. He acquired great proficiency in theology and the Oriental languages, and was for seven years professor in the theological faculty of Basle. He died in that city April 11, 1744. He wrote Opuscula Theol. miscell. (Basle, 1746, 8vo), a learned and valuable work. — Hoefer, Nouv. Biog. General, 22:275.

## Grynaeus, Johann Jacob, D.D.[[@Headword:Grynaeus, Johann Jacob, D.D.]]

             a Swiss Protestant theologian, third son of Thomas Grynaeus (q.v.), was born at Berne Oct. 1,1540. He studied at Basle, was ordained deacon in 1559, and in 1565 succeeded his father as pastor. In 1577 he became professor of theology at Basle, and remained there until 1584, when he removed to Heidelberg. In 1586 he returned to Basle, where he died head pastor (antistes) of the city, Aug. 30, 1617 (Aug. 31, 1618, according to Michaud). He published Variorum Patrum Graecorum et Latinorum Monumenta orthodoxographa (Basle, 1569, 2 vols. fol.) : — Ecclesiastica Historia Eusebii Pamphili, Ruffini, Socratis, Theodoreti, Sozomeni, Theodori, Evagrii, et Dorothei, etc. (Basle, 1571, 1588, 1611, fol.): Epitome' Sacrorum Bibliorum, pars I (Basle, 1577, 8vo): Character Christianorum, sen de fidei, spei et charitatis doctrina, etc. (Basle, 1578, 8vo): — Synopsis Historiae Horn inis, sen de prima hominis origine, ejusque corruptione, reconciliatione, etc. (Basle, 1576, 8vo): Chronologia brevis Historiae Evavgelicae (Basle, 1580) : — Sciagraphia; Sacrae Theologiae (Basle, 1577, 4to): Censura theologica ' de prima Antichristianorum errorum origine (Heidelb. 1484) : — Theoremata et Problemata theologica (Basle, f 1590, 3 vols.) : — De viris illustribus quorum, opere Deus '- in reformandis ecclesiis usus est (1602): and a large number of essays and discourses. See Jo. Fabricius, Historia Bibliothec. pt. 6:p. 418-421; Dan. Gerdes, Florileg. Lib. rar. p. 153; Adami, Vitae Theologorum Germanorum; Niceron, Memoires, 37:307- 315; Uhse, Leben d. beruhmtesten Kirchen-Scribenten, p. 196; Hoe-fer, Nouv. Biog. Generale, 22:274; Herzog, Real-Encyklop, v, 404; Darling, Cyclop. Bibliographica, i, 1347; Middleton, Evangelical Biography.

## Grynaeus, Simon[[@Headword:Grynaeus, Simon]]

             a Swiss Protestant theologian and philologist (last of the eminent family of Grynae-us), was born at Basle in 1725, and died in that city in 1799. He was a thorough theological and classical scholar, and well acquainted with French, English, and Latin literature. He published a translation of the Bible (Basle, 1776), and also versions of Juvenal, Thomas a Kempis, and Erasmus's Encomium Moriae. lie also translated into German several English works against Deism. See M. Lutz, Nekrol. denkw. Schweiz. a. d. xviiien Jahrh. ; Hoefer, Nouv. Biograph. General, 22:275.

## Grynaeus, Thomas[[@Headword:Grynaeus, Thomas]]

             nephew of Simon Grynaeus major, and an eminent Protestant divine, was born at Vehringen in 1512. He was brought up by his uncle Simon, and became professor of the dead languages at Basle and Berne. He was a zealous promoter of the Reformation. The margrave Charles of Baden appointed him pastor and ecclesiastical superintendent at Roteln, where he remained until his death, Aug. 2, 1564. See Melch. Adam.. Vitae Theolog. p. 191; Hoe-fer, Nouv. Biog. Generale, 22:273; Middleton, Evangelical Biography.

## Guadagni, Bernardo Gaetano[[@Headword:Guadagni, Bernardo Gaetano]]

             (or John Anthony of St. Bernard), an Italian prelate, was born at Florence, September 14, 1674, being the son of Maria Magdalena Corsini, sister of pope Clement XII. He joined the barefooted Carmelites, at the convent of Arezzo, November 11, 1700. He had been successively teacher of the novices, and several times prior and provincial of Florence, and was, on December 20, 1724, appointed by pope Benedict XIII to the bishopric of Arezzo, and received from the hands of Clement XII the pallium on November 26, 1730. In 1731 he was made cardinal, with the title of St. Martin del Monte. In 1732 he became vicar-general of Rome, which office he maintained until his death, after 1733. See Hoefer, Nouv. Biog. Generale, s.v.

## Guadagnolo, Filippo[[@Headword:Guadagnolo, Filippo]]

             a Minorite and professor of Arabic in the college of the Sapienza at Rome, was born in 1596, and died March 27, 1656. In behalf of the Congregation de Propaganda Fidei, he translated the Bible from the Vulgate into Arabic, which was published in three volumes (Rome, 1671) a work on which he spent twenty-seven years. See Winer, Handbuch der theol. Lit. 1:58; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Toppi, Bibliotheca Neapolitana. (B.P.)

## Guala (Bichieri), Giacomo[[@Headword:Guala (Bichieri), Giacomo]]

             an Italian prelate, was born at Vercelli in the second part of the 12th century. At the age, of twenty-one, after having studied canon law, he was made canon of the Eusebian Cathedral, and cardinal in the same year, by  Innocent VII. In 1208 Innocent sent him to France as a legate to reform the habits of the clergy. For this purpose Guala wrote constitutions of ecclesiastical discipline. After having been commissioned also to reform the clergy of Lombardy, he was sent to Sicily to the emperor Frederic II, to persuade him to undertake a new crusade, but did not succeed. On his return to Italy he Contributed to the foundation of the University of Vercelli, but died before the finishing of his establishment, May 1227. See Hoefer, Nouv. Biog. Generale, s.v.

## Gualbert, Giovanni[[@Headword:Gualbert, Giovanni]]

             (St. Johannes), founder of the Coenobite order of Vallombrosa (vallis umbrosa), in the Apennines, seven leagues from Florence. He died July 12, 1073, and was canonized by pope Celes-tine III in 1193. His life is in the Acta Sanctorum. — Mosheim, Ch. Hist. cent. 11, pt. ii, ch. ii, § 24; Jamieson, Legends of the Monastic Orders, p. 116 sq.; Hoefer, Nouv. Biog. Generale, 26:441; Herzog, Real-Encyklop. v, 406

## Gualdim[[@Headword:Gualdim]]

             (-Paes), a celebrated grand-master of the order of the Templars in Portugal, was born at Braga in the 12th century. He frequently fought against the Moors of the Peninsula. At the time of the second crusade he was provincial of the order of the Templars. During his five years' stay in the East, he distinguished himself at the siege of Ascalon in 1155; and in the following year came back to Europe, when he was made grand-master. In March 1160, he laid the foundations of the magnificent castle of Thomar, which was henceforth to serve as the capitulary chapter of the Portuguese Templars. In 1190 a vast troop of Moorish soldiers advanced under the leadership of Yakub, son of 'Abu-Yussuf, against the doors of Thomar, determined to revenge upon the Templars that loss which they had suffered at Sandarem in 1147, to which the knights under Gualdim had largely contributed. But the Moors were repulsed. The Templars of Portugal were indeed a rampart to the Christian populations, and their order was respected, even though the pontiff was hostile to their convents. Gualdim -Paes died peacefully, in 1195, in his monastery. See Hoefer, Nouv. Biog. Generale, s.v.

## Gualfrid[[@Headword:Gualfrid]]

             SEE GEOFFREY.

## Gualter, Rodolphus[[@Headword:Gualter, Rodolphus]]

             son-in-law of Zwinli, and one of the first Swiss Reformers, was born at Zurich Nov. 9, 1519, succeeded Bullinger as pastor, became superintendent at Zurich in 1575, and died Nov. 25, 1586. His commentaries are highly esteemed and rare, viz. Homiliae cccxi in Matthaeum (zurich, 1590-96, 2 vols. fol.) : — Homil. clxxv in Acta (Zurich, 1577, fol.). He wrote also a strong anti-papal treatise, Antichristus (Zurich, 1546, 8vo). A complete edition of his works appeared at Zurich in 1585 (15 vols. 8vo). — Hoefer, Nouv. Biog. Generale, 21:810; Winer, Theol. Literatur, ii, 555; Darling, Cyclop. Bibliographica, i, 1350.

## Gualterio, Filippo Antonio[[@Headword:Gualterio, Filippo Antonio]]

             an Italian prelate and scholar, was born at San Quirico de Fermo, March 24, 1660. He belonged to one of the first families of Ancona. His grand- uncle sent him, in 1672, to Rome, to study at the college of Clement. Antonio studied philosophy at Rome, and law and theology at Fermo, where his grand-uncle was the archbishop. At the age of nineteen he received the degree of doctor, and about 1684 was admitted to the number of the candidates for prelates. On February 17, 1700, Innocent XII intrusted him with the nonciature to France, and Clement XI conferred on him the abbey of the Trinity, the bishopric of Tmola and Todi, and in 1799  made him cardinal with the title of Saint Chrysogonus. In France Gualterio had connected himself with the principal scholars, had examined all the monastical and other libraries, and made a fine collection of MSS. of great value, medals, both antique and modern, and instruments of rare precision; but all these literary or scientific treasures, being embarked at Marseilles, were lost on the passage. He began new researches, and succeeded in collecting a number of elements, useful for a universal history, which he proposed to write. But when he was settled down as a legate at Ravenna, the imperial troops invaded that city and pillaged his house, by which his documents were either burned or dispersed. Later, Louis XV appointed him commander of the Order of the Holy Ghost. Cardinal Gualterio, with all his literary tastes, left no writings. He died at Rome, April 21, 1728. See Hoefer, Nouv. Biog. Generale, s.v.

## Gualtperius, Otto[[@Headword:Gualtperius, Otto]]

             a Lutheran theologian of Germany, was born January 1, 1546, at Rotenburg. He studied at Marburg, and was there professor of Hebrew and Greek in 1582. In 1593 he went to Liibeck as director of the schools, and died December 24, 1624. He wrote, Grammatica Linguae Sanctae: — Sylloge Vocumm Exoticarum Novi Testamenti: — Collatio Praecipuarum Sacrae Geneseos Translationum; etc. See Moller, Cimbria Litterata; Furst, Bibl. Jud. 1:346; Jocher, Allgenmeines Gelehrten-Lexikon, s.v.; Seelen, Athenae Lubecenses. (B.P.)

## Guanzellis, Gianmaria De[[@Headword:Guanzellis, Gianmaria De]]

             an Italian prelate, was born in 1557 at Brazighella, near Faenza. He became a Dominican while still young, and taught school in various establishments of his order. Paul V chose him as a master of the sacred palace, and in 1607 he appointed him bishop of Polignano. Guanzellis died in 1619, leaving, Index Librorum Expurgandorum in Studiosorum Gratiam Conofectus (Rome, 1607): — Synodus Dimecesana Polymnianensis (Bari). See Hoefer, Nouv, Biog. Generale, s.v.

## Guard[[@Headword:Guard]]

             The Scripture terms used in this connection mostly have reference to the special duties which the body-guard of a monarch had to perform. SEE KING.

1. Tabbach', טִבָּח, originally signified a "cook;" and as butchering fell to the lot of the cook in Eastern countries, it gained the secondary sense of "executioner," and is applied to the body-guard of the kings of Egypt (Gen 37:36) and Babylon (2Ki 25:8; Jer 39:9; Jer 40:1; Dan 2:14). So Potiphar, the master of Joseph, was captain of Pharaoh's body-guard, i.e. chief executioner (Gen 39:1; Gen 41:10; Gen 41:12). In Egypt he had a public prison in his house (Gen 9:3-4). It is evident from Herodotus (ii, 165 sq.) that the kings of Egypt had a guard who, in addition to the regular income of the soldier, also received a  separate salary. In the paintings of marches and battles on the monuments, these royal guards are commonly seen to be employed in protecting the person of the king, and are distinguished by peculiar dresses and weapons (Wilkinson, i, 337, 406). During the reign of the Ptolemies, who in general adhered to the usages of the ancient Egyptians, the office of the commander of the body-guard was a very important one. They possessed the confidence of the king, and were often employed in the most important business transactions. Finally, the super. intendence of the executions belonged to the most distinguished caste. In Babylon, Nebuzaradan, who held this office, commanded also a part of the royal army (Jer 39:13; Jer 52:15). SEE EXECUTIONER.

2. Rats, רָוֹ, properly means a courier, and is the ordinary term employed for the attendants of the Jewish kings, whose office it was to run before the chariot (2Sa 15:1; 1Ki 1:5), like the cursores of the Roman emperors (Seneca, Epist. 87, 126). That the Jewish "runners" superadded the ordinary duties of a military guard appears from several passages (1Sa 22:17; 2Ki 10:25; 2Ki 11:6; 2Ch 12:10). It was their office also to carry dispatches (2Ch 30:6). They had a guard- room set apart for their use in the king's palace, in which their arms were kept ready for use (1Ki 14:28; 2Ch 12:11). SEE FOOTMAN. They were perhaps the same who, under David, were called Pelethites (1Ki 1:5; 1Ki 14:27; 2Sa 15:1). SEE PELETHITE.

3. The terms mishm'reth, מִשְׁמֶרֶת, and mishmair' מִשְׁמָר, express properly the act of watching, or else a watch-station, but are occasionally transferred to the persons who kept watch (Neh 4:9; Neh 4:22; Neh 7:3; Neh 12:9; Job 7:12). The A.V. is probably correct in substituting mishmarto' מִשְׁמִרְתּוֹfor the present reading in 2Sa 23:23, Benaiah being appointed "captain of the guard," as Josephus (Ant. 7:14, 4) relates, and not privy councillor: the same error has crept into the text in 1Sa 22:14, where the words "which goeth at thy bidding" may originally have been "captain of the body-guard." SEE CAPTAIN.

In New-Test. times we find the σπεκουλάτερ, for the Latin spiculator (rendered "executioner," margin guard, Mar 6:27), properly a pike- man, halberdier, a kind of soldiers forming the body-guard of kings and princes, who also, according to Oriental custom, acted as executioners. The term κουστωδία, for the Latin custodia, i.e. custody, a "watch" or guard, is spoken of the Roman soldiers at the sepulchre of Jesus  (Mat 27:65-66; Mat 28:11). The ordinary Roman guard consisted of four soldiers (τετράδιον, "quaternion"), of which there were four, corresponding to the four watches of the night, who relieved each other every three hours (Act 12:4; comp. Joh 19:23; Polyb. 6:33, 7). When in charge of a prisoner, two watched outside of the cell while the other two were inside (Act 12:6). The officer mentioned in Act 28:16 στρατοπεδάρχης, "captain of the guard") was perhaps the commander of the Praetorian troops, to whose care prisoners from the provinces were usually consigned (Pliny, Ep.x, 65). SEE WATCH.

## Guard, Thomas, D.D[[@Headword:Guard, Thomas, D.D]]

             an eloquent Methodist Episcopal minister, was born in County Galway, Ireland, June 3, 1831. He was accepted by the Irish Conference of 1851 as a candidate for the ministry, and called to labor the same year. He was received into full connection in 1855. In 1862 he went to South Africa  under the direction of the London Missionary Society, and spent nine years, chiefly at Grahamstown and Port Elizabeth. In 1871 he came to America on a visit, and at once became popular as a preacher and lecturer. On receiving an invitation to become the pastor of Mount Vernon Place Church, Baltimore, Maryland, he decided to make this country his home. He entered upon his pastorate in Baltimore in 1872. At the end of his term (in 1875) he became pastor of the Howard Street Church, San Francisco, California. In 1878 and 1879 he was pastor of First Church, Oakland, and in 1880 resumed his former relationship with the Mount Vernon Place Church, Baltimore. It was there that he closed his earthly career, October 15, 1882. He was thoroughly acquainted with standard English divinity, and particularly with Methodist theology. As a lecturer and platform speaker he was almost without an equal. As a pulpit orator he was unsurpassed in his own or any age, and he could attract and hold the largest audiences of the most cultivated people. As a pastor he was not successful, and was incapable of managing business of any kind. See Minutes of Annual Conferences, 1883, page 83.

## Guardian Angel[[@Headword:Guardian Angel]]

             a term which represents a theory prevalent from antiquity, that human beings are accompanied through life by a special supernatural being (sometimes termed their "attendant genius"), who watches over them for guidance and protection. Such has been thought to be the meaning of Socrates when he claimed a particular δαίμων as his spiritual counsellor. SEE DAEMON. Among Christian writers 'the theory has been thought to derive confirmation from the statement of our Saviour respecting children, that "in heaven their angels do always behold the face of my Father which is in heaven" (Mat 18:10); and from the declaration that angels "are all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb 1:14). A more cautious criticism, however, has usually held that these passages only indicate a special care of divine Providence over the young and believers; and the peculiar form of the doctrine referred to appears to savor rather of a pagan than an evangelical origin. Monographs are named in Walch, Bibliotheca Theologica, i, 178, and Volbeding, Index Programmatum, p. 116. SEE ANGEL.

## Guardian Of The Spiritualities[[@Headword:Guardian Of The Spiritualities]]

             in England, the person in whom is vested the ecclesiastical jurisdiction of a diocese upon the death or translation of the bishop, or in cases of infirmity of the incumbent or bishop. — Eden, Churchman's Dictonary.

## Guarin, Pierre[[@Headword:Guarin, Pierre]]

             a French Hebraist, was born at Tronquay (Normandy)in 1678. He entered the order of the Benedictines of St. Maur Oct. 21,1696, became subsequently professor of Greek and Hebrew, and died librarian of the abbey of St. Germain des Pros, Dec. 29, 1729. He had a lively literary  controversy with canon Masclef, and wrote Grammatica Hebraica et Chal-deice, etc. (Paris, 1724 8, 2 vols. 4to) : — Lexicon Hebra-icum et Chaldaeobiblicum (Par. 1746, 2 vols. 4to). Guapin only completed this dictionary to Mere inclusively; the following letters were the work of other Benedictines. See Le Cerf, Bibl. Hist. et crit. des Auteurs de la Cony. de St. Maur; Hoefer, Nouv. Biog. Genesis 22:318.

## Guarnacci, Mario[[@Headword:Guarnacci, Mario]]

             an Italian prelate, was born at Volterre in 1701. He received the doctor's degree at Florence, where he pursued the course of Salvini. He was honored with the favor of Benedict XIV, who charged him to continue Chazon's Lives of the Popes, but he retired in 1757 to his own country. He discovered there the remains of Roman baths. He also made a collection of Etruscan antiquities, which he bequeathed to his native city. He died August 21, 1785, leaving, Dissertazione sopra le XII Tavole (Florence, 1747): — Vitae et Res Gestce Pontificum Romanorum, etc. (Rome, 1751): — Origini Italiche (Volterre, 1768): — Poesie di Zelalgo Arrasiona (Lucca, 1769). See Hoefer, Nouv. Biog. Generale, s.v.

## Guastallines[[@Headword:Guastallines]]

             a monastic order in the Roman Catholic Church, founded in 1534 by countess Torelli, of Guastalla. They were at first connected with the Barnabites, whom they assisted in their missions; but, as this led to disorders, they were ordered to take the vow of seclusion. They were also called the Angelic order (Angelics), which name was to remind them that they should be as pure in their lives as angels.

## Guatemala[[@Headword:Guatemala]]

             SEE CENTRAL AMERICA.

## Gude, Gottlob Friedrich[[@Headword:Gude, Gottlob Friedrich]]

             a German theologian, was born at Lauban Aug. 26. 1701. He studied theology in the universities of Halle and Leipzig, and taught for some time in the latter. Having returned to his native city in 1727, he was made chief deacon in 1743, and archdeacon in 1753. He died at Lauban June 20,1756. Among his numerous publications are De Causis Dissensuum inter Scripturae Interpretes (Lpz. 1724) : — Der Christen Reise nach dem rechten Vaterland (Hal. 1726, tel.) : — De Jurisconsultorum Meritis in Scrip-turam (Lauban. 1728): De mystica Miraculorum et fa-torum Christi Interpretatione (Lpz. 1729)i Grundliche Erlauterung des briefs Pauli an die Epheser (Lauban, 1735). — Hoefer, Nouv. Biog. Genesis 22:340.

## Guden, Heinrich Philipp[[@Headword:Guden, Heinrich Philipp]]

             a Lutheran theologian of Germany, was born October 4, 1676. He studied at Helmstadt and Jena, was in 1700 pastor at Osterroda, took the degree as doctor of theology in 1720, was in 1722 pastor, general-superintendent, and professor at. Gottingen, and died April 27, 1742. He wrote, Manipulus Problematumn ad Theologiam Naturalera Pertinentium: — De Bonifiacio Germanorum Apostolo (Helmstadt, 1720). See Winer, Handbuch der theol. Lit. 1:780; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gudenus, Anselm Friedrich Von[[@Headword:Gudenus, Anselm Friedrich Von]]

             a Roman Catholic theologian of Germany, was born at Erfurt in 1731, and died May 16, 1789, leaving Geschichte des ersten christlichen Jahrhunderts (Wiirzburg, 1783, 2 volumes): — Geschichte des zweiten christlichen Jahrhunderts (ibid. 1787, 2 volumes). See Winer, Handbuch der theol. Lit. 1:548. (B.P.)

## Gudgodah[[@Headword:Gudgodah]]

             [-some Gud'godah] (Heb. with the art. and, directive, hag-Gudgod'-ah, , הִגֻּדְגֹּדָה, rent, or perh. thunder; Sept. Γαδγάδ, Vulg. Gadgad), the fortieth station of the Israelites during their wanderings in the desert, between Mount Her and Jotbath (Deu 10:7); doubtless the same with HOR-HAGIDGAD, through which they had previously passed between Bene-jaakan and Jotbath (Num 33:32). The name appears to be preserved in the present wady Chudhaghidh ("diminutions"),  mentioned by Robinson (Res. i, 267) as "a broad sandy valley which drains the remainder of the region between the Jerafeh and el-Mukrah, and carries its waters eastward to the former." SEE EXODE. In this identification two late travellers agree (Schwartz p. 213; Bonar, p. 286, 295). SEE HOR- HAGIDGAD. Dr. Robinson suggests that Gudgodah and Jotbathah may be in the Arabah, near the junction of wady Ghurun-del with wady el-Jeib (Res. ii, 583). SEE JOTBATH.

## Gudule, Goule, Or Ergoule, ST.[[@Headword:Gudule, Goule, Or Ergoule, ST.]]

             a Belgian virgin, patroness of Brussels, is said, according to tradition, to have been born in Brabant about 650. She was the daughter of St. Amalberge, and was educated by her godmother, St. Gertrude, abbess of the convent of Ni-velle. In 664, Gertrude having died, Gudule went to reside with count Witger, the second husband of her mother. While there she led a life of extravagant asceticism, and, according to the Romish legend, accumulated Such a stock of good works that God gave her the power to work miracles both during her life and after her death! She died Jan. 8, 712, and was buried in the church of St. Michael, Brussels, which was subsequently called after her, and is now the cathedral of St. Gudule. She is commemorated on the 8th of January, and is the object of special veneration throughout Belgium. See Ruth d'Ans, Vie de St. Gudule (Brussels, 1703,12mo); Baillet, Vies des Saints (vol. i, Jan. 8); Hoefer, Nouv. Biog. Generale, 22:352; Butler, Lives of the Saints, Jan. 8.

## Guebres[[@Headword:Guebres]]

             SEE PARSEES.

## Guedier De Saint-Aubin, Henri Michel[[@Headword:Guedier De Saint-Aubin, Henri Michel]]

             a French theologian, was born at Gournay-en-Bray June 17, 1695. He studied at Paris, and received the doctor's degree from the Sorbonne Oct. 29,1723. lie became professor in that institution in 1730, and its librarian in 1736. Some time after he obtained the abbey of St. Vulmer. He was acquainted with Hebrew, Greek, Latin, French, English, and Italian, besides history, theology, and kindred sciences. For fourteen years he decided all cases of conscience presented to the Sorbonne. He died at Paris Sept. 27, 1742. He wrote, Histoire salute des deux Alliances (Paris, Didot, 1741, 7 vols. 12mo), which Moreri considers as a good concordance of the O. and N.T. At the end of every part are remarks and arguments on the  designs of the sacred writers, and on the authenticity and inspiration of their writings. — Ladvocat, Dict. historique; Moreri, Dict. hist. (edit. 1759); Hoefer, Nouv. Biog. Genesis 22:358.

## Guelpherbytanus, Codex[[@Headword:Guelpherbytanus, Codex]]

             SEE WOLFENBUT-TEL MANUSCRIPT.

## Guelphs And Ghibellines[[@Headword:Guelphs And Ghibellines]]

             the names given to two great mediaeval parties which acquired a pre- eminent celebrity especially in Germany- and Italy, inasmuch as their contests made Up a great portion of the history of those countries from the 11th to the 14th centuries, and which claim notice here because of the close connection of their party strifes with the ecclesiastical history of that period, and the use which the papacy made of them to increase its power and authority. According to the most reliable authorities, the word Guelph, or Guelf, is derived from" Welf," a baptismal name in several Italo, German families, which may be traced even up to the 9th century in a line of princes who migrated from Italy to Germany in the 11th century, when it appears there as the name of several chiefs of the ducal house of Saxony. Ghibelline is referred to "Waiblingen' (anciently Wibelingen), a town of Wurtemberg, and the patrimonial seat of the Hohen-stauffen family. The party conflicts originating in the rivalry of the ducal houses above mentioned, and probably also the party names, are of earlier date, but the first recorded use of these terms to designate the opposing parties occurred A.D. 1140, in the great battle of Weinsberg, in Suabia, fought between the partisans of Conrad of Hohenstauffen and those of Henry the Lion, of the house of Wolf, rival claimants of the imperial throne. In this battle the followers of Conrad rallied to the cry of "Hie Walblingen !" and those of Henry to the cry of" Hie Wolf!" These party cries, transferred to Italy, subsequently the chief theatre of these party contests, became Ghibellini and Guelphi or Guelfi, in the Italian language, the former designating the supporters, and the latter the opponents of the imperial authority, which generally vested in the Ho-henstauffen house. The opposition to this authority arose from two sources, viz. (1)from the cities and smaller principalities seeking to maintain their local rights and liberties, and (2) from the popes, who, jealous of the power of the German emperors, and irritated by their exercise of authority in ecclesiastical matters, especially in regard to investitures (q.v.), favored the party of the Guelphs, and, indeed, became  the representative leaders thereof. Hence the term Guelph came to signify in general those who favored the Church's independence of the State, and the maintenance of municipal liberty as against the partisans of a supreme and centralized civil authority represented in the emperor. This statement; however, seems not to hold good always, since in the multiplied and complicated' conflicts of these parties an interchange of the distinctive principles and objects of each appears to have taken place in certain instances, and the interests of the hierarchy by no means always coincided with the aspirations for municipal and personal freedom, however freely it evoked them to advance its own ends. The contest of the papacy for supremacy over the civil power, organized and definitely directed to its object by Gregory vii (q.v.), culminated in the pontificate of Innocent III (q.v.), when, "under that young and ambitious priest, the successors of St. Peter attained the full meridian of their greatness" (Gibbon, 6:36, Harper's ed.), and "the imperial authority at Rome breathed its last sigh" (Muratori, Annal. Ital. anno 1198).

In the contests of the Ghibelline and Guelph parties historians note" five great crises "viz. (1) in 1055, under Henry IV; (2) in 1127, under Henry the Proud; (3) in 1140, under Henry the Lion; (4) in 1159, under Frederick Barbarossa; and (5) the pontificate of Innocent III. After the decline of the imperial authority in Italy, in the conflicts between opposing parties among the nobility and in the cities, Ghibelline was used to designate the aristocratic party, and Guelph those professedly favoring popular government. But the party name, as thus defined, did not always represent the real principles and objects of the party. In the course of time the contest "degenerated into a mere struggle of rival factions, availing themselves of the prestige of ancient names and traditional or hereditary prejudices" (Chambers), so that in 1273 pope Gregory X used the following language: "Guelphus nut Gibcllinus, nora-inn ne illis quidem, qui illa proferunt, nota; inane nomen, quod significat, nemo intelligit" (Muratori, Scriptt. return ltalicarum, 11:178); and in 1334 pope Benedict XII forbade the further use of the terms, and "we read little more of Guelphs and Ghibellines as actually existing parties." The conflict of principles in ecclesiastical as well as civil polity which these terms once served to represent may be traced through every subsequent age, and has not, even in this 10th century, ceased to exist. — Chambers, Cyclopaedia, s.v.; English Cyclop. s.v. ; New American Cyclop. 8:547-8; Hoe-for, Nouv. Biog. Generale, 22:360 sq.; sismondi, Hist. Des Francais (see  Index); Ranke, Hist. of Papacy (see Index); Herzog, Real-Encykl. 17:659 sq. (J, W. M.)

## Guenee, Antoine[[@Headword:Guenee, Antoine]]

             a French abbot, was born at Etampes Nov. 23, 1717. He studied at Paris, entered the Church, and attained high degrees in the university. For twenty years professor of rhetoric at the college of Plessis, he travelled through Italy, Get. many, and England to acquire a knowledge of their languages, and on his return published several translations. He afterwards wrote the Lettres de quelques' Juifs against Voltaire, for which he was made canon of the cathedral of Amiens, and afterwards attached to the chapel of Versailles by cardinal de la Roche-Aymon. During the Revolution he was imprisoned for ten months at Fontainebleau, and after his liberation lived in retirement with his brother. He died at Fontainebleau Nov. 27, 1803. Among his publications are: Los Temoins de lu Resurrection de Jesus Christ examines suivant les regles du barreau (from the Engl. of Sherlock, against Woolston, Paris, 1753, 12mo): — La Religion chretienne dimontree par la conversion et l'apos-tolat de Saint Paul (from the Engl. of Lyttleton, with the addition of two discourses by Seed): — Sur l'Excellence intrinseque de l'Ecriture (Paris, 1754, 12mo): — Observations sur l'histoire et sur les preuves de la Resurrection de Jesus Christ (from the Engl. of West, against Woolston) (Paris, 1757, 12mo): — Lettres de quelques Juifs portugais, allemands et polonais a M. de Voltaire (Paris, 1769, 8vo); often reprinted, with additions, as 6th ed. Paris, 1805, 3 vols. 8vo and 12mo; 7th ed. Paris, 1815, 4 vols. 8vo; 8th ed. Paris, 1817, 8vo; Lyon and Paris, 1857, 3 vols. 12mo; transl, into English by Le-fanu under the title Letters of certain Jews to Voltaire (Dublin, 1777, 2 vols. 8vo): — Recherches sur la Judee consideree principalement par rapport a la fertilite de son terroir, depuis la captivite de Babylone jusqu'a nos temps, in Memoires de l'Academie des Inscriptions, vol. 1 (1808), composed of papers read by him before this society, of which he had been elected member in 1778. — Dacier, Notice sur l'abbe Guenee (at the head of the 7th ed. of Lettres de quelques Juifs, etc., Paris, 181.5); Que-rard, La France litteraire; Hoefer, Nouv. Biog. Genesis 22:381; Darling, Cyclop. Bibliographica, i, 1351.

## Gueranger Prosper Louis Pascal[[@Headword:Gueranger Prosper Louis Pascal]]

             a French ecclesiastic, was born April 4, 1805, at Sable-sur-Sarthe, in Le Mans. He studied at Angers and Le Mans, and received holy orders in 1827. For some time he was professor at Le Mans, and at the same time secretary to the bishop of De la Myre. With a view to restoring the order of the Benedictines in France, he retired in 1833 to the Benedictine abbey at Solesmes, where, with a number of friends, he commenced a monastic life according to the rules of St. Benedict. In 1836 he went to Rome, made his profession in 1837, and was appointed by Gregory XVI, abbot of Solesmes and president of the Benedictine congregation of France. He was opposed to the Gallican Church and her liturgies. In the spirit of his motto he published, Institutions Liturgiques (1840-52, 3 volumes): — L'Anne Liturgique (1844-66, 9 volumes; translated also into German at Mayence, 1875): — Essais sur le Naturalisme Contemporain (1856, written against prince Albert de Broglie). When the Vatican council was opened, and the adherents of the Gallican Church insisted upon their privileges, Gudranger published De la Monarchie Pontificale, which was highly praised by pope Pius IX. At the time of his death, January 30, 1875, Gueranger was dean of Le Mans, Nantes and St. Denis. Besides the works already mentioned, he  wrote, Origines de. Eglise Romaine (1836): — Histoire de Sainte Cecile (1848; 2d ed. 1853; translated also into German, Ratisbon, 1851): — Memoire sur la Question de l'Immacule: — Conception (1850): — Enchiridion Benedictinum, Complectens Regulam Vitam et Laudes, etc. (1862): — Les Exercises de Sainte Gertrude (2d ed. eod.): — Essai sur la Medaille de St. Benoit (4th ed. 1865; Germ. transl. Einsiedeln, 1863): — La Regle de Sainte Benoit (1868): — Sainte Cecile et la Societe Romaine aux deux Premiers Siecles (1873). See Literarischer Handweiser fur das Katholische Deutschland, 1875, col. 355, sq.; 1882, col. 323; Lichteinberger, Encyclop. des Sciences Religienses, s.v. (B.P.).

## Guerard, Robert[[@Headword:Guerard, Robert]]

             a learned French Benedictine, was born at Rouen in 1641. He assisted Delfau in the revisal of St. Augustine's works; while thus employed, was accused of being concerned in a satirical book entitled, L'Abbe Commendataire, and confined in the abbey of Aimbournay, in Bugey. He took advantage of this exile to make a diligent search for ancient MSS., and discovered a great number; among others, St. Augustine's book against Julian, entitled, Opus Impefectum. He was afterwards sent to Foscamp, then to Rouen, where he died, January 2, 1715. He left Abrge de la Bible (first published in 1707). See Hoefer, Nouv. Biog. Generale, s.v.

## Guerech (1)[[@Headword:Guerech (1)]]

             (Lat. Guerckus, Erechus, or Warochus) was a bishop and count of Nantes. His father sent him for his education to a monastery, and he was appointed to the episcopal see at Nantes, or the first vacancy. However, a few days after having received the news of his election, Gudrech learned of' the death of his brother. The people had made him bishop, but by law of  relationship he was made count. He pretended, nevertheless, to occupy the two position is simultaneously. He became famous by his war engagements with Conan le Tors (the crooked), count of Rennes. The death of Gutrech, in 988, was thought to have been caused by poison. See Hoefer, Nouv. Biog. Generale, s.v.

## Guerech (2)[[@Headword:Guerech (2)]]

             a French prelate, was born in the first part of the 11th century, being the son of Alain, count of Carnonailles. Airard, bishop of Nantes, having been expelled from his episcopal see in 1052, by the people of Nantes, was immediately replaced by Guerech, who, without attending to his consecration, occupied the episcopal palace, and took the administration of- the Church. He had not even obtained canonical ordination :when he went to the Council of Rheims in 1059. He also attended the disputation of Angers in 1062, and presided at the Council of Tours in 1068. He was a friend of the monks of Marmontiers, and sustained their pretensions in all the ecclesiastical assemblies. Gudrech died July 31, 1079. See Hoefer, Nouv. Biog. Generale, s.v.

## Guericke, Heinrich Ernst Ferdinand[[@Headword:Guericke, Heinrich Ernst Ferdinand]]

             a Lutheran theologian of Germany, was born February 25, 1803. He studied at Halle, was made a doctor of philosophy in 1824, licentiate of theology in 1825, on presenting: De Schola, quae Alexandriae Floruit, Catechetia, and professor of theology at Halle in 1829, in acknowledgement of his biography of August Hermann Francke, and his Beitrdge zur historisch-kritischei Einleitung in Neue Testament. In 1833 the Tubingen faculty conferred on him the degree of a doctor of theology. He was a very strict Lutheran, opposed the exertions of the Prussian government to effect a union between the Lutheran and Reformed churches, and founded, together with Rudelbach, the Zeitschrift fur die gesanmmte lutherische Theologie und Kirche, in 1840, which was continued till 1878, in connection with professor Delitisch. Guericke died February 4, 1878. Besides the works already mentioned, he wrote, Handbuch der Kirchengeschichte (9th ed. 1867-69, 3 volumes; translated into English by W.G.T. Shedd, N.Y. 1857-63, 2 volumes): Allgemeine christliche Symbolik (Leipsic, 1861): — Historisch kritische Einleitung in das Neue Testament (ibid. 1843; 2d. ed; 1854): — Lehrbuch der christlich kisrehlicken Achadologie (2d ed. Berlin, 1859); See Zuchold, Bibl.. Theol. 1:475 sq.; Plitt-Herzog, Real-Encyklop. s.v.; Lichtenberger, Encyclop. des Sciences Religienses, s.v. (B.P.)

## Guerin[[@Headword:Guerin]]

             (Lat..Gairinus), abbot of Flavigny, in Burgundy, and thirty-first bishop of Autun, was born about 626. He took part in. the disputation in which his brother St. Leger, bishop of Autun, had engaged against Ebroina burgomaster of Neustria, and shared with him his alternatives of triumph  and of persecution. Ebroin, having overcome his rivals, brought them before the tribunal, after having cut out their eyes. Guerin, being charged with complicity in the murder of Childeric II, was tied to a stake and stoned to death in 678. He is commemorated as a martyr on August 25 and October 2. See Hoefer, Nouv. Biog. Generale, s.v.

## Guerin (2)[[@Headword:Guerin (2)]]

             (or Garin), a French prelate, was born in 1160. He was first a friar of the order of the Hospitallers at Jerusalem, and succeeded, in 1213, to Geoffroi, bishop of Senlis. He was one of the principal counsellors of Philip Augustus. Guerin recovered Tournay from Renaud, count of Boulogne. In 1214 he assisted in the celebrated battle of Bouvines, in memory ofwhich anabbey was founded in the diocese of Senlis, with the name of Notre- Dame de la Victoire. Louis VIII ascended to the throne in 1223, when Gulrin continued his services to him as to his father, and received the title of chancellor. In 1228, two years after the death of Louis VIII, Gaerin retired from the world, and entered the monastery of Chalis, where he died, April 19, 1230. See Hoefer, Nouv. Biog. Generale, s.v.

## Guerin (3)[[@Headword:Guerin (3)]]

             (Gerin or Guarin), whose surname and country are: unknown, a grand master of the order of the Hospitallers of St. John of Jerusalem, succeeded Bertrand of Taxis in 1240. At this time the Templars: and Hospitallers were divided; Thibaud VI, of Champagne, went to Palestine at the head of a crusade, and concluded a truce with the infidels after the loss of the battle of Gaza. The Templars subscribed to that truce. Richard of England followed next and sailed against Jaffa; he concluded a truce by which Jerusalem was to be surrendered. In that truce the Templars were entirely excluded. The grand master of the Hospitallers brought the treasure of the order to the patriarch of Jerusalem, to assist him in fortifying the walls of that city. But hardly had they made a few trenches, when all Palestine was invaded by the Koreishites. The grand masters of the Hospital and the Temple at Jerusalem, being almost without troops, resolved to conduct the inhabitants to Jaffa, while others refused to go, and tried to defend themselves, but were all cut down without mercy, or fell in open battle. Only twenty-six Hospitallers, thirty-three Templars, and three Teutonic knights escaped with their lives. The two grand masters of the two orders and a commander of the Teutonic knights lost their lives at the head of the  army in 1243. Other historians say that they had only been made prisoners, and that Gurin died in 1244, in slavery. See Hoefer, Nouv. Biog. Generale, s.v.

## Guerin, Anne Therese[[@Headword:Guerin, Anne Therese]]

             foundress of a religious community, was born at Etables, St. Brieuc, Brittany, October 2, 1798. In 1822 she joined the Sisters of Providence, an order founded at Ruille-sur-Loire in 1806, assuming the name of Sister St. Theodore. Immediately after her profession she was appointed superior of an extensive establishment at Rennes, the object of which was to give poor children an education. Astonishing success attended her exertions among the ignorant and degraded. She was afterwards removed to Soulaines, where her educational and charitable duties were combined.. Here she studied medicine. On October 22, 1840, Sister St. Theodore, at the request of bishop Brute, founded, at St. Mary's of the Woods, Vigo County, Indiana, a very wilderness at the time the Sisters of providence in America. In November 1841, she was joined by Sister St. Francis, a saintly woman, whose Life and Letters — the latter called "a string of exquisite pearls" — has been published. The two sisters died in 1856, within three months of each other. Mother Theodore united those rare virtues which form the perfect religious with extraordinary governing and financial abilities. The fruit of her charity and zeal is witnessed in extensive and numerous, establishments, educational and charitable, spread over the Western. States. See (N.Y.) Cath. Annual, 1881, page 75.

## Guerin, Eugenie de[[@Headword:Guerin, Eugenie de]]

             a French lady eminent for her piety and devotion, was born at the ancient chateau of Le Cayla, Languedoc, January 25, 1805. She lived in stirring times; even into the solitude of her country home came the agitation of political changes and religious disturbance, distressing to her as a legitimist and Catholic. Her life was an uneventful one, passed in the home of her father, busy in unselfish home ministrations. She died May 1, 1848. Her famous Journal is the record of her brother Maurice's life. She felt no call to write her own personal thoughts and feelings. It follows him through every mental and spiritual change, his griefs and joys, his relapse from the Roman faith and reconversion, his marriage and death, and then it closes. It tells of him at the seminary, then at La Chinaie, under the eminent Lamennais, who had left the Catholic Church, and was then in Paris. After  her death, the French Academy caused the publication of this simple record, written in the quiet chamber for Maurice's eyes alone. Her Journal and Letters make two volumes of 400 pages each, and have gone through twenty editions in France. They have been translated into English, and republished in London and New York, edited by G.S. Trebutien, and have had an extensive sale among both Protestants and Romanists. See (N.Y.) Cath. Almanac, 1872, page 42.

## Guerin, Jean Baptiste Paulin[[@Headword:Guerin, Jean Baptiste Paulin]]

             a distinguished French painter of history and portraits, was born at Toulon, March 25, 1783. There are a number of fine historical pieces, by him, mostly of Scriptural subjects, in the churches of Paris. He was professor of painting to the Maison Royale de St. Denis. He died at Paris, January 16, 1855. See Hoefer, Noiuv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Guerra, Giovanni[[@Headword:Guerra, Giovanni]]

             (called da Modena), an Italian painter, designer, and architect, was born at Modena in 1544, and visited Rome at the age of eighteen, where he rose to considerable eminence. He executed a number of works for the chapels and churches during the pontificate of Sixtus V, and also made a great number of designs of subjects from the Old and New Test. As an architect, he designed the Scala Santa at Rome, and the Church of Santa Maria di Paradiso, and La Madonna delle Asse, at Modena. He died at Rome in 1618. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Guertler, Nicolaus, D.D.[[@Headword:Guertler, Nicolaus, D.D.]]

             a learned Protestant divine, was born at Basel in 1654. He studied at the university of that city, and in 1(;85 became professor of philosophy and rhetoric at Herborn. He afterwards became professor of theology at Hanau, and in 1696 at Bremen. From thence he removed to Deventer in 1699. and to Franeker in 1707. He died in 1711. His principal work is Systema theologiae pro-pheticae, cure indicibus necessariis (Utrecht, editio se- cunda emendata, 1724, 4to). — Darling, Cyclop. Biblioq. ii, 1.356; Hoefer, Nouv. Biog. Genesis 22:855. (J. H. P.)

## Guest[[@Headword:Guest]]

             SEE HOSPITALITY.

## Guest-Chamber[[@Headword:Guest-Chamber]]

             (κατάλυμα a lodging-place, i.e. properly inn, as rendered in Luk 2:7; hence any room of entertainment, and so used by the Sept. at 1Sa 9:22; Neh 3:5; Eze 40:44), the ὑπερῷον, canaculum, or spare apartment in an Oriental dwelling (Mar 14:14; Luk 22:11). SEE HOUSE. At the public festivals these may naturally be supposed to have been placed at the service of strangers attending Jerusalem for that purpose.

SEE PASSOVER.

## Guevara, Don Juan Nino de[[@Headword:Guevara, Don Juan Nino de]]

             an eminent Spanish painter, was born at Madrid in 1632 and was instructed in the school of Miguel Manrique. There are many of his works at Malaga, Cordova, and Granada. In the Church de la Charidad, at Malaga, is a fine picture of 'The Triumph of the Cross; and in the cathedral, The Ascension of Christ, and The Assumption of the Virgin. He died at Malaga in 1698. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Genesis Biog. Dict. s.v.

## Guevara, Juan Beltran[[@Headword:Guevara, Juan Beltran]]

             a Spanish prelate, was born at Medina-de-las-Torres in 1541. He was sent on a mission to Naples, and wrote for pope Paul V against the Venetians; for which that pontiff rewarded him with the bishopric of Salerno. Guevara was afterwards bishop of Badajoz, and died archbishop of Compostella, in May 1622. His contemporaries designate him as governed by passion and given up to imagination... He wrote Propug.qnaculuam Ecclesiasticce Libertatis Adversus Leges Vehetiis Latas; etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Gui[[@Headword:Gui]]

             SEE GUIDO.

Gui

the institutor of the order of the Hospitallers of the Saint-Esprit de Montpellier, seems, in 1197, to have united several religious persons, and to have written down the rules of that new institution, which was recognised and confirmed by a bull of pope Innocent III, April 23,1198. This pontiff called Gui, with several of his co-workers, to Rome, where he charged them with the administration of the hospital of St. Mary in Saxony, The order founded by Gui had for its special object to offer hospitality to the sick, and was regarded as a military order. Gui died in 1208. See Hoefer, Nouv. Biog. Generale, s.v.

## Gui (or Guimar) Detatmpes[[@Headword:Gui (or Guimar) Detatmpes]]

             a French prelate, was born about the middle of the 11th century. He studied in the famous school of Le Mans, and became the disciple of Hildebert of Lavardin. He visited afterwards several other schools, and also went to England, where he studied under the direction of St. Anselm, archbishop of Canterbury. After his return he assumed- the functions of a professor under Hildebert, and succeeded him in 1097 as director at the school of Le Mans. According to the Histoire Litteraire, "Hildebert had more talent for composition and declamation; but Gui surpassed him in the liberal arts, which attracted to him a great concourse of students." Gui succeeded Hildebert as bishop of Le Mans in 1126, and did not cease even then to occupy himself with the instruction of the schools. He died in 1135, and left no writings. See Hoefer, Nouv. Biog. Generale, s.v.

## Gui DE Lusignan[[@Headword:Gui DE Lusignan]]

             king of Jerusalem, and first king of Cyprus, was born about 1140. He belonged to an ancient family of Limousin, which had distinguished itself in the first crusades. In 1180 he married Sibylla, the sister of Baldwin IV, king of Jerusalem, the widow of William of Montferrat. That princess brought him in dowry Ascalon and Joppa, and Baldwin, who had been attacked with an incurable disease, conferred upon Gui the government of the kingdom of Jerusalem. But his incapacity and pride made him unbearable to the lords, who disputed over the feeble remains of the Frankish power in the East. Baldwin soon began to regret his choice, and in 1183 took back the power from Gui de Lusignan to give it to the count of Tripolis. This gave occasion for a new civil war within the kingdom, which lasted till the death of Baldwin IV, in 1185. He had for his successor Baldwin V, a child of six years, the son of Sibylla and of William of Montferrat; but the youth died in 1186, shortly after his uncle, probably of poison administered to him by Gui. Having become heiress to the throne of Jerusalem, the sister of Baldwin IV announced her intention. of separating from her husband, and of giving the crown to the most worthy of the French lords. She published the divorce in the Church of the Holy Sepulchre; Heraclius, patriarch of Jerusalem, pronouncing the separation. Sibylla, after having taken back the crown, gave it to Gui de Lusignan, and thus disgusted most of the French lords.

Soon afterwards again Gui showed incapacity. Saladin, with his troops, continually invaded the country, and on the morning of July 4, 1187, threw himself with his  Mohammedans upon a small body of Christian soldiers, who were encamped about the hill Hattin, near Lake Tiberias. Gui, with Reynold of Chftillon and other commanders were taken prisoners. Gui bought his liberty by restoring Ascalon to Saladin, and Jerusalem capitulated October 2, 1187. Thus ended the Latin kingdom founded by Godfrey de Bouillon, after a duration of eighty-nine years. The only use that Gui made of his title of King of Jerusalem was in ceding it to Richard, in 1192, as a price of sovereignty over the island of Cyprus, which that prince had taken from the small Greek tyrant Isaac Comnenus; he also bound himself to pay back the twenty-five thousand marks which the Templars had given to Richard. Cyprus was devastated and nearly deserted; Gui peopled it again by drawing colonists from Armenia and Antioch. He also offered an asylum to a great number who fled from the domination of the Mohammedans in Palestine. After a peaceful reign of two years he died, in 1194, and transmitted his crown to his brother Amaury. See Hoefer, Nouv. Biog. Generale, s.v.

## Gui Dauxerre[[@Headword:Gui Dauxerre]]

             a French prelate, was born about the end of the 9th century, in the diocese of Sens. He was educated at the Cathedral of Auxerre, under the care of the bishop Herifrid, and became archdeacon there. He also went to the court of king Raoul and queen Emma, by whose influence he was  appointed bishop of Auxerre, and was consecrated May 19, 933. He died January 6, 961, leaving Responsoria and Antiphonae, in honor of St. Julian. See Hoefer, Nouv. Biog. Generale, s.v.

## Gui Daxiens[[@Headword:Gui Daxiens]]

             (thirty- fourth bishop) was born about the beginning of the 11th century, being the son of Ingelramne I, count of Ponthieu. He studied at the abbey of St. Riquier, and was appointed archdeacon of Amiens in 1049. The bishop of that city sent him some time afterwards to Rome, to obtain a sanction from the pope for the pretensions of the bishop. Gui returned to France without success, and was appointed bishop of Amiens in 1058. Ten years afterwards he accompanied, as almoner, Mathilde, the wife of William the Conqueror, into England. He died in 1076, leaving in Latin a piece of poetry on the battle of Hastings. See Hoefer, Nouv. Biog. Generale, s.v.

## Gui De Boulogne[[@Headword:Gui De Boulogne]]

             (or D'AUVERGNE), a French prelate, was born in 1320, being the son of Robert, count of Auvergne. After having entered holy orders, he became canon and afterwards chancellor of the Church of Amiens. In 1340 he was elected archbishop of Lyons, and two years afterwards was appointed cardinal by Clement VI. That pope, having reduced the jubilee from one hundred to fifty years, sent, in 1350, Gui, with cardinal Ceccan, to Rome to reopen there the holy year. A short time afterwards Gui was sent as legate to Hungary to settle a difference which had arisen between Louis, king of Hungary, and the queen Jeannette of Naples. Some time after his return to France Gregory XI sent him to Spain, to effect a reconciliation of the kings of Castile and Portugal. He died at Lerida, November 25, 1373, and was buried at the abbey of Bouchet, in the diocese of Clermont. See Hoefer, Nouv. Biog. Generale, s.v.

## Gui De Bourgogne[[@Headword:Gui De Bourgogne]]

             (surnamed Gallus), a French prelate, was born in Burgundy about 1210. IIe was elected abbot of Citeaux in 1260. , Two years afterwards he undertook a journey to Rome on business for his order. While there he received the promise of a cardinalate by pope Urban IV, with the title of St. Laurent in Lucina. Clement IV charged him with divers missions in France, Denmark,, Sweden, and Germany. In 1267 he presided at the Council of Vienna. To him may be attributed the compilation of the acts of that assembly, found in Mansi, Concilia, 23:1167-1178. Gui died at the Council of Lyons, May 20, 1274. See Hoefer, Nouv. Biog. Generale, s.v.

## Gui De Puy[[@Headword:Gui De Puy]]

             (thirty-first bishop), a French prelate, was born in the first part of the 10th century, being the son of Poulqies the Kind count of Anjou. He took holy orders, and was supplied with various abbeys and benefices. But the Church having interdicted the holding of several offices, Gui surrendered all the other abbeys and gave back again all that he had taken away from the monasteries, holding only the abbey of Carmeri, which, he administered with great regularity and order. He succeeded his brother Drogon in the episcopal see of Puy in 985, and died in 996. Gui left no works, but two pieces, which are of some interest in ecclesiastical history. The first is the manifestation by which he resigned his benefices (in Mabillon, Annales Ord. Bened. 1:47); the second is a diploma, relating to the foundation of the monastery of St. Peter (in the Gallia Christiana, 3). See Hoefer, Nouv. Biog. Generale, s.v.

## Gui De Saint-Denis[[@Headword:Gui De Saint-Denis]]

             abbot there, and counsellor of kings Charles V and Charles VI, was a doctor of canon and civil law, and well versed in sacred and profane letters. He assisted, in 1380, at the coronation of Charles VI, and in 1389 at the crowning of Isabella of Bavaria. He died April 28, 1398. See Hoefer, Nouv. Biog. Generale, s.v.

## Guibe, Robert[[@Headword:Guibe, Robert]]

             a French cardinal, was born at vitre, being of high parentage, which contributed to his early fortune. His ambition as well as his aptitude to conduct the most difficult affairs, rendered him one of the most remarkable men of his time. Being appointed bishop of Treguier in 1483, he obtained his bulla on May 20, but not yet having attained the age requisite to a  canon, the pope intrusted the government of the diocese to a provisional administrator. In February 1485, Guibe went to Rome on a message from duke Francis. In 1499 he returned to Brittany, to be transferred from the see of Treguier to that of Rennes. He went to Rome a second time in 1502, and was appointed cardinal by Julius II, with the title of St. Anastasia, January 1, 1506. On January 24, 1507, he was called to the episcopal see of Nantes, but, preferring his position at Rome, he did not remain long at his new church. He was legate of Avignon in 1511. The king afterwards took away the revenues of the benefices from the cardinal, and Guibe resigned the bishopric of Nantes in favor of FranCois Hamon, his nephew. Finally, in 1512, he assisted at the Lateran Council, and died September 9, 1513. See Hoefer, Nouv. Biog. Generale, s.v.

## Guibert De Nogent[[@Headword:Guibert De Nogent]]

             a French scholastic theologian and historian, of noble and wealthy parentage, was born in 1053 near Clermont, and died in 1124. He lost his father while quite young, but the diligent care and zeal of his pious mother gave to his early training a strongly religious tendency. He was educated at the abbey of St. Germer, which he entered at 12 years of age, and where he enjoyed the instructions of An-selm (q.v.), then prior in the neighboring abbey of Bec. At first he found his chief delight in poetry and the reading of classic poets; but a severe illness gave a more serious direction and higher development to his inner life, and he devoted himself to the study of  the Scriptures and ecclesiastical writers. At the age of fifty he became abbot of Notre-Dame de Nogent, where he composed most of his works. Though not exempt from the credulity and monkish devotion to hierarchical ideas which belong to his age, Guibert was for his time a man of more than ordinary learning and independence of spirit, to which he gave expression in his severe condemnation of the prevailing superstitions' and errors in regard to relics and false miracles. The best edition of his writings is that published by D'Achery under the title Venerabilis Guiberti Abbatis B. Mariae de Novigento Opera Omnia prodeunt, etc. (Paris, 1651, fol.). In this edition are found (p. 1-525) the following works of Guibert (the list and sketch of Which, given here, are based on Herzog), viz.:

1. Liber quo ordine sermo fieri debeat ; written while he was a monk at St. Germer, and especially interesting as being one of the few works on Homiletics coming to us from the Middle Ages: —

2. Moralium Geneseos Libri x; a figurative exposition of Genesis after the style of Gregory the Great's Moralia in Jobum: —

3. Tropologiarum in Prophetas Osea et Amos et Lamentationes Jeremice libri v; with a preface and epilogue addressed to Norbert, founder of the Premonstrants (q.v.):

4. Tractatus de incarnations contra Judaeos; an apologetic treatise in vindication of the divinity and virgin-birth of Christ: —

5. Epistola de buccella Judge data et de veritate domi-nici corporis; in answer to the question whether Judas received the Eucharist or not, with a defence of Lanfranc's doctrine of the Eucharist against that of Berengarius (q.v.): —

6. De laude S. Mariae liber; wherein, though a zealous worshipper of the Virgin Mary, he makes no mention of her immaculate conception:

7. Opusculum de Virginitate: —

8. De pignoribus Sanctorum libri iv; a work on the worship of saints and relics, in which many abuses and errors connected therewith are boldly criticised and condemned, and the monks of St. Medard at Soissons are severely censured for pretending to possess a genuine tooth of Christ. Guibert will not allow that the miraculous virtues claimed for relies are a proof of genuineness or sanctity: —

9. Historia quae dicitur gesta Dei per Francos sive Historia Hierosolymitana; a valuable account of the first; Crusade, founded on an earlier narrative by a crusader, perhaps a Norman knight, entitled Gesta Fran-corum et aliorum Hierosolymitanorum, which is complemented by materials obtained of other eye-witnesses: —

10. De vita sua sire Monodiarum libri iii ; an autobiography after the plan of St. Augustine's Confessions, and containing also much material valuable for the history of the Church and of the social life of the period. Besides the works above enumerated, Guibert wrote some commentaries on the minor prophets (the MSS. of which were formerly preserved in the libraries of Vauclair and Pontigny), as also another exegetical work, mentioned by himself (De vita sua, i, 16), but now lost, bearing the title Capitularis libellus de diversls evange-liorum et propheticorum voluminum. He was also probably the author of a sermon delivered at the feast of St. Magdalena, found in Mabillon's edition of the works of St. Bernard of Clairvaux, ii, 701. Another work, Elucidarium slve dialogus summara totius Christianae re-ligionis complectens, has been erroneously ascribed to him. Herzog, Real-Encyklop. 19:584 sq.; Hoefer, Nouv. Biog. Generale, 22:515; Clarke, Success. of Sac. Lit. ii, 617; Mosheim, Ch. Hist, c. 12:pt. ii, ch. ii, n. 71; Hist. litter, de la France, 7:80, 92, 118, 124, 146; 9:433. (J. W. M.)

## Guibert Of Ravenna[[@Headword:Guibert Of Ravenna]]

             SEE GUIBERT (Antipope).

## Guibert, Abbot Of Gembloux And Of Florennes[[@Headword:Guibert, Abbot Of Gembloux And Of Florennes]]

             was born about the year 1120, in Brabant. He lived for some time in the abbey of St. Martin, was elected abbot of Florennes in 1188, and five years later was placed at the head of the monastery of Gembloux; which communities he administered in wisdom, but resigned shortly before. his death, which occurred February 22, 1208. He wrote numerous works, e.g., A Poem on St. Martin, a Life of St. Hildegard, and several Letters, of which the majority have been published by Dom Martene, Amnplissima Collectio, 1:916. A fire which broke out in the monastery of Gembloux at the end of the 17th century destroyed nearly all the works of.Guibert. See Hoefer, Nouv. Biog. Generale, s.v.

## Guibert, Anti-Pope[[@Headword:Guibert, Anti-Pope]]

             was born at Parma in the 11th century. His family name was Correggia, and he was said to be descended from the counts of Augsburg. Made archbishop of Ravenna through the influence of the emperor Henry IV. he was elected pope by a council held at Brescia (hostile to Gregory VII) in 1080, and took the name of Clement III. His first act of authority was to excommunicate Gregory VII, who, in turn, put him under the ban, and never consented to grant him absolution. Guibert took Rome by force, but in 1089 was compelled to leave the city. tie died at Ravenna in 1100. His election gave rise to the sect of the Henricians, who claimed that the emperor alone possessed the right of appointing popes. The sect was condemned by several councils, and finally disappeared towards the end of the 12th century. — See Artaud, Hist. des souverains Pontifes, vol. ii; Art de Verifer les Dates; Hoefer, Nouv. Biog. Gener. 22:514; Herzog, Real- Encyklop. v, 408 sq.

## Guichard[[@Headword:Guichard]]

             a French prelate, entered the order of the Cistercians and became abbot of Potigny, and in 1165 archbishop of Lyons, replacing thus another prelate, who bad been deposed on account of his relations with the emperor of Germany. Gulichard rendered important service to his Church, and died about 1180. Several of his letters have been preserved. Dom Martene has published, in De Antiq. de Eccles. Ritibus, 3, certain statutes which were promulgated by that archbishop, relating mostly to the divine service. See Hoefer, Nouv. Biog. Generale, s.v.

## Guidacerio, Agatho[[@Headword:Guidacerio, Agatho]]

             an Italian Hebraist, born at Rocca-Coragio (Calabria), was still living in 1539. After having taken holy orders, he studied Hebrew at Rome under a  Portuguese rabbi, and was appointed afterwards to teach that language. His life was much in danger during the year 1527, and having retired to Avignon, he found a protector in the bishop of Apt, Jean Nicolai, who took him to Paris. Guidacerio was appointed royal professor by Francis I, in 1530. He interpreted at the College of France both the Hebrew and Greek texts of the Scriptures, and wrote, Grammatica Ebraice Linguae (Rome, 1514; Paris, 1529; under the title of Peculium, Paris, 1537); a dozen treatises, or commentaries on the Psalms; a commentary on the Song of Songs, with the Hebrew and Latin texts (Rome, 1524), and a commentary on Ecclesiastes (1531). See Hoefer, Nouv. Biog. Generale, s.v.

## Guide[[@Headword:Guide]]

             (the rendering, more or less proper, of various Heb. words; Gr. ὁδηγός). Such was Hobab invited by Moses to become to the Israelites in the wilderness (Num 10:31, "that thou mayest be to us instead of eyes"). SEE EXODE.

## Guidiccioni, Christoforo[[@Headword:Guidiccioni, Christoforo]]

             an Italian prelate and writer, was born at Lucca in 1536. After being rector of the Church of St. Synesius in that city, he was appointed, in 1578, bishop of Ajaccio, in Corsica, and died in 1582, leaving Tragedie Transportate Della Greca nell' Italiana Favella (Lucca, 1547). See Hoefer, Nouv. Biog. Generale, s.v.

## Guidiccioni, Giovanni[[@Headword:Guidiccioni, Giovanni]]

             an Italian prelate and author, was born at Lucca, February 25, 1500. He received a careful education, and was quite successful in his studies at the universities of Pisa, Bologna, and Ferrara, where he obtained the degree of a doctor of law, and then went to Rome, where he connected himself with the principal literary men. By recommendation of his uncle, Bartolommeo, he entered then service of cardinal Farnese, who, on becoming pope under the name of Paul III, in 1534, appointed Guidiccioni governor of Rome, and called him in the same year to the bishopric of Fossombrone. Guidiccioni was afterwards sent on various more or less important commissions. He was made governor of the marches of Ancona in 1541, and died at Macerata, in August of the same year. For his letters and other writings, see Hoefer, Nouv. Biog. Generale, s.v.

## Guido De Arezzo, Or Gui[[@Headword:Guido De Arezzo, Or Gui]]

             a Benedictine monk of the abbey of Pomposa, noted in the history of music. He was born at Arezzo about 990, and early distinguished himself by his talent for music, which he taught in his convent, Numerous inventions (e.g. counter-point) have been attributed to Guido without good ground; but he did render great service to music by his ingenious simplification of the existing methods of notation. He wrote Micrologus de Disciplina Artis Musicae "or Brief Discourses on Music, in which most of his inventions are described, as well as his method of instruction." His doctrine of solmisation is, however, not found in that work, but set forth in a small tract under the title of Argumentum novi Cantus inveni. endi. He died about the middle of the 11th century, but the exact date of his death is unknown. See Burney, History of Music ; Gerbert, Scriptores Eccl. de Musica Sacra; Hoefer, Nouvelle Biog. Generale, 22:551; Herzog, Real- Encyklop. v, 411.

## Guido De Bres[[@Headword:Guido De Bres]]

             an evangelist and martyr of the Walloon Church, was born at Mons in 1540. He was brought up in the Church of Rome, but by searching the Scriptures arrived at the knowledge of evangelical truth, and was compelled by persecution to escape to London, where he joined the Walloon Church organized under Edward VI, and prepared himself for the ministry. He afterwards returned to his native country as evangelist and travelling preacher, in which capacity he showed great zeal, first at Lille, where there was a large secret Protestant community, which was dispersed by force in 1566. Guido then retired to Ghent, where he published a polemic tract out of the fathers entitled Le baton de la foi. He then went to prosecute his studies at Geneva, where he became a determined adherent  of Calvin. Returning to his country, he resumed his evangelical labors, reorganized the three principal communities of Lille, Tournay, and Valenciennes, and made the whole of southern Belgium and northern France, from Dieppe to Sedan and from Valenciennes to Antwerp, the field of his indefatigable activity. Valenciennes, which had become almost entirely Protestant, was stormed by Noircarmes in 1567. Guido was caught while attempting to escape, and was thrown into prison. After seven weeks of imprisonment he was hanged, with the young La Grange, on the last day of May, 1567. Guido, though in the prime of life, leaving behind him a wife and several young children, met death not only calmly, but cheerfully. While in prison he had written letters of consolation both to his mother, to whom he was much attached, and to his congregation; the latter epistle, con-raining a thorough refutation of the Roman Catholic doctrine of transubstantiation, is to be found in the Histoire des Martyrs (Geneva, 1617), together with a life of Guido and La Grange (p. 731 — 750).

Guido's prediction that the seeds of Protestantism he had so carefully sowed would grow with greater strength after being watered with his blood, has been fulfilled. To him the Dutch Church owes the fact that, instead of becoming a mere branch of the French (Calvinistic) or the German Reformed Church, it has remained between the two, a shield and a blessing for both. Guido drew up in 1559 a confession of faith, after the model of the French Confession drawn up in 1559 at Paris. This confession he submitted to Calvin, by whose advice he changed it in some particulars, and, after obtaining the assent of the principal Reformed churches in the Netherlands, he published it in 1562 as the Confession of Faith of the Reformed Church in the Netherlands, sending a Copy of it, with an appropriate and remarkable introduction, to king Philip II. The theologians of Geneva believed that the Netherland churches might adopt the French Confession as it stood; but Guido probably foresaw that the adoption of a confession exclusively their own, in French and Low-Dutch, was the only means to form a united church in that country, inhabited by people of two nations and speaking two languages. See Le Long, Kort historisch Verhaal van den oorsprong des ne-derlandschen gereformeerden kerken ondert Kruys, etc. (Amsterd. 1741, 4to); G. Brandt, Historie des reformatie in en ontrent de Nederlanden (Amsterd. 1671); Ypey en Dermout, Geschiedenis der Nederlandscke Hervormde Kerk (Breda, 1818 sq.); and especially Van der Kemp, de Eere der nederlandsche kervormde Kerk (Rotterdam, 1830).  — Herzog, Real-Encyklop. v, 412; Motley, Rise of the Dutch Republic, vol. i; Christian Intelligencer, March 14, 1861.

## Guido, Fassi[[@Headword:Guido, Fassi]]

             SEE CONTE.

## Guido, Reni[[@Headword:Guido, Reni]]

             SEE REN.

## Guidonis, Bernard[[@Headword:Guidonis, Bernard]]

             a celebrated French prelate, was born in the vicinity of Limoges, near La Roche l'Abeille, in 1260. He entered the convent of the Dominicans at Limoges, September 16, 1279. In 1293 he taught theology in the convent of Alby, in 1301 was appointed prior of Castres, and in 1305 of Limoges. Guidonis went to Toulouse, in 1307, to enforce the inquisition against the Albigenses. In 1317 he was appointed procuratorgeneral of his order at the court of Rome, and was charged by the pope, John XXII, with several negotiations, and on the conclusion of peace between France and Flanders, he was rewarded by being made bishop of Lodeve (Lower Languedoc). He died December 30, 1331. Some of his principal writings are, Traitis Theologiques Touchant les Articles de Foi: — Traite de la Pauvrete de Jesus-Christ: — Pratique de l'Office d'Inquisiteur: — Le Miroir des Saints: — Une Chronique des Souverains Pontifes, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Guignard, Jean[[@Headword:Guignard, Jean]]

             surnamed Briquarel, a French Jesuit of the 16th century, and, during the League, rector and librarian of the college of Clermont at Paris. After the attempt of Jean Chatel against the life of king Henry IV, the Jesuits were charged with being implicated in the affair, as the would-be assassin was one of their pupils. Their houses were searched, and some violent writings of Guignard against the king were discovered. .He defended himself by saying they had been written before the king's conversion to Roman Catholicism, and that since that time he had always taught obedience to the royal authority and remembered the king in his prayers, He was condemned of high treason, sentenced to be hung, and his body burnt. The execution took place on the same day, Jan. 7,1595. He persisted to the last in asserting his innocence. The next day all the Jesuits were banished from Paris. Some Jesuit writers — father Jouvency, for instance — in writing the history of the order, have represented Guignard as a martyr, See Sully, (Economies royales ; L'Etoile, Journal de Henri III; De Thou, Hist. lib. cxi; Sismondi, Hist. des Francais (see Index); Hoefer, Nouv. Biog. Generale, 22:566. (J. N. P.)

## Guignes, Chretien Louis Joseph De[[@Headword:Guignes, Chretien Louis Joseph De]]

             a French Orientalist, was born at Paris Aug. 25, 1759, and died in the same city March 9, 1845. He was instructed by his father, Joseph de Guignes, in the Oriental languages, making Chinese a special study. In 1784 he was appointed French resident in China and consul at Canton, and before his departure thither was also appointed correspondent to the Academy of Sciences and the Academy of Inscriptions and Belles-Lettres. After spending 17 years in China he returned to France, having meanwhile communicated to the academics several interesting and useful papers, which were publish. ed in their Memoires. In 1808 there issued from the imperial press his Voyages a Peking, Manille, et l'Ile de France, fairs dans l'intervalle des Armees 1784 a 1801 (3 vols. 4to, with fol. atlas of maps and plates). Among the grand literary projects of the reign of Louis XIV was the publication of a dictionary of the Chinese language, but the project has not been realized, and was apparently abandoned. The imperial government of Napoleon I determined to revive and complete the  enterprise, and De Guignes, by a decree dated Oct. 22, 1808, was selected to compile such a work. In 1813 it appeared from the imperial press, bearing the title of Dictionnaire Chinois-Francais et Latin, publie d'apres l'ordre de S. M. l'empereur et roi Napoleon le Grand, etc. (Paris, fol.). This work proved to be, in the main, only an adaptation of the Han-tze-si- yih (i.e. Occidental interpretation of Chinese characters), a Chinese-Latin vocabulary by a Franciscan missionary to China, Basil de Glemona, whose modest but valuable labors Dc Guignes had appropriated without acknowledgment. The plagiarism was discovered, and severely but justly censured by the critics of the time, and the effect was undoubtedly to diminish the appreciation of any additions or improvements made ,by De Guignes. — Hoefer, Nouvelle Biog. Generale, 22:569; New American Cyclopaedia, 8:555. (J. W. M.)

## Guignes, Joseph De[[@Headword:Guignes, Joseph De]]

             a French Orientalist, father of Chretien Louis Joseph (q.v.), was born at Pontoise, October 19, 1721. He studied the Oriental languages under Fourmont, whom he succeeded in 1745. When the French Revolution broke out, Guignes was deprived of his position, and lived in great poverty. He died at Paris, March 3, 1800. Guignies, who had made the Chinese language a specialty, believed it to be related to the Egyptian. See his Menoire, dans Lequel on Prouve que les Chinois Sont. une: — Colonie- Egyptienne (Paris, 1759). His main work is Histoire Generale des Huns, des Turcs, des Mogols et des Autres Tatores Occidentzaux (Paris, 1756- 58,4 volumes). (B.P.)

## Guijon, Andre[[@Headword:Guijon, Andre]]

             a French prelate and atorator, was born at Autun, in November 1548. He became grandvicar to cardinal de Joyeulse, and afterwards bishop of Autun. He made a voyage to Rome to receive his new dignity, and returned to France in 1586. He died in September 1631, leaving Remonstrance a la Cour de Parlement de Normandie, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Guijon, Jacques[[@Headword:Guijon, Jacques]]

             a French prelate, a relative of the preceding, was born at Noyers in 1663. He entered the ministry, and, after success in teaching, died in 1739, leaving, Apophtheges des Saints (Paris, 1709): — Eloge de Racssicod (1718): — Longueruana (1754): — and a very important MS. work entitled, Reflexions sur les Moaurs des Francais. See Hoefer, Nouv. Biog. Generale, s.v.

## Guilbert[[@Headword:Guilbert]]

             SEE GUIBERT AND GILBERT.

## Guilbertines[[@Headword:Guilbertines]]

             SEE GILBERTINES.

## Guild, William[[@Headword:Guild, William]]

             a divine of the Church of Scotland, was born at Aberdeen in 1586, and educated at Marischal College, then recently founded, with a view to holy orders. Before he entered the ministry, however, he published a treatise entitled The New Sacrifice of Christian Incense; and The only Way to Salvation. He was very soon after called to the pastoral charge of the parish of king Edward, in the presbytery of Tur-rift and synod of Aberdeen. In 1617, when James I visited Scotland with a view to establish episcopacy, and brought bishop Andrewes, of Ely, with him, to assist in the management of that affair, the latter paid great regard to Guild; and the following year, when Andrewes was promoted to the see of Winchester, Guild dedicated to him his Moses Unveiled, pointing out those figures in the Old Testament which allude to the Messiah (new ed. Edinb. 1839, royal 8vo). He wrote several works against Popery; an Exposition of Solomon's Song (Lond. 1658, 8vo): — an Explanation of the Apocalypse (Aberdeen, 1656): — Exposition of Second Samuel (Oxford, 1659, 4to). He was a man of great learning. In 1640 he was made principal of King's College, Aberdeen, but, taking part with the monarchy, was deposed by the  Parliamcntary commissioners in 1651, and died in 1657. See Shirreffs, Life of Guild (Aberdeen, 1799, 2d edit. 8vo); Allibone, Dict. Amer Authors, i, 748; Darling, Cyclop. Bibliographica, i, 1352.

## Guilds[[@Headword:Guilds]]

             In the Middle Ages, religious clubs or mutual benefit societies, embracing men and women, were established in nearly every parish church. They kept yearly feasts, supported annals for the repose of deceased members, sometimes also hospitals for the relief of decayed members, and always collected alms for their sick and poor. On certain anniversaries they met at a common altar, wearing livery gowns anal hoods, usually of two colors, and the badge of their patron saint. In the monasteries, kings, nobles, and benefactors were admitted as lay members, and in the parish societies as honorary members. "The members promised fidelity to the guild rules anal obedience to the superiors. Of late the Ritualists in the Anglican Church are endeavoring to revive the guilds, and quite a number had been re- established up to the year 1869. A list of them is given in the Church Union Almanac for 1869 (Lend. 1869). — Walcott, Sacred Archaeology, s.v.

## Guillain[[@Headword:Guillain]]

             SEE GHISLAIN.

## Guillaume[[@Headword:Guillaume]]

             SEE WILLIAM.

## Guillaume (Abbot) De Marmoutiers[[@Headword:Guillaume (Abbot) De Marmoutiers]]

             was born in the latter part of the 11th century, and was a native of Brittany. Before he had taken the cowl he was an archdeacon of Nantes. After the death of Hilgode, the monks of Marmoutiers selected him as their abbot, in 1104. Between these monks and the archbishop of Tours there existed at that time a grave dispute. Raoul, who occupied the metropolitan see, required that newly elected abbots should, in the ceremony of consecration, offer to him the oath of fidelity. The monks refused to render that homage, declaring it to be humiliating. Guillaume having accordingly refused, Raoul brought a complaint before the pope. During the debate, which agitated the whole province of Tours, Guillaume himself went to Rome, and there was consecrated. In 1105 he returned to his abbey. In 1106 he sat at the Council of Poitiers, and vigorously attacked a certain lord Manceau, who had taken possession of the Church of Chahaignes. In 1108 he obtained of Benedict, bishop of Aleth, the Church of St. Malo of Dinan In 1109 he pleaded before the Council of Laon against the monks of Chemille. He was one of the most famous of the abbots of Marmoutiers, and increased its wealth considerably. He died May 23, 1124. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume (Abbot) De St. Denis[[@Headword:Guillaume (Abbot) De St. Denis]]

             was born at Gapy and lived in the 12th century. It seems that he had studied medicine before entering the monastic life. In 1178 he was placed at the head of the celebrated abbey from which he derives his name, and governed it with zeal and wisdom. But he displeased king Philip Augustus, and resigned in 1186. He was a man well instructed for his time, translating from the Latin the Eulogy of St. Denis the Areopagite, composed by Michael Syncellus, patriarch of Jerusalem, and a Life of the Philosopher Secundus. His writings remain in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume (Saint) De Malaval[[@Headword:Guillaume (Saint) De Malaval]]

             founder of the Guillemites, is supposed to have been a French nobleman who had chosen a soldier's life, and lived in dissipation. Being anxious to do penance, he went to Rome, where pope Eugenius III, in 1145, ordered him to make a pilgrimage to Jerusalem. After his return to Tuscany, in 1153, he settled in a lonely valley of the Sienna territory, in the diocese of Grosseto, where he spent his life in work and prayer. He died February 10, 1157. Some time later some of his followers erected a hermitage with a chapel on the tomb of Guillaume, and from that time it became the shrine of the order of the Guillemites, who multiplied in Germany, Flanders, and France. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume (Saint) Pinchon[[@Headword:Guillaume (Saint) Pinchon]]

             a French prelate, was born in 1184, in the parish of St. Alban, of poor agriculturist parents. Being admitted in early youth as a clerk of the Church of St.- Brieuc, he soon distinguished himself among his colleagues, early obtained a canonicate, and in 1220 was appointed bishop of St. Brieuc. The bishops of Brittany at that time were engaged in serious. disputes with Peter Mauclerc. Guillaume being summoned to obey this formidable leader, responded by a sentence of excommunication. The reply of Peter. Mauelerc was the exile of the prelate, and the imprisonment of the priests who were known as his most devoted partisans. But the court of Rome took up the defence of Guillaume, and made his exile of short duration. He had left his diocese in 1228, and returned to it again in 1231. He died in 1234. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume Dauberive[[@Headword:Guillaume Dauberive]]

             a French abbot and theologian, lived in the 12th century. In 1165 and 1180 he was at the head of the abbey of Auberive, which was of the order of Cistercians, in the diocese of Langres. He composed various books, which have remained unedited, however; there are cited among them four letters on the last judgment, and a treatise upon numbers, which reveals a profound knowledge of arithmetic. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume De Beaumont[[@Headword:Guillaume De Beaumont]]

             a French prelate, was born in 1177, being a member of the illustrious family of Beaumont. After the decease of Guillaume de Chemille, which took- place in May 1202, Guillaume de Beaumont united the suffrages of the people and of the clergy, and was consecrated September 23, 1203. In 1209 he put an end to disagreements between the monks of Ronceray and the friars of the Hospital of St. John. In 1223 le took an oath of allegiance to king Louis VIII. Finally, in 1236, he admitted the preaching friars into the city of Angers. He died in 1240. His literary works are very few, and of no importance; they are statutes which were published in 1680 by one of his successors, Henry Arnauld. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume De Blois[[@Headword:Guillaume De Blois]]

             (surnamed the cardinal of Champagne) was born in 1135. In his early childhood he was recommended by his father to St. Bernard, who inspired him with the love of study and virtue. In 1164 Guillaume was elected bishop of Chartres, and in 1168 consecrated archbishop of Sens by the venerable Maurice, bishop of Paris. In the same year pope Alexander III, who was at that time in France, selected him as his legate, on the occasion of a quarrel which had broken out between Thomas, archbishop of Caniterbury; primate of England, and king Henry II. Owing to the prudence and zeal with which he transacted his mission, he obtained the archiepiscopal see of Rheims. Guillaume had the honor of crowning, at Rheims, his nephew, Philip Augustus, as associate with his father, Louis the Younger. He took advantage of the credit which he enjoyed with Louis the Younger to obtain from him the regulation which granted to the archbishops the perpetual privilege of having the sole power of consecrating the kings of France, a regulation afterwards confirmed by the bull of the pope. At the beginning of the reign of Philip Augustus, Guillaume fell into disgrace, and so turned his further attention towards the  court of Rome, which shortly afterwards conferred upon him the cardinal's hat, and restored him to his dignity at the French court, and his call to the ministry of the state. Guillaume died at Laon about 1202. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume De Mandagot[[@Headword:Guillaume De Mandagot]]

             a French prelate and canon, was born of an illustrious family of Lodeve. He was successively archdeacon of Nimes, provost of the Church of Toulouse, archbishop of Embrun about 1295, and was made cardinal and bishop of Palestine in 1312 by Clement V. In 1296 he was charged by Boniface VIII  with composing the sixth book of the Decretals, together with Berenger de Fredol and Richard of Sienna, to whom was added, some time later, Dinus, a professor of the Roman. law at Bologna. Guillaume composed, about 1300, the Summa Libelli Electionum, avery peculiar work, which contains some interesting details on the Church of Toulouse. Some time afterwards it was revised by John Andreae, and dedicated to Berenger (Cologne, 1573). Guillame died at Avignon in November 1321. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume De Passavant[[@Headword:Guillaume De Passavant]]

             a French prelate, was born in Saintonge, in the beginning of the 12th century. When Rainaud of Martigni, his cousin, was nominated archbishop of Rheims, Guillaume succeeded him in that church, and executed there the functions of an archdeacon until January, 1144. After that he was called to the episcopal see of Mans, where his name is found among the documents of the year 1145. He was proud and able to defend the privileges of the Church. Being asked by the monks of Marmoutiers to intervene in their- favor against Guy de Laval, who had taken possession of one of their  priories, he immediately excommunicated that powerful leader. In 1151 a vassal church (of Brulan) had refused to give homage to its superior, the Church of La Cofuture, and Guillaume ordered the rebel church to be demolished, for which he was obliged to go to Rome in order to justify his conduct. St. Bernard wrote in his favor to Hugues, bishop of Ostia, and to pope Eugenius III. Guillaume died at Yvre, in the province of Maine, January 26, 1187. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume Du Desert (Lat. Guilelmnus or Willelmus)[[@Headword:Guillaume Du Desert (Lat. Guilelmnus or Willelmus)]]

             SEE WILLIAM OF AQUITAINE.

## Guillaume Le Wallon[[@Headword:Guillaume Le Wallon]]

             an abbot of St. Arnoul of Metz. It is believed that he received instruction at the school of Liege. On the conclusion of his studies he retired to a cloister. His teacher wrote him a letter, engaging him to leave his retreat and to enter the ranks of the secular clergy, but Guillaume continued in his chosen vocation. In 1050 he succeeded Warin at St. Arnoul as. abbot. In 1073 he was elected abbot of St. Remi at Rheims. Since the year 1071 that monastery had remained without a chief, and stood exposed to the ravages of archbishop Manasse. Guillaume had some warm disputes with the latter, and wished to resign. lie wrote to the pope, and, not receiving any answer, set out for Rome. The pope received him kindly, and on his return archbishop Manassd relieved him. Guillaume retired to Metz, and although devoted to bishop Herman, he was so weak as to allow himself to be consecrated in his place, when the emperor Henry IV had expelled the latter from his see in 1085. The following year Guillaume went to meet the bishop, and in the presence of the chief members of the Church renounced  the episcopate, and retired to the abbey of Gorze. He was intrusted with the care of the children educated there, and after some time bishop Herman gave him the abbey of St. Arnoul. He died about 1089. There are extant of Guillaume le Wallon a collection of seven letters to divers persons, one to Gregory VII, and two to archbishop Manasse, in which he reproaches him severely on account of his many vices. To him also is ascribed a fine prayer in honor of St. Augustine. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume, Frere[[@Headword:Guillaume, Frere]]

             an eminent French painter on glass, was born at Marseilles in 1475. He was a member of the order of Dominicans, and executed many excellent works in the south of France. In the cathedral at Arezzo he painted several admirable works, among which were The Baptisms of Christ, The Resurrection of Lazarus, and Christ Driving the Moneychangers from the Temple. He established a school for teaching the art of painting on glass. He died in 1537.

## Guillaume, Saint (1)[[@Headword:Guillaume, Saint (1)]]

             a French regular canon, was born at St. Germain, near Crepy, about 1105. After having been educated under the care of his uncle, the abbot Hugues of St. Germain-des-Pres, he became canon of the collegiate church of St. Genevieve, but, on account of the laxity in discipline among the monks, accepted the provostship of Espinac. In the interval, reform and regularity were established in the Church of St. Genevieve by the monks of St. Victor. Guillaume then returned there, and was elected sub-prior of the house in 1148. About the same time Absalon, bishop of Roeskild, in Denmark, wished to reform a monastery of regular canons on the isle of Eskild. Guillaume was sent there with three other canons, who abandoned him. After his arrival in Denmark, in 1171, he was made abbot of St. Thomas of the Paraclete. He re-established the discipline of that house, and lived under the greatest austerities until 1203. There are known of St. William more than a hundred letters, which were published in 1786, in the Rerum Danicarum Scriptores. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillaume, Saint (2)[[@Headword:Guillaume, Saint (2)]]

             a French prelate, was born in the borough of Arthel (Nivernais). He was descended from a noble family, educated by William the Hermit, archdeacon of Soissons, who was his uncle, and became -first canon of the Church of Paris and of Soissons. He entered the order of Grammont, in the diocese of Limoges, and later went over to that of the Cistercians at the abbev of Pontigny. In 1181 he was made abbot of Fontaine, dean in the diocese of Sens, and afterwards of Charlieu. There he was selected by Eudes of Sully, bishop of Paris in 1199, to occupy the episcopal see of Bourges. The epoch of his episcopate was marked particularly by the discussions with Philip Augustus, on the subject of the repudiation of queen Ingelburga. The bishop, who took the part of the queen, was threatened with exile and confiscation, but withstood the royal indignation, and Philip, having decided to take back Ingelburga, was reconciled with the prelate. Guillaume died in 1209, as he was about to march out against the Albigenses, who had propagated their doctrine as far as Berry. His body was deposited in the crypt of the basilica of St. Ittienne of Bourges, and remained in that church until 1562, when the Huguenots, on their taking possession of the city, burned his remains. See Hoefer, Nouv. Biog. Generale, s.v.

## Guillebert, Nicolas[[@Headword:Guillebert, Nicolas]]

             a French prelate, who lived in the first half of the 17th century, is the author of, Les Proverbes de Salomon Paraphrases (Paris, 1626, 1637): — Paraphrase sur l'Ecclesiaste de Salomon (1627, 1635, 1642): — La Sagesse de Salomon Paraphrasee (1631): — Paraphrases sur les Epitres de S. Paul aux Colosses, Thessaloniens, Timothe et Tite (1635): — Paraphrase de l'Epitre aux Hebreux et des Epitres Canoniques (ibid. 1638). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Guillelmus[[@Headword:Guillelmus]]

             SEE WILLIAM.

## Guillemin, Pierre[[@Headword:Guillemin, Pierre]]

             a French Benedictine, who died September 9, 1747, at Neuf-Chateau, in Lotharingia, is the author of Commentaire Littseral Abrege sur Tous les Livres de l'Ancien et du Nouveau Testament (Paris, 1721). See Winer, Handbuch der theol. Lit. 1:188; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Guillemine Or Guillemette[[@Headword:Guillemine Or Guillemette]]

             a Bohemian enthusiast of the 13th century. She went from Bohemia to Milan, where she gave herself out as the daughter of the queen of Bohemia (Constantia), pretending to have been conceived in a miraculous manner, like Christ. She professed to have the mission of saving bad Christians, Jews, and Mohammedans. Her pretended visions and semblance of asceticism gained her many adherents. The mysteries of her system are said to have been grossly immoral. Gaillemine died in 1280, according to Moreri (1300 according to Bossi), and was buried with great honors in the monastery of Chiaravalle, near Milan, founded by St. Bernard. The sect Continued under the management of a priest, Andrew Saramita, and of a nun of the order of Humiliati, whom Guillemine had herself pointed out for  her successor. Six years after, however, their secret practices were revealed, and the women were imprisoned and punished. Saramita and Porovana were burnt after being condemned by the Inquisition, as was also the body of Guillemine, disinterred for the purpose. The house where the sect met was razed, and a hermitage erected in its place; it became afterwards part of a convent of Carmelites. Some writers have attempted to refute the accusation of immorality made against the sect. See Bossi, Chronicles; Mabillon, Museum Ital. vol. i; Bayle, Dict. Hist, ; Hoefer, Nouvelle Biog. Generale, 22:714 sq. (J. N. P.)

## Guilleminot, Jean[[@Headword:Guilleminot, Jean]]

             a French Jesuit, born in 1614, joined his order in 1631, was professor of theology at Pont-h-Mousson, and died at Nancy, November 24, 1680. He left, Selectes ex Philosophia Qucestiones (Paris, 1671, 2 volumes): — La Sagesse Chretienne (ibid. 1674): — Selectes Quaestiones Theologicae (1682, 2 volumes). See Papillon, Bibl. des Auteurs de Bourgogne; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.).

## Guillon, Marie Nicholas Silvestre[[@Headword:Guillon, Marie Nicholas Silvestre]]

             a French priest and distinguished humanist, was born at Paris Jan. 1, 1760. He studied at the colleges of Du Plessis and Louis-le-Grand, and acquired great proficiency not only in theology, but in medicine, natural sciences, and mathematics. Received as professor in the university in 1789, he entered the Church, and became soon distinguished as a preacher. He was afterwards almoner and librarian of the princess of Lamballe until her murder, Sept. 1792. He then fled to Sceaux, where, under the name of Pastel, he practiced medicine for some time to avoid persecution. He afterwards removed to Meaux, and in 1798 to Paris. Some time after he became connected with the abbot de Fontenay in the publication of the Journal general de Literature, des Sciences et des Arts. After the restoration of Roman Catholic worship he became honorary canon and librarian of the cathedral of Paris, then professor of rhetoric and homiletics in the theological faculty, and almoner of the college of Louis-le-Grand. He was afterward successively appointed almoner of the duchess of Orleans in 1818, and inspector of the academy. His ready acquiescence in the Revolution of 1830 excited the displeasure of the clergy, and it was with great difficulty the king succeeded in obtaining his appointment as bishop of Beauvais. In this position he attended the last moments of the abbe Gregoire (q.v.), to whom he administered the sacraments. Severely censured for this, he referred the matter to the pope, resigning his bishopric in the mean time. Thanks to ,the interference of the court, the matter was settled, and Guillon was appointed bishop of Morocco in parti-bus infidelium, July 7,1833. In 1837 he was appointed dean of the faculty of theology; but, when the French government and the clergy entered into closer union, Guillon was sacrificed by being sent to Dreux to keep the chapel which had successively received the remains of several children of the king. He died in Montfermeil Oct. 16, 1847. He was a most prolific  writer. Among his theological works we notice the following: Qu'est-ce done que le pape par un pretre (Paris, 1789, 8vo): — Collection eccles., ou refueil complet des ouvrages faits depuis l'ouverture des etats generaux relativement au clerge (Paris, 1791-1792, 7 vols. 8vo, under the name of Barruel): — Parallele des Revolutions sons le rapport des heresies qui out desole l'Eglise (Paris, 1791, 8vo; often reprinted): — Brefs et instructions du saint-siege relatifs a la Revolution francaise, etc. (Paris, 1799, 2 vols. 8vo): — Discours prononce dans l'eglise de St. Sulpice sur l' autorite de l'Eglise romaine (Paris, 1802, 8vo): Hist. generale de la Philosophie ancienne et mo-derne, etc.; ou supplement a la Bibliotheque choisie des Peres grecs et latins (Paris, 1835, 2 vols. 8vo, and 4 vols. 12mo; 1848, 4 vols. 12mo); Hist. de la nouvelle Heresie du xix"ne siecle, ou refutation des ouvrages de M. l' abbe de La Mennais (Paris, 1835, 3 vols. 8vo): Comparaison de la methode des Peres avec celle des predicateurs du xix .... siecle (Paris, 1837, 8vo): — Ouvres completes de St. Cyprien (transl., with a life of the saint, and notes; Paris, 1837, 2 vols. 8vo): — Examen critique des doctrines de Gibbon, du docteur Strauss et de M. Salvador, etc. (Paris, 1841, 8vo). See Leon Lava, Notice biog. (Moniteur of Dec. 15, 1847); Hoefer, Nouv. Biog. Generale, 22:736 sq.

## Guilt[[@Headword:Guilt]]

             SEE SIN.

## Guilty[[@Headword:Guilty]]

             besides its proper signification, occurs in the A. V. in the sense of liable as a rendering of רָשָׁע Num 35:31; ἔνοχος Mat 26:66; Mar 14:64; and ὀφείλω Mat 23:18, like the Lat. reus.

## Guion[[@Headword:Guion]]

             SEE GUYON.

## Guion, Elijah, D.D[[@Headword:Guion, Elijah, D.D]]

             a Protestant Episcopal clergyman, was first employed as a teacher in Carrolton, Louisiana, about the year 1853. The next year he was rector of St. James's Church, Baton Rouge; in 1860 he removed to New Orleans, where, during the war, he served as chaplain in the United States army; in 1867 was chosen rector of the Church of the Advent in Brownsville,  Texas, where he also served as chaplain in the army; in 1871 was at Fort Sill, in the Indian Territory, as United States chaplain; in 1874 was appointed to the same position at Fort Gibson; in 1877 removed to Texas, and still chaplain, went in the following year to Almaden Mines, Cal. He died in New Almaden, January 17, 1879. See Prot. Episc. Almanac, 1880, page 171.

## Guion, John M., D.D[[@Headword:Guion, John M., D.D]]

             a Protestant Episcopal clergyman, a graduate of the General Theological Seminary, was employed as rector of the Church in Bethany, Connecticut, in 1853; the following year became assistant minister of a church in Baltimore, Maryland; and shortly after was chosen rector of Trinity Church, Seneca Falls, N.Y., where he remained until his death, July 20, 1878, at the age of seventy-seven years. See Prot. Episc. Almanac, 1879, page 168.

## Guion, Thomas T., D.D[[@Headword:Guion, Thomas T., D.D]]

             a Protestant Episcopal clergyman, was born at Bedford, N.Y., August 31, 1817. He graduated at Trinity College, Hartford, Connecticut, in 1840. His first cure was the missionary station at Zoar. He then took charge of the parishes of St. Thomas, in Bethel, and St. James, in Danbury, which, at the end of three years, had become self-supporting, and he assumed the rectorship of them both. In 1848 he had charge of St. Mary's parish, Brooklyn, N.Y.; afterwards was rector of St. James's, Birmingham, Connecticut, for more than four years. In 1853 he accepted the pastorate of St. John's parish, Brooklyn, N.Y., where he was very successful, but his health failed; He died at Milford, Connecticut, October 21, 1862. Dr. Guion was clear in his conceptions, honest in his convictions, and fearless in their avowal. See Amer. Quar. Church Rev. April 1863, page 150.

## Guiragos (or Cyriacus) Of Armenia[[@Headword:Guiragos (or Cyriacus) Of Armenia]]

             was born at Kharabasd, in the province of Khajperuni. He resided thirty- two years in the convent of Khor-Virab, whence he received the surname Virabetsi. He was an humble and pious man, and well versed in the Scriptures. He was elected patriarch in 1141, when Gregory IX, patriarch of Armenia, residing at Sis (Cilicia), objected to the transportation of his seat to Echmiadzin (Greater Armenia). Guiragos was the first patriarch who resided at the latter place; he erected convents and churches there,  repaired the cathedral, and broke up the schism which separated the patriarch Aghthamar from the rest of the Church. A certain Marcus, bishop of Georgia, who was dissatisfied with that reconciliation, pretended that the election of Guiragos was invalid, because he had not previously been consecrated bishop, and it was even said that he had never been baptized. Zacharias, bishop of Havuts-Tharhah, joined the enemies of the patriarch, and went to Echmiadzin to depose him in 1143, at the head of thirty bishops. Yakub-Khan of Erivan at first opposed the change, but, being bribed by Zacharias, gave him authority to renew the election. The suffrages were in favor of Gregory X, and Guiragos, who had been hiding during the excitement, retired into a convent, where he died the same year. See Hoefer, Nouv. Biog. Generale, s.v.

## Guiscard Or Guiehard De Beaulieu[[@Headword:Guiscard Or Guiehard De Beaulieu]]

             an Anglo-Norman poet, who flourished probably in the reign of Stephen, and died in the beginning of the reign of Henry II of England. He is known by a poem of some length bearing the title of Sermon of Guiscard de Beaulieu (le serraun Guischart de Beauliu in the Har-leian MS.), which is a satire against the vices of his day. According to this poem, Guiscard, disgusted with the follies and vanities in which he had passed his youth,  retired to a monastery, Walter Mapes, a contemporary, or nearly contemporary writer, states (De Nugis Curial. dist. i, c. 13) that Guiscard was a man distinguished for his wealth and valor who in his old age surrendered his estates to his son, and, entcring a Cluniac monastery, became so eminent a poet in his vernacular (Anglo-Norman) as to be styled the "Homer of the laity" (laicorum Homerus). Of the Sermon, which is all now known of his writings, there is a MS. of the 12th century in the British Museum (MS. Harl. No. 4388), and an imperfect one in the Bibliotheque Im-periale of France (No. 1856 — given by De la Rue as No. 2560). From this last MS. an edition of the Sermon was published by Jubinal (Paris, 1834, 8vo). This poem is written in the versification of the earlier metrical romances, and exhibits considerable poetical talent, and frequently elegance and energy of expression. — Wright, Biog. Brit. Lit. Anglo-Norman Period, p. 131; Hoefer, Nouv. Biog. Generale, 22:771. (J. W. M.)

## Guise, House Of[[@Headword:Guise, House Of]]

             the name of a branch of the ducal family of Lorraine, which, during the reign of Francis I, established itself in France, where it was conspicuous in its hostility to the Protestant cause, and played a leading part in the religious wars of the 16th century. The three following members of this family were the most prominent for their abilities, and for bigoted and unscrupulous antagonism to the Reformed party, viz.

I. CHARLES, cardinal of Guise, better known as cardinal of Lorraine, was born at Joinville Feb. 17, 1524, and died Dec. 26,1574. He was made archbishop of Rheims in 1538, created a cardinal in 1547, and was employed on several important embassies. In 1558, at an interview with the cardinal Granville at Peronne, he laid the foundations of the alliance between the Guises and Spain, which continued through, and exerted an important influence on, the civil wars in France. He was present at the Council of Trent (1562), where at first he favored the demand for reform and the superiority of councils to the pope, but was too ambitious to adhere to such principles throughout. Under Francis II he was made, or, rather, made himself, the administrator of the finances. His character is thus portrayed by De Felice (p. 71): "The cardinal Charles de Lorraine, archbishop of Rheims, and the possessor, in ecclesiastical benefices, of a revenue of three hundred thousand crowns (many rations of our present money), had some learning, affable manners, great facility of speech, and much dexterity in the management of men and affairs, a deep policy, and a  vast ambition. He aspired to nothing less than the crown of France for his brother, and to the tiara for himself. So Plus V, somewhat anxious concerning the part he was playing in the Church, habitually called him the pope on the other side of the mountains. For the rest, he was a priest without settled convictions, and half preached the Confession of Augsburg to please my good masters the Germans, as says Bran-tome; he was decried for his evil habits, which he did not even care to hide, and raised the hooting of the populace on quitting the dwelling of a courtesan; lastly, he was as pusillanimous in the face of danger as he was arrogant in prosperity." He was, however, a protector of letters, and Rheims owes to him its university. He left some letters and sermons.

II. FRANCOIS OF LORRAINE, brother of the preceding, and second duke of Guise, was born Feb. 17,1519, at the castle of Bar, and died Feb. 24, 1563, of wounds inflicted by an assassin named Poltrot de Mere He served with marked distinction and success in the army, and gained a European reputation as a general. His good fortune and abilities were seconded by the potent influence of his niece, Mary Stuart, the wife of the weak Francis II, in whose reign Guise rose to the height of power in the state, and became the head of the Romanist party. He was able to foil the powerful combination (known in history as the conspiracy of Amboise) formed by the malcontent nobles and the Protestants to hurl him and his brother, the cardinal of Lorraine, from power. The death of Francis II compelled him to yield for a time to the opposition which his foreign origin, his rapacity, cruelty, and ambition had aroused against him, and he left the court. Soon, however, he formed a league with Montmorenci and St. Andre to control the government and oppose the Protestants, and having been invited to return to Paris by the king of Navarre (Antoine de Bourbon) then lieutenant general of the kingdom, and who had been won over to the Roman Catholic side, Guise was on his way to the capital, when, on Sunday, March 1, 1562, a bloody butchery of Huguenots, peaceably assembled for worship, was perpetrated by his followers, if not with his approbation, at least with his knowledge and sufferance. This atrocious act, called the Massacre of Vassy (q.v.), was the signal for the long and desolating religious wars between the Protestants and Romanists of France. At the head of the Catholics Guise retook Rouen, gained a victory at Dreux (though he lost his colleagues, Montmorenci by capture and St. Andre by death), and was besieging, with the prospect of speedy capture, the Protestant stronghold of Orleans, when he was assassinated.  He left a sort of diary, which may be found in Michaud and Poujoulat's Nouvelle Collection de Memoires pour servir l'histoire de France (Paris, 1839, 4to, 1st series, 4:1-539).

III. HENRY OF LORRAINE, son of the preceding and third duke of Guise, was born Dec. 31, 1550, and assassinated Dec. 23,1588, by the orders of Henry III of France, against whose authority and throne he was treasonably plotting. Inheriting his father's valor, ability, and hatred of the Reformation, a hatred intensified by the false charge that the Protestant chief, Coligni, was the instigator of his father's murder, he fought the Huguenots at Jarnac and Moncontour, and in the same year (1569) forced Coligni to raise the siege of Poitiers. He was an ardent abettor of and active participant in the "Massacre of St. Bartholomew'' (q.v.), and gave expression to the spirit of a base revenge by kicking the dead body of the venerable Coligni, which had been thrown by his orders into the court- yard, where he was awaiting the consummation of the murder of this most prominent victim of that sad day. In 1575 he received, in an encounter with the Calvinists, a face-wound, which gave him the name of Balafre (the scarred), an epithet also applied for a like reason to his father. In 1576 he was active in the formation of the famous Romanist league, called the "Holy Union," for the suppression of Protestantism, and "was, until his death, the head and soul of it." Supported by the pope and Philip II of Spain, he, after the death of the duke of Anjou in 1584, secretly aspired to the throne of France, and sought to excite the nation against its king, Henry III, and the heir apparent, Henry of Navarre. Though forbidden by royal order to enter Paris, Guise made a triumphal entry into, and, during the popular rebellion known as "the day of barricades," was virtually master of the capital, and, had his courage equalled his ambition, might have been proclaimed king. In the same year he attended a meeting of the States General at Blois, where he demanded the appointment of high constable and general in chief of the kingdom. Henry, satisfied that his own life and throne were endangered by Guise's ambition, caused him and his brother, cardinal de Guise, to be slain by his guards. — -Hoefer, Novelle Biog. Generale, 22:776-9, and 784-6; De Felice, History of the Protestants of France (London, !853, 12mo); Wright, History of France, i, 680-718; Sismondi, Histoire des Francois (see Index); Rose, New Genesis Biog. Dict. 8:155, 156; Ranke, History of the Papacy (see Index); New Amer. Cyclopadia, 8:563, 564; English Cyclopaedia, s.v.; Chambers, Cyclop. s.v. (J. W. M.)

## Guise, John, OF Lorraine[[@Headword:Guise, John, OF Lorraine]]

             cardinal, was born in 1498. He went to France, and contributed a great deal to the elevation of his brother, Claude of Lorraine, the first duke of Guise, and of his family. In April, 1536, Francis I sent him to Charles V to negotiate an agreement. About 1542 the cardinal was removed from the court, and he died May 18, 1550. He is known for his excessive liberality, by means of which he became so influential among the people. He was in possession of a number of archbishoprics in France. See Hoefer, Nouv. Biog. Generale, s.v.

## Guise, Louis (1), OF Lorraine[[@Headword:Guise, Louis (1), OF Lorraine]]

             a French prelate, brother of Charles, also archbishop of Sens, and bishop of Troyes, of Metz, and of Alby, was born October 21, 1527. He was made cardinal December 22, 1553, and attended the election of pope Paul IV. He was so fond of conviviality that the people used to call him "the cardinal of the bottles." He died at Paris, March 24, 1578. See Hoefer, Nouv. Biog. Generale, s.v.

## Guise, Louis (2), Of Lorraine[[@Headword:Guise, Louis (2), Of Lorraine]]

             a French prelate and peer, was born at Dampierre, July 6, 1555. The cardinal of Lorraine, his uncle, appointed him, in 1572, his coadjutor at the abbey of St. Denis, and made over to him at his death the archbishopric of Rheims, the abbeys of Fecamp and Montier-en-Der (1574). In 1578 he was made cardinal, and in the following year Henry III appointed him commander of the order of the Holy Spirit. A few days after he had been  consecrated archbishop of St. Denis, February 17, 1583, he went to Rheims to hold a provincial council, and then came back to Paris to mingle in the intrigues of the League. In 1585 he assisted at the ecclesiastical reunion of St. Germain-en-Laye. The Germans and Swiss had burned down (1587) his abbey of St. Urbin, in Champagne, in revenge for which the cardinal burned the castle of Brome, near chateau Thierry, belonging to the duke of Bouillon. Cardinal Guise was assassinated, December 24, 1588. See Hoefer, Nouv. Biog. Generale, s.v.

## Guise, Louis (3)[[@Headword:Guise, Louis (3)]]

             cardinal of Lorraine, archbishop of Rheims, and peer of France, was born, according to some, January 22, 1575, according to others in May, 1585. He obtained the abbeys of St. Denis and of Montier-en-Der, and also that of Chalis. He was never ordained, preferring brigandage, and exhibited that tendency in his later years, when he proposed to settle theological disputes by arms. In 1621 he followed the king on his expedition to Poitou, but fell sick at the siege of St, Jean d'Angely, and died shortly after (June 21, 1621). Charlotte des Essarts, countess of Romorantin, and one of the mistresses of Henry IV, is said to have been secretly married to the cardinal (February 4, 1611), bearing to him three sons and two daughters. See Hoefer, Nouv. Biog. Generale, s.v.

## Guise, William[[@Headword:Guise, William]]

             a learned English divine, was born at Abload's or Abbey-load's Court, near Gloucester, in 1653, and was educated at Oriel College, where he was made fellow in 1674. He was ordained about 1677, and died September 3, 1684. He translated into English, and illustrated with a commentary, Dr. Bernard's Misnae Pars Ordinis Primi Teraim Tituli Septem (1690), and a tract; De Victimis Humanis. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Guiyet, Charles[[@Headword:Guiyet, Charles]]

             a French Jesuit, was born at Tours in 1601, taught theology fifteen years, afterwards became a preacher, and died in the same city, March 30, 1664. He is the author of De Festis Propriis Locorum et Ecclesiarum, etc. (Paris, 1657 fol.). See Winer, Handbuch der theol. Lit. 1:616 sq.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Alegambe, Bibliotheca Scriptorum Societatis Jesu; Bayle, Dictionnaire Historique Critique; Hoefer, Nouv. Biog Generale, s.v. (B.P.)

## Guizot, Francois Pierre Guillaume[[@Headword:Guizot, Francois Pierre Guillaume]]

             a noted French religious author, was born at Nimes, October 4, 1787, being the descendant of a family of Huguenot pastors. He was educated at Geneva, and studied law at Paris. During the literary period of his life (1812-30), he was successively professor of history at the Sorbonne, secretary-generai of the interior, journalist, etc. To this period belong his Du Gouvernement Representatif et de l'Etat Actuel de la France (1816):  — Des Conspirations et de la Justice Politique (1821): — Des Moyens de Gouvernement et d'Opposition (eod.): — De le Peme de Morten Matiere Politique (1822): — Essais sur l'Histoire de France (1823): — L'Histoire de la Revolutioin d'Angleterre (1827, 1828, 2 volumes): — L'Histoire de la Civilisation Depuis l'Etablissement du Christianisme (1829). With the year 1830 Guizot's political career commenced, and it was mainly due to his efforts as minister of public instruction that a reform of the educational system of France took place. In the year 1816 Guizot published his Essai sur l'Histoire et sur l'Etat Actuel de Instruction Publique, in which he insisted that the state had the right of managing and controlling the public instruction. This idea he now developed, and introduced many improvements, especially in the primary and higher schools. In ecclesiastical respects, Guizot was the main support of orthodoxy in the Reformed Church of France. In 1852 he was chosen president of the consistory. He was opposed to liberalism of any kind in religious matters. He was orthodox, and clung to the Credo of his Church. In 1872 he was obliged, on account of feeble health, to retire from the presidency of the synod. He died at Val de Bocher, September 12, 1874. Of his religious works, we mention, L'Eglise et la Societe Chretienne (1861): — Meditations sur l'Essence de la Religion Chretienne (1864; Engl. translation, N.Y. 1865): — Meditations sur la Religion Chretienne dans ses Rapports avec l'Etat Actuel des Societes (1865-68, 3 volumes): — Les Vies de Quatre Grands Chretiens Franqais (1868; Engl. translation, and 1868): Meimoires pour Servir a l'Histoire de mon Temps (1858-68, 9 volumes). He was one of the founders of the Societe Biblique in 1826, of the Societe pour Encouragement de l'Instruction Primaire in 1833, and of the Societe l'Histoire du Protestantisme Francais in 1857. When, in 1861, Guizot had to make a reply to the address of the new academician, Pere Lacordaire, he defended and justified the papacy and the worldly power of the pope, whereas the Dominican praised Protestant America. This address of Guizot made a great stir. The Catholic papers, especially the Univers, rejoiced, and hoped soon to see Gutizot return to the Church of Rome. But in spite of this Guizot remained in his Church, and from his words in his testament, "I die in the bosom of the Reformed Christian, Church of France, in which I was born, and to have been born in which I rejoice," which have been quoted in full, we see that Guizot made all allowance to the Church of Rome, without becoming one of her members. See Mazade, Portrait d'Histoire Morale et Politique du. Temps Jacquemont Guizot, etc. (Paris, 1875); Madame de Witt. nee Guizot, Monsieur Guizot dans sa  Famille et avec ses Amnis (ibid. 1880; English transl. Lond. and Boston); Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Plitt Herzog, Real-Encyklop. s.v. (B.P.)

## Gujerati Version Of The Scriptures[[@Headword:Gujerati Version Of The Scriptures]]

             The Gujerati takes its name from Gujerat, a district of. the Punjab in India, and the principal province in which it is spoken, and is said by the Serampore missionaries to be the vernacular of a territory equal in point of extent to England. On account of its wide diffusion it has been appropriately designated "the grand mercantile language of foreign Indian marts." The Serampore missionaries were the first to undertake a Gujerati version of the Scriptures. In 1807 they commenced printing the gospel of Matthew, but the work was given up. In 1813 it was resumed, and in 1820 the New Test., in Gujerati characters instead of the Sanscrit, was completed. The prosecution of this version was, however, resigned about this period by the Serampore missionaries to the agents of the London Missionary Society stationed at Surat. The Reverend Messrs. Skinner and Fyvie, of the London Missionary Society, published their version of the New Test. in 1821, at Surat. Shortly after the publication of the New Test. Mr. Skinner died, and the translation of the Old Test. was now carried onh by Mr. Fyvie, and in 1823 it was completed at press. Other editions, in a revised state, rapidly followed as the demand increased. Another version of the New Test. was made by the Reverend Messrs. Clarkson and Flower, and an edition of two thousand copies was issued from the press. But it was subsequently resolved to publish an edition of the New Test. according to the old translation of the Surat edition, subject to such slight changes as might be deemed necessary. This edition was completed at the Bombay press in 1853. Meanwhile, preparations for a revised edition of the entire Gujerati Scriptures were in active progress under the care of the Bombay Auxiliary Society, and an edition of the New Test., according to this improved version, was completed at the mission-press in Sitrat in 1856. The Old Test. was completed in 1861. Besides these two editions, the Serampore New Test. and the Surat version, in 1860; a new edition of the Gujerati New Test., for the special use of the Parsees, was announced. It was carried through the press in Bombay, in Parsee characters, by the Reverend Dunjeebhoy Nowrojee, and published in 1862. In this edition the religious terms are those technically used in religious Parsee literature. Of the latter edition up to March 31, 1884, two thousand two hundred and forty-nine portions of Scripture were disposed of. See Bible of Every  Land, page 123. There exist several grammars for the study of this language: Munshi, The Student's Companion in the Acquisition of a Practical Knowledge of English and Gujerati Grammar and Idioms (Ahmedabad, 1869); Shapurji Edalji, A Grammar of the Gujerati Language (Bombay, 1867); Taylor, A Grammar of the Gujerati Language (ibid. 1868). (B.P.)

## Guldberg, Ove Hoegh[[@Headword:Guldberg, Ove Hoegh]]

             a Danish statesman, historian, and theologian, was born September 1, 1731, and died February 8, 1808. He is known as the author of a Chronology for the Books of the New Testament (Copenhagen, 1785), and of A Translation of the New Testament, with Annotations (1794, 2 volumes), both published in the Danish language. (B.P.)

## Guldin, John C., DD[[@Headword:Guldin, John C., DD]]

             a prominent minister of the German Reformed Church, was born in Berks County, Pennsylvania, in August 1799. He was ordained in 1820, and settled as pastor over some congregations in Montgomery County, where he labored successfully until 1841, when he removed to Chambersburg, taking charge of several congregations in the vicinity. After laboring here, about one year, he was called to take charge of the German Evangelical Mission Church, in the city of New York. In this field he labored with great acceptance and success up to the time of his death, February 18, 1863. Dr. Guldin, was a man of fine talents, ardent feelings, and great energy of character. Besides his pastoral duties, he also labored in connection with the American Tract Society. He published a volume of Sermons, and aided in getting up a German hymn-book for the use of the Reformed Dutch Church. "He had a fellow-feeling for all in sorrow, and could speak from a sweet experience for the comfort of such." See Harbaugh, Fathers of the Germ. Ref. Church, 4:158. (D.Y.H.)

## Gulf[[@Headword:Gulf]]

             (χάσμα, a chasm), an opening or impassable space, such as is represented to exist between Elysium and Tartarus (Luk 16:26). SEE HADES.

## Gulich Or Gulichius, Abraham Van[[@Headword:Gulich Or Gulichius, Abraham Van]]

             was born at Heusden about 1642. After studying at Nimeguen and the University of Leyden, he was appointed professor extraordinary of theology at Nimeguen, Jan. 17, 1667. Near the close of the same year he became ordinary professor of philosophy and eloquence, and extraordinary Of theology, in the gymnasium of that place. In 1679 he was appointed professor of the Cartesian philosophy in the University of Franeker. He died Dec. 31 of the same year. While at Ham he published a philosophical work entitled Disputationes philosophicae. His theological works are,

(1) Theologia Prophetica (Amsterd. 1675-94, 2 vols.; to the first volume is appended a treatise on Hermeneutics, entitled Hermeneutica Sacra bipartita): —

(2) Librorum Propheticorum Vet. et N. Test. compendium et analysis (Amst. 1694). See Geschiedenis der Nederlandsche Her-vormde Kerk door A. Ypeij en J. Dermont, D. ii; Glasius, Godgeherd Nederland, D. i; also J. Schotanus Sterringa, Oratio funebris in obitum A. Gulichii. (J.R.W.)

## Gulick, Luther Halsey, M.D., D.D[[@Headword:Gulick, Luther Halsey, M.D., D.D]]

             an American missionary, was born in Honolulu, June 10, 1828. He graduated in medicine from the University of the City of New York in 1850, and was sent as missionary to Micronesia. From 1863-70 he served as secretary of the Hawaiian Evangelical Association; 1870-71 as district secretary of the American Board of Commissioners for Foreign Missions; 1871-73 as missionary to Spain; 1873-75 as missionary to Italy; as agent of the American Bible Society at Yokohama, 1876-81, and at Shanghai, 1881-89. He died April 8, 1891. He was the founder of the Medical Missionary Journal, and editor of the Chinese Recorder. See (Am.) Cong. Year-book, 1892.

## Gulielmus[[@Headword:Gulielmus]]

             SEE WILLIAM.

## Gulloth[[@Headword:Gulloth]]

             (גֻּלֹּת, fountains; Sept. Γωλάθ and λύτρωσις,Vulg. irriguum; Eng. Vers. "springs"), the name of two plots given by Caleb to his daughter, at her special request, in addition to her dower (Jos 15:18; Jdg 1:15); from which passages it may be inferred that they were situated in the "south land" of Judah, and were so called from the copious supply of water in their vicinity. SEE ACHSAH

The springs were "upper" and "lower" — possibly one at the top and the other at the bottom of a ravine or glen; and they may have derived their unusual name from their appearance being different to that of the ordinary springs of the country. The root גָּלָלhas the force of rolling or tumbling over, and perhaps this may imply that they  welled up in that bubbling manner which is not uncommon here, though apparently most rare in Palestine (Stanley, Palestine, Append. § 55). Dr. Rosen (Zeitschr. der Deutsch. Morg. Gesellsch. 1857, p. 50 sq:) identifies these springs with the Ain Nunkur and De-wir-Ban, spots along a beautiful green valley about one hour south-west of Hebron; and in this Stanley coincides (Jewish Church, i, 293, n.). SEE DEBIR.

## Gumpel, Mordecai[[@Headword:Gumpel, Mordecai]]

             SEE LEVISOHN.

## Gundun[[@Headword:Gundun]]

             founder of a sect in Arras and Liege in the 11th century. In the year 1025, Gerhard, bishop of Cambrai and Arras, caused the arrest of a number of persons charged with having propagated heretical doctrines in his diocese, and in various parts of the north of France. A synod was convoked at St. Mary's church, in Arras, for their trial. Their rules commanded them to forsake the world; to bring into subjection their fleshly lusts and passions; to support themselves by the work of their bands; to wrong no one, and to evince love to all who felt inclined to adopt their mode of life. This confession, joined with their well-known practice of washing each other's feet, led to the belief that they differed from other Christians only in a devoted attachment to the letter of Scripture. But Gerhard professed to know more of their rules than they acknowledged publicly. He had caused himself, he says, to be initiated into their worship by some proselytes, and so learned all their tenets. They appear to have held the following principles: "The holy Church is the community of the righteous, and is formed of persons chosen by election. Admission into it is signified by the imposition of hands, after a confession of faith and taking certain vows. Besides the regular assemblies in the church, there are prayer-meetings, in which the disciples wash each other's feet. The apostles and martyrs are to be venerated, but saint-worship is forbidden. The fulfilment of the law constitutes righteousness, which alone works salvation. Disobedience in the elect, and disregard of their professional vows, entail everlasting condemnation on them. Neither penitence nor conversion can afterwards avail them." These people rejected the Roman Catholic Church, the supremacy or' the bishop of Rome, the respect shown to bishops, the whole hierarchical system, and even all clergy whatever. "Dogmatic, liturgic, and constitutive traditions are worthless and of no account. All the sacraments of the Roman Catholic Church are rejected, especially baptism and the Lord's supper. The consecrated elements of the Lord's supper are nothing more than what they appear to our senses. At the last supper, Christ did not really give his disciples his body for food and his blood for  drink. Marriage and all sexual intercourse are to be avoided. Churches are not holy, hence worship does not derive any special virtue from its being held in them. The altar is but a heap of stones. Fumigations and the ringing of bells are useless ceremonies. Crosses, crucifixes, images, etc., tend to idolatry."

Bishop Gerhard charged the Gundulfians with holding these and similar opinions, but they refused to acknowledge them. They attempted only to defend their views regarding baptism, but finally announced that they were ready to recant their errors. Then the bishop and other members of the clergy solemnly condemned the heresy, excommunicated its originators in case they did not repent, and made the prisoners sign a Roman Catholic statement of the doctrines on which they had held heretical opinions, translated from Latin into the vernacular; after which the prisoners were released and the synod closed. Gerhard sent a copy of its acts to the bishop of Liege, who applied himself also with great zeal to the suppression of the heresy. These acts, which are the only source from which the details of this affair cast be obtained, are to be found in D'Achery's Spicilergium (2d edit., i, 607-624), and in Mansi's Concilia (xix, 423 sq.). Still they give no information as to the rise and development of this party, nor on its relation to those which arose before and after it in the same and neighboring districts. Gundulf appears to have made northern France the exclusive field of his exertions, and it was probably there he had made the converts which were afterwards arrested at Arras. His connection with them was probably an imitation of Christ's connection with his disciples; they called him the Master, and, as already stated, considered the imitation of the apostles as their highest aim. Gundulf may have been himself a working man who went to that country because the trades, and especially that of weaver, were in a prosperous condition there. Once there, he probably found a body of disciples among his fellow-workmen, whom he instructed in his principles, and whom he afterwards sent as travelling workmen to propagate his views in their own districts. Of the end of Gundulf's career nothing is known. The period of his greatest activity was probably already over in 1025. As we see no mention of search for him having been made by order either of Gerhard or of the bishop of Liege, although his disciples had proclaimed him as their chief, it is probable that he was out of the reach of both, and had perhaps been already removed by death. We have no further information as to what became of the sect afterwards, and, at any rate, it continued, if at all, in secret. Similar sects have existed at all times in the  bosom of the Romish Church, and they are generally found to represent vital piety as opposed to the corrupted Christianity of Rome. See Hahn, Gesch. d. Ketzer im Mittelalter, pt. i, p. 39 sq.; Herzog, Real-Encykl. v, 414 sq.; Neander, Ch. History, iii, 597.

## Guni[[@Headword:Guni]]

             (Heb. Guni', גּוּנִיdyed [-Gesen.] or protected [Furst]; Sept. Γυνί, but in 1Ch 7:13, Γωϋνί, Vulg. Guni, the name of two men.

1. One of the sons of Naphtali (B.C. ante 1856, but not necessarily born before the migration to Egypt) (Gen 46:24; Num 26:48; 1Ch 7:13). His descendants are called GUNITES (Num 26:48).

2. Father of Abdiel, and grandfather of Ahi, which last was chieftain of the Gileadite Gadites (1Ch 5:15). B.C. between 1093 and 782.

## Gunite[[@Headword:Gunite]]

             (Hebrew with the art. hag-Guni, הִגּוּנִי, Sept. ὁ Γαυνί, Vulg. Gunitae, A.V. "the Gunites"), a general name of the descendants of GUNI, of the tribe of Naphtali (Num 26:48).

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

             a distinguished minister of the Reformed (Dutch) Church, was born August 13, 1785. He graduated from. Columbia College in 1805, and prepared for the ministry under Dr. Henry Kollock of Princeton, and Dr. John Rodgers of New York. In 1809 he was licensed by the Presbytery of New York, and the same year took charge of the Churchat Bloomingdale. He died October 1, 1829. An accomplished gentleman, amiable, prudent, and a peace- maker, he was also noted for his conscientious piety and entire devotion to his work. His talents as a writer and preacher were of a very high order. Imaginative and cultivated, with good taste, ample learning, and fine abilities, he was among the most popular pulpit orators of New York. He wielded a powerful pen as a theological writer, and took a conspicuous part in some of the exciting controversies of his time, The General Synod, in 1825, appointed him. to write the biography of the late Reverend John H. Livingston, D.D. See Magazine of the Ref. Dutch Church, December 1829, page 257; Corwin, Manual of the Ref. Church in America, s.v. (W.J.R.T.)

## Gunn, Walter[[@Headword:Gunn, Walter]]

             was born in Carlisle, Schoharie Co., N. Y., June 27,1815. He was graduated at Union College in 1840, and studied theology in the seminary at Gettysburg. He was licensed by the Hartwich Synod in 1842, and the following year was ordained as a missionary to foreign lands. He soon sailed for India, where he labored in faith, and with perseverance and success, among the Tulugoos until his death, which occurred at Guntoon July 8, 1857. Mr. Gunn was the first missionary from the Lutheran Church in the United States who fell in the foreign field. He exerted an influence in India which still lives. He was a man of faith and love, a missionary in the highest sense, of whom the "world was not worthy."

## Gunn, William[[@Headword:Gunn, William]]

             a minister of the Methodist Episcopal Church, was born in Caswell Co., N.C., March 13, 1797, and died at Lexington, Ky., Sept. 3, 1853. He removed in early life to Tennessee with his father; became, while a mere  youth, an active member of the Church; was licensed to preach before 21 years of age, and joined the itinerancy in 1819. He spent his subsequent life in ministerial labors, mainly in the state of Kentucky, filling with great acceptability and usefulness the positions of circuit and station preacher and presiding elder, and died in the full assurance of the faith he preached to others and so beautifully exemplified in his life. He published, in connection with another minister, The Christian Psalmist (Louisville, Kentucky), and also another work, chiefly selections of the: preceding, and entitled The Christian Methodist. — Sprague, Annals of the Amer. Pulpit, vii; 622; Minutes of Conf. of M.E. Church South. (J.W.M.)

## Gunner, Johann Ernest[[@Headword:Gunner, Johann Ernest]]

             a Norwegian prelate and naturalist, was born in Christiana, February 26, 1718. He began his studies under the direction of his father, who was a  physician in that city, and went to Copenhagen to continue them. In. 1742 the king gave him means. to go to Halle, and afterwards to Jena, where he studied philosophy, and became a member of the faculty. On his return to Copenhagen in 1755, he was made extraordinary professor of theology in the university. In 1758 the bishopric of Drontheim was conferred. upon him. He died at Christians and, September 23, 1773, leaving, Hyrdebrev (Drontheim, 1758): — Klagtale over Kong Frederic V (ibid. 1766): — also Memoirs in the Norsk Videnskabernsselskabs Skrifter (writings of the Academy of Science of Norway), etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Gunning, Peter D.D.[[@Headword:Gunning, Peter D.D.]]

             an eminent English High-church bishop, was born at Hoo, in Kent, in the year 1613, and was educated at Clare Hall, Cambridge. He became fellow and tutor of his college, and distinguished himself as a preacher, but on account of his zeal for the king's service he was ejected, and afterwards was made chaplain to Sir Robert Shirley, at whose death he obtained the chapel at Exeter House, Strand. At the Restoration his services were rewarded; he was created D.D. by the king's mandate. He was one of the coadjutors selected by the bishops to maintain the High-church cause at the Savoy Conference (1661), and was the principal disputant with Baxter. He had a Romanizing tendency, and advocated prayer for the dead. In 1669 he was made bishop of Chichester, and in 1674 was translated to Ely, where he died in 1684. He wrote largely on the controversies of the time, and especially The Paschal or Lent Fast apostolical and perpetual, recently reprinted in the Library of Anglo-Cath. Theology (Oxford, 1845, 8vo). — Hook, Eccl. Biog. vol. v; Noel, History of the Puritans, iii, 90, 168; Darling, Cyclop. Bibliographica, i, 1355.

## Gunpowder Plot[[@Headword:Gunpowder Plot]]

             a conspiracy formed and matured in the years 1604-5 by some English Romanists to blow up with gunpowder the Parliament House, and thus destroy at once the king, lords, and commons of England when assembled at the opening of Parliament, with the hope of being able, during the resultant confusion, to reestablish their faith in the kingdom, or, at least, avenge the oppressions and persecution of its adherents. At the accession of James I to the throne, the Roman Catholics anticipated toleration, or, at all events, a great relaxation in the rigor of the penal laws against them, and  were greatly exasperated on finding that not only were their hopes in this regard disappointed, but that increased severity was employed towards them; for James, when once firmly seated on his throne, in Feb. 1604, '"assured his council that he had never any intention of granting toleration to the Catholics;' that he would fortify the laws against them, and cause them to be put into execution to the utmost."

The conceiver of the design of taking so indiscriminate and brutal a vengeance was Robert Catesby, of "ancient family and good estate," who had once abjured and then returned again with increased ardor to his early faith. He made known his scheme first to Thomas Winter, "a gentleman of Worcestershire," and next to John Wright, who belonged to a highly respectable Yorkshire family. According to the statement made in prison (Nov. 19, 1605) by a fellow-conspirator (Fawkes), "these three first devised the plot, and were the chief directors of all the particularities of it." Winter refused his assent to the plan until an effort had been made to obtain, through the mediation of Spain, toleration for the English Catholics by a clause to that effect in the treaty then negotiating between England and Spain. He accordingly went to the Netherlands to further that object, where be learned from the Spanish ambassador that it could not be accomplished. He, however, met at Ostend an old associate, Guy Fawkes (q.v.), and foreseeing in him an efficient coadjutor in Catesby's scheme, induced him to return with him to England without making known to Fawkes the particular nature of the plot. Fawkes, though not the projector or head, became by far the most notorious member of the conspiracy, anal popular opinion long represented him as a low, cruel, and mercenary ruffian; but he appears to have been by birth a gentleman, and of a nature chivalrously daring and unselfish, but thoroughly perverted by a blind fanaticism, which led him to regard devotion to his own faith and its adherents as the essence of Christian virtues. Soon after the arrival of T. Winter and Fawkes in London, a meeting was held at Catesby's lodgings, at which there were present the four already named and an additional member of the conspiracy, Thomas Percy, a brother-in-law of John Wright, and "'a distant relation of the earl of Northumberland."

These five, at Catesby's request, agreed to bind themselves to secrecy and fidelity by a solemn oath, which, a few days afterwards, in a lonely house beyond St. Clement's Inn, they took on their knees in the following words: "You swear by the blessed Trinity, and by the sacrament you now propose to receive, never to disclose, directly or indirectly, by word or circumstance, the matter that shall be proposed to you to keep secret, nor desist from the execution thereof until the rest shall  give you leave." They then went into an adjoining room and received the holy sacrament from father Gerard, a Jesuit priest, who was, it is said, ignorant of their horrid project. The particulars of the plot were then communicated to Fawkes and Percy, and in furtherance of the plan then agreed on, Percy, whose position as a gentleman pensioner would prevent any suspicion arising therefrom, rented of a Mr. Ferris, on May 24, 1604, a house adjoining the Parliament buildings, the keys of which were given to Fawkes, who was unknown in London, and who assumed the name of John Johnson, and the position of servant to Percy. They took a second oath of secrecy and fidelity to each other on taking possession of the house, but before their preparations were completed for beginning the work of mining through to the Parliament building, the meeting of Parliament was prorogued to Feb. 7,1605. They separated to meet again in November, and, in the mean while, another house was hired on the Lambeth side of the river, in which weed, gunpowder, and other combustibles were placed, to be removed in small quantities to the house hired of Ferris. This Lambeth house was put in charge of Robert Kay, or Keyes, an indigent Catholic gentleman, who took the oath and became a member of the band. On a night in December, 1604, the conspirators, having provided themselves with tools and other necessaries, went zealously to work on the mine, Fawkes acting as sentinel, The wall separating them from the Parliament House was found to be very thick, and more help was needed; so Christopher Wright, a younger brother of John Wright, was taken in on oath, and Kay brought over from Lambeth.

The work was carried on zealously, the conspirators beguiling the labor with discussions of future plans. They agreed in the policy of proclaiming one of the royal family in the place of James, and as they supposed his eldest son, prince Henry, would be present and perish with his father in the Parliament House, Percy under. took to seize and carry off prince Charles as soon as the mine was exploded; and, in default of Percy's success, arrangements were made to carry off the princess Elizabeth, then near Coventry under the care of lord Harrington. "Horses and armor were to be collected in Warwickshire.'' They failed, however, in devising any safe plan for saving the lives of Roman Catholic members of Parliament. While the matter was thus progressing, Fawkes reported the prorogation of Parliament to Oct. 3, and they separated until after the Christmas holidays. In January, 1605, John Grant, a Warwickshire gentleman, and Robert Winter, eldest brother of Thomas Winter, were admitted to the conspiracy, and shortly after them Thomas Bates, a servant of Catesby, and the only participant in the plot not  of the rank of a gentleman. While going on with the work in Feb., 1505, they were alarmed by some noises, and Fawkes, who went out to ascertain the cause, reported that they were caused by the removal of a stock of coal from a cellar under the Parliament House, with the gratifying additional intelligence that the cellar was to he let. Percy straightway hired it, the work on the mine was abandoned, and the gunpowder (36 bbls.) was conveyed from its place of concealment at Lambeth into this cellar, and covered up with stones, hits of iron, and fagots Of wood. All was ready in May, and the conspirators separated to await the meeting of Parliament.

Fawkes went to the Netherlands on a mission connected with the plot, but returned without much success in August. In September, Sir Edward Baynham, "a gentleman of an ancient family in Gloucestershire," Was admitted into the plot and sent to Rome, not to reveal the project, but, on its consummation, to gain the favor of the Vatican by explaining that its object was the re-establishment of Roman Catholicism in England. A further prorogation of Parliament to Nov. 5 having been made, the conspirators were led, in consequence of the repeated prorogations, to fear that their plot was suspected; but Thomas Winter's examinations, made on the day of prorogation, served to reassure them. "Catesby purchased horses, arms, and powder, and, under the pretence of making levies for the archduke of Flanders, assembled friends who might be armed in the country when the first blow was struck." To obtain the required means for these ends, three wealthy men were admitted (on oath as the others) into the conspiracy, viz. Sir Everard Digby; of Rutlandshire, who promised to furnish £1500, and to collect his Roman Catholic friends on Dunsmore Heath, in Warwickshire, by Nov. 5, as if for a hunting party; Ambrose Rookwood, of Suffolk, who owned a magnificent stud of horses; and Francis Tresham, who "engaged to furnish 2000;" but Catesby mistrusted the latter, and sorely repented having intrusted his secret to him. As the 5th of November drew near, "it was resolved that Fawkes should fire the powder by means of a slow-burning match, which would allow him time to escape before the explosion" to a ship ready to proceed with him to Flanders; and that, in the event of their losing the prince of Wales and prince Charles, the princess Elizabeth should be proclaimed queen, and "a regent appointed during her minority." On another point they failed to harmonize so fully. Each conspirator had a friend or friends in Parliament whose safety he wished to secure, but to communicate the project to so many persons involved too great risk, "and it was concluded that no express notice should be given them, but only such persuasion, upon  general grounds, as might deter them from attending.

Many of the conspirators were averse to this resolve, "and angry at its adoption; and Tresham in particular: for his sisters had married lords Stourton and Mounteagle." On a refusal of Catesby and other leaders to allow him to notify directly Mounteagle, it is said he hinted that the money promised by him would not be forthcoming, and ceased to attend the meetings. It is probable he warned Mounteagle, for this nobleman unexpectedly gave a supper, Oct. 26, ten days before the meeting of Parliament, at a house at Hoxton which he had not lately occupied, and while seated at table a page brought him a letter, stating that he had received it in the street from a stranger, who urged its immediate delivers, into Mounteagle's hands. The letter warned Mounteagle not to attend the Parliament, and hinted at the plot, and was on the same evening shown by Mounteagle to several lords of the council, and on Oct. 31 shown to the king also. The conspirators suspected Tresham of having betrayed them, and accused him of it, but he stoutly denied it. They were now thoroughly alarmed; some left London, and others concealed themselves; but Fawkes remained courageously at his post in the cellar, notwithstanding the hourly increasing intimation that the plot was known to government.

On the evening of Nov. 4 the lord chamberlain visited the cellar, saw Fawkes there, and, noticing the piles of fagots, said to him, "Your master has laid in a good supply of fuel." After informing Percy of this ominous circumstance, Fawkes returned to his post, where he was arrested about 2 o'clock on the morning of Nov. 5 by a company of soldiers under Sir Thomas Knevet, a Westminster magistrate, who had orders to search the houses and cellars in the neighborhood. On Fawkes's person was found a watch (then an uncommon thing), some slow matches, some tinder and touchwood, and behind the cellar door a dark lantern with a light burning. They removed the wood, etc., and discovered the gunpowder also. Fawkes was taker, before the king and council, where he boldly avowed his purpose, only expressing regret for its failure, and, in reply to the king's inquiry "how he could have the heart to destroy his children and so many innocent souls," said, "Dangerous diseases require desperate remedies." He utterly refused to name his accomplices, and neither temptations nor tortures, whose horrible severity is shown by the contrast in his signatures on the 8th and 10th of November, could induce him to implicate others further than their own actions had already done, while at no time would he admit the complicity of suspected Jesuit priests, refusing to plead guilty on his trial because the indictment contained averments implicating them. For the connection of the Jesuits with this  conspiracy, SEE GARNET; SEE JESUITS; and the authorities given at the end of this article.

Catesby and John Wright had departed for Dun-church before Fawkes's arrest, and the other conspirators, except Tresham, fled from London after that event. They met at Ashby Ledgers, and resolved to take up arms, and endeavor to excite to rebellion the Roman Catholics in Warwickshire, Worcestershire, Staffordshire, and Wales; but their failure was complete, and their efforts only served to point them out as members of the conspiracy. They were pursued by the king's troops, and at Holbeach the two Wrights, Percy, and Catesby were killed, and Rookwood and Thomas Winter wounded in a conflict with the troops. the others were soon captured. Tresham died in the Tower of disease; the remaining seven, viz., Digby, Robert and Thomas Winter, Rookwood, Grant, Fawkes, Kay, and Bates, were tried on the 27th January, 1606, and executed on the 30th and 31st of that month. This diabolical plot reacted fearfully against the Romanists, and its memory is still a bulwark of Protestant feeling in England. The revolting atrocity of the deed purposed by these misguided men must ever excite horror and reprobation; but we may hope that candid minds in this more tolerant age, while judging them, will condemn also both the teachings which bred such fanaticism, and the spirit of persecution which aroused it to action.

The 5th of November, in commemoration of this plot, is called Guy Fawkes's Day, and until recently a special service for it was found in the ritual of the English Church. It was made a holiday by act of Parliament in 1606, and is still kept as such in England, especially by the juveniles. The following account of the customs pertaining thereto is abridged from Chambers, .Book of Days, ii, 549 50. The mode of observance throughout England is the dressing up of a scarecrow figure in cast-off clothing (with a paper cap, painted and knotted with paper strips, imitating ribbons), parading it in a chair through the streets, and at night burning it in a bonfire. The image represents Guy Fawkes, and, consequently, carries a dark lantern in one hand and matches in the other. The procession visits the houses in the neighborhood, repeating the time-honored rhyme —

"Remember, remember,

The fifth of November,

The gunpowder treason and plot;

There is no reason

Why the gunpowder treason Should ever be forgot ."

Numerous variations of the above rhyme are used: for example, at Islip, the following:

"The fifth of November, Since I can remember, Gunpowder treason and plot; This is the day that God did prevent, To blow up his king and Parliament. A stick and a stake, For Victoria's sake; If you won't give me one, I'll take two; The better for me, And the worse for you ?'

It is an invariable custom on these occasions to solicit money from the passers-by in the formula Pray remember Guy!" "Please to remember Guy!" or, "Please to remember the bonfire !"

In former times the burning of Guy Fawkes's effigy was in London a most important ceremony. Two hundred cart-loads of fuel were sometimes consumed in the bonfire in Lincoln's Inn Fields, and thirty Guys would he gibbeted and then cast into the fire. Another immense pile was heaped up in the Clare Market by the butchers, who the same evening paraded the streets 'with the accompaniment of the famed "marrow-bone-and-cleaver" music. The uproar occasioned by the shouts of the mob, the ringing of the church bells, and the general confusion can be only faintly imagined at the present day. — Jardine, British Criminal Trials (Library of Entertaining Knowledge), vol. it; Pictorial Hist. of England, iii, 20-32 (Chambers's ed.); Knight, Popular Hist. of England, iii, 321-37; ibid., Old England, ii, 151- 62; Chambers, Book of Days, it, 546 50; Hume, Hist, of England, vol. iv; Chambers, Cyclopaedia, s.v. SEE FAWKES. (J.W.M.)

## Gunther, Anton[[@Headword:Gunther, Anton]]

             a prominent Roman Catholic philosopher of modern times, was born Nov. 17, 1785, at Lindenu, Bohemia. He studied philosophy and law at the University of Prague, was for several years tutor in the family of prince Bretzenheim, and took priestly orders in 1820. He was then for several years vice-director of philosophical studies at the University of Vienna. The professorship of philosophy, for which he was a candidate at the earnest solicitation of his friends, he did not obtain, in consequence of the efforts made by the opponents of his philosophical views. The life-work of Gunther was to attempt, in opposition to the prevailing philosophical systems, which he regarded as more or less unchristian, the establishment of a thoroughly Christian philosophy. He desired to show that the teachings of divine revelation, being the absolute truth, need not only not to shun the light of reason, but that, on the contrary, reason itself will lead the sound thinker to an acceptance of the Christian philosophy, which he thought had found its most complete expression in the Roman Catholic doctrine. The first work of Gunther was the Vorschule zur speculativen Theologic (Vienna, 1828; 2d enlarged edition 1846), which contained the theory of creation; and it was followed in 1829 by the theory of the incarnation. These works at once established for him the reputation of being one of the foremost philosophers of the Roman Catholic Church. The University of Munich conferred upon him the title of Doctor Philosophiae, which, however, the illiberal government of Austria did not allow him to use. Gunther, who lived in great retirement, continued to publish a series of philosophical works, namely, Peregrin's Gastmahl (Vienna, 1830): — Sudund Nordlichter (1832): — Januskopfe fur Philosophie und Theologie (published by him conjointly with his friend Dr. Papst, Vienna, 1833): — Der letzte Sym-boliker (with special reference to the works of Mohler and Baur, 1834): — Thomas a Scrupulis: zur Transfiguration der Personlichkeitspantheismen neuester Zeit de (1835): — Die Juste-Milieus in der deutschen Philosophie der gegenwartigen Zeit (1837): — Euristheus und Heracles (1842).

He also published from 1848 to 1854, conjointly with his friend Dr. Veith, a philosophical annual entitled Lydia. In none of his works did he undertake to develop a philosophical system as a whole, but he contributed ample material for a new system. He was, in particular, acknowledged as one of the keenest and most powerful opponents of the pantheistic schools, and he found many adherents among the Roman Catholic theologians and scholars of Germany. The  “Guntherian philosophy" (Gunthersche Philosophie) came to establish itself at many of the Roman Catholic universities, and for a time shared with the school of Hermes (q.v.) the control of philosophical studies and learning in Catholic Germany. To the Jesuits and the ultramontane school, the school of Gunther was as obnoxious as that of Hermes. His philosophical treatment of the Christian doctrines was regarded by many as derogatory to the belief in them. He also gave great offence by daring to criticise high authorities, as Thomas of Aquinas. Still greater dissatisfaction was created by his dualistic theory concerning mind and body. His works were denounced in Rome. On Jan. 8, 1857, all his works were put on the Index of prohibited works, and on June 15 a brief of the pope appeared charging him with errors in the doctrine of the Trinity, of Christology and Anthropology, and an over-estimation of the powers of reason. Gunther, and with him most of his adherents, submitted to the papal censure Feb. 20, 1857. Gunther himself was deeply affected by this humiliation, and expressed the hope that his philosophy might be supplanted by something better. He died Feb. 24, 1863. See Clemens [an ultramontane opponent of Gunther], Die speculative Theologie Gunthers (Coln, 1853). (A.S.)

## Gunther, Johann[[@Headword:Gunther, Johann]]

             a Lutheran theologian of Germany, was born April 17, 1660. He studied at Breslau and Leipsic, was preacher and licentiate of theology at the latter place, and died January 20, 1714. His writings are for the most part directed against the Roman Catholic Church. See Ranft, Leben der chursadhsischen Gottesgelehrten; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gunther, Wolfgang[[@Headword:Gunther, Wolfgang]]

             a Lutheran theologian, was born in Saxony in 1586. He studied at Wittenberg was preacher in 1611 in the vicinity of Annaberg, in 1615 pastor and superintendent at Friedland, in 1626 at Spardan, and died January 16, 1636. He wrote, Analysis Trium Librorum Ecclesice Nostrce Symbolicorum (Wittenberg, 1614): — Aphorismi Theologici super Aug. Confessionemn (1615): — Dispositio Epistola S. Pauli ad Romanos (1625). See; Jocher, Allgemeines GelehrtenLexikon, s.v. (B.P.)

## Guntherode, Carl Von[[@Headword:Guntherode, Carl Von]]

             a Roman Catholic theologian of Milan, was born in 1740. In 1779 he was professor of Church history at Innsbrtick, but soon exchanged the academical chair for the monastery, a step which he regretted, because both the monastic life and the religious views of the monks were not in harmony with his intellectual powers. More pleasant was his position as librarian to prince Esterhazy, at Vienna He died in 1795, leaving, Institutio Theologice Naturalis (1774): — Diss. de Criteriis Veri et Falsi (eod.): — De Supremata Concilii Ge eralis supra Romorum Pontificum (1777). See Doring, Die Gelehrten Theologen Deutschlands, s.v. (B.P.)

## Guntner, Gabriel Johann Bernhard[[@Headword:Guntner, Gabriel Johann Bernhard]]

             a Premonstratensian, was born in 1804 in Bohemia, received holy orders in 1830, was in 1838 professor of exegesis at Prague, and died March 17, 1867. He wrote, Hermeneutica Biblica Generalis Juxta Principia Catholica (Prague, 1848; 2d ed. 1851; 3d ed. 1863): — Introductio in Sacros A Novi Testamenti Libros Histor. Critica et Apologetica (ibid. 1863, 2 volumes). (B.P.)

## Gunzburg, Aaron[[@Headword:Gunzburg, Aaron]]

             a Jewish rabbi, was born at Prague in 1812. He received his rabbinical as well as classical education at his native place, and was appointed rabbi of the congregation of Libachowitz, in Bohemia. In 1846 he published, Dogmatisch-historische Beleuchtung des alten Judenthums (Prague), in which he boldly demanded the emancipation of the Jews, and grounded his demand on the words and promises of former Austrian emperors. In consequence of this publication he was obliged to leave his country, and came to America. He was elected rabbi at Baltimore, then at Rochester, N.Y., and last in Boston, where he died, July 19,1873. See Furst, Bibl. Jud. 1:348." (B.P.)

## Guphta[[@Headword:Guphta]]

             SEE JOTAPATA.

Gur (Hob. id. גּוּר, a whelp, fully מִעֲלֵחאּגוּר, MAALEH-Gur, i.e. ascent of the whelp; Sept, ἡ ἀνἀβασις Γούρ, Vulg. ascensus Gauer; Eng. Vers. "the going up to Gur"), a place or elevated ground in the immediate vicinity of (בְּאּ) Ibleam, on the road from Jezreel to Beth-hag-Gun, where John's servants overtook and mortally wounded the flying king Ahaziah (2Ki 9:27). B.C. 883. It is, perhaps, the little knoll marked on Van de Velde's Map about midway between Zenin and Jelameh. SEE IBLEAM; SEE GUR-BAAL.

## Gur[[@Headword:Gur]]

             SEE WHELP.

Gur-ba'al (Hob. id. גּוּראּבִּעִל, sojourn of Baal; Sept. πέτρα, Vulg. Gurbaal), a place in Arabia, successfully attacked by Uzziah (B.C. 803) (2Ch 26:7); hence on the confines of Judaea; probably so called from having a temple of Baal. From the rendering of the Sept., Calmet infers that it was in Arabia Petraea. Arabian geographers mention a place  called Baal on the Syrian road, north of E1-Medineh (Marasid, s.v.). The Targum reads "Arabs living in Gerar" — suggesting גּרר instead of גּוּר. SEE GERAR. The ingenious conjectures of Bochart (Phaleg, ii, 22) respecting the Mehunim, who are mentioned together with the "Arabians that dwelt in Gur-Baal," may be considered as corroborating this identification (compare 1Ch 4:39 sq.; see Ewald, Isr. Gesch. i, 322). SEE MEHUNIM.

## Gurgoyle[[@Headword:Gurgoyle]]

             SEE GARGOYLE.

## Gurley, Leonard B., D.D[[@Headword:Gurley, Leonard B., D.D]]

             a Methodist Episcopal minister, was born at Norwich, Connecticut, March 10, 1804. He moved to Ohio in youth, was converted, received into the Ohio Conference in 1828, was three years on circuits, thirteen on districts, two in agency of Ohio Wesleyan University, twenty-eight in stations, and six in retirement. He was elected to the general conferences of 1848, 1856, and 1864, and died at Delaware, Ohio, March 26, 1880. Dr. Gurley was genial, generous, and sympathetic. He was a strong advocate of temperance, wrote and spoke for the abolition of slavery, and gave $3000 to Ohio Wesleyan University and $10,000 to the Board of Church Extension. His published poems exhibit high talent. See Minutes of Annual Conferences, 1880, page 314.

## Gurley, Phineas Densmore, D.D.[[@Headword:Gurley, Phineas Densmore, D.D.]]

             an eminent Presbyterian minister, was born Nov. 19,1816, at Hamilton, Madison County, N.Y., and died Sept. 30, 1868, in Washington, D.C. During his infancy his parents removed to Parishville, St. Lawrence County, N.Y., where, at the age of fifteen, he joined the Presbyterian Church, and soon after entered Union College, where he graduated in 1837 with the highest honors of his class. The same year he entered the Theological Seminary at Princeton, N.J., and graduated there in Sept. 1840, having been licensed to preach the April preceding at Cold Spring, N.Y. He accepted straightway a call to the First Presbyterian Church of Indianapolis, Ind., from which a strong minority had separated and organized a second church (New School), with the Roy. Henry Ward Beecher as pastor. In this place he labored for nine years with great success, the church being blessed with revivals and largely increased numbers; but in 1850, for the benefit of the health of his family, he removed to Dayton, Ohio, where for four years a like success attended his ministry as pastor of the First Presbyterian Church in that city. In 1854, yielding to the wishes of his brethren, he accepted the pastorate of the F- street Presbyterian Church in Washington, D. C., with which, in 1859, the Second Presbyterian Church of that city united, and Dr. Gurley remained until his death pastor of the united body, worshipping in a new edifice, and called the New York Avenue Church. He was elected chaplain to the United States Senate in 1859, and was the pastor of several presidents of the United States, among them of Mr. Lincoln, during the sad but exciting scenes of whose dying moments he was present. The following incident which then occurred illustrates forcibly the spirit and power of his Gospel ministrations. When the patriot president had ceased to breathe, Mr. Stan-  ton, secretary of war, turning to Dr. Gurley, said, "Doctor, will you say something?" After a brief pause, Dr. Gurley, addressing the weeping relatives and sympathizing friends, replied, "Let us talk with God ;" and, kneeling, offered "a most touching and impressive prayer, which even in that dark hour of gloom lighted up with sunshine every sorrowing heart." Dr. Gurley was a member of the General Assembly (Old School) in 1866, and chairman of its judicial committee; was made moderator of the General Assembly held in 1867, was chosen a member of the committee of fifteen appointed to confer with a like committee of the New-School Assembly on the subject of a reunion of the two Presbyterian bodies in the United States, and "was the author of the amendments to the basis of union adopted by the joint committee in Philadelphia, and subsequently adopted by both assemblies." His health failed in 1867, and, after vainly seeking its restoration in rest and change of scene, he returned to die among his people. Great earnestness and singleness of purpose, with an ever-active zeal for the glory of God and the salvation of souls, characterized his life. See Memorial Sermon on Dr. Gurley by W. E. Schenck, D.D. (Washington, D. C., 1869), and New York Observer, Oct. 8, 1868. (J. W. M.)

## Gurlitt, Johann Gottfried[[@Headword:Gurlitt, Johann Gottfried]]

             a Lutheran theologian and philologist, was born at Leipsic, March 13, 1754. In 1802 he accepted a call to Hamburg as director of the Johanneum, and professor of Oriental languages at the. academical gymnasium, and  died June 14, 1827. A. Gurlitt was the teacher of the famous Church historian Neander. He wrote, Explanatio Brevis Hymni 43 Davidis (Hamburg, 1773): — Kurze Geschichte des Tempelherrenordens (1824). See Winer, Handbuch der theol. Lit. 1:228, 365, 375, 589, 679, 702, 722, 730; Furst, Bibl. Jud. 1:348 sq. (B.P.)

## Gurnall, William[[@Headword:Gurnall, William]]

             an English divine, and a "man of great excellence of character," was born in 1617, was educated at Emanuel College, Cambridge, and was minister at Lavenham for 35 years. He became a rector in 1644, but did not receive episcopal ordination until the Restoration. He published a volume of Sermons (1660, 4to); but is best known as the author of The Christian in complete Armor (1st ed. 1656-1662, 3 vols. 4to; new ed. 1844, 1 vol. 8vo), of which an edition, with a biographical introduction by the Rev. J. C. Ryle, was published in 1865 (Loud. 2 vols. imp. 8vo). This work is described by Dr. E. Williams (Christian Preacher) as "full of allusions to scriptural facts and figures of speech, generally well supported; sanctified wit, holy fire, deep experience, and most animated practical applications.'' Gurnall died in 1679. See Biographical Introduction by Ryle in the edition last named above, and Allibone, Dict. of Authors, i, 749. (J. W. M.)

## Gurney, John Hampden[[@Headword:Gurney, John Hampden]]

             an English divine, son of Sir John Gurniey, a baron of the exchequer, was born August 15, 1802. He graduated at Trinity College, Cambridge, in 1824, was for some time curate of Lutterworth, Leicestershire, and in 1848 was presented by the crown with the rectory of St. Mary's, in Marvlebone. He died March 3, 1862. Mr. Gurney was a most earnest and popular preacher, and among his published discourses are, A Pastor's Warning, suggested by the death of Sir Robert Peel (1850): — The Lost Chief and a Mourning People, on the death of the duke of Wellington (1852): — The Grand Romish Fallacy, and Dangers and Duties of Protestants (1854): — Better Times and Worse (1856), and several series of sermons. His lectures were published under the titles of, Historical Sketches, Illustrating some Important Epochs from A.D. 1400 to A.D. 1546: — St. Louis and Henri IV: — and God's Heroes and the World's Heroes (1858). Mr. Gurney was also the author of several psalm and. hymn. books, and of Four Letters to the Bishop of Exeter on Scripture Readers, See Appleton's Annual Cyclopcedia, 1862, page 685.

## Gurney, Joseph John[[@Headword:Gurney, Joseph John]]

             an eminent minister of the Gospel, Christian philanthropist, and theological writer, was born at Earlham Hall, near Norwich, England, Aug. 2, 1788.  The family of Gurney, or Gournay sprang from a house of Norman barons who followed William the Conqueror into England. Such was his reputation for wisdom, discrimination, and sound scholarship, that lord Morpeth, when in Philadelphia, used to say, "Mr. Gurney is authority upon any subject in London." Although his family for two centuries deservedly wielded great influence in Norfolk, his large reputation is based upon his individual character and merits. In early manhood he dedicated himself to the service of his divine Redeemer, and made an open Christian confession as a member of the religious Society of Friends, in which Church he became an illustrious minister, being instrumental in winning many souls to Christ in Great Britain and Ireland. In the love of the Gospel, he made three missionary visits to the continent of Europe, and spent three years (1837-40) in North America and the West India Islands, preaching Christ with powerful demonstration of the Spirit. He often joined his sister, the celebrated and excellent Elizabeth Fry, in labors in the British prisons. The apostolic character of his preaching is shown in the volume of sermons and prayers delivered in Philadelphia in the winter of 1838, and taken in short- hand by Edward Hopper, Esq. Possessed of great wealth, he was a faithful steward, and his large-hearted and well-directed benevolence was "like the dew, with silent, genial power, felt in the bloom it leaves along the meads."

He was the associate of Clarkson, Wilberforce, his brother-in-law, Sir T. Fowell Buxton, and others, in the successful efforts for the abolition of slavery; and he was never known to be silent or unsympathizing when Others needed his voice or his purse. Eminent as were his gifts and acquirements, his simplicity of character and humility, and, more than all, his conformity to the will of Christ, made him the sweet and willing minister and servant of all. In this capacity he served his generation according to the will of God. In his Christian authorship, his influence for good will extend to successive generations. His principal writings are as follows: Observations on the distinguishing Views of the Society of Friends (this is a standard book — the seventh edition, containing the author's latest revisions, and an introductory treatise of great value, should supersede former editions): — Essays on Christianity: — Biblical Notes on the Deity of Christ (an illustration of the texts relating to this subject): — Essays on the habitual Exercise of Love to God as a Preparation for Heaven: — A Letter to a Friend on the Doctrine of Redemption: — Hints on the portable Evidences of Christianity: — Brief Remarks on the History, Authority, and Use of the Sabbath: — Guide to the Instruction of young Persons in the holy Scriptures: — On the moral Character of on;  Lord Jesus Christ: — Christianity a Religion of Motives: — An Account of John Stratford: — An Address to the Mechanics of Manchester: — The Accordance of geological Discovery with natural and revealed Religion: — Familiar Sketches of the late William Wilberforce: — Chalmeriana: — Sabbatical Verses, and other Poems: — A Winter in the West Indies: — A Journey in North America, described in familiar Letters to Amelia Opie: — Thoughts on Habit and Discipline: — Terms of Union in the Bible Society: — Puseyism traced to its Root: — Notes on Prisons and Prison Discipline, etc. His last publication was an admirable and Christian declaration of his faith. In him was illustrated the Scripture, "The path of the just is as a shining light, which shineth more and more unto the perfect day." He fell asleep in Jesus Jan. 4, 1847. See Memorial issued by London Yearly Meeting; J. B. Braithwaite, Memoirs of J. J. Gurney, with Selections from his Journal and Correspondence (Norwich, 2 vols. 8vo); Hoefer, Nouv. Biog. Generale, 22:854; Allibone, Dict. of Authors, i, 750. (W.A.)

## Gurney, Samuel[[@Headword:Gurney, Samuel]]

             a distinguished member of the Society of Friends, and brother of Joseph John Gurney, was born at Eastham Hall, near Norwich, England, October 18, 1786. His education closed when he was fourteen years of age, and he was apprenticed to a London banker and tea-merchant. He eventually became a partner in one of the most celebrated business firms of Lombard Street. Early in his active life he was associated with other distinguished philanthropists in efforts to improve the condition of English missions He was also the warm friend of the Bible Society and of the republic of Liberia. He was one of a deputation, representing four thousand merchants and tradesmen of London, sent to France, in 1853, in the interes of peace.. He died in Paris, June 5, 1856. See Memorials of Samuel Gurney, by Mrs. Thomas Geldart (Philadelphia, 1859). (J.C.S.)

## Gurt[[@Headword:Gurt]]

             a teacher among the Hidaus, occupying in some degree the place of the confessor of the Middle Ages. He is looked upon as a representative and vehicle of divine power, and therefore entitled to the most implicit submission on the part. of the man whose guru he is.

## Gurtlerus[[@Headword:Gurtlerus]]

             SEE GUERTLER.

## Guruth, Georg Samuel[[@Headword:Guruth, Georg Samuel]]

             a Lutheran theologian of Germany, was born February 3, 1745, at Brieg, in Silesia. He studied at Konigsberg, was in 1768 rector at Neustadt, in 1778 preacher at his native city, in 1792 pastor pritnarius. at Krenzburg, and died February 3, 1803. He published some. ascetical writings. See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Gurwhal[[@Headword:Gurwhal]]

             (or Shreenagur) is a dialect spoken in the province of Gurwhal, west of Kumaon. A translation of the New Test. was undertaken at Serampore in 1816, and was completed at press some time prior to 1832. (B.P.).

## Gury, Joseph Pierre[[@Headword:Gury, Joseph Pierre]]

             a Roman Catholic theologian, whose works on moral theology have obtained a great notoriety by the many offensive doctrines which he defends. He was born Jan. 23, 1801, entered in 1824 the Society of Jesus, became professor of moral theology at Vals, in France, and died April 18, 1866, at Mercoeur, in the Auvergne. He wrote a Compendium Theologiae moralis (4th ed. Ratisbon, 1868; German translation, Ratisbon, 1869), and Casus Conscien-tire in praecipuas quaestiones Theologiae moralis (Rafts- boa, 1865). Both works have passed through a large number of editions in France and other countries, and have been introduced as text-books into a number of ecclesiastical seminaries. In the Diet of the grand-duchy of Hesse-Darmstadt, the government was in 1869 attacked by the Liberal party for allowing the Roman Catholic bishop of Mentz to introduce this work into the diocesan seminary, on the ground that it teaches in many cases, disobedience to tile government, and principles incompatible with a civilized form of government. See Linss, .Das Handbuch Gury's und die christliche Ethik (Frieberg, 1869). (A. J. S.)

## Gush-Chalab[[@Headword:Gush-Chalab]]

             SEE GISCHALA.

## Gustavus I, Vasa[[@Headword:Gustavus I, Vasa]]

             the first Protestant king of Sweden, was born at Lindhohn, Sweden, May 12,1496. He descended, both on the paternal and maternal side, from noble Swedish families, and his original name was Gustavus Ericsson, since he was the son of the councillor Eric Johansson. From 1512 he was educated for a statesman at the court of the Swedish administrator, Sten Sture. In 1516 and 1517 he took an active part in the war against the Danes, but was treacherously made a prisoner by the Danish king, Christian II, and carried to Denmark. He escaped in September, 1519, landed in Sweden in May, 1520, aroused the peasants of Dalecarlia to a revolt against the Danish rule, and was proclaimed by them head of their own and other communes of Sweden. The forcible abdication of Christian II put an end to the Scandinavian union, and the Swedish Diet of Strengnass proclaimed Gustavus as king. Being a decided adherent of the Reformation of Luther with whom he carried on a correspondence, Gustavus declined to be crowned by the hands of the Roman Catholic bishops, and postponed his coronation, which did not take place until 1528. In 1530 he formally joined the Lutheran Church, the cause of which he promoted with great eagerness, and even severity, crippling the power of the Roman Catholic clergy by enormous imposts and finally (1544) forcing the Luthe an doctrines upon all his subjects. Like many other Protestant princes of that time, he arrogated to himself an undue influence upon the Church, assuming in 1540 the highest authority in ecclesiastical matters, and thus burdening Sweden with the pernicious system of an oppressive and even intolerant state-churchism. By an act of the Diet of Westeras the crown was declared hereditary in his male descendants. On the whole, Gustavus was one of the best and wisest princes of his time. "He had found Sweden a wilderness, devoid of all cultivation, and a prey to the turbulence of the people and the rapacity of the nobles; and, after forty years' rule, he left it a peaceful and civilizad realm, with a full exchequer, and a well-organized army of 15,000 men, and a good fleet, which were both his creations, He promoted trade at home and abroad. Every profession and trade received his attention and fostering care, and schools and colleges owed their revival, after the decay of the older Roman Catholic institutions to him. He made commercial treaties with foreign nations, and established fairs for  foreign traders. In his reign roads and bridges were made in every part of the country, and canals begun, one of which has only recently been brought to completion. In his relations with his subjects Gustavus was firm, and sometimes severe, but seldom unjust, except in his dealings towards the Romish clergy, whom he despoiled with something like rapacity of all their lands and funds. To him the various tribes of Lapps were indebted for the diffusion of Christianity among them by Lutheran missionaries, while the Finns owed to him the first works of instruction, Bibles and hymn-books printed in their own language. Gustavus was methodical, just, moral, and abstemious in his mode of life; an able administrator; and, with the exception of a tendency to avarice, possessed few qualities that are unworthy of esteem." He died Sept. 29, 1560. (A. J. S.)

## Gustavus II, Adolphus[[@Headword:Gustavus II, Adolphus]]

             king of Sweden, was the grandson of Gustavus I (q.v.) by his youngest son, Charles IX, at whose death he succeeded to the throne of Sweden. Gustavus, who had been strictly brought up in the Lutheran faith, had at first to quell some disorders at home, arising from the disputed succession of his father (third son at Gustavus Vasa), who had been elected king on the exclusion of his nephew Sigismund, king of Poland (son of John III, the second son of Gustavus Vasa), whose profession of the Roman Catholic religion made him obnoxious to the Swedish people, and virtually annulled his claims to the crown. He reconciled the Estates by making them many concessions, ended the war with Denmark, in 1612, unsuccessfully, but obtained from the Czar in 1617, by virtue of the treaty of Stolbowa, several places, and renounced all claims to Livonia. The numerous exiles who, during the reign of his father, had fled to Poland, were permitted to return, and thus he thwarted the intrigues of the Polish king Sigismund. In 1620 he built Gothenburg anew, and founded or renewed sixteen other towns. He was eagerly intent upon enlarging the powers of the sovereign by reducing those of the Estates. In 1621 he was involved in a war with Poland, and gained Livonia and Courland, and carried the war into Prussia. Several revolts in Sweden, which broke out in consequence of the heavy taxes, were promptly quelled. In the summer of the year 1630 he went to Germany with an army of about 15,000 men to support the Protestants in the war against the emperor, having remitted the charge of the government and the care of his infant daughter Christina to his chancellor Oxenstiern. After carrying on the war triumphantly for two years SEE THIRTY YEARS WAR, he fell at Lutzen, Nov. 6, 1632. Although Gustavus was eminently a  warlike king, he made many salutary changes in the internal administration of his country, and devoted his short intervals of peace to the promotion of commerce and manufactures.

He was pre-eminently religious, and his success in battle is perhaps to be ascribed not only to a better mode of warfare, and the stricter discipline which he enforced, but also still more to the moral influence which his deep-seated piety and his personal character inspired among his soldiers. The spot where he fell on the field of Lutzen was long marked by the Schwedenstein, or Swede's Stone, erected by his servant. Jacob Ericsson, on the night after the battle. Its place has now been taken by a noble monument erected to his memory by the German people on the occasion of the second centenary of the battle held in 1832. Other monuments were erected between Coswig and Goertz (1840), and at Bremen (1853). A statue made by Fogelberg was set up at Gothenburg in 1854. In 1832 Protestant Germany established in his honor an association for the support of poor Protestant congregations. SEE GUSTAVUS ADOLPHUS Society. Biographies have been written, among others, by Rango (Lpz. 1824), Sparfeld (Lpz. 1844), Gfrorer (3d ed. Stuttg. 1852), Freyxell (Germ. transl. Lpz. 1852), Helbig (Lpz. 1854), Flathe (Gustav Adolf u. der dreissigjahr. Krieg, Dresd. 1840 sq., 4 vols.), H. W. Thiersch (Nordlingen, 1868), and Droysen (vol. i, Leips. 1869). (A. J. S.)

## Gustavus-Adolphus Society[[@Headword:Gustavus-Adolphus Society]]

             (Gustav-Adolf-Verein), a union of members of the Evangelical Protestant Church of Germany for the support of their persecuted or suffering brethren in the faith. It originated as follows. On the occasion of the second secular anniversary of the battle of Lutzen (won by Gustavus Adolphus [q.v.] at the cost of his life, Nov. 6, 1632), held in that city Nov. 6, 1832, Schild, a merchant of Leipzig, proposed that a memorial should be erected to the champion of Protestantism. By the influence of Dr. Grossmann it was afterwards resolved that, instead of a monument of stone or brass, an institution should be formed in honor of the Protestant hero, having for its object the succor of the Protestant communities suffering from persecution in Roman Catholic countries. An association was soon formed at Dresden and another in Leipzig, and the two were united in 1834. The society thus formed was very popular in Saxony and Sweden. Its funds were chiefly the fruit of house and church collections. On the anniversary of the Reformation in 1841, Dr. Zimmermann, of Darmstadt, issued an appeal to Protestants throughout the world to unite in forming an association for the support of such Protestant communities as required and  were worthy of help. In order to effect this, and to incorporate in it the Leipzig and Dresden associations, a preparatory meeting was held at Leipzig Sept. 16,1842, and "The Evangelical Society of the Gustarus- Adolphus Institution" was formed. A general assembly was held at Frankfort Sept. 21 and 22, 1843, in which twenty-nine societies were represented.

According to the rules adopted at this meeting, the object of the association is to succor all Protestants, either in or out of Germany, who stand in need of help, be they members of the Lutheran, Reformed, or Union churches, or any other who have given proofs of their adherence to the principles of the evangelical Church. The means are furnished partly by the income of the permanent funds of the association, partly by donations, endowments, yearly collections, etc. The local societies send to the superior association their annual collections. In every state (and for large countries in every province) there is a chief association, with which the others are connected as auxiliaries. The receipts are divided into three parts: one third is under the absolute control of the society which collects it; one third is sent to the central society, with directions as to the application of it, or is even sent direct to its destination; and the remaining third is placed at the disposal of the central society. The central association consists of twenty-four members, elected by the members of the chief associations; nine of them (in-eluding the president, treasurer, and cashier) must be residents at Leipzig, the other fifteen must be non-residents; every three years one third of the members go out of office. This central association represents the whole union, manages the general fund, and, when occasion presents, appoints a committee to inquire into the case of parties applying for assistance, and reports on it to the chief associations. In the general assemblies, which are held in different parts of Germany, the state of the association is discussed, the accounts adjusted, questions of general interest settled, etc. In 1840 there were thirty-nine chief associations, viz. eight in Prussia, two in Saxony, three in Hanover, and in the other states each one, except in Bavaria. The government of Bavaria, on Feb. 10, 1844, forbade the formation of branch associations, as well as the reception of gifts from the society; but this prohibition was annulled Sept. 16, 1849, and representatives of Bavaria appeared at the general assembly of 1851. Austria permitted the establishment of societies by the "Protestantenpatent" of April 8, 1851. At the general assembly held at Nuremberg in 1862, two central societies (Hauptureine) of Austria, Vienna  and Medi-asch, were received, the first embracing the German provinces and Gallicia, and the latter the German part of Transylvania. The organs of the association are the Bote der Evangelischen Vereins d. G. A. V., published by Zimmermann and Grossmann, Darmstadt, since 1843, and similar ones for Thuringia and Brandenburg. Numerous occasional sheets, reports, etc., are issued by the association.

The society has not been entirely free from internal troubles. While some of its members have sought to confine its operations within the strict limits of the evangelical confession, others have desired to see it based upon humanitarian principles, and thus to receive even Jews and Roman Catholics into membership. The most important difficulty occurred at the general meeting of 1846, at Berlin, where the delegates refused, by a vote of thirty-nine against thirty-two, to recognise Dr. Rupp as the delegate of Kdnigsberg, on account of his having seceded from the national Church. Great excitement spread throughout Germany, and for a moment endangered even the existence of the association. The question was settled in the Assembly of Darmstadt in 1847, when it was resolved that the assembly should have the right of deciding upon the credentials of all delegates. The strict Lutherans have generally kept aloof from the association on account of its support of Reformed and Union churches. The means of the association have been steadily increasing. Up to 1841 the receipts amounted to 14,727 thalers. In 1858 the society appropriated 107,666 thalers to 379 communities (224 in Germany and 155 in other countries). From 1843 to 1858 the central and branch associations received legacies and donations amounting to 50,000 thalers. Sweden and the Netherlands (where the first Gustavus-Adolphus Society was instituted in 1853) have joined the German association, and helped to swell its funds. According to the report for the financial year 1863-64, the expenditures amounted to $195,000, by which 723 poor congregations were supported (400 in Germany, 6 in North America, 10 in Belgium, 27 in France, 7 in Holland, 3 in Italy, 206 in Austria, 43 in Prussian Poland, 4 in Portugal, 4 in Switzerland, and 17 in Turkey). At the general assembly held at Dresden in 1865 it was announced that the society, since its foundation in 1849, had expended in the support of Protestant churches two million thalers, the first million from 1843 to 1858, the second from 1859 to 1864; that since its beginning the society had defrayed, either wholly or partly, the expense for the building of 229 new churches. The receipts for the year 1865-66 were reported at the Assembly of Worms (1867) to amount to 177,226 thalers, a  slight decrease, caused by the war of 1861. During the year 18667, according to the report made at the general assembly at Halber-stadt in 1868, 175,197 thalers were distributed among 783 congregations. The twenty-fourth general assembly of the association was held at Bayreuth in August, 1869. The receipts of the last year were stated to be 194,000 thalers. The number of congregations supported by the society amounted to 904; of these, 12 were in America, 348 in Prussia, 301 in Austria, 39 in France, 8 in Belgium, 60 in Rumania, 16 in Holland, 4 in Italy, 5 in Russia, 6 in Switzerland, and 1 in Spain, The total amount expended by the society from its beginning to the close of the financial year 1867-68 in supporting new and poor Protestant congregations amounts to 2,325,879 thalers. Aside from its external efficiency, the society has also been beneficial to its own members by furnishing a common centre of Christian activity for the national Protestant Church of Germany. Its appropriations are made as much as possible in a form to give permanent rather than temporary relief to weak churches. See Zimmermann, D. Gustavus-Adolphus Verein (Darmstadt, 1857); Allgem. Real-Encykl. 7:67.

## Gutbier, Aegidius[[@Headword:Gutbier, Aegidius]]

             a German Orientalist, was born at Weissensee, in Thuringia, Sept. 1, 1617. He studied at different universities, was in 1652 professor of Oriental languages at Hamburg, took in 1660 his degree as doctor of theology at Giessen, and died September 27, 1667. He published, Novum Testamentum Syriacum: — Lexicon Syriacum: — Notae Criticae in Novum Testamentum Syriacum: — De Sibyllis et Earum Oraculis. See Moller, Cimbria Litterata; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gutbier, Priedrich August Philip[[@Headword:Gutbier, Priedrich August Philip]]

             a Lutheran theologian of Germany, was born in Thuringia, March 2, 1765, and died February 5, 1838, superintendent and member of consistory. He published, Summarien uber das Neue Testament (Leipsic, 1831-38, 4 volumes): — Lehrbuch der christlichen Glaubens- und Sittenlehre (Gotha, 1825): — Liturgisches Handbuch zum Gebrauch fur Prediger (Leipsic, 1805). See Winer, Handbuch der theol. Lit. 2:189, 215, 280; Zuchold, Bibl. Theol. 1:480 sq. (B.P.)

## Gutelius, Samuel[[@Headword:Gutelius, Samuel]]

             a most estimable minister of the German Reformed Church, was born in Lancaster County, Pennsylvania. He studied under the Reverend Yost Henry Fries, was licensed and ordained in 1822, and immediately took charge of some congregations in Northumberland. County. After laboring successfully in different charges, he died July 17, 1866. "Strict honesty and integrity were leading and marked features in his life and character. Father Gutelius was a great sufferer, but his sufferings never interfered with his duties. "He was an indefatigable worker, and a solid preacher. His sermons were always well prepared. He pleaded with his hearers like a man who expected to meet them at the bar of God. Indeed, he often reminded them of that meeting. He took a deep interest in all the benevolent operations of the Church, and was for a time connected -with the publication of its periodicals. His ministry was characterized by great earnestness and success." See Harbaugh, Fathers of the Ref. Church, 4:190. (D.Y.H.)

## Guthlao, ST.[[@Headword:Guthlao, ST.]]

             a Mercian saint, who died in 714. His early life was a wicked one, he even being the leader of a band of robbers; but, abandoning his evil ways at the age of 24, he retired to the monastery of Repton, where he learned to read, and studied the lives of the hermit fathers. He then took up his abode on the desolate isle of Croyland, where, we are told, his temptations and trials paralleled those of St. Anthony, but acquired for him extraordinary favors and consolations from God. He died at the age of 47, and his sanctity, according to the legend, wrought posthumous miracles, which brought about the erection of the abbey of Croyland, famed for its libraries and seminaries and the story of Turketel (q.v.), abbot thereof in 948. See Life of Guthlac, by Felix of Croyland, in Mabillon's Acta Sanctor. Ord. St. Benedict, iii, .963-284. — Butler, Lives etc., April 11; Jamieson, Legends of the Monastic Orders, p. 63-4; Wright, Biog. Brit. Lit. (Anglo-Saxon Period), p. 246-9. (J.W.M.)

## Guthrie (or Guthry), Henry[[@Headword:Guthrie (or Guthry), Henry]]

             bishop of Dunkeld about 1664, died in 1676. He published Memoirs, temp. Charles I (Lond. 1702). See Allibone, Dict. of Brit. and. Amer. Authors, s.v.

## Guthrie, John (1)[[@Headword:Guthrie, John (1)]]

             a Scotch prelate, was promoted to the see of Moray from Edinburgh, in 1623, where he continued until he was deprived with the other prelates by the Glasgow Assembly in 1638. He then lived at Spynie castle till 1640, when he was forced to surrender it to colonel Monroe, after which he  retired to his own private castle of Guthrie, in the county of Angus. He died not long afterwards. See Keith, Scottish Bishops, page 152.

## Guthrie, John (2), D.D[[@Headword:Guthrie, John (2), D.D]]

             an English Congregational minister, was born at Milnathort, Kinrossshire, January 30, 1814. He was kept in the Church from infancy through the care of pious parents; entered Edinburgh University at the age of seventeen, where he took the degree of M.A., distinguishing himself in classics and philosophy; and in 1839 was ordained pastor of the Secession Church at Kendal. Shortly afterwards he was excommunicated from that Church for maintaining the universality of Christ's atonement. He then, with others, formed the Evangelical Union, became the professor in the Theological Hall of the new body, and held the office from 1846 to 1861. From 1848 to 1851 he held the pastorate in Glasgow, whence he removed to Greenock, where he labored successfully for eleven years. Thence he went to Tolmers Square, London, but returned to Glasgow, where he assumed the pastorate of a new church, and filled the chair of apologetics in the Theological Hall of the Evangelical Union. He died in London, September 8, 1878. See (Lond.) Cong. Year-book, 1879, page 316.

## Guthrie, Thomas, D.D[[@Headword:Guthrie, Thomas, D.D]]

             an eminent Scottish pulpit orator, philanthropist, and social reformer, was born July 12, 1803, at Brechini, Forfarshire, where his father was a merchant and banker. He went through the curriculum of study prescribed by the Church of Scotland to candidates for the ministry, at the University of Edinburgh, and devoted two additional winters to the study of chemistry, natural history, and anatomy. Meanwhile he was licensed to preach by the Presbytery of Brechin in 1825; subsequently spent six months in Paris, studying the physical sciences.

In 1830 he became pastor of the Church at Arbirlot, in his native county, and in 1837 was appointed one of the ministers of Old Greyfriars parish, in Edinburgh. Here his eloquence, combined with devoted labors to reclaim the degraded population of one of the worst districts of the city, soon won for him a high place in public estimation. In 1843 he joined the Free Church, and for a long series of years continued to minister to a large and influential congregation in Edinburgh. In 1845 and 1846 he performed a great service for the Free Church by his advocacy throughout the country of its scheme for providing manses or residences for its ministers." His zeal was not diverted in mere  denominational or sectarian channels. He came forward in 1847 as the advocate of ragged schools, and to him the rapid extension of the system over the kingdom is very much to be ascribed. He also earnestly exerted himself in many ways in opposition to intemperance and other vices.

He possessed great rhetorical talent, and his style was remarkable for the abundance and variety of the illustrations he used. Few public speakers have ever blended solemnity and deep pathos so intimately with the humorous, is tendency to which has more frequently than anything else been pointed out as his fault. Dr. Guthrie always displayed a generous sympathy with all that tended to progress or improvement of any kind. He was moderator of the General Assembly of the Free Church of Scotland in May 1862, and died near Edinburgh, February 23, 1873. His most important published works are, The Gospel in Ezekiel, a series of discourses: — The Way of Life, a volume of sermons: — A Plea for Drunkards and against Drunkenness: — A Plea for Ragged Schools, followed by a second and a third plea, the latter under the title, Seed-time and Harvest of Ragged Schools: — The City, its Sins and Sorrows: — A Sufficient Maintenance and an Efficient Ministry (Edinburgh, 1852, 8vo). He edited a new edition of Berridge's Christian World Unmasked (ibid. 1856, 8vo). For some years before his death he acted as editor of The Sunday Magazine, founded in 1864, in which year he retired from his regular ministrations. His Autobiography and Memoir was published by his sons (1873), and his Works (1873-76, 11 volumes). See also Popular Preachers, page 33; Smith, Our Scottish Clergy (Edisnb. 1848), page 342; (Lond.) Evangelical Magazine, February 1874; Allibone, Dict. of Brit. and Amer. Authors, s.v. (W.P.S.)

## Guthrie, William[[@Headword:Guthrie, William]]

             an eminent clergyman of the Presbyterian Church of Scotland, was born at Pitforthy in 1620. He studied at the University of St. Andrew's, and in 1644 became minister of the parish church of Finwick. He died in 1655.  His principal work is The Christian's Great Interest, with Introductory Essay by T. Chalmers, D.D., and Life (Glasgow, 1850, 7th ed. 12mo). This work has been translated into several languages. See W. Dunlap, Memoirs of W. Guthrie; Darling, Cyclop. Bibliographica, i, 1357; Howie, Scots Worthies, p. 434.

## Gutter[[@Headword:Gutter]]

             (צִנּוֹר, tsinnor') occurs in the proposal of David while attacking Jebus, that some one should "get up to the gutter and smite the Jebusites" (2Sa 5:8). The Sept. here renders "with the sword" (ἐν παραξιφίδι), and the Vulg. "roof-pipes" (domatum fistulae). The word only occurs elsewhere in Psa 42:7 (Sept. and Vulg. cataracts, English Vers. "waterspouts"). Gesenius supposes it to mean a water-course. Dr. Boothroyd gives "secret passage," and in Psalms 42 "water-fall." It seems to refer to some kind of subterraneous passage through which water passed; but whence the water came, whither it went, or the use to which it was applied, cannot be determined, though we know that besiegers often obtained access to besieged places through aqueducts, drains, and subterraneous passages, and we also know that Jerusalem is abundantly furnished with such underground avenues. SEE JEBUS.

In the account of Jacob's artifice for producing party-colored young among his flock, by placing peeled rods in the drinking-troughs (Gen 30:38; Gen 30:41), the word for "gutters'' in the original is רִחִט), rach'at, vessels overflowing with water (as in Exo 2:16) for cattle.

## Gutzlaff, Karl Friedrich August[[@Headword:Gutzlaff, Karl Friedrich August]]

             missionary to China, was born at Stettin, in Pomerania, in 1802, and attracted attention at an early age by his zeal in study, and by the promise of activity which his youth afforded. The way was open for him to posts of usefulness at home, but having resolved to devote himself to missionary labor in foreign parts, he volunteered to go to the Dutch settlements in the East, under the auspices of the Netherlands Missionary Society. Before proceeding thither he came to England, where he met Dr. Morrison, the eminent Chinese scholar and missionary, and received a strong bias towards China as his ultimate field of labor. In 1823 he proceeded to Singapore, and it is said that before he had been there two years he was able to converse fluently in five Eastern languages, and to read and write as  many more. In August, 1828, in company with Mr. Toulrain, Gutzlaff went to Siam, where he remained more than a year. In 1881 he went to China. Between 1831 and 1834 he made three voyages along the coast, and published an account of his observations. From 1834 to the time of his death he held office under the British government as interpreter and secretary to the minister. An attempt to land in Japan (1837) was unsuccessful. In 1844 he established, conjointly with the American missionary Roberts, two Chinese, and others, a society for the propagation of the Gospel in China, which in 1860 had forty preachers. In 1849 he revisited Europe, and, by his personal exertions, gave a new impulse to missionary effort for China. He returned to China in 1850, and died at Victoria on the 9th of August, 1851.

His way of life has been described as follows: The whole of the early morning was devoted to the religious instruction of successive classes of Chinese who came to his house. From ten till four he was occupied with government duties. After a very brief interval he went out for the rest of the evening, preaching in public places, or teaching from house to house. He also, from time to time, made excursions to different places, accompanied by native teachers. All this toil was voluntary and unremunerated, for, except when he first went out to the East, he was not connected with any missionary society. A few friends in New York and London sent occasionally, we believe, some contributions for purchasing books and medicines, but the work was mainly carried on at his own cost. lie was a man of generous, self-denying spirit, in zeal for every good work untiring, and in labor indefatigable. He early inured himself to hardships, and in his devotedness to his work of spreading Christian truth he was regardless of privations and dangers. His medical skill and great learning often opened a way for him where few Europeans could. have gained access, and wherever he was known he was beloved by the natives. They used to say sometimes that he must be a descendant of some Chinese family who had emigrated to the isles of the Western. Ocean. Whatever may be the permanent results of Gutzlaff's labors in the East, it is certain that his efforts for the cause of religion, and of Christian civilization in China, deserve to be held in the grateful remembrance of the Church. He translated the New Testament into the language of the Middle Kingdom. He made himself thoroughly acquainted with the social life of the Chinese, and even introduced himself among their numerous secret societies, concerning the most important of which, the Triad, he wrote a memoir, published in the Journ. of the Lond. Asiatic Society (1849). lie never lost an opportunity of disseminating Christianity  among the Chinese. Of his visit to China he gave a description in the Journal of the London Geographical Society, vol. 9:1849. The English gave his name to an island situated some seventeen miles from the mouth of the Yang-tse-Kiang. He wrote, besides the above-mentioned papers, Observations on the Kingdom of Siam (in the Journal of the London Geographical Society, vol. 8:1848): — Journal of three Voyages along the Coast of China, with Notices of Siam, Corea, and the Loo-Choo Islands (Lond. 1833): — Sketch of Chinese History, ancient and modern (Lond. 1834, 2 vols. 8vo): — China opened, or display of the Topography, Literature, Religion, and Jurisprudence of the Chinese Empire (Lond. 1838, 2 vols. 8vo): — The Life of Tad Kwang, the late Emperor of China (London, 1852, 8vo): — Hist. of the Chinese Empire (2 vols. 8vo), which was also published in German, etc. — See Hoefer, Nouv. Biog. Generale, 22:922; Methodist Quarterly Review, Jan. 1852; American Quart. Review, vol. xvii; (Quart. Roy. (Loud. li, 458); Allibone, Dictionary of Authors i, 751.

## Guy[[@Headword:Guy]]

             SEE GUI.

## Guy (2)[[@Headword:Guy (2)]]

             SEE GUIDO.

## Guy, Thomas[[@Headword:Guy, Thomas]]

             an English philanthropist, founder of Guy's Hospital, was born at Southwark in 1644. After serving ,an apprenticeship of eight years, he began business as a bookseller in 1668. He dealt largely in Bibles, which he at first imported from Holland, but afterwards printed for himself. He became master of an immense fortune, and died unmarried, December 17, 1724. In 1707 he built three wards of St. Thomas's Hospital, and aided it in other ways. He built Guy's Hospital at a cost of over £18,000, and left an  endowment of £219,499. He also made other gifts and bequests for hospitals and almshouses. See A True Copy of the Last Will and Testament of Thomas Guy, Esq. (Lond. 1725); Knight, Shadows of the Old Booksellers (1865), page 323; Encyclop. Brit. 9th ed. s.v.

## Guyard, Bernard[[@Headword:Guyard, Bernard]]

             a French Dominican, was born in 1601, and died at Paris, July 30, 1674, a doctor of theology and provincial of his order. He wrote, La Vie de S. Vinc. Ferrier: — Discrimina inter Doctrinamn Thomisticam et Jansenianam: — La Nouvelle Apparition de Luther et de Calvin. See Echard, De Scriptoribus Ordinis Dominicanorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Guyon, Claude Marie[[@Headword:Guyon, Claude Marie]]

             a French abbot, who was born in 1701, and died at Paris in 1771, is the author of, Histoire des Empires et des Republiques (Paris, 1733, 12 volumes): — Oracle de Nouveaux Philosophes (2 volumes; against Voltaire): — Apologie des Jesuites (1762): — Bibliotheque Ecclesiastique en Forme d'Instructions sur Toite la Religion (1772, 8 volumes). See Nouv. Dict. Hist.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Guyon, Jeanne-Marie Bouvier De La Mothe[[@Headword:Guyon, Jeanne-Marie Bouvier De La Mothe]]

             an eminent French mystic, was born at Montargis April 13, 1648. She was educated in a convent, and in early youth showed signs of great quickness of mind. At seventeen she wished to take the veil, but her parents would not consent. In 1664 she was married to M. Jacques Guyon, a rich parvenu, for whom she had no affection. Her marriage was not a happy one, in consequence of the tyranny of her husband and mother-in-law, who, acting under the advice of her confessors, endeavored to withdraw her from the inward prayer and retirement to which, at the age of twenty, she began to addict herself. Vanity and coquetry were her besetting sins, and, to conquer them, she thought it necessary to purify herself by "good works" and bodily mortifications. She read largely in mystical writers, especially Kempis, Francis of Sales, and the life of Madame Chantal, whose self-inflictions she imitated. A Franciscan monk taught her to "look within instead of without" for peace, and to "seek God in her heart." Her doubts and fears fled: "I was on a sudden so altered that I was hardly robe known either by myself or by others." Madame Guy-on dated this conversion from July 22, 1668. Her domestic troubles .continued, lint she could now bear  them patiently.

In 1676 her husband died, leaving her with three young children. Her religions feelings now increased in intensity. She believed that she had certain interior communications of the divine will, but was often deeply distressed about the state of her soul. In 1672, on the anniversary of her conversion, she made "a marriage contract" with Christ, and signed it in her own blood! She formed an intimate acquaintance with Lacombe, a Barnabite mystic, who, from being her teacher, became her follower. In 1681, on St. Magdalene's Day, on occasion of a mass, she says, "My soul was perfectly delivered from all its pains." She soon after went to Paris, was exhorted in what she considered a miraculous manner to devote herself to the service of the Church, and went to Geneva to "convert" Protestants there, but, finding no success or sympathy, she went to Gex in 1681, to an establishment founded for the reception of converted Protestants. Her family then urged her to resign the guardianship of her children, which she did, giving up all her fortune to them, retaining only sufficient for her subsistence. Soon after, D'Aranthon, bishop of Geneva, wished her to bestow this pittance upon an establishment, of which she was to be made prioress. She declined, and left Gex for the Ursuline convent at Thonon, where Lacombe became her "father confessor." Here she had a short period of unmingled enjoyment in dreams and reveries of bliss.

Both Lacombe and Madame Guyon soon, however, began to gain purer ideas of the Christian life, and of the true nature of faith; but the errors of Romanism and Inysticism were too closely incorporated with her mental habits to be got rid of. She preached to the Ursulines at Thonon not only "salvation by faith," but "indifference to life, to heaven, to hell, in the entire union of the soul with God." She returned to Gex, and there, in prayer at night, it was revealed to her that she was "the spiritual mother of Lacombe ;" her relations to him became more intimate than ever, and gave occasion afterwards to great but groundless scandal. Lacombe seems to have been a weak man: he finally died in a madhouse. The bishop of Geneva became alarmed, and sought to be rid of his dangerous proteges. Madame Guyon now wandered for some years (1683-1686), visiting Turin, Grenoble, and other places. At about this time also she began to write. Her first work (begun at Gex) was Les Torrents Spirituels (published in her Opuscules, Cologne, 1704, 12mo). The "torrents" are souls tending to lose themselves in the ocean of God. The work exhibits the writer as a" devout enthusiast, but principally demonstrates her unfitness as a pattern or teacher of experimental godliness." At Grenoble she found herself "suddenly invested," as she expresses herself, "with the apostolic state," and able to  discern the condition of those that spake with her, so that, one sending another, she was occupied from six in the morning till eight at night speaking of divine things. "There came," she says, "great numbers from all parts, far and near, friars, priests, men of all sorts, young women, married women, and widows; they all came one after the other, and God gave me that which satisfied them in a wonderful manner, without my thinking or caring at all about it. Nothing was hidden from me of their inward state and condition .... I perceived and felt that what I spake came from the fountain- head, and that I was only the instrument of him who made me speak." Her exposition of Solomon's Song and of the Apocalypse appeared in 1684 at Grenoble. Her notes were written under a quasi inspiration: she had dreams, visions, and marvellous manifestations. "Before I wrote I knew nothing of what I was going to write, and after I had written I remembered nothing of what I had penned," she says, in the singular autobiography which she has left of herself. Another of her works of this period was Moyen court et tres facile pour l'oraison, which was published, and rapidly ran through five or six editions. The "Quietism" taught in these writings made her many enemies among the priests. In July, 1686, accompanied by Lacombe, she returned to Paris, where persecution and tribulation awaited the wanderers.

The "Quietism" of Molinos was condemned by the pope in 1687, and there was no peace or rest for the mystics or their abettors in Paris. In 1688 Madame Guyon was shut up (chiefly through the instigation of her brother, the Barnabite Lamothe, who bitterly hated her doctrines) in the convent of the Visitation at Paris. In 1689 Madame de Maintenon procured her release, and she soon gathered round her a circle of admiring and devoted friends, among whom was Fenelon, who formed an affection for her which was "stronger than persecution or death." A storm soon arose: Hartay, archbishop of Paris, condemned her writings, and other bishops followed his example. The outcry became general. Madame Guyon demanded of the king, through Madame de Maintenon, a dogmatical examination of her writings. A commission was appointed, consisting of Bossnet, Fenelon, the abbe Tronson, and the bishop of Chalons. -At the end of six months thirty articles were drawn up by Bossuet, sufficient, as he deemed, to prevent the mischief likely to arise from .Quietism, which were signed by Madame Guyon, who submitted at the same time to the censure which Bos-suet had passed on her writings in the preceding April. Notwithstanding this submission, she Was subsequently involved in the persecutions of Fenelon,  the archbishop of Cambrai, and in 1695 was imprisoned in the castle of Vincennes, and thence removed to the Bastile, enduring the harshest treatment, and subjected to repeated examinations. In 1700 she was released, when she retired to Blois, to the house of her daughter, where she passed the remainder of her days in quiet and repose, in acts of love and charity, and in writing books. /% reproach of her enemies and persecutors ever escaped her lips. All the neighborhood loved her; and her bitterest foes admitted that all the charges ever brought against her moral character had been false and scandalous. Her last will begins as follows: "I protest that I die in the faith of the Catholic, apostolical, Roman Church; having no other doctrines than hers; believing all that she believes, and condemning, without restriction, all that she condemns."

She died June 9, 1717. John Wesley sums up, in his usual clear way, the character of Madame Guyon's religious experience as follows: The grand source of all her mistakes was this — the not being guided by the written word. She , did not take the Scriptures for the rule of her actions; at most, they were but a secondary rule. Inward impressions, which she called inspirations, were her primary rule. The written word was not a lantern to her feet, a light in all her paths. No; she followed another light — the outward light of her confessors, and the inward light of her own spirit. It is true, she wrote many volumes upon the Scriptures. But she read them not to learn, but to teach; and therein was hurried on by the rapid stream of her overflowing imagination. Hence arose that capital mistake which runs through all her writings, that God never does, never can purify a soul but by inward and outward suffering. Utterly false! Never was there a more purified soul than the apostle John. And which of the apostles Suffered less — yea, of all the primitive Christians? Therefore, all that she says on this head, of 'darkness, desertion, and privation,' and the like, is fundamentally wrong. This unscriptural notion led her into the unscriptural practice of bringing suffering upon herself — by bodily austerities; by giving away her estate to ungodly, unthankful relations; by not justifying herself, than which nothing could be more unjust or uncharitable; and by that unaccountable whim (the source of numberless sufferings which did not end but with her life), the going to Geneva to convert the heretics to the Catholic faith. And yet with all this dross, how much pure gold is mixed! So did God wink at involuntary ignorance. What a depth of religion did she enjoy! of the mind that was in Christ Jesus! What heights of righteousness, and peace, and joy in the Holy Ghost! How few such instances do we find of exalted love to God and our neighbor; of genuine humility; of invincible meekness and unbounded  resignation ! So that. upon the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness'' (Wesley, Works, 7:562, 563). See also Curry in Methodist Quarterly Review, July, 1848, which contains a discriminating estimate of Upham's Life and Religious Opinions of Madame Guyon (N.Y. 1848- 1850, 2 vols. 12mo). Comp. Christian Review, iii, 449; 16:51; American Biblical Repository, ix,, 608 (third series); New Englander, 6:165.

Madame Guyon's principal works are, Moyden court et tres facile pour l'oraison (Lyons, 1688 and 1690; often reprinted; translated into English, London, 1703, 12mo): — Le Cantlque des Cantiques interprete selon le sens mystique (Grenoble, 1685; Lyon, 1688, 8vo): — Les torrents spirituels (first published in the Opuscules spirituals de Mine. Guyon (Cologne, 1704, 12mo): — Les livres de l'Ancien et du Nouveau Testament, traduits en francais avec des explications et des reflexions qui re-gardent la vie interieure (Cologne, 1718-1715, 20 vols. 8vo): — Recueil de Poesies spirituelles (Amst. 1689, 5 vols. 8vo): — Cantiques spirituels, ou emblemes sur l'amour divin (5 vols.): — Discours chretiens et spirituels sur divers sujets qui regardent la vie interieure (Cologne, 1716; Paris, 1790, 2 vols. 8vo): — Lettres chretiennes et spirituelles sur divers sujets qui rejardent la vie interieure, ou l'esprit du vrai christianisme (Cologne: 1717, 4 vols. 8vo). She left MSS. containing her Justifications, and a number of mystic verses. The Vie de Mme. Guyon, ecrite par elle-meme (autobiography), which was published after her death, is perhaps not wholly her own work. It is generally thought to have been compiled by Poiret from documents furnished by her, first to the official of the archbishop of Paris, Cheron, and afterwards to the bishop of Meaux, at the time of the conferences of Issy. The book appeared first at Cologne in 1720 (3 vols. 12mo). Poiret also published her whole works (Amsterdam, 1713-22,39 vols. 8vo). See, besides the works above cited, Herzog, Real- Encyklopadie, v, 426 sq.; Hoefer, Nouv. Biog. Generale, 22:934 sq.; English Cyclopaedia.

## Guyon, Symphorien[[@Headword:Guyon, Symphorien]]

             a priest at St. Victor, in Orleans, who flourished in the 17th cetntury, is the author of, Notitia Sanctorum Ecclesiae Aurelianensis (1637), which was again published in French in 1647 under the title, Histoire de l'Eglise et Diocese, Ville et Universite d'Orleans. See Winer, Handbuch der theol. Lit. 1:822; Le Long, Bibliotheque Bistorique de France; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Guyot, Henri Daniel[[@Headword:Guyot, Henri Daniel]]

             a Belgian philanthropist, was born at Trois-Fontaines in 1753. He studied at Maestricht and in the University of Franeker, then became pastor of the Walloon Church, and afterwards professor of theology at Groningen. After filling the office for 28 years, he was deposed by the king of Holland, Louis Napoleon Bonaparte, on some unfounded accusation. He subsequently  devoted all his time to a deaf and dumb institution which he had founded in 1790. The first idea of this institution had entered his mind on witnessing a lesson of the abbe de l'Epee, at Paris, in 1785. By his process Guyot succeeded in making a number of his pupils talk. After the restoration of the Belgian kingdom, king William protected the institution. Guyot died Jan. 10, 1828. See Lulofs, Gedenkrede op H. D. Guyot (Groningen, 1828, 8vo); Hoefer, Nouv. Biog. Generale, 22:950.

## Guyse, John, D.D.[[@Headword:Guyse, John, D.D.]]

             an English Independent minister, was born at Hertford in 1680. He entered the ministry at the age of twenty as assistant to Mr. Haworth, who soon after dying, Mr. Guyse was chosen to succeed him as pastor of the church at Hertford. In 1732 he accepted an invitation to remove to London as successor to the Rev. Matthew Clarke. Here his sphere of usefulness was enlarged, and his worth became widely known as a scholar, Christian, and divine. He published many sermons, but his great work is his Practical Expositor, or Paraphrase on the New Testament (Loud. 1739-52, 3 vols. 4to), which has been I several times reprinted, lie died November 22, 1761. Among his other writings are Jesus Christ God-Maul (Loud. 1719, 8vo): — Treatise on the Holy Spirit (new ed. Loud. 1840, 8vo): — Practical Sermons (Lond. 1756 8vo: — The Scripture Notion of Preaching Christ (Loud. 1730, 8vo): — Youth's Monitor (Loud. 1759, 4th ed.). See Bogue and Bennet, Hist. of Dissenters, ii, 618; Allibone, Dict. of Authors, i, 751; Darling, Cyclopo. Bibl. i, 1757.

## Guzman, Ludovico[[@Headword:Guzman, Ludovico]]

             provincial of the Jesuits in Seville and Toledo, was born at Osorno, in Castile, in 1554, and died at Madrid, January 10, 1605. He published Hist. de las Missiones en la India Oriental (Alcala, 1601 fol.). See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Antonii Bibliotheca Hispanica; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:841. (B.P.)

## Gybngyosi (Di Peteny), Paulus[[@Headword:Gybngyosi (Di Peteny), Paulus]]

             a Hungarian Reformed theologian, was born in 1668. He studied in England and at Franeker, and took the degree of doctor of theology at the latter place in 1700. Having returned to his country, he was pastor of the Reformed congregation at Kaschau, but he had to leave that place in 1724, and went to Frankfort-on-the-Oder, where he was appointed professor of theology. He died there in 1743, leaving, De Fatis Sexta Novi Testamenti AEtate (Franeker, 1700): — Disp. Due in μνημονευτικόν Armoris Christi et Christianorum (ibid. 1700): — Altare Pacis, pro Votis Vienicis Erectum; Arse Pilati Galilaeorum Substituendem (Basle, 1722), written against the bishop of Agran and the Jesuit Timon, who wrote against the Protestants; the publication of this work was the cause of his leaving the country: — De Reverentia Templorum Novi Test. (Frankfort, 1731): — De Mora Dei (1733): — Speculum Ε᾿λευθερίας (1734): — De Lapidibus Samariae (1736): — De Glorificatione Christi (1738), etc. See Moser, Jetztlebende Theologen; Dunkel, Nachrichten, 3:725; Horanyi, Mem. Hung.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Gymnasium[[@Headword:Gymnasium]]

             (γυμνάσιον, A.V. "place of exercise''), a large unroofed building for the purpose of athletic exercises, consisting usually of different compartments, or a set of separate buildings conjoined, each of which was set apart to some special sport, as the Sphaeristerion for playing at ball, the Palaestra for wrestling and the exercises of the pancratium, etc. (Smith, Dict. of Class. Antiquities, s.v.). This was almost exclusively a Greek institution, and there was hardly a Greek town of-any size that had not its gymnasium. To the Jews it was unknown until the Hellenizing party introduced it in the age of the Maccabees (1Ma 1:14). Jason, the Hellenizing high-priest, caused one to be erected at Jerusalem (2Ma 4:12 sq,). This innovation was viewed with much displeasure by the strict party among the Jews. Whether Herod the Great, when he introduced the theatre and  amplitheatre, restored the gymnasium, does not appear, but the probability is that he did (Josephus, Ant. 15:8, 1; compare War, i, 21, 11). SEE GAMES.

## Gymnosophists[[@Headword:Gymnosophists]]

             (Γυμνοσοφισταί, an ancient sect of Hindoo philosophers, who distinguished themselves outwardly from others by discarding all clothing. They were believers in metempsychosis, and often sought to facilitate their transmigration by committing suicide — generally burning themselves alive. They placed the height of wisdom in contemplation and ascetic practices to mortify carnal instincts. They inculcated utter disregard of temporal advantages. This sect furnished for a long time counsellors to the kings, and stood in high consideration. They were divided into two classes, the Braehmans and Garmans, or Samaneans. Calanos, in the time of Alexander the Great, belonged to this sect. SEE FAKIRS, as also Cicero, Tusc. Quaest. v, 27; Plutarch, Vit. Alexand, c. 65; Arrian, Indica, xii; Quintus Curtius, 8, cap. iv; Strabo, § 712-719.

## Gypoer (Or Gypsyre, Fr. Gibeciere)[[@Headword:Gypoer (Or Gypsyre, Fr. Gibeciere)]]

             (1) the mediaeval term for a hanging bag; (2) a pouch or flat burse or purse, with a mouth or opening of metal, strung to the girdle, often represented in English monumental brasses.

H

## Gypsies, Gypseys, Or Gipsies[[@Headword:Gypsies, Gypseys, Or Gipsies]]

             (a corrupt form of Egyptians), the English name of a singular vagabond race of people, with a language and laws or customs peculiar to themselves, found throughout the whole of Europe, and in parts of Asia, Africa, and America, and everywhere noted for their aversion to the habits of settled life, and for the practice of deceptive tricks and thieving. They bear different names in different countries. In France they are called Bohemiens (because the)' first came thither from Bohemia, or from boem, an old French word meaning sorcerer, because of their practising on the credulity of the vulgar); in Spain, Gitanos or Zincali; in Germany, Zigeuner; in Italy, Zingari; in Holland, Heyde-hen (heathens); in Sweden and Denmark, Tartars; in Sclavic countries, Tsigani; in Hungary, Cziganjok; in Turkey, Tshengenler; in Persia, Sisech; in Arabia, Harami, etc. Various nicknames are also applied to them, as Cagoux and Gueux in France; Zieh-Gauner (wandering rogues) in Germany, and Tinklers in Scotland. They call themselves Rom (men or husbands; comp. Coptic Rem), Calo (black), or Sinte (from Ind; hence Zincali, or black men from Ind,.

Origin and History. — In the absence of any historical records of their migrations, their original country and the causes which drove them thence  to scatter so widely over the earth have been the subject of speculation among the learned, and various theories have been proposed as solutions of the mystery of their origin and history. Some writers have connected them with the Σιγύνναι, mentioned by Herodotus (v, 9) as a people of Median extraction dwelling beyond the Lower Danube, and the Σίγιννοι, described by Strabo (§ 520) as living near Mount Caucasus, and practising Persian customs. Others have referred them variously to Tartary, Nubia, Mesopotamia, Assyria, Ethiopia, Morocco, etc.; but the account which the Gypsies, at their appearance in Western Europe, gave of themselves, claimed "Little Egypt" as the original home of the race, whence they were driven in consequence of the Moslem conquests. According to one version of the story, pope Martin V imposed on them, as a penance for their renunciation of the true faith, a life of wandering and an inhibition of the use of a bed for seven years; according to another version, God himself had doomed them to this vagabond life because their forefathers had refused hospitality to Joseph and Mary when they took refuge in Egypt with the infant Saviour — " a notion which has, curiously enough, been partly revived in' our own day by Roberts, with this difference only, that he proves them, from the prophecies of Isaiah, Jeremiah, and Ezekiel, to be the descendants of the ancient Egyptians, and their wanderings to be the predicted punishment of the various iniquities of their forefathers" (Chambers). We owe to the once-prevalent belief that they were from Egypt the origin of the English term Gypsies and the Spanish Gitanos. The results of the investigations made within the last hundred years in the fields of comparative philology and ethnology prove beyond reasonable grounds of doubt that the theories above named are erroneous, and that we must look to India, "the nursing home of nations" (tellus gentium nutria:), as also the fatherland of the Gypsies. It is now the almost, if not entirely universally received opinion that they came to Europe from Hindustan, either impelled by the ravages of Tamer-lane, or, more probably, at an earlier date, in quest of fresh fields for the enjoyment of their vagabond life, and the exercise of their propensity for theft and deception. This view of their origin rests upon their physiological affinities with Asiatic types of men, as well as on the striking resemblances between the Gypsy language and Hindustanee, and the similarity of their habits and modes of life to those of many roving tribes of India, especially of tile Nuts or Bazegurs, who are styled the Gypsies of India, and are counterparts of those in Europe, both in other respects and also in having no peculiar religion, since they have never adopted the worship of Brahma. The Nuts are thought by  some to be an aboriginal race, prior even to the Hindus. Another theory, which seeks to reconcile the Gypsy statement of an Egyptian origin with

the clear evidences of a Hindu one, would find their ancestors in the mixed multitude that went out from Egypt with Moses (see Exo 12:38; Num 11:4; Neh 13:3), and who, according to this view, passed onward to India and settled there, and from their descendants, subsequently, bands of Gypsies migrated to Europe, probably at different times and by different routes (see Simson).

The earliest supposed reference to Gypsies in European literature is contained in a German paraphrase of Genesis, written about A.D. 1122 by an Austrian monk, in which mention is made of "Ishmaelites and braziers, who go peddling through the wide world,-having neither house nor home, cheating people with their tricks, and deceiving mankind, but not openly." In the early part of the 15th century they had established themselves in Hungary and Wallachia, and began to spread over Western Europe in considerable numbers; one of their bands, which appeared at Basic in 1422, numbered, according to the old Swiss historian Stumpf, 14,000. They were under a kind of feudal leadership of so-called dukes, knights, etc., and, telling the story of their expulsion from Egypt and penal pilgrimage, sought to excite sympathy. At first they were well received as Christian pilgrims performing their allotted penance; but the deception was soon found out, and their thefts and impositions on the credulity of the people soon caused them to be regarded as nuisances and pests to society. Very stringent, even barbarously cruel laws were enacted, and in most places enforced against them, without, however, extirpating them, or seriously diminishing their numbers. After the middle of the 18th century more humane views in regard to them obtained, and measures were employed to improve their social and moral condition with some degree of success. A society for their improvement was formed at Southampton, England, in 1832, by the Roy. George Crabbe, and a school has been established at Farnham, in Dorsetshire, "in which Gypsy children are instructed in the knowledge of Scripture, where they are at the same time trained for service and taught various trades." The number of them who adopt more settled modes of life is increasing, according to Simson, who further states that Gypsies have been found occupying honorable and responsible positions in public as well as private life, and reckons the celebrated John Bunyan among Gypsies. Grellman estimated the number of Gypsies in Europe at 700,000 to 800,000. Simson (p. 493) considers that estimate far too low, and thinks  there are at least 4,000,000 in Europe and America. The Gypsies, as a race, have no religion: and, indeed, are usually described as destitute of religious sentiments or ideas, their language containing no word signifying God, soul, or immortality. But the sacrifice of horses, which, Simson asserts, formerly constituted a part of the Gypsy marriage ceremonies, and is still a necessary part of a valid divorce ceremony, not only involves a religious idea, but presents a coincidence with Hindu mythological conceptions. SEE GANGES.

They have, for policy's sake, often conformed, so far as necessary, to the religion of the country in which they roved, but Velasquez says sarcastically, "The Gypsies' church was built of lard, and the dogs ate it." In regard to their morals, little that is commendatory can be said. They are described as squalid, thievish, treacherous, and revengeful, and their most strongly-marked virtue, viz. a strict regard for the corporeal chastity (lacha) of their women, is sadly disfigured by the permission allowed them to employ the grossest licentiousness in manner merely in order to allure others to vice for the sake of gain as procuresses. Stone of them show great aptitude for music, and the choirs of Moscow owe their chief excellence to them, and among the Hungarian Gypsies are found the most celebrated violinists of that country. They furnish a field for the display of the religious activities of this age, full of difficulties, yet provocative of effort, and Christians should zealously labor and pray for the conversion of this race, assured that its evangelization and consequent moral and material elevation will be one of the grandest of the victories of the Gospel over degradation and sin promised to the Church of Christ in its conflicts here.

Language and Version. — The Gypsies call their language Rommany, and modern philological researches prove that it belongs to the Sanscrit family. It has doubtless received additions and modifications from the languages of the countries in which the race has sojourned, yet it is still so nearly the same with modern Hindu stance that a Gypsy can readily understand a person speaking in that dialect — a far(which tends to verify the statements made as to the zealous care with which the Gypsies have cherished their ancestral tongue. Mr. George Borrow, who devoted himself to the study of their language and life, translated the whole of the New Testament into the Spanish dialect of Rommany, and in 1838 printed at Madrid 500 copies of the Gospel of Luke, in the translation of which, as far as the eighth chapter, he had been assisted by Gypsies. This version was found to be perfectly intelligible to the Gitanos, and copies were eagerly sought after by them,  not, Mr. Borrow thinks, because of the truths it contained, but from a desire to see and read their broken jargon in print, lie remarks: "The only words of assent I ever obtained, and that rather of a negative kind, were the following from the mouth of a woman: 'Brother, you tell us strange things, though perhaps you do nut lie; a month since I would sooner have believed these tales than that this day I should see one who could write Rommany.'" The following specimen of the version is from Bagster's Bible of every Land, p. 111 — Luk 6:27-29 : "27 Tami penelo a sangue sos lo Junelais: Camelad a jires dasch-manuces, querelad mistos a junos sos camelan sangue choro. 28 Majarad a junos sos zermanelan a sangue, y manguelad a Debel por junos sos araquerelan sangue choro! 29 Y a o sos curare tucue andre, yeque mejilla, dinle tambien a aver. Y a o sos nicobelare tucue o uchardo, na o impidas lliguerar tambien a furi." For further information on the Gypsies and their language, see the following works: Peyssonel, Observations historiques el geograiphiques sur les peuples barbares qui ont habite les bords du Danube et du Pont-Euxin (Paris, 1765, 4to); Pray, Annales regum Hunga-riae ad annum Chr. MDLXIV deducti (Vienna, 1764-70, 5 pts. fol.); Grellman, Historische Versuch uber die Zigeuner (2d ed. Gottingen, 1787; English translation by Roper, Lond. 1787, 4to); Bischoff; Deutch-Zigeuner-isches Woterbuch (Ilmenau, 1827); Kogalmichan, is-quisse sur l'histoire, les Maurs et la langue des Cigains (Berlin, 1837); Predari, Origine e vicende dei Zingari (Milan, 1841); Pott, Die Zigeuner in Europa und Aden (Halle, 1844-45, 2 vols. 8vo — "the most wonderfully thorough and exhaustive book ever written on the subject of the Gypsies and their language"); Von Heister, Ethnographie und geschichtliche Notizen uber die Zigeuner (Konigsberg, 1842); Bataillard, De l'apparition et de la dispersion des Bohemiens en Europe (in 5th vol. of the Bibliotheque de Nicole de Chartres, 1844; Bohtlingk, Die Sprache der Zigeuner in Russland (St. Petersburg, 1852); Borrow, The Zincali (London and N. York); Bagster's Bible of every Land (Lond. u. d.), p. 111-13; Simson, A History of the Gipsies (N. York and Lond. 1866, 12mo); Roberts, Gypsies, their Origin, Continuance, etc. (Lond. 8vo); Brand, Popular Antiquities (Lond. 1842, 3 vols. post 8vo), iii, 45-53; Thos. Browne, Works (London, 1852, Bohn's ed.), ii, 204-6; Chambers, Cyclopaedia, s.v.; New American Cyclopaedia, 8:612 sq. (J.W.M.)

## Gyrovagi[[@Headword:Gyrovagi]]

             wandering monks. The monasticism of Occidental Europe at an early period took the form of common life in monasteries. Ascetics and hermits were gradually obliged to connect themselves with their brethren settled in convents. Many of them, however, unwilling to submit to conventional discipline, travelled from place to place, from convent to convent, from abbey to abbey, being entertained a few days at each place, in consequence of the general rule of hospitality in vigor in all convents, but evading all propositions tending to render their stay a permanent one. When they had gone over their whole circuit they began it anew, and from this habit received the name of Gyrovagi. Isidore of Seville gave this name also to the Circumcelliones (q.v.). These wandering monks were the pests of the convents, introducing gossip and vice wherever they went. Vainly did Augustine, in De Opere Monachorum, c. 28, and Cassian, Collatio 18, declare themselves strongly against these vagrant monks; Benedict wrote his rules expressly (cap. i) in view of the Sarabaites and Gyrovagi, whom he seems to have been the first to mention by that name in writing. Columbanus and Isidore of Seville (De eccl. s. officiis, lib. ii, e. 15), in the 7th century, also censured the degeneracy of monachism; but it required the rule of Benedict, in the 8th century, and the efforts of Charlemagne, Louis the Pious, and Benedict of Aniane, to bind the Western monks firmly to regular conventional life, thus putting an end to the race of homeless, wandering monks. The later mendicant orders are, to a certain extent, a reproduction of them. The name Gyrovagi has also been applied to unsettled, travelling members of the Roman Clergy. See Martene, Comment. in Reg. S. P. Benedic. ti, p. 53 sq. (Paris, 1690); Herzog, Real- Encykl, v, 433.