# D

## DAilly[[@Headword:DAilly]]

             SEE AILLY.

## DAnvers, Henry[[@Headword:DAnvers, Henry]]

             an English Baptist, born of respectable parents, was a colonel in the Parliamentary army in 1646, governor of Stafford, and a magistrate well- beloved of the people, as he refused bribes. He became a Baptist during the Commonwealth, and after the Restoration made over his estates to trustees to save their confiscation by his persecutors. In 1663 he was joint-pastor of a Church in Allgate. In 1674 the government offered a reward for his apprehension, and he was sent prisoner to the Tower; but his wife procured his release in 1675. He afterwards defended the duke of Monmouth; and for safety fled to Holland, where he died in 1686. In 1674 he published a Treatise on Baptism, which made him many adversaries. Some of his brethren defended him against his antagonists. He also published, A Treatise of the Laying on of Hands, with the History Thereof (1674). In another book, called Theopolis, he fully considers "the Dragon, the Beast, and False Prophet." He was a worthy man, of unspotted life. See Wilson, Dissenting Churches, 1:393; Benedict, Hist. of the Baptists; Haynes, Baptist Cyclop. 1:13-16.

## DAubigne[[@Headword:DAubigne]]

             SEE MERLE.

## DAurolt, Anthony[[@Headword:DAurolt, Anthony]]

             SEE AVEROLT, ANTHONY.

## DHolbach[[@Headword:DHolbach]]

             SEE HOLBACH.

## DOrleans (de la Mothe), Louis Francois Gabriel[[@Headword:DOrleans (de la Mothe), Louis Francois Gabriel]]

             a French prelate, was born at Carpentras, January 15, 1683, of an ancient family of Vicenza, called Aureliani. He pursued his studies with the Jesuits, and became successively can of Carpentras, grand vicar of Arles, administrator of the diocese of Senez, and finally bishop of Amiens in 1733, an office which he filled with great ability. He died there, July 10, 1774, leaving Lettres Spirituelles (Paris, 1777). Abbe Dargnies has published his Memoires (Mechlin, 1785). See Hoefer, Nouv. Biog. Generale, s.v.

## Da Costa Isaac[[@Headword:Da Costa Isaac]]

             (a descendant of Uriel Acosta, q.v.), was born Jan. 14, 1798, at Amsterdam, where he also pursued his studies until 1817, when he went to Layden to devote his time to the study of law and belles-lettres. In 1822, after the death of his father, he abandoned Judaism and embraced Christianity, and became one of the most active opponents of the new rationalistic opinions. A circle of religiously-inclined persons gathered about him, and to these he expounded the Bible until after the Revolution of 1830, when he visited different cities of Holland and delivered a series of lectures. In 1839 he became a member of the Netherlands Institute, and renewed his efforts as a poet, while he still carried on a controversy with theologians of other schools and against all ecclesiastical innovations. He died April 28, 1860. Besides numerous poems and works in general literature, he wrote, Israel en de Volken (1849); Over de eenheid en overeenstimming de evangelien (1840, 2 vols.); Over de waarheid en wardij van het Oude Testament (1843); Paulus (1846); Beschoulw'ng over het evangelie van Lukas (1856); De apostel Johannes en zijne schriften. — Pierer, Universal-Lexikon, 19:831.

## Da Mula[[@Headword:Da Mula]]

             SEE AMULIO.

## Daah[[@Headword:Daah]]

             SEE GLEDE.

## Dabaiba[[@Headword:Dabaiba]]

             an idol of the inhabitants of Panama. This goddess was of mortal extraction, aid, having led a virtuous life on earth, was deified after death, and called by those idolaters the mother of God. They sacrificed slaves to her, and worshipped her by fasting three or four days together, and by acts of devotion, such as sighs, groans, and ecstasies.

## Dabareh[[@Headword:Dabareh]]

             a less correct mode of Anglicizing (Jos 21:28) the name DABERATH SEE DABERATH (q.v.).

## Dabaritta[[@Headword:Dabaritta]]

             SEE DABERATH.

## Dabbasheth[[@Headword:Dabbasheth]]

             (Heb. Dabbe'sheth, דִּבֶּשֶׁת, a camel's hump, as in Isa 30:6, q. d. Camel- hump Hill; Sept. Δαβασθέ, Alex. Δαβασθαί, Vat. Βαιθάραβα; Vulg. Debbaseth), a place on the boundary-line of the tribe of Zebulon, between Maralah and Jokneam (Jos 19:11; see Keil, Comment. in loc.); apparently the modern Jebata, which seems likewise to correspond to one of the places named Gabatha (Euseb. Γαβαά and Γαβαθά), located, by Jerome (Onomast. s.v. Gabathon) near Diocaesarea, in the plain of Legio (Robinson, Researches, 3, 201, whose map places it east of Uknufis, apparently by an error; see Van de Velde, Memoir, p. 1-10). It was again visited by Dr. Robinson (Later Res. p. 113), but is not described by him (comp. Ritter, Erdkunde, 16:748). Knobel suggests (Jos. Erklart, p. 458) that the name in the Onomasticon may have arisen from a Hebrew epithet (גּבְעִת, i.e. Gibeath, q. d. the hill of the plain), a view which its isolation from the camel ridge seems to confirm (Ritter, 16:700), although the modern village seems to be upon a very slight, if any eminence.

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

             Tristram (Bible Places, page 252) thinks this is "the modern Duweibeh," "between Joknean (Keimfln) and the sea, along the south boundary of Carmel," thus making the line of Zebulun include the crest of Carmel, and doubtless referring to Khurbet ed-Duweibeh, which the Ordnance Map lays down at one and one half miles north-west from Tell-Keimln, and which the Memoirs (1:311) describe as "heaps of stones, well cut and of good size, apparently Byzantine work;" but Trelawney Saunders (Map of the Old Test.) adopts the suggestion of Jebata, as in volume 2, page 638, described in the Memoirs (1:274) as "a small mud hamlet in the plain, said only to contain eighty souls."

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

             a Baptist minister, was born in Charlotte County, Virginia. He was pastor first at Ash Camp, afterwards in Petersburg; in 1820, in Lynchburg; subsequently, in Nashville, Tennessee. He died May 21, 1825. See Cathcart, Baptist Encyclop. page 306. (J.C.S.)

## Dabentonne[[@Headword:Dabentonne]]

             SEE DAUBENTONNE.

## Daberath[[@Headword:Daberath]]

             (Heb. Daberath', דּ בְרִת[once, Jos 19:12, with the art. had- Daberath', הִדּ בְרִת; once, 1Ch 6:72, Dobrath', דָּבְרִת], according to Furst a fem. form of דֹּבֶר, pasture; Sept. in Joshua Δαβράθ  and Δαβραθά v. r. Δαβιρώθ, in Chron. Α᾿μώς v. r. Δαβώρ; Vulg. Dabereth), a town in the tribe of Issachar (Jos 21:28, where the A.V. has “Dabareh”), near the border of Zebulon (Jos 19:12, where it is named next to Chisloth-tabor), and assigned to the Levites (1Ch 6:72). It is probably the same with the village Dabira (Δαβειρά), mentioned by Eusebius and Jerome (Onomast. s.v.) as lying near Matthew Tabor, in the region of Diocaesarea (Reland, Paloest. p. 737); and also the Dabaritta, repeatedly mentioned by Josephus (Δαβαρίττων κώμη, War, 2:21, 3; Δαβαριττηνοί, Life, 26; Δαβάριττα v. r. Δαράβιττα, Life, 62) as lying in the great plain on the confines of Galilee (Reland, Paloest. p. 737, too nicely objects that the border between Issachar and Zebulon would not be assigned to Galilee). In exact agreement with these notices there still exists, on the side of a ledge of rocks just at the base of Matthew Tabor, on the north-west, the village Deburieh, a small, poor, and filthy place, containing the bare walls of an old church, based upon massive foundations of a still older date. The situation, however, is beautiful, with the wooded heights of Tabor rising behind, and in front the plain of Esdraelon expanding like a sea of verdure (Robinson, Res. 3, 210; Maundrell, Early Trav. p. 479, Ritter, Erdk. 16:679; De Saulcy, Narrative, 1:75; Schwarz, Palest. p. 166,167). Tradition (Van de Velde, 2:374) incorrectly makes this the scene of the miracle on the lunatic child performed by our Lord after his descent from the Mount of Transfiguration (Mat 17:14).

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

             The Memoirs (1:363) accompanying the Ordnance Map of Western Palestine contain the following additional notice of this place: "Deburieh — a small village built of stone, with inhabited caves; contains about two hundred Moslems, and is surrounded by gardens of figs and olives. It is situated on the slope of the hill. Water is obtained from cisterns in the village." "It has several Protestant families, the fruits of the English Church mission" (Tristram, Bible Places, page 235).

## Daberna (Taberna, or Ferna), Giuseppe[[@Headword:Daberna (Taberna, or Ferna), Giuseppe]]

             a Sicilian theologian, was born at Camerata in 1599. He was a Capuchin friar, and died in 1677, leaving, Dissertazione della Scienza per Bene Finire (Messina, 1652): — Harmonia della Biblia (ibid. 1656): — Ceremonie per Celebrare la Messa (Palermo, 1669): — Il Vocabulario Toscano: — also some religious works in Italian. See Hoefer, Nouv. Biog. Generale, s.v.

## Dabheog[[@Headword:Dabheog]]

             of Lough Derg, an Irish or Welsh saint, commemorated January 1.

## Dabillon, Andre[[@Headword:Dabillon, Andre]]

             a French theologian, and for a time a Jesuit, became grand-vicar of Caumartin, bishop of Amiens, then rector of Magne, Saintonge, and died there about 1664, leaving, La Divinite Defendue: — Le Concile de la Grace, etc. A collection of his works was printed at Paris,:1645. They were attributed to Barcos, nephew of John Duvergier of Hauranne, abbot of St. Cyran, in the Histoire Ecclesiastique of Dupin. See Hoefer, Nouv. Biog. Generale, s.v.

## Dabis[[@Headword:Dabis]]

             (or Debis), a Japanese deity, of which a large image of brass stood in the road from Osaka to Sorungo, which was consulted every year by a spotless virgin.

## Dabius[[@Headword:Dabius]]

             (David, otherwise called Dobi, Biteus, or Mobiou), an Irish priest and saint, preached with great success in his own country and in Alba, and was patron saint of Domnach Cluana, now Donachcloney, in the county of Down, and of Kippen, in Scotland, where a famous church was dedicated under his patronage, by the name of Movean. We still have Kippendavie besides Dunblane. To him, probably, more than to St. David or Dewi of Wales, are the Celtic dedications to St. David to be assigned. He is commemorated July 22.

## Dablon, Claude[[@Headword:Dablon, Claude]]

             a French Jesuit missionary in Canada, New York, Michigan, and Wisconsin, was born in 1618. He began a mission at Onondaga in 1655, and in 1668 established another at Sault Ste. Marie and one among the Foxes. In 1670 he became superior of the Canada missions. He died in Quebec, September 20, 1697. He wrote the Relation de la Nouvelle France, 1671-79 (printed partly at the time and partly later; reprinted, N.Y. 1810).

## Dabney, John B., LL.D[[@Headword:Dabney, John B., LL.D]]

             a Protestant Episcopal clergyman, began his ministry in 1862 by officiating in Campbell County, Virginia, serving in Moore Parish, where subsequently he became rector, and remained in that position until his death, April 23, 1868. See Prot. Episc. Almanac, 1869, page 109.

## Daboi[[@Headword:Daboi]]

             is one of the snakes of Africa worshipped by the Widahs; it is attended by maidens as its priestesses, who, with the snake, receive great respect.

## Dabonna[[@Headword:Dabonna]]

             is often given in the lists of nephews and nieces of St. Patrick, but much doubt rests on all his kindred. SEE DURERCA.

## Dabrecog[[@Headword:Dabrecog]]

             (or Da-Breccoc), of Tuam-dreman, is an Irish saint, commemorated on May 9; probably the same given by some on this day as Dubricin or Dabricin.

## Dabria[[@Headword:Dabria]]

             one of the five swift scribes who recorded the visions of Esdras (2Es 14:24; comp. 37, 42).

## Dabud[[@Headword:Dabud]]

             SEE DAVID, 1.

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

             an English Wesleyan missionary, was born at Wednesbury in 1754. He was converted young; in 1806 offered himself as a missionary to the West Indies; and died at St. Bartholomew, September 3, 1821. See Minutes of the British Conference, 1822.

## Dach Simon[[@Headword:Dach Simon]]

             a German Christian poet, born July 29, 1605, at Memel; became in 1633 sub-teacher of the cathedral school of Konigsberg, co-rector in 1636, professor of poetry in the University in 1639, and died April 16, 1659. He stands among the first poets of the so-called Konigsberg school. His productions were partly religious, partly social, and appeared under divers titles; they were collected and published by his widow. Some 150 of his religious pieces were published by H. Alberti, Arien, etc. (Konigsb. 1640- 50), and afterwards incorporated in the Konigsberg Hymnbook of 1690. See Gebauer, S. Dach u. seine Freunde als Kirchenliederdichter (Tubing.  1828); Henneberger, Jahrb. f. deutsche LiteraturGesch. (Meiningen, 1854. Pierer, Universal-Lexikon, s.v.

## Dacherius [[@Headword:Dacherius ]]

             SEE ACHERY, D.

## Dachery[[@Headword:Dachery]]

             SEE ACHERY, D.

## Dachiarog[[@Headword:Dachiarog]]

             "the saint of Airigul," is cited as a prophet. He may have been the Ulster saint Ciaroc, Ciarog, or Mochuaroc, who, with n reccan, was one of "the two heroes of purity who love Christ faithfully."

## Dachonna[[@Headword:Dachonna]]

             is a very common name in the list of saints, either as Conna and Connan, or with the prefixes of veneration Da or Do and Mo. It was the baptismal name of St. Machar (q.v.).

The most famous saint of this name is commemorated May 15. He was bishop of Connor, and of the race of Eoghan, son of Niall. "St. Dachonna the pious, bishop of Condere," died in 726.

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

             a German Hebraist and theologian, a native of Alt-Leisnig, pursuted his studies at Leipsic, took his degrees, and became minister at Lechnitz in 1712, and at Geringswalde in 1729, where his death occurred in 1742. He wrote, De Uncionae Elisaei (Leipsic, 1708): — Biblia Hebranica Accentuata (ibid. 1729). See Hoefer, Nouvt. Biog. Generale, s.v.

## Dacianus (1)[[@Headword:Dacianus (1)]]

             a persecuting officer in Spain, in 303 or 304, under Diocletian and Maximian. He was rioted for his severity in carrying out their orders, especially against bishops, presbyters, and all ordained ministers. (2) One of the forty-nine martyrs of Carthage in 304, in the persecution by Diocletian under the proconsul Anulinus. (3) Metropolitan of Byzacene, in Africa, in the 6th century. A rescript was addressed to him by Justinian I in 541.

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

             bishop of Milan, was called to that see in 527. He exhorted the inhabitants of that city to defend themselves against the Goths, and on its capture took refuge at Corinth. He afterwards went to Constantinople, where the emperor, Justinian, who had published a constitution prejudicial to the clergy, wished him to sign it, but the prelate stoutly refused. He died February 552. A MS. history, found in the library of Milan, is falsely  attributed to Dacius. St. Dacius is commemorated January 14. See Hoefer, Nouv. Biog. Generale, s.v.

Dacobi

             (Δακουβί v. r. Δακούβ, Vulg. Accuba), one of the heads of the families of “porters” that returned from Babylon (1Es 5:28); the same with AKKUB SEE AKKUB (q.v. No. 2) of the Hebrews text (Ezr 2:42).

## Dacrianus[[@Headword:Dacrianus]]

             is the name of a supposed Benedictine abbot. He is the reputed author of Speculum Monachorum and Spiritualis Vita Documenta, ascribed to the 8th century. The name was probably feigned by Ludovicus Blosius, an abbot of the 16th century.

## Dact li Idaei[[@Headword:Dact li Idaei]]

             in Greek mythology, were daemons, to whom was accredited, in Asia Minor, especially near the Trojan mountain Ida, the first discovery of metallurgy, and who received divine worship. Their origin and real signification were not known even in the most flourishing period of Grecian and Roman art. It is only surmised that they received their name from their dexterity of finger (δάκτυλος), and from the mountain Ida. Their number is variously reckoned at from ten to one hundred.

## Dactyliomancy[[@Headword:Dactyliomancy]]

             (Gr. δακτύλιος, a ring, and μαντεία, divination), a species of augury practiced among the ancient Greeks and Romans, performed by suspending a ring from a fine thread over a round table, on the edge of which were marked the letters of the alphabet. When the vibration of the ring had ceased, the letters over which the ring happened to hang, when joined together, gave the answer to the inquirer. SEE DIVINATION.

## Dacunus[[@Headword:Dacunus]]

             is the name of a saint who was one of the anchorites said to have come with St. Petrock to Bodmin, one of the most sacred sites in Cornwall, in the 6th century..

## Dadas[[@Headword:Dadas]]

             with Quintilian, was a disciple of Maximus the. reader, at Dorostolus of Macedonia. They were martyred under Maximian, and are commemorated April 28.

## Daddaeus[[@Headword:Daddaeus]]

             (Λοδδαῖος v. r. Λολδαῖος, Vulg. Loddoeus), the “captain of the treasury” among the exiles at Babylon (1Es 8:46; in the preceding verse Anglicized Saddoeus); evidently a corruption (through the blending  with the preceding particle עִל) of the IDDO SEE IDDO (q.v.) of the Hebrew text (Ezr 8:17).

## Daddi, Bernardo[[@Headword:Daddi, Bernardo]]

             an Italian painter, was born at Arezzo, and flourished in the middle of the 14th century. He studied under Spinello Aretino, and was elected a member of the company of painters at Florence in 1355. He was celebrated in his day, and some of his works are still preserved in the churches of that city. He died there in 1381.

## Daddi, Cosimo[[@Headword:Daddi, Cosimo]]

             an Italian painter, was born at Florence, where he flourished from about 1600 to 1630. He has several pictures in the monastery of San Lino, in that city, representing scenes from the Lif of the Virgin. In the church of San Michaele there is still an altar-piece representing the patron saint of that church defeating the apostate angels. Daddi died in 1630.

## Dades[[@Headword:Dades]]

             in one of the Gnostic systems, is the archon of the fourth heaven.

## Dadfuchi[[@Headword:Dadfuchi]]

             the torch-bearers in the Eleusinian Mnysteries, whose duty was to offer prayers and sing hymns to Ceres and Proserpine. They passed the lighted torch from hand to hand, in commemoration of Ceres searching for her daughter Proserpine by the light of a torch which she had kindled at the fires of SEtna.

## Dadgah[[@Headword:Dadgah]]

             in Persian mythology, is the place of justice, a small temple of fire of the Guebres.. There is no fire-chapel in it, with a separate altar, but the fire burns on the ground, in distinction from the larger temple Derimber, which can only he built on selected sites, and must have a fire-chapel with an altar.

## Dado[[@Headword:Dado]]

             (1) Bishop of Amiens, is placed after Deodatus, about the end of the 7th century.

(2) First abbot of Rodez. He lived in the ,8th century, and built with his own hands a cell at a place called Conchae. His first disciple was Medraldtns, who succeeded him as abbot and obtained the "privilegium" from Louis the Pious. Dado then retired to a more remote place called Grandevabrum. SEE AUDOENUS.

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

             an English Congregational minister, was born at Woolwich, September 5, 1823. He embraced religion in his eighteenth year, and in 1856 was  ordained at Caversham Hill, near Reading, where he labored until his death, July 19, 1865. See (Lond.) Cong. Year-book, 1866, page 244.

## Dadu Panthis[[@Headword:Dadu Panthis]]

             one of the Vaishnava (q.v.) sects in Hindostan. They originated with Dadu, a cotton cleaner by profession, who is supposed to have flourished about A.D. 1600. Having been admonished by a voice from heaven to devote himself to a religious life, he retired to Baherana mountain for that purpose, and after some time disappeared, leaving no traces of his whereabouts. His followers believed him to have been absorbed into the deity. The members of this sect are divided into three classes:

1. The Vivaktas, religious characters who go bareheaded, and have but one garment and one water-pot.

2. The Nagas, who carry arms, and are ready to use them for hire.

3. The Bister Dhavis, who follow the ordinary occupations of life. The sect is said to be very numerous in Marwar and Ajmere. Their chief place of worship is at Naraiva. See Gardner, Faiths of the World, s.v.

## Daedae Taengri[[@Headword:Daedae Taengri]]

             in Thibetan mythology, was. a famous race of spirits, existing previous to the visible world, but who became limited through the creation of the world, without their being subject to the laws of death. As there were many who had reached this limit but still did not die dissatisfied with their doubtful destiny, they left their thrones and flitted about in the heavens until they came to the kingdom of Assurian spirits. The latter were continually in disunity, and the arrival of the Daedae Taengri strengthened one party to such an extent that a war resulted which lasted many millions of years. Daeghelm is believed to have been abbot of Bardney. He signed the act of the Council of Clovesho, October 12, 803.

## Daelman, Karel Ghislain[[@Headword:Daelman, Karel Ghislain]]

             a Belgian theologian, was born at Mons in 1670. He became successively doctor, doctor-regent, and professor of theology at Louvain, rector of the university, president of the college of Adrian, and canon of St. Peter, in the same city; then canon of St. Gertrude, at Nivelles. He died at Louvain, December 21, 1731, leaving, Theses sur le Systeme de la Grace (Louvain, 1706): — De Actibus Humanis: — Theologie Scolastico-Morale (1738; republished several times); also some Oraisons Latines. See Hoefer, Nouv. Biog. Generale, s.v.

## Daemon[[@Headword:Daemon]]

             in Greek δαίμων, and its derivative δαιμόνιον, both rendered “devil” in the English version of the New Test.; in the original, however, they are carefully distinguished from the term διάβολος. SEE DEVIL. These two words, δαίμων and δαιμόνιον, are used as synonymous both by profane and sacred writers. The entmologies which the Greek authors themselves assign to them all point to some supposed characteristic of those intelligent beings to whom the words are applied. For example, Plato, in his Cratylus (i. 398, ed. Serran.), derives the word from δαήμων, “knowing” (of which, indeed, the form δαίμων is found in Archil. [B.C. 650]), in allusion to the superior intelligence and consequent efficiency ascribed to dsemons; Eusebius (Praep. Evang. 4:5) from δειμαίνω, “to be terrified;” others, as Proclus (in Hesiod.), from δαίω, “to distribute,” because daemons were supposed to assign the lots or destinies of mankind (in which case it would be similar to Μοῖρα). The subject is greatly encumbered with superstition.

I. By heathen writers the terms in question are employed with considerable latitude. In Homer, where the gods are but supernatural men, δαίμιον is used interchangeably with θεός (1l. 17:98, 99; comp. 104); hence any particular divinity, as Venus (11. in); afterwards in Hesiod (Op. 121), when the idea of the gods had become more exalted and less familiar, the δαίμονες, are spoken of as intermediate beings (“minores diis et majores hominibus,” Liv. 8:20; Adam, Rom. Antiq. p. 287), the messengers of the gods to men. This latter usage of the word evidently prevailed afterwards as the correct one, although in poetry, and even in the vague language of philosophy, τὸ δαιμόνιον was sometimes used as equivalent to τὸ θεῖον for any superhuman nature. Aristotle applies δαιμόνιον to the Divinity, Providence (Rhetor. 2:23). But Plato (Symp. p. 202, 203) fixes it distinctly in the more limited sense. Among them were numbered the spirits of good men, “made perfect” after death (Plato, Crat. p. 398, quotation from Hesiod). It was also believed that they became tutelary deities of individuals (to the purest form of which belief Socrates evidently referred in the doctrine of his (δαιμόνιον); and hence δαίμων was frequently used in the sense of the “fate” or “destiny” of a man (as in the tragedians  constantly), thus recurring, it would seem, directly to its original derivation.

1. Daemons, in the theology of the Gentiles, are middle beings between gods and mortals. This is the judgment of Plato, which will be considered decisive: “Every daemon is a middle being between God and mortal.” He thus explains what he means by a middle being: “God is not approached immediately by man, but all the commerce and intercourse between gods and men are performed by the mediation of daemons.” He enters into further particulars: “Daemons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other” (Plato, Sympos. 3, 202, 203, ed. Serran.). “And this,” says the learned Mede, “was the eocumenical philosophy of the apostles' times, and of the times long before them.”

2. Daemons were of two kinds; the one were the souls of good men, which upon their departure from the body were called heroes, were afterwards raised to the dignity of daemons, and subsequently to that of gods (Plutarch, De Defect. Orac.). Plato (Cratylus, ut sup.) says, ‘The poets speak excellently who affirm that when good men die they attain great honor and dignity, and become' daemns.” It is also admitted that lamblichus, Hierocles, and Simplicius use the words angels and daemons indiscriminately. Philo (De Gigantibus) says that souls, daemons, and angels are only different names that imply one and the same substance; and he affirms (De Somn.) that Moses calls those angels whom the philosophers call daemons. It was also believed that the souls of bad men became evil daemons (Chalcid. in Platon. Tim. c. 135, p. 330). Accordingly δαιμόνιος often occurs in ancient authors as a term of reproach. The other kind of daemons were of more noble origin than the human race, having never inhabited human bodies (Plato, Tim. p. 41, 42, 69, 71, 75; Apuleius, De Deo Socratis, p. 690).

3. The heathens held that some daemons were malignant by nature, and not merely so when provoked and offended. Plutarch says, “It is a very ancient opinion that there are certain wicked and malignant daemons, who envy good men, and endeavor to hinder them in the pursuit of virtue, lest they should be partakers of greater happiness than they enjoy” (Plut. Dion. 1:958, Paris, 1624). On this passage bishop Newton remarks, “This was the opinion of all the later philosophers, and Plutarch undeniably affirms it  of the very ancient ones” (Dissert. on the Proph., Lond. 1826, p. 476). Pythagoras held that certain daemons sent diseases to men and cattle (Diog. Laert. Vit. Pythag. p. 514, ed. Amstel.). Zaleucus, in his preface to his Laws (apud Stoboeum, Serm. 42), supposes that an evil daemon might be present with a witness to influence him to injustice.

II. By Hellenistic writers. — In the Septuagint the words δαίμων and δαιμόνιον, though not found very frequently, are yet employed to render different Hebrew words; generally in reference to the idols of heathen worship, as in Psa 95:3, for אלִֵילִים, the “empty,” the “vanities” (rendered χειροποίητοι, etc., in Lev 19:4; Lev 26:1); in Deu 32:17, for שֵׁדִים, “lords” (comp. 1Co 8:5); in Isa 65:11, for גִּד, Gad, the goddess of Fortune: sometimes in the sense of avenging or evil spirits, as in Psa 91:6, for קֶטֶב, “pestilence,” i.e. evidently “the destroyer;” also in Isa 13:21; Isa 34:14, for שָׂעִיר, “hairy,” and צִיִּים, “dwellers in the desert,” in the same sense in which the A.V. renders “satyrs.” SEE SPECTRE. In the book of Tobit (3, 8) we meet with “an evil doemon” (πονηρὸν δαιμόνιον). SEE ASMODEAUS.

In Josephus we find the word “daemons” used always of evil spirits; in 7:6, 3, he says expressly, Daemons are no other than the spirits of the wicked, that enter into men and kill them, unless they can obtain some help against them;” and he speaks of their exorcism by fumigation (as in Tob 8:2-3). See also Ant. vi, c. 8, 2; viii, c. 2, 5. Writing as he did with a constant view to the Gentiles, it is not likely that he would use the word in the other sense, as applied to heathen divinities.

By Philo the word appears to be used in a more general sense, as equivalent to “angels,” and referring to both good and evil. SEE GIANT.

III. The New-Testament writers always use the word in a bad sense when they speak as from themselves. In the Gospels generally, in James 3:19, and in Rev 16:14, the daemons are spoken of as spiritual beings at enmity with God, and having power to afflict man not only with disease, but, as is marked by the frequent epithet “unclean,” with spiritual pollution also. In Act 19:12-13, etc., they are exactly defined as “evil spirits” (τὰ πνεύματα τὰ πονηρά). They “believe” the power of God “and tremble” (Jam 2:19); they recognize our Lord as the Son of God (Mat 8:29; Luk 4:41), and acknowledge the power of his name, used in exorcism, in  the place of the name of Jehovah, by his appointed messengers (Act 19:15); and look forward in terror to the judgment to come (Mat 8:29). The description is precisely that of a nature akin to the angelic, SEE ANGEL, in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness. Nothing is said either to support or to contradict the common Jewish belief, that in their ranks might be numbered the spirits of the wicked dead. In support of it are often quoted the fact that the daemoniacs sometimes haunted the tombs of the dead (Mat 8:28), and the supposed reference of the epithet ἀκάθαρτα, “unclean,” to the ceremonial uncleanness of a dead body. In 1Co 10:20-21; 1Ti 4:1; and Rev 9:20, the word δαιμόνια a is used of the objects of Gentile worship, and in the first passage it is opposed to the word Θεù (with a reference to Deu 32:17). So also is it used by the Athenians in Act 17:18. The same identification of the heathen deities with the evil spirits is found in the description of the damsel having “a spirit of divination” (πνεῦμα πύθωνα, or πύθωνος) at Philippi, and the exorcism of her as a daemoniac by Paul (Act 16:16); and it is to be noticed that in 1Co 10:19-20, the apostle is arguing with those who declared an idol to be a pure nullity, and while he accepts the truth that it is so, he yet declares that all which is offered to it is offered to a “daemon.” SEE PYTHONESS. Indeed, it has been contended that evidence is found in the Old Test. to show that demons who had once been souls of men were the objects of immediate worship among the heathens (Deu 26:14; Psa 106:28; Isa 8:19), and it is in contradistinction to these that Jehovah is so frequently called “the living God” (Deu 5:6, etc. etc.; see Farmer's Essay on the Daemonacs, passim). More particularly,

1. As to their nature, daemons are πνεύματα, or spirits (comp. Mat 8:16; Mat 10:1; Mat 12:43-45; Mar 9:20; Luk 10:20, etc.). Hence there is ascribed to them intelligence and will (Mar 1:24; Luk 4:34; Jam 2:19; Jam 3:14), as well as great power (Mat 8:28-32; Mar 9:26; Eph 6:12). Whether they are to be reckoned as belonging to the class, and as fallen from the original condition of the angels, does not clearly appear from any statement of Scripture. As the messengers and agents of Satan (q.v.), they may be either the one or the other; but the probability seems to be that they belong to the same class as himself (see Doddridge, Family Expositor, 1:33, London, 1799; Campbell, Prelim. Dissert. p. 190). He is called the Prince of the Daemons; the daemons whom our Lord cast out  are collectively called Satan (Mat 12:24-29; Luk 13:16); and the phrase “unclean spirits,” which is applied to them (Mat 10:1; Mar 3:11; Mar 6:7, etc.), is applied also to fallen angels (Rev 16:13; Rev 18:2), and even in the singular to Satan himself (Mar 3:30; comp. 22). These considerations, we think, render it probable that the δαιμόνια of the N.T. belong to the number of those angels “who kept not their first estate;” and we conclude probably (though attempts have been made to deny the inference) that they must be the same as “the angels of the devil” (Mat 25:41; Rev 12:7; Rev 12:9), “the principalities and powers” against whom we “wrestle” (Eph 6:12, etc.).

2. As to character, daemons are described as evil, unclean (πονηρά, ἀκάθαρτα) (Mat 12:45; Mat 10:1, etc.), as belonging to the kingdom of darkness, and used by Satan for his wicked designs (Mat 9:34; Mat 25:41; Eph 6:12).

3. As to their abode, they are represented as “reserved in everlasting chains under darkness unto the judgment of the great day” (Jud 1:6; comp. 2Pe 2:4). They are said also to be in the abyss (Luk 8:31; comp. Rev 9:1-11). SEE ABYSS. Such descriptions, however, can be understood as intimating nothing more than their being in a state of punishment, and under control; for the activity which is ascribed to them is incompatible with the idea of their being in a state of confinement; and, besides, such passages as Eph 2:2; Eph 6:12, would lead to the conclusion that a sphere of extended physical freedom is assigned to these fallen spirits.

IV. The fathers frequently refer to daemons in their writings. By some they are represented as angels who, originally created holy, fell into rebellion and sin (Joan. Damasc. Expos. Fidei, 2:4), while others represent them as the fruit of the intercourse of angels with women (Justin M. Apol. 2:5), and others that they are the souls of the giants whom the daughters of men bore to devils (Pseudo-Clementin. 8:18). They also teach that they are ἀσώματα, yet not in such a sense as to be absolutely impassable, but as σκίᾷ ὄντα (Clem. Alex. p. 791; comp. Chrysosom, Hom. 125; Theodoret, in Jes. 13). They all describe them as evil, as deceiving and destroying men, as being the object of worship to the heathen, and as employed by God to punish the wicked (Origen, Cont. Cels.v. 234; viii, p. 399, etc.). See the passages collected in Suicer, Thes. s.v. δαίμων, and in Usteri, Paulin. Lehrbegrigfe (Ant. 3, p. 421 sq., 5th ed.); comp. also on the whole subject  Winzer, De Daemonologia in N.T. libris (Viteb. et Lips. 1812-22); Lindinger, De Hebroeor. arte med. de Doemone (Wittenb. 1774); Pisanski, Beleucktung der sogenannt. biblisch. Damonologie (Danz. 1778); Schmid, De lapsu doemonum (Wittenberg, 1775). SEE DAEMONIAC.

## Daemoniac[[@Headword:Daemoniac]]

             (δαιμονιζόμενος, rendered “possessed with a devil;” also δαίμονα ἔχων), a term (in the Gr.) frequently used in the New Test., and applied to persons suffering under the possession of a daemon or evil spirit, SEE DAEMON, such possession generally showing itself visibly in bodily disease or mental derangement. The word δαίμονᾶν is used in a nearly equivalent sense in classical Greek (as in AEsch. Choeph. p. 566; Sept. c. Theb. p. 1001; Eurip. Phoen. p. 888, etc.), except that as the idea of spirits distinctly evil and rebellious, hardly existed, such possession was referred to the will of the gods or to the vague prevalence of an ῎Ατη, or fury. Neither word is employed in this sense by the Sept., but in our Lord's time (as is seen, for example, constantly in Josephus) the belief in the possession of men by daemons, who were either the souls of wicked men after death or evil angels, was thoroughly established among all the Jews, with the exception of the Sadducees alone. Daemonized persons, in the N.T., are those who were spoken of as having a daemon or daemons occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by the daemoniacs was ascribed to the indwelling daemon. Plato (apud Clem. Alex. Strom. 1:405, Oxon.) affirms that “daemoniacs do not use their own dialect or tongue, but that of the daemons who have entered into them.” Lucian says “the patient is silent; the daemon returns the answer to the question asked.” Apollonius thus addresses a youth supposed to be possessed: “I am treated contumeliously by the daemon, and not by thee” (comp. Mat 8:28; Mat 8:31; Mar 5:2; Mar 9:12; Luk 8:27; Luk 8:32). With regard to the frequent mention of daemoniacs in Scripture, three main opinions have been started.

1. That of Strauss and the mythical school, which makes the whole account merely symbolic, without basis of fact. The possession of the devils is, according to this idea, only a lively symbol of the prevalence of evil in the world, the casting out of the devils by our Lord a corresponding symbol of his conquest over that evil power by his doctrine and his life. This notion stands or falls with the mythical theory as a whole: with regard to this special form of it, it is sufficient to remark the plain, simple, and prosaic  relation of the facts as facts, which, whatever might be conceived as possible in highly poetic and avowedly figurative passages, would make their assertion here not a symbol or a figure, but a lie. It would be as reasonable to expect a myth or symbolic fable from Tacitus or Thucydides in their accounts of contemporary history.

2. The second theory is, that our Lord and the evangelists, in referring to daemoniacal possession, spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or its falsity. It is concluded that, since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Mat 9:32; blindness, Mat 12:22; epilepsy, Mar 9:17-27), or those seen in cases of ordinary insanity (as in Mat 8:28; Mar 5:1-5); since, also, the phrase “to have a devil” is constantly used in connection with, and as apparently equivalent to, “to be mad” (see Joh 7:20; Joh 8:48'; 10:20, and perhaps Mat 11:18 Luk 7:33); and since, lastly, cases of daemoniacal possession are not known to occur in our own days, therefore we must suppose that our Lord spoke, and the evangelists wrote, in accordance with the belief of the time, and with a view to be clearly understood, especially by the sufferers themselves, but that the daemoniacs were merely persons suffering under unusual diseases of body and mind.

With regard to this theory also, it must be remarked that it does not accord either with the general principles or with the particular language of Scripture. Accommodation is possible when, in things indifferent, language is used which, although scientifically or etymologically inaccurate, yet conveys a true impression, or when, in things not indifferent, a declaration of truth (1Co 3:1-2), or a moral law (Mat 19:8), is given, true or right as far as it goes, but imperfect, because of the imperfect progress of its recipients. But certainly here the matter was not indifferent. The age was one of little faith and great superstition; its characteristic the acknowledgment of God as a distant lawgiver, not an inspirer of men's hearts. This superstition in things of far less moment was denounced by our Lord; can it be supposed that he would sanction, and the evangelists be permitted to record for ever, an idea in itself false, which has constantly been the very stronghold of superstition? Nor was the language used such as can be paralleled with mere conventional expression. There is no harm in our “speaking of certain forms of madness as lunacy, not thereby implying that we believe the moon to have or to have had any influence upon them; . . . but if we began to describe the cure of such as the moon's ceasing to  afflict them, or if a physician were solemnly to address the moon, bidding it abstain from injuring his patient, there would be here a passing over to quite a different region, . . . there would be that gulf between our thoughts and words in which the essence of a lie consists. Now Christ does everywhere speak such language as this” (Trench, On Miracles, p. 153, where the whole question is most ably treated). Nor is there, in the whole of the N.T., the least indication that any “economy” of teaching was employed on account of the “hardness” of the Jews' “hearts.” Possession and its cure are recorded plainly and simply; daemoniacs are frequently distinguished from those afflicted with bodily sickness (see Mar 1:32; Mar 16:17-18; Luk 6:17-18); even, it would seem, from the epileptic (σεληνιαζόμενοι, Mat 4:24); the same outward signs are sometimes referred to possession, sometimes merely to disease (comp. Mat 4:24, with Mat 17:15; Mat 12:22, with Mar 7:32, etc.); the daemons are represented as speaking in their own persons with superhuman knowledge, and acknowledging our Lord to be, not, as the Jews generally called him, son of David, but Son of God (Mat 8:29; Mar 1:24; Mar 5:7; Luk 4:41, etc.).

All these things speak of a personal power of evil, and, if in any case they refer to what we might call mere disease, they at any rate tell us of something in it more than a morbid state of bodily organs or self-caused derangement of mind. Nor does our Lord speak of daemons as personal spirits of evil to the multitude alone, but in his secret conversations with his disciples, declaring the means and conditions by which power over them could be exercised (Mat 17:21). Twice also he distinctly connects daemoniacal possession with the power of the evil one; once in Luk 10:18, to the seventy disciples, where he speaks of his power and theirs over daemoniacs as a “fall of Satan,” and again in Mat 12:25-30, when he was accused of casting out daemons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, he uses an argument, as to the division of Satan against himself, which, if possession be unreal, becomes inconclusive and almost insincere. Lastly, the single fact recorded of the entrance of the daemons at Gadara (Mar 5:10-14) into the herd of swine, and the effect which that entrance caused, is sufficient to overthrow the notion that our Lord and the evangelists do not assert or imply any objective reality of possession. In the face of this mass of evidence, it seems difficult to conceive how the theory can be reconciled with anything like truth of Scripture.  But, besides this, it must be added that, to say of a case that it is one of disease or insanity, gives no real explanation of it at all; it merely refers it to a class of cases which we know to exist, but gives no answer to the further question, how did the disease or insanity arise? Even in disease, whenever the mind acts upon the body (as e.g. in nervous disorders, epilepsy, etc.), the mere derangement of the physical organs is not the whole cause of the evil; there is a deeper one lying in the mind. Insanity may indeed arise, in some cases, from the physical injury or derangement of those bodily organs through which the mind exercises its powers, but far oftener it appears to be due to metaphysical causes, acting upon and disordering the mind itself. In all cases where the evil lies not in the body, but in the mind, to call it “only disease or insanity” is merely to state the fact of the disorder, and give up all explanation of its cause. It is an assumption, therefore, which requires proof, that, amid the many inexplicable phenomena of mental and physical disease in our own days, there are none in which one gifted with “discernment of spirits” might see signs of what the Scripture calls “possession.”

The truth is, that here, as in many other instances, the Bible, without contradicting ordinary experience, yet advances to a region where human science cannot follow. As generally it connects the existence of mental and bodily suffering in the world with the introduction of moral corruption by the Fall, and refers the power of moral evil to a spiritual and personal source, so also it asserts the existence of inferior spirits of evil, and it refers certain cases of bodily and mental disease to the influence which they are permitted to exercise directly over the soul and indirectly over the body. Inexplicable to us this influence certainly is, as all action of spirit on spirit is found to be; but no one can pronounce a priori whether it be impossible or improbable, and no one has a right to eviscerate the strong expressions of Scripture in order to reduce its declarations to a level with our own ignorance. SEE CONDESCENSION.

3. We are led, therefore, to the ordinary and literal: interpretation of these passages, that there are evil spirits, SEE DAEMON, subjects of the Evil One, who, in the days of the Lord himself and his apostles especially, were permitted by God to exercise a direct influence over the souls and bodies of certain men. This influence is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. Its relation to it, indeed, appears to be exactly that of a miracle to God's ordinary Providence, or of special prophetic inspiration to  the ordinary gifts of the Holy Spirit. Both (that is) are actuated by the same general principles, and tend to the same general object; but the former is a special and direct manifestation of that which is worked out in the latter by a long course of indirect action. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will; his actions, his words, and almost his thoughts are mastered by the evil spirit (Mar 1:24; Mar 5:7; Act 19:15), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream. In the ordinary temptations and assaults of Satan, the will itself yields consciously, and by yielding gradually assumes, without losing its apparent freedom of action, the characteristics of the Satanic nature. It is solicited, urged, and persuaded against the strivings of grace, but not overborne.

Such possession, however, is only the special and, as it were, miraculous form of the “law of sin in the members,” the power of Satan over the heart itself, recognized by Paul as an indwelling and struggling power (Rom 7:21-24). Nor can it be doubted that it was rendered possible in the first instance by the consent of the sufferer to temptation and to sin. That it would be most probable in those who yielded to sensual temptations may easily be conjectured from general observation of the tyranny of a habit of sensual indulgence. The cases of the habitually lustful, the opium-eater, and the drunkard (especially when struggling in the last extremity of delirium tremens) bear, as has often been noticed, many marks very similar to those of the scriptural possession. There is in them physical disease, but there is often something more. It is also to be noticed that the state of possession, although so awful in its wretched sense of daemoniacal tyranny, yet, from the very fact of that consciousness, might be less hopeless and more capable of instant cure than the deliberate hardness of willful sin. The spirit might still retain marks of its original purity, although through the flesh and the demoniac power acting by the flesh it was enslaved. Here, also, the observation of the suddenness and completeness of conversion seen in cases of sensualism, compared with the greater difficulty in cases of more refined and spiritual sin, tends to confirm the record of Scripture.

It was but natural that the power of evil should show itself, in more open and direct hostility than ever, in the age of our Lord and his apostles, when its time was short. It was natural also that it should take the special form of possession in an age of such unprecedented and brutal sensuality as that  which preceded his coming, and continued till the leaven of Christianity was felt. Nor was it less natural that it should have died away gradually before the great direct, and still greater indirect influence of Christ's kingdom. Accordingly we find early fathers (as Just. Mart. Dial. c. Tryph. p. 311 B.; Tertullian, Apol. 23, 37, 43) alluding to its existence as a common thing, mentioning the attempts of Jewish exorcism in the name of Jehovah as occasionally successful (see Mat 12:27; Act 19:13), but especially dwelling on the power of Christian exorcism to cast it out from the country as a test of the truth of the Gospel, and as one well-known benefit which it already conferred on the empire. By degrees the mention is less and less frequent, till the very idea is lost or perverted. SEE EXORCIST.

Such is a brief sketch of the scriptural notices of possession. That round the Jewish notion of it there grew up, in that noted age of superstition, many foolish and evil practices, and much superstition as to fumigations, etc. (comp. Tob 8:1-3; Joseph. Ant. 8:2, 5), of the “vagabond exorcists” (see Act 19:13), is obvious and would be inevitable. It is clear that Scripture, does not in the least sanction or even condescend to notice such things; but it is certain that in the Old Testament (see Lev 19:31; 1Sa 28:7, etc.; 2Ki 21:6; 2Ki 23:24, etc.), as well as in the New, it recognizes possession as a real and direct power of evil spirits upon the heart. SEE POSSESSED (with a devil).

## Daemonology Of The Later Jews[[@Headword:Daemonology Of The Later Jews]]

             This subject is inextricably involved with their angelology, although, strictly speaking, angels are good spirits and daemons bad ones. The views of the later Jews are thus summed up by a recent writer (Supernatural Religion, 1:128 sq.):

"In the apocryphal book of Tobit, the angel Raphael prescribes, as an infallible means of driving out the amorous daemon Asnmodeus, fimigation with the heart and liver of a fish; and the angel describes himself as one of the seven holy ones that present the prayers of saints to God. The book of Enoch relates the fall of the angels through love for the daughters of men, and gives the names of twenty-one of them and their leaders: Jequin was he who seduced the holy angels; Ashbeel gave them evil counsel and corrupted them; Gadreel seduced Eve, and also taught the children of men the manufacture and use of murderous and military weapons; Penemuoe taught them many mysteries, also the art of writing; Kaodeja taught then all the wicked practices of spirits and daemons, including magic and exorcism. The offspring of the fallen angels and the daughters of men were giants whose height was three thousand cubits, and they are the daemons still working evil on the earth. Azazel taught men various arts, such as making bracelets and ornaments; Uriel is the angel of thunder and earthquakes; Raphael of the spirits of men; Raquel executes vengeance on the world and the stars; Michael is set over the saints; Sarathael over the misled souls of men; Gabriel over serpents, Paradise, and the cherubim. All the elements of mature are presided over by special spiritual beings. Philo Judaeus and the Talmud are  full of similar notions; an angel of the sun and moon is described in the Ascensio Isaiae."

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

             a Scotch clergyman, who "came out from Linlithcowe," officiated in Anstruther in January 1585; in June confessed he had not entered the Reformed Kirk in proper order; in August accepted a call to commence a new kirk in Ersilton in March 1586; officiated at Anstruther in 1588; was a member of the assemblies of 1595 and 1602; presented to the living by the king in 1611; called before the Court of High Commission in 1620; resigned before January 4, 1633, and died before June 20, 1643. See Fasti Eccles. Scoticanae, 1:124, 523.

## Dafrosa[[@Headword:Dafrosa]]

             was martyred with her husband, Fabian, under Julian, at Rome. She is commemorated January 4.

## Dagaeus[[@Headword:Dagaeus]]

             SEE DAIGH.

## Dagamundus[[@Headword:Dagamundus]]

             (or Dagamodus) was ninth abbot of the monastery of St. Claudius, on Mount Jura. His rule began in the last of the 6th, and covered the first quarter of the 7th century.

## Dagamus[[@Headword:Dagamus]]

             was an Irish bishop and confessor, who flourished at the close of the 6th and the beginning of the 7th century. He was a strict maintainer of traditional rites, giving way with great difficulty to the reasoning of Augustine, and refused to eat even in the same house with the Roman bishops. His commemoration is variously given as March 22 and May 29.

## Dagan[[@Headword:Dagan]]

             SEE CORN; SEE AGRICULTURE.

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

             bishop of Inbher Daoile, now Ennereilly, in the barony of Arklow, County Wicklow, was the son of Colman, of the race of Labhraidh Lorc. His three brothers were saints, and he was progenitor of the men of Leinster. He was educated at Liathmore, under St. Mochoemoc or Pulcherius, and after  visiting Rome became abbot of Inbher Daoile. He was a leader in the Paschal controversy, and although mentioned as intractable, is said to have been of a peculiarly mild disposition. He is perhaps the same as Dagamus (q.v.). He was born between 565 and 570, and died September 13, 641. Both March 12 and September 13 are given as his festival.

## Dagg, John L., D.D[[@Headword:Dagg, John L., D.D]]

             a Baptist minister, was born at Middleburg, London County, Virginia, February 13, 1794. He was converted in 1809, baptized in 1816, ordained in 1817; for several years preached to churches in his native state, and in 1825 became pastor of the Fifth Baptist Church in Philadelphia. He removed to Tuscaloosa, Alabama, in 1836, and for eight years was principal of the Alabama Female Atheiaeum. In 1844 he was elected president of Mercer University, Georgia, where he also gave instruction in theology. He resigned his office in 1856. and died June 11, 1884, at Haynesville, Alabama. He published, Manual of Theology (1857): — Treatise on Church Order (1858): — Elements of Moral Science (1859): — Evidences of Christianity (1868), and several minor works, some of them of a controversial character. See Cathcart, Baptist Encyclop. page 306. (J.C.S.)

## Daggal[[@Headword:Daggal]]

             SEE DAJAL.

## Dagger[[@Headword:Dagger]]

             (חֶרֶב, che'reb, usually “sword”), any sharp instrument, especially a military weapon (Jdg 3:16; Jdg 3:21-22). SEE SWORD.

## Daggett Herman[[@Headword:Daggett Herman]]

             a Congregational minister, was born at Walpole, Mass., Sept. 11, 1766, and graduated at Brown University, 1788. He entered the ministry Oct. 1789, and after preaching a year in Southhold, L. I., was ordained pastor in Southampton, April 12.1792. In 1796 he removed to West Hampton. In 1801 he was ordained pastor over the churches of Fire Place and Middle Island, which he resigned in 1807. In 1818 he became principal of the For.  Miss. School at Cornwall. This position he resigned in 1824, and died May 19,1832. — Sprague, Annals, 2:291.

## Daggett Naphtali, D.D.[[@Headword:Daggett Naphtali, D.D.]]

             a Congregational minister, was born at Attleborough, Mass., Sept. 8, 1727; graduated at Yale 1748, and was ordained pastor in Smithtown, L. I., 1751. He was elected Prof. of Divinity in Yale College, 1756, and remained there until his death, Nov. 25, 1780. He occupied the presidential chair of the college pro tempore from 1766 until 1777. When the British landed at West Haven, 1779, his patriotic ardor led him to take up arms, and he was very rudely treated by the enemy. His death was hastened by his sufferings. He published a few sermons. —Sprague, Annals, 1:479.

## Daggett, Levi, Jr[[@Headword:Daggett, Levi, Jr]]

             a Methodist Episcopal minister, was born at Troy, N.H., in 1820. He was converted in 1841, and after a few months' preaching united with the Providence Conference. He died April 18, 1857. See Minutes of Annual Conference, 1858, page 39.

## Daggett, Oliver Ellsworth, D.D[[@Headword:Daggett, Oliver Ellsworth, D.D]]

             a Congregational minister, was born at New Haven, Connecticut, January 14, 1810. He graduated from Yale College in 1828; and subsequently studied in the Law School and the Divinity School. He was pastor of the South Church in Hartford, from April 12, 1837, to June 23, 1843; in Canandaigua, N.Y., from January, 1845, to October 1867; for three years of Yale College Church and Livingston professor of divinity in the college; and from February 1871, to September 1877, pastor of the Second Church  in New London, Connecticut; and subsequently resided in Hartford without charge. He died September 1, 1880. See Cong. Year-book, 1881, page 21.

## Dagila[[@Headword:Dagila]]

             was wife of a steward of Huneric, king of the Vandals. Under the persecution of Genseric, she several times, confessed her faith. In A.D. 483, under Huneric, she was flogged with whips and staves till she was exhausted, and then exiled to a barren desert, whither she went with cheerfulness. They afterwards offered to send her to a less frightful place, but she preferred to remain where she was.

## Dagin, Francesco[[@Headword:Dagin, Francesco]]

             (called il Capella), an Italianῥpainter, was born at Venice in 1714, and studied under Giovanni Battista Piazzetta. He was elected a member of the Academy at Venice. One of his best works is St. George and the Dragon, in the parochial church of San Bonate, in Bergamo. He died in 1784.

## Dagnus[[@Headword:Dagnus]]

             SEE DECIUS.

## Dago[[@Headword:Dago]]

             eleventh bishop of Orleans and successor of St. Flosculus, lived about the end of the 5th or beginning of the 6th century.

## Dagoba[[@Headword:Dagoba]]

             (Sanscrit, da, datu, or dhatu, an osseous relic, and geba, or garbha, the womb) is a conical structure surmounting relics among the Buddhists. These buildings are sometimes of immense height, of circular form, and composed of stone or brick, faced with stone or stucco. They are built upon a platform, which again rests upon a natural or artificial elevation, and is usually reached by a flight of steps. Of the relics preserved in them, the most conspicuous objects are generally vessels of stone or metal. They commonly contain a silver box or casket, and within that, or sometimes by itself, a casket of gold. Within these vessels, or sometimes in the cell in which they are placed, are found small pearls, gold buttons, gold ornaments and rings, beads, pieces of white and colored glass and crystal,  pieces of clay or stone with impressions of figures, bits of bone and teeth of animals, pieces of cloth, and bits of bark. The dagobas are held in the utmost respect by the Buddhists, on account of the relics in them. See Gardner, Faiths of the World, s.v.; Wilson, Ariana Antiqua; Hardy, Eastern Monachism, page 217 sq.

## Dagobert[[@Headword:Dagobert]]

             SEE DAIMBERT.

## Dagobertus[[@Headword:Dagobertus]]

             (or Radabertus) was the twentieth archbishop of Tarentaise, and lived about the end of the 8th century.

## Dagon[[@Headword:Dagon]]

             (Heb. Dagon', דָּגוֹןSept. and Josephus, Δαγών), the national god of the Philistines. Some have derived the name from דָּגָן, grain (Sanchoniathon, Fragm. ed. Orelli, p. 26, 32; Bochart, Hieroz. 1:381; Beyer, ad Seld. p. 285); but the derivation from דָּג, a fish, with the diminutive (i.e. endearing) termination on (Gesenius, Thes. p. 320), is not only more in accordance with the principles of Hebrew derivation (Ewald, Heb. Gram. § 312, 341), but is most decisively established by the terms employed in 1Sa 5:4. It is there said that Dagon fell to the earth before the ark, that his head and the palms of his hands were broken off, and that “only Dagon was left of him.”

If Dagon is derived from דָּג, fish, and if the idol, as there is every reason to believe, had the body of a fish with the head and hands of a man, it is easy to understand why a part of the statue is there called Dagon in contradistinction to the head and hands, but not otherwise. That such was the figure of the idol is asserted by Kimchi, and is admitted by most modern scholars. It is also supported by the analogies of other fish deities among the Syro-Arabians (see Herod. 2:72; AElian, Anim. 10:46; 12:2; Xenoph. Anab. 1:4, 9; Strabo, 17:812; Diod. Sic. 2:4; Cicero, Nat. Deor. 3, 15; comp. Miunter, Rel. d. Karth. p. 102; Movers, Phoniz. p. 491 sq.; Creuzer, Symbol. 2:78 sq.). Besides the ATERGATIS (q.v.) of the Syrians  (which was the female counterpart of Dagon), the Babylonians had a tradition, according to Berosus (Berosi Quae supersunt, ed. Richter, p. 48, 54), that at the very beginning of their history an extraordinary being, called Oannes, having the entire body of a fish, but the head, hands, feet, and voice of a man, emerged from the Erythraean Sea, appeared in Babylonia, and taught the rude inhabitants the use of letters, arts, religion, law, and agriculture; that, after long intervals between, other similar beings appeared and communicated the same precious lore in detail, and that the last of these was called Odakon (᾿Ωδάκων). Selden is persuaded that this Odakon is the Philistine god Dagon (De Diis Syris, p. 265), a conclusion in which Niebuhr coincides (Gesch. Assurs, p. 477), but from which Rawlinson dissents (Herod. 1:482). The resemblance between Dagon and Atergatis (q. d. אִדִּיר and דָּג, great fish) or Derketo (which is but an abbreviation of the last name) is so great in other respects that Selden accounts for the only important difference between them — that of sex — by referring to the androgynous nature of many heathen gods. It is certain, however, that the Hebrew text, the Sept., and Philo Byblius (in Euseb. Praep. Ev. 1:10) make Dagon masculine (ὁ Δαγών). The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by seafaring tribes in the representation of their gods. (See Gotze, Dissert. de ἰχθυολατρείᾷ, Lips. 1723.)

The most famous temples of Dagon were at Gaza (Jdg 16:21-30) and Ashdod (1Sa 5:5-6; 1Ch 10:10). The former was employed as a theater (see Faber, Archdol. 1:444, 436), and was once overthrown by Samson (Judges 16). The latter temple was destroyed by Jonathan in the Maccabaean wars (1Ma 10:84; 1Ma 11:4; Josephus, Ant. 13:4, 5). There would also seem to have been a third in the vicinity of Jericho, which was demolished by Ptolemy (Joseph. War, 1:2, 3); and the site of which Schwarz claims (Palest. p. 163) to have discovered in a stream still bearing the name of Duga, or fish-river: it is but a relic of the ancient Doch, or DOCUS SEE DOCUS (q.v.). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon (near Jamnia), and Beth-Dagon in Judah (Jos 15:41), and Asher (Jos 19:27). SEE BETH-DAGON.

Besides the female figure of Atergates, there have lately been discovered among the Assyrian ruins (Botta, pl. 32-35) figures of a male fish-god, not only of the forms given above (Layard, Nineveh. 2:353), but occasionally with a human form and feet, the fish only covering the back like a cloak (Layard, Babylon, p. 301). Colonel Rawlinson has also deciphered the name dagon on the cuneiform inscriptions (q.v.). See Roser, De Dagone, in Ugolini, Thesaur. 23, Sharpe in Bonomi's Nineveh. 3d ed. p.169.

## Dagonel, Pierre[[@Headword:Dagonel, Pierre]]

             a French theologian, was born on the island of Lifu, in the Pacific Ocean, in 1585. He entered the Jesuit order August 2, 1605, taught philosophy for four years, and became prefect of the College of Dijon. He died at Pont-a- Mousson, December 7, 1650, leaving Traite des Indulgences (Nancy, 1626): — Le Chemin du Ciel (ibid. 1627): — Les Devotes Pensees (Paris, 1631): — Dosithee (ibid. eod.): — L'Fchelle des Saints (ibid. 1638): Le Miroir des Riches (ibid. 1641): — Les Devoirs du Chretien (Lyons, 1643 and 1647). See Hoefer, Nouv. Biog. Generale, s.v.

## Dagons House[[@Headword:Dagons House]]

             (1Sa 5:5), or the HOUSE (1Sa 5:2) or TEMPLE OF DAGON (1Ch 10:10), בֵּיתאּדָּגוֹן, i.e. Beth-Dagon, as it is elsewhere rendered (Jos 15:41; Jos 19:27; so Βηθδαγών, Maccabees 10:83), or the sanctuary of Dagon, the god of the Philistines, mentioned in Jdg 16:23, and other places. See this etymology defended against the older one (which Furst retains, Heb. Lex. p. 286) in Gesenius, Monument. Phan. p. 387, and Thesaur. p. 204. In the first two (and possibly also the third) of the above passages, the temple of Dagon, situated in or near Ashdod (as stated under the foregoing article DAGON), is evidently intended; the other collocations of these words, SEE BETH- require a fuller elucidation than could well be given in the article BETH-DAGON (q.v.).

1. BETH-DAGON, in Jos 15:41, was one of the second group of “sixteen cities with their villages,” which the sacred writer places in the lowlands (שְׁפֵלָה) of the tribe of Judah, apparently on the actual plain which stretches westward towards the Philistine coast from “the hill country” so often mentioned. This does not (as in Reland, Paloestina, p. 636) designate a Gederoth-bethdagon, as the name Gederoth occurs alone in 2Ch 28:18, with the same description as it has in this place, as one of the cities of the lowlands of Judah. Gesenius and Fürst identify this Bethdagon with the Caphar-dagon, which in the time of Eusebius was a very large village (κώμη μεγίστη, inter Jamniam et Diospolin) in the neighborhood of Joppa; but modern research has shown that this latter place, of which still remain some traces in Beit-Dejan, a village between Yafa and Ludd, is considerably above the northern boundary of Judah, Our Bethdagon, indeed, no longer exists by the same name (Van de Velde's Map of Palestine and Memoir; p. 294). The same must be said of  2. BETH-DAGON, mentioned in Jos 19:27, as one of the border cities of the tribe of Asher. Though, however, no modern landmark points out the site of this north Beth-dagon, it is not difficult to discover, from the precise topographical statement of the sacred writer, that this city was situated at the point where the boundary-line of the tribe, after crossing the ridge south of the promontory of Carmel towards the east, intersects the stream of the Kishon, on the confines of Zebulon. It is remarkable that, as there is a modern Beit-Dejan in the south which yet cannot be identified with, but is far to the north-west of, the southern Beth-dagon, so there is still, in the central district of the Holy Land, a second Beit-Dejan, which is equally far distant from our northern Beth-dagon, only in the opposite direction of southeast. In the fertile and beautiful plain of Salim, a little to the east of Nabulus (Shechem), Dr. Robinson descried at the east end of it, on some low hills, a village-called Beit-Deja (Bibl. Researches, 3, 102; Later Researches, p. 298). This Beit-Dejan, Robinson thinks, has no counterpart in the Beth-dagons of the Bible. The French traveler, De Saulcy, is not of this opinion, but identifies the village near Nabulus with the Beth-dagon of Chronicles 10:10; because “this village is only one day's march from Jilboun, the locality in the mountain to the north-east of Jenin, which was unquestionably the scene of Saul's disaster” (Dead Sea, 1:101). If his conjecture be right, we must indicate this as the

3. BETH-DAGON of 1Ch 10:10 (Sept. οϊvκος Δαγών), in the western half-tribe of Manasseh (some distance from Mount Gilboa), where the Philistines after their victory, placed Saul's head in the temple of their god-his body and those of his sons having been carried (the same distance north-east) to Bethshan, whence the Jabesh-Gileadites afterwards rescued them. It no doubt aids this view that we are not otherwise informed where the temple was in which they deposited their ghastly trophy; moreover, the phrase (in 1Ch 10:9) בָּאֶרֶוֹאּפ8 סָבִיב, denoting a circuit of the adjacent country, which had been evacuated by Israel, and was then occupied by the enemy (1Ch 10:7), very well suits the relative positions of this Beit-Dejan and Bethshan, equally distant from the fatal field, and in different directions.

4. With regard to the Beth-dagon of 1Ma 10:83, Gesenius (Thes. p. 194) expresses a doubt whether this passage means only Dagon's temple at Azotus, or a Beth-dagon, a town so called in the neighborhood. In that case we might regard this as a city in the vicinity of Azotus (or Ashdod), answering probably to Dr. Robinson's western Beit-Dejan, and Eusebius's Caphardagon, already mentioned. It will be observed that in the 84th verse  Beth-dagon occurs as a proper name, as it also does in the original, Βηθδαγών, whereas, in the next verse, the temple of the Philistine god is described by the appellative τὸ ἱερὸν Δαγών. On the whole, however, there does not appear to be sufficient reason for the distinction.

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

             a French theologian, was born at La Ressorce, at the foot of the Pyrenees, in 1703. He established and directed, for fifty-two years, a seminary there, founded a convent of nuns at Hasparren, and died in 1788, leaving Abreg des Principes de Morale (Paris, 1773, 1819, 1823). See Hoefer, Nouv. Biog. Generale, s.v.

## Daguet, Pierre Antoine Alexandre[[@Headword:Daguet, Pierre Antoine Alexandre]]

             a French theologian, was born at Baumes-les-Dames (Franche Comtd), December 1, 1707. He belonged to the Jesuit order, and when it was dissolved, withdrew to Besancon, where he died in 1775, leaving Exercices Chretiens des Gens de Guerre, etc. (Lyons, 1749): — Considerations Chretiennes pour Chaque Jour du Mois (ibid. 1758): — Exercices du Chretien (ibid. 1759): — La Consolation du Chretien (ibid.). See Hoefer, Nouv. Biog. Generale, s.v.

## Dagum[[@Headword:Dagum]]

             in Lamian religion, is the official dress of the priests among the Mongolians. It is a large cloak or mantle, made of yellow silk, striped with red, and with a collar, also of red.

## Dagur[[@Headword:Dagur]]

             (or Dag, i.e., day), according to the Norse mythology, is the son of Dellingur (twilight), the third husband of Not (night), the daughter of Nurf (darkness), a giant who had his habitation in Jotunheim. Dagur and Not were adopted by Alfadur, who gave them each two stallions and two wagons, with which to journey around the earth once a day. Not rides with her steed Rhimfaxi'(dark mane) in advance. The earth is wet every morning from the foam (dew) running from the steed. Dagur's steed is called Skinfaxi (bright mane); from his shining mane everything becomes light.

## Dahl, Johann Christian Wilhelm[[@Headword:Dahl, Johann Christian Wilhelm]]

             a Lutheran theologian of Germany, was born September 1, 1771, at Rostock. In 1778 he began his studies at his native place, and after having completed them at Jena and Gottingen, returned as lecturer to Rostock in 1797. In 1802 he was made professor of Greek literature, and in 1804 professor of theology; in 1807 he took his degree as doctor of theology, presenting for his thesis, De αὐθεντίᾷ Epistolarum Petrinea Posterioris atque Judce. He died April 15, 1810. He published, Amos, neu ubersetzt und erlautert (Gottingen, 1795): — Observationes Philologicae atque Criticae ad quaedam Prophetarum inorum Loca (Neu-Strelitz, 1798): — Chrestomathia Philoniana (Hamburg, 1800-1802, 2 volumes): — Lehrbuch der Homiletik (Leipsic, 1811). See Winer, Handbuch der theol. Lit. 1:91, 223, 226, 798; 2:60, 97; Doring, Die Gelehrten Theologen. Deutschlands, 1:304 sq.; Furst, Bibl. Jud. 1:194. (B.P.)

## Dahler, Jean George[[@Headword:Dahler, Jean George]]

             a Franco-German Protestant theologian, was born at Strasburg, December 7, 1760, and died while professor of theology and Old Testament exegesis there, June 29, 1832. He wrote, Animadversiones in Versionem Graecam Proverbior. Salom. ex Veneta S. Marci Bibliotheca Nuper Editam (Strasburg, 1786): — De Libroarum Paraliponenum Auctoritate atque Fide (ibid; 1819): — Die Denk- und Sittenspruche Salomos (ibid. 1810):  — Jeremiie Traduit sur le Texte Original, Accompagne de Notes (ibid. 1825-1830, 2 volumes). See Winer, Handbuch der theol. Lit. 1:52, 79, 212, 219, 859; Furst, Bibl. Jud. 1:194; Lichtenberger, Encyclopedie des Sciences Religienses, s.v. (B.P.)

## Dahlman, John Jacob William[[@Headword:Dahlman, John Jacob William]]

             a German Reformed minister, was born at Elberfeld, Rhenish Prussia, June 29, 1801. He became a member of the German Reformed Church in Elberfeld in 1845; came to New York in 1848, and in 1851 was licensed to preach. He was pastor at Lancaster, Erie County, N.Y., in 1852, and in 1853 at Arnheim, Brown County, Ohio. In 1858 he removed East, and was for a time pastor of a German Presbyterian congregation at Jamaica, L.I. He served the Reformed Church at Melrose, N.Y., from 1861 to 1863, when he took charge of the congregation in Glassborough, N.J., for six years, and then removed to Bridesburg, Pennsylvania, where he labored several years. His health failing, he divided his remaining days between Collegeville, Montgomery County, and Philadelphia, where he died, August 1, 1874. See Harbaugh, Fathers of the Germ. Ref. Church, 5:112.

## Dahman[[@Headword:Dahman]]

             in Persian mythology, is a pure and holy genius, whose favor cannot be secured by sacrifices, but only by prayers and good deeds. The Persians made thirty prayers to this spirit for their relations, and, in consequence, sixty sins unto death were forgiven the dead. Dahman is the most noble benefactor of the inhabitants of heaven, as also of the human souls going there. His first work is to take the soul and bring it into the presence of God, after which it is entirely safe.

## Dahme, Georg Christian[[@Headword:Dahme, Georg Christian]]

             a Lutheran theologian of Germany, was born October 8, 1739, at Jeinsen, a village in the province of Hanover. After being for some time court chaplain at the city of Hanover, he was appointed in 1792 general superintendent at Celle, and died while member of consistory and dean of Bardowieck, June 20, 1803. He published, Predigten (Brunswick, 1775): — Sieben kleine exegetische Aufsatze (Gottingen, 1791). See Doring, Die deutschen Kanzelredner des 18. und 19. Jahrhunderts, page 24 sq. (B.P.)

## Dahne, August Ferdinand[[@Headword:Dahne, August Ferdinand]]

             a Protestant theologian of Germany, was born at Leipsic, October 26, 1807. He commenced his academical lectures at Halle in 1831, was in 1835 professor extraordinarius there, and died November 30, 1878, leaving, De Praescientiae Divinae cum Libertate Humana Concordia (Leipsic, 1830): — De Γνώσει Clementis Alexandrini (ibid. 1831): — Geschichtliche Darstellung der judisch-alexandrinischen Religions-Philosophie (Halle, 1834, 2 volumes): — Entwickelung des Paulinischen Lehrbegsrifs (ibid. 1835): — Die Christuspartei in der apostolischen Kirche zu Corinth (ibid. 1841). See Zuchold, Bibl. Theol. 1:257; Furst, Bibl. Jud. 1:194; Winer, Handbuch der theol. Lit. 1:295, 418, 522, 888. (B.P.)

## Dahomey, Religion Of[[@Headword:Dahomey, Religion Of]]

             Dahomey forms a kingdom of considerable extent in the interior of Western Africa, behind the Slave Coast. The centre of its religious and political system is a superstitious veneration for the person of their monarch, whom the natives regard as almost a divinity. It is even accounted criminal to believe that the king eats, drinks, and sleeps like ordinary mortals. It is needless to say that his orders are implicitly obeyed, however unreasonable or tyrannical they may be.

Fetish (q.v.) worship prevails here, as in all other parts of Western Africa, the leopard being their sacred animal. The public sacrifice to this animal consists of a bullock; but private sacrifices of fowls, and even goats, are common, and are offered with great ceremony. When a man dies his principal wives and some of his favorites are offered in sacrifice on his tomb. The priesthood is taken from the higher classes, even some of the royal wives and children being found in the sacred order. To reveal the sacred mysteries and incantations, the knowledge of which is limited to the priestly office, is visited with certain death. See Forbes, Dahomey and the Dahomans; Wilson, Western Africa.

## Dai-Nitz No-Rai[[@Headword:Dai-Nitz No-Rai]]

             in Japanese mythology, is the great form of the sun, a god of the air and light, he from whom all light, even that of the sun and stars, comes. He is represented seated on a cow. SEE AMANO WATTA.

## Daiboth[[@Headword:Daiboth]]

             a Japanese idol of great popularity, is of monstrous height, sits in the middle of his pagoda on a table altar raised but a little from the ground, and with his hand, which is as long as the body of an ordinary man, touches the roof. He has the breasts and face of a woman, and black, woolly, crispy  locks; and is encircled on all sides with gilded rays, on which are placed a great number of images representing the inferior idols of the Japanese.

## Daiching[[@Headword:Daiching]]

             in Lamian mythology, is the god of war among the Mongolians, Thibetians, and Mantchoorians. He is represented in full uniform, surrounded by trophies, and his figure is used to decorate the armybanners, also carried as a badge. All success in war is ascribed to him, and it is believed that his presence is a preventive against all harm.

## Daign[[@Headword:Daign]]

             (or Dega; Lat. Dageus), an Irish bishop of the 6th century, was son of Cairell, of the race of Eoghan. He was a pupil of St. Finnian of Clonard and, after he became a priest, gave the viaticum to St. Mochta of Louth. He was a skilfill artificer, and was said to pass his days in reading, and carving iron and copper, and his nights in transcribing manuscripts. The construction of three hundred bells and three hundred crosiers of bishops and abbots, with the transcription of three hundred copies of the gospels, is attributed to him. He died A.D. 587. His chief festival was August 18, although February 19 is given as a minor festival.

## Daikoku[[@Headword:Daikoku]]

             in Japanese mythology, is one of the four deities of wealth. He is the giver of happiness and prosperity, for with the hammer which he holds he can change everything he touches, and get anything he desires. He sits on a keg of rice, and beside him is a bag in which he preserves his treasures, and out of which he dispenses to his worshippers whatever they need, .

## Dailey David[[@Headword:Dailey David]]

             a Methodist Episcopal minister, was born in Gloucester County, N. J., March 1, 1792, was converted in 1805, entered the itinerancy in 1812, became superannuated in 1855, and died May 4, 1856. For more than, forty years he was a useful minister and presiding elder, and was especially” proficient in the theology of the plan of salvation.” He filled many important stations with uniform and excellent success. He was one of the editors of the revised hymn-book of the Methodist Episcopal Church now in use. — Minutes of Conferences, 6:219.

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

             a Scotch clergyman, entered as exhorter in 1568; signed the articles drawn up by the synod in 1572; was reader from 1574 to 1576, and died February 19, 1586. See Fasti Eccles. Scoticanae, 1:382 .

## Daille Jean[[@Headword:Daille Jean]]

             minister of the French Reformed Church, and one of the most learned theologians of his age. He was born at Chatellerault Jan. 6, 1594; became tutor in the family of Duplessis-Mornay (q.v.) in 1612, and was ordained in 1623. Most of the remainder of his life was spent as minister of Charenton. He died April 15, 1670. In theology Daille belonged to the moderate school of Saumur (q.v.). “His discourses are characterized by a heart- stirring eloquence, and it has been remarked of him that he had all the eloquence of Saurin without any approach to his turgid and bombastic style. The work by which Daille is best known is his treatise De usu Patrum, a work designed to check or moderate the excessive reverence which is felt in many quarters for the writers of ecclesiastical antiquity. It rendered an important service to the Protestant cause in his own country and times, and may still be consulted with great advantage.” It was published in 1632; in Latin in 1636 (Genev. 4to); and a translation into English in 1651, under the title of A Treatise concerning the right Use of the Fathers in the Decision of Controversies that are at this Day in Religion (new ed. by Jekyll, Lond. 1841, 12mo; Amer. ed. Phila. 1842, 12mo). We have translations also —of his Exposition of the Philippians, by Sherman (Lond. 1841, imp. 8vo); Exposition of Colossians, by Sherman (Lond. 1841, imp. 8vo). Among his other writings are De Cultibus Latinorum (Genev. 1671, 4to); De Ponis et Satisfactionibus humanis (Amst. 4to); De la Creance des Peres sur le fait des Images (8vo); De  Corfirmatione et ext. unctione (Genev. 1659, 4to); De Auriculari Confessione (Genev. 1661, 4to); De Pseudepigraphis Apostolicis (1658, 8vo); and 20 volumes of sermons. — See Haag, La France Protestante, 4:181; Rich, Biog. Dictionary, s.v.; Life of Daille, prefixed to his Right Use of the Fathers; Chase, in Bibliotheca Sacra, 4:5 sq.; Bayle, Dictionary, s.v.; Hoefer, Nouv. Biog. Generale, 12:790.

## Daille, Pierre[[@Headword:Daille, Pierre]]

             a clergyman of the French Reformed Church, was born in 1649, and removed to America in the latter part of the 17th century. He had ministered in the early Huguenot settlements in Massachusetts for some  time, when the Reformed Dutch Church in New York engaged him, in 1683, to preach to the French Reformed Church in that city, as colleague of Henricus Selyns. After 1792, he devoted himself to itinerant missionary work among the Huguenots, preaching occasionally at New Paltz, in Ulster County, N.Y., for several years; also at New Rochelle, Westchester County, and on Staten Island. In 1696 he became the minister of the French Reformed Church in Boston, where he died, May 20, 1715. See Col. Hist. of N.Y. 3:651, and Mass. 2:52; DeWitt, Hist. Discourse, page 36; Corwin, Manual of the Ref. Church in America, page 228. (W.J.R.T.).

## Daily[[@Headword:Daily]]

             occurs in the Engl. version of our Lord's Prayer as the rendering of ἐπιούσιος (Mat 6:11; Luk 11:3), which literally means for subsistence, i.e. needful, as it probably should have been translated. The same Greek word occurs nowhere else, although several Hebrew and Greek words are thus translated in other passages. Conant, however (Revised Version of Matthew, N. Y. 1860, p. 30), maintains the correctness of the Auth. Vers., as does also Schaff (in Lange's Matthew, p. 121). But this involves a palpable tautology. SEE DAY. Treatises on the phrase “daily bread” have been written in Latin by Kirchmaier (Viteb. 1711), Kortholt (Kil. 1677), Stolberg (Viteb. 1688), Pfeiffer (Regiom. 1689), Zorn (Opusc. 1:465-503). SEE LORDS PRAYER.

## Daily Celebration of the Holy Communion[[@Headword:Daily Celebration of the Holy Communion]]

             is mentioned in Act 2:42-46; and by Tertullian, Cyprian, Irenaeus, Ambrose, Gregory, and Stephen of Autun, and is provided for in the Church of England.

## Daily Offering[[@Headword:Daily Offering]]

             or SACRIFICE (הִתָּמִיד עוֹלִתאּ, the continual offering; Josephus ὁλοκαύτωμα ἐνδελ χισμοῦ, ἐνδελεχισμός, War, 7:2, 1), (in Dan 8:12 sq.; Dan 11:31; Dan 12:11) and the Talmud (simply הִתָּמִיד, “the continual,” sacrificium juge), was a burnt-offering of two year-old lambs, which were daily immolated in the name of the whole Israelitish people (ἐκ τοῦ δημοσίου άναλώματος, Joseph. Ant. 3, 10, 1) upon the great altar; the first lamb early (as soon as it became light, Mishna, Tamid, 3, 2; no reliance is to be placed upon Zorn's treatise De certis tempp. in jugi sacrifcio ap. Ebr. offerendo, in the Miscell. Lips. Nov. 2:1 sq.), the other (מִנְחִת עֶרֶב, “the evening oblation,” Dan 9:21) at evening (more definitely “הָעִרְבִּיַם בֵּין, between the two evenings, SEE PASSOVER; according to Pesach, v. 1, the eve-offering was sacrificed as a rule between the eighth-and-a-half and the ninth-and-a-half hour [2.5 to 3.5 o'clock  P.M.], but on Sabbath-eve and Passover-eve [14th Nisan] one hour earlier; Josephus, Ant. 14:4, 3, designates “about the ninth hour” as the time; comp., however, Jonathan's Targum, Gen 49:27. This was the usual termination of a fast [q.v.], Dan 9:21; Act 3:1; Act 10:3; Act 10:30), each with one tenth of an ephah of fine wheaten flour as a meat offering, and a quarter of a hin of wine as a drink offering (Exo 29:38-42; Num 28:3-8; Ezr 3:5). It was not superseded by the Sabbath or festival offerings (Num 28:9; Numbers cf., 15 sq.; not even by those of the Passover, Pesach, v. 1). The regulations concerning the preparation of the priests for this annual religious service, the allotment of the several operations, and the ritual of the sacrifice itself, were eventually prescribed in the tract Tamid (Mishna, v. 10), which Iken has illustrated with erudite explanation (Brem. 1736; and in Ugolini Thesaur. 19); comp. also Loscan, De Sacrificio Quotid. (Lips. 1718). In the (last) Temple there was a lamb-apartment in the north- west corner for the special purpose of this offering (Tamid, 3, 3). SEE SACRIFICE.

## Daily Prayer[[@Headword:Daily Prayer]]

             SEE DAILY SERVICE.

## Daily Preface[[@Headword:Daily Preface]]

             is the preface used on all ferial days in the Church of England, immediately before the Sanctus, in the service of the holy communion.

## Daily Service[[@Headword:Daily Service]]

             or PRAYERS. In the ancient Church, wherever it was practicable, daily service was established, at which every clergyman was compelled to attend, under pain of suspension or deprivation, whether it was his duty to officiate or not. This subject is determined by several councils, by the first council of Toledo, and by that of Agde: the law of Justinian punishes the neglect of this duty with degradation, because of the scandal it gives to the laity. In some churches a daily celebration of the Lord's Supper seems to have been recommended, and to some extent practiced. There are found testimonies on this subject in Tertullian, Cyprian, and Irenaeus; the last of whom says; “It is the will of our Lord that we should make our offering at his altar frequently, and without intermission.” But there was no fixed and express rule as to the time of celebration. The rubric of the Church of England declares that all “priests and deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word and to pray with him.” But this rule is now a dead letter. — Prayer-book, Preface;  Bingham, Orig. Eccl. bk. vi, chap. 3, § 5, 6; Procter, On Common Prayer, p. 195-197.

## Daily, William M., D.D., LL.D[[@Headword:Daily, William M., D.D., LL.D]]

             a Methodist Episcopal minister, was born at Coshocton, Ohio, in 1812. .He spent his childhood on a farm in Franklin County, Indiana; learned all he could at the accessible schools by the time he was fifteen; then began teaching; was converted; commenced preaching the next year, and in 1831 entered the Indiana Conference. In 1836 he was stationed at Bloomington, and graduated at Indiana State University. In 1838 he was transferred to the Missouri Conference, and stationed at St. Louis. Soon after he was elected a. professor in St. Charles College. In 1840 he returned, to Indiana, broken in health, and suffering from hemorrhage of the lungs. In 1843 he re-entered the active ranks as pastor at Madison, Indiana; in 1844 and 1845 was chaplain in the United States Congress; then again entered the regular work; was elected president of Indiana State University in 1853; and in 1862 appointed hospital chaplain at St. Louis, which position he held until 1865, when he went South as special mail-agent. In 1869 he connected himself with the Louisiana Conference, and served the Church as presiding elder till his decease, in January 1877. See Minutes of Annual Conference, 1878, page 6.

## Daimbert Or Dagobert[[@Headword:Daimbert Or Dagobert]]

             the first Latin patriarch of Jerusalem. While he was bishop of Pisa, pope Urban II conferred upon him the sovereignty of Corsica for an annual tribute of fifty lives, and appointed him papal legate in the East. In Nov. 1095, Daimbert was present at the Council of Clermont when Urban II preached the first crusade, and he joined the crusade at the head of troops from Pisa and Genoa. When Daimbert arrived in Palestine, Godfrey of Bouillon was already master of Jerusalem. At a general meeting of the Christian chiefs, held on Christmas. 1099, Daimbert was elected patriarch of Jerusalem, in the place of one Arnulphus who was deposed. Godfrey had to leave to Daimbert the sovereignty of Jaffa, and of that quarter of Jerusalem in which the Church of the Resurrection was situated. On the death of Godfrey, Daimbert aspired to the throne of Jerusalem, but finally had to yield to Baldwin, and to crown the new king. Falling out with Baldwin, he was expelled by the latter, and Arnulphus returned to the patriarchate. Daimbert went to Italy, and prevailed upon pope Pascal II to decide in his favor. He intended to return to Jerusalem and to enforce the papal decision, but died on his way at Palermo, in 1107. —Hoefer, Biographie Generale, 12:792.

## Dains-leif[[@Headword:Dains-leif]]

             in Norse mythology, is the sword of king Hogni, the father of the sorceress Hildur. The sword had been made by dwarfs, and had the attribute that, once unsheathed, it must shed blood, and that the wounds made by it were incurable. The war, which originated between Hogni and Hedin, from the seizure of Hildur, will continue, by the force of this sword and Hildur's strategy, to the end of the world.

## Daira[[@Headword:Daira]]

             in Greek mythology, "the omniscient," a divine being in the Eleusinian Mysteries, mother of Eleusis, by Mercury, is declared one sometimes with Venus, sometimes with Ceres, also with Juno and Proserpina.

## Dairchell[[@Headword:Dairchell]]

             (or Daircholla), an Irish bishop of Glendalough, was the son of Curetai. He died in 678, and is commemorated May 3.

## Daire[[@Headword:Daire]]

             (or Daria) is the name of several saints given in the Irish calendars, but sufficient cannot be found to give them a well-defined individuality or place in history.

## Dairi[[@Headword:Dairi]]

             the spiritual head or supreme pontiff of the Shinto (q.v.) religion of Japan. At one time he combined in his own person the offices of secular and ecclesiastical ruler of the country. Towards the end of the 16th century, however, the temporal power was taken from him, leaving him only the  spiritual.. His position is one of great dignity, and he attempts to maintain it with suitable display. The descendants of the royal family all belong to his court, and have now become so numerous that they are obliged to labor at the most humble occupations to maintain their outward dignity. The person of the Dairi is regarded as very sacred, even as above all mortal imperfection. When he dies, the next heir (of whatever age or sex) succeeds to the office thus made vacant. At such a time he is said to renovate his soul, that is, to be renewed in the form of his successor. The Dairi confers all titles of honor, and canonizes the. saints.

## Dais[[@Headword:Dais]]

             is (1) tabernacle work, canopies; (2) the raised platform for the principal table in the hall, hence called the high table; (3) the canopy over a president's chair. The stall-like seat of the archbishop of Canterbury remains at Mayfield, and forms the centre of the table.

Daisan

             (Δαισάν v. r. Δεσάν, Vulg. Desanon), the head of one of the families of temple-servants that returned from Babylon (1 Esdras v: 31); evidently a corruption ( רbeing mistaken for ד) for the REZIN SEE REZIN (q.v.) of the Hebrew texts (Ezr 2:48; Neh 7:50).

## Daiyah[[@Headword:Daiyah]]

             SEE VULTURE.

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

             The Dajak is spoken in Borneo. A translation of the New Test. was commenced by missionaries of the Rhenish mission in 1843, and completed in 1846. It was printed under the superintendence of Mr. A. Hardiland, at the Cape of Good Hope. This version is written in a dialect of the Dajak called Poelopetak, which prevails almost over the whole south side of Borneo. A new and revised edition was published in 1859. (B.P.)

## Dajal[[@Headword:Dajal]]

             the name which Mohammed gave to the antichrist or false Christ, whose appearance he regarded as one of the ten signs which should precede the resurrection. The prophet thus describes him: "Verily he is of low stature, although bulky;, and has splay feet, and is blind, with his flesh even on one side of his face. without the mark of an eye, and his other eye is neither full nor sunk into his head. Then, if you should have a doubt about Dajal, know that your cherisher (God) is not blind." He describes him as coming with deceptions, and displaying miraculous power. He succeeds for a certain time, until the advent of Christ shall put an elnd to him and his followers.

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

             The Dakhani is a dialect of Hindostanee current in the Madras presidency, and is used by the Mohammedains. The first parts of Scripture, Genesis  and the fomer gospels, were published about the year 1862, to which were added, in 1868, the other parts of the New Test. (B.P.)

## Dakin, Ann[[@Headword:Dakin, Ann]]

             wife of John Dakin, was a minister of the Society of Friends, and died in Charlotte, Vermont, March 28, 1861, aged fifty-nine years. She became a member when about twenty-two years of age, and for many years was an acceptable minister. In 1850, however, she withdrew from the society, but towards the close of her life reunited with the Friends. See Amer. Annual Monitor, 1862, page 42.

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

             an English Wesleyan minister, was born at Castleton, Derbyshire. He commenced his ministry in 1811, worked hard, and died suddenly at Thirsk, January 8, 1818, aged thirty-one years.

## Dakins, William (1)[[@Headword:Dakins, William (1)]]

             one of the translators of King James's Bible, was educated at Westminster School and Trinity College, where he became a junior fellow October 3, 1593, and senior fellow the following March. In 1601 he was made Greek lecturer of that college, and in 1604, was chosen professor of divinity in. Gresham College. He died in February 1607. He was one of two who translated the epistles of St. Paul and the canonical epistles, but did not live to see the work completed. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dakins, William (2), D.D[[@Headword:Dakins, William (2), D.D]]

             an English clergyman, published a translation of the History of Catherine, Empress of Russia (1798, 2 volumes), and several single Sermons. See Allibone, Dict. of Brit. and Amer. Authors; s.v.

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

             Till the year 1839 no edition of any portion of the Scripture was printed for the Dakota or Sioux Indians. But in 1879 the entire Bible, the work of the Reverends Th. S. Williamson and S.R. Riggs, was given to the Dakota people. Forty years these two missionaries spent in their work, each  laboring separately, but having the translation carefully read and freely criticised by the other. (B.P.)

## Dakpa-zamo[[@Headword:Dakpa-zamo]]

             in Lamian mythology, is one of the most frightful divisions of hell. It belongs to the eight regions into which hell. (Gnielva) is divided; and in this place the damned are tortured by fire until the pain kills them, but immediately they awake to new life and new tortures.

## Daksha[[@Headword:Daksha]]

             in Hindu mythology, is a powerful uncreated spirit, sprung from Brahma's thumb, and therefore one of the ten rulers of all beings. He had no son, but fifty daughters by his wife Prassudi, the daughter of Suayambhu. These daughters were given away in marriage that they might bear him sons. Twenty-seven of the same were given to Chiandra, the god of the moon; thirteen to Kasyapa, Brahma's grandson; seven to Darma, the god of justice and benevolence; of the remaining three, Akni received one, Werotren another, and the last and most beautiful, Shakti, was given to Siva. The ten rulers, of whom Daksha was one, gave a great feast once, to which all the gods were invited. When Daksha entered the gods all arose out of respect to him, save Siva, who remained seated. Daksha then insulted him, without Siva saying anything. Some time thereafter Daksha invited all the gods to another festival, but overlooked Siva and his wife Shakti. Although Siva sought to persuade her not to go, Shakti went to the festival, and was treated with insult. She then said she would lay aside the body she received from Daksha, and take on another. This took place, and she was born as Parwadi; but Siva, in anger over his loss, tore a hair from his head, out of which there came a giant, who cut off Daksha's head, set his house on fire, and burned his head up with it. The gods prayed Siva's forgiveness, which was granted. But as Daksha's head did not exist, he placed a goat's head in its stead.

## Dakshinas[[@Headword:Dakshinas]]

             or right-hand form of worship among the Hindus, that is, when the worship of any goddess is performed in a public manner and agreeably to the Vedas or Puranas. The only ceremony which can be supposed to form an exception to the general character of this mode is the Bali, an offering of blood, in which rite a number of animals, usually kids, are annually  decapitated. In some cases life is offered without shedding blood, when the more barbarous practice is adopted of pummelling the poor animal to death with the fists; at other times blood only is offered, without injury to life. Such practices are not considered orthodox,

## Daladai[[@Headword:Daladai]]

             the left canine tooth of Buddha, the most celebrated relic in the possession of his followers. To preserve this, the only portion which remains of the body of the holy sage, a temple has been erected, in which it is deposited, being placed in a small chamber, enshrined in six cases, the largest of them being upwards of five feet in height, and formed of silver, on the model of a dagoba (q.v.). The same shape is preserved in the five inner ones, two of them being inlaid with rubies and other precious stones. The relic itself "is a piece of discolored ivory or bone, slightly curved, nearly two inches in length, and one in diameter at the base; and from thence to the other extremity, which is rounded and blunt, it considerably decreases in size." The history of this venerable relic is given by Hardy, in Eastern Monachism, page 224 sq.

## Dalai-Lama[[@Headword:Dalai-Lama]]

             the great high-priest of the inhabitants of Tartary and Thibet. SEE LAMATSM.

## Dalaiah[[@Headword:Dalaiah]]

             (1Ch 3:24), the same name elsewhere more correctly Anglicized DELAIAH SEE DELAIAH (q.v.).

## Dalberg Karl Theodor[[@Headword:Dalberg Karl Theodor]]

             baron of Dalberg, was born Feb. 8, 1744, at Hernsheim, near Worms; he studied at Gottingen and Heidelberg; became, while yet very young, prebendary of Mayence, and canon of Worms and Wurzburg. In 1772, as governor of Erfurt, he gave a great impulse to agriculture, commerce, and industry. In 1787 he became coadjutor of the elector of Mayence and the bishop of Worms; was made bishop of Constance in 1788, and soon after archbishop of Tarsus. The last elector of Mayence died in 1802, and as, by the treaty of Luneville, the electorate of Mayence on the one side of the Rhine had been abolished and on the other secularized, Dalberg became arch-chancellor, which position he held with great credit; but by suppressing the convents he incurred the hatred of the clergy, and by sympathy for France that of Germany. In 1804 he was present at the coronation of the emperor at Paris. When the confederacy of the Rhine was formed he had to resign his office, but, in exchange, was made prince- primate of the confederacy, and was Napoleon's adviser in spiritual and ecclesiastical matters. He afterwards became grandduke of Frankfort, and appointed Eugene Beauharnais as his successor. In 1813 he renounced his title, went first to Constance, where he protected the vicar general Wessenberg from the enmity of the pope, and afterwards returned to Regensburg, where he lived in retirement on a pension of 100,000 florins, and died Feb. 10, 1817. His principal works are, Betrachtungen i. d. Universum (Frankf. 1777; 6th ed. 1819); Verhaltniss zwischen Moral end Staftskunst (Frankf. 1786); Grundsaitze d. Esthetik (Erf. 791); Von d. Bewusstsein als allgem. Grunde d. Weltweisheit (Erf. 1793); Betrachtungen ueber d. Charakter Karls d. Gr. (Erfurt, 1806); Perikles (Rome, 1811). See Kramer, Geddichtniss-schrift auf K. von Dalberg (Gotha, 1817). —Hoefer, Nouv. Biographie Generale, 12:802.

## Dalberg, Adolphus[[@Headword:Dalberg, Adolphus]]

             prince-abbot of Fulda, founded, in 1734, in this celebrated abbey, a Catholic university. See Hoefer, Nouv. Biog. Generale, s.v.

## Dalberg, Wolfgang de[[@Headword:Dalberg, Wolfgang de]]

             chamberlain of Worms, was raised to the dignity of archbishop and of elector of Mentz. He died in 1601. See Hoefer, Nouv. Biog. Generale, s.v.

## Dalbey, Joel[[@Headword:Dalbey, Joel]]

             a Methodist Protestant minister, was born in Ohio, June 1, 1810. He was converted in early life; in 1828 licensed to preach in the Methodist Episcopal Church; in 1859 joined the Methodist Protestant Church, and thereafter labored successively on various circuits in Ohio and Pennsylvania. In 1841 he was elected president of the Pittsburgh  Conference, and in 1843 to the presidency of the Muskingum Conference; in 1846 was transferred to the Ohio Conference, but in 1851 removed to St. Charles County, Missouri, and settled on a farm. He next entered the Illinois Conference, and in 1860 joined, the North Iowa Conference, in which he labored until his death, November 22, 1869. See Bassett, History of the Meth. Protestant Church, page 379.

## Dalbhach[[@Headword:Dalbhach]]

             (Lat. Dalmacius), an Irish saint of CouilCollainge, lived about the first half of the 7th century. He was of the race of Oilill Flaunbeg, a disciple of St. Abban and a friend of St. Caiman. He was a strict performer of penance, and it is said that "he never touched his hand to his side as long as he lived." He is commemorated October 23.

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

             a French theologian, was born at Toulouse about 1530, and was appointed archdeacon of the cathedral of that city. He wrote several religious and controversial works, the principal of which are, Discours, etc. (Paris, 1566; Avignon, 1567): — Le Sacrement de I'Autel (Paris, 1566): — Opuscules'Spirituels (ibid. 1567): — La Marque de l'Eglise (ibid. 1568). See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Wesleyan minister, was born at Sutton-Bonnington, Nottinghamshire, June 10, 1783. He united with the Methodist society at the age of seventeen, entered the ministry in 1807, became a supernumerary at the end of forty-four years, took up his abode at Wisbeach, Cambridgeshire, and labored until his death, March 12, 1860. See Minutes of the British Conference, 1860.

## Dalby, William Lee[[@Headword:Dalby, William Lee]]

             a minister of the Methodist Episcopal Church South, was born in Northampton County, Virginia, July 6, 1825. He was licensed to preach in 1848; joined the Virginia Conference in 1852; and labored until his death, February 7, 1866. See Minutes of Annual Conferences of the M.E. Church South, 1866, page 7.

## Dalcho, Frederick, M.D[[@Headword:Dalcho, Frederick, M.D]]

             a Protestant Episcopal minister, was born in London, England, in 1770, of Prussian parents. He received a classical and medical education in Baltimore, Maryland, and obtained a physician's commission in the American army. In 1799 he resigned and removed to Charleston, S.C. About 1807 he became editor of the Charleston Courier; but in 1811 was appointed lay-reader in St. Paul's Parish, Colleton; in 1814 was ordained deacon of the Protestant Episcopal Church, and became pastor of the same parish; June 12, 1818, he was admitted to the priesthood; and February 23, 1819, elected assistant minister of St. Michael's Church in Charleston. He died there, November 24, 1836. His principal publication is, Historical Account of the M.E. Church in South Carolina. He also wrote, The Divinity of our Saviour: — The Evidence from Prophecy, etc.; and was the projector, and for a long time the principal conductor, of the Gospel Messenger. See Sprague, Annals of the Amer. Pulpit, 5:560.

## Dale Or Dalen, Antonius Van[[@Headword:Dale Or Dalen, Antonius Van]]

             was born Nov. 8,1638, in Haarlem. He was brought up to business against his will. At the age of thirty he applied himself to the .study of the ancient languages, and at the same time to that of medicine. He became a practising physician, and attained distinction in his profession. His faithful and disinterested attention to his poor patients secured him high praise. He also exercised for a time his preaching gift among the Mennonites; but his sermons were overloaded with learned citations, and hence were hardly acceptable to the people. His European reputation rests, however, on the learned works which he wrote against what he regarded as superstition. In 1683 he published De oraculis Efhnicorum dissertationes duce, quorum prioar de ipsorum duratione ac defectu, posterior de eorundf in auctoribus (Amst. 8vo). In this work he combated the opinion that demoniac influence was exerted in connection with the oracles of the ancients, and that sorcery is to be ascribed to Satan. The work. produced a great sensation. Fontenelle made free use of it in the composition of his Histoire des Oracles (Paris, 1707, 12mo). He wrote several other works in Latin, and one in his native tongue, on the same subject, discrediting belief in Satanic agency, especially when applied to the interpretation of Scripture. He also published a Dissert. super Aristea de LXX interpretibus, with a history of ceremonies of baptism among the Jews, and among the various Christian communions (Amst. 1704, 4to). He died Nov. 28,1708, deeply lamented. I. Clericus, T. Janssonius, and Prof. Morus were among his friends.

## Dale, Abner[[@Headword:Dale, Abner]]

             a German Reformed minister, was born near Boalsburg, Center County, Pennsylvania, November 17, 1829. He graduated from Marshall College in 1852, and from the theological seminary at Mercersburg in 1856. Soon after he was ordained pastor at Fairview, Butler County; and from 1860 to 1866 he served successively Rimersbuig and Mercer Mission. His health failing, he was without a charge for several years, but finally accepted a call again to Fairview, and labored there until his death, January 16, 1875. See Harbaugh, Fathers of the Germ. Ref. Church, 5:189.

## Dale, Hervey Smith[[@Headword:Dale, Hervey Smith]]

             a Baptist minister, was born at Danvers, Massachusetts, in 1812. He graduated from Brown University in 1834, and from Union Theological Seminary in 1841; was ordained the same year, and settled at Newport, Ohio, until 1851; was pastor at Lebanon for several years, from 1852; in 1856 became agent for the Western Baptist Educational Society; and died in Cincinnati in 1857. See Genesis Cat. of Union Theol. Sem. 1876, page 19.

## Dale, I.A[[@Headword:Dale, I.A]]

             a Baptist minister, was born in De Kalb County, Tennessee, in 1825. He united with the Church in 1849; the same year was licensed to preach; ordained in June 1853; labored in the southern part of Illinois; and died at Sandoval, January 18, 1875. See Minutes of Ill. Anniversaries, 1875, page 7. (J.C.S.)

## Dale, James Wilkinson, D.D[[@Headword:Dale, James Wilkinson, D.D]]

             a Presbyterian minister, was born at Odessa, Delaware, October 16, 1812. He received his preparatory education in Philadelphia under Mr. Cleanthus Felt; graduated from the University of Pennsylvania in 1831, and began the study of law in Philadelphia. In the fall of 1832 he entered Andover Theological Seminary; joined the middle class in Princeton Theological Seminary in the fall of 1833; the next year returned to the seminary at Andover, and graduated in 1835. He was licensed by Andover Association, April 16, visited the churches of Long Island, and those of eastern Massachusetts the year following, presenting the missionary cause, and was ordained at Dracut, August 29, 1837, as an appointee of the American Board of Commissioners for. Foreign Missions; but the financial condition of the society preventing it from sending him abroad, he studied medicine in the University of Pennsylvania, graduating April 6, 1838; and supplying at the same time the Fifth and the Fifteenth Presbyterian churches in that city. He was an agent of the Pennsylvania Bible Society, and labored for it throughout the state for the next seven years; was pastor of Ridley and Middletown churches, Delaware County, from May 17, 1846, to April 8, 1858; at Media, in the same county, from October 26, 1866, to August 3, 1871; and at Wayne from September 28, 1871, to October 23, 1876. He died at Media, April 19, 1881. Dr. Dale published many works, the chief of which are a masterly series on Baptism (Phila. 1867-1874, 4 volumes, 8vo), in opposition to the views of Baptists. Prof. A.C. Kendrick reviewed the volume entitled Classic Baptism, in the Baptist Quarterly, April 1869; Prof. Broadus his Patristic and Christie Baptism, in the same Review. 1875, page 245; and Dr. Whitsitt gave a general reply to Dr. Dale's works in the Baptist Quarterly, April 1877. See also the scholarly and valuable book by David B. Ford, entitled, Studies on the Baptismal Question, including a Review of Dr. Dal (Bost. 1879, 8vo).

## Dale, Jeremiah[[@Headword:Dale, Jeremiah]]

             a Baptist minister, was born in Danvers, Massachusetts, in 1787. He was converted at the age of eighteen; in 1816 removed to Zanesville, Ohio; in 1823 was ordained, and performed much itinerant service, both in Ohio and Virginia; in the spring of 1831 returned to Danvers, where he died, September 4 of that year. See Christian Watchman, September 16, 1831. (J.C.S.)

## Dale, Jonathan[[@Headword:Dale, Jonathan]]

             an English Congregational minister, was born at Goostrey, Cheshire, August 11, 1827. He joined the Wesleyans; studied at Richmond College; was preacher for nearly four years at Leicester; then united with the Independents; and in 1855 became pastor at Hallaton and Slawston, in Leicestershire. In 1859 he removed to Heanor; and in 1867 became pastor of the united churches of Repton and Barrow, where he remained until his death, May 29, 1872. See (Lond.) Cong. Year-book, 1873, page 322.

## Dale, Samuel[[@Headword:Dale, Samuel]]

             a Methodist Episcopal minister, was a member of the Delaware Conference, and after many years of active service died at Middletown, Delaware, November 16, 1873, aged seventy-three. See Minutes of Annual Conferences, 1873, page 77.

## Dale, The Kings[[@Headword:Dale, The Kings]]

             (עֵמֶק הִמֶּלֶךְ, valley of the king), the name of a valley apparently near the Dead Sea, where Melchizedek met Abraham (Gen 14:17); otherwise called the Valley of Shaveh (q.v.), but identified by some with another of the same name (the modern Valley of Jehoshaphat, or, rather, its southern part, opening into the plot used for the king's garden, about the well of Job and the pool of Siloam), in which Absalom reared his family monument (2Sa 18:18). SEE ABSALOMS TOMB.

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

             an English divine and poet, was born in London in 1797. He was educated at Cambridge, ordained in 1823, and after several successive appointments as curate and lecturer, was professor of English literature in London University from 1828 to 1830. In 1835 he became vicar of St. Bride, Fleet Street; in 1836 professor of English literature in King's College, London; resigned in 1839; in 1843 was made canon of St. Paul's; and in 1870 dean of Rochester. He died May 14 of the same year, leaving several volumes of Sermons: and Poems.

## Daleites[[@Headword:Daleites]]

             followers of David Dale, pastor of an Independent congregation at Glasgow. Since the death of Mr. Dale they have formed a connection with the Inghamites (q.v.).

## Dalen, Cornelis Van[[@Headword:Dalen, Cornelis Van]]

             a Flemish engraver, was born at Antwerp about 1640, and was called the Younger to distinguish him from his father. He was a pupil of Cornelis Visscher, and executed a number of pictures after his style, among which  are, The Adoration of the Shepherds; The Virgin with the Infant Jesus. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dalfinus[[@Headword:Dalfinus]]

             bishop or archbishop of Lyons, flourished in the middle of the 7th century. It is said that when Wilfrid made his visit to Rome, he was hospitably entertained by Dalfinus, who became warmly attached to him and wished to make him his heir. On his return in 658 he tarried at Lyons three years, during which time Dalfinus, with eight other bishops, was put to death by Baldhild, widow of Clovis II, king of the Franks. She was afterwards a canonized saint, and the storny is inconsistent with her character.

## Dalgairns, John Bernard[[@Headword:Dalgairns, John Bernard]]

             an English priest of the Oratory, was born October 21, 1818. He studied at Oxford, became an adherent of Dr. John Henry Newman, shared with him the monastic life in Littlemore, near Oxford, assisted him in the edition of Lives of British Saints, became a Roman Catholic in 1843, and received holy orders at Langres, in France. He then went to Rome, and after his return to London he became a member of the Oratory there, andi died April 8, 1876. Besides contributions to the Dublin Review and Contemporary Review, he wrote The Sacred Heart and Holy Communion. See Bellesheim, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

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

             a Scotch clergyman, graduated at King's College, Aberdeen, in 1651; officiated at Walls and Flota for two years; was admitted to the living in 1657, and resigned on account of his age in 1699. See Fasti Eccles. Scoticanae, 3:404.

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

             a Scotch clergyman, graduated at King's College, Aberdeen, in 1660; became helper to John Jamesone at Tyrie; and was recognized as incumbent in 1692, 1693, and 1694 by William, lord Saltoun. See Fasti Eccles. Scoticanae, 3:643.

## Dalgarno, George[[@Headword:Dalgarno, George]]

             a Scotch clergyman, was admitted in March 1685, to the living at Fyvie, and died in 1717. See Fasti Eccles. Scoticanae, 3:658.

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

             a Scotch clergyman, graduated at King's College, Aberdeen, in 1646; was ordained minister at Penicuick in November, 1656; collated in October 1662; transferred to Kirkmahoe in 1663; continued April 27, 1664; transferred to Mauchline in 1665; presented by the king to Dunsyre in 1669; transferred to St. Fergus in 1678; admitted April 18; and died in 1696, aged about seventy years. See Fastni Eccles. Scoticanae, 1:222, 305, 587; 3:404, 639.

## Dalgleish[[@Headword:Dalgleish]]

             (or Dalgleische), the family name of numerous Scotch clergymen:

1. ALEXANDER (1), was accepted and sent to preach. the gospel to the heathen, but died on the way, between Montserrat. and Darien, in November, 1699. See Fasti Eccles. Scoticanae, 1:400.

2. ALEXANDER (2), was licensed to preach in July 1688; called to the living at Abercorn in June 1689; ordained January 1 following; called to Dunfermline, April 7, 1697; transferred to Linlithgow, May 3, 1699; and died May 30, 1726. See Fasti Eccles. Scoticanae, 1:161, 165.

3. COLIN, graduated at Edinburgh University in 1670; was called to the living at Parton in 1675, translated to Old Luce in 1684, and became a papist about 1686. See Fasti Eccles. Scoticanae, 1:719, 766.

4. DAVIID, graduated at the University of St. Andrews in 1599; was an expectant there in 1608; was appointed to the living at Cupar, second charge, in 1614; ordained in 1617; presented to the living at Aberdour in 1636; transferred to the first charge at Cupar in 1642; was injured in a journey to Edinburgh, and died May 7, 1652, aged about seventy-three years. See Fasti Eccles. Scoticanae, 2:461, 464.

5. JOHN (1), graduated at the University of St. Andrews in 1662; was licensed to preach in 1667; became chaplain to William, earl of Roxburgh, who presented him, in March 1672, to the living at Roxburgh, to which he was ordained in March 1673; was without a cure till 1688, when he was  appointed to Queensferry; transferred to Roxburgh in 1690, and to Old Machar in 1696; continued at Roxburgh through infirmity in January 1698, but transferred to Dundee in 1700, and died after November 1, 1715, aged seventy-four years. See Fasti Eccles. Scoticanae, 1:198, 470, 690; 3:692.

6. JOHN (2), graduated at Edinburgh University in 1672; was called to the living at Kirkcudbright in 1683; transferred to Strathaven after 1684, and died at Edinburgh in June 1699, aged about forty-seven years. See Fasti Eccles. Scoticanae, 1:690; 2:262.

7. NICOL, regent in St. Leonard's College, St. Andrews; was appointed minister to the second charge at St. Cuthbert's in 1581; tried by the privy council in 1584, and convicted of concealing treasonable correspondence, and a scaffold was erected for his execution, but he was pardoned, released, and returned to his charge; transferred in September 1588, and settled at Pittenweem in 1589; became chaplain to the countess of Forfar. He took an active share in the business of the Church; was a member of the assemblies in 1589, 1590, 1591 (when he was elected moderator), 1592,1593, 1595, 1597, and died in 1608. See Fasti Eccles. Scoticanae, 1:123; 2:454, 469.

8. ROBERT (1), son of Alexander, minister at Linlithgow, was licensed to preach in 1719; called to the living of the second charge at Linlithgow in 1720; transferred to the first charge in 1726; presented to the living in January, 1727, and died August 9, 1758, aged sixty-four years. He left two sons, Robert and William, in the ministry. See Fasti Eccles. Scoticanae, 1: 162, 163.

9. ROBERT (2), D.D., son of the minister at Ferryport, was born June 5, 1731; graduated at the University of St. Andrews in 1750; licensed to preach in 1756; presented by the king as successor to his father at Ferryport-on-Craig, in December 1759; ordained in May 1760; resigned his charge in November 1794, and died April 19, 1803. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 2:428.

10. WALTER, graduated at Edinburgh University in July 1661; was licensed to preach, and admitted to the living at Girthon in October 1665; transferred to Tongland in 1666, and to Westerkirk in 1668; deprived on account of the test in 1682, and died at Inzeholm in February 1688, aged forty-seven years. See Fasti Eccles. Scoticanae, 1:637, 713, 724.

11. WILLIAM, son of a skipper of Queensferry, graduated at Glasgow University in June, 1707; became bursar there in 1710; studied theology under Dr. Mark; at Leyden; was licensed to preach in 1717; called to the living at Carnbee the. same year, and ordained in 1719; transferred to Ferryport-on-Craig in 1739; succeeded to the family estate in Scotscraig, and died there August 6, 1759, aged seventy years. See Fasti Eccles. Scoticanae, 2:414, 428.

## Dalham, Florentius[[@Headword:Dalham, Florentius]]

             (or FLORIAN), an Austrian geometrician, doctor of theology, and librarian at Salzburg, was born July 22, 1713, at Vienna, where he also acted for some time as professor of philosophy, and died January 19, 1795. He is the author of Concilia Salisburgensia Diocesana (Augsburg, 1788, fol.). See Winer, Handbuch der theol. Lit. 1:663; Hoefer, Nouv. Biog. Generale, s.v.

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

             a Scotch clergyman, graduated at Edinburgh University in 1610; was licensed to preach in 1614; became a schoolmaster at Prestonparns; was presented; to the living at Prestonkirk in 1619; continued. July. 1669, and died before November 3 1682. See Fasti Eccles, Scoticana, 1:378.

## Daliell, Mungo[[@Headword:Daliell, Mungo]]

             a Scotch clergyman, graduated at Glasgow University in 1603; was presented to the vicarage of Coldingham by the king; transferred to the living at Cranshaws in 16t5; continued, but the charge was vacant in 1652. See Fasti Eccles. Scoticanae, 1:409.

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

             a Scotch clergyman, was licensed to preach in November 1739; called to the living of Cleish in February, and ordained in July 1743; was one of three suspended from sitting in synods or presbyteries or general assemblies, regarding the settlement of Inverkeithing;. was released in June, 1765, and died August 11, 1790. aged seventy-eight years. See Fasti Eccles. Scoticanae, 2:582.

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

             a Scotch clergyman, son of the foregoing, was licensed to preach in July 1786; ordained assistant minister to his father at Cleish, in October 1788; smucceeded in 1790, and died November 18, 1835, in his eightieth year. See Fasti Eccles. Scoticanae, 2:583.

## Dalkiel[[@Headword:Dalkiel]]

             in later Hebrew daemonology, is a fallen spirit, whose office is to wield a fiery switch, with which he drives the lost to the seventh region of hell.

## Dall, Henry[[@Headword:Dall, Henry]]

             a Scotch clergyman, graduated at the University of St. Andrews in July, 1699; was called to the living at Kirkcaldy, second charge, in August, and ordained in November 1704; transferred to the first charge in October, 1711, and died in February 1724, aged about forty-five years. See Fasti Eccles. Scoticanae, 2:516, 519.

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

             a Scotch clergyman, graduated at the University of St. Andrews in July, 1663; became chaplain to the laird of Duninald; was presented to the living of Kinnaird in September 1676, and died in 1698, aged about fifty-five years. See Fasti Eccles. Scoticanae, 3:829.

## Dall, Robert[[@Headword:Dall, Robert]]

             an English Wesleyan minister, was converted at the age of seventeen, entered the itinerancy under Wesley in 1772, labored in Great Britain, Irelald, and the Isle of Man with great success, became a supernumerary, and died October 10, 1828, aged eighty-one years. See Minutes of the British Conference, 1829.

## Dall, William (1)[[@Headword:Dall, William (1)]]

             a Scotch clergyman, was called to the living at Barrie in September 1720; ordained; the month following, and died September 27, 1775. See Fasti Eccles. Scoticanm, 3:792. the living at Monifieth in 1738, and died May 25, 1762. See Fasti Eccles. Scoticanae, 3:725.

## Dallan Forgaill[[@Headword:Dallan Forgaill]]

             (properly Eochard, Eigeas, or Righ Eigeas), of Cluain Dallain, an Irish saint of the 6th century, was the son of Colla, of the race of Colla Nais, who was monarch of Ireland, A.D. 323-326. He was born on the borders of Connaught and Ulster, at a place called Masrige and Cathrige Sleacht, afterwards Teallach Eathach. He was early recognized as the royal poet and the greatest scholar in Ireland. In his day the bards had become very turbulent and annoying to royalty, and because king Aedh refused their requests, they threatened to satirize him in their bardic lays. The king issued a decree of banishment. At a convention of the estates of the nation, which met at Drumceatt (now Daisy Hill; in the county of Londonderry), the question of the bards coming up, St. Colamba pleaded successfully for their retention, as a useful body. In gratitude to St. Columba, Dallan composed the Amhra Cholumcille, or “Praises of St. Columba," which, though largely glossed remains to this day.

It is written in very old and almost unintelligible Irish. It was long used as a charm, and the reciting of it was believed to be a safeguard in danger, and a sure remedy in blindness, Dallan himself having, it is said, received his sight on the completion of his poem at St. Columba's death. He is also said by Colgan (Acta Sanctorum, 204) to have composed other panegyrics in praise of St. Senan of Iniscathey and St. Conall of Iniscail, which had the same wonderful effects.. He is said to have been made chief Ollamh, or special master of education and literature, at the reformation then inaugurated in Ireland. In or about the year 594 Dallan was killed by the pirates on the island of Iniscail (now Inishkeel, in Gweebara Bay, County Donegal), and was buried in the church of St. Conall of Iniscail, where his memory was long held in great veneration. He is popularly connected with several churches, as with Maighin, a church in Westmeath; Killdallain, now Killadallan or Kildallan, in the diocese of Kilmore, County Cavan; Disert-Dallain; Tullach-Dallain, in the diocese of Raphoe; and Cluain-Dallain, now Clonallan, in the diocese of Dromore, County Down. He is commemorated January 29. the living at Kinnell in 1703, and died January 20, 1705. See Fasti Eccles. Scoticanae, 3:800.

## Dallas, Alexander R.C[[@Headword:Dallas, Alexander R.C]]

             an English divine, was admitted as a gentleman commoner at Worcester College, Oxford, in 1820; in 1821 accepted the curacy of Radley; became bishop of Jamaica in 1824; was appointed chaplain to the Reverend Dr. Sumner in 1826; entered upon the ministry at Wonston in 1828, where he continued about forty years, and died December 12, 1869. Mr. Dallas was a powerful advocate of the missionary cause, and a great champion of anti- Catholicism in Ireland. He was the author of, A voice from Heaven to Ireland: — Practical Sermons on the Lord's Prayer: — Pastoral Superintendence, its Motive, Detail, and Support: — Curates' Offering: — Village Sermons: — Miracles. of Christ: — Parables of Christ: — Progress and Prospects of Romanism: — Scriptural View of the Position of the Jews: — Cottager's Guide to the New Testament, and many other valuable works. See (Lond.) Christian Observer, February 1872, page 98; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Scotch clergyman, was licensed to preach in 1786; missionary at Stornoway and schoolmaster there in 1787; schoolmaster at Kincardine in 1791; presented to the living at Contin in 1792; but. his ordination delayed for a year on false charges; ordained in August 1793, and died September 18, 1825, aged seventy-one years. See Fasti Eccles, Scoticanae, 3:294.

## Dallas, John (1)[[@Headword:Dallas, John (1)]]

             a Scotch clergyman, was admitted to the living at Tain before July 4, 1649, and continued October 5, 1658. See Fasti Eccles. Scoticanae, 3:309.

## Dallas, John (2)[[@Headword:Dallas, John (2)]]

             a Scotch clergyman, was born at Budzet; admitted to the living of Ardersier before April 1665; deprived by Act of Parliament in April 1690; intruded in 1691, and died about 1693. See Fasti Eccles. Scoticanae, 3:244.  an English clergyman, was born at Bristol in 1763, alid educated at Trinity College, Oxford. He became rector of South Stoke, in Sussex, in 1799, and vicar: of Leatherhead, Surrey, in 1801. He was for some time chaplain and physician to the British embassy at the Porte, and gave much attention to antiquarian pursuits. He died in 1834. His publications include Letters of Bishop Rundell to Mrs. Sandys (1789, 2 volumes): — Constantinople, Ancient and Moderns (1797): — Notices of Ancient Church Architecture in the 15th Century (1823), and other works, chiefly of antiquarian interest. See Allibone, Dict. of Brit. and Amer. Author.

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

             an English Baptist missionary, was born in Sunderland, November 14, 1816. For a time he was a Methodist local preacher, but in 1836 united wit the Scotch Baptist Church in his native town. In December 1840, he was publicly, set apart for evangelical work in Jamaica, and embarked for the field of his labor in January 1841, but died there October 11 following. See (Lond.) Baptist Hand-book, 1842, page 35. (J.C.S.)

## Dallicker (De La Cour), Frederick[[@Headword:Dallicker (De La Cour), Frederick]]

             a German Reformed minister, was born February 2, 1738. He was licensed in 1757 was pastor at Amwell, N.J., until 1770; Rockaway Valley, Alexandria, and Foxenburgh, until 1782; at Goshetnhoppen, Pennsylvania, until 1784, and died at FlaulkUer Swamp, January 5, 1799. See Harbaugh, Fathers of the Germ. Ref. Church, 2:382.

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

             an English Baptist minister, was born in Bury St. Edmunds in 1815. He was early converted, and united with the Church in his native place; was ordained pastor at Sibile Hedingham, in Essex, and was drowned August 30, 1843. See (Lond.) Baptist Handbook, 844, page 16. (J.C.S.)

## Dalmacius[[@Headword:Dalmacius]]

             SEE DALBHACH.

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

             a Scotch clergyman, was an exhorter at Cambuskenneth in 1567, when the Reformed faith came in; reader there in 1574, with four other places in charge in 1576, and continued in 1580. See Fasti Eccles. Scoticanae, 2:696.

## Dalmanutha[[@Headword:Dalmanutha]]

             (Δαλμανουθά, deriv. unknown, unless [as suggested by Lightfoot,' Hor. Hebr. p. 555; comp. Simonis Onom. p. 51] for the Zalmon, עלמון, a town mentioned in the Talmud as lying near Tiberias), a place mentioned only in Mar 8:10, where we read that Jesus, after feeding the multitude in the Decapolis, east of the Sea of Galilee, took a boat and “came into the regions (εἰς τὰ μέρη) of Dalmanutha;” while the parallel passage  (Mat 15:39) states that he “came into the borders of Magdala.” From this we may conclude that Dalmanutha was a town on the west side of the lake near Magdala. The latter stood close upon the shore, at the southern end of the little plain of Gennesaret, at the present Mejdel. SEE MAGDALA.

Immediately south of it a precipitous hill juts out into the sea. Beyond this, about a mile from Magdala, a narrow glen breaks down from the west. At its mouth are some cultivated fields and gardens, amid which, just by the beach, are several copious fountains, surrounded by heavy ancient walls and the ruins of a village. The place is called ‘Ain el-Barideh, “the cold fountain” (Robinson, Res. 3, 27), and has, with great probability, been thought to be the site of Dalmanutha (Porter, in Smith and Kitto, s.v.; Tristram, Land of Israel, p. 429). SEE CAPERNAUM. Thomson thinks it may be the present ruined site called Dalhamia, on the river south of the lake, although he admits this seems too far from Magdala (Land and Book, 2:60). Schwarz (Palest. p. 189) finds it in the “cave of Telimnan” (תלימאן), mentioned in the Talmud, situated probably in the cliffs above Mejdel (Van de Velde, Memoir, p. 334), which, he learns, was also called Talmanuta.

## Dalmasio, Lippo Scannabecchi[[@Headword:Dalmasio, Lippo Scannabecchi]]

             (called Lippo dalle l'Madonne), an Italian painter, was born in Bologna. He was a pupil of Vitale da Bologna, and as early as 1376 far surpassed all his contemporaries. There is a picture, painted by him of The Virgin, in the Church of San Petronio, at Bologna. He died about 1410. See Hoefer, Nouv. Biog. Generale, s.v. ; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dalmata, Anton[[@Headword:Dalmata, Anton]]

             a Croatian theologian, who lived in the latter half of the 16th century, wrote, Bekenntniss des Glaubens die Carol V, etc. (Tubingen, 1562; a translation made in collaboration with Primus, Truber, and Stephen Consul): — Novum Testamentum Croatiae (Trau, 1562 or 1565). See Hoefer, Nouv. Biog. Generale, s.v.

## Dalmatia[[@Headword:Dalmatia]]

             (Δαλματία, deriv. unknown), a mountainous country on the eastern shore of the Adriatic Sea (Pliny, 3, 28; Strabo, 7:315), between the rivers Titius and Drinus, and the Bebian and Scordian hills, south of Laburnia (Pliny, 3, 26), which, together with it, formed, after the expedition of Tiberius, A.D. 9, the Roman province of Illyricum, for which, indeed, it was often spoken of synonymously (Conybeare and Howson's St. Paul, 2:126). Its principal towns were Salona, Epidaurus, Lissus, etc. (Ptolemy, 2:17, 4). It derived its name from the Dalmatae, a barbarous but valiant race, supposed to be of Thracian origin, and who were very skillful in navigating the sea along their coasts, and extremely bold in their piracies. The capital, Dalminium, was taken and destroyed by the Romans, B.C. 157; the country, however, was not completely subdued till the time of Augustus. The modern name of the country is the same as the ancient. Education and morality are here at a lower ebb than in any other part of the Austrian empire (see the Penny Cyclopoedia, s.v.; Smith's Dict. of Class. Geog. s.v., and the travelers there referred to). SEE ILLYRICUM.

During Paul's second imprisonment at Rome, Titus left him to visit Dalmatia (2Ti 4:10), but for what purpose is not stated, unless we  may conjecture that it was to regulate the affairs of the Church in that region (Cellarii Notit. 1:614 sq.), in the vicinity of which Paul had formerly preached (Rom 15:19). SEE TITUS.

At present Dalmatia is a crown-land of the Austrian emperor, the emperor bearing among his other titles that of king of Dalmatia. According to the last census of 1887, the population amounted to 476,101, mostly Slavi. Of these, 396,836 were Roman Catholics, under the archbishop of Zara and five bishops (Sebenico, Spalato, Lesina, Ragusa, and Cattaro); 138 United. Greeks (in three congregations, belonging to the diocese of Kreuz, in Croatia; 78,744 members of the orthodox (non-United) Greek Church, under one bishop, who formerly resided at Sebenico, and since 1842 at Zara; 43 Lutherans; 34 Reformed; and 283 Israelites. The Roman Catholics have 297 parishes, 122 chaplaincies, and 69 monasteries; the orthodox Greeks, 92 parishes, 9 chaplaincies, and 11 monasteries. — Allgemeine Real-Encyklop. 3, 73.

## Dalmatia, Council Of[[@Headword:Dalmatia, Council Of]]

             (Concilium Dalmaticum). Held in 1199, by John, chaplain to pope Innocent III, and Simon, his sub-deacon, both legates of the Roman see. In this council the Church of Dalmatia submitted itself to the authority of Rome. Twelve canons were published.

1. Enjoins that a bishop convicted of taking any fee for ordination shall be deposed forever.

4. Directs that the secrecy of confession shall be kept inviolate under pain of deposition.

8. Concerns. those lay persons who present to benefices, and those of the clergy who receive them at the hands of the laymen.

10. Excommunicates husbands who forsake their wives, without waiting for the judgment of the Church.

11. Forbids the ordination of bastards, and of the sons of priests.

12. Forbids the ordination of any one as priest under thirty years of age.

The acts are subscribed by seven bishops, besides the legates and the archbishop Dominicus. — Labbe, Concil. 11:7; Landon, Manual of Councils, s.v.

## Dalmatic[[@Headword:Dalmatic]]

             the characteristic dress of the deacon in the administration of the Eucharist, so called from being first woven in Dalmatia, or first used by the Dalmatian clergy (Durandus, Rat. 3, 1). It is a robe reaching down to the knees, and open at each side for a distance varying at different periods. It is not marked at the back with a cross like the chasuble, but in the Latin Church with two narrow stripes, the remains of the angusti clavi worn on the old Roman dress. In the Greek Church it is called colobium, and is covered with a multitude of small crosses. The dalmatic is seen, in some old brasses, worn over the alb and the stole, the fringed extremities of Which reach just below it. It was adopted at a later period by the higher clergy. The chasuble (q.v.) was sometimes worn over the dalmatic. Its symbolical meaning is thus explained by the ritualists: “The deacon's robe of white with purple stripes, with the right sleeve plain and very full, but the left fringed or tasselled, is the image of bountifulness towards the poor. It is the robe given to deacons and sub-deacons, because they were chosen by the apostles to serve the tables; and a deacon should have a dalmatic with broader sleeves than a sub-deacon, because he should have a larger generosity, while a bishop should have one with sleeves much broader and wider than the deacon's, because of the same reason in an ascending ratio. A dalmatic signifies an immaculate life as well as hospitality, and it has two stripes before and behind to show that a bishop should exercise his charity  to all, both in prosperity and adversity. The transverse line, which forms a cross behind, is, of course, in allusion to the cross which the great Bishop of our souls bore when on his way to Calvary.” — Bingham, Orig. Eccl. bk. 6, ch. 4, § 20; Rock, Hierurgia, 2:647; Hook, Church Dictionary, s.v.; Palmer, Orig. Liturgicae, 2:314.

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

             Although this is described as a species of long-sleeved tunic. there are fair grounds for believing that it its original form the dalmatic, as worn by men. was a short-sleeved or sleeveless tunic, equivalent to the colobioni. This is shown by the way in which the two words are used synonymously, as in Epiphanius. Again, in the edict of Diocletian fixing the maximum price of articles throughout the Roman empire, the two words are used as equivalents. We first meet with the dallmatic as a secular dress, of a stately or luxurious character, worn by persons in high position. Thus there would necessarily be something exceptional in the use of it; and then, like other articles of Roman apparel, it became adopted by the Church as a vestment for ecclesiastics. Lampridius charges Commoldus with unseemly behavior in that he appeared in the streets in a dalmatic. If at this time it had short sleeves, there would be an obvious unseemliness in a person of rank being seen abroad without an upper garment. Others, who hold that even then the dalmatic was a longsleeved dress, refer the cause of the censure to the implied effeminacy of the wearer. The edict of Diocletian furnishes us with much interesting information as to the different varieties of this garment in use in the Roman empire at the end of the 3d century A.D. It was made of various materials, wool, silk, linen; sometimes the ornamental stripe was present, sometimes absent. Dalmatics both for men's and women's use are mentioned. Three different qualities are given for each sex, the price varying both according to the quality and the place of manufacture. In later times the dalmatic was worn by sovereigns at their coronation and on other great occasions. SEE CORONATION.

The ideas, then, of dignity and stateliness were associated with the dalmatic as a secular dress. The earliest notice of its ecclesiastical use is, if the document be genuine, in the Acta Martyrii of St. Cyprian. Here, where the vesture is. evidently that ordinarily used by the bishop (if, indeed, a distinction between the everyday dress of the Christian ministry and that used in divine service had yet arisen), we find first the under linen garment, over this the dalmatic,  and finally the birrts or cloak. Pope Sylvester I (A.D. 335) ordered that deacons should for the future wear dalmatics instead of colobia. Whether a new vestment was introduced or the existing one modified, the result was the introduction of a long-sleeved in the place of a short-sleeved tunic. Walafrid Strabo (859) says that when the priests began to use chaslubles, dalmatics were permitted to the deacons, but "at that time the permission was not given to all to do what now almost all bishops and some priests think they may do; namely, wear a dalmatic under the chasuble." It is noticeable that this ordinance had special reference to deacons, and that the dalmatic was in some special way associated with the local Church of Rome. Thus, when Csesarius, bishop of Arles, visited Rome, pope Symmachus granted him as a special distinction, the privilege of wearing the pallium (q.v.), and to his deacons that, of dalmatics, after the Roman fashion. Also Gregory the Great, in a letter to Aregius, bishop of Vapincum, accords to him and his archdeacon the sought-for privilege of wearing dalmatics. Indirect evidence pointing to the same result may be gathered from the fact of the absence of any mention of the dalmatic in the acts of the fourth Council of Toledo (A.D. 633), among the regulations as to the dress of the Christian ministry, Showing that this vestment was not one then in use in Spain. The dalmatic thus being a vestment which even in the West had primarily only a local acceptance, we are prepared to find that in the East there is nothing which, strictly speaking, answers to it. The "sticharion," however, is the representative of the general type of white tunic, which, under whatever name we know it, alb, dalmatic, or tunicle, is essentially the same dress.

One or two further remarks may be made in conclusion, as to the ornamental stripes SEE CLAVUS of the dalmatic. As to the color of these, it is stated by Marriott that he had met with exclusively black stripes in all ancient pictures of ecclesiastical dalmatics prior to the year 600, as in the well-known Ravenna mosaic (see above), the earliest exception being a mosaic of the date 640, in which the apostles have red stripes on their tunics. The red or purple stripes afterwards became common, and are spoken of as worn back and front; but whether this was the case with the original type of the dress may perhaps be doubted. Further, these ornamental stripes are found on the borders of the sleeves; and on the left side, in later days, was a border of fringe, for which various writers have found appropriate symbolical reasons.

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

             a Slavonic theologian and Orientalist, lived in the latter half of the 16th century. In 1568 he translated the Bible of Luther into his native language. The printing of. this translation was intrusted to John Manlius, who established the first printing-house at Laybach, and was completed at, Wittenberg in 1584. After repairing to Dresden, in order to thank the. elector of Saxony for having permitted the printer to take charge of this operation, Dalmatin went to perform pastoral duties at St. Khazaim, in 1585. Being exiled in 1598 by the Catholics, who called him abusively Cavale (Kobila, "the preacher"), he found an asylum at the house of the baron of Ansperg, who lodged him in a vault placed under the stables of the chateau, and afterwards called the Trou. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Dalmatius[[@Headword:Dalmatius]]

             (or Delmatius), the name of early ecclesiastics:

1. A martyr under Maximian, commemorated on December 5.

2. Censor at Antioch, commissioned by Constantine the Great to inquire into a charge brought by the Arians against Athaniasius, of having murdered Arsenius. Dalmatius wrote to the archbishop to prepare his defence.

3. Monk and abbot near Constantinople, often called Dalmatus, and commemorated August 3. He exerted a powerful influence at the time of the Council of Ephesus (431), against Chrysoretes the chamberlain and the Nestorian party at the court of Theodosius II. His influence arose from his eminent piety, his strength. of character, and his fiery zeal. Under Theodosius the Great he had served in the second company of Guards, was married, and had a family. Feeling a call to a monastic life, he left his wife and children, except a son Faustus, and went to receive instruction from the abbot Isaac, who had dwelt in the desert from his infancy. Isaac, at his death, made him Hegumenus, or superior of the monastery, under the patriarch Atticus. Consulted by councils, patriarchs, and emperors, he remained in his cell forty-eight years without quitting it. After the Nestorian party at Ephesus had deposed Cyril and Memnon, bishop of Ephesus, and imprisoned them, news of their distress reached him by secret conveyance. While he prayed he believed that he heard a great voice  summoning him forth from his retreat. Accompanied by the monks of all the monasteries, with their abbots at their head, he appeared before the palace. The abbots were admitted with him to the imperial presence. The outcome, was that. the emperor, came to acknowledge of the truth from Dalmatius, as the council acknowledged, and ordered a deputation of each party to appear before him.

4. Bishop of Cyzicum. The archbishop had nominated Proclus, but the people, according to the canons, chose the monk Dalmatius. He was present at Ephesus in 431.

5. Saint, third bishop of Rodez, from 524 to 580. He was present at the Council of Clermont in 525, at the first Council of Arvernum in 535, and at the Council of Orleans in 541. Dalmatius was once condemned to death for the faith, at Brives-la-Gaillarde. St. Anstites interceded for him with the tribune who had condemned him; but his intercession was of no avail, and Dalmatius was actually led out to execution. Anstites then prayed for him, the execution was hindered by some extraordinary atmospheric phenomena, and the condemned man lived to a good old age. He is commemorated November 2.

6. Saint, a French prelate of the Benedictine order, and regular priest of Grasse or Notre Dame of Orbieu. He assisted, in 1068, at the Council of Gerona, in which four canons were passed against those who had repudiated their wives in order to espouse others, against simony, and incestuous marriages, disorders then very common. Dalmatius was elected archbishop of Narbonne in September 1081, and presided in September 1086, at the council held in the abbey of St. Stienne of Bagnols. He died at Rieux, January 17, 1097. See Hoefer, Nouv. Biog. Generale s.v.

## Dalmatus[[@Headword:Dalmatus]]

             SEE DALMATIS, 3.

## Dalphon[[@Headword:Dalphon]]

             (Heb. Dalphon', דִּלְפוֹן, prob. Persian; Sept. Δελφών v. r. καὶ ἀδελφῶν; Vulg. Delphon), the second of the ten sons of Haman; killed by the Jews on the 13th of Adar (Est 9:7), B.C. 473.

## Dalrymple[[@Headword:Dalrymple]]

             (written also Dalrumpill, etc.), the family name of several Scotch clergymen:

1. ANDREW, graduated at Glasgow University in 1646; was called to the living of Auchinleck in 1650; depraved by the privy council in 1662; accused of preaching and baptizing irregularly in 1669; fined half his salary  for not keeping the Restoration festival in 1673, and died in June 1676, aged fifty years. See Fasti Eccles. Scoticanae, 2:96, 139.

2. DAVID, a natural son of lord Dromore, was schoolmaster of Kettle in November 1692; licensed to preach in 1696; appointed and cordained minister at Dundurcos in May 1698; and died February 23, 1747. See Fasti Eccles. Scoticanae, 3:221.

3. JAMES, was reader at the first General Assembly, in 1560, "though qualified to preach, and administer the sacraments;" entered Beltynn in 1568; the same year was presented to the living of Ayr, and died in 1580. See Fasti Eccles. Scoticanae, 2:84.

4. JOHN, graduated at Edinburgh University in June 1697; was licensed to preach in 1702; called and ordained to the living at Moraham in April, 1704; resigned in January 1706; and died in Edinburgh, February 10, 1716, aged thirty-six years. See Fasti Eccles. Scoticanae, 1:340.

5. ROBERT, son of David, was licensed to preach in December 1728; presented to the living. at Dallas in June, 1748; ordained in February 1749; deposed in April 1763, for fornication; the sentence was revoked in 1776. He died March 20, 1778. See Fasti Eccles. Scoticanae, 3:179.

6. WILLIAM, D.D., was born at Ayr, August 29, 1723; licensed to preach in 1745; called to the second charge at Ayr in August, and ordained in December 1746; transferred to the first charge in May 1756; was moderator of the General Assembly, May 1781; and died January 28, 1814. He was a man of meek temper, warm zeal, amiable manners, and sincere piety. He published, Three Sermons (Glasgow, 1776): — Family Worship Explained (1787): — A History of Christ (eod.): — Sequel to the same (1791): — The Mosaic Account of the Creation (1794): — Meditations and Prayers (1795): — Legacy of Dying Thoughts (1796): — Solomon's Ethics; or the Book of Proverbs made Easy (1799): — The Scripture Jewish History (1803): — An Account of the Parish. See Fasti Eccles. Scoticanae, 2:89, 92.

## Dalrymple, Edwin A., D.D[[@Headword:Dalrymple, Edwin A., D.D]]

             a Protestant Episcopal clergyman, was born in Baltimore, Maryland, in 1818. He was educated at St. Mary's College, Baltimore, and then studied theology at the Alexandria Episcopal Seminary. His first charge was Old Church, Hanover County, Virginia, and the church at New Kent Court-  house. He then became rector of the high-school near Alexandria, where he was eminently successful for several years; visited Europe, and afterwards resided in Baltimore as the president of the School of Letters of Maryland. He was for many years one of the. examining chaplains of the diocese, and. rector of the House of Refuge at the time of his death, October 30, 1881. For many; years, up to 1874, he taught school in the University Buildings on Mulberry Street, Baltimore.

## Dalrymple, Samuel B[[@Headword:Dalrymple, Samuel B]]

             a Protestant Episcopal minister, was ordained deacon in 1856, and presbyter the following year; and was rector of Grace Church, Honesdale, Pa., at the time of his death, October 27, 1863, at the age of thirty years. See Amer. Quar. Church Rev. January 1864, page 669.

## Dalrymple, William H[[@Headword:Dalrymple, William H]]

             a Baptist minister, was born at Watertown, Massachusetts, February 20, 1808. He studied at the South Reading Academy, and at the Newton Theological Institution two years (1833-35); was ordained at South Abington, Massachusetts, April 29, 1835, where he remained until 1837; Was pastor at Northborough from 1838 to 1840; at South Gardiner from 1840 to 1842; in Woodville from 1844 to 1846; agent of the American Peace Society from 1846 to 1848; pastor at Barnstable in 1849 and 1850; at Fitzwilliam, N.H., from 1851 to 1853; Hudson, from 1855 to 1858; Stratham, from 1860 to 1862; and thereafter at Haverhill, Massachusetts, where he died, September 10, 1879. See Gen, Cat. of Newton Theol. Inst. page 16. (J.C.S.)

## Dalrymple, William Miller[[@Headword:Dalrymple, William Miller]]

             a Methodist Episcopal minister, was born in Philadelphia, February 2, 1824. He was converted at the age of nineteen, began preaching in 1852, and in the following year entered the Philadelphia Conference, in which he labored until his death, June 27, 1875. See Minutes of Annual Conferences, 1876, page 50.

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

             an English Independent minister, was educated at Mile End by Dr. Conder, and was ordained in 1766. He was settled first at the Silver Street Church, London; at Christmas 1769, he removed to Ca(oentry as assistant to  Patrick Simpson, and was chosen sole pastor in 1773. He gave way to drinking, and sank into obscurity. In 1772 he published a volume of fifteen Sermons. See Wilson, Dissenting Churches, 3:113.

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

             an English clergyman, was born in 1709 at Dean, Cumberland, and was educated at Lowther, Westmoreland, and at Queen's College, Oxford, where he was preacher for some years. In 1750 he was presented to the rectory of St. Mary, at Hill. He died at Worcester, July 21, 1763, leaving a volume of Sermons (1757): — Two Epistles: — (744 4to, written in 1735): — and some single Sermons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Daly, DANIEL[[@Headword:Daly, DANIEL]]

             an Irish Dominican, was born in County Kerry in 1595, and as a monk adopted the name of Dominicus a Rosario. He was educated at Tralee and in' Flanders; attained considerable reputation for his great learning; was invited to. Lisbon to assist in founding, a monastery for the Irish Dominicans, and was elected its first superior. In 1655 he was appointed ambassador to Louis XIV of France, by the duke of Braganza, to negotiate a treaty of alliance and affinity between the two courts. He died at Lisbon, June 30, 1662. One book only of his is known, Initium, Incrementum, et Exitus Familiae Giraldinorum (Lisbon, 1655, 8vo). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Scotch clergyman, was licensed to preach in July 1734; presented to the living of Stonykirk; ordained in September 1739; and died November 22, 1755. See Fasti Eccles. Scoticanae, 1:772.

## Dalzell, Ninian[[@Headword:Dalzell, Ninian]]

             a Scotch clergyman, was the first Protestant minister at Dumfries in 1567; removed to Caerlaverock in 1574, with three other places in charge; became a schoolmaster at Dumfries; renounced the Protestant faith; corrupted the youth sent to his care; was deposed by the assembly of 1579; and died April 21, 1587. See Fasti Eccles. Scoticanae, 1:567, 573.

## Dam[[@Headword:Dam]]

             (אֵם, mother), the female parent of young birds (Deu 22:6-7), or lambs (Exo 22:30; Lev 22:27). With the Mosaic regulations of merciful treatment toward these creatures spoken of in these passages, compare the similar ordinance respecting boiling a kid in its own mother's milk (Exo 23:19), and the treatise of Heumann, De legis paradoxe (Gott. 1748, and in his Syllog. Diss. 2; 282 sq.). SEE BEAST.

## Damages[[@Headword:Damages]]

             whether to person or property, according to the Mosaic statutes. SEE FINE.

1. Injury to limb, in the case of a free Israelite, entailed an equal infliction (jus talionis) upon the same part of the body of the aggressor (Exo 21:23-25; Lev 24:19 sq.; Deu 19:21; comp. Mat 5:38); in the case of a slave it effected his freedom (Exo 21:26 sq.; — comp. Philo, Opp. 2:332). Pecuniary satisfaction, however, in the former case, was a well-established custom (Josephus, Ant. 4:8, 35), so that retaliation was probably resorted to only in cases of intentional or malicious injury (comp. Exo 22:22 sq.; see Michaelis, Mos. Recht, v. 55 sq.). Greek legislation also (Diod. Sic. 12:17; Diog. Laert. 1:57), as well as the law of the Roman Twelve Tables (see Gell. 20:1; comp. Heinecc. Antiq. Jur. Rom 4:18; Rom 4:8, and Opusc. min. p. 213 sq.; on the Germanic usages, see Strodtmann, Deutche Alterth Umer, p. 45), sanctioned this natural and simple judicial observance of “like for like” (comp. Dougtaei Analect. 1:92, 11; Danz, in Menschen's N. Test. Talm. p. 488 sq.). Among the Israelites, however, it does not seem to have often been enforced (comp. Lightfoot,  Hor. Hebr. p. 282), and corporal injuries, at least under the monarchy, were almost always compromised by a sum of money (so generally among the Turks; see Hammer, Osman. Reich, 1:146 sq.). The Talmudical interpretation growing out of this enactment may be seen in Baba Kamma, 8:1. SEE RETALIATION.

2. Wounding a free person in an affray (where both parties might be presumed to be pretty nearly equally to blame, the injury, however, must have been inflicted with a stone or the fist, אֶגְרוֹת; comp. Philo, 2:317, τῇ χειρί; not with a proper weapon, Josephus, Ant. 4:8, 33; also in a suddenly outbreaking quarrel between them that gave no evidence of long- meditated harm), which rendered the individual unfit for work, required compensation for the loss through sickness and the expense of cure (Exo 21:18 sq.; Exo 21:19 prescribes that this mulct should cease when the wounded person became able to go about again); should he die afterwards no further penalty was to be exacted (Philo, Opp. 2:317; comp. Baba Kamma, 8:1). More severe exaction followed when in a fray a pregnant woman was so injured as to suffer abortion, for then the law of life for life prevailed in full (Exo 21:22; according to Josephus, however, Ant. 4:8, 33, and Philo, Opp. 2:317, pecuniary reparation was allowed in such cases likewise). SEE PUNISHMENT.

3. Damage to one's property by cattle (Exo 22:5), or accidental spread of fire in the field (Exo 22:6), called for full remuneration of the loss (as also among the Romans; see Walter, Gesch. d. rom. Rechts, p. 812), and was to be paid for in kind, although a commutation in money certainly might obtain (Philo, Opp. 2:339). For fuller details, see the Talmudic treatise Baba Kamma, 4:1. When a hired animal or article was injured no special restitution was required (Exo 22:15). It was otherwise, however, with property placed in trust. SEE DEPOSIT. On the jurisdiction of all cases, SEE ELDER.

## Daman, Joseph Brooks[[@Headword:Daman, Joseph Brooks]]

             a Baptist minister, was born at Hanever, Massachusetts, November 13,1809. Without a college education, he took the full course of study at the Newton Theological Institution (1838-41); and was pastor of churches in West Dedham, Massachusetts, Woonsocket, R.I., East Killingly and Lyme, Connecticut, and Lake Village, N.H., where he died, in 1865. (J.C.S.)

## Damaris[[@Headword:Damaris]]

             (Δάμαρις) an Athenian woman converted to Christianity by Paul's preaching (Act 17:34), A.D. 48. Chrysostom (de Sacerdotio, 4:7) and others held her to have been the wife of Dionysius the Areopagite, but apparently for no other reason than that she is mentioned together with him in this passage. Grotius and Hemsterhuis think the name should be Damalis, Δάμαλις (signifying heifer), which is frequently found as a  woman's name; but the permutation of λ and ρ was not uncommon both in pronunciation and writing (Lobeck on Phrynichus, p. 652).

## Damascene[[@Headword:Damascene]]

             (Δαμασκηνός), an inhabitant (2Co 11:32) of the city of Damascus (q.v.).

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

             a French preacher at the close of the 18th century, was a Minorite of the Franciscan order, and provincial of the Recollets of Paris. He wrote, Discours sur l'Evangiles (Paris, 1698, 1699): — Discours Ecclesiastiques et Monastiques (ibid. 1708). See Hoefer, Nouv. Biog. Generale, s.v.

## Damascenus Joannes[[@Headword:Damascenus Joannes]]

             SEE JOHN OF DAMASCUS.

## Damascus[[@Headword:Damascus]]

             (Heb. Damme'sek, דִּמֶּשֶׂק[sometimes Darme'sek, דִּרְמְשֶׂק, by resolution of the Dagesh, 1Ch 18:5-6; once Dumme'sek, דּוּמֶּשֶׂק, probably by erroneous transcription for the last, 2Ki 16:10], signifying activity [Gesenius, Thes. p. 345 sq.], from its commerce; Arab, Dtimeshk; Gr. Δαμασκός), one of the most ancient, and at all times one of the most important of Oriental cities. It is called by the natives Es-Sham, and is capital of an important pashalic of this latter name, and indeed is the chief or capital city of Syria. It was sometimes spoken of by the ancients as an Arabian city, but in reality it belongs to Syria (Coele-Syria, Strabo 16:756; Ptolemy, v. 15, 22). In 2Sa 8:5-6, “the Syrians of Damascus” are spoken of, and the words “Syria of Damascus” are found in Isa 7:8. It is expressly said, “the head of Syria is Damascus;” also, Isa 17:3, “the kingdom” is to cease “from Damascus;” so that this' place was obviously the metropolis of a Syrian empire. It gave name (Syria Damascena, Plin. Hist. Natural. v. 13) to a district of Syria, which, in 1Ch 19:6, is distinguished as “Syria-Maachah” in the A.V:. The city is even mentioned in the cuneiform inscriptions (q.v.). There has never been any doubt of its identity.

1. Situation. —Damascus occupies the most beautiful site in Syria, or perhaps in all Western Asia. At the eastern base of Anti-Libanus lies a vast plain, having an elevation of about 2200 feet above the level of the sea. It is bounded on the south by the river Awaj, with its branches, which separates it from Ituraea. On the east a little group of conical hills divides it from the great Arabian desert. Its form is triangular, and its area about 500  square miles. Only about one half of this is now inhabited, or indeed habitable; but in richness and beauty this half is unsurpassed. It owes all its advantages to its rivers (2Ki 5:12). The plain is about 400 stadia from the Mediteranean, and from six to eight days' journey from Jerusalem. Its celebrity is of early date. Strabo (xvi, p. 756) speaks of it in eulogistic terms. In a religious point of view, also, its repute was great. Julian (Ep. 24) terms it “the great and sacred Damascus, surpassing every city both in the beauty of its temples and the magnitude of its shrines, as well as the timeliness of its seasons, the limpidness of its fountains, the volume of its waters, and the richness of its soil.” The Abana (q.v.), now called Barada, rising high up on the western flank of Anti-Libanus, forces its way through the chain, running for some time among the mountains, till suddenly it bursts through a narrow cleft upon the open country east of the hills, and diffuses fertility far and wide. “From the edge of the mountain-range,” says a modern traveler, “you look down on the plain of Damascus.

It is here seen in its widest and fullest perfection, with the visible explanation of the whole secret of its great and enduring charm, that which it must have had when it was the solitary seat of civilization in Syria, and which it will have as long as the world lasts. The river is visible at the bottom, with its green banks, rushing through the cleft; it bursts forth, and as if in a moment scatters over the plain, through a circle of thirty miles, the same verdure which had hitherto been confined to its single channel... Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus. On the right towers the snowy height of Hermon, overlooking the whole scene.

Close behind are the sterile limestone mountains — so that you stand literally between the living and the dead” (Stanley, Palestine, p. 402). Another writer mentions among the produce of the plain in question “walnuts, pomegranates, figs, plums, apricots, citrons, pears, and apples” (Addison's Dam. and Palmyra, 2:92). Olivetrees are also a principal feature of the scene. Besides the main stream of the Barada, which runs directly through the town, supplying its public cisterns, baths, and fountains, a number of branches are given off to the right and to the left, which irrigate the meadows and corn-fields; turning what would otherwise be a desert into a garden. These various streams,  although greatly weakened in volume, flow on towards the east for about twenty miles, when they pour their waters into two small and shallow lakes, which lie upon the verge of the desert. Two other streams, the Wady Helbon upon the north, and the Awaj upon the south, which flows direct from Hermon, increase the fertility of the Damascene plain, and contend for' the honor of representing the “Pharpar” (q.v.) of Scripture. The city stands on the banks of the main stream, about two miles distant from, and 500 feet below the pass through which it emerges into the plain. The modern Oriental architecture does not bear close inspection, but when seen from a distance it is singularly imposing. Tapering minarets and swelling domes, tipped with golden crescents, rise up in every direction from the confused mass of white terraced roofs, while in some places their tops gleam like diamonds amid the deep green foliage. In the center of the city stands the great mosque, and near it the massive towers of the castle.

2. History. —According to Josephus (Ant. 1:6) Damascus was founded by Uz, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connection with Abraham, whose steward was a native of the place (Gen 15:2). We may gather from the name of this person, as well as from the statement of Josephus, which connects the city with the Arammeans, that it was a Shemitic settlement. According to a tradition preserved in the native writer Nicolaus, Abraham staid for some time at Damascus after leaving Charran and before entering the promised land, and during his stay was king of the place. “Abraham's name was,” he. says, “even in his own day, familiar in the mouths of the Damascenes, and a village was shown where he dwelt, which was called after him” (Fragm. 30). This last circumstance would seem, however, to conflict with the notion of Abraham having been king, since in that case he would have dwelt in the capital. In the village of Buzeh, three miles north of the city, is a highly venerated shrine, called for the last eight centuries “the house of Abraham.” (On these fables, see Julian, Epist. 24, p. 392; Cellarii Notitice, 2:442 sq.; Mannert, VI, 1:407 sq.; Justin, 36:2; Isidorus, Origg. 15:1; D'Herbelot, Biblioth. Or. 1:70.) SEE ABRAHAM.

Nothing more is known of Damascus until the time of David, when “the Syrians of Damascus came to succor Hadadezer, king of Zobah,” with whom David was at war (2Sa 8:5; 1Ch 18:5). On' this occasion David “slew of the Syrians 22,000 men,” and in consequence of this victory became completely master of the whole territory, which he garrisoned with Israelites. “David put garrisons in Syria of Damascus; and  the Syrians became servants to David, and brought gifts” (2Sa 8:6). Nicolaiis of Damascus said that the name of the king who reigned at this time was Hadad; and he ascribes to him a dominion not only over Damascus, but “over all Syria except Phoenicia” (Fragm. 31). He noticed his attack upon David, and related that many battles were fought between them, the last, wherein he suffered defeat, being “‘upon the Euphrates.” According to this writer, Hadad the first was succeeded by a son, who took the same name, as did his descendants for ten generations. But this is irreconcilable with Scripture (see Miller, Origo regni Damasc. Lips. 1714; also in Ikenii Thesaur. 1:721 sq.). It appears that in the reign of Solomon a certain Rezon, who had been a subject of Hadadezer, king of Zobah, and had escaped when David conquered Zobah, made himself master of Damascus, and established his own rule there (1Ki 11:23-25). He was “an adversary to Israel all the days of Solomon... and he abhorred Israel, and reigned over Syria” (Joseph. Ant. 8:7, 6). Afterwards the family of Hadad appears to have recovered the throne, and a Benhadad, who is probably Hadad III of Nicolaus, a grandson of the antagonist of David, is found in league with Baasha, king of Israel, against Asa (1Ki 15:19; 2Ch 16:3), and afterwards in league with Asa against Baasha (1Ki 15:20). He made a successful invasion of the Israelitish territory in the reign of that king; and in the reign of Omnri he not only captured a number of Israelitish cities, which he added to his own dominions, but even seems to have exercised a species of lordship over Samaria itself, in which he acquired the right of “making himself streets” (1Ki 20:34; comp. Nic. D. Fragm. 31, ad fin.).

He was succeeded by his son, Hadad IV (the Benhadad II of Scripture, and the Ben-idri of the Assyrian inscriptions), who came at the head of thirty-two subject kings against Ahab, and laid siege to Samaria (1Ki 20:1). The attack was unsuccessful, and was followed by wars, in which victory declared itself unmistakably on the side of the Israelites; and at last Benhadad was taken prisoner, and forced to submit to a treaty whereby he gave up all that his father had gained, and submitted in his turn to the suzerainty of Ahab (1Ki 20:13-34). The terms of the treaty were perhaps not observed. At any rate, three years afterwards war broke out afresh, through the claim of Ahab to the city of Ramoth-Gilead (1Ki 22:1-4). The defeat and death of Ahab at that place (ib. 15-37) seems to have enabled the Syrians of Damascus to resume the offensive. Their bands ravaged the lands of Israel during the reign of Jehoram; and they even undertook at this time a second siege of Samaria, which was frustrated miraculously (2Ki 6:24; 2Ki 7:6-7). After this, we do  not hear of any more attempts against the Israelitish capital. The cuneiform inscriptions show that towards the close of his reign Benhadad was exposed to the assaults of a great conqueror, who was bent on extending the dominion of Assyria over Syria and Palestine. Three several attacks appear to have been made by this prince upon Benhadad, who, though he had the support of the Phoenicians, the Hittites, and the Hamathites, was unable to offer any effectual opposition to the Assyrian arms. His troops were worsted in several engagements, and in one of them he lost as many as 20,000 men. It may have been these circumstances which encouraged Hazael, the servant of Benhadad, to murder him and seize the throne, which Elisha had declared would certainly one day be his (2Ki 8:15). He may have thought that the Syrians would willingly acquiesce in the removal of a ruler tinder whom they had suffered so many disasters. The change of rulers was not at first productive of any advantage to the Syrians. Shortly after the accession of Hazael (about B.C. 884), he was in his turn attacked by the Assyrians, who defeated him with great loss amid the fastnesses of Anti-Libanus. However, in his other wars he was more fortunate. He repulsed an attack on Ramoth-Gilead, made by Ahaziah, king of Judah, and Jehoram, king of Israel, in conjunction (2Ki 8:28-29); ravaged the whole Israelitish territory east of Jordan (2Ki 10:32-33), besieged and took Gath (2Ki 12:17; compare Amo 6:2); threatened Jerusalem, which only escaped by paying a heavy ransom (2Ki 12:18); and established a species of suzerainty over Israel, which he maintained to the day of his death, and handed down to Benhadad, his son (2Ki 13:3-7; 2Ki 13:22). This prince, in the earlier part of his reign, had the same good fortune as his father. Like him, he “oppressed Israel,” and added various cities of the Israelites to his own dominion (2Ki 13:25); but at last a deliverer appeared (2Ki 13:5), and Joash, the son of Jehoahaz, ‘beat Hazael thrice, and recovered the cities of Israel” (2Ki 13:25). In the next reign still further advantages were gained by the Israelites. Jeroboam II (B.C. cir. 836) is said to have “recovered Damascus” (2Ki 14:28), and though this may not mean that he captured the city, it at least implies that he obtained a certain influence over it. The mention of this circumstance is followed by a long pause, during which we hear nothing of the Syrians, and must therefore conclude that their relations with the Israelites continued peaceable. SEE BENHADAD.

When they reappear, nearly a century later (B.C. cir. 742), it is as allies of Israel against Judah (2Ki 15:37). We may suspect that the chief cause of the union now established between two powers which had been so long hostile was the necessity of combining to  resist the Assyrians, who at the time were steadily pursuing a policy of encroachment in this quarter. Scripture mentions the invasions of Pul (2Ki 15:19; 1Ch 5:26), and Tiglath-Pileser (2Ki 15:29; 1Ch 5:26); and there is reason to believe that almost every Assyrian monarch of the period made war in this direction. It seems to have been during a pause in the struggle that Rezin, king of Damascus, and Pekah, king of Israel, resolved conjointly to attack Jerusalem, intending to depose Ahaz and set up as king a creature of their own (Isa 7:1-6; 2Ki 16:5). Ahaz may have already been suspected of a friendly feeling towards Assyria, or the object may simply have been to consolidate a power capable of effectually opposing the arms of that country. In either case the attempt signally failed, and only brought about more rapidly the evil against which the two kings wished to guard. Jerusalem successfully maintained itself against the combined attack; but Elath, which had formerly been built by Azariah, king of Judah, in territory regarded as Syrian (2Ki 14:22), having been taken and retained by Rezin (2Ki 16:6), Ahaz was induced to throw himself into the arms of Tiglath-Pileser, to ask aid from him, and to accept voluntarily the position of an Assyrian feudatory (2Ki 16:7-8). The aid sought was given, with the important result that Rezin was slain, the kingdom of Damascus brought to an end, and the city itself destroyed, the inhabitants being carried captive into Assyria (ib. 2Ki 16:9; comp. Isa 7:8, and Amo 1:5). Among the sculptures lately discovered on the site of Nineveh are thought to be delineations of this siege and capture of Damascus. Rawlinson even reads the name of the city on an obelisk connected with them (Bonomi, Nineveh. p. 234 sq.). Assyrian remains have lately been discovered in a mound near Damascus (Journal of Sacred Literature, October. 1854, p. 218; January, 1855, p. 469). SEE ASSYRIA.

It was long before Damascus recovered from this serious blow. As Isaiah and Amos had prophesied in the day of her prosperity that Damascus should be “taken away from being a city and be a ruinous heap” (Isa 17:1), that “a fire should be sent into the house of Hazael which should devour the palaces of Benhadad” (Amo 1:4), so Jeremiah, writing about B.C. 600, declares “Damascus is waxed feeble and turneth herself to flee, and fear hath seized on her; anguish and sorrows have taken. her as a woman in travail. How is the city of praise not left, the city of my joy!” (Jer 49:24-25). Damascus remained a province of Assyria until the  capture of Nineveh by the Medes (B.C. 625), when it submitted to the conquerors. Its Wealth and commercial prosperity appear to have declined for a considerable period, probably on account of the ravages of Tiglath- Pileser, and the captivity of the most influential and enterprising of its people. The city was afterwards held in succession by the Egyptians, Babylonians, and Persians. We have no particulars of its history for a period of three centuries. Under the rule of the Persians it was the capital of the province of Syria, and the residence of the satrap.

We do not know at what time Damascus was rebuilt, but Strabo says that it was the most famous place in Syria during the Persian period (xvi. 2, § 19). When Darius, the last king of Persia, made his great effort to repress the rising power, and bar the progress of Alexander of Macedon, it was in this city he deposited his family and treasures (Arrian, Exp. Al. 2:11). The fate of Damascus, with that of all Western Asia, was decided by the battle of Issus, in which the Persian army was almost annihilated. Damascus now became the capital of a province which Alexander gave to his general Laomedon (Plut. Vit. Alexandri). During the long wars which raged between the Seleucide and the Ptolemies, Damascus had no separate history: it sometimes fell to the one, and sometimes to the other. Antioch was founded, and became their favorite residence, and the capital of the Seleucidae; but when the Syrian kingdom was divided in B.C. 126, Damascus was made the second capital. Its territory embraced Coele-Syria, Phoenicia, and the country east of the Jordan, and it was afterwards governed in succession by four princes of the family of Seleucus. Damascus and Antioch thus became the seats of rival factions, and aspirants after complete sovereignty (Joseph. Ant. 13:13, 4, and 15, 1). The last of these princes, Antiochus Dionysus, was killed in battle against Aretas, king of Arabia, and the Damascenes forthwith elected Aretas his successor (Josephus, Ant. 13:15,1), B.C. 84. In the year B.C. 64, the Romans, under Pompey, invaded and captured Syria, constituted it a province of the empire, and made Damascus the seat of government (ib. 14:2, 3, and 4, 5; Mos. Choren. 1:14; Appian, Bell. Mithrid. p. 224). From Josephus (War, 1:2; 25:2; 20:2; comp. Act 9:2) it appears that its population contained great numbers of Jews.

For twenty years Damascus continued to be the residence of the Roman procurators. The city prospered under their firm and equitable rule, and even after their removal to Antioch did not decline. Strabo, who flourished  at this period, describes it as one of the most magnificent cities of the East. Nicolaus, the famous historian and philosopher, the friend of Herod the Great and Augustus, was now one of its citizens (Strabo, Geogr. xvi; Josephus, Ant. 16:10, 8). But the strong arm of Rome was not sufficient to quell the fiery spirit of the Syrians. The whole country was rent into factions, and embroiled by the unceasing rivalries and wars of petty princes. About the year A.D. 37, a family quarrel led to a war between Aretas, king of Arabia, and Herod Antipas. The Roman governor, Vitellius, was instructed to interfere in favor of the latter; but when he was ready to attack Aretas, who had already driven back Herod, news arrived of the death of the emperor Tiberius. The government of Syria was thus thrown into confusion, and Vitellius returned to Antioch (Joseph. Ant. 18:5, 1-3). It appears that now Aretas, taking advantage of the state of affairs, followed up his successes, advanced upon Damascus, and seized the city. It was during his brief rule (or some earlier one) that Paul visited Damascus on his return from Arabia (Gal 1:16-17). SEE ARETAS.

His zeal as a missionary, and the energy with which he opposed every form of idolatry, had probably attracted the notice and excited the enmity of Aretas; and consequently, when informed by the Jews that the apostle had returned to the city, he was anxious to secure him, and gave orders to the governor to watch the gates day and night for that purpose (Act 9:24; 2Co 11:32. See Neander, Planting and Training of the Christian Church, 1:106). The Romans adorned Damascus with many splendid buildings, the ruins of which still exist. Some of them were probably designed by Apollodorus, a native of the city, and one of the most celebrated architects of his age, to whose genius we are indebted for one of the most beautiful monuments of ancient Rome, the Column of Trajan (Dion Cass. lxix). A little later it was reckoned to Decapolis (Plin. Hist. Nat. v. 16), after which it became a part of the province known as Phcenicia-Libanesia (Hierocl. Synecd. p. 717).

Christianity was planted in Damascus by Paul himself (Act 9:20 sq.; Gal 1:12), and obtained a firm footing in the apostolic age. It spread so rapidly among the population that in the time of Constantine the great temple, one of the noblest buildings in Syria, was converted into a cathedral church and dedicated to John the Baptist. When the first general council assembled at Nice, Magnus, the metropolitan of Damascus, was present with seven of his suffragans. But the Roman empire was now waxing feeble, and the religion which, by its establishment as a national  institute, ought to have infused the germ of a new life into the declining state, was itself losing its purity and its power. Damascus felt, like other places, the demoralizing tendencies of a corrupt faith. In the beginning of the 7th century a new and terrible power appeared upon the stage of the world's history, destined, in the hands of an all-wise though mysterious Providence, to overthrow a degenerate empire and chastise an erring Church. In A.D. 634 Damascus opened its gates to the Mohammedans, and thirty years later the first caliph of the Omeiades transferred the seat of his government to that city. It now became for a brief period the capital of a- vast empire, including Syria, Mesopotamia, Persia, Northern Africa, and Spain (Elmacin, Hist. Sarac. xiii). In A.D. 750 the Omeiades were supplanted by the dynasty of Abbas, and the court was removed to Bagdad. A stormy period of four centuries now passed over the old city without leaving a single incident worthy of special note. An attack of the Crusaders (A.D. 1148), under the three chiefs, Baldwin, Conrad, and Louis VII, might have claimed a place here had it not been so disgraceful to the Christian arms. It is enough to say that the cross never displaced the crescent on the battlements of Damascus. The reigns of Nureddin and his more distinguished successor Saladin form bright epochs-in the city's history. Two centuries later came Timur, who literally swept Damascus with “the besom Of destruction.” Arab writers sometimes call him elWahsh, “the wild beast,” and he fully earned that name. Never had Damascus so fearfully experienced the horrors of conquest. Its wealth, its famed manufactures, and its well-filled libraries, were all dissipated in a single day. It soon regained its opulence. A century later it fell into the hands of the Turks, and, with the exception of the brief rule of Ibrahim Pasha, it has ever since remained nominally subject to the sultan.

The Mohammedan population of Damascus have long been known as the greatest fanatics in the East. The steady advance of the Christian community in wealth and influence during the last thirty years has tended to excite their bitter enmity. In July, 1860, taking advantage of the war between the Druses and Maronites, and encouraged also by the Turkish authorities, they suddenly rose against the poor defenseless Christians, massacred about 6000 of them in cold blood, and left their whole quarter in ashes! Such is the last act in the long history of Damascus. (There is a work by Pieritz on the Persecution of the Jews at Damascus, Lond. 1840.) Damascus is still the largest city in Asiatic Turkey. It contained in 1859 a population of about 150,000. Of these, 6000 were Jews and 15,000  Christians. The Christian community has since been almost exterminated by the above massacre of the greater portion of the males. The pasha ranks with the first officers of the empire, and the city is the head-quarters of the Syrian army.

3. Commerce. —Damascus has always been a great center for trade. The difficulties and dangers of the mountain passes to the west of Anti-Libanus made the line of traffic between Egypt and Upper Syria follow the circuitous route by Damascus rather than the direct one through Coele- Syria, while the trade of Tyre with Assyria and the East generally passed naturally through Damascus on its way to Palmyra and the Euphrates. Ezekiel, speaking of Tyre, says, “Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon and white wool.” It would appear from this that Damascus took manufactured goods from the Phoenicians, and supplied them in exchange with wool and wine. The former would be produced in abundance in Coele-Syria and the valleys of the Anti-Libanus range, while the latter seems to have been grown in the vicinity of HELBON, a village still famous for the produce of its vines, ten or twelve miles from Damascus to the north-west (Geograph. Jour. 26:44). But the passage- trade of Damascus has probably been at all times more important than its direct commerce. Its merchants must have profited largely by the caravans which continually passed through it on their way to distant countries. It is uncertain whether in early times it had any important manufactures of its own. According to some expositors, the passage in Amo 3:12, which we translate “in Damascus on a couch” (וּבִדְמֶשֶׂק עֶרֶשׂ), means really “on the damask couch,” which would indicate that the Syrian city had become famous for a textile fabric as early as the eighth century B.C. There is no doubt that such a fabric gave rise to our own word, which has its counterpart in Arabic as well as in most of the languages of modern Europe; but it is questionable whether either this, or the peculiar method of working in steel, which has impressed itself in a similar way upon the speech of the world, was invented by the Damascenes before the Mohammedan era. In ancient times they were probably rather a consuming than a producing people, as the passage in Ezekiel clearly indicates. It afterwards became famous for its sword-blades and cutlery; but its best workmen were carried off by Timur to Ispahan. Its chief manufactures are, at present, silks, coarse woolen stuffs, cottons, gold and silver ornaments, and arms. The bazaars are stocked with the products of nearly all nations  — Indian muslins, Manchester prints, Persian carpets, Lyons' silks, Birmingham cutlery, Cashmere shawls, Mocha coffee, and Dutch sugar.

4. Topography, Antiquities, etc, — The old city, the nucleus of Damascus, stands on the south bank of the river, and is surrounded by a tottering wall, the foundations of which are Roman, and the superstructure a patchwork of all succeeding ages. It is of an irregular oval form. Its greatest diameter is marked by the “street called Straight,” which intersects it from east to west, and is about a mile long. This street was anciently divided into three avenues by Corinthian colonnades, and at each end were triple Roman gateways, still in a great measure entire. In the old city were the Christian and Jewish quarters, and the principal buildings and bazaars. On the north, west, and south are extensive suburbs. The internal aspect of the city is not prepossessing, and great is the disappointment of the stranger when he leaves the delicious environs and enters the gates. Without, nature smiles joyously, the orchards seem to blush at their own beauty, and the breeze is laden with perfumes. Within, all is different. The works of man show sad signs of neglect and decay. The houses are rudely built; the lanes are paved with big rough stones, and partially roofed with ragged mats and withered branches; long-bearded, fanatical-visaged men squat in rows on dirty stalls, telling their beads, and mingling, with muttered prayers to Allah and his prophet, curses deep and terrible on all infidels. The bazaars are among the best in the East. SEE BAZAAR.

They are narrow covered lanes, with long ranges of open stalls on each side; in these their owners sit as stiff and statue-like as if they had been placed there for show. SEE MERCHANT.

Each trade has its own quarter. Every group in the bazaars would form a lively picture. All the costumes of Asia are there, strangely grouped with panniered donkeys, gayly-caparisoned mules, and dreamy-looking camels. The principal khans or caravansaries are spacious buildings. They are now used as stores and shops for the principal merchants. The great khan, Assad Pasha, is among the finest in Turkey. A noble Saracenic portal opens on a large quadrangle, ornamented with a marble fountain, and covered by a series of domes supported on square pillars. Many of the mosques are fine specimens of Saracenic architecture. Their deeply-moulded gateways are very beautiful, and the interlaced stone-work around doors and windows is unique. They are mostly built of alternate layers of white and black stone, with string courses of marble arranged in chaste patterns. But they are all badly kept, and many of them are now ruinous.  The private houses of Damascus share, with the plain, the admiration of all visitors. No contrast could be greater than that between the outside and inside. The rough mud-walls and mean doors give poor promise of taste or beauty within. The entrance is always through a narrow winding passage- sometimes even a stable-yard-to the “outer court,” where the master has his reception-room, and to which alone male visitors are admitted. Another winding passage leads to the haren (q.v.), which is the principal part of the house. Here is a spacious court, with tesselated pavement, a marble basin in the center, jets d'eau around it, orange, lemon, and citron trees, flowering shrubs. jessamines and vines trained over trellis-work for shade. The rooms all open on this court, intercowrmunication between room and room being almost unknown. On the south side is an open alcove, with marble floor and cushioned dais. The decorations of some of the rooms is gorgeous. The wails of the older houses are wainscoted, carved, and gilt, and the ceilings are covered with arabesque ornaments. In the new houses painting and marble fretwork are taking the place of arabesque and wainscoting.

The principal building of Damascus is the Great Mosque, the domes and minarets of which are everywhere conspicuous. It occupies one side of a large quadrangular court, flagged with marble, arranged in patterns, and ornamented with some beautiful fountains. Within the mosque are double ranges of Corinthian columns supporting the roof, in the style of the old basilicas. The walls were once covered with Mosaic, representing the holy places of Islam; but this is nearly all gone. In the center is a spacious dome. The building was anciently a temple, with a large cloistered court, like the Temple of the Sun at Palmyra. In the time of Constantine it was made a church and dedicated to John the Baptist, whose head was said to be deposited in a silver casket in one of the crypts. In the 7th century the Moslems took possession of it, and it has since remained the most venerated of their mosques. It is a singular fact, however, that though it has now been for twelve centuries in possession of the enemies of our faith, though during the whole of that period no Christian has ever been permitted to enter its precincts, yet over its principal door is an inscription embodying one of the grandest and most cheering of Christian truths (Psa 145:13).

The Castle is a large quadrangular structure, with high walls and massive flanking towers. It is now a mere shell, the whole interior being a heap of  ruins. The foundations are at least as old as the Roman age. It stands at the north-west angle of the ancient wall.

The traditionary sacred places of Damascus are the following: A “long, wide thoroughfare” — leading direct from one of the gates to the castle or palace of the pasha — is “called by the guides ‘Straight'“ (Act 9:11); but the natives know it among themselves as “the Street of Bazaars” (Stanley, p. 404). The house of Judas is shown, but it is not in the street “Straight” (Pococke, 2:119). That of Ananias is also pointed out. The scene of the conversion is confidently said to be “an open green spot, surrounded by trees,” and used as the Christian burial-ground; but this spot is on the eastern side of the city, whereas Paul must have approached from the south or west. Again it appears to be certain that “four distinct spots have been pointed out at different times” (Stanley, p. 403) as the place where the “great light suddenly shined from heaven” (Act 9:3). The point of the walls at which St. Paul was let down by a basket (Act 9:25; 2Co 11:33) is also shown; and it. is a fact that houses are still constructed in Damascus in like manner overhanging the wall. In the vicinity of Damascus certain places are shown traditionally connected with the prophet Elisha; but these local legends are necessarily even more doubtful than those which have reference to the comparatively recent age of the apostles. There are even spots pointed out as the scene of events in the life of Abraham (Stanley, p. 404).

The climate of Damascus is healthful except during July, August, and September, when fevers and opthalmia are prevalent, engendered by filth and unwholesome food. The thermometer ranges from 80° to 87° Fahr. during the summer, and seldom falls below 45° in winter. There is usually a little snow each year. The rain begins about the middle of October, and continues at intervals till May. The rest of the year is dry and cloudless.

A full description of Damascus, with notices, plans, and drawings, is given in Porter's Five Years in Damascus (Lond. 1855, 2 vols. 8vo); and in the JOUR. SAC. LIT. July, 1853, p. 245 sq.; Oct. 1853, p. 45 sq.; see also Addison's Damascus and Palmyra (ii. 92-196); Walch, Antiquitates Damasc. illustrate (Jen. 1757 [a copious treatise, giving all facts known in his day]; also in his Acta Apostol. 2:31 sq.); Kelly, Syria (chap. xv), and travelers in Palestine generally. SEE SYRIA.

## Damascus John Of[[@Headword:Damascus John Of]]

             SEE JOHN OF DAMASCUS.

## Damaskios[[@Headword:Damaskios]]

             one of the last eclectic philosophers, was a native of Damascus, studied in Alexandria and Athens, and taught the Neo-Platonic philosophy in the latter city. In consequence of the persecution of paganism by the emperor Justinian, Damaskios, in 529, emigrated to Persia, where he was well received by Khosroes, who, at the treaty of peace in 533, obtained for him permission to return and freedom of his religious belief. He is the author of a number of works, the most important of which is entitled Περὶ ἀρχῶν (edited by J. Kopp, Frankfort, 1826). On his life and opinions, see Kopp, preface to the above work, and Jules Simon in Dictionnaire des Sciences Philosophiques. — Hoefer, Biog. Generale, 12:842.

## Damasus I[[@Headword:Damasus I]]

             pope, born in Spain (others say in Rome) A.D. 306, succeeded Liberius as bishop of Rome A.D. 366. He was opposed by Ursicinus, who claimed the election, and in their disgraceful strifes many people were murdered. -He was a man of vigorous intellect, and extended the power of the see of Rome very greatly. The emperor Gratian conferred upon him, in 378, the right to pass judgment upon those clergymen of the other party who had been expelled from Rome, and, at the request of a Roman synod held in the same year, instructed the secular authorities to give to him the necessary support. Damasus was a vigorous opponent of Arianism; a synod held by him in 368 condemned the two Illyrian bishops Ursacius and Valens, and another, held in 370, passed sentence against Auxentius of Milan. He also exerted himself for putting an end to the Antioch schism, and took part in the OEcumenical Council of Constantinople of 381. One of his best acts was to make Jerome his secretary, and to aid him in his version of the Bible. He died in 384, and after his death was soon enrolled in the catalogue of saints, being commemorated on Dec. 11. See Damasi Opera, edited by Merenda (Rome, 1754, fol.; Paris, 1840, 8vo); Mosheim, Ch. Hist. bk. ii, cent. iv, pt. ii, ch. ii, note 40; Milman, Hist. of Latin Christianity, 1:108 sq.; Christian Remembrancer, Oct. 1854, 283 sq.

## Damasus II[[@Headword:Damasus II]]

             pope, originally Poppo, a native of Bavaria. He was bishop of Brixen when he was elected pope in 1048, upon the recommendation of the emperor Henry 3, on the day of the abdication of Benedict X, and died twenty-three days after his election, 1048.

## Damberger, Joseph Ferdinand[[@Headword:Damberger, Joseph Ferdinand]]

             a German scholar, was born at Passau, March 1, 1795. He studied at different universities, was made a priest in 1818, and joined the Jesuit order in 1837. In 1845 he was made professor of history at Lucerne, and died May 1, 1859, leaving Furstentafel der Europaischen Staatengeschichte, (Regensburg, 1830): — Synchronistiche Geschichte der Kirche und Welt im Mittelalter (ibid. 1850-1863, 15 volumes, the concluding volumes being edited by Rattinge). See Janner, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Damchuk[[@Headword:Damchuk]]

             in Mongolian mythology, is a green horse, the steed of the god Maidari, the last Burchan, who descended to earth in order to exalt men again to their former duration of life, their virtue, and their beauty. The green horse is a great idol (Dolon Erdeni), which, with six other idols, is placed on the altars of the Mongolian temples.

## Dame, Friederich[[@Headword:Dame, Friederich]]

             a Lutheran theologian of Germany, was born in Holstein, July 22, 1567. He studied at Rostock and Konigsberg; was in 1592 rector at Itzehoe; in 1594, deacon at Flensburg; in 1600 pastor, and in 1604 provost there. He died December 18, 1635, leaving Voluntate Dei erga Genus Humanum: — De Resurrectione Mortuorum: — Apodixis de Animae Immortalitate, etc. See  Moller, Cimbria Literata; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Damhnat[[@Headword:Damhnat]]

             was an Irish saint of Sliabh Betha, now Slieve Beagh, in Tyrone. She is commemorated June 13.

## Damia[[@Headword:Damia]]

             a goddess among the ancients, said to be the wife of Faunus. She was so chaste that she never saw nor heard any other man than her own husband. Her sacrifice, which was always offered in, private houses, with windows and doors shut, was called Damium. No man, nor picture of a male, was suffered to be present, nor were women allowed to reveal what passed.

## Damian (Damianus Or Damiani), Peter[[@Headword:Damian (Damianus Or Damiani), Peter]]

             an eminent cardinal and reformer in the Roman Church, born at Ravenna about 1007. His parents appear to have taken much pains with his education, for he early excelled as much in piety as he did in learning. When he had completed his studies, he entered the monastery of the “Holy Cross” at Avellana, in Umbria. So high was his reputation that pope Stephen X created him cardinal bishop of Ostiao In A.D. 1061 he resigned all his preferments, which at the first even had been forced upon him, being unable to live with such a dissolute, debauched, and unholy crew as the clergy of those parts and times were. In the year 1069 he was sent as legate to prevent the emperor Henry from being divorced from his wife Bertha. His last public employment was in A.D. 1072, when he was commissioned to dissolve the excommunication under which his natal city Ravenna had lain for several years. He died of a fever at Faenza, on February 23, 1072, aged 66 years. His acts and his writings, which are numerous, tended much to the enlargement and consolidation of the papal power; yet he does not seem to haave been at all a party man, but to have proceeded in a direct and honest course, which led him, on the whole, to the support of that dominion which then prevailed. Not one of his least merits with the Romish Church would be that he was the first who required his monks to recite the Office of the Virgin; but that Church should also recollect that he strongly deprecates the use of temporal weapons for the increase of spiritual power. Altogether Damian was among the foremost men of his age, both morally and intellectually. His works were collected by Cajetan (Rome, 1606-1615, 3 vols. fol.), and have been several times reprinted; the best edition is that of Bassani (1783,4 vols. fol.). His life is given in the first volume of his works; also in Vita P. Damiani. by Laderchi (Rome, 1702, 4to); and in the Acta Sanctorum, Feb. 3, 406 sq. See Dupin, Eccl. History, vol. 9, ch. 8, Mosheim, Ch. Hist., bk. 3, c. 1, pt. 2, chap. 2, n. 67; Bayle, Dictionary, s.v.; Clarke, Succ. of Sacred Literature, 2:608; Schrdckh, Kirchengeschichte, 22:523 sq.; Lea, Sacerdotal Celibacy (1867), chap. 12.

## Damian (Damianus, Or Damiani, Petrus), Hymns Of[[@Headword:Damian (Damianus, Or Damiani, Petrus), Hymns Of]]

             Of these the following have become especially known: Gravi me terrore pulsas, vita dies ultima. "This awful hymn," says Mr. Neale," is the dies irae of individual life. The realization of the hour of death is shown, not only by this hymn, but by the commendatory prayer, used from his (the author's) time in the Roman Church, which begins, 'To God I commend thee, beloved brother; and to him whose creature thou art I commit thee." In the translation of Mr. Neale the first stanza runs thus:

"O what terror in thy forethought,

Ending scene of mortal life!

Heart is sickened,

 veins are loosened,

 Thrills each nerve,

 with terror rife,

 When the anxious heart depicteth A

ll the anguish of the strife!"

Another translation, given by P.S. Worsley, in Lyra Messianica, runs thus:

"Heavily with dread thou loomest,

 last day of my earthly life:

 Heart and melting veins within me shudder at the mortal strife,

 When I would inform my spirit with what horrors thou art rife."

Another hymn is his Crux nundi benedictio, which Mr. Neale rendered —  "O

 Cross, whereby the earth is blest,

 Certain Redemption, Hope, and Rest,

 Once as the Tree of Torture known,

 Now the bright gate to Jesu's Throne."

Better known is his Ad perennis vitas fontemn, "the noblest he has left us," and which, in R.F. Littledale's translation in Lyra Mystica, reads thus:

“For the fount of life eternal is my thirsting spirit fain, A

nd my prisoned soul would gladly burst her fleshly bars in twain!

 While the exile strives and struggles on to win her. home again."

See Trench, Sacred Latin Poetry; page 277 sq., 315 sq.; Rambach, Anthologie christlicher Gesnage, pages 288, 241; Daniel, Thesaurus Hymnologicus, 1:116, 224; 4:291; Mone, Hymni Lat. Med. AEvi, 1:422; Neale, Mediaeval Hymns, page 52 sq. (B.P.)

## Damiani, Felice[[@Headword:Damiani, Felice]]

             an eminent Italian painter, was born at Gubbio, and flourished from 1584 till 1616. He studied under Benedetto Nucci, and painted principally for the churches in his native city. His most esteemed work is the Baptism of St. Augustine, in the church of that saint, at Gubbio, painted in 1594. Another is the Decapitation of St. Paul, in San Recavati, at Castel-Nuovo. About 1596 he decorated two chapels in the Church of the Madonna de Lumi, at San Severino, with scenes from the life of the Virgin and the infancy of Christ. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Damiani, Johann[[@Headword:Damiani, Johann]]

             a Hungarian theologian, was born at Tuhegli, June 21, 1710. In 1726 he went to Rome, studied at Fermo under the auspices of pope Benedict XIII, and on March 5, 1735, he entered orders. Returning to Rome, he was welcomed by pope Clement XII, who proposed him for the canonship of Presburg. He occupied various other positions in the ecclesiastical hierarchy, and died about 1780. His principal works are Doctrina verae Christi Ecelesiae (Ofen, 1762): — Justa Religionis Coactio, etc. (ibid. 1765). This was a treatise concerning means for bringing dissenters into. the somnish Church. See Hoefer, Nouv. Biog. Generale,s.v.

## Damiani, Wilhelm Friederich[[@Headword:Damiani, Wilhelm Friederich]]

             a Hungarian theologian, brother of the foregoing, was born January 18, 1714. After having studied at Fermo he was chosen by Clement XII for primate of the kingdom. He died at Presburg, June 17, 1760, leaving Synopsis vitae Missioiis Miraculorum et Evangeliorum Martini Lutheri et Joannis Calvini (Ofen, 1761): — Synopsis Doctrina Martini Lutheri et Joannis Calvini (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Damianists Or Damianites[[@Headword:Damianists Or Damianites]]

             The followers of Damianus of Alexandria (q.v.) were so called.

## Damianus[[@Headword:Damianus]]

             Monophysite patriarch of Alexandria (t 601), expressed himself on the doctrine of the Trinity in a sense similar to that of Sabellius. He maintained that the divinity (θεύτης) of the Father, the Son, and the Holy Ghost is an essential characteristic (ὕπαρξις) divided among the three, so that they are God only in their unity, not each one in himself (καθ᾿ ἑαυτόν), and that in this unity they constitute the one divine essence (μίαν οὐσίαν καὶ φύσιν). His followers were called Damianites, after him, or Angelists, from Angelium, the place where they held their assemblies in Alexandria; their adversaries were called Tetradists (Τετραδίται), as, going still further than the Tritheists, they acknowledged four gods, namely, the Father, the Son, the Holy Ghost, and the higher Being, which, in his nature (φύσει) and in himself (καθ᾿ ἑαυτόν), is God. — Herzog, Real- Encyklopadie, 3, 263; Mosheim, Ch. History, bk. ii, ch. vi, pt. i, § 4; Hagenbach, Hist. of Doctrines, § 96.

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

             the name of several early Christians:

1. A missionary sent by pope Eleutherius to Britain.

2. Bishop of Sidon, was a member of the synod at Anfiochin 444, and also of the Council of Chalcedon in 451, when. he gave his vote for the deposition of Dioscorus.

3. A companion of St. Regulus. One of the churches of St. Andrews was dedicated to him. He is commemorated June 1.

4. Fifth bishop of Rochester, was consecrated by archbishop Deusdedit about 655.

5. Saint, bishop of Ticinum (now Pavia), where he was born; and, while a presbyter, attended the synod held by Mansuetus, archbishop of Milan, against the, Monothelites, in 679. He was deputed by the synod to draw up an exposition of faith to be sent to the emperor, which was received by acclamation in the Council of Constantinople in 680. He succeeded Anastasius the latter year as bishop, and died in 710.

## Damianus St[[@Headword:Damianus St]]

             SEE COSMAS.

## Damin[[@Headword:Damin]]

             SEE ADAMI.

## Damini, Pietro[[@Headword:Damini, Pietro]]

             an Italian historical painter, was born at Castel-Franco in 1592, and studied under Giovanni Battista Novelli. There are many of his works in Castel- Franco, Vicenza, Crema, and Padua. In the church of I1 Santo, at Padua, is his principal work, The Crucifixion, with the Virgin Mary and St. John. In the monastery of the Padri Serviti, at Vicenza, are several of his works, representing scenes from the life of St. Filippo. He died at Venice in 1631. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Damiron, Jean Philibert[[@Headword:Damiron, Jean Philibert]]

             a French philosopher, was born in 1794, at Belleville. He was professor of philosophy at Paris, and died in 1862, leaving, Cours de Philosophie (Paris, 1842): — Essaxis sur l'Histoire de la Philosophiae en France au Dix-septisme Siecle (1846, 2 volumes): — also Au Dix-huitieme Siecle (1862, 2 volumes): — and Au Dix-neuvieme Siecle (3d ed. 1834). See Franck, Moralistes et Philosophes (Paris, 1872); Lichtenberger, Encyclop. des Sciences Religienses. (B.P.)

## Damisus[[@Headword:Damisus]]

             in Greek mythology, was ,the swiftest of the giants, whose body was employed by the centaur Chiron, in order to strengthen that of Achilles.

## Damm, Christian Tobias[[@Headword:Damm, Christian Tobias]]

             a Lutheran theologian of Germany, was born at Geithain, in Saxony, January 9, 1699. He studied at Halle, where he also for some-time acted as teacher at the orphanage. In 1730 he was called to Berlin as con-rector at the Kolnische gymnasium, was made in 1742 pro-rector, and finally rector. He died May 27, 1778, having published, Brief des Apostel Jacobi, ubersetzt meit Anmerkungen (Berlin, 1747): — Das Neue Testament von neuen ubersetzt und mit Anmerkungen begleitet (ibid. 1764, 1765, 3 volumes); a work which caused his deposition from office, because he therein advocated. Socinian doctrines: — Vom historischen Glauben (ibid. 1772): — Betrachtungen uber die Religion (ibid. 1773). See Meusel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch dertsheol. Lit. 1:171. (B.P.).

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

             a Lutheran theologian (if Germany was born at Rostock in 1633. In 1663 he was deacon at St. Mary's, in that city; in 1667, pastor of the Altstadt, in Kdnigsberg, and member of consistory, the same year taking his degree as doctor of theology at Greifswalde. He died May 11, 1679. He wrote, De die Omnium Prino: — De Ritu Baptizandi super Sepulchra: — De Oficio Pastorali Elenchtico ex Joh 16:8. See Arnold, Historie der Konigsbergischen Universitat; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Dammim[[@Headword:Dammim]]

             SEE EPHES-DAMMIM.

## Damnation[[@Headword:Damnation]]

             condemnation. This word is used to denote the final loss of the soul, but it is not always to be understood in this sense in the sacred Scripture. Thus it is said in Rom 13:2, “They that resist shall receive to themselves damnation,” i.e. condemnation, “from the rulers, who are not a terror to good works, but to the evil.” Again, in 1Co 11:29, “He that eateth and drinketh unworthily, eateth and drinketh damnation to himself,” i.e. condemnation; exposes himself to severe temporal judgments from God, and to the judgment and censure of the wise and good. Again,  Rom 14:23, “He that doubteth is damned if he eat,” i.e. is condemned both by his own conscience and the word of God, because he is far from being satisfied that he is right in so doing.

## Damoetas[[@Headword:Damoetas]]

             SEE RICULPHUS.

## Damon, David, D.D[[@Headword:Damon, David, D.D]]

             a Congregational minister, was born in 1781. He graduated from Harvard College in 1811; was settled at Lunenburg in 1815, and died in 1843. He published one or two Sermons, and an Address on'Temperance, delivered at Amesbury, Massachusetts in 1829. (J.C.S.)

## Damon, Samuel Chenery, D.D[[@Headword:Damon, Samuel Chenery, D.D]]

             a Congregational minister, was born at Holden, Massachusetts, February 15, 1815. He graduated from Amherst College in 1836, attended Princeton Theological Seminary for two years, graduating from Andover Theological Seminary in 1841; was ordained seaman's chaplain and editor of The  Friend, at Honolulu, Hawaii, from 1842 until his death, February 7, 1885. He published numerous sermons and addresses. See Cong. Year-book, 1886, page 22; Necrol. Report of Princeton Theol. Sem. 1885, page 38.

## Dampierre, Antoine Esmonin De[[@Headword:Dampierre, Antoine Esmonin De]]

             a French ascetic writer, was born at Beaune in January 1743. He was successively counsellor and president mortier at the parliament of Burgundy, president of the chamber in the royal court of Dijon, 1811, and member of the general council of the Cote d'Or, 1817. He died September 1, 1824, leaving, Verites Divines pour le Coeur et l'Esprit (Lausanne, 1823): — Historique de la Revolution (Dijon, 1824). See Hoefer, Nouv. Biog. Generale, s.v.

## Dan[[@Headword:Dan]]

             (Heb. id. דָּן, a judge; Sept. Δάν), the name of a man and his tribe and of two towns. SEE MAHANEH-DAN; SEE DAN-JAAN.

1. (Josephus translates Θεόκριτος, Ant. 1:19, 8.) The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen 30:6), born B.C. 1916. . The origin of the name is there given in the exclamation of Rachel — “‘God hath judged me (דָּנִנִּי, danan'ni)... and given me a son,' therefore she called his name Dan,” i.e. “judge.” ‘In the blessing of Jacob (Gen 49:16) this play on the name is repeated — “Dan shall judge (יָדִין, yadin') his people.” Dan was own brother to Naphtali; and, as the son of Rachel's maid, in a closer relation with Rachel's sons, Joseph and Benjamin, than with the other members of the family. It may be noticed that there is a close affinity between his name and that of DINAH, the only daughter of Jacob. SEE JACOB.

TRIBE OF DAN. — Only one son is attributed to this patriarch (Gen 46:23); but it may be observed that “Hushim” is a plural form, as if the name, not of an individual, but of a family; and it is remarkable whether as indicating that some of the descendants of Dan are omitted in these lists, or from other causesthat when the people were numbered in the wilderness of Sinai, this was, with the exception of Judah, the most numerous of all the tribes, containing 62,700 men able to serve. The position of Dan during the march through the desert was on the north side of the tabernacle (Num 2:25). Here, with his brother Naphtali, and Asher, the son of Zilpah, before him, was his station, the hindmost of the long procession (Num 2:31; Num 10:25). The names of the “captain” (נָשִׂיא) of the tribe at this time, and of the “ruler” (the Hebrew word is the same as before), who was one of the spies (13:12), are preserved. So also is the name of one who played a prominent part at that time, “Aholiab, the son of Ahisamach, of the tribe of Dan,” associated with Bezaleel in the design and construction of the fittings of the tabernacle (Exo 31:6, etc.). The numbers of this tribe were not subject to the violent fluctuations which increased or diminished  some of its brethren (comp. the figures given in Numbers 1, 26), and it arrived at the threshold of the Promised Land, and passed the ordeal of the rites of Baal-peor (Numbers 25) with an increase of 1700 on the earlier census. The remaining notices of the tribe before the passage of the Jordan are unimportant. It furnished a “prince” (nasi, as before) to the apportionment of the land; and it was appointed to stand on Mount Ebal, still in company with Naphtali (but opposite to the other related tribes), at the ceremony of blessing and cursing (Deu 27:13).

After this nothing is heard of Dan till the specification of the inheritance allotted to him (Jos 19:48). He was the last of the tribes to receive his portion, and that portion, according to the record of Joshua — strange as it appears in the face of the numbers just quoted-was the smallest of the twelve. But, notwithstanding its smallness, it had eminent natural advantages. On the north and east it was completely embraced by its two brother tribes Ephraim and Benejamin, while on the south-east and south it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. Of the towns enumerated as forming “the ‘border' of its inheritance,” the most easterly which can now be identified are Ajalon, Zorah (Zareah), and Ir-Shemesh (or Beth-shemesh, q.v.). These places are on the slopes of the lower ranges of hills by which the highlands of Benjamin and Judah descend to the broad maritime plain, that plain which on the south bore the distinctive name of “the Shefelah,” and more to the north, of “Sharon.” From Japho — afterwards Joppa, and now Yafa — on the north, to Ekron and, Gathrimmon on the south-a length of at least fourteen miles that noble tract, one of the most fertile in the whole of Palestine, was allotted to this tribe. By Josephus (Ant. v. 1, 22, and 3, 1) this is extended to Ashdod on the south, and Dor, at the foot of Carmel, on the north, so as to embrace the whole, or nearly the whole, of the great plain, including Jamnia and Gath. (This discrepancy may be accounted for by supposing that the Danites at some period may have overrun the country thus far, when the Philistines were humbled by the powerful Ephraimites and the still more powerful David.) But this rich district, the corn-field and the garden of the whole south of Palestine, which was the richest prize of Phoenician conquest many centuries later, and which, even in the now degenerate state of the country, is enormously productive, was too valuable to be given up without a struggle by its original possessors.

The Amorites accordingly “forced the children of Dan into the mountain, for they would not suffer them to come down into the valley” (Jdg 1:34) — forced them up from the corn-fields of the plain, with their deep black soil, to the villages whose ruins still crown the hills that skirt the lowland. True, the help of the great tribe so closely connected with Dan was not wanting at this juncture, and “the hand of the children of Joseph,” i.e. Ephraim, “prevailed against the Amorites” for the time. But the same' thing soon occurred again, and in the glimpse with which we are afterwards favored into the interior of the tribe, in the history of its great hero, the Philistines have taken the place of the Amorites, and with the same result. Although Samson “comes down” to the “vineyards of Timnath” and the valley of Sorek, yet it is from Mahaneh-Dan — the fortified camp of Dan, between Zorah and Eshtaol, behind: Kirjathjearim — that he descends, and it is to that natural fastness, the residence of his father, that he “goes up” again after his encounters, and that he is at last borne to his family sepulchre , the burying-place of Manoah (Jdg 14:1; Jdg 14:5; Jdg 14:19; Jdg 13:25; Jdg 16:4; — comp. Jdg 18:12; Jdg 16:31). It appears from that history that there was an under-current of private and social intercourse between the Philistines and the Danites, notwithstanding the public enmity between Israel and the former (Judges 13-16).

These considerations enable us to understand how it happened that long after the partition of the land “all the inheritance of the Danites had not fallen to them among the tribes of Israel” (Jdg 18:1). They perhaps furnish a reason for the absence of Dan from the great gathering of the tribes against Sisera (Jdg 5:17). They also explain the warlike and independent character of the tribe betokened in the name of their head- quarters, as just quoted — Mahaneh-Dan, “the camp, or host, of Dan” — in the fact specially insisted on and reiterated (Jdg 18:11; Jdg 18:16-17) of the complete equipment of their 600 warriors “appointed with weapons of war,” and the lawless freebooting style of their behavior to Micah. There is something very characteristic in the whole of that most fresh and interesting story preserved to us in Judges 18 — a narrative without a parallel for the vivid glance it affords into the manners of that distant time- characteristic of boldness and sagacity, with a vein of grim sardonic humor, but undeformed by any unnecessary bloodshed.

In the “security” and “quiet” (Jdg 18:7; Jdg 18:10) of their rich northern possession the Danites enjoyed the leisure and repose which had been denied them in their original seat. But of the fate of the city to which they gave “the name of their father” (Jos 19:47), we know scarcely anything. The strong religious feeling which made the Danites so anxious to ask  counsel of God from Micah's Levite at the commencement of their expedition (Jdg 18:5), and afterwards take him away with them to be “a priest unto a tribe and a family in Israel,” may have pointed out their settlement to the notice of Jeroboam as a fit place for his northern sanctuary. But beyond the exceedingly obscure notice in Jdg 18:30, we have no information on this subject. From 2Ch 2:14, it would appear that the Danites had not kept their purity of lineage, but had intermarried with the Phoenicians of the country. (See an elaboration of this in Blunt, Coincidences, pt. 2, ch. 4.)

In the time of David Dan still kept its place among the tribes (1Ch 12:35). Asher is omitted, but the “prince of the tribe of Dan” is mentioned in the list of 1Ch 27:22. But from this time forward the name as applied to the tribe vanishes; it is kept alive only by the northern city.' In the genealogies of 1 Chronicles 2-12 Dan is omitted entirely, which is remarkable When the great fame of Samson and the warlike character of the tribe are considered, and can only be accounted for by supposing that its genealogies had perished. It is perhaps allowable to suppose that little care would be taken to preserve the records of a tribe which had left its original seat near the head-quarters of the nation, and given its name to a distant city notorious only as the seat of a rival and a forbidden worship. Lastly, Dan is omitted from the list of those who were sealed by the angel in the vision of John (Rev 7:5-8). — Smith, Dict. of Bible, s.v. Perhaps the portion of the tribe which remained south was in time amalgamated with the tribe of Judah (as appears in the cities enumerated after the exile, Neh 11:35), while the northern section united with the northern confederacy, and shared in its dispersion.

The following is a list of all the places in the tribe of Dan mentioned in Scripture, with their probable identification:

Ajalon. Town. Yalo. Allon. do. SEE ELON. Arimathaea. do. Ramleh? Ataroth-Joab. do. Deir-Ayub? Ba'aiath. do. Deir Balut. Bene-barak. do. Buraka. Beth-car. Hill. . Beit Far? Beth-shemesh. Town. Ain Shems. Charashim. Valley. Wady Mazeirah]?  Ekron. Town. A kir. Elon. do. [Beit Susin]? Eltekeh. do. [El-Maans reh]? Eshtaol. do. Yeshua? Gath-rimmon. do. [Rafat.] Gibbethon. do. [Saidonl? Gimzo. do. Jimzu. Gittaim. do. SEE ARIMATHIA. Hadid. do. El-Haditheh. Heres. Mountain. SEE JEATAM. Ir-shemesh. Town. SEE BETH-SHEMESE. Jabniel, or Jabneh. do. Yebna. Japho. do. Yafa. Jearim. Mountain. [Hills W. of Wady Ghurab]. Jehud. Town. El-Yehumdieh. Jethlah. do. [Ruins N. of Latrum]? Joppa. do. SEE JAPHO. Lod, or Lydda. do. Ludd. Mahaneh-dan. Plain. W. of Kirjath-jearim? Makaz. District. E. of Ekron? Me-jarkon. Town. [Danniyal]? Neballat. do. Beit Nebala. Ono. do. Kefr-Auna. Rakkon. do. [ Kheibehl? Seir [or Seirath?]. Mountain. Saris. Shaalbin. Town. [Beit Sira]? Sharon. Plain. Vicinity of.Ludd. Shicron. Town. [Beit Shit]? Timnah, or Timnath. do. Tibneh. Zorah, or Zoreah. do. Sura.

The mention of this tribe in the “blessings” of Jacob and Moses must not be overlooked, but it is difficult to extract any satisfactory meaning from them. According to Jewish tradition, Jacob's blessing on Dan is a prophetic allusion to Samson, the great “judge” of the tribe; and the ejaculation with which it closes was that actually uttered by Samson when brought into the temple at Gaza. (See the Targum Ps. Jonathan on Gen 49:16-17; and the quotations in Kalisch's Genesis ad loc.) Modern critics likewise see an allusion to Samson in the terms of the blessings which they presume on  that account to have been written after the days of the Judges (Ewald, Gesch. 1:92). Jerome's observations (Qu. in Gen.) on this passage are very interesting. Herder's interpretation as given by Stanley (Palestine, p. 388) is as follows: “It is doubtful whether the delineation of Dan in Jacob's blessing relates to the original settlement on the western outskirts of Judah, or to the northern outpost. Herder's explanation will apply almost equally to both. ‘Dan,' the judge, ‘shall judge his people;' he the son of the concubine no less than the sons of Leah; he the frontier tribe no less than those in the places of honor shall be ‘as one of the tribes of Israel.' ‘Dan shall be a serpent by the way, an adder in the path,' that is, of the invading enemy by the north or by the west, ‘that biteth the heels of the horse,' the indigenous serpent biting the foreign horse unknown to Israelite warfare, ‘so that his rider shall fall backwards.' And his war-cry as from the frontier fortresses shall be, ‘For Thy salvation, O Lord, I have waited!' In the blessing of Moses the southern Dan is lost sight of. The northern Dan alone appears, with the same characteristics, though under a different image; ‘a lion's whelp' in the far north, as Judah in the far south: ‘he shall leap from Bashan' — from the slopes of Hermon, where. he is couched watching for his prey.”

2. (Josephus τὸ Δάνιον,) The city so familiar as the most northern landmark of Palestine in the common expression “from Dan even to Beersheba.” The name of the place was originally LAISH or LESHEM (Jos 19:47). Its inhabitants lived “after the manner of the Zidonians,” i.e. engaged in commerce, and without defense. But it is nowhere said that they were Phoenicians, though this may perhaps be inferred from the parentage of Huram — his mother “of the daughters of Dan,” his father “a man of Tyre” (2Ch 2:14). They seem to have derived their security from the absence of any adverse powers in their neighborhood, and from confidence in the protection of Sidon, which was, however, too far off to render aid in the case of such a sudden assault as that by which they were overpowered. This distance of Sidon was carefully noted by the Danite spies as a circumstance favorable to the enterprise; and it does not appear that Sidon ever made any effort to dispossess the intruders. Living thus “quiet and secure,” they fell an easy prey to the active and practiced freebooters of the Danites. These conferred upon their new acquisition the name of their own tribe, “after the name of their father who was born unto Israel” (Jdg 18:29; Jos 19:47), and Laish became Daniel The graven image which the wandering Danites had stolen from Micah they set up in  their new home, and a line of priests was established, which, though belonging to the tribe of Levi and even descended from Moses, was not of the family of Aaron, and therefore not belonging to the regular priesthood.

To the form of this image and the nature of the idolatry we have no clew, nor to the special relation which existed between it and the calf-worship afterwards instituted there by Jeroboam (1Ki 12:29-30). It only appears that Jeroboam took advantage of the confirmed idolatry of the Danites (Jdg 18:30), erected a temple in their city, and set up there one of his golden calves for the benefit of those to whom a pilgrimage to Jerusalem would not have been politic, and a pilgrimage to Bethel might have been irksome (1Ki 12:28). The latter worship is alluded to in Amo 8:14 in a passage which possibly preserves a formula of invocation or adjuration in use among the worshippers; but the passage is very obscure. The worship of the calf may be traced to this day in the secret rites of the Nosairian Druse saints of the vicinity (Newbold, Jour. As. Soc. 16:27). After the establishment of the Danites at Dan it became the acknowledged extremity of the country, and the formula “from Dan even to Beersheba” is frequent throughout the historical books (Jdg 20:1; 1Sa 3:20; 2Sa 3:10; 2Sa 17:11; 2Sa 24:2; 2Sa 24:15; 1Ki 4:25). In the later records the form is reversed, and becomes “from Beersheba even to Dan” (1Ch 21:2; 2Ch 30:5). It is occasionally employed alone in a somewhat similar meaning; thus, in Jer 8:16, “The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones” (also 4:15). Dan was, with other northern cities, laid waste by Benhadad (1Ki 15:20; 2Ch 16:4), and this is the last mention of the place.

Various considerations would incline us to the suspicion that Dan was a holy place of note from a far earlier date than its conquest by the Danites. These are:

(1.) The extreme reluctance of the Orientals — apparent in numerous cases in the Bible — to initiate a sanctuary, or to adopt for worship any place which had not enjoyed a reputation for holiness from pre-historic times.

(2.) The correspondence of Dan with Beersheba in connection with the life of Abraham — the origin of Beersheba also being, as has been noticed, enveloped in some diversity of statement.

(3.) More particularly its incidental mention in the very clear and circumstantial narrative of Gen 14:14, as if well known even at that  very early period. Its mention in Deu 34:1, is also before the events related in Judges xviii, though still many centuries later than the time of Abraham. But the subject is very difficult, and we can hardly hope to arrive at more than conjecture upon it. With regard to Gen 14:14, three explanations suggest themselves.

a. That another place of the same name is intended. (See Kalisch, ad loc. for an ingenious suggestion of Dan-jaan). Against this may be put the belief of Josephus (comp. Ant. 1:10, 1, with v. 3, 1) and of Jerome (Onomast. s.v. Laisa, comp. with Quaest. Hebr. in Genesim, 14:14), who both unhesitatingly identify the Dan near Paneas with the Dan of Abraham.

b. That it is a prophetic anticipation by the sacred historian of a name which was not to exist till centuries later, just as Samson has been held to be alluded to in the blessing of Dan by Jacob. c. That the passage originally contained an older name, as Laish; and that, when that was superseded by Dan, the new name was inserted in the MSS. This last is Ewald's (Gesch. 1:73), and of the three is the most feasible, especially when we consider the characteristic, genuine air of the story in Judges, which fixes the origin of the name so circumstantially. Josephus (Ant. v. 3, 1) speaks positively of the situation of Laish as “not far from Mount Libanus and the springs of the lesser Jordan, near (κατά) the great plain of the city of Sidon” (compare also Ant. 8:8, 4); and this, as just said, he identifies with the Dan in Gen 14:14 (Ant. 1:10, 1). In consonance with this are the notices of Jerome, who derives the word “Jordan” from the names of its two sources. In Deu 34:1, also, we find the phrase “all the land of Gilead unto Dan” employed by Moses some fifty years before the conquest of Leshem. The locality of the town is specified with some minuteness. It was “far from Zidon,” and “in the valley (עֵמֶק, Emek) that is by (לְ) Beth-rehob;” but as this latter place has not been identified with certainty, the position of Dan must be ascertained by other means. Josephus says that it stood at the “lesser” fountain of the Jordan . . . in the plain of Sidon, a day's journey from that city, and that the plain around it was of extraordinary fertility (Ant. 1:10, 1; v. 3, 1; 8:8, 4; War, 4:1, 1). Eusebius and Jerome are still more explicit — “A village, four miles distant from Paneas, on the road leading to Tyre; it was the boundary of Judaea (ὅριον τῆς Ι᾿ουδαίας), and at it the Jordan took its rise.” Jerome adds, “De quo et Jordanis flumen erumpens a loco sortitus est nomen. Jor quippe ῥεῖθρον, id est, fluvium sive rivum Hebraei vocant” (Onomast. s.v. Dan). Some writers, both ancient and modern, have confounded Dan with Paneas or Caesarea  Philippi (Philostorgius, History, 7:3; Theodoret in Genes.; Sanson, Geog. Sac. s.v.; Alford on Mat 16:13). This error appears to have arisen chiefly from indefinite remarks of Jerome in his commentary on Eze 48:18 : “Dan . . . ubi hodie Paneas, quae quondam Caesarea Philippi vocabatur;” and on Amos viii, “Dan in terminis terrae Judaicae, ubi nunc Paneas est.” It is plain from Jerome's words in the Onomasticon that he knew the true site of Dan, and therefore these notices must be understood as meaning that Caesarea Philippi was in his days the principal town in the locality where Dan was situated, and that both were upon the border of Palestine. The Jerusalem Targum calls it “Dan of Caesarea,” intimating its vicinity to the latter (on Gen 14:14; see Reland, Paloest. p. 919-21).

In perfect agreement with this is the position of Tell el-Kadi, a mound from the foot of which gushes out “one of the largest fountains in the world,” the main source of the Jordan (Robinson, Later Res. 3, 390-393). The tell itself, rising from the plain by somewhat steep terraces, has its long, level top strewed with ruins, and is very probably the site of the town and citadel of Daniel. The spring is called el-Leddan, possibly a corruption of Dan (Robinson, 3, 392), and the stream from the spring Nahr ed-Dhan (Wilson, 2:173), while the name, Tell el-Kadi, “the Judge's mound,” agrees in signification with the ancient name. Those who have visited it give the exact agreement of the spot with — the requirements of the story in Judges 18 — ‘“a good land and a large, where there is no want of anything that is on the earth” (Thomson, Land and Book, 2:320). Tell el-Kady is cup- shaped, resembling an extinct crater, and is covered with a dense jungle of thorns, thistles, and rank weeds. Its circumference is about half a mile, and its greatest elevation above the plain eighty feet. There are some traces of old foundations, and heaps of large stones on the top and sides of the southern part of the rim, where perhaps the citadel or a temple may have stood. There are also ruins in the plain a short distance north of the tell. There are doubtless other remains, but they are now covered with grass - and jungle. At the western base of the tell is the great fountain, and there is a smaller one within the cup, shaded by noble oak-trees (Porter, Damascus, 1:303). About a quarter of an hour north, Burckhardt noticed ruins of ancient habitations and the hill which overhangs the fountains appears to have been built upon, though nothing is now visible (Burckhardt, Syria, p. 42; Robinson, Researches, 3, 351-358).

3. “Dan also” stands in the A.V. as the rendering of וְדָן(Vedan, lit. and Dan; Sept. translates undistinguishably), an Arabian city mentioned in  Eze 27:19 as a place from which cloths, wrought iron, cassia, and other spices were brought to Tyre. By it is probably meant the city and mart of Aden, in connection with which Edrisi enumerates these very wares: “The town of Aden is small, but celebrated for its seaport, from which vessels sail bound for India, China, and neighboring countries, returning with cargoes of iron, Damascus sword-blades... cardamom, cinnamon . . myrobolan... and various kinds of rich figured and velvet stuffs” (i. 51). (See M'Culloch's Gazetteer, s.v. Aden). SEE VEDAN.

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

             an English minister of the Society of Friends, was born at Nutfield, Surrey, in 1704, and became a preacher in 1734. The field of his labors was chiefly in England. He died February 23, 1769. See Piety Promoted, 2:433. (J.C.S.)

## Dan-jain[[@Headword:Dan-jain]]

             (Heb. but once and with ה local appended, Da'nah Ya'an, דָּנָה יִעִן Sept. Δανιδὰν καὶ Οὐδάν v. r. Δανιαρὰν καὶ Ιουδάν; Vulg. Dan silvestria), a place named only in 2Sa 24:6 as one of the points visited by Joab in taking the census of the people. It occurs after Gilead, between “the land of Tahtimn-hodshi” and Zidon, and therefore may have been somewhere in the direction of Dan (Laish), at the sources of the Jordan. The reading of the Alexandrian Sept. and of the Vulg. was evidently דָּן יִעִר, Dan-jaar, the nearest translation of which is “Dan in the wood.” This reading is approved by Gesenius (Thes. Heb. p. 336), and agrees with the well-wooded character of the country about Tel et-Kadi. SEE DAPHNE.

Farst (Heb. Handwirterbuch, p. 303) compares Dan-jaan with Baal-jaan, a Phoenician divinity whose name is found on coins. Thenius suggests that Jaan was originally Laish, they having fallen away, and ען having been substituted for שׁ (Exeg. Hdbuch. on Sam. p. 257). There seems no reason for doubting that the well-known DAN, or Leshem, is intended. We have no record of any other Dan in the north, and even if this were not the case, Dan, as the accepted northern limit of the nation, was too important a place to escape mention in such a list as that in the text. Dr. Schultz, however, the late Prussian consul at Jerusalem, discovered an ancient site called Danian or Danyal, in the mountains above Khan en-Nakura, south of Tyre, which he proposes to identify with Danjaan (Van de Velde, Memoir, p. 306).

## Dana[[@Headword:Dana]]

             James, D.D., a Congregational minister, was born in Cambridge 1735, graduated at Harvard 1753, and in 1758 was installed pastor at Wallingford, Conn. He became pastor of the First Church, New Haven, 1789; was dismissed July 30, 1805; and died Aug. 18, 1812. He was made D.D. by the University of Edinburgh, 1768. Dr. Dana published “An Examination of Edwards on the Will” (anon. 1770); “An Examination of the Same, continued” (1773); and a number of occasional sermons. In his writings in reply to Edwards, he held “that men themselves are the only efficient causes of their own volitions; nor do they always determine  according to the greatest apparent good; the affections do not follow the judgment; men sin against light, with the wiser choice, the greater good full in their view. Through the impetuosity of their passions, they determine against the greatest apparent good. This is the case with every sinner who resolves to delay repentance to a future time. Self-determination is the characteristic of every moral agent. The absence of liberty he deemed inconsistent with moral agency; and by liberty he meant, not merely liberty in regard to the external action, but liberty of volition; an exemption from all circumstances and causes having a controlling influence over the will-a self-determining power of man, as a real agent, in respect to his own volitions. On the whole, he regarded the scheme of Edwards as acquitting the creature of blame, and impeaching the truth and justice of the Creator.” — Sprague, Annals, 1:565.

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

             (a gift), the term used by Buddhists of Ceylon to denote alms. Alms given to priests are restricted to four articles only-robes, food, a pallet to lie upon, and medicine or sick diet. Almsgiving is the first of virtues among the Buddhists, and superior to the observance of all the precepts. It brings a greatly increased reward in a future birth, including, if the duty be properly discharged, both wealth and attendants.

## Dana, Asa J[[@Headword:Dana, Asa J]]

             a Methodist Episcopal minister, was born at Pultneyville, Ontario County, N.Y., March 24, 1820. He was converted in his twelfth year; received license to exhort in 1838, to preach in 1839, and the same year united with the Oneida Conference, wherein he labored zealously till his death, October 5, 1857. See Minutes of Annual Conferences, 1858, page 88.

## Dana, Charles B., D.D[[@Headword:Dana, Charles B., D.D]]

             a Protestant Episcopal clergyman, was rector, for many years, of Christ Church, Fairfax Parish, Alexandria, Virginia, and remained in that office until 1860, when, after residing for. a short time without charge in that place, he removed to Port Gibson, Mississippi, as rector of St. James's Church. In 1866 he went to Natchez, as rector of Trinity Church, of which he was incumbent at the time of his death, February 25, 1873, aged sixty- six years. See Prot. Episc. Almanac, 1874, page 138.

## Dana, Daniel[[@Headword:Dana, Daniel]]

             D.D., a Presbyterian minister, was born at Ipswich, Mass., July 24,1771, and was educated at Dartmouth College, where he graduated in 1788. For several years he was employed as a tutor. In 1793 he was licensed “as a qualified candidate preacher of the Gospel of Christ.” In 1794 he was ordained pastor of the Presbyterian church in Newburyport, and after a successful ministry of twenty-six years was transferred to Hanover, New Hampshire, as president of Dartmouth College. He soon withdrew from that position as uncongenial with his feelings, and settled in Londonderry as pastor of the church, where he remained four years and a half. In 1826 he became pastor of the Second Presbyterian church at Newburyport, which position he resigned in 1845, in the seventy-fifth year of his age. Dr. Dana was regarded as “one of the most able, devoted, and useful ministers of the period in which he lived.” He died August 26, 1859. He edited Gibbon's Memoirs of Pious Women (1802), and Flavel's Works, and published numerous tracts and sermons. — Wilson, Presbyterian Almanac, 1861, p. 84; Princeton Review, Jan. 1867; Sprague, Life of Daniel Dana, D.D. (Boston, 1866).

## Dana, Gideon[[@Headword:Dana, Gideon]]

             a Congregational minister, was born at Oxford, Massachusetts, September 11, 1805. In 1830 he graduated from Brown University, and in 1836 from Bangor Theological Seminary — although part of his professional studies were pursued at Princeton, N.J. For a time he preached. at North Falmouth, Massachusetts; January 3, 1838, he was ordained pastor at South Amherst, where he remained until 1840. Subsequently, for four years, he labored in Holoke, and was one year in the service of the American Tract Society. He preached in Harmar, Ohio, from 1845 to 1850; spent several months in the service of the Western Seamen's Friend Society, and then took charge of the Second Presbyterian Church at Delaware. He removed to Strongsville in June, 1852, and in November, 1855, to Oberlin, as agent for the American and Foreign Christian Union. From 1859 to 1861 he served the Church in Bucyrus; in June 1863, removed to Wauseon, but in 1868 returned to Oberlin, where he died, May 9, 1872. See Con. Quarterly, 1873, page 323.

## Dana, James, D.D[[@Headword:Dana, James, D.D]]

             a Congregational minister, was born at Cambridge, Massachusetts, in 1735. He graduated from Harvard College in 1753, and remained there as a resident-graduate several years. In 1758, he was ordained pastor at  Wallingford, Connecticut, notwithstanding the opposition of the Consociation on doctrinal grounds, and a church quarrel ensued, which was not healed until about 1772. When the Revolutionary struggle began, Mr. Dana became very popular on account of his decided stand for American liberty. Reverend James Noyes became his colleague in May 1785. Four years after, Dr. Dana was called to the pastoral charge of the First Church in New Haven, and retired in December 1805. He died in New Haven, August 18, 1812. See Sprague, Annals of the Amer. Pulpit, 1:565.

## Dana, Joseph, D.D[[@Headword:Dana, Joseph, D.D]]

             a Congregational minister, was born at Pomfret, Connecticut, November 2, 1742. He graduated at Yale College in 1760; was ordained over the South Church in Ipswich, Massachusetts, in 1765, and continued pastor there until his death, November 16, 1827. Dr. Dana published several Sermons and Addresses. See Sprague, Annals of the Amer. Pulpit, 1:597; Cong. Quarterly, 1859, page 42.

## Dana, Simeon, M.D[[@Headword:Dana, Simeon, M.D]]

             a Free-will Baptist minister, was born at Lebanon, N.H., December 1876. After practicing medicine some years, he began preaching in New Hampshire, and divided his time between his own church, that in Holderness, and that in North Holderness. He died September 28, 1853. See Free-will Baptist Register, 1855, page 89. (J.C.S.)

## Dana, William Coombs, D.D[[@Headword:Dana, William Coombs, D.D]]

             a Presbyterian minister, was born at Newburyport, Massachusetts, February 13, 1810. He graduated from Dartmouth College in 1828; was then employed in teaching, became a student in Andover Theological Seminary, and also in Columbia Seminary; was licensed, and spent a part of a year in Princeton Theological Seminary: He was ordained February 14, 1836, pastor of Central Church, Charleston, S.C.; and died there, November 30, 1880. He published a translation of Fenelon on the Education of Daughters (1831): — A Transatlantic Tour (1845): — The Life of the Reverend Daniel Dana, his father (1860); and compiled a volume of Hymns. See Genesis Cat. of Princeton Theol. Sem. 1881, page 98.

## Danaba[[@Headword:Danaba]]

             (Δάναβα), a small town placed by Ptolemy (v. 15, 24) in Palmyrene, a subdivision of his Coele-Syria; also mentioned under the name Danabe in the war between the emperor Julian and the Persians (Zozim. Hist. 3, 27, 7). It does not appear to correspond to any of the three places of a similar name mentioned by Eusebius (Δαναβά, Δαννέα) and Jerome (Onomast. s.v. Damnaba), lying in the region of Moabitis. It- was the seat of a bishopric (Notit. Eccles.), and has lately been identified by Porter (Damascus, 1:346) — from an Arabic MS. written in the 7th century by Macarius — with Saidnaya, now a large village at the foot of Anti- Lebanon, with a convent and extensive ruins (Van de Velde, Memoir, p. 306).

## Danace[[@Headword:Danace]]

             a name given to the obolus, or coin which the ancient Greeks were wont to place in the mouth of the dead, to pay Charon for carrying them in his boat across the Styx to Hades.

## Danavandri[[@Headword:Danavandri]]

             in Indian mythology, is the god of the healing art, a special incarnation of Vishnu. There are no separate temples built for him (pagodas), but his image, a statue representing an old, bearded man, reading a book, is erected on Vishnu's altar. He was produced when the gods turned the Mandar mountain into the sea of milk, to prepare amrita. Then he came out from the sea with a vessel which contained this ambrosia.

## Danavas[[@Headword:Danavas]]

             in Hindu mythology, a numerous train of evil spirits, who often caused destructive wars, and were in continual discord with the kingdom of Indra. Twice Vishnu delivered his sovereign from the control of the daemons, and Ihumanta also once came to his assistance.

## Danax[[@Headword:Danax]]

             the reader of Aulon in Illyria, fled with the sacred vessels from a rustic riot against the Christians to a place by the sea, five miles from the town, but his enemies pursued him, let themselves down to him by ropes, bade him sacrifice to Bacchus, and, as he would not, cut him down with their swords and cast him into the sea, January 16 (year not specified).

## Dance[[@Headword:Dance]]

             This act is usually denoted in Hebrews by some form of חוּל, chul, which literally signifies to twist (and is often applied to writhing under pain, as of birth, or trembling under fear), and hence probably refers to the whirling motions of the Oriental sacred dances (Jdg 21:21; Jdg 21:23; Psa 30:11; Psa 149:3; Psa 150:4; Jer 31:4; Jer 31:13; Lam 5:15; Exo 15:20; Exo 32:19; Jdg 11:34; 1Sa 18:6; 1Sa 29:5; Son 6:13). A similar idea of moving in a circle is radically contained in the word חָגָג, chagag', translated “dancing” in 1Sa 30:16. Another term thus rendered (Ecc 3:4, Job 21:11; Isa 13:21; 1Ch 15:29) is רָקִד, rakad', which simply means to skip or leap for joy, as it is elsewhere rendered, and is nearly equivalent to a fourth term thus translated (2Sa 6:14; 2Sa 6:16), כָּרִר, karat', which means to jump or spring. In the New Test. the terms translated “dance” are χορός (radically expressive of the same idea of circular motion), applied to a festive occasion in connection with music (Luk 15:25), and ὀρχέομαι, literally to leap up and down, but conventionally used in later times to denote a regular dance according to rule, either in concert (Mat 11:17; Luk 7:32) or by a single person, especially in the elaborate pantomime dance of Roman times (Mat 14:6; Mar 6:22). (See Smith's Dict. of Class. Antiq. s.v. Saltatio, Pantomimus.)

As emotions of joy and sorrow universally express themselves in movements and gestures of the body, efforts have been made among all nations, but especially among those of the South and East, in proportion as they seem to be more demonstrative, to reduce to measure and to strengthen by unison the more pleasurable — those of joy. The dance is spoken of in holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Ecc 3:4, “a time to mourn and a time to dance” (comp.Psa 30:11; Mat 11:17). Children dance spontaneously (Job 21:11; Mat 11:17; Luk 7:32).

1. At a very early period, dancing was enlisted into the service of religion among the heathen; the dance, enlivened by vocal and instrumental music, was a usual accompaniment in all the processions and festivals of the gods (Strabo, 10); and, indeed, so indispensable was this species of violent  merriment, that no ceremonial was considered duly accomplished-no triumph rightly celebrated, without the aid of dancing. The Hebrews, in common with other nations, had their sacred dances, which were performed on their solemn anniversaries, and other occasions of commemorating some special token of the divine goodness and favor, as means of drawing forth, in the liveliest manner, their expressions of joy and thanksgiving. The performers were usually a band of females, who, in cases of public rejoicing, volunteered their services (Exo 15:20; 1Sa 18:6), and who, in the case of religious observances, composed the regular chorus of the temple (Psa 149:3; Psa 150:4), although there are not wanting instances of men also joining in the dance on these seasons of religious festivity. Thus David deemed it no way derogatory to his royal dignity to dance on the auspicious occasion of the ark being brought up to Jerusalem (2Sa 6:14; 2Sa 6:16). The word used to describe his attitude is significant of violent efforts of leaping (מְכִרְכֵּר בְּכָלאּעֹז, מְפִזֵּז וּמְכִרְכֵּר); and, from the apparent impropriety and indecency of a man advanced in life, above all a king, exhibiting such freaks, with no other covering than a linen ephod, many learned men have declared themselves at a loss to account for so strange a spectacle.

It was, unquestionably, done as an act of religious homage; and when it is remembered that the ancient Asiatics were accustomed, in many of their religious festivals, to throw off their garments even to perfect nudity, as a symbol sometimes of penitence, sometimes of joy, and that this, together with many other observances that bear the stamp of a remote antiquity, was adopted by Mohammed, who has enjoined the pilgrims of Mecca to encompass the Kaaba clothed only with the ihram, we may perhaps consider the linen ephod, which David put on when he threw off his garments and danced before the ark, to be symbolic of the same objects as the ihram of the Mohammedans (see Foster's Mohammedanism Unveiled). The conduct of David was imitated by the later Jews, and the dance was incorporated among their favorite usages as an appropriate close of the joyous occasion of the feast of Tabernacles. “The members of the Sanhedrim, the rulers of the synagogues, doctors of schools, and all who were eminent for rank or piety, accompanied the sacred music with their voices, and leaped and danced with torches in their hands for a great part of the night, while the women and common people looked on.” This strange and riotous kind of festivity was kept up till exhaustion and sleep dismissed them to their homes (Buxtorf, De Synag. Jud. cap. 21).  The character of the ancient dance was very different from that of ours, as appears from the conduct of Miriam, who “took a timbrel in her hand, and all the women went out after her with timbrels and with dances.” Precisely similar is the Oriental dance of the present day, which, accompanied of course with music, is led by the principal person of the company, the rest imitating the steps. The evolutions, as well as the songs, are extemporaneous — not confined to a fixed rule, but varied at the pleasure of the leading dancer; and yet they are generally executed with so much grace, and the time so well kept with the simple notes of the music, that the group of attendants show wonderful address and propriety in following the variations of the leader's feet. The missionary Wolff describes a festival of some Eastern Christians, where one eminent individual, who led the song as well as the dance, conducted through the streets of the city a numerous band of people, who leaped and danced in imitation of the gestures used by him. When the late deputation of the Church of Scotland were on their way through Palestine, their young Arab guides, to relieve the tedium of the journey, sometimes “commenced a native song and dance; one of them, advancing a little before the rest, began the song, dancing forward as he repeated the words; when the rest, following him in regular order, joined in the chorus, keeping time by a simultaneous clapping of hands. They sang several Arabian songs, responding to one another, dancing and clapping their hands.” In their “dancing dervishes” the Turks seem to have adopted into their system the enthusiastic raptures, at once martial and sacred, which (e.g. in the Roman Salii) seem indigenous in many Southern and Eastern races from the earliest times.

In the earlier period dancing is found combined with some song or refrain (Exo 15:20; Exo 32:18-19; 1Sa 21:11); and with the תֹּ, or tambourine (A. V. “timbrel”), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly. Nor is there any more strongly popular element traceable in the religion of the ancient Jews than the opportunity so given to a prophet or prophetess to kindle enthusiasm for Jehovah on momentous crises of national joy, and thus root the theocracy in their deepest feelings, more especially in those of the women, themselves most easily stirred, and most capable of exciting others. The dance was regarded even by the Romans as the worship of the body, and thus had a place among sacred things (Servius ad Virg. Bucol. v. 73). A similar sentiment is conveyed in Psa 35:10 : “All my bones shall say, Lord, who is like unto thee?” So the;tongue” is the  best member among many, the “glory” (Psa 57:8) of the whole frame of flesh, every part of which is to have a share in the praises of God. Similarly among the Greeks is ascribed by Athenaeus to Socrates a fragment in praise of dancing (Athen. 14:627; comp. Arrian, Alex. 4:11). Plato certainly (Leg. 7:6) reckons dancing (ὄρχησις) as part of gymnastics (γυμναστική). So far was the feeling of the purest period of antiquity from attaching the notion of effeminacy to dancing, that the ideas of this and of warlike exercise are mutually interwoven, and their terms almost correspond as synonyms (Homer, II. 16:617; comp. Creuzer, Symb. 2:367; 4:474; and see especially Lucian, De Salt., passim).

Women, however, among the Hebrews made the dance their especial means of expressing their feelings; and when their husbands or friends returned from a battle on behalf of life and home, they felt that they too ought to have some share in the event, and found that share in the dance of triumph welcoming them back. The “eating, and drinking, and dancing” of the Amalekites is recorded, as is the people's “rising up to play” (עִחֵק, including a revelling dance), with a tacit censure; the one seems to mark the lower civilization of the Amalekites, the other the looseness of conduct into which idolatry led the Israelites (Exodus 32; 1Co 10:7; 1Sa 30:16). So, among the Bedouins, native dances of men are mentioned (Lynch, Dead Sea, p. 295), and are probably an ancient custom. The Hebrews, however, save in such moments of temptation, seem to have left dancing to the women. But, more especially, on such occasions of triumph, any woman, whose nearness of kin to the champion of the moment gave her a public character among her own sex. seems to have felt that it was her part to lead such a demonstration of triumph or of welcome; so Miriam (Exo 15:20), and so Jephthah's daughter (Jdg 11:34), and similarly there no doubt was, though none is mentioned, a chorus and dance of women led by Deborah, as the song of the men by Barak (comp. Jdg 5:1 with Exo 15:1; Exo 15:20). Similarly, too, Judith (15:12, 13) leads her own song and dance of triumph over Holofernes. There was no such leader of the choir mentioned in the case of David and Saul. Hence, whereas Miriam “answered” the entire chorus in Exo 15:21, the women in the latter case “answered one another as they played” (1Sa 18:7), that “answer” embodying the sentiment of the occasion, and forming the burden of the song. The “coming out” of the women to do this (Jdg 11:34; 1Sa 18:6; comp. “Went out,” Exo 15:20) is also a feature worthy of note, and implies the object of meeting, attending upon, and conducting home.

So Jephthah's daughter met her father, the “women of all the cities” came  to meet and celebrate Saul and David, and their host, but Miriam in the same way “goes out” before “Jehovah” the “man of war,” whose presence seems implied. This marks the peculiarity of David's conduct when, on the return of the ark of God from its long sojourn among strangers and borderers, he (2Sa 6:5-22) was himself choregus; and here, too, the women, with their timbrels (see especially 2Sa 6:5; 2Sa 6:19-20; 2Sa 6:22), took an important share. This fact brings out more markedly the feelings of Saul's daughter Michal, keeping aloof from the occasion, and “looking through a window” at the scene. She should, in accordance with the examples of Miriam, etc., have herself led the female choir, and so come out to meet the ark and her lord. She stays with the “household” (2Sa 6:20), and “comes out to meet” him with reproaches, perhaps feeling that his zeal was a rebuke to her apathy. It was before “the handmaids,” i.e. in leading that choir which she should have led, that he had “uncovered” himself; an unkingly exposure as she thought it, which the dance rendered necessary — the wearing merely the ephod or linen tunic. The occasion was meant to be popularly viewed in connection with David's subjugation of various enemies and accession to the throne of Israel (see 1Ch 12:23 to 1Ch 13:8); he accordingly thinks only of the honor of God who had so advanced him, and in that forgets self (comp. Müller, De Davide ante Arc. Ugolini, 32). From the mention of “damsels,” “timbrels,” and “dances” (Psa 68:25; Psa 149:3; Psa 150:4) as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. This does not seem to have survived him, for as Saalschitz remarks (Archaol. der Hebr. 1:299), in the mention of religious revivals under Hezekiah and Josiah, no notice of them occurs; and this, although the “words,” the “writing,” and the “commandment of David” on such subjects are distinctly alluded to (2Ch 29:30; 2Ch 35:4; 2Ch 35:15).

It is possible that the banishing of this popular element, which found its vent no doubt in the idolatrous rites of Baal and Astarte (as it certainly did in those of the golden calf, Exo 32:19), made those efforts take a less firm hold on the people than they might have done, and that David's more comprehensive scheme might have retained some ties of feeling which were thus lost. On the other hand was doubtless the peril of the loose morality which commonly attended festive dances at heathen shrines. Certainly in later Judaism the dance was included among some religious festivities, e.g. the feast of tabernacles (Mishna, Succah, v. 3, 4), where, however, the performers were men. This was probably a mere following the example of David in the letter. Also in the earlier period of  the Judges the dances of the virgins in Shiloh (Jdg 21:19-23) were certainly part of a religious festivity. It seems also from this last instance clear, and from the others probable, that such dances were performed by maidens apart from men, which gives an additional point to the reproach of Michal. What the fashion or figure of the dance was is a doubtful question, nor is it likely to have lacked such variety as would adapt it to the various occasions of its use. The terms employed, however, all point to dancing in a ring. In modern Oriental dances a woman leads off the dance, the others then follow her with exact imitation of her artistic and graceful attitudes. A parallelism of movement is also incident to it (Saalschiitz, ib. p. 301). Possibly Miriam so led her countrywomen. The same writer thinks that in Son 6:13, the words המּחֲנים מְחֹלת(A.V. “company of two armies”) imply two rows of dancing girls, and that the address in the singular number, “return, return,” and again in 7:1, applies to the movements of the individual performer in a kind of contre-danse. This interpretation, however, does not remove the obscurities of the passage.

From being exclusively, or at least principally, reserved for occasions of religious worship and festivity, dancing came gradually to be practiced in common life on any remarkable seasons of mirth and rejoicing (Jer 31:4; Psa 30:11). In early times, indeed, those who perverted the exercise from a sacred use to purposes of amusement were considered profane and infamous; and hence Job. introduces it as a distinguishing feature in the character of the ungodly rich, that they encouraged a taste for dancing in their families (Job 21:11). During the classic ages of Greece and Rome society underwent a complete revolution of sentiment on this subject, insomuch that the Grecian poets represent the gods themselves as passionately fond of the diversion (Potter's Grec. Antiq. ii. 400), and that not only at Rome, but through all the provinces of the empire it was a favorite pastime, resorted to not only to enliven feasts, but in the celebration of domestic joy (Luk 15:25; Mat 14:6). Notwithstanding, however, the strong partiality cherished for this inspiriting amusement, it was considered beneath the dignity of persons of rank and character to practice it. The well-known words of Cicero, that “no one dances unless he is either drunk or mad,” express the prevailing sense as to the impropriety of respectable individuals taking part in it; and hence the gay circles of Rome and its provinces derived all their entertainment, as is done in the  East to this day, from the exhibitions of professional dancers. Under the patronage of the emperors, and of their luxurious tributaries, like Herod, the art was carried to the utmost perfection, the favorite mode being pantomime, which, like that of the modern Almahs or Arab women, was often of the most licentious description (see Lane's Mod. Eg. 2:105-9; St. John's Nubia, p. 268 sq.). A story of love was chosen-generally an adventure of the gods-as the plan of the dance, and the address of the performer consisted in representing, by the waving of his hands, the agility of his limbs, and the innumerable attitudes into which he threw himself, all the various passions of love, jealousy, disgust, that sway the human breast. (See at large Lucian's Treatise on Dancing.)

Amateur dancing in high life was, as that writer informs us, by no means uncommon in the voluptuous times of the later emperors. But in the age of Herod it was exceedingly rare and almost unheard of, and therefore the condescension of Salome, who volunteered, in honor of the anniversary of that monarch's birthday, to exhibit her handsome person as she led the mazy dance in the saloons of Machaerus for, though she was a child at this time, as some suppose (Michaelis, Introd.), she was still a princess — was felt to be a compliment that merited the highest reward. The folly and rashness of Herod in giving her an unlimited promise, great as they were, have been equaled and even surpassed by the munificence which many other Eastern monarchs have lavished upon favorite dancers. Shah Abbas (to mention only one anecdote of the kind), having been on a particular occasion extremely gratified with a woman who danced before him, and being at the time much intoxicated, made her a present of a magnificent khan that yielded him a considerable revenue. Next morning his minister reminded him of his extravagant liberality, whereupon, being now cool and ashamed of his folly, he sent for the dancer, and obliged her to be contented with a sum of money (Thevenot's Trav. in Persia, p. 100). It is by no means improbable that Herod too was flushed with wine, and that it was from fear he should retract his promise if she delayed till the morning that Herodias sent immediately for the head of the Baptist.

It remains to notice further that the Jewish dance was performed by the sexes separately. There is no evidence from sacred history that the diversion was promiscuously enjoyed, except it might be at the erection of the deified calf, when, in imitation of the Egyptian festival of Apis, all  classes of the Hebrews intermingled in the frantic revelry. In the sacred dances, although both sexes seem to have frequently borne a part in the procession or chorus, they remained in distinct and separate companies (Psa 68:25; Jer 31:13.)

Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments (see Wilkinson's Anc. Eg. abridgment, 1:133 sq.). Many representations of dances both of men and women are found in the Egyptian paintings. The “feast unto the Lord,” which Moses proposed to Pharaoh to hold, was really a dance (חג; see above).

A modern Oriental dancing-party is thus described by Layard (Nineveh. 1:119): “The dance of the Arabs, the Debkè, as it is called, resembles in some respects that of the Albanians, and those who perform in it are scarcely less vehement in their gestures or less extravagant in their excitement than those wild mountaineers. They form a circle, holding one another by the hand, and, moving slowly round at first, go through a shuffling step with their feet, twisting their bodies into various attitudes. As the music quickens their movements are more active; they stamp with their feet, yell their war-cry, and jump as they hurry round the musicians. The motions of the women are not without grace; but as they insist on wrapping themselves in their coarse cloaks before they join in the dance, their forms, which the simple Arab shirt so well displays, are entirely concealed. When those who formed the debkè were completely exhausted by their exertions, they joined the lookers-on, and seated themselves on the ground. Two warriors of different tribes, furnished with shields and naked cimeters, then entered the circle, and went through the sword-dance. As the music quickened the excitement of the performers increased. The by- standers at length were obliged to interfere and to deprive the combatants of their weapons, which were replaced by stout staves. With these they belabored one another unmercifully, to the great enjoyment of the crowd. On every successful hit, the tribe to which the one who dealt it belonged set up their war-cry and shouts of applause, while the women deafened us with the shrill tahlehl, a noise made by a combined motion of the tongue, throat, and hand vibrated rapidly over the mouth. When an Arab or a Kurd hears this tahlehl he almost loses his senses through excitement, and is ready to commit any desperate act. A party of Kurdish jesters from the  mountains entertained the Arabs with performances and imitations more amusing than refined. They were received with shouts of laughter. The dances were kept up by the light of the moon the greater part of the night.”

See Renz, De saltationibus Jud. vett. relig. (Lips. 1738); Danov, De choreis sacris Ebr. (Gryph. 1766); Spencer, De saltat. vett. Hebr. (in Ugolini Thesaur. 30); Zeltner, De choreis vett. Hebr. (Altorf. 1726); Altenon, De choreis Paulo interdictis (Misen. 1744); Bromel, Festanze der ersten Christen (Jen. 1701); Grunenberg, De saltatione Christiano licita (Rost. 1704,1719, 1730); Purmann, De saltatione (Freft. 1785); Burette (in the Mem. de l'Acad. des Inscr. 1:93 sq.); Bonnet, Hist. de la Danse (Par. 1724); Hecker, Die Tanzwuth (Berl. 1832). SEE MUSICAL INSTRUMENTS.

## Dance of Death[[@Headword:Dance of Death]]

             is a series of pictures in which Death, portrayed as a skeleton, is 'the principal figure, anti represents all the animation of a living person, sometimes amusingly ludicrous, and at others mischievous, but always busily, employed. It is interesting, as it exhibits the costumes of all ranks and, conditions of life at the period. Hans Holbein painted a dance of death in the royal galleries at Whitehall. There was also a fine example in the cloisters of the chantry chapel of St. Anne, called the Pardon Church House, on the north side of St. Paul's, in London, which dated from the reign of Henry V; and others were painted in the cloisters of the Holy Innocents at Paris, at Basle and Lubeck in the 15th century, at Minden in the 14th century and at Dresden, Leipsic, and Annahberg. In the 14th century it is alluded to in the "Vision of Piers Plowman," and has been said to have been acted as a spiritual masque by clerks. Prior speaks of "imperial death leading up Holbein's dalice." Possibly it was a memorial of a fatal plague as well as a moral lesson.

It was known also under the title of the Dance Macabre, eithier from an imaginary poet of Germany called Mnacabar, who was said to have written the appropriate disticlhs placed under each set of figures, or more probably from the hermit saint of Egypt, Macarius, who is still portrayed (in pictures in Greek monasteries, as he was frequently introduced. The English name was Dance of Pouii's (St. Paul's).

## Dance, Matthew Maze[[@Headword:Dance, Matthew Maze]]

             a Methodist Episcopal minister, was born in Dinwiddie County, Virginia, January 29, 1790. He was converted about 1807; spent the next five years in teaching and study; entered the Virginia Conference in 1812, and was appointed to the Bertie Circuit; in 1814 became private secretary to bishop Asbury; located in 1822, settled in Prince Edward County, and died there, March 8, 1873. See Minutes of Annual Conferences of the M.E. Church South, 1873, page 789.

## Dancel, Jean Ciarles Richard[[@Headword:Dancel, Jean Ciarles Richard]]

             a French prelate and theologian, was born in 1761 at Cherbourg. He went to Paris; entered the society called the Robertines; was admitted to the Sorbonne as socius; obtained a chair of philosophy; in 1792 went to England, and there taught mathematics; returned to France in 1801, after the concordat; entered the chapter of Coutances; became grandvicar, then rector of Valognes and archdeacon in 1805. October 28, 1827, he was consecrated bishop of Bayeux, and distinguished himself by his zeal for the extension of seminaries. He died April 20, 1836, leaving Apologie du Senrment Civique (1790). See Hoefer, Nouv. Biog. Generale, s.v.

## Dancers[[@Headword:Dancers]]

             a sect which appeared on the Rhine and in the Netherlands about 1374. They paraded the streets, entered houses and churches half naked, crowned with garlands, dancing and singing, uttering unknown names, falling senseless on the ground, and exhibiting other marks of demoniacal agitation. It was customary for persons of both sexes, in their public worship, to begin dancing; and, holding each other's hands, to continue their extraordinary violence till they fell down on the ground breathless. They affirmed that during these intervals of vehement agitation they were favored with wonderful visions. They evinced open contempt for the authority, rites, and doctrines of the Roman Church, and were considered as possessed with devils. The same phenomena appeared at Strasburg in 1418. — Mosheim, Ch. Hist. 2:416; Gieseler, Ch. History, § 121.

## Dancing[[@Headword:Dancing]]

             A form of religious dancing sometimes made part of the public worship of the early Christians. The custom was borrowed from the Jews, in whose solemn processions choirs of young men and maidens, moving in time with solemn music, always bore a part. It must not be supposed that the “religious dances” had any similarity to modern amusements; they were rather processions in which all who took part marched in time with the hymns which they sung. The custom was very early laid aside, probably because it might have led to the adoption of such objectionable dances as were employed in honor of the pagan deities. Prohibitions of dancing, as an amusement, abound in the Church fathers and in the decrees of the  councils. See Bingham, Orig. Eccl. bk. xvi, ch. xi, § 15. On dancing as an amusement, see Crane, On Dancing, N. Y. 12mo.

## Danckwerts, Hermann[[@Headword:Danckwerts, Hermann]]

             a Lutheran theologian of Germany, was born April 4, 1814, at Plate. He studied at Gottingen; was in 1843 pastor at Bienenbiittel; in 1855,  superintendent at Borry; in 1860, pastor at Gottingen, and finally superintendent there. He died July 26, 1881. He was an excellent preacher, who led many in the way of righteousness. (B.P.)

## Dandam[[@Headword:Dandam]]

             in Hindi mythology, is a staff with seven ash knots, which the Sanjasi, or Indian saints carry, and whose knots they must daily moisten with water from the Ganges, whereby they are protected against all influences of evil daemons. Dandavatren, in Hindu mythology. is a new birth and the third incarnation of the giant daemon Eruniakassiaben, one of the two Daidyas. He was subdued and slain by Vishnu, according to the Avatera.

## Dandesuren[[@Headword:Dandesuren]]

             in Hindu mythology, was a holy penitent aid favorite of Siva, who commanded the same worship to be paid to this saint as is given to the god himself. Therefore Dandesuren's statue stands in the temple of Siva, side by side with that of the great destroyer.

## Dandini Girolamo[[@Headword:Dandini Girolamo]]

             a Roman theologian and papal legate, was born at Cesena in 1554. After being professor of philosophy at the University of Paris, and professor of theology at the University of Padua, he entered the order of Jesuits, and became its provincial in Poland and at Milan. In 1596 he was sent by Clement XI as nuncio to the Maronites in order to effect their union with the Church of Rome, but in this mission he was not successful. He died at Forli Nov. 29, 1634. He is the author of a work on Ethica Sacra (Cesena, 1651; Antw. 1676, fol.). He also published a report on his mission to the Maronites (Missione Apostolica al Patriarcha e Maroniti del Monte Libano (Cesena, 1656; Paris, 1675; English, 1698). According to the French translator, Richard Simon, Dandini gave an incorrect account of the creed of the Maronites. Pierer, Univers. Lex. 4:686; Hoefer, Biog. Gen. 12:910.

## Dandini, Cesare[[@Headword:Dandini, Cesare]]

             an Italian painter, was born at Florence in 1595, and studied successively with Curradi, Passignano, and Cristofano Aliori. He executed many pictures and altar-pieces for the churches and convents at Florence. He died in 1658. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dandini, Ottaviano[[@Headword:Dandini, Ottaviano]]

             an Italian painter of the middle of the 18th century, was the son of Pietro, by whom he was instructed. There are several of his works in the convents and churches at Florence, highly praised. There are some paintings, of sacred subjects by him, in the Church of San Lorenzo; also in the Church of Santa Maddalena, at Pescia. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dandini, Pietro[[@Headword:Dandini, Pietro]]

             an Italian painter, was born at Florence in 1646, and received instruction in the art when but four years of age, from Valerio Spada. He afterwards travelled through Italy, studying the best masters, and at the same time  executed a number of paintings for the churches, and convents of. Florence. One of his most important works was the cupola in the, church of Santa Maria Maddalena. In the Church of Santa Maria Maggiore is his picture of St. Francisco. He died in 1712. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dandis[[@Headword:Dandis]]

             one of the Vaishnava (q.v.) sects among the Hiindus, and, a legitimate representative of the fourth Asrama or mendicant life, into which the Hindu is believed to enter after passing the previous stages of, student, househoulder, and hermit. A Brahmin, however, does not require to pass through the previous stages, but is allowed to enter at once into the, fourth: order. The Dandi is distinguished by carrying a, small dand or wand, with several projections from it, and a piece of cloth dyed with red ochre, in which: the Brahminical cord is supposed to be enshrined, I attached to it; he shaves his hair and beard, wears, only a loin-cloth, and subsists upon food obtained ready dressed from the houses of the Brahmins once a day only which he deposits in the small clay pot that he always carries with him. They are generally found in cities, collected, like other mendicants, in myths.

## Dandolo, Faustino[[@Headword:Dandolo, Faustino]]

             a Venetian theologian, was born about 1379. He was successively apostolic prothenotary, legate a latere, and governor of Bologna; and died in 1449, leaving Compendium pro Catholicae Fidei Instructione. There has also been attributed to him Tractfatus de Beneficiis; Responsa Quaedam Juridica. See Hoefer, Nouv. Biog. Geineazle, s.v.

## Dandy, James H[[@Headword:Dandy, James H]]

             a Methodist Episcopal minister, was born in Ireland, September 8, 1798. He entered the Philadelphia Conference in 1826, and, by subsequent changes in the conference lines, was a member, first of the New Jersey, and. afterwards of the Newark Conference. From 1857 to 1873 he sustained a supernumerary relation, and in the latter year was superannuated. He died in 1882 or 1883. See Minutes of Annual Conferences, 1883, page 84.

## Dane, Francis (1)[[@Headword:Dane, Francis (1)]]

             a Congregational minister, was partly educated in England, and completed his theological studies in America. About 1648 he became pastor in Andover, Massachusetts. In March 1682, the Reverend Thomas Barnard became his assistant. During the witchcraft frenzy in 1692, it is said that intimations of Mr. Dane's implication served somewhat to check the delusion, as it was not believed that so pious a man could be in league with the devil. He died February 17, 1699, aged eighty-one years. See Sprague, Annals of the Amer. Pulpit, 198.

## Dane, Francis (2)[[@Headword:Dane, Francis (2)]]

             a Methodist Episcopal minister, was born at Andover, Massachusetts, May 1, 1782. He was converted in early life, and in 1810 joined the New England Conference, wherein he preached until 1840, when ile superanniuated. He, was afterwards twice honored by being elected to the Massachusetts State Legislature. He died October 16, 1864. See Minutes of Ananual Conferences, 1865, page 42.

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

             a Congregational minister, was born at Andover, Massachusetts. He graduated from Dartmouth College in 1800; was ordained pastor of the Church in Pittston, Maine, February 16, 1803, and was dismissed on account of gross immoralities in 1804. See Spragle, Annals of the Amer. Pulpit, 2:379.

## Danedi, Giovanni Stefano[[@Headword:Danedi, Giovanni Stefano]]

             (called Montalto), a Milanese painter, was born at Treviglio in 1608, and studied under Cavaliere Morazzone. He executed many works in. the churches and convents of Milan, among them The Martyrdom of St. Justina, in the Church of Santa Maria Pedone. He died at Milan in 1689.

## Danedi, Giuseppe[[@Headword:Danedi, Giuseppe]]

             an Italian painter, brother of the foregoing, was born at Treviglio iln 1618, and studied under Guido Reni, at Bologna. He went to Turin, and executed some admirable pictures for the churches of that city, among them the fine altar-piece representing The Massacre of the Innocents. He died in 1688.

## Danes, Pierre[[@Headword:Danes, Pierre]]

             a French scholar and bishop, was born at Paris in 1497. When quite young, he entered the College of Navarre, where he was appointed first professor of Greek in 1530. In 1545 he was present at the Council of Trent, and his address, which he delivered there in the following year, was printed at the instance of Francis I. When Henry II ascended the throne, he appointed Danes, in 1547, as tutor to the dauphin, afterwards Francis II. In 1548 he was elected to the see of Lavaur, and died at St. Germain des Pres, April 23, 1577. He wrote a number of historical works and addresses. See Abrege de la Vie du Cel. Pierre Danes (Paris, 1731); Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Danes, Pierre Louis[[@Headword:Danes, Pierre Louis]]

             a Flemish theologian, was born at Cassel, Flanders, in 1684. He taught philosophy at Louvain, was rector of St. James's at Antwerp in 1714, graduate-canon at Ypres in 1717, then president of the episcopal seminary, and penitentiary. In 1732 le returned to Louvain, and succeeded to Daelman in the chair of philosophy. He died at Louvain, May 28, 1736, leaving Institutiones Doctrinae Christiance (Louvain, 1713 and 1768; this is an abridgment of an excellent theological work): — Orationes et Homilice (ibid. 1735): — De Fide, Spe et Charitate (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Danforth Calvin[[@Headword:Danforth Calvin]]

             a Methodist Episcopal minister, was born at Fort Covington, Franklin Co., N. Y., Nov. 28, 1809, was licensed to exhort in 1828, entered the Oneida Conference in 1830, was superannuated in 1834, went South for his health, and took a situation in an academy at Warrenton, Ga., still retaining his connection with the Church in the North. In 1837 he served for a time as professor of mathematics in Covington Manual Labor School, but his health soon failed. By medical advice he went to St. Augustine, Fla., where he died in great peace in May, 1839. Mr. Danforth endeared himself to thousands by his piety, zeal for education, love for souls, and eloquence. Minutes of Conferences, 2:675; Gorrie, Black River Conf. Memorial.

## Danforth Joshua Noble, D.D[[@Headword:Danforth Joshua Noble, D.D]]

             a Presbyterian minister, was born in Pittsfield, Mass., in 1792. He was educated at Williams College, and in his last year there determined to devote himself to the ministry. After three years' study in the Princeton Theological Seminary (1818-21), he took his first pastoral charge at Newcastle, Del.; his second was at the City of Washington. After a short time spent in the service of the American Colonization Society, he became pastor of a Congregational Church at Lee, Mass., and afterwards of the  Second Presbyterian Church at Alexandria, Va., where he remained fifteen years. Everywhere his ministry was productive of abundant fruit. He was also a frequent writer in the periodical press. Finally he re-entered the service of the Colonization Society, and remained in it till a short time before his death, which occurred Nov. 14, 1861, at Washington. — Wilson, Presbyterian Almanac, 1863, p. 293.

## Danforth Samuel[[@Headword:Danforth Samuel]]

             a Congregational minister, was born at Framingham, Suffolk Co., England, September, 1626, and came with his father to New England in 1634. He graduated at Harvard in 1643, and was chosen tutor and fellow. In 1650 he was installed colleague pastor in Roxbury, where he labored during his life, which ended Nov. 19, 1674. He studied astronomy carefully, and published several almanacs, and astronomical and theological remarks upon the comet (1664). — Sprague, Annals, 1:138.

## Danforth, A.H[[@Headword:Danforth, A.H]]

             a Baptist minister, was born in 1818. Immediately upon completing his educational course at Hamilton in 1847, he went as missionary to Assam, India, but after eleven years labor there, ill-health obliged him to return, and he settled with the Baptist Church at Mileatown, Pennsylvania, where he labored as pastor three years, and where, after serving the Christian Commission some time in the Army of the Potomac, he died February 13, 1864. See Appleton's Annual Cyclopaedia, 1865, page 633.

## Danforth, Francis[[@Headword:Danforth, Francis]]

             a Congregational minister, was born in New Hampshire in 1794. He graduated from Dartmouth College in 1819, and from Andover Theological Seminary in 1822; was ordained June 11, 1823; pastor at Greenfield, where he remained until 1831; at Winchester until 1839; of the  First Church of Hadley, Massachusetts, until 1842; was without charge until 1844; was at Byron and Medina, N.Y., in 1845; stated supply of the Presbyterian Church at Clarence from 1846 to 1852, and thereafter without charge at the same place until his death, January 29, 1854. See Trien. Cat. of Andover Theol. Sem. 1870, page 50.

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

             a Congregational minister, son of Reverend Samuel Danforth, Sr., was born November 5, 1660. He graduated at Harvard College in 1677; was ordained the seventh minister of the Church in Dorchester, June 28, 1682, and occupied that position until his death, May 26, 1730. He left several published discourses, among them two Sermons on the Earthquake in 1727. (J.C.S.)

## Danforth, R. Edmund[[@Headword:Danforth, R. Edmund]]

             a Methodist Episcopal minister, was born at Merrimac, N.H. He was converted in 1854; received license to exhort and to preach in 1855; and in 1856 entered the Biblical Institute at Concord, N.H., where he remained two years, meantime joining the. New Hampshire Conference, in which he labored till his death, June 28, 1863. See Minutes of Annual Conferences, 1864, page 75.

## Danforth, Samuel[[@Headword:Danforth, Samuel]]

             son of the preceding, was born Dec. 18, 1666, and graduated at Harvard College in 1683. He was one of the most learned and eminent ministers of his day. In the beginning of the year 1705, through his labors, a deep impression was made upon the minds of his people, and a revival occurred, of which an account is given in some letters of Mr. Danforth, preserved in Prince's Christian History. He published a eulogy on Thomas Leonard, 1713, and the election sermon, 1714. He left behind him a manuscript Indian dictionary, a part of which is now in the library of the Massachusetts Historical Society. It seems to have been formed from Eliot's Indian Bible, as there is a reference under every word to a passage of Scripture. He died Nov. 14, 1727.

## Danforth, William Burke[[@Headword:Danforth, William Burke]]

             a Congregational minister, was born at Barnard, Vermont, February 21, 1849. He studied at Royalton Academy, graduated at Dartmouth College in 1871, and from Yale Divinity School in 1874; was ordained pastor of the Church in Gilead, Connecticut, July 9 of the same year, and died there July 4, 1875. See Cong. Quarterly, 1876, page 423.

## Dangerfield, Joan[[@Headword:Dangerfield, Joan]]

             an English martyr, was the wife of the godly William Dangerfield, and on account of her faithfulness to her religion she was taken from her home, with a child only fourteen days old, and cast into prison and thieves and murderers. She remained there for some weeks, when she was taken to the place of execution and burned, with three other martyrs, in 1556. See Fox, Acts and Monuments, 8:251.

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

             an English martyr, was a citizen of Wootton-under-Edge, not far from Bristol. He was suspected by some of his adversaries, and put into prison, where he remained until his legs were almost fretted off with irons. After much suffering he recanted, against the advice of his wife, who was a prisoner at the same time; he had no sooner quitted the jail, than, his conscience upbraiding him, he began to pray for forgiveness, for which he was soon put to the stake and burned, in 1556. See Fox, Acts and Monunients, 8:251.

## Dani, Eldad Ha[[@Headword:Dani, Eldad Ha]]

             SEE ELDAD HAD-DANI.

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

             a famous Servian linguist, was born at Neusatz, April 4, 1825. In 1856 he was appointed librarian at Belgrade, in 1859 professor at the lyceum there, and in 1853 professor of Slavic philology at the college. In 1867 he went to Agram, where he was made secretary of the academy. In 1873 he was recalled to Belgrade, but in 1877 he went again to Agram to continue his large Serbo-Croatian dictionary, which was published by the academy. He died November 17, 1882. His chief work lies in his linguistic publications concerning the Servian language, but he also holds an honorable position on account of his excellent translation of the Old Testament into the Servian language. (B.P.)

## Daniel[[@Headword:Daniel]]

             (Heb. and Chald. — Daniyel', דָּנִיֵּאל; also [Eze 14:14; Eze 14:20; Eze 28:3] in the shorter form Daniel', דָּנַאֵל; see below), the name of at least three men.

1. (Sept. Δαμνιήλ v. r. Δαλονϊvα, Vulg. Daniel.) King David's second son, “born unto him in Hebron,” “of Abigail the Carmelitess” (1Ch 3:1), B.C. cir. 1051. In the parallel passage, 2Sa 3:3, he is called  CHILEAB. For the Jewish explanation of the origin of the two names, see Bochart, Hierozoic. 2:55, p. 663.

2. (Sept. and N.T. Δανιήλ, Josephus Δανιῆλος.) The celebrated prophet and minister at the court of Babylon, whose life and prophecies are contained in the book bearing his name. The exact meaning of the name is disputed. The full form (דָּנִיֵּאל) is probably more correct, and in this the yod appears to be not merely formative, but a pronominal suffix (as אָהַלִיבָה, צוּרִיאֵל), so that the sense will be God is my Judge (C. B. Michaelis ap. Rosenmüller, Schol. § 1). Others interpret the word as the Judge of God, and the use of a yod formative is justified by the parallel of Melchizedek, etc. (Hitzig, § 2). This interpretation is favored by the Chaldaean name, Belteshazzar (בֵּלְטְשִׁאצִּר, 1:7, i.e. the prince of Bel; Sept. [Theod.]; Βαλτάσαρ; Vulg. Baltassar), which was given to Daniel at Babylon (Dan 1:7), and contains a clear reference to his former name. Hitzig's interpretation (“Pala tschaiara = Erndhrer und Verzehrer”) has nothing to recommend it. Such changes have been common at all times; and for the simple assumption of a foreign name, compare Gen 41:45; Eze 1:11; Eze 5:14 (Sheshbazzar). SEE NAME.

Daniel was descended from one of the highest families in Judah, if not even of royal blood (Dan 1:3; comp. Josephus, Ant. 10:10, 1; of Zedekiah, according to Epiphan. Opp. 2:242). Jerusalem was thus probably his birth- place, though the passage (Dan 9:24) quoted in favor of that opinion is considered by many commentators as not at all conclusive. He appears to have possessed considerable personal endowments (Dan 1:4). He was taken to Babylon (while yet a boy, according to Jerome, adv. Jovin. 1:276, ed. Ven.; of twelve years, says Ignatius, ad Magnes. p. 56, ed. Cotel.), together with three other Hebrew youths of rank, Ananiah, Mishael, and Azariah, at the first deportation of the people of Judah in the fourth year of Jehoiakim, B.C. 606. He and his companions were obliged to enter the service of the royal court of Babylon, on which occasion he received the Chaldaean name BELTESHAZZAR SEE BELTESHAZZAR (q.v.), according to Eastern custom when a change takes place in one's condition of life, and more especially if his personal liberty is thereby affected (comp. 2Ki 23:34; 2Ki 24:17; Est 2:7; Ezr 5:14). In this his new career, Daniel received that thorough polish of education which Oriental etiquette renders indispensable in a courtier (comp. 3:6; Plato, Alcib. § 37), and was more especially instructed “in the writing and speaking Chaldaean” (Dan 1:4),  that is, in the dialect peculiar to the Chaldaeans. SEE CHALDEE LANGUAGE.

In this dialect were composed all the writings of the ecclesiastical order, containing the substance of all the wisdom and learning of the time, and in the knowledge of which certainly but few favored laymen were initiated. That Daniel had distinguished himself, and already at an early period acquired renown for high wisdom, piety, and strict observance of the Mosaic law (comp. Eze 14:14; Eze 14:20; Eze 28:3; Dan 1:8-16), is too evident from passages in the truly authentic Scriptures to require any additional support from the ill-warranted apocryphal stories concerning the delivery of Susannah by the wisdom of the lad Daniel, etc. A proper opportunity for evincing both the acuteness of his mind and his religious notions soon presented itself in the custom of the Eastern courts to entertain the officers attached to them from the royal table (Athenaeus, 4:10, p. 145, ed. Casaub.). Daniel was thus exposed to the temptation of partaking of unclean food, and of participating in the idolatrous ceremonies attendant on heathen banquets. Like Joseph in earlier times, he gained the favor of his guardian, and was divinely supported in his resolve to abstain from the “king's meat” for fear of defilement (Dan 1:8-16). His prudent proceedings, wise bearing, and absolute refusal to comply with such customs, were crowned with the divine blessing, and had the most important results. Another reason of a sanitary nature may also be assigned for this temperance, as it is probable he was at this time undergoing the curative process after emasculation, in accordance with the barbarous custom of Oriental courts. SEE EUNUCH.

At the close of his three years' discipline (Dan 1:5; Dan 1:18), Daniel had an opportunity of exercising his peculiar gift (Dan 1:17) of interpreting dreams (comp. Herod. 1:34; Diod. Sic. 2:29) on the occasion of Nebuchadnezzar's decree against the Magi (Dan 2:14 sq.). In consequence of his success, by the divine aid — like Joseph of old in Egypt — he rose into high favor with the king, and was entrusted with two important offices — the governorship of the province of Babylon, and the head-inspectorship of the sacerdotal caste (Daniel 2). SEE MAGI.

Considerably later in the reign of Nebuchadnezzar we find Daniel interpreting another dream of the king's, to the effect that, in punishment of his pride, he was to lose for a time his throne, but to be again restored to it after his humiliation had been completed (Daniel 4). Here he displays not only the most touching anxiety, love, loyalty, and concern for his princely benefactor, but also the energy and solemnity becoming his position,  pointing out with vigor and power the only course left for the monarch to pursue for his peace and welfare. Under the unworthy successors of Nebuchadnezzar, Daniel and his merits seem to have been forgotten, and he was removed from his high posts. His situation at court appears to have been confined to a very inferior office (comp. Dan 8:27); neither is it likely that he should have retained his rank as head inspector of the order of the Magians in a country where these were the principal actors in effecting changes in the administration whenever a new succession to the throne took place. We thus lose sight of Daniel until the first year of king Belshazzar (Dan 5:7-8), when he was both alarmed and comforted by two remarkable visions (Daniel 7, 8), which disclosed to him: the future course of events, and the ultimate fate of the most powerful empires in the world, but in particular their relations to the kingdom of God, and its development to the great consummation. He afterwards interpreted the handwriting on the wall which disturbed the feast of Belshazzar (Dan 5:10-28), though he no longer held his official position among the magi (Dan 5:7-8; Dan 5:12), and probably lived at Susa (Dan 8:2; comp. Joseph. Ant. 10:11, 7; Bochart, Geogr. Sacr. 3, 14).

After the conquest of Babylon by the united powers of Media and Persia, Daniel, being made first of the “three presidents” of the empire (comp. 1Es 3:9), seriously busied himself under the short reign (two years) of Darius the Mede or Cyaxares II with the affairs of his people and their possible return from exile, the term of which was fast approaching, according to the prophecies of Jeremiah. In deep humility and prostration of spirit he then prayed to the Almighty, in the name of his people, for forgiveness of their sins, and for the Divine mercy in their behalf; and the answering promises which he received far exceeded the tenor of his prayer, for the visions of the seer were extended to the end of Judaism (Daniel 9). In a practical point of view, also, Daniel appeared at that time a highly-favored instrument of Jehovah. Occupying, as he did, one of the highest posts of honor in the state, the strictness and scrupulousness with which he fulfilled his official duties could not fail to rouse envy and jealousy in the breasts of his colleagues, who well knew how to win the weak monarch, whom they at last induced to issue a decree imposing certain acts, the performance of which they well knew was altogether at variance with the creed of which Daniel was a zealous professor (comp. the apocryphal Bel and the Dragon). For his disobedience the prophet suffered the penalty specified in the decree; he was thrown into a den (q.v.) of lions, but was miraculously saved by the mercy of God — a circumstance which enhanced his reputation, and again raised him to the  highest posts of honor. He had at last the happiness to see his most ardent wishes accomplished — to behold his people restored to their own land. Though his advanced age would not allow him to be among those who returned to Palestine, yet did he never for a moment cease to occupy his mind and heart with his people and their concerns (Dan 10:12). At the accession of Cyrus he still retained his prosperity (6. 28; comp. 1:21; Bel and the Dragons 2), though he does not appear to have remained at Babylon (comp. Dan 1:21). In the third year of Cyrus he had a series of visions, in which he was informed of the minutest details respecting the future history and sufferings of his nation, to the period of their true redemption through Christ, as also a: consolatory notice to himself to proceed calmly and peaceably to the end of his days, and then await patiently the resurrection of the dead at the end of time.

From that period the accounts respecting Daniel are vague and confused (see Prideaux, Connection, 1:206). According to the Mohammedan tradition (D'Herbelot. Bibl. Or. 1:561) he returned to Judaea, held the government of Syria, and finally died at Susa (Rosenmüller, Schol. p. 5, n.), where his tomb is still shown (Ouseley's Trav. in Persia, 1:422; 3, 564), and is visited by crowds of pilgrims (see Loftus, Trav. in Chaldaea, p. 320 sq.). Ezekiel mentions Daniel as a pattern of righteousness (14:14, 20) and wisdom (28:3); and since Daniel was still young at that time, some have thought that another prophet of the name must have lived at some earlier time (Bleek), perhaps during the captivity of Nineveh (Ewald, Die Propheten, 2:560), whose fame was transferred to his later namesake. Hitzig imagines (Vorbemerk. § 3) that the Daniel of Ezekiel was purely a mythical personage, whose prototype is to be sought in Melchizedek, and that the character was borrowed by the author of the book of Daniel as suited to his design. These suppositions are favored by no internal probability, and are unsupported by any direct evidence. The order of the names “Noah, Daniel, and Job” (Eze 14:14) seems to suggest the idea that they represent the first and last historic types of righteousness before the law and under it, combined with the ideal type (comp. Delitzsch, p. 271). On the other hand, the narrative in Dan 1:11 implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (comp. the apocryphal Hist. of Susan. 45), and he may have been nearly forty years old at the time of Ezekiel's prophecy (B.C. 592). See Alexander, De Daniele (in his Hist. Eccl. 3, 566); Robinson, Script. Char. ii; M'Gavin, Life of Daniel (1832); Evans, Script. Biog. 2:174; Williams,  Char. of O.T. p. 301; Kennedy, Daniel, his Life and its Lessons (Lond. 1858); Knox; Reflections on Daniel's Life and Character (Lond. 1849). SEE PROPHET.

Allusion has been made above to the comparison which may be instituted between Daniel and Joseph, who stand at the beginning and the close of the divine history of the Jews as representatives of the true God in heathen courts (Auberlen, Daniel, p. 32,33). In this respect the position of Daniel must have exercised a powerful influence upon the form of the revelations conveyed through him; and in turn the authority which he enjoyed renders the course of the exile and the return clearly intelligible. By station, by education, and by character, he was peculiarly fitted to ful fil the work assigned to him. He was not only a resident in a foreign land, like Jeremiah or Ezekiel, but the minister of a foreign empire, and of successive dynasties (Dan 2:48; Dan 6:28). His political experience would naturally qualify him to give distinct expression to the characteristics of nations in themselves, and not only in their relation to God's people. His intellectual advantages were as remarkable as his civil dignity. Like the great lawgiver who was “trained in all the wisdom of the Egyptians,” the great seel was trained in the secrets of Chaldaean wisdom, and placed at the head of the school of the Magi (Dan 2:48). He was thus enabled to preserve whatever was true in the traditional teaching of the East, and to cast his revelations into a form suited to their special character. But, though engaged in the service of a heathen prince and familiar with Oriental learning, Daniel was from the first distinguished by his strict observance of the Mosaic law (1. 8-16; comp. 6:10, 11) In this way the third outward condition for his work was satisfied, and at the close of the exile he offered a pattern of holiness for the instruction of the Dispersion of after times (comp. Auberlen, DANIEL, p. 24, etc.). SEE DANIEL, BOOK OF.

Various apocryphal fragments attributed to Daniel are collected by Fabricius (Cod. Pseud. V. T. 1:1124), and his wisdom is extravagantly lauded by the Rabbins (Gemara, Yoma); but it is surprising that his fame in later times seems to have been obscured (Hottinger, Hist. Orient. 92). Comp. Epiph. Vit. Dan. ii, p. 243, ed. Petav.; Vit. Dan. ap. Fabric.; Josephus, Ant. 10:11, 7. SEE DANIEL, APOCRYPHAL ADDITIONS TO.

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

             bishop of Winchester, a monk in the convent of Malmesbury, was raised to the see of Winchester in 705. The convent from whence came Boniface, the apostle of Germany, was situated in his diocese, and Daniel himself strongly encouraged Boniface in his resolution of preaching the Gospel on the Continent. He gave him, on the occasion of his first journey to Rome, two letters of introduction, one addressed to all Christians, kings, and bishops (epist. B. ed. Wurdtwein, Ephesians 1), and another to Gregory II, which has been lost. He remained in relation with Boniface, and sustained him by  his advice, instructions, and sympathy (ep. B. ep. 12-14). In 721 he undertook a pilgrimage to Rome, and on his return furnished to Bede the sources of his history of the kingdom of Wessex, as the latter himself states in his Ecclesiastical History of the Anglo-Saxons. Having become blind, he renounced his charge, and returned to the convent of Malmesbury, where he died in 745 or 746. The four letters mentioned above are all that remains of his writings; the ep. 14, by Wiirdtwein, is also to be found in Baronius A.D. 724. — Herzog, Real-Encyklop. s.v.; Wright, Biographica Literaria (Anglo-Saxon Period), p. 292 sq.

## Daniel (3)[[@Headword:Daniel (3)]]

             (sometimes Danihel) was the name of a number of early bishops and presbyters:

1. Presbyter, said to have been martyred in Persia, February 21, in the thirty-fifth year of Sapor (A.D. 344), with a virgin, whose name in Chaldee meant Rose, after five days' torture and three months' interrogation, according to brief acts given from a Vatican MS. by Assemani (Mart. Orient. page 103.)

2. One of the abbots of Scete in Egypt, in the 4th or 5th century. He was a disciple of Paphnutius, and served him in the capacity of deacon at the  altar. He is the speaker in the fourth of the Collationes of Johannes Cassianus, who had met him during a tour in Egypt.

3. A disciple of the solitary Arsenius, about 445, who performed for him the duties of hospitality to strangers arriving at his cell.

4. Bishop at a council assembled by Cyril at Alexandria about A.D. 430, for the condemnation of Nestorius. He was one of the four bishops selected to carry to Constantinople the letter written by Cyril in the name of this council, together with the letter of pope Celestine in the name of a Roman council on the same subject.

5. A presbyter at Alexandria, sent in A.D. 438 to Acacius, bishop of Meletina, Theodotus of Ancyra, and Firmus of Csesarea, withy a credential letter by Cyril of Alexandria, to show them the situation of affairs and the reply he proposed to send to the Oriental bishops at Antioch.

6. Bishop of Charrae (Haran) in Mesopotamia, in the middle of the 5th century. He was the nephew of the celebrated Nestorian, Ibas, bishop of Edessa, who consecrated him. He voted against Athanasius:in the council held at Antioch in 444. Charges were preferred against him by: a synod held at Berytus, and his disorderly and licentious life being proven, he was anathematized by Dioscorus at the Latrocinium of Ephesus.

7. SEE DEINOL WYN.

8. A deacon mentioned in the will of St. Perpetuus, archbishop of Tours. He lived about the end of the 5th century.

9. Bishop of Theodosiopolis (or Rhaesina) in Mesopotamia, in the middle of the 6th century. He wrote works against the errors of "the harcionites, Manichees, Chaldaeans, and astrologers."

10. Abbot of the monastery afterwards known as St. Medard's, at Soissons. The monastery was founded by Clotaire I of the Franks about 560, and at its dedication, in 562, Daniel became its first abbot. He is said to have been a disciple of St. Maurus of Glaufeuille, and to have obtained the privilege of immunity from pope John III.

11. Saint and bishop of Cenn-Garadh (now Kingarth, on the island of Bute, in the Firth of Clyde). He is commemorated February 18.

12. A monk of the 7th century, who wrote at the monastery of Rhaitu the Life of John Climacus, abbot of Mounit Sinai (605).

13. Bishop of Salach, in Mesopotamia. He lived in the 8th century and wrote a Commentary on the Psalms.

14. Succeeded Aribertus as fifteenth archbishop of Narbonne. He was one of twelve Gallic bishops present at the Roman council held in the Lateran basilica under pope Stephen IV, A.D. 769, concerning the election of the pope and the cultus of sacred images. The principal event recorded of his episcopate was his holding a synod in the basilca of Sts. Justus and Pastor at Narbonne, on June 27, 788 (Baluze, Petrus de Marca), or 791 (Gall. Christ.), attended by the bishops of the provinces of Narbonne and Tarragona, which were then united, and by those of the neighboring provinces of Aries, Vienne, Aix, and Eause. Three subjects were discussed.

(1) The heresy taught by Felix, bishop of Urgel, concerning the adoption of the Son of God, and this was in all probability condemned, though there is no distinct information on that point.

(2) The state of the church of Ausona (Vich), the capital of the province of Tarragona, which had formerly lost its episcopal see through the invasion of the Moors, and been ecclesiastically annexed to Narbonne. It was decided that it should remain in this subjection until the pagans were expelled,. after which it should have a bishop of its own.

(3) A dispute with Winedurus, bishop of Elle, as to jurisdiction over the Pagus Redensis, in the Pyrenees, and this was decided in Daniel's favor. The exact date of his death is hot known, although Nebridus succeeded him.

## Daniel De La Vierge[[@Headword:Daniel De La Vierge]]

             (properly Audencerde), a Belgian theologian, was born at Hamme, near Dendermonde, Flanders, in 1615. He obtained his education at the house of the Carmelites, whom he joined in 1632. He was successively lecturer on theology, master of novices, prior of the convents of Brussels and Malines, and twice provincial. He distinguished himself by his piety and charity, and died October 24, 1678, leaving a large number of works, among which we notice, The Art of Confession (Brussels, 1649, in Flemish): — Demonstration of the True Church (ibid. eod., in Flemish): — Epitome Vitae Sancti Petri Thomae, etc. (Antwerp, 1659): — Vita Sancti Eliae Prophita (Frankfort, 1670). See Hoefer, Nouv. Biog. Generale, s.v.

## Daniel De Saint Joseph[[@Headword:Daniel De Saint Joseph]]

             (properly Joseph le Governeur), a French theologian, was born at St. Malo in 1601. He entered the noviitiate of the Carmelites of Reimes at the age of fifteen, and nine years afterwards taught philosophy at Caen, and subsequently theology, with great repute. He became provincial of his order in the province of Toulouse, and died at Guildo, February 5, 1666, leaving Vie de Saint Andre; Corsin (Rennes; 1630): — Manuel de la Confrerie de la Sainte Famille de Jesus (Angers, 1640): — Le Thiologien Francais sur le Mystere de la Sainte Trinith (1643, 1658): — Panegyriques (1660). See Hoefer, Nouv. Biog. Generale, s.v.

## Daniel De Saint-Sever[[@Headword:Daniel De Saint-Sever]]

             a French theologian, who lived in 1625, was a Capuchin of the province of Guienne. He taught theology, was possessed of a good memory, and was versed in nearly all the languages. He wrote, De Decensu Christi ad Inferos (Lyons, 1618, in Latin and French): — De collatione et Disputatione cum Nomansensibus et Septimaniis Factionis Calvinianae (Avignon, 1625). See Hoefer, Nouv. Biog. Generale, s.v.

## Daniel the Stylite[[@Headword:Daniel the Stylite]]

             was born near Samosata about A.D.4410, and died near Constantinople about 490. He entered a monastery at twelve, and determined in middle life to imitate Simeon the Stylite (q.v.). In 461 he fixed himself on a pillar on the height called Anapla, near Constantinople, and exposed himself there day and night. It is said that he had the gift of prophecy, and was at last escorted to heaven by the angels! He is celebrated as a saint in the Greek and Roman churches, Dec. 11. — Butler, Lives of the Saints, Dec. 11.

## Daniel, Apocryphal Additions To[[@Headword:Daniel, Apocryphal Additions To]]

             i.e. pieces found in the Greek translations, but not in the Hebrew text. SEE DEUTERO-CANONICAL. The most important of these additions are contained in the Apocrypha of the English Bible under the titles of The Song of the three holy Children (Daniel 3), The History of Susanna (Daniel 8), and The History of Bel and the Dragon (Daniel 14). SEE APOCRYPHA.

I. Their Character. —

1. The first of these pieces is incorporated into the narrative of Daniel. After the three confessors were thrown into the furnace (Dan 3:23), Azarias is represented as praying to God for deliverance (Song of the three Children, 3-22); and in answer the angel of the Lord shields them from the fire which consumes their enemies (23-27), whereupon “the three, as out of one mouth,” raise a triumphant song (29-68), of which a chief part (35-66) has been used as a hymn (Benedicite) in the Christian Church since the fourth century (Rufin. Apol. 2:35; comp. Concil. Tolet. iv, Song of Solomon 14). Like several similar fragments, the chief parts of this composition are given at the end of the Psalter in the Alexandrine MS. as separate psalms, under the titles of “The Prayer of Azarias” and “The Hymn of our Fathers;” and a similar arrangement occurs in other Greek and Latin psalters.

2. The two other pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. The History of Susannah (or  The Judgment of Daniel) is generally found at the beginning of the book (Gr. MSS. Vet. Lat.), though it also occurs after the 12th chapter (Vulg. ed. Compl.). The History of Bel and the Dragon is placed at the end of the book, and in the Sept. version it bears a special heading as “Part of the Prophecy of Habakkuk” (ἐκ προφητείας Α᾿μβακοὺμ υὶοῦ Ι᾿ησοῦ ἐκ τῆς φυλῆς Λευϊv).

II. Their Currency. — The additions are found in both the Greek texts — the Sept. and Theodotion — in the Old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand, there is no evidence that they ever formed part of the Hebrew text, and they were originally wanting in the Syriac (Polychronius ap. Mai, Script. Vett. Nov. Coll. i, p. 113, says of the hymn expressly οὐ κεῖται ἐν τοῖς ῾ΕβρÞκοῖς ἢ ἐν τοῖς Συριακοῖς βιβλίοις). From the Sept. and Vulgate the fragments passed into common use, and they are commonly quoted by Greek and Latin fathers as parts of Daniel (Clem. Alex. Ecl. proph. i; Origen, Ep. ad Afric.; Tertull. de Pudic. 17, etc.), but rejected by those who adhered to the Hebrew canon. Jerome in particular, called attention to their absence from the Hebrew Bible (Praef. in Dan.), and, instead of any commentary of his own, adds shortly Origen's remarks “on the fables of Bel and Susanna” (Comm. in Dan. 13:1). In a similar manner, he notices shortly the Song of the three Children, “lest he should seem to have overlooked it” (Comm. in Dan 3:23).

III. Their Derivation. — Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals (De Wette, Einl. 2:2, Kap. 8, gives the arguments at length), but the intricate evidence is wholly insufficient to establish the point. The character of the additions themselves indicates rather the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work (comp. Fritzsche, Exeg. Handb. zu den Apok. 1:121). The abruptness of the narrative in Daniel furnished an occasion for the introduction of the prayer and hymn; and the story of the Dragon seems like astrange exaggeration of the record of the deliverance of Daniel (Daniel 6), which may naturally have formed the basis of different legends. Nor is it difficult to see in the history of Susanna a pointed allusion to the name of the prophet, though the narrative may not be wholly fictitious.  The Sept. appears to be the original source from which all the existing recensions of the fragments were derived (comp. Hody, De Bibl. text. p. 583). Theodotion seems to have done little more than transcribe the Sept. text, with improvements in style and language, which are considerably greater in the appended narratives than in the Song incorporated into the canonical text. Thus, while the history of Susanna and Bel and the Dragon contain large additions which complete and embellish the story (e.g. Hist. Sus. 1518; 20, 21; 24-27; 46, 47, 49, 50; Bel and Dr. 1, 9-13; Eichhorn, p. 431 sq.), the text of the Song is little more than a repetition of that of the Sept. (comp. De Magistris, Daniel, etc. p. 254 sq.; Eichhorn, Einleit. in der Apokryph. Schrift. p. 422 sq.). The Polyglot-Syriac, Arabic, and Latin versions are derived from Theodotion, and the Hexaplar-Syriac from the Sept. (Eichhorn, p. 430, etc.).

The stories of Bel and Susanna received various embellishments in later times, which throw some light upon the manner in which they were originally composed (comp. Origen, Ep. ad Afric. § 7, 8; Bochart, Hieroz. 3, 3; Eichhorn, p. 446, etc.), just as the change which Theodotion introduced into the narrative of Bel, to give some consistency to the facts, illustrates the rationalizing process through which the legends passed (comp. Delitzsch, De Habacuci vita et aetate, 1844). It is thus useless to institute any inquiry into the historic foundation which lies below the popular traditions; for, though the stories cannot be regarded as mere fables, it is evident that a moral purpose determined the shape which they assumed. A later age found in them traces of a deeper wisdom, and to Christian commentators Susanna appeared as a type of the true Church tempted to infidelity by Jewish and pagan adversaries, and lifting up her voice to God in the midst of persecution (Hippol. In Susann. p. 689 sq., ed. Migne).

IV. Their Spuriousness. — These addenda are regarded as canonical by the Roman Church, but the only evidence that can be adduced for this authority being attached to them is the fact of their existence in the Sept., Vulg., and other versions, and their quotation by the early Church fathers. On the other hand, these arguments are more than counterbalanced by the fact of their non-existence in the Hebrews text and the earliest Syriac, the weak authority of the Sept. (especially in the book of Daniel), and consequently of the Vulg., which is based upon it, and the general manner in which these fathers refer to them. Jerome, indeed, frequently and openly  ridicules their abgurd legends; and their own contradictions are sufficient to stamp them as spurious upon their very face.

See Josippon ben Gorion (ed. Breithaupt, Goth. et Lips. 1710), p. 34; Whitaker, Disputation on Scripture (Parker Society ed.), p. 76 sq.; Du Pin, History of the Canon (London, 1699), p. 14 sq., 117 sq.; Arnold, Commentary on Apocrypha; Zunz, Gottesdienstlichen Vortrige, p. 122; Herzfeld, Geschichte der Israel, p. 317; Griatz, Gesch. der Juden, 3, 308, Ewald, Gesch. Israel, 4:557 sq.; Fritzsche, Exeg. Handb. 1:111; Davidson, Text of the O.T. p. 976. SEE SONG OF THE THREE HOLY CHILDREN; SEE SUSANNA, HISTORY OF; SEE DESTRUCTION OF BEL AND THE DRAGON, HISTORY OF.

3. (Sept. Δανιήλ.) A priest of the family of Ithamar, who returned from the exile in the time of “Artaxerxes” (Ezr 8:2), B.C. 459. He is probably the same with the priest Daniel who joined in the covenant drawn up by Nehemiah (Neh 10:6), B.C. 410. He has been confounded with the prophet in the apocryphal addenda to the Sept. (Daniel 14:1, Sept., not Theodotion), where he is called “a priest by the name of Daniel, the son of Abda” (Jerome, Praefat. in Daniel.).

## Daniel, Book Of[[@Headword:Daniel, Book Of]]

             This important and in many respects remarkable book takes its name not only from the principal person in it, but also and chiefly from him as its real  author, there being no just cause of doubt that, as the book itself testifies, it was composed by Daniel (Dan 7:1; Dan 7:28; Dan 8:2; Dan 9:2). It occupies, however, but a third rank in the Hebrew canon; not among the Prophets, but in the Hagiographa, owing apparently to the correct view of the composers of the canon, that Daniel did not exercise his prophetic office in the more restricted and proper sense of the term “prophecy,” but stood to the theocracy in a different relation from those real prophets whose calling and profession consisted exclusively in declaring the messages they received, and in the communion which they held with God. These latter are termed, in the ancient Hebrew idiom, נְבִיאִים, prophets, in contradistinction to

חֹזִים, seers, who, though they were equally favored with divine revelations, were nevertheless not prophets by profession, a calling that claimed the entire service of a man's whole life. SEE CANON. The Babylonian exile supplied the outward training and the inward necessity for this last form of divine teaching; and the prophetic visions of Ezekiel form the connecting link between the characteristic types of revelation and prophecy (comp. Lucke, Versuch, 1:17 sq.; Hitzig, Daniel, Vorbem. § 9; Hilgenfeld, Die Jud. Apok. 1 sq.). This book has given rise to many and various polemical discussions both mi ancient and modern times.

1. The book of Daniel divides itself into two parts, historical (ch. 1-6) and prophetic (ch. 7-12), arranged respectively in chronological order. In the first seven chapters, accordingly, Daniel is spoken of historically (Dan 1:8-21; Dan 2:14-49; Dan 4:8-27; Dan 5:13-29; Dan 6:2-28; Dan 7:1-2); in the last five he appears personally as the writer (Dan 7:15-28; Dan 8:1 to Dan 9:22; Dan 10:1-19; Dan 12:5). Its object is by no means to give a summary historical account of the period of the exile, or of the life of Daniel himself, since it contains only a few isolated points both as to historical facts and prophetic revelations. But the plan or tendency which so consistently runs through the whole book is of a far different character; it is to show the extraordinary and wonderful means which the Lord made use of, in a period of the deepest miisery, when the theocracy seemed dissolved and fast approaching its extinction, to afford assistance to his people, proving to them that he had not entirely forsaken them, and making them sensible of the fact that his merciful presence still continued to dwell with them, even without the Temple and beyond the Land of Promise.

The wonders related in Daniel (ch. 1-6) are thus mostly of a peculiar, prominent, and striking character, and resemble in many respects those  performed of old time in Egypt. Their divine tendency was, on the one hand, to lead the heathen power, which proudly fancied itself to be the conqueror of the theocracy, to the acknowledgment that there was an essential difference between the world and the kingdom of God; and, on the other, to impress degenerate and callous Israel with the full conviction that the power of God was still the same as it was of old in Egypt.

The following are the essential features of the prophetic tenor of the book of Daniel, while the visions in ch. 2 and 7, together with their different symbols, may be considered as embodying the leading notion of the whole. The development of the whole of the heathen power, until the completion and glorification of the kingdom of God, appeared to the prophet in the shape of four powers of the world, each successive power always surpassing the preceding in might and strength, namely, the Babylonian, Medo-Persian, Greek, and Syrian (otherwise Roman). The kingdom of God proves itself conqueror of them all; a power which alone is everlasting, and showing itself in its utmost glorification in the appearance of the Messiah, as Judge and Lord of the world. Until the coming of the Messiah, the people of God have yet to go through a period of heavy trials. That period is particularly described, ch. 8 and 11, in the struggles of the Maccabaean time, illustrative of the last and heaviest combats which the kingdom of God would have to endure. The period until the appearance of the Messiah is a fixed and sacred number — seventy weeks of years (ch. 9). After the lapse of that period ensues the death of the Messiah; the expiation of the people is realized; true justice is revealed, but Jerusalem and the Temple are in punishment given up to destruction. The true rise from this fall and corruption ensues only at the end of time, in the general resurrection (ch. 12).

The interpretation of Daniel has hitherto proved an inexhaustible field for the ingenuity of commentators, and the certain results are comparatively few. According to the traditional view, which appears as early as the fourth book of Ezra, SEE ESDRAS and the epistle of Barnabas (ch. 4), the four empires described in ch. 2 and 7 are the Babylonian, the Medo-Persian, the Greek, and the Roman. With nearly equal consent it has been supposed that there is a change of subject in the eleventh chapter (Dan 11:31 sq.), by which the seer passes from the persecutions of Antiochus to the times of Antichrist. A careful comparison of the language of the prophecy with the history of the Syrian kings must, however, convince every candid student of the text that the latter hypothesis is wholly unfounded and arbitrary. The  whole of the eleventh chapter forms a history of the struggles of the Jewish Church with the Greek powers up to the death of its great adversary (Dan 11:45). This conflict, indeed, has a typical import, and foreshows in its characteristic outlines the abiding and final conflict of the people of God and the powers of evil, so that the true work of the interpreter must be to determine historically the nature of each event signalized in the prophetic picture, that he may draw from the past the lesson of the future. The traditional interpretation of “the four empires” seems to spring from the same error as the other, though it still finds numerous advocates (Hofmann, Auberlen, Keil, Halvernick, Hengstenberg, and most English commentators). It originated at a time when the triumphant advent of Messiah was the object, of immediate expectation, and the Roman empire appeared to be the last in the series of earthly kingdoms. The long interval of conflict which has followed the first Advent formed no place in the anticipations of the first Christians, and in succeeding ages the Roman period has been unnaturally prolonged to meet the requirements of a theory that took its rise in a state of thought which experience has proved false. SEE HORN, LITTLE.

The parallel character and striking fulfillment of Daniel's predictions, many of which are carried out with a detail elsewhere unknown, may be seen from the following synoptical table. Those relating to the seventy weeks (Dan 9:24-27) will be treated separately under that head.

2. The language of the book is partly Chaldee (Dan 2:4; Dan 7:28) and partly Hebrew. The latter is not unlike that of Ezekiel, though less impure and corrupt, and not so replete with anomalous grammatical forms. The Chaldee is noways that of the Chaldaeans proper, but a corrupt vernacular dialect, a mixture of Hebrew and: Aramaic, formed during the period of the exile. It resembles mostly the Chaldee pieces in Ezra, but differs greatly from the dialect of the later Targums (see Hilgenfeld, Esra u. Daniel und ihre neuesten Bearbeitungen, Halle, 1863). SEE CHALDEE LANGUAGE.

The style is, even in the prophetic parts, more prosaic than poetical, as Lowth has already observed. The historical descriptions are usually very broad and prolix in details; but the prophecies have a more rhetorical character, and their delivery is frequently somewhat abrupt; their style is descriptive, painting with the most lively colors the still fresh impression which the vision has made on the mental eye.

3. The unity of the book has been disputed by several critics, and more especially by Eichhorn and Bertholdt, who conceived it to have been written by more than one author, on account of some contradictions which they thought they had discovered in it, such as in Dan 1:21, compared with Dan 10:1; and in Dan 1:5-18, compared with Dan 2:1. With regard to the first supposed contradiction, we consider the meaning of Dan 1:21, to be that Daniel had lived to see the first year of the reign of Cyrus, as a particularly memorable, and, for the exiled people, a very important year. This does by no means exclude the possibility of his having lived still longer than up to that period.

Respecting the second presumed contradiction, the matter in Dan 1:5-18, belongs properly to the co-regency of Nebuchadnezzar, which term is there added to his period of government, while in Dan 2:1, his reign is counted only from the year of his actual accession to the throne. These attempts to disturb the harmony of the work are also discountenanced by the connecting thread which evidently runs through the whole of the book, setting the single parts continually in mutual relation to each other. Indeed, most critics have now given up that hypothesis, and look at the book as a closely connected and complete work in itself.

4. Much greater is the difference of opinion respecting the authenticity of the book. The oldest known opponent of it is the heathen philosopher Porphyry, in the third century of the Christian era. The greater the authority in which the book of Daniel was held at that time by both Jews and Christians in their various controversies, the more was he anxious to dispute that authority, and he did not disdain to devote one whole book (the twelfth) — out of the fifteen which he had composed against the Christians — to that subject alone. He there maintains that the author of the book of Daniel was a Palestinian Jew of the time of Antiochus Epiphanes, that he wrote it in Greek, and fraudulently gave to past events the form of prophecies. Porphyry was answered by Eusebius of Caesarea, Methodius of Tyre, and Apollinaris of Laodicea. But their works, as well as that of Porphyry himself, are lost; and we know the latter only from the numerous quotations and refutations in the Commentary of Jerome.

Porphyry found no successor in his views until the time of the English deists, when Collins attempted to attack the authenticity of Daniel, as was  done by Semler in Germany. After this a few critics, such as J. D. Michaelis and Eichhorn, disputed the authenticity of the first six chapters. The learned Swiss, Corrodi (Freimuth. Versuch, etc., Berlin, 1783), went still further, and, reviving the views of Porphyry, questioned the genuineness of the whole book. The question of the authenticity of the book is discussed in most of the later commentaries, and specially by Hengstenberg (Die Authentie der Daniel erwiesen, 1831, translated by Ryland, Edinb. 1847, 8vo), Havernick (Neue krit. Untersuch. Hamb. 1838, 8vo), Delitzsch (in Herzog's Encyklopadie, s.v. 1854), Keil (Lehrb. der Ein. in der A. T. Frank. 1853, 8vo), Davidson (Introduction to the O.T. 2, Lond. 1846, 8vo, who maintain the affirmative; and by Bleek (Berl. theolog. Zeitschr. 3, 1822), Bertholdt (Einleit. Erlang. 1814), Lucke (Versuch einer vollstind. Einl. 2d ed. Bonn. 1852), and De Wette (Einlit. 7th ed. Berl. 1852), who deny its authenticity. See Ewald (Die Proph. d. Alt. Bund. 2:559 sq.).

The real grounds on which most modern critics rely in rejecting the book are the “fabulousness of its narratives” and “the minuteness of its prophetic history.” “The contents of the book,” it is said, “are irrational and impossible” (Hitzig, § 5). It is obvious that it is impossible to answer such a statement without entering into general views of the providential government of the world. It is admitted that the contents of the book are exceptional and surprising; but revelation is itself a miracle, however it be given, and essentially as inconceivable as any miracle. There are times, perhaps, when it is required that extraordinary signs should arrest the attention of men, and fix their minds upon that Divine Presence which is ever working around them. Prodigies may become a guide to nature. Special circumstances may, and, according to the Bible, usually do determine, the peculiar form which the miraculous working of God will assume at a particular time; so that the question is, whether there is any discernible relation between the outward wonders and the moral condition of an epoch.

Nor is it impossible to apply this remark to the case of Daniel. The position which he occupied was as exceptional as the book which bears his name. He survived the exile and the disappointment which attended the first hopes of the Jews. The glories which had been connected with the return in the foreshortened vision of earlier prophets were now felt to be far off, and a more special revelation may have been necessary as a preparation for a period of silence and conflict. The very character of the Babylonian exile seems to have called for some signal exhibition of divine power. As the first exodus was distinguished by great marvels, it might  appear natural that the second should be also (comp. Mic 7:15; Delitzsch, p. 272, etc.). National miracles, so to speak, formed the beginning of the theocracy; personal miracles, the beginning of the Church. To speak of an “aimless and lavish display of wonders” is to disregard the representative silnilicance of the different acts, and the relation which they bore to the future fortunes of the people. A new era was inaugurated by fresh signs. The Jews, now that they were left among the nations of the world, looked for some sure token that God was able to deliver them and work out his own purposes. The persecution of Antiochus completed the teaching of Daniel; and the people no longer sought without what at length they had found within. They had withstood the assault of one typical enemy, and now they were prepared to meet all. The close of special predictions coincided with the consolidation of the national faith. SEE ANTIOCHUS EPIPHANES.

The following are the more important of the arguments which evidence the genuineness of the book (see the works on the Authenticity of Daniel, by Boyle [Lond. 1863] and Waters [ib. eod.]).

(1.) The existence and authority of the book are most decidedly testified by the New Testament. Christ himself refers to it (Mat 24:15), and gives to himself (in virtue of the expression in Dan 7:13) the name of Son of Man; while the apostles repeatedly appeal to it as an authority (1Co 6:2; 2Th 2:3). Apart from the general type of apocalyptic composition which the apostolic writers derived from Daniel (Rev. passim; comp. Mat 26:64; Mat 21:44?), the New Testament incidentally acknowledges each of the characteristic elements of the book, its miracles (Heb 11:33-34), its predictions (Mat 24:15), and its doctrine of angels (Luk 1:19; Luk 1:26). To the objection that Christ and the writers of the New Testament are here no real authority, inasmuch as they accommodate themselves to the Jewish notions and views, we reply that the genuineness of the book of Daniel is so closely connected with the truth of its contents — in other words, that the authenticity of the book is so immediately connected with its authority — that it is impossible to doubt its genuineness without suspecting at the same time a willful cheat in its contents; so that the accommodation in this case to national views would be tantamount to willfully confirming and sanctioning an unpardonable fraud.

(2.) The period of the exile would be altogether incomprehensible without the existence of a man like Daniel, exercising great influence upon his own people, and effecting their return to Palestine by means of his high station in the state, as well as through the peculiar assistance of God with which he was favored. Without this assumption, it is impossible to explain the continued state of independence of the people of God during that period, or to account for the interest which Cyrus took in their affairs. The exile and its termination are indicative of uncommon acts of God towards highly-gifted and favored men; and the appearance of such a man as Daniel is described in that book as having been, is an indispensable requisite for the right understanding of this portion of the Jewish history.

(3.) An important hint of the existence of the book in the time of Alexander is found in Josephus (Ant. 11:8, 4), according to which the prophecies of Daniel had been pointed out to that king on his entrance into Jerusalem. It is true that the fact may have been somewhat embellished in its details by Josephus, yet is it historically undeniable that Alexander did bestow great favors on the Jews, a circumstance which is not easily explained without granting the fact recorded by Josephus to be true in the main. SEE ALEXANDER (THE GREAT).

(4.) The first book of the Maccabees, which is almost contemporary with the events related in it, not only presupposes the existence of the book of Daniel, but actually betrays acquaintance with the Alexandrian version of the same (1Ma 1:54; comp. Dan 9:27; Daniel 2:59; comp. Daniel 3), a proof that the book must have been written long before that period.

(5.) If the book had been written in the Maccabsean period, there would probably have been produced in that period some similar prophetic and apocalyptic productions, composed by Palestinian Jews. Of such, however, not the slightest notice can anywhere be found; so that our book-if of the Maccabaean timeforms an isolated enigmatical phenomenon in the later Jewish literature.

(6.) The reception of the book into the canon is also an evidence of its authenticity. In the Maccabaean age the canon had long been completed and closed; but, even doubting that point, it is not likely that, at a time when so much scrupulous adherence was shown towards all that was hallowed by time and old usage, and when scriptural literature was already flourishing — it is not probable, we say, that a production then recent should have been raised to the rank of a canonical book.

(7.) We have an important testimony for the authenticity of the book in Eze 14:14; Eze 14:20; Eze 28:3. Daniel is there represented as an unusual character, as a model of justice and wisdom, to whom had been allotted superior divine insight and revelation. This sketch perfectly agrees with that contained in our book.

(8.) The book betrays such an intimate acquaintance with Chaldaean manners, customs, history, and religion as none but a contemporary writer can fairly be supposed to possess. Thus, e.g. the description of the Chaldaean magians and their regulations perfectly agrees with the accounts of the classics respecting them. The account of the illness and insanity of Nebuchadnezzar is confirmed by Berosus (in Joseph. c. Apion. 1:20). The edict of Darius the Mede (Daniel 5) may be satisfactorily explained from the notions peculiar to the Medo-Persian religion, and the importance attached in it to the king, who was considered a sort of incarnate deity. The scene and characters of the book are Oriental. The colossal image- (צְלֵם, 3, 1, not necessarily a human figure; the term is applied familiarly to the cross, Buxtorf, Lex. Rabb. s.v.), the fiery furnace, the martyr-like boldness of the three confessors (Dan 3:16), the decree of Darius (Dan 6:7), the lions' den (Dan 6:7; Dan 6:19, גֹּב), the demand of Nebuchadnezzar (Dan 2:5), his obeisance before Daniel (Dan 2:46), his sudden fall (Dan 4:33; comp. Eusebius, Praep. Ev. 9:41; Joseph. c. Rev 1:20), are not only consistent with the nature of Eastern life, but in many instances directly confirmed by other evidence. SEE DARIUS THE MEDE for the difficulties of Dan 1:1; Dan 2:1; Dan 5:31.

(9.) The religious views, the ardent belief in the Messiah, the purity of that belief, the absence of all the notions and ceremonial practices of later Judaism, etc., the agreement of the book in these respects with the genuine prophetic books, and more especially with the prophets in and after the exile-all this testifies to the genuineness of Daniel. In doctrine the book is closely connected with the writings of the exile, and forms a last step in the development of the ideas of Messiah (Dan 7:13, etc.), of the resurrection (Dan 12:2-3), of the ministry of angels (Dan 8:16; Dan 12:1, etc.), of personal devotion (Dan 6:10-11; Dan 1:8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord.

(10.) The linguistic character of the book is most decisive for its authenticity. In the first instance, the language in it, by turns Hebrew and  Arammean, is particularly remarkable. In that respect the book bears a close analogy to that of Ezra. The author must certainly have been equally conversant with both languages — an attainment exactly suited to a Hebrew living in the exile, but not in the least so to an author in the Maccabaean age, when the Hebrew had long since ceased to be a living language, and had been supplanted by the Aramaean vernacular dialect. The Hebrew in Daniel bears, moreover, a very great affinity to that in the other later books of the Old Testament, and has, in particular, idioms in common with Ezekiel. The Aramaic, also, in the book differs materially from the prevailing dialect of the later Chaldaean paraphrastic versions of the Old Testament, and has much more relation to the idiom of the book of Ezra. Nor is the mention of Greek musical instruments (3, 5, 7, 10, קִיתָרֹס, κίθαρα; סִבְּכָאσαμβυκή; סוּמְפֹּנְיָה, συμφωνία; (פְּסִנְתְּרִין, ψαλτήριον), for these words only can be shown to be derived from the Greek (De Wette, Einl. p. 255 b.), other than suitable to a time when the intercourse of the East and West was already considerable, and when a brother of Alcaeus (B.C. 600-500) had gained distinction “at the farthest end of the world, aiding the Babylonians” (Alc. Frag. 33, Bergk.; Brandis, in Delitzsch, p. 274). (For a full view of the criticism, history, and literature of the book of Daniel, see Stuart's Commentary, p. 373-496.)

5. There is no Chaldee translation of Daniel, and the deficiency is generally accounted for, as in the parallel case of Ezra, by the danger which would have existed in such a case of confounding the original text with the paraphrase; but, on the other hand, the whole book has been published in Hebrew. Kennicott prepared a special commentary on the Chaldee portions (ed. Schulze, Hal. 1782, 8vo); comp. Bird (Lectures, Lond. 1845).

The Greek version has undergone singular changes. At an early time the Sept. translation was supplanted in the Greek Bibles by that of Theodotion, which in the time of Jerome was generally “read by the churches” (c. Ruffin. 2:33; Praef. in Comm.). This change, for which Jerome was unable tf account (Praef. in Vers, Dan.), may have been made in consequence of the objections which were urged against the corrupt Sept. text in controversy with Jews and heathen. The Sept. version was certainly very unfaithful (Jerome, 1. c.); and the influence of Origen, who preferred the translation of Theodotion (Jerome in Dan 4:6), was probably effectual in bringing about the substitution (comp. Credner, Beitr. 2:256 sq.). In the course of time, however, the version of Theodotion was interpolated from the Sept., so that it is now impossible to recover the original text. Comp.  Wald, Curae in hist. textus Dan. (Lips. 1783). SEE DANIEL, APOCRYPHAL ADDITIONS TO. Meanwhile the original Sept. translation passed entirely out of use, and it was supposed to have been lost till the last century, when it was published at Rome from a Codex Chisianus (Daniel secundum LXX. . . . Romas, 1772, ed. P. de Magistris), together with that of Theodotion, and several illustrative essays. It has since been published several times (ed. Michaelis, Gotting. 1774; ed. Segaar, Utrecht, 1775; ed. Hahn, Lpz. 1845), and lastly by Tischendorf in the second edition of his Septuagint (Lips. 1856). Another recension of the text is contained in the Syro-Hexaplaric version at Milan (ed. Bugatus, 1788); but a critical comparison of the several recensions is still required. SEE SEPTUAGINT.

On other ancient versions, see Munter, Spec. versionumn Daniel Copticarum. etc. (Romans 1786); Wald, Ueb. d. Arab. Uebers. d. Dan. (in Eichhorn's Repertor. 14:205 sq.). SEE VERSIONS.

6. The commentaries on Daniel are very numerous. Those in Hebrew by R. Saadiah Haggaon († 942), Rashe († c. 1105), and Aben Ezra († c. 1167), are printed in the great Rabbinic Bibles of Bomberg and others. That of Abarbanel († c. 1507) has been printed separately several times (Amst. 1647, 4to), and others are enumerated below. Among the patristic commentaries the most important is that of Jerome (vol. v, ed. Migne), who noticed especially the objections of Porphyry; also those of Chrysostomn (Opera, 6:228), Theodoret (2. 1053 sq., ed. Schulze; interp. Gabio, Rom. 1562, fol.), and Ephraem Syrus (Op. Syr. ii, Romae, 1740). ‘There are also annotations by Rupert Tuitiensis (Opera, 1:520), Thos. Aquinas [rather Thos. Wallensis] (Commentarii, etc., Paris, 1641, fol.), Albertus Magnus (Opera, viii), and Peter the Archdeacon (Martene and Durand's Collectio, 9:275). Considerable fragments remain of the commentaries of Hippolytus (collected in Migne's edition, Paris, 1857) and Polychronius (Mai, Script. Vet. Nov. Coll. vol. i); and Mai has published (ib.) a catena on Daniel, containing fragments of Apollinarius, Athanasius, Basil, Eusebius, and many others. The chief reformers, Luther (Auslegung d. Proph. Daniel 1530-1546; Op. Germ. vi, ed. Walch), Ecolampadius (In Daniel libri duo, Basil. 1530), Melancthon (Comm. in Daniel proph. Vitemb. 1543), and Calvin (Praelect. in Daniel Geneve, 1563, etc.; in French, 1565; in English, Lond. 1852-3), wrote on Daniel; also Joachim the Abbot (Ven. 1519, 4to). A comparison of the prophecies of Daniel with the visions of the Apocalypse (Newton, On the Prophecies, London, 1733, 4to) opened the way to a true understanding of Daniel. Auberlen  (Der Proph. Daniel u. d. Ojfenbarung Joh. etc. 2d ed. Basel, 1857, translated into English from the 1st ed. by Saphir, 1856, 12mo) has thrown considerable light upon the general construction and relations of the book. Comp. Hofmann, Weissag. u. Erfullung, 1:276 sq.; Burton, Numbers of Daniel and John (Norw. 1766-8); Anon., Seven prophetical Periods (Lond. 1790); Birks, The four prophetic Empires (London, 1844), and The two later Visions of Daniel (ib. 1846); Elliott, Horce Apocalyptice (Lond. 1844); Tregelles, Remarks on the prophetic Visions of Daniel (Lond. 1852); Stuart, Hints on Prophecy (Andov. 1844); Desprez, Daniel the Apocalypse of the O.T. (Lond. 1865, 8vo). SEE REVELATION. Among subsidiary works additional to the above may be named Bleek, Weissag. in D. (in the Jahrb. f. Deutsche Theol. 1860, v); Walter, Genuineness of Daniel (Lond. 1862); Baxmann, in the Stud. u. Krit. 1863, 4; Fuller, Authenticity of Daniel (Cambr. 1864); Bosanquet, Inspiration of Daniel (Lond. 1866); Harman, in the Meth. Quart. Rev. Oct. 1854.

Other special exegetical works on the entire book. or principal portions of it, are the following, of which the most important are designated by an asterisk (\*) prefixed: Bafiolas, פֵּדוּשׁ(s. 1. ante 1480, 4to; and in the Rabb. Bibles); Alscheich, חֲבִצֶּלֶת הִשָּׁרוֹן(Safet, 1568, 4to, and since); Teitsak, לֶחֶם סְתָרִים(Ven. 1608, 4to); Joy, Exposition (Genev. 1545, 16mo; Lond. 1550, 8vo); Draconites, Commentarius (Marb. 1544, 8vo); \*Suaningius, Commentarii (Havn. 1554-66, also 1688, 2 vols. fol.); Strigelius, Concio (Lips. 1565,1571, 1572, 8vo); Selnecker, Erklrung (Jen. 1567,1608, 4to); Wigand, Explicatio (Jen. 1571, Erf. 1581, 8vo); Bullinger, Homiliae (Tigur. 1576, fol.); Pintus, Commentarii (Conimb. 1582, 8vo; Ven. 1583, 4to; Colon. 1587, Antw. 1595, 8vo); Pererius, Commentarii (Rom. 1586, fol.; Lugd. 1588, 4to; 1591, 1602, 8vo; Antw. 1594, 4to); Heilbrunner, Loc communes (Lauing. 1587, 8vo); Marcellinus, Commentarius (Ven. 1588, 4to); Rollock, Commentariets (Edinburgh, 1591, 8vo; Basil. 1594, 4to; Genev. 1598, 8vo; 1670, 4to); Junius, Expositio (Heidelb. 1593, Genev. 1594, 4to); Broughton, Annotations (in Works, p. 164, 261; in Lat. ed. Boreel, Basil. 1599, 4to); Polanus, Commentarius (Basil. 1599, 4to; 1606, 8vo); Gesner, Disputationes (Viteb. 1601, 4to; 1607, 1611, 1638, 8vo); Elucidarius (ib. 1658, 8vo); Veldius, Commentarius (Antw. 1602, 8vo); Leyser, Commentarius (in 6 parts, Darmst. and Francof. 1609-10, 4to); Willet, Hexzspla (Cantuar. 1610, fol.); Veld, Commentarius (Antwerp, 1611, 4to); Sanctius, Commentarius (Lugd. 1612, fol.); Rhumelius, Paraphrasis (Norimb. 1616,  8vo); Angelocrator, Erklarung (Cassel, 1638, 4to); Alsted, Trifolium (Herb. 1640, 4to); Huit, Paraphrase (London, 1643, 4to); Brightman, Exposition (ib. 1644, 4to); Parker, Exposition (ib. 1646, 4to); \*Geier, Praelectiones (Lips. 1667, 1684, 1697, 1702, 4to); Varenius, Animadversio (Rost. 1667, 4to); Wingendorp, Paraphrasis (Leyd. 1674,1680, 8vo); Jungmann, Commentarius (Cass. 1681, 4to); Moore, Exposition (Lond. 1681, 4to); Answers (ib. 1684, 4to); Supplement (ib. 1685, 4to); Notes (ib. 1685, 4to); Bekker, Vitlegginge (Amst. 1688,1698, 4to); Meissner, Amerkungen (Hamb. 1695, 12mo); Anon., Explanation (Lond. 1700, 12mo); Kerkhedere, Prodromus (Lovan. 1710, 8vo); Wells, Help, etc. (Lond. 1716, 8vo); Friderici, Daniel et ejus vaticinia (Lpz. 1716, 4to); Musaus, Schola (Quedlinb. 1719, 4to); — Michaelis, Annotationes (Hal. 1720, 4to); Petersen, Sinn, etc. (F. ad M. 1720, 4to); Koch, Auslejung (Lemg. 1740, 4to); Venema, Dissertationes (Leid. 1745, 1752, 1768, 4to); Petri, Zahlen Daniels (Offenb. 1768, 8vo); Roos, Auslegung (Lpz. 1771, 8vo; tr. into Engl. Edinb. 1811, 8vo); Harenberg, Asfilarung (Blankenb. and Quedlinb. 1773, 4to); Scharfenberg, Animadversiones (Lips. 1774, 8vo); Segaar, Animadversiones (Utr. 1775, 8vo); Ammer, Essay, etc. (Lond. 1776, 8vo); Zeis, Erklarung (Dresd. 1777, 8vo); Holber, D. Zeiten in d. Danielschen Weisag. (Frkf. and Lpz. 1777, 8vo); Wald, Curse (Lips. 1783, 4to); Muller, Animadversiones (Heidelb. 1786, 4to); Luderwald, Prifung (Helmst. 1787, 8vo); Volborth, Ammerkungen (Hanover, 1788, 8vo); Anon., Briefe (in Beytrage zum Denken in d. Rel. pt. 9); Kemmericb, Uebers. etc. (Helmst. 1791, 2 vols. 8vo); \*Wintle, Notes, etc. (Oxf. 1792, 4to; Lond. 1807. 4to; 1836, 8vo); Thube, Erklarung (Schwerin and Wism. 1797, 8vo); \*Bertholdt, Erklarung, etc. (Erlang. 1806, 8vo); Ben-Jachajah, דָּנַיּאֵל(ed. Philippsohn, etc.; Dessau, 1808, 4to and 8vo); Menken, Monarchienbild (Brem. 1809, 8vo); Frere, Combined View, etc. (Lond. 1815,8vo); Griesinger, Ansicht (Stuttg. and Tub. 1815, 8vo); Girdlestone, Observations (Oxford, 1820, 8vo); Bleek, Verfasser u. Zweck (in the Theolog. Zeitschr. Berl. 1822, in); Wilson, Dissertations (Oundle, 1824, 8vo); Irving, Discourse (Glasg. 18~6, 2 vols. 12mo); Kirmss, Commentatio (Jen. 1828, 4to); \*Rosenmüller, Scholia (Lips. 1832, 8vo); \*Havernick, Commentatar (Hamburg, 1832, 8vo); Jeitteles, דָּנַיּאֵל, etc. (Vienna, 1835, 8vo); Cox, Lectures (Lond. 1834, N. Y. 1836, 12mo); \*Lengerke, Auslegung (Konigsb. 1835, 8vo); Tyso, Elucidation (London, 1838, 8vo); Farquharson, Illustrations (London, 1838, 8vo); Gaussen, Lectures (London, 1840, 12mo); Miles, Lectures (ib. 1840-1, 2 vols. 12mo);  Folsom, Interpretation (Boston, 1842, 12mo); Chase, Remarks (ib. 1844, 8vo); George (Duke of Manchester), Times of Daniel (Lond. 1846, 8vo); Wood, Lectures (ib. 1847, 12mo); Jacobi, vol. i of Kirchliche Lehre, etc. (Berl. 1847, 8vo); Harrison, Outlines (Warburt. Lect. London, 1849, 8vo); \*Stuart, Commentary (Bost. 1850, 8vo); \*Barnes, Notes (N. Y. 1850, 12mo); \*Hitzig, Erklar. (Lpz. 1850, 8vo); Cumming, Lectures (Lond. 1850, 8vo); Ramsay, Exposition (ibid. 1853, 12mo); Oshon, Daniel Verified (N. Y. 1856, 12mo); Magnin. Notes (Par. 1861, 8vo); Zundel, Untersuch. (Basel, 1861, 8vo); Bellamy, Translation (Lond. 1863, 4to); Pusev, Lectures (new ed. ibid. 1865, 4to); Shrewsbury, Notes (Edinb. 1865, 8vo); Cowles, Commentary (N. Y. 1867,12mo); Kranichfeld, Erklar. (Berl. 1868, 8vo); Kliefoth, Erklar. (Schw. 1868, 8vo); Fuller, Erklar. (Basel, 1868, 8vo). SEE PROPHETS.

## Daniel, Ebenezer[[@Headword:Daniel, Ebenezer]]

             an English Baptist minister, was born at Burford, in Oxfordshire, October 14, 1784. He was converted when a child, and baptized at the age of seventeen. He became a student in Bristol College in 1802; was ordained, in 1808, as pastor at Brixham, Devonshire; in 1812 removed to Luton, Bedfordshire: was designated as a missionary to Ceylon, February 17, 1830; reached his station August 14 following, and labored until his death, June 2, 1844. See (Lohd.) Baptist Magazine, 1846, page 137, 201. (J.C.S.)

## Daniel, Elizabeth[[@Headword:Daniel, Elizabeth]]

             a minister of the Society of Friends, was born at Salem, N.J., in 1709, and, early in life was called into both the Church and the ministry. She sometimes travelled in sections of Pennsylvania and Maryland and died October 30, 1760. See Piety Promoted, 4:416-418. (J.C.S.)

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

             a festival celebrated by the Greek Church on December 17, in memory of the prophet Daniel, and the three young Hebrews who were cast into the fiery furnace.

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

             a French ecclesiastical writer, was born at Rouen in 1649. When eighteen years of age he joined the Jesuits. After he had taught for some years in the college at Rouen with great success, his superiors sent him to Paris as librarian of the "domus professae" of his society, where he died in 1728. His most important work is L'Histoire de'France (Paris, 1713, also 1755- 60, 3 volumes), against which Mezerai wrote his Observations Critiques: — also Recueil de Divers Ouvrages: — Philosophiques: — Theologiques, Apologytiques et Critiques (ibid. 1724. 3 volumes). See Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Encyclop. Brit. (9th ed.) s.v. (B.P.)

## Daniel, Herbert[[@Headword:Daniel, Herbert]]

             an English Congregational minister, was born near Pontypool, March 30, 1801. He was converted at the age of eighteen; received his ministerial training at Pontypool and at Abergavenny; and: was ordained pastor at Maesycwmwr in 1832. In 1837 he formed a church in Pontypool, and in  1841 another in Cefnycrib. He died October 26, 1874. See (Lond.) Cong. Year-book, 1875, page 320.

## Daniel, Hermann Adalbert[[@Headword:Daniel, Hermann Adalbert]]

             a Protestant theologian of Germany, was born at Kothen, November 18, 1812. He studied at Halle; was in 1843 assistant tutor at the school there; in 1844, inspector adjunctus, with the title of professor; and died at Leipsic, September 13, 1871. He published, Commentationis de Tatiano Apologeta Specimena (Halle, 1835): — Tatianus als Apologet (ibid. 1837): — Hymnologischer Bluthenstrauss. (ibid. 1840): — Theologische Controversen (ibid. 1843). But his main works, which have made his name known beyond the limits of his own country, are, Codex Liturgicus Ecclesiae Universae (Leipsic, 1847-55, 4 volumes; volume 1, Codex Litturgicus Ecclesiae Romano-Catholicae, 1847; volume 2, Cod. Lit. Ecclesiae Luthenranae, 1848; volume 3, Cod. Lit. Ecclesie Reformae afque Anglicanae, 1851; volume 4, Cod. Lit. Ecclesiae Orientalis, 1855): — Thesanurlus Hymnologicus (Halle, 1841-46, 5 volumes). See Zuchold, Bibl. Theol. 1:258. (B.P.)

## Daniel, James Taylor[[@Headword:Daniel, James Taylor]]

             a minister of the Bible Christians, was born in Devon, England, March 5, 1838. He was converted when twenty years of age for two years labored with great acceptability and usefiliness as a local preacher on the Holsworthy Circuit, and in 1864 entered the itinerant ministry. After thirteen years of successful labor, he died suddenly, May 2, 1877. See Minutes of the Conference, 1877.

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

             a Methodist Episcopal minister, was born in Philadelphia, Pennsylvania, in 1807 of Quaker parents. He was converted in early youth, licensed to preach in 1828, and. in 1832 joined the Indiana Conference, in which he rendered effective service until 1852, when he was transferred to the California Conference. He at length became superannuated, and died October 19, 1880. See Minutes of Annual Conferences, 1881, page 316.

## Daniel, Mark[[@Headword:Daniel, Mark]]

             an English Wesleyan minister, was converted in early life, began to preach in 1794, and died February 21, 1821, aged fifty-five years. See Minutes of the British Conference, 1821.

## Daniel, Robert[[@Headword:Daniel, Robert]]

             a Bible Christian minister, was born in the parish of St. Austell, Cornwall, England. He was converted in 1824, and entered the ministry in 1833. His health failed in 1838, and he died December 11, 1839.

## Daniel, Robert T[[@Headword:Daniel, Robert T]]

             a Baptist minister, was born in Middlesex County, Virginia, June 10, 1773. He removed to North Carolina; in 1802 united with the Church at Holly Springs, Wake County, and was ordained in 1803. He labored as an itinerant evangelist in different parts of North Carolina, Virginia, Mississippi, and Tennessee; and died in Paris, Tennessee, September 14, 1840. See Cathcart, Baptist Encyclop. page 306. (J.C.S.)

## Daniel, Saint, Of Africa[[@Headword:Daniel, Saint, Of Africa]]

             was provincial of the order of Minorites of Calabria. In 1221 he embarked for Africa, at the head of a mission composed of brothers Samuel, Angelus, Donno, Ugolino, Leo, and Nicolas, for the purpose of laboring for the conversion of the Moors. They landed at Ceuta and commenced preaching. The people seized them, and led them to Mohammed the Green. king of Morocco; this prince despoiled them, scourged them, threw them into prison, and finally beheaded them, October 8, 1221. They suffered martyrdom with joy and courage. Some years after, the child-prince of Portugal, son of king Alfonso the Fat, obtained their bodies of the king of  Morocco, and presented them to Spain. In 1516, pope Leo X added them to the number of saints. Their festival is celebrated October 13. See Hoefer, Nouv. Biog. Generale, s.v.

## Daniel, Walter[[@Headword:Daniel, Walter]]

             (Lat. Gualterus), a Cistercian of England, who died abouit the year 1170, is the author of, De Conceptione B. Maric: — De Viaginitate Ejusdem: — Expositio Super- "Missus est Angelus”: — De Onere Jumentorum Austri Esa. 30:6, in two books. See Pitaeus, De Scriptoribus Angliae; De Visch, Bibliotheca Scriptorum Ordinis Cisterciensis; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Daniels, Amos[[@Headword:Daniels, Amos]]

             a Free-will Baptist minister, was born at Hartford, Connecticut, in 1787 the was converted in August, 1806, and joined the Methodists, among whom he was a preacher for about eight years; but afterwards united with a Free- will Baptist Church, and was ordained in 1822. He labored much among the feeble churches, and for twenty-five years was the pastor of the Virgil and Dryden Church, N.Y. He died at his residence in Vestal, April 29, 1873. See Morning Star, December 24, 1873. (J.C.S.)

## Daniels, Edmund[[@Headword:Daniels, Edmund]]

             an English Congregational minister, was born at Waltham, near Canterbury, in 1837. He early united with the Wesleyan Methodists, and, before reaching his sixteenth year, was an acceptable lay preacher. After studying at Didsbury College, he was appointed to Hereford, Cornwall, and Norfolk. In 1866 he joined the Congregationalists, and labored at Tydesley, Hollingworth, and Bolton. In 1874 he removed to Felling, near Gateshead, and finally Byker, where he died, April 26, 1878. See (Lond.) Cong. Year-book, 1879, page 308.

## Daniels, Henry[[@Headword:Daniels, Henry]]

             an English Wesleyan minister, was born at Ecclesfield, near Sheffield, in 1802. He was converted in early life; commenced his ministry in 1828; spent thirty-seven years of toil, almost entirely in the counties of Devwn and Cornwall; and died at St. Austell, November 8, 1869. See Minutes of the British Conference, 1870, page 21.

## Daniels, John H[[@Headword:Daniels, John H]]

             a Baptist minister, was born in Caroline County, Virginia, January 15, 1811. He was converted in 1832, ordained in 1833, and preached in Kentucky about three years; in 1836 settled in Cass County, Illinois, and preached for the churches of Princeton. Richland, Sangamon Bottom, and other places; the place thence removed to Bath, Mason County, where he preached until his death; May 20, 1881. See Minutes of Ill. Anniversaries, 1881, page 25. (J.C.S.)

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

             SEE SCANDINAVIAN VERSIONS.

## Danite[[@Headword:Danite]]

             (Heb. always with the article had-Dani', הִדָּני; Sept. ὁ Δάν, Δάν, οἱ Δανῖται; A. V. “Danites,” Jdg 13:2; Jdg 18:1; Jdg 18:11; 1Ch 12:35; “of Dan,” Jdg 18:30), a member of the tribe of DAN SEE DAN (q.v.).

## Danker, George[[@Headword:Danker, George]]

             a Methodist Episcopal minister, was born near Bremen, Germany, in 1794. He was converted in 1824; immediately became an earnest exhorter, for which he was severely persecuted; labored some years as a city missionary with marked success; came to America in 1836, and settled in Marietta, Ohio, where for some time he preached with large success for the Lutheran Church. About three years later he united with the Cincinnati Conference, and in it continued faithful and laborious until 1859, when he became  snuperannuated, and retired to Marietta, where he died, March 4, 1861. See Minutes of Annual Conferences, 1861, page 166.

## Danley, Leroy C[[@Headword:Danley, Leroy C]]

             a minister of the Methodist Episcopal Church South, entered the Kentucky Conference in 1840; travelled circuits until 1849, when he located; was readmitted in 1855; became supernunnerary in 1859, superannuated in 1860, and died July 27, 1873. See Minutes of Annual Conferences of the M.E. Church South, 1873, page 861.

## Dann, Christian Adam[[@Headword:Dann, Christian Adam]]

             a Lutheran theologian of Germany, was born at Tubingen, December 24, 1758, where he also prepared himself for the ministry. In 1793 lie was appointed deacon at Goppingen; in 1794, assistant at Stuttgart; in 1819, pastor at Mossingen; and in 1824 again at Stuttgart, as 'archdeancon' at the Stiftskirche. In 1825 he became pastor at St. Leonhard, and died March 19, 1837. His writings, mostly ascetical braochiures, are enumerated in Zuchold, Bibl. Theol. 1:258, 260. See also Winer, Handbuch der theol. Lit. 2:257, 332, 367, 374; Herzog; Real-Encyklop. s.v.; Hofacker, Denkmal der Liebe (Stuttgart, 1837); Albert Klnapp, in his Christoterpe (1847); M.A. Knapp, Sechs Lebenasbilder (1875). (B.P.).

## Dannah[[@Headword:Dannah]]

             (Heb. Dannah', דִּנָּה, prob. murmuring, but Furst thinks lowly; Sept. ῾Pαννά v. r. P῾ εννά, evidently by mistake of ר for ד; Vulg. Danna), a city in the mountains of Judah, mentioned between Socoh and Kirjath-sannah (Jos 15:49), and evidently lying in the group south-west of Hebron (Keil, Comment. in loc.); possibly the modern ed-Dhoheriyeh, a conspicuous village on the hills west of Wady el-Khulil, consisting of stone hovels with remains of older structures, and surrounded by a fine grazing region (Robinson, Researches, 1:308, 311). Knobel (Exeg. Handb. in loc.) suggests the site Zanuta, but this is probably that of the ancient Zanoah.

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

             For this place Lieut. Conder at first strongly advocated the modern Domeh SEE DUMAH, two miles north of ed-Dhoheriveh (Quar. Statement of the "Pal. Explor. Soc." January 1875, page 55); but he has since more plausibly suggested (Bible Hand-book, page 408; Tent-work, 2:336) Idhmah, which, however, is north-west instead of south-west from Hebron. SEE JEDNA.

## Dannecker, Anton Von[[@Headword:Dannecker, Anton Von]]

             a Roman Catholic theologian of Germany, was born in 1816 in Rathshanlsen. In 1841 he was made priest, in 1845 chaplain, and in 1849 pastor at Stuttgart. In 1860 he became a member of the Rottenburg chapter, which he also represented from 1868 to 1876 in thle houlse of representatives at Wurtemberg. In 1856 and 1857 he acted as theologicacolunsellor to the Wurtemberg ambassador at Rome, and died while capitulary and papal prelate at Rottenburg, June 6, 1881. (B.P.)

## Danneil, Johann Friedrich[[@Headword:Danneil, Johann Friedrich]]

             a Lutheran theologian of Germany, who died while member of consistory mid pastor of St. AEgidius at Quedlinburg, February 10, 1772, is the author of Kraftige Trostgrunde der Religion wider die Schrecken des Todes (Henmstadt, 1749): — Der Gottesacher, die Aufestehung, und das Gericht (Quedlinburg, 1760). See Hamberger, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.).

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

             a minister of the Methodist Episcopal Church South, was born in Columbia County, Georgia, February 4, 1786. He was converted at the age of thirty, and in 1818 received license to preach and was admitted into the South Carolina Conference, in which he labored faithfully, with but two years' intermission as superannuate, until 1838, when he again became superannuated. He died April 28, 1855. See Minutes of Annual Conferences of the M.E. Church South, 1855, page 627; Simpson, Cyclop. of Methodism, s.v.; Sprague, Annuals of the Amer. Pulpit, 7:606.

## Dannemayr, Mathias[[@Headword:Dannemayr, Mathias]]

             a Roman Catholic theologian of Germany, was born February 13, 1741, at Oepfingen, in Wurtemburg. He studied at Freiburg, and was appointed in 1773 professor of church history there. In 1786 he was called to Vienna, but exchanged his position for that of a custos in the university library, on account of feeble health, in 1803. He died July 8, 1805, leaving Introductio in Historiam Ecclesiae Christianae Universamt (Friburgi, 1778): — Historia Succincta Controversiarum de Librorum Symbolicorum Auctoritate inter Lutheranos Agilatarum (ibid. 1780): — Institutiones Eccles. N.T. (1783): — Institutiones Ecclesiasticae Novi Testamenti (Viennae, 1788; 2d ed. 1806). See Doring, Die gelehrten Theologen Deutschlands, 1:308 sq.; Winer, Handbuch der theol. Lit. 1:529, 541; Hoefer, Nouv. Biog. Generale, s.v. (B.P.).

## Dannhauer Conrad[[@Headword:Dannhauer Conrad]]

             a Lutheran divine, was born in the Breisgau 1603, and studied at the universities of Marburg, Altdorf, and Jena. In 1628 he became professor of eloquence, and later of theology at Strasburg, where also in 1638 he became pastor of the Cathedral church. He died in 1666. Dannhauer was a learned theologian, and an earnest Lutheran controvertist against Romanism and Syncretism (q.v.). For an account of his numerous writings, see Tholuck, Akademisches Leben d. 17 Jahrhunderts, saec. xvii, p. 274; and Tholuck's article in Herzog, Real-Encyklop. 19:386.

## Danni-Devaru[[@Headword:Danni-Devaru]]

             (Cold-water gods), a title given by the Badagas of India to the Mahalinga idols, which Were supposed to enable their priests to walk upon hot coals as if they were cold water.

## Danov, Ernst Jacob[[@Headword:Danov, Ernst Jacob]]

             a Lutheran theologian of Germany, was born March 12, 1741, at Redlau, near Dantzic. He studied at Helmstadt, alnd was in 1766 appointed rector of the Johannes school at Dantzic. He accepted a call as professor extraordilarius of theology to Jena in 1768, and drowned himself March 18, 1782, leaving De Vera Verborum Sermonis Hebraici Natura (Sedan, 1740): — De Choreis Sacris Ebreoraum (Greifsw. 1766): — De Vera Natura et Indole Verbi ל8 8א(Sedan, 1768): — De Gloria Christi (Jenae, 1769): — Institutiones Theologiae Dogmaticae (ibid. 1772-76): — De Episcopis Temnpore Apostolorum (ibid. 1770): — Explanatio Locorum Scripturae S. Divinitatem Jesu Christi Probantium (ibid. 1774): — Jesus Christus Filius Dei (1776, 1777, 2 parts): — Progr. Super Integritate Scripturae (ibid. 1777): — De eo, quod in Religione in Rationis Superat (ibid. 1778-81). See Doring, Die gelehrten Theologen Deutschlands, 1:310 sq.; Winer, Handbuch der theol. Lit. 1:22, 298, 383, 447; Furst, Bibl. Jud. 1:5195; Steinschneider, Bibliog. Handbuch, s.v.; Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Herzog, Real-Encyklop. (2d ed.) s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Danseus, Or Daneau Lambert[[@Headword:Danseus, Or Daneau Lambert]]

             an eminent French Protestant divine, was born at Orleans, 1530. He first studied law, afterwards theology, and became minister at Geneva, and subsequently at Leyden; finally at Orthez, in Navarre, where he died in 1595. He was the first writer who treated Christian ethics separately from theology (Ethices Christiance lib. 3, Genev. 1577). He was a strong Calvinist, as shown in his Loci Communes. He edited portions of Augustine, and wrote largely in controversy. We have in English his Commentary on the Minor Prophets, translated by Stockwood (Lond. 1594, 4to). See Haag, La France Protestante, 4:192; Theol. Stud. u. Krit. 1850, p. 22.

## Dante (Properly Durante) Alighieri[[@Headword:Dante (Properly Durante) Alighieri]]

             one of the greatest Christian poets of all times, and, on account of his views of religion and the Church, generally counted among the forerunners of the Reformation of the sixteenth century. He was born at Florence May 8, 1265; according to others, May 27, 1263. He studied philosophy at the universities of Bologna and Padua; later, when an exile, he devoted himself to the study of philosophy at Paris. According to a statement of Boccaccio, he also visited England. In his youth Dante took an active part in the politics of his native city, and in 1300 was for two months one of its two Priori. In the party strife between the Neri (Blacks), the unconditional adherents of the pope, and the Bianchi (Whites), who rather sympathized with the Ghibellines, Dante was one of the leading men of the latter. His party sent him to Rome to counteract the plans of the Neri, who had implored the aid of Boniface VIII. The pope induced Charles of Valois, brother of Philip IV of France, to go to Florence to make peace. Charles recalled the exiled chiefs of the Neri and gave up the houses and the  property of the Bianchi to plundering. Many of the prominent men of the party, among them Dante, were banished. Dante never saw his native city again, and his subsequent life was very unsettled. After the last unsuccessful attempt of the “Whites” to re-enter Florence, he probably left Italy for Paris. When emperor Henry VII marched against Rome, Dantp wrote enthusiastic letters in favor of the emperor against the pope. It is thought that his work De monarchia was compiled at the same time. The death of the emperor disappointed his last hope. The last years of his life were spent at Ravenna, where prince Guido Novello da Polenta was his patron. He died Sept. 14, 1321.

The first powerful influence which awakened in him the poetical inspiration was the love which at the age of nine years he conceived for Beatrice Portinari, then eight years old, the daughter of a rich citizen. How pure, chaste, and tender this love was is testified by his first work, the Vita Nuova, which was published about 1300, and consists of a collection of poems, all having reference to his first love (best edition by Marchese Trivulzio, Milan, 1827). Beatrice died early (1290) as the wife of the knight Simone de Bardi, and a few years after her death Dante married a lady named Gemma, of the powerful house of Donati, by whonm he had five or six children. A fruit of the philosophical studies in which he sought consolation for the death of Beatrice was the Convito (Banquet), which was to consist of 15 trattati and 14 canzone, of which, however, only 4 trattati and three canzone were finished (best edition by Trivulzio, Milan, 1826).

But the great work, which has settled for all the ages the reputation of Dante as one of the greatest Christian poets, is his immortal Commedia, or, as it was subsequently called, the Divina Commedia, written in terze rime, and consisting of 100 cantos, of which the first is introductory to the following visions, and 33 are devoted to Hell (Inferno), Purgatory (Purgatorio), and Paradise (Paradiso) each. “The poet is conducted first by Virgil, the representative of human reason, through hell and purgatory, and then by Beatrice, the representative of revelation, and finally by St. Bernard, through the several heavens, where he beholds the triune God. Hell is represented in the poem as a funnel-shaped hollow, formed of gradually contracting circles, the lowest and narrowest of which is at the earth's center. Purgatory is a mountain rising solitary from the ocean on that side of the earth that is opposite to us: it is divided into terraces, and its top is the terrestrial paradise, the first abode of man. From this the poet  ascends through the seven planetary heavens, the heaven of the fixed stars, and the ‘primum mobile,' to the empyrean, or fixed seat of God. In all parts of the region thus traversed there arise conversations with noted personages, for the most part recently deceased. At one time the reader is filled with the deepest sorrow, at another with horror and aversion; or the deepest questions of the then philosophy and theology are discussed and solved; and the social and moral condition of Italy, with the corruptions of Church and State, are depicted with a noble indignation” (Chambers). The conversations contained in the Divina Commedia give a full expose of most of the fundamental doctrines of the Christian religion. The creation of the world, the fall of angels and man, and the atonement, are treated of with great fullness. The doctrine that salvation can be found in faith in Christ alone is repeatedly insisted on. The poet in many places complains of the moral, social, and political degeneracy of the time, and of the corruption of the Church and the papal see.

He violently inveighs against indulgences and the false veneration of saints, against the preference given to the decretals of the popes over the holy Scriptures, and thrusts three popes in succession into hell. A thorough reformation of the Church in head and members is expected, not from the popes, but from the emperors. “Fifty-two years after the poet's death, the republic of Florence, at the instigation of Boccaccio, set apart an annual sum for public lectures to explain the Divine Comedy to the people in one of the churches, and Boccaccio himself was appointed first lecturer. The example was imitated in several other places in Italy. The works of these men are among the earliest commentaries on Dante that we possess. The number of editions of the work amounts by this time to about 300. Only a few deserve notice. They are, that printed at Fuligno in 1472 — the earliest of all; the Nidobeatine edition at Milan (1478); the first Aldine edition (1502), the first Cruscan edition (1695); that of Volpi (1727); of Venturi (1732); of Lombardi (1791), and with additions and illustrations in 1815, 1821, and 1822; of Dionisi (1795); of Ugo Foscolo (Lond. 1842-1843). A reprint of the Fuligno edition above mentioned, together with those printed at Jesi (1472), at Mantua (1472), and at Naples by Francisco del Tuppo (about 1478), appeared at London in 1858 under the superintendence of Mr. Panizzi, and at the expense of Lord Vernon” (Chambers). Among the most recent editions are those by Bianchi (Florence, 5th ed. 1857) and Karl Witte (Berlin, 1862, 4to and 8vo). The last is regarded as the best from a critical point of view. “The Divina Commedia has been translated into almost all European languages. Two translations of the whole into Latin  have been printed, one by Carlo d'Aquino (1728), and lately by Piazza (1848). In French there are a number of translations both in prose and verse. The earliest, by Grangier, in 1596, is still the nearest to the original in form, but none is good. The German translations are numerous, and such as no other modern language can equal in faithfulness. Kannegiesser has translated the whole in the measure and rhyme of the original (Leipsic, 1843, 4th ed.); prince [subsequently king] John of Saxony's translation is said by some to be the best. The chief English translations are Boyd's (1785) and Cary's (1814), in blank verse; Wright's (1833), in triple rhymes; Cayley's, in the original ternary rhyme (the Inferno, 1851; the Purgatorio, 1853; the Paradiso in 1854, with a volume of notes in 1855);' Dr. John Carlyle's, the Inferno, in prose, with a judicious commentary (1849); Fred. Pollock's, in blank verse (1854)” (Chambers). The first complete American translation is by Longfellow (The Divine Comedy of Dante, Boston, 1867, 3 vols.).

Of the other works of Dante, his Latin work, De Monarchia, written in the interest of the emperor against the temporal power claimed by pope Boniface VIII over all secular rulers, is the most important. Dante takes the ground that both powers, like two swords, have been directly ordained by God to support each other. This book became a powerful weapon in the hands of the opponents of the papacy. Pope John XXII forbade it, and ordered it to be burned. The Rime sacre, containing the seven penitential psalms and the Credo in terze rime, were for the first time published in 1752, and their genuineness is still doubted by some.

The religious and ecclesiastical views of Dante have been for centuries, and still are, the subject of an animated controversy. Matthias Flacius placed him in his Catalogus testiun veritatis evangelicae (1556), and since then Protestant writers generally have claimed him as a forerunner of the Reformation, or, at least, as an ardent opponent of many of the worst corruptions prevalent in the Papal Church during the Middle Ages. The Jesuit Harduin, in order to save Dante from the charge of heresy, ascribed the Divina Commedia to a disciple of Wickliffe; but most of the Roman Catholic writers (in particular the Frenchmen Ozanam and Artaud de Montor) maintain that Dante, in spite of his opposition to some abuses in the Church, was, in point of doctrine, a faithful adherent of the Church of Rome. See Baumgarten-Crusius, De Doctrina Dantis Aligerii theologica (1836); Aroux, Dante heretique, revolutionnaire et socialiste (Par. 1854);  Boissard, Dante revolutionnaire et socialiste, mais non heretique (Paris, 1854).

The literature on the life and the works of Dante is immense. The first who wrote a critical life was Pelli (1758), after whom the Italians Dionisi, Orelli and Misserini wrote valuable works. Among the numerous works of Germany on the subject we mention Abeken, Beitrage fir das Studium der gottlichen Komidie Dante's (Berlin, 1826); Schlosser, Dante-Studien (Lpz. 1855); Ruth, Studien iber Dante (Tub. 1853); Wegele, Dante's Leben und Werke (Jena, 1852); Floto, Dante Alighierii; sein Leben und seine Werke (Stutt. 1858); Paur, Ueber die Quellen zur Lebensgeschichte Dante's (Gdrlitz, 1862). The best among recent Italian works is Balbo's Vita di Dante (2 vols. Turin, 1839). A list of all editions, translations, and commentaries on the Divina Commedia is given in Colomab de Batine's Bibliograjia Dantesca (2 vols. Prato, 1845-1848). The best illustrations of the chief works of Dante are from Flaxman (Atlante Dantesco, Milan, 1822), Genelli, and Dord. In 1865, from the 14th to the 16th of May, the sixth centenary of the birth of Dante was celebrated at Florence with immense enthusiasm, and his statue (by Enrico Pazzi in Ravenna) erected at the Piazza della Croce. See Brockhaus, Conversations-Lexicon, s.v.; Herzog, Real-Encyklop. 3:286.

## Dante, Girolamo[[@Headword:Dante, Girolamo]]

             a Venetian pairnter, was a scholar of Titian, and painted from his own designs. There is a line altar-piece, by him, in the Church of San Giovauni Nuovo at Venice. He flourished in the first part of the 16th century. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             a French theologian, was born in Paris, June 24, 1643. He joined the regular canons of St. Genevieve at St. Augustin, September 8, 1662; was appointed chancellor of the University of Paris in 1680; and pastor of St. Etienne-du-Mont in 1694. He retired to St. Genevieve in 1710, and died at Paris, April 5, 1718, leaving Les Augustins et Les Benedictins aux Etats de Bourgogne: — Defense de l'Eglise (Paris, 1689). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Presbyterian minister, was born at Rupert, Vermont, August 23, 1800. He graduated from Williams College in 1826; studied at Auburn Seminary, was licensed by the Presbvtery of Cayuga in 1829, and ordained an evangelist; soon after went to Ohio and Indiana; labored several years in the bounds of the presbyteries of Miami and Chillicothe; in 1838 became a member of the Presbytery of Erie; in 1840 removed to Springfield, Pennsylvania; afterwards resided at Oberlin, Ohio, preaching as he was able, until his death, April 29, 1867. See Hist. of the Presb. of Erie.

## Danti, Girolamo[[@Headword:Danti, Girolamo]]

             an Italian painter, was born at Perugia in 1547. There are some of his works. in the Church of San Pietro, in his native city. He died in 1580. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Danti, Ignazio[[@Headword:Danti, Ignazio]]

             a Dominican friar, was born at Perugia in 1537. He painted four subjects from the New Test. by order of pope Gregory XIII. He died at Rome in 1586. See Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             a learned Benedictine monk of the congregation of St. Maur, was born at Gourieux, in the diocese of Liege, April 1, 1688. He studied at Douay, taught in various schools of France, and died November 3, 1746. He edited an improved edition of Ducange's Glossary in 1736; assisted Clemencet in the great work L'Art de Verifier les Dates, and wrote a Traduction des Psaumes (Paris, 1739, 1740). See Biog. Universelle, s.v.

## Danukobi[[@Headword:Danukobi]]

             in Hindu mythology is a celebrated pool, or bath which Vishnu dug for himself and Siva. It lies near Pondicherry, on the peninsula this side of the Ganges, near a large temple of Siva. The spot is sacred for another reason. It was the place where the ape-king Hanuman met Rama, when they both: undertook the journey to Ceylon. This bath is visited by innumerable parties of pilgrims; whoever bathes in it is purified from all sin, but he must bring water from the Ganges with him to wash the Lingam of the pagoda,  and he is obliged to sleep on the bare earth, without covering, during the entire pilgrimage.

## Danz Johann Andreas[[@Headword:Danz Johann Andreas]]

             a Lutheran theologian and distinguished Hebrew scholar, was born in 1654 at Sundhausen, near Gotha. He became professor at the ‘University of Jena, first in the philosophical, and subsequently (1713) in the theological faculty, remaining, however, at the same time professor of the Oriental languages. He was the founder of a new school of Oriental philologists, and had the reputation of being the greatest Hebrew scholar of the age. He was intimate with Spener and Francke, but yet his private life was not beyond reproach. He died Dec. 22, 1727. The most important of his works are Compendium grammaticoe hebr. and chald. (3d edition, 1706); Rabbinisnus enucleatus (Frankf. 1761); Literator Ebraeo Chaldaeus (Jena, 1696; the first edit. had been published under the title Nucifrangibulum [nut-cracker], Jena, 1686). — —Herzog, Real-Encyklop. 19:388; Pierer, Univ.-Lex. 4:735.

## Danz Johann Traugott Leberecht[[@Headword:Danz Johann Traugott Leberecht]]

             a Protestant theologian of Germany, was born May 31, 1769, at Weimar. He studied at the universities of Jena and Göttingen, became in 1807 professor of theology at Jena, which position he retained until 1837, and died at Jena May 16, 1851. He was a man of immense learning in all departments of literature, an interesting writer on a number of subjects, and a popular professor. In his theological views he was a representative of the school of Biblical Rationalists, advocating the mutual toleration of Rationalists and Supranaturalists in the same church, and opposing the views both of Schleiermacher and Strauss. Among his theological works the following are the most important: Lehrbuch der Kircheingeschichte (Jena, 1824); Die Wissenschaften des geistlichen Berufs (Jena, 1824); Theolog. Encyclopcedia (Weimar, 1832); Universal-Woirterbuch der theolog. und religionsgeschichtl. Literatur (Leipsic, 1837, sq.); Initia Doctrince Patristicce (Jena, 1839); Geachichte des Tridentiner Concils (Jena, 1846), according to Paul Sarpi. His edition of the Libri Symbolici ecclesice Romano-Catholicae (Vimar. 1835) was dedicated to Gregorio XVI, Pontfici Maximo, ecclesiae Romano-Catholicae praesuli, with some good Protestant advice. He also published a biography of his deceased (1835) friend and colleague, H. A. Schott (Jena, 1836), and edited a posthumous work of the latter on the authenticity of the Gospel according to Matthew (Leips. 1837). One of his last works was “Two Conversations” on the Life of Jesus by Strauss (Zwcei Gesprache, 1839). — Herzog, Real- Encyklop. 19:389 sq.

## Danzer, Jakob[[@Headword:Danzer, Jakob]]

             a Roman Catholic theologian of Germany, was born March 4, 1743, at Lengenlfeld, in Suabia. He joined the order of the Benedictines at Ismny; was in 1784 professor of moral and pastoral theology at Salzburg, but had to resign his position in 1792 on account of his liberal tendencies. In 1795 he was second canon at Buchau, and died there September 4, 1796. He published, Anleitung zur christlichen Moral (Salzburg, 1787-91, 1792, 3 volumes): — Ueber den Geist Jesu und seitie Lehre (ibid. 1795, 1797): — Beitrage zur Reformation der christlichen Theologie (Ulm, 1793): — Magazin zur Vebesserung des dogmatischen Lehrbegriffs der Katholiken (1794). See Doring, Die gelehrten Theologen Deutschlands, 1:315 sq.; Winer, Handbuch der theol. Lit. 1:316, 702; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Daola[[@Headword:Daola]]

             a Tonquinese idol, who presides over travellers.

## Daon, Rog Er Francois[[@Headword:Daon, Rog Er Francois]]

             a French theologian, was born at Briqueville, diocese of Bayeux, in 1679. He became a priest in 1699; taught theology at Avranches; was afterwards made governor of the smaller seminary at Rennes; aid was successively superior of the seminaries ofAvranches, Senlis, Caen, and Seez, where he died, August 16, 1749, leaving Le Tribunal de la Penitence, etc. (Paris, 1738): — Pratique du Sacrement (Caen, 1740): — Methodes des Conferences Spirituelles, etc. (ibid. 1744): — La Conduite des Ames (Paris, 1753): — Cathechisme pour les Ordinants, etc.: — Instruction a l'Amour de Dieu: — Reglements de Vie pour un Pretre. See Hoefer, Nouv. Biog. Generale, s.v.

## Daphne[[@Headword:Daphne]]

             (Δάφνη, the laurel; so called from the verdure of the place, or because this tree was sacred to Apollo), the name of several localities mentioned in later writers.

1. A celebrated grove and sanctuary of Apollo near Antioch (q.v.), in Syria. Its establishment, like that of the city, was due to Seleucus Nicator. The distance between the two places was about five miles (Strabo, 16:750), and in history they are associated most intimately together (Antioch being frequently called Α᾿. ἐπὶ Δάφνῃ, and ἡ πρὸς Δάφνην, and conversely Daphne entitled Δ. ἡ πρὸς Α᾿ντιοχείαν, Josephus, War, 1:12, 5; comp. Ant. 14:15, 11; 17:2, 1). The situation was of extreme natural beauty, with perennial fountains and abundant wood. Seleucus localized  here, and appropriated to himself and his family the fables of Apollo and the river Peneus, and the nymph Daphne. Here he erected a magnificent temple and colossal statue of the god (Libanius, De Daphnao Templo, 3, 334). The succeeding Seleucid monarchs, especially Antiochus Epiphanes, embellished the place still further. Among other honors, it possessed the privileges of an asylum. It is in this character that the place is mentioned, 2Ma 4:33. In the reign of Antiochus Epiphanes (B.C. 171), the aged and patriotic high-priest Onias, having rebuked Menelaus for his sacrilege at Jerusalem, took refuge at Daphne, whence he was treacherously brought out, at the instance of Menelaus, and murdered by Andronicus, who was governor of Antioch during the king's absence on a campaign. Josephus does not give this account of the death of Onias (Ant. 12:5, 1). When Syria became Roman, Daphne continued to be famous as a place of pilgrimage and vice. “Daphnici mores” was a proverb (see Gibbon's 23d chapter).

The beginning of the decay of Daphne must be dated from the time of Julian, when Christianity in the empire began to triumph over heathenism. The site has been well identified by Pococke and other travelers at Beit el- Miaa, “the House of the Water,” on the left bank of the Orontes, to the south-west of Antioch, and on higher ground, where the fountains and the wild fragrant vegetation are in harmony with all that we read of the natural characteristics of Apollo's sanctuary. — Smith, s.v. It is a small natural amphitheatre on the declivity of the mountains, where the springs burst with a loud noise from the earth, and running in a variety of directions for a distance of about two hundred yards, terminate in two beautiful cascades, which fall into the valley of the Orontes. The largest of the fountains rises from under a vertical rock, forming a small abyss or concavity, on the top and sides of which are the massive remains of an ancient edifice, perhaps those of the Temple of Apollo (Kelly's Syria, p. 281). For a translation of an ancient inscription recently discovered on the site, see the Jour. Am. Or. Sot;. 6:550. See Muller, Antiq. Antiochen, p. 64; Smith's Dict. of Class. Geogr. s.v. SEE ANTIOCH.

2. A town or village (χώριον) near the fountains of the little Jordan (Josephus, War, 4:1, sec. 1). Reland (Paloestina, p. 263) and others have considered this as identical with Dan, proposing to read Δάνης for Δάφνης, and referring in support to Josephus, Ant. 8:8, 4. Recent explorers have shown this to be an error, and have discovered the site of the Daphne of Josephus in the present Dufneh, two miles to the south of Tell el-Kady, the site of Dan (Van de Velde, Memoir, p. 306; Syria and  Palestine, 2:419; Robinson, Later Researches, p. 393; Wilson, Bible Lands, 2:172); Thomson, Land and Book, 1:388),

3. In Num 34:11, the clause rendered in the Λ. V. “on the east side of Ain” (q.v.), and by the Sept. “on the east to (of) the fountain,” is given in the Vulgate “contra fontem Daphnim.” The word Daphnim is most probably a marginal gloss, and may perhaps refer to No. 2. Jerome, in his commentary on Ezekiel (c. 47), refers to the passage in Numbers, and gives reasons for concluding that “the fountain” is Daphne No. 1. The Targums of Jonathan and of Jerusalem give Daphne or Dophne as the equivalent of Riblah (q.v.) in Num 34:11 (q.v.). The error into which Jerome and the Targums have fallen appears to have arisen either from a confusion between Daphne on the Jordan with Daphne on the Orontes, or from mistaking the fountains near the mouth of the Orontes for those at its source.

4. A fortified town on the Pelusiac branch of the Nile (Δάφναι, Herod. 2:30, 107), the TAHPENES SEE TAHPENES (q.v.) of Scripture, distant from Pelusium sixteen Roman miles (Itin. Ant. Iter a Pelusio Memphim).

## Daphnomantia[[@Headword:Daphnomantia]]

             in Greek paganism, was the art of prophesying from the twig of a laurel- tree. It was thrown into the fire, and its crackling and bending was carefully noticed, from which the answer was concluded as given by Apollo. SEE DIVINATION.

## Daphnus[[@Headword:Daphnus]]

             second bishop of Vaison, lived in the time of Constantine the Great (cir. 314). He came to the Council of Aries with Victor, an exorcist, at the order of the emperor. See Smith, Dict. of Christ. Biog. s.v.

## Dapp, Raymund[[@Headword:Dapp, Raymund]]

             an evangelical minister of Germany, was born September 22, 1744, at Geislingen, near Ulm, and died May 1, 1819, near Berlin. He is the author of Gemeinnutziges Magazin fur Prediser (Berlin, 18051816, 7 volumes): — Predigtbuch fur christliche Landleute (ibid. 1797): — Kurze Predigten und Predigtentwurfe (1793-1805, 6 volumes): — Gebetbuch fur christliche Landleute (1786, 1799). See Zuchold, Bibl. Theol. 1:261; Wine;, Handbuch der theol. Lit. 2:39, 174, 193, 380. (B.P.)

## Dar[[@Headword:Dar]]

             SEE MARBLE.

## Dara[[@Headword:Dara]]

             (Heb. Daroa', דָּרִע; Sept. Δαρά v. r. Δαράδ, Δαραδέ), a contracted or corrupt form (1Ch 2:6) of the name DARDA SEE DARDA (q.v.).

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

             in Lamaism, was the name of two goddesses who sprang from two tears of Jashik, which he let fall over the fearful destiny of the damned. They were personifications of love and sympathy.

## Dararians[[@Headword:Dararians]]

             the name of a heretical Mohammedan sect, derived from their founder Darari. They flourished on the coast of Syria and in the district of Lebanon. Darari was an' impostor, who came from Persia to Egypt about A.D. 1000, and endeavored to persuade the people that the caliph Hakem was God. For this blasphemy he was put to death by the indignant people.

## Darbelin[[@Headword:Darbelin]]

             was an Irish saint, given as one of the. four virgin daughters of Mac Iaar, living at Cill-nlninglien, now Killininny, County Dublin. They were barinllill, Darbelin, Cael, and Coimgheall. She is commemorated October 26.

## Darbile[[@Headword:Darbile]]

             (or Derbhiledh), an Irish saint, was daughter of Cormac, son of Brecchius. She was accepted as patron saint of the descendants of Amhalghaidh, son of Fiachra, in the place of St. Corbmac. She flourished about the middle of the 6th century, and is also known as Darbile and Derivla of Irras. The church in which she lived, died, and was buried is in Mulllet, barony of Erris, County Mayo. She is commemorated August 3 and October 26.

## Darboy, Georges[[@Headword:Darboy, Georges]]

             a French ecclesiastic, was born January 16, 1813. He became teacher of philosophy and theology at the Seminary of Langres in 1839, bishop of Nancy in 1859, and archbishop of Paris in 1863. He was a firm opponent of papal infallibility in the Vatican Council, but yielded to the decision of the majority. He was arrested by the Communists April 5, 1871, and when the government troops entered the city he was shot at St. Roquette, May 24 following. Among his most important works are Les Saintes Femmes (1850): — Les Femmes de la Bible (5th ed. 1859): — La Viede St. Thomaus a Becket (2d ed. 1860). See Wetzer u. Welte, Kirchen-Lexikon, s.v. (B.P.)

## Darby, Deborah[[@Headword:Darby, Deborah]]

             a minister of the Society of Friends, in England, travelled with her fellow- minister, Rebecca Byrd, in the principality of Wales, in 1784.  Subsequently, in 1793, both embarked for America, and spent three years there preaching the Gospel. She died in 1810. See The Friend, 8:357.

## Darby, John Nelson[[@Headword:Darby, John Nelson]]

             who was born in London, November 18, 1800, and died at Bournemouth, April 28, 1882, is noted as the head of the Darbyites or Plymouth Brethren (q.v.). He is also known on the Continent by his writings, which have been translated into German, and for which see Zuchold, Bibl. Theol. 1:261 sq. (B.P.)

## Darby, M.W[[@Headword:Darby, M.W]]

             a Protestant Episcopal clergyman, was rector of Grace Church, Montrose, la.; at the time of his death, at Port Jervis, N.Y., July 20, 1878. See Prot. Episc. Almanac, 1879, page 168.

## Darbyites[[@Headword:Darbyites]]

             SEE PLYMOUTH BRETHREN.

## Darda[[@Headword:Darda]]

             (Heb. Darda', דִּרְדִּע. pearl of knowledge; Sept. Δαρδάλα v. r. τὸν δάραα; Josephus, Δάρδανος v. r. Δάρθανος, Ant. 8:2, 5; Vulg. Dorda), a son of Mahol, one of four men of great fame for their wisdom, but who were excelled by Solomon (1Ki 4:31). B.C. ante 1010. Ethan, the first  of the four, is called “the Ezrachite,” but it is uncertain whether the designation extends to others. In 1Ch 2:6, however, the same four names occur again as “sons of Zerach,” of the great family of Pharez, in the tribe of Judah, with the slight difference that “Darda” appears as “Dara.” The identity of these persons with those in 1 Kings 4 has been greatly debated (see the arguments on both sides in Burrington, 1:206-8); but there cannot be much reasonable doubt that they are the same (Movers, Kritik. Unters. p. 237); although Keil argues that nothing can be proved from the mere identity of the names (Versuch ub. der Chron. p. 164). There is nothing to support the Jewish tradition (in the Seder Olam Rabba) that they prophesied during the Egyptian bondage. SEE ETHAN.

(1.) A great number of Hebr. MSS. read Darda in Chron. (Davidson, Hebr. Text, p. 210), in which they are followed by the Targum and the Syriac and Arabic versions. SEE DARA.

(2.) The son of Zerach would without difficulty be called in Hebrew the Ezrachite, the change depending merely on the position of a vowel point. And further, the change is actually made by the Targum Jonathan, which in Kings has “son of Zerach.” SEE EZRAHITE.

(3.) The word “son” is used in Hebrew so often to denote a descendant beyond the first generation that no stress can be laid on the “son of Mahol” as compared with the “son of Zerach.” For instance, of the five “sons of Judah” in 1Ch 4:1, the first was really Judah's son, the second his grandson, the third his great grandson, and the fourth and fifth still later descendants. Besides, there is some plausibility in the conjecture that “Bene Mahol” means “sons of the choir” (comp. “daughters of music,” Ecc 12:4), in which case the men in question were the famous musicians, two of whom are named in the titles to Psalms 88, 89. SEE MAHOL.

## Dardar[[@Headword:Dardar]]

             SEE THISTLE.

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

             an English minister, originally a Methodist, joined the Congregationalists about 1872, and was appointed to Rutherglen and Wahgunyah, Victoria, where he labored until his death, January 13, 1876. See (Lond.) Cong. Year-book, 1877, page 353.

## Darerca[[@Headword:Darerca]]

             a reputed Irish saint, is said to have been the sister of St. Patrick. Her father was Calphurnius. a British nobleman, and her mother Conchessa, a sister or niece of St. Martin of Tours. Colgan says that she bore to two husbands, Conis and Restitutus, seventeen sons, who were bishops, and two daughters, who were virgins. In her old age she devoted herself to God, and took charge of the altar vestings, with her sisters Lupita and Tigrida. Later writers have thrown discredit upon the whole story. She is commemorated March 22.

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

             a Benedictine monk, was born at Mantes in 1667. His opposition to the bull Unigenitus made him famous in his day, and he composed controversial writings which are now forgotten. He also assisted Mabillon in his great works. He died January 3, 1736. See Hoefer, Nouv. Biog. Generale, s.v.

## Daret, Pierre[[@Headword:Daret, Pierre]]

             a French engraver, was born in Paris in 1610. The following are some of his principal works: St. John Sitting in the Desert; The Virgin Suckling the Infant; St. Peter Delivered from Prison; The Entombing of Christ; The Holy Family, with an Angel Presenting Fruit to the Infant Jesus; The Dead Christ, with the Marys; The Virgin and Infant.

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

             a Scotch clergyman, was minister at Fordyce in 1599; had letters of "disposture and mortification " from the advocate, Edinburgh, in September, 1629, and died about 1662. See Fasti Eccles. Scoticanae, 3:666.

## Darg, Walter[[@Headword:Darg, Walter]]

             a Scotch clergyman, graduated at King's College, Aberdeen, in 1623; was the first minister at Deskford after it was separated from Fordyce in 1630; was suspended in 1650, and deposed in 1651 for insufficiency; was accused of marrying persons irregularly in 1666 and 1674. See Fasti Eccles. Scoticanae, 3:74.

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

             a Scotch clergyman, graduated at Edinburgh University in 1665; was presented to the living at Southdean in August of that year; transferred to Prestonkirk in 1670, and collated thereto in March; accused September 1, 1670, of fornication. See Fasti Eccles. Scoticanae, 1:378, 452.

## Daria[[@Headword:Daria]]

             wife of Nicander, martyr in Moesia, under Maximus, in the persecution of Galerius, bravely encouraged her husband to martyrdom; and when the judge sneeringly said that she only wanted another husband, she offered to die first. She was sent to prison, but was released before her husband's death, and was present. See Smith, Diet. of Christ. Biog. s.v.

## Daric[[@Headword:Daric]]

             (דִּרְכְּמוֹן, darkemon', or אֲדִרְכּוֹן, adarkon', only in plur.; Talm. דִּרְכּוֹן, darken'; Sept. χρυσοῦς; Vulg. solidus, drachma; rendered “dram” [q.v.],  Ezr 2:69; Ezr 8:27; Neh 7:70-72; 1Ch 29:7), a gold coin (Xenoph. Anab. 1:7, 18; 1:1, 9; 7:6, 1; Cyrop. v 2, 7; AElian, 1:22; Plutarch, Artax. 22) current in Palestine in the period after the return from Babylon, and used even for the Temple tax (Mishna, Shekal. 2:4). That the Hebrew word is, in the Bible, the name of a coin and not of a weight, appears from its similarity to the Greek appellation of the only piece to which it could refer (Lysias in Eratosth. 11; Athen. 12:534). The mentions in Ezra and Nehemiah show that the coin was current in Palestine under Cyrus and Artaxerxes Longimanus. At these times there was no large issue of gold money except by the Persian kings, who struck the coin known to the Greeks as the στατήρ Δαρεικός, or simply δαρεικός. The darics which have been discovered are thick pieces of pure gold (see Wurm, De ponder. et mensur. p. 58 sq.), of archaic style, bearing on the obverse the figure of a king with bow and javelin, or bow and dagger (Plutarch, Artax. 20; Agesilaus, Lac. Apoph. 40), and on the reverse an irregular incuse square. Their full weight is about 128 grains troy, or a little less than that of an Attic stater, and is most probably that of an early didrachm of the Phoenician talent (see Bockh, Metrolog. Untersuch. p. 130).

They must have been the common gold pieces of the Persian empire. The oldest that are often seen cannot be referred to an earlier period than about the time of Cyrus, Cambyses, or Darius Hystaspis, and it is more probable that they are not anterior to the reign of Xerxes, or even to that of Artaxerxes Longimanus. There are, however, gold pieces of about the same weight, but of an older style, found about Sardis, which cannot be doubted to be either of Croesus or of an earlier Lydian king, in the former case the Κροισεῖοι (στατῆρες) of the Greeks (Rawlinson, Herod 1:561). It is therefore probable, as these followed a Persian standard, that darics were struck under Cyrus or his nearer successors. The origin of this coin is attributed by the Greeks to a Darius, supposed by the moderns to be either Darius the Mede or Darius Hystaspis (see Schol. ad Aristoph. Eccles. p. 741; Hengstenberg, Authentie Daniel p. 51). That the Greeks derived their distinctive appellation of the coin from this proper name cannot be doubted; but the difference of the Hebrew forms of the former from that of the latter דּ רְיָוֶשׁ, renders this a questionable derivation. Gesenius suggests the ancient Persian word Dara (Lex. s.v.), “king;” but (in his Thesaur. s.v.) inclines to connect the Hebrew names of the coin and that of Darius. In favor of the derivation from Dara, it must be noted that the figure borne by these coins is not that of any one king, but of the king of Persia in an abstract sense, and that on the same principle the coins would  rather be called regal coins than darics. The silver darics mentioned by Plutarch (Cim. 10) are probably the Persian silver pieces similar in type to the gold daries, but weighing a drachm and a third of the same standard. (See Harenberg, in Ugolini Thesaur. 28; Eckhel, Doctrin. num. I, 3, 551 sq.; Boden, De daricis, Viteb. 1779; Wesseling, Observv. var. Amst. 1729, p. 241 sq.) SEE MONEY; SEE DRACHMA.

## Darida[[@Headword:Darida]]

             in Hindu mythology, was a powerful daemon, who challenged Siva to battle. The latter implored Vishnu's help, who came out of Siva's eye in the form of the eight-headed giantess, Bradrakali, and slew the daemon.

## Darinnill[[@Headword:Darinnill]]

             an Irish saint of Cill-na-ninghen, was one of the virgin daughters of Mac Iaar. She is commemorated October 26. SEE DARBELIN.

## Darius[[@Headword:Darius]]

             (Heb. Dareya'vesh, דּ רְיָוֶשׁ, Ezr 4:4; Neh 12:22; Dan 9:1; Dan 11:1; Hag 1:1; Hag 1:15; Hag 2:10; Zec 1:1; Zec 1:7; Zec 7:1; Chald. the same, Ezr 4:24; Ezr 5:5-15; Dan 5:31; Dan 6:1-28; Gr. Δαρεῖος, 1Es 2:30; 1Es 3:1-8; 1Es 4:47; 1Es 5:2; 1Es 5:6; 1Es 5:73; 1Es 6:1; 1Es 6:6-7; 1Es 6:23; 1Es 6:34; 1Es 7:1; 1Es 7:4-5; 1Ma 1:1; 1Ma 12:7; Strabo Δαρειήκης, 16. p. 785; Ctesias Δαριαῖος), the name of several kings of Persia, three of whom are mentioned in the O.T. and the Apocrypha. The original form of the name, to which the Hebrew and Greek words are only approximations, has been read by Grotefend, in the cuneiform inscriptions of Persepolis, as Darheush or Darjeush (Heeren's Ideen, 2:350), and by Beer as Daryawush (Allg. Lit. Zeit. 1838, No. 5). Herodotus assigns to the name the sense of ἑρξίης, or, according to another reading, ἑρξείης ( 6:98): probably meaning coercer or conservator. The former accords with holding fast, which is the sense of Dara, the modern Persian name of Darius, the latter with the derivation (according to Lassen, Inschriften, p. 39,158) from Sanscrit dri, to preserve. (See Gesenius, Thes. Heb. p. 350.) According to Rawlinson (Herod. 3, 455), “It does not appear to mean either ἑρξείης, ‘the worker,' as Herodotus states, or φρόνιμος, ‘the wise,' as Hesychius, or πολεμικός, ‘the wearlike,' as the author of the Etymologicum says. The root appears to be the Old Persian dar, ‘to hold' or ‘possess,' which is dere in Zend, dhri in Sanscrit, and dar in Modern Persian. The remainder of the word is thought to be a mere appellative suffix, elongated on euphonic grounds; but no very satisfactory account can be given of it.” The name occurs both in the Assyrian and Egyptian inscriptions. This title appears to have been the proper name of the son of Hystaspes, who first won it, but was assumed as a throne-name by Ochus (i.e. Darius Nothus), son and successor of Artaxerxes Longimanus (Ctesias, Pers. 48:57), in like manner as Arsaces, successor of this Darius (ib. 53:57) and Bessus (Curt. 6:6), both took the royal name of “Artaxerxes” (q.v.). See Smith's Dict. of Class. Biog. s.v. SEE PERSIA.

I. “DARIUS THE MEDE” (דּ8הִמָּדַי, Dan 11:1, Sept. ὁ Κῦρος; Chald. דּ8מָדָאָה, Sept. Δαρεῖος ὁ Μῆδος), “the son of Ahasuerus of the seed of the Medes” (ix. 1, Sept. Δαρεῖος ὁ υἱὸς Α᾿σουήρου), who succeeded to (קִבֵּל) the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old (Dan 5:31; Dan 9:1), B.C. 538. Only one year of his reign is mentioned (Dan 9:1; Dan 11:1), but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity (Dan 6:1 sq.), probably in consequence of his former services (compare Dan 5:17); and after his miraculous deliverance, Darius issued a decree enjoining throughout his dominions “reverence for the God of Daniel” (Dan 6:25 sq.). SEE MEDE.

The statement (Dan 6:28) that “Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian,” seems to represent him as the immediate predecessor of Cyrus. No Darius occupying this place, nor indeed any Darius anterior to the son of Hystaspes, is found either in profane history or (hitherto) on monuments. SEE AHASUERUS.

Only the Scholiast on Aristoph. (Eccl. 602), followed by Suidas (s.v. Δαρεικός), and Harpocration, says that the daric took its name from “another Darius, earlier than the father of Xerxes” (D. Hystaspis). Herodotus and Ctesias, differing widely in other respects, agree in making Astyages last king of the Median dynasty, with no male heir, conquered and deposed by Cyrus, first king of the Medo-Persian dynasty at Babylon. Xenophon, however, in the Cyropoedia (i. 5, 2) introduces, as son and successor of Astyages, and uncle (mother's brother) of Cyrus, a second Cyaxares, acting under whose orders Cyrus takes Babylon, and receives in marriage his daughter, unnamed, with Media as her portion. Josephus (Ant. 10:11, 1) clearly means the Cyaxares II of Xenophon when he says that “Darius was the son of Astyages, but known to the Greeks by a different name;” and the statement of Aben Ezra, who reports from “a book of the kings of Persia” that this Darius was Cyrus's father-in-law, probably rests at last on the supposed authority of Xenophon. See CYRUS. Under these circumstances, the extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history.

1. The first of these, which identifies him with Darius Hystaspis, rests on no plausible evidence, and may be dismissed at once (Lengerke, Dan. p. 219 sq.). See below, No. 2.  2. Another identification is that maintained by Iarcus von Niebuhr (Gesch. Ass. u. Bab. p. 45), by which Darius is represented as the personal name of “Astyages,” the last king of the Medes. It is contended that the name “Alstyages” was national and not personal, and that Ahasuerus represents the name Cyaxares, borne by the father of “Astyages” (Tob 14:15). On the contrary, however, Ahasuerus (Heb. Achashverosh) is Xerxes (cuneiform Khshyarsha), and not Κυαξάρης (cuneiform Uvakshatra). The description of the unnamed king in AEschylus (Pers. 763 sq.) as one whose “feelings were guided by wisdom,” is moreover assumed, on this view, to be applicable to the Darius of Scripture and the Astyages of Herodotus. Assuming the immediate fulfillment of the announcement of Dan 5:28, in the catastrophe of 6:1, Niebuhr (ib. p. 91 sq.) determines that Belshazzar is Evil-merodach, son and successor of Nebuchadnezzar; that, on his death (slain by Neriglissar, his sister's husband), B.C. 559, Astyages, who is Daniel's Darius the Mede, reigned one year at Babylon, which year in the Canon is 1 Neriglissar; in the following year he was conquered by Cyrus, B.C. 558. in exact accordance with the apparent incompleteness of the political arrangements which Darius “purposed” to make (Dan 6:3, עֲשַׁית). For the short duration of his supreme power may have caused his division of the empire (Dan 6:1) — a work congenial to his character — to fall into abeyance, so that it was not carried out till the time of his namesake Darius Hystaspis: a supposition that may go for what it is worth. Daniel himself passed from the service of Darius to that of Cyrus, and did not again return to Babylon; so Dan 6:28 is explained. The mention, Dan 8:1, of the third year of Belshazzar makes a difficulty — not as Von Niebuhr puts it, because Evil-merodach has but two years in the Canon, for the actual reign may — very well have reached its third year, but from the mention of Susa as the scene of the vision; for Susa, being Median, was not subject to any Chaldaean king. The explanation gravely proposed by Niebuhr is, that Daniel, while at Susa in the service of Darius the Mede, continued to date by years of Belshazzar's reign, and this though he is related to have been present in Babylon the night in which Belshazzar was slain. The difficulty is not confined to Niebuhr's scheme: Belshazzar, whoever he was, was a Chaldaean; and the explanation may be, that the prophet is at Susa, not in bodily presence, but transported in spirit to the city which was to be the metropolis of the Persian monarchy, the fate of which, under the emblem of the ram, is portrayed in the ensuing vision. SEE DANIEL. After the fall of this Darius Astyages, Babylon recovered its  independence under Nabonned, to fall finally under the arms of Cyrus, B.C. 538. SEE BABYLON.

The chronological difficulties which have been raised (Rawlinson, Herodotus, 1:331) against the identification of Darius with Astyages on the assumption that the events in Daniel 5 relate to the taking of Babylon by Cyrus (B.C. 538), in which case he would have ascended the throne at seven years of age, are indeed set aside by the view of Niebuhr; but it is clogged with other objections (in addition to those already alluded to), which render it as untenable as it is ingenious and intricate, to say nothing of the fact that it is made up of a series of assumptions throughout. In the first place, the supposition that Belshazzar was Evil-merodach is inadmissible; for it is now pretty well determined that he was the son of Nabonned, the actually last king of the Babylonian line. SEE BELSHAZZAR. Secondly, this hypothesis sets up a Medo-Persian prince at Babylon during the very time assigned by well-approved history to a native sovereign, and even then leaves a blank of eighteen years between him and Cyrus, whom Daniel's history and prophecies evidently make immediately contiguous. SEE ASTYAGES.

3. There remains, therefore, but one other view, which was adopted by Josephus (Ant. 10:11, 4), and has been supported by many recent critics (Bertholdt, Von Lengerke, Havernick, Hengstenberg, Auberlen, and others). According to this, the “Darius” in question was Cyaxares II, the son and successor of Astyages, who is commonly regarded as the last king of Media. It is supposed that the reign of this Cyaxares has been neglected by historians from the fact that through his indolence and luxury he yielded the real exercise of power to his nephew Cyrus, who married his daughter, and so after his death received the crown by direct succession (Xen. Cyrop. 1:5, 2; 4:5, 8; 8:5, 19). It is true that the only direct evidence for the existence of a second Cyaxares is that of Xenophon's paedagogic romance. The title “Cyrus [filius] Cyaxaris,” which has been quoted from an inscription (Auberlen, Daniel u. d. Ofenbarung, p. 18), is either a false reading or certainly a false translation (Niebuhr, Gesch. Ass. u. Bab. p. 214, 1:4); and the passage of Eschylus (Pers. p. 766) is not very consistent with the character assigned to Cyaxares II. On the other hand, Herodotus expressly states that “Astyages” was the last king of the Medes, that he was conquered by Cyrus, and that he died without leaving any male issue (Herod. 1:73, 109, 127 sq.); and Cyrus appears as the immediate successor of “Astyages” in the Chronicle of Eusebius (Chron. ad 01. 54; Syncell. p.  188; comp. Bel and Dragon, 1). These objections, however, are not insuperable, and must give way before the manifest exigencies of the case (see Bertholdt's able excursus on the subject in his Commentatar zu Dan.). We may add that an important chronological difficulty is best adjusted by assuming the existence and reign of this Cyaxares (Clinton's Fasti Hellenici, p. 301 sq.). . SEE CYAXARES.

II. “Darius, king of Persia,” in whose second year the building of the Temple was resumed, and completed in his sixth (Ezr 4:5; Ezr 4:24; Ezr 6:15), under the prophesying of Haggai and Zechariah, is understood by most writers, ancient and modern, to be Darius son of Hystaspes, whose reign in the Canon extends from B.C. 521 to 485. Scaliger, however, makes him Darius Nothus (B.C. 424-405), and this view has been advocated by the late Dr. Mill (The Evangelical Accounts of the Birth and Parentage of our Savior, etc., 1842, p. 153-165), who refers for further arguments to Hottinger (Pentas Dissertationum, p. 107-114). Before we examine the grounds on which this conclusion rests, it will be convenient to consider the difficulties with which it is attended.

Zerubbabel, son of Shealtiel, as prince of the house of David, and Jeshua, son of Jozadak, as high-priest, headed the first colony of exiles from Babylon in the first year of Cyrus (Ezr 3:2), at which time neither can have been less than twenty years old. By these same two persons the work of rebuilding the Temple was resumed and completed after its suspension. Now from the first year of Cyrus, in the Biblical reckoning (B.C. 536), to the second of Darius Nothus (B.C. 423), are 113 years; so that, if he be the Darius of this history, both Zerubbabel and Jeshua must then have reached the age of 130 years at least. This is incredible, if not in itself, certainly under the entire silence of the history and the contemporary prophets as to a fact so extraordinary. Moreover, that the work of rebuilding the Temple should have been abandoned for a century and more is scarcely conceivable. Its suspension during fifteen or sixteen years is sufficiently accounted for by the history and the representations of the prophets. The adversaries weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose all the days of Cyrus, even until the reign of Darius” (Ezr 4:4-5).

Besides molesting the builders in their work, they prevailed by their machinations at the court of Cyrus, or of his viceroy, to bring it to a stand-still, by interposing official obstacles, stopping the grants from the royal treasury (vi. 4), and the supply of materials from the forest and the quarry (3, 7). So  the people were discouraged: they said, “The time is not come for the house of the Lord to be built,” and turned to the completion of their own houses and the tilling of their lands (Hag 1:3). This is intelligible on the supposition of an interval of fifteen or sixteen years, during which, there having been no decree issued to stop it, the work was nominally in progress, only deferred, as the builders could allege at the time of its resumption, “Since that time (2d of Cyrus), even until now, hath it been in building, and yet it is not finished” (Ezr 5:16). But in no sense could the Temple be said to have “been in building” through the entire reigns of Cambyses, Darius, Xerxes, and Artaxerxes I: there is no testimony to the fact, nor any means of accounting for it. Again, the persons addressed by Haggai are “the residue of the people” who came from Babylon with Zerubbabel and Jeshua, some of whom had seen the first house in its glory (ii. 2, 3), i.e. who might be some 80 years old on the usual view, but on the other must have been 170 at the least. The prophet further admonishes his countrymen that the blights, droughts, and mildews which year by year disappointed their labors in the fields were the chastisement of their want of faith in letting the house of God lie waste, while they dwelt in their “ceiled houses” (Hag 1:4-15); so long as they had been guilty of this neglect, so long had they been visited with this punishment. On the one supposition, this state of things had lasted from twelve to fifteen years at most; on the other, we are required to imagine that the curse had been on the land for three successive generations, an entire century. Lastly, in the same second year of Darius, Zechariah distinctly intimates what length of time had elapsed from the destruction of the first Temple — “threescore and ten years” (Zec 1:12). So in Zec 7:5, mention is made of a period of 70 years, during which the people had “fasted and mourned in the fifth and'seventh month.” The events commemorated by those fasts were the destruction of the Temple in the fifth, and the murder of Gedaliah in the seventh month of the same year. From that year to the second of Darius I are almost, if not exactly, 70 years. To the corresponding year of Darius II the interval is more than 160 years, and the mention of “those 70 years” is quite unintelligible, if that be the epoch of Zechariah's prophesying. Certainly, if the prophecies of Haggai and Zechariah, and the first five chapters of Ezra, are worth anything as testimony, “the second year of Darius” must lie within one generation from the decree of Cyrus, and not more than 70 years from the destruction of the first Temple.

The reasons alleged on the other side may be thus stated:

1. In Ezra 4, between the edict of Cyrus for the return of the exiles and rebuilding of the Temple, and that of Darius for the completion of the work after its discontinuance, two Persian kings are named, Achashverosh and Artachhshashta, “which the names on the Zendic monuments will not permit us to apply to other kings than Xerxes and his son” (Dr. Mill, u. s. 153, note). The Persian history, as related by the Greeks and the Astronomical Canon, give three names in succession, Xerxes, Artaxerxes I, Darius II; Ezra, in like manner, three, Achashverosh, Artachshashta, and Dareyavesh. By those who hold this last to be Darius, son of Hystaspes, the first two are commonly supposed to be Cambyses and the impostor Smerdis, whom Justin (i. 9) calls Oropasta, Ctesias (de reb. Pers. 10) Sphendadates, who reigned under the name of Cambyses's younger brother Tany-oxarces (see Ewald, Gesch. des V. I. 4:81 and 118). But nowhere on monuments is Cambyses called Khshyarsha, or Smerdis Artakashasha; the former is constantly Kabujiya (Pers.), Kambudsiya (Bab.), Kembath (hierogl.); the latter, Bart'iya (Pers.), Bardsija (Bab.). Moreover, as Artachshashta (or —shasht) elsewhere in Ezra and Nehemiah is constantly Artaxerxes, and it scarcely admits of a doubt that Achashverosh in Esther is Xerxes, it would be strange if these two names were here applied to other quite different kings.

The true explanation of this difficulty, proposed long ago by Mr. Howes, and adopted by Dr. Hales, has been recently put forward by Bartheau (in the Kurzgefast. exeget. Hdb. on Ezra, Nehemiah, and Esther, 1862, p. 69- 73). This writer had formerly upheld the more usual view (Beitrsige zu der Gesch. der Isr. p. 396); so had Vaihinger (in the Studien u. Kritiken, 1854, p. 124), who (i5. 1857, p. 87) abandons it for the other. (See also Schultz, Cyrus der Grosse, in the Stud. u. Krit. 1853, p. 624, and Bunsen, Bibelwerk). It is clear that, as in 4:24, the narrative returns to the point at which it stood in Neh 4:5; in the interposed portion it either goes back to times before Darius, for the purpose of supplying omitted matter, or goes forward to record the successful machinations of the people of the land under subsequent kings, Xerxes and Artaxerxes I. But nothing in the contents of Neh 4:6-23 intimates a reverting to an earlier time. After reading of Darius we naturally take for granted that Ahasuerus and Artaxerxes are later than he. It appears that the adversaries had succeeded in hindering the building of the Temple till the second year of Darius. In the beginning of the next reign (Xerxes) they “wrote an accusation, “the purport and issue of which are not recorded. In the following reign mention is made of  another letter addressed to Artaxerxes, its contents not specified; but a second letter to the same king is given in extenso, together with the royal rescript.

It is represented to the king that the Jews are building the city, and have “set up the walls thereof, and joined (excavated) the foundations.” The rescript orders that this work be made to cease. Not a word is said of the Temple. It may indeed be alleged that the “walls'“ are part of it, intended for its defense; but with their straitened resources the builders would hardly attempt more than was essential to the fabric itself. Besides, in the representations given by Haggai and Zechariah from their own observation, nothing implies that quite recently the people had been actively engaged in the work of rebuilding either city walls or Temple, as according to these documents they had been, if Artachshashta be the impostor Smerdis with his brief reign of a few months; nor, again, is it possible to reconcile the statement in Ezr 5:16, “Since that time even until now (2 Darius) hath it (the Temple) been in building, and yet it is not finished,” with the assumption that the work had been peremptorily stopped by command of Smerdis. But it is certain that at some time between the 7th and the 20th year of Artaxerxes some great reverse befell the colonists, in consequence of which “the wall of Jerusalem was broken down, and the gate thereof burned with fire,” Neh 1:3 (for it is absurd to imagine that this can relate to the desolation effected by Nebuchadnezzar a hundred and forty years before), and the documents under consideration show what that reverse was. It was the result of that rescript of Artaxerxes, in virtue of which “Rehum and Shimshai and their companions went up to Jerusalem to the Jews,” and made them to cease by force and power” (Ezr 4:23); to cease from walling the city (Ezr 4:21), not from building the Temple, which was finished long before. So far, all is plain and consistent. But at Ezr 4:24, with the word בֵּאדִיַן,”at that time,” prop. “at the same time,” arises the difficulty. Were the last clause of Ezr 4:5, “until the reign of Darius,” absent, the obvious import would be, that at the time when the order from Artaxerxes caused the building of the wall to cease, the work of rebuilding the Temple ceased also, and consequently that Darius (Ezr 4:24) reigned after Ahasuerus and Artaxerxes. But as this view is beset with insuperable difficulties, in whichever way it is taken, i.e. alike whether Darius be supposed to be the first or the second of that name, we are forced by the necessity of the case to conclude that Ezr 4:24 refers not to what immediately precedes, but to the time spoken of above Ezr 4:4-5, and that the whole passage from Ezr 4:6-23 is digression. Having shown how the machinations of “the people of the land” prevailed  for a time to delay the rebuilding of the Temple, the narrative breaks off at that point to notice their subsequent, also for a while successful, plottings against the building of the city and its walls. If the בֵּאדִיַןcan only refer to the matter immediately preceding, we must either accept the consequences, part incredible and absurd, part directly opposed to statements of the contemporary prophets, or charge it as an error upon the redactor of this book, that he inserted Ezr 4:6-23 in the wrong place (so Kleinert in the Dorpat Beitrdge zu den Theol. Wissensch. 1832). Considered as a prolepsis, it is, as Bertheau remarks, less striking than that which occurs in 6:14: “and they builded and finished (the Temple, viz. in 6 Darius) . . . according to the commandment of Cyrus and Darius, and Artaxerxes, king of Persia.”

2. A second reason alleged by Dr. Mill (u. s. p. 165, note) is “the circumstance that, in the next ascent from Babylon, that of Ezra himself, . . . the chief of David's house was removed from Zorobabel by at least six generations . . . thus proving . . . the impossibility of the descendant's ascent from Babylon being earlier than the reign next to that of Darius Nothus, viz. that of Artaxerxes II.” This argument is derived from the Davidic genealogy, 1Ch 3:19-22, compared with Ezr 8:2. It is assumed that Hattush in both places is the same person; now, in the genealogy, it is alleged there are at least six generations between his ancestor Zerubbabel and him, yet he accompanied Ezra from Babylon; of course this is impossible, if between the ascent of Zerubbabel and that of Ezra are but eighty years (1 Cyrus to 7 Artaxerxes Longimanus). Dr. Mill (p. 152, note) mentions “four ways of exhibiting the offspring of Hananiah, son of Zerubbabel;” the first, that of the common Hebrew text and our version, which, “if intelligible, yet leaves the number of generations undetermined;” and three others, followed by ancient interpreters, and versions, which result severally in making Hattush sixth, eighth, and ninth from Zerubbabel. There is no absolute necessity for departing from the Hebrew text, which is both “intelligible”' and consistent with the customary chronology. The genealogy, perhaps, proceeds thus: 1. Zerubbabel; 2. his children, Meshullam, Hananiah, Shelomith (sister), and five others; 3. the sons of this Hananiah are Pelatiah and Jeshaiah; and there the pedigree of Zerubbabel ends, i.e. with the two grandsons. Then, “the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah; and the sons of Shechaniah, Shemaiah; and the sons of Shemaiah, Hattush” and five others. That is to say, the genealogist, having  deduced the Davidic line through Solomon, and the regal succession down to the grandsons of Zerubbabel, proceeds to mention four other branches of the house of David, and gives a particular account of the fourth, namely, of Shemaiah, the father of that Hattush who went up from Babylon with Ezra, and was in his generation the representative of the Davidic house of Shechaniah. (So likewise Movers, Ueber die bibUische Chronik, p. 29: Havernick, Handb. der Einleit. in das A. T. 2:1, 266; Herzfeld, Gesch. des V. I. von der Zerstirung des ersten Tempels an, 1:379; Keil, Apolog. Versuch fiber die Biicher der Chronik, p. 43. On the other hand, Ewald, Gesch. des V. I . 1:219, note, makes Shechaniah son of Hananiah and father of Shemaiah, so that Hattush is fourth from Zerubbabel; and so Bertheau in the Kgyf exeget. Hdb. on 1Ch 3:21; which view is consistent with the usual chronology, as of course it is quite possible that a grandson of Zerubbabel's grandson may have been adult at the time of Ezra's mission, eighty years after the 1st of Cyrus. See, however, a different explanation in Strong's Harm. and Expos. of the Gospels, p. 17, note m.) SEE ZERUBBABEL. So, in fact, the Hattush who accompanied Ezra is described (according to the reading, proposed by some, of the passage, 8:2, 3), “of the sons of David, Hattush, of the sons of Shechaniah;” for the last clause is out of place as prefixed to the following enumeration “of the sons of Parosh,” etc. So the Sept. read it (ἀπὸ υἱῶν Δαυίδ, Α᾿ττοὺς ἀπὸ υἱῶν Σαχανία); and the apocryphal version more plainly still (1Es 8:29, ἐκ τῶν υἱῶν Δαυίδ, Λαττοὺς ὁ Σεχενίου). But still more probably a different Hattush (q.v.) is meant.

3. The concluding argument on the same side is derived from “the circumstance that in the next ascent from Babylon after that of Ezra, and in the same reign, the principal opponent of Nehemiah in his work of rebuilding Jerusalem was a man [Sanballat] who can be demonstrated to have continued an active chief of the Samaritans till the time of Alexander the Great, and to have then founded the temple on Mount Gerizim, Joseph. Ant. 11:8, 2-4” (Dr. Mill, u. s.). Josephus's story is that Sanballat, satrap in Samaria of Darius 3, had given his daughter in marriage to a brother of the high-priest Jaddua, named Manasses, who, refusing to put her away, took refuge with his father-in-law, and became the first high-priest of the rival temple built on Mount Gerizim by permission of Alexander, then engaged in the siege of Tyre. All this, with perhaps the marvelous romance that follows about Alexander's reception by the high-priest Jaddua, needs a better voucher than Josephus before it can be accepted as history. The  story about Manasses and Sanballat is clearly derived from the last recorded act of Nehemiah, his expulsion of a son of Joiada, and grandson of the then high-priest Eliashib, who was son-in-law to Sanballat the Horonite. It is remarkable that Josephus, in his account of Nehemiah, makes no mention of this act, and does not even name Sanballat: the reason of which may be that, after referring the mission of Nehemiah, as also of Ezra, to the reign of Xerxes, to extend the life of this active chief of the Samaritans from that time to the time of Alexander, full 130 years later, would have' been too absurd. SEE SANBALLAT.

So is the assumption of Petermann (s.v. “Samaria,” in Herzog's Real-Encyklop. 13:1, p. 367) that there were two Sanballats, one contemporary with Nehemiah, the other with Alexander, and that both had daughters married into the family of the high-priest (Eliashib and Jaddua), whose husbands were therefore expelled. As to Jaddua, the fact may be, as Josephus represents it, that he was still high-priest in the time of Alexander. The six who are named in lineal succession in Neh 12:10-11; Jeshua, Joiakim, Eliashib, Joiada, Johanan, and Jaddua, will fill up the interval of 200 years from Cyrus to Alexander. Of these, Eliashib was still high-priest in the thirty-second year of Nehemiah's Artachshashta, and later (xiii. 6, 28); it is scarcely possible that this could be Artaxerxes Mnemon, whose thirty-second year is removed from the first of Cyrus by more than 160 years, which is far too much for a succession of three high-priests. It does not follow from the mention of the successors of Eliashib down to Jaddua in 12:10 sq., that Nehemiah lived to see any of them in the office of high-priest, but only that these genealogies and lists were brought down to his own times by the compiler or last redactor of this book (see under No. 3 below). SEE NEHEMIAH.

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

             a martyr at Nicaea, commemorated December 19.

## Darius Hystaspis[[@Headword:Darius Hystaspis]]

             (i.e. son of Hystaspes or Vashtaspa), the fifth in descent from Achaemenes, the founder of the Perso-Arian dynasty, or ninth in the succession of the Archeemenids (comp. Herod. 7:11), as he styles himself in the Behistun (q.v.) Inscription (Rawlinson, Herod. 2:491), being third descendant from the younger brother of Cambyses, father of Cyrus, was, according to the popular legend (Herod. 1:209, 210), already marked out for empire during the reign of Cyrus. Cambyses having died without issue, and no other son of Cyrus surviving, Darius was hereditary successor to the throne, to which, as Herodotus relates, he was elected on the death of the pretended Smerdis by his fellow-conspirators. In the Canon, the date of his succession  is B.C. 521, and the length of his reign 36 years, both points confirmed by Herodotus (vii. 1-4), according to whom he died five years after the battle of Marathon (therefore B.C. 485), after a reign of thirty-six years (also attested by an Egyptian inscription, Rosellini, Mon. Storici, ii; 164). He devoted himself to the internal organization of his kingdom, which had been impeded by the wars of Cyrus and Cambyses, and the confusion of the reign of Smerdis. His designs of foreign conquest were interrupted by a revolt of the Babylonians, under a pretender who bore the royal name of Nabukudrassar (Niebuhr, Gesch. Ass. und Bab. p. 94), which was at length put down, and punished with great severity (B.C. cir. 516). After the subjugation of Balylon, Darius turned his arms against Scythia, Libya (Herod. 4:145 sq.), and India (Herod. 4:44). Thrace and Macedonia acknowledged his supremacy, and some of the islands of the Agaeean were added to his dominion in Asia Minor and the seaboard of Thrace (B.C. 513505). Shortly afterwards he came into collision with Greece, and the defeat of Marathon (B.C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion. Domestic quarrels (Herod. 7:2) followed on the rising in Egypt, and he died (B.C. 485) before his preparations were completed (Herod. 7:4).

With regard to the Jews, Darius Hystaspis pursued the same policy as Cyrus, and restored to them the privileges which they had lost. For the usurpation of Smerdis involved a religious as well as a political revolution, and the restorer of the Magian faith willingly listened to the enemies of a people who had welcomed Cyrus as their deliverer (Ezr 4:17 sq.). But in the second year of Darius, B.C. 520, as soon as his power had assumed some solidity, Haggai (Hag 1:1; Hag 2:1; Hag 2:10) and Zechariah encouraged their countrymen to resume the work of restoration (Ezr 5:1 sq.), and when their proceedings came to the king's knowledge he confirmed the decree of Cyrus by a new edict, and the Temple was finished in four years (B.C. 516; Ezr 6:15), though it was apparently used before that time (Zec 7:2-3). The benefits conferred by Darius upon the Jews are not mentioned in his inscriptions. Of the satrapies, twenty in number, into which he formed the empire, Palestine would be part of the fourth, including Syria, Phoenicia, and Cyprus. The fourth king of Persia, who should “be far richer than they all, and by his strength, through his riches, should stir up all against the realm of Grecia (Dan 11:2), may be Darius,  if the pseudo-Smerdis is reckoned, but the description better suits Xerxes (see Hitzig in the Kgf. exeget. Hdb. in loc.).

III. “Darius the Persian” (דּ8 הִפִּרְסַיַ, Sept. Δαρεῖος ὁ Πέρσης) occurs (Neh 12:22) in a passage which merely states that the succession of priests was registered up to his reign. The question as to the person here intended bears chiefly on the authorship of the passage. It may be briefly stated thus: If, as is more commonly believed, this king be Darius Nothus (originally Ochus), who came to the throne in B.C. 424, and reigned nineteen years, we must (assuming that the Jaddua here mentioned is the high-priest who went out to meet Alexander the Great [q.v.] on his entry into Jerusalem, Josephus, Ant. 11:8) conceive either that Jaddua reached an age exceeding a century — for so long he must have lived, if he was already high-priest in the reign of Darius Nothus, and saw Alexander's entry; or that the Jaddua of Nehemiah and of Josephus are not the same person. Carpzov has tried to show, from this very chapter, that the Jaddua of Neh 12:22 was a Levite, and not the high-priest (Introduct. ad Libr. Vet. Test. p. 347). SEE JADDUA.

If, however, the register was continued to a later time, as is not improbable, the occurrence of the name Jaddua (Neh 12:11; Neh 12:22), who was high-priest at the time of the invasion of Alexander (q.v.), points to Darius III Codomannus, the antagonist of Alexander, and last king of Persia, B.C. 336-330 (1Ma 1:1). Compare Jahn, Archaol. II, 1:272 sq.; Keil, Lehrb. d. Einleit. § 152, 7, who defends at length the integrity of the passage. On this latter view, we must either assume that Nehemiah himself attained the age of 130 years at least, or that this passage is an interpolation by a later hand (Bertholdt, Einleit. 3, 1031). Perhaps the meaning of the verses in question only is, that the priests enumerated were those included in the genealogical records down to the time of the return from Babylon, i.e. as finally made out by Nehemiah and Ezra (1Ma 1:26); and therefore containing those prospectively high-priests, although at the time but children. Supposing that Jaddua was five years of age at the time of the closing of the O.T. canon, SEE EZRA, in B.C. 406 (to which date Nehemiah undoubtedly lived), he would have been but about fifty years old on his accession as high-priest (q.v.), B.C. cir. 359. The king referred to in Neh 12:22, would then be Darius Nothus. This explanation is consistent with all the circumstances, and leaves the authenticity of the passage unaffected.

DARIUS II was named OCHUS (Ωχος), but on his accession he was distinguished by the epithet NOTHUS (Νόθος), from his being one of the  seventeen illegitimate sons of Artaxerxes I or Longimanus, who made him satrap of Hyrcania. He rebelled against Sogdianus, another brother, who had murdered their father, and, with the aid of several of the provincial satraps, succeeded in gaining supreme power, putting the usurper to death. He was a weak prince, completely under the control of his favorites, and especially of his wife Parysatis; and his reign was distinguished by continual insurrections, particularly that of the Egyptians, who succeeded in gaining for a while their independence (B.C. 414). Darius died in B.C. 405-4, and was succeeded by his oldest son Artaxerxes II (Ctesias, Pers. 44-56; Diod. Sic. 12:71; 13:36, 70, 108; Xenoph. Hell. 1:2, 19; 2:1, 8; Anab. 1:1, 1).

## Darkemon[[@Headword:Darkemon]]

             SEE DARIC.

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

             an English Baptist minister, was born about 1800. He was converted at the age of seventeen; joined Dr. Cox's Church, Mare Street, Hackey; entered Stepney College; became pastor at Woodstock, Oxfordshire, in June 1826; and in 1841 removed to Cirencester, where he died in 1853. See (Lond.) Baptist Hand-book, 1854, page 49. (J.C.S.)

## Darkness[[@Headword:Darkness]]

             (properly חשֶׁךְ, cho'shek; σκότος), the absence of light; the state of chaos as represented by the sacred writer in Gen 1:2. SEE CREATION.

The plague of darkness in Egypt (Exo 10:21) was one so thick and intense as to seem almost palpable. The “palpable obscure” of Milton appears to express the idea in a forcible manner. The Tamul translation gives “darkness which causeth to feel,” or so dark that a man is obliged to feel his way, and until he shall have so felt he cannot proceed. Some expositors are disposed to contend for the literal palpableness of this darkness by supposing that the agency employed was a wind, densely filling the air with particles of dust and sand. Such winds are not unknown in the Eastern deserts, and they are always very appalling and destructive in their effects. Others think that a dense fog was spread over the land; but a darkness consisting of thick clammy fogs and exhalations, so condensed as to be perceived by the organs of touch, might have extinguished animal life in a few hours. Whether the darkness was exhibited in these or any other forms, the miracle must have struck the Egyptians with astonishment and horror, as the sun was one of their principal deities, and was supposed to be the source of life and the soul of the world, and with the moon to rule all things. SEE PLAGUES OF EGYPT.

In the Gospels of Matthew (Mat 27:45) and Luke (Luk 23:44) we read that, while Jesus, hung upon the cross, “from the sixth hour there was darkness over all the land unto the ninth hour.” Most of the ancient  commentators believed that this darkness extended to the whole world. But their arguments are now seldom regarded as satisfactory, and their proofs even less so. Of the latter the strongest is the mention of an eclipse of the sun, which is referred to this time by Phlegon Trallianus, and, after him, by Thallus (ap. Africanum). But even an eclipse of the sun could not be visible to the whole world, and neither of these writers names the place of the eclipse. Some think it was Rome; but it is impossible that an eclipse could have happened from the sixth to the ninth hour both at Rome and Jerusalem. It is, therefore, highly probable that the statement of Phlegon, which in the course of time has come to be quoted as independent authority, was taken from the relation of the Christians or from the Scriptures. That the darkness could not have proceeded from an eclipse of the sun is further placed beyond all doubt by the fact that, it being then the time of the Passover, the moon was at the full. This darkness may therefore be ascribed to an extraordinary and preternatural obscuration of the solar light, which might precede and accompany the earthquake that took place on the same occasion; for it has been noticed that often before an earthquake such a mist arises from sulphureous vapors as to occasion a darkness almost nocturnal (see the, authors cited in Kuinoil ad Mat 24:29, and compare Joe 3:3; Rev 6:12 sq.). SEE EARTHQUAKE. Such a darkness might extend over Judaea, or that division of Palestine in which Jerusalem stood, to which the best authorities agree that here, as in some other places, it is necessary to limit the phrase πᾶσαν τὴν γῆν, rendered “all the land.” In the “Acts of Pilate” (q.v.), which have been' quoted by Justin Martyr and Tertullian, we find the following document, in which this preternatural darkness is referred to. SEE ECLIPSE.

“Pilate to Tiberius, etc.

“I have at length been forced to consent to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will. For the world never saw, and probably never will see, a man of such extraordinarypiety and uprightness. But the high-priests and Sanhedrim fulfilled in it the oracles of their prophets and of our sibyls. While he hung on the cross, a horrid darkness, which covered the earth, seemed to threaten its final end. His followers, who profess to have seen him rise from the dead and ascend into heaven, and acknowledge him for their God, do still subsist, and, by their excellent lives, show themselves the worthy disciples of so extraordinary a master. I did all I could to save him  from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and interest of your empire,” etc.

The “thick darkness” in which God is said to have been (Exo 20:21), was doubtless the “thick cloud upon the mount” mentioned Exo 19:16; and the “thick darkness” in which “the Lord said that he would dwell” (1Ki 8:12), has reference to the cloud upon the mercy-seat, in which he promised to “appear” to Aaron, and which seems to have been rather a cloud of glory and light than of darkness. SEE CLOUD. When it is said (Psa 97:2) “‘ clouds and darkness are round about him,” the reference is apparently to the inscrutability of the divine nature and working. The darkness which is frequently (Isa 13:9-10; Joe 2:31; Joe 3:15; Mat 24:29, etc.) connected with the coming of the Lord has reference to the judgments attendant on his advent.

Darkness is often used symbolically in the Scriptures as opposed to light, which is the symbol of joy and safety, to express misery and adversity (Job 18:6; Psalms 107; Psalms 10; Psa 143:3; Isa 8:22; Isa 9:1; Isa 59:9-10; Eze 30:18; Eze 32:7-8; Eze 34:12); hence also captivity (Isa 47:5; Lam 3:6). ‘He . . that maketh the morning darkness,' in Amo 4:13, is supposed to be an allusion to the dense black clouds and mists attending earthquakes. ‘The day of darkness' in Joe 2:2, alludes to the obscurity occasioned by the flight of locusts in compact masses. SEE LOCUST. In Eze 8:12, darkness is described as the accompaniment of idolatrous rites. Darkness of the sun, moon, and stars is used figuratively to denote a general darkness or deficiency in the government or body politic (Isa 13:10; Eze 32:7; Joe 2:10-31). In Eph 5:11, the expression ‘works of darkness' is applied to the heathen mysteries on account of the impure actions which the initiated performed in them. ‘Outer darkness' in Mat 8:12, and elsewhere, refers to the darkness outside, in the streets or open country, as contrasted with the blaze of cheerful light in the house, especially when a convivial party is held in the night time. And it may be observed that the streets in the East are utterly dark after nightfall, there being no shops with lighted windows, nor even public or private lamps to impart to them the light and cheerfulness to which we are accustomed. This gives the more force to the contrast of the ‘outer darkness' with the inner light. Darkness is used to represent the state of the dead (Job 10:21; Job 17:13). It is also employed as the proper and significant emblem of ignorance (Isa 9:2; Isa 60:2; Mat 6:23; Joh 3:9; 2Co 4:1-6).”

## Darkon[[@Headword:Darkon]]

             (Heb. Darkon', דִּרְקוֹןaccording to Gesenius, strewer; according to Furst, porter; Sept. Δαρκών, Δορκών; Vuig. Deron), a person whose “children” or descendants were among “Solomon's servants” that returned from Babylon with Zerubbabel (Ezr 2:56; Neh 7:58). B.C. ante 536.

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

             a Methodist Episcopal minister, a native of England, entered the travelling ministry in 1801: located in 1806, but continued his. labors with characteristic zeal and fidelity until 1814, when he was readmitted into the Georgia Conference, and therein continued till his death, April 16, 1832. See Minutes of Annual Conferences, 1833, page 215.

## Darling[[@Headword:Darling]]

             (יָחַיד, yachid', only, hence beloved) stands (Psa 22:21; Psa 35:17) for life (as a thing not to be replaced); hence self (like נֶפֶשׁ, soul; comp. “dear me”).

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

             the family name of several Scotch clergymen.

1. ANDREW (1), graduated at Edinburgh University in 1670; was presented by the king to the living at Stitchel; ordained May 1, 1683; deprived by the privy council in 1689 for not praying for the king and queen; and deposed for drunkenness in 1692. See Fasti Eccles. Scoticanae, 1:474.

2. ANDREW (2), a native of Galashiels, graduated at Edinburgh University in 1693; was ordained minister at Hoddam, October 13, 1696; transferred to Kinnoul before December 1697; admitted in January 1698, and died August 12, 1731, aged fifty-nine years. See Fasti Eccles. Scoticanae, 1:620; 2:648.

3. HUGH, graduated at Edinburgh University in July 1696; licensed to preach in August 1699; called to the living at Innerwick in April, and  ordained in August 1700. He died at Edinburgh, September 29, 1701, aged about twenty-five years.. He had two brothers in the ministry, Andrew and Robert. See Fasti Eccles. Scoticanae, 1:375.

4. JAMES, son of the minister at Ewes, was called in January, and ordained, in March 1734, minister at Kinkell; transferred to Kintore in January 1738, and died March 29, 1742. See Fasti Eccles. Scoticanae, 3:585, 589.

5. PETER, graduated at Edinburgh University in 1695; was licensed to preach in 1697; called and ordained in June 1698, to the living at Boyndie;. and died in 1730, aged about fifty-five years. See Fasti Eccles. Scoticanae, 3:671.

6. ROBERT, graduated at Edinburgh University in July, 1685; had a unanimous call to the living at Ewes; was ordained November 20, 1694; called to Gask in 16§9, but declined, and died December 1, 1716, aged forty-seven years. See Fasti Eccles. Scoticanae, 1:636.

## Darling, David[[@Headword:Darling, David]]

             an English Congregational minister, was born in 1785. In 1816 he was sent by the London Missionary Society to Eastern Polynesia; and after laboring for sixteen years in the Society Islands, went to the Marquesas and took part in the translation of the Scriptures into the language of that group. He afterwards removed to Tahiti, where he continued to labor until 1859, when he retired, on account of age and infirmity, to Sydney, and died there, December 6, 1867. See (Lond.) Cong. Year-book, 1869, page 234.

## Darlugdach (Dardulacha, Derlughach, or Derlugdacha), abbess of Kildare[[@Headword:Darlugdach (Dardulacha, Derlughach, or Derlugdacha), abbess of Kildare]]

             has a Scotch, Irish, and possible Continental connection. She succeeded her mistress, St. Brigida, in the abbacy of Kildare, about 23, and died a year afterwards. A romantic story is told of her early history by Baring- Gould, Lives of the Saints, ii, 22.

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

             a French theologian, lived about 1618. He was priest of St. Croix at Bordeaux, and wrote, La Vie de Saint Mommolin (Bordeaux, 1618): —  Statuta et Decreta Reformationis Congregat. Bened. etc. (Paris, 1605). See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Wesleyan preacher, commenced his itinerancy (according to Hill, Alphab. Arrangem.) in 1742, and was instrumental in raising several societies in the North of England, which for some time were called "William Darney's Societies." For an account of his maltreatment by mobs see Wesl. Meth. Magazine, 1842, page 619 sq.; Stevens, Hist. of Methodism, 3:131. He finally settled in Colne, Lancashire, but preached as he was able, until his death in 1779 or 1780. He published, A Collection of Hymns (Leeds, 1751, 12mo, page 296): — The Fundamental Doctrines of Holy Scripture, etc. (Glasgow, 1755, 16mo). See Atmore, Meth. Memorial, 1801, page 100. Darney was rather Calvinistic in his creed, fearless of danger, and extensively useful. His doggerel hymns greatly annoyed the good taste of Wesley. One of them was spun out to one hundred and four stanzas. "A hard Scotchman," Everett calls him. See Wesl. Centenary Takings (Lond. 1841, 3d ed.), 1:321; Jackson, Life of Charles Wesley (N.Y.), page 451-453; Christopher, Epworth Singers, and other Poets of Methodism: (N.Y. and Lond. 1874), pages 213-215; Wesley, Works (Lond. 3d ed.), 12:305; 13:188, 191.

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

             a Transylvanian theologian of the Jesuit order, lived in the first part of the 17th century, and wrote, Ortus et Progressus Collegii Societatis Jesu Claudio-Politani (Clausenburg, 1736). See Hoefer, Nouv. Biog. Generale, s.v.

## Darom[[@Headword:Darom]]

             (דָּרוֹם; Sept. λίψ and Δαρόμ). This word is generally used in Scripture to denote “the south” (Eze 40:24; Job 37:17). -Its meaning in Deu 33:23 is doubtful. Moses in blessing Naphtali says, “‘Possess thou the sea and Darom.” The A. V. renders it “the west and the south;” the Septuagint, θάλασσαν καὶ λίβα; the old Latin, “mare et Africum;” and the Vulgate, “mare et meridiem.” The territory of Naphtali lay on the north-east of Palestine. It did not touch or go near the Mediterranean; consequently “the sea” cannot mean the Mediterranean. The sea of Galilee is doubtless referred to, the whole western shore of which belonged to Naphtali. The Septuagint rendering of Darom in this passage (Λίψ, i.e. Africa) must be wrong. Naphtali never had any connection with Africa, or with that region on its northern frontier afterwards called Darom. The word seems here to denote a district near Tiberias, and probably the sunny plain of Gennesaret, which surpassed all the rest of Palestine in fertility (Joseph. War, 3:10, 8). With. this agrees the probable etymology of the word, which, according to Gesenius, signifies bright, according to Furst, glowing.

In Eze 20:46 (21:2), Darom appears to be a proper name. “Son of man, set thy face towards Teman, and drop the word towards Darom.” The A.V. translates both words “south,” but the Septuagint more correctly Θαιμὰν and Δαρώμ. Instead of Δαρώμ Symmachus gives Λίβα. We learn from Jerome and other ancient writers that the plain which lies along the southern border of Palestine and extends towards Egypt was formerly called Darom. Thus, Jerome says, Duma “is a large village in Darom —  that is, in the south country in the region of Eleutheropolis, seventeen miles distant from that city” (Onomast. s.v. Darom); and Eusebius describes Gerir as situated ὑπὲρ τὸν Δαρωμᾶν (ib. s.v. Γέραρα). The name appears to have been applied to the whole plain from the Mediterranean to the Arabah, and southern shore of the Dead Sea (Reland, Palest. p. 185 sq.). In the early ages of Christianity a Greek convent was erected near the coast; about seven miles south of Gaza, and named Daron. During the crusades it was converted into a fortress, and was the scene of many a hard struggle between the Christians and Saracens (Will. Tyr. in Gesta Dei per Francos, p. 988; Marinus Sanutus, p. 86, 246; Bohadin, Vita Saladini, p. 72, and Index Geog. s.v. Darounum; Robinson, Bib. Res. ii, 375). The site is now marked by a small village called Deir el-Balah, “the convent of the dates” (Porter, Handbook for S. and P. p. 266).

## Daromonim[[@Headword:Daromonim]]

             SEE DARIC.

## Daronatsi, Paul[[@Headword:Daronatsi, Paul]]

             an Armenian abbot, was born in 1043, in the province of Daron. He was noted for his profound knowledge of philosophy and theology. He died in 1123, leaving a letter, which he wrote (1101) in favor of the Monophysites against Theophistes (printed at Constantinople in 1752; Galanus has inserted from it about twenty passages in his Conciliatio): — also a Treatise against the Greek Church: — A Commentary on Daniel. See Hoefer, Nouv. Biog. Generale, s.v.

## Darroch[[@Headword:Darroch]]

             The family name of several Scotch clergymen:

1. DUGALD, graduated at Glasgow University in 1638; was admitted to the living at Kilcalmonell and Kilberry in 1641; had a recommendation in 1646 to the committee of Money; was transferred to Campbelton in 1649; appointed the same year one of the translators of the Shorter Catechism into Irish; intrusted with the translation of the Brief Sum of Christian Doctrine in 1660, and had to translate the Second Book of Kings into Irish, as part of the whole Bible; was deprived by the privy council in 1662, and died about 1664 or 1665. See Fasti Eccles. Scoticanae, 3:35, 43.

2. JOHN (1), graduated at Glasgow University in 1625; was minister at Jura and Colonsay in 1639; deposed in September 1646, "for preaching to and gross compliance with rebels," and died before May 9, 1649. See Fasti Eccles. Scoticanae, 3:53.

3. JOHN (2), was a student in Glasgow University in 1665; recommended for license to preach in 1669, and called that year to the living at Kilcalmonell and Kilberry; had charge of a Presbyterian congregation at Glenarm, Ireland, in 1687; was a member of the General Assembly in 1690; recalled to Kilcalmonell in 1691; transferred to Craigieish in May 1692, and died in May 1730. See Fasti Eccles. Scoticanae, 3:43, 44.

4. MAURICE, had charge of the parish of Kilcalmonell in 1629, and died March 10, 1638, aged sixty-three years. See Fasti Eccles. Scoticanae, 3:43.

5. ROBERT, graduated at Glasgow University in 1579; was chosen minister at Kilmarnock in 1580; was a member of the General Assembly in 1581; regent in Glasgow University in 1583; transferred to Stonehouse in 1585, and to Kilbride in 1586; had the parsonage of Torrens presented to him by the king in 1587; was appointed in 1592 to give information against the Papists; in 1597 was a commissioner to consider grievances; in 1606 was chosen constant moderator for the presbytery, but died the same month, aged about forty-eight years. See Fasti Eccles. Scoticanae, 1:289, 302, 357.

6. WILLIAM, son of the minister of Craigneish, studied theology in Glasgow University; was licensed, to preach in 1700; called to the living at Kilchrenan and Dalavich in 1701; deposed in January 1710, for neglect of  family worship, and afterwards became mentally deranged. See Fasti Eccles. Scoticanae, 3:71.

## Darrow, Francis[[@Headword:Darrow, Francis]]

             a Baptist minister, was born at Waterford, Connecticut, in 1779. He was converted under the preaching of his grandfather, Zadoc Darrow was, ordained, in 1809, assistant in Waterford; in 1827 became sole pastor, and remained until his death, in November 1850. See Watchman and Reflector, November 21, 1850. (J.C.S.).

## Darrow, Nathan[[@Headword:Darrow, Nathan]]

             a Presbyterian minister, was ordained and settled at Homer, N.Y., January 2, 1803; went to Cleveland in 1808, and afterwards to Vienna, Ohio, where he resided till his death. See Presbyterianism in Central N.Y. page 505.

## Darrow, William V[[@Headword:Darrow, William V]]

             a Methodist Episcopal minister, was born in Camden County N.J., March 20, 1819. He joined the Church in 1842; received license to exhort in 1849, to preach in 1850, and in 1851 was admitted into the New Jersey Conference, wherein he labored till his death, January 24, 1856. See Minutes of Annual Conferences, 1856, page 28.

## Darrow, Zadoc, Jr[[@Headword:Darrow, Zadoc, Jr]]

             a Baptist minister, was born at New London, Connecticut, June 11, 1768. He was converted at the age of seventeen, baptized in March 1788, and licensed in 1792. In 1807 he removed to Chenango County, N.Y., where he preached to three different churches; in 1819 went to Missouri, lived in St. Louis three years, and in 1823 purchased a tract of land and settled in the vicinity of Rock Spring, Illinois; was publicly ordained August 22, 1824, and removed in 1849 to Colinsville, where he died July 18 of that year. See Minutes of Ill. Anniversaries, 1849, page 6. (J.C.S.)

## Darrow, Zadoc, Sr[[@Headword:Darrow, Zadoc, Sr]]

             a Baptist minister, was born December 25, 1728. He was ordained pastor in Waterford, Conn., in 1769, and his influence extended throughout the eastern part of the state. He died in 1827. See Cathcart, Baptist Encyclop. page 308; Sprague, Annals of the Amer. Pulpit, 6:109.

## Darshan, Moses[[@Headword:Darshan, Moses]]

             SEE MOSES HA-DARSHAN.

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

             SEE CARA, SIMEON.

## Darstius, G.H[[@Headword:Darstius, G.H]]

             a German Reformed minister, was settled pastor in Bucks County, Pennsylvania, about the year 1731, preaching in both the Dutch, and German languages. In 1748 he removed to Holland. See Harbaugh, Fathers of the Germ. Ref. Church, 2:375.

## Dart[[@Headword:Dart]]

             (in Pro 7:23, חֵוֹ, chets, an arrow, as elsewhere; in Job 41:26, מִסָּע, massa', an arrow; in 2Sa 17:14, שֵׁבֶט, sherbet, a rod or staff, as elsewhere; in 2Ch 32:5, שֶׁלִח, she'lach, any missile weapon; in Job 41:29, תּוֹתָח, tothach', a bludgeon; in the New. Test. βέλος, Eph 6:16, or βολίς, Heb 12:20, a javelin), an instrument of war similar to an arrow or light spear. It is thought that the Hebrews were in the habit of discharging darts from the bow while on fire. These fiery darts were made of the shrub rothem or Spanish broom (the Spartium junceum of Linn.), which grows abundantly in the Arabian desert. It is probably in reference to this fact that arrows are sometimes compared to lightnings (Deu 32:23; Deu 32:42; Psa 7:13; Psa 120:4; Zec 9:14). The fiery darts among the Romans, according to Ammianus Marcellinus, consisted of a hollow reed, to the lower part of which, under the point or barb, was fastened a round receptacle, made of iron, for combustible materials, so that such an arrow had the form of a distaff. This was filled with burning naphtha, and when the arrow or dart was shot from a slack bow (for if discharged from a tight bow the fire went out) it struck the enemies' ranks and remained fixed, the flame consuming whatever it met with; water poured on it increased its violence, and there were no other means to extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with tar and pitch and set fire to, are described by Livy as having been made use of by the inhabitants of the city of Saguntum when besieged by the Romans  (Hist. 21:9). The apostle alludes to these fiery darts in Eph 6:11-16. SEE ARMS.

## Darte, Feeman[[@Headword:Darte, Feeman]]

             a Free-will Baptist minister, was born at Salisbury, N.Y., August 22, 1803. He was .converted in 1832; joined the Church in 1834; not long after commenced to preach, and was pastor in Erie and Cattaraugus counties: He died suddenly, January 22, 1883. See Morning Star, February 14, 1883. (J.C.S.)

## Darvands[[@Headword:Darvands]]

             in Zendic mythology, are six evil spirits created by Ahriman, in opposition to the Amshaspands of Ahuramazda. Their names were Akomano, Ander, Samva ,Nasatyas, Taric, and Zaric. These were mostly the same as the deities of the Vedas, only changed into demons by the Zends.

## Darwinism [[@Headword:Darwinism ]]

             SEE EVOLUTION.

## Dasa-bala [[@Headword:Dasa-bala ]]

             is a term employed to denote ten attributes or modes of wisdom possessed by Buddha. They are as follows:  "1. The wisdom that understands what knowledge-is necessary for the right fulfilment of any particular duty in whatsoever situation;

2. That which knows the result or consequences of kerma, or moral action;

3. That which knows the Way to the attainment of nirwana, or annihilation;

4. That which sees the various sakwalas or systems of worlds;

5. That which knows the thoughts of other beings;

6. That which knows.that the organs of sense are not the self;

7. That which knows the purity produced by the exercise of the dhyanas, or abstract meditation;

8. That which knows where any one was born in all his former births;

9. That which knows where any one will be born in all his future births;

10. That which knows how the results proceeding from karma, or moral action, may be overcome" (Hardy, Manual of Buddhism).

## Dasa-dandu[[@Headword:Dasa-dandu]]

             are ten prohibitions which are enjoined upon the Buddhist monks, to be studied during their novitiate, as follows:

1. The eating of food after mid-day;

2. The seeing of dances or the hearing of music or singing;

3. The use of ornaments or perfumes;

4. The use of a seat or couch more than a cubit high.

5. The receiving of gold, silver, or money:

6. Practicing some deception to prevent another priest from -receiving that to which he is entitled;

7. Practicing some deception to injure another priest, or bring him into danger;

8. Practicing some deception in order to cause another priest to be expelled from the community;

9. Speaking evil of another priest;

10. Uttering slanders in order to excite dissension among the priests of the same community.

The first five of these crimes may be forgiven, if the priest bring sand and sprinkled in the court-yard of the wihara; and the second five may be forgiven after temporary expulsion" (Hardy, Eastern Monachism; page 28).

## Dasa-sil[[@Headword:Dasa-sil]]

             are ten obligations which must be repeated and meditated upon by the Buddhist priest three hours a day during his novitiate. They are as follows: "

1. I will observe the precept, or ordinance, that forbids the taking of life;

2. I will observe the precept, or ordinance, that forbids the taking of that which has not been given;

3. I will observe the precept, or ordinance, that forbids sexual intercourse;

4. I will observe the precept, or ordinance, that forbids the saying of that which is not true;

5. I will observe the precept, or ordinance, that forbids the use of intoxicating drinks, that leads to indifference towards religion;

6. I will observe the precept, or ordinance, that forbids the eating of food after mid-day;

7. I will observe the precept, or ordinance that forbids attendance upon dancing, singing, music, and masks;

8. I, will observe the precept or ordinance, that forbids the adorning of the body with flowers, and the use of perfumes and unguents;

9. I will observe the precept or ordinance that forbids the use of high or honorable seats or couches;

10. I will observe the precept, or ordinance, that forbids the receiving of gold or silver" (Hardy, Eastenrn Monacchismn, page 24).

## Daser, Ludwig Hercules[[@Headword:Daser, Ludwig Hercules]]

             a Lutheran minister of Germany, was born at Affalterhach, April 4, 1705. He studied at Tubingen, was in 1735 pastor at Sch.waickhelm, and died in 1765, leaving, De Origine et Auctorite Punctorum Hebraicorum Divina (Tubingen, 1728): — De Augustiniana Decalogi Divisione (ibid. 1733): — Vertheidigung der Integritatis Textus Hebraici Veteris Testamenti (Heilbronn, 1764). See Furst, Bibl. Jud. 1:197; Steinschneider, Bibliogr. Handbuch, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Dash, Frederick H[[@Headword:Dash, Frederick H]]

             an English Congregational minister, was born at Gosport, Hants, December 25, 1854. He entered Hackney College in 1874; in 1879 became pastor at Bungay; was ordained January 27, 1880, and died October 30 following. See (Lond.) Cong. Year-book, 1881, p. 369.

## Dashiell, Alfred H., D.D[[@Headword:Dashiell, Alfred H., D.D]]

             a Presbyterian minister, was born in Maryland, August 2, 1793. He graduated at the University of Pennsylvania; was ordained by the Presbytery of Philadelphia; became successively pastor of the Mariners' Church, Philadelphia; of First Church, Jacksonville Illinois; president of a female academy, Nashville, Tennesee; pastor Presbyterian Church, Franklin; for nineteen years at Shelbyville; and finally resided in Brooklyn, N.Y., until his death, March 18, 1881. See Norton, Hist. of the Presb. Church in Ill.

## Dashiell, Benjamin D[[@Headword:Dashiell, Benjamin D]]

             a minister of the Methodist Episcopal Church South, was born at Vienna, Maryland, September 21, 1831. He removed with his parents to Texas in 1837; was licensed to preach in 1852; admitted into the Texas Conference on trial the same year; located in 1867; re-entered the conference in 1869, continuing in the itinerant ranks until 1880; and died January 14, 1882. See Minutes of Annual Conferences of the M.E. Church South, 1882, 1:120.

## Dashiell, George[[@Headword:Dashiell, George]]

             a Protestant Episcopal minister, was born at Stepney, Somerset County, Maryland, was admitted to orders, and preached in Delaware, in South  Sassafras Parish, Kent County, Maryland, in Chester, and in St. Peter's, Baltimore. In 1816 he set up an independent church, claiming and exercising the authority to ordain others. He died in New York city in April 1852. He was distinguished for his eloquence. See Sprague, Annals of the Amer. Pulpit, 5:313.

## Dashiell, Robert Laurenson, D.D[[@Headword:Dashiell, Robert Laurenson, D.D]]

             a Methodist Episcopal minister, was born in Salisbury, Maryland, June 25, 1825. He was converted at the age of fifteen; graduated from Dickinson College in 1846, and in 1848 entered the Baltimore Conference. His fields of labor were West River Circuit, Maryland, and London, Virginia; four years at Union and Wesley chapels, in Washington; 1856 and 1857, Eutaw Street, and 1858 and 1859, Charles Street, Baltimore; 1860 and 1861, Central Church, Newark, N.J.; 1862 and 1863, Trinity, Jersey City; 1864 to 1866, St. Paul's, Newark; 1867, First Church, Orange; in nearly all of which lie had large and lasting revivals. In 1868 he was elected president of Dickinson College; resigned in 1872, and was made presiding elder of Jersey City district; but, in May of that year, was chosen missionary secretary, which office he continued to hold to the close of his life, March 8, 1880. Dr. Dashiell was a man of extraordinary gifts and graces, and left a rare record of success. His spirit was free and genial, his temperament poetical, his nature radical, his zeal outspoken, his friendship lavish. See Minutes of Annual Conferences, 1880, page 38; Simpson, Cyclop. of Methodism, s.v.

## Dasius[[@Headword:Dasius]]

             (1) A soldier, in the time of Diocletian and Maximian, at Doribstolus, where it was the custom to offer a human sacrifice to Saturn on November 20. He, being selected for the purpose, preferred to die as a Christian, which meant dying by torture.

(2) A martyr at Nicomedia, with Zoticus, Gains, and twelve soldiers. He is commemorated October 21.

## Dasnami Dandis[[@Headword:Dasnami Dandis]]

             (ten-named Dandis). among the Hindus, are the primitive members of the order of Dandis (q.v.), who refer their origin to Saukara Achfryav (q.v.). There were ten classes of mendicants descended; from this remarkable  man, only three of whom have so far retained their purity as to entitle them to be called Sailkara's Dandis. They are numerous, especially in and about Benares; and to these the chief Vedanti writers belong. The remaining members of the Dasnami class, who have degenerated from the original purity of practice which distinguished the primitive Dandis, are still religious characters, only they have given tIp the use of clothes, money, and ornaments; they prepare their own food, and admit members from any order of Hindus, whereas the original Dandis admit only Brahmins.

## Dass, Ishuree[[@Headword:Dass, Ishuree]]

             a Presbyterian minister, was born at Futtehpoor, India, in 1826. He was educated in the mission-school there, and, on a visit to America, entered Lafayette College, Easton, Pennsylvania, but was compelled to return to his native land without graduating. He continued his studies with the English missionaries; and, in 1865, was licensed by Furruckabad Presbytery, and stationed at Futtehpoor, where he died, May 2, 1867. He wrote, a prize essay on Female Education in Indict. See Wilson, Hist. Presb. Almanac, 1868, page 83.

## Dassel, Christian Conrad[[@Headword:Dassel, Christian Conrad]]

             a Lutheran theologian of Germany, was born at Harkesbittel, March 16, 1768. In 1794 he was teacher at Hanover, in 1796 preacher at Schloss- Ricklingen, in 1800 at Hohenbostel, and in 1806 first preacher at Stadthagen, where he died, in 1826. He wrote: Ueber den Verfall des offentlichen Religionscultus in theologischer Hinsicht (Neustadt, 1818): — Der hannoverischer Landeskatechismus als Leseund Erbauungsbuch (Hanover, 1800): — Commentar uber der hannoverischer Landeskatechismus (Gottingen, 1811). See Winer, Handbucch der theol. Lit. 1:496; 2:219; Zuchold, Bibl. Theol. 1:264. (B.P.).

## Dassier, Lazare[[@Headword:Dassier, Lazare]]

             a French preacher, lived about 1685. He was of the order of St. Dominic, and published a number of Sermons, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Dassov, Nicolaus[[@Headword:Dassov, Nicolaus]]

             a Lutheran theologian of Germany, was born at Hamburg, December 11, 1639. At Greifswald, where he took the degree of doctor of theology, he  was also professor, senior of the theological faculty, member of consistory, and pastor of St. Mary's. He died August 8, 1706, leaving, De Prima Nicolaitarum Haeresi: — De Vento Pentecostali: — De Glorificatione Christi. See Moller, Cimbria Litterata; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

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

             a German theologian, brother of Nicolausy, was born at Hamburg. He studied at Giessen and Wittenberg; was in 1678 professor extraordinarius of Oriental languages, and in 1689 professor ordinarius at the latter place, where he-also took his degree as doctor of theology, in 1699. He accepted a call to Kiel, and died January 6, 1721, while general superintendent of Holstein and provost of Rendsburg. He wrote: Avis Ungte Sect. Inque Sacrific. Oblat. (Wittenberg, 1697): — De Emphasi Sacrarum Vocum ex Vet., Hist. Hebr. Repet. (Kiel, 1714): — De Jure Finium ex Pandect. Talmudic. (Wittenberg, 1735): — De Ritibus Mesusae (ibid. 1714): — Dissidium Pontif: — Rom. et Bebr. (ibil. 1735): — Imagines Hebraeorum Rerum, quae Nostra AEtate, Circumferunt (ibid. 1735): — Rabbinism, Philol. s. Ancillant. (1674): — Diatribe in Judaeo's de Resurrectione Mortuorum (1675): — Vota Monastica et Nasiraeorum (1736): — Scholia Criticorum (1707). See Moller, Cimbria Littereta; Jocher, Allgemeines Gelehrten-Lexikon, s.v.: Winer, Handbuch der theol. Lit. 1:143, 202, 604;: Furst, Bibl. Jud. 1:197; Steinschneider, Bibliogr. Handbuch, s.v. (B.P.)

## Datan[[@Headword:Datan]]

             in Slavonic mythology, was a god of the Poles, who was said to dispense blessings, prosperity, and plenty, especially in fruits of the field.

## Datarius[[@Headword:Datarius]]

             (datary), a chancellor in the papal court. His title is derived from datum, usually prefixed to the date of the documents issued (e.g. datum, given, August 20). He is always a prelate, and sometimes a cardinal, and receives his name from his office, which is to date certain petitions for benefices that have been presented and registered: he writes upon them Datum Romae apud, etc. He is empowered to grant, without acquainting the pope therewith, all benefices which do not produce upwards of twenty-four ducats annually; for such as amount to more he is obliged to get the provisions signed by the pope, who admits him to audience every day. If there be several candidates for the same benefice, he has the liberty of bestowing it on any whom he may select. His salary is two thousand crowns, exclusive of perquisites. When the pope's consent has been obtained, the datary subscribes the petition with the words Annuit sanctissimus. The pope's assent is subscribed in these words, Fiat ut petitu; “Be it according to the petition.” The pope's bull granting the benefice is then dispatched by the datary; and passes through the hands of many persons, belonging to different offices, who have all their stated fees. It is very expensive to procure the pope's bull for a benefice, and very large sums go into the office of the datary, especially when the provisions are for bishoprics, or other rich benefices. — Buck, Theol. Dict. s.v.; Farrar, s.v.

## Date[[@Headword:Date]]

             (2Ch 31:5, margin, for דְּבִשׁ, dbash', “honey,” Sept. μέλι, Vulg. mel), the fruit of one species of the palm (תָּמָר[Talm. דְּקֵל, comp. δάκτυλος, date], φοῖνιξ, Phoenix dactilifera of Linn.). This tree formerly grew abundantly in Palestine (Joe 1:12; Neh 8:15; Jdg 4:5; Mishna, Biccurim, 1:10; comp. Pliny, 13:6; Tacitus, Hist. v. 6, 2; Theoph. Plaut. 2:8; Pausan. 9:19, 5), especially in certain warm localities (Schubert, Reisen, p. 105), namely, around Jericho (which hence was called the Palm City, Josephus, Ant. 15:4, 2; Pliny, v. 15; 13:9; Strabo, 16:763; Philostr. Apollon. 6:39), En-gedi (Solin. 38:12), and the Dead Sea (Diod. Sic. 2:48;  19:98); also at the Sea of Galilee (Josephus, War, 3:10, 8); as a stately tree (especially fine at Jericho, Strabo 17:800; Galen, Facult. alim. 2:26; Buxtorf, Lex. Chald. col. 109; Pliny, 13:9), so that on Jewish and Roman coins (also Phoenician, Spanheim. Praestant. et us. num. p. 272) it was even empoyed as the symbol of the country (Froelich, Ann. Syr. tab. 18; see the praises of Idumaean palms in Virgil, Georg. 3, 12; Sil. Ital. 3, 600; 7:456; Lucan, 3, 216; Martial, 10:50, 1). At present it is seldom to be met with there (Shaw, Travels, p. 297; Schubert, 3, 114; at Jericho there exists but a solitary one, Robinson, Researches, 2:537; at Engedi none whatever, Robinson, 2:441); they are abundant, however, and even grow wild in Arabia (in Arabia Petraea they were anciently found here and there, Exo 15:27; Num 33:9; comp. Burckhardt, Reisen, 2:815; Robinson, 1:256, 264), in Egypt (Strabo, 17, p. 818; Gellius, 7:16, 5; Prosp. Alpin. Plantt. Eig. c. 7) and Persia (Kampfer, Amnen. p. 669: on the extent of the date-palm, see Link, Urwelt, 1:347 sq.; Arago, in the Annuaire du Bureau des Longitudes, 1834), in which countries it has from antiquity been regarded as the choicest of fruit-trees (Strabo, 16:742; Plato, Sympos. 8:4-5; compare Hasselquist, p. 541). It loves a light, sandy, warm soil (Josephus, War, 3:10, 8), yet not one deficient in moisture (Sir 24:14; Strabo, 16:776; Pallad. R. R. 11:12), attains a height of 30 to 40 (in some instances 60 and even 100) feet, and lives till about 200 years old (Pliny, 16:89; Plutarch, Sympos. 8:4, 2; Shaw, p. 128; comp. [in the Sept.] Job 29:18); it has a slim (Son 7:7), straight, single trunk of 10 to 18 inches' diameter, covered rather with the scaly remains of the boughs that have fallen or broken off than with a proper bark.

At its summit only the palm bears a large number (40 to 80) slender branches, which, growing shorter and shorter towards the top (the bottom ones being some 20 feet long), and bending at the ends in a curve towards the ground, enclose a considerable extent of shade (Wellsted, 1:70). The boughs generally surround the body in a circle six in number, and put forth rush- like, sword-shaped, evergreen (Psa 92:13; comp. Shaw, p. 128) leaves, about 2 inches broad, and 8 to 12 feet long. In the midst of the topmost and youngest branches is found a pointed, pithy heart (ἐγκέφαλον, or head), nearly two yards in length, which contains the buds of new twigs and leaves (this, when cut off, was relished as a dainty article of food from the taste of the drupes, Theophr. Plantt. 2:8; Pliny, 13:9; Mishna, Okzin, 3, 7; Mariti, Trav. p. 407). Staminate and pistillate flowers are upon separate stems. This renders an artificial fertilization necessary in order to insure the produce (see Mishna, Pesach, 4:8; Ammian. Marc. 24:3, p. 13, Bip.), for  which the right time must be very exactly observed. For in February there appear on the stem, at the joints of the lowest branches, long (even one yard) capsules, enclosed in a leathery skin, which in May shoot up into male blossoms and female buttons. The former are now plucked off (about March), slit through the length, and inserted upon the female germs (Kampfer, Amon. p. 707; Hasselquist, p. 133, 223 sq.; Shaw, p. 127; Thevenot, 2:170). SEE BOUGH.

The fruit (Talm. כֻּתֶּבֶת, Surenhusius, Mischna, 2:253; 6:91), which comes to maturity in about five months (August and September, or October), hangs in clusters (Son 7:7) together, in form like the acorn, but mostly larger, and with a fine ruddy (Diod.Sic. 2:53) or white skin. The best kind is call jeni. They were sometimes used in a fresh state (Heliod. Eth. 2:23; comp. Hasselquist, p. 540) as a very common article of food (Burckhardt, Arab. p. 45, 575; Harmar, 3, 415), sometimes dried as a dessert-fruit (Xenoph. Anab. 2:3, 15), and sometimes their juice was pressed out (comp. Jonathan's Targum on Deu 8:8), which, as date-wine οϊvνος φοινίκων), was made use of from ancient times (Herod. 1:193; 3, 86; Xenoph. Anab. 2:3, 14; Pliny, 13:9; 14:19; Philostr. Apol. 2:6, 1; Athen. 14:651; Strabo, xvi, p. 742; Dioscor. v. 40; Wilkinson, 3, 174 sq.), or occasionally boiled down into a kind of palm-honey (Targ. Jon. and Jerus. on Deu 8:3; Strabo, 11:742; Pliny, 13:9; Ammian. Marcel. 23:10; Josephus, War, 4:8, 3; Shaw, p. 128; Heeren, Ideen, I, 2:46). SEE WINE; SEE HONEY.

The dates (caryotce, φοινικοβάλανοι) left by this last operation of squeezing, being still fulr. ther subjected to the action of hot water, and thus macesrated, are made into an inferior but palatable wine. The ripe dates are also at the present day pressed into large, firm, caky masses, which serve the travelers in caravans as a satisfying and refreshing aliment (Sonnini, 2:26; Burckhardt, Arab. p. 45), This is the form, similar to that of raisins or figs, in which they appear in modern commerce. From the twigs (ribs of the leaves) baskets are made (Mishna, Chel. 26:1), also bird-cages and other wicker-ware; their fibres are twisted into ropes and thread, but the leaves themselves are manufactured into baskets, mats, and brooms (Horace, Sat. 2:4, 83; Mishna, Okzin, 1:3; Pococke, East, 1:306; Dobel, Wander. 2:194: hence the palm-twigs were called καλλυντήρια or κάλλυντρα; compare Sept. at Lev 23:42 sq., כִּפּוֹת תְּמָרַים; accordingly, in Son 7:8, by סִנְסַנַּים,  boughs, we are to understand the crown of the palm; ascetics used the leaves for clothing, Jerome, Opp. 2:10; they are now made into fans). The Jews employed palm-branches on the Feast of Tabernacles (Lev 23:40; Neh 8:15; like the Egyptians in honor of Osiris, Minutoli, p. 16), and on festive occasions they carried them before princes and distinguished personages, and waved them in token of joy and triumph (Rev 7:9; comp. Virgil, Georg. 2:47; AEn. v. 111; Plutarch, Sympos. 8:4, 1; 1Ma 13:51; Joh 12:13; Philo, Opp. 1:101; Minutoli, Trav. tab. 13). Even the kernels of the dates are made use of at the present day as fodder for cattle (Burckhardt, Arab. p. 542). The seed of the male tree, which sheds a fragrant odor, is greedily eaten by the modern Arabs (Wellsted, 1:200). The wood is very spongy, but it lasts pretty well as building material for inside beams (Xenophon, Cyrop. 7:5, 11; Strabo, 15:731; 16:739; 17:822. See generally Theophr. Plantt. 2:6 (Sprengel, Erlaut. 2:73 sq.); Plin. 13:6 sq.; Descr. de l'Egypte, 17:108 sq.; Celsius, 2:445 sq.; Oken, Lehrb. d. Botanilk, II, 1:1003 sq. SEE PALMTREE.

## Dathan[[@Headword:Dathan]]

             (Heb. Dathan', דָּתָן, welled, q. d. Fontanus; Sept. Δαθάν; Joseph. Δάθαμνος, Ant. 4:2, 2), a Reubenite chieftain, son of Eliab, who joined the conspiracy of Korah (q.v.) the Levite, and with his accomplices was swallowed up by an earthquake (Num 16:1; Num 26:9; Deu 11:6; Psa 106:17; comp. Sir 45:18). B.C. cir. 1618. SEE EXODE.

## Dathe Johann August[[@Headword:Dathe Johann August]]

             an eminent Oriental scholar and Biblical critic, was born at Weissenfels July 4, 1731, became professor of Oriental literature at Leipsic in 1762, and, died March 17, 1791, at Leipsic. His chief work is Libri Vet. Test. ex recensione textus leb. notisque philolog. et crit. illustrati (Halae, 1791, 6 vols. 8vo). He also edited Glassius, Philologia Sacra, and the Prolegomena to Walton's Polyglot (Lips. 1777); a Syriac Psalter, with the translation and notes of Erpenius (Halle, 1768); and (posthumous) Opuscula ad Crisin et interp. Vet. Test. spectantia (ed. by Rosenmüller, jun., Lips. 1795).

## Dathe, Hieronymus[[@Headword:Dathe, Hieronymus]]

             a Lutheran theologian of Germany, was born at Hamburrg, February 4, 1667. He studied at Giessen and Wittenberg; was in 1694 provost and superintendent at Kemberg, in 1700 atAnnatsberg, and died, a doctor of theology, June 14, 1707, leaving, De Sacramento Baptismi, de Peccato et Libero Arbitrio: — Orationes de Patientia Christi. See Moller, Cimbria Litteratae; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Dathema[[@Headword:Dathema]]

             (Λιάθεμα; Alex. and Josephus, Δάθεμα; other MSS. Δάμεθα; Vulg. Dathema), a fortress. (τὸ ὀχύρωμα; Joseph. φρούριον) in which the  Jews of Gilead took refuge from the heathen (1Ma 5:9; Joseph. Ant. 12:8, 1). Here they were relieved by Judas and Jonathan (1Ma 5:24). They marched from Bozora to Dathema (1Ma 5:28-29), and left it for Maspha (Mizpeh) (1Ma 5:35). The reading of the Peshito, Ramtha, points to Ramoth-Gilead, which can hardly fail to be the correct identification. Ewald, however, Gesch. Isr. 3, 2, p. 359, note), would correct this to Damtha, which he compares with Dhamri, a place reported by Burckhardt (Syr. 1. 196).

## Dathenus Petrus[[@Headword:Dathenus Petrus]]

             one of the Dutch Reformers, was born at Yperen, in Flanders. At an early age, he entered the Carmelite monastery at Poperingen. Here he became acquainted with the doctrine of the Reformation, and was so captivated by it that he soon resolved to leave the monastery and repair to England. In London he followed the occupation of a printer. Enjoying liberty of conscience under the reign of Edward VI, he applied himself diligently to the study of the Scriptures, in the knowledge of which he made such proficiency that he was soon admitted to the service of the Church. He soon left England, and entered on the work of the ministry at Frankfort. He subsequently sojourned in the Palatinate. Here he seems to have been held in high esteem. He was one of the five Reformed preachers who, in the presence of the elector and the duke of Würtemberg, held a disputation with five Lutheran ministers on the ubiquity of Christ's body. In 1566 he returned to his native land. West Flanders was at first the scene of his labors. He soon became known as one of the most zealous of the Reformed preachers. His enthusiasm, the cogency of his reasoning, and his rude but captivating eloquence, attracted multitudes. His audience sometimes amounted to more than fifteen thousand. His labors were not confined to Flanders, but extended to Zealand and other parts of Holland. Obliged to flee for his life, he again sought refuge in the Palatinate, and at Frankenthal, whither many Dutch, French, and Walloons had fled, he exercised his ministry. From here he went to Heidelberg, where he became court. preacher to John Casimir. In 1578 he was sent as delegate from Ghent to the General Synod at Dort, over whose deliberations he presided. He preached in various cities of Holland, but made Ghent the place of his permanent abode. Here he became involved in political affairs. His harangues so inflamed the populace that the Romanists were driven out of the city, and great excesses were committed in and around Ghent. As a consequence he was again obliged to flee, and again he sought and found  refuge with his former protector, John Casimir. In the midst of his active and troublous life he still found time for literary pursuits. His translation of the Heidelberg Catechism into Dutch was adopted, and has, with slight modifications, continued in use to the present time. He also gave a Dutch versification of the Book of Psalms, according to the French of Beza and Marot. This was also adopted by the Reformed Church, and was used in public worship till 1773, when it was superseded by a version of higher poetic merit. His burning zeal and abundant labors contributed much to advance the cause of the Reformation in Holland.

## Dathevatsi, Gregory[[@Headword:Dathevatsi, Gregory]]

             an Armenian theologian, who lived in the middle of the 14th century, was monk in a monastery at Dathey. After having studied under the celebrated John Orodnetsi, he taught theology and philosophy. He died in 1410, leaving about twenty works, of which the best known is a Book of Questions, printed at Constantinople, and held to be heretical.

There was also another Gregory Dathevatsi, who was martyred. in the 17th century by the Kurds; and this one, according to the opinion of Serpos, is commemorated in the Armenian liturgy. See Hoefer, Nouv. Biog. Generale, q.v.

## Dati, Leonardo (1)[[@Headword:Dati, Leonardo (1)]]

             an Italian theologian, was born at Florence about 1360. He entered the order of Zihe Dominicans, and became celebrated for learning and piety. He was sent, in the year 1400, to the Council of Constance. After having accomplished diplomatic missions to the king of Bohemia, in 1409, and the emperor Sigismund, in 1413, he was elected general of his order in 1414; and died in April 1425, leaving several theological works, the only ones of which that have been printed are, Sermones de Petitionibus (Lyons, 1518, 8vo): — Sermones de Flagellis Peccatorum (ibid. eod. 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Dati, Leonardo (2)[[@Headword:Dati, Leonardo (2)]]

             an Italian theologian, was born at Florence in 1408. He was canon at Florence, and afterwards secretary to popes Calixtus III, Pius II, Paul II, and Sixtus IV. He was appointed, in 1467, bishop of Massa, and died at Rome in 1472, leaving in MS. many works in prose and verse. Mehus published thirty-three of his Letters (Florence, 1742,.8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Datius[[@Headword:Datius]]

             bishop of Milan, was consecrated about 527. He brought ruin upon his countrymen by the part he took in instigating, the revolt of Liguria from Vitiges, the Gothic king of Italy. When Milan was sacked by the Goths he fled to Constantinople. In 547 he united with pope Vigilius in opposing Justinian's condemnatory edict of the three articles, by refusing to sign it; and the two controversialists took refuge in the church of St. Peter, at  Constantinople, in 551, from which the imperial troops vainly endeavored to drag the pope by force. A second refuge was taken in the church of St. Euphemia, at Chalcedon, where the pope, afraid to leave his asylum, appointed Datius one of his representatives in the approaching discussions. Datius died about 555. See Smith, Dict. of Christ. Biog. s.v.

## Dativa[[@Headword:Dativa]]

             was a female martyr in Byvzacium, Africa, in 484; commemorated December 6, with seven others.

## Dativus[[@Headword:Dativus]]

             is the name of several early Christians of eminence:

1. Bishop of Badae. in Numidia, a frontier post towards the Gaetuli,- was the author of several epistles.

2. Seventh bishop of Limoges, succeeded Adelphius in the latter part of the 3d century. He was deposed at the end of nineteen years, during the persecution of Diocletian.

3. A celebrated senator, was martyred under Diocletian, at Carthage, in 304. He and forty-eight others were surprised while worshipping at Abitina, and, after severe torture, died some from starvation. He is commemorated on February 11. See Smith, Dict. of Christ. Biog. s.v.

## Datta[[@Headword:Datta]]

             (or Dattatreya), an incarnation of a portion of Vishnu, and therefore venerated by the Vaishnavas (q.v.). He was also eminent for his practice of the Yoga, and hence is held in high estimation by the Yogis (q.v.). Gardner, Faiths of the World, s.v.

## Daub Karl[[@Headword:Daub Karl]]

             a German theologian of the Hegelian school, was born at Cassel March 20, 1765. In 1791 he became tutor in the academy of Marburg, where he had been studying since 1786. He was afterwards professor of philosophy in Hanau, and finally, in 1794, became professor of theology at Heidelberg. He died Nov. 22,1836. Daub was one of the representatives of the new speculative theology. At first, especially in his Predigten nach Kantischen Grundsdtzein (1794), and in his Katechetik (Heidelb. 1801), he was a, Kantian; he afterwards inclined to Fichte; and in his Theologoumena (Heidelb. 1806), and Einleitung in d. Studium d. Dogmatik (Heidelb. 1810), he applied Schelling's doctrine to theology. As the latter ended with theosophic dualism, so Daub, in his Judas Iscariot (Heidelb. 1816; 2d ed. 1818), displayed a speculation almost bordering on Manicheism. This work bears witness to his struggle with Hegel's phenomenology and logic, but Hegel finally prevailed. Daub was a man of old German simplicity, great moral energy, and warm faith; yet, with a great talent for teaching, he was too abstract in his literary productions to influence a large circle. This is especially the case with his last work, Die dogmatische Theologie jetziger Zeit (Heidelb. 1833). He was associated with Creuzer in publishing a periodical entitled Studien (Heidelb. 1805-10 6 vols.). His works have been published by Marheineke and Dittenberger (Berl. 1838-44, 7 vols.). — Pierer, Univ. Lexicon, s.v.; Kahnis, German Protestantism (Edinb. 1856, 12mo, p. 243); Rosenkranz, Erinnerungen an Can Daub (Berl. 1837); Strauss, Charakteristiken u. Kriti ken; Herzog, Real-Encyklop. 19:391.

## Daubenton, Guillaume[[@Headword:Daubenton, Guillaume]]

             a French Jesuit, born at Auxerre in 1648, went to Spain as confessor to Philip V; was sent back in 1706, but returned in 1716. He died in 1723, leaving Orarisons Funebres and a Vie de Saint Francois Regis. See Hoefer, Nouv. Biog. Generale, s.v.

## Daubentonne (or Dabentonne), Jeanne[[@Headword:Daubentonne (or Dabentonne), Jeanne]]

             (called also Pieroime Daubenton), a French female fanatic, born in Paris, was burned there, July 5, 1372, for setting herself up as a prophetess at the head of the Turlupins or "Brothers of the Company of Poverty." See Hoefer, Nouv. Biog. Generale, s.v.

## Daubeny Charles[[@Headword:Daubeny Charles]]

             a divine of the Church of England, was born in Bristol 1744, and was educated at Winchester School and at New College, Oxford. He became  vicar of North Bradley 1778; obtained a prebend in Salisbury Cathedral in 1784; was appointed archdeacon of Sarum in 1804; and died in 1827. Besides numerous sermons and charges, he is the author of A Guide to the Church (Lond., royal 8vo, 1830); Vindiciae Ecclesiae Anglicanae (Lond. 1803, 8vo); Remarks on the Unitarian Method of interpreting the Scriptures; Discourses (3 vols. 8vo, Lend. 1802-16); and of minor works. At North Bradley he built alms-houses for twelve poor persons, an asylum, and a school-room; and the church at Rode was erected partly at his expense. — Christian Journal and Lit. Register, 12:177.

## Dauble, G[[@Headword:Dauble, G]]

             a Baptist missionary, was born in Switzerland about 1820. Under the auspices .of the Basle Missionary Society, he was laboring in Dacca, Bengal, when he became a Baptist, and was baptized at Tezpur, on the Brahmaputra, Assam, February 4, 1850; and appointed a missionary at Nowgong, on the other side of the river. He died March 21, 1853. See The Missionary Jubilee, page 245. (J.C.S.).

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

             a French Protestant ecclesiastic and philosopher, born at Auxerre, was for some time minister at Nerac. Among several productions, he wrote, L'Echelle de Jacob. (St. Foy, 1626, 8vo): — L'Ebionisme des Moines (12mo): — Bellarmin Reforme (1631, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Daubuz Charles[[@Headword:Daubuz Charles]]

             a French Protestant divine, was born in 1670, came to England on the revocation of the Edict of Nantes, and became vicar of Brotherton, Cheshire. He died in 1740. His Commentary on the Book of Revelation (Lond. 1720, folio) is a most elaborate work, to which later writers have been much indebted, and which is one of the most learned books written on the Apocalypse. The abridgment by Lancaster (Lond. 1730, 4to) forms a good analysis of its contents. Both works are rare. He also wrote Pro testimonio Flavii Josephi de Jesu Christo, libri duo, cum praefatione J. E. Grave (London, 1706, 8vo). — Darling, Cyclopaedia Bibliographica, s.v.; Rose, Biog. Dict. 7:26; Elliott, Horea Apocalypticae, 4:457; Horne, Introduction, v. 388, 9th ed.

## Daud[[@Headword:Daud]]

             an Arabic philosopher, son of Nassir, belonged to the tribe of the Thai, died A.D. 770. See Hoefer, Nouv. Biog. Generale, s.v.

## Daude, Pierre (1)[[@Headword:Daude, Pierre (1)]]

             a French Protestant theologian, was born at Marvejols (Lozere), September 26, 1654. He studied theology at Puylaurens, and went in 1680 to England, where he completed his studies; was active for some time in the evangelical ministry, and for twenty-eight years was clerk of the exchequer. He died in London, January 29, 1733, leaving several transitory pieces (Amsterdam, 1730). See Hoefer, Nouv. Biog. Generale, s.v.

## Daude, Pierre (2)[[@Headword:Daude, Pierre (2)]]

             a French Protestant divine, nephew of the foregoing, was born at Marvejols (Lozere) in 1681, and died in England, May 11, 1754, leaving the following works, which were published anonymously, Vie de Michel de Cervantes, Trad. de L'Esagnol de Mayans y Siscar (Amsterdam, 1740, 2 volumes): — Traite de la Foi, Traduit du Latin de Burnet (ibid. 1729). According to Barbier and Burnet, he cooperated in the publication of the Bibliotheque Historique, 1733-47. See Hoefer, Nouv. Biog. Generale, s.v.

## Dauderstadt, Christoph[[@Headword:Dauderstadt, Christoph]]

             a Lutheran theologian of Germany, was born at Naumburg in 1580. He studied at Leipsic and Wittenberg, was in 1605 con-rector at Zeitz, in 1608 rector, in 1612 at Saleck, and in 1617 pastor at Skeuditz. In 1625 he went to Freiburg, and died in 1654. He wrote, Apodixis Messiae: — Pussie Secundum Quattuor Evangelistas-Meditat. Septem Verborum Christi in Cruce: — Anti-Christus Orientaliis. See Schamelins, Naumburgum Literatium; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

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

             a Methodist Episcopal minister, was born in Baltimore County, Maryland, in 1777. He was converted young; in 1798 entered the Baltimore Conference; travelled in Maryland, Virginia, and Pennsylvania until 1802, when he located; but re-entered the effective ranks in 1805, and labored to the close of his life, October 12, 1810. See Minutes of Annual Conferences, 1811, page 192.

## Daugherty, James, D.D[[@Headword:Daugherty, James, D.D]]

             a Congregational minister, wash born in Park, near Lairmount, County Londonderry, Ireland, April 9, 1796. He came to America in 1819, and went to South Hero, Vermont. After preparatory studies with the Reverend Asa Lyon, and in St. Albans' Academy, he graduated from the University of Vermont in 1830, studying theology with Reverend O.S. Hoyt, of Hinesburg, and also with W. Smith, D.D., of St. Albans. He was ordained as an evangelist, January 18, 1832, and for some time labored for the Colonial Missionary Society; was also a teacher at Frost Village and Sheffbrd; Canada; was installed at Milton, Vermont, September 28, 1836, and dismissed July 5, 1848. He next was agent for the Foreign Evangelical  Society one year; then acting pastor at Fairfax, Vermont, from 1849 to 1851. November 12, 1857, he was installed at Johnson; dismissed March 12, 1867, and remained there without charge until his death, June 10, 1878. (W.P.S.)

## Daughter[[@Headword:Daughter]]

             (בִּת, bath, for בֶּנֶת, fem. of בֵּן, son; θυγατήρ), a word used in Scripture in a variety of senses, some of which are unknown to our own language, or have only become known through familiarity with scriptural forms of speech. SEE BEN-. Besides its usual and proper sense of

(1.) a daughter, born or adopted, we find it used to designate

(2.) a Uterine sister, niece, or any female descendant (Gen 20:12; Gen 24:48; Gen 28:6; Gen 36:2; Num 25:1; Deu 23:17).

(3.) Women, as natives, residents, or professing the religion of certain places, as “the daughter of Zion” (Isa 3:16); “daughters of the Philistines” (2Sa 1:20); “daughter of a strange god” (Mal 2:11); daughters of men,” i.e. carnal women (Gen 6:2), etc.

(4.) Metaphorically small towns are called daughters of neighboring large cities — metropoles, or mother cities — to which they belonged or from which they were derived, as “Heshbon and all the daughters [Auth. Vers. villages] thereof” (Num 21:25); so Tyre is called the daughter of Sidon (Isa 22:12), as having been originally a colony from thence; and hence also the town of Abel is called “a mother in Israel” (2Sa 20:19); and Gath is in one place (comp. 2Sa 7:1; 1Ch 18:1) called Gath- Ammah, or Gath the mother town, metropolis, to distinguish it from its own dependencies, or from another place called Gath. SEE VILLAGE. Comp. other instances in Num 21:32; Jdg 11:26; Jos 15:45, etc.

(5.) The people collectively of any place, the name of which is given, as “the daughter (i.e. the people) of Jerusalem hath shaken her head at thee” (Isa 37:22; see also Psa 45:13; Psa 137:8; Isa 10:30; Jer 46:19; Lam 4:22; Zec 9:9). This metaphor is illustrated by the almost universal custom of representing towns under the figure of a woman.

(6.) The word “daughter,” followed by a numeral, indicates a woman of the age indicated by the numeral, as when Sarah (in the original) is called “the daughter of ninety years” (Gen 17:17).

(7.) The word “daughter” is also applied to the produce of animals, trees, or plants. Thus, “daughter of the she-ostrich,” (supposed) for “female ostrich” (Lev 11:16); Joseph is called “a fruitful bough whose daughters (branches) run over the wall” (Gen 49:22). See further in Gesenius and Furst, s.v. בת.

The condition of daughters, that is, of young women, in the East, their employments, duties, etc., may be gathered from various parts of Scripture, and seems to have borne but little resemblance to that of young women of respectable parentage among ourselves. Rebekah drew and fetched water; Rachel kept sheep, as did the daughters of Jethro, though he was a priest, or a prince, of Midian. They superintended and performed domestic services for the family; Tamar, though a king's daughter, baked bread; and the same of others. We have the same occupations for the daughters of princes in the ancient poets, of which Homer is an unquestionable evidence. SEE CHILD; SEE EDUCATION; SEE WOMAN; SEE MARRIAGE.  The original terms rendered “daughter-in-law” are in the Hebrews כִּלָּהkallah'; Sept. and New Test. νύμφη, both literally meaning a bride (as elsewhere rendered), and applied to a son's wife.

## Daughtry, Josiah B[[@Headword:Daughtry, Josiah B]]

             a minister, of the Methodist Episcopal Church South, joined the Tennessee Conference in 1816; became superannuated in 1845; entered the Mississippi Conference in 1850 again became superannuated in 1853; and died late in that year or early in 1854. See Minutes of Annual Conferences of the M.E. Church South, 1854, page 529.

## Dauj[[@Headword:Dauj]]

             in Persian mythology, was a division of the evil daemons, brought forth by Ahriman, as opposed to the creations of light from Ormuzd.

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

             an eminent French engraver, was born at Abbeville in 1707, and settled in Paris, where he was admitted a member of the Academy in 1742. He died there, April 23, 1763. 'The following are some of his principal plates: The Mcagdalen; Diogenes with his Lantern. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist of the Fine Arts, s.v.

## Daumer, Georg Friedrich[[@Headword:Daumer, Georg Friedrich]]

             a Roman Catholic convert of Germany, was born at Nuremberg, March 5, 1800. He commenced studying theology at Erlangen, where he belonged to the so-called pietists. The lectures of Schelling made him give up theology, which he exchanged. at Leipsic for philology. In 1822 he was appointed teacher at the Latin school, and in 1827 at the gymnasium of his native place. In 1833 he resigned his position, joined in 1858 the Roman Catholic Church, and died December 14, 1875, at Wurzburg. He published, Urgeschichte des Menschengeistes (Nurnberg, 1827): — Philosophie, Religion und Alterthum (1833): — Ueber die Entwendung agyptischen Eigenthums heim Auszug der Israeliten aus Egyptent (ibid.): — Polemische Blatter, betreffend Christenthum, Bibelglauben und Theologie (ibid. 1834): — Zuge zu einer neuen Philosophic der Religion und Religionsgeschichte (ibid. 1835): — Anthropologismus und Kriticismus der Gegenwart (ibid. 1844): — Die Stimme der Warheit in den religiosen und confessionellen Kampfen der Gegenwart (ibid. 1845): — Sabbath, Moloch und Tabu (ibid. 1839): — Der Feuer- und Molochdienst der alten Hebraer (Braunschweig, 1842): — Die Geheimnisse des christlichen Alterthums (Hamburg, 1847, 2 volumes): — Die Religion des neuene  Weltalters (ibid. 1850, 3 volumes): — Meine Conversion Ein Stuck Seelen- und Zeitgeschichte (Mayence, 1859). See Zuchold, Bibl. Theol. 1:265; Furst, Bibl. Jud. 1:197 sq.; Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Daun, George[[@Headword:Daun, George]]

             a Scotch clergyman, graduated at King's College, Aberdeen, in 1772; was schoolmaster at Alves; licensed to preach in 1778; appointed to the living at Insch in 1790, and died May 21, 1821, aged seventy years. See Fasti Eccles. Scoticanae, 3:582.

## Dauney, Francis (1)[[@Headword:Dauney, Francis (1)]]

             a Scotch clergyman, graduated at Marischal College, Aberdeen; was licensed to preach in June 1742; called to the living at Lumphanran; ordained in June 1743; transferred to Banchory Ternan in June 1758; and. died April 2, 1800, aged eighty-one years. See Fasti Eccles. Scoticanae, 3:523, 536, 537.

## Dauney, Prancis (2)[[@Headword:Dauney, Prancis (2)]]

             a Scotch clergyman, was licensed to preach in May 1709; called to the living at Keithhall and Kinlkell in 1710; transferred to Kemnay in 1719, and died November 7, 1745. See Fasti Eccles. Scotianae, 3:585, 588.

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

             a French theologian, was born at Milhau (Rouergue) in 1655. He became a Dominican, went to Paris, and founded there the community of penitence called St. Valere, in the suburb. of St. Germain, with the object of gathering together young girls who had been led into debauchery. He died there, May 10, 1728, leaving L'Eglise Protestante Detriuite par Elle Meme (Paris, 1689, 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Dausas[[@Headword:Dausas]]

             was a martyr in Persia in 361. He was one of the captives carried away by Sapor II when he took Bezabde or Phoenicia. Heliodorus, the bishop,  being taken ill, consecrated Dausas, and gave him charge over all the captives who had escaped the rack. When they assembled to worship, it was reported to the king that they met to curse him, and the Christians, to the number of three hundred, were collected, and comanded to embrace fire-worship or die. Dausas encouraged his flock, telling them that they would be delivered from bondage and restored to their country. Two hundred and sixty-five of them were slain, twenty-five apostatized, and the fate of the other ten is unknown. See Smith, Dict. of Christ. Biog. s.v.

## Dausque[[@Headword:Dausque]]

             (or Dausquey; Lat. Dausquius), a French scholar, was born at St. Omer, December 5, 1566. He joined the Jesuits, but left them in 1610, arid became canon of Tournany. He died about 1636, leaving, among other works, Basilii, Seleuciensis Episcopi, Homiliae (Heidelberg, 1604; transl. from the Greek, with notes): — Scutum Duplex, etc. (Douay, 1610): — Sancti Pauli Sanctitudo (Paris, 1627): — Sancti Josephi Sanctificatio extra Uterum (Lyons, 1671). See Hoefer, Nouv. Biog. Generale, s.v.

## Daut, Johann Maximilian[[@Headword:Daut, Johann Maximilian]]

             a journeyman shoemaker of Frankfort-on-the-Main, was one of those enthusiasts who appeared after the beginning of the 18th century, and proclaimed the coming judgment of God. At the divine behest, as he said, he wrote, in 1710, his Helle Donnerposaune, in which he cries the woe especially over Frankfort and the Roman empire. Only a small number will be saved for the marriage-feast of the Lamb, after Turks, Jews, and heathen have been converted. Against the Lutheran clergy he was especially severe. Expelled from Frankfort, he went to Leyden, where he soon had a conflict with Ueberfeldt, against whom he wrote, calling his adherents "'Judas brethren." He was afterwards, however, again on good terms with Ueberfeldt. In and about Ulm he succeeded with his notions, in consequence of which the magistrate issued an edict against these meddling preachers, and prohibited the reading of Daut's writings, to which also belonged his Geistliche Betrachtungen, published in 1711. John Frick, a pastor and professor of theology, who was appointed to bring him back from his errors, succeeded in his mission, and again reconciled him with the Church. See Walch, Rel. Streitig-keiten in der lutherischen, Kirche, 2:794; 5:1051; Pfaff, Introductio in Hist. Theol. 2:372; Burger, Exercitatio de Sutoribus Fanaticis (Leipsic, 1730); Fuhrmann, Handbuch der Rel. und  Kirchengeschichte, s.v.; Hagenbach, in Herzog's Real-Encyklop. s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

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

             bishop of Salisbury, was born in London about 1570, and was educated at Queen's College, Cambridge. In 1594 a fellowship was offered him, which he accepted after his father's death in 1597. In 1609 he was elected Lady Margaret professor of divinity. In 1614 he was chosen master of his college, and in 1618 was one of the four divines sent to the Synod of Dort by James I. SEE DORT. He returned to England in May, 1619, after having visited the most eminent cities in the Netherlands. In 1621 he was appointed to the see of Salisbury; but in 1630-31 he incurred the displeasure of the court by a sermon on predestination, “all curious search into which” the king, in his declaration prefixed to the Thirty-nine Articles in 1628, had strictly enjoined “to be laid aside.” The bishop died of consumption in 1641. He was a man of great learning. He published Expositio Epist. D. Pauli ad Colossenses (Cambridge, 1630, 2d edition, fol.; translated by Allport, London, 1831, 2 vols. 8vo), Praelectiones de duobus in theologia cont. capitibus (Cantab. 1631, fol.); Determinationes quaestionum theologicarum (Cantab. 2d edition, 1639, fol.); Dissert. II de Morte Christi et de Predestinatione (Camb. 1630). A translation of one of the Praelectiones appeared under the title A Treatise on Justification, etc., translated from the original Latin (Lond. 1844-46, 2 vols. 8vo). After bishop Davenant's return from the Synod of Dort, he published an earnest appeal for fraternal union among the Reformed churches, under the title Ad fraternam communionem inter Evangelicas Ecclesias restaurandam adhortatio (Camb. 1640; transl. into English, 1641, 8vo). — Biographia Britannica, 4:629.

## Davenport, Addington[[@Headword:Davenport, Addington]]

             a clergyman of the Church of England, graduated from Harvard College in 1719 and went to England for ordination. For a. while he was pastor of the Church in Scituate, Mass., he: became assistant rector of King's Chapel, Boston, April 15, 1737; and in May 1740, rector of Trinity Church in the same city. He died there, September 8, 1746. See Sprague, Annals of the Amer. Pulpit, 5:122.

## Davenport, Benjamin[[@Headword:Davenport, Benjamin]]

             an English Baptist minister, was born at Bourneheath, Bromsgrove, in 1826. He was converted at seventeen, joined the Baptist Church at Holy Cross, and began to preach at Catshill and Stony Stratford. He settled as pastor at Brington, Northamptonshire, in 1854, and died July 30, 1857. See (Lond.) Baptist Hand-book, 1858, page 49.

## Davenport, Christopher[[@Headword:Davenport, Christopher]]

             an English Romanist divine, was born at Coventry about 1598, and was sent to Merton College, Oxford, at 15, but was persuaded at 17 by a priest to go to the Romanist college at Douai, France, and thence to Ypres. Here he became a Romanist and a Franciscan. Under the name of Franciscus a Sancta Clara he came as a missionary to England, and was made chaplain to Henrietta Maria, consort of Charles I. Davenport was a man of learning and of good address, and he labored zealously and successfully for the  cause of Rome. On the death of Charles I he went abroad, and only appeared in England in disguise until the restoration of Charles II, when he became chaplain of queen Catharine and provincial of the English Franciscans. He died May 31, 1680. Among his writings are, Paraphrastica Expositio Arliculorum Conf. Anglicanae (1635; new transl., Lond. 1865); Deus, Natura, Gratia (1635); both works aiming to show that the English Articles are not reaily hostile to Rome. — New Gen. Biog. Dict. 4:324.

## Davenport, Ebenezer[[@Headword:Davenport, Ebenezer]]

             a Congregational minister, graduated from Princeton College, was settled over the First Church at Greenwich, Connecticut, in 1767, and remained there until his death in 1773.

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

             an eccentric Presbyterian minister, was born at Stamford, Connecticut in 1716. He graduated from Yale College at the age of twenty-two. In 1738 the Philadelphia Presbytery gave Maidenhead and Hopewell leave to call him, but he preferred to set tie at Southold, L.I., and was ordained by a council, October 26, 1738. He was not an eloquent speaker, and in preaching exhausted himself, exhibiting strange contortions of face, and a strange, singing tone, which was imitated by many Baptists of the South. Whitefield, who met him in 1740, styles him "one of the ministers whom  God had sent out, a sweet, zealous soul." Davenport had considerable success in Southold, and was the means of a great revival in Baskingridge, N.J., where he preached for a season. He visited Connecticut in 1741. At Stonington, one hundred persons were converted by his first sermon. Twenty of the Niantic Indians were converted under his preaching at East Lyme, and many of the Mohegan tribe, also. At New Haven he came into, conflict with the pastor. He was afterwards arrested at Ripton for disorderly proceedings and carried to Hartford, where he sang all night in prison. The grand jury presented him as a defamer of the ministry; he was treated as insane, and carried to his home. In March 1743, he went to New London and organized a separate church, his followers making a bonfire of religious books and fine clothing. After a severe illness, his mind underwent a change; he bewailed his errors, and in July 1744, made ample retraction. In 1746 he became a member of the New Brunswick Presbytery. Having recovered his health, he spent two months, in 1750, in Virginia, and also labored with some success at Cape May, N.J. He was called to Maidenhead and Hopewell, and was installed October 27, 1754. As moderator of the synod of New York he preached the opening sermon, which was printed with the title The Faithful Minister Encouraged.He remained pastor for three years, but his labors were not greatly blessed. Many of the extravagances charged against him were untrue, coming from scoffers and worldly men. Davenport died in 1757, and was buried in the New-Light graveyard, near Pennington, N.J. (W.P.S.)

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

             (elder brother of Christopher), an eminent Congregational minister, was born at Coventry, England, 1597. He was sent to Merton College, Oxford, 1613, and, after passing B.A., he entered the ministry at nineteen. Having served a short time at Hilton Castle as chaplain, he became rector of St. Stephen's Church, London. After an interview with Mr. John Cotton he became a Nonconformist, and, to escape bishop Laud, he fled to Holland in 1633. In 1635 he returned to London, and sailed for Boston, Mass., where he arrived June 26, 1637. With a number of others he sailed on March 00,1638, for Quinipiac, now New Haven. In 1639 a Church was formed, and on August 22 Mr. Davenport was installed pastor. He was ordained, with Mr. James Allen as colleague, pastor of the First Church, Boston, Dec. 9,1668, and died March 15,1670. He published Instructions to the Elders of the English Church (1634); Report of some Proceedings against John Paget (1634); Allegations of Scripture against the Baptizing of some kind of Infants (1634); Catechism concerning the chief Heads of the Christian Religion (Lond. 1659); and a number of occasional sermons. — Sprague, Annals, 1:94; New Gen. Biog. Dict. 4:325.

## Davenport, John (2)[[@Headword:Davenport, John (2)]]

             a Presbyterian minister, was ordained by the Presbytery of Suffolk, June 4, 1775, and served the congregation in Southold, L.I., for two years. On August 12, 1795, he was settled at Deerfield, N.J., but resigned in 1805. He died July 13, 1821. See Alexander, Princeton College in the 18th Century.

## Davenport, Robert Dunlevy[[@Headword:Davenport, Robert Dunlevy]]

             a Baptist missionary, was born in Williamsburg, Virginia, March 25, 1809. He studied at the Virginia Baptist Seminary; was ordained at Richmond in August 1835; received his appointment as a missionary to labor among the Siamese in September following, and arrived in Bangkok in July 1836. Being a practical printer, he took with him a press, types in Chinese and Siamese, and a lithographic press, and was the means of doing great good,  by the publication of religious literature for the people for whose spiritual welfare he was laboring. At the end of about nine years' service he returned to America on account of his health, and died at Alexandria, Louisiana, November 24, 1848. (J.C.S.)

## Davenport, Silas D[[@Headword:Davenport, Silas D]]

             a Protestant Episcopal clergyman, was rector, in 1857, in Wadesborough, N.C., whence he removed to Corpus Christi, Texas, in 1861, and subsequently, in 1865, performed missionary work at Waco. In 1866 he was rector of Trinity Church, in Marshall, whence he removed to Dallas in 1868, as rector of St. Matthew's Church and there remained until his death, January 1, 1877. See Prot. Episc. Almanac, 1878, page 168.

## Daveyro, Pantaleon[[@Headword:Daveyro, Pantaleon]]

             a Portuguese monk, who lived at the end of the 16th and the beginning of the 17th century. He made a journey to Jerusalem, of which he published an account, under the title, Itinerario de Terra Sancta (Lisbon, 1593). Diego Tavares published of it a much more enlarged edition (ibid. 1683). See Hoefer, Nouv. Biog. Generale, s.v.

## David[[@Headword:David]]

             (Heb. David', דָּוַד[in the full form, דָּוַידin 1Ki 3:14, and in Chron., Ezra, Neh., Song of Solomon, Hos., Amos, Eze 34:23, and Zech.], affectionate or beloved; Arab. in common use Daoud; Sept. Δαυϊvδ, N.T. Δαβίδ, older MSS. Δαυείδ; Joseph. Δαυϊvδης), the second but most prominent of the line of Jewish kings. The prominence of this personage in the Old Testament history as well as in the Christian economy requires a full treatment of the subject here.

A. Personal Biography. — The authorities for the life of David may be divided into the following classes:

(I.) The original Hebrew authorities:

(1.) The narrative of 1 Samuel 16, to 1Ki 2:10; with the supplementary notices contained in 1Ch 11:1 to 1Ch 29:30.

(2.) The “Chronicles” or State-papers of David (1Ch 27:24), and the original biographies of David by Samuel, Gad, and Nathan (1Ch 29:29). These are lost, but portions of them no doubt are preserved in the foregoing.

(3.) The Davidic portion of the Psalms, including such fragments as are preserved to us from other sources, viz., 2Sa 1:19-27; 2Sa 3:33-34; 2Sa 22:1-51; 2Sa 23:1-7. SEE PSALMS.

(II.) The two slight notices in the heathen historians, Nicolaus of Damascus in his Universal History (Josephus, Ant. 7:5, 2), and Eupolemus in his History of the Kings of Judah (Euseb. Praep. Ev. 9. 30).

(III.) David's apocryphal writings, contained in Fabricius, Codex Apocryphus V. Test. p. 906-1006.

(1.) Psalms 151, on his victory over Goliath.

(2.) Colloquies with God, on madness, on his temptation, and on the building of the Temple.

(3.) A charm against fire. Of these the first alone deserves any attention.

(IV.) The Jewish traditions, which may be divided into three classes:

(1.) The additions to the Biblical narrative contained in Josephus, Ant. 6:8- vii. 15.

(2.) The Hebrew traditions preserved in Jerome's Quaestiones Hebraicae in Libros Regum et Paralipomenen (vol. 3, Venice edit.).

(3.) The Rabbinical traditions reported in Basnage, Hist. des Juwfs, lib. v, c. 2; Calmet's Dictionary, s.v. David.

(V.) The Mussulman traditions, chiefly remarkable for their extravagance, are contained in the Koran, 2:250-252; 38:20-24; 21:79-82; 22:15, and explained in Lane's Selections from the Koran, p. 228-242; or amplified in Weil's Legends, Eng. tr. p. 152-170.

(VI.) In modern times his life has been often treated, both in separate treatises and in histories of Israel. Many of the monographs on almost every point in his life will be found referred to below. In English, the best known are, Delany's Hist. Account (Lond. 1741-2, 3 vols.), Chandler's Life (Lond. 1766, 2 vols.; new edit. Lond. 1853), and Blaikie, David King of Israel (London, 1856); in French, De Choisi's, and that in Bayle's Dictionary. One of the most recent, and, in some respects, the best treatment, is that in Ewald's Geschichte des Volkes Israel, 3, 71-257. See also Kitto, Daily Bible Illustrations, vol. 2. Other treatises on his life as a whole, or on the several incidents of it, are referred to in Darling's Cyclopoedia, 3, 290 sq.

David's life may be divided into the three following portions, more or less corresponding to the three old lost biographies by Samuel, Gad, and Nathan:

I. His youth before his introduction to the court of Saul.

II. His relations with Saul.

III. His reign.

I. The early life of David contains in many important respects the antecedents of his after history.

1. His family are mostly well known to us by name, and are not without bearing on his subsequent career. For an extended view of David's lineage, SEE GENEALOGY OF CHRIST.

It thus appears that David (born B.C. 1083) was the youngest son, probably the youngest child, of a family of ten. His mother's name is unknown. SEE NAHASH. We can only conjecture her character from one or two brief allusions to her in the poetry of her son, from which we may gather that she was a godly woman, whose devotion to God's service her son commemorates as at once a token of God's favor to himself, and a stimulus to him to consecrate himself to God's service (Psa 86:16; and perhaps Psa 116:16). His father, Jesse, was of a great age when David was still young (1Sa 17:12). His parents both lived till after his final rupture with Saul (1Sa 22:3). Certain points with regard to his birth and lineage deserve special mention.

(a) His connection with Moab through his ancestress Ruth. This he kept up when he escaped to Moab and entrusted his aged parents to the care of the  king (1Sa 22:3). This connection possibly gave greater breadth to his views, and even to his history, than if he had been of purely Jewish descent. Such is probably the significance of the express mention of Ruth in the genealogy in Mat 1:5.

(b) His birthplace, Bethlehem (q.v.). His recollection of the well of Bethlehem is one of the most touching incidents of his later life (1Ch 11:17). From the territory of Bethlehem, as from his own patrimony, he gave a piece of property as a reward to Chimham, son of Barzillai (2Sa 19:37-38; Jer 41:17). It is this connection of David with Bethlehem that gave importance to the place again in later times, when Joseph went up to Bethlehem, “because he was of the house and lineage of David” (Luk 2:4).

(c) His general connection with the tribe of Judah, in which the tribal feeling appears to have been stronger than in any of the others. This connection must be borne in mind throughout the story — both of David's security among the hills of Judah during his flight from Saul, and of the early period of his reign at Hebron, as well as of the jealousy of the tribe at having lost their exclusive possession of him, which broke out in the revolt of Absalom.

(d) His relations to Zeruiah and Abigail. Though called in 1Ch 2:16, sisters of David, they are not expressly called the daughters of Jesse; and Abigail, in 2Sa 17:25, is called the daughter of Nahash. Is it too much to suppose that David's mother had been the wife or concubine of Nahash, and then married by Jesse? This would agree with the difference of age between David and his sisters, and also (if Nahash was the same as the king of Ammon) with the kindnesses which David received first from Nahash (2Sa 10:2), and then from Shobi, son of Nahash (17:27).

2. As the youngest of the family, he may possibly have received from his parents the name, which first appears in him, of David, the darling. But, perhaps for this same reason, he was never intimate with his brethren. The eldest brother, who alone is mentioned in connection with him, and who was afterwards made by him head of the tribe of Judah (1Ch 27:18), treated him scornfully and imperiously (1Sa 17:28), as the eldest brothers of large families are apt to act; his command was regarded in the family as law (1Sa 20:29); and the father looked upon the youngest son as hardly one of the family at all (1Sa 16:11), and as a mere attendant on the rest (1Sa 17:17). The familiarity. which he lost  with his brothers, he gained with his nephews. The three sons of his sister Zeruiah, and the one son of his sister Abigail, seemingly from the fact that their mothers were the eldest of the whole family, were probably of the same age as David himself, and they accordingly were to him — especially the three sons of Zeruiah — throughout life in the relation usually occupied by brothers and cousins. In them we see the rougher qualities of the family, which David shared with them, while he was distinguished from them by qualities peculiar to himself. The two sons of his brother Shimeah are both connected with his after history, and both seem to have been endowed with the sagacity in which David himself excelled. One was Jonadab, the friend and adviser of his eldest son Amnon (2Sa 13:3); the other was Jonathan (2Sa 21:21), who afterwards became the counselor of David himself (1Ch 27:32). It is a conjecture or tradition of the Jews preserved by Jerome (Qu. Heb. on 1Sa 17:12) that this was no other than Nathan the prophet, who, being adopted into Jesse's family, makes up the eighth son, not named in 1Ch 2:13-15. But this is hardly probable.

The first record of David's appearance in history at once admits us to the whole family circle. B.C. 1068. There was a practice once a year at Bethlehem, probably at the first new moon of the year, of holding a sacrificial feast, at which Jesse, as the chief proprietor of the place, would preside (1Sa 20:6), with the elders of the town. At this or such like feast (1Sa 16:1) suddenly appeared the great prophet Samuel, driving a heifer' before him, and having in his hand a horn of the consecrated oil of the Tabernacle. The elders of the little town were terrified at this apparition, but were reassured by the august visitor, and invited by him to the ceremony of sacrificing the heifer. The heifer was killed. The party were waiting to begin the feast. Samuel stood with his horn to pour forth the oil, as if for an invitation to begin (1Sa 9:22). He was restrained by divine intimation as son after son passed by Eliab, the eldest, by “his height” and “his countenance,” seemed the natural counterpart of Saul, whose rival, unknown to them, the prophet came to select. But the day had gone by when kings were chosen because they were head and shoulders taller than the rest. Samuel said unto Jesse, Are these all thy children? And he said, There yet remaineth the youngest, and behold he keepeth the sheep.” The boy was brought in. We are enabled to fix his appearance at once in our minds. He was of short stature, thus contrasting with his tall brother Eliab, with his rival Saul, and with his gigantic enemy of Gath. He  had red or auburn hair, as is occasional in the East; or at least a rufous complexion and sanguineous temperament. SEE RUDDY.

Later he wore a beard. His bright eyes are especially mentioned (1Sa 16:12), and generally he was remarkable for the grace of his figure and countenance (“fair of eyes,” “comely,” “goodly,” 1Sa 16:12; 1Sa 16:18; 1Sa 17:42), well made, and of great strength and agility. His swiftness and activity made him (like his nephew Asahel) like a wild gazelle, his feet like harts' feet, and his arms strong enough to break a bow of steel (Psa 18:33-34). He was pursuing the occupation allotted in Eastern countries usually to the slaves, the females, or the despised of the family (comp. the case of Moses, of Jacob, of Zipporah, and of Rachel, and in later times of Mohammed; Sprenger, p. 8). The pastures of Bethlehem are famous throughout the sacred history. The Tower of Shepherds (Gen 35:21) was there; and there too the shepherds abode with their flocks by night (Luke 2). He usually carried a switch or wand in his hand (1Sa 17:40), such as would be used for his dogs (17:43), and a scrip or wallet round his neck, to carry anything that was needed for his shepherd's life (1Sa 17:40). Such was the outer life of David when (as the later Psalmists described his call) he was “taken from the sheepfolds, from following the ewes great with young, to feed Israel according to the integrity of his heart, and to guide them by the skillfulness of his hands” (Psa 78:70-72). The recollection of the sudden and great elevation from this humble station is deeply impressed on his after life. “The man who was raised up on high” (2Sa 23:1) “I have exalted one chosen out of the people” (Psa 89:19 “I took thee from the sheepcote” (2Sa 7:8). The event itself prepared him to do that in which Saul had so eminently failed, viz. to reconcile his own military government with a filial respect for the prophets and an honorable patronage of the priesthood. Besides this, he became knit into a bond of brotherhood with his heroic comrades, to whom he was eminently endeared. by his personal self-denial and liberality (1Sa 30:21-31; 1Ch 11:18).

3. But there was another preparation still more needed for his office, which probably had made him already known to Samuel, and which, at any rate, is his next introduction to the history. When the bodyguard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul, with the absolute control inherent in the idea of an Oriental king, instantly sent for him, and in the successful effort of David's  harp we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms. It is impossible not to connect the early display of this gift with the schools of the prophets, who exercised their vocation with tabret, psaltery, pipe, and harp (1Sa 10:5), in the pastures (Naioth; comp. Psa 23:2), to which he afterwards returned as to his natural home (1Sa 19:18). Whether any of the existing Psalms can be referred to this epoch of David's life is uncertain. The 23d, from its subject of the shepherd, and from its extreme simplicity (though placed by Ewald somewhat later), may well have been suggested by this time. The 8th, 19th, and 29th, which are universally recognized as David's, describe the phenomena of nature, and, as such (at least the two former), may more naturally be referred to this tranquil period of his life than to any other. The imagery of danger from wild beasts, lions, wild bulls, etc. (Psa 7:2; Psa 22:20-21), may be reminiscences of this time. And now, at any rate, he must have first acquired the art which gave him one of his chief claims to mention in after times — “the sweet singer of Israel” (2Sa 23:1), “the inventor of instruments of music” (Amo 6:5); “with his whole heart he sung songs and loved him that made him” (Sir 47:8).

4. One incident alone of his solitary shepherd life has come down to us — his conflict with the lion and the bear in defense of his father's flocks (1Sa 17:34-35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably against the Philistines (1Sa 16:18), and when he suddenly appeared in the camp his elder brother immediately guessed that he had left the sheep in his ardor to see the battle (1Sa 17:28). To this new aspect of his character we are next introduced. B.C. 1063.

The scene of the battle is at Ephes-dammim (q.v.), in the frontier hills of Judah, called probably from this or similar encounters “the bound of blood.” Saul's army is encamped on one side of the ravine, the Philistines on the other; the watercourse of Elah, or “the Terebinth,” runs between them. A Philistine of gigantic stature, and clothed in complete armor, insults the comparatively defenseless Israelites, among whom the king alone appears to be well armed (1Sa 17:38; comp. 13:20). No one can be found to take up the challenge. At this juncture David appears in the camp, sent by his father with ten loaves and ten slices of cheese to his three eldest brothers, fresh from the sheepfolds. Just as he comes to the circle of wagons which formed, as in Arab settlements, a rude fortification round the Israelite camp (1Sa 17:20), he hears the well-known shout of the  Israelite war-cry (comp. Num 23:21). The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers (like one of the royal messengers) into the midst of the lines. Then he hears the challenge, now made for the fortieth time — sees the dismay of his countrymen — hears of the reward proposed by the king-goes with the impetuosity of youth from soldier to soldier talking of the event, in spite of his brother's rebuke — he is introduced to Saul — undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished — not the armor of Saul, which he naturally found too large, but the shepherd's sling, which he always carried about with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley, and put in his shepherd's wallet. Two trophies long remained of the battle — one, the huge sword of the Philistine, which was hung up behind the ephod in the Tabernacle at Nob (1Sa 21:9); the other the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem. See Nos. Psalm cxliv, though by its contents of a much later date, is by the title in the Sept. “against Goliath.” But there is also a psalm, preserved in the Sept. at the end of the Psalter, and which, though probably a mere adaptation from the history, well sums up this early period of his life:

“This is the psalm of David's own writing (?) (ίδιόγραφος είς Δαυίδ), and outside the number, when he fought the single combat with Goliath.” “I was small amongst my brethren, and the youngest in my father's house. I was feeding my father's sheep. My hands made a harp, and my fingers fitted a psaltery. And who shall tell it to my Lord? He is the Lord, he heareth. He sent his messenger (angel?), and took me from my father's flocks, and anointed me with the oil of his anointing. My brethren were beautiful and tall, hut the Lord was not well pleased with them. I went out to meet the Philistine, and he cursed me by his idols. But I drew his own sword and beheaded him, and took away the reproach from the children of Israel.”

David's susceptible temperament, joined to his devotional tendencies, must, at a very early age, have made him a favorite pupil of the prophets, whose peculiar mark was the harp and the psalm (1Sa 10:11-12, and 1Sa 19:20-24; see also 2Ki 3:15).  There is no small difficulty in reconciling the recommendation of David to Saul as a skillful player and warrior in 1Sa 16:14-23, with the account in the following chapter of David's appearance in the camp of Saul, and his introduction to that monarch in consequence of his victory over Goliath. Both narratives apparently give the account of David's first introduction to Saul, and yet it is not possible to combine them into one. Some would transpose the latter part of the 16th chap. so as to make it follow after 18:9 (Horsley, Bib. Crit. 1:332); but it is not easy to see what is gained by this; for if David was known to Saul, and accepted into Saul's service as there narrated, how could Saul send for him to his father's house, and receive him as a perfect stranger, as narrated in 1Sa 16:14-20? On the other hand, if David came before the notice of Saul under the circumstances mentioned in this 16th chapter, and was received into his favor and service as there narrated (21-23), how could the facts recorded in the 17th chapter, especially those in 1Sa 17:31-37, and 1Sa 17:55-58, have occurred? The Vatican MS. of the Sept. rejects 1Sa 17:12-31; 1Sa 17:55-58, and 1Sa 18:1-5, as spurious; and this Kennicott approves as the true solution of the difficulty (see his discussion of the question, Dissert. on the Hebrew Text, p. 418-432, 554-558). What gives some plausibility to this is, that 1Sa 17:32 naturally connects with 1Sa 18:11, and all between has very much the aspect of an interpolation. At the same time, it can hardly be permitted on such grounds to reject a portion of Scripture which has all other evidence, external and internal, in its favor. The old solution of the difficulty, that as David, after his first introduction to Saul, did not abide constantly with him, but went and came between Saul and his father's house (1Sa 17:15), he may have been at home when the war with the Philistines broke out; and as Saul's distemper was of the nature of mania, he very probably retained no recollection of David's visits to him while under it, but at each new interview regarded and spoke of him as a stranger — still leaves unexplained the fact of Abner's ignorance of David's person, which appears to have been as complete as that of the king, and the fact of David's professing ignorance of warlike weapons, though he had been for some time Saul's armor-bearer. This last difficulty may be alleviated by the consideration that the statement in 1Sa 16:21 may be proleptical; or David, though Saul's armor-bearer, may have had so little practice in the use of armor as to prefer, in such a crisis, trusting to the weapons with which he was familiar. The best adjustment of these passages, however, is to transpose the account in 1Sa 16:14-23, so as to bring it in between 1Sa 18:4-5, and to regard the statement in 1Sa 18:2, of  David's permanent residence at court after Goliath's slaughter as referring merely to an attachment to the royal person as a general thing and for the present. On the breaking out of Saul's hypochondria, David may naturally have returned home.

II. David's History in connection with Saul. — The victory over Goliath had been a turning-point of his career. Saul inquired his parentage, and took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. The triumphant songs of the Israelitish women announced that they felt that in him Israel had now found a deliverer mightier even than Saul; and in those songs, and in the fame which David thus acquired, was laid the foundation of that unhappy jealousy of Saul towards him which, mingling with the king's constitutional malady, poisoned his whole later relations to David. Three new qualities now began to develop themselves in David's character. The first was his prudence. It had already been glanced at on the first mention of him to Saul (1Sa 16:18), as “prudent in matters;” but it was the marked feature of the beginning of his public career. Thrice over it is emphatically said, “he behaved himself wisely,” and evidently with the meaning that it was the wisdom called forth by the necessities of his delicate and difficult situation. It was that peculiar Jewish caution which has been compared to the sagacity of a hunted animal, such as is remarked in Jacob, and afterwards in the persecuted Israelites of the Middle Ages. One instance of it appears immediately, in his answer to the trap laid for him by Saul's servants, “Seemeth it to you a light thing to be the king's son-in-law, seeing that I am a poor man and lightly esteemed?” (1Sa 18:23). Secondly, we now see his magnanimous forbearance called forth, in the first instance, towards Saul, but displaying itself (with a few painful exceptions) in the rest of his life. He is the first example of the virtue of chivalry. Thirdly, his hairbreadth escapes, continued through so many years, impressed upon him a sense of dependence on the Divine help, clearly derived from this epoch. His usual oath or asseveration in later times was, “As the Lord liveth who hath redeemed my soul out of adversity” (2Sa 4:9; 1Ki 1:29); and the Psalms are filled with imagery taken even literally from shelter against pursuers, slipping down precipices (Psa 18:36), hiding-places in rocks and caves, leafy coverts (Psa 31:20), strong fastnesses (Psa 18:2). This part of David's life may be subdivided into four portions:  1. His Life at the Court of Saul till his final Escape (1Sa 18:2 to 1Sa 19:18). — His office is not exactly defined. But it would seem that, having been first armor-bearer (1Sa 16:21; 1Sa 18:2), then made captain over a thousand — the subdivision of a tribe — (1Sa 18:13), he finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. These three formed the usual companions of the king at his meals (1Sa 20:25). David was now chiefly known for his successful exploits against the Philistines, by one of which he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court — the son of Saul, his friend Jonathan — the daughter of Saul, his; wife Michal. Warned by the one and assisted by the other, he escaped by night, and was from that time forward a fugitive. B.C. 1062. Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death. SEE MICHAL. To this escape the traditional title assigns Psalms 59. Internal evidence (according to Ewald) gives Psalms 6, 7 to this period. In the former he is first beginning to contemplate the necessity of flight; in the latter he is moved by the plots of a person not named in the history (perhaps those alluded to in 1Ch 12:17) — according to the title of the psalm, Cush, a Benjamite, and therefore of Saul's tribe. SEE CUSH, 2.

2. His Escape (1Sa 19:18 to 1Sa 21:15). — He first fled to Naioth (or the pastures) of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boy. hood at Bethlehem. It might almost seem as if he had intended to devote himself with his musical and poetical gifts to the prophetical office, and give up the cares and dangers of public life. But he had a higher destiny still. Up to this time both the king and himself had thought that a reunion was possible (see 20:5, 26). But the madness of Saul now became more settled and ferocious in character, and David's danger proportionately greater. The secret interview with Jonathan, of which the recollection was probably handed down through Jonathan's descendants when they came to David's court, confirmed the alarm already excited by Saul's endeavor to seize him at  Ramah, and he now determined to leave his country, and take refuge, like Coriolanus, or Themistocles in like circumstances, in the court of his enemy. Before this last resolve he visited Nob (q.v.), the seat of the tabernacle (1 Samuel 21), partly to obtain a final interview with the high- priest Ahimelech (1Sa 22:9; 1Sa 22:15), partly to procure food and weapons. On the pretext of a secret mission from Saul, he obtained from Ahimelech some of the sacred loaves of shew-bread (q.v.) and the consecrated sword of Goliath, of which he said, “There is none like that; give it me.” The incident was of double importance in David's career. First, it established a connection between him and the only survivor of the massacre in which David's visit involved the house of Ahimelech. Secondly, from Ahimelech's surrender of the sacred bread to David's hunger (see Osiander, De Davide panes propositionis recipiente, Tubing. 1751) our Lord drew the inference of the superiority of the moral to the ceremonial law, which is the only allusion made to David's life in the N.T. (Mat 12:3; Mar 2:25; Luk 6:3-4). It is also commemorated by the traditional title of Psalms 52. His hospitable reception, when in distress, by Ahimelech the priest, and the atrocious massacre innocently brought by him on Nob, the city of the priests (1 Samuel 21 and 1Sa 22:9-19), must have deeply affected his generous nature, and laid the foundation of his cordial affection for the whole priestly order, whose ministrations he himself helped to elevate by his devotional melodies. SEE AHIMELECH, 1.

His stay at the court of Achish (q.v.) was short. Discovered possibly by “the sword of Goliath,” his presence revived the national enmity of the Philistines against their former conqueror; and he only escaped by feigning madness, by violent gestures, playing on the gates of the city, or on a drum or cymbal, letting his beard grow, and foaming at the mouth (1Sa 21:13, Sept.). (See Ortlob, De Davidis delirio, Lips. 1706; Hebenstreit, De Dav. furorem simulante, Vit. 1711; Krafft, De Dav. in aula Getheorum, Erlang. 1768.) The 56th and 34th Psalms are both referred by their titles to this event, and the titles state (what does not appear in the narrative) that he had been seized as a prisoner by the Philistines, and that he was, in consequence of this stratagem, set freely Achish, or (as he is twice called) Abimelech. SEE ACHISH, 1.

3. His Life as an independent Outlaw (1Sa 22:1 to 1Sa 26:25). —

(1.) His first retreat was the cave of Adullam, probably the large cavern (the only very large one in Palestine), not far from Bethlehem, now called  Khureitun (see Bonar's Land of Promise, p, 244). From its vicinity to Bethlehem, he was joined there by his whole family, now feeling themselves in danger from Saul's fury (1Sa 22:1). This was probably the foundation of his intimate connection with his nephews, the sons of Zeruiah. B.C. 1061. Of these, Abishai, with two other companions, was among the earliest (1Ch 11:15; 1Ch 11:20; 1Sa 26:6; 2Sa 23:13; 2Sa 23:18). Besides these were outlaws and debtors from every part, including, doubtless, some of the original Canaanites, of whom the name of one, at least, has been preserved, Ahimelech the Hittite (1Sa 26:6). SEE ADULLAM.

(2.) His next move was to a stronghold, either the mountain afterwards called Herodium, close to Adullam, or the fastness called by Josephus (War, 7:8, 3) Masada, the Graecised form of the Hebrew word Metsadah (1Sa 22:4-5; 1Ch 12:16), in the neighborhood of En-gedi. While there, he had deposited his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsman of Moab (ib. 3). The neighboring king, Nahash of Ammon, — also treated him kindly (2Sa 10:2). Here another companion appears for the first time, a school- fellow, if we may use the word, from the schools of Samuel, the prophet Gad, his subsequent biographer (1Sa 22:5); and while he was there occurred the chivalrous exploit of the three heroes just mentioned to procure water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1Ch 11:16-19; 2Sa 23:14-17). He was joined here by two separate bands: one a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood- time to reach him (1Ch 12:8); the other, a detachment of men from Judah and Benjamin, under his nephew Amasai, who henceforth attached himself to David's fortunes (1Ch 12:16-18).

(3.) At the warning of Gad, he fled next to the forest of Hareth (somewhere in the hills of Judah), and then again fell in with the Philistines, and again, apparently advised by Gad (1Sa 23:4), made a descent on their foraging parties, and relieved Keilah (q.v.), in which he took up his abode. While there, now for the first time in a fortified town of his own (1Sa 23:7), he was joined by a new and most important ally — Abiathar, the last survivor of the house of Ithamar, who came with the high-priest's ephod, and henceforth gave the oracles, which David had hitherto received from Gad (1Sa 23:6; 1Sa 23:9; 1Sa 22:23). By this time the 400 who had joined him at Adullam (1Sa 22:2) had swelled to 600 (1Sa 23:13).

(4.) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, “whithersoever they could go,” among the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness, partly from ignorance of the localities, partly because the same event seems to be twice narrated (1Sa 23:19-24; 1Sa 26:1-4, and perhaps 1Sa 24:1-22; 1Sa 26:5-25). But thus much we discern. He is in the wilderness of Ziph. Once (or twice) the Ziphites betray his movements to Saul, who literally hunts him like a partridge; the treacherous Ziphites beating the bushes before him, and 3000 men being stationed by Saul to catch even the print of his footsteps on the hills (1Sa 23:14; 1Sa 23:22 [Hebrews], 24 [Sept.]; 24:11; 26:2, 20). David finds himself driven to the extreme south of Judah, in the wilderness of Maon. On two, if not three occasions, the pursuer and pursued catch sight of each other. Of the first of these escapes, the memory was long preserved in the name of the “Cliff of Divisions,” given to the cliff down one side of which David climbed, while Saul was surrounding the hill on the other side (1Sa 23:25-29), when he was suddenly called away by the cry of a Philistine invasion. On another occasion David took refuge in a cave “by the spring of the wild goats” (En-gedi), immediately above the Dead Sea (1Sa 24:1-2).

The rocks were covered with the pursuers. Saul entered, as is the custom in Oriental countries, for a natural necessity. The followers of David, seated in the dark recesses of the cave, seeing, yet not seen, suggest to him the chance thus thrown in their way. David, with a characteristic mixture of humor and generosity, descends and silently cuts off the skirt of the long robe spread, as is usual in the East on such occasions, before and behind the person so occupied and then ensued the pathetic scene of remonstrance and forgiveness (1Sa 24:8-22). The third was in the wilderness further south. There was a regular camp, formed with its usual fortification of wagon and baggage. Into this inclosure David penetrated by night, and carried of the cruse of water, and the well-known royal spear of Saul, which twice had so nearly transfixed him to the wall in former days (1Sa 26:7; 1Sa 26:11; 1Sa 26:22). The same scene is repeated as at En-gedi — and this is the 1st interview between Saul and David (1Sa 26:25). B.C. 1055. David had already parted with Jonathan in the forest of Ziph (1Sa 23:18).

To this period are annexed by their traditional titles Psalms 54 (“When the Ziphim came and said, Doth not David hide himself with us?”); 57 (“When  he fled from Saul in the cave,” though this may refer also to Adullam); 63, “When he was in the wilderness of Judah” (or Idumaea, Sept.); 142 (“A prayer when he was in the cave”).

While he was in the wilderness of Maon occurred David's adventure with Nabal (q.v.), instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail. His marriage with Ahinoam from Jezreel, also in the same neighborhood (Jos 15:56), seems to have taken place a short time before (1Sa 25:43; 1Sa 27:3; 2Sa 3:2).

4. His Service under Achish (1Sa 27:1; 2Sa 1:27). — Wearied with his wandering life, he at last crosses the Philistine frontier, not, as before, as a fugitive, but the chief of a powerful band — his 600 men now grown into an organized force, with their wives and families around them (1Sa 27:3-4). After the manner of Eastern potentates, Achish gave him for his support a city — Ziklag, on the frontier of Philistia — and it was long remembered that to this curious arrangement the kings of Judah owed this part of their possessions (1Sa 27:6). Here we meet with the first note of time in David's life. He was settled therefor a year and four months (1Sa 27:7), and his increasing importance is indicated by the fact that a body of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival (1Ch 12:1-7). Possibly during this stay he may have acquired the knowledge of military organization and weapons of war (1Sa 13:19-23), in which the Philistines surpassed the Israelites, and in which he surpassed all the preceding rulers of Israel. During his outlawry, David had also become acquainted in turn not only with all the wild country in the land, but with the strongholds of the enemy all around. The celebrity acquired in successful guerilla warfare, even in modern days, turns many eyes on a chieftain; and in an age which regarded personal heroism as the first qualification of a general (1Ch 11:6) and of a king, to triumph over the persecutions of Saul gave David the fairest prospects of a kingdom. That he was able to escape the malice of his enemy was due in part to the direct help given him by the nations around, who were glad to keep a thorn rankling in Saul's side; in part also to the indirect results of their invasions (1Sa 23:27).

He deceived Achish into confidence by attacking the old nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the southern tribes or the nomadic allied tribes of Israel. But  this confidence was not shared by the Philistine nobles, and accordingly David was sent back by Achish from the last victorious campaign against Saul. In this manner David escaped the difficulty of being present at the battle of Gilboa, but found that during his absence the Bedouin Amalekites, whom he had plundered during the previous year, had made a descent upon Ziklag, burnt it to the ground, and carried off the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. It happened that an important accession had just been made to David's force. On his march with the Philistines northward to Gilboa, he had been joined by some chiefs of the Manassites, through whose territory he was passing. Urgent as must have been the need for them at home, yet David's fascination carried them off, and they now assisted him against the plunderers (1Ch 12:19-21). They overtook the invaders in the desert, and recovered the spoil. These were the gifts with which David was now able for the first time to requite the friendly inhabitants of the scene of his wanderings (1Sa 30:26-31). A more lasting memorial was the law which traced its origin to the arrangement made by him, formerly in the attack on Nabal, but now again, more completely, for the equal division of the plunder among the two thirds who followed to the field, and the one third who remained to guard the baggage (1Sa 30:25; 1Sa 25:13). Two days after this victory a Bedouin arrived from the north with the fatal news of the defeat of Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, well close the second period of David's life (2Sa 1:1-27). B.C. 1053.

III. David's Reign. —

(I.) As King of Judah at Hebron, 7.5 years (2 Samuel 2 :l-5:5). — Hebron was selected, doubtless, because it was the ancient sacred city of the tribe of Judah, the burial-place of the patriarchs and the inheritance of Caleb. Here David was first formally anointed king-by whom it is not stated; but the expression seems to limit the inauguration to the tribe of Judah, and therefore to exclude any intervention of Abiathar (2Sa 2:4). To Judah his dominion was nominally confined. But probably for the first five years of the time the dominion of the house of Saul, whose seat was now at Mahanaim, did not extend to the west of the Jordan, and consequently David would be the only Israelite potentate among the western tribes. He then strengthened himself by a marriage with Maacah, daughter of Talmai,  king of Geshur (2Sa 3:3), a petty monarch whose dominions were near the sources of the Jordan, and whose influence at the opposite end of the land must have added a great weight into David's scale. From Abigail, widow of the churlish Nabal, David seems to have received a large private fortune. Concerning his other wives we know nothing in particular, only it is mentioned that he had six sons by six different mothers in Hebron. The chief jealousy was between the two tribes of Benjamin and Judah, as Saul had belonged to the former; and a tournament was turned by mutual ill-will into a battle, in which Abner unwillingly slew young Asahel, brother of Joab. “Long war,” after this, was carried on between “the house of Saul and the house of David.” We may infer that the rest of Israel took little part in the contest; and although the nominal possession of the kingdom enabled the little tribe of Benjamin to struggle for some time against Judah, the skill and age of Abner could not prevail against the vigor and popular fame of David. Gradually David's power increased, and during the two years which followed the elevation of Ishbosheth, a series of skirmishes took place between the two kingdoms. First came a successful inroad into the territory of Ishbosheth (2Sa 2:28).

Next occurred the defection of Abner (2Sa 3:12). A quarrel between Abner and Ishbosheth decided the former to bring the kingdom over to David (see Ortlob, De pacto Davidis et Abneri, Lips. 1709). The latter refused to treat unless, as a preliminary proof of Abner's sincerity, Michal, daughter of Saul, was restored to David. The possession of such a wife was valuable to one who was aspiring to: the kingdom; and although David had now other wives, he appears not to have lost his affection for this his earliest bride. She, too, seems to have acquiesced in his claim as being greater than that of the man on whom her father had arbitrarily bestowed her, and the sincere kindness of her new husband had probably not effaced her former attachment to David, although we afterwards find her betrayed into an unworthy act by her pride of position. After giving her back, Abner proceeded to win the elders of Israel over to David; but Joab discerned that if this should be so brought about, Abner of necessity would displace him from his post of chief captain. He therefore seized the opportunity of murdering him when he had come on a peaceful embassy, and covered the atrocity by pleading the duty of revenging his brother's blood. This deed was perhaps David's first taste of the miseries of royal power. He dared not proceed actively against his ruthless nephew, but he vented his abhorrence in a solemn curse on Joab and his posterity, and followed Abner to the grave with weeping. SEE ABNER.

Anxious to purge himself of the guilt, he ordered a public  wearing of sackcloth, and refused to touch food all the day. His sincere expressions of grief won the heart of all Israel. The feeble Ishbosheth (q.v.), left alone, was unequal to the government, and shortly suffered the same fate of assassination. David, following the universal policy of sovereigns (Tacit. Hist. 1:44), and his own profound sense of the sacredness of royalty, took vengeance on the murderers, and buried Ishbosheth in Abner's tomb at Hebron. During this period, it is not stated against what people his marauding excursions were directed. It is distinctly alleged (2Sa 3:22) that his men brought in a great spoil at the very time at which he had a truce with Abner; possibly it may have been won from his old enemies the Amalekites (1 Samuel 30). The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. B.C. 1046. A solemn league was made between him and his people (2Sa 5:3). For the third time David was anointed king, and a festival of three days celebrated the joyful event (1Ch 12:39). His little band had now swelled into “a great host, like the host of God” (1Ch 12:22). The command of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2Sa 2:28). It was formed by contingents from every tribe of Israel. Two are specially mentioned as bringing a weight of authority above the others. The sons of Issachar had “understanding of the times to know what Israel ought to do,” and with the adjacent tribes contributed to the common feast the peculiar products of their rich territory (1Ch 12:32; 1Ch 12:40). The Levitical tribe, formerly represented in David's being followed only by the solitary fugitive Abiathar, now came in strength, represented by the head of the rival branch of Eleazar, the high-priest, the aged Jehoiada and his youthful and warlike kinsman Zadok (1Ch 12:27-28; 1Ch 27:5). The kingdom was not at first a despotic, but a constitutional one; for it is stated, “David made a league with the elders of Israel in Hebron before Jehovah; and they anointed David king over Israel” (2Sa 5:3). This is marked out as the era which determined the Philistines to hostility (2Sa 5:17), and may confirm our idea that their policy was to hinder Israel from becoming united under a single king.

Underneath this show of outward prosperity, two cankers, incident to the royal state which David now assumed, had first made themselves apparent at Hebron, and affected all the rest of his career. The first was the formation of a harem, according to the usage of Oriental kings. To the two wives of his wandering life he had now added four, and including Michal,  five (2Sa 2:2; 2Sa 3:2-5; 2Sa 3:15). The second was the increasing power of his kinsmen and chief officers, which the king strove to restrain within the limits of right; and thus, of all the incidents of this part of his career, the most plaintive and characteristic is his lamentation over his powerlessness to prevent the murder of Abner (2Sa 3:31-36).

(II.) Reign over all Israel, 33 years (2Sa 5:5, to 1Ki 2:11). — The reign of David is the great critical era in the history of the Hebrews. It decided that they were to have for nearly five centuries a national monarchy, a fixed line of priesthood, and a solemn religious worship by music and psalms of exquisite beauty; it finally separated Israel from the surrounding heathen, and gave room for producing those noble monuments of sacred writ, to the influence of which over the whole world no end can be seen. His predecessor, Saul, had many successes against the Philistines, but it is clear that he made little impression on their real power; for he died fighting against them, not on their own border, but at the opposite side of his kingdom, in Mount Gilboa. As for all the other enemies on every side” — Moabites, Ammonites, Edomites, and the kings of Zobah — however much he may have “vexed them” (1Sa 14:47), they, as well as the Amalekites, remained unsubdued, if weakened. The real work of establishing Israel as lord over the whole soil of Canaan was left for David.

1. The Foundation of Jerusalem. — It must have been with no ordinary interest that the surrounding nations watched for the prey on which the Lion of Judah, now about to issue from his native lair, and establish himself in a new home, would make his first spring. One fastness alone in the center of the land had hitherto defied the arms of Israel. On this, with a singular prescience, perceiving that so southerly a position as Hebron was no longer suitable, David fixed as his future capital. By one sudden assault Jebus was taken, and became henceforth known by the names (whether borne by it before or not we cannot tell) of Jerusalem and Zion. B.C. 1044. SEE JERUSALEM.

Of all the cities of Palestine great in former ages, Jerusalem alone has vindicated by its long permanence the choice of its founder. The importance of the capture was marked at the time. The reward bestowed on the successful scaler of the precipice was the highest place in the army. Joab henceforward became captain of the host (1Ch 11:6). The royal residence was instantly fixed there, fortifications were added by the king and by Joab, and it was known by the special name of the “city of David” (1Ch 11:7; 2Sa 5:9).  In the account of this siege, some have imagined the Chronicles to contradict the book of Samuel, but there is no real incompatibility in the two narratives. Joab was, it is true, already David's chief captain; but David was heartily disgusted with him, and may have sought a pretense for superseding him by offering the post to the man who should first scale the wall. Joab would be animated by the desire to retain his office, at least as keenly as others by the desire to get it; and it is credible that he may actually have been the successful hero of that siege also. If this was the case, it will further explain why David, even in the fullness of power, made no further effort to expel him until he had slaughtered Absalom.

The neighboring nations were partly enraged and partly awestruck. The Philistines had already made two ineffectual attacks on the new king (2Sa 5:17-20), both near the valley of Rephaim; and these were probably the first battles fought by David after becoming king of all Israel. A retribution on their former victories now took place by the capture and conflagration of their own idols (1Ch 14:12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram sent cedarwood for the buildings of the new capital (2Sa 5:11), especially for the palace of David himself (2Sa 7:2). That the mechanical arts should have been in a very low state among the Israelites was to be expected, since, before the reign of Saul, even smiths forges were not allowed among them by the Philistines. Nothing, however, could be more profitable for the Phoenicians than the security of cultivation enjoyed by the Israelites in the reigns of David and Solomon. The trade between Tyre and Israel became at once extremely lucrative to both, and the league between the two states was quickly very intimate. Unhallowed and profane as Jebus had been before, it was at once elevated to a sanctity which it has never lost, above any of the ancient sanctuaries of the land. The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity, B.C. 1043. A temporary halt (owing to the death of Uzzah) detained it at Obed-edom's house, after which it againr moved forward with great state to Jerusalem. An assembly of the nation was convened, and (according to 1Ch 13:2; 1Ch 15:2-27) especially of the Levites. The musical arts, in which David himself excelled, were now developed on a great scale (1Ch 15:16-22; 2Sa 6:5). Zadok and Abiathar, the representatives of the two Aaronic families, were both present (1Ch 15:11). Chenaniah presided over the music (1Ch 15:22; 1Ch 15:27). Obed-edom followed his sacred charge.  The prophet Nathan appears for the first time as the controlling adviser of the future (2Sa 7:3). A sacrifice was offered as soon as a successful start was made (1Ch 15:26; 2Sa 6:13). David himself was dressed in the white linen dress of the priestly order, without his royal robes, and played on stringed instruments (1Ch 15:27; 2Sa 6:14; 2Sa 6:20). As in the prophetic schools where he had himself been brought up (1Sa 10:5), and as still in the impressive ceremonial of some Eastern dervishes, and of Seville cathedral (probably derived from the East), a wild dance was part of the religious solemnity. Into this David threw himself with unreserved enthusiasm, and thus conveyed the symbol of the presence of Jehovah into the ancient heathen fortress (see J. E. Muller, De Davide ante arcam saltante, in Ugolini Thes. 32). SEE DANCE.

In the same spirit of uniting the sacerdotal with the royal functions, he offered sacrifices on a large scale, and himself gave the benediction to the people (2Sa 6:17-18; 1Ch 16:2). The scene of this inauguration was on the hill which, from David's habitation, was specially known as the “City of David.” As if to mark the new era, he had not brought the ancient tabernacle from Gibeon, but had erected a new tent or tabernacle (1Ch 15:1) for the reception of the ark. It was the first beginning of the great design, of which we will speak presently, afterwards carried out by his son, of erecting a permanent temple or palace for the ark, corresponding to the state in which he himself was to dwell. It was the greatest day of David's life. One incident only tarnished its splendor-the reproach of Michal, his wife, as he was finally entering his own palace, to carry to his own household the benediction which he had already pronounced on his people. SEE MICHAL. His act of severity towards her was an additional mark of the stress which he himself laid on the solemnity (2Sa 6:20-23; 1Ch 15:29).

A large number of psalms, either in their traditional titles, or in the irresistible evidence of their contents, bear traces of this great festival, besides those which may be referred either to this occasion, or to the dedication of Solomon's Temple, or even to the restoration of the sacred services on the return from Babylon. The 15th, 101st; and 118th, by their contents, express the feelings of David on his occupation of his new home. The 68th, at least in part, and the 24th, seem to have been actually composed for the entrance of the ark into the ancient gates of the heathen fortress -and the last words of the second of these two psalms may be regarded as the inauguration of the new name by which God henceforth is  called, The Lord of hosts. Who is this king of glory?” “The Lord of hosts, he is the king of glory” (Psa 24:10; comp. 2Sa 6:2). Fragments of poetry worked up into psalms (Psa 96:2-13; Psalms 105; Psa 106:1; Psa 106:47-48) occur in 1Ch 16:8-36, as having been delivered by David “into the hands of Asaph and his brother” after the close of the festival. SEE PSALMS.

The priests or Aaronites must, for a long time, have had little occupation in their sacred office; for the ark was at Kirjath-jearim, under the care of a private family. Indeed, during the reign of Saul, we find shew-bread to have been set forth at Nob (1Sa 21:4-6) by Ahimelech the priest; and it is possible that many other ceremonies were performed by them, in spite of the absence of the ark. But after the dreadful massacre perpetrated on the priestly order by Saul, few Aaronites are likely to have felt at ease in their vocation. To wear an ephod — the mark of a priest who is asking counsel of Jehovah — had almost become a crime; and even after the death of Saul, it is possible that the Aaronites, like the other Israelites, remained organized as bands of soldiers. At least Jehoiada (who, according to 1Ch 27:5, was high-priest at this time, and joined David at Hebron with 3700 Aaronites) was father of the celebrated warrior Benaiah, afterwards captain of David's body-guard-a man whose qualities were anything but priest-like; and Zadok, afterwards high-priest, who joined David “with twenty-two captains of his father's house” at the same time as Jehoiada, is described as “a young man mighty of valor” (1Ch 12:27-28). How long Jehoiada retained the place of high-priest is uncertain. It is probable that no definite conception then existed of the need of having one high-priest; and it is certain that David's affection for Abiathar, because of his father's fate, maintained him in chief place through the greater part of his reign. Not until a later time, it would seem, was Zadok elevated to a coordinate position. SEE ABIATHAR.

Any further remarks concerning the orders and courses of the priests will be better reserved for the article on that subject. It is enough here to add that the cruel slaughter ordered by Saul of the Aaronites of the line of Ithamar, whom Abiathar now represented, naturally gave a great preponderance of numbers and power to the line of Eleazar, to which Zadok belonged. We must also refer to the article LEVITES for further information concerning them. The bringing of the ark from Kirjath-jearim to Jerusalem established the line of high-priests in direct service before it; and from this time we may presume that the ceremonies of the great day of atonement began to be observed. Previously, it would appear, the connection between the  priesthood and the tabernacle had been very loose. The priests fixed their abode at Nob, when the ark was at Kirjath-jearim, a very short distance; yet there is nothing to denote that they at all interfered with Abinadab in his exclusive care of the sacred deposit.

After this event, the king, contrasting his cedar palace with the curtains of the tabernacle, was desirous of building a temple for the ark; such a step, moreover, was likely to prevent any future change of its abode. This design, when imparted to the prophet Nathan, was received by him with warm encouragement. He had to learn, however, that the seemingly obvious fitness of a public measure did not excuse a prophet from the obligation of consulting the Lord before he ventured to utter an authoritative opinion; for the next day he had to return to the king with an intimation that he must abandon the intention of executing this great undertaking. The design is indeed commended; yet as he had been a warrior from his youth, and had shed much human blood, he was pronounced unfit for this sacred work, which was therefore to be reserved for the peaceful reign of his successor. Encouraged by the divine approbation, and by the high promises which were on this occasion given to him, David henceforth made it one of the great objects of his reign to gather means and materials for this important undertaking, the credit of which he is fairly entitled to divide with his son, by whom it was actually executed. SEE SOLOMON.

Great as might appear the advantage of establishing the same city as the religious and civil metropolis, the effect was, in one respect, most unfortunate; it offended the powerful and central tribe of Ephraim. They had been accustomed to regard Shiloh as the rightful abode of the ark. Against Kirjath-jearim no envy was felt, especially while the ark and its priests were in obscurity; but when so much honor attended it; when it became a peculiar glory to Judah and Benjamin — tribes already too much favored; when a magnificent edifice was erected to receive it, the seeds were sown of that disaffection which ended in a rending of the tribes apart. Nor was the argument unreasonable that a more central spot was needed for Israel to assemble at year by year.

2. Foundation of the Court and Empire of Israel (2 Samuel 8-12). — The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. Up to this time h: had been a king, such as Saul had been before him, or as the kings of the  neighboring tribes, each ruling over his territory, unconcerned with any foreign relations except so far as was necessary to defend his own nation. But David, and through him the Israelitish monarchy, now took a wider range. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realized the prophetic description of the bounds of the chosen people (Gen 15:18-21). The internal organization now established lasted till the final overthrow of the monarchy. The empire was of much shorter duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. For once, the kings of Israel were on a level with the great potentates of the world. David was an imperial conqueror, if not of the same magnitude, yet of the same kind as Rameses or Cyrus. “I have made thee a great name like unto the name of the great men that are in the earth” (2Sa 7:9). “Thou hast shed blood abundantly, and hast made great wars” (1Ch 22:8). And as, on the one hand, the external relations of life, and the great incidents of war and conquest receive an elevation by their contact with the religious history, so the religious history swells into larger and broader dimensions from its contact with the course of the outer world. The enlargement of territory, the amplification of power and state, leads to a corresponding enlargement and amplification of ideas, of imagery, of sympathies, and thus (humanly speaking) the magnificent foreshadowings of a wider dispensation in the prophetic writings first became possible through the court and empire of David.

a. In the internal organization of the kingdom the first new element that has to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of “Patriarch” (Act 2:29) and (ultimately) of the ancestor of the Messiah. Once settled in Jerusalem, David proceeded to increase the number of his wives, perhaps in part from the same political motive that actuates other Oriental monarchs, viz. in order to take hostages from the chieftains round in the least offensive mode. This explanation Will not apply to the concubines. We know nothing further concerning David's family relations than the names of eleven sons born in Jerusalem (2Sa 5:14-15), of whom four were children of Bathsheba (1Ch 3:5), and therefore much younger than the elder sons.

Of these, Absalom and Adonijah both inherited their father's beauty (2Sa 14:25; 1Ki 1:6), but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1Ki 15:2). The princes were under the charge of Jehiel (1Ch 27:32), perhaps the Levite (1Ch 15:21; 2Ch 20:14), with the exception of Solomon, who (according at least to one rendering) was under the charge of Nathan (2Sa 12:25). David's strong parental affection for all of them is very remarkable (2Sa 13:31; 2Sa 13:33; 2Sa 13:36; 2Sa 14:33; 2Sa 18:5; 2Sa 18:33; 2Sa 19:4; 1Ki 1:6).

b. The military organization, which was, in fact, inherited from Saul, but greatly developed by David, was as follows:

(1.) “The Host,” i.e. the whole available military force of Israel, consisting of all males capable of bearing arms, and summoned only for war. This had always existed from the time of the first settlement in Canaan, and had been commanded by the chief or the judge who presided over Israel for the time. Under Saul we first find the recognized post of a captain or commander-in- chief in the person of Abner; and under David this post was given as a reward for the assault on Jerusalem to his nephew Joab (1Ch 11:6; 1Ch 27:34), who conducted the army to battle in the absence of the king (2Sa 12:26). There were 12 divisions of 24,000 each, who were held to be in duty month by month, and over each of them presided an officer selected for this purpose from the other military bodies formed by David (1Ch 27:1-15). Besides this host, the register proceeds to recount twelve princes over the tribes of Israel, who may perhaps be compared to the governors of our own states in their military capacity. The enumeration of these great officers is remarkable, being as follows:

1, Of the Reubenites;

2, of the Simeonites;

3, of the Levites;

4, of the Aaronites;

5, of Judah

6, of Issachar;

7, of Zebulon;

8, of Naphthali;

9, of Ephraim;

10, of Manasseh;

11, of Manasseh beyond the Jordan;

12, of Benjamin;

13, of Dan.

Here the names of Gad and Asher are omitted without explanation. On the other hand, the Levites and Aaronites are recounted, as though they were tribes coordinate with the rest, and Zadok is named as prince of the Aaronites. It is not to be supposed that the Levites or Aaronites were wholly shut out from civil and military duties. It has already been remarked that Zadok (here chief of the Aaronites) was described in the beginning of David's reign as “a mighty man of valor” (1Ch 12:28), and the same appellation is given to the sons of Shemaiah, a Levite (1Ch 26:6). Benaiah also, now captain of David's body-guard, was son of the late high-priest Jehoiada (1Ch 27:5, and 1Ch 12:27). The army was still distinguished from those of surrounding nations by its primitive aspect of a force of infantry without cavalry. The only innovations as yet allowed were the introduction of a very limited number of chariots (2Sa 8:4), and of mules for the princes and officers instead of asses (2Sa 13:29; 2Sa 18:9). According to a Mussulman tradition (Koran, 21:80), David invented chain armor. The usual weapons were still spears and shields, as appears from the Psalms. For the general question of the numbers and equipment of the army, SEE ARMS and SEE ARMY.

(2.) The Bodyguard. This also had existed in the court of Saul, and David himself had probably been its commanding officer (1Sa 22:14; Ewald). But it now assumed a peculiar organization. They were, at least in name, foreigners, as having been drawn from the Philistines, probably during David's residence at the court of Gath. They are usually called from this circumstance “Cherethites and Pelethites” (q.v.), but had also a body especially from Gath among them, of whom the name of one, Ittai, is preserved as a faithful servant of David (2Sa 15:19). The captain of the force was, however, not only not a foreigner, but an Israelite of the highest distinction and purest descent, who first appears in this capacity, but who outlived David, and became the chief support of the throne of his son, namely, Benaiah, son of-the chief priest Jehoiada, representative of the eldest branch of Aaron's house (2Sa 8:18; 2Sa 15:18; 2Sa 20:23; 1Ki 1:38; 1Ki 1:44).

(3.) The most peculiar military institution in David's army was that which arose out of the peculiar circumstances of his early life. The nucleus of what afterwards became the only standing army in David's forces was the band of 600 men who had gathered round him in his wanderings. The number of 600 was still preserved, with the name of Gibborim, “heroes” or “mighty men.” It became yet further subdivided into three large bands of 200 each, and small bands of 20 each. The small bands were commanded by thirty officers, one for each band, who together formed “the thirty,” and the three large bands by three officers, who together formed “the three,” and the whole by one chief, “the captain of the mighty men” (2Sa 23:8-39; 1Ch 11:9-47). There seems to have been a second or alternate set to “the three,” and in this grade, as well as among the subaltern — “thirty,” one is apparently named as outranking his colleagues. There is considerable difficulty in adjusting their relative position, and two or three names appear to have been omitted. The sixteen additional names given in 1 Chronicles 11 may be those of alternates to “the thirty.” Of “the thirty,” some few only are known to fame elsewhere. Asahel, David's nephew (1Ch 11:26; 2Sa 2:18); Elhanan, the victor of at least one Goliath (1Ch 11:26; 2Sa 21:19); Joel, the brother or son (Sept.) of Nathan (1Ch 11:38); Naharai, the armor-bearer of Joab (1Ch 11:39; 2Sa 23:37); Eliam, the son of Ahitophel (2Sa 23:34); Ira, one of David's priests (1Ch 11:40; 2Sa 23:38; 2Sa 20:26); Uriah the Hittite (1Ch 11:41; 2Sa 23:39; 2Sa 11:3). See Hofmann, Geschichte der Helden David's (in his Exeg. krit. Abhandlungen, No. 6).

The following is a corrected and classified list of the noted warriors of David's veterans. See each name in its alphabetical place.

c. Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1Ch 27:25-31), others for judicial (1Ch 26:29-32). Some few are named as constituting what would now be called the court or council of the king; the councilors, Ahithophel of Giloh and Jonathan the king's nephew (1Ch 27:32-33); the companion or “friend” Hushai (1Ch 27:33; 2Sa 15:37; 2Sa 16:19); the scribe Sheva, or Seraiah, and at one time Jonathan (2Sa 20:25; 1Ch 27:32); Jehoshaphat, the recorder or historian (2  Samuel 20:24); and Adoram the tax collector, both of whom survived him (2Sa 20:24; 1Ki 12:18; 1Ki 4:3; 1Ki 4:6). The cabinet of David (if we may use a modern name) is thus given (1Ch 27:32-34) with reference to a time which preceded Absalom's revolt:

1, Jonathan, David's uncle, a counsellor, wise man, and scribe;

2, Jehiel, son of Hachmoni, tutor (?) to the king's sons;

3, Ahithophel, the king's counsellor;

4, Hushai, the king's companion;

5, after Ahithophel, Jehoiada, the son of Benaiah;

6, Abiathar the priest.

It is added, “and the general of the king's army was Joab.”

Each tribe had its own head (1Ch 27:16-22). Of these, the most remarkable were Elihu, David's brother (probably Eliab), prince of Judah (1Ch 27:18), and Jaasiel, the son of Abner, of Benjamin (1Ch 27:21). Twelve royal bailiffs are recited as a part of David's establishment (1Ch 27:25; 1Ch 27:31), having the following departments under their charge:

1, The treasures of gold, silver, etc.;

2, the magazines;

3, the tillage (wheat, etc.?);

4, the vineyards;

5, the wine-cellars;

6, the olive and sycamore trees;

7, the oil-cellars;

8, the herds in Sharon;

9, the herds in the valleys;

10, the camels;

11, the asses;

12, the flocks.

The eminently prosperous state in which David left his kingdom to Solomon appears to prove that he was on the whole faithfully served, and that his own excellent intentions, patriotic spirit, and devout piety (measured, as it must be, by the standard of those ages), really made his reign beneficial to his subjects.

d. But the more peculiar of David's institutions were those directly bearing on religion. Two prophets appear as the king's constant advisers. Of these, Gad, who seems to have been the elder, had been David's companion in  exile, and, from his being called “the seer,” belongs probably to the earliest form of the prophetic schools. Nathan, who appears for the first time after the establishment of the kingdom at Jerusalem (2Sa 7:2), is distinguished both by his title of” prophet,” and by the nature of the prophecies which he utters (2Sa 7:5-17; 2Sa 12:1-14), as of the purest type of prophetic dispensation, and as the hope of the new generation, which he supports in the person of Solomon (1 Kings 1). Two high-priests — representatives of the two rival houses of Aaron (1Ch 26:3)- here again, as in the case of the two prophets, also appear: one, Abiathar, who attended him at Jerusalem, companion of his exile, and connected with the old time of the judges (1Ch 27:34), joining him after the death of Saul, and becoming afterwards the support of his son; the other Zadok, who ministered at Gibeon (1Ch 16:39), and who was made the head of the Aaronic family (1Ch 27:17). Besides these four great religious functionaries, there were two classes of subordinates — prophets, specially instructed in singing and music, under Asaph, Heman, the grandson of Samuel, and Jeduthun (1Ch 25:1-31); Levites, or attendants on the sanctuary, who again were subdivided into the guardians of the gates and guardians of the treasures (1 Chronicles 26; 1Ch 1:28) which had been accumulated, since the re-establishment of the nation, by Samuel, Saul, Abner, Joab, and David himself (1Ch 26:26-28).

The collection of those various ministers and representatives of worship round the capital must have givsn a new aspect to the history in David's time, such as it had not borne under the disconnected period of the judges. But the main peculiarity of the whole must have been that it so well harmonized with the character of him who was its center. As his early martial life still placed him at the head of the military organization which had sprung up around him, so his early education and his natural disposition placed him at the head of his own religious institutions. Himself a prophet, a psalmist, he was one in heart with those whose advice he sought and whose arts he fostered. What was still more remarkable, though not himself a priest, he yet assumed almost all the functions usually ascribed to the priestly office. He wore, as we have seen, the priestly dress, offered the sacrifices, gave the priestly benediction (2Sa 6:14; 2Sa 6:17-18); and, as if to include his whole court within the same sacerdotal sanctity, Benaiah, the captain of his guard, ways a priest by descent (1Ch 27:5), and joined in the sacred music (1Ch 16:6); David himself and “the captains of the host” arranged the prophetical duties (1 1Ch 18:17, translated “chief,” and αὐλάρχαι, “chief rulers”), as well as Ira, of Manasseh (2Sa 20:26, translated “chief ruler,” but ἱερεύς). Such a union was never seen before or since in the Jewish history. Even Solomon fell below it in some important points.

e. From the internal state of David's kingdom we pass to its external relations. David's further victories are narrated in the following order- Philistines, Moab, Zobah, Edom, Northern League stirred up by the Ammonites, Ammon (see Hase, De regni David. et Salom. descriptio geogr. hist., Norimb. 1739, 1754).

1. The short and dry notice concerning the Philistines just gives us to understand that this is the era of their decisive, though not final subjugation. Their towns were despoiled of their wealth (2 Samuel 8, 12), and doubtless all their arms and munitions of war passed over into the service of the conqueror.

2. The Moabites were a pastoral people, whose general relations with Israel appear to have been peaceful. The slight notice of Saul's hostilities with them (1Sa 14:47) is the only breach recorded since the time of Eglon and Ehud. In the book of Ruth we see them as friendly neighbors, and much more recently (1Sa 22:3-4) David committed his parents to the care of the king of Moab. We know no cause, except David's strength, which now drew his arms upon them. A people long accustomed to peace, in conflict with a veteran army, was struck down at once, but the fierceness of his triumph may surprise us. Two thirds of the population (if we rightly interpret the words, 2Sa 8:2) were put to the sword; the rest became tributary.

3. Who are meant by the Syrians of Zobah is still a problem. SEE ZOBAH.

We here follow the belief that it was a power of northern Syria, then aiming at extensive empire, which had not only defeated and humbled the king of Hamath, but had obtained homage beyond the Euphrates. The trans-Jordanic tribes in the time of Saul had founded a little empire for themselves by conquering their eastern neighbors, the Hagarenes, and, perhaps, occasionally overran the district on the side of the Euphrates, which Hadadezer king of Zobah, considered as his own. His efforts “to recover his border at the river Euphrates” first brought him into collision with David, perhaps by an attack which he made on the roaming Eastern tribes. David defeated not merely his put Israelitish garrisons into the towns of the Damascenes (see Michaelis, Hist. bellorum Dav. c. rege Nesibeno, in his Commentatt. Soc. Gott. 1763, 2:71 sq.). In this career of success, we see, for the first time in history, the uniform superiority over raw troops of a power which is always fighting; whose standing army is ever gaining experience and mutual confidence.

4. Another victory, gained “in the valley of salt,” ought, perhaps, to be read, as in 1Ch 18:12, and in the superscription of Psalms 60, “over the Edomites,” not “over the Syrians.” The difference of the Hebrew textual letters is very slight, ארם and אדם. The verse which follows (2Sa 8:14) seems to tell the result of this victory, viz. the complete subjugation and garrisoning of Edom, which, like Moab, was incorporated with David's empire. Immediately before this last conquest, as would appear, he wrote the 60th Psalm; and as that Psalm gives no hint of his achievements against the king of Zobah and the Damascenes, this is a strong ground for believing that those successes were not gained till somewhat later in time.

5. After David had become master of all Israel, of the Philistine towns, of Edom, and of Moab, while the Eastern tribes, having conquered the Hagarenes, threatened the Ammonites on the north, as did Moab on- the south, the Ammonites were naturally alarmed, and called in the powers of Syria to their help against a foe who was growing dangerous even to them, and whom they had provoked by a gross insult (see Lakemacher, De barba legatis Dav. abrasa, in his Observatt. Philol 10:145 sq.). The coalition against David is described as consisting of the Syrians of Bethrehob and of Maacah, of Zobah, and of Tob. The last country appears to have been in the district of Trachonitis, the first two immediately on the north of Israel. In this war we may believe that David enjoyed the important alliance of Toi, king of Hamath, who, having suffered from Hadadezer's hostility, courted the friendship of the Israelitish monarch (2Sa 8:9-10). We are barely informed that one division of the Israelites under Alishai was posted against the Ammonites; a second, under Joab, met the confederates from the north, 30,000 strong, and prevented their junction with the Ammonites. In both places the enemy was repelled, though, it would seem, with no decisive result. A second campaign, however, took place. The king of Zobah brought in an army of Mesopotamians, in addition to his former  troops, and David found it necessary to make a levy of all Israel to meet the pressing danger. A pitched battle on a great scale was then fought at Helam — far beyond the limits of the twelve tribes — in which David was victorious.

He is said to have slain, according to 2Sa 10:18, the men of 700 chariots, and 40,000 horsemen; or, according to 1Ch 19:18, the men of 7000 chariots, and 40,000 footmen. If we had access to the court-records of Hamath, we should probably find that Toi had assembled his whole cavalry to assist David, and that to him was due the important service of disabling or destroying the enemy's horse. Such foreign aid may explain the general result, without our obtruding a miracle, for which the narrative gives us not the least warrant. The Syrians henceforth left the Ammonites to their fate, and the petty chiefs who had been in allegiance to Hadadezer hastened to do homage to David. 6. Early in the next season Joab was sent to take vengeance on the Ammonites in their own home by attacking their chief city, or Rabbah of Ammon. The natural strength of their border could not keep out veteran troops and an experienced leader; and though the siege of the city occupied many months (if, indeed, it was not prolonged into the next year), it was at last taken. It is characteristic of Oriental despotism that Joab, when the city was nearly reduced, sent to invite David to command the final assault in person. David gathered a large force, easily captured the royal town, and despoiled it of all its wealth. His vengeance was as much more dreadful on the unfortunate inhabitants than formerly on the Moabites, as the danger in which the Ammonites had involved Israel had been more imminent, The persons captured in the city were put to death by torture; some of them being sawed in pieces, others chopped up with axes or mangled with harrows, while some were smothered in brick- kilns (2Sa 12:31; 1Ch 20:3). This severity was perhaps effectual in quelling future movements of revolt or war; for, until insurrections in Israel embolden them, foreign foes after this remain quiet. Others, however, understand that these prisoners of war were merely put to hard labor with the various instruments named. (See Danz, De mitigata Davidis in Anmonitas crudelitate, Jen. 1710; Nimptsch, De Ammonitis a Dau. absque crudelitate sub jugum missis, Lips. 1731). The royal: crown, or “crown of Milcom,” was placed on David's head (2Sa 12:30), and, according to Josephus (Ant. 7:5), was always worn by him afterwards. The Hebrew tradition (Jerome, Qu. Heb. ad 1Ch 20:2) represents it as having been the diadem  of the Ammonite god Milcom, or Moloch; and that Ittai the Gittite (doing what no Israelite could have done, for fear of pollution) tore it from the idol's head and brought it to David. The general peace which followed was commemorated in the name of “the Peaceful” (Solomon), given to the son born to him at this crisis.

To these wars in general may be ascribed Psalms 9, 10. To the Edomitish war, both by its title and contents, must be ascribed Psa 60:6-12 (108:13), describing the assault on Petra. Psalms 18 (repeated in 2 Samuel 22) is ascribed by its title, and appears from some expressions to belong to the day “when the Lord had delivered him out of the hand of all his enemies,” as well as “out of the hand of Saul” (2Sa 22:1; Psa 18:1). That “day” may be either at this time or at the end of his life. Psalms 20, 21 relate to the general union of religious and of military excellencies displayed at this time of his career. (Psa 21:3,” Thou settest a crown of pure gold upon his head,” not improbably refers to the golden crown of Ammon, 2Sa 12:30.)

3. David's subsequent History. — Three great calamities may be selected as marking the beginning, middle, and close of David's otherwise prosperous reign, which appear to be intimated in the question of Gad (2Sa 24:13), “a three years' famine, a three months' flight, or a three days' pestilence.”

a. Of these, the first (the three years' famine) introduces us to the last notices of David's relations with the house of Saul. There has often arisen a painful suspicion in later times, as there seems to have been at the time (16:7), that the oracle which gave as the cause of the famine Saul's massacre of the Gibeonites may have been connected with the desire to extinguish the last remains of the fallen dynasty. But such an explanation is not needed. The massacre was probably the most recent national crime that had left any deep impression; and the whole tenor of David's conduct towards Saul's family is of an opposite kind. It was then that he took the opportunity of removing the bodies of Saul and Jonathan to their own ancestral sepulchre at Zelah (2Sa 21:14); and it was then, or shortly before, that he gave a permanent home and restored all the property of the family to Mephibosheth, the only-surviving son of Jonathan (2Sa 9:1-13; 2Sa 21:7). The seven who perished were two sons of Saul by Rizpah, and five grandsons — sons of Michal and Adriel (2Sa 21:8), as stated in the common Hebrew and Greek text, and in our received version; and  Josephus imagines that they were born of her after a second divorce from David. But it is certain, from 1Sa 18:19, that Michal is here a mistake for Merab, which name De Wette has introduced into his version. The description of the other bereaved mother, Rizpah, the daughter of Aiah, who took her station upon the rock, and watched the bodies of her sons day and night, lest they should be devoured by beasts of prey or torn by the birds of the air, is deeply affecting. It touched the heart of David when he heard of it. He would not allow public decency to be any further offended to satisfy the resentment of the Gibeonites, but directed the bodies to be taken down and honorably deposited in the family sepulchre .

b. The second group of incidents contains the tragedy of David's life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king.

(1.) Underneath the splendor of his last glorious campaign against the Ammonites was a dark story, known probably at that time only to a very few, and even in later times kept as much as possible out of the view of the people, but now recognised as one of the most instructive portions of his career — the double crime of adultery with Bathsheba, and of the virtual murder of Uriah. B.C. 1035. The crimes are undoubtedly those of a common Oriental despot. But the rebuke of Nathan, the sudden revival of the king's conscience, his grief for the sickness of the child, the gathering of his uncles and elder brothers around him, his return of hope and peace, are characteristic of David, and of David only. If we add to these the two psalms, the 32d and the 51st, of which the first by its acknowledged internal evidence, the second by its title, also claim to belong to this crisis of David's life, we shall feel that the instruction drawn from the sin has more than compensated to us at least for the scandal occasioned by it, (See Bebel, David peccans et poenitens, Argent. 1703.) But, though the “free spirit” and “clean heart” — of David returned, and although the birth of Solomon was as auspicious as if nothing had occurred to trouble the victorious festival which succeeded it, the clouds from this time gathered over David's fortunes, and henceforward “the sword never departed from his house” (2Sa 12:10). The outrage on his daughter Tamar, the murder of his eldest son Amnon, and then the revolt of his best beloved Absalom, brought on the crisis which once more sent him forth a wanderer, as in the days when he fled from Saul; and this, the heaviest trial of his life, was aggravated by the impetuosity of Joab, now, perhaps from his complicity in David's crime, more unmanageable than ever.  (2.) Of all his sons, Absalom had naturally the greatest pretensions, being, by his mother's side, grandson of Talmai, king of Geshur; while, through his personal beauty and winning manners, he was high in popular favor. It is evident, moreover, that he was the darling son of his father. When his own sister Tamar had been dishonored by her half-brother Amnon, the eldest son of David, Absalom slew him in vengeance, but, in fear of his father, then fled to his grandfather at Geshur. B.C. 1033. Joab, discerning David's longings for his son, effected his return after three years; but the conflict in the king's mind is strikingly shown by his allowing Absalom to dwell two full years in Jerusalem before he would see his face. SEE ABSALOM.

(3.) The insurrection of Absalom against the king was the next important event, in the course of which there was shown the general tendency of men to look favorably on young and untried princes rather than on those whom they know for better and for worse. B.C. 1023. Absalom erected his royal standard at Hebron first, and was fully prepared to slay his father outright, which might probably have been done if the energetic advice of Ahithophel had been followed. The rebellion was fostered apparently by the growing jealousy of the tribe of Judah at seeing their king absorbed into the whole nation; and if, as appears from 2Sa 11:3; 2Sa 23:34, Ahithophel was the grandfather of Bathsheba, its main supporter was one whom David had provoked by his own crimes.

It was apparently early on the morning of the day after he had received the news of the rebellion at Hebron that the king left the city of Jerusalem on foot. He was accompanied by a vast concourse, in the midst of which he and his body-guard were conspicuous. They started from a house on the outskirts of the city (2Sa 15:17, Sept.), and every stage of the mournful procession was marked by some incident which called forth a proof of the deep and lasting affection which the king's peculiar character had the power of inspiring in all who knew him. The first distinct halt was by a solitary olive-tree (2Sa 15:18, Sept.) that marked the road to the wilderness of the Jordan. Among his guard of Philistines and his faithful company of 600 he observed Ittai of Gath, and, with the true nobleness of his character, entreated the Philistine chief not to peril his own or his countrymen's lives in the service of a fallen and a stranger sovereign. But Ittai declared his resolution (with a fervor which almost inevitably recalls a like profession made almost on the same spot to the great descendant of David centuries afterwards) to follow him in life and in death. They all  passed over the ravine of the Kedron; and here, when it became apparent that the king was really bent on departure, “the whole land wept with a loud voice” — the mountain and the valley resounded with the wail of the people. At this point they were overtaken by the two priests, Zadok and Abiathar, bringing the ark from its place on the sacred hill, to accompany David in his flight — Abiathar, the elder, going forward up the mountain, as the multitude defiled past him. Again, with a spirit worthy of the king, who was prophet as well as priest, David turned them back. He had no superstitious belief in the ark as a charm; he had too much reverence for it to risk it in his personal peril. And now the whole crowd turned up the mountain pathway; all wailing, all with their heads muffled as they went; the king only distinguished from the rest by his unsandaled feet. At the top of the mountain, consecrated by an altar of worship, they were met by Hushai the Archite, “the friend,” as he was officially called, of the king. The priestly garment, which he wore after the fashion, as it would seem, of David's chief officers, was torn, and his head was smeared with dust, in the bitterness of his grief. In him David saw his first gleam of hope. A moment before, the tidings had come of the treason of Ahithophel; and, to frustrate his designs, Husbai was sent back, just in time to meet Absalom arriving from Hebron. It was noon when David passed over the mountain top, and now, as Jerusalem was left behind, and the new scene opened before him, two Taew characters appeared, both in connection with the hostile tribe of Benjamin, whose territory they were entering. One was Ziba, servant of Mephibosheth, taking advantage of the civil war to make his own fortunes. At Bahurim, also evidently on the downward pass, came forth one of its inhabitants, Shinmei, in whose furious curses broke out the longsuppressed hatred of the fallen family of Saul, as well perhaps as the popular feeling against the murderer of Uriah. With characteristic replies to both, the king descended to the Jordan valley (2Sa 16:14; and comp. 17:22; Joseph. Ant. 7:9, 4), and there rested after the long and eventful day at the ford or bridge (Abara) of the river. At midnight they were aroused by the arrival of the two sons of the high-priests, and by break of day they had reached the opposite side in safety.

To the dawn of that morning is to be ascribed Psalms 3, and (according to Ewald, though this seems less certain) to the previous evening Psalms 4. Psalms 143, by its title in the Sept., “When his son was pursuing him,” belongs to this time. Also, by long popular belief, the Trans-Jordanic exile of Psalms 42 has been supposed to be David, and the complaints of Psalms 55, 69 to be leveled against Ahithophel (q.v.), who, on finding his advice disregarded, committed suicide in a fit of offended pride and despair (see Schwarz, De morte Achitophelis, Wittenb. 1704).

The history of the remaining period of the rebellion is comparatively brief. Mahanaim was the capital of David's exile, as it had been of the exiled house of Saul (2Sa 17:24; 2Sa 2:8; 2Sa 2:12). Three great chiefs of that pastoral district are specially mentioned as supporting him: one, of great age, not before named. Barzillai the Gileadite; the two others, bound to him by former ties, Shobi, the son of David's ancient friend Nahash, probably put by David in his brother's place (2Sa 12:30; 2Sa 10:2), and Machir, the son of Ammiel, the former protector of the child of David's friend Jonathan (2Sa 17:27; 2Sa 9:4). Strengthened by the warlike Eastern tribes, and surrounded by his experienced captains, the king no longer hesitated to meet Absalom in the field. His forces were arranged under the three great military officers who remained faithful to his fortunes — Joab, captain of the host; Abishai, captain of “the mighty men;” and Ittai, who seems to have taken the place of Benaiah (had he wavered in his allegiance, or was he appointed afterwards?), as captain of the guard (2Sa 18:2). On Absalom's side was David's nephew, Amasa (2Sa 17:25). The warlike spirit of the old king and of his faithful followers at this extremity of their fortunes is well depicted by Hushai, “chafed in their minds, as a bear robbed of her whelps in the ‘field' (or a fierce wild boar in the Jordan valley, Sept.);” the king himself, as of old, lodging not with the people,” but “hid in some pit or some other place” (2Sa 17:8-9). The final battle was fought in the “forest of Ephraim,” resulting in a decisive victory on the part of David's forces, and terminating in the accident leading to the death of Absalom at the hand of Joab during the retreat. David was waiting the event of the battle in the gateway of Mahanaim. Two messengers, each endeavoring to outstrip the other, were seen running breathless from the field. The first who arrived was Ahimaaz, the son of Zadok, already employed as a messenger on the first day of the king's flight. He had been entreated by Joab not to make himself the bearer of tidings so mournful; and it would seem that when he came to the point his heart failed, and he spoke only of the great confusion in which he had left the army. At this moment the other messenger burst in — a stranger, perhaps an Ethiopian- and abruptly revealed the fatal news (2Sa 18:19-32). SEE CUSHI.

The passionate burst of grief which followed is one of the best proofs of the deep affection of David's character. He wrapped himself up in his  sorrow, and even at the very moment of his triumph he could not forget the hand that had slain his son. He made a solemn vow to supersede Joab by Amasa, and in this was laid the lasting breach between himself and his powerful nephew, which neither the one nor the other ever forgave (2Sa 19:13). Perhaps Joab on the former occasion, when he murdered Abner, had blinded the king by pleading revenge for the blood of Asahel, but no such pretense could here avail. The king was now probably brought to his determination partly by his disgust at Joab, partly by his desire to give the insurgents confidence in his amnesty. If Amasa is the same as Amasai, David may likewise have retained a grateful remembrance of the cordial greeting with which he had led a strong band to his assistance at the critical period of his abode in Ziklag (1Ch 12:18); moreover, Amasa, equally with Joab, was David's nephew, their two mothers, Abigail and Zeruiah, being sisters to David by at least one parent (2Sa 17:25; 1Ch 2:13; 1Ch 2:16). The unscrupulous Joab, however, was not so to be set aside., Before long, catching an opportunity, he assassinated his unsuspecting cousin with his own hand; and David, who had used the instrumentality of Joab to murder Uriah, did not dare to resent the deed (2Sa 20:5-12).

The return was marked at every stage by rejoicing and amnesty — Shimei forgiven, Mephibosheth partially reinstated, Barzallai rewarded by the gifts long remembered, to his son Chimham (2Sa 19:16-40; 1Ki 2:7). Judah was first reconciled. The embers of the insurrection still smoldering (2Sa 19:41-43) in David's hereditary enemies of the tribe of Benjamin were trampled out by the mixture of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position. David again reigned in undisturbed peace at Jerusalem (2Sa 20:1-22).

(4.) A quarrel, however, which took place between the men of Judah and those of the other tribes in bringing the king back, had encouraged a Benjamite named Sheba to raise a new insurrection, which spread with wonderful rapidity. “Every man of Israel,” are the strong words of the text, “went up from after David, and followed Sheba, the son of Bichri,” a man of whom nothing besides is known. This strikingly shows that the later unpatriotic features of David's reign had to a great degree exhausted the enthusiasm once kindled by his devotion and chivalry, and that his throne now rested rather on the rotten foundation of mere military superiority. Amasa was collecting troops as David's general at the time when he was treacherously assassinated by his cousin, who then, with his usual energy,  pursued Sheba, and blockaded him in Beth-maachah before he could collect his partisans. Sheba's head was cut off and thrown over the wall; and so ended the new rising (2Sa 20:1-22). Yet this was not the end of trouble, for the intestine war seems to have inspired the Philistines with the hope of throwing off the yoke. Four successive battles are recorded (2Sa 21:15-22), in the first of which the aged David was nigh being slain. His faithful officers kept him away from all future risks, and Philistia was once more, and finally, subdued.

c. The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad (see Blessig, De censu Dav. pesteque hunc secuta, Argent. 1788; Becker, Quare Deus Davidem pestilentia puniverit, Rost. 1767). The occasion which led to this warning was the census of the people taken by Joab at the king's orders (2Sa 24:1-9; 1Ch 21:1-7; 1Ch 27:23-24); an attempt not unnaturally suggested by the increase of his power, but implying a confidence and pride alien to the spirit inculcated on the kings of the chosen people. Joab's repugnance to the measure was such that he refused altogether to number Levi and Benjamin (1Ch 21:6). The king also scrupled to number those who were under twenty years of age (1Ch 27:23), and the final result was never recorded in the “Chronicles of King David” (1Ch 27:24). The plague, however, and its cessation were commemorated down to the latest times of the Jewish nation. Probably Psalms 30, 131 have reference to this time. But a more certain memorial was preserved on the exact spot which witnessed the close of the pestilence, or, as it was called, “The Death.” Outside the walls of Jerusalem, Araunah or Ornan, a wealthy Jebusite — perhaps even a descendant of the ancient king of Jebus (2Sa 24:23) — possessed a threshing-floor; there he and his sons were engaged in threshing the corn gathered in from the harvest (1Ch 21:20). At this spot an awful vision appeared, such as is described in the later days of Jerusalem, of the Angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site; the altar was erected on the rock of the threshing-floor; the place was called by the name of “Moriah” (2Ch 3:1); and for the first time a holy place, sanctified by a vision of  the Divine presence, was recognized in Jerusalem. It was this spot which afterwards became the altar of the Temple, and therefore the center of the national worship, with but slight interruption, for more than 1000 years, and it is even contended that the same spot is the rock, still regarded with almost idolatrous veneration, in the centre of the Mussulman “Dome of the Rock” (see Prof. Willis in Williams's Holy City, 2).

The selection of the site of this altar probably revived the schemes of the king for the building of a permanent edifice to receive the ark, which still remained inside his own palace in its temporary tent. Such schemes, we are told, he had entertained after the capture of Jerusalem, or at the end of his wars. Two reasons were given for their delay: one, that the ancient nomadic form of worship was not yet to be abandoned (2Sa 7:6); the other, that David's wars unfitted him to be the founder of a seat of peaceful worship (1Ch 22:8). But a solemn assurance was given that his dynasty should continue “for ever” to prosecute the work (2Sa 7:13; 1Ch 22:9-10). Such a founder, and the ancestor of such a dynasty, was Solomon to be, and to him, therefore, the stores and the plans of the future Temple (according to 1Ch 22:2-19; 1Ch 28:1 to 1Ch 29:19) were committed.

d. The last commotion recorded took place when David's end seemed nigh, and Adonijah, one of his elder sons, feared that the influence of Bathsheba might gain the kingdom for her own son Solomon. B.C. 1015. Adonijah's conspiracy was joined by Abiathar, one of the two chief priests, and by the redoubted Joab; upon which David took the decisive measure of raising Solomon at once to the throne. Of two young monarchs, the younger and the less known was easily preferred, when the sanction of the existing government was thrown into his scale; and the cause of Adonijah immediately fell to the ground. Zadok, Nathan, Benaiah, Shimei, and Rei remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices (1Ki 1:1-53). SEE ADONIJAH. Amnesty was proclaimed to the conspirators, and was faithfully observed by Solomon till a later violation of its terms. SEE SOLOMON.

4. By this time David's infirmities had grown upon him. The warmth of his exhausted frame was attempted to be restored by the introduction of a young Shunamite, of the name of Abishag (q.v.), mentioned apparently for the sake of an incident which grew up in connection with her out of the later events (1Ki 1:1 to 1Ki 2:17). His last song is preserved (see Pfeiffer,  Erklar. der sogenannten letzten Worte David's, Altdorf, 1774; De Baer, In ultima verba Davidis, in the Bibl. Hag. 2:439-504; Trendelenburg, In verba novissima Davidis, Gotting. 1779) — a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realizing it (2Sa 23:1-7). His last words, as recorded, to his successor are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1Ki 2:1-9).

He died B.C. 1013, at the age of seventy (2Sa 5:4), and “was buried in the city of David” (1Ki 2:10). After the return from the captivity. “the sepulchres of David” were still pointed out “between Siloah and the house of the ‘mighty men,'” or “the guard-house” (Neh 3:16). His tomb, which became the general sepulchre of the kings of Judah, was point ed out in the latest times of the Jewish people. “His sepulchre is with us unto this day,” says Peter at Pentecost (Act 2:29); and Josephus (Ant. 7:15, 3; 13:8, 4; 16:7, 1) states that Solomon, having buried a vast treasure in the tomb, one of its chambers was broken open by Hyrcanus, and another by Herod the Great. It is said to have fallen into ruin in the time of Hadrian (Dio Cassius, 69:14). In Jerome's time a tomb, so called, was the object of pilgrimage (Ep. ad. Marcell. 17, 46), but apparently in the neighborhood of Bethlehem. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem, commonly called Mount Zion, under the so-called “Coenaculum.” For the description of it, see Barclay's City of the Great King, p. 209. For the traditions concerning it, see Williams's Holy City, 2:509-513. The so-called “tombs of the kings” have of late been claimed as the royal sepulchre by De Saulcy (2. 162-215), who brought to the Louvre (where it may be seen) what he believed to be the lid of David's sarcophagus. But these tombs are outside the walls, and therefore cannot be identified with the tomb of David, which was emphatically within tie walls (see Robinson, 3, p. 252, note).

The character of David has been so naturally brought out in the incidents of his life that it need not be here described in detail (see Niemeyer, Charakt. 4:125 sq.). In the complexity of its elements, passion, tenderness, generosity, fierceness — the soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king-the romantic friend, the chivalrous leader, the devoted father — there is no character of the O.T. at all to be compared to it. Jacob comes nearest in the variety of elements included  within it. But David's character stands at a higher point of the sacred history, and represents the Jewish people just at the moment of their transition from the lofty virtues of the older system to the fuller civilization and cultivation of the later. In this manner he becomes naturally, if one may say so, the likeness or portrait of the last and grandest development of the nation and of the monarchy in the person and the period of the Messiah. In a sense more than figurative, he is the type and prophecy of Jesus Christ. Christ is not called the son of Abraham, or of Jacob, or of Moses, but he was truly “the son of David.”

To his own people, his was the name most dearly cherished after their first ancestor Abraham. “The city of David,” “the house of David,” “the throne of David,” “the seed of David,” “the oath sworn unto David” (the pledge of the continuance of his dynasty), are expressions which pervade the whole of the Old Testament and all the figurative language of the New, and they serve to mark the lasting significance of his appearance in history.

His Psalms (whether those actually written by himself be many or few) have been the source of consolation and instruction beyond any other part of the Hebrew Scriptures. In them appear qualities of mind and religious perceptions not before expressed in the sacred writings, but eminently characteristic of David — the love of nature, the sense of sin, and the tender, ardent trust in, and communion with, God. No other part of the Old Testament comes so near to the spirit of the New. The Psalms are the only expressions of devotion which have been equally used through the whole Christian Church — Abyssinian, Greek, Latin, Puritan, Anglican.

The difficulties that attend his character are valuable as proofs of the impartiality of Scripture in recording them, and as indications of the. union of natural power and weakness which his character included. The Rabbis in former times, and critics (like Bayle) in later times, have seized on its dark features and exaggerated them to the utmost. It has often been asked, both by scoffers and the serious, how the man after God's own heart could have murdered Uriah, and seduced Bathsheba, and tortured the Ammonites to death? An extract from one who is not a too-indulgent critic of sacred characters expresses at once the common sense and the religious lesson of the whole matter. “Who is called ‘the man after God's own heart?' David, the Hebrew king, had fallen into sins enough-blackest crimes — there was no want of sin. And therefore the unbelievers sneer, and ask, ‘Is this your man according to God's heart?' The sneer, I must say, seems to me but a  shallow one. What are faults, what are the outward details of a life, if the inner seeret of it, the remorse, temptations, the often baffled, never ended struggle of it be forgotten? . . . David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will' ever discern in it the faithful struggle of an earnest human soul towards what is good and test. Struggle often baffled — sore baffled — driven as into entire wreck; yet a struggle never ended, ever with tears, repentance, true unconquerable purpose begun anew” (Carlyle's Heroes and Hero-Worship, p. 72).

See generally Havercamp, Dav. res gestce vindicatae (L. B. 1735); Niemeyer, Ueber Leben und Char. Dav. (Hal. 1779); Ewald, Leben Dav. (Gera, 1795); Hauser, De Hist. Dav. (Tub. 1780); Hosmann, Hist. Sam. Sauli et Dav. (Kil. 1752); Feuerlein, Illustria Davidis facta exjurisprud. naturali illustrata (Alt. 1715); Newton, David, the King of Israel (Lond. 1854); Shepherd, Life of David illustrated by Psalms (Lond. 1858); A. L. O. E., Shepherd of Bethlehem (1861); Hasse, Idiognomik Davids (Jen. 1784); Metzger, Desiderium regis Dav. ad domnum Dei (Augsb. 1776); Serpilius, Personalia Davidis (vol. 9 of his Personalia, Leipsic, 1713); Krummacher, David the King [from the Germ.] (Edinb. 1867, N. Y. 1868). SEE PSALMS.

B. In phrases. — The “House of David” (Isa 7:2; Isa 7:13; Jer 21:12; Zec 13:1) signifies his family, posterity. “In David,” that is, in the Book of David, the Psalms (Mat 22:42-45; Heb 4:7; Psa 95:7). The name “David,” in Eze 34:23-24; Eze 37:24; Hcosiah 3:5, denotes the expected Messiah. “The Son of David” is often applied to Jesus as a title of the Messiah (Mat 1:1; Mat 9:27; Mat 12:23; Mat 15:22; Mat 20:30-31; Mar 10:47-48), but not in John's writings. So the “Root of David” is used in the same sense (Rev 5:5; Rev 22:16; Isa 11:1; Isa 11:10). Hence the kingdom or reign of the Messiah is designated by the appellations “the Kingdom of David” (Mar 11:10); “the Throne of David” (Luk 1:32); “the Tabernacle of David” (Act 15:16; Amo 9:10); “the Key of David” (Rev 3:7; Isa 22:22; Mat 16:19).

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

             (Maronite archbishop, A.D. 1053) OF MOUNT LIBANUS, wrote an Epistle to Arsenius concerning the Melchite and Maronite sects; also a Treatise on the opinions of the Eastern Christians, part of which was published by Abraham Ecchelensis (a Roman Maronite), Antiq. Orient. p. 459 (London, 1682). In the year 1059, at the request of the abbot Joseph, he translated from Syriac into Arabic the Constitutiones Ecclesiae Maronitarum, in seventeen chapters (see Abraham Ecchelensis, Not. ad Catalog. Hebedjesu, n. 5). — Clarke, Succ. of Sacred Literature, 2:605. SEE MARONITES.

## David (3)[[@Headword:David (3)]]

             Among the Egyptians, an archimandrite, or any head of a monastery, of whatever rank, was called David; so that, when a monastic. head gave letters of commendation to any one, he subscribed himself as "David illius loci" (Gratian, De Formatis, quoted by Ducange).

## David (4)[[@Headword:David (4)]]

             a frequent name in early Christian history. SEE DABIUS.

1. One of the four luminaries of the Barbeliot system. SEE DADES.

2. A bishop of the 5th century. About 440 he carried a letter from Leo the Great to the bishop of Malllitania; and is praised by the pope.

3. A deacon, and treasurer of the Church of Edessa, was one of the witnesses produced by the presbyters against Ibas: before Photius of Tvre. His testimony was rejected by the judges.

4. This is a common form of the Irish Dabi, Moeli. etc. The most famous of the name was David, called sometimes "Legate of all Ireland," who succeeded St. Dubhlthach as bishop of Armagh in 548. He died in 550.

5. A martyr, together with three boys, is commemorated June 25.

6. Of Thessalonica, is commemorated June 26.

7. King of Ethiopia, commemorated September 7.

8. King of the Jews, commemorated variously September 30 (Cal. Armen.); December 19 (Cal. Ethiop.); December 29 (Mart. Rom. Vet.).

9. Commemorated with Constantine, October 2.

## David (5)[[@Headword:David (5)]]

             a Scotch prelate, was chamberlain to the king, and was consecrated bishop of St. Andrews on St. Vincent's day, January 22, 1233, by William, Gilbert, and Clement, bishops of Glasgow, Caithness, and Dumblane. In 1242 he held a provincial council at Perth; and in 1249 performed the ceremony of anointing king Alexander III, at Scone. He died at Northampton in 1253. See Keith, Scottish Bishops, page 16.

## David (6)[[@Headword:David (6)]]

             another Scotch prelate, was bishop of Argvle in 1330 and 1350. See Keith, Scottish Bishops, page 287.

## David (7)[[@Headword:David (7)]]

             a Carmelite of the 15th century, was born in Cherbuury, Shropshire. Leland says he was Theologia copritione clarus. Going over to Ireland he was made bishop of Dromore (1427-29). He wrote some books, but they are not mentioned by Bale (De Scriptoraibus Brit.) nor by sir James Ware (De Scriptoribus Hibernicis), so they were few or obscure. Returning to England, he died, and was buried in the Carmelite momastery at Ludlow in 1420. See Fuller, Worthies of England (ed. Nuttall), 3:64.

## David Almasser[[@Headword:David Almasser]]

             a Jew of Moravia, who lived about the end of the 12th century, professed to be the Messiah. He pretended to make himself invisible at pleasure; and the ignorant Jews submitted to his call and followed him in masses. The  governor (who was alarmed by the agitation) promised. him pardon if he would surrender himself to his hands. David did it with confidence, and was put in prison. He escaped, however, and the Jews, being threatened with severe fines, delivered up David, who this time no more escaped either the eye or the hand of the executioner. See Hoefer, Nouv. Biog. Generale, s.v .

## David Alrui[[@Headword:David Alrui]]

             (Aloy or el-Roi, i.e., "the seeing;" also called Menahems ben-Solomon) is known in Jewish history as one of the false Messiahs who arose from time to time. About the year 1160 he appeared among the Persian Jews, and proclaimed himself as sent from God to free the Jews from the Mohanmedans and to bring them back to Jerusalem. David brought trouble upon his countrymen, and his timely death — his father-in-law had invited David to a supper, and while in a state of drunkenness the latter was beheaded — stopped the persecution of the sultan against the Jews. Disraeli has taken this historical event as the plot of his Alroy. See Lent, De Judaeorum Pseudomessis (2d ed. Herborn, 1697), page 52 sq.; Gratz, Geschichte der Juden, 6:291 sq.; Rohling, in Wetzer u. Welte's Kirchen- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.).

## David Ben-Arje Low[[@Headword:David Ben-Arje Low]]

             SEE LIDA, DAVID DE.

## David Ben-Gedajaibn-Jachjca[[@Headword:David Ben-Gedajaibn-Jachjca]]

             SEE IBN-JACHJA, DAVID.

## David Ben-Isaac De Pontis[[@Headword:David Ben-Isaac De Pontis]]

             SEE POMIS, DAVIDDE.

## David Ben-Jehuda (Leon)[[@Headword:David Ben-Jehuda (Leon)]]

             SEE MESSER, LEON.

## David Christian[[@Headword:David Christian]]

             one of the founders of Herrnhut, was born Dec. 31, 1690, at Senftleben, Moravia, and was bred a carpenter. In early manhood he became a Protestant. In 1722 he was sent to find a home for the persecuted Moravians, and secured one from Count Zinzendorf, at Bertholdsdorf, Lusatia. SEE MORAVIANS. When the church was organized at Herrnhut (their new abode), David was elected first of the twelve elders. His subsequent life was entirely devoted to missionary and Christian labors. In 1783 he led the first Moravian mission to Greenland. In 1738 Wesley had several interviews with David at Herrnhut. The after labors of David included two additional visits to Greenland, and eleven to Moravia; with others to Denmark, Holland, Wetteravia, Livonia, and England. In the beginning of 1750 he visited all the congregations in Germany, and almost immediately returned to London. In July he re-embarked for Germany, visited the churches in Wetteravia, and assisted at the synod held at Barby. From that period he resided at the church which his hands had founded. The toils of an honored and useful life were unexpectedly closed by his death, after a short illness, February 3, 1751. See Stevens, History of Methodism, 1:97; Wesleyan Magazine, March, 1852; Wesley, Works, 3, 86; v. 284.

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

             SEE GANS, DAVID.

## David George, Or Joris[[@Headword:David George, Or Joris]]

             SEE JORIS.

## David HA-KOHEN De Lara[[@Headword:David HA-KOHEN De Lara]]

             SEE LARA, DAVID D.

## David Nicetas[[@Headword:David Nicetas]]

             SEE NICETAS.

## David OPPENHEIM[[@Headword:David OPPENHEIM]]

             SEE OPPENHEIM, DAVID.

## David Of Augsburg[[@Headword:David Of Augsburg]]

             a Franciscan of the 13th century, was a friend of Berthold of Ratisbon, whom he accompanied on his missionary journeys. He died in Augsburg in 1271. Three tractates of his are given in the Bibliotheca Patrum, vol. 13, viz. The Novices' Formula for the Reformation of the outer Man, A Formula for the inner Man, and A Mirror of the seven Steps of a Religious. These tracts have been erroneously ascribed to Bonaventura. Several of his works were written in the German language, and of this class six have been published by Pfeiffer in his Deutsche Mystiker des Men Jahrhuunderts (Leipzig, 1845). — Oudin, Comment. de Script. Eccl. 3, 447.

## David Of Dinanto[[@Headword:David Of Dinanto]]

             (13th century) is said to have been a disciple of Amalrich of Bena (q.v.), who died A.D. 1207. The Council of Paris (A.D. 1209) not only condemned Amalrich, but also David of Dinanto. Thomas Aquinas (Sent. 2, Dist. 17, qu. i, art. i) speaks of certain “modern philosophers” as adherents of David, and attributes to him a doctrine in substance pantheistic: “God is the eternal substance; all things are God, and God is everything.” Albertus Magnus speaks of a treatise of his, De Tomis. But, in fact, little is really known of David or his writings, except that he was one of the leaders of the pantheistic tendency in the Middle Ages. Neander (History of Dogmas, 2:560, Ryland's translation) gives the chief authorities for what is known of David's doctrines, viz. Concil. Paris, a. 1209, in Martene Thesaur. Anecdot. 4:163; Albertus Magnus, Summa P. 1. Tract. 4, Quaestio 20, Memb. ii, ed. Lugd. t. xvii, f. 76; Thomas Aquinas, in Sent. 1. ii, Dist. xvii, qu. i, art. i, ed. Venet. t. x, p. 235. David “described God as the principium materiale omnium rerum, and in reference to the three departments of existence distinguished three principles: matter, the first  indivisible principle of the corporeal world; in reference to the spiritual world — spirit, the invisible νοῦς from which proceeds the soul; and in reference to the ideas of God — the first Indivisible in the eternal substances. Between these three principles no distinction could exist, for otherwise they must be referred back to a higher principle of unity. There are, therefore, three relations of the one divine Being to the corporeal, the spiritual, and the ideal worlds.” See Baur, Vorles. ib. d. Dogmengeschichte, 1866, vol. ii, p. 328; Gieseler, Ch. Hist. vol. ii, § 74; Kroenlein, de genuina Amalrici a Bena ejusque sectatorum ac Davidis de Dinanto doctrina, Giess. 1842; Staudenmaier, Phil. d. Christenthums, 1:633 sq.; Engelhardt, Amalrich von Bena, in den kirchenh. Abhandlung. No. 3; Kroenlein, Amalrich von Bena u. David von Dinanto, in Stud. u. Krit. 1847, 1:271 sq.

## David Provenzale[[@Headword:David Provenzale]]

             SEE PROVENZALE, DAVID.

## David Rubeni[[@Headword:David Rubeni]]

             (also called David Leimlein), a fanatical Jew, lived at the end of the 15th and in the first part of the 16th century. It was said that he frequently remained without food for sixty days; professed to come from the east of Tartary; and announced the advent of the Messiah for the year 1500. Accordingly, in 1499 he pretended to have received a divine command to lead the Jews back to the land of their fathers; and when some were preparing to go to the Holy Land, David was under the necessity of declaring that God was displeased with their sins, and had therefore retarded the accomplishment of his promise. Pope Clement VII who favored the Israelites, honored David with much distinction. David went to Lisbon, and there succeeded in bringing back to Judaism Solomon Molcho, who had become a Christian, and who occupied the position of secretary to the king of Portugal. Solomon was both an orator and a scribe, and thus afforded great help to David. The two together happened to be present at Mantua when Charles V passed through the city. Solomon was so imprudent as to ask the emperor for an audience, hoping to convert him to Judaism; but the only result was that he was compelled to mount the funeral pile. David was seized at the same time, and sent to Spain, where he died a few days afterwards. His death did not undeceive the Jews, who believed for a long time that le returned every week to visit his wife, who was in Italy. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a French engraver, was born in Paris about 1600. The following are some of his best prints: Christ Shown to the People by Pilate; The Virgin and Infant, with Angels; The Virgin, with St. Bernard. See Biog. Universelle, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## David, City Of[[@Headword:David, City Of]]

             This name is applied in Scripture to two different places.  1. In 2 Samuel 5, we read that David, having taken Jerusalem, and stormed the citadel on Mount Zion, “dwelt in the fort, and called it the city of David” (1Ch 11:7). After that time the castle and palace of Zion appear to have been called “the City of David,” as contra-distinguished alike from Jerusalem generally, and from Moriah and other sections of it (1Ki 8:1; 1Ki 3:1; 2Ch 5:2). In it David and most of his successors on the throne were buried (1Ki 2:10; 2Ch 9:31, etc.). Mount Zion, or the City of David, is on the south-west side of Jerusalem, opposite Moriah, or the temple-mount, with which it was connected by a bridge spanning the deep valley of Tyropceon. The tomb of David on Zion is to this day one of the most honored sanctuaries of the Mohammedans; and the square keep, called the Castle of David, on the northern end of Zion, is one of the most ancient and interesting relics in the Holy City. SEE JERUSALEM.

2. In Luk 2:4; Luk 2:11, Bethlehem is called the City of David. Joseph and Mary went from Nazareth “unto the city of David, which is called Bethlehem.” This was David's birthplace, and the home of his youth. We know not at what time the little mountain village began to be called by his name; but there is no trace of such a designation in the O.T. It appears, however, to have been pretty generally used in the time of our Lord. SEE BETHLEHEM.

## David, Claude[[@Headword:David, Claude]]

             a French Benedictine of the society of St. Maur, was born at Dijon in 1644, and died November 6, 1705. He composed several works on the subject of ecclesiastical scholarship, one only of which has been printed: Dissertation sur Saint Denys l'Aropagite. See Hoefer, Nouv. Biog. Generale, s.v.

## David, Francois Anne[[@Headword:David, Francois Anne]]

             a French engraver and editor, was born in Paris in 1741; was a pupil of Le Bas and died in his native city, April 2, 1824. The following are some of his principal religious works: Adam and Eve in Paradise; David with the Head of Goliath. He also published many volumes, including an illustrated Bible. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Dict. of the Fine Arts, s.v.

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

             a French poet and theologian, who was born at Annecy, and lived about 1536, was judge at Velay, and left Historia Dedicationis Ecclesiae Podii Anciensis in Vallalvia, etc. (Avignon, 1516); three royal songs, four ballads, and ten roundelays, in praise of the Virgin Mary, with an orison (Lyons, 1536). See Hoefer, Nouv. Biog. Generale, s.v.

## David, Jean (1)[[@Headword:David, Jean (1)]]

             a Belgian theologian, was born at Courtrai in 1546. He was pastor of St. Martins, at Courtrai; joined the Jesuits in 1581; was successively rector of the colleges of Courtrai, Brussels, and Ghent, and died at Antwerp, August 9, 1613. His numerous ascetic works are written in Latin and Flemish, including Veridicus Christianus (Antwerp, 1601): — Extinctorium Famosae Facis Hollandiae (ibid. 1602): — Alvearium Romanae Ecclesiae (ibid.): — Arcanum Haereticum (ibid.): — Labyrinthum Haereticorun (ibid. 1605): — Occasionis Arreptae ac Neglectae Typus (ibid. eod.): — Paradisus Sponsiae Sponsae (ibid. 1607): — and many others. See Hoefer, Nouv. Biog. Generale, s.v.

## David, Jean (2)[[@Headword:David, Jean (2)]]

             a French canon, was born at Carcassonne, and flourished about 1672. He was commendatory of the abbey of the Bons-Hommes, near Angers, and was sent to Rome on a mission by Louis XIV, where he died. His principal  works are, Du Jugement Canonique des Eveques (Paris, 1671): — Reponse aux Remarques de M. de Launoy (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## David, Jerome[[@Headword:David, Jerome]]

             a French engraver, brother of Charles, was born at Paris in 1608. The following is a list of some of his principal works: Adam and Eve Driven from Paradise; The Assumption of the Virgin; St. Francis of Paula. He etched forty-two plates from the designs of Montano, of churches, tombs, and altars at Rome. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## David, John Baptist[[@Headword:David, John Baptist]]

             a Roman Catholic bishop. was born near Nantes, France, in 1760. He was made a priest of St. Sulpice in 1784; came to America with Flaget and Badin in 1792 as missionary in Maryland; in Kentucky in 1811 sq.; was bishop of 1Mauricastro in partibus and coadjutor of Bardstown in 1819; and died June 12, 1841. See De Courcy and Shea, Hist. of the Cath.' Church in the U.S. page70, 125.

## David, Lodovico Antonio[[@Headword:David, Lodovico Antonio]]

             an Italian painter, was born at Lugano in 1648, and studied under Cavaliere Cairo and Ercole Procaccini at Milan. He became a painter of eminence, and executed many works for the churches and convents at Milan and Venice. In the Church of San Silvestro, in Venice, is a Nativity by this artist, which is especially commended. He died about 1730. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## David, Nicolas Joseph[[@Headword:David, Nicolas Joseph]]

             a French theologian, was born near Bayeux. He was professor in the college of Monitaigu and canon of St. Marcel, and died at Paris, Aug. 5, 1784, leaving Refutation du Systeme d'un Philosophe Carteisien (Paris, 1729). See Hoefer, Nouv. Biog. Generale, s.v.

## David, Or Dewi[[@Headword:David, Or Dewi]]

             ST., patron saint of Wales, was, according to tradition, the son of the prince of Ceretica (Cardiganshire), and was born about the end of the 5th or beginning of the 6th century. Having resolved on a religious life, he spent, as was customary in those days, a probationary period in solitude, after which he commenced preaching to his countrymen. He built a chapel at Glastonbury, and founded twelve monasteries, the chief of which was at Menevia, in the vale of Ross. At the synod of Brevy, in Cardiganshire, held in 519, David showed himself a strong opponent of the Pelagian heresy. Subsequently he became archbishop of Caerleon-upon-Usk, but transferred his see to Menevia, now called St. David's, where he died about the year 601. His life was written by Ricemarch, bishop of St. David's, who died about the year 1099. The Historia S. Davidis, by Giraldus Cambrensis, written about 1175, and published in Wharton's Anglia Sacra, is little more than an abridgment of Ricemarch's work. — Butler, Lives of Saints, March 1.

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

             an English Baptist minister, was born at Motcomb, Dorsetshire, October 14, 1803, of Wesleyan parents, and was blind from his birth. At the age of  fifteen he was placed in the blind asylum at Bristol to learn the trade of basket-making. Returning to his native village, he awakened much interest as "The Blind Preacher." Being also a musician and poet, he composed his own hymns and tunes after singing which, his preaching was especially attractive to his hearers. Having become a Baptist, he was ordained at Iwerne Minster, July 25, 1833, where he continued till his death, January 6, 1872. See (Lond.) Baptist Hand-book, 1873, page 255. (J.C.S.)

## Davidi, Franciscus[[@Headword:Davidi, Franciscus]]

             a German Socinian, was born in Translvaania about 1510. At first a zealous Romanlist, he became a Protestant, and defended the Lutheran doctrines against the Zwinglians. He soon joined the matter, and finally became a Socinian, through the influence of Georg Blatndrata, who also succeeded in causing the removal of the Lutheran court-preacher, Dionysius Alesius, and putting David in his place. David's influence over prince Sigismund was so great that he was appointed superintendent of Transylvania. When the synod at Torda was held, in 1568, David openly declared that Jesus Christ was nothing but a man, without any claim to adoration. Being accused of intrigues against the state, he was condemned to imprisonment in the fortress at Detva, where he died, June 6, 1579. Some of his published writings are found in the Bibliotheca Fratrum Polonorum. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclopadie des Sciences Religienses, s.v. (B.P.)

## Davidists[[@Headword:Davidists]]

             followers of David Joris. SEE JORIS.

## Davids[[@Headword:Davids]]

             ST., an episcopal city in Pembrokeshire, Wales. It has been the seat of a bishopric since about 519, when St. David (q.v.) transferred the archbishop's see to St. David's (before called Mynyw, and by the Romans Menevia) from Caerleon. It was in the Middle Ages a large city — the great resort of pilgrims to St. David's shrine; it is now a small village, with only a few good houses besides those of the clergy. It has a fine cathedral, and splendid remains of religious houses, episcopal palace, and St. Mary's College (founded by John of Gaunt), within a high embattled wall nearly a mile in circuit. The cathedral, founded in 1180, on the site of the monastery of St. David, is cruciform. Its dimensions, in the interior, are as follows: length, 290 feet; breadth, 76; nave, 124 choir, 80; transept, 120; central tower, 127 feet high. Among the former bishops may be named Laud, Bull, South, and Horsley. The present incumbent (1868) of the see is Connop Thirlwall, the historian of Greece. The cathedral establishment includes a bishop, a dean, four canons, five vicars choral, and other officers residentiary, with four archdeacons, and 12 prebendaries, or honorary canons, nonresident.

## Davids, Arthur Lumley[[@Headword:Davids, Arthur Lumley]]

             a Jewish writer, was born in London in 1811, and died July 17, 1832. Before he was twenty, he delivered a lecture in the presence of the "Society for the Cultivation of Hebrew Literature," on The Philosophy of the Jews, replete with deep learning and profound research, and published in 1833. He also wrote a Grammar of the Turkish Language, with a Preliminary Discourse on the Language and Literature, of Eastern Nations (London, 1832), a work which called forth the most unqualified praise from the most competent judges of the subject. See Furst, Bibl. Jud. 1:202. (B.P.).

## Davidson[[@Headword:Davidson]]

             (occasionally written Davidsone or Davidsoune), the family name of a large number of Scotch clergymen:

1. ADAM, graduated at Edinburgh University, June 28, 1697; was licensed to preach December 7, 1698; called to the living at Essie-with-Nevay, August 27, 1701; ordained December 30, 1702, and died October 24, 1720, aged forty-one years. See Fasti Eccles. Scoticanae, 3:747.

2. ALEXANDER (1), was licensed to preach in 1740; called to the living at Traquair; ordained in 1744; and died July 20, 1759. See Fasti Eccles. Scoticanae, 1:258.

3. ALEXANDER (2), was licensed to preach in 1758; presented to the living at Stenton in 1766; ordained in February 1767; and died January 24, 1801, aged seventy years. See Fasti Eccles. Scoticanae, 1:384.

4. ALEXANDER (3), was licensed to preach in 1802; presented to the living of Gargunnock in 1809; ordained in 1810; transferred to Slamannan in August 1826; and died October 29, 1855, leaving a son, Thomas, in the ministry. See Fasti Eccles. Scoticance, 1:201; 2:705.

5. ALEXANDER (4), a native of Dyke, graduated at King's College, Aberdeen, in 1826; became teacher in the family of Irvine of Schivas; was licensed to preach in 1831; elected to the living at Northesk in-1838; ordained in 1839; resigned in 1843; and died April 5, 1858, aged fifty-three years. See Fasti Eccles. Scoticanae, 1:288.

6. ALEXANDER DYCE, D.D., was tutor in the family of James Blaikie, provost of Aberdeen; was licensed to preach March 31, 1830; presented by the town council to the living of the South Church in June 1832, and ordained in August; transferred-to the West Church, April 14, 1836, and joined the Free Secession June 15, 1843. He published four Sermons (Aberdeen, 1836-1848): — The Position and Duties of Christ's Church (ibid. 1844): — Lectures on the Book of Esther (Edinburgh, 1859). See Fasti Eccles. Scoticanc, 3:465, 479.

7. ARCHIBALD, D.D., son of the minister at Crawfordjohn, was presented to the living at the second charge, Paisley, and ordained September 7, 1758; transferred to Inchinnan September 30, 1761; was appointed principal of the University of Glasgow, but resigned in October 1786, and died July 7, 1803. See Fasti Eccles. Scoticanae, 2:201, 221.

8. DAVID (1), D.D., native of Fowlis-Wester, was baptized in February, 1750; licensed to preach in August 1773; ordained January 2, 1776; became assistant to Mr. Robert Walker, of Monzie; was presented to the  living at Kippen in May 1776; transferred to Dundee in July 1782; and died December 22, 1825, aged seventy-five years. See Fasti Eccles. Scoticanae, 2:731; 3:694.

9. DAVID (2), was licensed to preach in February 1792; presented to the living at Cumbernauld,.and ordained, September 17, 1801.; and died April 11, 1814, aged forty-seven years. See Fasti Eccles. Scoticanae, 2:63.

10. DAVID (3), son of the minister at Dundee, studied theology at Edinburgh University; was licensed to preach July 31, 1822; unanimously elected the first minister of the church of Broulghty Ferry, October 25, and ordained December 13, 1827; joined the Free Secession, August 22, 1843, and died three days afterwards, aged forty-one years. He published a Sermon (1830). See Fasti Eccles. Scoticanae 3:726.

11. DUNCAN, was promoted from being regent in Aberdeen University, and presented by the king, in February, 1574, to the living at Rathen, as the first minister; in 1593 Lonmay was under his care. He was moderator of the assembly in August 1597, and continued in 1601. See Fasti Eccles. Scoticanae, 3:637.

12. ELLIOT WILLIAM, was licensed to preach in 1788; appointed by the king assistant and successor to his father, Isaac, in September 1789, and died August 21, 1846, aged eighty years. See Fasti Eccles. Scoticanae, 1:746.

13. GEORGE (1), graduated at Edinburgh University in June, 1658; was admitted to the living at Rerrick in 1664; transferred to Anwoth in 1666, and to Whitsome in 1668; continued in October 1684; and died before February 5, 1686. See Fasti Eccles. Scoticance, 1:450, 693, 721.

14. GEORGE (2), graduated at King's College, Aberdeen, March 31, 1809; was licensed to preach November 22, 1814; ordained in March 1819, as missionary at Berriedale; presented February 22, and admitted June 15, 1820, to the living at Latheron; enjoined the Free Secession, March 24, 1843. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 3:364.

15. GEORGE RAMSAY, was licensed to preach June 25, 1823; presented by the earl of Kintore, in March 1828, to the living at Driumblade, and ordained May 8; translated to lady Glenorchy's Church, Edinburgh, July 14, 1842; joined the Free Secession, June 28, 1843. He published,  Privilege and Duty; a Pastoral Address to Lady Glenorchy's Congregation (Edinburgh, 1845): — Britain's Past Policy, Penitenice, and Pledge, a sermon (ibid. 1857): — An Account of the Parish. See Fasti Eccles. Scoticanae, 3:653.

16. HENRY, was born at Eckford in 1687; graduated from Edinburgh University in 1705; was licensed to preach in March 1712; and ordained minister at Galashiels in December 1714. He was one of twelve milisters who petitioned the General Assembly, in 1721, against the Marrow of Modern Divinity, for which they were scoffingly called the Twelve Apostles. About 1735 he adopted the principles of the Independents, but retained his living till his death, October 24, 1756. He published three Sermons; and Letters to Christian Friends (Edinburgh, 1811). See Fasti Eccles. Scoticanae, 1:550.

17. HUGH, was licensed to preach in March 1799; appointed schoolmaster at Maybole in 1811; presented in January, and ordained April 24, 1817, minister at Eaglesham; and died April 27, 1829, aged fifty-six years. See Fasti Eccles. Scoticanae, 2:65.

18. ISAAC, D.D., minister of a Presbyterian church at Ratcliffe Highway, London, graduated from Edinburgh University in 1775; was admitted minister at Sorbie the same year; transferred to Whithorn in 1794; and died December 26, 1810. See Fasti Eccles. Scoticanae, 1:745,7 49.

19. JAMES, graduated at the University of St. Andrews in.March, 1580; was presented to the vicarage of Wigton in 1590, and Kirkmadryne in 1596; transferred to Whithorn about 1599; continued in 1606, and adhered with forty-one others to the protestation against the introduction of episcopacy. He died before April 17, 1617. See Fasti Eccles. Scoticanae, 1:729, 746.

20. JOHN (1),was appointed the second Protestant minister at Hamilton in 1567, and had charge, also of Dawserff, Dalyell, Cambusnethan, and Blantyre, in 1574; was a member of the assembly in 1581; appointed .by the secret council, in March 1589, one of the commissioners for the maintenance and defence of true religion, and continued in 1596. See Fasti Eccles. Scoticanae, 2:257.

21. JOHN (2), graduated at the University of St. Andrews; was settled at Liberton in 1579, and was a commissioner of the General Assembly of  1581. He wrote a poetical tract against the regent, James, earl of Morton, in 1579, and wept when the earl forgave him; was appointed by the General Assembly of 1582 to pronounce sentence of excommunication against the archbishop of Glasgow, and was "nothing affrayed," but was threatened with a violent death, so was guarded to the kirk for ten Sundays. In 1583 he boldly admonished the king "to forbear his often swearing," and the same year had to advise him "to beware of innovations in the court." He fled to England in April 1584, to escape the rage of his enemies. He refused in 1588 to be again settled at Liberton, but was appointed to St. Giles' parish church, Edinburgh, in 1589; was moderator of the syod and of the General Assembly that year; appointed to the second charge, Holyrood house, in 1590; was a member of the assembly, 1591; preached in the New Kirk, Edinburgh, 1592, was transferred to Prestonpans in 1595; presented to the vicarage in 1597; appointed by the assembly a visitor of five presbyteries; and died before September 5, 1604, aged about fifty-six years. He built the kirk and manse at his own expense; and left all his property to support the school which he founded, "for teaching Latin, Greek, and Hebrew, and instructing the youth in virtue and learning." He published, Dialogue Betwixt a Clerk and a Courtier (1573): — Ane Breif Commendation of Uprightness (4to, cod.): — D. Bancroft's Rashness in Railing against the Church (1590): —Memorial of the Life and Death of Robert Campbell and his Wife (1595): — Some Helps for Young Scholars in Christianity (1602): — Discovery of the Unnatural and Traitorous Conspiracy of Scottish Papists (1593): —Apologie, and several Letters: Short Form of Morning and Evening Prayer. See Fasti Eccles. Scoticanae, 1:7, 87, 114, 349.

22. JOHN (3), graduated at the University of St. Andrews in 1582; was appointed the second Protestant minister at Comrie in 1588; removed to Muthill in 1589; was a member of the General Assembly, 1590, and one of forty-two ministers who signed a protest to parliament against the introduction of Episcopacy in 1606; moderator of the Presbytery in 1590; and died April 7, 1607, aged about forty-five years. See Fasti Eccles. Scoticanae, 2:752, 779.

23. JOHN (4), graduated at the University of St. Andrews in 1628; was presented to the living of Southdean in July 1635. Refusing to conform to Episcopacy, was confined to his parish in 1662; and was deposed ill July, 1666, for fornication. See Fasti Eccles. Scoticanae, 1:512.

24. JOHN (5), son of the minister at Crawford-john, was licensed to preach in January 1743; called in January, and ordained May 7, 1745, minister at Old Kilhpatric; and died May 19, 1793. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 2:362.

25. PATRICK (1), graduated at Edinburgh University in 1587; was appointed minister at Auchterarder in 1591, having also Monyvaird in charge in 1593; presented by James VI to the living at Muckart in 1594; and continued in April 1620. See Fasti Eccles. Scoticanae, 2:746, 776.

26. PATRICK (2), D.D., a native of Scotstown, became schoolmaster of Keith-hall; was licensed to preach in April 1771; became assistant to Mr. Robert Farquharson, minister of Chapel Garioch; was presented to the living at Kemnay, and ordained June 19, 1776; transferred to Rayne iln February 1778, and died May 21, 1819, aged seventy-five years. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 3:588.

27. PATRICK (3), youngest son of William, minister at Imiverury, graduated at Marischal College, Aberdeen, April 1,1806; became schoolmaster of Kintore; was licensed to preach in July 1814; presented to the living at Insch in 1821; ordained May 8, 1822; and died November 17, 1858, aged sixty-eight years. See Fasti Eccles. Scoticanae, 3:582.

28. ROBERT (1), graduated at Edinburgh University in July 1628; was a member of the commission of assembly in 1647; and died in November, 1657, aged about fifty years. See Fasti Eccles. Scoticanae, 1:383.

29. ROBERT (2), was licensed to preach in February; 1708; became chaplain to lady Blantyre; was called to the living at Crawford-john in December 1712; ordained in November, 4, 1713; and died January 7, 1749, aged sixty-seven years. He left two sons, Archibald and John, in the ministry. See Fasti Eccles. Scoticanae, 3:322.

30. THOMAS (1), studied theology at Glasgow University; was licensed to preach by the Scotch Presbytery at London, December 12, 1700; received by the Presbytery at Edinburgh, 1702, elected sole lecturer in the Tron Church, Edinburgh, September 11, 1706; commissioned chaplain by queen Anne at Stirling castle, and ordained October 18,1709; promoted to Whitekirk in 1713; transferred to Dundee, January 5, 1732; and died November 27, 1760, aged eighty-two years. His son Hugh became rector of Kirkby, in Yorkshire; and his son Thomas Randall was minister at  Inchture, then at Stirling. See Fasti Eccles. Scoticanae, 1:386; 2:685; 3:689.

31. THOMAS (2), studied.at the universities of Aberdeen and Glasgow; became schoolmaster at Dores in 1819; was licensed to preach, and ordained minister at Kilmalie, April 4, 1826; made missionary at Tarbert, April 15, 1829; presented to Salen in December 1835; joined the Free Secession, May 24, 1843. See Fasti Eccles. Scoticanae, 3:113, 114.

32. WILLIAM (1), graduated at the University of St. Andrews in 1595; was appointed to the living at Reay in 1601; transferred to Farr before 1607; and continued in 1608. See Fasti Eccles. Scoticanae, 3:350, 366.

33. WILLIAM (2), graduated at the University of St. Andrews in 1603; was an expectant in the synod in 1611; admitted to the living of Auchindoir and Kearn before. November 1633; was a member of the ,General Assembly in 1639; and continued April 16, 1667. See Fasti Eccles. Scoticanae, 3:548.

34. WILLIAM (3), a native of Kintore, was minister at Rathen in 1603; present at the Aberdeen Assembly in July 1605, contrary to the king's order; confessed his error to the privy council in October, and was admonished and returned to his charge. He was admitted a burgess and guild-brother of Aberdeen, August 1, 1620; was a member of the commission of assembly, 1645; and died in 1657. See Fasti Esccles. Scoticanae, 3:638.

35. WILLIAM (4), had been a minister in Ireland who fled at the time of the insurrection in 1641. After a stay in England and the south of Scotland, he was invited to the living at Canisbay in 1652, and admitted February 17, 1655; transferred to Birsay October18, 1666; lost his sight May 25, 1673, and died after September 9, 1690. See Fasti Eccles. Scoticanae, 3:358, 393.

36. WILLIAM (5), graduated at King's College, Aberdeen, July 12, 1660; and was admitted to the living at Killearnan, February 25, 1669. See Fasti Eccles. Scoticanae, 3:281.

37. WILLIAM (6), a native of Aberdeenshire, became schoolmaster of Navar; was licensed to preach August 19, 1741; called to the living at Lethnot and Navar, and ordained September 25, 1746; and died March 12, 1775, aged seventy-three years. See Fasti Eccles. Scoticanae, 3:833.

38. WILLIAM (7), graduated at King's College, Aberdeen, April 23, 1751; became schoolmaster at Inverury in June 1751; was licensed to preach February 14, 1759; ordained assistant minister, and successor at Inverury, September 6, 1767; and died January 19, 1799, aged sixty-eight years. He left two sons in the ministry, William and, Patrick. See Fasti Eccles. Scoticanae, 3:583.

39. WILLIAM (8), was ordained in October 1762; minister of the Presbyterian congregation, Castlegarthi. Newcastle-on-Tyne; presented in January, and admitted in May 1801, to the living at Mordington; and died June 24, 1804, aged sixty-eight years. See Fasti Eccles. Scoticanae, 1:445. s.v

## Davidson Robert, D.D.[[@Headword:Davidson Robert, D.D.]]

             an eminent Presbyterian divine and scholar, was born at Elkton, Md., 1750, and graduated at the University of Pennsylvania 1771. In 1773 he was ordained by the Second Presbytery of Philadelphia, and became associate pastor of the First Church and professor of history in the University. During the Revolution he was a zealous Whig, and when the British occupied Philadelphia he retired to Delaware. In 1784 he was appointed vice-president and professor of belles-lettres in Dickinson College, and was also called to be pastor of the First Presbyterian Church in Carlisle. On  leaving Philadelphia, he was made D.D. by the University. The double duties devolving on him at Carlisle were discharged with signal ability, industry, and success. His learning embraced a wide range, including eight languages, theology, and physics. He was especially devoted to astronomy, and invented an ingenious apparatus called a Cosmosphere, presenting the earth and firmament to view on the same axis. He was also a man of elegant tastes, skilled in music and drawing. In 1785 he was appointed by the Old Synod of New York and Philadelphia, along with Drs. Alison and Ewing, on a committee to prepare an improved version of the Psalms to take the place of Rouse. In 1796 he was chosen moderator of the General Assembly, and in 1804 he succeeded Dr. Nisbet in the presidency of the college, which he resigned in 1809, in order to devote himself exclusively to his pastoral duties. He died at Carlisle Dec. 13, 1812. His publications are, A Dialogue, with two Odes set to Music, 1775; An Epitome of Geography, 1784; A Dialogue, in blank verse; Papers on Astronomy; Funeral Eulogium on Washington, 1799; The Christian's A, B, C, 1811; New metrical Version of the Psalms, 1812; Occasional Sermons. — See Sprague, Annals, 3, 322.

## Davidson, Adoniram Judson[[@Headword:Davidson, Adoniram Judson]]

             a Baptist minister, was baptized in 1858; licensed to preach in 1873; matriculated at Acadia College: in 1872; preached for a while in 1873 at Isaacs Harbor, and in 1874 undertook a mission to Eatonville, N.S., and died at his home in Portaupique, January 14, 1876, aged thirty-three years. See Baptist Year-book of N.S.; N.B., and P.E.I., 1876, page 36.

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

             a Protestant Episcopal clergyman, entered the ministry in 1867; became assistant minister of St. George's Church, Newburgh, N.Y., but served only a short time, and died September 29, 1870. See Prot. Episc. Almanac, 1871, page 118.

## Davidson, Asbury[[@Headword:Davidson, Asbury]]

             a minister in the Methodist Episcopal Church South, was born in Tennessee in 1810. He was admitted into the Tennessee Conference in 1831; served as presiding elder in the Memphis Conference during 1842 and 1844; was transferred to the Mississippi Conference in 1845; located and removed to Texas in 1851; joined the Texas Conference in 1855, and died December 21, 1868. See Minutes of Annual Conferences of the M.E. Church South, 1869, page 385.

## Davidson, Benjamin[[@Headword:Davidson, Benjamin]]

             an English Oriental scholar, was born of Jewish parentage. In 1845 he was in connection with the British Society for the Propagation of the Gospel  among the Jews, and in 1847 was appointed principal of the college founded by that society for training missionaries for the Jews. He died in London in 1871. Besides assisting in the edition of the Englishman's Hebrew and Chaldee Concordance, he is the author of the Analytical Hebrew and Chaldee Lexicon: — Syriac Reading Lessons, with Analysis: — Chaldee Reading Lessons: — and joint author of Arabic Reading Lessons. But his chef d'oeuvre is his posthumous work, A Concordance of the Hebrew and Chaldee Scriptures (Lond. 1876), the most complete Hebrew concordance hitherto issued. The order of the books is here retained uniformly, and also that of the personal inflections of the verb. The suffixes are, moreover, expressed in detail. At the end of the volume a list of particles is given. (B.P.)

## Davidson, C.B., D.D[[@Headword:Davidson, C.B., D.D]]

             a Protestant Episcopal clergyman, entered the ministry in 1867, becoming pastor of Grace Church, Indianapolis, Indiana; in 1870 resided in Springfield, Ohio, where he assumed the rectorship of Christ Church; in 1873 became rector of St. John's Church, Cincinnati; and died in December 1874, aged fifty-eight years. See Prot. Episc. Almanac, 1874, page 145.

## Davidson, James H[[@Headword:Davidson, James H]]

             a Methodist. Episcopal minister, was born in Westmoreland County, Pennsylvania, in 1836. He was converted in early life; removed to Indiana in 1856; received license to preach soon after; in 1859 entered the South- eastern Indiana Conference; in 1861 enlisted in the Seventieth Regiment Indiana Volunteers; served in the army one year; re-entered the itinerancy, and continued until his death, June 18, 1866. See Minutes of Annual Conferences, 1866, page 205.

## Davidson, James I[[@Headword:Davidson, James I]]

             a Methodist Episcopal minister, was born near Newcastle-on-Tyne, Northumberland, England, December 14, 1824. He was converted at the age of eight; conducted prayer-meetings at ten; began to exhort and preach at twelve; became a regular licensed preacher among the Wesleyans when but sixteen; in 1849 emigrated to America; in 1850, settled in Quincy Illinois; in 1851 entered the Illinois Conference; in 1862 was appointed chaplain of the Seventy-third Regiment Illinois Volunteers, but afterwards became successively captain, major, and, lieutenantcolonlel; returned to the  pastorate, and continued until his death, January 10, 1870. See Minutes of Annual Conferences, 1870, page 235.

## Davidson, John Edward[[@Headword:Davidson, John Edward]]

             a Presbyterian minister, was born in Fairfield District, S.C., June 16, 1827. He graduated from Princeton Theological Seminary in 1853; was ordained an evangelist by the Presbytery of Tombigbee, December 17 of the same year; became pastor at Miuden, Alabama, in 1854, and died there October 30 of that year. See Genesis Cat. of Princeton Theol. Sem. 1881, page 178.

## Davidson, Joseph T[[@Headword:Davidson, Joseph T]]

             a Presbyterian minister, was born in Fairfield District, S.C., April 11, 1818. He was licensed to preach by the Presbytery of Red River, January 7, 1841; ordained, in 1854, pastor at Homer, Louisiana; supported his family by teaching and working on the farm; organized several churches and saw many revivals; and died at Homer, October 21, 1881. See S.W. Presbyterian, Novemer 1, 1881. (W.P.S.)

## Davidson, Robert, D.D[[@Headword:Davidson, Robert, D.D]]

             a Presbyterian minister, only son of Reverend R. Davidson, D.D., second president of Dickinson College, was born at Carlisle, Pennsylvania, February 23, 1808. He graduated from Dickinson College in 1828, and from Princeton Theological Seminary in 1831; the following year took charge of the McChord (or Second) Church of Lexington, Kentucky, was ordained there in March 1832, and became distinguished for his pulpit eloquence and his earnest work as a pastor. In 1840 he became president of Transylvania University, Kentucky; in 1842 was appointed stuperintendent of public institutions, but after holding that office a short time and declining a professorship in Centre College and the presidency of Ohio University, he accepted the pastoral charge of the First Presbyterian Church in New Brunswick, N.J., May 4, 1843. In 1859 he became pastor of the Spring Street Church, New York city. From 1864 to 1868 his pastoral charge was the First Church of Huntington, L.I, and he afterwards resided in Philadelphia, Pennsylvania, until his death, April 6, 1876. Dr. Davidson served the General Assembly as its permanent clerk from 1845 to 1850. For a quarter of a century he was a member of the Board of Foreign Missions. for ten years a director of Princeton Seminary, and in 1869 was  one of the delegates to the General Assembly of the Free Church of Scotland. He was a frequent contributor to the periodical literature of the day. He published a large number of pamphlets, sermons, etc., and wrote several able articles for the Princeton Review. He was also the author of a number of volumes, the largest and best known of which is his History of the Presbyterian Church in Kentucky. "He was a man of fine culture, a scholar, a writer of great purity and elegance. As a minister of Christ he won and maintained to the end a high position." See Necrol. Report of Princeton Theol. Sem. 1877, page 26.

## Davidson, Thomas Leslie, D.D[[@Headword:Davidson, Thomas Leslie, D.D]]

             a Baptist minister, was born in Edinburgh, Scotland, September 6, 1825. He went to Canada in 1833; in 1841 united with the Church; in 1843 entered the Baptist College in Montreal; in August 1847, was ordained pastor in Pickering, Ontario, continuing there till December 1850, when he went to the city of Brantford, and remained there till April 1860. During this pastorate he baptized three hundred and eight persons, and built two churches. He was at the same time editor of the Canadian Messenger, now the Canadian Baptist, assuming that position in 1854. In 1857 he was chosen secretary of the Baptist Missionary Convention of Ontario, and held the office for fifteen successive years. He was afterwards pastor at St. George (1860-66), Elgin (186673), and Guelph (1873-77). For one year after leaving the last place he was general financial and travelling secretary of the Ontario Baptist Convention. His last pastorates were in Chatham and Tiverton, Ontario. In 1858 he published a work on Baptism and Communion. He died in October 1883. See Cathcart, Baptist Encyclop. page 308; Chicago Standard, October 25, 1883. (J.C.S.)

## Davidson, W. Fayette[[@Headword:Davidson, W. Fayette]]

             a Protestant Episcopual clergyman, was .a deacon for several years in the diocese of Pennsylvania; in 1858 officiated in Philadelphia for a short time, and then removed to Suffolk, Virginia, where he died, December 24, 1859. See Prot. Episc. Almanac, 1861, page 98.

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

             a Scotch clergyman, studied at the University of St. Andrews; was presented by the king to the living at Inchture in 1799, and ordained in August of that year; libelled by the presbytery in 1811,-but the charge was  withdrawn; the parishioners brought a new charge against him in 1812, which, after three years' litigation, was declared “not proven," in May 1815. He died September 3, 1840, aged seventy-seven years. See Fasti Eccles. Scoticanae, 3:700.

## Davie, J.T.M[[@Headword:Davie, J.T.M]]

             a Reformed (Dutch) minister, came from the Presbytery of North River in 1853; served the Church at Flatlands, L.I., from 1853 to 1861, and died in 1862. See Corwin, Manual of the Ref. Church in America, 3d ed., page 230.

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

             a Scotch clergyman, intruded in the living at Strickathrow in 1701, and again in November 1715, "coming in with near eighty men under arms, with beating drums and flying colors, and preached a little." He continued till February 1716, and was deposed in October following, at which time he was factor to James, earl of Southesk. See Fasti Eccles. Scoticanae, 3:850.

## Davies Samuel[[@Headword:Davies Samuel]]

             a Presbyterian minister, president of the College of New Jersey, was born near Summit Ridge, Newcastle County, Del., Nov. 3, 1723. He was educated at Fogg's Manor School, where he completed his theological studies also, and was licensed July 30, 1746. He was ordained as an evangelist in 1747, undertook a mission to Hanover County, Va., and on his arrival obtained a license from the General Court to officiate at four different places of worship. In 1748 he accepted a call to Hanover, and, having received an extension of his license, he divided his labors between five counties with great success. He subsequently claimed the privilege of the Act of Toleration for Virginia, and received a letter “under authority” in England confirmatory of his views. In 1753 he went to England in behalf of the College of New Jersey, and returned to Virginia in 1755, when the Presbytery of Hanover was founded, chiefly through his instrumentality. In 1759 he became president of New Jersey College, and removed to Princeton, where he died Feb. 4, 1761. It is deserving of record that in a discourse on the occasion of Braddock's defeat he made the following prophetic remark of Washington: “I may point out to the public that heroic youth, colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service to his  country.” “In the pulpit he was at once instructive and persuasive, full of light, and power, and love; and his manner of delivery was worthy of his fine thoughts, splendid diction, and deeply evangelical spirit.” His sermons, which are strikingly eloquent, have been often reprinted; the latest editions are those of Albert Barnes, with a life of the author (New York, 1851, 3 vols. 8vo), and that of the Presbyterian Board, with Memoir by Dr. Sprague (Phila. 3 vols. 8vo). — Sprague, Annals, 3, 140.

## Davies, Benjamin (1), D.D[[@Headword:Davies, Benjamin (1), D.D]]

             an English Independent minister, son of an Independent minister in Wales, was; educated. at Carmarthen, settled first at Abergavenny, and was tutor of an academy there. In 1783 he went to London as pastor at Fetter Lane, and tutor in the Homerton Academy. He was one of the six Merchant Lecturers from 1783. He filled his varied duties with great respectability and acceptance till his health failed, and he died after July 1795. He published several Sermons. See Wilson, Dissenting Churches, 3:462, 463.

## Davies, Benjamin (2)[[@Headword:Davies, Benjamin (2)]]

             a Welsh Baptist minister, vas born at Llangan, Carmarthenshire, in 1777. He was baptized in 1795; had a good education; was ordained at Ffynon in 1792, and after a life of great usefulness died there, August 16, 1828. See (Lond.) Baptist. Magazine, 1829, page 181. (J.C.S.)

## Davies, Benjamin (3)[[@Headword:Davies, Benjamin (3)]]

             an English Baptist minister, was born at Dorclhester, August 31, 1833. He was converted at the age of sixteen; for a few years was engaged in secular business, but in October 1854, became pastor of the Church in South  Chard, Somersetshire; in eighteen months removed to Linsdale, and preached till the close of 1858, when he went to Greenwich, where he was pastor until his sudden death, May 11, 1872. See (Lond.) Baptist Hand- book, 1874, page 265. (J.C.S.)

## Davies, Benjamin, Ph.D., LL.D[[@Headword:Davies, Benjamin, Ph.D., LL.D]]

             a Baptist scholar, was born at Wern, near St. Clear's, in Carmarthenshire, Wales, February 26, 1814. He began to preach before he was sixteen years old, entered Bristol College in 1830, studied at the universities of Dublin and Glasgow, and finally at Leipsic; in 1838 took charge of the Baptist Theological Institution at Montreal, Canada; in 1844 of Stepney College, England; in 1847 became professor in McGill College, Montreal; in 1857 in Stepney College; then removed to Regent's Park, London, and died July 19, 1875. He was active in philological and Biblical labors, and published numerous works in that line. He was a member of the Bible Revision Committee. See (Lond.) Baptist Hand-book, 1876, page 341.

## Davies, Daniel (1)[[@Headword:Davies, Daniel (1)]]

             a Welsh Baptist minister, was born in Pembrokeshire in 1814. He graduated from Pontypool College in 1841; became co-pastor with Reverend Robert Williams at Ruthin, Denbighshire for a few years; pastor at Llanelly, near Abergavenny, for twelve years, and afterwards at Cowbridge, Glamorgan, until his death, December 14, 1867. See (Lond.) Baptist Handbook, 1869, page 139. (J.C.S.)

## Davies, Daniel (2)[[@Headword:Davies, Daniel (2)]]

             an English Congregational minister, was: born at Maelgrove, Pembrokeshire, in 1780. He was early converted to Christ; ordained at Rhesycae, Flintshire, in 1808; five years later removed to Cardigan, and remained there until his death, January 18, 1867. See (Lond.) Cong. Year- book, 1868, page 266.

## Davies, Daniel (3)[[@Headword:Davies, Daniel (3)]]

             an English Congregational minister, was born at Hawey Mill, Radnorshire, April 17, 1787. He was converted when very young; trained for the ministry at Wrexham College; was ordained at Sarnau, Montgomeryshire, where he labored ten years; thence removed ton Wollerton, Salop, where he continued until his death, March 20, 1865. See (Lond.) Cong. Year- book, 1866, page 245.

## Davies, Daniel (4)[[@Headword:Davies, Daniel (4)]]

             an English Congregational minister, was born at Castle Villa, Pembrokeshire, in 1791. He joined the Church at the age of eighteen; began preaching in the following year; in 1812 entered Abergavenny Academy; in 1819 was ordained co-pastor at Trefgarn and Penybont; afterwards had oversight of the churches at Gower, Glamorganshire, at Winslow, again at Penybont, and finally at Zion's Hill, Pembrokeshire, where he died, September 28, 1859. See (Lond.) Cong. Year-book, 1860, page 181.

## Davies, Daniel (5), D.D[[@Headword:Davies, Daniel (5), D.D]]

             a Welsh Baptist minister, was born in Carmarthenshire, December 15, 1797. He became blind at the age of seven; studied for a time in the Liverpool College for the Blind, and for a short period was a preacher among the Welsh Presbyterians. At the age of twenty-three he became a Baptist, and for five years was pastor of a Welsh Church in London, when he removed to Bethesda, Swansea, and there had charge of the church for thirty years. In 1855 he removed to Cardigan, where he was pastor for several years. He died in Glamorganshire, but the exact date does not appear. See Cathcart, Baptist Encyclop. page 309. (J.C.S.)

## Davies, Daniel (6)[[@Headword:Davies, Daniel (6)]]

             a Welsh Baptist minister, was born in Carmarthenshire in 1805. He joined the Church at the age of thirteen; in 1830 became pastor at Lixworn, Flintshire, where he remained seventeen years, and at Penyfron and Halkin, until his death, May 30, 1859. See (Lond.) Baptist Hand-book, 1861, page 97. (J.C.S.)

## Davies, David (1)[[@Headword:Davies, David (1)]]

             a Welsh Congregational minister, was born at Clifforch, Cardiganshire, February 1791. He joined the Church when very young; entered the Presbyterian College at Carmarthen inn his seventeenth year; was co-pastor at Carnarvon two years, and then at Pant-teg and Peniel, near Carmarthen, until his death, July 31, 1864. He was president of the college at Carmarthen twenty-one years. See (Lond.) Cong. Year-book, 1865, page 233.

## Davies, David (2)[[@Headword:Davies, David (2)]]

             a Welsh Baptist minister, son of the Reverend Benjamin Davies, was born at Denant, March 2, 1794. He was brought up a carpenter, converted under the last sermon of his father in 1812, and soon began to preach. He studied under Reverend Micah Thomas, at Abergavenny, and afterwards at Stepney College, London. In 1822 he was chosen assistant minister at Evesham; subsequently was pastor at Haverfordwest; and after being for some Tears tutor of the college at that place, died there, March 19, 1856. See (Lond.) Baptist Hand-book, 1856, page 6.

## Davies, David (3)[[@Headword:Davies, David (3)]]

             a Welsh Congregational minister, was born in Llanybydder, Carmarthenshire, in June 1798. He joined the Church at the age of fifteen; before he was twenty, through the request of the Church, began preaching; was ordained at New Inn, near Pontypool, in 1823, where he continued to preach until his death, December 12, 1875. See (Lond.) Cong. Yearbook, 1877, page 353.

## Davies, David (4)[[@Headword:Davies, David (4)]]

             a Welsh Congregational minister, was born at Blaenpantyvi, in the parish of Troedyroer, in 1806. He was converted about 1822, while attending the Neuaddlwyd Academy; in 1828 began preaching, and was ordained pastor at Capel-y-reu-cellan; in 1839 removed to Lampeter, where he labored till his death. December 17, 1871. See (Lond.) Cong. Year. Book, 1873, page 322.

## Davies, David (5)[[@Headword:Davies, David (5)]]

             a Methodist Episcopal minister, was born at Newtown, Montgomeryshire, Wales, June 10, 1807. He embraced religion in early life; received license to preach at the age of sixteen; came to America in 1831, and in 1833 united with the Oneida Conference. He became so affected by blindness that he was obliged to retire from all active work in 1873 and died February 2, 1878. See Minutes of Annual Conferences, 1878, p. 67.

## Davies, David (6)[[@Headword:Davies, David (6)]]

             a Welsh Congregational minister, labored eleven years, and then suffered two years of indisposition and inability to perform; his pastoral duties, when he died at Glantaf, Glamorganshire, July 16, 1851, at. the age of forty years. See (Lond.) Cong. Year-book, 1851, page 214.

## Davies, David (7)[[@Headword:Davies, David (7)]]

             a Welsh Baptist minister, was born at Culycwm, Carmarthenshire, in 1813. He began to preach in 1836, entered Pontypool College in 1841; in 1844 was ordained pastor of the Old Church at Waintrodau, Bedwas, where he ministered with great acceptance and success for twenty years. His next pastorate was with the Charles Street Church, Newport, Monmouthshire;  and his last with the Church in Bedwas, where he died, January 11, 1872. See (Lond.) Baptist Hand-book, 1873, page 256. (J.C.S.)

## Davies, David Milton[[@Headword:Davies, David Milton]]

             a Welsh Congregational minister, was born near Lampeter, Cardiganshire, November 23, 1827. He joined the Church in 1840; studied two years at Hanover, and four years at Brecon College; was ordained at Hay, Brecon, in 1853; about a year later became pastor at Wern and Penycae. in Cardiganshire, where he labored with great zeal and success until 1858, then removed to Llanfyllin, Montgomeryshire, and remained until his death, June 7, 1869. For some years he was one of the responsible editors of the Dyysgedydd, a denominational monthly. See (Lond.) Cong. Year-book, 1870, page 283.

## Davies, David Rowland[[@Headword:Davies, David Rowland]]

             a Congregational minister, was born in Ystradfellte, Glamorganshire, South Wales, in 1809. In 1843 he emigrated to America, and was ordained June 17 as pastor of the Church at Brady's Bend, Pennsylvania, where he died, August 15, 1881. See Cong. Year-book, 1882, page 28.

## Davies, Ebenezer, F.G.S[[@Headword:Davies, Ebenezer, F.G.S]]

             an English Congregational minister, was born at Ruthin, North Wales, April 3, 1808. He was educated at Rotherham College, and settled at Tabernacle Chapel, Stockport, in 1838. After one year of unexampled success, he accepted a call of the London Missionary Society to go to New Amsterdam, in Berbice, British Guiana, where he labored faithfully until 1848. He then returned to England, and became the minister of a chapel in London, where he remained twenty-four years. His last years were spent in Southport. He died at Bryniach, Ruthin, February 3, 1882. See (Lond.) Cong. Year-book, 1883, page 275.

## Davies, Edward (1)[[@Headword:Davies, Edward (1)]]

             a Welsh Baptist minister, was born in 1769. He began to preach in 1789, and finally was pastor of the English and Welsh Church at Maesteg, Glamorganshire, where he died, November 8, 1843. See (Lond.) Baptist Hand-book, 1844, page 16. (J.C.S.)

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

             a Welsh Congregational minister, was born at Llanrhaiadr-y-Mochnant, May 1786. He was converted in youth; began his ministry in 1815, at Capel Helyg and Rhoslan; in 1822 became pastor of the churches at Penystryt and Maentwrog; relinquished his pastoral work in 1856, but continued to preach in different places till near his death, at Trawsfvnydd, January 5, 1872, See (Lond.) Cong. Year-book, 1873, page 323.

## Davies, Edward (3), A.M[[@Headword:Davies, Edward (3), A.M]]

             an English Congregational minister, was born near Newport, Shropshire, March 15, 1796. He was converted at sixteen years of age; in March 1813, joined the Church at Harwood; entered North Wales Academy, at Llanfyllin, in January 1817; in 1820 was appointed tutor of classics, and in January was ordained as co-pastor, at Newtown, Montgomeryshire, and as pastor of the neighboring church of Bwlchyfridd. In 1839 he removed with the academy to Brecon, retaining his office as classical tutor until his death, February 25, 1857. See (Lond.) Cong. Year-book, 1858, page 196.

## Davies, Evan (1)[[@Headword:Davies, Evan (1)]]

             an English Congregational minister, was born at Hengwm, Cardiganshire, in 1805. He was carefully trained, as a Calvinistic Methodist; experienced conversion in early manhood in London, whither he had gone to engage in business; joined the Congregationalists; studied at Neuaddlwyd Academy, and at the Western Academy; and settled as minister first at Great Torrington, North Devon, for a short time; was sent by the London Missionary Society, after ordination, in 1835, to Penang, China, where he devoted himself incessantly to the study of the Chinese language, established a Christian school for native children, and preached to the English soldiers stationed there. Mr. Davies returned to England in 1840, travelled as missionary agent until 1844, when he accepted the oversight of the Congregational Church in Richmond, Surrey. In 1857 he removed to Heywood, Lancashire, remained there two years, then went to Dalston, and finally to Hornsey, where he died, June 18, 1864.: Mr. Davies was the author of the following works: China and her Spiritual Claims: — Memoirs of the Reverend Samuel Dyer: — An Appeal to the Reason and Good Conscience of Catholics: — Lectures on the Sabbath; and editor of the following works: Letters of the late Reverend Samuel Dyer to his Children; Lectures on Christian Theology; by the late Reverend Dr.  Payne; and The Works of the late Reverend Dr. Edward Williams of Rotherham. His notes on Original Sin and Baptism, which appear in his edition of Dr. Williams's works, evince great power as a thinker. See (Lond.) Cong. Year-book, 1865, page 234.

## Davies, Evan (2)[[@Headword:Davies, Evan (2)]]

             a Welsh Wesleyan minister, was born at Cellan, near Lampeter, in November, 1819. He was converted in 1839, entered the ministry in 1846, and died at Llangollen, January 11, 1877. See Minutes of the British Conference, 1877, page 27.

## Davies, Francis Barton[[@Headword:Davies, Francis Barton]]

             a minister of the Methodist Episcopal Church South, was born in Savannah, Georgia. He was converted in early life; began his ministry in the Holston Conference, but afterwards gave up preaching for a time, on account of failing health; in 1866 again entered the itinerant ranks in the North Georgia Conference, in which he labored until his death, at Decatur, April 25, 1881, in the forty-seventh year of his age. See Minutes of Annual Conferences of the M.E. Church South, 1881, page 332.

## Davies, George[[@Headword:Davies, George]]

             an English Wesleyan missionary, was sent out by the British Conference in 1863 to West Africa, where, after a few months of earnest and useful labor, his health failed. Returning to his native land, he was appointed in 1865 to the South Bristol Circuit; but died at Cardiff, August 3, 1866, in the twenty-fifth year of his age. See Minutes of the British Conference, 1866, page 39.

## Davies, George Palmer[[@Headword:Davies, George Palmer]]

             an English Congregational minister, was born at Narberth, Pembrokeshire, April 30, 1826. He was educated at Carmaihrthen ant Homerton colleges, and at the age of twenty-four entered upon the pastorate of the Church at Wandlsworth, where he remained three years. Retiring to recuperate his failing health, he sojourned in Bonn and subsequently in Berlin, pursuing his theological studies. He refused the chair of theology at Carmarthen College, and accepted the agency of the British and Foreign Bible Society in south Germany. For several years he lived in Frankfort; but in 1869, having been called to superintend the entire work of the Bible Society in  Germany and Switzerland, he removed to Berlin, where he continued to reside until his death, April 23, 1881. He wrote, Erinnerungsblatter von Freundeshand ( Berlin, 1881). See (Lond.) Cong. Year-book, 1882, page 292.

## Davies, Henry (1)[[@Headword:Davies, Henry (1)]]

             a Welsh Baptist minister, was born at Llanggloffan, Pembrokeshire, in 1783. He began to preach at the age of nineteen or twenty; studied two years at Abergavenny College; and in 1811 was chosen co-pastor in his native town, where he remained until his death, August 23, 1862. For twenty-eight years he was secretary of the association in his shire. See (Lond.) Baptist Handbook, 1863, page 113. (J.C.S.).

## Davies, Henry (2)[[@Headword:Davies, Henry (2)]]

             an English Wesleyan minister, was born at Barnstable, October 23, 1799. He was converted, at sixteen; was appointed to the West Indies in 1821; returned to England in 1824; was henceforth engaged in the home work; became a supernumerary in 1855; re-entered the itinerancy in 1859; retired in 1865; and died in Cambridge, January 19, 1870. See Minutes of the British Conference, 1870, page 22.

## Davies, Henry (3)[[@Headword:Davies, Henry (3)]]

             an English Congregational minister, was born in London in 1817. He studied at Newport Pagnel Academy; preached successively at Godmanchester, Ryde, and Lavenham; and died March 22, 1877. See (Lotud.) Cong. Year-book, 1878, page 312.

## Davies, Henry (4)[[@Headword:Davies, Henry (4)]]

             a Welsh Congregational minister, was born at Bwlch-y-gwynt, Carmarthenshire, May 21, 1820. He joined the Church at the age of fifteen; began preaching in the following year; studied for the ministry at Frood- Vale Academy; and was ordained in 1842 at Bethania, Llanoln, where he labored successfully until his death, February 1, 1871. See (Lond.) Cong. Year-book, 1872, page 311.

## Davies, Howell[[@Headword:Davies, Howell]]

             a Welsh Baptist minister, was born at Trelech in 1818, and brought up an Independent. In 1844 he was immersed and began to preach. In 1850 he removed to Maestig, Glamorganshire; and, while keeping a school, and serving as pastor over the Baptist Church there, he died, April 25, 1866. See (Lond.) Baptist Handbook, 1866.

## Davies, Isaac (1)[[@Headword:Davies, Isaac (1)]]

             a Welsh Baptist minister, was born near Corwen, October 21, 1817. He studied at the college in Bradford in 1843; became pastor of the united churches of Swanwick and Riddings, in Derbyshire; in November, 1850, removed to Cupat-Fife, Scotland; and in September 1853, to Newcastle- on-Tyne, where he remained three years, and died July 19, 1860. See (Lond.) Baptist Hand-book, 1862, page 106. (J.C.S.)

## Davies, Isaac (2)[[@Headword:Davies, Isaac (2)]]

             a Welsh Wesleyan minister, was born at Mynydd-bach, Carmarthen. He united with the Methodist society in early life; preached for some time in the Welsh language; was accepted for the ministry in 1857, and sent to Ireland, where he labored six years; was appointed to an English charge in 1863; and died suddenly at Chipping-Norton, Oxfordshire, April 1868. See Minutes of the British Conference, 1868, page 24.

## Davies, J.G[[@Headword:Davies, J.G]]

             a Welsh Congregational minister, was born in Brecknockshire in 1832. He joined the Church in early life; studied at Brecon Independent College; and in 1867 was ordained at Penywern, Dowlais, where he labored until his death, January 21, 1870. See (Lond.) Cong. Year-book, 1871, page 310.

## Davies, J.P[[@Headword:Davies, J.P]]

             a Welsh Baptist minister, son of Reverend Daniel Davies (1), was born at Cwmdu, in the parish of Talley, Carmarthenshire, April 4, 1848. He was baptized by his father at the age of fifteen; studied for three years at the college of Haverfordwest; was recognized as pastor at Abernant, Aberdare, in August 1869; and died May 26, 1872. See (Lond.) Baptist Hand-book, 1873, page 256. (J.C.S.)

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

             an English Baptist minister, was born at Newtown, Montgomeryshire, Wales, February 22, 1816. He was converted and baptized at the age of seventeen, and soon afterwards began to preach. In 1840 he entered Bradford College; and in 1844 was sent out to Ceylon by the Baptist Missionary Society; in 1847 his health failed, but he continued to labor as he had strength till his death, at Colombo, in April 1849. See (Lond.) Baptist Handbook, 1850, page 44.

## Davies, James Adams[[@Headword:Davies, James Adams]]

             a Presbyterian minister, was born in York District, S.C., May 20, 1829. He was converted in early life; educated in Davidson College, N.C.; graduated from the theological seminary at Columbia, S.C., in 1855, when he was licensed by the Bethel Presbytery; was ordained, in 1857, pastor of  Beersheba Church, and died at Yorkville, March 18, 1867. See Wilson, Presb. Hist. Almanac, 1868, page 325.

## Davies, James E[[@Headword:Davies, James E]]

             a Presbyterian minister, was born in Mecklenburg County, N.C., October 20, 1787. He was converted in 1800; in 1818 removed to Illinois, and was licensed to preach by the Illinois Presbytery; became pastor at Hopedale, and died there, October 22, 1862. See Wilson, Presb. Hist. Almanac, 1863, page 414.

## Davies, John (1), DD[[@Headword:Davies, John (1), DD]]

             a Welsh clergyman and antiquary, was born in the latter part of the 16th century in Denbighshire, and educated by William Morgan, afterwards bishop of St. Asaph, and at Jesus College, Oxford. He was rector of Malloyd, in Merionethshire, and canon of St. Asaph. He was a fine Greek and Hebrew scholar. The time of his death is unknown. His works are, Antiquae Linguae Britannica (1621, 8vo): — Dictionarium Latino- Britannicum. He also assisted in translating the Bible into Welsh, in that correct edition which came out in 1620. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Davies, John (10)[[@Headword:Davies, John (10)]]

             a Welsh Congregational minister, was born at Cilianaeron, Cardiganshire, April 1805. He joined the Church very early in life; studied at the Presbyterian College, Carmarthen; was ordained pastor at Bwlchyffridd, Montgomeryshire; twelve years later retired to Llanwnog, and preached occasionally at various places till his death, June 24, 1872. See (Lond.) Cong. Year-book, 1873, page 322.

## Davies, John (11)[[@Headword:Davies, John (11)]]

             an English Congregational minister, previously a Methodist local preacher at Ebenezer, Newport, Pembrokeshire, was ordained pastor at Gideon, April 19, 1843; resigned in 1871, but was able for some time to preach occasionally; and died August 22, 1880, in the seventy-first year of his age. See (Lond.) Cong. Year-book, 1881, page 369.

## Davies, John (12)[[@Headword:Davies, John (12)]]

             a Welsh Congregational minister, was born in the parish of Mothvey, Carmarthenshire, May 1, 1823. He was converted in his twelfth year; began to preach when but sixteen; completed a course at Brecon College; was ordained at Llanelly, Brecknockshire, in 1846; became pastor at Aberaman in 1854; in 1863 removed to Cardiff, and in 1868 resigned his Welsh charge, and became pastor of an English congregation which he had organized in Cardiff; in which capacity he continued till his death, May 8, 1874. He edited the Bierniad, a Welsh quarterly, from its commencement in 1860 until a few months of his death. See (Lond.) Cong. Year-book, 1875, page 321.

## Davies, John (13)[[@Headword:Davies, John (13)]]

             a Congregational minister, was born in Wales in 1824. He was a student at Bala College, Merionethshire; was ordained pastor at Conway, December 19, 1849; subsequently served at Henryd, where he remained until 1859; then was installed pastor at Amwythiz, and in 1864 at Ruthya. From 1868- to 1879 he was engaged in farming, and in the latter year arrived in America. From January 1880, he was acting pastor in Mineral Ridge, Ohio, until his death, February 9, 1881. See Cong. Year-book, 1882, page 28.

## Davies, John (14)[[@Headword:Davies, John (14)]]

             a Baptist minister, was born in Birmingham, England, April 11, 1837. He was educated at Rawden College, Yorkshire, ordained in 1862 in his native city, where he was pastor of the Bond Street Chuirch five years; came to the United States in 1867, and for four years took charge of the Church in South Norwalk, Connecticut. In 1872 he became pastor of the Central Church, Norwich. where his health suddenly failed, December 28, 1879. He returned to England, and died in Birmingham, April 19, 1880. See The Christian Secretary, April 1880. (J.C.S.)

## Davies, John (15)[[@Headword:Davies, John (15)]]

             a Welsh Congregational minister, was born at Maesteg, Glamorganshire. He was brought up in the British school in his native town, and then became a pupil-teacher in Aberdare; afterwards entered the Normal College at Swansea as assistant master, whence he went to the Carmarthen Presbyterian College, September 4, 1871, he was ordained pastor of the  English Church at Maesteg and the Welsh Church at Zoar, but, owing to failing health, gave up his charge and became master of the Llangadog Grammar-school, in which position he died, May 21, 1879, at the age of thirty-five. See (Lond.) Cong. Year-book, 1880, page 3i9.

## Davies, John (16)[[@Headword:Davies, John (16)]]

             a Welsh Baptist minister, was born at St. George's, near Cardiff, September 17, 1851. He joined the Church at the age of fifteen, and early decided to enter the ministry, preaching his first sermon when about eighteen. In 1872 he entered Cardigan Grammar-school, and afterwards spent three years in Haverfordwest College. In June, 1876, he became pastor of the Baptist Church at Penycae, North Wales, where he labored diligently until 1879. He then went to Porth, Rhondda Valley, Glamorganshire; and died June 9, 1880. See (Lolid.) Baptist Hand-book, 1882, page 300.

## Davies, John (2), D.D[[@Headword:Davies, John (2), D.D]]

             an English clergyman and an eminent critic, was born in London, April 22, 1679. He was educated at the Charterhouse School and Queen's College, Cambridge, where he took the degree of A.B. in 1698; was chosen a fellow of his college in 1702, and became proctor in 1709. In 1711, having distinguished himself by several learned publications, he was collated to the rectory of Fen-Ditton, near Cambridge, and to a prebend in the Church of Ely, taking the same year the degree of LL.D. In 1716 he was chosen master of Queen's College. He died March 7, 1732. Dr. Davies was.not the author of any original work, but employed himself in publishing some correct editions of Greek and Latin authors of antiquity. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Bit. and Amer. Authors, s.v.

## Davies, John (3)[[@Headword:Davies, John (3)]]

             an English Congregational minister, was born in Piccadilly, London, March 4, 1792. He studied at Hoxton College; was first settled at Bath, but soon accepted an invitation to Rodborough, Gloucestershire, where he remained  a considerable period; was for many years pastor of the Reverend George Whitefield's chapel in Bristol; resigned on account of ill-health; remained some years without a charge, and then accepted a co-pastorate at Taunton. He afterwards settled at Oswestry, where he remained six or seven years, and then became pastor of the Independent chapel at Welshpool, where he died in March 1851. See (Lond.) Cong. Year-book, 1851, page 213.

## Davies, John (4)[[@Headword:Davies, John (4)]]

             an English Congregational minister, was born at Llangyfni, Carmarthenshire, Wales, August 30, 1769. He joined the Calvinistic Methodists in 1786; studied at Trevecca and Cheshunt colleges; was ordained at Spa Fields in 1796; settled first at Handsworth, and subsequently at Tetbury, Ludgershall, and Whitstable; in 1829 retired to Reading, but was soon after urged to accept the pastorate at Bracknell; Berkshire; thither he removed, and, after fourteen years of earnest labor, was disabled by paralysis, and died March 2, 1861. See (Lond.) Cong. Yearbook, 1862, page 227.

## Davies, John (5)[[@Headword:Davies, John (5)]]

             an English Congregational missionary, was born in 1771. He left England, May 5, 1800, and arrived at Tahiti, Polynesia, July 10, 1801, when the island was sunken in barbarism and idolatry. On account of the fierce war that broke out in Tahiti in 1808, he was obliged to retire to Huaheine, after remaining there a year, went to Port Jackson, which he reached February 17, 1810; returned to Tahiti in September 1811; but in 1818 again removed to Huaheine, and thence to Papara in 1820, where he labored till his death in 1856. See (Lond.) Cong. Year-book, 1857, page 175.

## Davies, John (6)[[@Headword:Davies, John (6)]]

             a Welsh Wesleyan minister, was born in Flintshire in 1784. He joined the Methodist society at the age of sixteen; entered the ministry in 1806, and died December 21, 1845. See Minutes of the British Conference, 1846.

## Davies, John (7)[[@Headword:Davies, John (7)]]

             a Welsh Congregational minister, was born at Esgerfynwent, Carmarthenshire, in 1799. He was converted at the age of ten; studied six years at Carmarthen College, beginning in 1819, suppling, meanwhile, several vacant churches; was ordained in 1826, at Summerfield Chapel,  Neath, Glamorganshire; resigned in 1838, but continued to preach at various places to the time of his death, August 3, 1862. See (Lond.) Cong. Year-book, 1864, page 206.

## Davies, John (8)[[@Headword:Davies, John (8)]]

             a Methodist Episcopal minister, was born in Liverpool, England, March 5, 1799. He was converted at the age of nine; became a local preacher nine years later; emigrated to New York city in 1827, where for years he did valiant work as a city missionary; and in 1836 entered the New York Conference, wherein he labored until his death, July 2, 1876. See Minutes of Annual Conferences, 1877, page 42.

## Davies, John (9)[[@Headword:Davies, John (9)]]

             a Congregational minister, was born September 9, 1800, near Aberystwith, Cardiganshire, Wales. He was converted at fourteen years of age; soon after joined the Church at Woolwich; at the age of sixteen entered the college at Llanfyllin; was pastor at New Cross, Deptford, four years; and in October 1826, became pastor at Daventry, where he remained till his death, June 27, 1857. See (Lond.) Cong. Yearbook, 1858, page 197.

## Davies, John David[[@Headword:Davies, John David]]

             an English Congregational minister, was born at Braintree, Essex, February 10, 1829. He was converted when about eighteen years old; studied at Hackney College; was settled at Blakeney, Gloucestershire, seven years; was sent by the Colonial Missionary Society to Melbourne in 1863, and was soon called to the pastorate at Kew, in the vicinity. After three years he returned, in ill-health, to England; and accepted the pastorate at Wareham, Dorset, where he continued until his death, March 4, 1871. See (Lond.) Cong. Year-book, 1872, page 312.

## Davies, John Jordan[[@Headword:Davies, John Jordan]]

             an English Baptist minister, was born at Cardigan, Wales, and brought up in the Church of England, but changed his views, was baptized, and studied for the ministry at the Baptist College in Bristol. He was successively pastor at Bath; in 1828 at Tottenham, London; in 1849 at Luton, Bedfordshire, where he died, October 4, 1858.

## Davies, John Le Roy[[@Headword:Davies, John Le Roy]]

             a Presbyterian minister, son of the Reverend John B. Davies, was born in Chester. District, S.C., November 3, 1799. He received a through academic education; graduated from the University of North Carolina in 1821, and from Princeton Theological Seminary, N.J., in 1824; was  licensed by the New Brunswick Presbytery, and ordained by Bethel Presbytery, then in connection with the synod of North Carolina, June 7, 1827. His first charge was Catholic Presbyterian Church, in Chester District, S.C., where he labored for eleven years; in 1839 he became pastor of Prospect and Centre churches, in Concord Presbytery, N.C.; in 1845 gave up the latter; in 1850 returned to South Carolina, and supplied several churches in his native region; in 1859 visited Arkansas, and. returning' to South Carolina, died June 16, 1860. See Wilson, Presbst. Hist Almanac, 1861, page 85.

## Davies, John Philip[[@Headword:Davies, John Philip]]

             a Welsh Baptist minister, was born at Bangor, Cardiganshire, March 12, 1786, and was the son of Reverend David Davies, a clergyman of the Established Church. In his fifteenth year he began to frequent meetings of Dissenters, and at length, with his father's reluctant consent, joined the Baptists, in his eighteenth year. He became pastor at Holywell, in North Wales, and shortly afterwards of a small congregation of Welsh Baptists in Liverpool, but after a time removed to London; soon returned to Wales and became pastor at Ferryside, Carmarthenshire. After several years he tool up his residence at Tredegar Iron Works, Monmouthshire, where he died, August 23, 1832. See (Lond.) Baptist Magazine, 1836, page 271. (J.C.S.)

## Davies, Jonathan[[@Headword:Davies, Jonathan]]

             a Welsh Congregational minister, was born near Neuaddlwvd, Cardiganshire, October 26, 1802. He joined the Church in his youth; studied at Neuaddlwyd Academy; in 1828 became pastor at Harwood, Flintshire; soon afterwards he rerrimoed to Carergwil, where he labored until 1860, when he retired to Aberngele, Denbighshire, and there died, May 24, 1871. See (Lond.) Cong. Year-book, 1872, page 311.

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

             a Welsh Baptist minister, was born at Bettws, Cardiganshire in February 1803. He was baptized and joined the Church at ten years of age; was first pastor at Eardisland for two years, then at Wbhilestone, Hereford, from 1829 until his death, August 12, 1850.

## Davies, Joshua[[@Headword:Davies, Joshua]]

             a Welsh Congregational minister, was born near Newcastle Emlyn, Carmarthenshire, in 1837. He joined the Church in his youth; studied at the Congregational College at Bala; was ordained at Newmarket, Flintshire, in 1863, and labored there until his death, July 5, 1869. See (Lond.) Cong. Yearbook, 1870, page 284.

## Davies, Miles[[@Headword:Davies, Miles]]

             a Welsh clergyman, in the beginning of the 18th century, was born in Tre'r- Abbot, in Whiteford parish, Flintshire. He was a vehement foe to popery, Arianism, and Socinianism, and of the most fervent loyalty to George I and the Hanoverian succession. He went to London and published a few works, among which are his Atheanc Britannicae (1715, 8vo): and A Critical History of Pamphlets (1715). Little else is known of him. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Davies, Owen[[@Headword:Davies, Owen]]

             a Welsh Wesleyan minister, was born at Wrexham in 1752. He was converted through Methodist instrumentality; became a local preacher in London, and in 1789 was sent by Wesley to Manchester. He next travelled the Bedford, Lynn, Bristol, Northampton, Chester, Oxford, and Penzance circuits, until, in 1800, he was sent to North Wales. He preached there for fifteen years, and was often called "the Welsh bishop." He was  superintendent of the Liverpool circuit for. two years, and died January 30, 1830. See Wesl. Meth Magazine, 1832, pages 389, 469, 541; Smith, Hist. of Wesl. Methodism, 2:359-395; Minutes of the British Conference, 1830.

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

             an English Baptist minister, was born at Whitchurch, Hampshire, October 21, 1773. After his conversion he joined the Independent Church at Reading, and in 1802 the Baptist Church there; soon after became pastor in Oakingham; in 1808 removed to his native town, where he labored until his death, September 7, 1840. See (Lond.) Baptist Hand-book, 1841, page 32. (J.C.S.).

## Davies, Philip L[[@Headword:Davies, Philip L]]

             a Baptist minister, was born in Wales in 1831; baptized at the age of fourteen, in Blaenem, Monmouthshire; soon after came to Pottsville, Pa., and began to preach to the Welsh people. For three years he was a student in the University of Lewisburgh, and was ordained, December 25, 1859, pastor at Carbondale, where he remained three years, and then took charge of the English Church at Blakeley. In 1863 he became pastor in Camden, N.J., resigning after a seven years' successful ministry, to become the successor of Reverend Dr. John Dowling, in the Berean Church, New York city, where he died, July 30, 1875. See Cathcart, Baptist Encyclop. page 1305. (J.C.S.)

## Davies, Rees[[@Headword:Davies, Rees]]

             a Welsh Independent minister, was born at Lanwrtyd, Brecknockshire, in 1773. He was educated at the Presbyterian College, Carmarthen in 1801 was ordained in Mill Street, Newport, where he remained till 1828; and afterwards continued to preach occasionally until his death, in February 1839. See (Lond.) Evangelical Magazine, 1839, page 598.

## Davies, Richard (1)[[@Headword:Davies, Richard (1)]]

             a Welsh minister of the Society of Friends, was born at Welshpool in 1635. He was educated in the Church of England; in 1667 became a Friend, and was more than once imprisoned. He frequently made missionary tours through different parts of Great Britain; in 1674 was brought into intimate relations with George Fox, and died January 22, 1707. See Friends' Library, 13:1. (J.C.S.).

## Davies, Richard (2)[[@Headword:Davies, Richard (2)]]

             a Wesleyan Methodist missionary, was born in Pembrokeshire, South Wales, October 24, 1812. He was converted under the Methodists; accepted by the conference in 1837; spent one year at the theological institution; sailed for Jamaica in October 1838; preached at Savana La Mar, Bath, and Port Antonio, and died November 1, 1844. See Wesl. Meth. Magazine, 1847, page 1041; Minutes of the British Conference, 1845.

## Davies, Richard P[[@Headword:Davies, Richard P]]

             a minister of the Methodist Episcopal Church South, was born in Shrewsbury, England, March 12,1833. He emigrated to Canada with his parents when twelve years old; was converted among the Wesleyans in 1852; removed to Louisiana and joined the Church South in 1855; received license to preach in 1858; went to Lewisville, Arkansas, in 1860; and in 1863 entered the Little Rock Conference, in which he labored; zealously until his death by assassination, February 24, 1871. See Minutes of Annual Conferences of the M.E. Church South, 1871, page 619.

## Davies, Robert[[@Headword:Davies, Robert]]

             an English Congregational minister, was born at Carnarvon, Wales, September 9, 1815. He joined the Church at twelve years of age; after studying at the college at Blackburn, was ordained at Ripley, in Hrampshire; three or four years later removed to Bilston, near Wolverhampton; after twelve years resigned; became pastor at Merton, in Surrey, March 3, 1861; in 1872 resigned, and removed to Bath, where he died, June 1, 1879. See (Lond.) Cong. Year-book, 1880, page 320.

## Davies, Samuel[[@Headword:Davies, Samuel]]

             a Welsh Wesleyan minister, a native of Flintshire, was converted early, called into the ministry in 1807, became a supernumerary at Holywell in 1846, and died at Denbigh, May 7, 1854. He wrote many valuable books. See Minutes of the British Conference, 1854.

## Davies, Samuel Ambrose[[@Headword:Davies, Samuel Ambrose]]

             an English Congregational minister, son of Reverend Edward Davies, was born at Ipswich in 1800. He entered Wymondley Academy in 1816;  labored first at Lindfiell, Sussex, a few years, and then was ordained at Enfield, where he ministered twenty years, and died February 20, 1865. See (Lond.) Cong. Year-book, 1866, page 246.

## Davies, Sir John[[@Headword:Davies, Sir John]]

             an English writer, was born at Tisbury, Wiltshire, in 1570. He graduated from Queen's College, Oxford, in 1590, studied law, became a member of Parliament in 1601, in 1603 solicitor-general of Ireland, in 1608 chief- justice in England, in 1616 returned to Ireland, and died December 7, 1626. Besides several political essays he published a somewhat noted poem, entitled Nosce Teipsum (Lond. 1594, and often). See Chalmers, Biog. Dict. s.v.

## Davies, Sneyd, D.D[[@Headword:Davies, Sneyd, D.D]]

             an English clergyman, was born at Shrewsbury, and educated at Eton and King's College, Cambridge, taking his degrees in 1737 and 1739. He was collated to the canonry of Lichfield in 1751; soon after presented to the mastership of St. John's Hospital, Lichfield was also archdeacon of Derby, and rector of Kingsland, in Herefordshire. He died February 6, 1769. He wrote several of the anonymous imitations of Horace in Dundombe's edition (1767), and at the end of volume four is given the character of the ancient Romans, from a poem by him, entitled, The Progress of Science. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a preacher of the United Methodist Free Church, was born at Camborne, Cornwall, January 7, 1816. He was converted at nineteen, and joined the Methodists; entered the ministry of the Methodist Free Church in 1852, and died at Ripley, Derbyshire, July 18, 1874. See Minutes of the 17th Annual Assembly.

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

             an English Congregational minister, was born at Hanover Chapel Parsonage, near Abergavenny, October 19, 1798. His father, the Reverend Emmanuel Davies, being the pastor of the Church at Hanover, he was early led to Christ, and commenced preach thg in his seventeenth year. He entered the Western Academy in 1816, and settled at Hazlegrove, near Stockport, in 1821; afterwards at Stourbridge, Worcestershire, where he was ordained, September 5, 1826; in 1835 removed to Ludlow, in 1852 to Newton-le Willows, Lancashire, and from there to Hungerford, Berkshire, in 1857; resigned in 1865, and preached occasionally until his death at Hereford, November 7, 1879. See (Lond.) Cong. Year-book, 1880, page 321.

## Davies, Thomas (1)[[@Headword:Davies, Thomas (1)]]

             a missionary of the Church of England, was born at Kington, Herefordshire, December 21 (O.S.), 1736. His father settled in the town of Litchfield, Connecticut, and the son graduated from Yale College in 1758; and, after three years of theological study, was ordained in England in August 1761; returned to America under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, and preached at New Milford, Roxbury, Sharon, New Preston, and New Fairfield to which Litchfield was soon added. He also held occasional services in Washington, Kent, Cornwall, Salisbury, Great Barrington, and Woodbury. He died in New Milford, Connecticut, May 12, 1766. See Sprague, Annals of the Amer. Pulpit, 5:265.

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

             an English Baptist minister, was brought up a stone-mason; delivered a lecture on Monday evenings, in Angel Alley, London; was minister at Petticoat Lane about fourteen years, and died very suddenly, June 15, 1763. See Wilson, Dissenting Churches, 4:426.

## Davies, Thomas (3)[[@Headword:Davies, Thomas (3)]]

             a Welsh Congregational minister, was born in the parish of Llangeler, Carmarthenshire. He joined the Church at the age of nineteen, and, after preaching some years in his own neighborhood, was ordained at Pentreath, Isle of Anglesey, in 1825; afterwards ministered at Festeniog, Aberdaron, and Moelfro, and retired to Bodfford, where he died, April 26, 1865. See (Lond.) Cong. Year-book, 1866, page 246.

## Davies, Thomas (4)[[@Headword:Davies, Thomas (4)]]

             a Welsh Congregational minister, was born in the parish of Trelech, Carmarthenshire, in 1820. He joined the Church at the age of sixteen; in his twenty-first year began to preach; entered Brecon College in 1843, and in 1847 was ordained at Llandilo, Carmarthenshire, where he labored until his sudden death, October 28, 1873. See (Lond.) Cong. Year-book, 1874, page 321.

## Davies, Thomas Frederick[[@Headword:Davies, Thomas Frederick]]

             a Congregational minister, was born in 1793. He graduated at Yale College in 1813; spent the two following years teaching in New Haven, meantime pursuing his theological studies; was licensed to preach in 1816; in 1817 was ordained at Huntington; in 1819 removed to New Haven, became the editor of the Christian Spectator, and several years later was connected with the Religious Intelligencer. From 1829 to 1839 he. was pastor of the Church at Green Farms, now Westport; the next ten years resided in New Haven, and died at Westport, February 16, 1865. See Appleton's Anual Cyclop. 1865, page 634.

## Davies, W. Pollard[[@Headword:Davies, W. Pollard]]

             an English Congregational minister, was born at Coventry, July 3, 1791. He joined the Church at the age of sixteen; entered Hoxton Academy about a year later; was ordained at Wellingborough when about twenty-one years old; labored eight years at that place; removed into Devonshire, where he remained some time without a charge; served at Plymouth eight years; was pastor at Ashburton eleven years; resided some time at Petworth; preached at Putney six years, and finally retired to Leamington, where he died, March 13, 1872. See (Lond.) Cong. Yearbook, 1873, page 324.

## Davies, W.R[[@Headword:Davies, W.R]]

             an English Baptist minister, was born in 1800. He joined the Church in his youth; preached occasionally in Pembrokeshire, Wales, and in 1838 became pastor at Dowlais, Glamorganshire, where he died, August 1, 1849. See (Lond.) Baptist Hand-book, 1850.

## Davies, William (1)[[@Headword:Davies, William (1)]]

             a Welsh Congregational minister, was born at Caerlem, Devonshire, December 24, 1785. He was converted in youth; began to preach at the age of seventeen; studied under a private instructor at Glandwr, and in the same way completed his theological training at Pembroke; was ordained in his twenty-first year at Fishguard, South Wales, where he labored until 1865, when he resigned the regular pastorate. He died January 4, 1875. See (Lond.) Cong. Year-book, 1876, page 325.

## Davies, William (2)[[@Headword:Davies, William (2)]]

             a Welsh Wesleyan minister, was born at Llanfyllin, Montgomeryshire, in 1787. He was converted at the age of eighteen; in 1809 commenced his ministry, the last fifteen years of which were spent near Brecon, where, he died, October 15, 1869. See Minutes of the British Conference, 1870, page 19.

## Davies, William (3)[[@Headword:Davies, William (3)]]

             a Welsh Congregational minister, was born in the neighborhood of Penrhywgaled, Cardiganshire, December 31, 1792. He was converted in his twentieth year; educated at Neuaddlwyd and Llanfyllin academies; ordained in 1822 at Llangollen; and in 1826 removed to Rhydyceisiaid, where he died, June 17, 1861. See (Lond.) Cong. Year-book, 1862, page 227.

## Davies, William (4)[[@Headword:Davies, William (4)]]

             a Welsh Baptist minister, was born at Coedcanlass, Pembrokeshire, May 1, 1795. In March, 1816, he was converted and baptized at Haverfordwest, and soon afterwards began to preach in country places. In 1819 he entered Stepney College, and supplied the church at Hailsham during a vacation. The aged pastor resigned in his favor, and he settled there, after various trials from ill-health. In 1838 he removed to Canterbury, and there died, January 25, 1851. See (Lond.) Baptist Hand-book, 1852; (Lond.) Baptist Magazine, 1851, page 429.

## Davikna[[@Headword:Davikna]]

             the Accadian goddess of nature, spouse of Hea.

## Davila, Francisco[[@Headword:Davila, Francisco]]

             a Spanish theologian, was born at Avila, of a noble family, and took the habit of the Dominicans. He followed, in 1596, his cousin, the cardinal Davila, to Rome, where Clement VIII appointed him to the Congregation of the Index. Davila distinguished himself in the dispute which arose at that time between the Dominicans and the Jesuits. He died in 1604, leaving, De Gratia et Libero Arbitrio (Rome, 1599): — De Confessione per Litteras (Douay, 1623). See Hoefer, Nouv. Biog, Generale, s.v.

## Davis, Absalom[[@Headword:Davis, Absalom]]

             a minister in the Methodist Episcopal Church South, was born in Wayne County, Kentucky; was converted in manhood; labored several years as a local preacher, and in 1852 entered the Louisville Conference, wherein he continued until his death, September 30, 1858. See Minutes of Annual Conferences of the M.E. Church South, 1858, page 8.

## Davis, Absalom L[[@Headword:Davis, Absalom L]]

             a minister in the Methodist, Episcopal Church South, was born in Tennessee, May 10, 1812. In early life he removed to Indiana, where he was converted and united with the Methodist Episcopal Church. In 1864 he joined the Methodist Episcopal Church South, in Illinois, and in 1867 became a member of its Illinois Conference. He died at De Soto, Illinois, April 20, 1882. See Minutes of Annual Conferences of the M.E. Church South, 1882, page 40.

## Davis, Alpheus[[@Headword:Davis, Alpheus]]

             a Methodist Episcopal minister, was born in Paris, Oneida County, N.Y., December 11, 1793. He was converted at the age of thirteen; in 1816 admitted into the travelling ministry: in 1820 became superannuated, and died October 8 the same year. See Minutes of Annual Conferences, 1821, page 362.

## Davis, Amos[[@Headword:Davis, Amos]]

             a minister in the Methodist Episcopal Church South, was born in Bullock County, Georgia, in 1829. He was converted and licensed to preach in 1854; became a member of the Florida Conference subsequently, and labored until his death, March 16, 1864, See Minutes of Annual Conferences of the M.E. Church South, 1864, page 522.

## Davis, Aquilla[[@Headword:Davis, Aquilla]]

             a Methodist minister, was born in Berks County, Pennsylvania, October 20, 1834. He was converted in his twentieth year; entered the ministry of the United Brethren in 1859; in 1866 became a minister of the Evangelical Association, and died in Ogle County, Illinois, April 11, 1879. See Evangelical Messenger. Counlt, Tennessee, February 17, 1811. He was reared under Baptist influence; converted in 1830, and joined the Methodists; received license to preach in 1831; in 1870 was transferred from the Memphis Conference to the White River Conference, and died in April 1879. See Minutes of Annual Conferences of the M.E. Church South, 1879, page 117.

## Davis, C.B[[@Headword:Davis, C.B]]

             a minister of the Methodist Episcopal Church South, was born in Muhlenburg County, Kentucky, July 19, 1815. He embraced religion in his seventeenth year, and very early entered the ministry of the Methodist Episcopal Church. His itinerant life was all spent in the Tennessee Conference, first in the Methodist Episcopal Church, then, after 1844, in the Methodist Episcopal Church South. He died at McMinnville, Tennessee, June 3, 1882. See Minutes of Annual Conferences of the M.E. Church South, 1882, page 50.

## Davis, C.C[[@Headword:Davis, C.C]]

             a Methodist Episcopal minister, was born at New Springfield, Mahoning County, Ohio, in October 1833. He was converted in his twenty-first year; received license to preach in 1856; and in 1860. entered the Pittsburgh Conference, in which he labored until within a short time of his death, October 17, 1866. See Minutes of Annual Conferences, 1867, page 70.

## Davis, Caleb Bailey[[@Headword:Davis, Caleb Bailey]]

             a Baptist minister, was born at Wrentham, Massachusetts, July 3, 1807. Without taking a college course, he studied theology at the Newton Theological Institution from 1834 to 1837; was ordained pastor in Paris, Maine, June 27, 1838, and died at Portland, January 12, 1855. (J.C.S.)

## Davis, Charles A[[@Headword:Davis, Charles A]]

             a Methodist Episcopal minister, was born Oct. 7, 1802, and was admitted on trial by the Baltimore Conference in 1824. During his itinerant life he filled many important appointments. He was stationed three times in Baltimore. He served also in Philadelphia, Washington, New York, Montgomery Circuit, Md., Alexandria, D. C., Annapolis, Md., and twice in Winchester, Va. In May, 1832, he was one of the secretaries of the General Conference at its session in Philadelphia. For several years he was clerk in one of the departments of the general government in Washington, where he was received into the Virginia Conference of the Methodist Episcopal Church South, and filled an appointment in Richmond, and also in Portsmouth, Va. While in Portsmouth he received the appointment of chaplain in the navy. When the civil war broke out he remained true to his country, and the Virginia Conference of the M. E. Church South expelled him by resolution. He united with the Virginia and North Carolina Conference of the Methodist Episcopal Church. He died in charge of the Norfolk Naval Hospital, Feb. 20, 1867. — Dr. J. S. Mitchell, in Christ. Advocate and Journal.

## Davis, Charles S[[@Headword:Davis, Charles S]]

             a Methodist Episcopal minister, was employed in 1835 as teacher in Hammondsport, N.Y.; in 1838 admitted into the East Genesee Conference; located and resided near Havana, N.Y., from 1850 to 1861; eventually became a superannuate, and died November 5, 1870, in his sixtieth year. See Minutes of Annual Conferences, 1871, page 158.

## Davis, Claiborne Albert, D.D[[@Headword:Davis, Claiborne Albert, D.D]]

             a Cumberland Presbyterian minister, was born in Hardin County, Tennessee, November 8, 1825. While he was quite young his parents removed to Illinois, and subsequently the family went to St. Louis County, Missouri. The Platte Presbytery received him as a candidate for the ministry in October 1845; in April 1846, he was licensed as a probationer; and in April 1847, ordained. The first six months he devoted to missionary work, chiefly in the cities of St. Joseph and Platte; in 1847 he became pastor in Platte; in 1851 in Lexington; in 1859 succeeded Reverend Dr. A.M. Bryan as pastor in Memphis, Tenn., where he died, October 19, 1867. Dr. Davis was recognised as one of the foremost preachers in that city. The General Assembly appointed him, in May 1866, a delegate to the General Assembly of the Presbyterian Church South. See Baird, Biographical Sketches, 2d series, page 380.

## Davis, Daniel Gateward, D.D[[@Headword:Davis, Daniel Gateward, D.D]]

             a colonial bishop of the Church of England, was educated at Pembroke College, Oxford; graduated in 1814; after filling various offices in the Church at home, was consecrated in Westminster Abbey as bishop of Antigua, West Indies in 1842, and died in London, October 25, 1857. See Amer. Quar. Church Rev. 1858, page 623.

## Davis, David[[@Headword:Davis, David]]

             a Baptist minister, born in Pembrokeshire, South Wales, in 1707, but was brought to America in 1710. He was pastor of the Welsh Tract Baptist Church at Pencader Hundred, New Castle County, Delaware, from May 27, 1748, until his death, August 19, 1769. See Sprague, Annals of the Amer. Pulpit, 6:117.

## Davis, Ebenezer[[@Headword:Davis, Ebenezer]]

             an English Baptist minister, son of the Reverend Richard Davis of Walworth, was born in 1800. He was baptized at fifteen, and for some years followed mercantile pursuits, preaching occasionally. In 1834 he was chosen pastor at Deal, Kent; afterwards had a pastoral charge at Lewes, Romford, Wyconbe, and Southsea; and finally settled at Belvedere, Kent,  where he had a stroke of paralysis in 1868, and died October 23, 1870. See (Lond.) Baptist Hand-book, 1872.

## Davis, Edward le[[@Headword:Davis, Edward le]]

             an English engraver, was probably born in Wales, and went to France, where he learned the art of engraving. He returned to his native country and settled in London about 1670. The following are some of his plates: St. Ceciliac, with Angels; Becae Homo; The Holy Family. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Davis, Edward, D.D[[@Headword:Davis, Edward, D.D]]

             a Protestant Episcopal minister, who died at South Ballston, N.Y., November 19, 1863, aged fifty-nine years, was the founder and first rector of the parish of Calvary Church, Burnt Hills, N.Y. See Amer. Quar. Church Rev. January 1864, page 669.

## Davis, Eliel[[@Headword:Davis, Eliel]]

             an English Baptist minister, was born at Folkestone, Kent, June 5, 1803. At nineteen years of age he went to London as a draper's assistant, and joined the Church under Joseph Toimey. He began to preach in the villages, and entered Stepney College in 1826. In 1828 he became a pastor in the Isle of Wight; in 1834 removed to Lambeth; in 1841 to Eve, in Suffolk; in 1842 to St. Ives, where he suddenly died, March 29, 1849. See (Lond.) Baptist land-book, 1850, page 41.

## Davis, Elnathan (1)[[@Headword:Davis, Elnathan (1)]]

             a Baptist minister, was born in Maryland in 1739. In 1757 he moved to North Carolina, and was ordained in 1764; labored in that state thirty-four years, and then went to South Carolina, while he served his Master in the ministry till his death, the date of which does not appear. See Cathcart, Baptist Encyclop. page 311. (J.C.S.)

## Davis, Elnathan (2)[[@Headword:Davis, Elnathan (2)]]

             a Congregational minister, was born at Holden, Massachusetts, August 19, 1807. He graduated from Williams College in 1834; studied two years at the Theological Institute of Hartford; and, having been appointed missionary to South Africa by the American Board of Commissioners for  Foreign Missions, was ordained at his native place, November 9, 1836. Changing his plans, he afterwards engaged in home missions in south Michigan and north Indiana. In 1845 he labored in the American Peace Society; in September 1846, was installed pastor at Ashburnham, Massachusetts; in 1849 was sent as a delegate to the World's Peace Convention in Paris; in 1850 became secretary of the American Peace Society; for fourteen years was pastor in Fitchburg, Massachusetts; then, for a time, secretary of the American Misssionary Association; and from 1869 to 1879 pastor in Auburn, Massachusetts, where he died, April 9, 1881. See Hist. Cat. of Theol. Inst. of Con. 1881, page 15. (J.C.S.).

## Davis, Emerson, D.D[[@Headword:Davis, Emerson, D.D]]

             a Congregational minister, was born at Ware, Massachusetts, July 15, 1798. He graduated from Williams College in 1821; studied theology with Dr. Griffin while tutor there; was preceptor at Westfield Academy until February 1836; ordained pastor in Westfield the same year, and remained there until his death, June 8, 1866. Dr. Davis was a member of the Massachusetts Board of Education. See Cong. Quarterly, 1859, page 52; 1866, page 315.

## Davis, Francis Henry[[@Headword:Davis, Francis Henry]]

             a Baptist minister, was born at Kingsville, Ohio, July 17, 1837. He graduated from the University of Rochester in 1860, and from the Theological Seminary there in 1865; was pastor at White Pigeon; Michigan, from 1865 to 1867, and at Napoleon thereafter until his death, April 2, 1872. See Gen. Cat. of Rochester Theol. Sem. page 27. (J.C.S.)

## Davis, Franklin[[@Headword:Davis, Franklin]]

             a Congregational minister, was born at Bangor, Maine, January 24, 1816. He graduated from Bowdoin College in 1839, and from Bangor Theological Seminary in 1845; was ordained pastor at Warren, Maine, October 6, 1847; in 1849 became acting pastor at East Orrington; in 1854 at Alton, N.H.; in 1856 at North Wrentharn (now Norfolk), Massachusetts; in 1860 at Berkley; in 1864 at Newington, N.H.; and from 1876 at Tamworth, until his death, which occurred on a railroad train at Ipswich, Massachusetts, October 26, 1882. See Cong. Year-book, 1883, page 21.

## Davis, Frederick Bruce[[@Headword:Davis, Frederick Bruce]]

             a Protestant Episcopal clergyman, entered upon his ministry in 1868 as missionary in Lancaster and Clarendon, S.C.; in 1870 was rector of St. Mark's, in Clarendon, and also in charge of the Church of the Holy Comforter in Sumter, where he remained until 1872; and then removed to Union as rector of the Church of the Nativity. He died January 21, 1873. See Prot. Episc. Almanac, 1874, page 138.

## Davis, G.B[[@Headword:Davis, G.B]]

             a Baptist minister, was born in Delaware in 1792. He was converted in 1814; removed to Illinois in 1834 as agent for the American Bible Society; subsequently was financial agent of Shurtleff College, and pastor of the Bunker Hill Church, Illinois; afterwards labored to promote the interests of the Indian Mission Association in Tennessee and Alabama; and died near Bunker Hill, Illinois, August 29, 1852. See Minutes of Ill. Anniversaries, 1852, page 9. (J.C.S.)

## Davis, Garret[[@Headword:Davis, Garret]]

             a minister in the Methodist Episcopal Church South, was born about 1814. He was converted about 1835 in Lexington, Kentucky, and in 1841 entered the Kentucky Conference, wherein he served to the close of his life, July 18, 1844. See Minutes of Annual Conferences of the M.E. Church South, 1846, page 56.

## Davis, George[[@Headword:Davis, George]]

             an English Baptist minister, was born in the Forest of Dean in 1823. He was converted in early life; became a Primitive Methodist preacher for several years; in 1846 changed his views and was publicly immersed; for three years studied theology at Monmouth; settled over the Church at Tetblury; and was ordained in 1850. His health failed a year afterwards, and he died March 22, 1852. See (Lond.) Baptist Hand-book, 1853, page 43.

## Davis, George Atherton[[@Headword:Davis, George Atherton]]

             a Presbyterian minister, was born at Lunenburg, Vermont, January 3, 1813. He graduated from Dickinson College in 1838; taught in Maryland from 1839 to 1841; graduated from Union Theological Seminary in 1844; in April 1845, was pastor at Hanover College, Virginia, and died there, October 9, 1846: See Genesis Cat. of Union Theol. Sem. 1876, page 32.

## Davis, George S[[@Headword:Davis, George S]]

             a Protestant Episcopal clergyman, was for many years rector of St. Paul's Church, Medina, Ohio. In 1870 he became rector of Grace Church, Ravenna, to which parish was added, in 1872, Christ Church, in Kent; the next year he was missionary at Kinsmanu and Niles; in 1877 he removed to Cleveland, as missionary at large, an office which he continued to hold  until his death, in May 1880. See Whittaker, Alm. and Directory, 1881, page 172.

## Davis, George W. (1)[[@Headword:Davis, George W. (1)]]

             a Methodist Episcopal minister, was born in Morgan County, Ga., in 1808. He was converted in 1824, and in 1828 entered the Georgia Conference, in which he labored to the close of his life, November 27, 1832. See Minutes of Annual Conferences, 1833, page 215.

## Davis, George W. (2)[[@Headword:Davis, George W. (2)]]

             a Free-will Baptist minister, was born in Greenbrier County, Virginia, January 12, 1830. At the age of nineteen he removed to the state of Illinois;. was converted in June 1856; licensed in March 1857, by the Walnut Creek Quarterly Meeting; went in October of that year to Hillsdale. Michigan to study, preaching at the same time; was ordained April 29, 1860; returned to Illinois, and died at Kewanee, May 5, 1861. See Free- will Baptist Register, 1862, page 91. (J.C.S.).

## Davis, Gustavus Pellowes, D.D[[@Headword:Davis, Gustavus Pellowes, D.D]]

             a Baptist minister, was born in Boston, Massachusetts, March 17, 1797. He was converted about 1813; began at once to preach; was ordained June 13, 1816, at Preston, Connecticut; in 1818 removed to South Reading (now Wakefield), Massachusetts; in 1829 became pastor of the First Church in Hartford, Connecticut, and died September 17, 1836. See Christian Secretary, September 1836. (J.C.S.)

## Davis, Henry (1), D.D[[@Headword:Davis, Henry (1), D.D]]

             a Congregational educator, was born at East Hampton, N.Y., in 1771. He graduated from Yale College in 1796; for seven years was tutor in Williams and Yale colleges; professor of Greek in Union College from 1805 to 1810; president of Middlebury College, Vermont, from 1810 to 1817; president of Hamilton College, Clinton, N.Y., from 1817 to 1833, and died there, March 7, 1852. His published works are his Inaugural Address, on assuming the presidency of Hamilton College, and a Sermon which he preached before the American Board of. Commissioners for Foreign Missions. See Allen, Amer. Biog. s.v. (J.C.S.)

## Davis, Henry (2), D.D[[@Headword:Davis, Henry (2), D.D]]

             a Baptist minister, was born at Charlton, Saratoga County, N.Y., April 23, 1800. Early in life he moved to the city of New York; subsequently was engaged in teaching at Ogden, Monroe County, where he was converted, and joined the Baptist Church in the fall of 1818; graduated from the theological institution at Hamilton, June 7, 1827, and the next day was ordained at Bridgewater. For a time he labored as a missionary in Detroit, Mich., and planted the first church of his denomination in that city. His other pastorates were, Palmyra, N.Y., Brockport, Jordan, Cannon Street, New York city, Second Church, Rochester, Columbus, Ohio, New Corydon and Rock Island, Illinois. He died at Danville, Illinois, Aug. 21, 1870. See Minutes of Ill. Anniversaries, 1870, page 69. (J.C.S.)

## Davis, Henry Edward[[@Headword:Davis, Henry Edward]]

             an English theologian, was born at Windsor, Middlesex, July 11, 1756, studied at Balliol College, Oxford, and died February 10, 1784, leaving Examination of Gibbon's History. See Chalmers, Biog. Dict. s.v.

## Davis, Henry M[[@Headword:Davis, Henry M]]

             a Protestant Episcopal clergyman, was employed as a missionary at Islip, N.Y., in 1853; in 1857 became rector of St. John's Church, in that place; in 1861 rector of the Church of Charity Foundation, Brooklyn; in 1864 missionary at St. Paul's Church, Salem, N.Y., of which subsequently, in 1872, he became rector, and so remained until his death, September 29, 1875, at the age of sixty-six years. See Prof. Episc. Almanac, 1876, page 150.

## Davis, Isaac G[[@Headword:Davis, Isaac G]]

             a Free-will Baptist minister, was born at Stanstead, Canada East, March 1, 1819. He was converted at the age of seventeen; in 1838 commenced to preach; was licensed June 22, 1839 ordained at Huntington, Vermont, September 26, 1840; entered the Biblical School at Lowell, Mass., laboring, meantime, at Roxbury; for a few years was at Portsmouth and Deerfield, N.H, and on a missionary tour in Nova Scotia and New Brunswick; in 1848 went to the West, and with the exception of a year or two spent in Elgin, Illinois, devoted himself to missionary labors in Boone and McHenry counties, and as pastor in Fayette, Wisconsin, where he died in December 1862. See Barrett, Memoirs of Eminent Preachers, page 249. (J.C.S.)

## Davis, J.W[[@Headword:Davis, J.W]]

             a Methodist Episcopal minister, was born at Tyringham, Berkshire County, Massachusetts, April 30, 1791. He was converted in 1809; removed to Ohio in 1816, and in 1825 entered the Pittsburgh Conference; in 1828 was transferred to the Erie Conference, and, after two years, located at the close of four years again entered the effective ranks; became superannuated in 1845, and died in January 1854. See Minutes of Annual Conferences, 1854, page 409.

## Davis, Jairus E[[@Headword:Davis, Jairus E]]

             a Free-will Baptist minister, was born in New England in 1813, and was one of the early missionaries of his denomination in New York and the Western states. He died at North Reading, Michigan, December 3, 1870. See Free-will Baptist Register, 1871, page 82. (J.C.S.)

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

             a Baptist minister, was born at Hopkinton, N.H., November 6, 1772. He graduated from Dartmouth College in 1798; was ordained as an eavangelist in 1804; in 1816 was immersed; ordained as a Baptist evangelist November 14, 1816, at Lyme, Connecticut; preached in various places, but chiefly devoted-himself to missionary and educational causes, and died May 28, 1821. See Baptist Missionary: Magazine, new series, 3, page 201, 208. (J.C.S.) .

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

             a Methodist Episcopal minister, was born in Northumberland County, Va., Oct. 30, 1787, was converted at 19, entered the itinerancy of the Baltimore Conference in 1810, and died in Hillsborough, Va., Aug. 13, 1853. Mr. Davis was a very important and useful minister for more than forty years. As soon as he was converted he began to exhort and preach publicly, and with great effect, even before he had become a member of the Church, and on a circuit in 1818 about one thousand souls were converted by his preaching. In person he was commanding, and his voice was excellent. His mind was well balanced and robust, and his social qualities fine. As a minister and presiding elder he had few equals, and he was always a leader  in the councils of the Church. He was an able agent and trustee of Dickinson College, and a member of every General Conference, save two, from 1816 to the time of his death. — Minutes of Conferences, v. 329.

## Davis, John (1)[[@Headword:Davis, John (1)]]

             a Baptist minister, was born at Pennypack, Pennsylvania, September 10, 1721. He was licensed to preach in 1756; the same year became pastor at Winter Run, Harford County, Maryland, where he remained until his death in 1809. See Sprague, Annals of the Amer. Pulpit, 6:69.

## Davis, John (2)[[@Headword:Davis, John (2)]]

             a Baptist minister, was born in New Castle County, Delaware, in 1737. He graduated at Philadelphia College in 1763; was licensed to preach in 1769;  in 1770 was called to the pastorate of the Second Baptist Church of Boston, and died December 13, 1772. See Sprague, Annals of the Amer. Pulpit, 6:117.

## Davis, John (3)[[@Headword:Davis, John (3)]]

             an English Wesleyan minister, was born at Dursley, Gloucestershire, October 27, 1780. He joined the Methodist Society at the age of seventeen, entered the ministry in 1802, became a supernumerary in 1845, and died May 16, 1852. See Minutes of the British Conference, 1852.

## Davis, John (4), A.M[[@Headword:Davis, John (4), A.M]]

             a Baptist minister, was born in Liverpool, England, November 8, 1803. He studied at Horton College, Bradford; was ordained pastor at Portsea, Hampshire, January 13, 1829; was minister to several churches, the last of which was Port Mahon, Sheffield. In 1845 he came to New Jersey; became pastor of a church; afterwards accepted ail agency for the American and Foreign Bible Society; visited the provinces, and in 1853 succeeded Burton in the pastorate at Yarmouth, N.S. After a short period of ministry at St. George, N.B., he became pastor at Charlottetown, P.E.I., and remained there until his death, August 14, 1875. See Cathcart, Bapt. Cyclop. page 314.

## Davis, John C.C[[@Headword:Davis, John C.C]]

             a minister in the Methodist Episcopal Church South, was born in Lewis County, Kentucky, March 2, 1832. He removed with his parents to Buchmlanal. County, Missouri, in 1837; was converted in 1850; in 1853 was admitted into the Missouri Conference; became superannuated in 1874, and died March 11, 1875. See Minutes of Annual Conferences of the M.E. Church South, 1875, page 239.

## Davis, John N[[@Headword:Davis, John N]]

             a Methodist Episcopal minister, was born in Mecklenburg County, N.C., November 11, 1804. He was converted in 1832; received license. to preach, and entered the South Carolina Conference in 1834; in 1840 became superannuated, and died in June 1844. See Minutes of Annual Conferences, 1845, page 591.

## Davis, John R[[@Headword:Davis, John R]]

             a Methodist Episcopal minister, was born in Carteret County, N.C., in 1812. In 1837 he joined the Methodists; received license to exhort in 1841, to preach in 1843; and in 1845 entered the North Indiana Conference; in 1860 became superannuated, and died May 17, 1877. See Minutes of Annual Conferences, 1878, page 54.

## Davis, John Wheelwright[[@Headword:Davis, John Wheelwright]]

             a Presbyterian minister, was born at Newburyport, Massachusetts, June 4, 1800. He was licensed by the Philadelphia Presbytery in 1834; labored as a home missionary in various parts of the state of New York; subsequently became an agent for the American Tract Society in Philadelphia, and died there, August 5, 1867. See Wilson, Presb. Hist. Almanac, 1868, page 196.

## Davis, Joseph (1)[[@Headword:Davis, Joseph (1)]]

             an English Baptist minister, was born at Chipping-Norton, Oxfordshire, in August 1627. He was converted in early life; was baptized at Coventry, and experienced bitter persecution from the civil authorities. He died in London, February 16, 1706, leaving a work entitled My Last Legacy, which was printed in 1720. See Crosby, Hist. of the English Baptists, 3:130. (J.C.S.).

## Davis, Joseph (2)[[@Headword:Davis, Joseph (2)]]

             a Free-will Baptist minister, was born at Madbury, N.H., in 1792. He was converted at the age of eighteen; united with the Church in 1819; was ordained July 4, 1824; and died in Effingham, December 14, 1843. See Free-will Baptist Register, 1845, page 75. (J.C.S.)

## Davis, Joseph (3)[[@Headword:Davis, Joseph (3)]]

             an English Baptist minister, the son and grandson of ministers, was born in Liver, pool, October 7, 1807. He was baptized at the age of nineteen; entered Horton College in 1827; became pastor at Church-street, Blackfriars; resigned in 1841, and removed to Manchester, where he was pastor of Yorkstreet chapel only eighteen months; then settled at Arnesby, Leicestershire, in 1843; removed to Kent-street chapel, Portsea, in 1854; and to Romford in 1866, where he was stricken with paralysis in 1879, and died October 23, 1881. See (Lond.) Baptist Hand-book, 1882, page 301. Gloucester County, Virginia, April 13, 1809; was converted in his fourteenth year; educated in the academies of Gloucester and Northumberland, and in 1836 entered the Virginia Conference, in which he labored till his death, May 8, 1879. See Minutes of Annual Conferences of the M.E. Church South, 1879, page 105.

## Davis, Nathan[[@Headword:Davis, Nathan]]

             a Protestant minister and African traveller, was born in 1812. For a time he edited the Hebrew-Christian Magazine, and afterwards took charge of a congregation. In 1856 the earl of Clarendon, secretary of state, sent him to the East, to explore the site of ancient Carthage. He died January 6, 1882. He published, Tunis (184.1): — A Voice from North and South Africa (1844): — Wanderings in Belt Ejareed (1854, 2 volumes): — Arabic Reading Lessons (1855): — Carthage and her Remains (1861): — Ruined Cities within Numidian and Carthaginian Territories (1862). (B.P.)

## Davis, Nimrod R[[@Headword:Davis, Nimrod R]]

             a Methodist Episcopal minister, was born near Kingston, Roane County, Tennessee, September 28, 1814. He was converted in 1834; soon after received license to exhort and to preach; removed to Kentucky in 1847, and entered the Kentucky Conference as supply, in which he labored until he became a supernumerary, and finally a superannuate. He died April 18, 1879. See Minutes of Annual Conferences, 1880, page 31.

## Davis, Noah[[@Headword:Davis, Noah]]

             a Baptist minister, was born near Salisbury, Worcester County, Mass., — July 28, 1802. After receiving a commercial education, he was licensed to preach July 9, 1820. After a brief ministry in Accomac, he became pastor of the Baptist church in Norfolk, Va. Having by his energy succeeded in procuring the formation of the Baptist General Tract Society in Washington, Feb. 25, 1824, he was, upon his removal soon after to Philadelphia, invited to the management of its concerns. This office he accepted, and filled with great usefulness until his death, July 13, 1830. — Sprague, Annals, 6:701.

## Davis, Peter[[@Headword:Davis, Peter]]

             a minister of the. Society of Friends, was born in England in 1680, and educated as a Presbyterian. In 1716 he united with the Friends, and was a well-known preacher in that denomination, at first in Westerly, R.I., but eventually in England and France. The proverb, "Honesty is the best policy," is said to have originated with him. He died February 29, 1776.

His successor was his son PETER, "a man of deep piety and peculiar gifts, noted for his laconic and forcible addresses, who died January 22, 1812, at the age of one hundred and one years and seven months." See R.I. Biographical Cyclop. page 88. (J.C.S.)

## Davis, Richard (1)[[@Headword:Davis, Richard (1)]]

             an Irish divine, was born in 1649, and died in 1741. He published a Letter to a Roman Catholic Friend (Lond. 1694): — The Truly Catholic and Old Religion (Dublin, 1716); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Davis, Richard (2)[[@Headword:Davis, Richard (2)]]

             an English Baptist minister, was born in 1776. For several years he was pastor of the Church at Middleton Cheney, but eventually became insane, and died in March 1838. See (Lond.) Baptist Hand-book, 1838, page 26. (J.C.S.)

## Davis, Richard Montgomery[[@Headword:Davis, Richard Montgomery]]

             a Presbyterian minister, was born about 1796. He served in the war of 1812; joined the Church in: 1822; graduated from Union College in 1828, and from Auburn Theological Seminary in 1831; was ordained the same year; in 1835 took charge of the church in Springfield, N.Y.; afterwards preached in Bridgewater, and died June 13, 1842. See Presbyterianism in Central N.Y. page 510.

## Davis, Robert[[@Headword:Davis, Robert]]

             an English Congregational minister, was born at Emsworth, Hampshire, April 19, 1791. He joined the Church in 1810; became a student at Gosport in 1811; was ordained at Totton in 1818; in 1821 removed to Crondall; in 1825 to Spalding, where his stay was very brief; afterwards preached  successively at Tamworth, Earlshilton, in Leicestershire; Wellingborough, Turvey, Brackley, in Northamptonshire; Sawston, Cambridgeshire; and finally retired to his native. town, where he died, April 16, 1871. See (Lond.) Cong. Year-book, 1872, page 313.

## Davis, Rowland, LL.D[[@Headword:Davis, Rowland, LL.D]]

             an Irish divine, was born near Cork in 1649, and educated at Trinity College, Dublin. Having entered into holy orders, he was made dean of Cork, and was afterwards vicar-general of the diocese. He died in 1721, leaving two sermons, entitled Christian Loyalty (1716, 4to), and a Charity Sermon (Dublin, 1717, 8vo). See Chalmers, Biog. Dict. s.v.

## Davis, Samuel (1)[[@Headword:Davis, Samuel (1)]]

             a Methodist Episcopal minister, was born at New Holland, Lancaster County, Pennsylvania, October 7, 1793. He was converted in 1812, and in 1814 entered the travelling connection of the Baltimore Conference, wherein he toiled faithfully to the close of his life, September 16, 1822. See Minutes of Annual Conferences, 1823, page 401; Meth. Magazine, 5:439.

## Davis, Samuel (2)[[@Headword:Davis, Samuel (2)]]

             an English Congregational minister, was born at Leominster, March 17, 1803. He studied at Highbury; preached two years at: Bilston, Staffordshire, then removed to Needham Market, where he was ordained as co-pastor in 1834; in 1841 removed to Bow, afterwards to Barnet, where he continued to labor until within a few months of his death, July 8, 1865. See (Lond.) Cong. Year-book, 1866, page 247.

## Davis, Samuel Chalmers[[@Headword:Davis, Samuel Chalmers]]

             a Protestant Episcopal clergyman, was born in Baltimore, Maryland. For several years he was a Methodist preacher; was ordained in 1837; in 1839 became rector of William and Mary's parish, St. Mary's County; removed to New York in 1844. and after serving in several places went back to Maryland in 1849; officiated in Holy Trinity and Ascension parishes, Carroll County; also in Trinity parish, Charles County; in 1852 returned to New York, and died there, May 8, 1862, aged fifty-six years. See Amer. Quar. Church Rev., April 1863, page 148.

## Davis, Samuel H. (1)[[@Headword:Davis, Samuel H. (1)]]

             a Presbyterian minister, was residing in Delaware in 1692; the scene of his labors in the ministry from 1705 onwards, was the churches planted by Mr. Makemie in Maryland, and those in their immediate, vicinity. He finally succeeded Mr. Hampton as minister of Snow Hill, and died in the summer of 1725. See Sprague, Annals of the Amer. Pulpit, 3:3.

## Davis, Samuel H. (2)[[@Headword:Davis, Samuel H. (2)]]

             a Presbyterian minister, was born in Frederick County, Maryland, October 14, 1833. He graduated from Hampden-Sidney College, Virginia, in 1853, studied theology at Union Seminary; was licensed by the Presbytery of Baltimore in 1856; preached at Amelia and Namozine, Virginia, and died July 19, 1858. See Wilson, Presb. Hist. Almanac, 1860, page 70.

## Davis, Samuel S., D.D[[@Headword:Davis, Samuel S., D.D]]

             a Presbyterian minister, was born in Ballston, N.Y., July 12, 1793. He entered Union College at Schenectady, but graduated at Middlebury College in 1812; took charge of an academy at Castleton, Vermont; in the fall of 1815 entered Princeton Seminary, but before the close of the year went to act as tutor at Union College; returned again in 1817, and graduated in 1819. He was licensed by the Presbytery of Albany, October 12 of the same year; soon afterwards was commissioned to collect funds for a seminary in North Carolina, which was eventually located at Columbia, S.C. He was ordained at Albany, August 12, 1821; became pastor at Darien, Georgia, December 16 of the same year; after two years went to Camden, S. C.; in 1833 accepted an appointment as agent of the General Assembly's Board of Education; in 1841 and 1842 was professor of Latin in Oglethorpe University, Milledgeville, Georgia; from 1845 to 1851 served at Carmden, S.C., a second time, and died June 21, 1877. See Necrolog. Report of Princeton.Theol. Sem. 1878, page 9.

## Davis, Seth[[@Headword:Davis, Seth]]

             a Protestant Episcopal clergyman, was born at Providence, R.I., July 18, 1802. He graduated at Hobart College in 1827; took the course at the General Theological Seminary; was ordained deacon in 1833, officiating at Seneca Falls, N.Y.; became rector of Trinity Church, Cleveland, Ohio, where he was ordained presbyter, and remained four years; returned to  western New York, laboring in several parishes, and a part of the time engaged in teaching; in 1854 went to Connecticut, and took charge of the parishes in Woodbury, North Haven, and Northfurd; in 1857 was pastor at Monroe, where he died, July 6, 1862. See Amer. Quar. Church Rev., April 1863, page 149.

## Davis, Silas Newton[[@Headword:Davis, Silas Newton]]

             a Cumberland Presbyterian minister, was born in Livingston County, Kentucky, May 28, 1808. The Anderson Presbytery received him November 14, 1827; shortly after he entered a theological school conducted by Reverend Richard Beard, D.D., at McLemorsville, Tennessee; September 11, 1828, he was licensed as a probationer; the following year was appointed to what was called the Livingston district; after spending the summer in study at Cumberland College, was ordained in the fall of 1830; until 1834 his time was chiefly spent in itinerant work in Tennessee; for several years he was pastor of the Elkton Congregation; in 1850 he removed to Curberland College, and died September 26, 1854. See Beard, Biographical Sketches, 2d series, page 321.

## Davis, Stephen (1)[[@Headword:Davis, Stephen (1)]]

             an English Baptist minister, was born at Andover, Hampshire, October 30, 1783. He was converted at thirteen years of age; baptized in London in 1802; began to preach at twenty, and became an evangelist in Ireland in 1816. He afterwards was the travelling agent of the Irish Baptist Society, and as such visited America in 1832 and 1833. In 1837 he located in London, and visited over England and Scotland as the advocate of the society till 1845, when gout obliged him to resign, and he continued to preach, as he had strength, till his death, February 3, 1856. See (Lond.) Baptist Hand-book, 1856, page 47.

## Davis, Stephen (2)[[@Headword:Davis, Stephen (2)]]

             a Methodist Episcopal minister, was born in Gloucester County, Virginia, about 1765. He travelled about seven years in the itinerant connection, and died in August 1795. See Minutes of Annual Conferences, 1796, page 66.

## Davis, Stephen Joshua[[@Headword:Davis, Stephen Joshua]]

             an English Baptist, minister, was born at Woolwich, Kent, in 1805, He was converted in his youth; studied at Bristol College in 1826; attended :the  ministry of Rev. Robert. Hall, first settled at Weymouth; was called to London: in 1837; was many years secretary of the Baptist Hosea 6 me Missionary Society and of the Irish Missions, and in 1863 settled as pastor at Aberdeen, Scotland, where he died, May 11, 1866. See (Lond.) Baptist Hand-book, 1867, page 132.

## Davis, Sylvester[[@Headword:Davis, Sylvester]]

             a Baptist minister, was born at Royalton, Massachusetts, in 1809. He was converted in 1830; studied at Hamilton, N.Y.; was ordained at Evans Mills; subsequently settled in Cassville, and in February 1851, went to the Sandwich Islands, where he died, February 5, 1852. See Amer. Baptist Register, 1852, page 416. (J.C.S.)

## Davis, Thomas (1)[[@Headword:Davis, Thomas (1)]]

             an English Baptist minister was born at Newport, Isle of Wight, about 1730. He was converted at Woolwich, Keitt, joined the Church there, was called as pastor to Reading, Berkshire, and died December 27, 1796. See Rippon's Register, 2:514. (J.C.S.)

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

             a Protestant Episcopal clergyman, was admitted to orders in England in September 1773; came to America; settled in Norfolk parish, Virginia; in 1792 was in St. Stephen's parish; in 1795 became rector of Christ Church, Alexandria, and died there some time before 1810. See Sprague, Annals of the Amer. Pulpit, 5:406.

## Davis, Thomas F., Jr[[@Headword:Davis, Thomas F., Jr]]

             a Protestant Episcopal clergyman, was rector in 1853 at Henderson, N.C.; in the following year became assistant minister of Grace Church, Camden, S.C., in which position he remained until his death in 1866. See Prot. Episc. Almanac, 1867, page 101.

## Davis, Thomas Frederick, D.D[[@Headword:Davis, Thomas Frederick, D.D]]

             a Protestant Episcopal bishop, was consecrated in St. John's Chapel, New York city, as bishop of South Carolina, October 17, 1853, resided at Camden, and died Decemer 2, 1871. See Prot. Episc. Almanac, 1872, page 127.

## Davis, William (1)[[@Headword:Davis, William (1)]]

             a Baptist minister, was born in Orange County, Virginia, January 7, 1765. He was immersed at a Baptist Church in Orange County, called "Blue Run," in his fifteenth year; soon after began publicly to exhort; at sixteen became a soldier in the Revolutionary army, and was wounded in the head. He was licensed to preach in 1788; ordained in Georgia in 1793; served one church in Elbert County twenty-three years; that at Beaver Dam twelve years; Clark's Station nineteen years; and died October 31, 1831. See Campbell, Georgia Baptists. (J.C.S.)

## Davis, William (2)[[@Headword:Davis, William (2)]]

             an English Congregational minister, was born in London, June 15, 1788. He studied at Southampton; entered Hoxton Academy in 1814; in 1818 became pastor at Hastings, and died January 19, 1855. He published, The True Dignity of Human Nature: Immorality. See (Loud.) Cong. Year- book, 1856, page 210.

## Davis, William (3)[[@Headword:Davis, William (3)]]

             a Canadian Methodist preacher, was born in Dublin, Ireland, June 5, 1851. In 1854 his parents emigrated to Toronto, Canada. He was converted in 1869, under the Primitive Methodists, and began to preach; was accepted by the Bible Christians in 1873; travelled in several circuits; and died April 19, 1880, at Palmyra, Canada.

## Davis, William C[[@Headword:Davis, William C]]

             a Presbyterian minister, was born in 1760. He was received as a candidate under the South Carolina Presbytery in 1786; licensed in 1787; accepted a call from the Nazareth Church in 1788; ordained in 1789; in 1806 became pastor at Bullock Creek, S.C.; was deposed April 3, 1811, for erroneous doctrine; and died September 28, 1831. See Sprague, Annals of the Amer. Pulpit, 4:122.

## Davis, William F.P[[@Headword:Davis, William F.P]]

             a German Reformed minister, was born in Paradise, York County, Pennsylvania, October 1, 1831. He completed his classical and theological studies at Lancaster in 1863; the same year was licensed and ordained; for some time was pastor at New Oxford, in Adams County; then of the  Sinking Spring charge, in Berks County; and died at Reading, June 11, 1883. (D.Y.H.)

## Davis, William H[[@Headword:Davis, William H]]

             a Baptist minister, was born in Jasper County, Georgia, August 18, 1826; graduated from Mercer University in 1853; was ordained the same year, and settled in Burke County, Georgia. For seven years (1868-75), besides preaching, he was engaged in teaching in the Hepzibah High-school; and died September 18, 1879. See Cathcart, Baptist Encyclop. page 316. (J.C.S.)

## Davison John, B.D.[[@Headword:Davison John, B.D.]]

             fellow of Oriel College, Oxford, was born at Morpeth in 1777, and matriculated at Christ Church, Oxford, in 1794. He became vicar of Sutterton, Lincolnshire, in 1817, and afterwards rector of Washington; then prebendary of Worcester and rector of Upton – upon Severn in 1826. He died in 1834. His Discourses on Prophecy are valuable for their practical tendency as well as critical research. They are contained in his Remains and Occasional Publications (Oxf. 1840, 8vo). — Darling, Cyclopaedia Bibliographica, 1:877.

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

             a Canadian Methodist minister, was born near Newcastle-on-Tyne, England, November 23, 1799. He was a member of the first Primitive Methodist Society formed in Newcastle, and at nineteen years of age made his first attempt at preaching. In March 1823, he was appointed, with certain others, to the Shields and Sunderland missions. Afterwards he was appointed to the HIexham Station. Subsequently he travelled on seventeen stations, extending over a period of twenty-four years. In 1849 he went to Canada as superintendent of missions. He resided in Toronto three years;, then, after filling four appointments, he was in 1859 appointed general missionary secretary and book-steward, which brought him to Toronto again, where he continued to reside until his death, March 1, 1884. In 1840 Mr. Davison compiled the journals of William Clowes, and in 1854 published the life of that evangelist. He commenced a monthly paper, The Evangelist, which in 1858 was merged into the Christian Journal, and had the charge of it until 1866. He also compiled the first Book of Discipline of the Canadian Methodists. See (Toronto) Christian Guardian, March 19, 1884.

## Davison, John Wiles[[@Headword:Davison, John Wiles]]

             a Methodist Episcopal minister, was born in Cambridgeshire, England, December 17, 1810. He was converted at the age of thirteen; emigrated to Wilkesbarre, Pennsylvania, in 1838; in 1840 joined the Oneida Conference; about 1856 removed to Illinois, and in the following year connected himself with the Rock River Conference. He became a superannuate in 1870, and died January 12, 1876. See Minutes of Annual Conferences, 1876, page 151.

## Davke[[@Headword:Davke]]

             (the female, Earth), in Graeco-Babylonian mythology, was the wife of Aos, and the mother of the demiurgus Bel. She was also called Davcina.

## Davoina[[@Headword:Davoina]]

             an early Chaldaean goddess, the wife of Hea, and the mother of Marduk. She has been supposed to represent the earth in a female form, as Hea was the god of the waters. Her analogue was the Phoenician goddess Bohu.

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

             an English divine, was born about 1743. He studied at the Exeter Free Grammar-school; graduated from college, and became curate at Lustleigh; was presented to the living of Winkleigh, Devon. and died June 13, 1826. He published System of Divinity (Exeter, 1785, 6 volumes, 12mo; 1825, 2 volumes, 8vo; 1827, 3 volumes, 8vo: Lustleigh, 1796-1807, 26 volumes, 8vo). See (Lond.) Annual Register, 1826, page 258; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Davys, George, D.D[[@Headword:Davys, George, D.D]]

             a bishop of the Church of England, graduated at Christ College, Cambridge, in 1803, and became a fellow; subsequently was curate of Littlebury, and in 1814 of Chesterford; afterwards of Swaffham Prior; removed to Kensington, and was appointed tutor to the princess Victoria;, was advanced to the see of Peterborough in 1839, and died April 18, 1864, aged eighty-four years. In theology Dr. Davys belonged to the evangelical section of his church, although he took no part in theological controversy. See Amer. Quar. Church Rev. July 1864, page 326.

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

             a Scotch clergyman, took his degree at St. Salvador's College, St. Andrews, in 1663; became chaplain to the laird of Duninald; was presented to the living at Kinnaird; admitted September 28, 1676; and died in 1698, aged about fifty-five years. See Fasti Eccles. Scoticanae, 3:829.

## Dawes, Mark[[@Headword:Dawes, Mark]]

             an English Wesleyan minister, was born at Ridgway, near Sheffield. He was converted early; entered the ministry in 1809; and died at Birstall, June 1, 1844, in the fifty-ninth year of his age. See Minutes of the British Conference, 1844, page 13.

## Dawes, Sir William, D.D.[[@Headword:Dawes, Sir William, D.D.]]

             archbishop of York, was born at Lyons, near Braintree, in 1671. He was educated at St. John's College, Oxford, and Catharine Hall, Cambridge; became master of Catharine Hall in 1696, bishop of Chester in 1707, and finally archbishop of York in 1714. He died in 1724. He had a lively imagination, a strong memory, and a sound judgment. He was one of the most popular preachers of his day. Among his writings are The Anatomy of Atheism (1693, 4to): — Duties of the Closet, etc. (1707, 8vo), etc. A collection of his works was published (Lond. 1733, 3 vols. 8vo), with a preface, giving some account of his life and character. — Darling, Cyclopaedia Bibliographica, 1:870; Biographia Britannica, v. 15,

## Dawkes, Clendon[[@Headword:Dawkes, Clendon]]

             an English Baptist minister, was said to be a native of Wellingborongh. He settled in early life at Wapping, about 1719, but in 1726 took charge of a newly formed church in Collier's Rents, Southwark. About 1734 he was chosen afternoon preacher at Devonshire Square, but on the dissolution of that society in 1751, removed to Hemel-Hempstead, Herts, where he died, December 8, 1758. See Wilson, Dissenting Churches, 1:531.

## Dawn[[@Headword:Dawn]]

             נֶשֶׁŠ, ne'sheph, the breathing or breeze of the cooler part of the day; prop. the evening “twilight” (as usually rendered), hence the morning twilight or “dawning” (Job 7:4; Psa 119:147 : “twilight,” 1Sa 30:17; 2Ki 7:5; 2Ki 7:7); poet. עִפְעִפִּיַם, aphappa'yim, eye-lids (as elsewhere rendered) of the morn, i.e. day-break (Job 3:9); also פָּנָה, to turn, spoken of the change of darkness into light (Jdg 19:26); and עָלָה, to ascend, of the lifting of night's shades (Jos 6:15). In Greek ἐπιφώσκω, to grow light (Mat 28:1; hence also of the approaching Sabbath, Luk 23:54); and διαυγάζω, to become lustrous, as through a crevice (2Pe 1:19). SEE DAY.

## Daws, Josiah[[@Headword:Daws, Josiah]]

             a Baptist minister, was born in Callaway County, N.C., in 1826. His family moved to Tennessee in 1827. He was baptized in 1849, ordained it 1851 or 1852, and, for three years, was pastor of the Antioch Church. In 1857 he moved to Kentucky, and preached two years for the Columbus Church, and four years. for the Cane Run Church. During the war he resided in Tennessee, but at its close returned to Kentucky, and died at Rutherford. Tennessee, March 1, 1872. See Borum, Sketches of Tenn. Ministers, page 200. (J.C.S.)

## Dawson, Benjamin, LL.D[[@Headword:Dawson, Benjamin, LL.D]]

             an English Presbyterian minister, grandson of a clergyman ejected in 1662, took his degree at Glasgow; settled at Congleton, Cheshire, in 1752; removed to St. Thomas's Church, Southwark, about 1754 in 1759 joined the Church of England, became rector of Burgh, Suffolk, and died in July, 1814, aged eighty-five years. He published, Lectures in Defence of the Trinity (1764): — Dialogue on the Question of Liberty and Necessity (1780): — two tracts on The Intermediate State: — An English Dictionary on a New Plan. See Wilson, Dissenting Churches, 4:315-317.

## Dawson, Charles Cornelius[[@Headword:Dawson, Charles Cornelius]]

             an English Baptist minister, was born at Shenfield, Essex, November 13, 1817. He was converted at twenty, and was baptized by the Reverend W. Upton; sailed for Ceylon in 1840, and for some time did the printing at the mission press there; afterwards took charge of the station at Matura, till his health failed, and sailed for England February 10, 1850, but was never again heard of. See (Lond.) Baptist Hand-book, 1851, page 54.

## Dawson, James (1)[[@Headword:Dawson, James (1)]]

             a Scotch clergyman, son of Reverend John Dawson, took his degree at Edinburgh University, November 9, 1722; studied divinity at Glasgow University in 1725; was licensed to preach the same year; presented to the living at Langton, and ordained August 18, 1727; transferred to the West Kirk, St. Cuthbert's, Edinburgh, January 31, 1733; and died January 22, 1735, aged thirty-three years. See Fasti Eccles. Scoticanae, 1:122, 419.

## Dawson, James (2)[[@Headword:Dawson, James (2)]]

             a preacher of the United Methodist-Free Church, was born at Lowmore, Clitheroe, Lancashire, in 1842; was sent to the Free Methodist Sunday- school, where he was converted; in 1861 became a local preacher, and in 1864 a home missionary. He travelled in three circuits, and died in the autumn of 1868. See Minutes of the 13th Annual Assembly.

## Dawson, John (1)[[@Headword:Dawson, John (1)]]

             a Scotch clergyman, took his degree at Edinburgh University, July 9, 1694; was called in May 1698, to Langton; ordained July 14 following; and died in November 1726, aged about fifty-three years. See Fasti Eccles. Scoticanae, 1:419.

## Dawson, John (2)[[@Headword:Dawson, John (2)]]

             an English Wesleyan minister, was a native of Portsmouth. He was converted in early life; received into the ministry in 1833, and died at New Cross, Deptford, September 6, 1875. See Minutes of the British Conference, 1876, page 14.

## Dawson, John Edmonds, D.D[[@Headword:Dawson, John Edmonds, D.D]]

             a Baptist minister, was born in Washington County, Georgia, March 7, 1805. He united with the Church in 1827; was ordained January 14, 1835; and died November 18, 1860. His ministerial life was spent chiefly in the middle and western parts of the state, and he rose to the highest rank as a preacher. See Cathcart, Baptist Encyclop. page 1298. (J.C.S.)

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

             an English Wesleyan minister, was born at Wimeswould, Leicestershire, February 28, 1847. He was converted at twenty-one; appointed to Cardiff  in 1875; and died February 13, 1877. See Minutes of the British Conference, 1877, page 29.

## Dawson, Robert[[@Headword:Dawson, Robert]]

             a Scotch clergyman, had the gift of a bursary in Edinburgh University in November 1747; was licensed to preach in November 1752; became assistant to Mr. Archibald Lundie, minister of Salton; was presented by the king to the living at Stow; ordained September 25, 1759 and died March 23, 1809, aged eighty-one years. He published An Account of the Parish. See Fasti Eccles. Scotidanae, 1:534.

## Dawson, Samuel[[@Headword:Dawson, Samuel]]

             a minister in the Methodist Episcopal Church South was born in Rockingham County, Virginia; November 10, 1798. He joined the Church about 1814, and entered the Mississippi Conference in 1841, wherein he labored as health permitted until his death, in 1858. See Minutes of Annual Conferences of the M.E. Church South, 1858, page 35.

## Dawson, Samuel G[[@Headword:Dawson, Samuel G]]

             a Baptist minister, was born in Virginia in 1834. He was converted when young; in May 1859, was ordained near Marietta; about four years afterwards engaged in missionary work in East Toledo; was chosen secretary of the convention in January 1875, and died September 5 following. See Cathcart, Baptist Encyclop. page 317. (J.C.S.)

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

             a Baptist minister, was born in England in 1790. He was, in early life, an officer in the English army; but, at the age of twenty-five, was baptized, and came to the United States in 1818. The following year he was ordained, and soon after sent as a missionary to the Cherokees in North Carolina. After their removal by the government, he went to South Carolina, and for twenty years preached among the mountains, and was a missionary among the colored people on the coast. He died June 29,1880. See Cathcart, Baptist Encyclop. page 317. (J.C.S.)  an eminent Wesleyan laypreacher, was born at Garforth, Yorkshire, March 30, 1773, and died suddenly at Colne, June 5, 1841. He was at first a member of the Established Church; became a local preacher in 1801; and, making his home at Barnbow, near Leeds, went up and down the kingdom, preaching, raising collections, speaking at missionary meetings, followed sometimes from town to town by colliers and yeomen; having congregations so large that he was compelled to preach in the open air. One who heard him says, "The effect of his sermons on the immense and eager audiences I never saw before nor expect to see again. Not a man, woman, nor child could resist him; and there was so much Scripture in his representations, and all said in honor of Christ, that the speaker, with the sacred, magic wand, was hid in the glory of his divine Redeemer" (Wakeley, Heroes of Methodism, page 360). Dr. George Smith considers him "the most eminent lay-preacher that has ever appeared in Methodism;" and Adam Clarke exclaimed, "What an astonishing mind he has." He "possessed a strong, highly original, noble and generous mind, with an equally catholic spirit, and his whole character was as transparent as the light, and warm as the sun's own ray and although not an educated man in the strictest sense of the term, much less refined, yet he possessed, along with earnest, manly sense, and a vigorous intellect, striking originality and a rich power of conception, which, although not free from occasional eccentricity, bespoke the man of true genius." Dawson published an address on the death of Reverend William Bramwell, short memoirs, speeches on passing events; and a volume of his private letters — tender, faithful, forcible, graceful — a "spiritual treasury," was edited by Everett, and issued in London in 1842. See Everett, Memoirs of William Dawson (Lond. 1842, page 547); West, Sketches of Wesleyan Preachers, page 299 sq.; Stevens, Hist. of Methodism, 3:179-184, 271, 275; Smith, Hist. of Wesleyan Methodism, 3:452-454 (see Index); Minutes of the British Conference, 1841, page 137.

## Dawson, William (2)[[@Headword:Dawson, William (2)]]

             an English Wesleyan minister, nephew of the foregoing, was born at Ancaster, near York, October 19, 1807. He was converted at the age of sixteen; entered the ministry in 1830; was appointed to his last circuit (Holmfirth) in 1858, and died August 19 of the same year. See Minutes of the British Conference, 1859.  an English Congregational minister, son of Reverend James Dawson, was born in Vizagapatam, a sea-port of Orissa, India, January 16, 1816. He was converted early; studied at Madras, and began his ministry in 1838, as an assistant missionary, first at Caddapah, and afterwards at Tripassore. In 1845 he was ordained pastor at Chicacole, and in 1851 removed to Vizianagram, where he labored until ill-health caused his resignation in 1874. In 1875 he embarked, with many friends, for England; but on May 5 died and was buried at sea. Mr. Dawson compiled a Telugu Hymnbook, and several tracts . See (Loud.) Cong. Year-book, 1876, page 327.

## Dawson, William James[[@Headword:Dawson, William James]]

             an English Wesleyan minister, was born at Portsea, February 19, 1816. He joined the Church in 1831; was received into the ministry in 1838; became a supernumerary at Ffeemantle in 1872; and died April 5, 1880. See Minutes of the British Conference, 1880, page 28.

## Day[[@Headword:Day]]

             (properly יוֹם, yzm, ἡμέρα). The variable length of the natural day (“ab exortu ad occasum solis,” Censor. de Die Nat. 23) at different seasons led in the very earliest times to the adoption of the civil day (or one revolution of the sun). as a standard of time. The commencement of the civil day varied in different nations: the Babylonians (like the people of Nuremberg) reckoned it from sunrise to sunrise (Isidor. Orig. v. 30); the Umbrians from noon to noon; the Romans from midnight to midnight (Plin. 2:79); — the Athenians and others from sunset to sunset (Macrob. Saturn. 1:3; Gell. 3, 2). SEE CHRONOLOGY.

The Hebrews adopted the latter reckoning (Lev 23:32, “from even to even shall ye celebrate your Sabbath”), which appears even in Gen 1:5, “the evening and the morning were [on] the first day” (a passage which the Jews are said to have quoted to Alexander the Great, Gemara, Tamid, 66, 1; Reland, Ant. Heb 4:15). Some (as in Godwyn's Moses and Aaron) argue foolishly, from Mat 28:1, that they began their civil day in the morning; but the expression ἐπιφωσκούση shows that the natural day is there intended. Hence the expression “evening-morning” = day (Dan 8:14, Sept. νυχθήμερον), the Hindoo ahoratra (Von Bohlen on Gen 1:4), the Greek νυχθήμερον (2Co 11:25). There was a similar custom among the Athenians, Arabians, and ancient Teutons (Tac. Germ. 11, nec dierum numerum ut apud nos, sed noctium computant . . nox ducere diem videtur”) and Celtic nations (Caesar, Bell. Gall. 6:18, “ut noctem dies subsequatur”). This mode of reckoning was widely spread; it  is found in the Roman law (Gains, 1:112), in the Niebelungenlied, in the Salic law (inter decemn noctes), in our own terms “fortnight,” “se'n-night” (see Orelli, etc. in loc. Tac.), and even among the Siamese (“they reckon by nights,” Bowring, i, 137) and New Zealanders (Taylor's TeIka-Miaui, p. 20). No doubt this arose from the general notion “that the first day in Eden was 36 hours long” (Lightfoot's Works , 2:334, ed. Pitman; Hesiod, Theogon. 123; Aristoph. Av. 693; Wilkinson, Anc. Eg. 4:274). Kalisch plausibly refers it to the use of lunar years (Genesis p. 67). Sometimes, however, they reckoned from sunrise (ἡμερονύκτιον, comp. Psa 1:2; Lev 7:15).

The less obvious starting-points of noon and midnight, the former adopted by the Etruscans, etc., the latter by the Roman priests, Egyptians (see, however, Lepsius, Chronol. p. 130), and others, were chosen either as the culminating points, as it were, of light and darkness, or for astronomical purposes (Ideler, Hb. d. Chron. 1:29, 80, 100 sq.; comp. Tacit. Germ. 11; Macrob. Sat. 33, etc.). To the Hebrews, the moon had distinctly been pointed out as the regulator of time (Psa 104:19). Nevertheless, it has always been a moot point whether the Hebrews, at all times and in all respects, began their calendar or civil day with the night. (See Felseisen, De civili Judceorum die, Lpz. 1702; Federreuther, De diebus Egyptiacis, Altd. 1757.) It has been argued that, if this had been the case, the lawgiver could not have designated those very evenings which he wished to belong ritually to the following (15th, 10th) day, as the evenings of the previous (14th, 9th) day (Leviticus 1. c.). Further, that in common Biblical phraseology, the day is frequently mentioned before the night (Psa 1:2, etc.); and that of the fast days mentioned in Zec 8:19, only one begins with the previous evening. Finally — not to mention other objections — it has been alleged that even in ritual points the Bible occasionally reckons the night as following, not as preceding the day (Lev 7:15). There seems, in fact, no other way of reconciling these apparent inconsistencies than to assume (comp. Mishnah, Chulin, v. 6) that no absolute rule had been laid down with respect to the commencement of the civil day, and that usage varied somewhat with the customs of the people where the Hebrews were for the time sojourning. The prevalent method of computation, however, is evinced by the fact that the Jewish civil day still begins, not with the morning, but the evening — thus the Sabbath commences with the sunset of Friday, and ends with the sunset of Saturday. That this was the case in Judaea in our Savior's day is evident from the evangelists' account of the Passion. In New England the same mode of reckoning the Sabbath was formerly common. SEE FESTIVAL.

The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day (see Jour. Sac. Lit. Jan. 1862, p. 471). Roughly, indeed, they were content to divide it into “morning, evening, and noonday” (Psa 55:17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been:

(I.) Ne'sheph, נֶשֶׁŠ(from נָשִׁŠ, to blow), and shach'ar, שִׁחִר, or the dawn. After their acquaintance with Persia they divided this into (a) the time when the eastern and (b) when the western horizon was illuminated, like the Greek Leucothea — Matuta Ñ and Aurora; or “the gray dawn” (Milton) and the rosy dawn. Hence we find the dual Shaharaim as a proper name (1Ch 8:8). The writers of the Jerus. Talmud divide the dawn into four parts, of which there was;

1. Aijeleth ha-shachar (q.v.), “the gazelle of the morning,” a name by which the Arabians call the sun (comp. “eyelids of the dawn,” Job 3:9; ἁμέρας βλέφαρον, Soph. Antig. 109). This was the time when Christ arose (Mar 16:2; Joh 20:1; Rev 22:16; ἡ ἐπιφωσκούση, Mat 28:1). The other three divisions of the dawn were,

2. “when one can distinguish blue from white” (πρωϊv, σκοτίας ἔτι οὔσης, Joh 20:1; “obscurum adhuc cceptae lucis,” Tacit. H. 4:2). At this time they began to recite the phylacteries.

3. When the east began to grow light (ὄρθρος βαθύς, Luk 24:1).

4. Twilight (λίαν πρωϊv, ἀνατείλαντος τοῦ ἡλίου, Mar 16:2; Lightfoot, Hor. Hebr. ad loc.). SEE DAWN.

(II.) Bo'ker, בֹּקֶר, sunrise. Some suppose that the Jews, like other Oriental nations, commenced their civil day at this time until the Exodus (Jennings's Jewish Ant.). SEE MORNING.

(III.) Chom hay-Yom', הֹם הִיּוֹם, “heat of the day” (Sept. ἕως διεθερμάνθη ἡ ἡμέρα, 1Sa 11:11; less exactly elsewhere μεσημβρία), about 9 o'clock in the forenoon.

(IV.) Tsohora'yim, צָהַרִיַם, “the two noons” (Gen 43:16; Deu 28:29). SEE NOON.

(V.) Ru'ach hay-Yom', רוּחִ הִיּוֹם, “the cool (liter. wind) of the day,” before sunset (Gen 3:8); so called by the Persians to this day (Chardin, Voy. 4:8; Jahn, Bibl. Arch. § 29). SEE AFTERNOON.

(VI.) E'reb, עֶרֶב“evening.” The phrase “between the two evenings” (Exo 16:12; Exo 30:8), being the time marked for slaying the paschal lamb and offering the evening sacrifice (Exo 12:6; Exo 29:39), led to a dispute between the Karaites and Samaritans on the one hand, and the Pharisees on the other. The former took it to mean between sunset and full darkness (Deu 16:6); the Rabbinists explained it as the time between the beginning (δείλη πρωϊvα, “little evening”) and end of sunset (δ. ὀψία), or real sunset; Josephus, War, 6:9, 3; Gesenius, s.v.; Jahn, Bibl. Archcaeol. § 101; Bochart, Hieroz. 1:558). SEE EVENING.

(VII.) Chatsoth', חֲצוֹת(from חָצָה, “to divide”), midnight. In later Hebrew also mid-day (Mishna, Pesach, 4:1, 5, 6). SEE MIDNIGHT.

Since the Sabbath was reckoned from sunset to sunset (Lev 23:32), the Sabbatarian Pharisees, in that spirit of scrupulous superstition which so often called forth the rebukes of our Lord, were led to settle the minutest rules for distinguishing the actual instant when the Sabbath began (ὀψία, Mat 8:16 = ὅτε ἔδυ ὁ ἣλιος, Mar 1:32). They therefore called it the time between the actual sunset and the appearance of three stars (Maimon. in Shabb. c. 5; comp Neh 4:21-22); and the Talmudists decided that “if on the evening of the Sabbath a man did any work after one star had appeared, he was forgiven; if after the appearance of two, he must offer a sacrifice for a doubtful transgression; if after three stars were visible, he must offer a sin-offering;” the order being reversed for works done on the evening after the actual Sabbath (Lightfoot, Hor. Hebr. ad Mat 8:16; Otho, Lex. Rab. s.v. Sabbathum). SEE SUNSET.

Before the Captivity the Jews divided the night into three watches (Psa 63:6; Psa 90:4), viz. the first watch, lasting till midnight (Lam 2:19, A. V. “the beginning of the watches”) =ἀρχὴ νυκτός; the “middle watch” (which proves the statement), lasting till cock-crow (Jdg 7:19) = μέσον νυκτῶν; and the morning watch, lasting till sunrise (Exo 14:24) = άμφιλύκη νύξ (Homer, II. 7:433). These divisions were probably connected with the Levitical duties in the Temple service. The Jews, however, say (in spite of their own definition, “a watch is the third part of the night”) that they always had four night-watches (comp. Neh 9:3),  but that the fourth was counted as a part of the morning (Buxtorf's Lex. Talm. col. 2454; Carpzov, Appar. Crit. p. 347; Reland, Antiq. pt. 4, § 18). SEE WATCH.

In the N.T. we have allusions to four watches, a division borrowed from the Greeks (Herod. 9:51) and Romans (φυλακή· τὸ τέταρτον μέρος τῆς νυκτός, Suid.). These were, 1. ὀψέ, ὀψία, or ὀψία éρα, from twilight till 9 o'clock (Mar 11:11; Joh 20:19); 2. (μεσονύκτιον, midnight, from 9 till 12 o'clock (Mar 13:35); 3. ἀλεκτοροφωνία, till 3 in the morning (Mar 13:35; 3Ma 5:23); 4. πρωϊv, till daybreak, the same as πρωϊvα (éρα) (Joh 18:28; Josephus, Ant. v. 6, 5; 18:9, 6). SEE NIGHT.

The word held to mean “hour” is first found in Dan 3:6; Dan 3:15, Dan 3:5 (שָׁעָה, shaah', also “a moment,” Dan 4:19). Perhaps the Jews, like the Greeks, learned from the Babylonians the division of the day into twelve parts (Herod. 2:109). In our Lord's time the division was common (Joh 11:9). It is probable that Ahaz introduced the first sun-dial from Babylon (ὡρολόγιον, מִעֲלוֹת, Isa 38:8; 2Ki 20:11), as Anaximenes did the first σκιάθηρον into Greece (Jahn, Arch. § 101). Possibly the Jews at a later period adopted the clepsydra (Joseph. Ant. 11:6). The third, sixth, and ninth hours were devoted to prayer (Dan 6:10; Act 2:15; Act 3:1, etc.). SEE HOUR.

The days of the week had no proper names among the Hebrews, but were distinguished only by their numeral order from the Sabbath (see Lightfoot's Works , 2:334, ed. Pitman). SEE WEEK.

The expression ἐπιούσιον, rendered “daily” in Mat 6:11, is a ἃπ. λεγ., and has been much disputed. It is unknown to classical Greek (ἔοικε πεπλάσθαι ὑπὸ τῶν Εὐαγγελιστῶν, Origen, Orat. 16). The Vulg. has supersubstantialem, a rendering recommended by Abelard to the nuns of the Paraclete. Theophyl. explains it as equivalent to sufficient (ὁ ἐπὶ τא οὐσίᾷ καὶ συστάσει ἡμῶν αὐταρκής), and he is followed by most commentators (compare Chrysost. Hom. in Or. Domin., Suid. and Etym. M. s.v.). Salmasius, Grotius, etc. arguing from the rendering מָחָרּin the Nazarene Gospel, translate it as though it were equivalent to to-morrow's (τῆς ἐπιούσης ἡμέρας, or εἰς αὔριον, Sixt. Senensis Bibl. Sanct. p. 444 a). But see the question examined at length (after Tholuck) in Alford's Greek Test. ad loc; Schleusner, Lex. s.v.; Wetstein, N.T. i, p. 461, etc. SEE DAILY.  In Eze 4:4-6, a day is put symbolically for a year. Erroneously supposing this statement to be a precedent, many interpreters of the prophecies have taken it for granted that one day stands for a year in the prophetic writings of Daniel and John. Such, however, is not the case; -the word day is to be taken in its literal sense, unless the context expressly intimates the contrary. On the prophetic or year-day system (Lev 25:3-4; Num 14:34), see a treatise in Elliot's Hor. Apoc. 3, 154, sq., and Prof. Stuart on “The Designations of Time in the Apocalypse,” Bib. Repository, v. 33-83. SEE YEAR.

The ancients superstitiously held that certain days were lucky (fasti) and others unlucky (nefasti), and the distinction was sometimes indicated by different colors in the calendar (‘red-calendar” or rubric). SEE CALENDAR.

The duration of the Mosaic or demiurgic days of Genesis 5-31, has been a matter of considerable dispute. The various opinions on this subject, and the difficulties in which most of them are involved, are stated under the head of CREATION SEE CREATION . See also the articles SEE COSMOGONY; SEE SABBATH; SEE MILLENNIUM; the Methodist Quarterly Review, April, 1865; Evangelical Quarterly Review, January, 1868 (art. Geology).

The word day is often used by the sacred writers to denote an indefinite time (Gen 2:4; Isa 22:5). The “day of temptation in the wilderness” was forty years (Heb 3:8). The “day of the Lord” signifies, generally, a time of calamity and distress (Isa 2:12; Joe 2:11). It is also used of a festal day (Hos 7:5), a birthday (Job 3:1), a day of ruin (Hos 1:11; Job 18:20; comp. tempus, tempora reipublicae, Cic., and dies Cannensis), the judgment-day (Joe 1:15; 1Th 5:2), the kingdom of Christ (Joh 8:56; Rom 13:12), and in other senses which are mostly self- explaining (see Wemyss, Symbol. Dict. s.v.). In 1Co 4:3, ὑπὸ ἀνθρωπίνης ἡμέρας is rendered ‘by man's judgment:” Jerome (ad Algas. Quaest. x) considers this a Cilicism (Bochart, Hieroz. 2:471). On Rom 13:12, there are two treatises — Kuinol, Explicatio (Giess. 1808); Rachm, De nocte et die (Tubingen, 1764). SEE TIME.

The phrases “LAST DAY” (or days), “THAT DAY,” are “the general formula of the prophets for an indefinitely left future opened up in perspective” (Stier, Words of Jesus, 2:361, Am. ed.), designating the Messianic period, with its introductory age, that of the Maccabees (after the return from  exile), and its consummation in the millennium. SEE ESCHATOLOGY. In a more literal and limited sense, the final judgment is designated. SEE LAST DAY.

## Day Jeremiah, D.D.[[@Headword:Day Jeremiah, D.D.]]

             president of Yale College, was born in New Preston, Conn., August 3, 1773, and was educated at Yale College, where he graduated in 1795.  After some years spent as tutor at Greenfield School, Williams College, and Yale, he was licensed as a minister of the Congregational Church in 1800, and in 1801 he was elected professor of mathematics and natural philosophy in Yale College. His health failing, he spent a year or two in travel and retirement, and did not begin his labors in college until 1803. He held that office until 1817, publishing meanwhile a series of mathematical text-books well-adapted to the wants of the time, and which had great success. On the 22d of April, 1817, he was chosen president of Yale College, and held that office till 1846, when his sense of the infirmities of age induced him to resign, against the judgment and wishes of his colleagues, as his judgment and governing faculties were yet in abundant vigor. Notwithstanding chronic feebleness of constitution, his careful habits of life, formed after physiological study of his own constitution, enabled him to preserve his intellectual vigor, and a fair degree of bodily health, up to the year of his death, which occurred August 22, 1867. Besides his mathematical works, president Day wrote An Inquiry respecting the self- determining Power of the Will (1838; 2d ed. 1849), which was substantially a refutation of Cousin's view of the will as given in his Psychology: — Examination of Edwards on the Will (1841, 12mo), which is “an abstract of Edwards, made in a lucid and truth-loving spirit.” He also contributed numerous articles to reviews and journals. As a college officer, his moral and intellectual qualities combined to make him a model. See an admirable sketch by president Woolsey, New Englander, Oct. 1867, art. v.

## Day Of Atonement[[@Headword:Day Of Atonement]]

             SEE ATONEMENT, DAY OF.

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

             a minister of the Methodist Episcopal Church South, was born in Gibson County, Indiana, July 22, 1816. He was converted in 1836; joined the Mississippi Conference in 1838, in which he labored forty-two years; and died at the residence of his son, in Lexington, Mississippi, May 8, 1880. See Minutes of Annual Conferences of the M. E. Church South, 1880, page 175.

## Day, George (1)[[@Headword:Day, George (1)]]

             a Roman Catholic prelate of the 16th century, was born in Shropshire, and was successively scholar, fellow, and provost of King's College, Cambridge, which office he retained with the bishopric of Chichester, to which he was consecrated in 1543. He was a most pertinacious Romanist, for which he was deprived of his benefice under Edward VI, and restored by queen Mar . He died in 1556. See Fuller, Worthies of England (ed. Nuttall), 3:59.

## Day, George (2)[[@Headword:Day, George (2)]]

             an English Baptist minister, was born at Winacanton in 1788. He was pastor first of an Independent church in his native town; subsequently of a  Baptist church in the same place; and died March 10, 1858. See (Lond.) Baptist Hand-book, 1861, page 98. (J.C.S.)

## Day, George Tiffany, D.D[[@Headword:Day, George Tiffany, D.D]]

             a Free-will Baptist minister, was born at Concord (now Day), Saratoga County, N.Y., December 8, 1822. While a lad, he went into a cotton factory at Hebronville, Mass. At the age of twelve he lived for a time with an elder brother, and subsequently at Lonsdale, R.I. He was converted in the winter of 1839-40, and was baptized by Reverend Martin Cheney, of Olneyville, with whose church he united. Two years afterwards he became a student in the Smithville Seminary, and subsequently went to the theological school of his denomination at Whitestown, N.Y. December 1, 1846, he commenced preaching in Grafton, Massachusetts, and was ordained at Olneyville, May 20, 1847. In the spring of 1851 he became principal of Geauga Seminary in Ohio, at the same time taking charge of the church there, until, in July 1852, he removed as pastor to Olneyville, R.I., also serving as one of the editors of the Free-will Baptist Quarterly. In April 1857, he visited Europe, and on his return was called to the Roger Williams Church, in Providence, where he remained about nine years. At once he secured a high place among the ministers of the city. In 1866 he again visited Europe, and extended his trip to the Holy Land. The remainder of his life was spent as editor of the Morning Star. He died in Providence, May 21, 1875. See Bowen, Memoir. (J.C.S.)

## Day, George W[[@Headword:Day, George W]]

             a Baptist minister, was born in Russell County, Virginia, February 15, 1807. He joined the Methodists February 24, 1838, but soon after united with the Baptists; was licensed in La Grange, Tennessee, April 14, 1839, and engaged in itinerant labors in the Big Hatchie Association; was ordained October 17, 1841, and for several years was pastor of the Big Black Church, near Denmark, Madison County, Tennessee, also having charge of the Bethlehem Church in Hardeman County, for ten years, as well as of several others in Tennessee; and finally of the churches at Maple Springs, Denmark, and Araratall in Madison County, and Woodland, Haywood County. He died in August 1881. See Bornri, Sketches of Tenn. Ministers, page 191. (J.C.S.)

## Day, Henry Noble, LL.D[[@Headword:Day, Henry Noble, LL.D]]

             an American educator,. was born at New Preston, Connecticut, August 4, 1808; graduated from Yale in 1828, and the Divinity School there in 1834. After preaching four years, he became professor of rhetoric in the Western Reserve College in 1844 succeeding to the chair of practical theology. From 1858 to 1864 he served as president of the Ohio Female College, Cincinnati. The rest of his life was spent in literary pursuits at New Haven, Conn. He died January 12, 1890. He was the author of nineteen works, the best known of which are, The Art of English Composition (1867): — Elements of Psychology (1876): — Elements of Mental Science (1886). See (Am.) Cong. Year-book, 1891.

## Day, Ira[[@Headword:Day, Ira]]

             a Free-will Baptist minister, was born at Burlington, Otsego County, N.Y., October 6, 1818. When about thirteen years old he joined the Congregational Church at Plainfield. N.Y.; in 1856 removed to Willet, where he joined the Free-will Baptists, and where he was subsequently licensed and ordained pastor. Finally he occupied the same relation in Fabius for three years, and died there, July 29, 1883. See Morning Star, November 7, 1883. (J.C.S.)

## Day, Isaac D[[@Headword:Day, Isaac D]]

             a Methodist Episcopal minister, was born at Petersburg, Pennsylvania, April 9, 1809. He was converted in his sixteenth year; in 1849 entered the Cincinnati Conference; two years later was transferred to the Ohio Conference, wherein he labored until his death, which occurred March 30, 1856. See Minutes of Annual Conferences, 1856, page 113.

## Day, Israel[[@Headword:Day, Israel]]

             a Congregational minister, was born at Attleborough, Massachusetts; ordained over the Church in Killingly, Connecticut, in 1785; dismissed in 1826; and died in Killingly, December 10, 1831. See Cong. Quarterly, 1860, page 185.

## Day, J.C[[@Headword:Day, J.C]]

             a Lutheran minister, was born at Germantown, Pennsylvania, October 10, 1808. He was a student at Gettysburg in 1834; was licensed to preach in 1836; first labored at Friesburg, N.J.; then for ten years was pastor at Saddle River and Ramapo; six years in Churchtown, N.Y.; and for nineteen years in New Germantown, N.J.; removed, without charge, to Mount Vale, and died there, March 25, 1882. See Lutheran Observer, April 28, 1882.

## Day, Jeremiah[[@Headword:Day, Jeremiah]]

             a Congregational minister, was born at Colchester, Connecticut, January 25 (O.S.), 1737. He graduated from Yale College in 1756; taught a school in Sharon until December 1, 1757, when he began the study of theology with the Reverend Dr. Joseph Bellamy; after a year and a half taught school again about two years in Esopus, N.Y.; settled on a farm on Sharon mountain, still continuing his studies; and in 1766 and 1767 was representative in the General Assembly. Not long after, he resumed his theological studies under the Reverend Cotton Mather Smith, and, after preaching at Danbury and other places, was ordained pastor at New Preston, January 31, 1770. In the fall of 1788 he made a missionary tour through western Vermont. In 1794 he made another tour, this time to the settlements on the Delaware, in the state of New York, and on the Susquehanna, in Pennsylvania. From the establishment of the Connecticut Evangelical Magazine, in 1800, he was one of the editors until the close of  his life, at Sharon, September 12, 1806. See Sprague, Annals of the Amer. Pulpit, 1:688.

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

             an English clergyman, was born in Aldersgate Street, London, in 1566, and was educated at St. Alban's Hall, Oxford; in 1588 was elected a fellow of Oriel College; entered into holy orders, and became a favorite preacher in the university; travelled three years previous to 1608, when he obtained the vicarage of St. Mary's, in Oxford; and died at Thurlow, Suffolk, in 1627. He published some sermons, among which the best are Conciones ad Cler- um (Oxon, 1612, 1615):also Commentaries on the First Eight Psalms (ibid. 1620). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Day, John Steele[[@Headword:Day, John Steele]]

             a Methodist Episcopal minister was born at Guildhall, Essex County, Vermont, June 4, 1816. He was converted at the age of fifteen, and licensed to preach in 1839; in 1843 joined the New England Conference, in which-he became a superannuate in 1848; in 1851 resumed effective work; in 1878 took a supernumerary, and, in 1880, a superannuated relation; and died at Winthrop, Massachusetts, March 1, 1882. See Minutes of Annual Conferences, 1882, page 92.

## Day, Joshua[[@Headword:Day, Joshua]]

             a Baptist minister, was born at Reading, Berkshire, England, in 1837. He came to the United States in 1863, and took up his residence in Gloversville, N.Y.; soon after entered the ministry, settling first at Northville, and removing afterwards to Newark; he became pastor of the North Baptist Church, and subsequently of the Calvary Church, in Albany, where he died, June 20, 1877. See Baptist Weekly, June 28, 1877. (J.C.S.)

## Day, Jotham[[@Headword:Day, Jotham]]

             a Baptist.minister, was born in Maine about 1790; was ordained in Kennebunkport in 1821; in 1828 became pastor of the Second Church in Lisbon; and after 1836 preached for the Second Church in Bowdoin as a supply. See Millett, Hist. of the Baptists of Maine, page 441. (J.C.S.)

## Day, Mark[[@Headword:Day, Mark]]

             an English Wesleyan minister, was born near Dewsbury, Yorkshire. He was converted at the age of seventeen; commenced his ministry in 1808; and died at Huddersfield, June 30, 1823, aged thirtyeight years. See Minutes of the British Conference, 1823.

## Day, Mulford[[@Headword:Day, Mulford]]

             a Methodist Episcopal minister, was born at New Providence, N.J., April 8, 1801. He was converted in 1819; in 1833 entered the Philadelphia Conference; subsequently was transferred to the New Jersey Conference, and in it labored until his death, June 26, 1851. See Minutes of Annual Conferences, 1852, page 28.

## Day, Pliny Butts,D.D[[@Headword:Day, Pliny Butts,D.D]]

             a Congregational minister, was born at Chester Village (now Huntington), Massachusetts, April 21, 1806. He entered the academy at Amherst in 1828; graduated from Amherst College in 1834, and from Andover Theological Seminary in 1837; during the winter months of his senior year at Andover performed missionary work among the Catholics in Canada. The First Congregational Church in Derry, N.H., installed him pastor, October 4, 1837, and he continued there for more than thirteen years. During the summer of 1851 he visited Europe, and his letters of travel were published in the Congregational Journal. On his return he became pastor at Hollis, N.H., July 7, 1852, and remained until his death, July 6, 1869. He was remarkable for saintliness of character, superior business capacity, and thoughtful discourses. See Cong. Quarterly, 1871, page 431.

## Day, Reuben[[@Headword:Day, Reuben]]

             a Baptist minister, was born February 11, 1809, in Russell County, Virginia. In 1827 he removed to Tennessee; in 1841 united with the Church in Savannah, Hardin County; was licensed to preach in 1842; ordained in November the same year, and acted as pastor in Savannah in 1843; spent 1844 in missionary work, in West Tennessee; had a short pastorate at Cotton Grove, in Madison County; took charge, in 1846, of the Pleasant Plains Church, where he remained seven years; afterwards served several churches in Madison, Henderson, Gibson, and Hardeman counties, for ten or fifteen years, including Cane Creek and Liberty Grove. He died in 1880. See Borum, Sketches of Tenn. Ministers, page 197. (J.C.S.)

## Day, Richard (1)[[@Headword:Day, Richard (1)]]

             an English martyr, was burned at the stake for the defence of the Gospel, with three others, in June, 1558, at Islington. See Fox, Acts and Monuments, 8:467.

## Day, Richard (2)[[@Headword:Day, Richard (2)]]

             an English clergyman and printer, was educated at Eton School and King's College, Cambridge, where he became a fellow about 1571, and, being ordained, supplied the place of minister at Ryegate, in Surrey. He afterwards turned his attention principally to printing. He translated Fox's De Christo Triumphante Comcedia (1579), and wrote a preface and conclusion to the Testaments of the Twelve Patriarchs. See Chalmers, Biog. Diet. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Day, Robert (1)[[@Headword:Day, Robert (1)]]

             an English Baptist minister, was born at Milverton, Somersetshire, July 2, 1721. He was converted at the age of nineteen; two years later united with the Church at Row Green, Wellington; in 1743 commenced his studies at Bristol, preaching occasionally to neighboring churches; was ordained pastor in Wellington April 8, 1747, and died there, April 1, 1791. See Rippon, Register, 1791, page 260. (J.C.S.)

## Day, Robert (2)[[@Headword:Day, Robert (2)]]

             an English Wesleyan minister, was born at Dewsbury, November 8, 1794. He was converted in 1809; called to the ministry in 1820; became a supernumerary in 1859; resided at Lowestoft, and died March 27, 1864. See Minutes of the British Conference, 1864, page 20.

## Day, Samuel[[@Headword:Day, Samuel]]

             a Congregational minister, was born at Wrentham, Massachusetts, April 14, 1808. He graduated from Williams College in 1833; for a time taught in Wrentham and at Troy, N.Y.; preached for two years in West Troy; September 23, 1840, was ordained pastor in Wolcottville, Connecticut, remaining until June 1845; eight years following was agent of the American and Foreign Christian Union; then became acting pastor at Bellows' Falls, Vermont, in 1854; Princeton, Illinois, in 1859; Amboy, in 1860; chaplain of the 8th Regiment Illinois Volunteers in 1862; in 1866 removed to Ann Arbor, Michigan, without charge, and died in Brooklyn, N.Y., April 3, 1881. See Cong. Year-book, 1882, page 28.

## Day, Samuel Stearns[[@Headword:Day, Samuel Stearns]]

             a Baptist minister, was born in Leeds County, Ontario, in 1808. He joined the Baptists in 1825; graduated from the theological institution at Hamilton, N.Y., in 1835; was appointed by the Missionary Union to labor in the East in August of the same year, and arrived in Calcutta the February following; in 1837 went to Madras for purposes of study, and in due time entered upon his work among the Teloogoos. In 1840 he went to Bellore, and, with the exception of a short visit to his native country in 1845, labored most faithfully for eighteen years among the native tribes, after which he once more returned in broken health to the United States, and died at Cortlandville, N.Y., in October 1871. See Baptist Missionary Magazine, November 1871. (J.C.S.)

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

             an English Wesleyan minister, was born in 1745. He was converted while at a boardingschool at Bristol; soon began to preach in the village of Somerset; in 1766 was appointed for Cornwall, but after a while retired from the ministry; in 1779 again entered the itinerant work; in 1817  became a supernumerary at Frome, and died March 17, 1832. See Minutes of the British Conference, 1832.

## Day, Warren[[@Headword:Day, Warren]]

             a Congregational minister, was born at Sharon, Vermont, October 1, 1789. He graduated from Dartmouth College in 1814; preached at Richmond, N.Y., from 1816 to 1828; at Orangeville, two years; at Enfield, from 1838 to 1844; at Richmond, from 1845 to 1850;. resided at Wawatosa, Wisconsin, from 1854 to 1863, and died at Richmond. N.Y., May 19,1864. See Cong. Quarterly, 1865, page 207.

## Day, William (1)[[@Headword:Day, William (1)]]

             an English prelate, brother of George Day, bishop of Chichester, was admitted to King's College, Cambridge, in 1545; became proctor of Cambridge in 1558; was made, by queen Elizabeth, provost of Eton and dean of Windsor; and made bishop of Winchester, which office he enjoyed scarcely a year, dying of extreme old age in 1596. Unlike his brother, he was a zealous Protestant. See Fuller, Worthies cf England (ed. Nuttall), 3:60.

## Day, William (2)[[@Headword:Day, William (2)]]

             an English divine, was born about 1765. He was ordained to the curacy of Dewsbury, Yorkshire, in 1788, where he remained six years and a half; thence removed to Bengeworth, Worcestershire, in which he spent a similar period; in 1801 became assistant to the Reverend T.T. Biddulph, at St. James's, Bristol, with whom he continued till 1810, when he was preferred to the vicarage of St. Philip's by the corporation, at the same time laboring at other places in the vicinity. He died September 7, 1832. See (Lond.) Christian Guardian, November 1832, page 425.

## Day-spring[[@Headword:Day-spring]]

             (שִׁחִר, shach'ar, Job 38:12, elsewhere usually “morning;” ἀνατολή, Luk 1:78, elsewhere “east”), signifies the first streaks of daylight, the dawn, or day-break; and in the former of the above-cited passages it is used in its literal sense. This portion of time was at a later period, in imitation of the Persians, divided into two parts, the first of which began when the eastern, the second when the western division of the horizon was illuminated. SEE AIJELETH-SHAHAR. In the latter passage, the. birth of John the Baptist is beautifully compared to the early twilight preceding the rising of the great moral sun, the Messiah (comp. Mal 4:2; Isa 60:1-3; 2Co 4:6). SEE DAY.

## Day-star[[@Headword:Day-star]]

             (Φωσφόρος, light-bearing, whence phosphorus), Lucifer, the morning- star, put (2Pe 1:19) as the emblem of the dawn of spiritual light and comfort to the benighted and troubled mind. SEE LUCIFER.

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

             a German martyr, who had been the means of doing much good in other countries, went to Dornick, and for preaching there to the people. was apprehended, beheaded, and burned, in 1562. See Fox, Acts and Monuments, 4:394.

## Days Journey[[@Headword:Days Journey]]

             (רֶּרֶךְ יוֹם, מִהֲלִךְ יוֹם, ὁδὸς ἡμερησίη, Herod. 4:101), a distance such as (in the East) a person might travel in a single day. SEE SABBATH- DAY'S JOURNEY. According to Jon 3:3, the circuit of Nineveh was three days' journey. This mode of describing distances is also found in Greek, Roman, Arabian, and Persian writers (see Strabo, 17:835; Pliny, v. 4, 9; 6:35; Livy, 25:15; 30:29; Athen. 1:7). It needs scarcely be remarked that in itself (if strictly taken) it would be a very vague and fluctuating measurement, the length of a day's journey depending so much on the peculiar circumstances under which each pedestrian travels (see Casaubon ad Strab. 1:35; Ukert, Geogr. d. Griech. u. Rom. I, 2:58). But the ancient writers seem to have fixed on the average of what was usually performed by foot-travelers (Herod. 3, 9; 4:9). Herodotus in one place says (iv. 401) a day's journey amounts to 200 stadia (comp. Polyb. 3, 8; Livy, 21:15); in another (v. 53) to 150 (comp. Pausanias, 10:33, 2). According to Vegetius (Mil. 1:9), twenty Roman miles, that is, 160 stadia, were reckoned for a day's journey. In the Arabian geographers the length of a day's journey is equally variable; yet among them, as in the East at the present day (Tavernier, 1:48), it may be stated generally at about seven leagues, or from eighteen to twenty English miles, which is probably not far from the distance intended by that expression in Scripture, which occurs chiefly in the Pentateuch (Gen 30:36; Gen 31:23; Exo 5:3; Exo 8:27; Num 11:31; Deu 1:2), but also elsewhere (1Ki 19:4; 2Ki 3:9), and even in the Apocrypha (1Ma 5:24; 1Ma 5:28; 1Ma 7:45; Tob 6:1), in the New Test. (Luk 2:44; Act 1:12), often in Josephus, (Ant. 12:4, 6; Rev 2:9; Life, 52), and in the Talmud (see Otho, Lex. Rabb. p. 421). SEE JOURNEY.

## Daysman[[@Headword:Daysman]]

             (מוֹכַיחִ, moki'ach, an adjudicator), “an old English term meaning umpire or arbitrator (Job 9:33). It is derived from day, in the specific sense of a day fixed for a trial (comp. 1Co 4:3, where άνθρωπίνη ἡμέρα — lit. man's day, and so given in Wycliffe's translation — is rendered ‘man's judgment' in the A. V.). Similar expressions occur in German (eine Sache tagen = to bring a matter before a court of justice) and other Teutonic languages.” “The primitive meaning of the verb יָנִח(according to Gesenius, Thes. p. 592) is ‘to be clear or manifest;' and in Hiphil ‘to make manifest;' also ‘to convince, to confute, to reprove or rebuke;' by these last two words the word is rendered in nearly every passage of the A. V., including the ten instances of the Hiphil participle מוֹכַיחִ. It is not easy to conjecture why in Job 9:33 alone the translators resorted to the not then common word daysman. The marginal rendering umpire seems to convey  best the meaning of Job in the passage, ‘some one to compose our differences and command silence when either of us exceeds our bounds' (Patrick, in loc.). Fürst's term, Schiedsmann, (Handwirterb. p. 309), very well expresses this idea of authoritative arbitration. As to the old English noun daysman, Johnson's definition, surety, is hardly borne out by his solitary quotation from Spenser (Faerie Queene, 2:8); arbitrator or umpire would better express the sense. In Holland's old translation of Livius (p. 137), Dayesmen and Umpiers are used as synonymes. In the Bible of 1551, 1Sa 2:25 is thus employed.” In primitive times such a person appears to have been appointed to prescribe just limits to such as were immoderate in their demands, and interpose his authority with those who exceeded the assigned bounds of their cause. The laying the hand on both may allude to some particular ceremony; but it evidently also refers to the power of coercion which the daysman could exercise over both parties. SEE MEDIATOR.

## Dayton, A.C[[@Headword:Dayton, A.C]]

             a Baptist minister, was born at Plainfield, N.J., September 4, 1813. He joined the Presbyterians at the age of twelve, graduated from the New York City Medical College, and, after practicing a short time, went to Florida for his health; three years afterwards removed to Vicksburg, Mississippi; in 1852 united with a Baptist Church, and began at once to preach; subsequently became an agent of the Bible Board of the Southern Baptist Convention, residing in Nashville, Tennessee, where he was the associate editor of the Tennessee Baptist, at the same time writing Theodosia, also Infidel's Daughter, and several other books for Sunday schools. During the civil war he was engaged in teaching and in literary pursuits, until his death at Perry, Georgia, June 11, 1865. See Cathcart, Baptist Encyclop. page 319. (J.C.S.)

## Dayton, Ezra Fairchild[[@Headword:Dayton, Ezra Fairchild]]

             a Presbyterian minister, was born at Mendham, N.J., June 6, 1808. He graduated from New Jersey College in 1826; was principal of an academy in Baskingridge, from 1826 to 1829; spent part of a year in Princeton Seminary; was ordained an evangelist by the Presbytery of Newark, Jan. 14,1834; was stated supply at Augusta, from 1833 to 1836; at Sparta, from 1837 to 1839, and died there in October of the latter year. See Genesis Cat. of Princeton Theol. Sem. 1881, page 76.

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

             a Spanish theologian and ecclesiastical historian; was born at Valladolid, and lived about 1625. He took the habit of the Franciscans, became overseer of the convent at Valladolid, minister of the province of Concepcion, and commissary-general of his order under Gregory XV. He wrote, Las Chronicas de la Orden de S. Francisco (Valladolid, 1611): — Historia de las Llagas de S. Francisco (Madrid, 1612): — Vida de sol Juana de la Cruz, de la Terzera Orden de S. Francisco (ibid. 1613): — Exercicios Espirituales (translated into Italian by Autiodocco, Rome, 1616): — La Purissima Conception de Nuestra Senora (Madrid, 1621): — Vida de Pedro Regalado (ibid. 1627). See Hoefer, Nouv. Biog. Generale, s.v.

## De[[@Headword:De]]

             a French prelate, was born at the chateau of Auzeville, near Toulouse, August 14, 1768. In the care of his uncle, a canon of Castres, he went to Paris, where he entered the Seminary of St. Sulpice, and pursued a course of theology under Emery. In 1792 and 1793 he was secretly ordained sub- deacon, deacon, and priest by the bishop of Limoges of Argentre. He refused the oath to the civil constitution of the clergy, and withdrew to Picardy, to the house of his aunt, the countess of Vergy, and there performed secretly the offices of his ministry at Amiens. He was finally arrested and thrown into prison. A contractor of the republican army rescued him by taking him into his service. The first consul appointed him bishop of Arras, May 9, 1802, The young bishop reconstructed his diocese, and founded in it all sorts of institutions. On all occasions he manifested his admiration for the chief of the state, who had restored peace to the Church, and advanced the glory of France. The events of 1814 modified his opinions, and on April 8 he sent his approval to the act of forfeiture of the emperor. The restoration brought to him an offer of the bishopric of Rheims, which he refused. The government of July offered still more important archbishoprics. Latour wished to remain in his see, but accepted the Roman purple, Dec. 14,1840. He died July 26,1851. He left some catechisms, sermons, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## De Blois, Francois Louis[[@Headword:De Blois, Francois Louis]]

             SEE BLOSIUS.

## De Blois, Stephen W. D.D[[@Headword:De Blois, Stephen W. D.D]]

             a Baptist minister, was born in 1827 at Halifax, N.S. He graduated from Acadia College in June 1846; studied theology at Newton; was ordained February 26, 1854, in Chester; and in 1855 became pastor of the First Church in Horton, where he remained twenty-seven years. He died at Wolfville, February 4, 1884. See Cathcart, Baptist Encyclop. page 322. (J.C.S.)

## De Bollandt, Sebastian[[@Headword:De Bollandt, Sebastian]]

             SEE BOLLANDUS.

## De Capella, Andrew[[@Headword:De Capella, Andrew]]

             SEE CAPELLA.

## De Champs, Victor[[@Headword:De Champs, Victor]]

             cardinal-archbishop of Mechlin, was born December 6, 1810, at Melle. He was a follower of Lamennais, and in the spirit of his teacher wrote for different political periodicals, but in 1832 betook himself to the study of theology. He joined the Redemptorists at St. Trond; soon became famous as a pulpit orator; went on a pilgrimage to Rome in 1850; in 1865 was raised to the episcopal see of Namur, and in 1867 to the archiepiscopal see of Mechlin; and in 1875 was made cardinal, probably for his advocacy of papal infallibility. Bishop De Champs was especially severe against the free-masons, and proved himself a decided Ultramontanist. He died September 29, 1883. (B.P.)

## De Charms, Richard[[@Headword:De Charms, Richard]]

             a minister of the New Jerusalem Church, was born in Philadelphia, Pennsylvania, in 1797. In early life he was a printer; graduated at Yale College in 1826; the year previous studied Swedenborgianism under Thomas Worcester, D.D., at the same time superintending the publication of the New Jerusalem Magazine; continued his theological researches in  Baltimore, Md., and there began to preach in 1828, his first sermon, considered a masterpiece, being published, and afterwards reprinted in London. Its title was The Paramount Importance of Spiritual Things. After a year of pastoral labor in Bedford, Pennsylvania, he went to London, studied under Reverend Samuel Noble, and on returning, in 1832, became pastor of the First New Jerusalem Church in Cincinnati, Ohio, and conducted a periodical called The Precursor. Subsequently he preached in Philadelphia, Baltimore, and New York. In his latter days be devoted much attention to various mechanical contrivances and inventions of his own. He died March 20, 1864. He was the author of Sermons Illustrating the Doctrine of the Lord: — Series of Lectures Delivered at Charleston, S.C.: — The New Churchman: — and Freedom and Slavery in the Light of the New Jerusalem. See Appleton's Annual Cyclop. 1864, page 598.

## De Courcy Richard[[@Headword:De Courcy Richard]]

             a divine of the Church of England, born in Ireland, was educated at Trinity College, Dublin; became curate of Shanbury, Shropshire, in 1770; afterwards vicar of St. Alkmond in 1774, and died in 1803. In his sermons his language is dignified, and his reasoning perspicuous, embellished by apposite allusions, and ornamented by many of the graces of oratory. His principal works are, Sermons, to which is prefixed an essay on the nature, etc. of a pure and undefiled religion (Shrewsbury, 1805, 8vo); Christ Crucified, the distinguishing Topic of the Gospel (Lond. 1816, 8vo). — Darling, Cyclopoedia Bibliographica, s.v.; Jones, Christian Biography, p. 125 (Lond. 1829).

## De Dieu[[@Headword:De Dieu]]

             SEE DIEU, DE.

## De Dominis[[@Headword:De Dominis]]

             SEE DOMINIS, DE.

## De Koven, Henry, D.D[[@Headword:De Koven, Henry, D.D]]

             a Protestant Episcopal clergyman, was born January 24, 1819, at Middletown, Connecticut. He studied some time at the Wesleyan University there, then travelled in Europe, studied theology under Dr. Jarvis at Middletown, in 1842 became instructor of modern languages in the university there, in 1844 rector at East Haddam, in 1845 assistant minister of Christ Church, New York city, in 1848 rector at Red Hook, N.Y., in 1862 professor in the Berkeley Divinity School, Middletown, Conn., and died at Engelburg, Switzerland, July 10, 1884.

## De Koven, James, D.D[[@Headword:De Koven, James, D.D]]

             a Protestant Episcopal clergyman, was born in Middletown, Connecticut, September 19, 1831. He graduated from Columbia College and the General Theological Seminary; in 1857 took charge of the Church in Delafield, Wisconsin; and in 1859 removed to Racine, as rector and warden of the university there. In 1875 he was elected bishop of Illinois, but declined. For many years he was a delegate to the General Convention. He died at Racine, March 19, 1879. Dr. De Koven was noted for his High- Church views. A posthumous volume of his Sermons was published by Dr. Dix (N.Y. 1880). See Protestant Episcopal Almanac, 1880, page 171.

## De La Rue[[@Headword:De La Rue]]

             SEE LA RUE.

## De Lasky, John[[@Headword:De Lasky, John]]

             SEE LASKO.

## De Lyra[[@Headword:De Lyra]]

             SEE LYRA.

## De Maistre[[@Headword:De Maistre]]

             SEE MAISTRE.

## De Ronde[[@Headword:De Ronde]]

             SEE RONDE.

## De Rossi[[@Headword:De Rossi]]

             SEE ROSSI, DE.

## De Sacy [[@Headword:De Sacy ]]

             SEE SACY, DE.

## De Sales [[@Headword:De Sales ]]

             SEE SALES, DE.

## De Sanctis, Luigi[[@Headword:De Sanctis, Luigi]]

             a Protestant theologian, was born at Rome, December 31, 1808, and when twenty-three years of age was ordained priest. H e lived for some time at Viterbo and Genoa, where he greatly distinguished. himself; and when he returned to Rome, he was appointed member Qualificatore della Suprema S. Inquisizione, and curate of the parish called Maddalena alla Rotonda. Being suspected by the inquisition of heterodoxy, an investigation was made concerning him. The reading of the Bible, however, brought about his final rupture with the Church, and, assisted by a Scotch minister, he left Rome, September 10, 1847. Pope Pius IX, who was greatly attached to De Sanctis, had a letter written to him by cardinal Ferretti, inviting him to return. But it was in vain; "I swear before God, that in leaving Rome I had no other object in view than the salvation of my soul," such was his reply. At Malta he published, Il Cristiano Catholico: — La Confessione, etc. In 1850 he went to Geneva, where he joined the Evangelical Church; and, when Italy was opened to the work of evangelization, he was appointed preacher by the Waldensian Church. A difference of opinion caused him to join the Plymouth Brethren at Turin, with whom he was connected for six years. The experience made in this connection led him back to the Church which was dear to him, and which appointed him professor of the Waldensian theological school at Florence, where he also edited L'Eco della Verite. He died December 31, 1869. See Biografia di Luigi de  Sanctis (Firenze, 1870); Comba, in Lichtenberger, Encyclop. des Sciences Religienses, s.v. (B.P.)

## De Sola, Abraham[[@Headword:De Sola, Abraham]]

             a Jewish rabbi, son of the following, was born in London, England, September 18, 1825. Having completed his academical as well as theological studies, he accepted in 1847 a call from the Portuguese Hebrew Congregation of Montreal, Canada. In 1848 he was appointed professor of Hebrew and Shemitic literature in M'Gill College, which also conferred on him the degree of doctor of laws. He died at New York city, June 6, 1882. See Morals, Eminvet Israelites of the Nineteenth Century, page 53 sq. (B.P.).

## De Sola, David Aaron[[@Headword:De Sola, David Aaron]]

             SEE SOLA, DAVID AARON.

## De Veil, Carolus Maria, D.D[[@Headword:De Veil, Carolus Maria, D.D]]

             an English Baptist, was a Jew, born at Metz, Lorraine, and educated in Judaism; but, by comparing the Old with the New Test., became a Christian. His father tried to kill him with a sword, but he escaped, and became a canon regular of the Augustines, at Melun, and professor of divinity in the University of Anjou, where he took his degree. In 1672 was published his Commentary on St. Mark and St. Luke, in defence of the Church of Rome. Being employed to write against the Huguenots, he was led to embrace Protestantism, fled to Holland, abjured popery in 1677, and finally went to England, where he was kindly received by several bishops,  and admitted to holy orders in the English Church. He published a Commentary on Solomon's Song, and the Minor Prophets, which secured him high favor and patronage, and the bishop of London gave him free access to his library. There coming into contact with the leading Baptists, he joined their body, but thereby forfeited all his Church friends excepting Dr. Tillotson. He became pastor in Gracechurch Street, and brought much honor to the denomination. In 1684 was published his Literal Explanation of the Acts of the Apostles, in Latin, then translated it into English. De Veil afterwards practiced medicine for his maintenance; but the Baptists allowed him a yearly stipend till his death. See Wilson, Dissenting Churches, 1:205.

## De Veil, Louis de Compeigne[[@Headword:De Veil, Louis de Compeigne]]

             an English theologian and author, of the same family as the foregoing, embraced the Romish religion in early life, but afterwards renounced it for the Protestant faith, left France, where he had been the king's interpreter of Oriental languages, and went to England in 1679, where he immediately joined the Established Church. He published several books exhibiting considerable learning, chiefly relating to Jewish literature. See Bogue and Bennett, History of Dissenters, 2d ed. 1:477.

## De Vinne, Daniel[[@Headword:De Vinne, Daniel]]

             a veteran Methodist Episcopal minister, was born of Roman Catholic parents, in Londonderry, Ireland, February 1, 1793. Being led providentially into a Methodist watch-meeting, in Albany, N.Y., he was converted January 2, 1810. He then began to study various branches of liberal learning, in which he soon became proficient, and engaged in teaching school in Brooklyn. In October 1818, he went to New Orleans as a missionary, entered the Mississippi Conference in 1819, and was a member of the General Conference of 1824, at which time he was transferred to the New York Conference. Here he labored until his strength gave way, and he retired after forty years of active service. He died at Morrisania, N.Y., February 10, 1883. See Minutes of Annual Conferences, 1883; page 91; Memorial (N.Y. 1883).

## De Wette[[@Headword:De Wette]]

             SEE WETTE, DE.

## De Witt John, D.D.;[[@Headword:De Witt John, D.D.;]]

             born at Kingston, N. Y., Dec. 15, 1788; the son of a worthy farmer; graduated at Nassau Hall, Princeton, N.J. 1809; began the study of the law, but, after his conversion, studied theology with Rev. Dr. Porter, of Catskill; was licensed in 1811 in the ministry of the Presbyterian Church; was first settled at Lanesboro, Mass., and in 1813 became a pastor in the Reformed Dutch Church, Albany, N. Y. After a very successful career as pastor, he was in 1823 elected professor of Biblical Criticism, Ecclesiastical History, and Pastoral Theology in the Theological Seminary of the Reformed Protestant Dutch Church at New Brunswick, N. J. This chair he filled with great acceptance until his death, which occurred Oct. 11, 1823, in the 42d year of his age. Dr. De Witt was a man of fine personal appearance, of a generous nature, of tender sympathy, of deep piety and religious earnestness. He was an eloquent and powerful preacher, a learned and successful professor. His manuscript sermons were of a high order. Of his productions in print we know only of a sermon in memory of the Rev. Dr. John H. Livingston, and one on Regeneration. His early death blighted many hopes which his genius and eminent abilities had inspired.

## De Witt, Thomas, D.D[[@Headword:De Witt, Thomas, D.D]]

             an eminent Reformed (Dutch) minister, was born at Kingston, N.Y., September 13, 1791. He graduated from Union College in 1808; studied theology under Brodhead and Froeligh; also at New Brunswick Seminary in 1812, and was licensed by the Classis of New Brunswick in the same year; was pastor at Hopewell and New Hackensack from November 24, 1812, to 1825; at Hopewell from 1825 to 1827; at New York from 1827 to 1874; was editor of the Christian Intelligencer from 1831 to 1843, and died May 18, 1874. Dr. De Witt took great interest in the various benevolent enterprises of his day, especially the Bible and Tract societies, and was greatly honored and revered by all classes of men and denominations of Christians. He was one of the vice-presidents of the Historical Society for thirty years, and president from 1870 to 1872. Dr. De Witt was a Christian minister of singular purity and simplicity. His numerous writings, chiefly on religious biography, history, and practice, are enumerated in Corwin's Manual of the Ref. Church in America (3d ed.), page 239 sq.

## De Witt, William R., D.D[[@Headword:De Witt, William R., D.D]]

             a Presbyterian minister, was born at Rhinebeck, N.Y., February 2, 1792. He was converted in 1810, and educated at Schenectady, College and the Associate Reformed Seminary. In 1818 he accepted a call to become pastor of the Presbyterian Church in Harrisburg, Pennsylvania, where he remained till his death, December 23, 1867. Dr. De Witt was eminently a Christian preacher. See Wilson, Presb. Hist. Almanac, 1868, page 196.

## De Wolfe, Charles, D.D[[@Headword:De Wolfe, Charles, D.D]]

             an eminent Wesleyan minister, was born at Wolfville, N.S., May 30, 1815. He secured a liberal education; commenced the study of law in Halifax; was converted under Dr. Crawley; united with the Methodists strongly against the wish of his parents, and in 1837 left Halifax for England, having been recommended by the Nova Scotia district to the British Conference. He received his theological training at Hoxton, London; was ordained in City Road Chapel, September 14, 1838; sailed for his native land, and ministered in Halifax, Windsor, Charlottetown, Petite Riviere, Shelburne, and Sackville. In 1861 he was appointed the first theological professor in the institution at Sackville, N.B. In 1863 he was chosen president of the Conference of Eastern British America. He at length became a supernumerary, took up his residence in his native village, and died there, June 9, 1875. Dr. De Wolfe was a typical gentleman — cultured, refined. He was a man of great catholicity and of large-hearted sympathy for the poor and the suffering. His preaching was intellectual, yet fervent, and a rich treat to all. See Minutes of the Nova Scotia Conference, 1875, page 7.

## De la Basse, Eli[[@Headword:De la Basse, Eli]]

             SEE BASSE, ELI.

## De la Harpe, Henri, D.D[[@Headword:De la Harpe, Henri, D.D]]

             a distinguished Swiss theologian, was born at Bordeaux, France, in 1809. He pursued his studies in Edinburgh, and gained the first prize in natural philosophy in 1828. The year following he went to Geneva, and finally graduated from the theological seminary of Montauban. In 1832 and 1833 he studied in the seminary just founded by D'Aubigne and his compeers. In 1837 he was called to the chair of Old-Test. exegesis and criticism, which place he filled until the day of his death, in December, 1880, and never consented to receive any compensation for his valuable services. He succeeded D'Aubigne as president of the theological seminary. Professor La Harpe was a broad as well as a deep scholar. He was more or less master of twenty languages. A short time before his death he completed the translation of the Old Test. into French, a work on which he had been  engaged twenty-five years. He was president of the Geographical Society of Geneva and the editor of its Journal. See N.Y. Observer, January 6, 1881. (W.P.S.)

## De la Mennais[[@Headword:De la Mennais]]

             SEE LA MENNAIS.

## DeEgallards (Lat. Gallasius), Nicolas[[@Headword:DeEgallards (Lat. Gallasius), Nicolas]]

             a Swiss Protestant theologian, was born in 1520. He became a citizen of Geneva in 1551, and pastor of a church in the neighborhood in 1553. He was sent to Paris in 1557, and founded a French church in London in 1560. He attended at the colloquy of Poissy with his friend Theodore de Beza, and presided at the synod of Paris, in 1565. In 1571 he was chosen by the queen of Navarre as her preacher. Calvin esteemed him very highly, and engaged him as secretary. Ancillon says that he worked with Beza on the history of the Reformed churches of France. DeEgallards died about the year 1580, leaving, Pro Gul. Favello et Collegiis Ejus, etc. (Geneva, 1545): — Traite de la Cene (ibid. eod.): — Traite contre les Anabaptistes et les Libertins (ibid. 1549): — La Forme de Police Ecclesiastique Institute a Londres en l'Eglise Francaise (1561): — De la Divine Essence de Jesus Christ, contre les Nouveaux Ariens (Lyons, 1566). DeEgallards also translated a great many of Calvin's works into French. See Hoefer, Nouv. Biog. Generale, s.v.

## Deacon[[@Headword:Deacon]]

             Anglicized from the Gr. διάκονος, Lat. diaconus (usually derived from διά and κόνις, q. d. “one dusty from running;” but better from an obsolete διάκω, or διήκω, “to run,” or hasten; kindred with διώκω, to  pursue: hence, strictly, a runner, i.e. messenger, Buttmann, Lexil. 1:218- 221), a servant (as often rendered),

1. properly, of those who attend on guests or at a table, a waiter (Joh 2:5; Joh 2:9; so Polyb. 31:4, 5; Xenoph. Mem. 1:5, 2). Among the Greeks these διάκονοι were a higher class than the δοῦλοι, or slaves (Athen. 10, p. 192 b).

2. Generally, and with the name of the master or person served, a minister (as it is usually rendered in the N.T.) (Mat 20:26; Mat 23:11; Mar 9:35; Mar 10:43; so Xenoph. Cyr. 8:3, 8). Also an attendant of Christ, a disciple (Joh 12:26), of a king (Mat 22:13), and hence of God (Rom 13:4).

3. Specially, in relation to the Gospel and the Church, a minister or teacher

(a.) of the person for whom one ministers (1Co 3:5; 2Co 3:6; 2Co 6:4; 1Th 3:2; 2Co 11:23; Col 1:7; Eph 6:21 : Col 4:7; Col 1:25; and, by antithesis, of Satan, 2Co 11:15).

(b.) Technically, an officer of the primitive Church, a deacon (Php 1:1; 1Ti 3:8; 1Ti 3:12; 1Ti 4:6; see Act 6:1-6).

I. Deacons in the N.T. —

1. “The office described by this title appears in the N.T. as the correlative of ἐπίσκοπος, bishop or presbyter (q.v.). The two are mentioned together in Php 1:1; 1Ti 3:2; 1Ti 3:8. The union of the two in the Sept. of Isa 60:17, may have suggested both as fit titles for the officers of the Christian Church, or have led to the adoption of one after the other had been chosen on independent grounds. The coincidence, at all events, soon attracted notice, and was appealed to by Clement of Rome (1 Corinthians 42) as prophetic. Like most words of similar import, it appears to have been first used in its generic sense, implying subordinate activity (1Co 3:5) and afterwards to have gained a more defined connotation as applied to a distinct body of men in the Christian society.”

2. The origin of the office of deacon in the Church is usually supposed to be described in Act 6:1-6. The Hellenistic Jews complained that “their widows were neglected in the daily ministrations.” This neglect may be ascribed either to “the fact that their widows were not known, being as  foreigners of a somewhat backward spirit, or possibly also to some jealousy existing between the proper Hebrews and their kindred from other lands. At first the apostles themselves, who had the charge also of the common fund (Act 4:35; Act 4:37; Act 5:2), superintended this service, employing intermediate agents, young men of the congregation probably (Act 5:6; Act 5:10), who had given cause for the complaint now mentioned. In proportion, however, as the Church extended, the more impracticable did it become for them to give themselves to such outward concerns without wrong to their proper spiritual work. ‘It is not reason,' said the twelve, ‘that we should leave the Word of God and serve tables' — that is, superintend the daily love-feasts and the distribution of alms. In order, therefore, that they might give themselves wholly to prayer and the preaching of the Gospel, and to provide against wrong and dissatisfaction by a fixed regulation, they proposed the election of seven men of good report, full of the Holy Ghost and of prudence, for this particular service, and set them apart to it solemnly, after they had been chosen by the people, with prayer and the imposition of hands. In the Acts, indeed, these officers are styled simply οἱ ἑπτά, the seven (21:8), and not deacons that is, servants or helpers; but that this was their character we know, partly from the terms διακονία, διακονεῖν τραπέζαις, used of their office (Act 6:1-2), and partly from almost universal exegetical tradition. (The ancient Church even held the sacred number seven in this case of obligatory. force; and at Rome, for example, there were still as late as the third century only seven deacons, although the number of presbyters amounted to forty)” (Schaff, Apostolic Church, § 134).

Some writers (e.g. Mosheim, Comm.: cent. i, § 37) maintain that the “seven” were appointed, not to care for all the poor at Jerusalem, but only for the widows and poor of the Greeks or foreigners. This view supposes that similar officers had previously existed to discharge these functions for the general Church (so Conybeare and Howson, Life of St. Paul, 1:467; Whately, Kingdom of Christ; Hinds, Early Christianity). Stanley (Apostolic Age, p. 62 sq.) supposes that “the seven” were not deacons such as we find in the later period of the apostolic age, “though they may possibly have borne the name, and though there was in some respects a likeness between their respective duties.” (Compare, on the other hand, Schaff, Apostolic Church, § 134). Dr. W. L. Alexander, in Kitto's Cyclopedia (s.v.), asserts that it is not easy to justify the assumption that the “seven” were deacons in the later sense. “Nothing can be drawn from  the meaning of the word διακονία as applied to their functions (Act 6:1), or the word διάκονος, as if this title had been originally derived from such a ‘serving of tables' as is here referred to, because these words are used in the N.T. with the utmost latitude of meaning, so as to include every kind of service rendered to the Church or cause of God on earth — the service of presbyters (2Co 11:23; Eph 6:21; Col 1:7, etc.), of evangelists (1Th 3:2), of apostles (Act 20:24; Act 21:19; Rom 11:13; 2Co 6:4, etc.), of prophets (1Pe 1:12), of angels (Heb 1:14), of Christ himself (Rom 15:8), as well as service in temporal matters. Nor can much weight be attached to patristic testimony on this head, because we have no clear declaration in favor of the position assumed earlier than that of the sixth General Council (in Trullo), held A.D. 680; all the earlier witnesses speak of the diaconate in connection with spiritual services or the ‘rites' of the Church. If, moreover, this was the institution of a permanent office in the Church, it seems somewhat strange that it should disappear entirely from the history of the Church for many years, and come up again, for the first time, in the form of an incidental notice in an epistle written in the latter half of the first century. Taking the narrative in the Acts in its connection with the history of which it forms a part, the appointment of the seven brethren has all the appearance of a temporary expedient to meet a peculiar emergency.”

Some writers maintain that the office of the “seven” corresponded to that of the חִזָּן, chazzan, in the Jewish Synagogue, the ὑπηρέτης, or “minister,” of the N.T. (Luk 4:20; Joh 7:32). This is the opinion of Vitringa (De Syn. Vet. p. 895 sq.; Bernard's Condensed Tr. p. 87 sq.), whose principle, that the order of the Christian churches was constructed on the model of the synagogues, led him to press the analogy between the two in every possible way. But for this opinion there is no solid support. Vitringa's main principle is itself unsound, for nothing can be more evident than that the' apostles proceeded upon no prearranged scheme of Church policy, but instituted offices and appointed usages just as circumstances required; and, as respects the deacon's office, it cannot be shown that one of the duties pertaining to the office of chazzan in the synagogue belonged to it. As Hartmann remarks (Enge Verbind. des A. T. mit d. N. p. 281), the chazzan was a mere servant whose functions resembled those of our sexton or church officer (Kitto, Cyclopedia, s.v.; see also Neander, Planting and Training of the Christian Church, Ryland's translation, 1:34 sq.). SEE SYNAGOGUE.

3. But, whatever view may be taken of Acts 6, it appears clear that the later church office (Philippians 1; 1 Timothy 3) developed itself from the office designated in Acts 6, and may be traced back to it. The functions of the deacon were primarily secular, but soon rose into spiritual importance. Hence the “moral qualifications described in 1 Timothy 3 as necessary for the office of deacon are substantially the same as those of the bishop. The deacons, however, were not required to be ‘given to hospitality,' nor to be ‘apt to teach.' It was enough for them to ‘hold the mystery of the faith in a pure conscience.' They were not to gain their living by disreputable occupations (μὴ αἰσχροκερδεῖς). On offering themselves for their work they were to be subject to a strict scrutiny (1Ti 3:10), and, if this ended satisfactorily, were to enter on it. It does not appear to have [necessarily] belonged to the office of a deacon to teach publicly in the church. The possession of any special χάρισμα (spiritual endowment) would lead naturally to a higher work and office, but the idea that the diaconate was but a probation through which a man had to pass before he could be an elder or bishop was foreign to the constitution of the Church of the first century. Whatever countenance it may receive from the common patristic interpretation of 1Ti 3:13 (comp. Estius and Hammond, ad loc.), there can be little doubt (as all the higher order of expositors have felt, comp. Wiesinger and Ellicott, ad loc.) that when Paul speaks of the καλὸς βαθμός, or ‘good degree,' which is gained by those who ‘ do the office of a deacon well,' he refers to the honor which belongs essentially to the lower work, not to that which they were to find in promotion to a higher.” On the other side, Dr. Thomas Scott says (Comment. on 1Ti 3:8-13), “The deacons were primarily appointed to dispense the charity of the Church, and to manage its secular concerns. Yet they preached occasionally, or taught in private, or were readers in the public assemblies, and pastors and evangelists were chosen from among them. This interpretation has been contested, yet it seems to be the apostle's meaning; and, without adverting to modern habits and controversies, it is evident that the due discharge of the primitive office of deacon must tend to qualify men for the ministry.”

II. In the Early Post-Apostolic Church. — That the duties of the seven deacons were not of an exclusively secular character is clear from the fact that both Philip and Stephen preached, and that one of them also baptized. It is strange, therefore, that the 18th Canon of the Council of Constantinople, in “Trullo,” should declare, referring to Acts 6, that the  seven deacons had no spiritual function assigned them. OEcumenius (a celebrated Greek writer of the tenth century) gives his testimony to the same effect (In Act. Revelation 6, p. 433). But opposed to this opinion is that of some of the fathers of the Christian Church. Ignatius, a martyr-disciple of St. John, and bishop of Antioch († 115), styles them at once ‘“ministers of the mysteries of Christ;” adding that they are not ministers of meats and drinks, but of the Church of God (Ignat. Ep. ad Trall. n. 2). Again he says (Ep. ad Trall. n. 3), “Study to do all things in divine concord, under your bishop presiding in the place of God, and the presbyters in the place of the apostolic senate, and the deacons most dear to me, as those to whom is committed the ministry of Jesus Christ.” Tertullian († 220) classes them with bishops and presbyters as guides and leaders to the laity. He asks (Tertull. De Fuga, c. ii): “Quum ipsi auctores, id est, ipsi Diaconi, Presbyteri, et Episcopi fuaiunt, quomodo Laicus intelligere poterit? — Cum Duces fugiunt quis de gregario numero sustinebit?” Cyprian, bishop of Carthage, A.D. 250 (while referring their origin to Acts 6), styles them ministers of episcopacy and of the Church (Cypr. Ep. 65, al. 3, ad Rogat.); at the same time he asserts that they were called ad altaris ministerium Ñ to the ministry of the altar. Though Jerome in one place speaks of them (Ep. ad Evang, et Com. Ezekiel c. 48) as servants of tables and widows, yet again he ranks them among the guides of the people: still he distinguishes them from the priests of the second order, that is, from the presbyters, by the title of Servites. And so, frequently, in the Councils, the names Sacerdos and Levita are used as the distinguishing titles of presbyter and deacon. The fourth Council of Carthage expressly forbids the deacon to assume any one function peculiar to the priesthood, by declaring, “Diaconus non ad sacerdotium, sed ad ministerium consecratus.” (See also 18th Can. Con. Nic.)

His ordination, moreover, differed from that of presbyter both in its form and in the powers which it conferred. For in the ordination of a presbyter, the presbyters who were present were required to join in the imposition of hands with the bishop; but the ordination of a deacon might be performed by the bishop alone, because, as the 4th Canon of the 4th Council of Carthage declares, he was ordained, not to the priesthood, but to the inferior services of the Church. Duties. —

1. The deacon's more ordinary duty was to assist the bishop and presbyter in the service of the sanctuary; especially was he charged with the care of the utensils and ornaments appertaining to the holy table.

2. In the administration of the Eucharist, that it was the deacon's duty to hand the elements to the people, is evident from Justin Martyr (Apol. 2, p. 152), and from Cyprian (Serm. v, “De Lapsis”). Not, however, that the, deacon had any authority or power to consecrate the elements; for the 15th Can. of the Council of Arles, A.D. 312, forbids this. And the 18th Can. of the Council of Nice orders the deacons not even to administer the Eucharist to priests because of their inferiority.

3. Deacons had power to administer the sacrament of baptism (Tertull. De Bapt. c. 17; also Hieron. Dial. contr. Lucif. c. 4, p. 139). The Council of Eliberis, Can. 77, plainly acknowledges this right, although the author of the Apost. Constitutions, and Epiphanius also, would seem to deny it.

4. The office of the deacon was not to preach so much as to instruct and catechize the catechumens. His part was, when the bishop or presbyter did not preach, to read a homily from one of the fathers. St. Ambrose, bishop of Milan, A.D. 380, says expressly that deacons, in his time, did not preach, though he thinks that they were all originally evangelists, as were Philip and Stephen.

5. It was the deacon's business to receive the offerings of the people, and, having presented them to the bishop or presbyter, to give expression in a loud voice to the names of the offerers (see Cypr. Ep. 10, al. 16, p. 37 (Hieron. Com. in Ezekiel 18, p. 537).

6. Deacons were sometimes authorized, as the bishops' special delegates, to give to penitents the solemn imposition of hands, which was the sign of reconciliation (Cypr. Ep. 13, al. 18, ad Eter.).

7. Deacons had power to suspend the inferior clergy; this, however, was done only when the bishop and presbyter were absent, and the case urgent (Constit. Apost. 8:28).

8. The ordinary duty of deacons with regard to general Councils was to act as scribes and disputants according as they were directed by their bishops. In some instances they voted as proxies for bishops who could not attend in person; but in no instance do we find them voting in a general Council by virtue of their office. But in provincial synods the deacons were sometimes allowed to give their voice, as well as the presbyters, in their own name.

9. The Apostolical Constitutions (2. 57, p. 875) inform us that one of the subordinate duties ofthe deacon was to provide places in the church for persons as they entered — to rebuke any that might whisper, talk, laugh, etc. during divine service. This was a duty which, however, usually devolved upon the subdeacon.

10. But, besides the above, there were some other offices which the deacon was called upon to fill abroad. One of these was to take care of the necessitous, orphans, widows, martyrs in prison, and all the poor and sick who had any claim upon the public resources of the Church. It was also his especial duty to notice the spiritual, as well as the bodily, wants of the people; and wherever he detected evils which he could not by his own power and authority cure, it was his duty to refer them for redress to the bishop.

In general, the number of deacons varied with the wants of a particular church. Sozomen (7. 19, p. 100) informs us that the Church of Rome, after the apostolic model, never had more than seven deacons. It was not till the close of the third century that deacons were forbidden to marry. The Council of Ancyra, A.D. 344, in its 10th Can., ordains that if a deacon declared at the time of his ordination that he would marry, he should not be deprived of his function if he did marry; but that if he married without having made such a declaration, “he must fall into the rank of laics.”

The qualifications required in deacons by the primitive Church were the same that were required in bishops and presbyters; and the characteristics of a deacon, given by St. Paul in his Second Epistle to Timothy, were the rule by which a candidate was judged fit for such an office. The second Council of Carthage, 4th Can., forbids the ordination of a deacon before the age of twenty-five; and both the Civil and Canon Law, as may be seen in Justinian, Novell. 123, c. 14, fixed his age to the same period.

The Council of Laodicea, A.D. 381, forbids a deacon to sit in the presence of a presbyter, and the 11th Can. of the first Council of Carthage regulates the number of judges at ecclesiastical trials-three bishops upon a deacon, six upon a presbyter, and twelve upon a bishop. This would mark the rank of each of the parties. Originally the deacons had been the helpers of the presiding elder of a given district. When the two names of the latter title were divided and the bishop presided, whether as primus interpares, or with a more absolute authority over many elders, the deacons appear to have been dependent. directly on him and not on the presbyters, and, as  being his ministers, the ‘eyes and ears of the bishop” (Const. Apost. 2:44), were tempted to set themselves up against the elders. Hence the necessity of laws like those of Conc. Nic. c. 18; Conc. Carth. 4, c. 37, enjoining greater humility, and hence probably the strong language of Ignatius as to the reverence due to deacons (Ep. ad Trall c. 3; ad Smyrn. c. 8).

III. In the Modern Church deacons are found as a distinct order of the clergy.

In the Roman Catholic Church there are subdeacons as well as deacons, both in orders. The subdeacon's duties are “to prepare the altar-linen, the sacred vessels, the bread and wine necessary for the holy sacrifice — to minister water to the priest or bishop at the washing of the hands at mass — to read the epistle — to assist at mass in the capacity of a witness, and see that the priest be not disturbed by any one during its celebration.” To the deacon “it belongs constantly to accompany the bishop, to attend him when preaching, to assist him and the priest also during the celebration of the holy mysteries, and at the administration of the sacraments, and to read the Gospel at the sacrifice of the mass.” . . . “To the deacon also, as the agent of the bishop, it belongs to inquire and ascertain who within his diocese lead lives of piety and edification, and who do not; who attend the holy sacrifice of the mass and the instructions of their pastors, and who do not Ñ that thus the bishop, made acquainted by him with these matters, may be enabled to admonish each offender privately, or, should he deem it more conducive to their reformation, to rebuke and correct them publicly. He also calls over the names of catechumens, and presents to the bishops those who are to be promoted to orders. In the absence of the bishop and priest, he is also authorized to expound the Gospel to the people, not, however, from an elevated place, to make it understood that this is not one of his ordinary functions” (Council of Trent, sess. 23, ch. 2). There are eighteen cardinal-deacons in Rome, who have the charge of the temporal interests and the revenues of the church. A person, to be consecrated deacon, must be twenty-three years of age (Council of Trent, sess. 23, c. 17).

In the Church of England and in the Episcopal communions in Scotland and North America, a deacon receives ordination by the imposition of hands of a bishop; in consequence of which he can preach, assist in the sacrament of the Lord's Supper, and, generally, may perform any sacred office except consecrating the elements and pronouncing absolution. By  the statute 44 George 3, c. 43, it is enacted that no person shall be admitted until he shall have attained the age of twenty-three years complete; but this act is declared not to affect the right of granting facilities, exercised by the archbishops of Canterbury and Armagh respectively, viz. to admit at earlier ages; and by 59 George III, c. 60, sec. 1, the two archbishops of the realm, or the bishop of London, or any bishop authorized by any or either of them, may ordain as deacons any persons whom he or they shall deem duly qualified, especially for the purpose of officiating in his majesty's colonies or foreign possessions. But no person so ordained can afterwards hold any living or other benefice in the United Kingdom without the previous consent in writing, under hand and seal of the bishop in whose diocese such benefice, etc. shall be locally situated; nor without like consent of the archbishop or bishop by whose consent he was originally ordained, or of the successor of such archbishop or bishop, in case of his demise or translation; nor without producing a testimony of his good behavior during his residence abroad from the bishop in whose diocese he has officiated, or (if there be not any such bishop) from the governor in council of the colony wherein he may have resided, or from the colonial secretary of state (sec. 2). At the time when the liturgy of the Church of England was composed, it was the deacon's office, “where provision is so made, to search for the sick, poor, and impotent people of the parish, and to intimate their estates, names, and places where they dwell, unto the curate” (that is, to the rector or vicar having the cure or care of souls), “that by his exhortations they may be relieved with the alms of the parishioners or others” (Rubric in the form of Ordination). This was the more ancient office of a deacon, and this rule was made in England before the establishment of the poor-laws, in pursuance of which that care has now devolved upon the churchwardens and overseers of the poor, which last office was specially created for that purpose.

In the Methodist Episcpopal Church the deacons constitute an order in the ministry. They are ordained by the bishop, without the imposition of hands of the elders. According to the ordination service, “it appertaineth to the office of a deacon to assist the elder in divine service. And especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth, and, in the absence of the elder, to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved.”  In the Presbyterian Church of the United States the “Form of Government” states that “the Scriptures clearly point out deacons as distinct officers in the Church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. To them also may be properly committed the management of the temporal affairs of the Church” (chap. 6). In some Presbyterian congregations, and in the Free Church, there are deacons regularly ordained to have charge of the funds of the Church. In other Presbyterian churches the office is merged in that of ruling elders.

In German Protestant churches the assistant ministers are generally called deacons. If there be two assistants, the first of them is called archdeacon. In the German Reformed Church in the United States, the Constitution, ch. 3, art. 2, provides as follows: “The office of the deacons is to collect the alms and other contributions which are designed for the relief of the poor, or the necessities of the congregation; to distribute the alms willingly and conscientiously; and to provide for the support of the ministry of the Gospel.” See also the form of ordination in the German Reformed Church.

Among Congregationalists, the deacons, besides attending to the temporal concerns of the Church, assist the minister with their advice, take the lead at prayer-meetings when he is absent, etc.

Literature. — Besides the works named in the course of this article, see Neander, Church History (Torrey's transl.), 1:184 sq.; Bingham, Orig. Eccles. bk. 2, chaps 20; Siegel, Chr.-kirchl. Alterthiimer, 1:498 sq.; Sawyer, Organic Christianity, chap. 13; Dexter, On Congregationalism, p. 134 sq.; Hooker, Eccles. Polity, bk. § 78; Howell, The Deaconship (Am. Bapt. Pub. Soc.), Philippians 1846, 18mo; Punchard, Congregationalism, 1844, part 3.

## Deaconess[[@Headword:Deaconess]]

             (ἡ διάκονος; διακόνισσα, diaconissa), the title of an office of women in the early Church; an office supposed by some to have originated under the apostles, by others to be of later origin.

I. Deaconesses in the Apostolical Church. — The title (usually rendered minister or “deacon”) is found in Rom 16:1, associated with a female name (Phoebe, ο῏υσαν διάκονον), and this has led to the conclusion that there existed in the apostolic age, as there undoubtedly did a little later  (Pliny, Ep. ad Traj.), an order of women bearing that title, and exercising, in relation to their own sex, functions which were analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Rom 16:6; Rom 16:12, belonged to such an order (Herzog, Real-Encykl. 3, 368). The rules given as to the conduct of women in 1Ti 3:11; Tit 2:3, have in like manner been referred to them (Chrysostom, Theophylact, Hammond, Wiesinger, ad loc.). Some writers (e.g. Rothe; Schaff, Apost. Church, § 135) suppose that the “widows” of 1Ti 5:3-10, were deaconesses. Herzog, on the other hand, holds that the passages in Timothy cannot be applied to “deaconesses.” Dr. W. L. Alexander, in Kitto's Cyclopoedia (s.v.), maintains that Rom 16:1, does not show that Phoebe held any official relation to the Church; for all that appears, she may have been simply the doorkeeper or cleaner of the place of worship. Plumptre (in Smith's Dictionary, s.v. says that “it seems hardly doubtful that writers have transferred to the earliest age of the Church the organization of a later. It was of course natural that the example recorded in Luk 8:2-3, should be followed by others, even when the Lord was no longer with his disciples. The new life which pervaded the whole Christian society (Act 2:44-45; Act 4:31-32) would lead women as well as men to devote themselves to labors of love. The strong feeling that the true θρησκεία, or service of Christians, consisted in ‘visiting the fatherless and the widow,' would make this the special duty of those who were best fitted to undertake it. The social relations of the sexes in the cities of the empire (comp. Grot. on Rom 16:1) would make it fitting that the agency of women should be employed largely in the direct personal application of Christian truth (Tit 2:3-4), possibly in the preparation of female catechumens. Even the later organization implies the previous existence of the germs from which it was developed. It may be questioned, however, whether the passages referred to imply a recognized body bearing a distinct name. The ‘widows' of 1Ti 5:3-10, were clearly, so far as the rule of 1Ti 5:9 was acted on, women who were no longer able to discharge the active duties of life, and were therefore maintained by the Church, that they might pass their remaining days in ‘prayers night and day.' The conditions of 1Ti 5:10 may, however, imply that those only who had been previously active in ministering to the brethren were entitled to such a maintenance.” See also Ludlow, Woman's Work in the Church, ch. 1 (Lond. 1866).

II. Deaconesses in the early Church. — The Apostolical Constitutions distinguish “deaconesses” from “widows” and “virgins,” and prescribe their  duties. A form of ordination for deaconesses is also given (bk. 8, c. 19, 20), in which the bishop prays as follows: “Eternal God, Fattier of our Lord Jesus Christ, Creator of man and of woman; thou who didst fill with thy Spirit Miriam, Deborah, Hannah, and Huldah; thou who didst vouchsafe to a woman the birth of thy only-begotten Son; thou who didst, in the tabernacle and in the Temple, place female keepers of thy holy gates- look down now also upon this thy handmaid, and bestow on her the Holy Ghost, that she may worthily perform the work committed to her, to thy honor, and the glory of Christ” (Chase, Constitutions of the Apostles, p. 225 (N. Y. 1848).

In the Eastern Church the notices of deaconesses in the first three centuries are few and slight, although Origen († 253) speaks of the ministry of women in the Church as both existing and necessary.

In the Western Church the notices are fuller and more clear. Pliny the younger (about A.D. 104) appears to refer to deaconesses in his letter to Trajan, in speaking of the question by torture of “two maids who were called ministers” (ex duabus ancillis quae ministra dicebantur). Tertullian (220) speaks of them often, and prescribes their qualifications (see below). In the fourth and fifth centuries all the leading Eastern fathers refer to deaconesses; e.g. Basil († 379), Gregory of Nyssa († 396), Chrysostom († 407), Theodoret († 457), Sozomen (cir. 439). Theodoret (Eccl. Hist. 3, 14, p. 652) calls Publia, who lived at the time of Julian, ἡ Διάκονος — deaconess. Sozomen (4. 14, 59) speaks of a certain deaconess who had been excluded Church fellowship because of having broken her vows.

It was a rule that the deaconesses must be widows. Tertullian (ad Uxorem, 1:7; de Virgin. veland. c. 9) says, “The discipline of the Church and apostolic usage forbid that any widow be elected unless she have married but one husband.” Virgins, it is true, were sometimes admitted, but this was the exception. The widows must have borne children. This rule arose from the belief that no person but a mother can possess those sympathizing affections which ought to animate the deaconess in her duties. The early Church was very strict in enforcing the rule which prohibits the election of any to be deaconesses who had been twice married, though lawfully and successively, to two husbands, one after the other. Tertullian says, “The apostle requires them to be (universae) the wives of one man” (ad Uxorem, 4:7). Others, however, give the words of the apostle another meaning. They suppose him to exclude those widows who, having  divorced themselves from their former husbands, had married again (see Suicer, Thesaurus, 1:864, 867). It is disputed whether they were ordained by the imposition of hands, but the Apostolical Constitutions (8. 19) declare that such was the case, and the 15th canon of Chalcedon (sess. 15) forbids the ordination of a deaconess under forty. Still they were not consecrated to any ministerial function; so Tertullian, De Praescript, 41, “Let no woman speak in the Church, nor teach, nor baptize, nor offer” (that is, administer the Eucharist), “nor arrogate to herself any manly function, lest two should claim the lot of the priestly office.” Their duties were to take care of the sick and poor, and to minister to martyrs and confessors in prison, to whom they could more easily gain access than the deacons; to instruct catechumens, and to assist at the baptism of women; to exercise a general oversight over the female members of the Church, and this not only in public, but in private, making occasional reports to the bishops and presbyters. How long this office continued is uncertain. It was not, however, discontinued everywhere at once. It was first abrogated in France by the Council of Orange, A.D. 441. It continued in the Roman Church for some time after this, and gradually disappeared; but in the Greek Church it did not become extinct till the twelfth century.

III. In the modern Church. — It must ever be regarded as a misfortune in the Reformation that this early office was not restored. “Is it not remarkable that the office, which is so well adapted to the matronly character of the female sex, should be wholly excluded from our list of assistants in the Church?” (Robinson's Calmet, p. 336.) Its restoration was, however; seriously thought of, and even attempted, in the Reformed Church at an early period of the Reformation, namely, when the Netherland “churches under the Cross” were founded through the synod at Wesel and Emden, 1568 and 1571. Its restoration in the Reformed Church was urged on the synod the more as it already actually existed at the time among the Bohemian Brethren and the strict Anabaptists, at least in the large congregations. The subject came before the synod from the congregation at Wesel through the Classis of Wesel. That congregation had decided to restore it Ñ had, in fact, restored it in its bosom, and now asked the indicatores for approval. The Classis of Wesel, before which the matter first came, decided that the restoration of the office as inaugurated in the congregation at Wesel shall stand till the final decision is had, but deferred final action until their next meeting. In 1580 the same classis decided that “if this office, which had fallen into disuse and decay in the Church of God,  is again to be restored, then it shall be established in the same form, and with the same character belonging to it, as described by the apostle Paul, namely, widows, and not married women, shall be chosen for that purpose.” Classis favored the restoration of the office, and referred the matter to the next provincial synod, that by its authority it might also be restored in other localities. Accordingly, by the proper course, it came before the General Synod at Middleburg in 1581, which synod unfortunately decided against it “on account of various inconveniences which might arise out of it; but in times of pestilence, and other sicknesses, when any service is required among sick women which would be indelicate to deacons, they ought to attend to this through their wives, or others, whose services it may be proper to engage” (Max Gobel, Geschichte des christ. Lebens in der rhein-westphälischen Ev. Kirche, 1:413, 414). Here this interesting movement seems to have ended, as there is no further historical trace of it.

The Puritans in England in the sixteenth century recognized deaconesses, as appears by the following extract from the “Conclusions” drawn up by Cartwright and Travers, and given by Neal, History of the Puritans, vol. 1, ch. 6: “Touching deacons of both sorts, viz. men and women, the Church shall be admonished what is required by the apostle, and that thev are not to choose men of custom or course for their riches, but for their faith, zeal, and integrity; and that the Church is to pray in the mean time to be so directed that they may choose them that are meet. Let the names of those that are thus chosen be published by the next Lord's day, and after that their duties to the Church, and the Church's duty towards them; then let them be received into their office with the general prayers of the whole Church.”

“The advantages resulting to a Christian community from such an order are too obvious to require Exposition. It has been a serious misfortune to the Church at large that the office has been allowed to fall into disuse; and the wide-spread institution at the present day in the churches of Great Britain and America of ladies' district-visiting societies, Dorcas societies, etc. satisfactorily shows the necessity of practically supplying, to some extent at least, the want of this primitive office. There is a movement going on at present for the introduction of the order of deaconesses into the Church of England” (Chambers, Encyclopedia, s.v.). Its prospects of success would be greater but for the monastic tendencies of the so-called “sisterhoods” organized by the Puseyites, e.g. Miss Sellon's. This subject has been lately  revived in the German Reformed Church in America. On Christmas, 1866, Hon. J. Dixon Roman, of Hagerstown, Md., gave to the congregation of that city $5000, and with it sent a proposition to the Consistory that, according to his wish, “three ladies of the congregation shall be chosen and ordained to the order of deaconesses in this congregation, with absolute control of the income of said fund, for the purses and duties as practiced in the early days of the Church.” This, and the action of Lebanon Classis, which in 1867 requests the synod “to take into consideration the propriety of restoring the apostolic office of deaconesses,” will bring this plain question before the highest judicatory of the Church.

In the Roman Catholic Church there are various sisterhoods answering in some degree to the ancient order of deaconesses, but without ordination; such as the Beguines, the Gray Sisters, the Sisters of Charity, Sisters of Mercy, etc. (see Ludlow, Woman's Work in the Church, ch. 3).

The first modern reorganization of the work of deaconesses on a large scale was begun in 1835 by pastor Fliedner, of Kaiserswerth, Prussia. An infirmary was established, to be served by Christian women, unmarried or widows. He required of all who would become deaconesses that they should be “‘willing' to ‘be servants of Christ alone, to devote their time and faculties entirely and exclusively to him, and not to look fore ward for pecuniary emoluments or honors of the World, nor yet to merit salvation by their works, but to do the work of charity and self-denial out of gratitude to him who hath redeemed their souls, and merited their salvation. After their probationary period they engage themselves to serve at least five years. But even during this time they are allowed to leave if nearer personal or family duties should make them wish for a change of situation.” Many women obeyed the call, the infirmary grew rapidly into importance, and auxiliary societies were formed throughout Prussia. The institution spread into other parts of Europe, and there are now orphan- houses and hospitals under its charge at Berlin, Dresden, Frankfort, Worms, Cologne, Elberfeld, London, and other places. The mother institution has (1) a seminary to train young females as teachers for infant and other schools; (2) an orphan asylum; (3) a training-school of nurses, and for visitors to prisons, etc. The whole expense is borne by voluntary subscriptions. A branch was established at Pittsburg, Pa., in 1849 by pastor Fliedner in person. Mrs. Fry, after a visit to Kaiselswertb, established in Bishopsgate, London, an “Institution for Nursing Sisters,” which still exists. A deaconesses' institute was organized at Paris in 1851, and others  followed in France and Switzerland (see Ludlow's article in the Edinburgh Review, 1848, p. 223). In 1888 the Genesis Conference of the M. E. Church created the order of Deaconesses, who now have “homes” in the larger cities of the U. S. See Howson, Deaconesses, or the Official Help of Women in Parochial Work (Lond. 1862); Ludlow, Woman's Work in the Church; Jane M. Bancroft, Deaconesses in Europe and America (N. Y. 1889); also Bingham, Orig. Eccles.bk. 2, ch. 22; Siegel, Handbuch der christ. Alterthumer, 1:491 sq.; Augusti, Handb. der christl. Archaeologie, vols. 2 and 3; Ferraris, Prompta Bibliotheca, 3, 172; Coleman, Ancient Christianity, ch. 25; Neander, Ch. Hist, 1:155; 2:158 (Torry's transl.); Schaff, Apostolic History, § 135; ibid., History of the Christian Church, ii, § 52; Mercersburg Review, 14:190; Am. Quart. Ch. Review, July, 1862, art. 3.

## Dead[[@Headword:Dead]]

             (properly some form of מוּת, θνήσκω). See BURIAL. When a Hebrew died in any house or tent, all the persons and furniture in it contracted a pollution which continued seven days (Num 19:14-16). All who touched the body of one who died, or was killed in the open fields; all who touched men's bones, or a grave, were unclean seven days. To cleanse this pollution, they took the ashes of the red heifer, sacrificed by the high-priest on the day of solemn explanation (Num 19:1-22); on these they poured water in a vessel, and a person who was clean dipped a bunch of hyssop in the water, and sprinkled with it the furniture, the chamber, and the persons, on the third day and on the seventh day. It was required that the polluted person should previously bathe his whole body, and wash his clothes, after which he was clean. Since the' destruction of the Temple, the Jews have ceased generally to consider themselves as polluted by a dead body. SEE CORPSE. On the play upon the two senses of the word in its literal and spiritual application in Mat 5:22, see the Dissertatio of Schicht (Altd. 1770). SEE DEATH.

The word rendered “dead” in Job 26:5; Psa 88:10; Pro 2:18; Pro 9:18; Pro 21:16; Isa 14:9; Isa 26:14; Isa 26:19, is רְפָאַים, rephaim; derived from רָפָא; having, according to Gesenius, the sense of silent, but, according to Fürst, meaning dark; in either case denoting the shades, manes, or disembodied spirits of the under world. SEE SHEOL.

## Dead Sea[[@Headword:Dead Sea]]

             (mare mortuum, Justin, 36:3, 6; θάλασσα ἡ νεκρά, Pausan. v. 7, 3; Galen. Simpl. Med. 4:20), a name applied since the second century to the Asphaltic Lake (ηΑ῾᾿σφαλτῖτις λίμνη, as Josephus, iodorus Siculus, and Ptolemy, v. 16, 3, call it; or simply ηΑ῾σφαλτῖτις, War, 4:8, 2; more distinctly λίμνη ἀσφαλτοφόρος, Ant. 17:6, 5; Pliny's Asphaltites lacus, or simply Asphaltites), from its supposed noxious properties. In the Bible it is called the SALT SEA (יָם הִמֶּלִח, Gen 14:3; Num 34:12, etc.), the Sea of the Plain, or Arabah (יָם הָעֲרָבָה, Deu 3:17; Deu 4:49, etc.), or the Front (Eastern) Sea (הִיָּם הִקִּרְמַוֹנַי, Eze 47:18; comp. Eze 47:8; Joe 2:20; Zec 14:8). By the Arabs it is termed Bahr Lut, “the Sea of Lot” (Abulfeda, Tab. Syr. p. 156). It is the remarkable lake or internal sea formed by the filling up of the old basin of the Vale of Siddim (Gen 14:3), on the south-east border of Palestine (Num 34:3; Num 34:12; Deu 3:17; comp. Jos 12:3), especially in the same quarter of the tribe of Judah (Jos 15:2; Jos 15:5) into which the Jordan empties (in, 16), 300 stadia from Jerusalem (Joseph. Ant. 15:6, 2). Josephus (War, 4:8, 4) gives its length as 580 stadia, or about 38 miles; its breadth as 150 stadia, or about 15 miles; and its circumference as 6 days' journey (see Setzeen in Zach's Monatl. Corresp. 18:440; the estimates of Pliny, v. 15, and Diod. Sic. 19:98, are erroneous). It is long and necked or sickle-form at the southern end, with a peninsula at the eastern side. SEE BAY. The east and west shores are steep with naked limestone, SEE ENGEDI, but the southern shore ends in a marsh. On the south-west is a range of salt hills, and on the southeast a considerable plain. SEE SALT, VALLEY OF. The water, which lies far below the level of the Mediterranean, is clear, but uncommonly salt and bitter, and of great density (Joseph. War, 4:8, 4; Jul. Afric. in Canisii Lection. Antiq. 2:1; Pliny, v. 15). It contains no living creature, neither fish, shells, nor seaplants, and when fishes from the Jordan get into it they die and float upon the surface (Diod. Sic. 2:48; 19:98; Jerome on Eze 47:9; Cotovic. Itin. p. 312). The shore is covered with a dark offensive mud, upon which a strong saline incrustation forms, and is occasionally interspersed with lumps of bitumen, broken off from the cliffs  or disgorged from the bottom (Burckhardt, 2:664). A pretty thick fog has been observed, especially in the morning, by travelers (Shaw, p. 297; Volney, 1:240), as enveloping the lake (comp. Wild. 10:7; Philo, Opp. 21:143); but, situated as it is in a deep caldron-like spot, the air is usually excessively sultry, and so filled with saline effluvia as to banish vegetation (Philo, Opp. 2:21); and although it is not so detrimental to animal life (Tacit. Hist. v. 6) as has sometimes been represented (Maundrell, p. 116), a solemn stillness reigns around, unbroken by wind, wave, or animated cry.' The marks of volcanic agency are strewn about (Felsecker, Palst. 2:353), which, with the warm springs on the shore, SEE CALLIRRHOE, the asphaltic vapors and floating substances (Strabo 16:764), give evidence of the plutonic catastrophe (comp. Gen 14:10) which covered the guilty cities of this plain (Genesis 19); and it is popularly believed that these ruins may still be discerned beneath its waters (Joseph. War, 4:8, 4), though now sunk below their former level (Reland, Paloest. p. 254 sq.). SEE SIDDIM. It was anciently believed that the immense volume of water poured in by the Jordan found an outlet by subterranean canals into the Mediterranean (Diod. Sic. 19:98); but it is now ascertained that this is impossible, and that evaporation is sufficient to account for the maintenance of the usual height in the lake (Bachiene, I, 1:121). See generally Fabri, Evagat. 2:155 sq.; Oedmann, Samml. 3, 125; Hamelsveld, 1:447; Busching, Erdbeschr. V, 1:322 sq.; Waihner, De Mari Asphalt. (Helmst. 1712); Michaelis in his Comment. 1758-62 oblat. (Brem. 1774), p. 61 sq.; Mannert, Geogr. VI, 1:332; Ritter, Erdkunde, 16:331 sq.; Schwarz, Palest. p. 41; Thomson, Land and Book, 2:449; Kelly's Syria, p. 393; J. Kempe, De indole Maris Mortui (Holm. 1751). SEE SEA.

## Dead, Baptism For[[@Headword:Dead, Baptism For]]

             SEE BAPTISM FOR THE DEAD.

## Dead, Baptism Of The[[@Headword:Dead, Baptism Of The]]

             SEE BAPTISM.

## Dead, Beating The[[@Headword:Dead, Beating The]]

             SEE CHIBBUT HAK-KEBER.

## Dead, Book Of The[[@Headword:Dead, Book Of The]]

             SEE RITUAL OF THE DEAD.

## Dead, Book Of The (2)[[@Headword:Dead, Book Of The (2)]]

             SEE RITUAL OF THE DEAD.

## Dead, Burial Of The[[@Headword:Dead, Burial Of The]]

             SEE BURIAL; SEE FUNERAL.

## Dead, Burning Of The[[@Headword:Dead, Burning Of The]]

             SEE CREMATION.

## Dead, Communion Of The[[@Headword:Dead, Communion Of The]]

             The practice of placing the eucharist within the lips of the dead prevailed in all parts of the Church for some centuries. This and the baptism of the dead were forbidden by councils. Gregory Nazianzen utters a serious warning against them. Even when the better sense of the Church rejected the more revolting usage, the custom continued in a form hardly less superstitious, of placing a portion of the consecrated bread upon the breast of the corpse to be interred with it, as a charm against the attacks of malignant spirits.

## Dead, Festival Of The[[@Headword:Dead, Festival Of The]]

             SEE ALL-SOULS DAY.

## Dead, Prayer For The[[@Headword:Dead, Prayer For The]]

             SEE MASS.

## Dead, Prayers For The[[@Headword:Dead, Prayers For The]]

             a custom that arose in the Church at an early period. Tertullian (220) remarks (De Corona Milit. c. in) that it is the practice for a widow to pray for the soul of her deceased husband. He also speaks (De Monogam. c. x) of “oblations” made for the dead on the anniversary of their martyrdom. Origen († 254) speaks of Christians “making mention of saints in their prayers” (lib. 9, in Romans 12). Arnobius (cir. 300) says that Christians pray for pardon and peace on behalf of the living and the dead (adv. Gentes, 4). Cyril of Jerusalem even declares it to be a considerable advantage for the souls of the dead to be prayed for (Cat. Mystag. v. 6). The same custom is found in many of the ancient liturgies. Chrysostom († 407) says of the wicked dead, “they are to be succored with prayers, supplications, alms, and oblations.” While this was the common practice, it had no reference to the notion of a purgatory. Many of the fathers regarded such prayers as little more than a thanksgiving, a commendation of souls of the deceased to the mercy of God, and a commemoration of their spiritual excellencies. Still there is no doubt that not a few of the fathers believed that the souls of departed believers were not taken at once to heaven, but were in some separate place — Hades or Paradise — out of which the fervent prayers of survivors might help to remove them. So that the idea of purgatory sprang out of such views in no long space of time. Nevertheless, it is not true, as Romanists assert, that prayers for the dead necessarily imply a belief in purgatory. Almost all the English writers on purgatory refute this; e.g. Burnet, On 39 Articles art. 22; Stillingfleet, Defence of Laud, p. 643; Jeremy Taylor, Dissuasive from Popery; Collier, Eccles. Hist. of Great Britain, v. 288 sq.

In the Church of England burial service of 1549, under Edward VI, one prayer was, “We commend into thy hands of mercy, most merciful Father,  the soul of this our brother departed . . . that when the judgment shall come, which thou hast committed to thy well-beloved Son, both this our brother and we may be found acceptable in thy sight, and receive thy blessing.” “Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wicked world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest: Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed cut of this life, may with us, and we with them, fully receive thy promises, and be made perfect altogether, through the glorious resurrection of thy Son Jesus Christ our Lord.” And the next prayer was, “O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity, grant unto this thy servant that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where there is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible.” The prayer was ultimately changed into the thanksgiving form in which it now appears in the Prayer-book: “After the offertory in the Eucharist is said, and the oblations of bread and wine, with the alms for the poor, are placed Upon the table, the minister addresses this exhortation to the people: ‘Let us pray for the whole state of Christ's Church militant here in earth.' The latter part of this sentence is wanting in Edward's first book. The words ‘militant here in earth,' which were designed expressly to exclude prayer for the dead, were inserted in the second book, in which that part of this prayer, which contained intercession for the dead; was expunged. It was the intention of the divines who made this alteration to denote that prayers are not to be offered up for the dead, whose spiritual welfare is already accomplished; but for those only who are yet ‘fighting the good fight of faith,' and are consequently in a capacity of needing our prayers” (Shepherd, cited by Hook, Church Dictionary, s.v.). Protestants reject prayers for the dead as having no ground either in Scripture or reason. — Bingham, Orig. Eccles.bk. 15, ch. 3, § 15; Riddle, Christian Antiquities, p. 277 sq.; Coleman, Ancient Christianity, ch. 25; Browne, On 39 Articles, art. 22; Palmer, Orig.  Liturgicoe, ch. 4, § 10; Theol. Stud. u. Krit., 1866, 2:396. SEE SYNAGOGUE.

## Dead, Treatment Of The[[@Headword:Dead, Treatment Of The]]

             SEE BURIAL; SEE FUNERAL.

## Deaf[[@Headword:Deaf]]

             (חֵרֵשׁ, cheresh'; κωφός, both, especially the latter, implying dumbness also). Moses extended the protection of a special statute to the deaf mute: “Thou shalt not curse the deaf” (Lev 19:14). This enactment not only absolutely prohibited the reviling of these unfortunates, but might also be understood figuratively, as if Moses recommended that kindness and instruction should be shown to them (Isaiah 29:18, 35; Mat 11:5; Mar 7:32). SEE DUMB.

## Deal[[@Headword:Deal]]

             a word often employed by our translators in the sense of part, with fractional numbers (“tenth deal,” Exo 29:40, etc.; like “a great deal”), but having no special equivalent in the original. SEE NUMBER.

## Dealtry William, D.D., F.R.S.[[@Headword:Dealtry William, D.D., F.R.S.]]

             was born in Yorkshire in 1775, educated in Catharine Hall and Trinity College, Cambridge, where he was second wrangler in 1796 and fellow in 1798. He afterwards became professor of mathematics in the East India College, rector of Clapham in 1813, chancellor and prebendary of Winchester in 1830, and finally archdeacon of Surrey in 1845. He died in 1848. His principal publications are, A Discourse on the Duty and Policy of propagating Christianity (Lond. 1813, 8vo); Sermons (Lond. 1828, 8vo); Obligations of the national Church (Lond. 1838, 8vo); The Foundation of the Faith (Lond. 1846, 8vo). — Darling, Cyclop. Bibliographica, 1:882.

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

             a missionary bishop of the Church of England, was born at Nottingley, near Pontefract, in 1795, and was the son of James Dealtry, descended from the ancient family of Dealtry of Lofthouse Hall, near Wakefield, Yorkshire. He was educated at St. Catharine's Hall, Cambridge, where he graduated as LL.B. in 1828; was created archdeacon at Calcutta in 1835, and held that office until consecrated bishop of Madras, in 1849. He died March 4, 1861, leaving Sermons on various occasions. See Amer. Quar. Church Rev. 1861, page 396.

## Deambulatoria[[@Headword:Deambulatoria]]

             (or Deambulacra) were covered porticoes for walking in, more particularly those surrounding a church. They were sometimes of two stories; and occasionally contained altars. The term is also used for the walks of a cloister (q.v.).

## Dean[[@Headword:Dean]]

             (decanus, from δέκα, ten), an ecclesiastical title which has had several applications.

(1.) The oldest use of it was to designate an officer in the ancient monasteries, in which every ten monks were subject to one called the decanus, or dean, from his presiding over ten; and every hundred had another officer called centenarius, from his presiding over one hundred. The business of the dean was to exact every man's daily task, and to bring it to the oeconomus, or steward of the house, who himself gave a monthly account to the father of all. The word dean is occasionally used in early writers for archpresbyter.

(2.) In the Church of England there are two sorts of deans: 1st, the dean of a cathedral, who is an ecclesiastical magistrate, next in degree to the bishop. He is chief of the chapter, and is called a dean (decanus) because he formerly presided over ten prebendaries or canons. He is by law a sole corporation — that is, he represents a whole succession, and is capable of taking an estate as dean and conveying it to his successors. 2d, rural deans, whose office is of ancient date in the Church of England, long prior to the Reformation, and which many of the bishops are now reviving. Their chief  duty is to visit a certain number of parishes, and to report their condition to the bishop. There are two means of creating deans, because there are two foundations of cathedral churches in England, the old and the new. Those of the old foundation are appointed to their dignity much like bishops, the king first issuing his congi d'elire to the chapter, the chapter then choosing, and the bishop confirming and giving his mandate to install them.

(3.) The word dean is also applied in England to the chief officers of certain peculiar churches or chapels, as the dean of the king's chapel, the dean of the arches, the dean of St. George's Chapel at Windsor, and the dean of Bocking, in Essex.

(4.) The dean and chapter constitute the governing body of a cathedral. A chapter consists of the dean, with a certain number of canons or prebendaries, heads of the church capita ecclesiae. They are the council of the bishop, to assist him with their advice in affairs of religion as well as in the temporal concerns of his see. When the rest of the clergy were settled in the several parishes of each diocese, these were reserved for the celebration of divine service in the bishop's own cathedral; and the chief of them, who presided over the rest, obtained the name of decanus, or dean, being prob. ably at first appointed to superintend ten canons or prebendaries. The dean and chapter are the nominal electors of a bishop.

(5.) The dean of a college faculty is its presiding officer. — Siegel, Handbuch d. christl. Alterthümer, 1:485; Hook, Church Dictionary, s.v. SEE CHAPTER.

## Dean Of The Cardinals[[@Headword:Dean Of The Cardinals]]

             SEE CARDINALS.

## Dean Of The Chapel Royal[[@Headword:Dean Of The Chapel Royal]]

             (Scotland), an office held by three clergymen of the Established Church, to which they are appointed by the crown. The duties are nominal, being limited to an occasional sermon before her majesty when in Scotland, and attendance at the election of the representative peers. Recent appointments, however, have been conferred in connection with chairs in the University of Edinburgh which are not otherwise endowed. The title of dean is somewhat out of place in the Church of Scotland, where the rule of Presbyterian parity is established. It is a remnant of Episcopacy, which the Church courts have never had occasion to challenge, as the deans do not  sit or act in that capacity, and have scarcely any ecclesiastical duties to perform.

## Dean, Henry[[@Headword:Dean, Henry]]

             archbishop of Canterbury, was born about 1430, and was probably educated at St. Mary's College, Oxford, but also studied at Cambridge. He seems to have been one of the black canons, and was prior at Llanthony, in Monmouthshire, before 1481. On September 13, 1494, he was constituted lord chancellor of Ireland; was consecrated bishop of Bangor, October 6, 1496, where he accomplished wonders in the way of restoring cathedrals, and rebuilding the palace. He was translated to the see of Salisbury, Aug. 23, 1499, and was at the same time appointed registrar of the Order of the Garter. He occupied the see of Salisbury little more than a year. During this time he received the great seal, under the title of lord-keeper. He was appointed to the see of Canterbury about 1501. His health began to fail in 1502, and he died February 15, 1506. See Hook, Lives of the Abps. of Canterbury, 5:500 sq.

## Dean, James Alexander, D.D[[@Headword:Dean, James Alexander, D.D]]

             a Methodist Episcopal minister, was born at Hubbardton,Vermont, April 3, 1823. He graduated from Wesleyan University, Connecticut, in 1847; studied one year in Andover Theological Seminary; taught for several years in Virginia, North Carolina, Ohio, and Indiana, joining meanwhile (1852) the North Carolina Conference of the Methodist Episcopal Church South, and later (1860) the Providence Conference of the Methodist Episcopal Church, in which he occupied important stations until 1872. after which he was engaged by turns as teacher, preacher, and author until his death,  March 30, 1885. See Alumni Record of Wesleyan University, 1883, page 81, 564; Minutes of Annual Conferences, 1886, page 81.

## Dean, Paul[[@Headword:Dean, Paul]]

             a noted Universalista and Unitarian minister, was born at Barnard, Vermont, in 1789. He held the doctrine of the Restorationists, and was pastor of churches in Boston and Easton, Mass. He died at Framingham, October 1, 1860. He published numerous Sermons, etc.

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

             an early Presbyterian minister, was educated at the Log College, N.J.; was taken on trial by the New Brunswick Presbytery, August 3, 1741; licensed October 12, 1742, and was sent to Neshaminy and the Forks of Delaware, a region inhabited by the Lenape, or Delawares, and other tribes. In 1745 he went with Byram of Mendham into Augusta County, Virginia, where a great awakening attended their labors, and continued until 1751. He was ordained, in 1755, pastor of the Forks of Brandywine, and received a call also from Timber Ridge and the Forks of James River, but it was not put into his hands. He died July 9, 1758. (W.P.S.)

## Deane, George, B.A., D.Sc[[@Headword:Deane, George, B.A., D.Sc]]

             an English Congregational minister, was born at Wells, Somerset, in 1838. After receiving his education in Cheshunt College and. London University, in 1862 he took charge of a church at Harrold, in Bedfordshire, at the same time continuing his course in London University. In 1869 he was appointed professor of mathematics in Spring Hill College, and the following year professor of Hebrew and Old-Testament exegesis. In 1877 he became resident tutor. For four years he served as teacher of the geological Class in the Midland Institute. He died July 7, 1891. He was a fellow of the Geological Society; a member and at one time president of the Natural History and Microscopical Society, and also a member of the British Association for the Advancement of Science. See (Lond.) Cong. Year- book, 1892.

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

             a judge and missionary to the Indians of New York, was born at Groton, Connecticut, August 20, 1748, and graduated at Dartmouth College in 1773. He having been associated in religious work among the Six Nations at the age of twelve, after leaving college was sent as a missionary to the Canadian Indians, and used his influence in the interests of peace. He served in the Revolution with the rank of major, and acted as interpreter at Fort Stanwix. After the war he was long-a judge in Oneida County, N.Y., and held other important offices. 'He died at Westmoreland, in that county, September 10, 1823.

## Deane, Samuel (1), D.D[[@Headword:Deane, Samuel (1), D.D]]

             a Congregational minister, was born at Norton, Massachusetts, July 30, 1733. He graduated from Harvard College in 1760; was settled in 1764 at Falmouth, as colleague to the Reverend Thomas Smith, and died November 12, 1814. See Sprague, Annals of the Amer. Pulpit, 2:327.

## Deane, Samuel (2)[[@Headword:Deane, Samuel (2)]]

             a Congregational minister, was born March 30, 1784, at Mansfield, Massachusetts, and graduated from Brown University in 1805. In 1810 he became pastor of the Second Congregational Church in Scituate, where he remained until his death, August 9, 1834. He published a History of Scituate (1831), besides several poems and sermons.

## Dearth[[@Headword:Dearth]]

             (usually רָעָב, hunger; λιμός, famine; as both are elsewhere rendered; but in Jer 14:1, בִּצֹּרֶת, batstso'reth, restraint, sc. of rain, drought, as in Jer 17:8), a scarcity of provisions. Although Palestine is a very fruitful land, yet a famine naturally followed a lack of crops, especially when the rain failed (1 Kings 17; Josephus, Ant. 15:9, 1), or the country was visited, among the not infrequent land-plagues (2Sa 24:13; Psa 33:19; Eze 36:29; Jer 14:13; Jer 14:15), with swarms of locusts (q.v.); and we read of dearths in the historical narratives not only in the patriarchal period (Gen 12:10; Gen 47:4; Gen 47:13), and the era of the judges (Rth 1:1), when the soil was not regularly farmed, but also in the time of the kings (2Sa 21:1; 1Ki 18:2; 2Ki 4:38; Jer 14:1), and, indeed, the destitution sometimes continued more than one year together (2Sa 21:1). In such cases the inhabitants availed themselves of supplies from the neighboring Egypt (Gen 12:10; Gen 42:1 sq.; Gen 43:1 sq.; Josephus, Ant. 15:9, 2; 20:2, 6; 5, 2), although this region likewise suffered in like manner whenever the Nile failed to reach its usual overflow (Genesis 41, 43). Under the Roman rule an extensive famine prevailed (Act 11:12) in the time of the emperor Claudius (q.v.), which occurred during several years in different provinces of the empire, and reached Palestine at the end of the fourth year of his reign (Joseph. Ant. 20:2, 6; comp. 3, 15, 3). SEE AGABUS. Josephus mentions an earlier famine (Ant. 15:9, 1), that took place in the thirteenth year of Herod the Great, which resulted from drought, and was followed by pestilence. SEE FAMINE.

## Deasuil[[@Headword:Deasuil]]

             (Celt. deas, “the south," and suil, "a way"), a Druidical ceremony consisting in pacing thrice round an earthen wall, which encompassed the temple externally, and which is still visible at Stonehenge (q.v.). The route represented the course of the sun, being from the east southward to the west. This custom, as a religious rite, is of great antiquity, and very extensive. The benediction of the Deasuil was long used in Ireland, Wales, and the Scottish Highlands, and is said to be at present not entirely extinct. Gardner, Faiths of the World, s.v. SEE DRUIDS.

## Death[[@Headword:Death]]

             (properly, מָוֶה, θάνατος). No logical definition of death has been generally agreed upon. This point was much contested in the 17th century by the Cartesian and other theologians and philosophers. Since death can be regarded in various points of view, the descriptions of it must necessarily vary. If we consider the state of a dead man as it strikes the senses, death is the cessation of natural life. If we consider the cause of death, we may place it in that permanent and entire cessation of the feeling and motion of the body which results from the destruction of the body. Among theologians, death is commonly said to consist in the separation of  soul and body, implying that the soul still exists when the body perishes. Among the ecclesiastical fathers, Tertullian (De Anima, c. 27) calls it “the disunion of the body and soul.” Cicero (Tusc. Dis. i) defines death to be “the departure of the mind from the body.” The passage Heb 4:12, is sometimes cited on this subject, but has nothing to do with it. Death does not consist in this separation, but this separation is the consequence of death. As soon as the body loses feeling and motion, it is henceforth useless to the soul, which is therefore separated from it. SEE DEAD.

Scriptural representations, names, and modes of speech respecting death. —

(1.) One of the most common in the O.T. is to return to the dust, or to the earth. Hence the phrase the dust of death. It is founded on the description in Gen 2:7; Gen 3:19, and denotes the dissolution and destruction of the body. Hence the sentiment in Ecc 12:7, “The dust shall return to the earth as it was, the spirit unto God, who gave it.”

(2.) A withdrawing, exhalation, or removal of the breath of life (Psa 104:29). Hence the common terms to “give up the ghost,” etc.

(3.) A removal from the body, a being absent from the body, a departure from it, etc. This description is founded on the comparison of the body to a tent or lodgment in which the soul dwells during this life. Death destroys this tent or house, and commands us to travel on (Job 4:21; Isa 38:12; Psalm 53:7). Hence Paul says (2Co 5:1), “our earthly house of this tabernacle” will be destroyed; and Peter calls death a “putting off of this tabernacle” (2Pe 1:13-14). Classical writers speak of the soul in the same manner. So Hippocrates and AEschines. Compare 2Co 5:8-9.

(4.) Paul likewise uses the term ἐκδύεσθαι, to unclothe one's self, in reference to death (2Co 5:3-4), because the body is represented as the garment of the soul, as Plato calls it. The soul, therefore, as long as it is in the body, is clothed, and as soon as it is disembodied is naked.

(5.) The terms which denote sleep are applied frequently in the Bible, as everywhere else, to death (Psa 76:5; Jer 51:39; Joh 11:13 sq.). Nor is this language used exclusively for the death of the pious, as some pretend, though this is its prevailing use. Homer calls sleep and death twin  brothers (Il. 16:672). The terms likewise which signify to lie down, to rest, also denote death.

(6.) Death is frequently compared with and named from a departure, a going away. Hence verbs of that import signify to die (Job 10:21; Psa 39:4). The case is the same in the New Testament (Mat 26:24), and even among the classics. In this connection we may mention the terms ἀναλύειν and ἀνάλυσις (Php 1:23; 2Ti 4:6), which do not mean dissolution, but discessus (comp. Luk 12:36).

Death, when personified, is described as a ruler and tyrant, having vast power and a great kingdom, over which he reigns (Job 18:14). But the ancients also represented it under some figures which are not common among us. We represent it as a man with a scythe, or as a skeleton, etc.; but the Jews, before the exile, frequently represented death as a hunter, who lays snares for men (Psa 18:5-6; Psa 91:3). After the exile they represented him as a man, or sometimes as an angel (the angel of Death), with a cup of poison, which he reaches to men. SEE DESTROYER. From this representation appears to have arisen the phrase, which occurs in the New Testament, to taste death (Mat 16:28; Heb 2:9), which, however, in common speech, signifies merely to die, without reminding one of the origin of the phrase. The case is the same with the phrase to see death (Psa 89:48; Luk 2:26). See Knapp's Christian Theology, by Dr. Wood; Waltirer, De origine phrasium I videre et gustare mortem” (Giess. 1745).

The “gates of death” (Job 38:17; Psa 9:13; Psa 107:18) signify the grave itself; and the “shadow of death” (Jer 2:6) denotes the gloomy silence of the tomb. See Wemyss's Clavis Symbolica, s.v.; Zeibich, De vocibus, צִלְמָוֶת, σκία θανάτου (Vitemb. 1739).

Death may be considered as the effect of sin (Rom 5:12). In Heb 2:14, Satan is said to have the power of death; not that he can, at his pleasure, inflict death on mankind, but as he was the instrument of first bringing death into the world (Joh 8:44), and as he may be the executioner of God's wrath on impenitent sinners where God permits him. Death is but once (Heb 9:27), yet certain (Job 14:1-2), although uncertain as to the time (Pro 27:1); universal (Gen 3:19); necessary, in order that God's justice may be displayed and his mercy manifested; desirable to the righteous (Luk 2:28-30). The fear of death is  a source of anxiety and alarm to many, and to a guilty conscience it may indeed be terrible; but to a good man it should be obviated by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous, even to the end (Heb 13:5); that Jesus Christ has taken away the sting (1Co 15:55-56); and that it introduces him to a state of endless felicity (2Co 5:8).

Death, when applied to the animal nature, properly signifies a dissolution or failure of all its powers and functions; so, when applied to the spiritual nature, or souls of men, it denotes a corresponding disorder therein, a being spiritually dead in trespasses and sins (Rom 8:6; Eph 2:1; Eph 2:3; Col 2:13; Jud 1:12).

The term death is metaphorically applied to denote an utter failure of customary functions, so that the thing spoken of can no longer act according to its nature. Thus, in Amo 2:2, “Moab shall die with tumult” — that is, the king and government shall lose their power, and the nation be brought into subjection and slavery. So in Rom 7:8, “Without the law, sin was dead” — that is, without the law, sin does not exert its power; and, on the other hand, it is said (Rom 7:9), “Sin revived and I died” — “Sin got strength to act, and I lost my power to resist. I was not the same man as before; sin destroyed my power.”

The “second death” (Rev 2:11) is so called in respect to the natural or temporal as coming after it, and implies everlasting punishment (Rev 21:8).

## Death, Brothers of[[@Headword:Death, Brothers of]]

             a name given to the religious of the order of St. Paul, the first hermit, on account of the figure of a death's head which they were always to have with them, in order to keep perpetually before them the thought of death. The order was suppressed by pope Urban VIII.

## Death, Theological Aspects Of[[@Headword:Death, Theological Aspects Of]]

             On this topic we present some views different from those usually entertained, but which modern science appears to justify and even to demand.

“Death may be defined as the termination of life. Beyond question, it had been possible for God, if such had been his pleasure, to have made all creatures under a law of life. Scripture assures us that man at least was at first placed conditionally under this law. There is, however, decisive evidence that, from the beginning, all other terrestrial life was constituted under the law of death. The reproductive and assimilating organs and powers common to all living creatures, and the destructive organs,  instincts, and habits of birds and beasts of prey, unmistakably contemplate, as they provide for, a system or constitution of things in which death should reign. It was long and generally held, indeed, that this law in the natural economy supervened upon the introduction of sin. But this idea, which Scripture does nowhere assert or sanction, is hard to be reconciled with the conclusion which physiology and anatomy have deduced from powers and organs of the animal frame, with the same certainty that any final cause is inferred from any of the works of God. And it must be regarded as conclusively refuted by the discoveries of geology, which demonstrate the prevalence of death in ages long anterior to the creation of man, or, so far as is known, to the existence of sin. The earth's strata are now found to be full of the buried remains of extinct life; and it is made evident by the state in which many of these fossils are found, that then, as now, life was sustained by death. Nor can it well be doubted that this state of things obtained even in the days of man's primeval innocence. If we try, we shall find ourselves baffled in the attempt to conceive how even then death could be strange or unknown. Must not the revolving year have been marked by the opening and the fall of the earth's foliage, the ripening consumption and decay of earth's fruits? Could our first parents drink of the rivers of paradise, or tread its verdant surface, or keep and dress its trees and plants, without in every draught, at every step, by every stroke quenching or cutting down myriads of animalcular or insect as well as vegetable life? Although the flesh of animals was not yet given to man for food, is it supposable that the laws of animal life itself were all the while in abeyance Ñ its instincts restrained, its powers unused, its appropriate pleasure withheld or denied? We know that from the day of man's creation he had given to him the idea of death. It was set before him as the just desert and consequence of disobedience. And whence should he have derived his conception of the import of the threatened evil so readily as from death's visible domain over the fowls of the heaven and the beasts of the field?

“With regard to creatures of mere instinct or animal nature, there can be nothing judicial or of the nature of punishment in their ordination to death. It is beyond question that for man's sake a curse had ‘been brought upon the ground,' and the ‘whole creation groaneth and travaileth in pain together until now.' Still man himself is by this means the greatest sufferer; and so far as it affects the other creatures, it can be only a physical evil, equally without moral cause or penal effect, of which, by their nature, they  are unsusceptible. How this appointment is to be reconciled with the benevolence of the Creator is a hard question, which no light yet given to man enables him fully to resolve. So far, however, it may relieve the mystery that, as a general rule, the enjoyments of the inferior creatures greatly exceed their sufferings that death is but little, if at all, the object of their fear, or much even a cause of pain. That the sum of animal enjoyment quenched in death is amply compensated by the law of increase and succession, which both perpetuates life and preserves it in the vigor of its powers and the freshness of its joys, is certain;' also (as bearing on the physical and moral condition of man, to whose behalf, as chief in this lower world, all arrangements and disposals affecting the lower forms of life were subordinated), that their subjection to death has enlarged immensely the extent of man's physical resources, and multiplied manifold the means of his moral development and discipline.

“But man himself is involved in the common doom. It is appointed unto all men once to die. The reigning fact, man's death, seems to force upon us the conclusion that death is a physical necessity, or a universal law extending to all material organizations, however otherwise psychologically distinguished or divinely allied. And this opinion has generally obtained among men of pantheistic and materialistic views in philosophy, and of Pelagian and Socinian views in theology. But surely it is impossible, consistently with God's omnipotency, to allege the necessity or the power of this law, as existing in despite of his pleasure and purpose, to constitute our nature under a law of life. It is more than probable that the other orders of creatures who dwell in life immortal in the, heavenly places are not all spirit, or without their own mode and form of organized existence. We are assured that the bodies of the risen saints are clothed with incorruption and immortality. We know that, even as now constituted, the life of these frail bodies in antediluvian age was prolonged to the verge of a millennium. And why should it be thought impossible for God, if so it had pleased him, to endue them with the powers, or provide for them the means of repairing the wear and waste of life, so as to preserve their powers and sensibilities in unabated vigor and freshness, ‘even to length of days forever and ever?' This, Scripture informs us, was in the beginning provisionally ordained. The threatening of death as the penalty of a breach of the covenant is rightly understood to imply the promise of deathless and incorruptible life so long as the covenant should stand.

And the tree of life in the midst of the garden, if not by its physical virtue the means of perpetual renovation,  was certainly the sacramental pledge of God's purpose to preserve life inviolate while man was steadfast to the covenant. Thus runs the tenor of the covenant, or the constitution under which man's life was originally given and held ‘Thou shalt not eat of the tree of knowledge of good and evil, for in the day thou eatest thereof thou shalt surely die.' And, in terms equally explicit to the transgression of the law is the entrance and reign of death over man ascribed: ‘By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' Let it be observed that this declares the cause of death as it reigns over all men only. It affirms nothing respecting the cause of death as it reigns over other orders of creatures in the present or in preceding stages of the world's existence. Whether, in any way, they may have been constituted under a law of death by anticipation, and as in keeping with a state of things in which death should reign over man, we do not venture to pronounce. That indirectly, as a consequence of their relation to man as a sinner against God, their sufferings have been increased and their lives shortened, it is impossible to doubt or deny. But if, in this view, sin be the occasion of their death, it cannot be the cause of it. They are incapable of sin, and cannot die judicially for sin. The contrary opinion, which long and generally prevailed, that the creatures were immortal until man sinned, has as little to justify it in Scripture as in science.

Death, it is there said, is the law of their being; and the true doctrine of the Scripture is not that they die because man has sinned, but that man, because he has sinned, has forfeited his original and high distinction, and has become like ‘the beasts that perish.' It is unnecessary here to multiply Scripture proofs of this awful and humbling truth. Every one is familiar with the frequent and equivalent testimonies that death is ‘the fruit,' ‘the wages,' the ‘end' and consummation of sin; and the circumstances which attend and induce it impressively connect it with sin as its cause. How, if not through guilty forfeiture, should the life of man have been abbreviated in its term so much more than that of many of the inferior creatures, and in so many instances still further shortened by disease and by calamity? To how great extent is it consumed by the fire of evil passion, smitten by the stroke of vengeful violence, taken away by the arm of judicial authority? in all these cases sin visibly working death. And while embittered and burdened by manifold pain and sorrows, how irresistibly does conscience within disquiet and alarm us by the conviction of guilt and the terror of righteous judgment?  “But now what is death, or what does it import as an appointed doom?

To answer this question rightly, we require to ascertain the true constitution of our nature. Obviously death must be very different in the view of the materialist, who regards man as only a higher species of animal, whose mental and moral distinctions are the result of a higher physical organization, and in the judgment of those who consider man as the possessor of a soul distinct from the body, the subject and seat of a higher nature. If the body be the whole of man, death is the end of his conscious existence. If he consist of body and spirit, death may prove but his birthday into another and more important state of being. Now this point, which till the present hour has proved too hard for man himself to clear up, Scripture decides conclusively for all who will receive its testimony. Man is both body and spirit, the first placing him in communion with the outward world, the second allying him to God and his spiritual creation. The record of his primeval state exhibits the reality and effect of this complex being. While his earthly paradise yielded its riches and pleasures to every sense and sensibility of his animal nature, his higher life found its appropriate and preeminent occupation and delight in the service and communion of the ‘Father of his spirit.' These views, as they magnify the life which God gave us, must be felt to complicate the nature and effects of death. How, then, does it affect us? Does it reach the whole man, body and spirit? If so, how are they severally and together affected by it? and in what order, and by what process does it consummate its work?

“1. Death extends to the entire man, and to every part of his nature. Against himself the threatening was directed, ‘In the day thou eatest thereof thou shalt die.' Beyond doubt the outward man perisheth, and surely the inner man, the subject of that sin of which the body is but the instrument, cannot have escaped the force of the dread sentence. God's word assures us that the soul that sinneth it shall die. Nay, it speaks of man as already dead who yet lives in the body; dead, therefore, spiritually. On the other hand, it speaks of men now alive through grace who shall never die, while yet the graves are ready for them. Men who walk after the course of the world and live in pleasure are pronounced ‘ dead in sin,' dead while they live. And while whoso loveth his brother has ‘passed from death unto life, he that hateth his brother abideth in death.' These Scriptures, while they distinguish between bodily and spiritual death, represent both as included in the sentence, and threatened and executed against the sinner.

“2. To what effect, then, does death exert its power upon the body and the spirit severally and together? It is not unimportant to observe that this is not extinction of existence or annihilation either of the one or the other. For a time the body retains its form, and its substance, however changed, is never lost; much more, may it be presumed, shall the spirit survive. Not, indeed, that spirit more than body is immortal independently of God's will, but that, seeing he preserves our inferior part, he will much more preserve the higher and more kindred product of his creative power. The effects of death upon the body itself are a matter of common observation; it quickly turns its comeliness into corruption, and finally reduces its form and structure into shapeless dust. The effect of bodily death on the spirit of the man whose nature is thus divided it may be more difficult to estimate. This may depend in part on the value of the earthly portion he has lost, and partly on the future portion on which he has entered, but it cannot be indifferent either to the child of sorrow or to the subject of grace, more than to the heir of this world, whom it has stripped of his whole inheritance of good. While we look on the deserted and impassive corpse and say, ‘It is all over with him now,' the disembodied spirit must still find itself the subject of a maimed and imperfect nature. Consciousness belongs to its nature, and must endure while it has being. Its proper life lies in the harmony and subjection of its powers and dispositions to the nature and will of God; its death in contrariety and enmity to him. This involves the disruption of a holy and dutiful relation to the Father of spirits, and, by inevitable consequence, a deprivation of the fruits of his love and favor, on which life and blessedness depend. ‘Your sins have separated between you and God.'

“3. It may tend further to clear this subject to notice briefly the order and process through which the work of death is consummated. Though incurred instantaneously on the act of transgression, its effects follow by successive stages, and at several more or less distant intervals. As caused by sin, the spiritual man, as the proper subject and source of the evil, first feels its power. Its very touch intercepts all happy intercourse with a holy God. This was felt and seen on the day that Adam sinned. His fear and flight at the voice of the Lord God in the garden was the unmistakable symptom of a soul already dead in sin, which dared not live with God, while his expulsion from God's presence marked no less clearly that God had ceased to live with him. Thus was executed to the letter the word which God had spoken, ‘In the day thou eatest thou shalt surely die.' But  the work of death thus begun does not stop here. The disruption of the creature's relation to God, it may well be conceived, must introduce disorder into all the relations and interests of its being; nor, unless with a view to some ulterior design of signal judgment or of more signal mercy, might its full development and consummation be long delayed. But in subserviency to this end does man live on in the body for a season, though as to God ‘he is dead while he liveth.' Yet it is but for a little time. Whatever be the result of this day of forbearance, the work of death goes on; ‘the body is dead because of sin' Ñ the mortal crisis which awaits every individual man in his own time. As distinguished from spiritual, it is called temporal death, as superadding exclusion from the things of earth and time to the loss of all happy interest in God. There remains but one further stage ere it reach its complete and final issue, both in the individual and the race. When the designs of the divine administration in our world are finished, the bodies of all who sleep in dust shall be reorganized. There shall be a resurrection of the just and of the unjust. While the just, by faith through grace, shall be raised to life incorruptible and glorious, the unjust, impenitent, and unbelieving shall awake to the resurrection of damnation. The whole man shall go away from the glory and joy of God's presence into everlasting punishment. This is the second death.” See also Fletcher, Works (N.Y. ed.), 1:158 sq.; Wesley, Works (N. York ed.), 1:401; 2:34, 404; Edwards, Works (N.Y. 1848, 4 vols. 8vo), 2:372, 390 sq.; Watson, Institutes, 2:48, 55; Martensen, Christian Dogmatics (Edinb. 1867), § 108- 112. SEE ESCHATOLOGY.

## Debir[[@Headword:Debir]]

             (Heb. Debir', רְּבַירor רְּבַר, a sanctuary, often applied to the Tabernacle and Temple), the name of two or three places, and also of a man.

1. (רְּבַר, but in Judges and Chron. רְּבַיר; Sept. Δαβίρ [Δεβίρ in Jos 15:15; Jos 15:49; Jos 21:15; Jdg 1:1; Jdg 1:11] v. r. Δαβείρ; Vulg. Dabir), a town in the mountains of Judah (Jos 15:49), one of a group of eleven cities to the  west of Hebron (Keil, Comment. in loc.), in a parched region (Jdg 1:11-15). In the narrative it is mentioned as being the next place which Joshua took after Hebron (10, 38). It was the seat of a Canaanitish king (10, 39; 12:13), and was one of the towns of the Anakim, and from which they were utterly destroyed by Joshua (11, 21). The earlier name of Debir was KIRJATH-SEPHER (Jos 15:15; Jdg 1:11) and KIRJATH-SANNAH (Jos 15:49). (See these names.) The records of its conquest vary, though not very materially. In Jos 15:17, and Jdg 1:13, a detailed account is given of its capture by Othniel, son of Kenaz, for love of Achsah, the daughter of Caleb, while in the general history of the conquest it is ascribed to the great commander himself (Jos 10:38-39, where the name occurs with ה, local affixed, Debi'rah, רְּבַרָה, and this even with prefixed). It was one of the cities given with their “suburbs” (מַגְרָשׁ) to the priests (Jos 21:15; 1Ch 6:58). Debir does not appear to have been known to Jerome, nor has it been discovered with certainty in modern times. About three miles to the W. of Hebron is a deep and secluded valley called the Wady Nunkur, enclosed on the north by hills of which one bears a name certainly suggestive of Debir-Dewir-ban. (See the narrative of Rosen in the Zeitsch. d. Morgenl. 1857, p. 50-64). The subject, and indeed the whole topography of this district, requires further examination: in the mean time it is perhaps some confirmation of Dr. Rosen's suggestion that a village or site on one of these hills is pointed out as called Isaiah the Arabic name for Joshua. Schwarz (Palest. p. 86) speaks of a Wady Dibir in this direction. Van deVelde (Memoir, p. 307) finds Debir at Dilbeh, six miles S.W. of Hebron, where Stewart (Tent and Khan, p. 223, 224) mentions a spring brought down from a high to a low level by an aqueduct (comp. “the upper and the nether springs” of Jdg 1:14-15).

2. (רְּבַר; Sept. ἐπὶ τὸ τέτραρτον τῆς φάραγγος Α᾿χώρ; Vulg. Debera), a place on the north boundary of Judah, “near the “Valley of Achor” (Jos 15:7), and therefore somewhere in the complications of hill and ravine behind Jericho. De Saulcy (Narrat. 2:25) attaches the name Thour ed- Dabour to the ruined khan on the right of the road from Jerusalem to Jericho, at which travelers usually stop to refresh; but this is not corroborated by any other traveler, unless it be Schwarz (Palest. p. 95), and he is disposed to identify this site with this and the foregoing place, nor does the locality agree with the scriptural intimations. The name usually given to it by the Arabs is Khan Hatherurah. A Wady Dabor is marked in Van de Velde's map as lying close to the S. of Neby Musa, at the N.W.  corner of the Dead Sea (see De Saulcy, Narrat. 2:53, 54), which probably gives a trace of the ancient town as located on the N.E. of this valley. SEE TRIBE.

3. The “border (גְּבוּל) of Debir” (לַרְבַּר, to Debir; Sept. Δεβίρ v. r. Δαβείρ and Δαιβών; Vulg. Dabir) is named as forming part of the boundary of Gad (Jos 13:26), and as apparently not far from Mahanaim. Reland (Palaest. p. 734) conjectures that the name may be the same as LODEBAR (q.v.), which is written similarly (לארְבָר or לוֹרְבָר), and lay in the same vicinity (2Sa 9:4-5). Lying in the grazing country on the high downs east of Jordan, the name is doubtless connected with

רָּבִר, dabar, the same word which is the root of Midbar, the wilderness or pasture (see Gesenius, Thes. Heb. p. 318).

4. (רְּבַיר; Sept. Δαρίρ v. r. Δαρείρ and Δαβίν; Vulg. Dabir); the king of Eglon, in the low country of Judah; one of the five Canaanitish princes who joined the confederacy summoned by Adonizedek of Jerusalem, and who were defeated, confined in a cave, and at length hanged by Joshua (Jos 10:3; Jos 10:23). B.C. 1613.

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

             in the mountains of Judah. Lieut. Conder gives an extended argument (Quar. Statement of the "Pal. Explor. Fund," January 1875, page 49 sq.) in  favor of logating this place at the modern ed-Dhoheriyeh, which may be summed up thus:

(1) Both names signify the back, i.e., ridge, of the mountains, on which this place is conspicuous;

(2) it has ancient remains, consisting of cave dwellings, wells, and cisterns; five old roads lead from it, and large stones, at the distance of about three thousand cubits around it, seem to mark the limits of a Levitical city;

(3) there are fine springs in the neighborhood, namely, those of Seil Dilbeh, six miles west of Juttah, which feed a brook that runs several miles. To this identification Tristram (Bible Places, page 61) and Trelawney Saunders (Map of the O.T.) accede.

The argument, however, is rather specious than strong:

(1) The names do not agree in etymology, and the resemblance in meaning is very doubtful;

(2) 'the ruins show, indeed, an ancient site, but not necessarily the one in question, and the Levitical bounds are particularly dubious;-

(3) the springs are too distant to indicate any special connection with this locality, which, moreover, is farther from Hebron than we should expect.

## Debo[[@Headword:Debo]]

             (or Bebo) was the twenty-second bishop of Avignon, about 429. He was previously a senator of advanced years, universally beloved for his justice, mildness, and every good work. In 433 he restored the Church of St. Paul,  which had been destroyed by the Vandals, and afterwards dedicated it to Sts. Peter and Paul.

## Debora[[@Headword:Debora]]

             [prop. Debo'ra] (Δεββωρά or Δεββώρα, from the Heb. Deborah), a woman of Naphtali, mother of Tobiel, the father of Tobit (Tob 1:8).

## Deborah[[@Headword:Deborah]]

             SEE BEE.

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

             (Heb. רְּבוֹרָה[or “defectively” רְּבֹרָה, Gen 35:8; Jug. 4:14; v 15], a bee, as often [comp. the names Μέλισσα and Melitilla]; Sept. Δέβοῤῥα v. r. [in Judg.] Δεββῶρα; Josephus Δεβώρα, Ant. v. 5, 2]), the name of two women. SEE DEBORA.

1. The nurse of Rebekah (Gen 35:8). Nurses held a high and honorable place in ancient times, and especially in the East (2Ki 11:2; Homer, Od. 1:429; Virgil, AEn. 7:2; “AEneia nutrix;” Ovid, Met. 14:441), where they were often the principal members of the family (2Ch 22:11; Jahn, Bibl. Arch. § 166). Deborah accompanied Rebekah from the house of  Bethuel (Gen 24:59), B.C. 2023; but she is only mentioned by name on the occasion of her burial, under the oak-tree of Bethel, which was called in her honor Allon-Bachuth (Gen 35:8). B.C. 1906. Such spots were usually chosen for the purpose (Gen 23:17-18; 1Sa 31:13; 2Ki 21:18, etc.). Many have been puzzled at finding her in Jacob's family; it is unlikely that she was sent to summon Jacob from Haran (as Jarchi suggests), or that she had returned during the lifetime of Rebekah, and was now coming to visit her (as Abarbanel and others say); but she may very well have returned at Rebekah's death, and that she was dead is probable from the omission of her name in Gen 35:27; and if, according to the Jewish legend, Jacob first heard of his mother's death at this spot, it will be an additional reason for the name of the tree, and may possibly be implied in the expression וִיְבָרֶךְ, comforted, A. V. “blessed” (Gen 35:9; see, too, Ewald, Gesch. 1:390).

2. A prophetess, “wife of Lapidoth,” who judged Israel (Judges iv, v) in connection with Barak (q.v.). B.C. 1409-1369. Her name may implying whatever, being a mere appellative, derived like Rachel (a lamb), Tamar (a palm), etc., from natural objects; although she was (as Corn. a Lapide quaintly puts it) suis mellea, hostibus aculeata. Some, however, see in the name an official title, implying her prophetic authority. A bee was an Egyptian symbol of regal power (comp. Callim. Jov. 66, and Et. Mag. s.v. ἐσσήν); and among the Greeks the term was applied not only to poets (more apis matinae, Horace), and to those peculiarly chaste (as by the Neoplatonists), but especially to the priestesses of Delphi (χρησμὸς ιν ελίσ α ς Δελφίδος, Pind. P. 4:106), Cybele, and Artemis (Creuzer, Symbolik, 3, 354, etc.), just as ἐσσήν was to the priests (Liddell and Scott, s.v.). In both these senses the name suits her, since she was essentially a vates or seer, combining the functions of poetry and prophecy (see Stanley, Jewish Church, 1:348 sq.).

She lived, probably in a tent, under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim (Jdg 4:5), which, as palm-trees were rare in Palestine, is mentioned as a well-known and solitary landmark, and was probably the same spot as that called (Jdg 20:33) Baal-Tamar, or the sanctuary of the palm (Stanley, Palest. p. 145). Von Bohlen (p. 334) thinks that this tree is identical with Allon-Bachuth (Gen 35:8), the name and locality being nearly the same (Ewald, Gesch. 1:391, 405), although it is unhistorical to say that this “may have suggested a name for the nurse” (Haivernick's Introd. to Pent. p. 201; Kalisch, Gen. ad loc.).  Possibly it is again mentioned as “the oak of Tabor” in 1Sa 10:3 (where Thenius would read רְּבֹרָהfor תָּבוֹר). At any rate, it was a well- known tree, and she may have chosen it from its previous associations. SEE OAK.

She was probably a woman of Ephraim, although, from the expression in Jdg 5:15, some suppose her to have belonged to Issachar (Ewald, Gesch. 2:489). The expression אֵשֶׁת לִפַּידוֹתis much disputed; it is generally thought to mean “wife of Lapidoth,” as in A. V.; but other versions render it “uxor principis,” or “Foemina Lapidothana” (“that great dame of Lapidoth,” Tennyson), or mulier splendorum, i.e. one divinely illuminated, since לִפַּידוֹת = lightnings. But the most prosaic notion is that of the Rabbis, who take it to mean that she attended to the tabernacle lamps, from לִפַּיד, lappid, a lamp! The fem. termination is often found in men's names, as in Shelomith (1Ch 23:9), Koheleth, etc. Lapidoth, then, was probably her husband, and not Barak, as some say. SEE LAPIDOTH.

She was not so much a judge (a title which belongs rather to Barak, Heb 11:32) as one gifted with prophetic command (Jdg 4:6; Jdg 4:14; Jdg 5:7), and by virtue of her inspiration “a mother in Israel.” Her sex would give her additional weight from the peculiarity of the circumstance, as in the instances of Miriam, Huldah, Anna, Noadiah (2Ki 22:14; - Neh 6:14). Her official designation probably means that she was the organ of communication between God and his people, and probably, on account of the influence and authority of her character, was accounted in some sort as the head of the nation, to whom questions of doubt and difficulty were referred for decision. SEE JUDGE.

From the intimations which the narrative (especially her song) contains, and from other circumstances, the people would appear to have sunk into a state of total discouragement under the oppression of the Canaanites, so that it was difficult to rouse them from their despondency, and to induce them to make any exertion to burst the fetters of their bondage. From the gratitude which Deborah expresses towards the people for the effort which they finally made, we are warranted in drawing the conclusion that she had long endeavored to instigate them to this step in vain. At length she summoned Barak, the son of Abinoam, from Kedesh, a city of Naphtali, on a mountain not far from Hazor, and made known to him the will of God that he should undertake an enterprise for the deliverance of his country.  But such was his disheartened state of feeling, and, at the same time, such his confidence in the superior character and authority of Deborah, that he assented to go only on the condition that she would accompany him. Jabin's tyranny was peculiarly felt in the northern tribes, who were near his capital and under her jurisdiction, viz. Zebulon, Naphtali, and Issachar; hence, when she summoned Barak to the deliverance, it was on them that the brunt of the battle fell; but they were joined by the adjacent central tribes, Ephraim, Manasseh, and Benjamin, though not by those of the extreme west, south, and east. Under her direction Barak encamped on “the broad summit of Tabor” (Josephus, War, 2:20, 6). When asked to accompany him, she answered indignantly, “Thou, O Barak, deliverest up meanly the authority which God hath given thee into the hands of a woman; neither do I reject it” (Joseph. Ant. v. 5, 2). The Sept. interpolates the words “because I know not the day when the Lord will escort me by his angel” as a sort of excuse for Barak's request (iv. 8; comp. 14; v. 23). When the small band of ill-armed (Jdg 5:8) Israelites saw the dense iron chariots of the enemy, “they were so frightened that they wished to march off at once, had not Deborah detained them, and commanded them to fight the enemy that very day” (Joseph. 1. c.). They did so, but Deborah's prophecy was fulfilled (Jdg 4:9), and the enemy's general perished among the “oaks of the wanderers (Zaanaim),” in the tent of the Bedouin Kenite's wife (Jdg 4:21) in the northern mountains. For the natural phenomena which aided (Jdg 5:20-21) the victory, and the other details (for which we have ample authority in the twofold narration in prose and poetry), SEE BARAK, where we have also entered on the question of the chronology (Ewald, Gesch. 2:489-494). B.C. 1409. This great victory, which seems to have been followed up, broke the power of the native princes, and secured to the Israelites a repose of forty years' duration (Jdg 5:31). During part of this time Deborah probably continued to exercise her former authority; but nothing more of her history is known. See Thomson, Land and Book, 2:150; Hunter, Sacred Biog. 4:98; Hughes, Female Char. 1:296.

Deborah's title of “prophetess” (נְבַיאָה) includes the notion of inspired poetry, as in Exo 15:20; and in this sense the glorious triumphal ode (Judges 5) well vindicates her claim to the office. This song, which was composed in consequence of the great victory over Sisera, is said to have been “sung by Deborah and Barak.” SEE JAEL. It is usually regarded as the composition of Deborah (see Zeltner, Deboroe inter prophetissas  eruditio, Alt. 1708), and was probably indited by her to be sung on the return of Barak and his warriors from the pursuit. It belongs indisputably to the first rank of Hebrew poetry, and is one of its most splendid and difficult specimens. “In the ecstasy and energy of inspiration,” says Prof. Robinson (Bib. Repos. 1831, p. 569), “the prophetess pours out her whole soul in thanksgiving to God for his divine aid, and in gratitude to the people of Israel for their patriotism in rising spontaneously to throw off the yoke of oppression. Her strains are bold, varied, and sublime; she is everywhere full of abrupt and impassioned appeals and personifications; she bursts away from earth to heaven, and again returns to human things; she touches now upon the present, now dwells upon the past, and closes at length with the grand promise and result of all prophecy, and of all the dealings of God's providence, that the wicked shall be overthrown, while the righteous shall ever triumph in Jehovah's name.” This ode has often been explained at length, especially by Hollman, In carmen Deborae (Lips. 1818); Kron, Sur le chant de Debora (Strasb. 1833); Kalkar, De cantico Deb. (Copenh. 1833); Kemink, De carm. Deb. (Utr. 1840); Meier, Uebers. u. Erkldr. des Deborah Liedes (Tubingen, 1859); Herder, Heb. Poesie, 2:235; Ewald, Poet. Biucher, 1:125 sq.; Gumpach, Alttest. Stud. 1-140; Bottger, in Kauffer's Bibl. Studien, pt. 1-3; Robinson, Bibl. Repos. 1:568 sq. Other treatises are, in Latin, by Schultens (L. B. 1745; also in his Syll. Dissertt. No. 12), Lette (L. B. 1759), Luiderwald (Helmst. 1772), Schnurrer (Tub. 1775; also in his Dissertt. p. 36 sq.); comp. Origen (Opp. 2:470), Jerome (Opp. Spur. 3, 745), Muis (Sel. Cent. i), Cocceius (Opp. 1:311); in German, by Teller (Halle, 1766), Wenck (Darmst. 1773), Kohler (in Eichhorn's Repertor. 6:163 sq.), — Mendelssohn (in Sammler, 1778), Bielcke (Starg. 1750); in English, by Weston (London. 1788), Horsley (Bib. Crit. 2:424, 477); in Italian, by Hintz (ed. Brini, Rom. 1792). SEE JUDGES (BOOK OF).

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

             a French doctor of theology in the 16th century, was one of the four theologians whom Charles IX sent to the Council of Trent. He wrote, Instruction a Supporter les Adverssts du Monde (Paris, 1542): — Bref Aiguillon a Aimer 'Etat de Religion Chretienne, etc. (ibid. 1544). See Hoefer, Nouv. Biog. Generale, s.v.

## Debt[[@Headword:Debt]]

             (נְשַׁי, neshi', 2Ki 4:7; מִשָּׁאָה, mashshaah', Pro 22:26; נשֶׁא, noshe', a creditor, 1Sa 22:2; elsewhere, יָר, hand, Neh 10:31; δάνειον, loan, never debt, Mat 18:27; ὀφειλή, Mat 18:22, a due, as rendered Rom 13:7; ὀφείλημα, something owed, Mat 6:12; Rom 4:4). The Mosaic law very strongly recommended willingness to loan (Deu 15:7 sq.; comp. Psa 37:26; Mat 5:42). Interest (נֶּשֶׁךְ, “usury”), however, could only be exacted by  capitalists from foreigners, not at all from Israelites as co-religionists (in Neh 5:11, a percentage is mentioned; but it does not appear whether this was in money, Heineccii Antiq. Rom 2:15; Rom 2:19, as generally among the Romans, or a yearly rental; comp. Appian, Civ. 1:54); also a vendue of loaned natural products (see, however; Baba Mezia, v. 1) was forbidden (Exo 22:25; Lev 25:37 sq.; Deu 23:20). The agrarian regulation of the state, secured each one, in the last resort, from the rapacity of the creditor; probably by this very arrangement moneyed men were restrained from depending upon loaned money for a subsistence, and were. thus induced to turn their attention to agriculture or other useful occupations. See LAND. In this way, however, wholesale business, which was incompatible with the isolation-system of the Jewish law-giver, was rendered rare, or rather impossible (see Michaelis, Syntagm. commentt. 2:1 sq.; Mos. Recht, 3, 87 sq.; Jahn, Bibl. Archeol. II, 2:325 sq.; on the Talmudic prescriptions, see Selden, Jus. Heb 6:9). Usury incurred the deepest scorn (Pro 28:8; Eze 18:8; Eze 18:13; Eze 18:17; Eze 22:12; Jer 15:10; Psa 15:5; Psa 109:11), but no other civil penalty was annexed to it (according to the Talmud, it involved a forfeiture of redress; on the whole subject, see Marezoll, De usuraria pravitate, Lips. 1837).

Written notes of obligation (χειρόγραφα, signatures; Gesenius, Thesaurus, p. 921, finds such evidences of debt in the מִשָּׁאיָדor מִשֵּׁהיד, q. d. note of hand, Deu 15:2 : the Talmudic precepts on such paper are given in the Mishna, Baba Bathra, c. 10) were, at least in the post-exilian period, regularly in vogue (Tob 1:17; Josephus, Ant. 16:10, 8; War, 2:17, 6; comp. 18:6, 3; Luk 16:6 sq.). Distraint was allowed, but under certain restrictions (Exo 22:16 sq.; Deu 24:6; Deu 24:10 sq.). See PLEDGE. Severity against debtors being regarded as imperious among the Israelites (comp. Job 22:6; Job 24:3), especially in the collection of debts, the law scarcely enjoined anything directly on the treatment of bankrupts; it is merely indicated that he who was totally insolvent might be sold into temporary bondage in order to satisfy the debt by his wages. (On the rigor towards this class among the Romans, see Heineccius, Antig. jur. Rom. 3, 30, 2. They were often subjected to the harshest usage as slaves, Livy, 2:23; 6:36; Gell. 20:1, 19; Appul. Ital. 9, p. 40, ed. Schweigh. In Athens, before Solon's time, the creditor could even lay claim to the person of his debtor, Plutarch, Vit. Sol. c. 15; later, there prevailed a summary process of seizure, which the creditor himself was authorized to execute [see Schlager, De delictore, etc. Helmstadt, 1741]. Yet certain mitigations, not unlike the Mosaic, existed; see Heffter, Athen.  Gerichtsverf. p. 455 sq. On the Egyptian legislation, see Diod. Sic. 1:79; Wilkinson, 2:49 sq.) This rule was often still further exercised in practice with such hard-heartedness as to involve wife and children in the poor debtor's fate (2Ki 4:1; Neh 5:5; Isaiah 1, 1; Mat 18:25); nay, the sureties likewise were exposed to the same mode of reparation (Pro 20:16; Pro 22:26 sq.; Pro 27:13). Debtors were liable to punishment by imprisonment (Mat 5:26; Mat 18:30), probably a Roman usage. The Talmudic rules concerning debt are mild (Baba Mezia, 9:13). On the Sabbatical year (q.v.) all pecuniary obligations were cancelled (Deu 15:1; Deuteronomy cf., 9). SEE LOAN; SEE DEBTOR; SEE USURY; SEE CREDITOR, etc.

## Debtor[[@Headword:Debtor]]

             (חוֹב, chob, debt, Eze 18:7; χρεωφειλέτης, ower of money, Luk 7:41; Luk 16:5;. elsewhere simply ὀφειλέτης. See generally the prop. Hebrew words לָוָה נָשָׁא, G, Gesenius, Thes. eb. p. 920. The Mosaic laws respecting pecuniary obligations differ in many points from those of modern nations, but this is no proof that they were not suitable to the people for whom they were designed, and it is certain that they are pervaded by a spirit of kindness to the debtor to which no parallel is to be found in the codes of antiquity. SEE LOAN. Though they at least tacitly allow of the sale of a debtor as a slave (Lev 25:39-40), they also direct that his treatment shall be that of “an hired servant and a sojourner,” while the law of the Twelve Tables authorized putting an insolvent debtor to death, and both Grecian and Roman history abound with instances of the disturbances caused in those states by the severity with which this class was dealt with. The laws of Moses are, however, by no means regardless of the rights of creditors, as we find that persons who had property due to them might, if they chose, secure it either by means of a mortgage, or by a pledge, or by a bondsman or surety. The chief provisions in the Scripture on the subject are the following:

1. The creditor, when about to receive a pledge for a debt, was not allowed to enter the debtor's house and take what he pleased, but was to wait before the door till the debtor should deliver up the pledge with which he could most easily dispense (Deu 24:10-11; Job 22:6; Job 24:3; Job 24:7; Job 24:9).

2. When a mill, or mill-stone, or an upper garment was given as a pledge, it was not to be kept all night. These articles appear to be mentioned as  examples for all other things which the debtor could not without great inconvenience dispense with (Exo 22:26-27; Deu 24:6; Deu 24:12).

3. The debt which remained unpaid until the seventh or Sabbatic year (during which the soil was to be left without cultivation, and, consequently, a person was not supposed to be in a condition to make payments) could not be exacted during that period (Deu 15:1-11). But at other times, in case the debt was not paid, the creditors might seize, first, the hereditary land of the debtor, and enjoy its produce until the debt was paid, or at least until the year of jubilee; or, secondly, his houses. These might be sold in perpetuity, except those belonging to the Levites (Lev 25:14; Lev 25:32). Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had none, the person of the debtor might be sold, together with his wife and children, if he had any. This is implied in Lev 25:39, and this custom is alluded to in Job 24:9. It existed in the time of Elisha (2Ki 4:1), and on the return of the Jews from the Babylonish captivity some rich persons exercised this right over their poor debtors (Neh 5:13). Our Lord alludes to the same custom in Mat 18:25. As the person of the debtor might thus be seized and sold, his cattle and furniture were undoubtedly liable for his debts (Pro 22:27). It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of our Savior (Mat 18:34).

4. If a person had become bondsman or surety for another, he was liable to be called upon for payment in the same way with the original debtor. But this practice does not appear to have obtained before the time of Solomon, when it was attended with serious consequences. It seems that the formality observed was for the person who became surety to give his hand to the debtor, and not to the creditor, to intimate that he became, in a legal sense, one with the debtor; for Solomon cautions his son against giving his hand to a stranger, to a person whose circumstances he did not know; and entreats him to go and urge the person to whom he had given his hand, or for whom he had become surety, to pay his own debt (Pro 11:15; Pro 17:18; Pro 22:26), SEE DEBT.

## Decalogue[[@Headword:Decalogue]]

             (Δεκάλογος), the name most usually given by the Greek fathers to the law of the two tables given by God to Moses on Mount Sinai, called in  Scripture “the TEN COMMANDMENTS (הִרְּבָרַים עֲשֶׂרֶת, the ten words; Sept. οἱ δέκα λόγοι and τὰ δέκα ῥήματα· ‘ Vulg. decem verba; Exo 34:28; Deu 4:13; Deu 10:4); and embracing what is usually termed “the Moral Law” (Exo 20:3-17; Deu 5:7-21). The Decalogue was written on two stone slabs (Exo 31:18), which, having been broken by Moses (Exo 32:19), were renewed by God (Exo 34:1, etc.). They are said (Deu 9:10) to have been written by the finger of God, an expression which always implies an immediate act of the Deity. The Decalogue is five times alluded to in the New Testament, there called ἐντολαί, commandments, but only the latter precepts are specifically cited, which refer to our duties to each other (Mat 5:17; Mat 5:19, etc.; Mar 10:19; Luk 18:20; Rom 13:9; Rom 7:7-8; Matthew 5; 1Ti 1:9-10). Those which refer to God are supposed by some to be omitted in these enumerations, from the circumstance of their containing precepts for ceremonial observances (Jeremy Taylor's Life of Christ, and Ductor Dubitantium; Rosenmüller's Scholia in Exod.).

The circumstance of these precepts being called the ten words has doubtless led to the belief that the two tables contained ten distinct precepts, five in each table; while some have supposed that they were called by this name to denote their perfection, ten being considered the most perfect of numbers: so Philo-Judaeus (ἡ δεκὰς παντελεία . . . ἀριθμοῦ τέλειον, De Septen. c. 9). This distinguished philosopher divides them into two pentads (De Decalogo), the first pentad ending with Exo 20:12, “Honor thy father and thy mother,' etc. or the fifth commandment of the Greek, Reformed, and Anglican churches; while the more general opinion among Christians is that the first table contained our duty to God, ending with the law to keep the Sabbath holy, and the second our duty to our neighbor. As they are not numerically divided in the Scriptures, so that we cannot positively say which is the first, which the second, etc., it may not prove uninteresting to the student in Biblical literature if we here give a brief account of the different modes of dividing them which have prevailed among Jews and Christians. The case cannot be more clearly stated than in the words of St. Augustine: “It is inquired how the ten commandments are to be divided — whether there are four which relate to God, ending with the precept concerning the Sabbath, and the other six, commencing with ‘Honor thy father and thy mother,' appertaining to man — or whether the former are three only, and the latter seven? Those who say that the first table contains four, separate the  command, ‘Thou shalt have no other gods but me' (Exo 20:3; Deu 5:7), so as to make another precept of ‘Thou shalt not make to thyself an idol' (Exo 20:4; Deu 5:8), in which images are forbidden to be worshipped. But they wish ‘Thou shalt not covet thy neighbor's house' (Exo 20:17; Deu 5:21), and ‘Thou shalt not covet thy neighbor's wife' (Exo 20:17; Deu 5:21), and so on to the end, to be one. But those who say that there are only three in the first table, and seven in the second, make one commandment of the precept of the worship of one God, and nothing beside him (Exo 20:3; Deu 5:7), but divide these last into two, so that one of them is ‘Thou shalt not covet thy neighbor's wife,' and the other, ‘Thou shalt not covet thy neighbor's house.' There is no question among either about the correctness of the number ten, as for this there is the testimony of Scripture” (Questions on Exodus, qu. 71, Works, 3, 443, Paris, 1679).

1. The Talmudical Division, or that contained in the Talmud (Makkkoth, 24, a), which is also that of the modern Jews. According to this division, the firse commandment consists of the words “I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage” (Exo 20:2; Deu 5:6); the second (Exo 20:3-4), “Thou shalt have none other gods beside me; thou shalt not make to thyself any graven image,” etc. to Exo 20:6; the third, “Thou shalt not take God's name in vain,” etc.; the fourth, “Remember to keep holy the Sabbath day,” etc.; the fifth, “Honor thy father' and thy mother,” etc.; the sixth, “Thou shalt not kill;” the seventh, “Thou shalt not commit adultery;” the eighth, “Thou shalt not steal;” the ninth, “Thou shalt not bear false witness,” etc.; and the tenth, “Thou shalt not covet,” etc., to the end. This division is also supported by the Targum of the pseudo-Jonathan, a work of the sixth century, by Aben-Ezra, in his Commentary, and by Maimonides (Sepher Hammizvoth). It has also been maintained by the learned Lutheran, Peter Martyr (Loci Communes, Basle, 1580, loc. 14, p. 684). That this was a very early mode of dividing the Decalogue is further evident from a passage in Cyril of Alexandria's treatise against Julian, from whom he quotes the following invective: “That Decalogue, the law of Moses, is a wonderful thing: thou shalt not steal; thou shalt not kill; thou shalt not bear false witness. But let each of the precepts which he asserts to have been given by God himself be written down in the identical words, ‘I am the Lord thy God, who brought thee out of the land of Egypt;' the second follows, ‘Thou shalt have no strange gods beside me; thou shalt not make  to thyself an idol.' He adds the reason, ‘for I, the Lord thy God, am a jealous God, visiting the sins of the fathers upon the children.' ‘Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day. Honor thy father and thy mother. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness, Thou shalt not covet thy neighbor's goods.' What nation is there, by the gods, if you take away these two, ‘Thou shalt not adore other gods,' and ‘Remember the Sabbath,' which does not think all the others are to be kept, and which does not punish more or less severely those who violate them?”

2. The Origenian Division, or that approved by Origen, which is that in use in the Greek and in all the Reformed churches except the Lutheran. Although Origen was acquainted with the differing opinions which existed in his time in regard to this subject, it is evident from his own words that he knew nothing of that division by which the number ten is completed by making the prohibition against coveting either the house or the wife a distinct commandment. In his eighth Homily on Genesis, after citing the words, “I am the Lord thy God, who brought thee out of the land of Egypt,” he adds, “this is not a part of the commandment.” The first commandment is, Thou shalt have no other gods but me,” and then follows,” Thou shalt not make an idol.” These together are thought by some to make one commandment; but in this case the number ten will not be completed where, then, will be the truth of the Decalogue? But if it be divided as we have done in the last sentence, the full number will be evident. The first commandment therefore is, “Thou shalt have no other gods but me,” and the second, “Thou shalt not make to thyself an idol, nor a likeness,” etc. Origen proceeds to make a distinction between gods, idols, and likenesses. Of gods, he says, “it is written, there are gods many and lords many” (1Co 8:5); but of idols, “an idol is nothing;” an image, he says, of a quadruped, serpent, or bird, in metal, wood, or stone, set up to be worshipped, is not an idol, but a likeness. A picture made with the same view comes under the same denomination. But an idol is a representation of what does not exist, such as the figure of a man with two faces, or with the head of a dog, etc. The likeness must be of something existing in heaven, or in earth, or in the water. It is not easy to decide on the meaning of” things in heaven,” unless it refers to the sun, moon, or stars. The design of Moses he conceives to have been to forbid Egyptian idolatry, such as that of Hecate, or other fancied demons (Opera, 2:156, De la Rue's ed.).  The pseudo-Athanasius, or the author of the Synopsis Scripturae, who is the oracle of the Greek Church, divides the commandments in the same manner. “This book [Exodus] contains these ten commandments, on two tables: first, I am the Lord thy God. Second, Thou shalt not make to thyself an idol, nor any likeness. . . Ninth, Thou shalt not bear false witness against thy neighbor. Tenth, Thou shalt not covet thy neighbor's wife, nor any thing that is thy neighbor's” (Athanasii Opera, fol. Paris, 1698).

Gregory Nazianzen, in one of his poems, inscribed “The Decalogue of Moses,” gives the following division (Opera, ed. Caillaud, Paris, 1840):

These ten laws Moses formerly engraved on tables Of stone; but do thou engrave them on thy heart. Thou shalt not know another God, since worship belongs to me. Thou shalt not make a vain statue, a lifeless image. Thou shalt not call on the great God in vain. Keep all sabbaths, the sublime and the shadowy. Happy he who renders to his parents due honor. Flee the crime of murder, and of a foreign Bed; evil-minded theft and witness False, and the desire of another's, the seed of death.

Jerome took the same view with Origen. In his commentary on Ephesians 6, he thus writes: “‘ Honor thy father and thy mother,' etc. is the fifth commandment in the Decalogue. How, then, are we to understand the apostle's meaning in calling it the first, when the first commandment is ‘Thou shalt have no gods but me,' where some read thus, ‘which is the first commandment with promise,' as if the four previous commandments had no promise annexed, etc.... . But they do not seem to me to have observed with sufficient accuracy that in the second commandment there is also a promise: ‘Thou shalt not make to thyself an idol, nor the likeness of any thing in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not adore them, nor sacrifice to them; for I, the Lord thy God, am a jealous God, visiting the sins... but showing mercy unto thousands...' (observe these words of promise showing mercy unto thousands, etc.)” (Hieronymi Opera, vol. 4, Paris, 1693).

The pseudo-Ambrose also writes to the same effect in his Commentary on Ephesians: “How is this the first commandment, when the first commandment says, Thou shalt have no other gods but me? Then, Thou shalt not make a likeness of any thing in heaven above, or in the earth  beneath, etc. The third, Thou shalt not take the name of the Lord thy God in vain; the fourth, Keep my sabbaths; the fifth, Honor thy father and thy mother. As the first four appertain to God, they are contained in the first table; the others, appertaining to men, are contained in the second, such as that of honoring parents, not committing murder, adultery, theft, false witness, or concupiscence. These six seem to be written in the second table, the first of which is called the first with promise” (Ambrosii Opera, vol. ii, Paris edition, Append. p. 248, 249).

To these testimonies from the fathers may be added that of Clemens Alexandrinus (Stromata, vi, p. 809); but this writer is so confused and contradictory in reference to the subject, that some have supposed the text to have been corrupted. “The first precept of the Decalogue,” he observes, “shows that one God only is to be worshipped, who brought his people out of Egypt... and that men ought to abstain from the idolatry of the creature. The second, that we ought not to transfer his name to creatures; the third signifies that the world was made by God, who has given us the seventh day to rest; the fifth follows, which commands us to honor our parents; then follows the precept about adultery, after this that concerning theft; but the tenth is concerning coveting.”

But the strongest evidence in favor of the Origenian division is that of the learned Jews Philo and Josephus, who speak of it as the received division of the Jewish Church. Philo, after mentioning the division into two pentads already referred to, proceeds: “The first pentad is of a higher character than the second; it treats of the monarchy whereby the whole world is governed, of statues and images (ξοάνων καὶ ἀγαλμάτων), and of all corrupt representations in general (ἀφιδρυμάτων); of not taking the name of God in vain; of the religious observance of the seventh day as a day of holy rest; of honoring both parents. So that one table begins with God the father and ruler of all things, and ends with parents who emulate him in perpetuating the human race. But the other pentad contains those commandments which forbid adultery, murder, theft, false-witness, concupiscence” (De Decalogo, lib. i). The first precept, he afterwards observes, enjoins the belief and reverent worship of one supreme God, in opposition to those who worship the sun and moon, etc. Then, after condemning the arts of sculpture and painting, as taking off the mind from admiring the natural beauty of the universe, he adds: “As I have said a good deal of the second commandment, I shall now proceed to the next, ‘Thou shalt not take the name of God in vain.'... The fourth commandment respects the Sabbath  day, to be devoted to rest, the study of wisdom, and the contemplation of nature, with a revision of our lives during the past week, in order to the correction of our transgressions; the fifth speaks of honoring parents. Here ends the first, or more divine pentad. The second pentad begins with the precept respecting adultery; its second precept is against murder; its third against stealing, the next against false-witness, the last against coveting” (lib. 2). This division seems to have been followed by trenseus: “In quinque libris, etc.; unaquaeque tabula quam accepit a Deo precepta habet quinque.” Josephus is, if possible, still more clear than Philo. “The first commandment teaches us that there is but one God, and that we ought to worship him only; the second commands us not to make the image of any living creature, to worship it; the third, that we must not swear by God in a false matter; the fourth, that we must keep the seventh day, by resting from all sorts of work; the fifth, that we must honor our parents; the sixth, that we must abstain from murder; the seventh, that we must not commit adultery; the eighth, that we must not be guilty of theft; the ninth, that we must not bear false-witness; the tenth, that we must not admit the desire of that which is another's” (Ant. 3, 5, 5, Whiston's' translation).

This division, which appears to have been forgotten in the Western Church, was revived by Calvin in 1536, and is also received by that section of the Lutherans who followed Bucer, called the Tetrapolitans. It is adopted by Calmet (Dict. of the Bible, French ed., art. Loi). It is supported by Zonaras, Nicephorus, and Petrus Mogislaus among the Greeks, and is that followed in the present Russian Church, as well as by the Greeks in general (see the Catechism published by order of Peter the Great, by archbishop Resensky, London, 1753). It is at the same time maintained in this catechism that it is not forbidden to bow before the representations of the saints. This division, which appeared in the Bishops' Book in 1537, was adopted by the Anglican Church at the Reformation (1548), substituting seventh for Sabbath-day in her formularies. The same division was published with approbation by Bonner in his Homilies in 1555.

3. We shall next proceed to describe the two Masoretic divisions.

(1.) The first is that in Exodus. We call it the Masoretic division, inasmuch as the commandments in the greater number of manuscripts and printed editions are separated by a פor ס, which mark the divisions between the smaller sections in the Hebrew. According to this arrangement, the first two commandments (in the Origenian or Greek division), that is, the  commandment concerning the worship of one God, and that concerning images, make but one; the second is, “Thou shalt not take the name of the Lord thy God in vain;” and so on until we arrive at the two last, the former of which is, “Thou shalt not covet thy neighbor's house,” and the last or tenth, “Thou shalt not covet thy neighbor's wife, nor his servant,” etc. to the end. This was the division approved by Luther, and it has been ever since his time received by the Lutheran Church. The correctness of this division has been at all times maintained by the most learned Lutherans, not only from, its agreement with the Hebrew Bibles, but from the internal structure of the commandments, especially from the fact of the first two commandments (according to Origen's division) forming but one subject. If these form but one commandment, the necessity of dividing the precept, “thou shalt not covet,” etc. into two is obvious. (For a learned defense of this division, see Pfeiffer, Opera, vol. 1, loc. 96, p. 125). Pfeiffer considers the accentuation also of the Hebrew as equally decisive in favor of this division, notwithstanding the opposite view is taken by many others, including the learned Buxtorf. This division is also followed in the Trent Catechism, and may therefore be called the Roman Catholic division. The churches of this communion have not, however, been consistent in following uniformly the Tridentine division, having revived, as in England, the second Masoretic division, to which we shall presently allude. In the Trent Catechism the first commandment is, “Ego sum Dominus Deus tuus, qui eduxi to de terra AEgypti, de domo servitutis; non habebis Deos alienos coram me. Non facies tibi sculptile,” etc. “Ego sum Dominus Deus tuus, fortis, zelotes,” etc. to “praecepta mea.” The last two commandments (according to the Roman division) are, however, in the same Catechism, combined in one, thus: “Non concupisces domum proximi tui; nec desiderabis uxorem ejus, non servum, non ancillam, non bovem, non asinum, nec omnia que illius sunt. In his duobus prmeceptis,” etc. It had appeared in the same form in England in Marshall's and bishop Hilsey's Primers, 1534 and 1539.

Those who follow this division have been accustomed to give the Decalogue very generally in an abridged form: thus the first commandment in the Lutheran Shorter Catechism is simply “Thou shalt have no other gods but me;” the second, “Thou shalt not take the name of thy God in vain;” the third,” Thou shalt sanctify the Sabbath-day” (Feyertag). A similar practice is followed by the Roman Catholics, although they, as well as the Lutherans, in their Larger Catechisms (as the Douay) give them at  full length. This practice has given rise to the charge made against those denominations of leaving out the second commandment, whereas it would have been more correct to say that they had mutilated the first, or at least that the form in which they give it has the effect of concealing a most important part of it from such as only had access to their Shorter Catechisms.

(2.) The last division is the second Masoretic, or that of Deuteronomy, sometimes called the Augustinian. This division differs from the former simply in placing the precept “Thou shalt not covet thy neighbor's wife” before “Thou shalt not covet thy neighbor's house,” etc.; and for this transposition it has the authority of Deu 5:21. The authority of the Masorites cannot, however, be of sufficient force to supersede the earlier traditions of Philo and Josephus.

This division was that approved by Augustine, who thus expresses himself on the subject: Following to ‘what he had said (ut sup. p. 538), he observes, “But to me it seems more congruous to divide them into three and seven, inasmuch as to those who diligently lock into the matter, those which appertain to God seem to insinuate the Trinity. And, indeed, the command, ‘Thou shalt have no other gods but me,' is more perfectly explained when images are forbidden to be worshipped. Besides, the sin of coveting another man's wife differs so much from coveting his house, that to the house was joined his field, his servant, his maid, his ox, his ass, his cattle, and all that is his. But it seems to divide the coveting of the house from the coveting of the wife when each begins thus: ‘Thou shalt not covet thy neighbor's wife, thou shalt not covet thy neighbor's house,' to which it then begins to add the rest. For when he had said ‘Thou shalt not covet thy neighbor's wife,' he did not add the rest to this, saying, nor his house, nor his field, nor his servant, etc. but these seem plainly to be united, which appear to be contained in one precept, and distinct from that wherein the wife is named. But when it is said ‘Thou shalt have no other gods but me,' there appears a more diligent following up of this in what is subjoined. For to what pertains, ‘Thou shalt not make an idol, nor a likeness; thou shalt not adore nor serve them,' unless to that which had been said, ‘Thou shalt have none other gods but me.'“ The division of Augustine was followed by Bede and Peter Lombard.

The learned Sonntag has entirely followed Augustine's view of this subject, and has written a dissertation in vindication of this division in the  Theologische Studien und Kritiken (Hamb. 1836-7), to which there was a reply in the same miscellany from Zillig, in vindication of what he terms the Calvinistic division, or that of Origen, which is followed by a rejoinder from Sonntag. Sonntag is so convinced of the necessity of that order of the words, according to which the precept against coveting the wife precedes (as in Deuteronomy) that against coveting the house, etc. that he puts down the order of the words in Exodus as an oversight. The order in the Septuagint version, in Exodus agrees with that in Deuteronomy. The Greek Church follows this order. Sonntag conceives that the Mosaic division of the Decalogue was lost in the period between the exile and the birth of Christ. See Heinze, De ratione praecepta Decalogi numerandi varia et vera (Viteb. 1790); Pflicke, De Decalogo (Dresden, 1788); Thorntonl, Lectures on the Commandments (Lond. 1842). For a list of Expositions, sermons, etc., on the Decalogue, see Darling, Cyclopoedia Bibliographica, 3, 222 sq. SEE LAW.

## Decalvatio[[@Headword:Decalvatio]]

             (making bald). SEE CORPORAL INFLICTIONS; SEE PUNISHMENTS.

## Decangatus[[@Headword:Decangatus]]

             (or Decania),

(1) the office of a dean; (2) the district of.a rural dean; (3) sometimes a farm or monastic grange, in late charters.

## Decani[[@Headword:Decani]]

             (or Deans), an order of men instituted in the 9th century, to assist the bishops in the inspection of their dioceses. Seven of the most enlightened men of the congregation were appointed, under the name of decani, to take charge of the rest. SEE DEAN.

## Decanicium[[@Headword:Decanicium]]

             was the pastoral staff borne before the patriarch of Constantinople on solemn occasions, delivered to him in the first instance by the emperor. Pancirolus, however, states that it was a silver mace.

## Decanicum[[@Headword:Decanicum]]

             (Decania, or Decanica) was an ecclesiastical prison in which criminal clerks were incarcerated by their ecclesiastical superiors. The word is derived  from the decani, who were jailers. By a false etymology it is sometimes written dicaincum and diaconicum. The clergy, instead of being beheaded or hung for misdemeanors, had suspended from their necks the gospels and the cross, and were imprisoned in one of the decanica of the church. The heretics, by a decree of Arcadius and Honorius; were deprived, with other buildings, of the decanica. See Smith, Dict. of Christ. Antiq. s.v.

## Decapolis[[@Headword:Decapolis]]

             (ἡ Δεκάπολις, Mar 5:20, but without the art. in Mat 4:25, Mar 7:3; i.e. αἱ δέκα πόλεις, the ten cities, as in Josephus, Life, 65), a district (hence in Pliny, v. 16, 17, Decapolitana regio), or rather certain ten cities (including their adjacent villages or suburbs. Josephus, Life, 9), which resembled each other in being inhabited mostly by Gentiles (Lightfoot, Opp. 2:417), and in their civic institutions and privileges (Josephus, Life, 74). They were situated in the neighborhood of the Sea of Gennesareth (Mar 7:31; comp. Joseph. War, 3, 9, 7), near the eastern side of the Jordan, and in what was called the Roman province of Syria (Josephus, Life, 65). The name Decapolis does not occur in the Apocrypha, and, according to Mannert, it is only found in writers of the first century; in later times there is scarcely an allusion to it (Geographie der Griechen und Romer, VI, 1:244). Immediately after the conquest of Syria by the Romans (B.C. 65), ten cities appear to have been rebuilt, partly colonized, and endowed with peculiar privileges (Josephus, Ant. 15:7, 3; 17:11, 4); the country around them was hence called Decapolis. The limits of the territory were not very clearly defined, and probably in the course of time other neighboring cities received similar privileges. This may account for the fact that ancient geographers speak so indefinitely of the province, and do not even agree as to the names of the cities themselves. Pliny (Hist. Nat. v. 16), while admitting that there was some variation in the list, enumerates them as follows: Damascus, Philadelphia, Raphana, Scythopolis, Gadara,  Hippos, Dion, Pella, Gelasa (? Gerasa), and Canatha; he adds (v. 18), “The tetrarchies lie between and around these cities. . . . namely, Trachonitis, Panias, Abila,” etc. These cities are scattered over a very wide region. If Raphana be, as many suppose, the same as Raphansea of Josephus, it lay near Hamath (Joseph. War, 7:5, 1), and from thence to Philadelphia on the south is above 200 miles, and from Scythopolis on the west to Canatha on the east is about 60. Josephus does not enumerate the cities of Decapolis; but it would seem that he excludes Damascus from the number, since he calls Scythopolis the largest of them (War, 3:9, 7). He also incidentally includes most of the other cities named: e.g. Philadelphia (War, 2:18, 1), Gadara and Hippos (Life, 65, 74); while Epiphanius (Haer. 1:30, 2) names Pella as belonging to this district, and in Stephen of Byzantium Gerasa appears in the same general connection. Cellarius thinks Caesarea-Philippi and Gergasa ought to be substituted in Pliny's list for Damascus and Raphana (Notit. 2:630). Pliny is undoubtedly the only author who extends Decapolis so far north. Ptolemy appears to include Decapolis in the southern part of Coele-Syria (Geogr. v. 15); he also (v. 17) makes Capitolias one of the ten; and an old Palmyrene inscription quoted by Reland (Palaest. p. 525) includes Abila, a town which, according to Eusebius (Onom. s.v. Abila), was 12 Roman miles east of Gadara. Lightfoot (Hor. Hebr. p. 563 sq.) enumerates from Talmudical sources (Jerus. Talm. Demai, fol. 22, 3), as belonging to Decapolis, besides Scythopolis, Gadara, Hippo, and Pella, the following less-known towns and villages, which, like Scythopolis (q.v.), were generally esteemed as heathen and under Gentile rule: Cephar-Carnaim (כפר קרנים), Cephar- Zemach (צמח כפר), Beth-Gurin (בית גורין), Arbo (ערבו), and Caesarea-Philippi. Brocardus, a writer of the 13th century, even describes Decapolis as extending in breadth from the Sea of Galilee to Sidon, and in length from Tiberias to Damascus, including the following ten chief towns: “Tiberias, Sophet, Cedes Nephtalim, Assor, Caesarea-Philippi, Capernaum; Jonitera, Bethsaida, Corazin, and Bethsan” (Descr. Terrae Sanctac, in Le Clerc's ed. of Euseb. Onomast. p. 175). Andronichus gives an account of the extent of the Decapolis substantially the same (Theatr. Terrae Sanctae). But these statements are justly pronounced by Lightfoot (Opp. 2:417 sq.) as pure suppositions. All the cities of Decapolis, with the single exception of Scythopolis, lay on the east of the Jordan; and both Eusebius and Jerome (Onomast. s.v. Decapolis) say that the district was situated “beyond the Jordan, around Hippos, Pella, and Gadara” — that is, to the east and southeast of the Sea of Galilee. With this also agrees the statement  in Mar 5:20, that the demoniac who was cured at Gadara “began to publish in Decapolis how great things Jesus had done to him.” The phraseology in Mat 4:25; Mar 7:31, implying a situation on the west of the Jordan, must therefore be understood in a popular and general sense of a district but vaguely bounded, and one of whose towns was on that side of the river. In the latter passage indeed the entire difficulty vanishes, if, with the latest critics, we read διὰ Σιδῶνος instead of καὶ Σιδῶνος, and place these words after ὴλθε, thus: “And again departing from the coasts of Tyre, he came through Sidon unto the Sea of Galilee, through the midst of the coasts of Decapolis. In that case our Lord traveled from Tyre northward to Sidon; then he appears to have crossed Lebanon by the great road to Caesarea-Philippi; and from thence he descended through Decapolis to the eastern shore of the lake, where he fed the multitude (comp. Mat 15:29-38; Mar 8:1-9). It thus appears that “the region of Decapolis” was beyond the Jordan, with the exception of the little territory of Scythopolis close to the western bank, at the southern end of the Sea of Galilee. In addition to Damascus and Scythopolis, whose sites are well known, its chief towns were: Gadara, about six miles southeast of the lake; Pella, on the side of the range of Gilead, opposite Scythopolis; Philadelphia, the ancient Rabboth-Ammon; Gerasa, whose ruins are the most magnificent in all Palestine; and Canatha, the Kenath of the Bible, situated eastward among the mountains of Bashan. Decapolis was not strictly a province, like Galilee, Persea, or Trachonitis. It was rather an assemblage of little principalities, classed together, not because of their geographical position, but because they enjoyed the same privileges, somewhat after the manner of the Hanse Towns in Germany. This region, once so populous and prosperous, from which multitudes flocked to hear the Savior, and through which multitudes followed his footsteps, is now almost without an inhabitant. Six out of the ten cities are completely ruined and deserted. Scythopolis, Gadara, and Canatha have still a few families, living, more like wild beasts than human beings, amid the crumbling ruins of palaces, and in the cavernous recesses of old tombs. Damascus alone continues to flourish, like an oasis in a desert. SEE PERAEA.

## Decdnus[[@Headword:Decdnus]]

             SEE DEAN.

## Decentius[[@Headword:Decentius]]

             (1) bishop of Leone, in Spain, was present at the Council of Elvira, A.D. 300 or 801;

(2) bishop of Eugubium, in Umbria, about 416. Among the epistles of Innocent I is a letter of praise addressed to him.

## Dechant, Jacob William[[@Headword:Dechant, Jacob William]]

             administer of the German Reformed Church, was born at Kreutznach, in the Palatinate, Germany, Feb. 18, 1784, and emigrated to America in 1805. Having received a good preparatory training in Europe, he studied theology with Dr. Becker, of Baltimore, Md., and was ordained in 1808.  His first pastoral charge consisted of six congregations in Lehigh County, Pa. In 1815 he was sent as a missionary to Ohio, returning after some years to Pennsylvania to take charge of congregations in Berks and Montgomery counties. Here he labored with success till his death. He died suddenly on his way home from Synod, of cholera, Oct. 5, 1832. Three of his sons are now actively engaged in the work of the ministry in the German Reformed Church. He preached only in the German language. A number of prominent German Reformed ministers received their theological training under him.

## Decimae[[@Headword:Decimae]]

             SEE TITHES.

## Decision, Valley Of[[@Headword:Decision, Valley Of]]

             (עֵמֶק הֶחָרוּוֹ, E'mek, he-Charuts', vale of the sentence; Sept. ἡ κοιλὰς τῆς δίκης, Vulg. Vallis concisionis), a name poetically given to the Valley of JEHOSHAPHAT SEE JEHOSHAPHAT (q.v.), as being the ideal scene of the signal inflictions by Jehovah upon Zion's enemies at their restoration (Joe 3:14). In perversion of some such prediction, the Mohammedans still believe that the final judgment will take place on this spot, and have accordingly left a stone in the city wall overhanging the valley, projecting as a seat for their prophet in the capacity of judge.

## Decius[[@Headword:Decius]]

             C. MESSIUS QUINTUS TRAJANUS, a Roman emperor, was born at Bubalia, in Lower Pannonia, towards the close of the second century. Being sent in 249 by the emperor Philippus to restore to subordination the army of Moesia, which was in a state of revolt, the troops proclaimed him emperor against his will, and forced him to march upon Italy. Philippus having been defeated and slain, Decius assumed the government of the empire in the end of the year A.D. 249, but his brief reign was one of restless warring with the Goths, fighting against whom he was killed near Abricium, in the close of the year 251. Decius was an emperor of more than ordinary ability, but his reign was stained by a bloody persecution of the Christians. In point of time this persecution ranks as the seventh, but in point of cruelty it was only equaled by that of Diocletian. SEE PERSECUTIONS.

For about forty years prior to the accession of Decius the Christians had enjoyed peace,  which only in some parts of the Roman empire was, for a short time, interrupted by a. decree of the emperor Maximin. The effect of this peace upon the religious life of the Church was, in general, not favorable. Cyprian, Origen, and other ecclesiastical writers complain that worldliness, avarice, and other vices had become prevalent, and that marriages of Christians with pagans had become frequent. Soon after his accession to the throne (probably at the beginning of the year 250), Decius issued a severe decree against the Christians. The decree itself is lost, the Edictum Decii Augusti contra Christianos, which was published in 1664 at Toulouse by Bernard Medonius from Acts of the Martyrs, being spurious, as has been shown by Tillemont and Mosheim. The contents of the decree are, however, fully noticed by Gregory of Nyssa and other ancient writers. It ordered the civil magistrates to destroy Christianity by threatening Christians with the severest punishments and by using against them tortures of every kind. It was sent to the governors of all the provinces, and most of them hastened to execute it. They promulgated the decree, and demanded that within a certain time every Christian should appear before the civil magistrate, and publicly declare his renunciation of the Christian faith; in the case of refusal, he was to suffer severe punishment, even death. Dionysius of Alexandria and Cyprian have given detailed description, of the persecution in the region of Carthage and Alexandria. Cyprian says that at the first news of the impending persecution a majority of the brethren hastened to renounce the faith, but his account is suspected of exaggeration. That the number of apostates was very large is also reported by Eusebius. Of those who remained faithful, most left the cities and sought refuge in solitude, Among this class were many of the most celebrated bishops, as Cyprian, Dionysius of Alexandria, and Gregory Thaumaturgus. This action was generally approved by the Church. The number of those, however, who neither fled nor apostatized was so great that, as ‘soon as the time appointed for the execution of the decree arrived, the prisons were not sufficient to contain those who were arrested. Decius wished executions to be avoided, but every conceivable torture, if necessary, to be resorted to. Most of the civil magistrates vied with each other in inventing the most cruel tortures; only a few showed a spirit of sympathy and leniency. The number of those who succumbed to the torture (lapsi) was very large. Many procured false certificates that they had abjured the faith (libellatici). On the other hand, however, the number of those who died or were mutilated for the faith was considerable. In Rome, Antioch, and Jerusalem the several bishops were massacred; Origen,  famous among the early fathers, was subjected to the most acute tortures. All the ancient martyrologies abound in names of those who are reported to have suffered martyrdom under Decius, and Tillemont spent much time and labor to sift the genuine reports from the spurious (Memoires, 3, 133- 189). Fortunately, the persecution of Decius did not last long. About Easter, 251, Cyprian could return from his concealment. The war which the emperor had to carry on against the Goths, his absence from Rome, the inroads of barbarians into the African provinces, and several insurrections, greatly moderated the persecution at the beginning of the year 251. When Decius, towards the close of the year, fell in a battle against the Goths, the Christians were set at liberty. — Herzog, Real-Encyklop. 3, 309; Wetzer und Welte, Kirchen.-Lex. 3, 59; Neander, Church History (Torrey's transl.), vol. 2.

## Decius, (1)[[@Headword:Decius, (1)]]

             eighth bishop of Macon, is assigned by Severtius to the period from 599 to 612; (2) succeeded Deodatus as eleventh bishop of Macon, in the latter part of the 7th century and the beginning of the 8th.

## Deck[[@Headword:Deck]]

             i.e. BEDECK (properly עָרָה, adah', to adorn, Eze 16:11; Eze 16:13; Eze 23:40; Job 40:10; Jer 4:30; Hos 2:13). SEE ORNAMENT.

## Decker (or Deckher), Conrad[[@Headword:Decker (or Deckher), Conrad]]

             a Dutch theologian of the order of the Jesuits, taught at Heidelberg, and died in 1620, leaving, De Papa Romano et Papissa Romana: — De Proprietatibus Jesuitarum, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Decker, Christian August Heinrich[[@Headword:Decker, Christian August Heinrich]]

             a Lutheran minister, was born October 13, 1806, at Husum, in Schleswig, and studied theology at Kiel and Berlin. In 1833 he was appointed collaborator at the Meldorf school, and ten years later, in 1843, was called to the pastorate at Klein-Wesenberg, near Lubeck. In 1863 he was called to Leezen, near Segeberg, and in 1875 to the Thumbye and Struxdorf pastorate, in Angeln. He died June 11, 1884. He was a very active man, and a stanch defender of his Church. He wrote, Ordnung des Gottesdienstes und der Kirchlichen Handlungen, etc. (Altona, 1845): — Die Revolution in Scleswig-Holstein, (Hamburg, 1850): — Ueber Gustav- Adolphs-Verein und Bekenntniss (ibid. 1861). See Zuchold, Bibl. Theol. 1:266; Luthardt's Allgemeine Evangelisch-Lutherische Kirchenzeitung, 1884, No. 42. (B.P.)

## Deckers, Jan[[@Headword:Deckers, Jan]]

             a Flemish theologian, was born at Hazebrouck about 1559. He studied at Douay, became a Jesuit. at Naples, taught, at Douay and Louvain, philosophy and theology, and became chancellor of the university at Gratz and rector of the college at Olmitz, in Moravia. He died at Gratz in 1619. His principal works are, Tabula Chronographica (1605): — Theologicae Dissertationes, etc. (Paris, 1699): — Tabula Expansa Ephemeridum. See Hoefer, Nouv. Biog. Generale, s.v.

## Declamation[[@Headword:Declamation]]

             a speech made in the tone and manner of an oration, uniting the expression of action to propriety of pronunciation, in order to give the sentiment its full impression on the mind. The word is used also in a disparaging sense, as when it is said such a speech was mere declamation, it implies that it was deficient in point of reasoning, or had more sound than sense. — Buck, Theol. Dictionary, s.v. SEE HOMILETICS.

## Declan (or Deglan) (1)[[@Headword:Declan (or Deglan) (1)]]

             was an Irish saint, who wrought with St. Virgilius, St. Rupert, and others in the evangelization of Bavaria, and died at Frisengen, December 1, about the middle of the 8th century; (2) bishop of Ardmor, was a son of Erc and Deitsin, or Dethidin. Through his father he could boast of royal ancestry. He was born at Decies, in the county of Waterford, and probably died about the middle of the 7th century. He is commemorated July 24.

## Declaratio Thorunensis[[@Headword:Declaratio Thorunensis]]

             a confession of faith of the Reformed churches in Poland, drawn up at Thorn in 1645, for the settlement of disputed questions (ad liquidationem controversiarum). It is given in Niemeyer, Collectio Confessionum, p. 669 (Lips. 1840).

## Decorated Style[[@Headword:Decorated Style]]

             SEE ARCHITECTURE.

## Decorated Style (2)[[@Headword:Decorated Style (2)]]

             SEE GOTHIC ARCHITECTURE.

## Decree[[@Headword:Decree]]

             (properly דָּתdath [Dan 2:9; Dan 2:13; Dan 2:15, elsewhere “law”], δόγμα [Luk 2:1; Act 16:4; Act 17:7, elsewhere “ordinance”], an edict; also גָּזִר, gazar' [Est 2:1, κρίνω [1Co 7:37, elsewhere usually “judge”], to determine; but represented by several other Heb. words), an official resolution passed by magisterial authority (see Crabbe's Engl. Synonymes, s.v.). Among the Orientals the enactments of the kings were proclaimed publicly by criers (Jer 34:8-9; Jon 3:5-7), who are designated in Daniel (Dan 3:4; Dan 5:29) by the term כָּרוֹזָא, karoza', the herald. They were made known in distant provinces, towns, and cities by messengers sent for that purpose (1Sa 11:7; Ezr 1:1; Amo 4:5). The message thus to be communicated in any town or city was publicly announced when the messenger had arrived in the gate of the city, or in some other public place. At Jerusalem it was announced in the Temple, where there were always a great many persons present. It was for the same reason that the prophets were accustomed to utter their prophecies in the Temple. SEE PROCLAMATION.

## Decrees Of God[[@Headword:Decrees Of God]]

             SEE PREDESTINATION.

## Decrees Of The Council Of The Apostles At Jerusalem[[@Headword:Decrees Of The Council Of The Apostles At Jerusalem]]

             (Acts 15). These related to the following prohibitions, “that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood” (Act 15:20); or, as it is repeated (Act 15:29), “that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.” These are declared (Act 15:28) to be “necessary” prohibitions. This necessity (as the γάρ, “for,” of Act 15:21 intimates) lay in  the fact that wherever the Jews resided the law of Moses was read, and thus the ordinances in question were so deeply impressed upon the people's mind that they could. not tolerate the neglect of them by the Gentile Christians. Instead of laying upon the Gentiles the burden of the whole law, and consequently of circumcision, the convention of apostles and elders resolved to enforce upon them only the reception of certain individual precepts of easy observance. The object of this canon was plainly nothing but to meet in some measure the difficulties of the Jewish Christians, and to lead the Gentile Christians to shun whatever might prove offensive to their Jewish brethren, as otherwise, under the existing usages and prejudices of education and caste, it would be impossible for them to associate together in a mixed community and church without scandal. In all this it was clearly indicated that the prohibitions were not absolute; once let the Jewish Christians be more thoroughly freed from the O.T. forms, and the end for which these regulations were made would no longer exist. Now the ground on which these particular points were brought into view is explained by the circumstance that they were wont to be laid upon the proselytes of the Gate in the so-called “seven precepts of Noah” (comp. Buxtorf, Lex. Rab. s.v. גֵּר, 407 sq.). SEE PROSELYTE.

This, therefore, is the import of the arrangement, that the Gentile Christians should not be obliged to become “proselytes of righteousness” by circumcision, but only to live as “proselytes of the Gate.” Those of the seven precepts of Noah, SEE NOAH, PRECEPTS OF, which are here omitted, viz. the ones regarding blasphemy, murder, robbery, and sedition, was of such a kind that it was self-evident to Christians that the like could have no place among them; in the present dinstance it was not so much precepts of a purely moral character that required to be brought forward, as precepts that referred simply to the outward life. SEE APOSTOLICAL COUNCIL.

1. That the “pollutions of idols” (ἀλισγήματα τῶν εἰδώλων) are thus to be understood of an outward act, viz. the eating of the flesh of sacrifices, is quite cleat from the analogous expression, “things offered to idols” (εἰδωλόθυτα, idol-sacrifices), in the parallel verse. Tho more particular distinction made by Paul in 1 Corinthians 10, between such flesh of sacrifices as was bought like any other in the shambles and such as was eaten in the temple at an idol festival, is not entered into by the assembly; they interdict in the widest sense all eating of sacrifices because the Jews took offense at it. SEE ALISGEMA.

2. The same holds good of the eating of blood, and, which is the same thing, of that which was strangled, in which the blood remained coagulated. The Jews had the utmost abhorrence of blood as food, which was grounded particularly upon Lev 17:10-11, where it is not merely said that Jehovah would set his face against the perpetrator of this act, but the blood is also represented as the support of the soul (comp. Gen 9:4), that is, of the physical life, and it is placed in connection with the propitiation, which can only be made by the shedding of blood (Heb 9:22). This law appears to have been strictly observed by the primitive Church (Eusebius Hist. Eccl. v. 1), and even in the Middle Ages the injunction was frequently given by the spiritual authorities to avoid the eating of blood (especially in the Greek Church: see canon 67 of the second Council at Trullo in 692; in the Latin Church, Augustine already took the right view, contr. Faustum, 32:13). SEE BLOOD.

3. The mention of fornication (πορνεία) appears to be quite foreign to the nature of the other injunctions, and opposed to the above view of these apostolical ordinances. — It blends a purely moral precept with enactments that refer only to matters of outward observance. The conjectural emendation (πορκείας, or χοιρείας, for πορνείας, in both passages) that proposes to refer this clause to the eating of swine's flesh is negatived by the fact that no such abstinence is alluded to in the Noachian precepts; and the forced explanation of the term (πορνεία for θυσία πορνική), as alluding to a sacrifice purchased by the hire of a harlot, is sufficiently refuted by the objection that this would refer to a state of matters so grossly sinful as could not be thought of among Christians. Undoubtedly the only proper course is to bring into view the greater freedom of intercourse between the sexes that prevailed among the Greeks and Romans, which waas an abomination to the more serious Jews, and appeared to them, in fact, a refined species of harlotry. By the word in question, therefore, which comprehends not only gross violations of the seventh commandment, but also more polished sins of this kind, the assembled brethren enjoin upon the heathen Christians greater care and. circumspection in their intercourse with the female sex, that they might give no offense to the Jewish Christians (Olshausen, Comment. in loc. 3, 336, Am. ed.). Another reason for the insertion of this rule respecting chastity probably was the shameless violation of purity that every where took place in connection with the pagan festivals, and constituted an additional reason for a total disconnection with all idolatrous rites  (Conybeare and Howson, St. Paul, 1:217). See Schaff, Apost. Church, § 69; and FORNICATION.

Among special treatises on this subject are the following: Bagge. Περὶ ἀλισγημάτων (Jen. 1748); Benzel, De decreto apostolico (Lund. 1738); Dannhauer, Διατύπωσις concilii Hieros. (Argent. 1648); Deyling, De πορνείᾷ vetita (in his Obss. Sacr. ii, 469 sq.); Doderlein, De sensu decreti apost. (Butzov. 1769 sq.); Dorscheus, De sanguine et suffocato (Rostock, 1683); Hasaeus, id. (Brem. 1703); Moebius, id. (Lips. 1688); Hannecken, De sanguine escario (Giess. 1673); Heidegger, In concil. Hieros. (Tigur. 1678); id. De sanguine et suffocato (Amst. 1662); Langguth, De concil. apost. canone (Erf. 1681); Leonhard, De decreto coane. Hieros. (Jen. 1725); Nitzsch, De decreto apostolico (Viteb. 1795; also in Veli thusenii Comment. 6:385-418); Nosselt, De conc. Hieros. (Lips. 1678); Schottgen, De ritibus in synode Hieros. prohibitis (Starg. 1723); Velthern, Hist. conc. Hieros. (Jen. 1693); Wandalin, Circa sanguinem escarium (Viteb. 1678); Carpzov, De controversiis theologicis (Lips. 1695); Kripner, De esca idolis immolatorum (Jen. 1720); Crusius, De lege Mosaica inter Christianos (Lips. 1770); Weemse, The seven Precepts of Noah (in his Exposition, 2:40); Spencer, De Legib. Hebr. i; Barrington, Works, 2:265; Nind, Sermons, 2:27; Wedgewood, Decrees of the holy Apostles (Lond. 1851). SEE COUNCIL OF APOSTLES.

## Decret, Claude[[@Headword:Decret, Claude]]

             a French theologian and moralist, was born at Tournus in 1598. He joined the Jesuits in 1614, and became professor of philosophy and of belles- lettres at Chalons, and afterwards rector of the college in the same town. He died at Paris, April 10, 1668, leaving La Veritable Veuve (Paris, 1654). See Hoefer, Nouv. Biog. Generale, s.v.

## Decretals[[@Headword:Decretals]]

             letters from the popes of Rome deciding points of ecclesiastical law. For the history and collection of the decretals, SEE CANON LAW; SEE CLEMENTINES. The decretals compose the chief part of the canon law.

## Decretals, Pseudo-Isidorian[[@Headword:Decretals, Pseudo-Isidorian]]

             By this name a collection of spurious letters of popes is designated. They were first brought into use in the 9th century, in connection with the so- called Spanish collection of canons and decrees. SEE CANONS. The author of this collection placed at its head a spurious preface of Isidore Mercator (according to some manuscripts, Peccator), and for this reason they were ascribed, as early as the 9th century, to Isidore of Seville (q.v.).  During the Middle Ages they were generally considered genuine, but in the 15th century doubts of their genuineness were expressed by Nicholas de Cusa, SEE CUSA, and others, and in the 16th the Magdeburg centuriators (q.v.) and other Protestant historians so conclusively established their spuriousness that it is now admitted even by Roman Catholic writers. The birth-place, age, author, and motives of these letters are still controverted questions, and have called forth a large number of thorough investigations, by which several important points have been established with a high degree of probability. There is a large number of manuscripts (more than fifty) of this collection extant, and it is believed that a more careful study and comparison of them will lead to new results. The order of the documents, according to Codex Vaticanus (No. 630), a manuscript of the 12th century, is as follows: The preface is followed by a letter of Aurelius to Damasus, and the answer of the latter, both spurious; the Ordo de celebrando concilio, borrowed from the fourth Council of Toledo; a list of councils and a spurious correspondence between Jerome and Damasus. Then begins Part I, consisting of 50 apostolic canons; 59 spurious letters of the popes, from Clement to Melchiades (in chronological order); a treatise, De primitiva ecclesia et synodo Niccena, and the spurious Donation of Constantine. Part II begins with a section of the preface of the genuine Spanish collection of canons, and another section of the collection of Quesnel, and contains the Greek, African, Gallic, and Spanish councils, agreeing in all essential points with the Spanish collection. Part III begins likewise with a section of the preface of the genuine collection, which is followed by the decretals of the popes from Sylvester to Gregory II († 731); among them 35 spurious ones. The total number of spurious decretals in the collection is 94. Whether all of them belonged to the original collection, or whether a part were of later manufacture, is still a controverted point. The sources used by the compiler are the works of Cassiodorus and Rufinus, the Liber Pontficalis, the Vulgata, the works of the fathers, the theological literature up to the 9th century, the genuine decretals and decrees of councils, the so-called Capitula Angilrami (q.v.), and the Roman law collection, especially the Visigothic Breviarium Alaricaanum (see Knust, defontibus et consilio Psalm Isidoriane collectionis, Gottingen, 1832). The opinion of Rosshirt (Zu den kirchenrechtlichen Quellen des ersten Jahrtausends undzu denpseudoisidorischen Decretalen, Heidelberg, 1849) that the compilers used many more sources than are now known, and that most of the papal  letters which are now generally considered as spurious were probably taken from other collections, has not met with much approval.

As this collection was used by the popes with great effect to amplify their power over the bishops, it was long a common opinion that the compilers aimed chiefly at confirming and enlarging the papal power; but this opinion is now universally abandoned. Others, especially modern Roman Catholic writers, as Mohler, Walter, and Hefele, attribute to the falsifier the “wish to put an end to the confusion and servitude of the Church, and the uncertainty of law in his times, by introducing a uniform code of ecclesiastical discipline, clothed with the prestige of antiquity.” The most common opinion at present is that the compiler wished to free the episcopal power from dependence on the state, and to weaken, for the same purpose, the influence of the metropolitans and provincial synods. With regard to the time of the compilation, it has been established with certainty that it falls between 829 and 857. The author is not yet known. Benedict Levita, Otgar, archbishop of Mainz, and others, have been assumed. W The place where it was compiled was most probably the western part of the Frankish empire. The first mention of the collection is made in the proceedings of the Synod of Chiersy, in 857; and a few years later pope Nicholas I used it efficiently in his controversy with Hincmar, archbishop of Rheims. After the end of the 9th century numerous extracts were made, and they were received into all the large collections of canons, SEE CANONS, made during the Middle Ages. As regards the influence of the false decretals, it has been overrated by those who believe that the primacy of the Roman popes is mainly due to this vast fraud; and, on the other hand, it is underrated by the Roman Catholic writers, who maintain that the pseudo-decretals produced no change in the discipline of the Church, and were only an expression of the tendencies of those times, which, without them, would have been developed in the same manner. The truth, as has been already intimated, probably is, that the pseudo-decretals were compiled for the purpose of furthering episcopal tendencies, in opposition to the rights of metropolitans and provincial synods, but that they also greatly contributed to the development of the Roman primacy, and were unscrupulously used by the popes for this purpose.

There are two editions of the false decretals, the first in the Collection of Councils by Merlin (tom. i, Paris, 1523), and the second in Migne's Patrologia Lat. tom. 130 (Paris), which is only a reprint of the former. See Ballerini (Opp. Leon. tom. 3, p. 215, ss.); Theiner, De pseudoisidoriana  canonum collectione (Bresl. 1826); Wasserschleben, Beitrage zur Geschichte der falschen Decretalen (Breslau, 1844); Möhler, aus und iuber Pseudoisidor (in his Gesammelte Schriften, Regensb. 1838, vol. i); Gfrörer, Pseudoisidor (in Frei. burger Zeitschrift. far Theologie, vol. 17); Weizsacker, Hincmar und Pseudoisidor (in Zeitschrift fair theologische Literatur, 1858); and the Manuals of Ecclesiastical Law by Richter, Walter, Rosshirt, Phillips, and others.

## Decretists[[@Headword:Decretists]]

             one of the two parties into which the students of canon law in the 12th century were divided in consequence of the general recognition at that period of the supreme authority of the pope. The name is taken from the title of a work, Decretum Gratiani, which formed the basis of their studies in ecclesiastical law. Neander says, "The zeal with which the study of civil and ecclesiastical law was pursued had, however, this injurious effect, that the clergy were thereby drawn away from the study of the Bible, and from the higher, directly theological, interest, and their whole life devoted solely  to these pursuits." The opposite party were called Legists. See Neander, Hist. of the Church, 4:203 sq.

## Decretum[[@Headword:Decretum]]

             (or Decretale) is the letter of the clergy and people of a city, sent to the metropolitan and the comprovincial bishops, signifying the election cf a bishop of their city, whom they required to be consecrated. Gregory of Tours says that in the choice of Mauritius the electors could not come to one decretum. The name is also given to a form to be read by the deacon when a bishop is "designated." The difference between this and the foregoing decretum appears to be that the one was sent by the hands of some official of the vacant see immediately on the election of the bishop; if, thereupon, the pope gave his assent, the bishop became technically designate, and the deacon of his church read the decretale or petition for consecration.

## Decumanus[[@Headword:Decumanus]]

             (or Degeman) was a Welsh saint, who lived a hermit on the seashore at the place called from him St. Decuman's, near Watchet, in Somersetshire. His well was long pointed out there, and a chapel existed in the parish of Wendron, near Helstone, in Cornwall, which was dedicated to him. He is said to have died August 27, 706.

## Decuriones[[@Headword:Decuriones]]

             magistrates in the Roman provinces, who formed a body to represent the Roman Senate in free and corporate towns. Each decurion consisted of ten persons; and their duty was to watch over the interests of their fellow- citizens, and to increase the revenues of the commonwealth. The early Church was compelled to make laws to prevent the ordination of any man of this class as a presbyter or deacon. Instances had occurred in which presbyters had been compelled, after thirty years' service as ministers of Christ, to resume their curial offices. In some cases, after ordination, they were required to serve as flamens, and were crowned as heathen priests, while they exhibited the public games and shows to the people. The law forbidding the ordination of such persons was enacted to prevent this scandal. — Bingham, Orig. Eccl. bk. 4, ch. 4, § 4.

## Deda[[@Headword:Deda]]

             was a presbyter and abbot of Peartaneu (Bardney), in the province of the Lindissi. He is the authority of Bede for what he states concerning the early evangelization of Lincolnshire, and the multitude of people baptized in the Trent by bishop Paulinus in the presence of king Edwin. Beda calls him a faithful man.

## Dedan[[@Headword:Dedan]]

             (Heb. Dedan', דְּדָן, according to Gesenius, Thes. Heb. p. 322, from the Arab. signifying sport; according to Fürst, Hebr. Handw. p. 288, by reduplication from דָּן, in the sense of deep; in Eze 25:13, with ה local or paragogic, Deda'neh, דְּדָנֶה, “they of Dedan”), the name of one or two men or tribal progenitors. SEE DODANIM.

1. (Sept. Δαδάν, Δαιδάν.) A son of Raamah, son of Cush (Gen 10:7; 1Ch 1:9, “the sons of Raamah, Sheba, and Dedan”). B.C. considerably post 2513. SEE CUSH. His descendants are perhaps mentioned by Isaiah (Isa 21:13) and Ezekiel (Eze 27:15, Sept. ῾Ροδίων v. r. Α᾿ραδίων; 20, Sept. Δαιδάν v. r. Δεδάν; 38:13, Sept. Δαιδάν; 25:13, Sept. Δεδάν or Δαιδάν v. r. διωκόμενοι). See below.

2. (Sept. Δαιδάν, v.r. in Jer 49:8, Δαιδάμ) A son of Jokshan (1Ch 1:32), son of Keturah (Gen 25:3 : “Jokshan begat Sheba and Dedan; and the sons of Dedan were Asshurim, Letushim, and Leummim”).  B.C. post 1988. The usual opinion respecting this and the preceding founder of tribes is that the first settled among the sons of Cush, probably on the borders of the Persian Gulf; the second on the Syrian borders, about the territory of Edom (Michaelis, Spicileg. 1:201 sq.). But Vater (Comment. 1:120; followed by Gesenius, Thes. Heb. p. 322) has suggested that the name may apply to one tribe, and this may be adopted as probable on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan. SEE ARABIA.

The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named Sheba. It may be supposed that the Dedanites were among the chief traders traversing the caravan-route from the head of the Persian Gulf to the south of Palestine, bearing merchandise of India, and possibly of Southern Arabia, and hence the mixture of such a tribe with another of different (and Keturahite) descent presents no impossibility. The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are contained in the prophecies of Isaiah, Jeremiah, and Ezekiel, and are in every case obscure. The Edomitish settlers seem to be referred to in Jer 49:8, where Dedan is mentioned in the prophecy against Edom; again in Jer 25:23, with Tema and Buz; in Eze 25:13, with Teman, in the prophecy against Edom; and in Isa 21:13 (“The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanim”), with Tema and Kedar. This last passage is by some understood to refer to caravans of the Cushite Dedan; and although it may only signify the wandering propensities of a nomad tribe; such as the Edomitish portion of Dedan may have been, the supposition that it means merchant-caravans is strengthened by the remarkable words of Ezekiel in the lamentation for Tyre. This chapter (27) twice mentions Dedan; first in Eze 27:15, where, after enumerating among the traffickers with the merchant- city many Asiatic peoples, it is said, “The children of Dedan were thy merchants, many isles (אַיַּים) were the merchandise of thine hand: they brought thee for a present horns of ivory, and ebony.” Passing thence to Syria and western and northern peoples, the prophet again (in Eze 27:20) mentions Dedan in a manner which seems to point to the wide spread and possibly the mixed ancestry of this tribe.Eze 27:15 may be presumed to allude especially to the Cushite Dedan (comp. ch. Eze 27:13, where we find Dedan with Sheba and the merchants of Tarshish; apparently, from the context, the Dedan of chap. Eze 27:15); but the passage commencing in Eze 27:20 appears to include the settlers on the borders of Edom (i.e. the Keturahite Dedan). The whole of the passage is as follows: “Dedan [was] thy  merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these [were they] thy merchants. The merchants of Sheba and Raamah they [were] thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, [and] Chilmad, [were] thy merchants” (Eze 27:20-23). We have here a Dedan connected with Arabia (probably the northwestern part of the peninsula) and Kedar, and also with the father and brother of the Cushite Dedan (Raamah and Sheba), and these latter with Asiatic peoples commonly placed in the regions bordering the head of the Persian gulf. This Dedan, moreover, is a merchant, not in pastoral produce, in sheep and goats, but in “precious clothes,” in contradistinction to Arabia and Kedar, like the far-off Eastern nations who came with “spices, and precious stones, and gold,” “blue clothes and broidered work,” and “chests of rich apparel.”

The probable inferences from these mentions of Dedan support the argument first stated, namely,

1. That Dedan, son of Raamah, settled on the shores of the Persian gulf, and his descendants became caravan. merchants between that coast and Palestine.

2. That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan, formed a tribe of the same name, which appears to have had its chief settlement in the bolders of Idumaea, and perhaps to have led a pastoral life.

All traces of the name of Dedan, whether in Idumaea or on the Persian gulf, are lost in the works of Arab geographers and historians. The Greek and Roman geographers, however, throw some light on the eastern settlement; and a native indication of the name is presumed to exist in the island of Dadan, on the borders of the gulf (see Bochart, Phaleg, 4:6; Assemani, Bibl. Orient. 3, 1:146, 153; 2:184, 560, 564, 604, 744; Bisching, Asia, p. 562; Wahl, Descr. Asice, p. 639; Niebuhr, Arabien, p. 308 sq.; Heeren, Ideen, I, 2:227, 419; Barbosa, Ranusio raccolte, 1:288). The identification must be taken in connection with the recovery of the name of Sheba, the other son of Raamah, on the island of Awal, near the Arabian shore of the same gulf. SEE RAAMAH.

## Dedanim[[@Headword:Dedanim]]

             (Heb. Dedanim', דְּדָנַים, a patrial from Dedan; Sept. Δαιδάν), the descendants of the Arabian DEDAN SEE DEDAN (q.v.), spoken of (Isa 21:13) as engaged in commerce. Some, however, following the various rendering of the versions (Michaelis, Spicileg. 1:115 sq.), have thought the Rhodians to be meant, and others have even conjectured an allusion to the Dodona, a famous oracle of Epirus (Strabo, 7:504-7, ed. Almelon.).

## Dedicate[[@Headword:Dedicate]]

             (prop. חָנִךְ, chanak', to initiate, Deu 20:5; 1Ki 8:63; 2Ch 7:5; elsewhere הִקְדַּישׁ, hakdish', to hallow, and other Heb. terms), a religious ceremony whereby any thing is dedicated or consecrated to the service of God; and it appears to have originated in the desire to commence, with peculiar solemnity, the practical use and application of whatever had been set apart to the divine service. Thus Moses dedicated the tabernacle in the wilderness (Exodus 40; Numbers 7); Solomon his Temple (1 Kings 8); the returned exiles theirs (Ezr 6:16-17); Herod his (Josephus, Ant. 15:11, 6). The Maccabees, having cleansed the Temple from its pollutions under Antiochus Epiphanes, again dedicated the altar (1Ma 4:52-59), and an annual festival was established in commemoration of the event. This feast was celebrated not only at Jerusalem, but everywhere throughout the country, in which respect it differed from the feasts of the Passover, Pentecost, and Tabernacles, which could only be observed at Jerusalem. See below.

Not only were sacred places thus dedicated, but some kind of dedicatory solemnity was observed with respect to cities, walls, gates, and even private houses (Deu 20:5; Psalms 30, title; Neh 12:27). We may trace the continuance of these usages in the custom of consecrating or dedicating churches and chapels, and in the ceremonies connected with the “opening” of roads, markets, bridges, etc., and with the launching of ships. SEE CONSECRATION.

## Dedication of Churches[[@Headword:Dedication of Churches]]

             SEE CONSECRATION.

## Dedication, The Feast Of The[[@Headword:Dedication, The Feast Of The]]

             (τὰ ἐγκαίνια, the renewal, Joh 10:22 [which the Sept. has in Num 7:10]; Vulg. encania), the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabaeus had  driven out the Syrians, B.C. 164 (1Ma 4:52-59, where it is ὁ ἐγκαινισμὸς τοῦ θυσιατηρίου, the restoration of the altar, because the old and profaned altar was then replaced; but in 2Ma 10:5, ὁ καθαρισμὸς τοῦ ναοῦ, the purification of the Temple: the modern Jews call it simply chanukah', חֲנוּכָה[“dedication,” as occurs in Num 7:10-11; Num 7:84; Num 7:88; 2Ch 7:9; Neh 12:27; Psalms 30, title; Ezr 6:16-17; Dan 3:2, as in the Mishna; but Josephus, Ant. 12:7, 7, styles it φῶτα, lights). The following account of it is chiefly from Rabbinical sources. SEE ANTIOCHUS EPIPHANES.

Mode in which this Festival was and still is celebrated. — It commenced on the 25th of Chisleu, SEE CALENDAR, JEWISH, and lasted eight days, but it did not require attendance at Jerusalem. (Jesus, however, was present there during this season, χειμών, or winter, Joh 10:20.) It was an occasion of much festivity. — The Jews assembled in the Temple or in the synagogues of the places wherein they resided (Rosh haShana, 18:2), carrying branches of trees and palms in their hands, and sang psalms to the God of their salvation. No fast or mourning on account of any calamity or bereavement was permitted to commence during the festival (Mishna, Taanith, 2:10; Moed Katon, 3, 9); the Temple and all private houses were lighted up within and without by lanterns and torches every evening during the eight days in token of this joy (1Ma 4:52-59; 2Ma 10:6, etc.; Mishna, Baba Kama, v. 6), for which reasons Josephus also calls it λύχνων ἀνακαύσεις, the Feast of Lamps (comp. Ant. 12:7 7,7 with Apion. 2:39). Maimonides, in discoursing upon this subject, distinctly declares that “the lighting up of the lamps is a commandment from the scribes.” “The order is,” says he, “that every house should light one light, whether the inmates thereof be many or only one. He, however, who honors the injunction has as many lights as there are inmates in the house — he has a light for every man and woman. And he who respects it still more adds a light for every individual every night, so that if a house wherein are ten inmates began with ten lights, it would end with eighty” (Mishna, Torah Hilchoth Megillah VeChanukah, sec. iv, p. 326, b). These lamps must be lighted immediately after sunset by the head of the family, who pronounces the three following benedictions:

1. “Blessed art thou, Lord our God, King of the world, who hast sanctified us with thy commandments, and enjoined upon us to light the lamps of the Feast of the Dedication.”

2. “Blessed art thou, Lord our God, King of the world, who hast done wonders for our forefathers in those days about this time;” and,

3. “Blessed art thou, Lord our God, King of the world, who hast preserved us in life and health, and hast permitted us to see this day!” The third benediction however, is only pronounced on the first day of this festival. The practice of illumination in connection with this festival is, as we have seen, of very old date, and was most probably suggested by the fact that “the lamps which were upon the candlestick” were lighted by the people at the restoration of the Temple service (1Ma 4:50-51), as well as by the natural feeling existing among most nations to have illuminations on occasions of great joy. The Egyptians also had a similar festival (Herod. 2:62). Midrashim of very great antiquity, however, give another reason for this custom of lighting lamps. They tell us that “when the Maccabees went into the Temple after vanquishing the enemy, and wanted to light the candlestick, they could not find any oil, except one vial, and it was sealed with the ring of the high-priest, which assured them that it was not polluted, but it was just enough to light one day. Whereupon God, whose glory dwelleth in the heavens, blessed it, so that they were able to feed the lamps therewith for eight days. Wherefore the Maccabees and all the people, like one man, have ordained that these eight days should henceforth be days of joy and rejoicing, like the festivals ordained in the law, and that lamps should be lighted on those days, to make known the wondrous works which the God of the heavens hath wrought for them” (Megillath Antiochus, p. 145, ed. Jellinek; Talmud, Sabbath, 21, b). Now, whatever we may think about the embellishments of this story, it is not at all unlikely that a vial of oil was actually discovered in the Temple just at a time when it was most wanted, and that this is one of the reasons why the lighting of lamps has been instituted.

At every morning prayer during the whole of this festival, a portion of the 7th chapter of Numbers is read in the synagogue by the prelector, in accordance with a very old custom (Mishna, Megilla, 3, 6); thus, on the first day, Num 7:1-17, is read after the regular lesson of the Pentateuch, if it is a Sabbath, and the Haphtorah, or the portion from the Prophets, is Zechariah 2; on the second, Num 7:18-23, is read, beginning with “On the second day,” etc., and the same Haphtorah; on the third day, Num 7:24-29, and the same Haphtorah, and so on. In the Temple at Jerusalem, the “Hallel” was sung every day of the feast. Connected with this festival is the celebration of the exploits performed by  Judith (q.v.) upon Holofernes, because, as some suppose, she was of the stock of the Maccabees. Hence some of the Midrashim which give. the history of Judas Maccabaeus mix up with it the history of Judith.

Modern Jews keep the feast of lights very strictly, but servile work is not forbidden to be done. The feast is observed as one of rejoicing for the wonders which God wrought for them. During the eight days, parents and children amuse themselves in different innocent games, particularly the last night, when neighbors and friends meet together to enjoy themselves. The Karaites, however, do not observe this festival, because it is an uninspired ordinance.

There are four other dedications of the Temple recorded:

1. The dedication of the Solomonic Temple (1Ki 8:2; 2Ch 5:3), which took place in the seventh month, or in the autumn. B.C. 1003. This was coincident with the Feast of Tabernacles (q.v.).

2. The dedication at the time of Hezekiah, when the Temple was purified from the abominations which his father Ahaz introduced into it (2 Chronicles 29). B.C. 726. SEE HEZEKIAH.

3. The dedication of Zerubbabel's Temple, built after the captivity (Ezr 6:16), which took place in the month Adar, in the spring. B.C. 517.

4. The dedication of Herod's Temple (Josephus, Ant. 15:11, 6). B.C. 22. Some of the fathers have therefore thought that Jesus is said to have gone to the celebration commemorative of the dedication of Solomon's Temple or of Zerubbabel's. The fact, however, that there was no annual festival to commemorate these dedications, and that the evangelist John distinctly says that it was in the winter, establishes it beyond doubt that our Lord went to the Feast of the Dedication instituted by Judas Maccabaeus. SEE TEMPLE.

Literature. — Maimonides, Mishna Torah, or Yad HaChazaca; Hilchoth Megilla Ve-Chanukah, sec. 3 and 4; Megillath Antiochus, printed in Bartolocci, Bibliotheca Magna, 1:382, etc.; Midrash, Le-Chanukah, and Midrash, Achar le-Chanukah, published by Dr. Adolph Jellinek in Beth ha- Midrash (Leipzig, 1853), 1:132, etc. This volume also contains (p. 142, etc.) a reprint of Megillath Antiochus. See also the volumes quoted in this article, and in Fabricius, Bibliog. Antiquar. p. 419 sq. Likewise Otho, Lex. Rab. p. 238 sq.; Lightfoot and Wetstein, in loc. Job.; Wahner, De festo  Enceniorum (Helmst. 1715); Weber, De Encenius (Lips. 1683); Venne, De jure circa Encoenia (Erf. 1718); and the treatises De Encaeniis templorum, by Dannenberger (Lips. 1754), Lincke (Altdorf, 1678), Lund (Upsal. 1706), Reich (Altdorf, 1713). SEE FESTIVALS.

## Deems, Charles Force, D.D., LL.D[[@Headword:Deems, Charles Force, D.D., LL.D]]

             an eminent Methodist minister and writer, was born in Baltimore, Maryland, December 4, 1820. After graduating from Dickinson College in 1839, he entered the ministry of the Methodist Episcopal Church, going with the southern section in 1844. He served as general agent of the American Bible Society for North Carolina, 1840-41; professor of logic and rhetoric in the University of North Carolina, 1842-45; of chemistry in Randolph-Macon College, 1845-46; president of Greensborough Female College, 1850-55; and from 1866 until his death, November 18, 1893, was pastor of the Church of the Strangers, New York city. He was editor of the Southern Methodist Pulpit (1846-51); The Annals of Southern Methodism (1849-52); The Sunday Magazine (1876-79), and Christian Thought (1883-93). He was the founder and president of the American Institute of Philosophy from 1881 until his death. He published about twenty volumes, among which were Poems and Sermons: — also Jesus; the Gospel of Spiritual Insight: — Weights and Wings: — My Septuagint: — The Gospel of Common-Sense, etc. Dr. Deems was a beautiful character as a Christian, a preacher, a friend, and an author.

## Deep[[@Headword:Deep]]

             (the representative in the A. V. of several Heb. words, especially תְּהוֹם, tehom', Gen 1:2, etc. an abyss, often rendered “depth;” ἄβυσσος, Luk 8:31; Rom 10:7, elsewhere “bottomless pit'). The deep, or the great deep, in its literal sense, signifies, chiefly in Scripture —

1. Hell, the place of punishment, the bottomless pit (Luk 8:31; Rev 9:1; Rev 11:7).

2. The common receptacle of the dead; the grave, the deep or depths of the earth, under which the body is deposited: the state of the soul corresponding thereto, still more unseen, still deeper, still further distant from human inspection, is that remote country, that “bourne from whence no traveler returns” (Rom 10:7).

3. The deepest parts of the sea.(Psa 49:15; Psa 107:26).

4. The chaos, which, in the beginning of the world, was unformed and vacant (Gen 1:2). SEE ABYSS.

## Deer[[@Headword:Deer]]

             Although this word occurs in the English Bible only in the connection FALLOW DEER SEE FALLOW DEER (q.v.), it properly represents  several terms in the original, which are variously translated, and which denote widely different members of the antelope and cervic families. SEE CHAMOIS; SEE GOAT; SEE OX; SEE PYGARG; SEE ROE, etc. For the proper deer we find the following variations of the same word ayyal' (אִוָּל, an intensive of אִיַל, q. d. a large ram; Sept. ἔλαφος), the male, always rendered “hart” (q.v.), occurs Deu 12:15; Deu 12:22; Deu 14:5; Deu 15:22; 1Ki 4:23; Psa 42:1; Son 2:9; Son 2:17; Son 8:14; Isa 35:6; Lam 1:6 : ayyalah/ (אִיָּלָה, Gen 49:21; 2Sa 22:34; Job 39:1; Psa 18:33; Psa 29:9; Son 2:7; Son 3:5; Hab 3:19), or ayye'leth (אִיֶּלֶת, Pro 5:19; Jer 14:5), the female, always rendered “hind” in our version (Sept. στέλεχος). Many recent writers, however, either suppose different species of antelope to be meant, or, with Dr. Shaw, consider the term to be generic for several species of deer taken together. Sir J. G. Wilkinson believes the ayyal to be the Ethiopian oryx, with nearly straight horns. SEE ANTELOPE.

It should be observed, however, that an Ethiopian species could not well be meant where the clean animals fit for the food of the Hebrews are indicated, nor where allusion is made to suffering from thirst, and to high and rocky places as the refuge of females, or of both, since all the species of oryx inhabit the open plains, and are not remarkable for their desire of drinking; nor can either of these propensities be properly ascribed to the true antelopes, or gazellae, of Arabia and Syria, all being residents of the plain and the desert; like the oryges, often seen at immense distances from water, and unwilling to venture into forests, where their velocity of flight and delicacy of structure impede and destroy them. Taking the older interpretation, and reviewing all the texts where hart and hind are mentioned, we find none where these objections truly apply. Animals of the stag kind prefer the security of forests, are always most robust in rocky mountain covers, and seek water with considerable anxiety; for of all the light-footed ruminants, they alone protrude the tongue when hard pressed in the chase. Now, comparing these qualities with several texts, we find them perfectly appropriate to the species of these genera alone. Ayyal appears to be a mutation of a common name with ἔλαφος; and although no great stress should be laid on names which, more particularly in early times, were used without much attention to specific identity, yet we find the Chaldee ajal and Sarmatic jelen strictly applied to stag. Hence the difficulty lay in the modern denial that ruminants with branched deciduous horns existed in the south-west of Asia and Egypt; and Cuvier for some time doubted,  notwithstanding Virgil's notice, whether they were found in any part of Africa; nevertheless, though not abundant where water is rare, their existence from Morocco to the Nile, and beyond it, cannot be denied; and it is likely that an Asiatic species still appears sometimes in Syria, and, no doubt, was formerly common there (see the Penny Cycloepedia, s.v. Deer).

1. The species usually referred to by the above Heb. terms is probably that now known by the name of Cervus barbarus, or Barbary stag, in size between the red and fallow deer, distinguished by the want of a bisantler, or second branch on the horns, reckoning from below, and by a spotted livery, which is effaced only in the third or fourth year. This species is figured on Egyptian monuments, is still occasionally seen about the natron lakes west of the Nile, and, it seems, has been observed by travelers in the desert east of the Dead Sea, on the route from Cairo towards Damascus. We take this to be the igial or ajal of the Arabs, the same which they accuse of eating fish — that is, the ceps, lizards, and snakes, a propensity common to other species, and similarly ascribed to the Virginian and Mexican deer.

2. Another species is the Persian stag, or maral of the Tahtar nations, and gewazen of Armenia, larger than the stag of Europe, clothed with a heavy mane, and likewise destitute of bisantlers. We believe this species to be the soegur of Asiatic Turkey, and mara of the Arabs, and therefore residing on the borders of the mountain forests of Syria and Palestine. One or both of these species were dedicated to the local bona dea on Mount Libanus — a presumptive proof that deer were found in the vicinity.

Of the hind it is unnecessary to say more than that she is the female of the stag, or hart, and that in the manners of these animals the males are always the last to hurry into cover. SEE STAG.

## Deering[[@Headword:Deering]]

             SEE DERING.

## Defender of the Faith[[@Headword:Defender of the Faith]]

             (fidei defensor), a title belonging to the sovereign of England, as Catholicus does to the king of Spain, and Christianissimus to the king of France. It was originally conferred by Leo X on Henry VIII for his work against Martin Luther; and the bull for it bears date quinto idus Octob. 1521. It was afterwards confirmed by Clement VII. On Henry's suppression of the monasteries, the pope of Rome deprived him of this title, and deposed him from his throne. The English Parliament (35 Henry VIII, ch. 3) confirmed the title, and it has ever since been used by English monarchs.

## Defense[[@Headword:Defense]]

             This word, besides its ordinary and proper use, stands in the English Bible as a mistranslation of two Heb. terms.  1. Matsotr' מָצוֹר, in connection with יְאֹרַים, streams, rendered in 2Ki 19:24, “rivers of besieged places,” Sept. ποταμοι συνοχῆς, Vulg. aquae clausae; in Isa 19:6, “brooks of defense,” Sept. διώρυες τοῦ ποταμοῦ, Vulg. rivi aggerum; in Isa 37:25, “rivers of the besieged places,” Sept. συναγωγὴ ὕδατος, Vulg. rivi aggerum), a proper name for EGYPT, alluding to its canals, i.e. the branches of the Nile. The derivation of the term is obscure; perhaps it is only another application of the Heb. word of the same form, elsewhere signifying (literally straitness, hence) a mound or fortification, and applied to Egypt, especially Lower Egypt, as being strongly fortified, both by nature and art. SEE MAZOR.

2. Be'tser (בֶּצֶר, probably something dug out of a mine, occurring only in Job, and rendered in chap. 22:24, “gold,” Sept. πέτρα, Vulg. silex; in Isa 37:25, “defense,” Sept. βοηθὸς ἀπὸ ἐχθρῶν, Vulg. contra hostes; in chap. 36:19, ‘gold,” Sept. δυνατὸς ἐν ἀνάγκῃ, Vulg. tribulatio), precious ore, i.e. of gold or silver, in its native state; an interpretation evidently required by the corresponding terms in the parallel members of the hemistichs where it occurs. SEE GOLD.

## Defense of Christianity[[@Headword:Defense of Christianity]]

             SEE APOLOGY.

## Defensor[[@Headword:Defensor]]

             (1) the first bishop of Angers. Nothing is known of his birth or age. (2) A monk of the monastery Ligutge, which St. Martin founded on the river Calin, not far from Poitiers. He lived about the end of the: 7th century or the beginning of the 8th. He was a diligent student of the fathers, and by his scholarly habits acquired the title of "Grammarian." He made extracts and compiled a book entitled Scintillaruni, seu Sententiarum Catholicorum Patrum. The work is divided into eighty chapters, and treats  of the principal Christian virtues. It has appeared, according to Possevin, in three editions: Antwerp, 1550; Venice, 1552; Cologne, 1554.

## Defensor Ecclesis[[@Headword:Defensor Ecclesis]]

             SEE ADVOCATE OF THE CHURCH..

## Defensor matrimonii[[@Headword:Defensor matrimonii]]

             an officer of the Roman Church in every diocese, whose duty it is, in cases where a marriage is claimed to be null, to search for and produce the proofs of its validity, and to follow the case into any court to which it may be carried by appeal, with the right of originating such an appeal himself in  cases where, through some defect in the proceedings or in the testimony, a verdict of nullification has been granted upon insufficient grounds. The office was instituted by Benedict XIV by his bulls of Aug. 26, 1741, and Nov. 3, 1741 (Bullar. Magn. tom. xvi, p. 41, 48).

## Defile[[@Headword:Defile]]

             (denoted by several Heb. and Gr. words, especially טָמֵא, tame', μιαίνω, denoting filthiness, but spoken chiefly in a figurative or ceremonial sense). Many were the blemishes of person and conduct which, under the Mosaic law, were esteemed defilements; some were voluntary, others involuntary; some originated with the party, others were received by him; some were inevitable and the effect of nature, others the consequences of personal transgression. Under the Gospel, defilements are those of the heart, of the mind, the temper, and the conduct. Moral defilements are as numerous, and as thoroughly prohibited under the Gospel as ever; but ceremonial defilements are superseded as requiring any religious rites, though many of them claim attention as usages of health, decency, and civility (Mat 15:18; Gen 49:4; Romans 1, 24; Jam 3:6; Eze 43:8). SEE POLLUTION.

## Dega[[@Headword:Dega]]

             SEE DAIGH.

## Degenkolb, Karl Friedrich[[@Headword:Degenkolb, Karl Friedrich]]

             a German theologian, was born at Weissenfels, July 12, 1682. He studied at Leipsic, became deacon in 1716, archdeacon in 1723, pastor at Stolpen in 1729, and died in 1747. His principal works are Kirch-Regierunge Gottes im Alten und Neuen Testament (Bautzen, 1715): — Einleitung in die politische Historie (Pirna, 1716): — Wider die Atheisten, Materialisten, Juden, Turken und Heiden (1722): — Grundriss der Theologie (Dresden, 1731). See Hoefer, Nouv. Biog. Generale, s.v.

## Degerando[[@Headword:Degerando]]

             SEE GERANDO, DE.

## Degin, Bishop Of Menevia[[@Headword:Degin, Bishop Of Menevia]]

             SEE DAVID, ST.

## Degradation[[@Headword:Degradation]]

             in ecclesiastical law, the act of depriving a clergyman of his orders, or the act of deposing an offender from a higher to a lower grade of office. In the case of bishops, this degradation consisted in removal from a larger and more important see to one smaller or less considerable. Presbyters were degraded to the rank of deacons, and deacons to that of subdeacons. This kind of punishment was also inflicted on bishops in Africa by superseding them in their expected succession to the office of archbishop or metropolitan. In later times, degradation implied privation of all authority and station. An instance of ecclesiastical degradation in the eighth century at Constantinople is recorded. The patriarch Constantine was made to ascend the ambo; he was stripped by the bishops of his pallium, and anathematized; he was then made to walk out of the church backwards. When Cranmer, archbishop of Canterbury, was degraded by order of queen Mary, his persecutors dressed him in episcopal robes made of canvas, put  the mitre on his head, and the pastoral staff in his hand; and in this attire showed him to the people. They then stripped him piece by piece. On the Roman forms of degradation, see Elliott, Delineation of Romanism, bk. ii, ch. xv (Lond. edition); see also Bingham, Orig. Eccl. bk. xvii, ch. i, ii; Canon 122 of Church of England; Augusti, Christl. Archaeologie, 3, 401, and the article SEE DEPOSITION.

## Degree[[@Headword:Degree]]

             is the rendering in the A. V. of one Heb. and one, Gr. term (besides being employed as an adjunct in the phrases “man of high [or low] degree,” where it has no [other] correspondent in the original) מִעֲלָה, maalah' (2Ki 20:9-11 Isa 38:8, referring to the graduated scale of the dial [q.v.] of Ahaz, and in the titles of the Psalms entitled “Song of Degrees” [see below]; a step, as elsewhere generally rendered); βαθμός (only 1Ti 3:13, graduation or promotion, etc. of a deacon [q.v.] to a higher office; or perhaps rather a spiritual stand-point or condition, see Alford, in loc.), a step (as of a staircase or door, Sir 6:36). SEE STAIRS.

## Degrees[[@Headword:Degrees]]

             (French degre, from Lat. gradus, a step), titles of rank to which are annexed privileges, conferred upon students in colleges and universities, or upon members thereof, as a testimony of their proficiency in the arts and sciences. The term “Arts,” or “Liberal Arts,” as technically applied to certain studies, came into use during the Middle Ages, and on the establishment of universities, the term “Faculty of Arts” denoted those who devoted themselves to science and philosophy as distinguished from the faculty of theology, and afterwards of medicine and law. The number of” ‘ arts” embraced in the full mediaeval course of learning was seven: Grammar, Logic, Rhetoric (constituting the Trivium), Music, Arithmetic, Geometry, and Rhetoric (the Quadrivium). The terms master and doctor were originally applied synonymously to any person engaged in teaching. In process of time, the one was restricted to the liberal arts, the other to divinity, law, and medicine. When regulations were established to prevent unqualified persons from teaching, and an initiatory stage of discipline was prescribed, these terms became significant of a certain rank, and of the possession of certain powers, and-were called gradus, “steps” or  “degrees.” The passing of the initiatory stage, said to have been first instituted by Gregory IX (1227-41), conferred the title of bachelor (q.v.), and an additional course of discipline and examination was necessary to obtaining that of master. The title of Master of Arts originally implied the right, and even the duty of publicly teaching some of the branches included in the faculty of arts; a custom which is still retained, to some extent, in the German universities, but has fallen into disuse in other countries. The degrees of D.D. (doctor divinitatis), S.T.D. (sacrce theologice doctor), and LL.D. (doctor utriusque legum), are conferred, honoris causa, by colleges and universities, upon persons held to be worthy of them, whether members of the said institutions of learning or not. The see of Rome claims a universal academical power, and the Pope confers the doctor's degree at pleasure. See Kirkpatrick, Historically received Conception of the University; Newman, Office and Work of Universities, p. 241; Tholuck, in Herzog's Real-Encyklopadie, 16:722; and the article SEE DOCTOR.

## Degrees, Song Of[[@Headword:Degrees, Song Of]]

             (שַׁיר הִמִּעֲלוֹת, song of the steps; Sept. ᾠδὴ τῶν ἀναβαθμῶν, Vulg. canticum graduum), a title given to fifteen Psalms, from 120 to 134 inclusive. Four of them are attributed to David, one is ascribed to the pen of Solomon, and the other ten give no indication of their author. Eichhorn supposes them all to be the work of one and the same bard (Einl. in das A. T.), on the view adopted by many that the indications of authorship in these titles are not trustworthy, since they appear to have been added by a later hand, and in any casp “the very same phraseology would be employed to denote a hymn composed in honor of David or of Solomon” (Marks's Sermons, 1:208-9). The most generally accredited opinion, however, is that some of these hymns were preserved from a period anterior to the Babylonish captivity; that others were composed in the same spirit by those who returned to Palestine, on the conquest of Babylon by Cyrus, and that a few refer even to a later date, but were all incorporated into one collection, because they had one and the same character. This view is adopted by Rosenmüller, Herder, Mendelssohn, Joel Brill; and others. With respect to the term הִמִּעֲלוֹת, or “degrees,” a great diversity of opinion prevails among Biblical critics.

1. According to some, it refers to the melody to which the Psalm was to be chanted. Bellermann (Metrik der Hebrier, p. 190 sq.) calls these Psalms “trochaic songs.” Luther translates the words “Ein Lied im hohern Chor,” thus connecting the Psalm with the manner of its execution; and Michaelis (in Lowth, De Sacri Poesi, p. 511) compares מעלהwith the Syriac שכלתא(Scala), which would likewise characterize the metre or the melody (Assem. Bibl. 1:62); but Gesenius (Ephemerid. Hal. 1812, No. 205) denies to the Hebrews any metrical prosody. SEE POETRY, HEBREW.

It is thought that the poetry of the Syrians may hereafter throw some light upon this title, as of the eight species of verse which they distinguish, one is called gradus, scala, degrees, like these Psalms, and the name appears to refer to a particular kind of metre (see Ephem. litt. Hal. 1815, No. 11); — but what that metre is, and whether it exists in the Psalms bearing this title, we have not yet the means of determining.

2. On slight grounds, also, some refer the name Shir ham-Maaloth — song of degrees — to the argument of the Psalms, and translate songs of ascent, or odes of ascension, supposing them to have been sung by the Israelites while returning from exile (Ezr 7:9), or on their annual journeys to Jerusalem in order to celebrate the festivals: hence some understand sacred marches, orpilgrim songs; but this would only apply to two of them (Psalms 122, 126). Such, however, is the opinion of Herder (Geiste der hebraischer Poesie), who interprets the title “Hymns for a journey.” This view is advocated at length by Hengstenberg (Comment. on Psalms, 3:406, Edinb. ed.), and has been adopted by several later critics.

3. Aben Ezra quotes an ancient authority (so Kimchi, Saadias, Jarchi, etc. explain), which maintains that the degrees allude to the fifteen steps which, in the Temple of Jerusalem, led from the court of the women to that of the men, and on each of which steps one of the fifteen songs of degrees was chanted (comp. Talmud, Middoth, 2:5; Succa, v. 4). Adam Clarke (Comment. on Psalms 120) refers to a similar opinion as found in the Apocryphal Gospel of the birth of Mary: “Her parents brought her to the Temple, and set her upon one of the steps. Now there are fifteen steps about the Temple, by which they go up to it, according to the fifteen Psalms of degrees.” SEE TEMPLE.

4. The most probable interpretation, however, is that adopted by Gesenius (Thes. Heb. p. 1031 sq.), that they are so called from a certain rhythm obvious in several of them, by which the sense, as it were, ascends by  degrees or steps, the first or last words of a preceding clause being often repeated at the beginning of the succeeding one (see Jour. Sac. Lit. October, 1854, p. 39 sq.). Thus, in Psalms 121 :

1. I will lift up mine eyes unto the hills, From whence cometh my help.

2. My help cometh from the Lord, Who made heaven and earth.

3. He will not suffer thy foot to be moved; Thy keeper will not slumber.

4 Lo, not slumber nor sleep will the keeper of Israel.

5. Jehovah is thy keeper, etc.

Compare also Psa 122:2-9; Psa 123:3-4; Psalm 124:15; Psa 126:2-3; Psa 129:1-2. To the same class belongs also the song of Deborah (Jdg 5:3-30). This view is followed by De Wette (Einl. in dos A. T. p. 289) and others. See Tiling, Disquisitio de inscriptione, שַׁיר הִמִּעֲלוֹת(Brem. 1765); Clarisse, Psalmi quisndecim Hammaaloth (L. B. 1819); Sticht, De Psalmis Hammaloth (Altona, 1766). SEE PSALMS.

## Deguerry, Gaspard[[@Headword:Deguerry, Gaspard]]

             a French priest, was born at Lyons in 1797. Having completed his studies in the college of Villefranche, he was in 1820 ordained priest. In 1824 he preached at Lyons, in 1825 and 1826 at Paris, and in the year following Charles X appointed him chaplain of the sixth regiment of the royal guards. After the revolution in 1830 Deguerry resumed preaching again. On his return from Rome, in 1840, he was made canon of Notre Dame, then archpriest, and finally curate of St. Eustatius in 1845 and of St. Magdalene in 1849. He refused the bishopric of Marseilles, offered to him by Napoleon III, but accepted a call as religious instructor of the prince In 1868. Being taken prisoner by the communists, March 18, 1871, he was shot at La Roquette. He wrote, Eloges de Jeanne d'Arc (1828, 1856): — Histoire de l'Ancien et du Nouveau Testament (1846): — Vie des Saints (1845): — and Sermons on the Lord's Prayer, preached at the Tuileries in 1866. See Lichtenberger, Encyclop. des Sciences Religienses, s.v. (B.P.)

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

             a German Jesuit, was born in 1800 at Strasburg. In 1817 he joined his order, and was professor at the college of Brieg, in Switzerland, where he educated most of the Jesuits, who since 1848 have acted as missionaries in Germany. He died November 8, 1871, at Maria-Einsiedeln, leaving, Grundliche und leichtfassliche Erklarung des katholischen Katechismus. (1857-63, 5 volumes): — Die vollkommene Lebe Gottes (Ratisbon, 1856): — Examen ad Usum Cleri (2d. ed. 1849; 3d ed. 1866). (B.P.)

## Dehavites[[@Headword:Dehavites]]

             (Chald. Dehaye', דֶּהָיֵא, or Dehave', דֶּהָוֵא, Sept. Δαναῖοι, Vulg. Dievi), one of the Assyrian tribes from which a colony was led out by Asnapper to repopulate Samaria, and who there joined their neighbors in opposing the reconstruction of the Temple at Jerusalem (Ezr 4:9). These Dahi were probably the Δάοι, Dai (Herod. 1:125), a nomade Persian tribe east of the Caspian Sea (Ammian. Marc. 20:8, p. 300, ed. Bip.), in the neighborhood of the Mardians, or Hyrcanians (Strabo, 11:508, 511; Pliny, 6:19; 37:33; Solin. 20), towards Margiana (Ptol. 6:10), under the rule of Darius (Curt. 4:126), and later of Alexander (Curt. 8:14, 5; 9:2, 24) and his successors (Livy, 27:40). This people appears to have been widely diffused, being found as Dahac (Δάαι) both in the country east of the Caspian (Strab. 11:8, 2; Arrian, Exped. Al. 3, 11, etc.), and in the vicinity of the Sea of Azof (Strab. 11:9, 3); and again as Dihi (Δῖοι, Thucyd. 2:96), or Daci (Δακοί, Strab., D. Cass., etc.), upon the Danube. Their name perhaps survives in the present district Daghestan. They were an Arian race, and are regarded by some as having their lineal descendants in the modern Danes (see Grimm's Geschicht. der Deutsch. Sprach. 1:192-3). The name is derived from the Persian dah, “a village;” Dehavites will therefore be equivalent to the Latin “Rustici.” Their love of war and plunder induced them to serve as mercenaries under various princes (Arrian, 3, 11; v. 12); and their valor has immortalized them in the pages of Virgil as “indomiti  Dahae” (AEn. 8:728). A band of them had doubtless entered the service of the Persian monarch, followed him to Palestine, and received for their reward grants of land in Samaria (Stephanus Byzant. s.v.; Ritter, Erdkunde, 7:668; Rawlinson's Herodotus, 1:338).

## Dehon Theodore, D.D.[[@Headword:Dehon Theodore, D.D.]]

             bishop of the Protestant Episcopal Church in the diocese of South Carolina, was born in Boston, Mass., in Dec., 1776. His early education was obtained in the public school, where, for some years, he stood at the head of his class. In 1791 he entered Harvard University, where he graduated with the highest honors in 1795. He at once commenced his preparation for the ministry, for which, from early childhood, he had evinced a strong inclination. — In 1797 he was ordained, and soon became the rector of Trinity Church, Newport, R. I., where he remained until 1810, when he was compelled, by failing health, to seek a milder climate. An invitation to the rectorship of St. Michael's Church, Charleston, S. C., was accepted. In this charge, as at Newport, he was loved and revered by all classes. In 1812 he was elected bishop of the diocese of South Carolina, to which office he was solemnly set apart, in Philadelphia, by the venerable Bishop White. He continued in the rectorship of his church, and performed its duties and those of the bishopric, with eminent zeal, discretion, and success, until he fell a victim to yellow fever in August, 1817. At the request of the vestry of St. Michael's, he was buried beneath its chancel. His sermons, in two volumes, have passed through two editions in this country, and through three in England. They are models of practical pulpit discourse. See Memoir by Rev. Dr. Gadsden, and Pref. to 2d edit. Sermons, vol. i; also Sprague, Annals, v. 425.

## Dei Gratia[[@Headword:Dei Gratia]]

             (Lat. by the grace of God) is a formula used by bishops and monarchs. “Felix of Rome (A.D. 356) styled himself episcopus per Dei gratiam. Afterwards it came to be appended by archbishops, bishops, abbots, abbesses, deans, monks, and even chaplains, to their titles in letters and other documents, as an expression of dependence. After the middle of the 13th century, when the sanction of the pope began to be considered necessary to ecclesiastical offices, the higher clergy wrote Dei et Apostolicae sedis gratis, ‘by the favor of God and the apostolic see.' At a  later period many of them preferred to write miseratione divin, permissione divina, and the like; but they still continued to be styled by others Dei gratia. In the British Islands this style was generally dropped about the time of the Reformation, but it was occasionally given to the archbishops of Canterbury and York even after the beginning of the 17th century. Beginning with the times of the Carlovingians, many temporal princes, earls, and barons made use of the formula Dei Gratia; and before the 15th century no idea of independence or of divine right seems to have attached to it. But in 1442, king Charles VII of France forbade its use by the Comte d'Armagnac, and in 1449 obliged the duke of Burgundy to declare that he used it without prejudice to the rights of the French crown. These instances show that it had now begun to be regarded as belonging exclusively to sovereigns who owed no allegiance to any other earthly potentate or power. In this way, what was originally a pious expression of humility came to be looked upon as an assertion of the doctrine of the ‘divine right' of kings.”

## Deicolae[[@Headword:Deicolae]]

             (worshippers of God) was a name sometimes applied to monks.

## Deicolus[[@Headword:Deicolus]]

             (Deel, Deicola, or Dichuill) of Lure was a saint and abbot. He went with St. Colulmban from Britain to Burgundy, and shared his fortunes at Luxeuil. He was a uterine brother of St. Gallus. Bodily weakness hindered him from following Columban into exile, and although left to perish in the brushwood near the monastery, he found his way to the place where Lutraor Lure now stands, in Burgundy, and built his cell there, which eventually grew into a large and flourishing monastery. He is said to have been visited by the Roman pontiff. After ten years at Lure, seeing death approaching, he appointed Columbus his successor, and retiring to greater seclusion, died January 18, 625. His chief festival has always been on that day of the year.

## Deiferus[[@Headword:Deiferus]]

             SEE DIER.

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

             a Lutheran professor, was born near Greencastle, Franklin County, Pennsylvania, in March 1819. He attended a classical school, in his native town, in 1838; graduated from Pennsylvania College in 1844; and then pursued the course in the Gettysburg Theological Seminary. In 1846 he accepted an appointment to the chair of ancient languages in Wittenberg College, Springfield, Ohio, which position he held until 1868, when impaired health compelled him to resign. In connection with his labors as professor, he took charge of churches at different times in several places  near Springfield. He died there, March 29, 1869. In 1859 he published a Biography of Dr. Ezra Keller, first president of Wittenberg College. See Pennsylvania College Book, 1882, page 220.

## Deiniolen[[@Headword:Deiniolen]]

             (Deiniol ab, Deiniol Ail; or Deiniol Fab) was a Welsh saint of the 6th century. He was a son of Deiniol, first bishop of Bangor. He succeeded his father as second abbot in the monastery at that place, and is said to have founded the church of Llandeiniolen, in Carnarvonshire, in 616. He is conmemorated November 23.

## Deipra[[@Headword:Deipra]]

             mother of God, a title applied to Mary, the mother of Christ, at the Council of Nicaea. SEE THEOTOKOS.

## Deism[[@Headword:Deism]]

             (from Deus, God) properly means the belief in the existence of a supreme intelligent First Cause, in opposition to Atheism. It is now, however, applied to that form of infidelity which professes to believe the existence of a personal God, but denies his revelation. The word Deism is, at bottom, the same as Theism (from Θεὸς, God); but a distinction in practical use has arisen between them. Des Prades calls Theism the faith of reason, which precedes all revelation; but, on the other hand, designates by Deism the faith in reason which contests revelation. In more modern times, an arbitrary distinction between the two terms mentioned has been adopted by the usage of scientific language in Germany, according to which Deism is the doctrine of God's relation to the world, which represents God as not only different, but also as separated from the world, therefore as only in an external relation to it; on the other hand, Theism would be the doctrine which represents God as holding an internal and real relation to the world. Kant makes the distinction between a deist and a theist as follows: the deist, he says, believes in a God, but the theist in a living God. “About the  middle of the 16th century the title was arrogantly assumed by those who professed to believe in a God, while they refused to acknowledge any revelation of his will. They set up in opposition to Christianity what they are pleased to call ‘natural religion,': but never agreed upon the articles of faith which it taught, or the practical duties which it required. Deism, in effect, is a rejection of all known religions, supplying nothing in their place, but leaving the mind to doubt and darkness. But the friends of Christianity have no reason to regret the free and unreserved discussion which their religion has undergone. The cavils and objections of the deists have been fairly heard and fully answered; but, for their opposition we should not have had such a vast mass of Christian evidences as has been collected by the pious and learned; evidences which, while they prove the truths of Christianity, so illustrate its doctrines as to be of lasting service to the cause of genuine religion and the best interests of mankind” (Eden). The ground taken by the: English deists was substantially the naturalistic, viz. that the Gospel history was the product of an invention imposed upon the world by its authors.

Lord Herbert of Cherbury (born 1581, died 1648) has been regarded as the first deistical writer in England, or at least the first who reduced Deism to a system, affirming the sufficiency of reason and natural religion, and rejecting divine revelation as unnecessary and superfluous. His system, taught in his De Veritate and De Religione Laici, embraced these five articles:

1, The being of God;

2, that he is to be worshipped;

3, that piety and moral virtue are the chief parts of worship;

4, that God will pardon our faults on repentance; and,

5, that there is a future state of rewards and punishment.

SEE HERBERT OF CHERBURY. Hobbes († 1680), deriving all knowledge from the senses, taught a lower, but more logical form of Deism than Herbert, and one less calculated to do harm, as his system obviously subverts ordinary morality. SEE HOBBES. Charles Blount († 1693) published a translation of Philostratus's Life of Apollonius Tyanceus, with the same purpose as that of Hierocles in the 4th century, viz. to contrast the character and history of Christ disadvantageously with that of Apollonius. After his death appeared his Oracle of Reason (1695), explaining the “Deists' Religion.” John Toland († 1722), in his Christianity  not Mysterious (1696), asserted the capacity and supremacy of reason (anticipating the modern Rationalism [q.v.]), and also, in his Amyntor (1699), — threw doubt upon the Canonl. The theory that Christ was an ordinary man, whose followers elevated him to the imaginary dignity of a divine being, had been started by the early opponents of Christianity — Celsus, Porphyry, and Julian. It was revived by Woolston (t 1733) (q.v.), in his Six Discourses on the Miracles (1727), and by Tyndal (q.v.) in his Christianity as old as the Creation (1730). Tyndal was followed by Chubb, True Gospel of Christ (1748), and other writings, SEE CHUBB; and by Morgan, The Moral Philosopher, and other works. These views were disseminated among the higher classes in England by Bolingbroke and Shaftesbury, and at a later period, in the form of complete skepticism, by Hume and Gibbon. Among the illiterate, Thomas Paine (q.v.) was the great propagator of Deism. The progress of vulgar Deism among the higher classes was arrested by Butler's immortal Analogy, SEE BUTLER, and among the lower, to a large extent, by the rise and progress of Methodism.

In France, the English Deism was adopted and diffused by Voltaire and the Encyclopedists (q.v.); but it soon became frivolous, immoral, and, in fact, atheistic. In Germany, the same seed sprang up in the 18th century in the theories which gave rise to the modern Rationalism (q.v.). “The deistical movement, if viewed as a whole, is obsolete. If the same doubts are now repeated, they do not recur in the same form, but are connected with new forms of philosophy, and altered by contact with more recent criticism. In the present day sceptics would believe less than the deists, or believe more, both in philosophy and in criticism. In philosophy, the fact that the same difficulties occur in natural religion as well as in revealed, would now throw them back from Monotheism into Atheism or Pantheism; while the mysteries of revelation, which by a rough criticism were then denied, would he now conceded and explained away as psychological peculiarities of races or individuals. In criticism, the delicate examination of the sacred literature would now prevent both the revival of the cold, unimaginative want of appreciation of its extreme literary beauty, and the hasty imputation of the charge of literary forgery against the authors of the documents. In the deist controversy, the whole question turned upon the differences and respective degrees of obligation of natural and revealed religion, moral and positive duties; the deist conceding the one, denying the other. The permanent contribution to thought made by the controversy consisted in turning attention from abstract theology to psychological, from  metaphysical disquisitions on the nature of God to ethical consideration of the moral scheme of redemption for man. Theology came forth from the conflict, reconsidered from the psychological point of view, and readjusted to meet the doubts which the new form of philosophy Ñ psychology and ethics — might suggest. The attack of revealed religion by reason awoke the defense, and no period in Church history is so remarkable for works on the Christian evidences — grand monuments of mind and industry. The works of defenders are marked by the adoption of the same basis of reason as their opponents, and hence the topics which they illustrate have a permanent philosophical value, though their special utility as arguments be lessened by the alteration in the point of view now assumed by free thought” (Farrar, Critical History of Free Thought, lect. 4).

The aim of honest deists has professedly been to maintain the doctrine of a Personal God; and they have asserted and assumed that this doctrine can be better and more surely vindicated apart from what they call the entanglements of Christian faith than in connection with them. But the history of thought, in the last century especially, shows that Deism, or belief in a Personal God apart from Christianity, gives way steadily before the assaults of Pantheism and Positivism. No robust faith has ever sprung out of Deism. The so-called spiritualistic writers of France have contended nobly (e.g. Cousin, Saisset, and others) against Materialism; but their task of upholding Theism in France has devolved now almost wholly upon Christian thinkers.

A succinct account of the English deists and their principles will be found in Van Mildert, Boyle Lecture, sermon 10; Lechler, Geschichte d. englisch. Deismus (1841). See also Leland, View of deistical Writers (new. ed. by Edmonds, Lond. 1837, 8vo); Noack, Die Freidenker in der Religion (Bern. 1853-55, 3 vols.; vol. 1 treats of the “English Deists,” vol. 2 of the “French Freethinkers,” vol. 3 of the “German Enlightenment”); Farrar, Critical History of Free Thought (Oxf. 1863, 8vo; repub. Boston, 1863, 12mo); Hurst, History of Rationalism, chap. 19; Hagenbach, Hist. of Doctrines, § 238; Dorner, Geschichte d. protest. Theologie (1867), p. 487; Liddon, Bampton Lecture, 1867. Compare the articles SEE INFIDELITY; SEE RATIONALISM. For the writers against Deism, SEE APOLOGETICS; SEE APOLOGY; SEE EVIDENCES.

## Deity[[@Headword:Deity]]

             a name of the Supreme Being, from the Latin Deus, God. It was originally an abstract term, and thence transferred to signify, in a concrete sense, Him whom we call GOD.

## Deity Of Jesus Christ[[@Headword:Deity Of Jesus Christ]]

             “In the use of this phrase concerning our Lord we mean to assert that he was ‘the very and eternal God.' It is a more proper expression than ‘the divinity of Christ,' since this latter does not necessarily imply anything more of our Lord's nature than that it was godlike, or of heavenly origin whereas the term ‘Deity' contains in it the notion of essential Godhead. The other expression, however, has prevailed, on account of the word ‘Deity' having come to be so commonly used as the concrete instead of the abstract sense, to denote a divine Being.” — Eden, Churchman's Dictionary, s.v. SEE CHRISTOLOGY, TRINITY.

## Dekar[[@Headword:Dekar]]

             (Heb. De'ker, דֶּקֶר, a thrusting through), the father of Solomon's purveyor in the second royal district (1Ki 4:9), from which passage it appears that his son BEN-DEKER (בֶּןאּדֶּקֶר; Sept. υἱὸς Δακάρ; Vulg. Bendecar) was the royal commissariat officer in the western part of the hill-country of Judah and Benjamin, Shaalbim and Bethshemesh. B.C. ante 1014.

## Delaiah[[@Headword:Delaiah]]

             (Heb. DELAYAH', דְּלָיָה, freed by Jehovah; also in the prolonged form Delaya'hu,' דְּלָיָהוּ, 1Ch 24:18; Jer 36:12; Jer 36:25; comp. ἀπελεύθερος Κυρίου, 1Co 7:22; also the Phoenician name Δελαιαστάρτος, quoted from Menander by Josephus, Rev 1:18, and the modern name Godfrey = Gottesfrey), the name of several men.

1. (Sept. Δαλαϊvας v. r. Α᾿βδαλλαί.) The head of the twenty-third division of the priestly order in the arrangement by David (1Ch 24:18). B.C. 1014.

2. (Sept. Δαλαϊvας, Γοδολίας.) A son of Shemaiah, and one of the courtiers to whom Jeremiah's first roll of prophecy was read (Jer 36:12): he vainly interceded for its preservation from the flames (Jer 36:25). B.C. 604.

3. (Sept. Δαλαϊvα.) The progenitor or head of one of the parties of exiles that returned to Jerusalem with Zerubbabel from certain parts of the Assyrian dominions, but who had lost their genealogical records (Ezr 2:60; Neh 7:62). B.C. 536.

4. (Sept. Δαλαϊvα.) The son of Mehetabeel, and father of the Shemaiah who counselled Nehemiah to escape into the Temple from the threats of Sanballat (Neh 6:10). B.C. ante 410.

5. (Sept. Δελαϊvα v. r. Δαλααϊvα) One of the sons of Elioenai, a descendant of the royal line of Judah from Zerubbabel (1 Chronicles 3, 24, where, however, the name is Anglicized DALAIAH). He probably belongs to the tenth generation before Christ (see Strong's HARMONY AND EXPOS. OF THE GOSPELS, p. 17). , B.C. cir. 300.

## Delancey William Heathcote, D.D.[[@Headword:Delancey William Heathcote, D.D.]]

             bishop of the Protestant Episcopal Church in the diocese of Western New York, was born in Westchester County, N. Y., Oct. 8, 1797; graduated at Yale College in 1817, and was ordained deacon in 1819. His first ministerial labor was given to Grace Church, New York, of which he was in charge during the vacancy of the rectorship which preceded that of the Rev. Dr. Wainwright. He then officiated for a short time in the newly- organized parish of St. Thomas's, Mamaroneck. Having been advanced to the priesthood on March 6, 1822, in Trinity Church, New York, he removed to the city of Philadelphia, where he became an assistant minister of the united churches of Christ Church, St. Peter's, and St. James's, of which bishop White was then rector. In 1828 he was appointed Provost of the University of Pennsylvania. In 1833 he became assistant minister of St. Peter's Church of Philadelphia, and in 1837 rector. When the diocese of New York was divided in 1838, Dr. Delancey was elected the first bishop of the new diocese of Western New York. His consecration took place on May 9, 1839. In 1852 he visited England as a delegate to the English House of Bishops from the Protestant Episcopal Church of America. He died at Geneva, N. Y., April 5, 1865. In all positions, as pastor, university officer, and bishop, Dr. Delancey was diligent, skillful, and successful. He instituted a system of diocesan missions sustained to the present time without incurring debt. In 1840, by his recommendation, a fund for the relief of infirm and aged clergy of the diocese was established.

## Delany Patrick[[@Headword:Delany Patrick]]

             an eminent Irish clergyman, was born in the year 1686, and was educated at Trinity College, Dublin. In 1727 lord Carteret raised him to the chancellorship of Christ Church. He distinguished himself by the publication of the first volume of a work entitled Revelation examined with Candor (4th edit. Lond. 1745-63, 3 vols. 8vo). The work is still held in deserved estimation. In 1738 he wrote an ingenious pamphlet, entitled Reflections on Polygamy. He also published (1740-42) An historical Account of the Life and Reign of David (3d ed. London, 1745, 2 vols. 8vo); in 1745-1763, Revelation examined with Candor (2 vols. 8vo); Twenty Sermons upon social Duties and their opposite Vices (Lond. 1750, 8vo); Sixteen Discourses on Doctrines and Duties (Lond. 1754, 8vo). He died at Bath, May, 1768. “He was a man of ability and learning, disposed occasionally to use his fancy, and to reason confidently on doubtful or  disputed premises; his works also greatly lack evangelical sentiment. His sentiments on many doctrines of Christianity were certainly peculiar, but then his mind was original, well-informed, and capacious” (Orme, Bibliotheca Biblica ). See Kippis, Biographia Britannica, v. 75.

## Delatores[[@Headword:Delatores]]

             (Informers, sometimes called Calumniatores) were those unfaithful brethren in the early Church, who, for money or favor from the civil authorities, betrayed the Christians into the hands of their persecutors. Titus issued an edict forbidding slaves to inform against their masters, or freedmen against their patrons It is not wonderful that during and immediately after the days of persecution the informer was regarded with horror. Thus the Council of Elvira, A.D. 305, excommunicated, even on his deathbed, any informer who had caused the proscription or death of the person informed against; for informing in less important cases, the informer might be readmitted to communion after five years; or, if a catechumen, he might be admitted to baptism after five years. The first council of Aries, A.D. 314, reckons among " traditores " not only those who gave up to the persecutors the Holy Scriptures and sacred vessels, but also those who handed in lists of the brethren; and respecting these the council decrees that whoever shall be discovered, from the public records to have committed such offences shall be solemnly degraded from the clerical order. The capitularies of the Frank kings cite the canon of Elvira. The same capitularies enjoin bishops to excommunicate "accusers of the brethren;" and, even after amendment, not to admit them to holy orders, though they may be admitted to communion. There is attributed to pope Hadrian I a decree: "Let the tongue of an informer be cut out, or let his head be cut off." Precisely the same is found in the Frank capitularies, and nearly the same in the Theodosiancode.

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

             an English Baptist minister and author, was born of Roman Catholic parents in Ireland, near the commencement of the 17th century. He was educated in his native country; was converted in youth; subsequently was teacher in a grammar-school in London, and was ordained as a Baptist minister. The nonconformists of England being invited by Dr. Calamy, at  the time one of the chaplains of Charles II, to make a statement of the reasons which led them to dissent from the Established Church, with the assurance that they would be candidly taken into consideration, Delaune published his famous Plea for the Nonconformists (1684, 4to); it passed through twenty editions. The author was severely punished by torture, mutilation, fine, and imprisonment in Newgate, where, after a time, he died. His other works are, Truth Defended, etc. (Lond. 1667): — Survey of Joseph Whiston's Book on Baptism (1676): The Present State of London (1681): — A Key to Open Scripture Metaphors (1682, 2 volumes, fol.). See Hayne, Church Transplanted, page 169.

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

             an English divine, became president of St. John's College, Oxford, in 1698, prebendary of Winchester in 1702, vice-chancellor of Oxford University the same year, Margaret professor of divinity at Oxford in 1715, and died May 23, 1728. He published A Sermon (1702): — and Twelve Sermons (1728). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Le Neve, Fasti, volume 1.

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

             This dialect of the Algonquin stock was spoken at the time of the discovery of America, between the Hudson and the Susquehanna rivers, by the Delaware and Minsi tribes. In 1818 the Rev. Christian Frederick Dencke, a Moravian missionary stationed at New Fairfield, in Upper Canada, forwarded a translation of the Epistles of St. John to the board of the American Bible Society, which has been published. (B.P.)

## Delbruck, Johann Friedrich Theophil, The Elder[[@Headword:Delbruck, Johann Friedrich Theophil, The Elder]]

             a German theologian, was born at Magdeburg, August 22, 1768. He studied theology at Halle, was made professor of the gymnasium in his native town, and became rector in 1797. From 1800 to 1809 he had charge of the education of the Prussian princes, and was then appointed member of the privy council. He filled several other offices, and lastly had the superintendence of Zeitz (archbishopric). He died July 4, 1830. See Hoefer, Nouv. Biog. Generale, s.v.

## Deleda, or Theleda[[@Headword:Deleda, or Theleda]]

             of the Peutinger Table, is identified by Ritter (Erdk. 17:1443) with Hasya, a village on the Damascus-Horns road, four hours east of Riblah (Van de Velde, Memoir, p. 307).

## Delegates, Court of[[@Headword:Delegates, Court of]]

             The great court of appeal in all ecclesiastical causes in England is so called because the commissioners who form the court are appointed to represent the king, under his great seal.

## Delegatus[[@Headword:Delegatus]]

             SEE LEGATE.

## Delfau Dom Francois[[@Headword:Delfau Dom Francois]]

             a French theologian, was born at Moulet, in Auvergne, in 1637. He entered the congregation of St. Maur, and became specially known for his edition of the works of St. Augustine. He undertook this work by direction of the general of the congregation, upon whom the need of a new critical edition of the works of the great Church father had been urged by Arnaud. Delfau published in 1670 an announcement in which scholars generally were invited to support him with their advice and with manuscripts. The general of the congregation, by a circular to all the houses of the congregation, issued in the same year, requested each to cooperate with the editor in a work which promised to be of so great use to the Church. A full prospectus was published by Delfau in 1671. Great progress had been made in the preparation of the work, when suddenly Delfau was exiled to Saint Mahe, in Lower Brittany, charged with having published in 1673, under the assumed name of Bois-Franc, a work entitled L'Abbe commendataire, directed against the custom of giving ecclesiastical benefices in commendam. He perished by shipwreck Oct. 13, 1676. He is also the author of a defense (Apologie) of the cardinal de Furstemberg, who was arrested at Cologne by the troops of the emperor, and of an  Epitaph of king Casimir of Poland. — Hoefer, Biographie Generale, 13:457.

## Delfino, Giovanni Pietro[[@Headword:Delfino, Giovanni Pietro]]

             an Italian ecclesiastic, was born at Brescia in 1709. He studied theology at Venice, was appointed archpriest of San Zenone. and died in 1770, leaving, Il Tempio d. Dio (Brescia, 1760): Ragionamento, etc. (in the Opuscoli Scientifici of Calogera). See Hoefer, Nouv. Biog. Generale, s.v.

## Delfino, Pietro[[@Headword:Delfino, Pietro]]

             an Italian theologian, was born at Venice in 1444. He joined the Camaldules at the age of eighteen, was elected vicar-general of his order in 1479, and general in 1480, holding this position, at times with much opposition, until 1515. He died January 15, 1525, leaving Epistolae (Venice, 1724). See Hoefer, Nouv. Biog. Generale, s.v.

## Delfinone, Girolamo[[@Headword:Delfinone, Girolamo]]

             a very eminent artist in pictorial embroidery, flourished at Milan about 1495. He executed a number of subjects from sacred history, some of which represent the history of the Virgin. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Delilah[[@Headword:Delilah]]

             (Heb. Delilah', דְּלַילָה, prob. languishing, sc. with lustful desire; Sept. Δαλιδά, Josephus Δαλιλά), a woman who dwelt in the valley of Sorek, beloved by Samson, (Jdg 16:4-18). B.C. 1165. Her connection with Samson forms the third and last of those amatory adventures which in his history are so inextricably blended with the craft and prowess of a judge in Israel. She was bribed by the “lords of the Philistines” to win from Samson the secret of his strength, and the means of overcoming it. SEE SAMSON.

It is not stated, either in Judges or Josephus, whether she was an Israelite or a Philistine. Nor can this question be determined by reference to the geography of Sorek, since, in the time of the judges, the frontier was shifting and indefinite. The following considerations, however, supply presumptive evidence that she was a Philistine:

1. Her occupation, which seems to have been that of a courtesan of the higher class, a kind of political Hetaera. This view is still more decided in Josephus (who calls her γυνὴ ἑταιριζομένη, and associates her influence over Samson with πότος and συνουσία, Ant. v. 8, 11). He also states more clearly her relation as a political agent to the “lords of the Philistines” (סְרָנַים Joseph. οἱ προεστῶτες, οἱ ἄρχοντες Παλαιστίνων; Sept. ἄρχοντες, οἱ τοῦ κοινοῦ; magistrates, political lords, Milton, Sams. Ag. 850, 1195), employing under their directions “liers in wait” (הָאֹרֵב, τὸ ἔνεδρον; comp. Jos 8:14). On the other hand, Chrysostom and many of the fathers have maintained that Delilah was married to Samson (so Milton, 227), a natural but uncritical attempt to save the morality of the Jewish champion. See Jdg 16:9; Jdg 16:18, as showing an exclusive command of her establishment inconsistent with the idea of matrimonial connection (Patrick, ad loc.). There seems to be little doubt that she was a courtesan; and her employment as a political emissary, together with the large sum which was offered for her services (1100 pieces of silver from each lord = 5500 shekels; comp. Jdg 3:3), and the tact which is attributed to her in Judges, but more especially in Josephus, indicates a position not likely to be occupied by any Israelitish woman at that period of national depression. SEE PHILISTINES.

2. The general tendency of the Scripture narrative: the sexual temptation represented as acting upon the Israelites from without (Num 25:1; Num 25:6; Num 31:15-16). SEE HARLOT.

3. The special case of Samson (Jdg 14:1; Jdg 16:1).

In Milton Delilah appears as a Philistine, and justifies herself to Samson on the ground of patriotism (Sam. Ag. 850, 980).

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

             a French theologian, was born at Brainville, in Bassigny, about 1690. He served for some time in the French army, joined the Benedictines at St. Vanne in 1711, taught at the abbey of Moyenmoutier, then at St. Maurice, in Valais; was appointed abbot of St. Leopold at Nancy, and died at St. Mihiel, January 24, 1766, leaving, Vie de M. Hugy (Nancy, 1831): — L'Obligation de Faire Aumone (Neufchateau, 1736): — Le Martyre de la Legion Thebaine (Nancy, 1737): — Histoire du Jeune (Paris, 1741): — Histoire de l'Abbaye de St. Mihiel (Nancy, 1758). See Hoefer, Nouv. Biog. Generale, s.v.

## Delitzsch, Franz, D.D[[@Headword:Delitzsch, Franz, D.D]]

             a German Lutheran theologian, was born at Leipzig, February 23, 1813. He studied at his birthplace, and became professor at Rostock in 1846; at Erlangen in 1850; at Leipzig in 1867, and from that time until his death, March 4, 1890. He is the author of many volumes, chiefly commentaries;  also of A System of Biblical Psychology: — Jewish Artisan Life in the Time of Our Lord: — and in connection with S. Baer he issued revised Hebrew texts of Genesis, Ezra, Nehemiah, Job, the Psalms, Proverbs, Isaiah, Ezekiel, and the Minor Prophets. He also translated the New Testament into Hebrew. See the Hebraica for April 1890.

## Delitzsch, Johann[[@Headword:Delitzsch, Johann]]

             eldest son of Dr. Franz Delitzsch, was born at Rostock, August 3, 1846. He studied at Erlangen, Tubingen, and Leipsic, and published as his doctorate dissertation Die Gotteslehre des Thomas von Aquino, in 1870. Two years later he commenced his academical career at Leipsic by presenting his De Inspiratione Scripturae Sacrae. In 1874 he published in the Studien und Kritiken an essay, Zur Quellenkritik der altesten  Kitrchlichen Berichte uber Simon Petrus und Simon Magus, which was followed in 1875 by his Lehrsystem der romischen Kirche. He was now made professor extraordinarius at the Leipsic University. In 1876 he published Oehler's Lehrbuch der Symbolik, but in the same year his health gave way, and he died, February 3, at Rapallo, near Genoa. See Schurer, Theologische Literatur-zeitung, 1876, page 141 sq. (B.P.)

## Deliverers[[@Headword:Deliverers]]

             a Christian sect mentioned by Augustine as having arisen about A.D. 260, and who derived their name from the doctrine, which they maintained, that upon Christ's descent into hell infidels believed, and all were delivered from thence.

## Dell, William, M.D[[@Headword:Dell, William, M.D]]

             an English Baptist minister, was born about 1600. Soon after graduation from the University of Cambridge, he took orders in the Established Church, and officiated in the parish of Yelden, Bedfordshire. In 1645 he became chaplain in the army, and in 1649 was appointed master of Caius College, Cambridge, but was ejected by the act of uniformity. The precise time of his death we have not been able to ascertain. Dr. Dell-published several sermons and essays, the most important of which were eventually issued as his Select Works (London, 1773, 8vo). See Hayne, Baptist Cyclopaedia, 1: 195. (J.C.S.)

## Dellingur[[@Headword:Dellingur]]

             (twilight), in Norse mythology, was the third husband of Norf's daughter, Not (night); the shining son of this couple was Dagur, or Dag (the day).

## Dellius[[@Headword:Dellius]]

             (Δέλλιος), QUINTUS, a favorite pimp of Antony, whose unprincipled officiousness came near embroiling Herod with Ventidius (Josephus, Ant. 14:15, 1; 15:2, 6; War, 1, 15:3). He was a Roman knight who was concerned in the civil wars under the triumvirate, and is frequently mentioned in classical history (Smith, Dict. of Class. Biog. s.v.).

## Dellius, Godfriedus[[@Headword:Dellius, Godfriedus]]

             a minister of the Reformed Church in Holland, was sent to America in 1683 as assistant to the Reverend Gideon Schaats, in Albany. Mr. Dellius was also an active missionary among the Mohawk Indians. The last ten years of his pastorate exhibit a record of political complications, and his name appears very often in the Documentary History of N.Y., the Colonial History of N.Y., and other records of the time. Of his last days we have no notice. See also Corwin, Manual Ref. Church in America; Dr. Rogers's Historical Discourse, page 17. (W.J.R.T.)

## Delmare, Paulo Marcelli[[@Headword:Delmare, Paulo Marcelli]]

             an Italian theologian, was born at Geneva in 1734. He was converted from Judaism by a priest of his native city, and received baptism in 1753. He entered the clerical ranks, and, after spending several years in missionary work, was called in 1783 to teach theology at Florence; and died February 17, 1821, leaving several controversial treatises, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Delos[[@Headword:Delos]]

             SEE DELUS.

## Deluge[[@Headword:Deluge]]

             a term specifically applied in modern times to Noah's flood, as related in Gen 7:8. SEE FLOOD.

I. Biblical History of the Flood. — The sacred historian informs us that in the ninth generation from Adam, when the race of man had greatly multiplied on the face of the earth, wickedness of every kind had fearfully increased, that every imagination of the thoughts of the human heart was only evil continually, that the earth was filled with violence, and that to such a degree of depravity had the whole race come, that “it repented the Lord that he had made man on the earth, and it grieved him at his heart.” We are further told, in graphic and impressive language, that the Creator determined to purge the earth from the presence of the creature whom he had made. “I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.” — SEE ANTHIOPOMORPHISM.

In the midst of a world of crime and guilt there was, however, one household, that of Noah, in which the fear of God still  remained. “Noah was a just man, and perfect in his generations, and walked with God. And Noah found grace in the eyes of the Lord.” He was commanded to make an ark of gopher wood, three hundred cubits long, fifty broad, and thirty high. Into this large vessel he was to collect a pair of “every living thing of all flesh,” fowls, cattle, and creeping things after their kind, along with a suitable amount of food. He was to enter it himself, taking with him his wife, and his three sons with their wives, but with no other human company. The reason of these preparations was made known in the solemn decree. “Behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.” The ark thus commissioned was slowly prepared by Noah. See ARK. At length, in the six hundredth year of his age, the ark was finished, and all its living freight was gathered into it as in a place of safety. Jehovah shut him in, says the chronicler, speaking of Noah. And then there ensued a solemn pause of seven days before the threatened destruction was let loose. At last the flood came; the waters were upon the earth. The narrative is vivid and forcible, though entirely wanting in that sort of description which in a modern historian or poet would have occupied the largest space. We see nothing of the death-struggle; we hear not the cry of despair; we are not called upon to witness the frantic agony of husband and wife, and parent and child, as they fled in terror before the rising waters. Nor is a word said of the sadness of the one righteous man who, safe himself, looked upon the destruction which he could not avert. But one impression is left upon the mind with peculiar vividness, from the very simplicity of the narrative, and it is that of utter desolation. This is heightened by the contrast and repetition of the two ideas. On the one hand we are reminded no less than six times in the narrative in chaps. 6, 7, 8, who the tenants of the ark were (Gen 6:18-21; Gen 7:1-3; Gen 7:7-9; Gen 7:13-16; Gen 8:16-19), the favored and rescued few; and, on the other hand, the total and absolute blotting out of everything else is not less emphatically dwelt upon (Gen 6:13; Gen 6:17; Gen 7:4; Gen 7:21-23).

This evidently designed contrast may especially be traced in chap. 7. First, we read in Gen 7:6, “And Noah was six hundred years old when the flood came — waters upon the earth.” Then follows an account of Noah aid his family and the animals entering into the ark. Next Gen 7:10-12 resume the subject of Gen 7:7 : “And it came to pass after seven days that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on tne seltsame day were all the fountains of the great deep broken up, and the windows  (or floodgates) of heaven were opened. And the rain was upon the earth forty days and forty nights.” Again the narrative returns to Noah and his companions, and their safety in the ark (Gen 7:13-16). And then in Gen 7:17 the words of Gen 7:12 are resumed, and from thence to the end of the chapter a very simple but very powerful and impressive description is given of the appalling catastrophe,: “And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lift up from off the earth. And the waters prevailed and increased exceedingly upon the earth: and the ark went on the face of the waters. And the waters prevailed very exceedingly upon the earth, and all the high mountains which [were] under the whole heaven were covered. Fifteen cubits upwards did the waters prevail, and the mountains were covered. And all flesh died which moveth upon the earth, of fowl, and of cattle, and of wild beasts, and of every creeping thing which creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every substance which was on the face of the ground was blotted out, as well man as cattle, and creeping thing and fowl of the heaven: they were blotted out from the earth, and Noah only was left, and they that were with him in the ark. And the waters prevailed on the earth a hundred and fifty days.” The waters of the Flood increased for a period of 190 days (40+150, comparing 7:12 and 24). And then “God remembered Noah,” and made a wind to pass over the earth, so that the waters were assuaged. The ark rested on the seventeenth day of the seventh month on the mountains of Ararat. After this the waters gradually decreased till the first day of the tenth month, when the tops of the mountains were seen. It was then that Noah sent forth, first, the raven, which flew hither and thither, resting probably on the mountain-tops, but not returning to the ark; and next (? after an interval of seven days; comp. Gen 7:10), the dove, “to see if the waters were abated from the ground” (i.e. the lower plain country). “But the dove,” it is beautifully said, “found no rest for the sole of her foot, and she returned unto him into the ark.” After waiting for another seven days he again sent forth the dove, which returned this time with a fresh (טָרָ) olive-leaf in her mouth, a sign that the waters were still lower. Once more, after another interval of seven days, he sent forth the dove, and she “returned not again unto him any more,” having found a home for herself upon the earth. No picture in natural history was ever drawn with more exquisite beauty and fidelity than this: it is admirable alike for its poetry and its truth. Respecting two points, we may here remark (1) that the raven was supposed to foretell changes in the weather both by its flight and its  cry (AElian, II. A. 7:7; Virg. Georg. 1:382, 410). According to Jewish tradition, the raven was preserved in the ark in order to be the progenitor of the birds which afterwards fed Elijah by the brook Cherith. (2) The olive-tree is an evergreen, and seems to have the power of living under water, according to Theophrastus (Hist. Plant. 4:8) and Pliny (H. N. 13:50), who mention olive-trees in the Red Sea. The olive grows in Armenia, but only in ‘the valleys on the south side of Ararat, not on the slopes of the mountain. It will not flourish at an elevation where even the mulberry, walnut, and apricot are found (Ritter, Erdkunde, 10:920).

According to a careful adjustment of the chronology of the Hebrew Bible, the Noachian deluge appears to have occurred (begun) in the year from the creation of Adam 1657, and before Christ 2516. It continued twelve lunar months and ten days, or exactly one solar year (Browne, Ordo Saeclorum, p. 325 sq.), as the following tabular exhibit of the incidents will show:

The word specially used to designate the Flood of Noah (הִמִּבּוּל, ham- mabbul') occurs in only one other passage of Scripture (Psa 29:10). The poet there sings of the majesty of God as seen in the storm. It is not improbable that the heavy rain accompanying the thunder and lightning had been such as to swell the torrents, and perhaps cause a partial inundation. This carried back his thoughts to the great flood of which he had often read, and he sang, “Jehovah sat as king at the Flood,” and looking up at the clear face of the sky, and on the freshness and glory of nature around him, he added, “and Jehovah remaineth a king forever.” In Isa 54:9, the Flood is spoken of as “the waters of Noah.” God himself appeals to his promise made after the Flood as a pledge of his faithfulness to Israel: “For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee.”

In the N.T. our Lord gives the sanction of his own authority to the historical truth of the narrative, Mat 24:37 (comp. Luk 17:26), declaring that the state of the world at his second coming shall be such as it was in the days of Noah. Peter speaks of the “long suffering of God,” which “waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.” and sees in the waters of the flood by which the ark was borne up a type of baptism, by which the Church is separated from the world. Again, in his second Epistle (2. 5), he  cites it as an instance of the righteous judgment of God, who spared not the old world, etc.

II. Traditions. — The legends of many nations have preserved the memory of a great and destructive flood from which but a small part of mankind escaped. It is not always very clear whether they point back to a common center, whence they were carried by the different families of men as they wandered east and west, or whether they were of national growth, and embody merely records of catastrophes, such as especially in mountainous countries are of no rare occurrence. In some instances, no doubt, the resemblances, between the heathen and the Jewish stories are so striking as to render it morally certain that the former were borrowed from the latter. We find, indeed, a mythological element, the absence of all moral purpose, and a national and local coloring, but, discernible among these, undoubted features of the primitive history.

The account of the Flood in the Koran is apparently drawn partly from Biblical and partly from Persian sources. In the main, no doubt, it follows the narrative in Genesis, but dwells at length on the testimony of Noah to the unbelieving (Sale's Koran, chap. 11, p. 181). He is said to have tarried among his people one thousand save fifty years (chap. 29, p. 327). The people scoffed at and derided him, and Òthus were they employed until our sentence was put in execution and the oven poured forth water.” Different explanations have been given of this oven, which may be seen in Sale's note. He suggests (after Hyde, De Rel. Pers.) that this idea was borrowed from the Persian Magi, who also fancied that the first waters of the Deluge gushed out of the oven of a certain old woman named Zala Cufa. But the tanner (oven), he observes, may mean only a receptacle in which waters are gathered, or the fissure from which they broke forth. Another peculiarity of this version is, that Noah calls in vain to one of his sons to enter into the ark: he refuses, in the hope of escaping to a mountain, and is drowned before his father's eyes. The ark, moreover, is said to have rested on the mountain Al Judi, which Sale supposes should be written Jordi or Giordi, and connects with the Gordysei, Cardu, etc. or Kurd Mountains on the borders of Armenia and Mesopotamia (ch. 11, p. 181-183, and notes). SEE ARARAT.

1. The traditions which come nearest to the Biblical account are those of the nations of Western Asia. Foremost among these is the Chaldean. It is preserved in a Fragment of Berosus, and is as follows: “After the death of  Ardates, his son Xisuthrus reigned eighteen sari. In his time happened a great Deluge, the history of which is thus described: The Deity Kronos appeared to him in a vision, and warned him that on the 15th day of the month Daesius there would be a flood by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, course, and end of all things, and to bury it in the City of the Sun at Sippara; and to build a vessel (σκαφος), and to take with him into it his friends and relatives; and to put on board food and drink, together with different animals, birds, and quadrupeds; and as soon as he had made all arrangements, to commit himself to the deep. Having asked the Deity whither he was to sail, he was answered, ‘To the gods, after having offered a prayer for the good of mankind.' Whereupon. not being disobedient (to the heavenly vision), he built a vessel five stadia in length and two in breadth. Into this he put everything which he had prepared, and embarked in it his wife, his children, and his personal friends.

After the flood had been upon the earth and was in time abated, Xisuthrus sent out some birds from the vessel, which, not finding any food, nor any place where they could rest, returned thither.' After an interval of some days Xisuthrus sent out the birds a second time, and now they returned to the ship with mud on their feet. A third time he repeated the experiment, and then they returned no more; whence Xisuthrus judged that the earth was visible above the waters, and accordingly he made an opening in the vessel (?), and, seeing that it was stranded upon the site of a certain mountain, he quitted it with his wife and daughter and the pilot. Having then paid his adoration to the earth, and having built an altar and offered sacrifices to the gods, he, together with those who had left the vessel with him, disappeared. Those who had remained behind, when they found that Xisuthrus and his companions did not return, in their turn left the vessel and began to look for him, calling him by his name. Him they saw no more, but a voice came to them from heaven, bidding them lead pious lives, and so join him who was gone to live with the gods, and further informing them that his wife, his daughter, and the pilot had shared the same honor. It told them, moreover, that they should return to Babylon, and how it was ordained that they should take up the writings that had been buried in Sippara and impart them to mankind, and that the country where they then were was the land of Armenia. The rest, having heard these words, offered sacrifices to the gods, and, taking a circuit, journeyed to Babylon. The vessel being thus stranded in Armenia, some part of it still remains in the mountains of the Corcyraeans (or Cordyeans, i.e. the Kurds or Kurdistan) in Armenia,  and the people scrape off the bitumen from the vessel and make use of it by way of charms. Now, when those of whom we have spoken returned to Babylon, they dug up the writings which had been buried at Sippara; they also founded many cities and built temples, and thus the country of Babylon became inhabited again” (Cory's Ancient Fragments, p. 26-29). Another version abridged, but substantially the same, is given from Abydenus (Ibid. p. 33, 34). The version of Eupolemus (quoted by Eusebius, Praep. Evang. 10:9) is curious: “The city of Balmylon,” he says, “owes its foundation to those who were saved from the Deluge; they were giants, and they built the tower celebrated in history.”

Other Western Asiatic notices of a Flood may be found (a) in the Phoenician mythology, where the victory of Pontus (the sea) over Demarous (the earth) is mentioned (see the quotation from Sanchoniathon in Cory, as above, p. 13); (b) in the Sibylline Oracles, partly borrowed, no doubt, from the Biblical narrative, and partly perhaps from some Babylonian story. In these, mention is made of the Deluge, after which Kronos, Titan, and Japetus ruled the world, each taking a separate portion for himself, and remaining at peace till after the death of Noah, when Kronos and Titan engaged in war with one another (lb. p. 52). To these must be added (c) the Phrygian story of king Annakos or Nannakos (Enoch) in Iconium, who reached an age of more than 300 years, foretold the Flood, and wept and prayed for his people, seeing the destruction that was coming upon them. Very curious, as showing what deep root this tradition must have taken in the country, is the fact that so late as the time of Septimius Severus a medal was struck at Apamea on which the Flood is commemorated. “‘The city is known to have been formerly called ‘ Kibotos,' or ‘the Ark;' and it is also known that the coins of cities in that age exhibited some leading point in their mythological history. The medal in question represents a kind of square vessel floating in the water. Through an opening in it are seen two persons, a man and a woman. Upon the top of this chest or ark is perched a bird, whilst another flies towards it carrying a branch between its feet. Before the vessel are represented the same pair as having just quitted it, and got upon the dry land. Singularly enough, too, on some specimens of this medal, the letters ΝΩ, or ΝΩΕ, have been found on the vessel, as in the annexed cut. (See Eckhel, 3, 132, 133; Wiseman, Lectures on Science and Revealed Religion, 2:128, 129.) This fact is no doubt remarkable, but too much stress must not be laid  upon it; for, making full allowance for the local tradition as having occasioned it, we must not forget the influence which the Biblical account would have in modifying the native story. SEE APAMEA.

As belonging to this cycle of tradition must be reckoned also

(1) the Syrian, related by Lucian (De Dea Syrd, c. 13), and connected with a huge chasm in the earth near Hieropolis, into which the waters of the Flood are supposed to have drained; and

(2) the Armenian, quoted by Josephus (Ant. 1:3) from Nicolaus Damlascenus, who flourished about the age of Augustus. He says: “There is above Minyas, in the land of Armenia, a great mountain, which is called Baris [i.e. a ship], to which it is said that many persons fled at the time of the Deluge, and so were saved; and that one in particular was carried thither upon an ark (ἐπὶ λάρνακος), and was landed upon its summit, and that the remains of the vessel's planks and timbers were long preserved upon the mountain. Perhaps this was the same person of whom Moses, the legislator of the Jews, wrote an account.”

2. A second cycle of traditions is that of Eastern Asia. To this belong the Persian, Indian, and Chinese. The Persian is mixed up with its cosmogony, and hence loses everything like a historical aspect. “The world having been corrupted by Ahriman, it was necessary to bring over it a universal flood of water, that all impurity might be washed away. The rain came down in drops as large as the head of a bull; the earth was under water to the height of a man, and the creatures of Ahriman were destroyed.”

The Chinese story is, in many respects, singularly like the Biblical according to the Jesuit M. Martinius, who says that the Chinese computed it to have taken place 4000 years before the Christian era. Fah-he, the reputed author of Chinese civilization, is said to have. escaped from the waters of the Deluge. He reappears as the first man at the production of a renovated'world, attended by seven companions-his wife, his three sons, and three daughters, by whose intermarriage the whole circle of the universe is finally completed (Hardwick, Christ and other Masters, 3, 16). Dr. Gutzlaff, in a paper “On Buddhism in China,” communicated to the Royal Asiatic Society (Journal, 16:79), says that he saw in one of the Buddhist temples, “in beautiful stucco, the scene where Kwanyin, the Goddess of Mercy, looks down from heaven upon the lonely Noah in his  ark, amidst the raging waves of the deluge, with the dolphins swimming around as his last means of safety, ‘and the dove with an olive-branch in its beak flying towards the vessel. Nothing could have exceeded the beauty of the execution.”

The Indian tradition appears in various forms. Of these, the one which most remarkably agrees with the Biblical account is that contained in the Mahabharata. We are there told that Brahma, having taken the form of a fish, appeared to the pious Manu (Satya, i.e. the righteous, as Noah is also called) on the banks of the river Wirini. Thence, at his request, Manu transferred him when he grew bigger to the Ganges, and finally, when he was too large even for the Ganges, to the ocean. Brahma now announces to Manu the approach of the Deluge, and bids him build a ship and put in it all kinds of seeds, together with the seven Rishis or holy beings. The Flood begins and covers the whole earth. Brahma himself appears in the form of a horned fish, and, the vessel being made fast to him, he draws it for many years, and finally lands on the loftiest summit of Mount Himarat (i.e. the Himalaya). Then, by the command of God, the ship is made fast, and in memory of the event the mountain called Naubandhana (i.e. ship-binding). By the favor of Brahma, Manu, after the Flood, creates the new race of mankind, which are hence termed Manudsha, i.e. born of Manu (Bopp, Die Siund. fluth). The Puranic or popular version is of much later date, and is, “according to its own admission, colored and disguised by allegorical imagery.” Another, and perhaps the most ancienversion of all, is that contained in the (patapatha-Brahmana. The peculiarity of this is that its locality is manifestly north of the Himalaya range, over which Manu is supposed to have crossed into India. Both -versions will be found at length in Hardwick's Christ and other Masters, 2:145-152.

3. A third cycle of traditions is to be found among the American nations. These, as might be expected, show occasionally some marks of resemblance to the Asiatic legends. The one in existence among the Cherokees reminds us of the story in the Mahabharata, except that a dog here renders the same service to his master as the fish there does to Manu. “This dog was very pertinacious in visiting the banks of a river for several days, where he stood gazing at the water and howling piteously. Being sharply spoken to by his master and ordered home, he revealed the coming evil. He concluded his prediction by saying that the escape of his master and family from drowning depended upon their throwing him into the water; that, to escape drowning himself, he must take a boat and put in it  all he wished to save; that it would then rain hard a long time, and a great overflowing of the land would take place. By obeying this prediction the man and his family were saved, and from them the earth was again peopled” (Schoolcraft, Notes on the Iroquois, p. 358, 359).

“Of the different nations that inhabit Mexico,” says A. von Humboldt, “the following had paintings resembling the deluge of Coxcox, viz. the Aztecs, the Mixtecs, the Zapotecs, the Tlascaltecs, and the Mechoacans. The Noah, Xisuthrus, or Manu of these nations is termed Coxcox, Teo- Cipactli, or Tezpi. He saved himself, with his wife Xochiquetzatl, in a bark, or, according to other traditions, on a raft. The painting represents Coxcox in the midst of the water waiting for a bark. The mountain, the summit of which rises above the waters, is the peak of Colhuacan, the Ararat of the Mexicans. At the foot of the mountain are the heads of Coxcox and his wife. The latter is known by two tresses in the form of horns, denoting the female sex. The men born after the Deluge were dumb: the dove from the top of a tree distributed among them tongues, represented under the form of small commas.” Of the Mechoacan tradition he writes, that “Coxcox, whom they called Tezpi, embarked in a spacious acalli with his wife, his children, several animals, and grain. When the Great Spirit ordered the waters to withdraw, Tezpi sent out from his bark a vulture, the zopilote, or vultur aura. This bird did not return on account of the carcasses with which the earth was strewed. Tezpi sent out other birds, one of which, the humming-bird, alone returned, holding in its beak a branch clad with leaves. Tezpi, seeing that fresh verdure covered the soil, quitted his bark near the mountain of Colhuacan” (Vues des Cordilres et Monumens de l'Amerique, p. 226, 227). A peculiarity of many of these American Indian traditions must be noted, and that is, that the Flood, according to them, usually took place in the time of the First Man, who, together with his family, escape. But Müller (Americanischen Urreligionen) goes too far when he draws from this the conclusion that these traditions are consequently cosmogonic, and have no historical value. The fact seems rather to be that all memory of the age between the Creation and the Flood had perished, and that hence these two great events were brought into close juxtaposition. This is the less unlikely when we see how very meager even the Biblical history of that age is.

It may not be amiss here to mention the legend still preserved among the inhabitants of the Fiji Islands, although not belonging to this group. They say that “after the islands had been peopled by the first man and woman, a  great rain took place by which they were finally submerged; but, before the highest places were covered by the waters, two large double canoes made their appearance. In one of these was Rokora, the god of carpenters; in the other, Rokola, his head workman, who picked up some of the people, and kept them on board until the waters had subsided, after which they were again landed on the island. It is reported that in former times canoes were always kept in readiness against another inundation. The persons thus saved, eight in number, were landed at Mbenga, where the highest of their gods is said to have made his first appearance. By virtue of this tradition, the chiefs of Mbenga take rank before all others, and have always acted a conspicuous part among the Fijis. They style themselves Ngali-duv-a-ki- langi — subject to Heaven alone” (Wilkes, Exploring Expedition).

In the wild Scandinavian Edda the earth is allegorized as the great giant Ymir, whose bones and flesh are represented by the rocks and soil. This giant was killed by the gods, and his blood (the ocean) poured forth in such a flood that it drowned all the lesser giants-his offspring-except one, who saved himself and his wife by escaping in time to his ship.

4. Greece has two versions of a flood, one associated with Ogyges (Jul. Afric. as quoted by Euseb. Praep. Ev. 10:10), and the other, in a far more elaborate form, with Deucalion. Both, however, are of late origin they were unknown to Homer and Hesiod. Herodotus, though he mentions Deucalion as one of the first kings of the Hellenes, says not a word about the Flood (i. 56). Pindar is the first writer who mentions it (Olymp. 9:37 sq.). In Apollodorus (Biblio. 1:7) and Ovid (Metam. 1:260) the story appears in a much more definite shape. Finally, Lucian gives a narrative (De Dea Syr. c. 12, 13), not very different from that of Ovid, except that he makes provision for the safety of the animals, which Ovid does not. He attributes the necessity for the Deluge to the exceeding wickedness of the existing race of men, and declares that the earth opened and sent forth waters to swallow them up, as well as that heavy rain fell upon them. Deucalion, as the one righteous man, escaped with his wives and children, and the animals he had put into the chest (λάρνακα), and landed, after nine days and nine nights, on the top of Parnassus, while the chief part of Hellas was under water, and nearly all men perished, except a few who reached the tops of the highest mountains. Plutarch (de Sollert. Anim. § 13) mentions the dove which Deucalion made use of to ascertain whether the flood was abated. Most of these accounts, it must be observed, localize the Flood, and confine it to Greece, or some part of Greece. Aristotle  speaks of a local inundation near Dodona only (Meteorol. 1:14). It must also be confessed that the later the narrative the more definite the form it assumes, and the more nearly it resembles the Mosaic account. This old Greek legend of Deucalion and Pyrrha is the best known of all the traditions next to the narrative of the Bible. (See Jackson, “Noah's and Deucalion's Flood,” Works , 1:103; “The Deluges of Ogyges and Deucalion,” Bibliotheca Sacra, 1849, p. 75.) According to this version, mankind, for their impiety, were doomed to destruction. The waters accordingly broke from the earth, accompanied by violent rains from heaven. In a short time the world was whelmed in the floods, and every human being perished save Deucalion and his wife, with his sons and their wives. They escaped in a large vessel, in which they had previously placed pairs of every kind of animal. While in the ark Deucalion sent forth a dove, which in a little time returned. On being let free a second time it came not back, or, as another version has it, it alighted again on the ark with mud- stained claws, whence Deucalion inferred that the subsidence of the waters had begun. It may be mentioned, in reference to this tradition, as a very singular coincidence, that just as, according to Ovid, the earth was repeopled by Deucalion and Pyrrha throwing the bones of their mother (i.e. stones) behind their backs, so among the Tamanaki, a Carib tribe on the Orinoko, the story goes that a man and his wife, escaping from the flood to the top of the high mountain Tapanacu, threw over their heads the fruit of the Mauritia-palm, whence sprung a new race of men and women. This curious coincidence between Hellenic and American traditions seems explicable only on the hypothesis of some common center of tradition.

It seems tolerably certain that the Egyptians had no records of the Deluge, at least if we are to credit Manetho. Nor has any such record been detected on the monuments, or preserved in the mythology of Egypt. They knew, however, of the flood of Deucalion, but seem to have been in doubt whether it was to be regarded as partial or universal, and they supposed it to have been preceded by several others.

On all these and many similar traditions in civilized and savage nations, see the works of Bryant (Ancient Mythology, Lond. 1774 6, 3 vols. 4to, vol. in) and Harcourt (Doctrine of the Deluge, Lond. 1838, 2 vols. 8vo), in which, after rejecting what is fanciful, enough remains to attest the wide- spread existence and minute agreement of these traditionary recollections of a flood coextensive with the human race.

III. Extent of the Flood. — On this question two opinions have been entertained: one, that it was general over the whole globe; the other, that it was partial, affecting only those regions over which the human race had extended. In all inquiries into this subject, it is well to bear in mind the design to be fulfilled by the “flood of waters.” That design was plainly not to destroy and remodel the surface of the earth. Although the inferior animals were involved in a like fate with the human race, it was not for their destruction that the great catastrophe came. The wickedness of man had evoked the divine anger; to sweep him and his crimes, therefore, from the face of the earth, the fountains of the great deep were broken up, and the windows of heaven were opened; hence we may reasonably infer that no greater devastation would be permitted than was unavoidable to secure the destruction of the human family. Against the first opinion there is, accordingly, this preliminary objection, that either it takes for granted that the whole world was peopled in the days of Noah, or it represents as involved in ruin large tracts of land, fair and fertile, though uninhabited by man. For the first alternative there is no evidence in Scripture.

Indeed, the whole narrative of the preparation of the ark, and Noah's intercourse with his fellowmen, leads us to infer that the population of the globe at the time was not so extensive but that the warnings of the patriarch could be everywhere heard and known. It would have been a vain task if his single voice had been required to sound in all lands. The second alternative is equally adverse to the opinion of the universality of the deluge, for it necessitates our belief in the destruction of large portions of the earth's surface where man had never been, and which could not, therefore, have become tainted and defiled by sin — a view that is opposed to the known modes of God's dealings with his creatures. But against the idea of a general flood over the whole globe simultaneously, many arguments of much greater force may be brought forward. These are derived from a consideration of the laws by which the present economy of nature is regulated. If it be objected to these arguments that the deluge was a miracle, and must, accordingly, be judged apart from the operation of law, it is sufficient to reply that, whether a miracle or not, it was brought about by the ordinary agencies of nature “the fountains of the deep were broken up” — that is, the land was depressed and the sea rolled over it; “the windows of heaven were opened” — in other words, a constant and heavy rain was sent upon the earth; and again, when the waters were to be dried off the land, a wind was made to blow upon them. In short, from the beginning to the end of the narrative in Genesis, we meet with no setting  aside of the laws of nature. Everything is done in strict accordance with those laws, as if to teach a truth which is very apt to be forgotten in the present day, that what we call the laws of nature is only the constant mode in which the Creator acts, and that by the operation of these was, directed as he sees fit, he works out his purposes in creation.

1. The astronomical difficulties in the way of the theory of the absolute universality of the flood over the earth's surface are insuperable. Granting, for an instant, that from some unknown source a vast body of water was introduced on the surface of our planet, we are led to ask what would be the result? It can be shown that there was no general collapse of the earth's crust, and the water must therefore have risen five miles above the sea- level, so as to cover the top of the highest mountain. The effect of this would be to increase the equatorial diameter of the earth by some ten or twelve miles. The orbit round the sun would consequently be altered.. The influence of its attraction on the planets would be increased, and thus the element of disorder would reach to the remotest regions of space. But let us suppose that a change of this kind was permitted to extend through the universe, what is the next step in this series of impossible suppositions? After a period of less than a year the waters assuage, and the earth is once more as it used to be. Here, again, another change must have extended through the firmament. The old relations of the heavenly bodies are re- established, and-the orbits continue as they were before the flood. Thus we must suppose a serious alteration to have disturbed every celestial body throughout the whole universe, to have lasted while our earth performed some three hundred revolutions on its axis, and then to have ceased by the return of everything to the original condition. And this stupendous system of aberration had for its object the destruction of a race of creatures inhabiting a mere speck among the planetary systems! No one will pretend that this hypothesis has any shadow of probability.

2. The geological objections to a universal deluge are also formidable. Many years have not elapsed since it was believed that the revelations of geology tended in a very marked manner to confirm the commonly received view of the deluge. Over the greater part of Great Britain and Ireland, and throughout Central and Northern Europe as well as North America, there exists immediately under the vegetable soil a deposit of clay, sand, or gravel, often very tumultuously arranged. This deposit, in the infancy of geological science, was set down as the result of some great rush of waters; and, as it was plainly one of the most recent formations of  the globe, it came to be regarded as beyond question the result of that old deluge by which the human race had been destroyed. It received, accordingly, the name diluvium; and, from its very general occurrence in both hemispheres, it was held to be a confirmation of the Bible narrative of the flood that covered “all the high hills that were under the whole heaven.” But the identification proved too hasty. A more careful examination of the diluvium showed that it belonged to many different periods, and had, to a considerable extent, resulted from local causes, acting over limited areas. It was ascertained, however, that one kind of diluvium, having a wide diffusion over the northern parts of Europe and America, must have been produced by one. great cause acting in the same geological period. The agency which gave rise to this “drift” was nevertheless shown to be not a rush of water, but ice coming from the north, either in the form of a glacier or as icebergs, and bearing with it enormous quantities of sand, mud, and stones. Thus the last hope of sustaining the doctrine of a universal deluge by an appeal to geological facts fell to the ground. Not only does geology afford no evidence in favor of such a doctrine, but it tends to support the opposite view. The notion of a simultaneous and universal desolation of the globe finds no countenance among those stony records in which the primeval history of our planet is graven as with a pen of iron in the rock forever. There are, indeed, many gaps in the chronicle, many passages that have been blotted out in whole or in part, and some pages that seem never to have been inscribed among rocks at all, but these are only local. What is wanting in one place is often made up in another; and, though even at the best the record is full of imperfections, the geologist can confidently affirm that its whole tenor goes to disprove any universal catastrophe, and to show that the extinction of successive races of plants and animals has been imperceptibly effected during immensely protracted periods of time.

Another geological argument has often been adduced as bearing strongly against a general deluge. In Auvergne, and other districts of Central France, there occurs a series of volcanoes which have not been in action within the historical period. From the association of the remains of long extinct animals among the products of these volcanoes, it has been inferred that the era of eruption must be assigned to a time long anterior to the appearance of man. Yet these volcanic cones are in many instances as perfect as when they were first thrown up. Travelers who have climbed their sides and descended into their craters bear testimony to the fact that  they consist of dust and cinders still so loosely aggregated that the traveler sometimes sinks over the ankle in volcanic debris. Such light material has assuredly been exposed to the action of no large body of water, which would have swept it at once away, like Graham's Island, which arose in the Mediterranean, July, 1831, to a height of 200 feet and a circumference of three miles, but in a few months was washed down to a mere shoal (Bibliotheca Sacra, July, 1867, p. 465). Hence, since these volcanoes belong to a period earlier than that of man, the deluge cannot have extended over Central France.

Formerly, the existence of shells and corals at the top of high mountains was taken to be no less conclusive evidence the other way. They were constantly appealed to as a proof of the literal truth of the Scripture narrative. So troublesome and inconvenient a proof did it seem to Voltaire, that he attempted to account for the existence of fossil shells by arguing that either they were those of fresh-water lakes and rivers evaporated during dry seasons, or of land-snails developed in unusual abundance during wet ones; or that they were shells that had been dropped from the hats of pilgrims on their way from the Holy Land to their own homes; or, in the case of the ammonites, that they were petrified reptiles. It speaks ill for the state of science that such arguments could be advanced, on the one side for, and on the other against, the universality of the Deluge. This is the more extraordinary — and the fact shows how very slowly, where prejudices stand in the way, the soundest reasoning will be listened to — when we remember that so early as the year 1517 an Italian named Fracastoro had demonstrated the untenableness of the vulgar belief which associated these fossil remains with the Mosaic Deluge. “That inundation,” he observed, “was too transient; it consisted principally of fluviatile waters; and, if it had transported shells to great distances, it must have strewed them over the surface, not buried them at vast depths in the interior of mountains.... But the clear and philosophical views of Fracastoro were disregarded, and the talent and argumentative powers of the learned were doomed for three centuries to be wasted in the discussion of these two simple and preliminary questions: first, whether fossil remains had ever belonged to living creatures; and, secondly, whether, if this be admitted, all the phenomena could not be explained by the deluge of Noah” (Lyell, Principles of Geology, p., 20, 9th edit.). Even within the last thirty years geologists like Cuvier and Buckland (Reliquice Diluviance, Lond. 1823, 4to) have thought that the superficial deposits might be referred to the  period of the Noachian Flood. Subsequent investigation, however, showed that if the received chronology were even approximately correct, this was out of the question, as these deposits must have taken place thousands of years before the time of Noah, and, indeed, before the creation of man. Hence the geologic diluvium is to be carefully distinguished from the historic. Although, singularly enough, the latest discoveries give some support to the opinion that man may have been in existence during the formation of the drift, yet even then that formation could not have resulted from a mere temporary submersion like that of the Mosaic Deluge, but must have been the effect of causes in operation for ages. So far, then, it is clear, there is no evidence now on the earth's surface in favor of a universal deluge. SEE GEOLOGY.

3. But perhaps the most startling of all the difficulties in the way of the belief in a universal deluge are presented to us in the researches of the zoologist. From him we learn that, even taking the cubit by which the ark was measured to have been of the longest, the ark was totally inadequate to contain the animals even of a single continent. It would occupy too much space to enter here into the details of this part of the subject. We refer the reader to one of the lectures of Hugh Miller (Testimony of the Rocks, p. 267). Sir Walter Raleigh thought he had exhausted the capabilities of the ark when, after calculating the amount of space that would be occupied by the animals known to himself at the time, he concluded that “all these two hundred and eighty beasts might be kept in one story or room of the ark, in their several cabins, their meat in the second, the birds and their provisions in the third, with space to spare for Noah and his family, and all their necessaries” (History of the World, p. 57). Since Raleigh's time, however, the known number of terrestrial animals has been enormously increased. Of mammalia alone there are now known between 1600 and 1700 species. To these must be added upwards of 6000 birds, 650 reptiles, and 550,000 insects, all of which would require room and a provision of food in the ark. It is needless to remark that no vessel ever fashioned by man could have accommodated a tithe of these inmates. SEE NOAHS ARK.

But over and above the impossibility of constructing a vessel large enough to contain all the species of terrestrial animals that inhabit the globe, it would have been equally impossible in the days of Noah, just as it would be utterly impossible in our own day, to collect all these creatures alive into one corner of the earth. No one needs to be informed that the animal tribes  are not all represented in any one country; that certain races are confined to high latitudes, that others roam among the temperate zones, while others are found only between the tropics. Nor is it necessary to do more than allude to the fact that there is a similar grouping on all high land, altitude above the sea being thus representative of recession from the equator, so that the bald head of a lofty mountain may be white with the snows of an eternal winter, its shoulders clad with the spring-like vegetation of the temperate latitudes, while its feet lie rich in the glories of a tropical summer. But besides this arrangement, according to climate and temperature, there is a still further subdivision into provinces, and these again into generic and specific centers. Thus, while each zone of latitude has its peculiar facies of animal and vegetable life, it contains so many distinct and independent areas, in which the animals and plants are to a large extent generically or specifically different from those of contiguous areas. The evidence of these localized groups of organisms points in part to old geological changes of sea and land, and possibly to other causes which are still far from being understood. Professor Edward Forbes treated them as centers of creation, that is, distinct areas in which groups of plants and animals had been created, and from which, as a common center, they had gradually radiated, so as to encroach more or less upon the neighboring areas.

Hence, to collect specimens of all the species of terrestrial creatures inhabiting the earth, it would be necessary not only to visit each parallel of latitude on both sides of the equator, but to explore the whole extent of each parallel, so as to leave out none of the separate provinces. With all the appliances of modern civilization, and all the labors of explorers in the cause of science throughout every part of the world, the task of ascertaining the extent of the animal kingdom is probably still far from being accomplished. Not a year passes away without witnessing new names added to the lists of the zoologist. Surely no one will pretend that what has not yet been achieved by hundreds of laborers during many centuries could have been performed by one of the patriarchs during a few years. It was of course necessary that the animals should be brought alive. But this, owing to their climatal susceptibilities, was in the case of many species impossible, and even with regard to those which might have survived the journey, the difficulties of their transport must have been altogether insuperable. Noah, moreover, was busy with his great vessel, and continued to be “a preacher of repentance” to his fellow-men — occupations which admitted of no pereginations to the ends of the earth in search of inmates for the ark. It is indeed beyond our power to follow up the train of impossibilities which  such a notion implies. Dr. J. Pye Smith remarks that the idea of a collection of all the terrestrial animals of the globe brought by Noah to the ark cannot be entertained, without bringing up the idea of miracles more stupendous than any that are recorded in Scripture, even what appear appalling in comparison; the great decisive miracle of Christianity — the resurrection of the Lord Jesus — sinks down before it.”

The existence of distinct provinces of plants and animals is a fact full of the deepest interest, and opens out many wide fields of inquiry. Its bearing on the question of the deluge is of course that phase which more especially requires to be noticed here. In addition to what has just been said, it may be remarker further, that these provinces have a geological as well as a zoological significance. Laying aside as utterly impossible the idea of the representation in the ark of every terrestrial species, we may obtain some confirmatory evidence that the existing races of plants and animals have never been interrupted by a general catastrophe. A careful study of these provinces shows that some are older than others, just as some parts of the earth's surface are geologically older than other parts. In certain cases a province is found to contain within itself the relic of an older province which once occupied the same spot. In the profounder depths of the maritime lochs that indent the western coast of Scotland, there exist little groups of shell-fish which are not now found alive in the shallower parts. Yet they once lived even in the shallower water, and their remains are now found fossil along the shores of the Firth of Clyde and elsewhere.

They have become gradually extinct in the upper part of the sea, owing probably to a change of climate, and are now confined to the very deepest zones. These and other facts of the same kind point to slow and gradual changes unbroken by any great cataclysmal event. Among plants, too, similar phenomena abound. It should not be lost sight of, that, had the whole earth been covered for a year by a sheet of water, the greater part of our terrestrial plants must have perished. On the disappearance of the flood there would hence require to be a new creation, or rather re-creation, all over the world-a supposition for which there is no evidence either in Scripture or nature, and which is opposed to all that, we know of the method of the divine working. Plants are grouped, like animals, in greater and lesser provinces; and these, too, differ greatly from each other in antiquity. Some assemblages of plants have spread over wide districts, and either extirpated those which had previously occupied the ground or driven them into sheltered corners. In Great Britain and Ireland, for instance,  there are five distinct groups of plants which have also corresponding suites of animals. The successive migrations of these groups can still be traced, leading us to a knowledge of certain vast changes which have taken place among the British islands within a comparatively recent geological period. England was still united to the Continent when the oldest group of plants began to flourish. The northern half of the island, with the whole of Scotland, was submerged beneath the sea, and again elevated before the great mass of the British plants crept westward across the plains that united the islands with the Continent. It was after the whole of our present groups of plants and animals had become fixed in their existing habitats that the isthmus was broken through by the waves and Britain became an island. These changes could not have been brought about save during, the lapse of a protracted series of ages. They give evidence of no sudden break, no temporary annihilation and subsequent creation, such as the idea of a general flood would require, but, on the contrary, show very clearly that the present races of plants and animals have gone on in unbroken succession from a time that long preceded the advent of man.

There is, however, other evidence conclusive against the hypothesis of a universal deluge, miracle apart. “The first effect of the covering of the whole globe with water would be a complete change in its climate, the general tendency being to lower and equalize the temperature of all parts of its surface. Pari passu with this process . . would ensue the destruction of the great majority of marine animals. This would take place, partly by reason of the entire change in climatal conditions, too sudden and general to be escaped by migration; and, in still greater measure, in consequence of the sudden change in the depth of the water. Great multitudes of marine animals can only live between tide-marks, or at depths less than fifty fathoms; and as by the hypothesis the land had to be depressed many thousands of feet in a few months, and to be raised again with equal celerity, it follows that the animals could not possibly have accommodated themselves to such vast and rapid changes. All the littoral animals, therefore, would have been killed, The race of acorn-shells and periwinkles would have been exterminated, and all the coral-reefs of the Pacific would at once have been converted into dead coral, never to grow again. But, so far is this from being the case, that acorn-shells, periwinkles, and coral still survive, and there is good evidence that they have continued to exist and flourish for many thousands of years. On the other hand, Noah was not directed to take marine animals of any kind into the ark, nor, indeed, is it  easy to see how they could have been pre. served. Again, had the whole globe been submerged, the sea-water covering the land would at once have destroyed every fresh-water fish, mollusk, and worm; and as none of these were taken into the ark, the several species would have become extinct. Nothing of the kind has occurred. Lastly, such experiments as have been made with regard to the action of sea-water upon terrestrial plants leave very little doubt that submergence in sea-water for ten or eleven months would have effectually destroyed not only the great majority of the plants, but their seeds as well. And yet it is not said that Noah took any stock of plants with him into the ark, or that the animals which issued from it had the slightest difficulty in obtaining pasture. There are, then, it must be confessed, very strong grounds for believing that no universal deluge ever occurred. Suppose the Flood, on the other hand, to have been local; suppose, for instance, the valley of the Euphrates to have been submerged; and then the necessity for preserving all the species of animals disappears. For, in the first place, there was nothing to prevent the birds and many of the large mammals from getting away; and, in the next, the number of species peculiar to that geographical area, and which would be absolutely destroyed by its being flooded, supposing they could not escape, is insignificant.”

We are thus compelled to adopt the opinion that the flood of Noah was (like other deluges of which we read) a local event confined to one part of the earth's surface, and that it was “universal” only inasmuch as it effected the destruction of the whole human race, the family of Noah alone excepted. Against this opinion no objections of any weight can be urged. It is borne out by the evidence to be derived from a study of the phenomena of nature; and it is not at variance with any statement in holy Scripture. The universality of the language in which Moses describes the extent of the Deluge — “all the high hills that were under the whole heaven were covered” — has indeed been regarded as a testimony to the universality of the catastrophe. But such general expressions are of frequent occurrence in the sacred writings to denote a tract of country which, though large relatively to its inhabitants, yet formed only a very small portion of the earth's surface. No authentic traces of the action of the flood have yet been detected in the East, where the area of submersion was probably situated, not indeed is it likely that any such traces will ever be found. They might confirm our faith, but they are by no means necessary, for the fact of the former destruction of the human race is made known to us in the sacred  volume, and has been handed down by tradition in almost every nation of the earth, even the most barbarous and the farthest removed from the early cradle of the human race. It is natural to suppose that the writer, when he speaks of “all flesh,” “all in whose nostrils was the breath of life,” refers only to his own locality. This sort of language is common enough in the Bible when only a small part of the globe is intended. Thus, for instance, it is said that “all countries came into Egypt to Joseph to buy corn” and that “a decree went out from Caesar Augustus that all the world should be taxed.” In these and many similar passages the expressions of the writer are obviously not to be taken in an exactly literal sense.

Even the apparently very distinct phrase “all the high hills that were under the whole heaven were covered” may be matched by another precisely similar, where it is said that God would put the fear and the dread of Israel upon every nation under heaven. It requires no effort to see that such language is framed with a kind of poetic breadth. The real difficulty lies in the connecting of this statement with the district in which Noah is supposed to have lived, and the assertion that the waters prevailed fifteen cubits upward. If the Ararat on which the ark rested be the present mountain of the same name, the highest peak of which is more than 17,000 feet above the sea, it would have been quite impossible for this to have been covered, the water reaching fifteen cubits, i.e. twenty-six feet above it, unless the whole earth were submerged. The author of the Genesis of the Earth, etc. has endeavored to escape this difficulty by shifting the scene of the catastrophe to the low country on the banks of the Tigris and Euphrates (a miraculous overflow of these rivers being sufficient to account for the Deluge), and supposing that the “fifteen cubits upward” are to be reckoned, not from the top of the mountains, but from the surface of the plain.' By “the high hills” he thinks may be meant only slight elevations, called “high” because they were the highest parts overflowed. But fifteen cubits is only a little more than twenty-six feet, and it seems absurd to suppose that such trifling elevations are described as “all the high hills under the whole heaven.” At this rate the ark itself must have been twice the height of the highest mountain.

The plain meaning of the narrative is that, far as the eye could sweep, not a solitary mountain reared its head above the waste of waters. On the other hand, there is no necessity for assuming that the ark stranded on the high peaks of the mountain now called Ararat, or even that that mountain was visible. A lower mountain range, such as the Zagros range for instance, may be intended. In the absence of all geographical certainty in the matter, it is better to adopt some such explanation of the difficulty. Indeed, it is out  of the question to imagine that the ark rested on the top of a mountain which is covered for 4000 feet from the summit with perpetual snow, and the descent from which would have been a very serious matter both to men and other animals. The local tradition, according to which the fragments of the ark are still believed to remain on the summit, can weigh nothing when balanced against so extreme an improbability. Assuming, then, that the Ararat here mentioned is not the mountain of that name in Armenia, we may also assume the inundation to have been partial, and may suppose it to have extended over the whole valley of the Euphrates, and eastward as far as the range of mountains running down to the Persian Gulf, or further. As the inundation is said to have been caused by the breaking up of the fountains of the great deep, as well as by the rain, some great and sudden subsidence of the land may have taken place, accompanied by an inrush of the waters of the Persian Gulf, similar to what occurred in the Runn of Cutch, on the eastern arm of the Indus, in 1819, when the sea flowed in, and in a few hours converted a tract of land 2000 square miles in area into an inland sea, or lagoon (see the account of this subsidence of the Delta of the indus in Lyell's Principles of Geology, p. 460-63). Compare FLOOD.

## Delus[[@Headword:Delus]]

             (or DELOS, Δῆλος, so called from having appeared, δὴλος, manifest, from the sea, at the command of Neptune), mentioned in 1Ma 15:23, as one of the places addressed by Lucius in behalf of the Jews, is the smallest of the islands called Cyclades, in the AEgean Sea (see Smith's Dict. of Class. Geog. s.v.), being only about five miles in circumference (Pliny, 2:89). It was situated between Myconus and Rhenaea. It was one of the chief seats of the worship of Apollo, and was celebrated as the birth-place of this god and of his sister Artemis, or Diana (Spanheim on Callimachus's Hymn to Del.). We learn from Josephus (Ant. 14:10, 8) that Jews resided in this island, which may be accounted for by the fact that, after the fall of Corinth (B.C. 146), it became the center of an extensive commerce (Cicero, Manil. 18; Pliny, 4:22; 16:89; Livy, 41:25; 44:29; Strabo, xiv, p. 688; Pausanius, 3, 23). The sanctity of the spot (Grote, Greece, 3, 222) and its consequent security, its festival, which was a kind of fair, the excellence of its harbor, and its convenient situation on the highway from Italy and Greece to Asia, made it a favorite resort of merchants (Strabo, 10, p. 486). So extensive was the commerce carried on in the island that  10,000 slaves are said to have changed hands there in one day (Strabo, xiv, p. 668). It was especially celebrated for its bronze (aes Deliacum, Pliny, 34:2, 4; Cicero, Rose. 46; Verr. 2:34). Delus is at present uninhabited except by a few shepherds, but contains extensive ruins (Tournefort, 1:349 sq.). It, together with an adjoinng island, is now called Dhiles. See Leake, Northern Greece, 3, 95 sq.; Ross, Reisen auf. d. Griech Inseln, 1:30; 2:167; Sallier, Hist. de l'Isle de Delos, in the Mem. de I'Acad. des Inscrip. 3, 376; Schwenk, Deliacorum, Part I (Francof. 1825); Schlager, De Rebus Deli (Mitav. 1840.)

## Demarest,Cornelius T[[@Headword:Demarest,Cornelius T]]

             a (Dutch) Reformed minister, graduated at Columbia College, N.Y., in 1804; studied theology with Dr. Solomon Froeligh; was pastor at White House, N.J., from 1808 to 1813, and at English Neighborhood from 1813 to 1824, when he seceded to the True Reformed Church, giving occasion to a celebrated lawsuit as to the Church property (see Taylor, Annals of the Classis of Bergen, pages 261-285). His ministry in the True Reformed Church continued until his decease in 1863, his last eleven years being spent as pastor of the Church in King Street, New York. He published A Lamentation over the Reverend Solomon Froeligh, with copious historical notes. See Corwin, Manual of the Ref. Church in America, page 69. (W.J.R.T.)

## Demas[[@Headword:Demas]]

             (Δημᾶς, probably a contraction from Δημήτριος, or perhaps from Δήμαρχος), a companion of the apostle Paul (called by him his fellow- laborer, σύνεργος, in Phm 1:24; see also Col 4:14) during his first imprisonment at Rome. B.C. 57. At a later period (2Ti 4:10), we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica. B.C. 64. This departure has been magnified by tradition into an apostasy from Christianity (so Epiphanius, Haeres. 51:6), which is by no means implied in the passage (Buddei Eccl. Apost. p. 311 sq.).

## Demay[[@Headword:Demay]]

             SEE TALMUD.

## Demeter[[@Headword:Demeter]]

             SEE CERES.

## Demetria[[@Headword:Demetria]]

             a daughter of Faustus, and martyr at Rome under Julian; commemorated June 21.

## Demetrius[[@Headword:Demetrius]]

             (Δημήτριος, probably from Δημήτηρ, the Greek name of the goddess Cybele), the name originally of several of Alexander's generals (see Smith's Dict. of Class. Biog. s.v.), and borne by several of the Macedonian and Syrian princes, two of whom are often referred to in the Apocrypha, and three in Josephus; also by two men mentioned in the New Test., and by several others in Josephus.  1. DEMETRIUS I, surnamed SOTER (Σωτήρ, “the Savior,” in recognition of his services to the Babylonians), king of Syria, was the son of Seleucus IV Philopator, and grandson of Antiochus the Great. While still a boy he was sent by his father as a hostage to Rome (B.C. 175) in exchange for his uncle, Antiochus Epiphanes (Appian, Syr. 45). From his position he was unable to offer any opposition to the usurpation of the Syrian throne by Antiochus IV; but on the death of that monarch (B.C. 164) he claimed his liberty, and the recognition of his claim by: the Roman senate in preference to that of his cousin Antiochus V. His petition was refused from selfish policy (Polyb. 31:12), and by the advice and assistance of Polybius, whose friendship he had gained at Rome (Polyb. 31:19; Justin, 34:3), he left Italy secretly, and landed with a small force at Tripolis, in Phoenicia (2Ma 14:1; 1Ma 7:1; Josephus, Ant. 12:1). The Syrians soon declared in his favor (B.C. 162), and Antiochus and his protector Lysias were put to death (1Ma 7:2-3; 2Ma 14:2). Having thus gained possession of the kingdom, Demetrius succeeded in securing the favor of the Romans (Polyb. 32:4), and he turned his attention to the internal organization of his dominions. The Graecizing party were still powerful at Jerusalem, and he supported them by arms. In the first campaign his general Bacchides established Alcimus in the highpriesthood (1Ma 7:5-20); but the success was not permanent. Alcimus was forced to take refuge a second time at the court of Demetrius, and Nicanor, who was commissioned to restore him, was defeated in two successive engagements by Judas Maccabseus (1Ma 7:31-32; 1Ma 7:43-45), and fell on the field (see Michaelis on 1Ma 7:32, against Wernsdorf, De fide Maccab. p. 124 sq.; also Joseph. Ant. 12:10, 2). Two other campaigns were undertaken against the Jews by Bacchides (B.C. 161-158); but in the mean time Judas had completed a treaty with the Romans shortly before his death (B.C. 161), who forbade Demetrius to oppress the Jews (1Ma 8:31). Not long afterwards Demetrius further incurred the displeasure of the Romans by the expulsion of Ariarathes from Cappadocia (Polyb. 31:20; Justin, 35:1), and he alienated the affection of his own subjects by his private excesses (Justin, 1. c.; comp. Polyb. 33:14). When his power was thus shaken (B.C. 152), Alexander Balas was brought forward, with the consent of the Roman senate, as a claimant to the throne, with the powerful support of Ptolemy Philometor, Attalus, and Ariarathes. Demetrius vainly endeavored to secure the services of Jonathan, who had succeeded his brother Judas as leader of the Jews, and now, from the recollection of his wrongs, warmly  favored the cause of Alexander (1Ma 10:1-6). The rivals met in a decisive engagement (B.C. 150), and Demetrius, after displaying the greatest personal bravery, was defeated and slain (1Ma 10:48-50; Joseph. Ant. 13:2, 4; Polyb. 3, 5). In addition to the very interesting fragments of Polybius, the following references may be consulted: Justin, 34:335:1; Appian, Syr. 46, 47, 67; Livy, Epit. 47; Euseb. Ann. Chron. p. 165. He left two sons, Demetrius, surnamed Nicator, and Antiochus, called Sidetes, both of whom subsequently ascended the throne. SEE ANTIOCHUS.

2. DEMETRIUS II, surnamed NICATOR' (Nik£twr, “the Victor;” so on coins, Eckhel, 3, 229 sq.; elsewhere NICANOR), king of Syria, was the elder son of Demetrius Soter, preceding. He was sent by his father, together with his brother Antiochus, with a large treasure, to Cnidus (Justin, 35:2), when Alexander Balas laid claim to the throne of Syria, and thus escaped falling into the hands of that usurper. When he was grown up, the weakness and vices of Alexander furnished him with an opportunity of recovering his father's dominions. Accompanied by a force of Cretan mercenaries (Justin, 1. c.; comp. 1Ma 10:67), and aided by Ptolemy Philometor (1Ma 11:19; Diod. Sic. Ecl. 32:1), whose daughter Cleopatra was promised to him, he made a descent on Syria (B.C. 148 or 147), and was received with general favor (1Ma 10:67 sq.). Jonathan, however, still supported the cause of Alexander, and defeated Apoilonius, whom Demetrius had appointed governor of Coele-Syria (1Ma 10:74-82). In spite of these hostilities, Jona than succeeded in gaining the favor of Demetrius when he was established in the kingdom (1Ma 11:23-27), and obtained from him an advantageous commutation of the royal dues and other concessions (1Ma 11:32-37). In return for these favors the Jews rendered important services to Demetrius when Tryphon first claimed the kingdom for Antiochus VI, the son of Alexander (1Ma 11:42); but afterwards, being offended by his faithless ingratitude (1Ma 11:53), they espoused the cause of the young pretender. In the campaign which followed, Jonathan defeated the forces of Demetrius (B.C. 144; 1Ma 12:28); but the treachery to which Jonathan fell a victim (B.C. 143) again altered the policy of the Jews. Simon, the successor of Jonathan, obtained very favorable terms from Demetrius (B.C. 142); but shortly afterwards Demetrius was himself taken prisoner (B.C. 138) by Arsaces (q.v.) VI (Mithridates), king of Parthia,  whose dominions he had invaded (1Ma 14:1-3; Justin, 36; Joseph. Ant. 13:5; Livy, Epit. 52). Appian and Justin place this captivity of Demetrius before the revolt of Tryphon, but the order of the narrative in the book of Maccabees is most probable (notwithstanding Wernsdorf, De fide Maccab. p. 137 sq.). Mithridates treated his captive honorably, and gave him his daughter Rhodoguna in marriage (Appian, Syr. 67); and after his death, though Demetrius made several attempts to escape, he still received kind treatment from his successor, Phraates. When Antiochus Sidetes, who had gained possession of the Syrian throne, invaded Parthia, Phraates employed Demetrius to effect a diversion. In this Demetrius succeeded, and when Antiochus fell in battle he again took possession of the Syrian crown (B.C. 128). Not long afterwards a pretender, supported by Ptolemy Physcon appeared in the field against him, and after suffering a defeat he was assassinated, according to some by his wife Cleopatra (Appian, Syr. 68), while attempting to escape by sea (Justin, 39:1: Joseph. Ant. 13:9. 3). SEE CLEOPATRA.

3. DEMETRIUS III, surnamed EUCAERUS (Εὔκαιρος, i.e. “the Opportune);” on coins THEOS PHILOPATOR and SOTER (Eckhel, 3, 245, 246), king of Syria, was the fourth son of Antiochus Grypus, and grandson of Demetrius II. During the civil wars that followed the death of his father, he was set up as king of Damascus, or Coele-Syria, by the aid of Ptolemy Lathyrus, king of Cyprus; and after the death of Antiochus Eusebes, he and his brother Philip for a time held the whole of Syria (Josephus, Ant. 13:13, 4). His assistance was invoked by the Jews against the tyranny of Alexander Jannaeus (q.v.); but, though he defeated this prince in battle, he did not follow up the victory, but withdrew to Bercea. War immediately broke out between him and his brother Philip; and Strator, the governor of Bercea, who supported Philip, having obtained assistance from the Arabians and Parthians, blockaded Demetrius in his camp, until he was compelled by famine to surrender at discretion. He was sent as a prisoner to Mithridates (Arsaces IX), king of Parthia, who detained him in an honorable captivity till his death (Josephus, Ant. 13:14). His coins bear date from 218 to 224 AEr. Seleucid., i e. B.C. 9488. SEE SYRIA.

4. Surnamed PHALEREUS (ὁ Φαληρεύς, the Phaleriin), the zealous keeper of the Alexandrian library under Ptolemy Philadelphus, who at his suggestion undertook the Septuagint (q.v.) version, and secured the benefit of the criticism of the resident Jews upon the translation (Josephus, Ant.  12:2, 1, 4,13). See Ostermann, De Dem. Phal. vita, rebus gestis et scriptorum reliquiis (pt. 1, Hersfeld, 1847, 4to).

5. A freed-man of Pompey, who rebuilt, at his request, the city of Gadara, of which he was a native (Josephus, Ant. 14:4, 4).

6. An Alexandrian Jew and alabarch, who married Marianne (formerly the wife of Archelaus), by whom she had a son Agrippinus (Josephus, Ant. 20:7, 3).

7. A silversmith at Ephesus, who, being alarmed at the progress of the Gospel under the preaching of Paul, assembled his fellow-craftsmen, and excited a tumult by haranguing them on the danger that threatened the worship of the great goddess Diana, and consequently their own craft as silversmiths. A.D. 52. Their employment was to make “silver shrines for Diana” (Act 19:24); and it is now generally agreed that these “shrines” (ναοί) were silver models of the temple, or of its adytum or chapel, in which perhaps a little image of the goddess was placed. These, it seems, were purchased by foreigners, who either could not perform their devotions at the temple itself, or who, after having done so, carried them away as memorials, or for purposes of worship, or as charms. The continual resort of foreigners to Ephesus from all parts, on account of the singular veneration in which the image of the goddess was held, must have rendered this manufacture very profitable, and sufficiently explains the anxiety of Demetrius and his fellow-craftsmen. See DIANA.

8. A Christian, mentioned with commendation in 3Jn 1:12. A.D. cir. 90. From the connection of the apostle John with Ephesus at the time the epistle was written, some have supposed that this Demetrius is the same as the preceding, and that he had been converted to Christianity. But this is a mere conjecture, rendered the more uncertain by the commonness of the name.

Demetrius, bishop of Alexandria, is said to have succeeded Julian in that see A.D. 189 (Eusebius, II. E, v. 22). He was at first the friend of Origen, and committed the instructions in the school of Alexandria entirely to him (Eusebius 6:3); but he afterwards, “overcome by human infirmity” (Euseb. 6:8) seems to have become envious of Origen, and his enemy. When Origen (A.D. 228) was ordained presbyter at Caesarea, Demetrius excluded him from the Churchan act which was not recognized by the  churches generally. Demetrius died about 248. — Mosheim, Commentaries, cent. 3, § 30. SEE ORIGEN.

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

             (1) A martyr at Thessalonica, A.D. 296; commemorated October 8 or October 26.

(2) Bishop and martyr at Antioch with Anianus, Eutosius, and twenty others; commemorated November 10.

(3) Saint; commemorated December 22, with Honoratus and Florus.

(4) Patriarch of Alexandria, A.D. 231; commemorated March 8 and October 9.

(5) Demetrius and Basilius; commemorated November 12.

## Demetrius Cydonius[[@Headword:Demetrius Cydonius]]

             a theologian of the Greek Church, lived in the second half of the 14th century. He was born at Thessalonica or Bvzantium, and probably received his surname from the circumstance that he lived at Cydone in Crete. The emperor John Cantacuzenus, who was greatly attached to him, raised him to the highest posts of honor in the state. When this prince thought of embracing monastic life, Demetrius determined to leave the world also, and both entered the same convent in 1355. Subsequently he went to Italy to study the theology of the Latin Church, and while there became a friend of Thomas Aquinas and other prominent Latin theologians. The year of his death is not known; the latest incident in his life is a letter addressed in 1384 to the emperor Manuel Palaeologus, on the occasion of the latter ascending the throne. He is the author of a large number of works, and the translator of many Latin works into Greek. Most of his works have never been printed. His work, Περὶ τοῦ καταφρονεῖν τὸν θανατόν (de contemnenda morte, on contemning death), was published by R. Seiler (Basel, 1553), and by Kuinoel (Leipzic, 1786). A selection of his letters was published by Matthaei (Moscow 1776, and Dresden, 1789). For a list of his writings and their various editions, see Hoffmann, Bibliographisches Lexikon, 1:499; Fabricius, Bibliotheca Graeca, 1:498; see also Hoefer, Biographie Generale, 13:553.

## Demetrius Of Sunium[[@Headword:Demetrius Of Sunium]]

             a Cynic philosopher, was educated in the school of the sophist Rhodius. He spent a considerable part of his life at Corinth, being an opponent of Apollonius of Tyana, and first became famous during the reign of Caligula (A.D. 37-41). The emperor, wishing to secure the philosopher to his party, sent him a large present; but Demetrius refused it with indignation, saying,"If Caligula wishes to bribe me, let him send me his crown." Vespasian banished him for his insolence, but he derided the punishment. He lived to an advanced age, and Seneca observes that nature had brought him forth to show mankind how an exalted genius may live uncorrupted by the vices of the world. See Smith, Dict. of Greek and Rom. Biog. and Myth. s.v.; Encyclop. Britan. (9th ed.) s.v.

## Demetrius Pepanus[[@Headword:Demetrius Pepanus]]

             a Greek theologian, was born on the island of Chios about 1620. He was sent to Rome to finish his studies, and entered into orders, but was released from his vows on account of his health. He returned to his native land, but left the island of Chios with his wife and children in 1655, and it is supposed that he perished in a shipwreck. All his theological writings were intended to bring back the Greek schismatics to the Catholic Church. They were discovered at Chios by the English consul Steflio Rafaelli, and were published under the title Demetrii Pepani Domestici Chii Opera quae Reperiuntur (Rome, 1781, 2 volumes). See Hoefer, Nouv. Biog. Generale, s.v.

## Demission[[@Headword:Demission]]

             the name in Scotch Presbyterian churches for the act by which a minister resigns his charge. He can only resign it into the hands of the presbytery, as they ordained him. The court judges of the grounds of demission, and may refuse or comply. An old form in the Church of Scotland was as follows: “I, Mr. A. B., minister at C., for such causes, demit my ministry at the said parish of C., purely and simply into the hands of the presbytery of D., declaring that, for my part, the said parish shall be held vacant, and that it shall be free to the parish and presbytery, after due intimation hereof, by warrant of the presbytery, to call and plant another minister therein; and consent that this be recorded in the presbytery books, adfuturam rei memoriam. In witness whereof I have subscribed these presents at — , etc.” The demission being accepted, the church is declared vacant.

## Demiurge[[@Headword:Demiurge]]

             (Greek, δημιουργός, from δῆμος, people, and ἔργω, obs. I work; a worker for the people; hence, a workman, craftsman) was the name given by the Gnostics to the mysterious being by whom God is supposed to have created the universe. The Gnostics believed that the Supreme Being dwelt in a fullness (a pleroma) of inaccessible light; that he had created other beings, called neons, or emanations; that from these other neons were descended; and from these an inferior order of spirits were derived, among whom one called the Demiurge had created the world, and had rebelled against the Supreme Being. He makes out of matter the visible world, and rules over it. He was considered as the God of the Jews. “In the further development of the idea the Gnostic systems differ; the anti-Jewish Gnostics, Marcion and the Ophites, represent the Demiurge as an insolent being, resisting the purposes of God, while the Judaizing Gnostics, Basilides and Valentine, make him a restricted, unconscious instrument of God to prepare the way of redemption.” — Schaff, Hist. of Christian Church, 1, § 71; Mosheim, Commentaries (Murdock's translation, 1:45, 461; 2:331). SEE GNOSTICISM.

## Demme Charles Rudolph, D.D.[[@Headword:Demme Charles Rudolph, D.D.]]

             an eminent Lutheran divine, the son of Dr. Herman Demme, was born in Mihlhausen, Thuringia, April 10, 1795. He studied at the Gymnasium at Altenburg, and the universities of Gottingen and Halle. On the uprising of Germany to repel the invasion of Napoleon, he offered his services, and immediately repaired to the scene of conflict. His zeal led him into imminent danger; and at Waterloo he was carried, wounded and bleeding, from the field. He had been designed for the law. He came to this country in 1818, a young man of twenty-three, deeply imbued with the love of liberty, and an ardent admirer of American institutions. He entered the ministry in 1819, and accepted a call to Hummelstown, Pa. He removed to Philadelphia in 1822, and became associate pastor with Rev. Dr. Schaeffer of St. Michael's and Zion's churches, where he continued to labor for thirty-seven years with great fidelity and success. Worn out by great labors, for several years before his death he was unable to perform any active duties in the ministry. He died Sept. 1, 1863. Dr. Demme was a man of enlarged culture, an accomplished scholar, and a prince among preachers. As a pulpit orator he was not surpassed by any of his contemporaries. Illustrating in his life the power and blessedness of the Gospel, he brought  to the service piety and learning, and made the ministry of the Word the grand aim of his life, with which no other pursuit was allowed to interfere. In 1839 he was elected to the professorship of the Theological Seminary, Columbus, Ohio, and in 1849 was appointed professor in the seminary at Gettysburg, but both positions he felt it his duty to decline. He was a member of the American Philosophical Society, and was honored with the doctorate of divinity from the University of Pennsylvania. He edited in German the works of Josephus, carefully comparing the translation with the original, and adding a large number of notes.

## Demme, Hermann Christoph Gottfried[[@Headword:Demme, Hermann Christoph Gottfried]]

             a Lutheran theologian, was born September 7, 1760, at Miulhausen, where, in 1796, he acted as superintendent. In 1801 he was called as general superintendent to Altenburg, and died there, December 21, 1822. He wrote, Beitrage zur reinen Gottesverehrung (Riga, 1792): — Predigten uber die Sonn- und Festtagsevangelien (Gotha, 1808): — Neue Reden zur Todtenfeier in Altenburg gehalten (ibid. 1817). He is also the author of several romances, under the pseudonym of Karl Stelle, besides numerous  hymns. See Ddring, Die deutschen Kanzelredner der 18. und 19. Jahrhunderts, page 26 sq.; Winer, Handbuch der theol. Lit. 2:93, 133, 160, 166, 173,238, 294, 326, 337, 341, 398; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Democritus[[@Headword:Democritus]]

             was one of the ablest and least known of the Greek philosophers, whose position lies on the border-line between the mythical sagis of the elder time and the historic founders of Greek philosophy. His personal career is shadowy and uncertain; his speculations are fragmentary and dislocated; his works have been lost, or only survive in brief and disconnected fragments; his tenets are well known, but have often been exaggerated or distorted. .His influence on later philosophy has not always been duly appreciated; but it has been scarcely inferior to that of Socrates and the Socratic school. His characteristic doctrines were transmitted by underground currents to widely diffused sects. They have special claims to present consideration for their marked congruity with the rationalistic and agnostic schemes now in vogue. In all ages there is an unbroken traduction of earlier opinions, and an intimate connection between the accepted theories and the contemporaneous conditions of the societies in which they prevail. In both respects, the philosophy of Democritus was notable in the sara of its manifestation, and it may be of great service for the elucidation, in both, of the philosophical distemperature of the respective periods.

I. Life. — The dates of the birth and death of Democritus, and his length of days, are entirely uncertain, though he may be regarded as later than Anaxagoras, and contemporaneous with Socrates. He appears to have been born at Abdera about B.C. 460, and to have died about B.C. 357. He is variously stated to have attained ninety, ninety-nine, one hundred, one hundred and four, one hundred and eight, and even one hundred and nine years. He was the son of Hegesistratus (by some named Damuasippus, by others, Athenocritus), who was said to have entertained Xerxes on his flight from Salamis. Fables clustered round his name. Three autobiographical notices survive. The first states that he was forty years younger than Anaxagoras; the second, that the Little Diacosmus was composed "seven hundred and thirty years after the taking of Troy;" the third, "that he had traversed more countries than any of his countrymen'" (Herodotus would be included); “that he had known the greatest diversities of climate and soil, and had heard many sages; that he had never been  surpassed in geometrical diagrams and demonstrations, not even by the Egyptian Arpedonaptae, with whom he had lived five years." Very little information is Contained in these statements. The death of his father left Democritus with an ample inheritance. He is reported to have taken the smallest share in the distribution of the property, as it was in ready money, immediately available for the travels which he promptly undertook. The rest of the estate he abandoned to his brothers. If this were the case, the epigrammatic observation of Horace would be deprived of its point (1 Epist. 12:12) .

Many legends were current in regard to the travels of D)emocritus among the Ethiopians, Egyptians, Chaldseans, Persians, and even Indian Gymnosophists. A very pretty story is told of an imaginary visit to the king of Persia; but the same tale is told, in slightly altered form, in many lands. Darius was inconsolable for the loss of his queen. Democritus promised to recall her from the dead, if he were supplied with all things needed for the avocation. Whatever was required was furnished in abundance; but one thing more was demanded the names of three persons who had never felt sorrow, to be inscribed on the tomb.

Democritus visited Athens (Fragm. Promisc. 7). He is reported to have resided there — to have known Socrates — but to have kept himself wholly unknown; "Constantem hominem et gravem! qui glorietur, a Gloria se abfuisse" (Cicero, Tusc. Disp. V, 36:104). His whole career is a fabric of fables (Aul. Gell. Nioct. Aft. X, 12:8). He is alleged to have shut himself up in tombs, that he might be free from interruption and distraction of mind. As Bayle suggests, the advantages of such a procedure are questionable. Bayle also characterizes as a "silly story" the tradition that he put out his eyes in order to promote his meditations (Cicero, De Fin. 5:29); Cicero prudently appends "vero falsone" as a restriction to his statement.

Democritus returned from his long travels enriched with great and varied knowledge, but stripped of means, which had been expended on his journeys. Thenceforth he may have been dependent upon his brother Damastes for support. The tradition represented that he was summoned before the magistrates of Abdera, for infrinoging. the laws by living without visible means of support. In his defence, he read before them his Μέγας Διάκοσμος. They were so much charmed by it that they presented him with five hundred talents, and decreed that he should be buried at the public expense. His want of means was due to no incapacity for gaining a  livelihood, but to his being engrossed in his studies. He had gained an acquaintance. with the language of birds, and knew all secrets, like the wondrous women of Eastern story. He anticipated the recent wisdom of “weather forecasts" and "weather probabilities," and could tell when it would rain and when it would clear up. He might have made a brilliant speculator, for, on one occasion, foreseeing a disastrous season for olives, and that oil would bear a high price, he monopolized all the olives that could be procured (Pliny, Hist. Nat. 18:28). His only design, however, was to show that he could easily make money if he desired to do so. His poverty was deliberately accepted, and was welcome from his contempt of wealth. It was borne with joyous exhilaration; he was always seen with a smile on his face, and, hence, was designated "the laughing philosopher." Later philosophers supposed that he laughed at the vanities of life, and the weaknesses of mankind: "Adeo nihil illi serium videbatur, quae serio gerebantur" (Seneca, De Ira. 2:10; De Tranquill. Animi, 22). His long life passed away in the serene and sedulous prosecution of his speculative and physical investigations. It must have been diligently employed, if he composed the multitude of works which were generally accredited to him. Death came at last at his bidding, though it sparedhim till life became wearisome. He was represented as having starved himself to death:

"Sponte sua lito caput obvius obtulit ipso."

 (Lucret. 3:1052.)

He delayed his end for three days with the smell of bread or honey, at the request of his sister, the priestess of Ceres, who was unwilling that the festival in progress should be contaminated by death in the family.

II. Works. — A list of sixty treatises by Democritus is given by Diogenes Laertius, on ethical, physical, mathematical, musical, technical, and miscellaneous topics. These were arranged by Thrasyllus in Tetralogies, as was done by him, also, in regard to the works of Plato. An attempt has been made by Mullach to restore this distribution. Such a proceeding must be purely conjectural, as data are absent for even probable conclusions. Of these manifold volumes, only three hundred and twenty genuine fragments have been saved. These are, for the most part, extremely brief; the longest of them being on the subject of agriculture. They are inadequate to enable us to judge directly of either the literary or philosophical merits of the author. The testimonies of the ancients must, therefore, pass unchallenged. It is strong evidence of his high capacity that he received the designation of  πένταθλος from the Greeks, and was termed vir magnus imprimis, by Cicero. He was equally esteemed for his style, for his learning, and for his bold speculation. Plato proposed that his books should be burned, a proposal which may have sprung from jealousy, but arose more probably from thorough antipathy to his doctrines and apprehension of their pernicious effects. Many treatises were falsely ascribed to Democritus. From these may have been derived the forty-six spurious fragments gathered by Mullach.

III. Philosophy. — In the time and country of Democritus, philosophy still retained much of that indistinctness of character which had appertained to it when it signified nothing more than the earnest pursuit of knowledge. It was still thoroughly unsystematic. If logical inquiries had been already inaugurated, they had not yet assumed a fixed and coherent form.

The philosophy of Democritus may be divided into ethical and physical: the former embracing acute practical observations; the latter comprehending, as was the wont of early speculation, such theology as comported with his schemes — in both respects showing some connection with Parmenides and the Eleatics, though it might be erroneous to imagine any positive affiliation. The Eleatics had rendered philosophy too ideal and too impalpable. The Ionic school, in aiming at simplicity of doctrine; had fallen into narrow and arbitrary fantasies. A more tangible speculation than the Eleatic, a more thorough and acceptable exposition than the Ionic, was in demand. This requirement Leucippus and his successor, Democritus, consciously or unconsciously, endeavored to supply. The intellectual current ran in the direction of the atomistic philosophy. As all the writings of Leucippus were early lost, and as his opinions are only known through their development by his illustrious follower, the consideration of his views will be implicated with the appreciation of the doctrines of Democrituns.

The ethical philosophy of the laughing sage seems to have been of a purely practical cast, and to have been, in the main, the application of keen judgment to the ordinary conduct of life; thus approximating to the aphoristic wisdom of the early "Wise Men." Examples of such prudence are frequent, even in the scanty relics remaining, and have been compactly presented by Zeller: "Truth dwells in the bottom of a pit;" "Much learning is often mere folly" (Fr. 139-141); "The world is a stage, life a passage: you came, you saw, you departed;" "Fortune is an idol fashioned by the  unwisdom of men" (Fr. 14). Here is the origin of the celebrated moral of Juvenal:

"Nos te, Nos facimuns,

 Fortuna, deam,

 coeloquo locamus."

"Not the act only, but the disposition, should be regarded" (Fr. 109); "Good and evil grow from the same root. Evil does not proceed from the gods, but from the blindness and malice of men" (Fr. 12, 13). The urgency of habitual self-restraint (Fr. 75), and of contentment (Fr. 24, 27, 29), are associated with the characteristic aim of the ethics of Democritus, the attainment of εὐθυμία (Fr. 20), healthy tranquillity. This serene temper may be compared with the Peripatetic εὐδαιμονία, or with the modern pursuit of "happiness," which is just as vague, as unsatisfactory, and as unscientific as any of its predecessors. Such tranquillity, however, explains the designation of Democritus as videus, and points towards the simple virtues of daily life. The ethical tone of Democritus is as innocent and pure as was his own conduct.

The physical philosophy of Democritus is the most characteristic, and has been the most influential and enduring branch of his speculations. It provides the mould for his psychological assumptions, and for his ethical conclusions. The negation of immaterial realities, or agnosticism in regard to them, necessitates a spectral phenomenalism and a dim universe. Democritus held that there was only one principle — the plenum or μεστόν, and the vacuum or κενόν:

Omnis, ut est, igitur, per se Natnlna, duabus Consistet rebus nam Corpora sunt et Inane."

(Lucret. 1:420, 421; see Sext. Empir. Adv. Math. 7:135-139.)

The assertion of a vacuum was inevitable, as long as the existence, elasticity, and interpenetrability of gaseous fluids were unknown. The plenum was composed of an infinite number of atoms (indivisibilia) moving freely in infinite space — for space, or the extension of the universe, was regarded as iinfinite:

"Nam medium nihil esse potest, ubi Inane locus quo Infiuita. "

(Lucret. 1:1069; comp. Aristot. De Caolo, 3:4.)

In this infinite space were contained an infinite number of worlds. The atoms were solid, impenetrable, homogeneous in quality, diverse in size and shape, though infinitesimal in magnitude (Aristot. Met. 1:4; Cicero, De  Fin. I, 6:17). They are eternal, immutable, and imperishable. Their origin is inscrutable, and beyond the domain of legitimate investigation (Aristot. Phys. 7:1). The atoms possessed of themselves an incessant downward motion. The differences of size and shape produced contacts and combinations. The whole process of nature was a cycle of compositions, decompositions, and recompositions (Lucret. 2:1000). Nothing was lost; nothing was gained. Omnia mutantur, nil interit. There are indications that Democritus attributed spontaneous motion, or a sort of rudimentary vitality, to atoms. The ceaseless and intricate movement of the atomic particles in space generated a gyrating motion of the incoherent mass — Δίνη — a whirl. This universal circumvolution probably suggested the vortices of Des Cartes, SEE DES CARTES, and furnishes a prelude to the modern nebular hypothesis. These eddies hurl the atoms with various collisions, winnow the subtle from the gross, and induce coherence in diversified conjunctions, whence arises, by further and modified concrescences, the endless multiplicity of things (Cicero, Acad. Qu. 4:38). By this restless circulation all things have been produced, and all the vicissitudes of things. The rapidity of the orbicular motion kindles the stars, and lights up the heavenly bodies. Through the effects of this motion the earth is permeated by fiery action and quickening heat. The matters of which it is compounded originate from the dissimilar forms and magnitudes of the atoms, which are round in fire, and differ in size and shape in air, earth, and water.

The microcosm accords with the macrocosm. Man is of like constitution with his habitation. Of this inexplicable marvel of the universe neither definition nor determination is attempted. He, too, is a postulate. He is accepted for what he is, or is supposed to be. He is a compound of water and mud. His life, or soul, is a fine, diffused, and segregated fire; vital sparks of atomic, not of heavenly, flame. This is extinguished by death, and perishes with the body. All bodies are mortal, but all are renascent, in formis mutatis. This seems only a rude and tentative way of indicating the doctrine now generally received, of the permanence and transmutation of matter:

"Semper motus connectitur omnis,

Et vetere exoritur semper novus ordine certo."

Knowledge itself is the result of physical agitation. It is of two kinds: that derived directly from the mind, and that obtained from the senses. It is not  obvious with what meaning the term "mind" is employed, whether as intuitive, or as reflective, or as reproductive. The conceptions of Democritus were by no means definite on the subject. The same vagueness and fluitancy attend all the tenets of Democritus not confined to purely physical topics. Perceptions are excited by effiuxesἔδωλα — projected from the things perceived (Fr. 14:40). Democritus, however, recognised sound as the vibratory motion of the air. Knowledge obtained through the senses — sensus tenebricosi (Cicero, Acad. IV, 10:31) — was deceptive, σκοτίη κρίσις. That from reason, γνώμη γνησίη merited credence, if definite and clear. Nevertheless, there could be no true knowledge,ἐτεῆ οὐδὲν ἴδμεν περὶ οὐδενός. How could it be otherwise with a system which made being and non-being equally existent, μὴ μᾶλλον τὸ δὲν ἢ τὸ μηδὲν ειναι.

With such principles, physical and psychological, no real theology was possible. Yet Democritus was unwilling, or unable, to sever himself entirely from the popular belief. He was thus involved in an inconsistency, perhaps inevitable, which is strangely illustrated by a corresponding incongruity in Comte's Positivism. He did not absolutely exclude divinity from the universe, but he reduced it to a vague and empty superstition, which was rather a vague rehabilitation of popular fantasies than a reputable development of philosophy. Cicero deemed it more accordant with the stupidity of his countrymen than with his own acumen. His gods were idols, fashioned out of the -thinnest and subtilest atoms; and sometimes revealed themselves, especially in the dark. They were earthly ghosts! "The earth hath bubbles as the water hath; and these are of them." They were gigantic spectres, of human form, though far transcending human stature. Like goblins, fays, and peris, they were, mortal; but their duration exceeded the span of human life. They had voices, and could utter sounds intelligible to men; and they foretold future events., Such divine personages could not be the object of any theology, and in no respect detracted from the materialism of the school. The theology was a pretence or a mockery.

IV. His Influence. — Democritus is entitled to be placed by the side of Aristotle and Plato, in regard to the effect produced on later ages by his speculations. This effect, if less immediate and less ennobling than the action of the Peripatetic and Academic systems; has been more lasting in its specific character. If less stimulant to the highest intellectual aspirations, it has the merit of having more effectually moulded the procedures of scientific research. The physical philosophy of Epicurus was entirely  deduced from it, with such alterations as gave the pretence of originality, and not of mere revival. Still, it was fully absorbed into Epicureanism, and so obviously as to be incapable of being ignored. "What is in the physics of Epicurus which does not descend from Democritus?" asks Cicero (De Nat. Deor. I, 25:73; 43:120). "Democritus, formed by Leucippus,left his inheritance of folly to Epicurus;" observes Lactantius (Div. Inst. 3:17; comp. De Ira Dei, 10). Wherever Epicureanism spread, through Hellenic lands and through the empire of Rome, the doctrines of Democritus were accepted-the suncta Denocriti Sententia (Lucret. 3:372), though modified by the derivative school. Their influence was not limited to the ancient world. They reappeared with Gassendi in the 17th century. They were revived in partial and disguised form in the atomic theory of Dalton, and in the nebular hypothesis. They recur in more than their pristine vigor and exclusiveness ini modern agnosticism, and in current physical schemes. The atomic speculations of Democritus are a rudimentary type of evolutionism, and of kindred dreams. It has already been stated that they furnished some of the notable suppositions of Des Cartes. They may be discerned in the System of Positive Philosophy. How thoroughly they are the progenitors, or, at least, the precursors of recent scientific devices, is manifested by the marvelous harmony of such opinions with the brilliant poem of Lucretius. This harmony is profoundly and instinctively felt. Its recognition is shown by the recent renewal of the earnest study of Lucretius; and by the numerous editions of his work, and the brilliant or recondite essays upon it, which have been welcomed in late years. For these reasons, the views of Democritus, and his place in the development of philosophy, cannot be safely disregarded in estimating either ancient or modern thought.

V. Literature. — Besides the historians of ancient philosophy, and especially Brucker, Ritter, and Zeller, the following special treatises may be advantageously consuited: Magnenus, Democritus Reviviscens (Paris, 1646); [in 1655, Peter Borel promised a treatise in 3 volumes, fol., De Vita et Philosophia Democriti]; Bayle, Dict. Hist. et Crit. s.v.; Goding, Diss. de Denocrito et ejus Philosophia (Upsala, 1703); Geffers, Quaestiones Democritae (Gottingen, 1829); Burchardt, Democr. Phil. de Sensibus Frqagm. (Minden, 1830); Fragm. der Moral des Abd. Democrits (ibid. 1834); Papencordt, De Atomorum Doctrina (Berlin, 1832); Hemisoth, Democriti de Anima Doctrina (Bonn, 1835); Mullach, Democriti Operum Fragmenta, etc. (Berlin, 1846), which alone is sufficient for all ordinary purposes; Johnson, Der Sensualismus des Demokrit. (Plauen, 1868);  Mullach, Fragmenta Democriti, apud Fragment a Philosophorum Graecorum, tom. 1 (Paris, 1875). (G.F.H.)

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

             lived at Sinnada, in Africa, and is commemorated July 31, with Seculndus and Dionysius.

## Demon;[[@Headword:Demon;]]

             SEE DAEMON;

## Demonax[[@Headword:Demonax]]

             the most distinguished of the later cynics, flourished in the 2d century of our aera. He probably lived in the time of Hadrian (A.D. 117-138), though the exact dates of his birth and death are unknown. Lucian, his only contemporary biographer, represents him as a wise and good man, and writes his history avowedly as an example for the imitation of the young of his own time. He was by birth a Cyprian, and removed to Athens, where he joined the cynic school, chiefly out of respect to the memory of Diogenes. He seems to have been free from the austerity and moroseness of the other members of his sect, but valued their indifference to outward circumstances. He was exceedingly popular at Athens, and was, no doubt, an amiable, good-humored man; but contributed nothing more to philosophy than his predecessors. He died when nearly a hundred years old, and was buried with great magnificence.

## Demoniac[[@Headword:Demoniac]]

             SEE DAEMONIAC.

Dem'ophon (Δημοφῶν), a Syrian general or military governor in Palestine under Antiochus V. Eupator (2Ma 12:2).

## Dempster[[@Headword:Dempster]]

             Thomas, a Scotchman of much miscellaneous erudition, was born at Muiresk, Aberdeenshire, about the year 1579. He studied at Cambridge, went to Paris, and obtained a temporary professorship in the College of Beauvais, where he manifested a very quarrelsome temper. He was afterwards professor at Pisa and Bologna, near which city he died, Sept. 6, 1625. Among his writings is a Historia Ecclesiastica Gentis Scotorum, “a work in which his desire to magnify the merits of his country often induced him to forge the names of persons and books that never existed, and to unscrupulously claim as Scotsmen writers whose birth-place was doubtful.” — New Genesis Dictionary, 4:359.

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

             an eminent Methodist minister and promoter of theological learning in the Church, was born Jan. 2, 1794, in the town of Florida, N. Y. His father, the Rev. James Dempster, was a Scotchman, educated at the University of Edinburgh, and, though bred a Presbyterian, was received by Mr. Wesley as one of his colaborers, and sent by him as a missionary to America. He preached for a season in the city of New York, but for some reason became disconnected from Mr. Wesley's service, and was thereafter a pastor of a Presbyterian church in the town of Florida till his death in 1803. The son was too young to profit intellectually from his father's training, and grew up ignorant almost of books till his conversion at a Methodist camp-meeting in 1812, when he began a course of sedulous and systematic study, which he kept up during his whole life. In 1816 he entered the itinerant ministry of the Methodist Episcopal Church, and his successive appointments, as stated in the Minutes, were as follows: 1816, St. Lawrence, Lower Canada District; 1817, Paris, New York; 1818, Watertown; 1819, Scipio; 1820, superannuted; 1821-22, Watertown; 1823, Homer; 1824, Auburn; 1825-26, Rochester; 1827-28, Cazenovia; 1829-32, Cayuga District, Oneida Conference; 1833-35, Black River District; 1836-41, Missionary to Buenos Ayres; 1842, Vestry Street, New York; 1843-44, Mulberry Street; 1845-54, professor in Biblical Institute, Newbury, Vt., and Concord, N. H.; 1855-63, professor in Garrett Biblical Institute, Evanston, Ill. “His fields of labor were extremely diverse, and yet  he occupied every one of them with marked success. From the borders of Canada on the north, to St. Augustine, Fla., on the south, whither he went in 1835, primarily in search of health, and thence to Buenos Ayres, in South America; from New England on the east to Illinois on the west, his name has, during the last half century, been familiar to the good, and associated with active labors for the promotion of the cause of Christ.” By incessant labor he made up largely the deficiencies in his early education, acquiring the Latin, Greek, and Hebrew languages, and a fair amount of general culture. His mind, naturally metaphysical, turned especially to questions of philosophical theology, such as the divine nature and government, the will, etc. and on these topics he both spoke and wrote with great success. But the great work of his life was the organization of theological seminaries in the Methodist Episcopal Church. After eighteen years of labor, he saw two of these (Concord and Evanston) in full operation, largely as the fruit of his own industry, energy, and perseverance. He died Non. 28, 1863, at Chicago. As a preacher he was at once simple, stirring, and profound. He seized with a master hand upon the great cardinal truths of revelation and providence, and wielded them with equal application to the judgment and the conscience. He left many MSS., especially .a work on the will; but, thus far, all that has been published in permanent form is his Lectures and Addresses (Cincinnati. 1864, 12mo). See Appendix to his Lectures; Minutes of Conferences, 1864, p. 148; Methodist Quarterly Review, July, 1864; Stevens, History of the Methodist Episcopal Church, vol. 3.

## Den[[@Headword:Den]]

             the rendering in the Auth. Vers. of the followving Heb. and Greek words: מְעָרָה, mearah' (Isaoah 32:14; Jer 7:11), a cave (as elsewhere rendered); מְאוּרָה, meirah', a hole (as of a venomous reptile, Isa 11:8); סֹךְ, sok, a booth or thicket (“pavilion,” Psa 27:5; “tabernacle,” Psa 76:2), hence a “covert” (Jer 25:38) or lair of a wild animal (Psa 10:9); so מָעוֹן, maon' (Jer 9:11; Jer 10:22), or מְעוֹנָה, meoinah' (Job 38:40; Psa 104:22; Son 4:8; Amo 3:4; Nah 2:12), properly a dwelling-place or habitation (as elsewhere rendered); מַנְהָרָה, a fissure in the rocks, used for hiding (Jdg 6:2); אֶרֶב, e'reb, an ambush (“lie in wait,” Job 38:40), hence lair of a beast of prey (Job 37:8); σπήλαιον, a cave (as rendered Joh 11:38), hence a recess for secrecy (Heb 11:38; Rev 6:15), or a resort of thieves (Mat 21:13; Mar 11:17; Luk 11:38). SEE CAVE.

In Daniel 6, the “den (Chald. גֹּב, gob, a pit; Sept. λάκκος; Vulg. lacus) of lions” is repeatedly named as a peculiar means of punishment for state offenders at Babylon. This usage, although not mentioned by any other ancient authority, has received remarkable confirmation (see “Truths of Revelation demonstrated by an Appeal to Monuments,” etc., “by a Fellow of seven learned Societies,” Lond. 1831) from certain remains discovered in that region by modern travelers (Kitto, Pict. Bible, note on Dan 6:16), especially one on a block of white marble found near the tomb of Daniel at Susa, and thus described by Sir R. K. Porter in his Travels in Persia (ii. 416): “It does not exceed ten inches in width and depth, measures twenty in length, and is hollow within, as if to receive some deposit. Three of its sides are cut in bas-relief, two of them with similar representations of a man apparently naked, except a sash round his waist and a sort of cap on his head. His hands are bound behind him. The corner of the stone forms the neck of the figure, so that its head forms one of its ends. Two lions in sitting posture appear on either side at the top, each having a paw on the head of the man.” SEE LION.

## Denarius[[@Headword:Denarius]]

             (δηνάριον), the principal silver coin of the Romans, which took its name from having been originally equal to ten times the “as” (Pliny, 33:12), which was the unit. SEE FARTHING. It was in later times (after B.C. 217) current also among the Jews, and is the coin which is called “a PENNY” (q.v.) in the Auth. Vers. The denarii were first coined in B.C. 269, or four years after the first Punic War, and the more ancient specimens are much heavier than those of later date (Bockh, Metrol. Unters. p. 299, 469). Those coined in the early period of the commonwealth have the average weight of 60 grains, and those coined under the empire of 52.5 grains. With some allowance for alloy, the former would be worth 8.6245 pence, or 17 cents, and the latter 7.5 pence, or 15 cents. It has been supposed, however, that the reduction of weight did not take place till the time of Nero; and, in that case, the denarii mentioned in the Gospels must have been of the former weight and value, although the equivalent of the Greek δραχμή (Pliny, 21:109), or about 15 cents, is the usual computation (see Wurm, De ponder. mensura, p. 54). A denarius was the day-wages of a laborer in Palestine (Mat 20:2; Mat 20:9; Mat 20:13; Tob 5:15); and the daily pay of a Roman soldier was less (Tacitus, Ann. 1:17). In the time of Christ the denarius bore the image of the emperor (Mat 22:19.; Mar 12:16), but formerly it was impressed with the symbols of the republic.

The name of this coin occurs in the Talmud, in the form דַּינָר(see Lightfoot, at Mat 20:2). Pliny speaks of a golden denarius (Hist. Nat. 33:13; 34:17; 37:3; so also the Mishna, Kiddush. 2:2, etc.), which was of the average weight of 120 grains, and was current for 25 of the silver coin. In later times a copper coin was called denarius. It has even its representative in the modern Oriental dinar. See Greave, Roman Foot and Denarius (Lond. 1647); Rasche, Lex. Rei Numarice, II, 1:138; Pinkerton, Essay on Medals, 1; Akerman, Catalogue of Roman Coins (Lond. 1834), 1:15-19; and the essays De denario census, by Christiern (Upsal. 1732) and Mayer (Gryph. 1702). SEE MONEY.

## Denck[[@Headword:Denck]]

             SEE DENK.

## Denderah[[@Headword:Denderah]]

             (Gr. Tentyra; Coptic Tentore, probably from Tei-n-Athor, the abode of Athor), a ruined town of Upper Egypt, situated near the left bank of the Nile, in lat. 26° 13' N., long. 32° 40' E. It is celebrated on account of its temple, dating from the period of Cleopatra and the earlier Roman emperors, and one of the finest and best preserved structures of the kind in Egypt. The principal temple measures 220 feet in length by about 50 in breadth, and has a noble portico supported on 24 columns. The walls, columns, etc., are covered with figures and hieroglyphics. Prominent among the former is that of Athor or Aphrodite, to whom the temple was dedicated. On the ceiling of the portico are numerous mythological figures arranged in zodiacal fashion, which have been regarded as a representation of the zodiac; but certain peculiarities have led some recent archaeological travelers to doubt whether the figures were intended to have any reference to astronomy. There are many other sacred buildings at Denderah, including a temple of His. The whole, with the exception of one propylon, are surrounded by a sun-dried brickwall, 1000 feet long on one side, and in some parts 35 feet high.

## Dendrites[[@Headword:Dendrites]]

             a name given to those Greek monks in the 12th century who passed their lives on high trees.

## Dendrophori[[@Headword:Dendrophori]]

             SEE COLLEGIUM DENDROPHORIUM.

## Denial[[@Headword:Denial]]

             SEE SELF-DENIAL.

## Denial Of Christ[[@Headword:Denial Of Christ]]

             (Luk 12:9). SEE PETER.

## Denis[[@Headword:Denis]]

             the French name for Dionysius (q.v.).

## Denis (ST.), Council Of[[@Headword:Denis (ST.), Council Of]]

             (Concilium ad SanctumDionysium). Held near Paris A.D. 768; a Frankish council of bishops and nobles, at which Pepin le Bref divided his kingdom between his sons Charlemagne and Carloman.

## Denis Michael[[@Headword:Denis Michael]]

             a German Jesuit, was born at Scharding, on the Inn, Sept. 27, 1729. He entered the order of the Jesuits in 1747, and was ordained priest in 1756. In 1759 he was appointed professor at the Collegium Theresianum at Vienna, and in 1773 librarian of the library of Garelli. After the suppression of the Collegium Theresianum in 1784, the emperor Joseph II appointed him second “custos” and aulic councillor. He died Sept. 29, 1800. Denis  was in friendly relations with Klopstock and other prominent scholars of Protestant Germany, and was esteemed for his amiable character and for his efforts in behalf of German literature. He became especially known by his attempt to imitate the poetry of the ancient bards; but his poems were more admired for their noble sentiments than their poetical value. He also wrote several Bibliographical works, and a Latin elegy on the downfall of his order (Fatum Jesuitarum). A posthumous autobiography of Denis was published, together with other posthumous writings, by Retzer (Literarischer Nachlass, Vienna, 1801-1802). — Allgem. Real-Encyklop. 4:285.

## Denis or Denys[[@Headword:Denis or Denys]]

             James , 1. the so-called apostle of France and first bishop of Paris, is said to have been sent from Rome about 250 A.D. to preach the Gospel to the Gauls. After delays from persecutions brought on him by his zeal at Arles and other places, he arrived in Paris, where he made many proselytes. Pescennius or Sicinnius Lescennius, who was then the Roman governor of  this part of Gaul, ordered Denis to be brought before him, along with other two Christians, Rusticus, a priest, and Eleutherius, a deacon. Finding them firm in their faith in spite of torture, Pescennius caused them to be beheaded, A.D. 272, or, as others say, A.D. 290. Gregory of Tours, Fortunatus, and the Latin martyrologists state that the bodies of the three martyrs were thrown into the Seine, but were recovered by a pious woman, and buried near the place where they lost their lives. Their supposed relics, in silver caskets, were afterwards taken to the abbey of St. Denis (see below). The Acta of St. Denis, written about the end of the 7th or beginning of the 8th century, is founded upon popular traditions, and the best historians of France hold that nothing can be certainly known of either the time or the place of the martyrdom, or of the genuineness of the relics of St. Denis. St. Denis was for a long time confounded with Dionysius the Areopagite (q.v.). He is honored as a saint in the Roman Church on the 9th of October. His name was the war-cry of the French soldiers, who charged to the cry Montjoye St. Denis. — Hoefer, Nouv. Biog. Generale, 13:674. SEE DIONYSIUS THE AREOPAGITE.

2. The ABBEY OF ST. DENIS, near Paris, named from the tradition that Dionysius the Areopagite was buried there. The abbey was founded by Dagobert I, king of France, A.D. 613. The vaults of the church of St. Genevieve, connected with the abbey, contained (before the French Revolution) the bodies of 25 kings, 10 queens, 84 princes and princesses, and those of Bertrand du Guesclin and Turenne. In 1793 a mob, headed by the Jacobins, destroyed the abbey and carried the contents of the vaults to the nearest cemetery. The abbey was restored in 1806, and after the Restoration Louis XVIII caused such of the remains as could be found to be restored. There is still at the abbey of St. Denis a chapter of St. Dionysius Areopagit., composed of the grand almoner (primicier), 10 canons of the first class (archbishops and bishops aged over 60), and 24 canons of the second class. — Pierer, Universal-Lexikon, s.v.

## Denison, Edward, D.D[[@Headword:Denison, Edward, D.D]]

             an English prelate, born in 1801, was educated at Oriel College, Oxford, and in 1826 elected to a fellowship at Mertmn College. He succeeded to  the vicarage of St. Peter's-in-the East, Oxford, and in March 1837, to the see of Salisbury. He died at Portsmonth, March 6, 1854. In politics the bishop was a Whig, but he was constitutionally timid; and hence, while his administration was unexceptionable, it can hardly be characterized as energetic. See Amer. Quar. Church Rev. 1854, page 464.

## Denison, Samuel D., D.D[[@Headword:Denison, Samuel D., D.D]]

             a Protestant Episcopal clergyman, born in Boston in 1810, was ordained deacon in 1845; for eight years thereafter engaged in missionary work in Texas, and at Great Barrington, Massachusetts; in 1853 elected secretary and general agent of the Foreign Committee, continuing in office until 1864; recalled October 1868, to December 1870; again, March to May 1873; and again, December 1875, to November 1876; and died at White Plains, N.Y., September 3, 1880. See Whittaker, Almanac and Directory, 1881.

## Denk Johann[[@Headword:Denk Johann]]

             an Anabaptist of the 16th century. Nothing is known of his early years. In 1521 he was in Basle, and in 1523 at Nirnberg, as rector of the school of St. Sebaldus. He rejected infant baptism, and promulgated and trinitariaus ideas. He was brought before the council of Nurnberg, and, being unable to defend himself, was expelled from the city for life. We next find him in Augsburg in the year 1525, where he wrote and edited his book vom Gesetze Gottes. In 1526 he came to Strasburg, where he seems first to have become acquainted with Louis Hetzer (q.v.). Their connection resulted in the publication of an edition of the Old Testament prophets. It was published in 1527 at Worms, and Luther speaks favorably of the translation as such. Denk's theological errors soon became known, and he was cited to a public disputation by the clergy of Strasburg. Bucer was his principal opponent, and based his charge, that Denk's teaching made sin a mere empty sound, upon the book vom Gesetze Gottes. Denk was defeated and driven from the city. After a few months spent in traveling, during which he ventured to revisit Nürnberg, he went to Basle, where he died of the plague in November, 1527. In his doctrines he was Anabaptist and trinitarian, and the following dogmas were peculiar to him. He taught an internal word which, as the power of the Highest, produces knowledge and love in man; that salvation is not connected with the Holy Scriptures; the law, under which he comprehends the entire Scriptures, is opposed to the spirit; the sacraments are of a subordinate and superfluous character to believers; the wicked are finally to be saved, etc. Ranke (Reformation, 3, 559, cited by Hardwick, Ch. Hist. 2, ch. 5) gives the following statement of Denk's views: “The basis. of his doctrine is, that God is love, which, he said, flesh and blood could never have understood had it not been embodied in certain human beings, who might be called divine men, or the  children of God. But in one of them love was supremely exemplified in Jesus of Nazareth. He had never stumbled in the path marked out by God; he had never lost his unity with God; he was a Savior of his people, for he was the forerunner of all those who should be saved. This was the meaning of the words that all should be saved by Christ.” His followers were called Daemoniaci, because they named seven evil spirits to their candidates for baptism, which they were supposed to possess, and which must be given up, while seven good spirits were to be received in their stead. — Herzog, Real-Encyklopadie, 19:403; Trechsel, Protest. Antitrinitarier, 1:17 sq.; Theol. Stud. u. Kritiken, 1851, p. 121, 412.

## Denmark[[@Headword:Denmark]]

             a kingdom in Europe, with an area of 14,731 square miles, and in 1880 (according to the census) 1,969,039 inhabitants in Denmark proper, and 127,342 in its dependencies.

I. Church History. — Willebrord is said to have been the first Christian missionary in Denmark (8th century), but he was not able to establish any permanent mission. Charlemagne extended the territory of Christianity to the frontier of Denmark, and his son, the emperor Louis, sent archbishop Eddo of Rheims as his ambassador to king Harold Klak, who had requested his aid. Eddo established a missionary school in Holstein. King Harold, who had been deprived of his throne, was baptized in 826, with his family and many of his countrymen, and soon after Ansgar (q.v.) was placed at the head of the Danish mission. Through his labors Christianity got a firm footing, but had still to struggle for about 150 years with paganism, until Canute the Great (1019-35), completed the Christianization of the entire country. The last stronghold of paganism, the island of Bornholm, was converted about 1060. The bishoprics which were established in Denmark were subordinate to the archbishop of Bremen until the 11th century, when a new archiepiscopal see was established for the north at Lund. The first bishops appointed in Denmark were Englishmen, and English influence prevailed until the 12th century, when Denmark allied herself more closely to France.

In the following century French influence was supplanted by German. Convents were very numerous, but the enforcing of celibacy cost the pope more trouble in Denmark than in any other country. Until the 12th century the clergymen were generally  married. In 1222 a papal legate came to Denmark to carry through the introduction of celibacy. Several hundred priests then appealed from the pope to a general council, but a national synod aided the legate in accomplishing his purpose. On the whole, Denmark was but little affected by the great ecclesiastical movements of the Middle Ages. The Inquisition remained almost unknown. Protestant ministers were called to Denmark as early as 1520, but the bishops, whom their wealth made almost independent of the king, opposed the Reformation. King Frederick I declared himself in 1526 in favor of Protestantism, yet the Diet of Odensee, in 1527, only gave to the Lutherans equal rights with the Roman Catholics. The Lutheran Church obtained a complete victory under Christian 3, who in 1536 deposed the hostile bishops, and called Bugenhagen (q.v.) to Denmark to reorganize the Danish Church on an evangelical basis. Not long after, the whole country joined the Lutheran Church, and for more than a hundred years the exercise of any other religion was forbidden. The Danish Church did not produce any symbolical books of its own, but adopted the Confession of Augsburg of 1530, and the smaller Catechism of Luther, which, with the three confessions of faith of the ancient Church, are regarded as the symbolical books of the Danish Church. The subsequent development of the Danish Church was a reflection of that of Germany, including also the Rationalism of the 18th century. Yet in that very century Denmark was a model for all Europe by its zeal for foreign missions. SEE EGEDE.

A powerful reaction against the predominance of Rationalism commenced in 1826, under Dr. Grundtvig and Dr. Rudelbach. Some years after Grundtvig became the leader of a LowChurch evangelical party, and Rudelbach of the HighChurch Lutheran party. The strife between these two parties still divides the Church. The party headed by Grundtvig inclines towards Congregational principles, and has intimated that they may be induced to separate altogether from a connection with the state. Only a very limited toleration was granted to members of dissenting denominations in Denmark until 1848. In a few cities only (Copenhagen, Fridericia, Rendsburg, Gluckstadt, Altona) equal rights were granted to dissenters; but all restrictive laws were repealed in 1848 for Denmark proper, and the number of dissenters has since considerably increased. In 1859, Denmark was visited for the first time since the 16th century by a Roman bishop, who met, on the part of the king, with a friendly reception. According to the new Constitution of 1866, the Lutheran Church is the state church, and the king must belong to it; but otherwise there is an absolute liberty for all religious sects.

II. Constitution. — The first constitution of the Protestant Church of Denmark was drawn up by a committee, then revised by Luther and the other theologians of Wittenberg, and published, with some additions of the king, in 1537. The code of 1683 made the king the supreme head of the Church, with almost absolute powers. The king exercises ecclesiastical jurisdiction through the bishops, all of whom are equal in rank, though the bishop of Zealand is considered primus interpares, as he has the most extensive diocese and the prerogative of crowning the king. Every bishop has under him several provosts, who have each the superintendence of a district, which they visit once a year. They are elected by the pastors of the district, and confirmed by the bishop. The pastors have the right to engage chaplains. A great change in the ecclesiastical constitution of Denmark took place in 1848, in consequence of the political revolution of that year. Full religious liberty was granted to all denominations, and the right of self- government was promised to the Established Church. The diets of Denmark have ever since been occupied with the discussion of various drafts of a new Church Constitution, but so great is the divergence of religious parties, that as yet (1868) the reconstruction of the Church on the basis of self-government has not been accomplished. The principle of religious liberty, in the mean while, has worked so beneficially that the clergy and laity of all parties are almost unanimously in favor of maintaining it. When, in 1856, the ministry solicited the opinions of the diocesan synods concerning the abrogation of compulsory baptism, they generally advocated it.

III. Worship. — The first liturgy (altar-book) of the Danish Church was elaborated in 1555 by bishop Palladius. By order of king Christian V, a ritual, regulating the entire divine service, was issued in 1685, and soon after, in connection with anew edition of the altar-book, was prescribed for general use. Towards the close of the 18th century, a new liturgy, entirely pervaded by rationalistic views, was drawn up, but its introduction;, notwithstanding the prevalence of Rationalism among the clergy, was regarded as dangerous. Yet the ecclesiastical authorities connived at any deviation from the formularies which individual clergymen saw fit to make. A new draft of a liturgy was published in 1839 by bishop Mynster, but general uniformity in external worship has never been restored. A considerable party among the clergy is against the principle of binding the whole Church to one liturgy, and in favor of extensive liberties of individual congregations. In the duchy of Sleswick a rationalistic liturgy  was drawn up in 1797 by the superintendent general Adler, and at first generally introduced, yet soon its use was left to the option of the congregations. In Holstein, liturgies which strictly adhere to the Lutheran theology have always been, and are still in use.

IV. Statistics. —

(1.) The Lutheran Church, or, as it is now (since 1849): officially called, the People's Church, has 9 bishops, viz. 4 for the islands, 4 for Jutland, and 1 for Iceland. Every bishopric is divided into a number of provostries. The number of provosts amounts to 160 for Denmark and 19 for Iceland. A theological faculty is connected with the University of Copenhagen. Among the periodicals, we mention the Danish Church Gazette, the organ of the (Low-Church) party of Grundtvig. A Danish missionary society was established at Copenhagen in 1821, and sustains a mission in India.

(2.) Other denoninations. According to the census of Feb. 1, 1880, there were in that year in Denmark proper 17,526 souls not belonging to the state church in a total population of 1,969,009. viz.: Jews, 3946; Mormons, 1722; Baptists, 3687; Reformed, 1363; Roman Catholics, 2985; Anglicans, 114; 1036 members of the Apostolical Church; 162 of the Free Lutheran Church; and the remainder, in small numbers, is divided among several other sects. The Baptists had in all Denmark in 1889, 21 churches and 2572 members. The Reformed Church has, according to an article of one of the Danish bishops in Herzog's Real Encyklop. only 1600 souls (900 in Denmark proper). The Methodist Episcopal Church has a flourishing mission in Copenhagen, under the charge of pastor Willerup, whose labors there (since 1858) have been very successful. An elegant Methodist Episcopal Church has just been erected in that city. and has a large congregation; in 1888 it had 265 members, and had appointments in fourteen other towns; the Methodist Sunday-schools had 2188 children, and the publication of a weekly Sunday-school paper has been commenced. The Roman Catholics have two periodicals (the Scandinavian Church Gazette and a political paper) and an establishment of the Sisters of Charity at Copenhagen. There were in 1859 seven congregations of Lutheran seceders, with one periodical (Oersund). — Herzog, Real-Encyklopadie, 3, 580 (art. by the Danish bishop, Dr. Engelstoft). See Pontoppidan, Annales ecclesia Dan. diplom. (Copenh. 1741); Munter, Kircshegqeschichte von Danemizark und Norwegen (Leips. 1823); Wiggers, Kirchliche Statistik,  2:375 sq.; Schem, Ecles. Year-book for 1859, p. 132 and 211, and Ecclesiastical Almanac for 1868.

## Denne, Henry[[@Headword:Denne, Henry]]

             an English Baptist minister, was born about 1600; educated at Cambridge University; took orders in the Church of England in 1630; and was ten years the parish minister at Pyrton, in Hertfordshire. In 1641 he preached the visitation sermon. in which he lashed some of the clergy for their vices; in 1643 he embraced Baptist views, was immersed in London, and began to preach at Bell Alley. He was imprisoned for preaching against infant baptism. Reverend Daniel Featly was in the same prison at the same time for opposing the Baptists. Being persecuted for his preaching, Denne entered the army, where he gained great reputation. In 1658 he had a two days' discussion with Dr. Gunning, on baptism, in St. Clement's Church, London. He defended himself with so much learning that one party said he was an Antinomian, the other party that he was an Arminian. He died about 1661. He published six works of a controversial character, between 1643 and 1658. See Wilson. Dissenting Churches, 2:440.

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

             an English divine and antiquary, was born at Littlebourne, May 25, 1693. He studied in the free schools of Sandwich and Canterbury, and at Corpus Christi College, Cambridge, where he became fellow in April 1716; was ordained deacon the same year, and priest September 21, 1718; soon after was nominated by the college to the perpetual cure of St. Benedict's  Church, in Cambridge; whence he was preferred, in 1721, to the rectory of Norton-Davy, in Northamptoushire; but this he exchanged, September 30, 1723, for the vicarage of St. Leonard, Shbreditch, in London in 1725 he was appointed preacher of Mr. Boyle's lecture, and continued so for three years. He was promoted to the archdeaconry of Rochester, July 22, 1728; in July 1729, was instituted to the vicarage of St. Margaret's, Rochester; but this he resigned to take possession of the rectory of Lambeth, November 27, 1731. He died August 5, 1767. The following are some of his sermons: A Concio ad Clerum (1745): — Articles of Inquiry for a Parochial Visitation (1732): — A Register of Benefictions to the Parish of Skoreditch (1745). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Denominations, The Three[[@Headword:Denominations, The Three]]

             the designation of an association of dissenting ministers residing in London, or the immediate neighborhood, belonging to the Presbyterian, Independent, and Baptist denominations. It is usually known as The General Body of Protestant Dissenting Ministers of London and Westminster. At first its proceedings included loyal addresses to the throne. Dr. Calamy preached in 1731 the first sermon to ministers in Dr. Williams's library, in Redcross Street; and this concio ad clerum continued for several years. “Every congregation of Protestant dissenters, Presbyterians, Independents, and Baptists, in and within twelve miles of London, appoints two deputies. Since 1737 the election has regularly taken place, and the committee have unremittingly watched over bills brought into Parliament in any way affecting dissenters, kept alive an interest in behalf of the repeal of the Test and Corporation acts, supported every measure which promised to be beneficial in extending and consolidating religious liberty, and successfully exerted themselves in protecting individual ministers and congregations against those molestations to which they have been exposed on the part of bigoted and persecuting churchmen.”

## Dens Peter[[@Headword:Dens Peter]]

             a Roman Catholic theologian, was born in 1690 at Boom, in Belgium. “Apparently nothing is known at least by Protestant writers-regarding the incidents of his life, as his name appears in no encyclopaedia or biographical work that we are acquainted with. The scanty information we possess is derived from the epitaph inscribed on his tomb in the chapel of the archiepiscopal college of Malines by the present (1857) rector. From this epitaph it appears that he was reader in theology at Malines for twelve years, plebanus or parish parish of St. Rumold's or Rumbold's Church in the same city, and president of the College of Malines for forty years. He also held various honorary church offices. He was canon and penitentiary, synodical examiner and scholastic archpriest of St. Rumold's — the metropolitan church of Belgium. He died February 15, 1775, in the 85th year of his age. The work which has rendered Dens's name familiar, even to the Protestant public, is his Theologia Moralis et Dogmatica (new ed. Dublin, 1832, 8 vols. 12mo). It is a systematic Exposition and defense —  in the form of a catechism — of every point of ethics and doctrine maintained by Roman Catholics, and is extensively adopted as the text- book of theology in their colleges. It appears to owe its popularity more to its being a handy compilation than to any great talent exhibited by its author” (Chambers, Encyclopaedia, s.v.). A synopsis of the work by Dr. J. F. Berg, with copious notes illustrating the dangerous tendency of the Romanist moral theology, was published in 1840 (Philadelphia), and passed through repeated editions.

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

             a Presbyterian minister, was born in the north of England. He was among the first of the Puritans who came to America. The records show that he settled in Weathersfield, Connecticut, about the middle of the 17th century; thence he went to Hempstead, L.I.; and subsequently served the Church in Jamaica. He has been called the father of the Presbyterian Church in America. (W.P.S.)

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

             an English clergyman, was born at Seberham, Cumberland, in 1724, and was educated at Queen's College, Oxford, where he took his master's degree, June 16, 1752. Soon after leaving college he became curate to the pastor at Netherby, at Arthuret, and Kirkandrews. He died at Ashted, in Surrey, June 27, 1777. He wrote two poems, Immortality (1755, 4to): — The House of Superstition (1762). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             SEE DIONYSIUS.

## Denzinger, Heinrich Joseph Dominicus[[@Headword:Denzinger, Heinrich Joseph Dominicus]]

             a Roman Catholic theologian, was born October 16, 1819, at Liege; ordained in 1844; and in 1848 appointed professor of exegesis at Wurzburg. In 1854 he was called to the chair of dogmatics, and died June 19, 1883. He belonged to the ultramontanist party of the Church, and  wrote, Kritik der Vorlesungen von Thiersch uber Katholicismus und Protestantismus (Wurzburg, 1847, 1848): — Ueber die Echtheit des bisheriqen Textes der ignatianischen Briefe (1849): — Enchiridion Symbolorum et Definitionum, etc. (5th ed. 1874): — Die Lehre von der unbefleckten Empfagniss der sel. Jungfrau Maria (1854; 2d ed. 1855): — Vier Bucher von der religiosen Erkenntniss (1856, 2 volumes): — Ritus Orientalium, etc. (1863, 1864, 2 volumes). He was also consulter of the Congregatio de Propaganda Fide pro Rebus Orientalibus. (B.P.)

## Deo Dicatus[[@Headword:Deo Dicatus]]

             a term applied to those engaged in religious service.

## Deo Gratias[[@Headword:Deo Gratias]]

             (Thanks be to God), a response of the people in the liturgy: derived from the apostolic use of the phrase (1Co 15:57; 2Co 2:14). According to the Mozarabic rite the people said "Deo gratias" at the naming of the passage to be read as the "prophecy" in the liturgy. Bona speaks of it being used instead of "Amen," or "Laus tibi Christe," when the gospel was ended. Augustine notices it as a common mode of greeting among the monks, for which they were ridiculed by the Agonistici among the Donatists. It was sometimes used by way of acclamation on other occasions.

## Deodand[[@Headword:Deodand]]

             (Lat. Deo, "to God," dandus, "given"), a thing given or forfeited to God in consequence of its having caused the death of a human being. If a cart, for instance, should crush a man to death it would become a deodand, that is, to be distributed to the poor by the royal almoner, by way of expiation or atonement for the death which it has caused. See Exo 21:28.

## Deodatus Pope[[@Headword:Deodatus Pope]]

             SEE DEUSDEDIT.

## Deontology[[@Headword:Deontology]]

             (τὸ δέον, what is due or binding; and λόγος, discourse). We take the following citations on the use of this word from Fleming, Vocabulary of Philosophy (Phila. 1860), s.v.: “Deontology, or that which is proper, has been chosen as a fitter term than any other which could be found to represent, in the field of morals, the principle of utilitarianism, or that which is useful” (Bentham, Deontology, or the Science of Morals). On the other hand, Whewell (Preface to Mackintosh's Prelim. Dissert. p. 20) says that “the term deontology expresses moral science, and expresses it well, precisely because it signifies the science of duty, and contains no reference to utility.” Deontology involves the being bound or being under obligation, the very idea which utility does not give. “The ancient Pythagoreans defined virtue to be “῞Εξις τοῦ δέοντος (that is, the habit of duty, or of doing what is binding), the oldest definition of virtue of which we have any account, and one of the most unexceptionable which is yet to be found in any system of philosophy” (Stewart, Active and Moral Powers, 2:446). Sir W. Hamilton observes that ethics are “well denominated deontology” (Reid's Works , p. 540, note).

## Dependence Feeling of[[@Headword:Dependence Feeling of]]

             the essence of religion, according to Schleiermacher. SEE SCHLEIERMACHER.

## Depery, Jean-Irenee[[@Headword:Depery, Jean-Irenee]]

             a French prelate and bibliographer, was born at Chalex, near Gex, March 16, 1796. He was first professor of rhetoric at Chambery, then vicar- general of the diocese of Belley, and afterwards bishop of Gap. He left several works on hagiology and similar subjects, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Deportatio[[@Headword:Deportatio]]

             is a term for carrying a bishop in a chair by his fellow-bishops, on his way to be enthroned. It was customary in the Gallican Church. A "chairing" of the bishop on the shoulders of certain persons of rank, the first time he entered his cathedral, was customary in several of the French churches in the middle ages.

## Deposit[[@Headword:Deposit]]

             (פַּקָּדוֹן, pikkadon', something placed in trust; “store,” Gen 41:36; “delivered,” Lev 6:2; Lev 6:4; Sept. παραθήκη [so in 2 Timothy 1, 12],  or παρακαταθήκη [see Grinfield, N.T. Hellenisticum, p. 1146]; Vulg. depositum). The arrangement by which one man kept at another's request the property of the latter until demanded back (Exo 22:7), was one common to all the nations of antiquity (Sir W. Jones, Law of Bailments, in his Works , 8:448); and the dishonest dealing with such trusts is marked by profane writers with extreme reprobation (Herod. 6:86; Juvenal, 13:199, etc.; Joseph. Ant. 4:8, 38; War, 4:8, 5, 7), a view which is likewise taken by Clemens Alex. (Strom. 6:749), Chrysostom (Orat. lxiv, p. 640), and others (see Rawlinson, Herod. 4:477, note). Even our Savior seems (Luk 16:12) to allude to conduct in such cases as a test of honesty. In later times, when no banking system was as yet devised, shrines were often used for the custody of treasure (2Ma 3:10; 2Ma 3:12; 2Ma 3:15; Xenoph. Anab. v. 3, 7; Cicero, Legy. 2:16; Plutarch, Lys. c. 18). Among an agricultural people, the exigencies of war and other causes of absence must often have rendered a temporary deposit, especially as regards animals, an owner's only course of safety. SEE TRESPASS.

Nor was the custody of such property burdensome, for the use of it was no doubt, so far as that was consistent with its unimpaired restoration, allowed to the depository, which office also no one was compelled to accept. The articles specified by the Mosaic law are, (1) “money or stuff;” and (2) “an ass, or an ox, or a sheep, or any beast.” The first case was viewed as only liable to loss by theft (probably for loss by accidental fire, etc. no compensation could be claimed), and the thief, if found, was to pay double, i.e. probably to compensate the owner's loss, and the unjust suspicion thrown on the depositary (comp. Goschen, Vorles. ib. Civilrecht, II, 2:315). If no theft could be proved, the depositary was to swear before the judges that he had not appropriated the article, and then was quit (comp. Schweppe, Romans Privatrecht, p. 373). In the second, if the beast were to “die, or be hurt, or driven away, no man seeing it” — accidents to which beasts at pasture were easily liable (comp. שָׁבָה, 1Ch 5:21) — the depositary was to purge himself by a similar oath. (Such oaths are probably alluded to in Heb 6:16, as “an end of all strife”). In case, however, the animal were stolen, the depositary was liable to restitution, which probably was necessary to prevent collusive theft (Kalisch, Exod. p. 419). SEE DAMAGES.

If it were torn by a wild beast, some proof was easily producible, and, in that case, no restitution was due (Exo 22:7-13). The Jewish commentators make various distinctions on this enactment (see Rosenmüller, in loc.). In case of a false oath so taken, the perjured person, besides making restitution, was to “add the fifth part more thereto,” to  compensate the one injured, and to “bring a ram for a trespass-offering unto the Lord” (Lev 6:5-6). In the book of Tobit (5:3) a written acknowledgment of a deposit is mentioned (i. 14 [17]; 4:20 [21]). This, however, merely facilitated the proof of the fact of the original deposit, leaving the law untouched. The Mishna (Baba Mezia, c. 3; Shebuoth, v. 1) shows that the law of the oath of purgation in such cases continued in force among the later Jews (Michaelis, Mos. Recht, ch. 162). See Smith's Dict. of Class. Antiq. s.v. Depositum. The Roman law of deposit is stated in Justinian's Institutes, 3, tit. 14:3; comp. iv, tit. 6:17, 23. (See Sandars, p. 429, 540, 543; Vinnius, p. 815, 819.) A deposit, in Athenian law, was likewise called παρσκαταθήκη (Demosthenes, pro Photm. Orator. Attic. Bekker, Oxon. 6:1042). Comp. the Λόγος τραπεζιτικός of Isocrates (Or. Attici, Bekker, Oxon. 2:515-533) SEE PLEDGE.

## Depositio[[@Headword:Depositio]]

             (in Hagiology). In martyrologies the word is applied to the death-day of a saint. This meaning is given it by Maximus in the sermon De Depositione S. Eusebii, and strongly held by Papebroch in his Conatus Chronologico- Histor. ad Calal. Pontiff Roman.

The word was doubtless used also to designate the day on which the relics were entombed.

## Deposition[[@Headword:Deposition]]

             (1.), in the ecclesiastical law of the Roman Church, is the depriving a priest of the privileges, and forbidding him to perform the duties of his function, but not depriving him of orders. According to the ancient discipline, the deposed person lost not only his office and benefice forever, but he also forfeited the privileges of his rank, and was reduced into the laity. But since the 12th century, this extended meaning of the term has been expressed by the word degradation (q.v.); at a later date, distinction was also made between verbal and the more solemn degradation. The latter only was accompanied by the loss of the privileges of clerical rank. In deposition, a hope for future reinstatement might be held out, or otherwise. In the former case it was termed privation. In the depositio perpetua, a simple judgment of the competent authority deprives the guilty party forever of his privileges, his jurisdiction, and his benefice, but he is still regarded as belonging to the clergy. The crimes which were punished in this manner are murder, perjury, incest, adultery, etc. Deposition, being an act of jurisdiction, can be inflicted by any diocesan bishop who has been confirmed by the Pope, even though he be not consecrated. At the present day deposition cannot be inflicted, so far as the civil rights of parties are concerned, without the consent of the secular authorities. — Wetzer u. Welte, Kirchen-Lexikon, 3, 107.

(2.) In the Church of England, by Canon 122, sentence against a minister, of deposition from the ministry, shall be pronounced by the bishop only, with the assistance of his chancellor and dean (if they may conveniently be  had), and some of the prebendaries, if the court be kept near the cathedral church; or of the archdeacon, if he may be had conveniently, and two other at least grave ministers and preachers to be called by the bishop, when the court is kept in other places.

(3.) In Scotland, “the minister of a parish who has been guilty either of immoral and scandalous conduct, or of preaching or otherwise publishing doctrines contrary to the standards of the church to which he has declared his adherence, or of contumaciously setting aside the authority of the Presbyterian church-courts, may be deposed from his holy office by the church-courts. By this means he is deprived not only of his ecclesiastical dignity, but of the temporalities of his benefice (stat. 1592, c. 115), and the benefice becomes vacant just as if he were dead. He may, however, be restored to the exercise of the ministry, and to his position as a minister of the Church, by the General Assembly, but he cannot, of course, be restored to his benefice; and it is considered irregular that he should be so even by a new presentation by the patron, because the stigma attached to his character by his deposition is likely to affect his usefulness. Where sentence of deposition is pronounced by an inferior church court, the judgment of which is reversed on appeal to the General Assembly, it is held that it had never been pronounced; but if the sentence be affirmed, it takes effect from the date when it was pronounced by the inferior court, and from that date the minister's right to the profits of his benefice ceases. Sentence of deposition cannot be pronounced by a presbytery in the absence of the minister, except by the authority of the General Assembly” (Chambers, Encyclopaedia, s.v.).

(4.) The grounds of deposition in the Protestant Episcopal Church are stated in the 37th Canon of the Convention of 1832; and Canon 39 provides that, “1. When any minister is degraded from the holy ministry, he is degraded therefrom entirely, and not from a higher to a lower order of the same. Deposition, displacing, and all like expressions, are the same as degradation. No degraded minister shall be restored to the ministry. 2. Whenever a clergyman shall be degraded, the bishop who pronounces sentence shall, without delay, give notice thereof to every minister and vestry in the diocese, and also to all the bishops of this Church, and where there is no bishop, to the standing committee.” SEE DISCIPLINE.

## Depravity[[@Headword:Depravity]]

             (Lat. pravus), the moral crookedness and corruption of man's nature. The Scriptures describe moral goodness and obedience as the pursuing of a straight or right line (hence the word “rectitude”). Depravity is the turning aside out of that straight line. “It is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone (quam longissime, as far as possible to be within reach of a recovery) from original righteousness,” etc. (9th Art. of Rel. of Church of England; with of the M. E. Church). On the nature and extent of depravity, SEE SIN, ORIGINAL.

## Deprecatory[[@Headword:Deprecatory]]

             Literae Deprecatoriae are "letters of request" given by presbyters who were unable to grant the formal "dimissory letters" of the bishops. SEE DIMISSORY LETTERS.

## Deprivation[[@Headword:Deprivation]]

             the act of taking away from an ecclesiastic any benefice or other spiritual preferment which he may hold (see Canon 122 Church of England). “In England this may be done either

(1) by a sentence declaratory in the proper court, on the ground of attainder or conviction of treason, felony, or any other infamous crime, or of conviction for heresy, infidelity, or gross immorality, or for farming or trading contrary to law, I and 2 Vict. c. 106, s. 31; or

(2) in pursuance of divers penal statutes, which declare the benefice void for some nonfeasance or neglect, or else some malfeasance or crime, as simony; for maintaining any doctrine in derogation of the king's supremacy, or of the Thirty-nine Articles, or the Book of Common Prayer; for neglecting to read the liturgy and articles in the church, and to declare assent to the same, within two months after induction; for using any other form of prayer than the liturgy of the Church of England; for continued neglect, after order from the bishop, followed by sequestration, to reside on the benefice. In these latter cases the benefice is void without any formal sentence of deprivation (Stephen's Comment. 3, 37). A bishop may be deprived of his bishopric, but cannot be deposed, the character of a bishop, like that of a priest, being indelible. The tribunal by which the bishop of Clogher was deprived in 1822 consisted of the archbishop and the other bishops of the province; and this precedent having been established, would probably be adhered to on any future occasion, notwithstanding that the archbishop alone might have full authority to deprive” (Cripps's Laws of the Church, p. 100). SEE DEGRADATION; SEE DEPOSITION.

## Deputies, Dissenting[[@Headword:Deputies, Dissenting]]

             SEE DENOMINATIONS, THE THREE; and SEE DISSENTERS.

## Deputitus[[@Headword:Deputitus]]

             In the Greek Church those not ordained, but nominated, to the minor services of the Church were called the Theori, those in charge of the sacred vestments; the Camisati, those attending to the vessels in the altar-service; and Deputati, those who, carrying lighted tapers, in the processions preceded the deacon who bore the book of the gospels or the oblations. They corresponded to the "taper-bearers" of the Latin Church. SEE ACOLYTI. When necessary, they cleared the way for the bishop through the crowded church.

## Deputy[[@Headword:Deputy]]

             stands in our version as a translation of two Heb. and one Greek term.

1. This rendering occurs in 1Ki 22:47, of the נַצָּב, nitstsab' (literally set over), or praefect, apparently constituted a sheik by common consent of the Edomitish clans prior to royalty. See DUKE. It is also spoken of the “officers” or chiefs of the commissariat appointed by Solomon (1Ki 4:5, etc.) SEE PURVEYOR.

2. The same rendering occurs in Est 8:9; Est 9:3, of the פֶּחָה, pechah' (pehhah, a Sanscrit term, whence the modern pasha), or Persian prosfect on this side the Euphrates; applied also to the “governors” of inferior rank in the Assyrian, Babylonian, and Median empires, and even to the governor of Jerusalem. SEE GOVERNOR.

3. Proconsul (ἀνθύπατος) was the proper title of the governor of a Roman province when appointed by the senate. SEE PROVINCE. Several such are mentioned in the Acts, viz. Sergius Paulus in Cyprus (8:7, 8, 12), Gallio in Achaia (18:12), and the chief officer of Achaia, whose court is indefinitely referred to in ch. 19:38, by the use of the plural (see Smith's Dict. of Class. Antiq. s.v. Proconsul). SEE PROCONSUL.

## Derbe[[@Headword:Derbe]]

             (Δέρβη, Act 14:20-21; Act 16:1; adject. Δερβαῖος, Act 20:4), a small town situated in the eastern part of the great upland plain of Lycaonia, which stretches from Iconium (q.v.) eastward along the north side of the chain of Taurus (Smith's Dict. of Class. Geogr. s.v.). It must have been somewhere near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the tableland of the interior; and probably it was a stage upon the great road which passed this way. It appears that Cicero went through Derbe on his route from Cilicia to Iconium (ad Fam. 13:73). Such was Paul's route on his second missionary journey (Act 15:41; Act 16:1-2), and probably also on the third (18:23; 19:1). In his first journey (14:20, 21) he approached from the other side, viz. from Iconium, in consequence of persecution in that place and at Lystra (q.v.). No incidents are recorded as having happened at Darbe. In harmony with this, it is not mentioned in the enumeration of places in 2Ti 3:11. In the apostolic history Lystra and Derbe are commonly mentioned together: ‘in the quotation from the epistle, Lystra is mentioned  and not Derbe. The distinction is accurate, for St. Paul is here enumerating his persecutions” (Paley, Iforae Paulinae, in loc.). It is uncertain whether Lystra or Derbe was the birthplace of Timothy; the former seems to be the more likely from Act 16:1-2. Derbe was the ‘home of another of Paul's favored companions, Gains (Act 20:4). Strabo places Derbe at the edge of Isauria (Geogr. xi, p. 392, ed. Casaubon; comp. Ptolemy, v. 6, 17); but in the Synecdemus of Hierocles (Wesseling, p. 675, where the word is Δέρβει) it is placed, as in the Acts of the Apostles, in Lycaonia. The boundaries of these districts were not very exactly defined. The whole neighborhood, to the sea-coast of Cilicia (q. v), was notorious for robbery and piracy. Antipater, the friend of Cicero (ad Fam. 13:73) was the bandit chieftain of Lycaonia. Amyntas, king of Galatia (successor of Deiotarus II), murdered Antipater, and incorporated his dominions with his own. Under the Roman provincial government, Derbe was at first placed in a corner of Cappadocia (q.v.); but other changes were subsequently made. See GALATIA. Derbe does not seem to be mentioned in the Byzantine writers. Leake says (Asia Minor, p. 102) that its bishop was a suffragan of the metropolitan of Iconium. A full account of the surrounding country is given in Conybeare and Howson's Life of St. Paul, 1:211, 296 sq. Consult also Hamilton in the Journal of the Geog. Society.

Three sites have been assigned to Derbe.

(1.) By Colonel Leake (Asia Minor, p. 101) it was supposed to be at Bin bir-Kilisseh, at the foot of the Karadagh, a remarkable volcanic mountain which rises from the Lycaonian plain; but this is almost certainly the site of Lystra.

(2.) In Kiepert's Map Derbe is marked farther to the east, at a spot where there are ruins, and which is in the line of a Roman road.

(3.) Hamilton (Researches in Asia Minor, 2:313) and Texier (Asie lineure, 2:129, 130) are disposed to place it at Divle, a little to the S.W. of the last position, and nearer to the roots of Taurus. In favor of this view there is the important fact that Steph. Byz. says that the place was sometimes called Δελβεία, which in the Lycaonian language (see Act 14:11) meant a “juniper-tree” Moreover, he speaks of a λιμήν (harbor) here, which (as Leake and the French translators of Strabo suggest) ought probably to be λίμνη (lake); and, if this is correct, the requisite condition is satisfied by the proximity of the Lake Ak Gol. Wieseler (Chronol. der apost. Zeitalter, p. 24) takes the same view, though he makes too much of  the possibility that Paul, on his second journey, traveled by a minor pass to the W. of the Ciliciar Gates. On the other hand, this location seems too far from the ancient road (compare Cellar. Notit. 2:202 sq.). SEE LYCAONIA.

## Derceto[[@Headword:Derceto]]

             SEE ATARGATIS.

## Derek[[@Headword:Derek]]

             SEE TALMUD.

## Dereser Thaddaus Anton[[@Headword:Dereser Thaddaus Anton]]

             a Roman Catholic divine, was born March II, 1757, at Fahr, in Franconia. He studied theology at Heidelberg, where he began his academical career as lecturer. In 1783 he became professor of Oriental literature at Bonn; and in 1791, episcopal vicar and professor of theology at Strasburg; in 1796, professor at Heidelberg; in 1806, professor of dogmatic theology at Freiburg; and in 1815, professor of dogmatics and interpretation at Breslau, in which post he remained until his death, June 16, 1827. Dereser was a very liberal theologian for a Romanist, and his life was not free from annoyances in consequence of his freedom of speech and writing. Besides some devotional books, his chief labor was a continuation of the Bibel- Werk of Brentano, of which Dereser did the most of the O.T. (translation and exegesis), Frankfort, 1797-1833. — Aschbach, Kirchen-Lexikon, 2:316.

## Derham William[[@Headword:Derham William]]

             a philosopher and divine, was born at Stoughton, near Worcester, in 1657; was educated at Trinity College, Oxford; in 1685, obtained the livings of Wargrave and Upminster; and, upon the accession of George I, was made king's chaplain, and a canon of Windsor in 1716. In 1730 he received the degree of D.D. He died in 1735. His three principal works are, Physico- Theology, the Boyle lectures for 1711-12 (best ed. Lond. 1798, 2 vols. 8vo); Astro-Theology (London, 1719, 8vo); and Christo-Theology, a demonstration of the Divine authority of the Christian religion (Lond. 1730, 8vo). Of these, the first demonstrates “the being and attributes of God from his works of creation;” the second “from a survey of the heavens.” — Kippis, Biographia Britannica, v. 116.

## Dering Edward[[@Headword:Dering Edward]]

             a Puritan divine, born in Kent, was chosen fellow of Christ's College, Cambridge, 1568. In 1571 he secured a prebend in Salisbury. He obtained high reputation both as a preacher and a scholar, and used his abilities and influence to great purpose against the High-Church and Romanizing party. In 1573 the privy council forbade his preaching, and in 1576 he died. The substance of his writings may be found in his Works, more at large than heretofore printed (Lond, 1614, 4to). — Strype, Annals Neal, Hist. of Puritans, 1:204, 230; Hook, Eccles. Biography, 4:423.

## Derling, Johann Theophil[[@Headword:Derling, Johann Theophil]]

             a German theologian, was born at Aschersleben, February 14, 1697; visited a large part of Germany; became minister and inspector of the gymnasium  at Halberstadt; and died July 21, 1771. His principal works are, De Consuetudine Preponendi Enigmata apud Veteres (Halle, 1720): — De Servis Litteratis (ibid.): — De More Inurendi Stigmata Vetvstissimo (ibid.). See Hoefer, Nouv. Biog. Generale, s.v.

## Derlington, John De, D.D[[@Headword:Derlington, John De, D.D]]

             an Irish prelate, was born at Derlington (now Darlington), in the diocese of Durham, and was a Dominican friar. He was confessor to king Henry III; was promoted to the see of Dublin in September 1279, and consecrated archbishop the following April. He died March 29,1284. See D'Alton, Memoirs of the Archbishops of Dublin, page 104.

## Derodon David[[@Headword:Derodon David]]

             a Protestant French theologian and philosopher, was born at Die, in the Dauphine, about 1600. He opposed the Cartesian philosophy, and was one of the ablest dialecticians of his time. He wrote a considerable number of works in favor of the doctrines of the Roman Catholic Church, which had a wide circulation, and were translated into several foreign languages. Among them were Quatre Raisons pour lesquelles on doit quitter la R. P. R. (Paris, 1631); Quatre Raisons qui traitent de l'eucharistie, du purgatoire, du peche originel et de la predestination (1662), and Le Tomnbeau de la Messe (Geneva, 1654; English translation, London, 1673). The latter book was on March 6, 1663, burned by the public executioner, the author exiled, and the bookseller sentenced to a fine of 1000 livres, the loss of his license, and ten years exile. Derodon went to Geneva, where he died in 1664. He is also the author of several works on philosophical subjects, and against the atheists. His complete works: were collected into two volumes, and published soon after his death (Derodonis Opera Omnia, Geneva, 1664 and 1669, 2 vols.; the first volume contains the philosophical, and the second the theological writings). Hoefer, Biogr. Gener. 13:716.

## Deror[[@Headword:Deror]]

             SEE SWALLOW.

## Dervishes[[@Headword:Dervishes]]

             Mohammedan monks, corresponding in many respects to the monks of the Roman Church. These may be divided into two classes: those who belong to fraternities or societies for religious exercises, whose tenets and oaths are kept so secret that the uninitiated can only describe their outward appearance and the ceremonies which are practiced in public; and those recluses who, without belonging to any special sect, profess holiness and abstinence, and wander solitarily through the land. The word dervish is Persian, signifying poor, corresponding to the Arabic fakir, which gives name to the same order in Arabia and India. Oriental tradition traces the order of Hermits back to John the Baptist, and even to Seth. Two centuries before Mohammed, there existed in Arabia the Meschaiouns (Walkers) and the Ischrachiouns (Contemplatives). These, under the influence of Mohammedanism, merged into Mutekelim (metaphysicians) and Sufis, who were essentially pantheists. In the second century of the Hegira (729), sheik Olivan, a Sufi, established the first religious order in Islam. Dervishism doubtless took its proximate rise in Persian Sufism.

The Turkish dervishes claim caliph Ali, one of the immediate successors of Mohammed, as their founder. Ali himself founded no order; but some of his followers formed a society called Safashafei, men devoted to a monastic life. They soon fell into excesses, indulging in the use of drugs (chiefly hashish), intoxicating liquors, and, in fact, anything which would promote trances, ecstasies, and hallucinations, resulting in violent paroxysms and delirium. They formed the practice of cutting themselves, mutilating their limbs, standing for a long time in agonizing positions, and otherwise barbarously abusing their bodies. They, however, managed to reconcile with this external and public self-abuse an almost universal private sensuality. The members of this order were subsequently called dervishes, but at what time the word dervish was first used is not definitely known. There are in Turkey thirty-two orders of dervishes, having various names, and differing in their worship and practice. Outside of Turkey there are many more orders, called in the different countries by the local names Fakirs, Sufis, Santons, etc. The chiefs of the different orders are called sheiks, or pirs, who are privileged to nominate their successors. The dervishes mostly dwell in community, and have monasteries (tekiehs) in various places. Their rules are not very rigid. The declaration of  Mohammed, “No monachism in Islam,” had become a strong religious prejudice, and this prejudice they have never been able fully to overcome. Celibacy is not enjoined, though encouraged, and many of them are married. These, however, are not regular members of the monasteries, although they are required to pass the night there previous to any public exhibition. They may withdraw from the order at any time, and are often expelled for misdemeanors.

The mendicant dervishes are mostly foreigners, or those who have been expelled from the various orders, or impostors, who cheat and bewitch the people under the garb of dervishism. These traveling dervishes are mostly jugglers, and their skill in trickery is truly wonderful. They often become wealthy in the practice of their arts. Their power over the common people is very great, while the better-informed are beyond their reach.

The higher orders of dervishes have come to have an extensive influence not only with the masses, but with the government itself. This power was acquired

(1) through the wealth which came into their possession. Large legacies were left to them for the benefit of the poor. These legacies were applied to building up dervishism. They soon learned also to impress the people with a strong belief in the efficacy of their prayers. These came to be purchased at high prices, and thus became a fruitful source of revenue. Their power was increased

(2) by the popularity of the institution. In taking a stand against the dervishes, the government was virtually opposing a large majority of its own subjects. Sultan Mahmoud II attempted to break their power. On the 10th of July, 1826, he massacred the three chiefs of the Betacki dervishes in Stamboul, razed their tekiehs, and drove the most of them into exile. Ten years from this time they were as powerful as ever. The ulemas have always been their bitter enemies, and have affected to despise and ridicule them, but popular sympathy has been on their side.

In Turkey there are three principal orders, viz.:

I. The Mevlevy (Molowiyeh), or dancing dervishes, who claim as their founder Meolana-Jelaleddin-HoomyMuhammed, surnamed Sultan-ul- Ulema, or Sovereign of the Learned. Jelaleddin wrote a book called Mesnevy — a poetical composition — much of which has become  proverbial in the East. The chiefs of this order exercise the prerogative of nominating the sheiks of the monasteries, and of girding each newly-made sultan with the sword of Osman. The dervishes of this order are humble in demeanor, and keep a fast during the month of Ramazan, in addition to the weekly fast on Thursday. Candidates desiring to be admitted to the order are placed on probation a thousand and one days, and required to perform the most menial services in the kitchens of the monasteries. The worship of this order consists in chanting the poems of their founder, reciting a prayer (fat-ha), and performing the dance, deor (circle). They have also an orchestra, who sing Persian odes, and play kettle-drums, tambourines, and fifes for the dancers. In these dances about a dozen engage at a time, and after a few minutes they are relieved by others, each set taking their turn three or four times during the service. The master of the dance (simazenbashy) watches them closely to keep them in their places. A traveler makes the following computation: “By looking at a stop-watch, I ascertained that on an average they turned sixty-four times in a minute. After spinning round for about five minutes, at a signal from the high- priest, both music and dancers suddenly stopped, but recommenced in a few seconds. The third time they kept it up for nine minutes and three quarters; my brain was swimming too, so much so that I could hardly count their evolutions. The fourth and last time they whirled for five minutes and three quarters, thus making in all 1504 turns in 231 minutes” (Auldjo, Journal of a Visit to Constantinople, Lond. 1835, p. 73).

II. The Bedevy (or Bodawy), or howling dervishes, as travelers call them, have a convent at St. Dimitry, near Constantinople. Their religious exercises consist of prayers (namoz), chants, and vociferations of the name of God, accompanied with a rocking motion of their bodies. This motion attempts to imitate the rolling of a ship on the water, and indicates their relation to God — Allah being the ocean and they the ships, They recite the attributes of God in a loud voice, putting a terrible emphasis on the word Allah as often as it occurs; and this they keep up with a kind of frenzy until voice and strength are gone, when many of them, covered with perspiration and foam, fall senseless to the floor. In the midst of their fury they cut themselves with knives and other sharp instruments; but there is method in their madness, and they seldom make deep wounds.

III. The Rufai, who had for their founder Seid-Ahmed-Rufal. Their exercises are much like those of the Bedevy. Their highest ambition seems  to be to make rapid motions and loud noises. Their leader chants the hamdey-Muhammedy, or hymns in honor of Mohammed, while the rest join in the chorus Ya Allah! Ya Hu! and this chorus increases in violence until it becomes a roar. At the height of the excitement they seize red-hot irons prepared for the purpose, and hold them in their teeth until the glow disappears. They also hack their flesh with swords and knives. These wounds the sheik blows upon and anoints with his saliva, which, it is said, effects a cure in a few hours. The excited state of their bodies produces a profusion of blood from very slight wounds, and their trickery deceives the people into the belief that wonderful miracles are wrought in the healing of these wounds.

There are many orders besides these, having a greater or less importance: the Kaderijeh, founded by Abdel-Kader-el-Gilani, known-by their white banners and turbans, the Said-Ibrahim, founded by Sidi-Ibrahim-el-Dahuki, whose turbans and banners are green; the Rushenis; the Shemsirs; the Jemalis; the Nacsh-bendies, who are itinerating dervishes, and make pilgrimages to all parts of the Mohammedan realm. From the better orders the imans, or Mohammedan priests, are chosen, and many of them also exercise civil functions.

A special work on dervishes has been published by John P. Brown, secretary and dragoman of the legation of the United States of America at Constantinople (The Dervishes, or Oriental Spiritualism, Phila. 1868). According to this author, the spiritualism of the dervishes has its roots in religious conceptions prevalent in the East anterior to the rise of Islamism, and ascetic: practices like those common among them have been found equally widely spread, and are traceable to a very high antiquity. None of the dervishes, he says, separate themselves from the doctrines or precepts of the Koran, the contents of which they seek rather to spiritualize. They divide, moreover, the Koran and other books of religion into three portions — the historical, the biographical, and the purely spiritual. “The historical and biographical portions of these books may even comprise errors, omissions, exaggerations, and even may have been more or less changed from time to time by copyists; while that which is purely spiritual and essential to the soul of man, commenced with his creation, has always existed unchanged, and will so continue to the end of time” (p. 106). According to their best writers, it is held that there are four creations: “1. The creation of Adam from the clay, or mud, of which the earth is composed. 2. The creation of Eve from a rib or part of Adam. 3. The  creation of the human species, that is, the children of Adam, by natural propagation. 4. The creation of Jesus Christ by a special breath of God, conveyed to a virgin — Mary — by the angel Gabriel” (p. 107). And as the spirit of man is capable of communing directly with this spirit of God, a holy person will regard all ordinary pleasures and pursuits of life as indifferent objects; and the more he is destitute of worldly goods, the less will he be liable to be drawn from that contemplation of God which leads to union with the divine spirit. Hence all orders of dervishes are tacitly or openly mendicants. But degrees are well recognized in saintly attainment. Adam was a holy man whom the angels were bidden to worship; Abraham was the “friend of God,” and “Jesus Christ owes his existence as a saint to the special breath of his divine Creator, but is not, nevertheless, considered as being God. — He is held to be only a divine emanation of the most sublime character” (p. 109).

See Madden, Turkish Empire (London, 1862); Auldjo, Journal of a Visit to Constantinople, etc. (Lond. 1835); Ubicini, Lettres sur la Tursquie; Chardin, Travels (Amsterdam, 1735, 4to), 2:269-297; Paul Rycaut, The present State of the Ottoman Empire, etc. (Lond. 1668, fol.), p. 135 sq.; D'Herbelot, Bibl. Orient. arts. Derviche and Fakir; Mouradgea d'Ohsson, Tableau del l' Empire Ottoman; Rogers, in Good Words, Jan 1867; Von Hammer, Osmanisches Reich (Wien, 1815, 2 vols.); Brown, The Dervishes, or Oriental Spiritualism (Philadelphia, 1868, 12mo).

## Des Bois de Rochefort, Leonore Marte[[@Headword:Des Bois de Rochefort, Leonore Marte]]

             a French prelate, was born at Paris in 1739; became doctor of the Sorbonne, vicar-general of La Rochelle, rector of St. Andre-des-Arts, at Paris, and finally constitutional bishop of Amiens. He also presided at the Assemblee Legislative, and was one of the editors of the Annales de la Religion. He died in 1807, leaving, among other works, Lettres Pastorales et Mandemeunts (Paris, 1800). See Hoefer, Nouv. Biog. Generale, s.v.

## Des Cartes Rene (Du Perron)[[@Headword:Des Cartes Rene (Du Perron)]]

             — in its Latin form Renatus Cartesius — one of the earliest in time, and the first in genius and reputation, of the modern philosophers of France, was born at La Haye, in Touraine, on the 30th of March, 1596, and died at Stockholm on the 11th of February, 1650. He assumed the name of Du Perron from a small estate inherited from his mother. He divides with Bacon the glory of founding the modern philosophy of Europe, and communicated a more potent impulse than Bacon to the general philosophy of mind. These two great names, as Cousin observes, inaugurate and  constitute the philosophy of the sixteenth century. They have been compared and contrasted with each other under the blinding influence of national prejudice and national rivalry, and the palm has been conceded to the one or to the other according as the critic was French or English. The profound and widely-diffused influence of Des Cartes is evinced by the names and theories of his opponents, as well as by the names and Writings of those who adopted or modified his doctrines. Among the antagonists of Cartesianism within the seventeenth century may be specified Gassendi, Hobbes, Arnaull, Huet, Sir Isaac Newton, John Locke, and Samuel Clarke; among its more or less acquiescent followers maybe enumerated Rohault, Clerselier, Spinoza, Bayle, Malebranche, and Leibnitz. It is not too much to say that the whole domain of metaphysics and a large part of physics still bear the impress of the genius and labors of Des Cartes.

Life of Des Cartes. — The constitution of Des Cartes was always feeble. To this may be ascribed his studious habits, his quick impressibility, his inclination to reverie and solitary meditation, his habitual love of seclusion, and the timidity which restrained and retarded the enunciation of his dogmas. At eight years of age he was sent to the Jesuit college of La Fleche, where he remained eight years. His keen observation and curious inquiries had led his father to designate him, even in early childhood, as “the philosopher.” His weak health occasioned the relaxation in his behalf of the ordinary routine of academic discipline. He was allowed to lie late in bed in the morning. During these morning vigils, which were observed through life, he meditated and revolved the whole scheme of his philosophy. Des Cartes prosecuted his college studies with diligence and success, but became dissatisfied with their supposed vanity and superficiality. His complaints on this subject, uttered a quarter of a century afterwards, are a strange anticipation of the opening monologue of Goethe's Faust. After leaving La Fleche he went to Paris, and plunged into dissipation; but from this course he soon withdrew into studious seclusion, concealing himself from his acquaintances for a year. When discovered he retired to Holland, and took service under prince Maurice of Nassau, 1617-19. Here he composed his treatise De Musica, and developed his remarkable mathematical capacity and attainments. In 1619 he volunteered under Maximilian of Bavaria, and participated in the opening campaign of the Thirty Years' War. His winter quarters, 1619-20, were at Neuburg on the Danube, where he devoted himself for months to solitary meditation, and determined the rude outline of his subsequent philosophy. His isolation  and intense concentration of thought affected his brain so far that he fancied himself assured by celestial visitations of the truth of his philosophic principles and method. Some suspicion of the possibility of delusion led him to vow a pilgrimage to Loretto if his speculations should prove true. This vow he discharged four years afterwards. His solicitude to attain more certain knowledge than was acquired in the schools tempted him to seek a connection with the mysterious society of the Rosicrucians, who were reputed to possess strange learning and a miraculous acquaintance with the secrets of nature. He finally renounced all belief in the existence of the Brotherhood of the Rosy Cross.

From the Bavarian army he passed into the Imperial, and attended its early operations in Hungary against Bethlem Gabor; but, after seeing his general, Bucquov, slain before Neusohl, he resigned a military career. He had taken up arms for tie sake of studying men, manners, and countries. He prosecuted these researches by returning circuitously to Holland through Moravia, Silesia, Pomierania, Brandenburg, and Holstein, thus visiting regions deemed wholly barbarous in Western Europe. His unsuspected knowledge of the Dutch tongue and his resolute demeanor saved him from murder on the voyage between Embden and the coasts of Friesland. He returned to the Hague after an absence of three years; passed through the Spanish Netherlands, arrived at Paris five years after he had deserted it, and reached his father's house at Rennes, in Brittany, in March, 1622. He thence proceeded to Poitou to take possession of his share of his mother's estate, designing to sell it and purchase “some place of quick revenue.” We are here reminded of the oft-recurring projects of Bacon. He failed in his plans at this time, returned to Rennes, became oppressed with the want of occupation in his father's house, and reappeared in Paris, where he was suspected to be a Rosicrucian emissary. He was still harassed by uncertainties and indecision in regard to the choice of a vocation. Finding his studies interrupted in the capital of France, he visited Rennes and Poitou again, and sold the greater part of his inheritance.

Now commenced a second series of journeys. He went first to Switzerland, thence to the Valteline and the Tyrol, and thence to Venice. He now made his pilgrimage to Loretto, whence it may be inferred that he was by this time satisfied of the truth and solidity of his philosophical tenets. He was in Rome during the Jubilee of Urban VIII (1624). He visited Florence on his homeward route.  He returned to Paris by way of Florence, Turin, and Lyons, and resided for more than three years in the French metropolis, engaged in prosecuting his researches and meditations, in polishing lenses and mirrors, and in determining mathematically and experimentally the best form of curvature to be given to them. His conclusions on this point were afterwards embodied in his Dioptrics. He again withdrew from nearly all his acquaintances, but his retreat was betrayed by the indiscretion of a servant. Finding it impossible to secure the desired seclusion in Paris, he sought a retreat in Holland in 1629. He now resolved to devote himself entirely to a speculative life. This was the end of five years of military service, of eight years of travel, and of fifteen years of hesitation. It is probably the lesson of his own experience which is enforced in his Ethics in the earnest censure of all irresolution. The indecision which is thus forcibly condemned was characteristic of Des Cartes, and may have been unconsciously connected with the adoption of doubt as the basis of his Method.

He was not stationary in any single abode; but his home, if home he had anywhere, was in the northern part of the country, at the remote town of Egmont. He used every artifice to conceal his retreat. He communicated his hiding-place to none of his countrymen except his Franciscan friend Mersenne, through whom he conducted nearly all his correspondence with the learned world. In 1631 he visited England on the invitation of Charles I; in 1634 he went to Denmark. Spain, Portugal, Russia, and Turkey were the only European states not reached in his wanderings. He thrice visited France after his Dutch settlement — in 1644, 1647, and 1648. On one of these occasions he was tempted to Paris by the promise of an honorable provision from the crown, but he found that he had been drawn from his retreat solely to gratify the curiosity of sight-seers and courtiers.

Des Cartes ascribes the determination of the fundamental principles of his philosophy to his twenty-third year, and to his winter-quarters on the Danube. His mathematical discoveries were still earlier. In 1633, after three years of elaboration, he had prepared a sketch of his views of the constitution of the universe, but the condemnation of Galileo caused him to withhold it from the press. At length, in 1637, being then forty-one years of age, he yielded to the solicitations of his friends, and promulgated the general principles of his reform in the celebrated Discours de la Mithode, to which were appended three other treatises on Meteors, Geometry, and Dioptrics.  Soon after the publication of the Method and accompanying essays, the Philosophical Meditations were prepared for the press. Des Cartes sent them to his friend Mersenne in Paris with the request that they should be submitted to the most acute and learned of his acquaintances for the benefit of their suggestions and observations. Searching criticisms were in consequence received from Caterus, Hobbes, Arnauld, Gassendi, Bourdin, S. J., and others. To these objections replies by the author were appended, and the whole were published together at Paris in 1641, with a dedication to the theological faculty of the University of Paris, in order to place his doctrines under the protection of the Church.

Des Cartes continued the exposition of his philosophy by publishing in Latin in 1644 his Principia Philosophice. This work contains the elaborate and systematic deduction of his whole scheme of the intellectual and material universe. It commences as characteristically as the Novum Organon of Bacon, with the fundamental principle of his speculation, that “once in life we should endeavor to doubt of all things.” It arrives at length at the declaration that “none of the phenomena of nature have been omitted in the treatise, but that nothing is to be included in natural phenomena except what is detected by sense.” The last sentence of these Principles is equally characteristic of the philosopher and the philosophy. “Mindful of my weaknesses, I affirm nothing; but I submit all these things first to the authority of the Catholic Church, next to the judgment of the prudent; and I desire nothing to be believed by any one which is not approved by manifest and irrefragable reasons.” The work is preceded by a complete and methodical index, stating the substance of each section, and thus affording a clear and concise summary of its contents. The whole of Cartesianism is thus compressed into one picture and into a few pages.

During his long residence in Holland, the tranquillity of Des Cartes was disturbed by controversies due to the imprudence of his admirers. His annoyances and hazards increased with the lapse of time. His initial doubt seemed to sanction skepticism and to encourage infidelity. His views of matter and mind appeared to one party to favor transubstantiation; to another, to lead to fatalism. His explanation of the connection of body and spirit apparently reduced all material action to mere mechanism, or to direct divine action. Hence arose the truculent attacks of Voët, one of the most prominent Dutch theologians, and rector of the University of Utrecht. Des Cartes at length broke his customary silence, and addressed a long and acrimonious reply to Voët.  These dissensions, so peculiarly irritating and alarming to a cautious and timid nature like Des Cartes's, inclined him to cast about for a more tranquil retreat than that which he had so long cherished. He accordingly consented, after much habitual hesitation, to receive a shelter from queen Christina of Sweden, who had been delighted with his treatise on the Passions, originally composed for the princess palatine Elizabeth. A Swedish admiral, with a royal vessel, was sent to convey Des Cartes to Stockholm, where he was welcomed with honor and favor. The queen was charmed with his conversation and sought his advice, which he gave with modesty and prudence. She availed herself systematically of his instructions, employing the early hours for this purpose, to avoid interference with other studies, with state affairs, and the royal pleasures. Des Cartes was required to forego his life-long habits, and to attend her majesty regularly at five o'clock in the cold mornings of a Swedish winter. This great change, and the severity of the climate, proved fatal to him. He was attacked with fever on Feb. 2, 1650, and died on the 11th of the month. The queen was deeply affected by the announcement of his death. She desired to place his body among the royal sepulchre s, and to honor it with a splendid tomb; but as he died in the bosom of the Roman Catholic Church, his remains were deposited in the Roman Catholic cemetery'. Sixteen years after his death his remains were removed to France, and placed with imposing ceremonies in the church of Ste. Genevieve. — The funeral oration designed for the occasion was prohibited by order of the court; but the like honor was rendered a century later, 1765, by the eulogy of M. Thomas, which was crowned by the French Academy.

The Philosophy of Des Cartes. — The Cartesian philosophy is to be ascertained from the Method, the Meditations, and the Principia. The remaining works are either subsidiary or accessory; either developments and expositions which confuse rather than elucidate, or special treatises on particular branches of science, such as geometry, dioptrics, meteorology, anatomy, physiology, logic, etc. To one solicitous of appreciating the whole intellectual habit of the philosopher, the large collection of his letters is as indispensable as the letters themselves are often charming. To one desirous of obtaining a minute acquaintance with all the perplexities, ambiguities, and vacillations of the Cartesian system, these letters, together with the objections and replies appended to his Meditations, are invaluable. All the smaller works should, of course, be studied by those who would  determine the exact position of Des Cartes in the history of speculation, and the precise services rendered by him in the promotion of science.

The first principle of Cartesianism is to make the mind a perfect blank, a tabula rasa, and then to reconstruct the whole fabric of conviction and opinion. The same recommendation is given, in a different spirit, by Bacon in the preface to the Novum Organon. As Des Cartes recognized the uncertainty and incoherence of contemporary speculation, he proposed to commence the resuscitation of knowledge by doubting all things.

Having rendered his mind a blank by universal doubt, he next sought a foundation for an indubitable body of doctrine. This he dectected in the consciousness of thought, including sensation, perception, reflection, and emotion under this term. Hence proceeds the celebrated inauguration of his whole philosophy with the maxim Cogito, ergo sum — I think, therefore I am. This is probably an original position with Des Cartes; but thought is, nevertheless, explicitly alleged by Aristotle as an evidence of existence (Eth. Nicomach. IX, ix, § 7, 9, ed. Didot). The argument is much more legitimately employed by Aristotle than by Des Cartes as an evidence of particular existences, not of existence in general. It has often been indicated that the Cartesian enthymeme is invalid from the tacit assumption of the major premise. The reasoning really proceeds in a circle. The acceptance of the dogma assured him of his own existence, but furnished no evidence of the existence of anything else, nor did it explain the origin or the preservation of his own existence. The finite existence recognized must repose upon something more stable and immutable than the fleeting, fitful life of which his consciousness assured him. He concludes, therefore, that his own and all other existence must depend for its beginning and maintenance upon a more perfect, absolute, and illimitable Being — upon some great “I am.” He discovers in his own mind the notion of such a Being — of God. It could not have been invented by himself, for it transcends his finite capacities. It must have been implanted by God himself; and thus the presence of the notion attests the existence which it represents. This is a concise statement of the Cartesian argument a priori for the Being of God. Like its predecessor, it is not original. It is found fully developed in the Proslogium of St. Anselm. It was assailed by Gaunilo, a contemporary, in the Liber de Insipiente, and refuted a century and a half later by St. Thomas Aquinas in his Summa Theologiae. This argument proceeds upon the actual or virtual admission of innate ideas, and is accompanied by the reception of another postulate, that innate ideas are  necessarily true, because, as they are implanted by God, they partake of the divine veracity, and God can neither deceive nor be deceived. Both innate ideas and the impossibility of divine deception have been denied. Innate ideas, in their Cartesian form, were exploded by Locke; and the impossibility of divine misguidance had been questioned three centuries earlier by Gregory Arminiensis, general of the Augustinians, and was acknowledged by Des Cartes to be liable to many exceptions. But, as Bayle remarks, a universal maxim obnoxious to exceptions furnishes no foundation for certainty, and confirms rather than eradicates skepticism.

Another argument for the being of God is used at times by Des Cartes, and appears much more cogent and tenable. It proceeds from the admission of a First Cause (Des Cartes rejects final causes), using, however, the corrections and modifications of St. Thomas Aquinas, who deduces the argument, not from primordial causation, but from the continuous support of creation. The Argument from a First Cause simply is consistent with either Stoic Fatalism or Epicurean Chance. The argument from perpetual preservation asserts an abiding Providence and a sustaining Creator. The one leads easily to Pantheism, the other to the acceptance of Revelation.

Having established his own existence, the existence of God, and the verity of innate ideas, how were such ideas to be recognized and distinguished? Here comes in the Cartesian criterion of truth, which extends much further than simply to the determination of innate ideas. Ideas (the term is as much misapplied by Des Cartes as by Locke) which are clear and distinct may be received as ipso facto true; and if they are also simple, they may be regarded as innate. The criterion is evidently arbitrary and delusive. What seems clear, distinct, and simple to one mind, may be obscure, intricate, and complex to another. Under this criterion, any strong conviction, any engrossing hallucination, may present the credentials of truth. It is, therefore, not surprising that so many vagaries should be embodied in the dogmatic exposition of the Cartesian philosophy. But the acceptance of this principle of clearness, distinctness, and simplicity had a potent and felicitous influence upon the literature of France. Des Cartes was himself a model of grace and lucidity of expression, and his criterion of truth, promulgated at the dawn of the age of Louis XIV, and illustrated in composition by himself and by Pascal, contributed largely to produce the characteristic excellences of the French classic style.  Such as they are, these are the constituent principles of the philosophy of Des Cartes. They are neither valid nor original. Both Bayle and Leibnitz sanction the enrollment of this philosopher among the number of those who pretend to invent what they borrow “gloriamque adeptos, tamquam repererint quas acceperant.” It is impossible to proceed far in either the metaphysics or the physics of Des Cartes without meeting the dreams of Leucippus, Democritus, Epicurus, and other philosophers of Greece, and being continually reminded of the sonorous verses and luminous expositions of Lucretius.

A definition of existences was suggested to Des Cartes by his demonstration of existence. Mind, or spiritual existence, is thinking substance; body, or material existence, is substance without thought. But as some positive characteristic is required for the discrimination of matter, extension, which is its most familiar property, was assumed as its specific difference, and matter was defined to be extended substance. This necessitated the identification of space and matter, or the negation of space as a separate entity. Hence arose the doctrine of the plenum, and the maxim that Nature abhors a void. The thesis of Lucretius, “est in rebus inane,” and his argumentation on the thesis, evince that there was no real novelty in these doctrines. But in Des Cartes the two forms of existence are presented as opposite, irreconcilable, and reciprocally incommunicable. In consequence, beasts can possess no capacity of reason. They are purely mechanical — mere machines. This is one of the boldest, most paradoxical, and most dangerous of the Cartesian tenets; but it appears to be a necessity of his philosophy, though he is accused of having taken it — a worthless appropriation — from the Antoniana Margarita of Gomez Pereira, 1554. Certain it is that the acceptance of the Cartesian definitions of mind and matter must result in the declaration that beasts are mere machines. But, if they are such, how are they set in motion, and how do they perform actions apparently voluntary and deliberate? Moreover, if beasts are machines, man must also be a machine, so far as his body is concerned, for mind and matter cannot operate upon one another. An attempt was made to solve these enigmas by the peculiar Cartesian doctrine of Assistancy, or of divine cooperation in determining all the material actions of animate bodies. In Malebranche this doctrine unfolded itself into the scheme of Occasional Causes; in Leibnitz, into the splendid fantasy of the Pre-established Harmony; in Spinoza, into the most abstract, complete, and systematic Pantheism.  This theory in regard to the mechanical complexion of vital movements affected the ethics of Des Cartes. The chief details of his treatise on the Passions were derived from Aristotle, but his own views of mind and matter, and his own studies and experiments in anatomy and kindred sciences, modified his explanation of the peripatetic doctrines. He made his Moral Philosophy in great measure an exposition of the physical phenomena which accompany emotion; he employed largely the device of vital spirits, which reappear so habitually in Locke; he regards them very much as if they were fluids in a hydraulic engine; and thus he becomes the legitimate precursor of Condillac and Cabanis, of Bain, Moleschott, and Herbert Spencer. The positions of Des Cartes, whether they be sober or fantastical, furnish suggestion or stimulation, and often direction, to the most various branches and types of subsequent speculation.

Des Cartes has left behind him a treatise on Man, to which a singular contrast is offered by the nearly contemporaneous essay of Hobbes, De Homine. Man is the union of the intellectual and material universe — the point where both meet — the synthesis of opposites — the microcosm — the complex organism, whose explanation demands the theory of mind and of matter alike. He thus furnishes a passage from metaphysical to physical inquiries, and vice versa.

If the metaphysics of Des Cartes be founded upon the observation of the supposed facts of consciousness, his physical theory of the universe is purely fanciful romance, as it was designated by himself. In developing the grand conception of a complete exposition of the order of creation, for which due credit should be given to Des Cartes, it was necessary to explain the phenomena of continual movement on principles exclusively material, without admitting distinct space, or permitting any unoccupied interstices between the constituent particles of the mighty whole. In order. that there might be an unlimited tenuity of matter, to allow the free circulation of bodies of diverse density, the atoms of the Ionic school must be rejected, and the infinite divisibility of matter maintained. These prerequisites were secured by the hypothesis of an endless circulatory volubility of matter, which might explain at the same time the motions of the planetary bodies. Another advantage was attained by this fancy. The Copernican system, which had been apparently repudiated by the papacy in the recent condemnation of Galileo, was not asserted, and other theological objections were anticipated by obscuring the distinction between absolute and relative motion. The very statement of his system of the universe as an  hypothesis was a concession made by the timidity of Des Cartes to the pretensions of ecclesiastical dogmatism; and it was in response to this and subordinate Cartesian hypotheses that Newton uttered his celebrated maximn, “hypotheses non fingo.”

The Caitesian theory of the world turns on the celebrated doctrine of the Vortices. Matter originally exists, if such be the will of God, in a state of incalculable divisibility and of unimaginable attenuation. In this condition of instability motion commences, because there can be no equilibrium between dissimilar and disconnected particles. This motion becomes circular, or irregularly spiral, from the greater or less violent tendency of the particles pressing against each other towards the line of an undetermined axis. As the process advances the revolution becomes more decided, the axis of revolution more definite, and a determinate vortex is established. By the continuance of these gyrations, the more compact particles of matter are forced inwards, and are further condensed, while the more rarefied are thrown off towards the extremities of the ring. But the more solid portions are still interpenetrated by the thinner and more fluid, and the whole vertiginous movement endures, and carries along both the sensible and impalpable materials of the universe. Different centers and different axes of revolution constitute themselves, and thus multitudinous systems of planetary bodies, each in its own vortex, spring into existence. New vortices may originate in the bosom of larger vortices, or vortices may come in contact with each other, and coalesce in a joint action, in which none lose their primitive movement; or larger vortices may seize, encompass, and hurry along with them the weaker spirals which they enclose. All the heavenly movements are provided for by this complex scheme, but, though simple in principle and consistent in development, it is more complicated in action and in exposition than the “cycles on epicycles rolled” of the Ptolemaic mechanism of the heavens. These are the Cartesian Physics which were exploded by Sir Isaac Newton, and which have lain so dead and dormant since the Newtonian Principia that they are scarcely mentioned except as the objects of scientific scorn.

But some apology may be made for this splendid hallucination. It is not for the present generation of men of science to sneer at the Cartesian Vortices. Founded as they were upon the magnetical researches of Gilbert, they furnish a prelude for the cosmical magnetism of the present day, for the whole nebular hypothesis, for the system of evolution of Spencer. As a part of his exposition, Des Cartes asserts the correlation and conservation of  forces, and the indestructibility of matter, which have so startling and modern an air in the speculations of Mayer, Helmholtz, Grove, Faraday, etc. If the theory of Des Cartes is intrinsically absurd, its absurdity is strangely analogous to the most recent generalizations of science.

Like the rest of his dogmas, the dream of the vortices. was not original with Des Cartes. Leibnitz speaks of them as “vorticum a veteribus coeptorum.” Speissius charged Des Cartes with having borrowed them from Giordano Bruno and Kepler; and even his own enthusiastic biographer, Baillet, ascribes to Kepler three of the principal Cartesian speculations: 1. Vortices; 2. Gravitation; 3. Optics. He was largely indebted to Bacon, Gassendi, Fermat, Gilbert, among his contemporaries, and to multitudes of near and distant predecessors. But he was too greedy of pre-eminence to acknowledge his obligations.

The Vortices constitute only a small part of the Physical Philosophy of Des Cartes, but they are the most characteristic portion, and affect nearly all its developments. He has presented reflections, observations, and experiments in regard to most of the principal phenomena of nature, animate and inanimate, material and immaterial. He has studied the wind, the rain, and the hail, the play of light and of colors, the formation of minerals, the growth of plants, comets and earthquakes, the motions of the planets, the mysteries of the stars, the anatomy and the physiology of man, as well as the constitution of the mind and the metaphysics of creation. It was a magnificent and all-embracing survey which he undertook, and of which he left only a sketch, carefully elaborated in some parts and barely indicated in others. His philosophy, as a system, never possessed much intrinsic value, though its vastness of conception and audacity of execution excited lively and lasting enthusiasm. The influence exerted by it can scarcely be overrated, and should not be undervalued. It provoked investigation in all departments of knowledge; it directed inquiry to the most promising fields of study; it commended, by an illustrious example, diligence in observation and patient accuracy of experiment; while the author represented in his own person an admirable type of an earnest exclusive, simple, and devoted philosophic career.

The Cartesian Philosophy has passed away after a brief and splendid, but not unclouded reign; but to Des Cartes will be due the homage of all ages for the stimulation to more accurate research which he supplied. He has also a more special title to fame on the score of his mathematical  discoveries-his invention of Coordinate Geometry and Indeterminate Co- efficients. These can be only mentioned in passing, as they affected neither religious opinion nor the developments of theology; and in this work the diverse forms of secular speculation must be regarded mainly in the light of their action upon Christian thought. The names of Malebranche, Spinoza, Bayle, and Leibnitz furnish ample evidence of the powerful but diverse stimulation communicated to theological investigations by the writings of Des Cartes, and demonstrate the justice of that still prevailing feeling which recognizes in him one of the fathers of modern philosophy, notwithstanding the rejection of nearly all his distinctive opinions.

Literature. — Des Cartes and his philosophy occupy so large a space in the records of modern philosophy that it would be equally impracticable and nugatory to attempt a full enumeration of the sources of information. All the historians of philosophy, from Brucker downwards, devote an adequate share of attention to Des Cartes. Brucker's account of Cartesianism is one of the most satisfactory parts of his laborious work, though it is by no means partial to Des Cartes. The scattered observations of Bayle and Leibnitz should never be overlooked, nor should the favorable criticisms of Victor Cousin be disregarded. The life of Des Cartes must still be sought in the volumes of his early biographer, Baillet, though much interesting matter may be derived from the eloges of Thomas and later prize essayists. Many interesting autobiographical notices are found in the Discours de la Mathode, and in the letters of Des Cartes. Other materials inviting consultation for a due estimate of his philosophy, and of its relations to previous and subsequent speculation, are Cousin, Cours de Philosophie, and Fragmens de Philosophie Cartesienne (Paris, 1845); Memoires sur la Persecution du Cartesianisme (1838); Gruyer, Essais Philosophiques (Paris, 1832); Bouillet, Hist. et Critique de la Revolution Cartesienne (Paris, 1842); Dumoulin, Le Cartesiazisme (Paris, 1843); and Damiron, Hist. Philosophie du XVI He Siecle (Par. 1846); also his Essai sur la Philosophie en France au XVIP Siecle, 2 vols. 8vo (Paris, 1857). There is an admirable article on the genius and writings of Des Cartes in the Edinburgh Review, Jan. 1852. But the indispensable and only sufficient text for the real student is contained in the works of Des Cartes, of which the best editions are Opera Omnia (Amstelodami. 1692-1701,8 vols. 4to), and (OEuvres Completes de Des Cartes, ed. Victor Cousin (Paris, 1824- 26, 11 vols. 8vo). There is a convenient selection of his purely philosophical treatises by Simon (Paris, 1844). On the relations of  Cartesianism to theology, see Gass, Geschichte d. prot. Dogmatik (Berlin, 1854-62, 3 vols.); Dorner, Geschichte d. protest. Theologie, Munchen, 1867, p. 461 sq.; Farrer, Critical History of Free Thought, Lecture III; Hagenbach, History of Doctrines, § 225, 238; Tholuck, Academisches Leben des 17ten Jahrhunderts (1854, part 2); Morell, History of Modern Philosophy (N. Y. edition), p. 115,194.

## Descensus[[@Headword:Descensus]]

             a word applied to the vault beneath the altar, in which are placed the relics of the saints.

## Descent (Christs) into Hell[[@Headword:Descent (Christs) into Hell]]

             SEE HELL, DESCENT INTO; SEE CREED, APOSTLES.

## Desecration Of Churcles And Altars[[@Headword:Desecration Of Churcles And Altars]]

             This phrase denotes the pollution of a church or altar by the committing in it of homicide or other revolting crime, or by a removal of the relics deposited there at its consecration, so as to require "reconciliation" before service could be conducted there again..

## Deseriz (or Dericius), Joseph Innocent[[@Headword:Deseriz (or Dericius), Joseph Innocent]]

             a Hungarian prelate, was born at Neitra in 1702. He taught belles-lettres, and afterwards theology, in the seminary of Raab; was called to Rome and made cardinal, employing his time in literary pursuits and embassies. He finally settled at Waitzen, in Hungary, where he continued his literary work until his death, in 1765, leaving several treatises on the ecclesiastical history of his native country, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Desert[[@Headword:Desert]]

             (Gr. ἔρημος; see Rechenberg, De voce ἔρημος, Lips. 1680), a word which is sparingly employed in the A.V. to translate four Hebrew terms, and even in the rendering of these is not employed uniformly. The same term is sometimes translated “wilderness,” sometimes “desert,” and once “south.” In one place we find a Hebrew term treated as a proper name, and in another translated as an appellative. This gives rise to considerable indefiniteness in many passages of Scripture, and creates confusion in attempts at interpretation. But, besides all this, the ordinary meaning attached to the English word “desert” is not that which can be legitimately attached to any of the Hebrew words it is employed to represent. We usually apply it to “a sterile sandy plain, without inhabitants, without water, and without vegetation” such, for example, as the desert of Sahara, or that which is overlooked by the Pyramids, and with which many travelers are familiar. No such region was known to the sacred writers, nor is any such once referred to in Scripture. It will consequently be necessary to explain in this article the several words which our translators have rendered “desert,” and to show that, as used in the historical books, they denote definite localities. SEE TOPOGRAPHICAL TERMS.

1. MIDBAR, מדְּבָּר(Sept. ἔρημος, and ἄνυδρος γῆ), is of very frequent occurrence, and is usually rendered “wilderness” (Gen 14:6, etc.), though in some places “desert” (Exo 3:1; Exo 5:1, etc.), and in Psa 75:6, “south.” It properly designates pastureground, being derived from דָּבִר, dabar' “to drive,” significant of the pastoral custom of driving the flocks out to feed in the morning, and home again at night; and it means a wide, open tract used for pasturage, q. d. a “common;” thus, in Joe 2:22, “The pastures of the desert shall flourish.” It is the name most  commonly applied to the country lying between Palestine and Egypt, including the peninsula of Sinai, through which the Israelites wandered (Gen 21:14; Gen 21:21; Exo 4:27; Exo 19:2; Jos 1:6, etc.). Now the peninsula of Sinai is a mountainous region; in early spring its scanty soil produces grass and green herbs, and, with the exception of one little plain on the north side of the great mountain-chain, there is no sand whatever. This small plain is expressly distinguished from the rest by the name Debbet er-Ramleh, “plain of sand” (Robinson, Bib. Res. 1:77; Porter, Handbook for Syria and Pal. p. 2 sq.). On the other hand, in this whole region streams of water are not found except in winter and after heavy rain; fountains are very rare, and there are no settled inhabitants. Stanley, accordingly, has shown that “sand is the exception and not the rule of the Arabian Desert” of the peninsula of Sinai (Palest. p. 8, 9, 64). As to the other features of a desert, certainly the peninsula of Sinai is no plain, but a region extremely variable in height, and diversified even at this day by oases and valleys of verdure and vegetation, and by frequent wells, which were all probably far more abundant in those earlier times than they now are. With regard to the Wilderness of the Wanderings — for which Midbar or grazing-tract (almost our “prairie”), is almost invariably used — this term is therefore most appropriate; for we must never forget that the Israelites had flocks and herds with them during the whole of their passage to the Promised Land. They had them when they left Egypt (Exo 10:26; Exo 12:38); they had them at Hazeroth, the middle point of the wanderings (Num 11:22), and some of the tribes possessed them in large numbers immediately before the transit of the Jordan (Num 32:1). In speaking of the Wilderness of the Wanderings the word “desert” occurs as the rendering of Midbar, in Exo 3:1; Exo 5:3; Exo 19:2; Num 33:15-16; and in more than one of these it is evidently employed for the sake of euphony merely. SEE EXODE.

Midbar is also used to denote the wilderness of Arabia; but generally with the article חִמַּדְבָּר, “the desert” (1Ki 9:18). The wilderness of Arabia is not sandy; it is a vast undulating plain, parched and barren during summer and autumn, but in winter and early spring yielding good pasture to the flocks of the Bedawin that roam over it. Hence the propriety of the expression pastures of the wilderness (Psa 65:13; Joe 1:19; compare Luk 15:4). Thus it is that the Arabian tribes retreat into their deserts on the approach of the autumnal rains, and when spring has ended and the droughts commence, return to the lands of rivers and mountains, in  search of the pastures which the deserts no longer afford. It may also be observed that even deserts in the summer time are interspersed with fertile spots and clumps of herbage (Hacket's Illustration of Scripture, p. 25). The Midbar of Judah is the bleak mountainous region lying along the western shore of the Dead Sea, where David fed his father's flocks, and hid from Saul (1Sa 17:28; 1Sa 26:2 sq.). The meaning of Midbar in both these instances is thus likewise a district without settled inhabitants, without streams of water, but adapted for pasturage. It is the country of nomads, as distinguished from that of the agricultural and settled people (Isa 35:1; Isaiah 1, 2; Jer 4:11). The Greek equivalents in the New Test. are ἔρημος and ἐρημία. John preached in the “wilderness,” i.e. the open, unpopulated country, and our Lord fed the multitudes in the “wilderness” or wild region east of the Dead Sea (Mat 3:3; Mat 15:33; Luk 15:4). SEE WILDERNESS.

Midbar is most frequently used for those tracts of waste land which lie beyond the cultivated ground in the immediate neighborhood of the towns and villages of Palestine, and which are a very familiar feature to the traveler in that country. In spring these tracts are covered with a rich green verdure of turf, and small shrubs, and herbs of various kinds. But at the end of summer the herbage withers, the turf dries up and is powdered thick with the dust of the chalky soil, and the whole has certainly a most dreary aspect. An example of this is furnished by the hills through which the path from Bethany to Jericho pursues its winding descent. In the spring, so abundant is the pasturage of these hills that they are the resort of the flocks from Jerusalem on the one hand and Jericho on the other, and even from the Arabs on the other side of Jordan. Even in the month of September, though the turf is only visible on close inspection, large flocks of goats and sheep may be seen browsing, scattered over the slopes, or stretched out in a long, even line like a regiment of soldiers. A striking example of the same thing, and of the manner in which this waste pasture-land gradually melts into the uncultivated fields, is seen in making one's way up through the mountains of Benjamin, due west, from Jericho to Mukhmas or Jeba. These Midbars seem to have borne the name of the town to which they were most contiguous, for example, Bethaven (in the region last referred to); Ziph, Maon, and Paran, in the south of Judah; Gibeon, Jeruel, etc., etc. SEE VILLAGE.  In the poetical books “desert” is found as the translation of Midbar in Deu 32:10; Job 24:5; Isa 21:1; Jer 25:24. SEE MIDBAR.

2. ARABAH' (עֲרָבָה, Sept. ῎Αραβα and δυσμή), from עָרִב, arab', to dry up (Gesenius, Thes. p. 1060), i.e. parched (“ desert” in Isa 35:1; Isa 35:6; xl, 3; 41:19; 2:3; Jer 2:6; Jer 17:6; Jeremiah 1, 12; Eze 47:8; elsewhere usually “plain”), which is either applied to any and tracts in general, or specially to the Arabah (as it is still called), or lone desert tract or plain of the Jordan and Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Elanitic Gulf; called by the Greeks Αὐλών (Euseb. Onomast.). The more extended application of the name by the Hebrews is successfully traced by professor Robinson from Gesenius: “In connection with the Red Sea and Elath” (Deu 1:1; Deu 2:8). “As extending to the lake of Tiberias” (Jos 12:3; 2Sa 4:7; 2Ki 25:4). “Sea of the Arabah, the Salt Sea” (Jos 3:16; Jos 12:3; Deu 4:49). “The arboth (plains) of Jericho” (Jos 5:10; 2Ki 25:5). “Plains (arboth) of Moab,” i.e. opposite Jericho, probably pastured by the Moabites, though not within their proper territory (Deu 24:1; Deu 24:8; Num 22:1). In the East, wide, extended plains are usually liable to drought, and consequently to barrenness. Hence the Hebrew language describes a plan, a desert, and an unfruitful waste by this same word. Occasionally, indeed, this term is employed to denote any dry or sterile region, as in Job 24:5, and Isa 40:3. It is thus used, however, only in poetry, and is equivalent to Midbar, to which it is the poetic parallel in Isa 35:1 : “The wilderness (Midbar) shall be glad for them, and the desert (Arabah) shall rejoice, etc.;” also in 41:19. Midbar may be regarded as describing a region in relation to its use by man — a pastoral region; Arabah, in relation to its physical qualities — a wilderness (Stanley, Palest. p. 481).

But in the vast majority of cases in which it occurs in the Bible, Arabah is the specific name given either to the whole, or a part of the deep valley extending from Tiberias to the Gulf of Akabah. With the article הָעֲרָבָה, it denotes, in the historical portions of Scripture, the whole of the valley, or at least that part of it included in the territory of the Israelites (Deu 1:7; Deu 3:17; Jos 12:1; etc.); when the word is applied to other districts, or to distinct sections of the valley, the article is omitted, and the plural number is used. Thus we find “the plains of Moab” (עִרְבוֹת, Num 22:1, etc.); “the plains of Jericho” (Jos 4:13); “the plains of the wilderness” (2Sa 17:16). The southern section  of this sterile valley still retains its ancient name, el-Arabah (Robinson, Bib. Res. 1:169; 2:186; Stanley, Palest. p. 84). It appears, therefore, that this term, when used, as it invariably is in the topographical records of the Bible, with the definite article, means that very depressed and enclosed region — the deepest and the hottest chasm in the world — the sunken valley north and south of the Dead Sea, but more particularly the former. True, in the present depopulated and neglected state of Palestine, the Jordan Valley is as and desolate a region as can be met with, but it was not always so. On the contrary, we have direct testimony to the fact that when the Israelites were flourishing, and later in the Roman times, the case was emphatically the reverse. Jericho (q.v.), “the city of palm-trees,” at the lower end of the valley, Bethshean (q.v.) at the upper, and Phasaelis in the center, were famed both in Jewish and profane history for the luxuriance of their vegetation (Joseph. Ant. 18:2, 2; 16:5, 2). When the abundant water- resources of the valley were properly husbanded and distributed, the tropical heat caused not barrenness, but tropical fertility, and here grew the balsam, the sugar-cane, and other plants requiring great heat, but also rich soil, for their culture. Arabah, in the sense of the Jordan Valley, is translated by the word “desert” only in Eze 47:8. In a more general sense of waste, deserted country-a meaning easily suggested by the idea of excessive heat contained in the root — “desert,” as the rendering of Arabah, occurs in the prophets and poetical books; as Isa 35:1; Isa 35:6; Isa 40:3; Isa 41:19; Isa 51:3; Jer 2:6; Jer 5:6; Jer 17:6; Jeremiah 1, 12; but this general sense is never found in the historical books. In these, to repeat once more, Arabah always denotes the Jordan Valley, the Ghor of the modern Arabs. SEE ARABAH.

3. YESHIMON', יְשַׁימוֹן(Sept. ἄνυδρος and ἔρημος), from יָשָׁם, to lie waste (“wilderness,” Deu 32:10; Psa 48:7; “solitary,” Psa 107:4), in the historical books is used with the definite article, apparently to denote the waste tracts on both sides of the Dead Sea. In all these cases it is treated as a proper name in the A. V.: thus in Num 21:20, “The top of Pisgah, which looketh towards Jeshimon.” See also BETH-JESIMOTH. Without the article it occurs in a few passages of poetry, in the following of which it is rendered “desert:” Psa 78:40; Psa 106:14; Isa 43:19-20. This term expresses a greater extent of uncultivated country than the others (1Sa 23:19; 1Sa 23:24; Isa 43:19-20). It is especially applied to that desert of peninsular Arabia in which the Israelites sojourned under Moses (Num 21:20; Num 23:28). This was the most  terrible of the deserts with which the Israelites were acquainted, and the only real desert in their immediate neighborhood. It is ‘described under ARABIA, as is also that Eastern desert extending from the eastern border of the country beyond Judaea to the Euphrates. It is emphatically called “the Desert,” without any proper name, in Exo 23:31; Deu 11:24. To this latter the term is equally applicable in the following poetical passages: Deu 32:10; Psa 68:7; Psa 78:40; Psa 106:14. It would appear from the reference in Deuteronomy — “waste, howling wilderness,” that this word was intended to be more expressive of utter wasteness than any of the others. In 1Sa 23:19; 1Sa 26:1, it evidently means the wilderness of Judah. SEE JESHIMON.

4. CHORBAH', חָרְבָּה (Sept. ἔρημος, etc.; A.V. usually “waste,” “desolate,” etc.), from חָרִב, to be dried up, and hence desolate, is a more general term denoting a dry place (Isa 48:21), and hence desolation (Psa 9:6), or concretely desolate (Lev 26:31; Lev 26:33; Isa 49:14; Isa 64:10; Jer 7:34; Jer 22:5; Jer 25:9; Jer 25:11; Jer 25:18; Jer 27:12; Jer 44:2; Jer 44:6; Jer 44:22; Eze 5:14; Eze 25:13; Eze 29:9-10; Eze 25:4; Eze 28:8), or ruins (Eze 36:10; Eze 36:33; Eze 38:12; Mal 1:4; Isa 58:12; Isa 61:4). It is generally applied to what has been rendered desolate by man or neglect (Ezr 9:9; Psa 109:10; Isa 44:26; Isa 51:3; Isa 52:9; Jer 49:13; Eze 26:20; Eze 23:24; Eze 23:27; Eze 36:4; Dan 9:2). It is employed in Job 3:14, to denote buildings that speedily fall to ruin (comp. Isa 5:17, the ruined houses of the rich). The only passage where it expresses a natural waste or “wilderness” is Isa 48:21, where it refers to that of Sinai. It does not occur in any historical passage, and is rendered “desert” only in Psa 102:6; Isa 48:21; Eze 13:4.

5. The several deserts or wildernesses mentioned in Scripture (besides the above) are the following, which will be found under their respective names:

(1.) The Desert of Shut or Etham (Num 33:8; Exo 13:17; Exo 15:22);

(2.) the Desert of Paran (Num 10:12; Num 13:3);

(3.) the Desert of Sinai (Exodus 19);

(4.) the Desert of Sin (Exo 16:6);

(5.) the Desert of Zin (Num 20:1) — these are probably only different parts of the great Arabian Desert, distinguished by separate proper names;

(6.) the Desert of Judah, or Judaea (Psalms 68, in the title; Luk 1:80);

(7.) the Desert of Ziph (1Sa 23:14-15);

(8.) the Desert of Engedi (Jos 15:62);

(9.) the Desert of Carmel (Jos 15:55);

(10.) the Desert of Maon (1Sa 23:24);

(11.) the Desert of Tekoa (2Ch 20:20) — these are probably only parts of the Desert of Judah;

(12.) the Desert of Jericho, separating the Mount of Olives from the city of Jericho (Jer 52:8);

(13.) the Desert of Beth-Aven seems to be a part of Mount Ephraim (Jos 18:12);

(14.) the Desert of Damascus (1Ki 19:15) is the same as the Desert Syria, where Tadmor was built (1Ki 9:18).

6. “Desert” or “wilderness” is also the symbol in Scripture of temptation, solitude, and persecution (Isa 27:10; Isa 33:9). The figure is sometimes emblematical of spiritual things, as in Isa 41:19; also in Isa 32:15, where it refers to nations in which there was no knowledge of God or of divine truth, that they should be enlightened and made to produce fruit unto holiness. A desert is mentioned as the symbol of the Jewish Church and people, when they had forsaken their God (Isa 40:3); it is also spoken of with reference to the conversion of the Gentiles (Isa 35:1). The solitude of the desert is a subject often noticed (Job 38:26; Jer 9:2). The desert was considered the abode of evil spirits. or at least their occasional resort (Mat 12:43; Luk 11:24), an opinion held also by the heathen (Virg. AEn. 6:27).

## Desert, Church Of The[[@Headword:Desert, Church Of The]]

             a title sometimes applied to persecuted bodies of Christians, especially the Huguenots; in allusion to the vision in Rev 12:6.

## Desertion Of The Clerical Life[[@Headword:Desertion Of The Clerical Life]]

             To abandon a religious life, after having once been initiated into the sacred duties, was considered a crime worthy of excommunication or other severe  punishment. The Council of Chalcedon (A. D. 451), the Council of Angers (A.D. 453), the first Council of Tours (A.D. 461), a Breton council (date annulled, probably about A.D. 555), the Council of Frankfort (A.D. 794), all decreed against the offence. Under Justinian's code, a cleric guilty of deserting his service was punished by being made a curialis, i.e., one charged with the burdens of the state — a political beast of burden. In a letter of pope Zacharias (A.D. 741-752) to king Pepin of France, he threatens any deserter with an anathema unless he repent and return.

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

             (called Le Romain), an eminent French painter, was born at Rouen in 1729, and studied under Colin de Vermont and Restout. In 1751 he drew the grand prize of the Academy. He went to Rome and remained three years, and on his return was admitted to the Royal Academy, in 1758. Among his chief productions are The Martyrdom of St. Andrew, and The Death of St. Benedict. He died at Paris, February 10, 1765. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Deshon, Giles Henry, D.D[[@Headword:Deshon, Giles Henry, D.D]]

             a Protestant Episcopal clergyman, was born at New London, Connecticut, March 31, 1820. He graduated from Yale College in 1840, and from the General Theological Seminary (N.Y.) in 1843; ministered thereafter at Windham, Conn., until 1844, at South Glastonbury until 1848, and at Meriden from 1850 until his death, January 1, 1883.

## Desiderata[[@Headword:Desiderata]]

             a name sometimes applied to the sacraments, as being desired by all Christians. Desiderius.

(1) Bishop of Vienne, martyr at Lyons; natal day, February 11. According to Ado, he suffered martyrdom on May 23, and was translated February 11.

(2) Bishop of Ferrara; day of death, May 23.

(3) The reader, martyr at Naples under Diocletian, with Januarius the bishop, and others; commemorated September 19.

## Desire[[@Headword:Desire]]

             SEE CONCUPISCENCE; SEE SIN.

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

             (Ecc 12:5). SEE CAPER-PLANT.

## Desire of All Nations[[@Headword:Desire of All Nations]]

             (חֶמְדִּת כָּלאּהִגּוֹיַם, the delight of all the nations; Sept. τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν; Vulg. desideratus cunctis gentibus) is an expression (Hag 2:7) usually referred as a title to the Messiah (see in Henderson, Comment. in loc.), but denoting rather the choicest treasures of the Gentiles (comp. Isa 60:3-7), which are figuratively represented as an oblation to the Messianic dispensation (see Moore, Comment. in loc.; Sartorius, De venturo gentiue Desiderio, Tub. 1756).

## Desjardins (or van den Bogaerten), Martin[[@Headword:Desjardins (or van den Bogaerten), Martin]]

             an eminent Dutch sculptor, was born at Breda, Holland, in 1640. He was received into the Academy of Paris at the age of thirty-one; and died in Paris in 1694. Among his numerous productions were six groups for the Church of the Mazarin College, representing the fathers of the Greek and Roman churches. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Desk[[@Headword:Desk]]

             in the Church of England, a raised seat, otherwise called a “reading-pew” (see rubric before “Commination”), set up in the body of the church, from which, since the beginning of the reign of James I, it has been appointed that the daily morning and evening service should be read, the chancel having been used for that purpose before the above period. In the Protestant Episcopal Church of the United States there is no rubric on the subject.

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

             a French theologian, was born at Pontoise in 1615. He studied at Paris, entered the ministry, and was made doctor in the Sorbonne. On September 11, 1638, he became dean of Senlis, and continued in office till his death, May 26, 1700. For a list of his numerous writings, see Hoefer, Nouv. Biog, Generale, s.v.

## Desmares Toussaint Gui Joseph[[@Headword:Desmares Toussaint Gui Joseph]]

             a celebrated French preacher and controversial writer, was born at Vire in 1599. He entered at an early age the new Congregation of the Oratory, where Father: (subsequently cardinal) Berulle became his spiritual adviser, and, later, his friend. As a preacher, from 1638 to 1648, he met with marked success. A profound study of the works of St. Augustine made him an adherent of the Jansenists, whose doctrines he defended with a zeal which made him many enemies. He was forbidden the pulpit, and a lettre de cachet was obtained against him, but he had time to escape. By another lettre he was exiled to Quimper, whence he was in 1653 permitted to return. He then went to Rome to plead the cause of the Jansenists, and delivered in the presence of the pope a remarkable speech, which was published in the Journal de St. Amour. On his return to France he had to conceal himself until 1668, when the archbishop of Paris appointed him to preach during Advent in the church of St. Roch. But soon he was again obliged to flee, but he found a powerful protector, first in the duke of  Luynes, and subsequently in the duke of Liancourt. He died at Liancourt on Jan. 19,1669. All his works that are published are of a controversial character; some others, e.g. Traite de l'Eglise, still remain unpublished. — Hoefer, Biog. Generale, 13:842.

## Desmarets[[@Headword:Desmarets]]

             SEE MAREBIUS.

## Desolation, Abomination of[[@Headword:Desolation, Abomination of]]

             (βδέλυγμα τῆς ἐρημώσεως, Mat 24:15; Mar 13:14, as a translation of שַׁקּוּוֹ מְשֹׁמֵם), especially in Dan 9:27, “and for the overspreading (כָּנָ, wing) of abominations he shall make it desolate”' (so the A.V. vaguely and inaccurately renders). Here an especial difficulty in the interpretation of the phrase is created by the ambiguity of the term כָּנָ, which is usually regarded as equivalent to the πτερύγιον, or winglet (“pinnacle”) of the Temple (Mat 4:5; Mat 4:9). SEE PINNACLE. “We believe,” says Havernick, “that of all the meanings of כָּנָ that are sufficiently supported, none so commends itself as that of border, properly of a garment, e.g. 1Sa 15:27; Num 15:36; Ezr 5:3; Zec 8:23; Haggi 2:12; then secondarily of places, regions of the earth, hence הָאֶרֶוֹ כְּנָפוֹת, the ends, limits, uttermost parts of the earth, Job 37:3; Job 38:13; Isa 11:12; Eze 7:2. (Sept. πτέρυγες τῆς γῆς, the extremity of the earth.)... According to this, כָּנָ would denote here extremitas regionis, the utmost point or part of a district or of a place, and עִלאּכְּנִ שׁקּוּצַים, on the utmost height of abomination, i.e. on the highest place where abomination could be committed. But the highest point in Jerusalem was the Temple, and it must be this which is thus designated here. We admit that this meaning would be obscure before the fulfillment of the prediction; but this we hold to be only a characteristic feature of such predictions... As respects the form מְשֹׁמֵם, most interpreters take it as nomen participiale for ‘destruction;' but this is against the usage of the form elsewhere in Daniel (Dan 11:31), and the meaning is brought out much more vividly and poetically by our construction. ‘On the summit of abomination is a destroyer,' probably collectively for ‘destroyers' in general.... . According to this explanation, there can be no doubt that the Sept, has already rightly given the meaning of the passage when it translates καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων ἔσται, and so  the Syr. Ambros. Somewhat different from this is Theodotion, καὶ ἐπὶ τούτοις (these two words aire wanting in the Vatican Codex) ἐπὶ τὸ ἱερὸν βδέλυγμα τῆς ἐρημώσεως (Cod. Vat. τῶν ἐρημώσεων), and so Jacob of Edessa (ap. Bugati, p. 151), except that he seems to have read καὶ ἐρήμωσις. The Peshito gives ‘on the wings of abhorrence,' and this Ephraem refers to the Roman eagles. The Vulg., Et erit in templo abominatio desolationis: Ven. Gr., καπὶ πτέρυγος βδελύγματα ἐρημοῦν᾿᾿ (Commentatar ib. Dan. in loc.). Some codices read יהיה שיקווֹ ובהיכל, and in the temple of Jehovah an abomination (see Kennicott, Bib. Heb. in loc.; De Rossi, Var. Lectt. 4:147).

This agrees with the reading of the Sept. and Jerome, as also of the Memphitic and Sahidic versions, and with the citation of the evangelists. It may be a mere correction; but there is a curious fact urged by Michaelis which seems to give it some weight. Josephus, in recording the destruction of the Arx Antonia, says that the Jews thus made the Temple building a square, not considering that it was written in the prophecies that the city and Temple should be taken when the Temple was made four-square (War, 6:5, 4). To what prediction the historian here refers has always appeared obscure, and his whole statement has been perplexing. But Michaelis argues that if the reading of Dan 9:27 was in his day that given above, the difficulty is solved; for we have only to suppose he read the last word שֶׁיָּקוֹוֹ, she-yakots', in which case the meaning would be “and in the Temple shall he who cuts off (from קצוֹ) be a desolator” (Orient. u. exegeto Bibliothek, 2:194). If we may take Josephus as a representative of the common opinions of his countrymen. they must have regarded these predictions as finding their fulfillment not merely in the acts of Antiochus Epiphanes, but also in the destruction of Jerusalem by the Romans (Ant. 10:7). As against the opinion that שַׁקּוּוֹis to be understood of idolatrous objects carried by heathens into the Temple, it has been objected that this word designates idols only as adopted by the Jews. But this is wholly unfounded, as 1Ki 11:5; 2Ki 23:13, and other passages abundantly show. Indeed, the word is always used objectively, to designate that which is an abomination, not in, but to the parties spoken of. SEE ABOMINATION.

## Desperati[[@Headword:Desperati]]

             a name of reproach by which the early Christians, in times of persecution, were stigmatized. Lactantius says,” Those who set a value on their faith, and will not deny their God, they first torment and butcher with all their  might, and then call them desperate, because they will not spare their own bodies; as if anything could be more desperate than to torture and tear in pieces those whom you cannot but know to be innocent.” — Bingham, Orig. Eccl. bk. 1, ch. 2, § 9.

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

             an eminent French engraver, was born in Paris in 1682, and died in 1739. The following are his best prints: The Martyrdom of St. Peter; The Justification. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Despoticae[[@Headword:Despoticae]]

             is the name applied by the Greeks to the greater festivals of the Church, generally reckoned as twelve in number.

## Despuig (Y Daneto), Don Antonio[[@Headword:Despuig (Y Daneto), Don Antonio]]

             a Spanish prelate, was born at Palma, on the island of Majorca, March 31, 1745, of a family allied to the ancient kings of Aragon. At the end of his studies he was provided with a caneonicate, and appointed to travel in France, Germany, Holland, and England, to acquaint himself with the different cities where the general councils of the East had been held. He remained for a time at Rome in 1778, then visited Calabria, Sicily, Malta, Venice, and came back to Rome in 1785, with the title of an auditor of the rota for the kingdom of Aragon. Having been appointed bishop of Orihuela by Charles IV in 1791, he was transferred, in 1795, to the archbishopric of Valencia, and in 1796 to Seville. He afterwards fell into political complications abroad, but, returning to Spain in 1798, was made councillor of state, resigning the archbishopric of Seville and receiving in exchange several rich benefices. He took part in the Conclave of Venice in 1800, and was made cardinal by Pius VII. He also shared the captivity of that pontiff in France from 1809 to 1812, and died at the baths of Lucca, May 30, 1813. See Hoefer, Nouv. Biog. Generale, s.v.

## Dessail[[@Headword:Dessail]]

             (Δεσσαού v. r. Λεσσαού, perh. for Chald, דַּישׁוּ, i.e. דַּישׁוּת, trituration; Vulg. Dessau), a village (κώμη, castellum) at which Nicanor's army was once encamped during his campaign with Judas (2Ma 14:16). There is no mention of it by this name in the account of these transactions in 1 Maccabees or in Josephus, but Ewald conjectures (Gesch. Isr. 4:368 note) that it may have been the ADASA SEE ADASA (q.v.) in the same region (1Ma 7:40; 1Ma 7:45; Joseph. War, 3:6).

## Desservants[[@Headword:Desservants]]

             a name given in the Church of France to such of the Roman Catholic clergy as have charge of churches or chapels subordinate to the parish church. The old French law distinguishes between parish churches (parochiales eclesiae) and auxiliary churches (succursales ecclesiae), and the clergy- men supplying the latter were under the orders of the parishpriest (Du Cange, Gloss, s.v.) When Bonaparte restored the Roman Catholic Church in France, he provided for the stipend of the pastors (curés) out of the government funds; it became therefore desirable to reduce their number as much as possible. It was settled that there should be one for every district subject to a justice of the peace, and that the subordinate churches (succursales) should be supplied with what priest they required on condition that these priests should be chosen among those who had  pensions, by means of which, together with what their congregations would give them, they could support themselves. Two decrees, dated May 31, 1804, and Dec. 26, 1804, granted to the desservants a stipend of 500 francs. The desservants firmly established themselves in their respective fields of labor, and came, in fact, to differ only from the curates or pastors in having a smaller salary, and being more under the control of the bishops. This control they tried to escape, but their efforts met with but little success. Pope Gregory XVI decided in favor of the existing order of things. The bishops never remove a desservant from his parish except for grave reasons. The desservants form the greater part of the Roman Catholic clergy of France, Belgium, and Rhenish Prussia. See Sibour, Institutions diocesaines par Mgr. l'eveque de Digne (Paris, 1845; Digne, 1848), etc.; Jacobson, in Herzog, Real-Encyklopadie, 3, 330.

## Dessler, Wolfgang Christoph[[@Headword:Dessler, Wolfgang Christoph]]

             a German hymn writer, was born at Nuremberg, February 11, 1660, and died while head-master of the grammar-school of his native place, March 11, 1722. Of his many hymns we mention those which have been translated into English, as, Wie wohl ist nir, O Freund der Seele ("O Friend of souls, how well with me," in Lyra Germanica, 1:147): — Mein Jesu, den die Seraphinen ("My Jesus, if the Seraphim," ibid. 2:78): — Ich, lass dich nicht, Du musst mein Jesus bleiben ("I leave thee not, thou art my Jesus ever," in The Breanking Crucible, by J.W. Alexander): — Frisch, frisch  hundurch mein Geist ("Courage, my heart, press cheerly on," in Christian Siingers of Germany, page 277): — Oeffne mir die Perlenpforten ("How the pearly gates unfold," in Lyra Germanica, 2:234). See Koch, Geschichte des deutschen Kirchenliedes, 3:531 sq. (B.P.)

## Destroyer[[@Headword:Destroyer]]

             (מִשְׁחַית)PM , mashchith', Exo 12:23; —λοθρευτής, 1Co 10:10), an exterminator (see Bromel, De angelo exterminatore, Jen. 1685; also in the Thesaur. Theol. philolog. V. T. 1:301 sq.). SEE DEATH. The Hebrews were accustomed by a figure to speak of any superhuman agency as that of an angel (see Bush, Note on Exo 3:2); and whenever this had a providential aspect it was attributed to a divine messenger (2Ki 19:35; 2Sa 24:15,”16; Psa 78:49; Act 12:23). SEE ANGEL. Even Satan's malignity is represented as thus employed (Job 2:6-7). SEE ABADDON.

## Destruction City of[[@Headword:Destruction City of]]

             (Isa 19:18) SEE ON.

## Destruction of Bel and the Dragon[[@Headword:Destruction of Bel and the Dragon]]

             THE HISTORY OF THE, one of the apocryphal books of the Old Testament, found only in the Greek. SEE APOCRYPHA.

I. Title and Position. — This apocryphal piece, which is called by Theodotion, or in our editions of the Sept., Βὴλ καὶ Δράκων, Bel and the Dragon, and in the Vulg. The History of Bel and the Great Serpent, has in the Sept. the inscription ἐκ προφητείας Α᾿μβακοὺμ υἱοῦ Ι᾿ησοῦ ἐκ τῆς φυλῆς Λευϊv, A Part of the Prophecy of Habakkuk, the Son of Jesus, of the Tribe of Levi, and is placed at the end of Daniel as a supplemental chapter, forming in the Vulg. the 14th chapter of that prophet. In the English Authorized Version it is entitled in full as above, where it is placed between the History of Susanna and the Prayer of Manasses. SEE BEL AND THE DRAGON.

II. Contents. — The plan of the writer is both ingenious and attractive. Cyrus, who was a devout worshipper of Bel, urged Daniel to serve his idol, and referred to the marvelous fact that it devoured daily the enormous sacrifice of twelve great measures of fine flour, forty sheep, and six vessels of wine (v. 1-6); but Daniel, knowing the deception connected therewith, smiled at it (v. 1:7); thereupon the king summoned the priests of Bel, and demanded an explanation from them (v. 8-10); they, to satisfy him that -  the idol does consume the sacrifice, told the monarch that he should place it before Bel himself (v. 11-13). Daniel, however, had ashes strewed on the pavement of the temple, and convinced Cyrus, by the impress of the footsteps upon the ashes, that the sumptuous feast prepared for Bel was consumed in the night by the priests, their wives, and their children, who came into the temple through secret doors, and the king slew the crafty priests (v. 11-21). As for the Dragon, who, unlike the dumb Bel, was, as Cyrus urged, a living being (v. 23, 24), Daniel poisoned it, and then exclaimed, “These are the gods you worship!” (v. 25, 27). The Babylonians, however, greatly enraged at the destroyer of their god, demanded of Cyrus to surrender Daniel, whom they cast into a den wherein were seven lions (v. 28-32). But the angel of the Lord commanded the prophet Habakkuk, in Judaea, to go to Babylon to furnish Daniel with food, and when he pleaded ignorance of the locality, the angel carried him by the hair of his head through the air to the lions' den, where he fed and comforted Daniel (v. 36-39). After seven days Cyrus went to the den to bewail Daniel, “and, behold, Daniel was sitting!” The king then commanded that he should be taken out, and all his persecutors be thrown in to be instantly devoured, and the great Cyrus openly acknowledged the greatness of the God of Israel (v. 40-42). This story is read in the Roman Church on Ash-Wednesday, and in the Anglican Church on the 23d of November. SEE DANIEL, APOCRYPHAL ADDITIONS TO.

III. Character of the Book. — The object of the Jewish author of the history of the destruction of Bel and the Dragon was, according to Jahn, “to warn against the sin of idolatry some of his brethren who had embraced Egyptian superstitions. The book was therefore well adapted to the time, and shows that philosophy was not sufficient to keep men from apostatizing into the most absurd and degrading superstitions.” The time of the writing Jahn ascribes to the age of the Ptolemies, when serpents were still worshipped at Thebes.

Among the difficulties attending this as a portion of the book of Daniel, Jahn enumerates the denominating Daniel a priest (Daniel 14:1), which he conceives to be a confounding of Daniel the prophet with Daniel the priest (Ezr 8:2; Neh 10:7); the order of the king to destroy the idol of Bel, and the assertion that serpents were worshipped at Babylon; but he conceives all these difficulties to be removed by regarding the whole as a parable, pointing out the vanity of idols, and the impostures of the priests. We are informed by Herodotus that the temple of Bel was destroyed by  Xerxes. By Protestants, of course, these apologies for the canonicity of this and the other apocryphal additions to Daniel are regarded as wholly insufficient. SEE DEUTERO-CANONICAL.

IV. Source and original Language. — The basis of this story is evidently derived from Daniel 6 and Eze 8:3, ingeniously elaborated and embellished to effect the desired end. It is not in the nature of such sacred legends to submit to the trammels of fact, or to endeavor to avoid anachronisms. That Daniel, who was of the tribe of Judah, should here be represented as a priest of the tribe of Levi; that he should here be said to have destroyed the temple of Belus which was pulled down by Xerxes, and that the Babylonians should be described as worshippers of living animals, which they never were, are therefore quite in harmony with the character of these legends. Their object is effect, and not fact. The Greek of our editions of the Sept. is the language in which this national story has been worked out by the Alexandrine embellisher to exalt the God of Abraham before the idolatrous Greeks. Various fragments of it in Arameean and Hebrew are given in the Midrash (Bereshith Rabba, c. 68), Josippon ben- Gorion (p. 34-37, ed. Breithaupt), and in Delitzsch's work, De Habacuci vita et etate, which will show the Babylonian and Palestinian shape of these popular traditions, SEE BEL.

## Destructionists[[@Headword:Destructionists]]

             SEE ANNIHILATIONISTS.

## Destur[[@Headword:Destur]]

             in the old Persian religion, was the highpriest in every place inhabited by Parsees, who was lawgiver and judge throughout his whole district. He received one tenth of the income of the faithful.

## Desubas[[@Headword:Desubas]]

             SEE MAJAL, MATHIEU.

## Desverges, Marie Joseph Adolphe Noel[[@Headword:Desverges, Marie Joseph Adolphe Noel]]

             a French Orientalist, was born at Paris in 1805, where he also pursued his Oriental studies. He was a member of the Asiatic Society, and corresponding member of the Academy of Inscriptions. He died at Nice, January 2, 1867, leaving, Vie de Mohammed d'Aboulfeda, in Arabic, with a French translation (1837): — Histoire de l'Afrique sous la Domination Musulmane (1841): — l'Etrurie et les Etrusques (1864, 2 volumes). For the Univers Pittoresque he prepared that part which treats of Abyssinia and Arabia. (B.P.)

## Determinism[[@Headword:Determinism]]

             the general name for all those theories according to which man, in his religious and moral action, is absolutely determined by external or internal motives not belonging to him, and which either deny his freedom or explain it as a mere semblance. In opposition to determinism, the word indeterminism has been used of a will which is absolutely undetermined from abroad, but wholly determines itself. Such an absolute indeterminism can only be predicated of the absolute being. Absolute determinism, on the other hand, can only be attributed to objects whose activity is altogether dependent upon external impulses, as is the case with the objects of nature. Applying the term to man, every branch of the Christian Church holds to some kind of determinism, inasmuch as he is dependent upon the absolute being, and that his actions are influenced by impulses not his own. But it is common to understand by determinism those views of man's dependence  upon external influences which destroy his moral responsibility. In this sense various kinds of determinism are distinguished. It is fatalistic or predeterministic if it places an irresistible fatality above even the divine being or economy, as was done by the Greeks in the doctrine of fate, and is still done by the Mohammedans. It is pantheistic if it deduces necessity from the unalterable connection of things, making the individual acts of man, as it were, a sport of the world-soul with itself, as was the case in the cosmic theories of the Indians, in the ethics of the Stoics, in the system of Spinoza, and in certain modern systems. The astrological determinism is a transition from the first to the second kind. Determinism is materialistic if the want of human freedom is explained by the life of the human soul being determined by an evil or hostile materia, as was done by the Parsees, the Gnostics, and the Manichaeans. Different from these ancient materialists are the modern representatives of a materialistic determinism, like La Mettrie, who reduce all human actions to an absolute compulsion by sensuous motives. A subdivision of this determinism is the phrenological determinism which in modern times has found some champions. A subtle form of determinism is found in some rationalistic writers, who explain the self-determination of man as a coercion by inner representations (Priestly) or by adequate reasons (Leibnitz). Other writers on this subject have divided determinism into mechanical, rational, and metaphysical determinism. — Herzog, Real-Encyklop. 3, 331. SEE WILL; SEE PREDESTINATION.

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

             an Italian ecclesiastic, was born at, Florence in 1581. He was a kinsman to Clement VIII, who sent him to the gymnasium at Rome. Deti distinguished himself by his studies and learning, so that at the age of seventeen years he was made a cardinal. Some time after he was appointed dean of the sacred college. He died in 1630, leaving Relatio Facta in Consistorio Coram Urbano VIII, etc., which was printed in the collection of the Bollandists. See Hoefer, Nouv. Biog. Gienerale, s.v.

## Detraction[[@Headword:Detraction]]

             (Lat. detractio, from detrahere) means primarily taking off from a thing; and in morals it is the act of depreciating another's reputation. Barrow observes (Works , N. Y. edition, 1:203 sq.) that it differs from slander, which involves an imputation of falsehood; from reviling, which includes bitter and foul language; and from censuring, which is of a more general purport, extending indifferently to all kinds of persons, qualities, and actions; but detraction especially respects worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy. It is a fault opposed to candor. “Nothing can be more incongruous with the spirit of the Gospel, the example of Christ, the command of God, and the love of mankind, than a spirit of detraction; and yet there are many who never seem happy but when they are employed in this work; they feed and live upon the supposed infirmities of others; they allow excellence to none; they depreciate every thing that is praiseworthy; and, possessed of no good  themselves, they think all others are like them. ‘O! my soul, come thou not into their secret; unto their assembly, mine honor, be not thou united'“ (Buck, Theolog. Dict. s.v.). “When we consider the motives in which detraction originates, we shall find that most of them spring from, or center in, malevolence. In some persons there is a lust of distinction, which cannot endure an equal, and burns with a desire to level the pre-eminence of every superior.

In whatever degree this disposition may prevail, it is combined with a desire to eclipse the worth, or to deduct from the excellence of those above, or those on a level of ability or merit with itself. Hence, if we would eradicate every propensity to detraction, it is essentially requisite that we cultivate a humble spirit, and that, impressed with a consciousness of our own unworthiness, we learn to think and to speak of others more justly as well as more charitably. Some persons of mean talents, slender capacity, groveling desires, or little industry, who are too timid to undertake any thing good or great, or too feeble or too indolent to execute it, are continually endeavoring to screen themselves from contempt, or to hide their own individual insignificance by depreciating the worth, railing at the audacity, or ridiculing the exertions of those who have more ability, more enterprise, more intellect, and more activity than them; selves. There is no integrity, however pure, no worth, however genuine, which is not exposed to invidious obscuration, to unjust surmises, and wily misrepresentation; and designing and interested men, who abound in the wisdom of this world, well know how to convert these practices to their own advantage, and to the injury of their neighbor. If detraction be found in a greater degree, or of a more mischievous kind, in a court than in a village, it is only because in the former there is a stronger incitement to its exercise, and more ample space for its operations. Detraction tends to reduce the best men to a level with the worst, and thus to bring worth itself into disrepute. It tends to chill the ardor of doing good, and to produce a general belief that all the virtue which exists among men is imaginary and counterfeit. It involves in itself a high degree of depravity, and is connected with the violation of every moral tie. Is it not adverse to justice? Is it not incompatible with charity? Is it not a plain dereliction of our duty to God? For is it not principally occupied in lessening the estimation of the good and wise, who are more especially the objects of his favor, and the excellence of his rational creation? Must not the practice, therefore, bring us under the divine displeasure? Is there not in the habit so large a mixture of malevolence as necessarily implies that we are strangers to the love of God; and, if we will persist in so hateful a practice, can we hope to escape  that place of torment in which there are weeping and gnashing of teeth? (Fellowes's Body of Theology, 2:352, 367; Warner's System of Divinity and Morality, 2:90).”

## Deuel[[@Headword:Deuel]]

             (Heb. Deuel,; דְּעוּאֵל, according to Gesenius, invocation of God; according to Furst, acquainted with God; Sept. ῾Ραγουήλ; Vulg. Dehuel), father of Eliasaph, the “captain” ( נָשַׂיא) of the tribe of Gad at the time of the numbering of the people at Sinai (Num 1:14; Num 7:42; Num 7:47; Num 10:20). B.C. ante 1657. The same man is mentioned again in 2:14, but here the name appears as REUEL SEE REUEL (q.v.), owing to an interchange of the two very similar Hebrew letters דand ר. In this latter passage the Samaritan, Arabic, and Vulg. retain the D; the Sept., as in other places, has R. The greater weight of evidence is therefore in favor of the reading “Deuel” in both passages. Furst ingeniously suggests (Heb. Handw. p. 304) that the name may have been originally Daruel (דִּרְעוּאֵל), which would explain the various reading.

## Deurhoff Willem[[@Headword:Deurhoff Willem]]

             was born at Amsterdam in 1650. He did not follow any particular course of study, received no regular education, and followed the business of basket- making during his whole life, yet made himself a name by the originality and vigor of his reasoning faculties. He died in 1717. While following his daily vocations, he studied philosophy and theology, yet without any system or method. Among the philosophers he followed more especially Spinoza and Des Cartes, particularly the latter; yet he thought he could improve on Des Cartes's system. The peculiar philosophico-theological system which he thus originated is presented explained in his various writings, which, however, are now become scarce, and contain, besides, many heterodox principles. See Bruckeri Historia Philosophice (tom. 4, pt. 2, Lpz. 1744, p. 291, 704,720); Herzog, Real-Encyklop. 3, 333.

## Deus misereatur[[@Headword:Deus misereatur]]

             (God have mercy), the Latin name of the sixty-seventh psalm, derived from its first words, which, in the Church of England, may be used in the evening prayer, after the second lesson, instead of the nunc dimittis, except on the twelfth day of the month, on which it occurs among the psalms for the day.

## Deusdedit[[@Headword:Deusdedit]]

             (originally Frithona), archbishop of Canterbury, was a West Saxon by birth. His education seems to have been good, but the place where he prosecuted his studies is unknown. He was consecrated March 26, 657,  and gave entire satisfaction to the people of Canterbury. He died in 644. See Hook, Lives of the Archbishops of Canterbury, 1:130 sq.

## Deusdedit, or Deodatus[[@Headword:Deusdedit, or Deodatus]]

             POPE, succeeded Boniface IV, 615, and died 618. His reign is marked by quite wonderful miracles, and by false decretals. His name is among the saints (Nov. 9).

## Deusing, Herman[[@Headword:Deusing, Herman]]

             son of Anthony Deusing, a distinguished physician, mathematician, and professor, was born in Groningen, March 14, 1654. He was bred to the profession of law, but, taking a dislike to it, he relinquished it, and devoted himself exclusively to theological studies. In 1690 he published his Historia allegorica Veteris et Novi Testamenti, juncta revelatione mysterii s. s. triados. By this work he made himself known as a typical and mystical theologian. The typical interpretation of the Scriptures was pushed to its extreme limits. The doctrine of the Trinity was allegorically explained. The result was, that he was accused of heresy, and debarred from the Lord's Supper. He wrote two works in his own defense, one in Dutch and the other in Latin. In 1700 appeared his Commentarius mysticus in decalogumn et explicatio mystica tum historic de muliere hemorrhoisa etfilia Jairi, tum parabolce de Epulone divite et Lazaro mendico. In 1712 he gave to the world his Mysterium s. s. triados, in which he fully developed his allegorical views of this doctrine. He also contributed several exegetical articles to the Bibliotheca Bremensis. He gradually receded from his extreme views. The Groningen Consistory repealed the sentence of suspension that they had passed against him. He now connected himself with the Walloon Church. He was permitted to spend the remainder of his days in peace, and he died January 3, 1722, in the city of his birth.

## Deutero-Canonical[[@Headword:Deutero-Canonical]]

             BOOKS OF THE OLD TESTAMENT, a term applied in modern times to denote those sacred books which, originally denominated ecelesiastical and apocryphal, were not in the Jewish or Hebrew Canon, but, as being contained in the old Greek versions, were publicly read in the early Christian Church. SEE APOCRYPHA. For the suspected books of the New Testament, SEE ANTILEGOMENA.

1. It is acknowledged by all that these books never had a place in the Jewish Canon. The Roman Catholic professor Alber, of Pesth (who considers them as of equal authority with the received books of the Hebrew Canon), observes: ‘The Deutero-canonical books are those which the Jews had not in their Canon, but are, notwithstanding, received by the Christian Church, concerning which, on this very account of their not having been in the Jewish Canon, there has existed some doubt even in the Church” (institut. Hermeneut. vol. 1, ch. 8, 9). Josephus, a contemporary of the apostles, after describing the Jewish Canon (Apion, 1:8), which he says consists of twenty-two books, remarks: “But from the reign of Artaxerxes to within our memory there have been several things committed to writing which, however, have not acquired the same degree of credit and authority as the former books, inasmuch as the tradition and succession of the prophets were less certain.” It has been shown by Hornemann (Observat. ad illust. doctr. de Canon. V. T. ex Philone) that, although Philo was acquainted with the books in question, he has not cited any of them, at least with the view of establishing any proposition.

2. Among the early Christian writers, Jerome, in his Prefaces, gives us the most complete information that we possess regarding the authority of these books in his time. After enumerating the twenty-two books of the Hebrew Canon, consisting of the Law, the Prophets, and the Hagiographa, he adds: “This prologue I write as a preface to the books to be translated by us from the Hebrew into Latin, that we may know that all the books which are not of this number are apocryphal; therefore Wisdom, which is commonly ascribed to Solomon as its author, and the book of Jesus the son of Sirach, Judith, Tobit, and the Shepherd, are not in the Canon.” Again, in the preface to his translation of the books of Solomon from the Hebrew, he observes: “These three books (Proverbs, Ecclesiastes, and Canticles) only are Solomon's. There is also the Book of Jesus the son of Sirach, and another pseud-epigraphal book, called the Wisdom of Solomon; the former of which I have seen in Hebrew, called not Ecclesiasticus, as among the Latins, but the Parables; with which likewise have been joined Ecclesiastes and the Song of Songs, that the collection might the better resemble the books of Solomon both in matter and design. The second is not to be found at all among the Hebrews, and the style plainly evinces its Greek original: some ancient writers say it is a work of Philo the Jew. As, therefore, the Church reads Judith and Tobit, and the books of Maccabees, but does not receive them among the Canonical Scriptures, so likewise it  may read these two books for the edification of the people, but not as of authority for proving any doctrines of religion (ad cedificationemplebis, nonc ad auctoritatem ecclesiasticorun dogmatum confirmandam).” Of Baruch he says that he does “not translate it because it was not in Hebrew, nor received by the Jews.” He never translated Wisdom, Ecclesiasticus, or either of the books of Maccabees, and observes that “such books as are not of the twenty-four letters are to be utterly rejected” (Praef. ad Ezram). In his Preface to Judith he says, in like manner, “Among the Hebrews this book is read among the hagiographa (or, according to some manuscripts, apocrypha), whose authority is not judged sufficient to support disputed matters.” He adds, at the same time, that “the Council of Nice is said to have included it in the catalogue of the holy Scriptures.” We have, however, no authority for supposing that the' Council of Nice ever formed such a catalogue. There is no account of the matter in any of its acts which have reached us. There is, indeed, a catalogue, as is observed by Mr. Jones, attributed by Pappus, in his Synodicon, to this council, with this relation: “That the bishops there assembled were, by a very extraordinary miracle, convinced which were inspired and which were apocryphal books, after this manner: Having put all the books that laid claim to inspiration under the communion-table (τ῝א θείᾷ τραπέζῃ) in a church, they prayed to God that those which were of divine inspiration might be found above or upon the table, and those which were apocryphal might be found under; and, accordingly, as they prayed, it came to pass.” This is universally acknowledged to be a fable, and cardinal Bellarmine (De Verbo Dei) admits that there could have been no canon determined on by the Nicene Council, as in that case none would have ventured to reject it; but he supposes that Jerome may have found in some. of its acts, now lost, some citation from the book of Judith. Bellarmine further admits that in Jerome's time the ecclesiastical books, although read in the churches, were neither in the Jewish nor Christian Canon, inasmuch as no general council had yet determined anything concernig them.

Rufinus made the same distinction with regard to the books of Scripture that Jerome did. After enumerating the books of the Old and New Testaments exactly according to the Jewish Canon, saying, “These are the volumes which the fathers have included in the Canon, and out of which they would have us prove the doctrines of our faith,” he adds, “however, it ought to be observed that there are also other books which are not canonical, but have been called by our forefathers ecclesiastical, as the  Wisdom of Solomon, and another called the Wisdom of the Son of Sirach, which among the Latins is called by the general name of Ecclesiasticus, by which title is denoted not the author of the. book, but the quality of the writing. Of the same order is the book of Tobit, Judith, and the books of the Maccabees. In the New Testament is the book of the Shepherd of Hermas, which is called ‘Two Ways, or the Judgment of Peter;' all which they would have to be read in the churches, but not alleged by way of authority for proving articles of faith. Other Scriptures they call apocryphal, which they would not have to be read in churches” (In Symb. Apost.).

There have thus been three divisions made by the ancients, viz. the Canonical Scriptures, the Ecclesiastical, and the Apocryphal; or, otherwise, the Canonical and the Apocryphal, of which latter there are two kinds, viz. those which, having nothing contrary to the faith, may be profitably read, although not authentic, and those which are injurious and contrary to the faith. It is, however, maintained by professor Alber that, when Jerome and Rufinus said the ecclesiastical books were read for edification, but not for confirming articles of faith, they only meant that they were not to be employed in controversies with the Jews, who did not acknowledge their authority. These fathers, however, certainly put them into the same rank with the Shepherd of Hermas.

The earliest catalogue which we possess of the books of Scripture is that of Melito, bishop of Sardis, preserved by Eusebius. From his statement, written in the year 170, it seems evident that there had then been no catalogue authorized by the Church or any public body. He enumerates the books of the Jewish Canon only, from which, however, he omits the book of Esther (q.v.).

The first catalogue of the Holy Scriptures, drawn up by any public body in the Christian Church, which has come down to us, is that of the Council of Laodicea, in Phrygia, supposed to be held about the year 365. In the last two canons of this council, as we now have them, there is an enumeration of the books of Scripture nearly conformable, in the Old Testament, to the Jewish Canon. The canons are in these words:

“That private Psalms ought not to be said in the church, nor any books not canonical, but only the canonical books of the Old and New Testament. The books of the Old Testament which ought to be read are these:  1. Genesis 2. Exodus 3. Leviticus 4. Numbers 5. Deuteronomy 6. Joshua, son of Nun; 7. Judges, with Ruth; 8. Est 9:1-2 Kingdoms; 10. 3 and 4 Kingdoms; 11. 1 and 2 Remains; 12. 1 and 2 Esdras 13. the book of 150 Psalms 14. Proverbs 15. Ecclesiastes; 16. Canticles; 17. Job 18. the Twelve Prophets; 19. Isaiah 20. Jeremiah and Baruch, the Lamentations and the Epistles; 21. Ezekiel 22. Daniel.”

This catalogue is not, however, universally acknowledged to be genuine. “Possibly learned men,” says Lardner,, “according to the different notions of the party they have been engaged in, have been led to disregard the last canon; some because of its omitting the apocryphal books of the Old Testament, and others because it has not the book of Revelation.” Basnage, in his History of the Church, observes that “Protestants and Catholics have equally disparaged this synod.” “It is said,” remarks Lardner, “that the canons of this council were received and adopted by some General Councils in after times; nevertheless perhaps it would be difficult to show that those General Councils received the last canon, and exactly approved the catalogue of said books therein contained, without any addition or diminution, as we now have it” (see Mansi's Concilia, 2:574).

But, besides the Hebrew canon, the reader will have observed that there were certain other books publicly read in the primitive Church, and treated  with a high degree of respect, although not considered, by the Hebrews, from whom they were derived (see the passage above cited from Josephus), as of equal authority with the former. These books seem to have been included in the copies of the Septuagint, which was generally made use of by the sacred writers of the New Testament. It does not appear whether the apostles gave any cautions against the reading of these books, and it has even been supposed that they have referred to them. Others, however, have maintained that the principal passages to which they have referred (for it is not pretended that they have cited them) are from the canonical books. The following are the passages here alluded to:

Some of the uncanonical books, however, had not been extant more than a hundred and thirty years at most at the Christian era, and could only have obtained a place in the Greek Scriptures a short time before this period; but the only copies of the Scriptures in existence for the first three hundred years after Christ, either among the Jews or Christians of Greece, Italy, or Africa, contained these books without any mark of distinction that we know of. The Hebrew Bible and language were quite unknown to them during this period, and the most learned were, probably, but ill informed on the subject, at least before Jerome's translation of the Scriptures from the original Hebrew. The Latin versions before his time were all made from the Septuagint. We do not, indeed, find any catalogue of these writings before the Council of Hippo, but only individual notices of separate books. Thus Clement of Alexandria (Stromata, A.D. 211) cites the Wisdom of Solomon and Ecclesiasticus, and Origen refers to several of these books, treating them with a high degree of veneration. “There is,” says Eusebius, “an epistle of Africanus, addressed to Origen, in which he intimates his doubt on the history of Susannah in Daniel, as if it were a spurious and fictitious composition; to which Origen wrote a very full answer.” These epistles are both extant. Origen, at great length, vindicates these parts of the Greek version — for he acknowledges that they were not in the Hebrew — from the objections of Africanus, asserting that they were true and genuine, and made use of in Greek among all the churches of the Gentiles, and that we should not attend to the fraudulent comments of the Jews, but take that only for true in the holy Scriptures which the seventy had translated, for that this only was confirmed by apostolic authority. In the same letter he cites the book of Tobit, and in his second book, De Principiis, he even speaks of the Shepherd of Hermas as divinely inspired. Origen, however,  uses very different language in regard to the book of Enoch, the Testament of the Twelve Patriarchs, and the Assumption of Moses.

The local Council of Hippo, held in the year of Christ 393, at which Augustine, afterwards bishop of Hippo, was present, formed a catalogue of the sacred books of the Old and New Testament, in which the ecclesiastical books were all included. They are inserted in the following order in its 36th Canon, viz.:

“That nothing be read in the church besides the Canonical Scriptures. Under the name of Canonical Scriptures are reckoned Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth , 4 books of Kings, Riemains, Job, Psalms of David, 5 books of Solomon, 12 books of the Prophets, Isaiah, Jeremiah, Daniel, Ezekiel, Tobit, Judith, Hesther, Ezra , 2 books, Maccabees, 2 books.” [For the books of the New Testament, SEE ANTILEGOMENA.] “But for the confirmation of this canon the churches beyond the seas are to be consulted.” The Passions of the Martyrs were also permitted to be read on their anniversaries.

The third Council of Carthage, generally believed to have been held in 397, at which Aurelius, bishop of Carthage, presided, and at which Augustine was present, consisting in all of forty-four bishops, adopted the same catalogue, which was confirmed at the fourth Council of Carthage, held in the year 419. The reference said to have been made from the third Council of Carthage, held in 397, to pope Boniface, is a manifest anachronism in the copies of the acts of this council (see L'Abbe's Concilia), as the pontificate of Boniface did not commence before 417. It has therefore been conjectured that this reference belongs to the fourth council.

As St. Augustine had great influence at these Councils, it must be of importance to ascertain his private sentiments on this subject. This eminent man, who was born in 354, consecrated bishop of Hippo (the present Bona) in 395, and died in 430, in the seventy-sixth year of his age, writes as follows in the year 397:

“The entire Canon of Scripture is comprised in these books. There are 5 of Moses, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy 1 of Joshua , 1 of Judges , 1 small book called Ruth, which seems rather to belong to the beginning of the Kingdoms, the 4 books of the Kingdoms, and 2 of the Remains, not following one another, but parallel to each other. These are historical books which contain a succession of times in the order  of events. There are others which do not observe the order of time, and are unconnected together, as Job, Tobit, Esther, and Judith, the 2 books of Maccabees, and the 2 books of Ezra, which last do more observe the order of a regular succession of events, after that contained in the Kingdoms and Remains. Next are the Prophets, among which is 1 book of the Psalms of David, and 3 of Solomon, viz. Proverbs, Canticles, and Ecclesiastes; for these 2 books, Wisdom and Ecclesiasticus, are called Solomon's for no other reason than because they have a resemblance to his writings: for it is a very general opinion that they were written by Jesus the son of Sirach; which books, however, since they are admitted into authority, are to be reckoned among prophetical books. The rest are the books of those who are properly called prophets, as the several books of the 12 Prophets, which being found together, and never separated, are reckoned 1 book. The names of which prophets are these: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. After these the four Prophets of large volumes, Isaiah, Jeremiah, Daniel, Ezekiel. In these 44 books is comprised all the authority of the Old Testament” (De Doctr. Christ.). [For the New, SEE ANTILEGOMENA; they are the same with those now received.]

It has, indeed, been maintained that Augustine altered his opinion on the subject of the deutero-canonical books in his Retractions (see Henderson On Inspiration, p. 495); but the only passage in this work bearing on the subject, which we can discover, is that wherein he confesses his mistake in terming Ecclesiasticus a prophetical book. Augustine has also been supposed to have testified to the inferior authority of these books, from his saying that one of them was read from the reader's place. “The sentiment of the book of Wisdom is not to be rejected, which has deserved to be recited for such a long course of years from the step of the readers of the Church of Christ, and to be heard with the veneration of divine authority from the bishop to the humblest of the laics, faithful, penitents, and catechumens.”

What the result of the reference from Africa to the “churches beyond the seas” may have been, we can only judge from the letter which is said to have been written on the subject by Innocent I, bishop of Rome, to St. Exupere, bishop of Toulouse, in the year 405. In this letter, which, although disputed, is most probably genuine, Innocent gives the same catalogue of the books of the Old and New Testaments as those of the councils of Hippo and Carthage, omitting only the book of Esther.  The next catalogue is that of the Roman Council, drawn up by pope Gelasius and seventy bishops. The genuineness of the acts of this council has been questioned by Pearson, Cave, and the two Basnages, but vindicated by Pagi and Jeremiah Jones. The catalogue is identical with the preceding, except in the order of the books.

Some of the most important manuscripts of the Holy Scriptures which have descended to us were written soon after this period. The very ancient Alexandrian MS. now in the British Museum contains the following books in the order which we here give them, together with the annexed catalogue: “Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth — 8 books. Kingdoms, 4; Remains, 2 — 6 books. Sixteen Prophets, viz. Hosea , 1; Amos , 2; Micah , 3; Joel, 4; Oba 1:5; Jonah, 6; Nahum, 7; Ambacum, 8; Zephaniah, 9; Haggai. 10; Zechariah , 11; Malachi. 12; Isaiah , 13; Jeremiah , 14; Ezekiel 15; Daniel, 16; Esther; Tobit; Judith; Ezra , 2; Maccabees, 4; Psalter and Hymns; Job; Proverbs; Ecclesiastes; Canticles; Wisdom; Wisdom of Jesus Sirach 4 Gospels; Acts , 1; Acts 7 Catholic Epistles; 14 Epistles of Paul; Revelation 2 Epistles of Clement; together... . books; Psalms of Solomon.” These books are equally incorporated in all the manuscripts of the Latin Vulgate (which was originally translated from the Septuagint). Those which Jerome did not translate from the Hebrew or Greek, as Wisdom and Ecclesiasticus, were adopted from the older Latin version.

Although the Canon of Scripture seemed now to be so far settled by the decrees of these councils, all did not conceive themselves bound by them; and it is observed by Jahn (Introd.) that they were not otherwise to be understood than “that the ecclesiastical books enumerated in this catalogue were to be held as useful for the edification of the people, but not to be applied to the confirmation of doctrines of faith.” Such appears at least to have been the sentiment of many eminent divines between this period and the 16th century.

3. Bishop Cosin, in his excellent Scholastic History of the Canon, furnishes to this effect a host of quotations from writers of the Middle Ages, including Ven. Bede, John of Damascus, Alcuin, Peter Mauritius, Hugh de St. Victor, cardinal Hugo de St. Cher, the author of the ordinary Gloss, and Nicholas Lyranus. Of these, some call the deutero-canonical books “excellent and useful, but not in the Canon;” others speak of them as “apocryphal, that is, doubtful Scriptures,” as not having been “written in  the time of the prophets, but in that of the priests, under Ptolemy,” etc. as not “equalling the sublime dignity of the other books, yet deserving reception for their laudable instruction,” classing them with the writings of Jerome, Augustine, Ambrose, and Bede, and making a marked distinction not only between the Jewish and Christian Canons, but even between parts of the deutero-canonical writings. Dr. Archibald Alexander also (Canon of the Old and New Testament ascertained) cites several of the same authorities; he has, however, in one instance, evidently mistaken Peter Lombard for Peter Comestor, the author of Scholastic History. At the era of the Reformation we find Faber, Stapulensis, and cardinal Cajetan expressing themselves to the same effect, and the learned Sanctes Pagnini, in his translation of the Bible from the original languages, published at Lyons in 1528 (the first Bible that contained the division into verses with the present figures), dedicated to pope Clement VII, distinguished the ecclesiastical books, which he says were not in the Canon, by the term Hagiographa. For a description of this rare work, see Chiristian Remembrancer, 4:419, in a treatise On the division of verses in the Bible, by Rev. W. Wright, LL.D.

4. We now arrive at the period of the Reformation when the question of the Canon of Scripture was warmly discussed. Long before this period (viz. in 1380), Wickliffe had published his translation of the Bible, in which he substituted another prologue for Jerome's; wherein, after enumerating the “twenty-five” books of the Hebrew Canon, he adds: “Whatever book is in the Old Testament, besides these twenty-five, shall be set among the Apocrypha, that is, without authority of belief.” He also, in order to distinguish the Hebrew text from the Greek interpolations, inserted Jerome's notes, rubricated, into the body of the text.

Although Martin Luther commenced the publication of his translation of the Bible in 1523, yet, as it was published in parts, he had not yet made any distinction between the two classes of books, when Lonicer published his edition of the Greek Septuagint at Strasburg in 1526, in which he separated the Deutero-canonical, or Apocryphal, books from those of the Jewish Canon, for which he was severely castigated by Morinus (see Masch's edition of Le Long's Bibliotheca Biblica , 2:268). Arias Montanus went still further, and rejected them altogether. In 1534 the complete edition of Luther's Bible appeared, wherein those books which Jerome had placed inter apocrypha were separated, and placed by themselves between the Old and New Testament; under the title “Apocrypha; that is, Books which are  not to be considered as equal to holy Scripture, and yet are useful and good to read.”

A few years after, the divines of the Council of Trent assembled, and among the earliest subjects of their deliberation was the Canon of Scripture. “The Canon of Augustine,” says bishop Marsh, “I continued to be the canon of the ruling party. But as there were not wanting persons, especially among the learned, who from time to time recommended the Canon of Jerome, it was necessary for the Council of Trent to decide between the contending parties (Comparative View, p. 97). The Tridentine fathers had consequently a nice and difficult question to determine. On the 8th of April, 1546, all who were present at the fourth session of the Council of Trent adopted the Canon of Augustine, declaring,” He also is to be anathema who does not receive these entire books, with all their parts, as they have been accustomed to be read in the Catholic Church, and are found in the ancient editions of the Latin Vulgate, as sacred and canonical, and who knowingly and willfully despises the aforesaid traditions... “We are informed by Jahn (Introduction) that this decree did not affect the distinction which the learned had always made between the canonical and deutero-canonical books, in proof of which he refers to the various opinions which still prevail in his church on the subject, Bernard Lamy (Apparatus Biblicus, 2:5) denying, and Du Pin (Prolegomena) asserting, that the books of the second canon are of equal authority with those of the first. Those who desire further information will find it in the two accounts of the controversies which took place at the council on this subject — one from the pen of cardinal Pallavicini, the other by father Paul Sarpi, the two eminent historians of the council. Professor Alber, to whom we have already referred, having denied that any such distinction as that maintained by his brother professor, Jahn, can lawfully exist among Roman Catholic divines, insists that both canons possess one and the same authority.

The words of Bernard Lamy, however, cited by Jahn, are — “The books of the second canon, although united with the first, are not, however, of the same authority” (Apparat. Bibl. 2:5, p. 333). Alber endeavors to explain this as meaning only that these books had not the same authority before the Canon of the Council of Trent, and cites a passage from Pallavicini to prove that the anathema was “directed against those Catholics who adopted the views of cardinal Cajetan” (2. 105). But, however this may be, among other opinions of Luther condemned by the council was the following: “That no books should be admitted into the Canon of the Old Testament but those  received by the Jews; and that from the New should be excluded the Epistle to the Hebrews, those of James, 2 Peter , 2 and 3 John, Jude, and the Apocalypse.” The whole of the books in debate, with the exception of 3d and 4th Esdras, and the Prayer of Manasses, are considered as canonical by the Council of Trent. But it must be recollected that the decision of the Council of Trent is one by no means peculiar to this council. The third Council of Carthage had considered the same books canonical. “The Council of Trent,” says bishop Marsh, “declared no other books to be sacred and canonical than such as had existed from the earliest ages of Christianity, not only in the Latin version of the Old Testament, but even in the ancient Greek version, which is known by the name of the Septuagint.... In the manuscripts of the Sept. there is the same intermixture of canonical and apocryphal books as in the manuscripts of the Latin version” [although there are in different manuscripts variations in the particular arrangement of single books]. “The Hebrew was inaccessible to the Latin translators in Europe and Africa during the first three centuries.” The ecclesiastical books were generally written within a period which could not have extended to more than two centuries before the birth of Christ. In the choice of the places which were assigned them by the Greek Jews resident in Alexandria and other parts of Egypt, who probably added these books to the Sept. version according as they became gradually approved of, they were directed “partly by the subjects, partly by their relation to other writings, and partly by the periods in which the recorded transactions are supposed to have happened.” Their insertion shows how highly they were esteemed by the Greek Jews of Egypt; but whether even the Egyptian Jews ascribed to them canonical and divine authority it would not be easy to prove (Marsh's Comparative View).

The following were the proceedings of the Anglican Church in reference to this subject: In Coverdale's English translation of the Bible, printed in 1535, the deutero-canonical books were divided from the others and printed separately, with the exception of the book of Baruch, which was not separated from the others in this version until the edition of 1550. They had, however, been separated in Matthew's Bible in 1537, prefaced with the words, “the volume of the book called Hagiographa.” This Bible contained Olivetan's preface, in which these books were spoken of in somewhat disparaging terms. In Cranmer's Bible, published in 1539, the same words and preface were continued; but in the edition of 1549 the word Hagiographa was changed into Apocrypha, which passed through the  succeeding editions into King James's Bible. Olivetan's preface was omitted in the Bishop's Bible in 1568, after the framing of the canon in the Thirty-nine Articles in 1562. In the Geneva Bible, which was the popular English translation before the present authorized version, and which was published in 1559, these books are printed separately with a preface, in which, although not considered of themselves as sufficient to prove any point of Christian doctrine, they are yet treated with a high degree of veneration. In the parallel passages in the margin of this translation, references are made to the deutero-canonical books. In the first edition of the Articles of the Church of England, 1552, no catalogue of the “‘Holy Scripture” had yet appeared, but in the Articles of 1562 the Canon of St. Jerome was finally adopted in the following order: 5 books of Moses, Joshua, Judges, Ruth , 1 and 2 Samuel 1 and 2 Kings , 1 and 2 Chronicles , 1 and 2 Esdras, Esther, Job, Psalms, Proverbs, Ecclesiastes, Cantica, four Prophets the Greater, twelve Prophets the Less, in the 6th Article it is declared that “in the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church,” and that “the other books (as Jerome saith) the Church doth read for example of life and instruction of manners, but yet it doth not apply them to establish any doctrine.” The books which the article then enumerates are 1 and 2 [3 and 4] Esdras, Tobias, Judith, the rest of the book of Esther, Wisdom, Jesus the son, of Sirach, Baruch the Prophet, the Song of the Children, the Story of Susanna, Bel and the Dragon, the Prayer of Manasses, and 1 and 2 Maccabees. It is not, however, altogether correct, in point of fact, in including in the number of books thus referred to by Jerome as read by the Church for edification the third and fourth books of Esdras. These books were equally rejected by the Church of Rome and by Luther, who did not translate them. The Church of England further declares that “all the books of the New Testament, as they are commonly received, we do receive and account them canonical.” The Church of England has herein followed the Councils of Hippo and Carthage. The phrase “of whose authority was never any doubt in the Church,” refers therefore more strictly to the books of the Old Testament than the New, for we have already seen that doubts did exist respecting the ANTILEGOMENA of the New Testament. In the first book of Homilies, published in 1547, and the second in 1560, both confirmed by the Thirty- fifth Article of 1562, the deutero-canonical books are cited as “Scripture,” and treated with the same reverence as the other books in the Bible, and in  the preface to the book of Common Prayer they are alluded to as being “agreeable to” the Holy Scriptures.

The Helvetic Confession, dated 1st of March, 1566, has the following expression respecting the apocryphal books: “We do not deny that certain books of the Old Testament were named by the ancients apocryphal, by others ecclesiastical, as being read in the churches, but not adduced for authority in matters of belief; as Augustine, in the 18th book of the City of God, ch. 38, relates that the names and books of certain prophets were adduced in the books of Kings, but adds that these were not in the Canon, and that those we have were sufficient for piety.” The Confession of the Dutch churches (dated the same year) is more full. After recounting the canonical books, “respecting which no controversy existed,” it adds, “We make a distinction between these and such as are called apocryphal, which may indeed be read in the Church, and proofs adduced from them, so far as they agree with the canonical books; but their authority and force are by no means such that any article of faith may be certainly declared from their testimony alone, still less that they can impugn or detract from the authority of the others.” They add, as their reason for receiving the canonical books, that “it is not so much because the Church receives them, as that the Holy Spirit testifies to our consciences that they have come from God; and chiefly on this account, because they of themselves bear testimony to their own authority and sanctity, so that even the blind may see the fulfillment of all things predicted in them, as it were with the senses.”

The Westminster Confession proceeded on the same principle, but treated the books of the second canon with less ceremony. After enumerating the canonical books (ascribing thirteen epistles only to Paul), they proceed to say that “books called Apocrypha, not being of divine confirmation, are no part of the Canon of Scripture, and therefore of no authority in the Church of God, nor to be any otherwise approved or made use of than other human writings.” And again: “The authority of Holy Scripture, for which it ought to be believed and obeyed, depended not on the testimony of any man or Church, but wholly upon God, the author thereof, and therefore it is to be received because it is the Word of God. We may be moved and induced by the Church to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, etc., are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full  persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, being witness by and with the Word in our hearts.”

Luther (on 1Co 3:9-10) had declared that the touchstone by which certain Scriptures should be acknowledged as divine or not was the following: “Do they preach Jesus Christ or not?” And, among the moderns, Dr. Twesten (Vorlesungen fiber die Dogmatik, 1829, 1:421 sq.) has maintained a somewhat similar principle (see Gaussen's Theopneustia). The Confession of Augsburg, dated in 1591, contains no article whatever on the Canon of Scripture; nor do the Lutherans appear to have any other canon than Luther's Bible. For the sentiments of the Greek Church, SEE ESDRAS; SEE ESTHER; SEE MACCABEES.

5. We shall add a few words on the grounds and authorities adopted by different parties for deciding whether a work is canonical or not. Mr. Jeremiah Jones furnishes us with three different views on this subject. “The first,” he says, “is the opinion of the Papists, who have generally affirmed, in their controversies with the Protestants, that the authority of the Scriptures depends upon, or is derived from, the power of their Church. By the authority of the Church, those authors plainly mean a power lodged in the Church of Rome and her synods, of determination, what books are the word of God, than which nothing can be more absurd or contrary to common sense for, if so, it is possible, nay, it is easy for them to make a book which is not divine to be so.” And he maintains that “it is possible, on this principle, that AEsop's fables, or the infidel books of Celsus, Julian, and Porphyry, might become a part of the New Testament.” But the fact must not be lost sight of that the Church has never pretended to exercise a power of this description. Bishop Marsh, referring to this subject, observes: “That the Council of Trent assumed the privilege of raising to the rank of canonical authority what was generally acknowledged to have no such authority, is a charge which cannot be made without injustice; the power of declaring canonical a book which has never laid claim to that title is a power not exercised even by the Church of Rome. In this respect it acts like other churches; it sits in judgment on existing claims, and determines whether they are valid or not.” From certain expressions of divines, who have asserted that the Scriptures would have no authority whatever without the testimony of the Church, it has been supposed that they ascribed to the Church an arbitrary power over these divine books; Bellarmine, therefore, has drawn a distinction between the objective and  subjective authority of the Scriptures, their authority in themselves, and that which they have in respect to us. Thus Augustine said that he would not believe the Gospel but for the authority of the Church, adding, however, that the invitation of the Church was but the first step to his complete illumination by the Spirit of God (Confessions, 2:8).

Another principle was that adopted by all the reformed communions (except the Anglican Church), viz., to use Mr. Jones's words, that “there are inward or innate evidences in the Scriptures, which, applied by the illumination or testimony of the Holy Spirit, are the only true proofs of their being the Word of God; or, to use the words of the French reformed communion in its Confession, which harmonize with the methods adopted by the Scotch and Belgian communions, that upon the internal persuasion of the Spirit they knew the Canonical from Ecclesiastical, i.e. Apocryphal books. This method Mr. Jones thinks to be of a very extraordinary nature. “Can it be supposed,” he asks, “that out of ten thousand books, private Christians, or even our most learned reformers, should by any internal evidence agree precisely on the number of twenty-seven, which are now esteemed canonical, induced thereto by some characters those books contain, of their being written by the inspiration of the Holy Ghost?” This he conceives to be folly and madness, and an assumption of “immediate inspiration.” “It first supposes the books to be inspired, and then proves that they are so because they are so.” This is only an argument, says bishop Burnet, to him that feels it, if it he one at all. “For my part,” said the celebrated Richard Baxter, “I confess I could never boast of any such testimony or light of the Spirit, nor reason neither, which, without human testimony, would have made me believe that the book of Canticles is canonical and written by Solomon, and the book of Wisdom apocryphal and written by Philo. Nor could I have known any historical books, such as Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, etc. to be written by divine inspiration, but by tradition, etc.

The third method is that approved of by Mr. Jones, viz. that tradition, or the testimony of the ancient Christians, preserved in their writings, is the best method of determining this subject. “This,” adds Mr. Jones, “is the method the first Christians constantly made use of to prove, against the heretics, the truth of the sacred books, viz. by appealing to that certain and undoubted tradition which assured them they were the writings of the persons whose names they bear. Thus we knew that Ovid, Virgil, or Livy wrote the books under their names.” To this, we think, might have been  added internal evidence and the application of critical skill. The chief objection which has been urged against this method is, that it leaves the canonicity of each book to the decision of every private individual, which is inconsistent with the idea of a canon. Certain it is that the ancient Church, in deciding on the present Canon, exhibited a wonderful theological tact, as the books which it has handed down as canonical, and these alone, are generally the same which, after having undergone the strictest ordeal that the learning and acumen of modern times have been. enabled to apply to them, are acknowledged by the best critics to be authentic. In fact, the Church has adopted the same methods for this purpose which Mr. Jones has' considered to be the only ones satisfactory to private individuals. Christians are thus in possession of the highest degree of satisfaction. Mr. Gaussen (Theopneustia, p. 340) admits that the principle laid down by the reformed churches is untenable, and he substitutes for it “for the Old Testament, the Testimony of the Jews, and for the New, the Testimony of the Catholic Church; by which he understands, the general consent, in regard to the former, of all Jews, Egyptians and Syrians, Asiatics and Europeans, ancient and modern, good and bad;” and by the testimony of the Catholic Church he understands “the universal consent of ancient and modern churches Asiatic and European, good and bad: that is, not only the sections which have adhered to the Reformation, but the Greek section, the Armenian section, the Syrian section, the Roman section, and the Unitarian section.” And in p. 342, 315, he ascribes entire infallibility to both Jewish and Christian churches in respect to the Canons of Scripture. “The Jews could not introduce a human book into the Old Testament and neither the Council of Trent, nor even the most corrupt and idolatrous churches, could add a single apocryphal book to the New.... . . It was not in their power not to transmit them intact and complete. In spite of themselves it was so ordered,” etc.

The question, however, in dispute is not so much with regard to the Jewish Canon, regarding which no controversy exists, as whether there is or is not sufficient testimony to the fact how far our Savior and his apostles gave the stamp of their authority to any books not contained in this Canon. We have no certain evidence as to the authority on which, or the time when, the Jewish Canon was collected, SEE EZRA, or of the cause of its closing, and our best evidence in favor of the canonicity of the Hebrew Scriptures rests on the authority of Christ as contained in the Scriptures of the New Testament. (Comp. in addition to the works already cited Vicenzi's  Introductio in Scrip. Deutero-canon. Rome, 1842; Keerl, Die Apokryphenfrage aufs Neue beleuchtet, Lips. 1855; Stier, Letztes Wort iuber die Apokryphen, Lpz. 1855; Stowe, in the Biblioth. Sacra, April, 1854. Wahl has published an excellent Clavis Librorum V. T. Apoc. philologica, Lips. 1853). SEE CANON.

## Deuteronomy[[@Headword:Deuteronomy]]

             (in Heb. the title is taken, like most of the other books, from the initial words, הִדְּבָרַים אֵלֶּה, “These are the words,” or simply דְּבָרַים, “Words;” in the Sept. Δευτερονόμιον, second law, as being a repetition of the Law; Vulg. Deuteronium: called also by the later Jews מַשְׁנֵה הִתּוֹרָה, duplicate of the Law, and סֵפֶר תּוֹכָהוֹת, book of admonitions), the fifth book of Moses, or the last of the Pentateucho It gives an account of the sublime and dignified manner in which Moses terminated that work, the accomplishment of which was his peculiar mission, and intersperses several additional items of history in the recapitulation of his public career. It forms a sacred legacy which he here bequeathed to his people, and very different from those laws which he had announced to them at Sinai. The tone of the law falls here considerably in the background, and the subjectivity (individuality) of the Lawgiver, and his peculiar relation to his people, stand out more prominently. A thoroughly sublime and prophetic spirit pervades all its speeches from beginning to end. The thoughts of the man of God are entirely taken up with the inward concerns of his people, their relations, future fate, and eventful vicissitudes. The Lawgiver here stands amid Israel, warning and consoling, commanding and exhorting, surveying and proclaiming the future with marvelous discernment.

I. Contents. — The book consists chiefly of three discourses delivered by Moses shortly before his death They were spoken to all Israel in the plains of Moab, on the eastern side of the Jordan (Deu 1:1), in the eleventh month of the last year of their wanderings, the fortieth year after their exodus from Egypt (Deu 1:3). Subjoined to these discourses are the Song of Moses, the Blessing of Moses, and the story of his death.

1. The first Discourse (Deu 1:1-4). — After a brief historical introduction (Deu 1:1-5), the speaker recapitulates the chief events of the past forty years in the wilderness, and especially those events which had the most immediate bearing on the entry of the  people into the promised land. He enumerates the contests in which they had been engaged with the various tribes who came in their way, and in which their success had always depended upon their obedience; and reminds them of the exclusion from the promised land, first of the former generation because they had been disobedient in the matter of the spies, and next of himself, with whom the Lord was wroth for their sakes (Deu 3:26). On the appeal to the witness of this past history is then based an earnest and powerful exhortation to obedience; and especially a warning against idolatry as that which had brought God's judgment upon them in times past (Deu 4:3), and would yet bring sorer punishment in the future (Deu 4:26-28). To this discourse is appended a brief notice of the severing of the three cities of refuge on the east side of the Jordan (Deu 4:41-43).

2. The second Discourse is introduced, like the first, by an explanation of the circumstances under which it was delivered (Deu 4:44-49). It extends from Deu 5:1, to Deu 26:19, and contains a recapitulation, with some modifications and additions, of the Law already given on Mount Sinai. Yet it is no bare recapitulation or naked enactment, but every word shows the heart of the lawgiver full at once of zeal for God and of the most fervent desire for the welfare of his nation. It is the father no less than the legislator who speaks; and while obedience and life are throughout bound up together, it is the obedience of a loving heart, not a service of formal constraint which is the burden of his exhortations. The following are the principal heads of discourse:

a. He begins with that which formed the basis of the whole Mosaic code — the Ten Commandments — and impressively repeats the circumstances under which they were given (Deu 5:1-6; Deu 5:3).

3. Then follows an exposition of the spirit of the First Table. The love of Jehovah who has done so great things for them (Deuteronomy 6), and the utter uprooting of all idol-worship (Deuteronomy 7), are the points chiefly insisted upon. But they are also reminded that if idolatry be a snare on the one hand, so is self-righteousness on the other (Deu 8:10 sq.), and therefore, lest they should be lifted up, the speaker enters at length on the history of their past rebellions (Deu 9:7; Deu 9:22-24), and especially of their sin in the matter of the golden calf (Deu 9:9-21). The true nature of obedience is again emphatically urged (Deu 10:12 to Deu 11:32), and the great motives to obedience set  forth in God's love and mercy to them as a people (Deu 10:15; Deu 10:21-22), as also his signal punishment of the rebellious (Deu 11:3-6). The blessing and the curse (Deu 11:26-32) are further detailed.

c. From the general spirit in which the law should be observed, Moses passes on to the several enactments. Even these are introduced by a solemn charge to the people to destroy all objects of idolatrous worship in the land (Deu 12:14). They are, upon the whole, arranged systematically. We have first the laws touching religion; then those which are to regulate the conduct of the government and the executive; and, lastly, those which concern the private and social life of the people. The whole are framed with express reference to the future occupation of the land of Canaan.

(1.) Religious Statutes (Deu 12:1 to Deu 16:17). — There is to be but one sanctuary where all offerings are to be offered. Flesh may be eaten anywhere, but sacrifices may only be slain in “the place which the Lord thy God shall choose” (Deu 12:5-32). All idol prophets, all enticers to idolatry from among themselves, even whole cities if idolatrous, are to be cut off (Deuteronomy 13), and all idolatrous practices to be eschewed (Deu 14:1-2). Next come regulations respecting clean and unclean animals, tithe, the year of release, and the three feasts of the Passover, of Weeks, and of Tabernacles (Deu 14:3 to Deu 16:17).

(2.) Governmental and Executive Functions (Deu 16:18 - Deu 21:23). — The laws affecting public personages and defining the authority of the judges (Deu 16:18-20) and the priests (Deu 17:8-13), the way of proceeding in courts of justice (Deu 17:1-13); the law of the king (Deu 17:14-20), of the priests, and Levites, and prophets (Deuteronomy 18); of the cities of refuge and of witnesses (Deuteronomy 19). The order is not very exact, but, on the whole, the section Deu 16:18 to Deu 19:21, is judicial in its character. The passage Deu 16:21 to Deu 17:1, seems strangely out of place. Baumgarten (Comm; in loc.) tries to account for it on the ground of the close connection which must subsist between the true worship of God and righteous rule and judgment. But who does not feel that this is said with more ingenuity than truth?

Next come the laws of war (Deuteronomy 20), both as waged

(a) generally with other nations, and

(b) especially with the inhabitants of Canaan (Deu 20:17).

(3.) Private and Social Injunctions, or laws touching domestic life and the relation of man to man (Deu 21:15 to Deu 26:19). So Ewald divides, assigning the former part of Deuteronomy 21 to the previous section. Havernick, on the other hand, includes it in the present. The fact is that Deu 21:10-14 belong to the laws of war, which are treated of in Deuteronomy 20, whereas 1-9 seem more naturally to come under the matters discussed in this section. It begins with the relations of the family, passes on to those of the friend and neighbor, and then touches on the general principles of justice and charity by which men should be actuated (Deu 24:16-22). It concludes with the following confession, which every Israelite is to make when he offers the first-fruits, and which reminds him of what he is as a member of the theocracy, as one in covenant with Jehovah, and greatly blessed by Jehovah.

Finally, this whole long discourse is wound up by a brief but powerful appeal (Deu 26:16-19), which reminds us of the words with which it opened. It will be observed that no pains are taken here, or indeed genes ally in the Mosaic legislation, to keep the several portions of the law, considered as moral, ritual, and ceremonial, apart from each other by any clearly-marked line. But there is in this discourse a very manifest gradual descent from the higher ground to the lower. The speaker begins by setting forth Jehovah himself as the great object of love and worship; thence he passes [1.] to the Religious, [2.] to the Political, and [3.] to the Social economy of his people..

3. In the third Discourse (Deu 27:1 to Deu 30:20), the elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write “all the words of this law.” Then follow the several curses to be pronounced by the Levites on Ebal (Deu 27:14-26), and the blessings on Gerizim (Deu 28:1-14). How terrible will be the punishment of any neglect of this law is further portrayed in the vivid words of a prophecy but too fearfully verified in the subsequent history of the people. The subject of this discourse is briefly “The Blessing and the Curse.” The prophetic speeches visibly and gradually increase in energy and enthusiasm, until the perspective of the remotest future of the people of God lies open to the eye of the inspired lawgiver in all its checkered details, when his words resolve  themselves into a flight of poetical ecstasy, into the strains of a splendid triumphal song, in which the tone of grief and lamentation is as heart- rending as the announcement of divine- salvation therein is jubilant (ch. 27, 28).

4. The delivery of the Law as written by Moses (for its still further preservation) to the custody of the Levites, and a charge to the people to hear it read once every seven years (Deuteronomy 31); the Song of Moses spoken in the ears of the people (Deuteronom 31:30-32:44); and the blessing of the twelve tribes (Deuteronomy 33).

5. The book closes (Deuteronomy 34) with an account of the death of Moses, which is first announced to him in Deu 32:48-52. On the authorship of the last chapter, see below.

II. Relation of Deuteronomy to the preceding books. It has been an opinion very generally entertained by the more modern critics, as well as by the earlier, that the book of Deuteronomy forms a complete whole in itself, and that it was appended to the other books as a later addition. Only Deuteronomy 32, 33, 34 have been in whole or in part called in question by De Wette, Ewald, and Von Lengerke. De Wette thinks that Deuteronomy 32, 33 have been borrowed from other sources, and that Deuteronomy 34 is the work of the Elohist (q.v.). Ewald also supposes Deuteronomy 32 to have been borrowed from another writer, who lived, however (in accordance with his theory, which we shall notice lower down), after Solomon. On the other hand, he considers Deuteronomy 33 to be later, whilst Bleek (Repert. 1:25) and Tuch (Gen. p. 556) decide that it is Elohistic. Some of these critics imagine that these chapters originally formed the conclusion of the book of Numbers, and that the Deuteronomist tore them away from their proper position in order the better to incorporate his own work with the rest of the Pentateuch, and to give it a fitting conclusion. Gesenius and his followers are of opinion that the whole book, as it stands at present, is by the same hand. But it is a question of some interest and importance whether the book of Deuteronomy should be assigned to the author, or one of the authors, of the former portions of the Pentateuch, or whether it is a distinct and independent work. The more conservative critics of the school of Hengstenberg contend that Deuteronomy forms an integral part of the Pentateuch, which is throughout to be ascribed to Moses. Others, as Staihelin and Delitzsch, have given reasons for believing that it was written  by the Jehovist; whilst others again, as Ewald and De Wette, are in favor of a different author.

The chief grounds on which the last opinion rests on the many variations and additions to be found in Deuteronomy, both in the historical and legal portions, as well as the observable difference of style and phraseology. It is necessary, therefore, before we come to consider more directly the question of authorship, to take into account these alleged peculiarities; and it may be well to enumerate the principal discrepancies, additions, etc, as given by De Wette in the last edition of his Einleitung (many of his former objections he afterwards abandoned), and to subjoin the replies and explanations which they have called forth.

(I.) Discrepancies. — The most important discrepancies alleged to exist between the historical portions of Deuteronomy and the earlier books are the following:

(1.) The appointment of judges (Deu 1:6-18) is at variance with the account in Exodus 18 It is referred to a different time, being placed after the departure of the people from Horeb (Exo 18:6), whereas in Exodus it is said to have occurred during their encampment before the mount (Exo 18:5). The circumstances are different, and, apparently it is mixed up with the choosing of the seventy elders (Num 11:11-17). To this it has been answered, that although Deu 1:6 mentions the departure from Sinai, yet Deu 1:9-17 evidently refers to what took place during the abode there, as is shown by comparing the expression “at that time,” Deu 1:9, with the same expression in Deu 1:18. The speaker, as is not unnatural in animated discourse, checks himself and goes back to take notice of an important circumstance prior to one which he has already mentioned. This is manifest, because Deu 1:19 is so clearly resumptive of Deu 1:6. Again, there is no force in the objection that Jethro's counsel is here passed over in silence. When making allusion to a well-known historical fact, it is unnecessary for the speaker to enter into details. This at most is an omission, not a contradiction. Lastly, the story in Exodus is perfectly distinct from that in Numbers 11, and there is no confusion of the two here. Nothing is said of the institution of the seventy in Deuteronomy, probably because the office was only temporary, and if it did not cease before the death of Moses, was not intended to be perpetuated in the promised land. (So in substance Ranke, Lengerke, Hengstenberg, Havernick, Stahelin.)

(2.) Deu 1:22 is thought to be at variance with Num 13:2, because here Moses is said to have sent the spies into Canaan at the suggestion of the people, whereas there God is said to have commanded the measure. The explanation is obvious. The people make the request; Moses refers it to God, who then gives to it His sanction. In the historical book of Numbers the divine command only is mentioned. Here, where the lawgiver deals so largely with the feelings and conduct of the people themselves, he reminds them both that the request originated with themselves, and also of the circumstances out of which ,hat request sprang (Num 13:20-21). These are not mentioned in the history. The objection, it may be remarked, is precisely of the same kind as that which in the N.T. is urged against the reconciliation of Gal 2:2 with Act 15:2-3. Both admit of a similar explanation.

(3.) Deu 1:44, “And the Amorites which dwelt in that mountain,” etc, whereas in the story of the same event, Num 14:43-45, Amalekites are mentioned. Answer: in this latter passage not only Amalekites, but Canaanites, are said to have come down against the Israelites. The Amorites stand here not for “Amalekites,” but for “Canaanites,” as being the most powerful of all the Canaanitish tribes (comp. Gen 15:16; Deu 1:7); and the Amalekites are not named, but hinted at, when it is said, “they destroyed you in Seir,” where, according to 1Ch 4:42, they dwelt (so Hengst. 3, 421).

(4.) Deu 2:2-8, confused and at variance with Num 20:14-21; Num 21:4. In the former we read (Num 21:4), “Ye are to pass through the coast of your brethren, the children of Esau.” In the latter (Num 21:20), “And he said, Thou shalt not go through. And Edom came out against him,” etc. But, according to Deuteronomy, that part of the Edomitish territory only was traversed which lay about Elath and Ezion-geber. In this exposed part of their territory any attempt to prevent the passage of the Israelites would have been useless, whereas at Kadesh, where, according to Numbers, the opposition was offered, the rocky nature of the country was in favor of the Edomites. (So Hengst. 3, 283 sq.). To this we may add, that in Deu 2:8, when it is said “we passed by from our brethren the children of Esau... through the way of the plain from Elath,” the failure of an attempt to pass elsewhere is implied. Again, according to Deuteronomy, the Israelites purchased food and water of the Edomites and Moabites (Deu 2:6; Deu 2:28), which, it is said, contradicts the story in Num 20:19-20. But in both accounts the Israelites offer to pay for what they  have (comp. Deu 2:6 with Num 20:19). And if in Deu 23:4 there seems to be a contradiction to Deu 2:29 with regard to the conduct of the Moabites, it may be removed by observing (with Hengst. 3, 286) that the unfriendliness of the Moabites in not coming out to meet the Israelites with bread and water was the very reason why the latter were obliged to buy provisions.

(5.) There is a difference in the account of the encampments of the Israelites as given Deu 10:6-7, compared with Num 20:23; Num 33:30; Num 33:37. In Deuteronomy it is said that the order of encampment was,

1. Bene-jaakan;

2. Mosera (where Aaron dies);

3. Gud. godah;

4. Jotbath.

In Numbers it is,

1. Moseroth;

2. Bene-jaakan;

3. Hor-hagidgad;

4. Jotbath.

Then follow the stations Ebronah, Ezion-geber, Kadesh, and Mount Hor, and it is at this last that Aaron dies. (It is remarkable here that no account is given of the stations between Ezion-geber and Kadesh on the return route.) Various attempts have been made to reconcile these accounts. The explanation given by Kurtz (Atlas zur Gesch. d. A. B. 20) is, on the whole, the most satisfactory. He says: “In the first month of the fortieth year the whole congregation comes a second time to the wilderness of Zin, which is Kadesh (Num 33:36). On the down-route to Ezion-geber they had encamped at the several stations Moseroth (or Moserah), Bene-jaakan, Chor-hagidgad, and Jotbath. But now, again departing from Kadesh, they go to Mount Hor, ‘in the edge of the land of Edom' (Num 33:37-38), or to Moserah (Deu 10:6-7), this last being in the desert at the foot of the mountain. Bene-jaakan, Gudgodah, and Jotbath were also visited about this time, i.e. a second time, after the second halt at Kadesh.” SEE EXODE.

(6.) But this is not so much a discrepancy as a peculiarity of the writer: in Deuteronomy the usual name for the mountain on which the law was given is Horeb, only once (Deu 33:2) Sinai; whereas in the other books Sinai is far more common than Horeb. The answer given is that Horeb was the general name of the whole mountain range, Sinai the particular mountain on which the law was delivered; and that Horeb, the more general and well-known name, was employed in accordance with the rhetorical style of this book, in order to bring out the contrast between the Sinaitic giving of the law, and the giving of the law in the land of Moab (Deu 1:5; Deu 29:1). So Keil. SEE HOREB.

(II.) Additions. —

1. In the History.

(a) The command of God to leave Horeb, Deu 1:6-7, not mentioned in Num 10:11. The repentance of the Israelites, Deu 1:45, omitted in Num 14:45. The intercession of Moses in behalf of Aaron, Deu 9:20, of which nothing is said in Exo 32:33 : — These are so slight, however, that, as Keil suggests, they might have been passed over very naturally in the earlier books, supposing both accounts to be by the same hand. But of more note are:

(b) The command not to fight with the Moabites and Ammonites, Deu 2:9; Deu 2:19, or with the Edomites, but to buy of them food and water, Deu 2:4-8; the valuable historical notices which are given respecting the earlier inhabitants of the countries of Moab, and Ammon, and of Mount Seir, Deu 2:10-12; Deu 2:20-23; the sixty fortified cities of Bashan, Deu 3:4; the king of the country who was “of the remnant of giants,” Deu 3:11; the different names of Hermon, Deu 3:9; the wilderness of Kedemoth, Deu 2:26; and the more detailed account of the attack of the Amalekites, Deu 25:17-18, compared with Exo 17:8.

2. In the Law. The appointment of the cities of refuge, Deu 19:7-9, as compared with Num 35:14 and Deu 4:41; of one particular place for the solemn worship of God, where all offerings, tithes, etc. are to be brought, Deu 12:5, etc., whilst the restriction with regard to the slaying of animals only at the door of the tabernacle of the congregation (Lev 17:3-4) is done away, 15, 20,  21; the regulations respecting tithes to be brought with the sacrifices and burnt-offerings to the appointed place, Deu 12:6; Deu 12:11; Deu 12:17; Deu 14:22, etc.; Deu 26:12; concerning false prophets and seducers to idolatry and those that hearken unto them, Deuteronomy 13; concerning the king and the manner of the kingdom, 17:14, etc.; the prophets, 18:15, etc.; war and military service, Deuteronomy 20; the expiation of secret murder; the law of female captives; of first-born sons by a double marriage; of disobedient sons; of those who suffer death by hanging, Deuteronomy 21; the laws in Deu 22:5-8; Deu 22:13-21; of divorce, Deu 24:1, and various lesser enactments, 23 and 25; the form of thanksgiving in offering the first-fruits, 26; the command to write the law upon stones, 27, and to read it before all Israel at the Feast of Tabernacles, Deu 31:10-13.

Many others are rather extensions or modifications of, than additions to, existing laws, as, for instance, the law of the Hebrew slave, Deu 15:12, etc. compared with Exo 21:2, etc. See also the fuller directions in Deu 15:19-23; Deu 26:1-11, as compared with the briefer notices, Exo 13:12; Exo 23:19.

All these, however, afford no real difficulty in identifying the author with that of the preceding books, on the supposition that it was Moses himself, who, as the propounder of the law and the director of the history, was competent to expand and illustrate both, and, indeed, could hardly fail to do so, were he other than a mechanical copyist.

III. Date of Composition. — Was the book really written, as its language certainly implies, before the entry of Israel into the Promised Land? Not only does the writer assert that the discourses contained in the book were delivered in the plains of Moab, in the last month of the 40 years' wandering, and when the people were just about to enter Canaan (Deu 1:1-5), but he tells us with still further exactness that all the words of this Law were written at the same time in the book (Deu 31:9). Moreover, the fact that the goodly land lay even now before their eyes seems everywhere to be uppermost in the thoughts of the legislator, and to lend a peculiar solemnity to his words. Hence we continually meet with such expressions as “when Jehovah thy God bringeth thee into the land which He hath sworn to thy fathers to give thee,” or “whither thou goest in to possess it.” This phraseology is so constant, and seems to fall in so naturally with the general tone and character of the  book, that to suppose it was written long after the settlement of the Israelites in Canaan, in the reign of Solomon (De Wette, Lengerke, and others), or in that of Manasseh (Ewald, as above), is not only to make the book a historical romance, but to attribute very considerable inventive skill to the author (as Ewald in fact does).

De Wette argues, indeed, that the character of the laws is such as of itself to presuppose a long residence in the land of Canaan. He instances the allusion to the temple (12, and Deu 16:1-7), the provision for the right discharge of the kingly and prophetical offices, the rules for civil and military organization and the state of the Levites, who are represented as living without cities (though such are granted to them in Numbers 35) and without tithes (allotted to them in Num 18:20, etc.). But in the passages cited the Temple is not named, much less is it spoken of as already existing: on the contrary, the phrase employed is “The place which the Lord your God shall choose.” Again, to suppose that Moses was incapable of providing for the future and very different position of his people as settled in the land of Canaan, is to deny him even ordinary sagacity. Without raising the question about his divine commission, surely it is not too much to assume that so wise and great a legislator would foresee the growth of a polity, and would be anxious to regulate its due administration in the fear of God. Hence he would guard against false prophets and seducers to idolatry. As regards the Levites, Moses might have expected or even desired that, though possessing certain cities (which, however, were inhabited by others as well as themselves), they should not be confined to those cities, but scattered over the face of the country. This must have been the case at first, owing to the very gradual occupation of the new territory. The mere fact that, in giving them certain rights in Deuteronomy, nothing is said of an earlier provision in Numbers, does not by any means prove that this earlier provision was unknown or had ceased to be in force.

Other reasons for a later date, such as the mention of the worship of the sun and moon (Deu 4:19; Deu 17:3); the punishment of stoning (Deu 17:5; Deu 22:21, etc.); the name Feast of Tabernacles; and the motive for keeping the Sabbath, are of little force. In Amo 5:26, Saturn is said to have been worshipped in the wilderness; the punishment of stoning is found also in the older documents; the Feast of Tabernacles agrees with Lev 23:34; and the motive alleged for the observance of the Sabbath, at least, does not exclude other motives.  IV. Author. —

1. It is generally agreed that by far the greater portion of the book is the work of one author. The only parts which have been questioned as possible interpolations are, according to De Wette, 4:41-3; 10:6-9; 32 and 33. Internal evidence, indeed, is strongly decisive that this book of the Pentateuch was not the work of a compiler.

2. It cannot be denied that the style of Deuteronomy is very different from that of the other four books of the Pentateuch. It is more flowing, more rhetorical, more sustained. The rhythm is grand, and the diction more akin to the sublimer passages of the prophets than to the sober prose of the historians.

3. Who, then, was the author? This question, of course, is intimately connected with the preceding discussion. We will consider, first, the views of those who deny its authorship by Moses. On this point the following principal hypotheses have been maintained:

a. The opinion of Stähelin (and, as it would seem, of Bleek), that the author is the same as the writer of the Jehovistic portions of the other books. He thinks that both the historical and legislative portions plainly show the hand of the supplementist (Krit. Unters. p. 76). Hence he attaches but little weight to the alleged discrepancies, as he considers them all to be the work of the reviser, going over, correcting, and adding to the older materials of the Elohistic document already in his hands.

b. The opinion of De Wette, Gesenius, and others, that the Deuteronomist is a distinct writer from the Jehovist. De Wette's arguments are based

(1) on the difference in style;

(2) on the contradictions already referred to as existing in matters of history, as well as in the legislation, when compared with that in Exodus;

(3) on the peculiarity noticeable in this book, that God does not speak by Moses, but that Moses himself speaks to the people, and that there is no mention of the angel of Jehovah (comp. 1:30; 7:20-23; 11:13-17, with Exo 23:20-33); and

(4) lastly, on the fact that the Deuteronomist ascribes his whole work to Moses, while the Jehovist assigns him only certain portions.

c. From the fact that certain phases occurring in Deuteronomy are found also in the prophecy of Jeremiah, it has been too hastily concluded by some critics that both books were the work of the prophet. — So Von Bohlen, Gesenius (Gesch d. Hebr. Spr. p. 32), and Hartmann (Hist. Krit. Forsch. p. 660). Konig, on the other hand (Alttest. Stud. 2:12 sq.), has shown not only that this idiomatic resemblance has been made too much of (see also Keil, Einl. p. 117), but that there is the greatest possible difference of style between the two books. De Wette expresses himself similarly (Einl. p. 191).

d. Ewald is of opinion that it was written by a Jew living in Egypt during the latter half of the reign of Manasseh (Gesch. des V. I. i, 171). He thinks that a pious Jew of that age, gifted with prophetic power, and fully alive to all the evils of his time, sought thus to revive and to impress more powerfully upon the minds of his countrymen the great lessons of that law which he saw they were in danger of forgetting. He avails himself, therefore, of the groundwork of the earlier history, and also of the Mosaic mode of expression. But as his object is to rouse a corrupt nation, he only makes use of historical notices for the purpose of introducing his warnings and exhortations with the more effect. This he does with great skill and as a master of his subject, while at the same time he gives fresh vigor and life to the old law by means of those new prophetic truths which had so lately become the heritage of his people. Ewald further considers that there are passages in Deuteronomy borrowed from the books of Job and Isaiah (Deu 4:32, from Job 8:8; and Deu 28:29-30; Deu 28:35, from Job 5:14; Job 31:10; Job 2:7; etc. from Isa 5:26 sq.; Isa 33:19), and much of it akin to Jeremiah (Gesch. 1:171, note). The song of Moses (32) is, according to him, not by the Deuteronomist, but is nevertheless later than the time of Solomon.

e. The old traditional view that this book, like the other books of the Pentatench, is the work of Moses himself. Of the later critics, Hengstenberg, Havernick, Ranke, and others, have maintained this view. Moses Stuart writes: “Deuteronomy appears to my mind, as it did to that of Eichhorn and Herder, as the earnest outpourings and admonitions of a heart which felt the deepest interest in the welfare of the Jewish nation, and which realized that it must soon bid farewell to them... Instead of bearing upon its face, as is alleged by some, evidences of another authorship than that of Moses, I must regard this book as being so deeply fraught with holy and patriotic feeling as to convince any unprejudiced reader who is  competent to judge of its style, that it cannot, with any tolerable degree of probability, be attributed to any pretender to legislation, or to any mere imitator of the great legislator. Such a glow as runs through all this book it is in vain to seek for in any artificial or supposititious composition” (Hist. of the O.T. Canon, § 3).

In support of this opinion, it is said:

1. That, supposing the whole Pentateuch to have been written by Moses, the change in style is easily accounted for when we remember that the last book is hortatory in its character, that it consists chiefly of orations, and that these were delivered under very peculiar circumstances.

2. That the usus loquendi is not only generally in accordance with that of the earlier books, and that as well in their Elohistic as in their Jehovistic portions, but that there are certain peculiar forms of expression common only to these five books.

3. That the alleged variations in matters of fact between this and the earlier books may all be reconciled (see above), and that the amplifications and corrections in the legislation are only such as would necessarily be made when the people were just about to enter the promised land. Thus Bertheau observes: “It is hazardous to conclude from contradictions in the laws that they are to be ascribed to a different age... He who made additions must have known what it was he was making additions to, and would either have avoided all contradiction, or would have altered the earlier laws to make them agree with the later” (Die Sieben Gruppen Mos. Gesetze, p. 19, note).

4. That the book bears witness to its own authorship (31:19), and is expressly cited in the N.T. as the work of Moses (Mat 19:7-8; Mar 10:3; Act 3:22; Act 7:37).

The book contains, in addition, not a small number of plain, though indirect traces, indicative of its Mosaic origin (see Jour. Sac. Lit. Jan. 1858, p. 313 sq.). We thus find in it:

1. Numerous notices concerning nations with whom the Israelites had then come in contact, but who, after the Mosaic period, entirely disappeared from the pages of history: such are the accounts of the residences of the kings of Bashan (Deu 1:4).

2. The appellation of “mountain of the Amorites,” used throughout the whole book (Deu 1:7; Deu 1:19-20; Deu 1:44), while even in the book Joshua, soon after the conquest of the land, the name is already exchanged for “mountains of Judah” (Jos 11:16; Jos 11:21).

3. The observation (Deu 2:10) that the Emim had formerly dwelt in the plain of Moab: they were a great people, equal to the Anakim. This observation quite accords with Gen 14:5.

4. A detailed account (Deu 2:11) concerning the Horim and their relations to the Edomites.

5. An account of the Zamzummim (Deu 2:20-21), one of the earliest races of Canaan, though mentioned nowhere else.

6. A very circumstantial account of the Rephaim (Deu 3:3 sq.), with whose concerns the author seems to have been well acquainted.

The standing-point also of the author of Deuteronomy is altogether in the Mosaic time, and, had it been assumed and fictitious, there must necessarily have been moments when the spurious author would have been off his guard, and unmindful of the part he had to play. But no discrepancies of this kind can be traced; and this is in itself an evidence of the genuineness of the book.

A great number of other passages force us likewise to the conclusion that the whole of Deuteronomy originated in the time of Moses. Such are the passages where:

1. A comparison is drawn between Canaan and Egypt (Deu 11:10 sq.), with the latter of which the author seems thoroughly acquainted.

2. Detailed descriptions are given of the fertility and productions of Egypt (Deu 8:7 sq.).

3. Regulations are given relating to the conquest of Canaan (Deu 12:1 sq.; Deu 20:1 sq.), which cannot be understood otherwise than by assuming that they had been framed in the Mosaic time, since they could be of no use after that period.

Besides, whole pieces and chapters in Deuteronomy, such as 32, 33, betray in form, language, and tenor, a very early period in Hebrew literature. Nor are the laws and regulations in Deuteronomy less decisive of the  authenticity of the book. We are struck with the most remaikable phenomenon that many laws from the previous books are here partly repeated and impressed with more energy, partly modified, and partly altogether abolished, according to the contingencies of the time, or as the new aspect of circumstances among the Jews rendered such steps necessary (comp. e.g. Deu 15:17, with Exo 21:7; Deuteronomy 12 with Leviticus 17). Such pretensions to raise, or even to oppose his own private opinions to the authority of divine law, are found in no author of the subsequent periods, since the whole of the sacred literature of the later times is, on the contrary, rather the echo than otherwise of the Pentateuch, and is altogether founded on it. Add to this the fact that the law itself forbids most impressively to add to, or take anything from it, a prohibition which is repeated even in Deuteronomy (comp. 4:2; 13:1); so that on the theory that this book contains nothing more than a gradual development of the law, it clashes too often with its own principles, and thus pronounces its own sentence of condemnation.

The part of Deuteronomy (34) respecting the death of Moses requires a particular explanation. That the whole of this section is to be regarded as a piece altogether apart from what precedes it, or as a supplement by another writer, is a ready solution maintained by the older theologians (comp. e.g. Carpzov, Introd. in libr. V. T. 1:137); and this opinion is confirmed not only by the contents of the chapter, but also by the express declaration of the book itself on that event and its relations; for chapter 31 contains the conclusion of the work, where Moses describes himself as the author of the previous contents, as also of the Song (ch. 32), and the blessings (ch. 33) belonging to it. All that follows is, consequently, not from Moses, the work being completed and concluded with chapter 33. There is another circumstance which favors this opinion, namely, the close connection that exists between the last section of Deuteronomy and the beginning of Joshua (comp. Deu 34:9 with Jos 1:1, where also the connective force of the term וִיְהַי “and it came to pass,” in the latter passage, must not be overlooked), plainly showing that ch. 34 of Deuteronomy is intended to serve as a point of transition to the book of Joshua, and that it was written by the same author as the latter. The correct view of this chapter, therefore, is to consider it as a real supplement, but by no means as an interpolation (such as some critics erroneously suppose to exist in the Pentateuch in general). To apply to it the term interpolation would be as wrong as to give that appellation, e.g., to the 8th book of  Caesar's work De Bello Gallico, simply because it was written by an unknown author, for the very purpose of serving as a supplement to the previous books. SEE PENTATEUCH.

V. Separate commentaries upon the book of Deuteronomy are not numerous; the most important are designated by an asterisk (\*) prefixed: Origen, Selecta in Deuteronomy (in Opp. 2:386); Ephraem Syrus, Explanatio in Deuteronomy (in Opp. 4:269);, Theodoret,, Questiones in Deuteronomy (in Opp. i, pt. i); Isidorus Hispalensis, Commentaria in Deuteronomy (in Opera); Bede, In Deuteronomy Explanatio (in Opp. iv); id. Quaestiones super. Deuteronomy (ib. viii); Victor Hugo, annotatiunculae in Deuteronomy (in Opp. i); Rupertus Tuitienhis, In Deuteronomy (in Opp. 1:288); Luther, Deuteronomion castigatum (Viteb. 1524, 8vo; also in Opp. 3, 76; Exeg. Opp. xiii); Bugenhagen, Commentarius in Deuteronomy (Basil. t524, Viteb. 1525, 8vo); Macchabeus, Enarratio in Deuteronomy (London, 1563, 8vo); Chytraeus, Enarrationes in Deuteronomy (Viteb. 1575, 1590, 8vo); Calvin, Sermons upon Deuteronomy (from the French by Golding, Lond. 1583, fol.); I3rent, Comment. in Deuteronomy (in Opp. i); Bp. Babington, Votes upon Deuteronomy (in Works, p. 149); Lorinus, Commentarii in Deuteronomy (Lugd. 1625, 1629, 2 vols. fol.); Masius, Annotationes in cap. xviii et seq. (in the Critici Sacri, i, pt. ii); Franze, Disputationes per Deuteronomy (Viteb. 1608, 4to); \*Gerhard, Commentarius super Deuteronomy (Jen. 1657, 4to); Cocceius, Note in Deuteronomy (in Opp. 1:186); id. De ult. Deuteronomy capita (ib. 1:201); Alting, Commentarius in cap. i-xix (in Opp. 1:121, Amst. 1687); Duquet, Explicatio de c. xxix-xxxiii (Par. 1734, 12mo); Vitringa, Comm. in cant. Mosis (Harl. 1734, 4to); Holt, Deuteron. illustratum (Lugd. 1768, 4to); Marck, Comment. in cap. xxix-xxxiii (in Partes Pentat.); Hagemann, Betrachtungen üb. d.f. B. Mosis (Brunsw. 1744, 4to); Homberg, בְּאוּר לְסֵ8 דְּבָרַים(in Mendelssohn's Pentateuch, Berlin, 1783, etc.); \*Rosenmüller, Scholia (in Schol. pt. ii); \*Horsley, Notes on Deuteronomy (in Bib. Criticism, i); Riehm, Moses im lande Moab (Lpz. 1854, 8vo); Cumming, Readings on Deuteronomy (London, 1856, 12mo); \*Graff, Der Segen Mosis erkldrt (Lpz. 1857, 8vo); Howard, Deut. fron the Sept. (Lond. 1857, 8vo); \*Schultz Das Deuteron. erklrt (Berl. 1859, 8vo); \*Knobel, Eklrung (in the Exeg. Handb. part xiv);\* Schroder, Bearbeitung (in Lange's Bibelwerk, O.T. 3, Bielefeld, 1866, 8vo). SEE OLD TESTAMENT.

## Deutinger, Martin[[@Headword:Deutinger, Martin]]

             a Roman Catholic philosopher, was born in 1815 at Langenpreising, in Upper Bavaria. In 1837 he was ordained priest, in 1844 became teacher at Freising, and in 1846 professor of philosophy at Munich. In 1847 he was exiled to Dillingen, in 1852 was placed on the list of retired teachers; and died September 8, 1864. He published, Verhaltniss der Kunst zurn Christenthum (Freising, 1843): — Grundlinien einer positiven Philosophic (Regensburg, 1843-53, 7 volumes): — Bilder des Geistes in Kunst und Nattur (ibid. 1849-51, 3 volumes): — Geist der. christl. Ueberlieferung (1850, 2 volumes): — Principien der neueren Philosophic und der christl. Wissenschaft (1857): — Das Reich Gottes nach des Apostels Johannes Lehre (Freiburg, 1862, 2 volumes): — Renan und das Waunder (Munich, 1864). (B.P.)

## Deutsch, David[[@Headword:Deutsch, David]]

             a Jewish rabbi, who died at Sohrau, in Upper Silesia, July 31, 1873, is the author of, Der Prophet Habakuk, mit hebraischem Commentar und deutscher Uebersetzung (Breslau, 1837): — Rucksprache mit allen Glaubigen des rabbinischen Judenthums (ibid. 1842): — Zur Wurdigung der Braunschweiger Rabbiner Versammlung (ibid. 1845): — Protestation gegen die Versammlung (ibid. 1846, in Hebrew and German). He also published a German translation of the polemical work, entitled Chizuk Emunah, of Abraham Troki (q.v.) (2d ed. 1875). See Furst, Bibl. Jud. 1:207 sq. (B.P.)

## Deutsch, Emanuel Oscar Menaheni[[@Headword:Deutsch, Emanuel Oscar Menaheni]]

             a Jewish writer, nephew of the foregoing, was born at Neisse, in Silesia, October 28, 1829. He studied at Berlin, and in 1855 was appointed assistant in the library of the British Museum, a position which he held until his death, which took place at Alexandria, in Egypt, May 12, 1873. He was a contributor to Chambers' Encyclopedia, Smith's Dictionary of the Bible, and Kitto's Cyclopedia of Biblical Literature. Besides, he contributed to various periodicals, especially the Quarterly Review, for which he wrote an article entitled, What is the Talmud? (October 1867), which attracted great attention, and was soon translated into other languages. SEE TALMUD, in  this Cyclopedia (volume 10, page 172 sq.).. Nineteen of his papers were published after the author's death, under the title Literary Remains (Lond. 1874, reprinted in New York). See Morals, Eminent Israelites of the Nineteenth Century, page 57 sq. (B.P.)

## Deutsch, Siegmund Hermann[[@Headword:Deutsch, Siegmund Hermann]]

             a missionary among the Jews, was born of Jewish parentage in 1791, at Peiskretscham, in Upper Silesia. Besides a Talmudical, he also received a secular education, and at the age of twenty-one was enrolled among the students of the Breslau University, where he devoted himself entirely to mathematics and astronomy. To avoid a lengthened military service, he early volunteered for the Prussian army, and in a short time was made an artillery-officer. The rising in Greece enkindled his youthful energy and ardor, and, with a few like-minded companions, he left for that country. In 1824 he came back to Berlin, and attended the sermons of the famous' Gossner. Having publicly professed his faith in Christianity, he attended the lectures of the distinguished Neander. In 1828 he was appointed to labor among the Jews at Warsaw, and in 1830 was stationed at Breslau, where he also attended the theological lectures of the different professors. In 1833 he again returned to Warsaw, and remained till 1853, when this field had to be given up, in consequence of an imperial ukase. From Poland, Mr. Deutsch went to Nuremberg, to labor there among the Jews. He died October 1, 1864. See The (Lond.) Jewish Herald, 1864; Delitzsch, Saatauf Hoffnung (Erlangen, 1864), II, 3:33 sq. (B.P.)

## Deutschmann, Johann[[@Headword:Deutschmann, Johann]]

             a German Protestant theologian, was born at Juterbogk, August 10, 1625. He studied and received his degrees at Wittenberg. In 1652 he was appointed assistant of the faculty of philosophy; in 1665 travelled through Germany, Denmark, and the Netherlands; in 1657 was appointed privatdocenit; and in 1662 professor extraordinary. This theologian loved particularly to dispute, and had, says Jocher, his head full of odd notions, especially on the identity of the religion of Adam with that of the Lutherans. He died August 12, 1706, leaving an immense number of publications, of which the principal are, De Libris Scripturae Apogryphis (Wittenberg, 1682): — De Petra ad Mat 16:18 : — Biblicum Abelis Theologiae Compendium (ibid. 1709): — Panoplia Conversionis Augustance (ibid. eod.): — Analysis et Exegesis Compendii Hutteni (ibid.  eod.): — Theologia Positiva Adami Protoplasti (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Devas[[@Headword:Devas]]

             the generic name for gods among the Hindus. Throughout the Vedic period they were mere shapeless abstractions. It is true that human properties were frequently ascribed to them; it was even believed that gods are ultimately mortal, and can only purchase an exemption from the common lot by drinking of the potent amrita, or draught of immortality, that is, the soma (q.v.). But in the later period, when Brahminism had been introduced, the devas became more completely humanized, assumed a definite shape in the imagination of the worshipper, and exhibited all the ordinary signs of individuality. They were all regarded as inferior to the one Great Spirit, who is the primal source of being, and of whom the devas are no more than scintillations of majesty. They are worshipped, according to a Hindu writer, in order that men's minds may be composed, and led by degrees to the essential unity. The devas have their dwelling-place in Mearu, the local heaven of the Hindis. They are of different degrees of rank, some of them being superior, others inferior. Devas or Dewas are also the deities of the Buddhists, whether denoting the divine persons on the earth, or in the celestial regions above. There are numberless dwellings of the devas in the lokas or spheres above the earth. For an account of these see Hardy, Manual of Buddhism.

## Devatas[[@Headword:Devatas]]

             gods worshipped by ordinary Hinduis, such as Rama, Krishna, Siva, Kali, and others.

## Devay Matyas Biro[[@Headword:Devay Matyas Biro]]

             the most prominent among the Reformers of Hungary in the 16th century, was born towards the close of the 15th or the beginning of the 16th century, in Deva, a hamlet in the comitat (county) of Hunyad. It is not certain, as some Hungarian writers think, that he studied at Ofen with the celebrated Grynaeus, the first promoter of the Reformation in Hungary. In 1523 his name is mentioned among the students of the University of Cracow. After his return from this university, at which he studied for two years, he became a priest and a monk. In this position he still was in 1527, but soon after he adopted the principles of the Reformation, and in 1529 went to Wittenberg, to study the new theology. While in Wittenberg he lived in the house of Luther. In 1531 he was minister of a Protestant congregation in Ofen, and distinguished for his reformatory zeal. About this time he wrote a small work against the invocation of the saints (De sanctorum dormitione), and fifty-two propositions explaining the fundamental principles of the Reformation. Still, in the course of the year 1531, he was called as preacher to Kaschau by the council of that town. On Nov. 6, 1531, he was arrested by order of Thomas Szalahazy, bishop of Erlau and councillor of king Ferdinand, and kept a prisoner first at Likava, subsequently at Pressburg, from whence he was taken to Vienna.

In Vienna, bishop Faber, one of the leading opponents of the Reformation, conducted the trial; but Devay was soon discharged, and returned to Ofen. As he, however, at once resumed his reformatory activity, he was rearrested in 1532, and held in prison at Ofen until 1534. After his liberation from this captivity, Devay placed himself under the protection of count Nadasdy, a Hungarian magnate who had openly espoused the cause of the Reformation. He devoted his time chiefly to a refutation of two works which Gregory Szegedy, the provincial of the Franciscan order in Hungary, and a member of the Sorlbonne, had written against the Reformation. This work (together with the defense of Devay before bishop. Filter) appeared in 1537 at Basel, under the title Disputatio de Statu in quo sint beatorum animae post hane vitam ante ultimi judicii diem. At the close of the year 1537 he returned, together with his friend Johann Sylvester, who likewise distinguished himself as a reformer of Hungary, to count Nadasdy, bringing with him a letter of recommendation from Melancthon. For several years, Nadasdy, Devay, and Sylvester displayed great activity for the propagation of the Reformation. Devay wrote an outline of the Hungarian grammar for elementary schools  (Orthographia Hungarica), the first book printed in the Hungarian language. This little book contained, besides the grammatical matter, a statement of the fundamental principles of the Reformation, and children's prayers taken from the smaller catechism of Luther.

The civil war in Hungary, in which a Turkish army supported the claims of the son of Zapolya, the rival of king Ferdinand, to the Hungarian crown, and in which Nadasdy, Devay, and Sylvester were on the side of Ferdinand, interrupted the labors of the reformers, and destroyed the Protestant school and printing-press at Uj-Sziget. Devay had to leave Hungary, and was recommended by Melancthon to Margrave George, a zealous patron of the Reformation, who owned large possessions in Hungary. Devay on this occasion paid another visit to Switzerland, and there adopted the views of the Helvetic Reformers on the doctrine of the Lord's Supper. On his return to Hungary he zealously preached his new views. The Lutheran ministers of the district of Sarvar, where Nadasdy lived, complained of this change of views to Luther, who in his reply (dated April 31,1544) finds it difficult to believe in the change, but says that, at all events, Devay has not received this doctrine from him, and that he (Luther) would continue to fight that “abomination” publicly and privately. After his return to Hungary, Devay labored as preacher and “senior” (elder) in the town of Debreczin, where the Reformation had a powerful patron in count Valentin Torok of Enying, a near relative of count Nadasdy. While at Debreczin, Devay wrote, in the Hungarian language, his exposition of the Ten Commandments, the Articles of Faith, the Lord's Prayer, and the Seal of Faith. This book was probably printed at Cracow. The year and place of the death of Devay are not known, but it is probable that in the year 1547 he was no longer alive. Besides the works already mentioned, Devay is the author of a hymn containing the principal articles of the Reformed Faith, and which was received into the hymn-book of the Reformed Church of the Helvetic Confession in Hungary. — Herzog, Real-Encyklop. 19:406, Wetzer und Welte, Kirchen-Lex. 3, 123; Craig (transl.), History of the Protestant Church in Hungary (Lond. 1854), p. 50 sq.; Schrockh, Kirchengeschichte seit der Reformation, 2:730.

## Development[[@Headword:Development]]

             a word denoting primarily unfolding, unwrapping; hence, secondarily, a process of growth or expansion. It has recently come into extensive use both in philosophy and in theology. In philosophy, it is part of the Pantheistic doctrine not simply that all existing forms of life have been  developed from simpler forms, but also that the Infinite, as well as the finite, passes from one stage of life to another by unending development. “The whole fabric of ancient and modern Pantheism rests upon the petitio principii that the doctrine of evolution has the same legitimate application within the sphere of the Infinite and Eternal that it has within that of the finite and temporal, a postulate that annihilates the distinction between the two. The idea of undeveloped being has no rational meaning except in reference to the created and the conditional” (Shedd, History of Christian Doctrine, 1:13).

1. As applied to history, the doctrine of development, as stated by its ablest advocates, is that all created existences obey a law of evolution from the potential germ given by the Creator; and that this law applies to the race of man as well as to individuals of the race. As a tree is developed from its seed, so the human body, the human mind, the human race, grow, according to the law of their organic life. Under this view, “history is no longer viewed as a mere inorganic mass of names, dates, and facts, but as spirit and life, and therefore as process, motion, development, passing through various stages, ever rising to some higher state, yet identical with itself, so that its end is but the full unfolding of its beginning. This makes Church history, then, appear as an organism, starting from the person of Christ, the creator and progenitor of a new race; perpetually spreading both outwardly and inwardly; maintaining a steady conflict with sin and error without and within; continually beset with difficulties and obstructions; yet, under the unfailing guidance of Providence, infallibly working an appointed end. This idea of organic development combines what was true in the notion of something permanent and unchangeable in Church history, as held by both the Catholic and the Old-Protestant orthodoxy, with the element of truth in the Rationalistic conception of motion and flow; and on such ground alone is it possible to understand fully and clearly the temporal life of Christianity. A permanent principle, without motion, stiffens into stagnation; motion, without a principle of permanence, is a process of dissolution. In neither case can there properly be any living:history. The conception of such history is, that while it incessantly changes its form, never for a moment standing still, yet through all its changes it remains true to its own essence; never outrages itself; incorporates into each succeeding stage of growth the results of the preceding, and thus never loses anything which was ever-of real value” (Schaff, Apostolic Church, § 34). Certain guards are necessary to prevent  the Christian theory of development from passing into the Pantheistic view. They are stated by Dr. Shedd (History of Christian Doctrine, § 3, 4) substantially as follows:

1. The pantheists substitute development for creation. Development supposes existing materials; creation, on the other hand, is from nothing, and presupposes no materials. All germs, according to Christian theism, are created by God. Mere development (which is simply the unfolding of something previously folded up) cannot account for the origin of anything. “The significant fact in natural history, not yet invalidated by the most torturing experiments of baffled theorists, that one species never expands into another, proves that though a process of development can be accounted for out of the latent potentiality at the base, the latter can be accounted for only by recurring to the creative power of God. The expansion of a vegetable seed, even if carried on through all the cycles upon cycles of the geological system, never transmutes it into the egg of animal life; and this only verifies the self-evident proposition that nothing can come forth that has never been put in” (Shedd, Hist. of Christian Doctrine, § 3). The second caution is always to discriminate the idea of a development from that of an improvement. It depends upon the nature of the germ whether the evolution shall be from good to, better, or from bad to worse. By the abuse of freewill in the spiritual sphere the normal development may be displaced; but original righteousness was not developed into original sin. Man, endowed with freewill, created sin, so to speak, under the permission of God. Abstractly, then, development may be synonymous with corruption and decline, as well as with improvement.

But, even with all these guards and cautions, the doctrine of development, when applied within the sphere of moral action, is a perilous one. Any theory of the history of man which leaves out of the case his free agency, must end either in Fatalism or in Pantheism. Dr. T. H. Skinner, Jr., in the Baptist Quarterly Review for January, 1868. while vindicating Dr. Shedd's theory of development from the charge of Pantheism, endeavors to' show that it runs into Fatalism. “Dr. Shedd does not discriminate development from necessity. From the scheme of realistic development, neither a true and just human responsibility, nor a true divine moral government of free agents, can be educed.” If it be true, as Dr. Shedd says, that the same law of organic sequence prevails in the sphere of mind and of freedom that works in the kingdom of matter and necessity, then necessity rules the one sphere as it does the other, and rules under the same law.

2. As applied to doctrine, the Christian view of development is that there has been a gradual progression in the manifestation of the divine plan to man, both in revelation and in history. This doctrine is well set forth and illustrated, so far as the N.T. is concerned, in Bernard's Progress of Doctrine in the New Testament (Bampton Lecture for 1866; Boston, Gould & Lincoln, 1867). The Bible, beginning with Genesis, gives the exposition, not of a revelation completed, but of a revelation in progress, and expanding into greater fullness and clearness from the beginning until its final completion in the Apocalypse, at the close of the Canon. After this, the Church has never held to any advance in divine teaching; all growth, subsequent to the apostolical age, has been growth in man's apprehension of divine truth, not in God's revelation of it. The Holy Spirit is still a divine guide to all seekers after truth; not in the way of new revelation, however, but of “reminding” men of the truth once given, and of illuminating the truly believing inquirer in his search into the meaning of revelation. The body of Christian truth, both fact and doctrine, is revealed and recorded, once for all, in the Scriptures of the Old and New Testament; and these Scriptures constitute, in every age, the norm of doctrine, and the criterion by which all new exhibitions of doctrine are to be tested. No new truth can be developed any more than a new man can be created. But it is very clear that there may be, and has been, development of Christian doctrine in the sense of clearer apprehension of it on the part of the Church. The science of theology implies the application of human reason to the given facts and doctrines of Christianity; first, the application of reason to Scripture (exegesis), to find out what its doctrines are; and, secondly, the use of reason in coordinating these doctrines into scientific form (system). It will be observed that the “development of doctrine,” as thus stated, is very different from the theory that the Bible gives only the “germs” of doctrine, out of which, by a necessary organic law, the doctrines themselves are “developed.” This image of a germ” is very apt to mislead. Even if a doctrine were a living thing such as a germ is, “it is to be remembered that even a germ is developed by attracting and assimilating to itself many foreign elements which are around it. It is by additions from without, and different from itself, that it grows” (Donaldson, History of Christian Literature, 1:5).

In doctrine, however, as in history, development is not always synonymous with improvement. Human apprehension of divine truth is sometimes wrong, as well as sometimes right; and the history of doctrines, while  implying development in its very idea, yet includes variations of rise and fall in human statements of the one divine truth. A right theory “of the development of Christian theology by no means implies that each later age must necessarily have a fuller and deeper knowledge of divine things than its predecessors, either as spread abroad through the body of the Church, or as centered in its chief teachers. Were this a consequence of this theory, this alone would be fatal to it, the very reverse having notoriously been often the case. But even in science, which is so much less dependent on moral influences, and with which the varieties of character and feeling have so little to do, the progress has never been uniform and uninterrupted; while in poetry, in the arts, in philosophy, where the understanding is greatly swayed by moral affections, and derives a main part of its sustenance and energy from them, man's course has been so irregular that nothing like a law of it has been ascertained. So, too, must it needs be in theology, where the subject matter is divine truth, which cannot be received intellectually unless it be also received morally, to the pure reception of which all corrupt feelings of our nature are opposed, and which they are perpetually attempting to sophisticate and distort.

Thus it has often come to pass that the inheritance left us by one age has been squandered, or wasted, or forfeited by its successor, so that it by no means follows from the theory of the development of Christian truth that even the later system of theology must be the better. For the world is always wrestling to draw men away from the truth, and will often prevail, as Jacob did over the angel; and when faith is at a low ebb, when the visible, and the immediate, and material predominate in men's hearts and minds over the invisible, the ideal, and the spiritual, theology must needs dwindle and decay. But when there is a revival of faith, if this revival coincides with, or is succeeded by a period of energetic thought, a deeper or clearer insight will be gained in certain portions of truth, especially appropriate to the circumstances and exigencies of the age, and which have not yet been set forth in their fullness. Thus, to cite the two most memorable examples, the true doctrine of the Trinity was brought out more distinctly in the fourth century, that of justification by faith in the sixteenth, the prevalence of error acting in both instances as a motive and spur to the clearer demarcation and exposition of the truth. At the same time, through man's aptness to overleap himself, and to exaggerate the importance of whatever may be engaging him at the moment, an age which has been allowed to behold a fresh truth may too easily depreciate and let slip the truths which its ancestors have bequeathed to it, which proneness has ever been a main  source of heresy. Thus, on all sides, we are continually reminded of our inherent weakness, and how that weakness is ever the most mischievous when we are beguiled into fancying ourselves strong; and while we are hereby exhorted to be diligent in studying the whole history of the Church, and the writings of her chief teachers in every age, lest we drop and lose any portion of the precious riches which they have been allowed to win for mankind, we are still more strongly admonished to compare every proposition, and every scheme of propositions — every proposition, both as it stands by itself, and in its relation to the other parts of Christian truth — with the only canon of truth, the written Word of God” (Hare, Mission of the Comforter, note G).

In what has been called the extreme subjective school of German theology, there is a false doctrine of development, which is stated as follows in Chambers's Encyclopoedia (s.v. Development): “According to this school, Christian doctrine is nothing else than the expression of the Christian consciousness at any time. Scripture maintains no permanent or authoritative relation to it. It is all progress — a continued flux, without any normal standard or expression. Scripture may be its primary expression, but it may leave its fountain-head, and in the course of time issue in developments not necessarily bound to Scripture. But, according to the view above set forth, Scripture remains the absolute and complete revelation of Christian doctrine, which is continually unfolded, but never exhausted by inquiry-beyond which right reason and truth never travel. The Christian revelation not only admits of, but demands constant criticism, as the means of unfolding more comprehensively and perfectly its contents, but it remains in itself the consummate expression of all spiritual truth; and it is this very peculiarity of the Christian revelation that makes its contents capable of continual and ever fresh development. It is just because its substance is divine that its doctrinal expressions never cease to interest and to answer to the necessities of successive times. Other religions, while capable of development, reach a point where they cease to have any further living meaning, and pass on the one hand into mere popular mythology, or into an esoteric priestly tradition. They become transmuted into poetry or some ordinary product of philosophical speculation. Civilization overtakes and supplants them. But it is of the distinguishing divine character of Christianity that its doctrines possess a vital ever-renewing power, capable of adaptation to the highest forms of human civilization, and full of enlightenment and guidance to the most advanced intelligence. The  development of Christian doctrine, therefore, is not merely a subject of curious and important study in the past, but of great and significant influence for the present and the future.”

3. Certain Romanist writers have recently made use of the doctrine of development to vindicate the theology of that Church. They hold that the Scriptures do not contain the entire revelation of God to man, but that revelation is receiving additions, and gradually becoming complete, by the successive decisions of the Church. This view has been set forth by Mohler, and with special skill by J. H. Newman (Essay on the Development of Christian Doctrine [N. Y. 1853, 8vo]). Its ground is that the revelation given in the Bible was intentionally incomplete, and forms an inchoate and imperfect system of truth, needing for its completion a gradual development under infallible guidance, and that the present system of doctrine in the Roman Catholic Church is the ripened result of this development, so far as made. See also Dollinger, Christenthum und Kirche, 1860, p. 162. The doctrine has not met with general favor in the Roman Catholic Church, as it is in conflict with the established reliance of that Church upon tradition, and upon what is called “Catholic consent.” One of the ablest of modern Romanist writers, Brownson, has written powerfully against the development theory (in his Quart. Review). Extremes meet; the Rationalistic theory agrees with the Romanist (in Mr. Newman's view of it) in representing the system of Christianity delivered in the New Testament as defective and imperfect.

The Council of Trent declared (sess. iv) as follows: ‘The sacred and holy, oecumenical and general Council of Trent, keeping always in view the removal of errors and the preservation in the Church of the purity of the Gospel, which Gospel, before promised through the prophets in the Holy Scriptures, was first orally published by our Lord Jesus Christ, the Son of God, and then commanded to be preached by his apostles to every creature, as the fountain both of every saving truth and discipline of morals; and perceiving that this truth and discipline are contained in the written books, and the unwritten traditions which, received by the apostles from the mouth of Christ himself, or from the apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand; [the council] following the examples of the orthodox fathers, receives and venerates with equal affection of piety and reverence all the books both of the Old and of the New Testament, seeing that one God is the author of both, as also the said traditions, as well those appertaining to faith as to  morals, as having been dictated either by Christ's own word of mouth or by the Holy Ghost, and preserved by a continuous succession in the Catholic Church.” Mr. Newman's book was ably answered by W. Archer Butler, Letters on Romanism (Cambridge, 1854, 8vo). The following remarks of Julius Charles Hare (Mission of the Comforter, note G) are in point: “Some of the German apologists for Romanism, having perceived, as could not but happen in a country where learning and criticism have found a home, that the old plea of a positive, unwritten tradition in the Church was utterly untenable as a ground for the doctrinal and practical innovations of later times, have fancied that they might render their Church a service by taking up the popular and modern theory of the development of mankind-a theory which has been carried into the most outrageous extravagances in the contemporary schools of philosophy, as it has also been in France by the St. Simonians. This theory has been used by others to show that Christianity itself is a transient religion, belonging to a by-gone period and almost obsolete; they have tried to employ it in defense of the Church of Rome. Herein, however, it was impossible for them to succeed. That Church, whose constant effort, since the time when it cut itself off from the living body of Christ, has been to check, to repress, to cramp, to fetter the mind, could not find support in a theory which implies the freedom of the mind; nor can any Church, unless it recognises, both doctrinally and practically, that the property of truth is to set the mind free.”

4. The following section was prepared for this Cyclopaedia by the late Dr. Harbaugh just before his death. We print it as he left it, though it involves a little repetition of what has been given above.

Development. — This word, related primarily to the sphere of organic life in the natural world, has also come to perform important service in science, especially in psychology, philosophy, theology, and history. In the earlier stages of science generally, the data and phenomena were classified and arranged according to the outward peculiarities which they presented. In time, however, and especially under the influence of Christianity, as the key to the deepest life of the world, scientific thinking felt itself urged to a deeper apprehension of all kinds of phenomena. The mechanical and outward in systematizing accordingly had to give way to the determining power of mere inward principles.  Thus it has come to pass that while science, so far as it has been apprehended and advanced by non-Christian thinking, has been, for the most part, satisfied with the word progress, science grounded in the distinctively Christian principle has found the word development indispensable. The word, as thus used, presupposes a distinctive theory of the essence of Christianity, and so also of the Church, its history and its dogmas, as well as of affiliated sciences, such as psychology and philosophy. It finds inadequate the view of the essence of Christianity which resolves it into the idea of doctrine, as in Supranaturalism; so also the view which makes it only an ethical force, law, or rule of life, as set forth in the school of Kant and by Rationalism; and so, moreover, the conception that it is, in its essential character, a mere power of redemption operative in the sphere of religious feeling, according to Schleiermacher and the Mystics. Admitting and appreciating all these as secondary and dependent, it holds that Christianity is primarily and essentially a life — the divine-human life of its founder, Jesus Christ — which becomes the deepest life of renewed humanity, of history, and of science (see Ullman, Distinctive Character and Essence of Christianity). Life being essentially organic, it must have the word development to indicate that unfolding from a germlike inward principle which is the distinctive characteristic of organic life. To the genetic processes involved in the activities of life it applies the word development. “This idea of an organic, steadily improving development of humanity, according to a wise, unalterable plan of Providence, is properly as old as Christianity, meets us in many passages of the New Testament (Mat 13:31-32; Eph 4:12-16; Col 2:19; 2Pe 3:18), and in occasional remarks of the early fathers, such as Tertullian and Augustine; and was brought out in the 18th century with peculiar emphasis and freshness by the genial Herder, in his ‘Ideas on the Philosophy of the History of Humanity' (784), so highly valued by the gifted historian of Switzerland, John von Muller” (see Herder's Sanimtliche Werke, zur Philippians und Gesch. Theil 3, § 74 sq.). “The more mature and philosophical conception of it, however, and the impulse which it gave to a deeper and a livelier study of history, are due especially to the philosophy of Schelling, and, still more, of Hegel. With Hegel, all life and thought is properly development, or a process of organic growth, which he calls Aufhebung — that is, in the threefold sense of this philosophical term so much used by him,

(1.) an abolition of the previous imperfect form (an aufheben, in the sense of tollere);

(2.) a preservation of the essence (conservare); and

(3.) an elevation of it to a higher stage of existence (elevare)” (Dr. Schaff's History of the Apost. Church, p. 90, 91).

The conception of development has, however, also been carried out of its proper Christian sense, and perverted to the service of anti-Christian systems of thought. Thus Pantheism, laying hold upon some insufficiently guarded point in the Hegelian theory, has employed it in its scheme. The one school of Hegel, denying with him the existence of a personal God, as the creator of all principles of created life, proposes to account for all animated existence by a theory of development starting in matter, ideas, or thought (all of which, however, it leaves vague and floating), holding that nature through successive upward gradations ultimately reaches self- consciousness in the human spirit, and thus also God himself comes to exist in the form of the general human consciousness, the world idea, the self- manifestation of the idea of God,' who is at once the manifestation and the moment of the process of the development and actualization of his substance as the absolute spirit” (Herzog, Real-Encyklop. v. 629). Nor has Rationalism failed to seize upon and pervert the Christian conception of development for its use. Leaving out of view and ignoring the nature of Christianity as a life, it acknowledges no life-principle in Christianity; consequently breaks with all genetic, traditionary, or historical processes, and proposes a progress of moral enlightenment which shall advance beyond Christ, the Church, and Revelation. Its processes and progress, which it calls development, starting in revolution, can present only a history of deterioration and corruption. The Christian idea of development, properly used, leaves no room for suchlike revolution and negative progress. Substantially' into this snare Prof. Bush has fallen, in the otherwise just and valuable discussion by which he introduces his work on the Resurrection (Anastasis, the Introduction, p. 13-29). The Roman Catholic convert, John Henry Newman, has also a theory of development, which, however, seems to be rather a development in the sphere of ideas than of facts of life; hence it is rather mechanical and philosophical than organic and Christian. It moves more in the region of subjective mental processes than in the objective essential life of Christianity. It is consequently of little actual account either as a polemic against the  Protestant idea of development, or as fixing on a firmer and more consistent basis the dogmas of the Roman faith, over into which he passed while his work (which actually marked his transition) was going through the press (Essay on the Developmnent of Christian Doctrine). The Roman theory can conceive of no development except in the way of progress that needs as such to be outwardly measured by referring itself to an outward infallible authority in the pope. But “such development requires no ‘infallible earthly head' for its direction and conduct, just as little as a living, oak needs to be built up by line and compass. An authority of this sort, supposed to supersede the free working of the intelligence and will of the Church itself, would be the source of petrifaction and stagnation only, not of development. This implies freedom, ethical activity, life poised upon itself as a principle and center. It is just the stability system which in every shape turns into mechanism and leads to popery” (Nevin, Mercersburg Review, 1:513, 514).

See, besides the works cited in the course of this article, Trench, Hulsean Lectures, 1845-46, lecture v; Lord's Theological and Literary Journal, April, 1854, art. vi; Hampden, Bampton Lectures for 1832, lect. viii; Soames, Latin Church during Anglo-Saxon Times, chap. xii; Craik, Old and New (N. Y. 1860), p. 226 sq.; Schaff, What is Church History (Philadel. 1846, 12mo); English Review, various articles in vols. iv, vi, ix, xi; Cunningham, Historical Theology, 1:210 sq.; American Presb. and Theol. Review, Oct. 1867, art. iv; Donaldson, Critical History of the first three Centuries.

## Devil[[@Headword:Devil]]

             (ὁ Διάβολος, of which the English term is but a variation). This term signifies one who travesties another's character for the purpose of injuring it, a slanderer, and is sometimes applied to any calumniator, e.g. a gossip- monger (1Ti 3:11; 2Ti 3:3; Tit 2:3); but it is spoken especially, by way of eminence, of the arch enemy of man's spiritual interest, whom the Jews represented as continually impugning the character of saints before God (comp. Job 1:6; Rev 12:10; Zec 3:1). SEE ACCUSER. In 1Pe 5:8, he is expressly called “the accuser (ἀντίδικος) “of the brethren,” with a reference to forensic usages. SEE ADVOCATE. The word is found in the plural number and adjective sense in 1Ti 3:11; 2Ti 3:3; and Tit 2:3. In all other cases it is used with the article as a descriptive name of Satan, except that in Joh 6:70, it is applied to Judas (as “Satan' to Peter in Mat 16:23), because they — the one permanently, and the other for the moment — were doing Satan's work. (On Joh 11:31, see Engelhard's Commentatio, Erf. 1794; “Hane, Schriferkl. p. 51-75; on Heb 2:14, Anon. De Diabolo, Gött. 1784; Oestmann, De loco 1Pe 5:8, Gryph. 1816). The name describes him as slandering God to man, and man to God. SEE DIABOLUS.

a. The former work is, of course, a part of the great work of temptation to evil; and is not only exemplified, but illustrated, as to its general nature and tendency, by the narrative of Genesis in. We find there that its essential characteristic is the representation of God as an arbitrary and selfish ruler, seeking his own good, and not that of his creatures. The effect is to stir up in man the spirit of freedom to seek a fancied independence; and it is but a slight step further to impute falsehood or cruelty to God. The success of the devil's slander is seen, not only in the scriptural narrative of the Fall, but in the corruptions of most mythologies, and especially in the horrible notion of the divine φθόνος, or envy, which ran through so many (see, e.g. Herod. 1:32; 7:46). The same slander is implied rather than expressed in the temptation of our Lord, and is overcome by the faith which trusts in God's love even where its signs may be hidden from the eye (comp. the unmasking of a similar slander by Peter in Act 5:4).

b. The other work, the slandering or accusing of man before God, is, as it must naturally be, unintelligible to us. The All-seeing Judge can need no accuser, and the All- Pure could, it might seem, have no intercourse with the Evil One. But, in truth, the question touches on two mysteries, the relation of the Infinite to the finite spirit, and the permission of the existence of evil under the government of him who is “the Good.” ‘As a part of these it must be viewed — to the latter especially it belongs; and this latter, while it is the great mystery of all, is also one in which the facts are proved to us by incontrovertible evidence. SEE SATAN.

The word “devil” also often stands, but improperly, in our version as a rendering of δαίμων, an impure spirit from the other world acting upon a human being. SEE DAEMON.

In Lev 17:7, the word translated “devil” is שָׂעַיר(saïr´, hairy), ordinarily a “goat,” but rendered “satyr” in Isa 13:21; Isa 34:14; probably alluding to the wood-daemons, resembling he-goats, supposed to live in deserts, and which were an object of idolatrous and beastly worship among the heathen. SEE SATYR.  The term rendered “devil” in Deu 32:17; Psa 106:37, is שֵׁד(shed, properly lord, Sept. and Vulg. demon), an idol, since the Jews regarded idols as demons that caused themselves to be worshipped by men. SEE IDOLATRY.

The belief of the Hebrews down to the Babylonian exile seems but dimly to have recognized either Satan or daemons, at least as a dogmatic tenet, nor had it any occasion for them, since it treated moral evil as a properly human act (comp. Genesis 3), and always as subjective and concrete, but regarded misfortune, according to teleological axioms, as a punishment deserved on account of sin at the hands of a righteous God, who inflicted it especially by the agency of one of his angels (2Sa 24:16; comp. 2Ki 19:35), and was accordingly looked upon as the proper author of every afflictive dispensation (Amo 3:6). Apparitions were part of the popular creed: there were beings inimical to mankind inhabiting solitudes, but not yet adopted in the association of religious ideas. SEE SPECTRE.

The Azazel (q.v.) is thought by many to have been held to be such a daemon; yet, if we grant even this, it still remains but an isolated being, one might almost say, a mere liturgical idea. Nevertheless, it cannot be denied that these representations were fitted to serve as introductory to dogmatic daemonology, when the belief was eventually carried out to its full conclusion. The period of the exile is the time of this development; and when also the Medo-Persian tenets of Ahriman and his emanations came into direct contact with the Israelitish faith, they exerted so powerful an influence in drawing out the national conceptions that the Amshaspands of the Zend-Avesta (q.v.) are strongly reflected in the Jewish angelology. Earlier, indeed, a Satan, so called by way of eminence, occasionally appears as the malicious author of human misfortune, but only under the divine superintendence: e.g. he incites David to a sinful act (1Ch 21:1); casts suspicions upon Job's piety (Job 1:6 sq.), and, with Jehovah's permission, inflicts upon him a lot gradually more severe to the utmost point of endurance; appears as the mendacious impeacher (ὁ κατήγωρ, Rev 12:10) of the high-priest Joshua before the Angel of God, but draws upon himself the divine malediction (Zec 3:1 sq.). Yet in all this he is as little like the Ahriman of the Zend-Avesta (Rhode, Heil. Sage, p. 182 sq.; Matthai, Religionsglaube d. Apostel, II, 1:171 sq.; Creuzer, Symbol. 1:705) as an indifferent prosecuting attorney-general or judicial superintendent commissioned by Jehovah: ill-will actuates him, and desire for the misery of the pious. Daemons are not mentioned in the  canonical books of the Old Test., unless (with many interpreters) we understand “the host of the high ones” in Isa 24:21 (צְבָא הִמָּרוֹם, army of the lofty, comp. Dan 8:10), of the evil angels (comp. Isa 14:12), and interpret the whole passage as referring to their punishment. SEE LUCIFER.

“In the Apocrypha, the old Hebrew notion of Jehovah's angels who allot disaster occurs but partially, and in case mishap overtakes the enemies of the pious, the angels are alluded to as auxiliaries and friends of the latter (2Ma 15:23 sq.), although we may search in vain such passages for a single mention of daemons. On the other hand, the books of Tobias and Baruch are full of representations concerning them (δαιμόνια), while they never refer to Satan. These beings dwell in waste places (Bar 4:35; Tob 8:3; comp. Sept. at Isa 13:21; Isa 34:14); also; ruins (Gemara, Berachoth, p. 16, Rabe's trans.; they are the heathen gods, Bar 4:7; comp. Sept. at Psa 95:5; 1Co 10:20); but mingle among men, take their abode in them as tormenting spirits (Tob. vi, 9), and can only be expelled by mystical means (Tob. 6:20). One of them, Asmodaeus (q.v.), is licentious (on the lust of daemons as being signified in Gen 6:2, see the book of Enoch, ch. vii, and the Testam. Reuben, c. 5, in Fabricii Pseudepigr. V. T. 1:530), falls in love with a beautiful maiden, and through jealousy kills her seven successive bridegrooms on the wedding night (Tob 3:8; comp. 6:15). In the took of Wisdom (ii. 24), the devil (ὁ διάβολος) comes plainly forward as an interpretation of the serpent that seduced Eve (Genesis in; the Targum of Jonathan actually names, at Gen 3:6, Sammael as the “angel of death,” מִלְאִךְ מוֹתָא: see Gerlach, De angelo mortis, Hal. 1734), and here the Zend-avestic parallel becomes more evident (the serpent was a symbol of Ahriman, Creuzer, Symbol. 1:724). Josephus knows nothing of Satan, but daemons (δαίμονες or δαιμόνια), souls of dead men (War, 7:6, 3), are with him tormenting spirits, which take possession of men (ib.), and inflict upon them severe, incurable diseases, particularly of a psychical character (Ant. 6:8, 2; 11, 3, in explanation of 1Sa 16:14). Their expulsion can be effected (see Gemara, Berachoth, p. 28, Rabe's tr.) by magical formulae (Ant. 8:2, 5) and mystical means (War, 7:6, 3). Such daemoniacs (δαιμονιζόμενοι) are, as is well known, mentioned in the gospels, and Jesus restored many of them by a simple word. SEE POSSESSED (WITH A DEVIL).

But perhaps the daemonology of the New Test. is exhibited in a more strictly dogmatic light than any other. The daemons have Satan as their chief (ἄρχων, Mat 12:24), dwell in men as “unclean spirits”  (πνεύματα ἀκάθαρτα or πονηρά, Mat 12:43; Luk 8:2; Luk 10:20; Luk 11:24; Eph 6:12; one inferior to the other, Luk 11:26), and induce maladies as “spirits of infirmities”' (πνεύματα ἀσθηνειῶν, Luk 8:2; Luk 13:11; comp. 1Co 5:5; 1Ti 1:20). They appear in association with Satan in the Apocalypse (Rev 12:7; Rev 12:9; Rev 16:13 sq.). Satan himself (ὁ Σατανᾶς, ὁ Διάβολος, ὁ πονηρός, Βεελζεβούλ, SEE BEELZEBUB, Βελίαλ [בְּלַיִּעִל] or Βελίαρ, 2Co 6:15 SEE BELIAL ), is the originator of all wickedness and mischief (Luk 10:19; Luk 13:16; Luk 22:31; Act 5:3; 2Co 11:3; Eph 2:2), therefore the opponent (ὁ ἐχθρος) of the kingdom of God (Mat 13:39; Luk 10:18; Luk 22:3 sq.; for whose subjugation Christ came, Joh 12:31; Joh 14:30; Joh 16:11), and the tempter (ὁ πειράζων) of the faithful (1Co 7:5; 1Th 3:5; 1Pe 5:8 sq.), as Jesus himself was tempted by him in the beginning of his ministry (Matthew 4). Satan's first act towards mankind was the leading of Eve into sin (2Co 11:3; comp. Rev 12:9; Joh 8:44), and so he became the originator and king of death (1Co 15:26; Heb 2:14; the Sammaell', סַמָּאֵל, of the later Jews, see Buxtorf, Lex. Chald. col. 1495). He and his angels (Rev 12:9; comp. 2Co 12:7), i.e. apparently the daemons, were originally created good (inasmuch as from the hand of God only good can come, but against him, the Creator of the universe, no opposing being could originally exist); but through their own fault they fell (Joh 8:44 [?]; 2Pe 2:4; Jud 1:6); yet they rule in the kingdom of darkness (Eph 6:12; comp. Col 1:13; roving about in the atmosphere, Eph 2:2), as well as over all mankind alienate from God (ὁ κόσμος, as κοσμοκράτορες, Eph 6:12; but Satan as ἄρχων τοῦ κόσμου τούτου or θεὸς τοῦ αἰῶνος τούτου, Joh 12:31; Joh 14:30; Joh 16:11; 2Co 4:4; Eph 2:2), although destined to a future fearful sentence (2Pe 2:4; Jud 1:6), when Christ shall appear to overthrow the kingdom of Satan (1Jn 2:8); indeed, Satan has already through him received his condemnation (Joh 12:31; Joh 16:11; comp. Heb 2:14). The later speculations of the Jews on the subject of Satan and daemons may be seen in Eisenmenger (Entdeckt. Judenth. ii, c. 8, p. 408 sq.). The Targums often introduce Satan into the O.T. text; in fact, whenever an opportunity presents itself (e.g. Jonath. on Exo 32:19; Lev 9:2). On this subject, see especially Mayer, Historia Diaboli (2d ed. Tub. 1780); Ode, De angelis  (Traj. ad Rh. 1739), sect. 4, p. 463 sq.; Schmidt, in his Biblioth. fiur Krit. u. Exegese, 1:525 sq. (“Comparison of the New.-Test. daemonology with the Zendic books”); Winzer, De daemonologia in N.T. proposita (Viteb. 1812, Lips. 121, incomplete); Matthai, Religionsglaube der Apostel, II, 1:98 sq.; Colln, Bibl. Theol. 1:423 sq.; 2:69 sq.; 229 sq.; M. Stuart, in the Bibliotheca Sacra (1843), 1:120 sq. SEE ANGEL; SEE EXORCISM; SEE SATAN.

## Devil Worship[[@Headword:Devil Worship]]

             The ancient Hebrews are distinctly charged with this sin in Deu 32:17, "They sacrificed unto devils, not to God." In later times they spoke of all false gods as devils, in consequence of the hatred which they bore to all kinds of idolatry, and we find them calling the chief deity of the Phoenicians Beelzebub (q.v.), the prince of devils.

Among the aboriginal races of India, remnants of which are still to be found in what are called the Hill tribes, inhabiting the forests and mountain fastnesses. devil-worship has always been widely prevalent. The evil spirits among these people are propitiated by means of bloody sacrifices and frantic dances. This form of worship also prevails in one form or another in Ceylon, on the coast of Malabar, among the Ugrian races of Siberia, and the Hill tribes on the south-western frontier of China. Devil-worship is also charged against the Yezidees (q.v.). SEE SHAMANISM.

## Devil, In Art [[@Headword:Devil, In Art ]]

             Representations of the devil as the final tormentor of men belong to mediaeval rather than to primitive art.

Probably the earliest existing representation of hell is in the mosaics of Torcello, as that painted by Methodins, even if its story be true, has perished. In early art the devil generally appears in the form of a serpent as the tempter of man in this world. Didron, however, in the Iconographie du Serpent, mentions a gnostic combination of human and serpentine form, with leonine head and face, derived from the ancient Egyptian symbol of a lion-headed serpent. 'The human, being predominant, appears an anticipation of the personified serpent of the middle ages. The Gothic or medieval representations seem to begin in Italy with the fiend in the Chase of Theodoric, which, till lately destroyed by gradual and wanton mischief, adorned the front of San Zenone in Verona.  In the Laurentian MS. of Rabula (A.D. 587) there is an extraordinary representation of the deemoniacs of Gadara, just delivered from their tormenting spirits, who are fluttering away in the form of little black humanities of mischievous expression

## Devil-worshippers[[@Headword:Devil-worshippers]]

             SEE YEZIDEES.

## Devoted thing[[@Headword:Devoted thing]]

             SEE ANATHEMA.

Devotee, “in the primary sense of the word, means a person wholly given up to acts of piety and devotion; but it is usually understood, in a bad sense, to denote a bigot or superstitious person — one addicted to excessive and self-imposed religious exercises.” — Buck, Theol. Dictionary, s.v.

## Devoti, Giovanni[[@Headword:Devoti, Giovanni]]

             an Italian theologian, was born at Rome in July 1744. At the age of twenty he was made professor of canon law in the collegethere, and published, the following year, a treatise called De Notissimis in Jure Legibus. He was  made bishop of Anagni in 1789, and also of Carthage, in partibus infidelium; next secretary of briefs to the princes, and camerarius, and finally consulter to the Congregation of the Immunity. He accompanied Pius VII to France, at the consecration of the emperor Napoleon, and was subsequently connected with the prelates of the society of the Index. He died at Rome, September 18, 1820. His principal work is entitled Institutiones Canonicae (Rome, 1785; often reprinted). Devoti also undertook a Jus Canonicum Universum, of which only three volumes have been published (Rome, 1803, 1804, 1817). See Hoefer, Nouv. Biog. Generale, s.v.

## Devotion[[@Headword:Devotion]]

             (Lat. devoveo, to give up one's self wholly to any object). “It is employed to mean either, 1, that religious habit of the mind which is otherwise called devoutness; or, and more commonly, 2, the expression of such a state of mind in particular acts and instances of a religious nature. A spirit of devotion is one of the greatest blessings, and the want of it one of the greatest misfortunes, which a Christian can experience. When it is present, it gives life to every act of worship we perform; it renders every such act interesting and comfortable to ourselves. It is experienced in our most retired moments; in our beds, in our closets, our rides, and our walks. It is felt within us when we are assembled with our children and servants in family prayer. It leads us to church, to the congregation of our fellow- Christians there assembled. In an especial manner it accompanies us in our joint offices of religion, and it returns us to our homes holier, happier, and better. But that which greatly enhances its value to every anxious Christian is that it affords to himself a proof that his heart is right towards God. When it is followed by an abstinence from sin and endeavors after virtue, by avoiding evil and doing good, the proof and the satisfaction to be drawn from it are complete. Wherever the vital and unadulterated spirit of  Christian devotion prevails, its immediate objects will be to adore the perfections of God; to entertain with reverence and complacence the various intimations of his pleasure, especially those contained in holy writ; to acknowledge our absolute dependence on and infinite obligations to him; to confess and lament the disorders of our nature and the transgressions of our lives; to implore his grace and mercy through Jesus Christ; to intercede for our brethren of mankind; to pray for the propagation and establishment of truth, righteousness, and peace on earth; in fine, to long for a more' entire conformity to the will of God, and to breathe after the everlasting enjoyment of his friendship. The effects of such a spirit, habitually cherished and feelingly expressed before him, must surely be important and happy. Among these may be reckoned a profound humility in the sight of God, a high veneration for his presence and attributes, an ardent zeal for his worship and honor, a constant imitation of our Savior's divine example, a diffusive charity for men of all denominations, a generous and unwearied self-denial, a total resignation to Providence, an increasing esteem for the Gospel, with clearer and firmer hopes of that immortal life which it has brought to light” (Paley, Sermons, Ser. vi).

## Dew[[@Headword:Dew]]

             (טִל, tal, gentle moisture; Gr. δρόσος) is mentioned as falling in the East (Maundrell, p. 77; Robinson, 3, 479), e.g. in Babylon (Dan 4:12; Dan 4:22), likewise in Palestine during the summer nights (Bar 2:25), so heavy as to wet like a mode ate rain (Son 5:2; Jdg 6:38), the absence of which it somewhat supplies (Sir 18:16; Sir 43:22), greatly cooling the earth heated by day (comp. Curt. 7:5, 5), and refreshing vegetation (Hasselquist, p. 264; Volney, 1:51; Rosenmuller, Mlorgenl. 1:122). Thus it is coupled in the divine blessing with rain, or mentioned as a prime source of fertility (Gen 27:28; Deu 33:13; Zec 8:12), and its withdrawal is attributed to a curse (2Sa 1:21; 1Ki 17:1; Hag 1:10). SEE IRRIGATION.

The value of this blessing cannot be adequately appreciated by the Western reader; but in Palestine, and indeed throughout Western Asia, rain rarely if ever falls from April to September, and the heat of the sun being at the same time very strong, all vegetation would be parched and dried up were it not for the copious dews which fall during the night and completely moisten the ground, keeping in a fertile condition lands which would  otherwise be sterile and desolate. But all this moisture evaporates with astonishing rapidity as soon as the sun has risen. It seems that the advantage of these abundant dews is not generally enjoyed except in regions more or less hilly or elevated, or in confined valleys. In extensive open plains and deserts, it does not seem that any copious dews fall in summer. But in such tracts no men can inhabit except the wandering tribes, and towns and villages are only found on the banks of natural or artificial streams; nor, unless in the same situations, is any cultivation attempted where there are no night dews in summer to compensate for the want of rain (Kitto, Pict. Bible, note on Gen 27:28). SEE FLEECE.

The various passages of Scripture in which dew is mentioned, as well as the statements of travelers, might, however, unless carefully considered, convey the impression that in Palestine the dews fall copiously at night during the height of summer, and supply in some degree the lack of rain. But we find that those who mention dews traveled in spring and autumn, while those who traveled in summer make no mention of them. In fact, scarcely any dew does fall during the summer months — from the middle of May to the middle of August; but as it continues to fall for some time after the rains of spring have ceased, and begins to fall before the rains of autumn commence, we may from this gather the sense in which the scriptural references to dew are to be understood. Without the dews continuing to fall after the rains have ceased, and commencing before the rains return, the season of actual drought, and the parched appearance of the country, would be of much longer duration than they really are. See DROUGHT. The partial refreshment thus afforded to the ground at the end of a summer without dews or rains, is of great value in Western Asia, and would alone explain all the Oriental references to the effects of dew. This explanation is of further interest as indicating the times of the year to which the scriptural notices of dew refer; for as it does not, in any perceptible degree, fall in summer, and as few would think of mentioning it in the season of rain, we may take all such notices to refer to the months of April, May, part of August, and September (Kitto, Phys. Hist. of Palest. p. 301). SEE SEASONS.

Dew, as consisting of innumerable drops, is put as the symbol of multitude (2Sa 17:12); thus, in Psa 110:3, from the womb of the morning shall be to thee the dew of thy youths, i.e. the youth of thy people, numerous and fresh as the drops of the morning dew, shall go forth to fight thy battles (comp. Mic 5:6). It becomes a leading object in prophetic  imagery by reason of its penetrating moisture without the apparent effort of rain (Deu 32:2; Job 29:19; Psa 133:3; Pro 19:12; Isa 26:19; Hos 14:5; Mic 5:7). It is mentioned as a token of exposure in the night (Son 5:2; Dan 4:15; Dan 4:23; Dan 4:25-33; Dan 5:21). Also the morning dew is the symbol of something evanescent (Hos 6:4; Hos 13:3). From its noiseless descent and refreshing influence, dew is sometimes made an emblem of brotherly love and harmony (Psa 133:3). SEE RAIN.

## Dewa-lokas[[@Headword:Dewa-lokas]]

             the six celestial worlds which the Buddhists believe to be situated between the earth and the Brahma-lokas. In these worlds, where there are numberless mansions inhabited by the Devas (q.v.), perfect happiness is enjoyed. See Hardy, Eastern Monachism.

## Dewales[[@Headword:Dewales]]

             the name given to temples in Ceylon in which Brahminical deities are worshipped. Entrance to them is forbidden to Europeans. "In the sanctum are the armlets or foot-rings of Pattine, or the weapons of the other deities, with a painted screen before them; but there are no images, or none that are permanently placed; in some' of the ceremonies temporary images are made of rice, or of some other material equally perishable." — Hardy, Eastern Monachism, page 201.

## Dewar, Daniel, LL.D[[@Headword:Dewar, Daniel, LL.D]]

             a Scotch-clergyman, a native of Glen-Dochart, was educated at an Independent college in England; licensed by the presbytery of Mull in November, 1812; ordained missionary at Strontian, September 24, 1813; elected minister at Greyfriars' Church, Aberdeen, July 13, 1814; admitted to the professorship of moral philosophy in King's College, June 4, 1817, which he held in conjunction with the living of Greyfriars; promoted to Tron Church, Glasgow, in 1819; made principal of the university and Marischal College, Aberdeen, and resigned his charge in November, 1832. He died at Over-Durdie, May 28,1867, in his eightieth year. See Fasti Eccles. Scoticanae 2:12; 3:476.

## Dewey, Orville, D.D[[@Headword:Dewey, Orville, D.D]]

             a Unitarian minister, was born March 28, 1794. He graduated at Williams College in 1814; studied theology at Andover from 1816 to 1819, and soon after was Dr. Channing's assistant. In 1823 he became pastor of the Unitarian Church at New Bedford, Mass., and in 1835 came to the Second Unitarian. Church at New York. Ill-health led him to resign his pastorate in 1848, and to retire to his farm in Sheffield, Mass. There he prepared two courses of lectures for the Lowell Institute in Boston. From 1858 to 1862 he was pastor of the new South Church in Boston. He died at Sheffield, March 21, 1882. Dr. Dewey published, Letters on Revivals: — Discourses on Human Nature: — The Two Great Commandments, in sermons (N.Y. 1876). (B.P.)

## Dews, in Persian Mythology[[@Headword:Dews, in Persian Mythology]]

             The Dews of the teachings of Zoroaster are not personifications of the good, but of the physical and moral evil, formed to combat with the beings of light created by Ormuzd. Thus Ahriman set over against the seven Amshaspands of Ormuzd the seven Erzdews. From these, the highest beings of the kingdom of darkness, downward, there is just as great a number of harmful daemons as of good, friendly genii. The supreme Dews have creative powers; their names are Ahriman, Ashmoph, Eghetash, Boshasp, Astujad, Tarik, Tosius; also the following, Ander, Savel, Tarmad, and Zarej. Many others are mentioned in the poetical and moral works of the Persians. An exceptional class are the Peris — light, airy beings of extraordinary beauty, living in the upper regions on the perfume of the flowers. They are fallen spirits, but the way to paradise is open to them, as also to Ahriman, if they reform.

## Dexiolabus[[@Headword:Dexiolabus]]

             SEE SPEARMAN.

## Dexter, Flavius Lucius[[@Headword:Dexter, Flavius Lucius]]

             a Spanish theologian, the son of St. Pacian, bishop of Barcelona, lived about the year 400. He was appointed, at the age of thirty, praefect of the prtetorium, by the emperor Honorius, but soon resigned this dignity and retired to his native country, where he was made governor of Toledo. He  wrote a Chronicle, of which Jerome speaks. This chronicle was for a long time supposed to be lost, when the Jesuit Jerome de Higuera announced that he had discovered a MS. in the library of Fulda. This MS. was brought by Torialba to Calderon, who published it under the title Fragmentum Chronici F.L. Dextri, cum Chronico Marci Maximi, etc. (Saragossa, 1619; reprinted in Seville in 1627, in Lyons the same year, and by Nicholas Antonio in his Bibliotheca Hispana Vetus). It is generally supposed, however, that the Chronicle published by Calderon was a manufacture of Higuera. See Hoefer, Nouv. Biog. Generale, s.v.

## Dexter, Henry Martyn, D.D[[@Headword:Dexter, Henry Martyn, D.D]]

             an eminent Congregational minister, was born at Plympton, Mass.. Aug. 13, 1821. He graduated from Yale College in 1840, and from Andover Theological Seminary in 1844. He then became pastor of a church in Manchester, N.H., and in 1849 of what is now Berkeley Street Church, Boston. In 1851 he became connected with the Congregationalist, and in 1867 its editor. He died at New Bedford, November 13, 1890. A complete list of his writings will be found in Appletons' Cyclop. of Amer. Biography, s.v. His chief work is Congregationalism as Seen in its Literature (1880), which has a bibliography of 7500 titles. At the time of his death he had nearly completed a History of the Pilgrims, in the preparation of which he visited England seventeen times.

## Dexter, Henry V., D.D[[@Headword:Dexter, Henry V., D.D]]

             a Baptist minister, was born at Wayne, Maine, April 3, 1815. He graduated from Waterville College, now Colby University, in 1842, and from the Newton Theological Institution in 1845. He was ordained in Brookline, Massachusetts, September 7, the same year, and was pastor of the Second Baptist Church in Calais, Maine, until 1854. His next pastorate was in Augusta, until 1860, and a second time in Calais. For two years (1870-72) he was at Kennebunkport, and then accepted a call to Baldwinsville, Mass., where he died July 1884. See Cathcart, Baptist Encyclop. page 332. (J.C.S.)

## Deyling Salomon[[@Headword:Deyling Salomon]]

             a German theologian, was born Sept. 14, 1677, at Weida, in Voigtland. He struggled amid poverty to gain his elementary education, and completed his studies at the University of Wittenberg, where he became master in 1699.  In 1703 he became adjunct in the faculty of philosophy, and in 1710 doctor in theology. In 1716 he was made general superintendent at Eisleben, in 1720 pastor in the Nicolaikirche at Leipsig, and during the rest of his life was professor of theology there. He died August 5, 1755. He wrote Dissert. de corrupto Ecclesice Romanae statu ante Lutherum, etc. (Wittenberg, 1734, 4to); Observationes Sacrce (Leips. 1735-39, 3d edit. 5 vols. 4to), containing illustrations and critical remarks upon difficult parts of Scripture; also Observationes Miscellanex (Leips. 1736, 4to), on questions of exegesis and Church history; Observationum Sacrarum pars v (Leips. 1748, 4to). For a list of his writings (39 in number), see Doering, Die gelehrten Theologen Deutschlands, 1:322.

## Deza, Diego[[@Headword:Deza, Diego]]

             a Dominican and second grand inquisitor of Spain, was born in 1444 at Toro, in Leon. In 1479 he succeeded Peter of Osma as professor of theology in the University of Salamanca; in 1494 was made bishop of Zamora; in 1496 bishop of Salamanca; in 1497 was elevated to the episcopal see of Jaen, which he occupied till 1500, when he was appointed bishop of Palencia. In 1505 he became archbishop of Seville, after having been previously appointed successor of Torquemada; and in 1523 was made archbishop of Toledo and primate of Spain. While on his way to Toledo he died, June 9, 1523, leaving Defensorium Thomae Aquinatis (Seville, 1491; Paris, 1514). A complete edition of his works was published at Madrid in 1576. See Llorente, Histoire de l'Inquisition d'Espagne (Paris, 1818), 1:289 sq., 330 sq.; 4:253 sq.; Prescott, History of the Reign of Ferdinand and Isabella (Lond. 1862), 1:359; 2:291, 319; Hefele, Cardinal Ximenes (2d ed. Tubingen, 1851), 276 sq., 351 sq., 359; Rodrigo, Hist. Verdadera de la Inquisicion (Madrid, 1877); 2:116 sq., 205 sq., 235 sq., 245 sq.; Gams, Zur Geschichte der spanischen  Staatsinquisition (Regensburg, 1878), page 56 sq.; Hundhausen, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Deza, Pedro[[@Headword:Deza, Pedro]]

             a Spanish prelate, was born at Seville, February 24, 1520. He studied at Salamanca, where he obtained a chair as professor of law; afterwards became official of Compostella, auditor of Valladolid, archdeacon of Calatrava, member of the inquisition, and finally president of Grenalaa in 1569. He obtained the cardinal's hat in 1578, went to Rome two years later, and died there, August 27, 1600. See Hoefer, Nouv. Biog. Generale, s.v.

## Dharma[[@Headword:Dharma]]

             the teachings of Gotama Buddha, or the system of truth among the Buddhists. It is one of the three gems or great treasures which they prize above all other objects. It consists of several portions, which, when collected together, were divided into two principal classes, called Suttani and Abhidhammani. These are again divided into three collections, called, in the Singhalese, Winaya, or discipline; Sutra, or discourses; and Abhidharma, or pre-eminent truths. These collections are called Pitakas, one version of which consists of about four thousand five hundred leaves. These are bound up in various sizes to suit the convenience of those using them. The Dharma is literally worshipped, and the books are usually kept wrapped up with the utmost care in cloth. Whenever the Buddhist speaks of these sacred books he adds an epithet of honor. Sometimes they are placed upon a rude kind of altar by the road-side, that those who pass by may put money upon it in order to obtain merit. The Dharma is considered as perfect, having nothing superfluous and nothing wanting. — Hardy, Eastern Monachism, pages 167,192. See BANA.

## Diabolus[[@Headword:Diabolus]]

             the Lat. form of the Gr. διάβπλος, Engl. “devil,” i.e. properly an accuser, a calumniator. We rarely meet with this word in versions of the Old Testament. Sometimes it answers to the Hebrew Belial, sometimes to Satan. The Eblis of the Mohammedans is the same with our Lucifer; and the name is similar to that of Diabolus. The Mussulmans call him likewise Azazel, which is the Scripture name for the scape-goat, and is probably the Azazel of the Book of Enoch (q.v.). They maintain that Eblis was called by this name, signifying perdition, or refractory, which is nearly the meaning of Belial, because, having received orders to prostrate himself before Adam, he would not comply under pretense that, being of the superior nature of fire, he ought not to bend the knee to Adam, who was formed only of earth. Diabolus sometimes signifies the devil, as Wisdom of Solomon 2:24: sometimes an accuser, an adversary who prosecutes before the judges, as Psa 109:6; Ecclesiastes 21:27. SEE DEVIL.

## Diacenism[[@Headword:Diacenism]]

             (Gr. διά, through, and καινός, new), a name formerly given by the Greek Church to the week after Easter, as being the Renovation or first week of the festival of our Saviour's resurrection. On the fifth day of that week the patriarch of Constantinople, along with the bishops and principal clergy, were formerly accustomed to begin the day's services with a ceremony in the imperial palace in honor of the emperor.

## Diaconate[[@Headword:Diaconate]]

             the office or order of a deacon (q.v.).

## Diaconia[[@Headword:Diaconia]]

             (1) The name given to the places where food and alms were distributed to the poor by the deacons of the Church of Rome, consisting of a hall in which the distributing took place, and an oratory or chapel annexed. Over each diaconia a deacon presided, and the archdeacon superintended them all. The original diaconia has given place to another plain, where the hall is dispensed with, and the chapel has become a church; of these there are now fourteen, each assigned to a cardinal-deacon.

(2) The word was also used, as by Gregory the Great (Ep. ad Joann, 24), for. that part of the deacon's office which consisted in dispensing food and money to the poor.

(3) The word was used for monastic almsgiving in the earlier days of monachism. Diacoillca, certain short prayers in the liturgy recited by the deacons, called also εἰρηνικά, as being prayers for peace.

## Diaconicum[[@Headword:Diaconicum]]

             (Gr. and Lat.). This word has different significations in ecclesiastical authors. Sometimes it is taken for that part of the ancient church in which the deacons used to sit during the performance of divilfe service, namely, at  the rails of the altar; sometimes for a building adjoining to the church, in which the sacred vessels and habits were laid up; sometimes for that part of the public prayers which the deacons pronounced. Lastly, it denotes an ecclesiastical book, in which are contained all things relating to the duty and office of a deacon, according to the rites of the Greek Church.

## Diaconoftchins[[@Headword:Diaconoftchins]]

             a sect of Raskolniks (q.v.), or dissenters from the Russo-Greek Church. They derived their name from the διάκονος or deacon Alexander, their founder. He belonged to the Church at Veska, but separated from it in 1706, in consequence of a dispute which had arisen relative to some ecclesiastical ceremonies.

## Diadem[[@Headword:Diadem]]

             is the rendering of several Heb. words in the Auth. Vers. of the Bible: מַצְנֶפֶת(mitsne'pheth, something wrapped around the head) — spoken of the tiara of a king (“diadem,” Eze 21:26), elsewhere of the turban of the high-priest (“mitre”); צָנַיּŠ(tsaniph', something wound about the head), spoken of the turban of men (“diadem,” Job 29:14), of women (“hood,” Isa 3:23), of the high-priest (“mitre,” Zec 3:5), and the tiara of a king (“diadem,” Isa 62:3, where the text reads צָנוּŠ, tsanuph'), and, צְפַירָה(tsephirah', a circlet), spoken of a royal tiara (“diadem,” Isa 28:5). SEE HEAD-DRESS. All these terms occur in poetical passages, in which neither the Hebrew nor the English words appear to be used with any special force, except the first. SEE MITRE. But in Greek the distinction between διάδημα (only Rev 12:3; Rev 13:1; Rev 19:12), or diadem, as the badge of royalty, and (στέφανος, or crown, as a conventional mark of distinction in private life, is carefully observed (see Trench, Synonymes of the New Testament, p. 112 sq.). SEE TURBAN.

What the “diadem” of the Jews was we know not. That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied behind, the invention of which is attributed to Liber (Plin. Hist. Nat. 7:56, 57). Its color was generally white (Tacitus, Ann. 6:37; Sil. Ital. 16:241); sometimes, however, it was of blue, like that of Darius, caerulea fascia albo distincta (Q. Curt. 3, 3; 6:20; Xenoph. Cyr. 8:3, 13), and it was sown with pearls or other gems (Zec 9:16; Gibbon, 1:392), and enriched with gold (Rev 9:7, where, however, the text has στέφανος). It was peculiarly the mark of Oriental sovereigns (1Ma 13:32, τὸ διάδημα τῆς Α᾿σίας), and hence the deep offense caused by the attempt of Caesar to substitute it for the laurel crown  appropriated to Roman emperors (Cicero, Phil. 2:34); when some one crowned his statue with a laurel-wreath (candida fascia praeligatam), the tribunes instantly ordered the fillet or diadem to be removed and the man to be thrown into prison (Sueton. Caes. 79). Caligula's wish to use it was considered an act of insanity (Sueton. Cal. 22). Heliogabalus only wore it in private. Antony assumed it in Egypt (Flor. 4:11), but Diocletian (or, according to Aurel. Victor, Aurelian) first assumed it as a badge of the empire. Representations of it may be seen on the coins of any of the later emperors (Tillemont, Hist. Imp. 3, 531). A crown was used by the kings of Israel even in battle (2Sa 1:10; similarly it is represented on coins of Theodosius as encircling his helmet); but in all probability this was not the state crown (2Sa 12:30), although used in the coronation of Joash (2Ki 11:12).

Kitto supposes that the state crown may have been in the possession of Athaliah; but perhaps we ought not to lay any great stress on the word נֶזֶר in this place, especially as it is very likely that the state crown was kept in the Temple. In Est 1:11; Est 2:17, we have כֶּתֶר(Sept. κίταρις, κίδαρις) for the turban (στολὴ βυσσίνη, 6:8) worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favor (8. 15, διάδημα βύσσινον πορφυροῦν). The diadem of the Persian king differed from that of others in having an erect triangular peak (κυρβασία, Aristoph. Av. 487; Suid. s.v. τιάρα; and Hesych.). Possibly the כִּרְבְּלָאof Dan 3:21 is a tiara (as in Sept., where, however, Dmusius and others invert the words καὶ τιάραις καὶ περικνημῖσι), A. V. “hat.” Some render it by tibiale or calceamentum. Schleusner suggests that κρώβυλος may be derived from it. The tiara generally had pendent flaps falling on the shoulders. (See Paschalius, de Corona, p. 573; Brissonius, de Regn. Pers. etc.; Layard, 2:320; Scacchus, Myrothec. 3, 38; Fabricius, Bibl. Ant. 14:13). The words סְרוּחֵי טְבוּלַים, “exceeding in dyed attire upon their heads,” in Eze 23:15, mean long and flowing turbans of gorgeous colors (Sept. παράβαπτα, where a better reading is τιάραι βαπταί). SEE CROWN.

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

             SEE NIMBUS.

## Diadochus[[@Headword:Diadochus]]

             bishop of Photia or Photiae (Epirus), lived about 460. Photius says (Cod. 201) that he had read a book of this bishop, containing ten definitions and a hundred chapters. Although this book has not come down unto our time,  yet we have a translation from the Greek into Latin, made by the Jesuit Turrien under this title, S. Diadochi Episcopi Photiaes, Capita Centum de Pefectionae Spirituali, etc. (Florence, 1570; reprinted several times); but there is no evidence as to its authenticity. See Hoefer, Nouv. Biog. Generale, s.v.

## Diadochus, Marcus[[@Headword:Diadochus, Marcus]]

             a Greek theologian, who probably lived in the 4th century. Nothing is known of him except that he was the author of a small work against the Arians, entitled Τοῦ μακαρίου τοῦ Διαδόχου κατὰ Α᾿ρειανῶν λόγος (Beati Marci Diadochi Sernmo contra Arianos), and published by J. K. Wetstein as an appendix to his edition of Origen's De Oratione (Basel, 1694, 4to; reprinted, with a new Latin translation, in the Bibliotheca Patrum of Galland, vol. v). Some writers suppose that Diadochus was one of two Egyptian bishops by the name of Mark who were banished by the Arians during the patriarchate of George of Cappadocia, restored during the reign of Julian, and mentioned in a letter of Athanasius to the Antiochians as being present at the synod held at Alexandria in 362. According to the conjecture of Galland, Mark Diadochus was one of two bishops named Mark who were ordained priests by Alexander, the predecessor of Athanasius, and exiled by the Arians; the one to the great oasis (Upper Egypt), the other to the oasis of Ammon. It may be that these two Marks were the same as the two preceding ones. — Hoefer, Biographie Generale, 14:21.

## Diagoras Of Melos[[@Headword:Diagoras Of Melos]]

             a Greek philosopher, was surnamed tle Atheist, and lived in the time of Socrates and Aristophanes. He must have removed from his native island to Athens before the performance of the Clouds of Aristophanes, B.C. 423, for he is alluded to in that piece as one well known to the Athenians. He attacked the Eleusinian mysteries, and ridiculed the popular religion. He was a disciple of Democritus of Abdera. In 411 he was accused of impiety, but the real trouble was his politics. He left the city, fearing the result of a trial, and was condemned to death by the court. He died at Corinth. His works are lost.

## Dial[[@Headword:Dial]]

             (מִעֲלוֹת, maaloth'; the plur. of an ascent, as it is sometimes rendered; Sept. ἀναβαθμοί, Vulg. horologium), a method of measuring time employed by Ahaz (2Ki 20:11; Isa 38:8). The word is the same as that rendered “steps” in Exo 20:26; 1Ki 10:19, and “degrees” in 2Ki 20:9-11; Isa 38:8, where, to give a consistent rendering, we should read with the margin the “degrees” rather than the “dial” of Ahaz. In the absence of any materials for determining the shape and structure of the solar instrument, which certainly appears intended, most interpreters follow the most strictly natural meaning of the words, and consider, with Cyril of Alexandria and Jerome (Comm. on Isa 38:8), that the maaloth were really stairs, and that the shadow (perhaps of some column or obelisk on the top) fell on a greater or smaller number of them according as the sun was low or high. The terrace of a palace might easily be thus ornamented. Dr. Adam Clarke, in his Commentary on 2Ki 20:10-11, however, gives some ingenious illustrations, accompanied  by a diagram, and others may be seen in Calmet's Dictionary, s.v. SEE DEGREE.

The invention of the sun-dial belongs most probably to the Babylonians. Herodotus affirms that the Greeks derived from them the pole (πόλος, supposed to mean the dial-plate), the gnomon, and the division of day into twelve parts (ii. 109). Vitruvius also ascribes the most ancient form of the dial, called hemicycle, to Berosus the Chaldsean (ix. 9), though he probably means no more than that he introduced it into Greece. Certainly those Greeks to whom Vitruvius ascribes inventions or improvements in dialling can all be proved to have had communication, more or less remote, with the Chaldaeans. The first mention in Scripture of the “hour” is made by Daniel, at Babylon (Dan 3:6), although it is possible that Psa 102:11; Psa 109:23, may contain allusion to the progress of a shadow as measuring diurnal time. The Greeks used the dial before the Romans; and with regard to the Egyptians, “there are no indications in the sculptures to prove the epoch when the dial was first known in Egypt” (Wilkinson, Anc. Egyptians, 3, 342). It has been suggested that the חִמָּנַים, “images,” of Isa 17:8; Isa 27:9; Eze 6:4; Eze 6:6, rendered in the margin “sun- images,” were gnomons to measure time (Jahn, Archaol. I, 1:539), but there seems no adequate ground for this theory. On the mode of regulating time among the Greeks and Romans, see Smith's Dict. of Class. Ant. s.v. Horologium. SEE TIME.

The circumstances connected with the dial of Ahaz (2Ki 20:11; Isa 38:8), which is perhaps the earliest of which we have any clear mention, entirely concur with the derivation of gnomonics from the Babylonians. Ahaz had formed an alliance with Tiglath-pileser, king of Assyria (2Ki 16:7; 2Ki 16:9); he was a man of taste, and was ready to adopt foreign improvements, as appears from his admiration of the altar at Damascus, and his introduction of a copy of it into Jerusalem (2Ki 16:10). “The princes of Babylon sent unto him to inquire of the wonder that was done in the land” (2Ch 32:31). Hence the dial also, which was called after his name, was probably an importation from Babylon. Different conjectures have been formed respecting the construction of this instrument. Grotius follows the Rabbins in describing it  as “a concave hemisphere, with a globe in the midst, the shadow of which fell on the different lines engraven in the concavity of the hemisphere, these lines being twenty-eight in number.” Mr. Taylor (in Calmet's Dict.) discovered some representations of ancient dials, one of which was found at Herculaneum, and was probably originally from Egypt, which he conceives to answer, in many respects, to the circumstances of the sacred narrative (see also Kitto, Pict. Bible, note on 2Ki 20:11). The subjoined figures seem to apply to the description of the dial of Berosus given by Vitruvius (ix. 9), “a half circle hollowed into the stone, and the stone cut down to an angle.” This kind of sun-dial was portable, and did not require to be constructed on or for a particular spot, to which it was subsequently confined, and, therefore, one ready-made might easily be brought on a camel from Babylon to Ahaz. If the instrument used in this instance were brought from Babylon, we see the reason why the king of Babylon was so peculiarly interested in the event (2Ki 20:12). SEE AHAZ.

The chief difficulty in the case of the dial of Ahaz is to understand what is meant by the peculiar terms in which it is expressed, מִעֲלוֹת אָחָז, the degrees or steps of Ahaz. They may mean lines or figures on a dial-plate, or on a pavement, or the steps to the palace of Ahaz. or some steps or staircase he had erected elsewhere (see Carpzov, Apparat. Historic. Crit. Lips. 1748, p. 352, etc.). The Sept. in Isaiah reads ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρός σου, “the steps or stairs of the house of thy father.” Josephus also says “steps or degrees in his house” (Ant. 10:2, 1). The Chaldee renders the passage in Kings, אֶבֶן שָׁעִיָּא, “hour-stone,” and gives the same meaning to “the stairs” (2Ki 9:13), and renders Isa 38:8, by בְּצוּרִת אֶבֶן שָׁעִיָּא, “on the shadow of the stone of hours.” Symmachus most certainly understood a sun-dial; στρέψω τὴν σκιὰν τῶν γραμμῶν ἣ κατέβη έν ὡρολογίῳ ῎Αχαζ, “I will cause to return the shadow of the degrees which (shadow) is gone down on the dial of Ahaz:” and so Jerome renders it Horologium. M. von Gumpach's opinion (Zeitrechnung der Babylonier, Heidelb. 1852, p. 25) is that it was an accurate and scientific apparatus, indicating the half hours by the coincidence of the shadow of the upright pole or gnomon with the edge of the several “degrees” or steps, somewhat in the manner of the subjoined figure. Mr. Layard is favorable to the conjecture of Von Gumpach that it  was a present to Ahaz from Tiglath-pileser; and he compares it with the presumed form of the tower of Belus, which may have been constructed in part for astronomical purposes (Vin. and Bab. p. 424 sq.). On the whole, however, the dial of Ahaz seems to have been a distinct contrivance rather than any part of a house.

It would also seem probable, from the circumstances, that it was of such a size, and so placed, that Hezekiah, now convalescent (Isa 38:21-22), but not perfectly recovered, could witness the miracle from his chamber or pavilion. May it not have been situate “in the middle court” mentioned 2Ki 20:4? The cut given below presents a dial discovered in Hindostan, near Delhi, the ancient capital of the Mogul empire, whose construction would well suit the circumstances recorded of the dial of Ahaz. It seems to have answered the double purpose of an observatory and a dial — a rectangled hexangle, whose hypothenuse is: a staircase, apparently parallel to the axis of the earth, and bisects a zone or coping of a wall, which wall connects the two terminating towers right and left. The coping itself is of a circular form, and accurately graduated to mark, by the shadow of the gnomon above, the sun's progress before and after noon; for when the sun is in the zenith, he shines directly on the staircase, and the shadow falls beyond the coping. A flat surface on the top of the staircase, and a gnomon, fitted the building for the purpose of an observatory. According to the known laws of refraction, a cloud or body of air of different density from the common atmosphere, interposed between the gnomon and the coping of the dial- plate below, would, if the cloud were denser than the atmosphere, cause the shadow to recede from the perpendicular height of the staircase, and, of course, to reascend the steps on the coping, by which it had before noon gone down; and if the cloud were rarer, a contrary effect would take place (see bishop Stock's Transl. of Isaiah, Bath, 1803, p. 109). Such a building might also be called “a house.” It agrees also with Adam Clarke's supposition that “the stairs” were really “a dial,” and probably this very dial, on which, as being in the most public place, or rather on the platform on the top of which they set Jehu, while they proclaimed him king by sound of trumpet” (Commentary at 2Ki 9:13).

Bishop Stock's speculation that the retrogression of the shadow might be effected by refraction is supported by a natural phenomenon of the kind on record. On the 27th of March, 1703, P. Romauld, prior of the cloister of Metz, made the observation that, owing to such a refraction of the solar rays in the higher regions of the atmosphere, in connection with the appearance of a cloud, the shadow on his dial deviated an hour and a half (Rosenmüller). The  phenomenon on the dial of Ahaz, however, was doubtless of a miraculous nature, even should such a medium of the miracle be admitted: nothing less than a divine communication could have enabled Isaiah to predict its occurrence at that time and place; besides, he gave the king his own choice whether the shadow should advance or retire ten degrees. There seems, however, to be no necessity for seeking any medium for this miracle, and certainly no necessity for supposing any actual interference with the revolution of the earth, or the position of the sun. In the more distinct and ample account of it in 2 Kings, it is simply said that the Lord, at the prayer of Isaiah, brought the shadow ten degrees backward. Adopting the present state of the text in the parallel passage, Isa 38:8, it is observable that what is called the sun in one part of the verse is called the shadow in the other. It is certainly as philosophical to speak of the sun returning, as it is of his setting and rising.

Thus the miracle, from all the accounts of it, might consist only of the retrogression of the shadow ten degrees, by a simple act of Almighty power, without any medium, or, at most, by that of refracting those rays only which fell upon the dial. It is not said that any time was lost to the inhabitants of the world at large; it was not even observed by the astronomers of Babylon, for the deputation came to inquire concerning the wonder that Was done in the land. It was temporary, local, and confined to the observation of Hezekiah and his court, being designed chiefly for the satisfaction of that monarch. It is remarkable that no instrument for keeping time is mentioned in the Scripture before the dial of Ahaz (about B.C. 700); nor does it appear that the Jews generally, even after this period, divided their day into hours. The dial of Ahaz was probably an object only of curious recreation, or served at most to regulate the occupations of the palace: Mr. Bosanquet, in a curious paper read before the- Asiatic Society, endeavors to make out a synchronism between the reigns of Hezekiah and the Assyrian kings by means of the astronomical event in question. He shows that upon such steps as appear to have been used for exhibiting the sun's meridional altitude, any very large partial eclipse on the northern limb of the sun, occurring about ten days from the winter solstice, near the hour of noon, would produce the effect described in the instance under consideration; and he calculates that such an eclipse actually took place Jan. 11, B.C. 689, which he accordingly fixes upon as the date of the Scriptural incident (Jour. Sac. Lit. Oct. 1854, p. 217, 218). This, however, does not tally with the Hebrew chronology, nor is it sufficiently confirmed by other savans to be entitled to reception. SEE CHRONOLOGY.  See Calmet; La retrogradation du soleil a l'horologe d'A chaz (in his Dissertations [in Commentaire], 2:796); Martini, Von den Sonnenuhren der Alten (Lips. 1777), p. 36; Goguet, Untersuchungen. 3, 85; Velthuysen, Beytrige (ed. Cramer, Kilon, 1777), p. 16 sq.; Sahm, De regressu solis tempore Hiskice (1689, 1696); Geret, De sole tempore Hiskice retrogrado (1673); Heisse, Sciatericum Achas (Jena, 1680); Hopkins. Plumb-line Papers (Auburn, 1862), ch. 2. SEE HEZEKIAH.

## Diamond[[@Headword:Diamond]]

             occurs in the Auth. Vers. as the translation of two Heb. words. SEE GEM.

1. יִהֲלם(yahalom´, so called from beating, with allusion to its hardness), a precious gem, placed sixth in the breastplate of the high-priest, with the name of Naphtali carved on it (Exo 28:18; Exo 39:11), and mentioned in Eze 28:13; among the precious stones of the king of Tyre. The Sept. and Vulg. understand by it the jasper; several of the ancient versions render it by onyx, which is not improbable; still others by adamant, which is less likely. There is much reason to doubt whether the diamond vas known in the time of Moses (see below). Our translation “diamond” is derived from Aben Ezra, and is defended by Braun (Vest. Sacerd. 2:13). Kalisch (on Exodus p. 536) says “perhaps emerald.” SEE ONYX.

2. שָׁמַיר(shamir´, a sharp point; hence often a brier), a precious stone, named in Jer 17:1; Eze 3:9; Zec 7:12. The Sept. in Jeremiah, and the Vulg. in all the passages, take it for the diamond. The signification of the word (from שָׁמִר, to pierce) countenances this interpretation, the diamond being, for its hardness, used in perforating and cutting other minerals. Indeed, this use of the shamir is distinctly alluded to in the passage in Jeremiah, where the stylus pointed with it is distinguished from one of iron (comp. Pliny, Hist. Nat. 37:15). The two other passages also favor this view by using it figuratively to express the hardness and obduracy of the Israelites. Our version has “diamond” in Jer 17:1, and “adamant” in the other texts. Bochart, however (Hieroz. 3, 843 sq.), rejects the usual explanation, and, comparing the word shamir with the Greek σμῖρις or σμῦρις, conceives it to mean “emery.” This is a calcined iron mixed with siliceous earth, occurring in livid scales of such hardness that in ancient times, as at present, it was used for polishing and engraving precious stones, diamonds excepted (Hoffmann, Mineral. 1:561 sq.). Bohlen suggests an Indian origin of the word, and compares asmirla, stone  which eats, spoken of gems, iron, etc. from their hardness. Rosenmüller is in favor of the diamond in his Scholia, but in his Alterthumskunde he takes up Bochart's notion, and urges that if the Hebrews had been acquainted with the diamond, and the manner of working it, we should doubtless have found it among the stones of the high-priest's breastplate; and that, as the shamir was not one of the stones thus employed, therefore it was not the diamond. But to this it may be replied that it was perhaps not used because it could not be engraved on, or was possibly not introduced until a later period. The argument drawn from the rarity of the word in the Old Testament is of little weight, and there is no necessity for seeking an Oriental origin of the word σμῦρις, or ground for considering it identical with shamir, as it may easily be traced from the Greek itself (see Passow, s.v.; Eichhorn, De Gemmis Sculpt. Hebr.). For an account of the diamond of the ancients, see Moore's Ancient Mineralogy, p. 143-145. SEE ADAMANT.

The diamond is the hardest and most valuable of the precious stones, and for many ages was considered indestructible by fire or any other means; modern chemistry, however, has proved that at a heat rather below that required to melt silver it is gradually dissipated or burned. It is, in fact, nothing but pure carbon, but in a more highly crystallized state than coal. In former times, all the diamonds that were known were brought from different parts of India, particularly from the famous mine of Golconda, near Hyderabad, the present capital of the Deccan, in Hindostan; the islands of Molucca and Borneo have also produced many valuable stones. The diamond mines of Golconda are now so far exhausted as to be considered not worth the expense of working, and the diamonds which are brought to Europe come chiefly from Brazil. They are always found in an alluvial soil, generally gravel, resting on granite, and not imbedded in any other substance, but appear like small pebbles, with the surface flattened in many parts.

## Diana[[@Headword:Diana]]

             The Artemis of the Greeks (῎Αρτεμις Act 19:24), and Diana of the Romans, is a goddess known under various modifications and with almost incompatible attributes. According to the Homeric accounts and Hesiod, she was the daughter of Jupiter and Latona, born at the same time with  Apollo at Delos. As the tutelary divinity of Ephesus, in which character alone she concerns us here, she was undoubtedly a representative of the same power presiding over conception and birth which was adored in Palestine under the name of ASHTORETH. She is therefore related to all the cognate deities of that Asiatic Juno-Venus, and partakes, at least, of their connection with the moon. Creuzer has combined a number of testimonies in order to show how her worship was introduced into Ephesus from the coasts of the Black Sea, and endeavors to point out the several Medo- Persian, Egyptian, Libyan, Scythian, and Cretan elements of which she is compounded (Symbolik, 2:115 sq.). The Arabic version of the Acts renders Artemis, in the chapter cited, by Az-Zuharat, which is the Arabic name for the planet Venus. From certain Ephesian coins which represent her seated upon her favorite deer, and in other rustic positions, it appears that she was identical with the virgin huntress of the earlier mythology, the grosser feature of her worship being apparently borrowed from association with the voluptuous religions of the East. Guhl, indeed (Ephesiaca, p. 78-86), endeavors in almost all points to identify her with the true Greek goddess. In some respects there was doubtless a fusion of the two. Diana was the goddess of rivers, of pools, and of harbors, and these conditions are satisfied by the situation of the sanctuary at Ephesus. Coressus, one of the hills on which the city stood, is connected by Stephanus Byzantius with κόρη, “maid.” We may also refer to the popular notion that, when the temple was burnt on the night of Alexander's birth, the calamity occurred because the goddess was absent in the character of Lucina. But the true Ephesian Diana is represented in a form entirely alien from Greek art (see Jerome, Praefat. ad Ephes. p. 539, ed. Ver.). Guhl indeed supposes this mode of representation to have reference simply to the fountains over which the goddess presided, conceiving the multiplication of breasts to be similar to the multiplication of eyes in Argus or of heads in Typhoeus. But the correct view is undoubtedly that which treats this peculiar form as a symbol of the productive and nutritive powers of nature. This is the form under which the Ephesian Diana, so called for distinction, was always represented, wherever worshipped; and the worship extended to many places, such as Samos, Mitylene, Perga, Hierapolis, and Gortyna, to mention those only which occur in the N.T. or the Apocrypha. Josephus mentions a very rich fane of hers at Elymais in Persia (Ant. 12:9, 1). Her most noted temple was at Ephesus. Here also, as in the temple of Apollo at Daphne, were the privileges of asylum. This is indicated on some of the coins of Ephesus (Akcrman, in Trans. of the Nusmismatic Soc. 1841); and  we find an interesting proof of the continuance of these privileges in imperial times in Tacit. Ann. 3, 61 (Srabo, 14:641; Pausan. 7:2; Cicero, Verr. 2:33). The temple had a large revenue from endowments of various kinds. It was also the public treasury of the city, and was regarded as the safest bank for private individuals. SEE EPHESUS.

Her temple at Ephesus was one of the wonders of the world, but its great glory was the διοπετὲς ἄγαλμα, “the image which fell down from Jupiter” (Act 19:35). Images claiming so lofty an origin were to be found in other cities besides Ephesus. There was a similar one at the temple of the Tauric Diana, and another of Minerva, called the Palladium, at Troy. At Rome, too, was the sacred ancile or shield of Mars, which Numa pretended had fallen from heaven, and it was jealously guarded in consequence. The early images of Diana are supposed to have been simply black conical stones, and afford another reason for the semi-conical figure of the Ephesian Diana. They may have been aerolites, similar to the one which existed in the temple of the Sun at Baalbec, or the famous black stone in the Kaaba at Mecca. Her original Ephesian image, said to have fallen from heaven, was probably very rude, and, to judge from its representation on ancient coins, little more than a head with a shapeless trunk, supported by a staff on each side. There is some dispute as to the material of which her image was made. Most authorities say it was of ebony, the black color being, as Creuzer thinks, symbolical. Pliny relates that Mucianus, who had seen it, affirms that it was of the wood of the vine, and that it was so old that it had survived seven restorations of the temple (Hist. Nat. 16:79). According to Xenophon, it was of gold (Anab. v. 3). The later image with the full development of attributes, of which we give a representation below, is, as Creuzer says, a Pantheon of Asiatic and Egyptian deities. Even in it, however, we see how little influence Greek art had in modifying its antique rudeness. It still is more like a mummy than a Greek statue. Some of the most significant attributes in this figure are the turreted head, like that of Cybele; the nimbus behind it representing the moon; the zodiacal signs of the bull, the twins, and the crab on her bosom; below them two garlands, one of flowers and the other of acorns; the numerous breasts; the lions, stags, and cows in various parts; the bees and flowers on the sides; and others described in Millin's Galenri Mythol. 1:26. SEE SHRINE.

Of this heaven-descended image the great city Ephesus was a “worshipper,” νεωκόρος, literally a “temple-sweeper,” a title which was assumed by many cities as a mark of high distinction. There were, however, a class of men particularly called νεωκόροι (Xenoph. Anab. v. 3, 6), who were persons of rank and consideration, and to whom was assigned the duty of offering sacrifices on behalf of the emperor. Her priests were called Megabyzi, and were eunuchs (Strabo, 14:641). They were restricted to a severe diet, and prohibited from entering any private house; they must have been a wealthy body, for they sent a statue of gold to Artemidorus, who pleaded their cause at Rome, and rescued their property out of the hands of the farmers of the public revenues, who had seized upon them. Once in the year was there a public festival held in honor of the goddess in the city of Ephesus, and to this festival all the Ionians who could do so made a point of repairing with their wives and children, bringing with them not only costly offerings to Diana, but also rich presents for the priests. No arms were allowed to be worn in the precincts of her temple. No bloody sacrifices wer offered. The symbol of this divinity was a bee (Aristoph. Ran. 1273), and her high-priest bore the name of king (ἐσσήν). Her worship was said to have been established at Ephesus by the Amazons (Pausan. 2:7, 4; 8:12, 1). See Smith's Dictionary of Classical Mythol. s.v. Artemis; Diana.

The cry of the mob (Act 19:28), “Great is Diana of the Ephesians!” and the strong expression in Act 19:27, “whom all Asia and the world worshippeth,” may be abundantly illustrated from a variety of sources. The term μεγάλη, great, was evidently a title of honor recognized as belonging to the Ephesian goddess. We find it in inscriptions (as in Boeckh, Corp. Insc. 2963, c.), and in Xenophon's Ephesiaca, 1:11. The name Αρτεμις itself, according to Clemens Alex. (Stromata, 1:384, ed. Pott.), is of Phrygian origin, and it may be connected with the Persic Arte, “excellent.” As to the enthusiasm with which “all ASIA” regarded this worship, independently of the fact that Ephesus was the capital of the province, we may refer to such passages as the following: ὁ τῆς Α᾿σίας ναός, Corp. Insc. 1. c.; “communiter a civitatibus Asise factum,” Livy, 1:45; “tota Asia extruente,” Pliny, 16:79; “factum a tota Asia,” ib. 36:21. As to the notoriety of the worship throughout “the world,” Pausanius tells us (iv. 31)  that the Ephesian Diana was more honored privately than any other deity, which accounts for the large manufacture and wide-spread sale of the “silver shrines” mentioned by Luke (Act 19:24), and not by him only. This specific worship was publicly adopted also, as we have seen, in various and distant places; nor ought we to omit the games celebrated at Ephesus in connection with it, or the treaties made with other cities on this half religious, half political basis. See the treatises De Diana Ephesia, by Aspach (Hafn. 1694), Nessel (Abone, 1708), Polcke (Lips. 1718), Schulin (Viteb. 1687); also Wilisch, De ναÞδίοις veterum (Lips. 1717); Siber, De voce διοπετής (Viteb. 1686); Syling, De νεωκόροις (Rost. 1702). For the magical arts practiced there (Act 19:19), SEE SORCERY.

## Diana, Benedetto[[@Headword:Diana, Benedetto]]

             an eminent Venetian painter, flourished in the latter part of the 15th and first part of the 16th century. He excelled in architectural pieces, and found considerable employment in the churches of his native city. Some of his pictures are much admired, particularly his altar-piece of St. Lucia, in the Church of the Apostoli.

## Dianzeus[[@Headword:Dianzeus]]

             (or Dianius), bishop of Caesarea, in .Cappadocia, B.C. cir. 340-362, a saintly man, but of weak judgment and vacillating character.

## Diaper-work (or Diapering), in Architecture[[@Headword:Diaper-work (or Diapering), in Architecture]]

             an ornament of flowers applied to a plain surface, whether carved or painted; if carved, the flowers are entirely sunk into the work below the general surface; they are usually square, and placed close to each other, but occasionally other forms are used, as in the choirscreen of Canterbury; this kind of decoration was first introduced in the Early English style, when it was sometimes applied to large spaces; as if Westmiinster Abbey and Chichester Cathedral; in the Decorated style it was also extensively  employed. An example may be seen in the illustration of part of one of the Eleanor Crosses given under CANOPY. In the Perpendicular style diapering was used only as a painted ornament, and, as no attention has been paid to the preservation of such decorations, but few specimens remain. The origin of the name has been a source of dispute, but it is generally supposed to be taken from a kind of cloth worked in square patterns, which was then very commonly used. This cloth was called "Dyaper" i.e., D'Ypres, from the chief manufactory being at Ypres, in Belgium.

## Diapsalma[[@Headword:Diapsalma]]

             a mode of singing sometimes adopted in the early Christian churches, in which the priests led the psalmody and the people sang responses.

## Diarmaid[[@Headword:Diarmaid]]

             (Lat. Dermitius), a very common name in Ireland, and borne by many of the saints: some of these are simply placed upon a day in the calendars, with or without their father's name and the place of dedication, while others have a few particulars preserved by history or tradition. Several of them are enumerated by Smith, Dict. of Christ. Biog. s.v.

## Dias, Manoel[[@Headword:Dias, Manoel]]

             a Portuguese missionary, was born at Alpalham in 1559. He entered the order of the Jesuits in 1576, and was, in 1585, sent as missionary to India. The vessel in which he sailed was wrecked in the Mozambique Channel, and only two, Dias and Pierre Martins, bishop of Japan, escaped. They reached, after many dangers, the coast of Sofala, where they were enslaved for the term of one year. After their liberation they reached Goa. Dias labored as a missionary first in that city, subsequently at Tana, Chaul, and in China. In the latter country he traversed for three years, as “visitor” of his order, most of the provinces. He was then for some time at the head of the seminary of Macao, which he left in order to take charge of the mission of Nankin. In the latter years of his life he was visitor-general of China and Japan. He died at Macao July 10, 1639. He published a Carta escrita de Pekim em 1602, and Litterae Annuae for each of the years from 1618 to 1625 (Rome, 1629). — Hoefer, Biog. Generale, 14:45.

## Dias, Manoel (2)[[@Headword:Dias, Manoel (2)]]

             a second Portuguese missionary and Jesuit of this name, a nephew of the preceding one, was born in 1590 at Alpalham. He entered the order of Jesuits at Evora in 1608, and in 1614 set out for Malabar as a missionary. After being for some time rector of the seminary of St. Thomas, Dias, together with father Joao Cabral, penetrated into Thibet, a country which was at that time almost entirely unknown. Dias died on the journey, exhausted by fatigues, Nov. 13, 1630. — Hoefer, Biographie Generale, 14:46.

## Dias, Manoel (3)[[@Headword:Dias, Manoel (3)]]

             a third Portuguese missionary of the name, was born at Castello-Branco in 1574. He entered the order of the Jesuits in 1592, and was sent as missionary to China in 1601. He was in succession professor of theology at Macao, vice-provincial, and visitor-general of the Jesuit missions in China and Japan. He traversed nearly the whole of the Chinese empire, and died March 7, 1659, at the age of 85 years, of which 58 had been spent in China. Dias wrote a number of works in the Chinese language, the most important of which is a collection of sermons, in twelve volumes. — Hoefer, Biographie Generale, 14:47.

## Diaspora[[@Headword:Diaspora]]

             the title of the governing body in the Moravian brothers' Church. SEE MORAVIAN.

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

             SEE DISPERSED (JEWS).

## Diat[[@Headword:Diat]]

             the law of retaliation among the Mohammedans, the nearest relative of a murdered person having the right to claim the price of blood from the murderer. The directions of the Koran on this subject are as follows: "Retaliation is commanded you in cases of murder — a freeman for a freeman, a slave for a slave, and a woman for a woman. But he who shall pardon a murderer shall obtain mercy from God; and when a man shall  have pardoned a murderer, he shall no longer have it in his power to exact retaliation from him."

## Diataxeis[[@Headword:Diataxeis]]

             (διατάξεις), a word anciently used for liturgies, or forms of prayer. Gregory Nazianzen calls the liturgy of St. Basil, composed by the direction of his bishop while he was presbyter of Cesarea, εὐχῶν διατάξεις, the order of prayers; and those forms and orders of divine worship collected by the author of the Apostolical Constitutions were styled διατάξεις. Bingham, Orig. Eccles. bk. 13, ch. 1; § 9.

## Diatdmus[[@Headword:Diatdmus]]

             bishop of Lymirus, in Lycia, who, with other of the Lycian prelates, wrote to Basil, (Epist. 403, 420) in 375, expressing their desire to separate themselves from the heterodox Asiatic bishops as well as to enter into communion with him.

## Diatessaron[[@Headword:Diatessaron]]

             in Biblical literature, a harmony of the four Gospels. SEE HARMONY; SEE TATIAN.

## Diaz, Diego Valentino[[@Headword:Diaz, Diego Valentino]]

             an eminent Spanish painter, lived at Valladolid, and executed many works for the churches and convents of that city. He founded the House of Mercy, or Hospital for Orphans, and died in 1660.

## Diaz, Francisco[[@Headword:Diaz, Francisco]]

             a Spanish missionary, was born at S. Cebrian de Mayuelas, in old Castile. After entering the Dominican order, he was, in 1632, sent as a missionary to the Philippine Islands. In 1635 he went to China, where he labored as a missionary in several provinces. In consequence of his zeal he had often to suffer from persecution, and finally was killed by the throwing of a stone, Nov. 4,1646. He wrote a number of works in the Chinese language, the  most celebrated of which is a catechism (Ky-Mung, published in 1650, and in many subsequent editions). He is also the author of a Chinese-Spanish dictionary, which contains 7160 Chinese characters. — Hoefer, Biographie Generale, 14:56.

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

             a Spanish martyr, was born at Cuenga, in Castile. While a student at Paris, he became a convert to Protestantism, in 1540. In 1545 he left Paris for (Geneva, with a recommendation to Calvin. From Geneva he went to Strasburg, where he was held in high esteem by Martin Bucer; at the  latter's request. Diaz accompanied him to the diet of Ratisbon, December, 1545. Pietro Malvenda, who was present at Ratisbon, tried everything to bring Diaz back to the Church of Rome, but in vain. At last Malvenda succeeded in influencing Diaz's brother Alfonzo to commit fratricide. Alfonzo, 'who was an officer at the papal court, hastened from Rome, and perpetrated the foul deed at Neuburg-on-the-Danube, March 27, 1546. In Germany this fratricide produced general horror; but the emperor Charles V and the pope approved of it, and the murderer was not punmished. He however'committed suicide at Trent in 1551. Diaz wrote a confession of faith, Christianae Religionis Summa, which was published at Neubumrg in 1546, and put into the index by Pius IV in 1564. It was reprilnted at Strasburg in 1692 and 1694, and Zurich in 1763. It was translated into French by Crespin, Confession de Foy, qui est un Sommaire de la Religion Chretienne (1565; a Spanish translation was published in 1865): — Summa de la Religion Cristiana. In the epistolary part of Calvin's works are found several letters of Diaz, addressed to Calvin in 1545 and 1546. See Beza, Icones (Geneva, 1580); Bayle, Dict. Hist. 2:312; Boehmer, Spanish Reformess of Two Centuries, from 1520 (Lond. 1874), pages 185-216; Picheral-Dardier, in Lichtenberger's Encyclop. des Scieces Religienses, s.v. (B.P.)

## Diaz, Pedro[[@Headword:Diaz, Pedro]]

             a Spanish missionary, was born at Lupiona, near Toledo, in 1546. He entered the order of the Jesuits in 1566, and was, in 1572, one of the first Roman Catholic missionaries who were sent to Mexico. He twice went to Rome as a delegate of his order, and died as prefect of the Jesuits for the province of Mexico, in the city of Mexico, Jan. 12,1633. He wrote Littera de Missionibus per Indianm occidentalem ab Jesuitis (from 1591 to 1610), and Epistole de 52 Jesuitis interfectis in Brasilia (Antwerpen, 1605, 8vo). — Hoefer, Biographie Generale, 14:55.

## Dibdin Thomas F., D.D.[[@Headword:Dibdin Thomas F., D.D.]]

             a noted bibliographer, was born at Calcutta in 1776. He was educated at St. John's College, Cambridge, and studied law,, but afterwards changed his views, and was ordained in 1804. He then became preacher of Tenison's chapel London; also of Brompton chapel, and Quebec and Fitzroy chapel. In 1823 he became vicar of Exning, and rector of St. Mary's, Bryanstone Square, in 1824. He died in 1848. His principal works are, An Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Classics, together with an Account of Polyglot Bibles, Polyglot Psalters, Hebrew Bibles, Greek Bibles and Greek Testaments, the Greek Fathers and the Latin Fathers (Lond. 1827, 4th ed. 2 vols. 8vo); Bibliomania, or Book-madness (Lond. 1842, royal 8vo); The Library Companion (Lond. 1824, 8vo); Sermons, doctrinal and practical (Lond. 1820, 8vo); etc. — Darling, Cyclopaedia Bibliographica, s.v.; English Cyclopldia, s.v.

## Diblah[[@Headword:Diblah]]

             SEE DIBLATH.

## Diblaim[[@Headword:Diblaim]]

             (Hebrew, Dibla´yim, דַּבלִיַם, two round cakes, e.g. of dried figs pressed together into a mass, as in 1Sa 25:18; but according to Furst, Heb.  Handw. s.v., double coition; Sept. Δεβηλαείμ, v. r. Δεβηλαϊvμ), the name of the father of Hosea's meretricious wife (Hos 1:3). B.C. ante 725.

## Diblath[[@Headword:Diblath]]

             (Hebrew, with הdirective, Dibla'thah, דַּבְלָתָה, “towards Diblath,” or rather towards Diblah; Sept. Δεβλαθά; Vulg. Deblatha), a place mentioned as contiguous to a desert of the kingdom of Israel (Eze 6:14), where, instead of דַּבְלָה, i.e. Diblah, the text ought probably ( SEE DIBLATHAIM ) to read רַבְלָה, RIBLAH SEE RIBLAH (q.v.).

## Diblathaim[[@Headword:Diblathaim]]

             (Heb. Diblatha'yim, דַּבְלָתִיַם, two ,cakes, SEE DIBLAIM, probably so called from the shape of the city, on two low knolls), a place mentioned in the combined names ALMON-DIBLATHAIM (Num 33:46) and BETH- DIBLATHAIM (Jer 48:22), which probably refer to the same city of Moab. Eusebius and, Jerome (Onomast. s.v. Ιεσσά, Jassa), in speaking of Jahaza, say, “it is still shown between Medaba and Deblatai (Δηβούς).” The name suggests an identity with the DIBLATH, or rather Diblah, of Eze 6:14, the location of which the context does not altogether forbid, were it certain that this is the correct reading in that passage. As that place is spoken of as situated at the other extremity of the land from a “wilderness” or midbar, a term frequently used for the nomad country on the south and south-east of Palestine, it is natural to infer that Diblah was in the north. To this position Beth-diblathaim or Almon-diblathaim, in Moab, on the east of the Dead Sea, are obviously unsuitable; and, indeed, a place which, like Diblathaim, was on the extreme east border of Moab, and never included even in the allotments of Reuben or Gad, could hardly be chosen. as a landmark of the boundary of Israel. The only name in the north at all like it is RIBLAH SEE RIBLAH (q.v.), and the letters D (ד) and R (ר) are so much alike, and so frequently interchanged, owing to the carelessness of copyists, that there is a strong probability that Riblah is the right reading. The conjecture is due to Jerome (Comm, in loc.), but it has been endorsed by Michaelis, Gesenius (Thesaur. p. 312), and other scholars (see Davidson, Heb. Text, Eze 6:14). Riblah, though an old town, is not heard of during the early and middle course of Jewish history, but shortly before the date of Ezekiel's prophecy it had started into a terrible prominence from its being the scene of the cruelties inflicted on the  last king of Judah, and of the massacres of the priests and chief men of Jerusalem perpetrated there by order of the king of Babylon. e

## Diblik[[@Headword:Diblik]]

             in Slavonic mythology, was a goddess of fire.

## Dibon[[@Headword:Dibon]]

             (Heb. Dibon' דַּיבוֹן, a pining, Gesen.; or river-place, Furst; Sept. Δεβών, but Δαιβών in Num 21:30, Nehemiah and Jeremiah; Διβών in Joshua, Δηβών in Isaiah), the name of two cities.

1. A city, originally of the Moabites, on the northern bank of the Arnon, at the point where the Israelites crossed that river on their journey to the Jordan, and where their first encampment was made after having passed it (Num 21:30; Num 32:3). It is called also DIBON-GAD (Num 33:45), probably from its having been rebuilt by the tribe of that name (Num 32:34), although it was afterwards assigned to the tribe of Reuben (Jos 13:9; Jos 13:17). In later times we find it, with other towns in this quarter, in the hands of the Moabites (Jer 48:18; Jer 48:22). Eusebius and Jerome erroneously distinguish the Dibon of Moab from that where the Israelites encamped, and they describe the former as still a very large village near the Arnon (Onomast. s.v. Δαβών, Debon). The site has been recognized by Seetzen, Burckhardt (Syria, p. 372), and Irby and Mangles' (Trav. p. 642), at a place which bears the name of Diban, in a low tract of the district called the Koura, about three miles north of the Arnon (Mojeb). The ruins are here extensive, but offer nothing of interest. By an interchange of kindred letters, it is once called DIMON (Isa 15:9), and is there spoken of as occupying an elevated situation (Isa 15:2).

2. A city in the tribe of Judah, inhabited after the captivity (Neh 11:25). It is apparently the same called DIMONAH SEE DIMONAH (q.v.) in Jos 15:22. Schwarz says it is “the village of Dir-Dibon, 5 Eng. miles N. of Bet-Jibrin” (Palest. p. 116), meaning Deir-Dubban (Robinson, Res. 2:353; 421); but this position does not agree with the associated localities. The site is probably (Knobel, in loc. Jos.) the modern Ed-Dheib, a place on the south side of a shallow wady by the same name, a short distance north-east of Tell-Arad (Van de Velde, Memoir, p. 252), marked by “rude foundations and walls” (Robinson, Researches, 2:473).

## Dibon Of Gad[[@Headword:Dibon Of Gad]]

             This place has lately acquired a great archaeological celebrity in consequence of the discovery there of the famous Moabitic stone of king Mesha (q.v.). The following is Tristram's description of the locality (Land of Moab, page 147):

"Dibon is a twin city, upon two adjacent knolls, the ruins covering not only the tops, but the sides, to their base, and surrounded by one common wall. Close under both knolls, on the west, runs a little wady, in which; after the late rains, we found a puddle of water here and there; and beyond the wady the even plain ceases, and the country becomes rocky and undulating. All the hills are limestone, and there is no trace of anyb asalt but what has been carried here by man. Still, there are mrafny basaltic blocks, dressed, and  often with lime on them, evidently used in masonry; and we found a few traces of carvings on other stones. The place is full of caverns cisterns, vaulted underground storehouses, and rude semicircular arches, like the rest." (For plan of the ruins, see cut on following page.)

## Dibon-gad[[@Headword:Dibon-gad]]

             (Heb. Dibon'-Gad דּיבוֹן גָּד, Dibon of Gad; Sept. Δεβών [v. r. Δαιβών] Γάδ, Vulg. Dibongad), one of the halting-places of the Israelites on their  way to Canaan, between Ije-abarim and Almon-diblathaim (Num 33:45-46); probably the same with the DIBON SEE DIBON (q.v.) of Num 21:30.

## Dibrell Anthony[[@Headword:Dibrell Anthony]]

             a minister of the Methodist Episcopal Church South. Dates of his early life are wanting. He spent some time at the University of North Carolina, where he studied law, but after his conversion his mind was turned to the ministry, and he joined the Virginia Conference in 1830. Having labored with much success on several circuits and stations, he was made presiding elder, and was successively a member of the Louisville Convention, and of the General Conferences at Petersburg, Va., St. Louis, and Columbus, Ga. His last appointment was to Norfolk, Va., where he signalized his piety and love by his courageous devotion to his calling and flock during the fearful ravages of the yellow fever, to which he fell a victim, Sept. 1,1855. As a preacher he excelled. His sermons were well prepared, exhibited compass and grasp of thought, and were delivered in a most impressive and commanding style. — Annals of Southern Methodism, 1855, p. 341.

## Dibri[[@Headword:Dibri]]

             (Heb. Dibri', דַּבְרַי; perhaps eloquent; but according to Fürst, rustic; Sept. Δαβρί, Vulg. Dabri), a Danite, father of Shelomith and grandfather of the blasphemer who was put to death by Moses (Lev 24:11). B.C. considerably ante 1619.

## Dibric[[@Headword:Dibric]]

             SEE DUBRICTUS.

## Dicaiophlax[[@Headword:Dicaiophlax]]

             (Gr. δίκαιος, just, and φύλαξ, a keeper), an officer in the Greek Church who takes care of the Church's title and her charters.

## Dicasius[[@Headword:Dicasius]]

             bishop of Tabia, in Galatia Prima (cir. A.D. 314-325).

## Dicastillo, Juan De[[@Headword:Dicastillo, Juan De]]

             a Spanish Jesuit, was born in 1585 at Naples; joined his order in 1600; was professor of theology and philosophy at Murcia, Toledo, and Vienne, and died in 1653 at Ingolstadt. He wrote, De Justitia et Jure, etc. (Antwerp, 1641): — De Incarnatione (ibid. 1642): — De Sacramentis (1646-52, 3 volumes): — De Juramento (1662). See Langhorst, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Dice[[@Headword:Dice]]

             The playing at dice or other games of chance has always been discountenanced by the Church. The Paedagogue of Clement forbids it. Apollonius denounces the Montanists for it, asking whether prophets play at dice. The Apostolical Canons forbid the practice, under pain of degradation or excommunication. The Council of Eliberis (A.D. 305) and the Trullan Council (at the close of the 7th century) both forbade it. Justinian denounced games of chance, and even the being present at them, affixing a penalty to the act by the clergy, of suspension and seclusion in a monastery for three years. The account Jerome gives of Synesius alleging his own propensity to gambling as a reason for not being made bishop, and the account of the accusation by certain nuns of the convent of St. Radegund at Poictiers against their abbess, for dicing, and other references  of like character, show that the habit was nevertheless all too frequent in the Church.

## Dicerium[[@Headword:Dicerium]]

             a double wax taper used by the bishops of the Greek Church in the benediction of the book of the gospels lying on the holy table. The dicerium. was held to typify the two natures of Christ, while the tricerium symbolized the Trinity.

## Dichu[[@Headword:Dichu]]

             an Irish saint, son of Trichem, of Sabhall, the first disciple of St. Patrick, in Ulster, A.D. cir. 432. He is commemorated April 29.

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

             D.D., a Scotch preacher and theologian of eminence, was born at Aberdeen Oct. 10, 1764, and was educated at King's College, where he passed A.M. in 1781. In 1788 he became minister of the Secession church in Slateford, but was transferred to Glasgow in 1801. In 1820 he was appointed professor of theology in the United Secession Church, but still retained his pastoral office. He died Jan. 25,1833. His principal writings are Lectures on Theology (Edinb. 1838, 4th ed. 4 vols. 8vo): — Essay on Inspiration (Glasgow, 1813, 3d ed. 8vo): — Lectures on Acts (Glasgow, 1848, 3d ed. 8vo; N. York, Carters, 8vo). See Jamieson, Cyclopaedia of Biography, p. 158.

## Dick, Robert, D.D[[@Headword:Dick, Robert, D.D]]

             a Scotch clergyman, son of Reverend James Dick, minister in Glasgow was proposed on trial for the ministry, July 1746; licensed to preach January 14, 1747; presented to the living at Lanark in September 1748, and a settlement ordered by the Assembly, May 15, 1750. On presenting himself for ordination in September, he was refused admission to the Church, a mob having carried off the keys, and he was ordained in the Tron Church, Glasgow. Another mob prevented his entry into the church on Sunday, in October, and he preached at Lee, with the approval of the presbytery. In August 1754, he was transferred to New Greyfriars' Church, Edinburgh; was translated to the Old Church, but changed to Trinity College Church, April 26, 1758; was appointed in May 1760, a commissioner to visit the Highlands and select suitable places for missionaries under the royal bounty. He did not go, however, and died August 24, 1782, aged sixty years. He was one of the most able and distinguished ministers of his day. He published two single Sermons (Edinb. 1758,1762): — The State of the Case (ibid. 1763). See Fasti Eccles. Scoticanae, 1:38, 70; 2:308.

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

             LL.D., was born in 1772 or 1774, near Dundee, Scotland, and was educated at the University of Edinburgh with a view to the ministry in connection with the Secession Church. After a brief pastoral charge at Stirling he devoted himself to literature; but, although his productions obtained a great popularity both in England and America, they brought him very little pecuniary return. Towards the close of his life a small pension was granted him in consideration of his literary services. He died at Broughty Ferry near Dundee, July 29, 1857. His principal works are The Christian Philosopher (1823): — The Philosophy of Religion (1825): — The Philosophy of a Future State (1828): — Celestial Scenery (1838): — The Sidereal Heavens (1840), and The Practical Astronomer (1845). Several of his writings have been translated into other languages; one even into Chinese; In a scientific point of view, his writings are of no great value.

## Dickenson, E.W., D.D[[@Headword:Dickenson, E.W., D.D]]

             a Baptist minister, was born at Salem, N.J., January 28, 1810. He graduated from the Hamilton Institution in 1835; was ordained at Poughkeepsie in 1836, and continued as pastor there for forty years. His other pastorates were at Danvers, Massachusetts, Burlington, N.J., Elmira,  N.Y., Lewisburg, and Marcus Hook, Pennsylvania, in which place he resided fourteen years. He died December 8, 1875. See Cathcart, Baptist Encyclop. page. 382. (J.C.S.)

## Dickerson, James Stokes, D.D[[@Headword:Dickerson, James Stokes, D.D]]

             a Baptist minister, was born in Philadelphia, Pennsylvania, July 6, 1825. He graduated from Madison University in 1848; soon after was associated with Dr. M.B. Anderson in the management of The New York Recorder, and was subsequently connected with The Chronicle. His pastorates were at Wilmington, Delaware, Pittsburgh, Pennsylvania, and South Boston, Massachusetts. He died March 21, 1876, in Chicago, where he had gone to connect himself with The Standard. See Memoir (N.Y.). (J.C.S.)

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

             a Presbyterian minister, was born near Oxford, Chester County, Pennsylvania, March 12, 1772. He graduated from the University of Pennsylvania in 1792, was licensed by the First Associate Reformed Presbytery of Pennsylvania in 1794; in 1796 was settled over the united congregations of Oxford and Octorora, Pennsylvania. His connection with the last charge lasted only four years, and that with Oxford until his death, May 31, 1831. See Sprague, Annals of the Amer. Pulpit, 4:133.

## Dickey, John McElroy[[@Headword:Dickey, John McElroy]]

             a Presbyterian minister, was born in York District, S.C., Dec. 16,1789. After overcoming many difficulties, he completed his theological studies, was licensed in 1814, and became minister of White River church, near Washington, Davis County, Ind. When ordained in 1817 he joined the Salem Presbytery, and devoted much time as a voluntary missionary to destitute places. In 18i9 he removed to Lexington, Scott County, supplied the church of Graham, and was installed over Pisgah and Lexington. He subsequently visited the valley of the Wabash and the central part of Indiana, where he organized three churches. From 1835 his labors were confined, with little exception, to the Pisgah church, which his health obliged him to resign in 1847, when he became an agent for the American Tract Society. He died Nov. 21,1849. He published A History of the Presbyterian Church, Indiana (1828), and A Series of Letters addressed to his friends. — Sprague, Annals, 4:514.

## Dickey, John Miller, D.D[[@Headword:Dickey, John Miller, D.D]]

             a Presbyterian minister, was born at Oxford, Pennsylvania, December 15, 1806. He prepared for college at Oxford and Milton; graduated from Dickinson College in 1824, and from Princeton Theological Seminary in 1827; was licensed by the New Castle Presbytery, October 17, 1827, and ordained by the same, May 19, 1830. He preached the first year under a commission from the Board of Domestic Missions in the northeastern counties of Pennsylvania, and then labored in Georgia and Florida. Having accepted a call to become pastor of the Church at New Castle, Delaware, he was ordained; next went to Oxford and Upper West Nottingham, Pennsylvania; for fifteen years, while pastor, was also principal of the Oxford Female Seminary, and died March 21, 1878. Dr. Dickey was deeply interested in many philanthropic and educational institutions. See Necrolog. Report of Princeton Theol. Sem. 1878, page 12.

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

             a Presbyterian minister, was born Dec. 6, 1774, in York County, S. C. His parents soon after removed to Kentucky, where he grew to manhood. He obtained an education with much self-denial, and in 1802 was licensed to preach. He labored fourteen years with the churches of Salem and Bethany, Ky., and then removed to Washington, Lafayette County, Ohio, and soon  after to Bloomingburg, Ohio, where he remained forty years. He died in December, 1857. — Wilson, Presbyterian Hist. Almanac, 1864, p. 112.

## Dickins John[[@Headword:Dickins John]]

             a distinguished preacher of the Methodist Episcopal Church, was born in London 1746. He studied at Eton College; emigrated to America before the Revolution; became a Methodist in 1774; preached extensively in Virginia and North Carolina from 1777 till 1782, when he located, but continued his ministerial labors diligently in Virginia. Bishop Asbury met him there in 1780, when Dickins framed a subscription paper for a seminary, on the plan of Wesley's Kingswood School, the first project of a literary institution among American Methodists. It resulted in Cokesbury College. At the close of the war Asbury induced him to go to New York, where he took charge of John-street Church, the first married preacher who occupied its parsonage. His labors were successful in gathering together the fragments of the Church, seriously broken by the recent war. Dickins was here the first American preacher to receive bishop Coke, and approve Wesley's scheme of the organization of the denomination. He had an important agency in that work. In 1785 he traveled Bertie Circuit, Va. He was reappointed to New York in 1786, ‘87, ‘88. In 1789 he was stationed in Philadelphia, and there began one of the greatest institutions of American Methodism, its “Book Concern;” there also he died in the memorable outbreak of the yellow fever Sept. 27, 1798. He was one of the soundest minds and ablest preachers of early Methodism; a good scholar in English, Latin, Greek, Hebrew, and mathematics; an influential counsellor, and a mighty preacher. — Stevens's Hist. of the Meth. Episc. Church, vol. 2, 3, and 4, passim; Minutes of Conferences, 1:179.

## Dickinson, Austin[[@Headword:Dickinson, Austin]]

             a Congregational minister, was born at Amherst, Mass., Feb. 15, 1791. He graduated at Dartmouth 1813; studied theology at Princeton; was admitted to the ministry Feb. 2, 1819, and traveled south for his health. He came North in 1822, and became agent for Amherst College, and was very efficient and successful. “Besides being largely successful in raising the charity fund of $50,000, which has been a source of permanent prosperity to the college, and $30,000 for general purposes, he exerted as much influence as any other man in obtaining a charter for the college” (Sprague). In 1826 he started the “National Preacher” in New York, and  was its editor until 1838. In 1844 he began writing religious articles for the secular press, and continued at this useful task until the end of his life, Aug. 14, 1849.Sprague, Annals, 2:674.

## Dickinson, Baxter, D.D[[@Headword:Dickinson, Baxter, D.D]]

             a Presbyterian minister, was born at Amherst, Massachusetts, April 14, 1795. He united with the Congregational Church there in 1811; graduated from Yale College in 1817, and from Andover Theological Seminary in 1821; was pastor of the Congregational Church in Longmeadow, from 1823 to 1829; of the Third Presbyterian Church in Newark, N.J., from 1829 to 1835; professor in Lane Theological Seminary from 1835 to 1839; in Auburn Theological Seminary from 1839 to 1847; in Andover Theological Seminary in 1848; secretary of the American and Foreign Christian Union, Boston, Mass., from 1850 to 1859; resided at Lake Forest, Illinois, from 1859 to 1868. and thereafter in Brooklyn, N.Y., until his death, December 7, 1875. Dr. Dickinson was one of the acknowledged leaders in the New-school Presbyterian Church, and was moderator of the assembly of that Church in Philadelphia, in 1839. He was a man of fine scholarship, a thorough teacher, and a preacher of unusual ability. See Presbyterian, December 18, 1875; Genesis Cat. of Auburn Theol. Sem. 1883, page 257.

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

             an Irish prelate, was born in August 1792, at Cork, Ireland. He graduated, in 1815, from Trinity College, Dublin, with distinction; in 1819 was appointed assistant chaplain of the Magdalen Asylum, and three years later at the Female Orphan House, where he continued for nine years; next became one of the archbishop of Dublin's chaplains; in July, 1833, was appointed to the parish of St. Ann's, Dublin; in 1840 was made bishop of Meath, and died July 12, 1842. See The Church of England Magazine, August 1846, page 107.

## Dickinson, John, LL.D[[@Headword:Dickinson, John, LL.D]]

             an English Independent minister, was born near Whitby, October 27, 1797. He was received as a preacher among the Wesleyans, but left them to study under Dr. Wardlaw at Glasgow, and at the Edinburgh University. In 1838 he became pastor at Kilmarnock, in 1846 at Hounslow, in 1852 at Bury, Lancashire, and in 1857 at Bridlington, where he died, October 5, 1884. See (Lond.) Cong. Year-book, 1885, page 190.

## Dickinson, Jonathan[[@Headword:Dickinson, Jonathan]]

             D.D.. a Presbyterian minister and President of Princeton College, was born at Hatfield, Mass., April 22, 1688, and graduated at Yale 1706. After being engaged for some time in the study of theology, he was licensed and ordained in 1709. His field of labor embraced Elizabethtown, Rahway, Westfield, Connecticut Farms, Springfield, and Chatham, N. J. In 1717 he joined the Philadelphia Presbytery, where he continued to exercise his ministry for nearly forty years. In the great Whitefieldian revival he stood up firmly in defense of the genuineness of the work, and on one occasion at least Whitefield is known to have preached in his parish to an immense congregation. Still he had no sympathy with the prevailing fanatical tendencies of the time, and manifested the utmost caution in discriminating between a true and false religious experience. He published a tract bearing on this subject, written with great vigor and discrimination. After the division of the Presbyterian Church in 1741 into the Synods of New York and Philadelphia, each synod was intent on making provision to train up young men for the ministry. Dickinson was the acknowledged leader of the Synod of New York, as he had been of the old Synod of Philadephia before the separation, and he is supposed to have had a primary influence in originating the College of New Jersey. A charter for a college having been obtained from the acting governor of the colony, the institution, which took the name of Nassau Hall, went into operation, with Jonathan Dickinson as its president, though, in taking upon himself this new office, he did not relinquish any of his duties as a pastor. It did not commence its operations till 1746, and his death occurred on the 7th of October, 1747. His publications include A Defence of Presbyterian Ordination (1724); Four Sermons on the Reasonableness of Christianity (1732); Five Discourses on Points of Christian Faith, etc. (1741); A Display of God's special Grace (1742); Reflections on Regeneration, with a Vindication of the received Doctrine (1745); A Vindication of God's sovereign free Grace (1746); A second Vindication, etc. (1748); and several detached sermons. Sprague, Annals, 3, 14.

## Dickinson, Moses[[@Headword:Dickinson, Moses]]

             a Presbyterian minister, was born at Springfield, Massachusetts, December 12, 1695. He graduated from Yale College in 1717, and his first charge was Hopewell, N.J., where his labors were attended by extraordinary revivals, and his first appearance at the synod was in 1722. In 1727 he removed, as pastor, to Norwalk, Connecticut. On the death of his brother Jonathan, he completed the latter's second Vindication of the Sovereignty of Grace. Early in 1764 he sought an assistant in William Tennent, Jr., the son of the patriarch of Freehold, N.J., but during the closing years of his  life, after Tennent's removal, he pursued his work alone. He died May 1, 1778. (W.P.S.)

## Dickinson, Peard[[@Headword:Dickinson, Peard]]

             an English Wesleyan minister, was born at Topsham, Devonshire, Nov. 16, 1758. He received a careful training from a well-educated father, and in 1775 went to Bristol, where he soon joined a Methodist society. He entered Oxford as commoner of St. Edmund Hall in 1779, passed A.B. in 1782, and A.M. in 1785. In 1783 he was ordained in the Church of England, and became curate to Perronet (q.v.) at Shoreham. In 1786 he went to London as pastor of one of Mr. Wesley's societies, and continued to reside there in charge of various societies during the rest of his life. He died May 15, 1802. He was a man of great learning, and especially an excel. lent linguist. His researches in the early writings of Christianity were very thorough. He was a useful and beloved pastor, an intimate friend of the Wesleys, and a sort of intermediate link between the Church of England and Wesleyan Methodism. — Smith, History of Wesleyan Methodism, 1:574; Jackson, Christian Biography; Stevens, History of Methodism, 2:315.

## Dickinson, Richard William, D.D[[@Headword:Dickinson, Richard William, D.D]]

             a Presbyterian minister, was born in the city of New York, November 21, 1804. He graduated from Yale College in 1823; studied two years thereafter in the theological seminary at Princeton, N.J.; was licensed to preach by the Second Presbytery of New York, March 5, 1828; ordained an evangelist October 24 following; settled over the Presbyterian Church at Lancaster, Pennsylvania, October 18, 1829; resigned in 1833 on account of injured voice; spent the following winter in Florida, and the next season in foreign travel, and then resumed preaching on his return to New York city, where he supplied the pulpit of the Market Street Dutch Church from 1834 to 1835. In 1836 he became pastor of the Bowery Presbyterian Church, but resigned the April following; was installed over the Canal Street Presbyterian Church, October 22, 1839; resigned in 1844; in November, 1859, was invited to take charge of the Mount Washington Valley Church, and acted as its pastor for about thirteen years. He died at Fordham, August 16, 1874. See Obituary Record of Yale College, 1875; Genesis Cat. of Princeton Theol. Sem. 1881, page 44.

## Dickson[[@Headword:Dickson]]

             the family name of several Scotch clergymen:

1. DAVID (1), A.M., was regent in Glasgow University; admitted assistant minister at Irvine, March 31, 1618; proposed for Edinburgh in October 1620; deprived by the High Court of Commission, January 10, 1622, and confined in Turriff for opposing the Articles of Perth, but permitted to return in July 1623. In the discharge of his official duties he secured the esteem of the gentry, nobles, and parishioners. For employing two of his countrymen in 1637, who were under Irish Episcopal ban, he was again tried by the High Commission. The same year he refused to accept the service-book attempted to be obtruded. He was a member of the assembly in 1638, appointed chaplain to the Ayrshire regiment in 1639, and the same year was elected moderator of the General Assembly He was translated to the professorship of divinity in Glasgow University, January 30, 1640; admitted to the Cathedral Church, Glasgow, May 18, 1640, but. attended only one meeting of session, and a commissioner was appointed, March 29, 1649, to appear against his translation to Edinburgh. He was appointed to the second charge at Edinburgh, April 12, 1650, and held the professorship of divinity in conjunction.

He was elected, a second time, moderator of the General Assembly, July 21, 1652; deprived in October, and died in December 1662, aged seventy-eight years. As a preacher, he was the most popular and powerful of his day, and his services at Irvine were crowned with wonderful success. He took a foremost part at the Glasgow Assembly in 1638, in the overthrow of episcopacy. When the Church divided into Resolutioners and Protesters, he took part with the former. He published, A Treatise on the Promises (Dublin, 1630): — Explanation of the Epistle to the Hebrews (Aberdeen, 1635): — Expositio Analytica Omnium Apostolicarumn Epistolarum (Glasgow, 1645): — True Christian Love, in verse (1649): — Exposition of the Gospel of Matthew (Lond. 1651): — Explanation of the Psalms (ibid. 1653-55, 3 vols.): — Therapeutica Sacra (Edinb. 1656; transl. ibid. 1664): — A Commentary on the Epistles (Lond. 1659): — Praelectiones in Confessionem Fidei (fol. transl.): — Truth's Victory over Error (Lond. 1658): several pamphlets in the disputes with the doctors of Aberdeen (4to), and some in defence of the public  resolutions. The Directory for Public Worship was drawn up by him, with the assistance of Alexander Henderson and David Calderwood, and The Sum of Saving Knowledge, by him, in conjunction with James Durham. He also published some minor poems: The Christian Sacrifice, and O Mother Dear, Jerusalem, See Fasti Eccles. Scoticanae, 1:27; 2:8, 153.

2. DAVID (2), D.D., a native of Kilbucho, graduated at Edinburgh University, May 22, 1734; was licensed to preach, August 16, 1744; presented to the living at Newlands in June, 1755, and ordained March 31, 1756; deposed March 2, 1763, but restored in June; suspended from the ministry, and finally deposed, April 22, 1767, contested his claim for stipend, and obtained decisior in his favor in February 1768. He died April 9, 1780, aged seventy years. He published A Letter to the Reverend; Mr. Kinloch (Edinburgh, 1750): — A Letter to the Reverend John Adams (ibid. eod.). See Fasti Eccles. Scoticanae, 1:253.

3. DAVID (3), third son of the preceding was educated at the parish school of West Linton, the grammar-school at Peebles, and the universities of Glasgow and Edinburgh. He was licensed to preach in August, 1775; appointed assistant and successor at Liberton, and ordained May 1, 1777; transferred to Bothkennar, April 23, 1783; was brought forward as a candidate for St. Cuthbert's in 1785; accepted a call to Canongate Chapel of Ease, October 1, 1795, as the first minister there; was transferred to Trinity College, Edinburgh, February 27, 1799; promoted November 30, 1801, to New North Church, and died August 3, 1820, aged sixty-six years. He published four single Sermons (Edinburgh, 1779-1819): — Sermons Preached on Different Occasions (ibid. 1818): — Gospel Tidings: — An Account of Bothkennar. See Fasti Eccles. Scoticanae, 1:33, 69, 91, 226; 2:695.

4. DAVID (4), D.D., eldest son of the foregoing, was educated at the parish school of Bothkennar, and at Edinburgh University; was licensed to preach in December 1801; called in January, and ordained March 10, 1802, minister of the second charge, Kilmarnock; presented to St. Cuthbert's, Edinburgh, March 29, 1803, and died July 28, 1842, aged sixty-two years. He. was indefatigable and zealous in promoting benevolent and missionary societies, and was secretary of the Scottish Missionary Society for many years. He published five single Sermons (Edinburgh, 1806-31): — Discourses Doctrinal and Practical (1837): — edited Memoir of Miss Fanny Woodbury (1826): — Sermons by the Reverend W.F. Ireland, D.D.  (1829): — Lectures and Sermons by the Reverend George B. Brand (1841), and communicated several articles to the Edinburgh Cyclopaedia, Christian Instructor, and other periodical works. See Fasti Eccles. Scoticanae, 1:127; 2:177.

5. ROBERT, D.D., was licensed to preach December 4, 1782; presented by the magistrates and kirk session to the living of the second charge, South Leith, in January, and ordained July 17, 1787; translated to the first charge, September 29, 1790, and died January 25, 1824, aged sixty-five years. His discourses were marked by Scriptural research, a vigorous understanding, a chaste, nervous style, and an energetic expression. See Fasti Eccles. Scoticanae, 1:102, 103, 108.

## Dickson David[[@Headword:Dickson David]]

             an eminent Scotch divine, was born at Glasgow in 1583, and educated at the University of Edinburgh, in which he afterwards became professor of Philosophy. Having been appointed minister of Irvine in 1618, he became a very popular preacher. In 1643 he became professor of Divinity in the University of Glasgow, and afterwards in that of Edinburgh. He was ejected at the Restoration in 1662, and died the same year. He was considered one of the ablest and most useful men of his time, and his works continue to be esteemed, particularly his commentaries, which, though brief, have much point and condensation. Dickson's name will ever be remembered for his version of the hymn O Mother dear Jerusalem SEE HYMNOLOGY.

His principal works are, A brief Exposition of the Gospel according to Matthew (Lond. 1651, 12mo); A short Explanation of the Epistle to the Heb. (Aber. 1635, sm. 8vo; Lond. 1839, royal 8vo); Expositio analytica omnium apostolicarum epistolarum (Glasgow, 1645, 4to; A brief Explication of the Psalms (Lond. 1655, 3 vols. 8vo; Glasg. 1834, 2 vols. 12mo); Therapeutica sacra (Edin. 1656, 8vo); Therapeutica sacra, translated by the Author (2d edit. Edinb. 1697, 8vo); Truth's Victory over Error (Glasg. 1772, 12mo). — Hetherington, Ch. of Scotland, vol. 1; M'Crie, Sketches of Ch. Hist. 1:196; 2:61.

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

             a Scotch clergyman, studied at Edinburgh University; was licensed to preach December 6, 1821; presented to the living at Wamphray in November 1824; was ordained May 5, 1825, and died May 10, 1853. He published, The Case of Blind Bartimeus Considered and Illustrated: — Baptismal Regeneration Tested by the Scriptures, etc.: — An Account of the Parish. See Fasti Eccles. Scoticanae, 1:666.

## Dickson, Cyrus, D.D[[@Headword:Dickson, Cyrus, D.D]]

             a Presbyterian minister, was born in Erie County, Pennsylvania, December 20, 1816. He graduated at Jefferson College, and was ordained, in 1839, pastor at Franklin. After remaining there several years, he received a call from Wheeling, West Virginia, where he labored earnestly and successfully until he was called to Baltimore, in 1856, as pastor of Westminster Presbyterian Church, remaining there fourteen years. In 1870 he was elected secretary of the Presbyterian Board of Home Missions, in which office he performed the great work of his life. In 1870, on the reunion of  the Presbyterian Church, he was appointed permanent clerk of the General Assembly, which office he held at the time of his death, September 11, 1881. See Baltimore Presbyterian, September 16, 1881. (W.P.S.)

## Dictates of Pope Gregory[[@Headword:Dictates of Pope Gregory]]

             (Dictatus papoe, Dictatus Gregorii VII, Dictatus Hildebrandini), a title given to twenty-seven theses, in which Gregory VII (Hildebrand) is said to have set forth the grounds and principles of the supremacy and power of the pope in relation to the Church and to secular governments. They are contained in lib. 2 of his letters, between the 55th and the 56th epistles, and also in Harduin, Concil. tom. 6, p. i, p. 1304 sq. “Baronius, ann. 1076, no. 31, and Christ. Lupus, in Notis et Dissertt., consider these genuine; the French writers, Jo. Launoius, Epistol. lib. vi, ep. 13, Anton. Pagi, crit. in Baron. 1. c., and especially Natalis Alexander, Hist. Eccl. saec. xi et xii, dissert. 3, set them down, not indeed as spurious, but as really inconsistent with Gregory's principles. The more modern authorities, following Mosheim, suppose them to express Gregory's principles, though written by some one else. They seem to have been an Index Capitulorum of some synod held under Gregory's influence” (Gieseler, Ch. Hist. div. 3, § 47). The dictates themselves are as follows:

1. The Roman Church was founded by the Lord alone.

2. The bishop of Rome only is properly termed the universal bishop.

3. He only can appoint or depose a bishop.

4. The papal legate has the right to preside in all Church assemblies, even though he is not the equal in rank of the bishops, and he may pronounce sentence of deposition upon them.

5. The pope may deprive absent bishops also of their rank.

6. No person is permitted to occupy the same house with a person excommunicated by the pope.

7. The pope only is qualified to issue new laws whenever circumstances demand it, to organize new congregations, to change a cathedral into an abbey, to divide a rich see, or to contract several impoverished sees into one.

8. He only has power to make use of the imperial insignia.

9. Princes must kiss the feet of the pope only.

10. Only his name is to be recited in the churches.

11. The name and title of pope apply to one person only.

12. He is empowered to depose the emperor.

13. He may translate bishops from one see to another.

14. He can ordain the clergymen of all churches.

15. A clergyman that has been ordained by him may serve with other churches, but no other bishop has the right to appoint him to a superior position.

16. The pope only has power to pronounce a council oecumenical.

17. No chapter nor book of the holy Scriptures may be declared canonical without his sanction.

18. No person can overthrow his decisions; but he, on the other hand, may subvert the judgments of all men.

19. No person can judge him.

20. None may dare to condemn him who appeals to the apostolical chair.

21. All matters of consequence in any church must be reported to him.

22. The Romish Church has never erred, and, according to the testimony of the holy Scriptures, will not err to all eternity.

23. If the pope was canonically elected (i.e. according to the rules of the Church), he infallibly becomes a holy man, through the merits of St. Peter.

24. Inferiors (subjects) may complain of their superiors with the permission of the pope.

25. The pope may depose a bishop, and reappoint him, without convoking a synod.

26. One who is not agreed with the Romish Church does not belong to the Catholic (orthodox) Church.

27. The pope may release subjects from their fealty to wicked rulers. (The original Latin is given in Gieseler, Church History, div. 3, § 47).

## Dicterium[[@Headword:Dicterium]]

             SEE PULPIT.

## Dictinius[[@Headword:Dictinius]]

             a Priscillianist, whose writings are condemned by Leo the Great (Epist. 15:16), at length recanted, and was restored to the Church.

## Dictionaries, Biblical[[@Headword:Dictionaries, Biblical]]

             The term dictionary is the most general one for designating an alphabetical arrangement of words with copious explanations attached, whereas vocabulary (Latin vocabulum) denotes a simple list of words with brief definitions; while a lexicon, on the one hand, is an etymological and grammatical exhibit of the words of a (usually foreign) language, and Encyclopaedia (ἐν κύκλῳ παιδεία, instruction in a complete circle) is properly a series (whether alphabetical or otherwise) of treatises embracing the whole range of a science by topics (Crabbe's English Synonymes). This last word is used by English authors specially as a title of works covering the entire compass of human knowledge, arranged alphabetically under leading heads, and has thence been sometimes applied, in a more limited sense, to similar works on one or more branches of science. The term Cyclopedia, however, is now generally recognized as more distinctively applicable to books of this class (see History of Cyclopaedias, in the Lond. Quart. Rev. April, 1863). In order to entitle it justly to the rank of either of these latter appellations, a work should contain the literature of the subjects of which it treats. Finally, a glossary is an elucidation of obscure or obsolete words occurring in a particular author or class of writers; thesaurus is applied to a collection of learned dissertations, and also to an extensive lexicon, both being usually written in Latin; Bibliotheca is applied to Bibliographical works, and also to collective editions, e.g. Bibliotheca Patrum.

The first production of this kind, relating to the Bible, of which we have any definite knowledge, aside from those purely lexical, was the Onomasticon of Eusobius, edited and translated by Jerome, which, however, was merely geographical, and embraced Palestine only. It has been of great service, nevertheless, to all writers since on Biblical topography. Jerome likewise prepared a treatise of less value on the Hebrew proper names occurring in the Scriptures (De Nonzinsibus Hebraicis, in vol. 3 of his works, No. 15) chiefly from materials previously afforded by Philo Judous and Origen; likewise the biographies of eminent early Christians (De Viris Illustribus, vol. ii, pt. ii of his works). After this, however, no work worthy of note belonging to the class we are considering appeared till the renewal of Biblical learning after the Reformation. The following are those of leading importance and celebrity.

(1.) Aug. Calmet (q.v.), Dictionnaire Historique, Critique, Chronologiquoe, Geographique, et Litterale de la Bible (Paris, 1722, 2 vols., and [most complete] 1730, 4 vols. fol.). “This work was composed in a great degree out of the materials already used by the author in the notes, dissertations, and prefaces of his great work, the Commentaire Litterale. The first translation of it appeared in 1732, in three large and costly folio volumes, executed by two clergymen, Samuel d'Oyley and John Colson, the former of whom translated to the letter M, and the other to the end of the book. This translation formed the great treasury from which were drawn the materials of the large number of lesser dictionaries of the Bible which subsequently appeared. These exhibited little more diversity from each other than such as naturally arises where persons of different habits of mind form different abridgments of the same work, the original or new matter being chiefly constituted by the interspersion of doctrinal articles in support of the particular views which the compiler entertained. At length a new edition of Calmet was undertaken by Mr. Charles Taylor, and appeared in 1795 in four, and in later editions in five, quarto volumes. This was a very eccentric performance, composed thus: two volumes consisted of an abridgment of Calmet, one volume of engravings, and two volumes of ‘Fragments.' These fragments contained a sprinkling of useful matter drawn from histories and travels; but three fourths of the whole consist of singularly wild and fanciful speculations respecting mythology, ethnology, natural history, antiquities, and sundry other matters, and are replete with unsound learning, outrageous etymologies, and the vagaries of an undisciplined intellect. Calmet, thus transformed, and containing as much of the editor as of the original author, has in its turn formed the basis of nearly all the Biblical dictionaries which have since appeared, including a very painstaking digest of the more useful parts of Taylor's matter incorporated with the dictionary under one alphabet, the whole abridged into one volume royal 8vo, which appeared in 1832. This work was in the same year reproduced in Boston, under the supervision of Dr. E. Robinson, who made some few but valuable additions to particular articles” (Kitto). Calmet's own dictionary is still a standard work with Roman Catholics, and a modified edition of it is incorporated into the extensive series of Dictionaires Chretiennes lately published by the Abbe Migne at Paris. It never was a profound work, however, and has now so far fallen behind the progress of Biblical science as to be of little use to the student beyond mere textual purposes.

(2.) Although the work of Calmet was the most learned and practically useful of all similar productions that had hitherto appeared, yet the partial standpoint of the author rendered it unsuited to the enlarged demands of the present age, which, with the superficiality and want of plan in: later works, had brought performances of this kind into some disrepute; and it was reserved for Dr. G. B. Winer (q.,v.), a learned theologian of Leipsic, to restore them to their former credit by his Biblisches Real-worterbuch (Leipz. 1820,2 vols. 8vo), of which a second and improved edition was published in 1833-38, and a third, still further enlarged, in 1848. This is a wholly original work, executed in the most careful and scholarly manner, and nearly exhaustive, although in a very condensed form, of the classical and earlier modern illustrations of Biblical topics. It is a masterly performance of its kind, and has been of very great service in the compilation of the present Cyclopaedia. “The sphere of Winer's work is, however, narrowly drawn, being designed altogether for students. The ‘critical treatment in it is of a very unequal character, and many of the subjects examined in its pages, especially in the department of natural history; have little relation to the Bible.”' Similar publications by various other writers have been produced on the Continent of Europe, but they cannot be regarded as exhibiting equal claims to scientific criticism or well- considered arrangement. Several of these will be noticed below.

(3.) A great advance on all predecessors, constituting, it may be said, a new era in the history of the subject, is marked by the appearance (Edinb. 1845, 2 vols. 8vo) of the Cyclopaedia of Biblical Literature, edited by John Kitto, D.D. (q.v.), chiefly from the contributions of original articles by forty writers, including many of the most eminent theologians and Biblical scholars of Protestantism in Great Britain, Germany, and America; a duplicate edition was also issued in this country (N. Y. 1852). This work not only covers a larger range of topics connected with the Bible, in its archeology and introduction, but also handles each subject with a freshness and ability previously unattempted. In the biography of Biblical characters, a department mostly occupied by the editor himself, the narratives are invested with an interest like modern history. The geography and history of the Bible are fundamentally investigated anew. The details of Biblical criticism are given with clearness, accuracy, and considerable copiousness. For the first (and we may almost say the only) time, the difficulties of the natural history of the Bible are here vigorously grappled with by persons (Dr. Royle in the department of Oriental botany, and Col. C. Hamilton  Smith in that of Biblical zoology) competent in modern science to throw light upon them. Oriental customs are diligently and carefully explored, and old errors scrupulously weeded out. A tolerably complete view of the literature of each subject is also usually given. In short, an earnest, liberal, and judicious scholarship is brought to bear upon every topic (with but few exceptions) that are appropriate to the scope of such a work. It has been the basis of a large number of important Biblical articles in this Cyclopaedia. The only serious drawback upon its general value is a tendency to prolixity, and in some cases to a speculative vein, together with the almost inevitable consequences of a multiplicity of authors, leading to omissions in some cases and discrepancies in others. The edition of 1856, although professing to be “carefully revised” by Dr. Burgess, altogether failed to remedy these defects, being printed from the same stereotype plates, with the change of a few pages and am unimportant sentence here and there, very many of the most palpable errors being left uncorrected. A really new and greatly augmented edition has now (Edinb. 1862-5, 3 vols. royal 8vo) been carried through the press by Dr. J. L. Alexander, with the aid of a number of scholars, which, while substantially a reprint of many of the old articles, has large additions of new ones, especially the biographies of eminent Biblical writers, thus more fully realizing the special title of the work. The articles on Biblical geography and criticism are also brought down to the present state of investigation.

(4.) The only remaining work which for originality and research deserves to be mentioned in comparison with the foregoing is the Dictionary of the Bible (Lond. 1860-4, 3 vols. 8vo), edited by Wm. Smith, LL.D., of the University of London, and consisting, like the preceding, of articles prepared afresh by fifty-three eminent English and American scholars, although the names appended to the several articles are not always those of persons so well known to be proficients in the topics assigned them. The work is of a very elaborate and learned character, and has been peculiarly available in the preparation of the present Cyclopaedia from the fact that it seems to avoid as much as possible the line of treatment pursued by Kitto's. It has the advantage of the latter in a more copious vocabulary, especially in the less important Biblical names, and in bringing down the investigations to a later date, but is far from excelling it in point of clearness and coherence of style, while it is rather the inferior in opulence of matter and in comprehensiveness. The topographical details are particularly well treated; those relating to natural science are by no means  so satisfactory. The articles are, with a very few exceptions, terse and compact, with a tendency, however, to expansion as the work advances. It contains an immense body of very valuable information, to a large degree new, and for the most part well digested, and admirably supplements the stock accumulated by previous efforts in the same line. Like the preceding, it is characterized by a liberal tone of theological sentiment.

(5.) The Imperial Bible Dictionary by Rev. P. Fairbairn, D.D., with numerous coadjutors (Edinb. 1865 sq., 2 vols. imperial 8vo), is of a more popular character, and not so extensive in its general range as those named above. It is, however, entirely evangelical in sentiment. Its cuts, a number of which have been borrowed in this Cyclopaedia are particularly fine. It adds, moreover, some new items to the investigations of its predecessors.

(6.) A new Bibel-Lexikon is announced in Germany, to be edited by Dr. Daniel Schenkel, with the cooperation of Drs. Bruch, Diestel, Dillmann, Fritzsche, Gass, Hausrath, Hitzig, Holzmann, Keim, Lipsius, Merx, Reuss, Roskoff, Schwarz, Schweizer, and other eminent Biblical scholars. These names give promise of thorough and original research, but of Rationalistic views. The work is to be comprised in 4 vols. 8vo. What has thus far appeared (Leipzig, 1868) does not afford much new material or literature.

Other Biblical dictionaries entitled to special notice as containing much original and useful matter are: P. Ravanel, Bibliotheca Sacra (Genev. 1660, fol.); J. H. Otho, Lex. Rabbinico-philologicum (Genesis 1675, 12mo; with additions by J. F. Zacharia, Kiel, 1757, 8vo); A. Rechenbergii Hierolexicon reale collectum (Lips. et Francf. 1714, 2 vols.); the Dictionnaire Universel, Dogmatique, Canonique, Historique, et Chronologique des Scienceg Ecclesiastiques, et avec dss Sermons abreges des plus celibres Orateurs Chretiens, par le P. R. Richard, et autres Religieux Dominicains, etc. (Paris, 1760-64, 5 vols.); J. Brown (of Haddington), Dictionary of the Holy Bible (London, 1769, 2 vols. 8vo, and often since; also N.Y. 8vo); W. F. Hezel, Biblisches Real-Lexikon (Leipsic, 1783-85, 3 vols. 4to); F. G. Leun, Bibl. Encyklopadie (Gotha, 1793-98, 4 vols. 4to); C. G. Haupt, Bibl. Real. u. Verbal-Encyklopädie (Quedlinb. 1820-7, 3 vols. 8vo); W. Goodhue and W. C. Taylor, Pictorial Dictionary of the Holy Bible (London, 1843, 2 vols. sm. fol.); J. A. Bastow, Biblical Dictionary (Lond. 1848, 3 vols. 12mo; condensed edition, Lond. 1859, 12mo); H. Zeller, Biblisches Worterbuch (Stuttg. 1855-8, 2 vols. large 8vo); Krehl, New-Test. Handworterbuch (Gott. 1857,  8vo). Of less importance in this respect are the following: T. Wilson, Complete Christian Dictionary (Lond. 1661, fol.); J. C. Beck, Vollstand. bibl. Wirterbuch (Basel, 1770, 2 vols. fol.); J. A. Dalmasius, Dictionarium manuale Biblicum (Aug. Vind. 1776, 2 vols. 8vo); A. Macbean, Dictionary of the Bible (Lond. 1779, 8vo); P. Oliver, Scripture Lexicon (Birmingham, 1784, 8vo; London, 1843, 18mo); G. L. Gebhardt, Biblisches Worterb. (Lemgo, 1793-6, 3 vols. 8vo); 1M. C. F. Schneider, Wirterb. ib. d. Bibel (Lpz. 1795-1817, 4 vols. 8vo); J. Robinson, Theolog., Biblical and Ecclesiastes Dictionary (Lond. 1815, 8vo; also 1835); J. C. Vollbeding, Bibl. Worterb. (Berl. 1800-5, 3 vols. 8vo); C. A. Wahl, Bibl. Handworterb. (Lpz. 1828, 2 vols. 8vo); W. Jones, Biblical Cyclopoedia (Lond. 1831, 2 vols. 8vo); R. Watson, Biblical and Theol. Dictionary (Lond. 1831, royal 8vo; N. Y. also Nashville, 8vo); C. L.Walbrecht, Biblisch. Worterbuch (Gott. 1837, 8vo); S. Green, Biblical and Theol. Dictionary (London, 1840, 1860,12mo); J. Gardner, Christian Cyclopoedia (Edinb. n. d. 8vo); A. C. Hoffmann, Allgem. Volks- Bibellexikon (Lpz. 1842 sq., 4to); J. Eadie, Biblical Cyclopaedia (2d ed. 1849, 8vo); J. P. Lawson, Bible Cyclopedia (London, 1849, 3 vols. royal 8vo); F. C. Oetinger, Biblisches Worterb. (Stuttg. 1849, 8vo); J. Farrar, Biblical and Theolog. Dictionary (Lond. 1852, 12mo); H. Malcom, Dictionary of the Bible (London, 1854, 18mo); J. A. Bost, Dictionaire de la Bible (Paris, 1865, 8vo); J. Ayre, Treasury of Bible Knowledge (London, 1866, small 8vo); H. Besser, Bibl. Woirterbuch (Gotha, 1866, 8vo); J. Hamburger, Biblisch-talmudisches Wirterbuch (Strelitz, 1866 sq., 8vo); with many others of still less extent or importance in this country as well as in Europe. The strictly Biblical articles contained in the general Cyclopaedias, as a class, are usually too meager to deserve particular attention in this comparison.

## Dictionaries, Biblical, Theological, And Ecclesiastical[[@Headword:Dictionaries, Biblical, Theological, And Ecclesiastical]]

             We continue here our account of the leading works of this kind which have appeared since the article in volume II was printed.

New editions of the great cyclopaedias of Herzog and Wetzer u. Welte are now in course of publication, continued since the death of the principal editors, the former by Plitt and Hauch, and the latter by Hergenwothe and Kaulen. The works have been almost entirely rewritten and greatly improved, but they still retain the excellences and defects of the former edition as to contents and manner of treatment. Meanwhile a very extensive work of a similar character, Encyclopedic des Sciences Religienses, has been edited by F. Lichtenberger (Paris, 1877-82, 13 volumes), which is Protestant, slightly rationalistic and scholarly, but rather adapted to popular use than to profound or minute research; .

Dr. Philip Schaff has prepared a condensed and modified translation of Herzog's work, with many fresh articles, under the title of Religious Encyclopedia (New York and Edinburgh, 1881-84, 3 volumes). Except in size, it partakes of the qualities, both excellent and otherwise, that  characterize its great original. Notwithstanding the American additions, it still is strongly Germanic in its range and method. The Biblical portion of the work is comparatively scant, and the biographical relatively preponderant. As a natural consequence of its origin, the chief excellence lies in the historical department, although, of course, it has room for little more than an abstract from the copious stores of Herzog. It is to be regretted that the plan of the work does not include cuts, which so often 'aid in the illustration, especially of archaeological subjects. Nevertheless it is a valuable and convenient compendium of religious knowledge, and well adapted to the wants of such as cannot afford a more extensive work, yet desire something beyond the brief unscientific manuals heretofore current.

Dr. Joseph Schafler, Handlexikon der Katholischen Theologie (Ratisbon; begun in 1880 and still in course of publication), is to be completed in four volumes. Its treatment of topics is fresh, its tone liberal, its arrangement good. It is altogether a very satisfactory work on Roman Catholic theology, for general use.

Dr. J. Hamburger, Real-Encyklopadie fur Bibel und Talmud (Strelitz, 1866-83. Division I, treating of Biblical topics, was completed in 1867; Divisioln II, of Talmudical subjects, in 1883. A second and improved edition of Division I is to appear in the near future). This work, prepared by a Jewish rabbi of Germany, has a conceded value in the department of Jewish, and also of general, archeology, and has no serious competitor. Dr. Daniel Schenkel, Bibel-Lexikon (Leipsic, 186875, 5 volumes, 8vo, illustrated). This work is characterized by thoroughness and independence, and is designed to meet the demand for a Biblical and Theological Dictionary of small compass, and suited to the general Church public of Protestant Germany. It is liberal or slightly rationalistic in its treatment of subjects, as might be expected in the work of its corps of collaborators. Dr. Eduard C.A. Riehm, Handworerbuch des Biblischen Altertums (Bielefeld and Leipsic, 1875-84, 8vo, illustrated), is the work of a number of conservative German scholars, and forms an excellent manual, more like English Bible Dictionaries in its range and execution than any other. H. Zeller, Biblisches Worterbuch (2d and improved edition, Gotha, 1866). A useful manual, of limited compass. Dr. F.X. Kraus, Real-Encyklopddie der Christlichen Alterthumer (Freiburg, 1880 sq., still incomplete). The scope of this work embraces the first six centuries of the Christian sera. Its articles are copiously illustrated with wood-cuts, mostly taken from  Martigny's Dictionnaire des Antiquites Chretiennes. The work is, upon the whole, a valuable compilation. Its authors are of the Roman Catholic faith.

Dr. William Smith's Dictionary of Christian Antiquities (Lond. 1875-80, 2 volumes), and his Dictionary of Christian Biography (ibid. 1877 sq.; to be completed in four volumes, of which three have already been issued), have been prepared, with the aid, in the former work, of Prof. Cheatham, and, in the latter, of Prof. Wace, on the same comprehensive and scholarly plan as his Dictionaries of Classical Antiquities and Biography; but they only come down to the time of Charlemagne. Potter's Complete Bible Encyclopedia, edited by Reverend W. Blackwood, D.D., LL.D. (Phila. 1873 sq., 3 volumes, 4to), includes many theological and biographical articles; and is intended for popular use. It is superbly, but not always appropriately, illustrated.

J.H. Blunt, Dictionary of Doctrinal and Historical Theology (Lond. 1872, imperial 8vo), and Dictionary of Sects, Heresies, etc. (ibid. 1874), are useful preparations from a High-Church point of view.

M.E.C. Wolcott, Sacred Archaeology (Lond. 1868, 8vo), contains interesting notices of ecclesiastical art and institutions, especially relating to the Anglican Church.

F.G. Lee, Glossary of Liturgical and Ecclesiastical Terms (Lond. 1877, 8vo, illustrated), is chiefly occupied with description of sacred vestments and appurtenances, all from a High-Church standpoint.

Parker's Glossary of Terms used in Architecture (Lond. 1845, 4th ed. 3 volumes, 8vo, copiously illustrated) is a very convenient and useful summary of details relating to architectural science, including churches particularly.

## Dictionaries, Ecclesiastical and Theological[[@Headword:Dictionaries, Ecclesiastical and Theological]]

             Several of the works enumerated in the above article include ecclesiastical and theological topics, as well as Biblical; e.g. Richard, Dictionnaire Universel; Robinson, Theological, Biblical and Ecclesiastical Dictionary; Watson, Biblical and Theological Dictionary, etc. We add here a list of the most important general theological dictionaries.

BROUGHTON (THOMAS), Bibliotheca Historica Sacra, or an Historical Library of the principal matters relating to Religion (London, 1737, 2  vols. fol.); a work admirably done, on the whole, for that time. It has been largely used by succeeding editors of cyclopaedic works.

FERRARIS (F. LUCIUS), Prompta Bibliotheca, canonica, juridica, moralis, theologica, necnon ascetica, polemica, rubricistica, historica (Madrid, 1795, 10 vols. in 5, fol.; revised by the monks of Monte Cassino, Rome, 1844-5, 2 vols. 4to; new ed. by Migne, Paris, 8 vols. imp. 8vo, 1856-58), is a vast compendium of Roman Catholic theology, canon law, and of the other topics enumerated in the title. The abbe Migne's edition is the most useful, and the cheapest.

BUCK, Theological Dictionary, containing Definitions of all religious and ecclesiastical Terms, etc. (London, 1802, 2 vols. 8vo; many English and American editions; the best by E. Henderson, Lond. 1833 to 1854). This manual has been very widely circulated, and has well deserved its good repute, though superseded now by later and larger works.

BROWN (J. NEWTON), Encyclopaedia of Religious Knowledge, or Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing Definitions of all religious Terms, and impartial Accounts of the principal Christian Denominations that have existed in the World from the Birth of Christ to the present Day (Brattleborough, 1835, royal 8vo; and in many editions since). This useful work has had perhaps a wider sale than any book of its class has ever reached. It has not the scientific character of more recent books, but at the time of its issue it was up to the wants of general readers, as well as of ministers in actual work. It has a Missionary Gazetteer at the end, prepared by the Rev. B. B. Edwards, and very full and accurate at the time of publication.

ASCHBACH (Roman Catholic), Ahgemeines Kirchen. Lexikon, oder alphabetisch geordnete Darstellung des Wissenswairdigsten aus der gesammten Theologie und ihren Huifswissenschaften (Frankfurt a. M., and Mainz, 1846-1850, 4 vols. 8vo). As the title states, this book aims at selections from the whole field of theological knowledge. It is very fair, on the whole; learned, generally accurate, and great skill in condensation is shown throughout the work.

WETZER und WELTE (Roman Catholic), Kirchen-Lexikon, oder Encyklopädie der katholischen Theologie und ihrer Hilfswissenschaften (Freiburg, 1848-56, 12 large vols. 8vo), is the most scientific and complete  book of its class in Roman Catholic literature. The German Romanist theologians are, in general, far more learned and also more liberal than those of other countries, and this work is a valuable fruit of their industry and erudition. It covers, for Roman Catholic theology, the same field as that treated by Herzog for Protestant theology; and its editors excel in the cyclopaedic faculty, so that the length of its articles is better proportioned to their importance than is the case with its great Protestant compeer. Nevertheless, the work is still far behind Herzog in learning and completeness.

FARRAR (JOHN), An Ecclesiastical Dictionary, explanatory of the History, Antiquities, Heresies, Sects, and Religious Denominations of the Christian Church (Lond. 1853, 12mo, p. 560), is a compact manual, chiefly abridged from Bingham, Coleman, Riddle, and other writers on antiquities, with descriptions also of modern sects, denominations, and usages. It is very well prepared, and forms a useful hand-book, especially for general readers; the absence of references to authorities makes it less valuable for students.

EADIE (JOHN), Ecclesiastical Cyclopaedia, or Dictionary of Christian Antiquities and Sects (London, 1862, 12mo, 2d ed.). This work covers Theology, Patristics, Church History, Archaeology, etc. but, of course, in a brief and summary way. It draws largely from the Encyclopaedia Metropolitana (which belongs to the same publishers), but a great deal of valuable and recent matter has been added by Dr. Eadie.

HOOK, W. F., A Church Dictionary (sixth edition, London, 1852, 8vo; American edition, Philadelphia, 1854, 8vo). This is a compilation intended especially to set forth, for members of the Church of England, the “more important doctrines of the Church, and the fundamental verities of our religion.” As an original authority it is of little value. Dr. Hook adopted (and acknowledged the adoption of) the title of Dr. Staunton's Church Dictionary, but he also “adopted,” without acknowledgment of any kind, more than fifty pages of the matter of that excellent work.

STAUNTON, Dictionary of the Church (N. Y. 1839, 12mo), and, in enlarged form, An Ecclesiastical Dictionary (New York, 1864, 8vo), treats of the history, ritual, worship, discipline, ceremonies, and usages of the Church, from the point of view of the Protestant Episcopal Church. This work is careful, scholarly, and reliable within its sphere. It was largely used by Hook (see above).  EDEN (ROBERT), The Churchman's Theological Dictionary (3d edition, Lond. 1859), aims to give a “plain and simple explanation of theological and ecclesiastical terms, without entering into controversy;” and it accomplishes its aim admirably. In terseness and clearness of statement this little book is almost without a rival among brief dictionaries. It is written for:the Church of England, but its point of view is that of the so-called moderate Episcopalians.

HERZOG, Real-Encyklopädie für protestantische Theologie und Kirche, in Verbindung mit vielen protestantischen Theologen und Gelehrten herausgegeben von Dr. Herzog, ord. Prof. d. Theologie in Erlangen (Gotha, 1854-66, 18 vols. and 3 supplementary vols., with Index volume additional). This great work professes Go treat of all important subjects in the entire range of Protestant theological science in one alphabet. In scientific structure, as well as in extent of learning, this Cyclopaedia far surpasses all others in the same field. Its greatest fault is want of careful editorial supervision; each writer seems to have been allowed to treat his subject as he pleased, and to fill one page or ten, without sufficient reference to the comparative importance of the subjects discussed. Its deficiencies in English and American topics are very marked; but, with all drawbacks, the Real-Encyklopadie is a great treasury of theological and historical science, and must hold its place for many years as such. A condensed translation of the work was commenced in 1856 by the Rev. J. H. A. Bomberger, D.D., assisted by distinguished theologians of various denominations. Unfortunately, the publication was suspended at the 12th number (article Josiah).

A brief Theological and Biblical Dictionary, which is to embrace in 2 vols. the whole field of theology, was begun in Germany at the beginning of 1868 (Theologisches Univ.-Lex. Elberfeld, 1868). The names of the editor and contributors are not given. In its tendency it promises to be entirely objective.

In France, a compendious “Universal Dictionary of Ecclesiastical Science” (Dictionnaire Universel des Sciences Ecclesiastiaues, Tours, 1868), in 2 vols., has been published by abbe Glaire, well known by a number of exegetical works.

Besides the above, there are numerous hand-books. on special topics, arranged in alphabetical order, such as Fuhrmann, Handworterbuch der christlichen Religions- und Kirchengeschichte (Halle, 1826-29, 4 vols.  8vo); Siegel, Handbuch der christlich — kirchlichen Alterthimer (1836- 38, 4 vols. 8vo); Doering, Die gelehrten Theologen Deutschlands (Berlin, 1831-35, 4 vols. 8vo); Doering, Die deutschen Kanzdl-Redner (Berlin, 1830, 8vo); Bergier, Dictionnaire de Theologie (ed. by Gousset, Paris, 1854, 6 vols. 8vo); Newcomb, Cyclopedia of Missions (New York, 1854, 8vo); Jones, Christian Biography (Lond. 1829, 12mo); Jamieson, Cyclopoedia of Religious Biography (Lond. 1853,12mo); Hook, Ecclesiastical Biography (Lond. 1846-1852, 8 vols. 12mo); Cyclopaedia of Religious Denominations (Glasgow, 1852, 8vo), Martigny, Dictionnaire des Antiquites Chretiennes (Paris, 1865, large 8vo). The abbe Migne has published three series of the Encyclopedie Theologique; containing 165 volumes, and professing to treat of all subjects within the range of theological literature. Few of them are of scientific value, and the whole series is, perhaps, the least important and useful of Migne's great undertakings.

## Dida[[@Headword:Dida]]

             seventh abbess of the Benedictine convent of St. Peter, Lyons, in the time of bishop Fucualdus.

## Diderot Denys[[@Headword:Diderot Denys]]

             a French writer and infidel philosopher, was born Oct. 5, 1713, at Langres, in Champagne, where his father was a cutler. He was educated for the Church at the Jesuits' College of Langres; but, declining to take orders, he studied law, soon abandoned that pursuit, and devoted himself to literature. “After ten years of obscure drudgery, he became one of the most famous among those literary and scientific men whose attacks on the established order of things, religious and ecclesiastical as well as political, acted so powerfully in precipitating the French Revolution. Diderot projected the Encyclopedie, ou Dictionnaire Raisonne des Sciences, des Arts et des Metiers, which was designed not merely to supersede the imperfect dictionaries of Chambers and others then in use, but to teach, on every occasion which could admit the teaching, the social and infidel doctrines which were held by the writers. In the course of it, and afterwards, Diderot wrote several didactic treatises, indecent and irreligious novels, and two sentimental comedies; and his published correspondence, especially with Voltaire and Grimm, throws much light on the gloomy picture which French society and morals then presented.” He died at Paris July 30, 1784. “The great peculiarity of Diderot was his encyclopaedic knowledge, and his versatility in comprehending a variety of subjects. Less critical than Voltaire, and less philosophical than Rousseau, he exceeded both as a practical teacher. But in unbelief he unhappily advanced farther than either; his temper lacked moral earnestness, and in later life he was an atheist. A  growth of unbelief may be traced in him: at first he was a doubter, next he became a deist, lastly an atheist. In the first stage he only translated English works, and even condemned some of the English deists. His views seem gradually to have altered; probably under the influence of Voltaire's writings, and of the infidel books smuggled into France; and he thenceforth assumed a tone bolder and marked by positive disbelief. In 1746 he wrote his Pensees Philosophiques, intended to be placed in opposition to the Pensees of Pascal. Pascal, by a series of skeptical propositions, had hoped to establish the necessity of revelation. Diderot tried by the same method to show that this revelation must be untrue. The first portion of the propositions bore upon philosophy and natural religion, but at length he came to weaken the proofs for the truth of Christianity, and controverted miracles, and the truth of any system which reposes on miracles; yet even in this work he did not evince the atheism which he subsequently avowed. It was soon after the imprisonment in which he was involved by this book that he projected the plan of the magnificent work, the Encyclopedie, or universal dictionary of human knowledge. Its object, however, was not only literary, but also theological; for it was designed to circulate among all classes new modes of thinking, which should be opposed to all that was traditionary. Voltaire's unbelief was merely destructive; this was reconstructive and systematic. The religion of this great work was deism; the philosophy of it was sensationalist and almost materialist, seeming hardly to allow the existence of anything but mechanical beings. Soul was absorbed in body; the inner world in the outer — a tendency fostered by physics. It was the view of things taken by the scientific mind, and lacks the poetical: and feeling elements of nature — a true type of the cold and mechanical age which produced it. Diderot's atheism is a still further development of his unbelief. It is expressed in few of his writings, and presents no subject of interest to us, save that it seeks to invalidate the arguments for the being of a God, drawn from final causes. It has been well observed that the lesson to be derived from him is that the mechanical view of the world is essentially atheistic; that whosoever will admit no means of discovering God but common logic, cannot find him. Diderot's unbelief may be considered to embody that which resulted from the abuse at once of erudition, physical science, and the sensational theory in metaphysics” (Farrar, Critical History of Free Thought, lect. v). A collection of his principal works was published by his disciple Naigeon, in 15 vols. 8vo, 1798, and reprinted since in 22 vols. 8vo, Paris, 1821, with a life of the author by Naigeon himself, which, however, is rather a dissertation on  Diderot's writings and opinions than a real biography. Supplementary to the above edition of Diderot's works are Correspondance philos. et critique de Grimm et Diderot (Paris, 1829, in 15 vols.), and the Memoires, Correspondance, et Ouvrages inedits de Diderot (Paris, 1830, 4 vols). See also Rosenkranz, Diderot's Leben und Werke (1866, 2 vols.); Carlyle, Miscel. Works , vol. iv; Rich, Dictionary of Biography; Engl. Cyclopoedia; Vinet, French Literature; Hoefer, Aouv. Biog. Generale, 14:80 sq.

## Didier[[@Headword:Didier]]

             ST., archbishop of Vienne, was born at Autun, and became bishop of Vienne in 596. As he gave instruction in belles-lettres and ancient literature, he was denounced to Gregory the Great as teaching his pupils pagan literature. Didier found it easy to justify himself; but, having reproved queen Brunehild for her conduct, this princess convoked a synod at Chalons sur Saone and in 603 Didier was deposed and exiled to an island in the river Rhone. Four years after he was restored to his see, but as he did not cease to censure the queen, and as he endeavored to withdraw the young king Thierry from the influence of his grandmother, Brunehild had him waylaid and assassinated in a village called Prisciniacum, on the bank of the Chalarone (subsequently called St. Didier de Chalarone), on May 23, 608. On Feb. 11, 1620, the body of Didier was transferred to St. Peter and Paul's church at Vienne. Several other churches claim to possess  some relics of Didier, who is commemorated by the Church of Rome as a saint on Feb. 11 and May 23. Lives of Didier have been published by Mombrice and Chifflet. — Hoefer, Biog. Generale, 14:101.

## Didier, or Gery[[@Headword:Didier, or Gery]]

             (in Latin DESIDERIUS), bishop of Cahors, was born at Albi in 595. He was of a noble family in Aquitania, and was educated at the court of king Clotaire II, who appointed him treasurer of the crown. Dagobert, the son and successor of Clotaire, gave to Didier, in addition to his office of treasurer, that of governor of Marseilles. In 629, when his brother Rusticus, bishop of Cahors, was assassinated, Didier was chosen his successor. As bishop he became very rich, and made himself popular by a judicious use of his wealth. Didier is a popular saint in Southern France under the name of Gery. His works have been lost; only sixteen epistles, addressed to prominent persons of his time, as the kings Dagobert and Sigebert III, are still extant. These epistles have been published by Canisius (Antiquae Lectiones, tom. 5), in Migne, Patrologia Lat. vol. 87, and by Bouquet, Collection des Historiens de France, tom. 4. — Hoefer, Biog. Generale, 14:102.

## Dido[[@Headword:Dido]]

             (1) the twenty-sixth bishop of Poictiers, cir. A.D. 673;

(2) the thirty-second bishop of Nogent, in the 8th century;

(3) the thirty-seventh bishop of Tours, A.D. 742-744..

## Didrachm[[@Headword:Didrachm]]

             (Greek δίδραχμον, Lat. didrachma — double drachma, “tribute,” Mat 17:24), a silver coin equal to two Attic drachmae, and also to the Jewish half shekel (Joseph. Ant. 3, 8, 2). It was therefore equivalent to about Isaiah 4 d. sterling, or 30 cents. SEE DRAM; SEE STATER.

By the law every Jew was required to pay half a shekel to the Temple (Exo 30:13 sq.), and this amount is represented by the didrachma in Mat 17:24, where it is used for the “tribute-money” demanded of Christ (compare Josephus, Ant. 18:9, 1). The Septuagint everywhere renders the “shekel” of the Old Testament by didrachma; but a the Attic drachma was equal to only half a shekel, it seems from this probable that the drachma of Alexandria was equal to two Attic drachmae, or one of Egina. See Frentz, De didrachmis a Christo solutis (Vitebh 1737); Schmidt, id. (Argent. 1701; Lips. 1757; also in his Dispp. p. 796-863); Leisner, Illustratio loci Matthew (Fridericopol. 1794); Paulus, Erwerbungsmittel des Stater (in his Theol. Journ. 1795, p. 859-73, 931-45). SEE TRIBUTE.

## Didymia[[@Headword:Didymia]]

             fourth abbess of the convent of SanteCroix, at Poictiers, in the 6th century. Didymus, a martyr at Alexandria, A.D. 304, and commemorated April 28, is said to have been a Christian teacher there, and to have been beheaded for aiding the escape of Theodora, a Christian girl, from a fate worse than death, on account of her faith.

## Didymus[[@Headword:Didymus]]

             (Δίδυμος, the Twin), a surname (Joh 11:16) of the apostle THOMAS SEE THOMAS (q.v.).

## Didymus (Zwilling), Gabriel[[@Headword:Didymus (Zwilling), Gabriel]]

             a friend and coworker of Luther, was born at Joachimsthal, in Bohemia, in 1487. He studied at Prague and Wittenberg, joined the Augustinians in 1502, and became priest in 1513. He was among the first to embrace the principles of the Reformation, and in 1521 caused private masses to be abolished in the Augustinian convent of Wittenberg, as well as the practice of begging, and substituted in their stead that of preaching on texts taken from Scripture. He afterwards severed his connection with the convents, and engaged in Carlstadt's crusade against learning, but subsequently acknowledged his error on this point. He left Wittenberg, however, and went as pastor to Diiben and Torgau. He was deposed in 1549 by Moritz of Saxony for his opposition to the Leipzig Interim (q.v.), and died in retirement in 1558. See Seckendorf, Commnentarius de Lutheranismo; Terne, Nachricht von des G. Didymus fatalem Leben (Leipsic, 1737, 4to); Herzog, Real-Encyklopädie, 3, 384; Planck, Geschichte d. prot. Theologie, 4:243 sq.

## Didymus of Alexandria[[@Headword:Didymus of Alexandria]]

             (called the Blind) was born at Alexandria about A.D. 311, and unfortunately lost his sight in the fourth or fifth year of his age; yet he arrived at great proficiency, it is said, in philosophy, rhetoric, mathematics, music, and divinity (Socrates, Eccl. Hist. 4:25). He became master of the catechetical school of Alexandria, where his fame drew to him “numbers from distant parts to see him only;” and among his disciples were St. Jerome, Rufinus, Palladius, Evagrius, and Isidore. Anthony, the chief of the Recluses, visited him; and seeing him blind, said, “Let it nothing move you, O Didymus, that your bodily eyes are lost, for you are deprived only of the same; kind of eyes as serve the basest insects for vision; but rather rejoice  that you possess those with which angels are seen, and God himself is discerned.” He died at Alexandria A.D. 395. He opposed the Arian doctrine, but seems to have embraced certain of the views of Origen, which caused him to be condemned at the fifth General Council of Constantinople. He was a voluminous writer, but most of his works are lost; there is a list of them in Jerome, De Tir. Illust. and in Fabricins, Bibliotheca Graeca, 9:269 sq. (ed. Harles). Those that are preserved are

(1.) De spiritu Sancto (of the Holy Spirit), of which Jerome made a Latin version, which is preserved among his works. The Greek original is lost. It is given in Gallandii Bibliotheca Patrum, vol. vi; in Migne, Patrologia Graeca, 39; and in separate editions, Cologne, 1531, 8vo; and (better) Helmstadt, 1614, 8vo. The book teaches that the Holy Spirit is not a mere name or property, but a real existence “in union with the Father and the Son, and different from all created things;” that it is the cause of wisdom, knowledge, and sanctification; and (Luk 11:13) “that it is the fullness of the gifts of God; and all divine benefits subsist through it, since whatever gift God's grace bestows flows down from this fountain;” that it is unbounded, therefore no creature (Mar 13:11); that it is not of the nature of angels, for they are not essentially holy; that it is not a creature, for men's spirits are said to be filled with it, and no mind can be filled with a creature; nor is it a quality, for the working of an agent is attributed to it; that it exists with and as God, and is so called Act 5:3-4; and that it, with the Father and the Son, forms one essential Godhead in a Trinity of persons, each capable of distinct action in the same time and place; and that the Holy Spirit is of the same nature with the Father and the Son, because they have the same operation, etc.

(2.) Breves enarrationes in Epistolas Canonicas (Exposition of the Catholic Episties), given in Migne, Patr. Gr. vol. 39, and in other collections: —

(3.) Liber adversus ianichaeos, of which the original Greek is given in Canisii Lect. Antiq. 1:204 (compare Basnage's notes in his ed. of Canisius); also in Combefis, Auctarium Noviss. vol. ii, and in Migne, Patr. Gr. 39: —

(4.) De Trinitate, Libri tres (περὶ Τριάδος), which was long lost, but was found by Joh. Aloys. Mingarelli, and published by him at Bologna, 1769, fol. It is given (Greek and Latin) in Migne, vol. 39, where also are several fragments of the Commentaries of Didymus on various parts of Scripture.  See the notices in Migne, Patrol. Graec. 39:140 sq.; Fabricius, Bibliotheca Graeca, 9:269 sq.; Cave, Historia Literaria, anno 370; Ceillier, Auteurs Sacres, vol. 5, ch. 19 (Paris, 1865); Schrockh, Kirchengeschichte, 7:71 sq.; Guericke, De Schola Alexandrina; Schaff, History of the Christian Church, 3, § 167; Lardner, Works , 4:300; Dupin, Ecclesiastical Writers, 2:103; Clarke, Succession of Sacred Literature, 1:397; Lucke, Questiones D'dymiane (Gott. 1829); Alzog, — Patrologie, § 52 (Freiburg, 1866, 8vo).

## Diecmanr, Johann[[@Headword:Diecmanr, Johann]]

             a German philologist and theologian, was born at Stade, June 30, 1647. He studied at Giessen and Wittenberg, and was appointed president of the college in his native place, superintendent of the duchies of Bremen and Weser, and later professor of theology in the university of Kiel. He died at Kiel, July 4, 1720, leaving several dissertations, enumerated in the sixth volume of the Historia Bibliothecce Fabricianae. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Diedo, Giovanni[[@Headword:Diedo, Giovanni]]

             an Italian theologian, born at Bassano in 1487, filled with distinction the highest functions in the Augustinian order, and died at Bologna in 1553, leaving, Catechismus de Ate Neapolitana (Rome, 1547): — Commentarii in Pauli Epistolas ad Timotheum (1553): — Expositiones in Epistolas Petri, Jacobi et Juda, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Diefenbach, Martin[[@Headword:Diefenbach, Martin]]

             a German theologian, born at Frankfort-on-the-Main in 1661, devoted himself to the conversion of the Jews, and published on this very subject two volumes in German, with a Latin title Judceus Convertendus (Frankfort, 1696): — Judaeus Conversus (1709). He died in 1709. See Hoefer, Nouv. Biog. Generale, s.v.

## Diefendorf, Sanders, D.D[[@Headword:Diefendorf, Sanders, D.D]]

             a Presbyterian minister, was born at Minden, N.Y., April 24, 1816. He graduated from Yale College in 1836; became pastor of Nashville and Hopewell churches, in Ohio, in 1845; in 1849 professor in Vermilion Institute, where he remained, with some pastoral and educational changes in the interim, until his death, February 14, 1884. See Nevin, Presb. Encyclop. s.v.

## Dieffenbacher Jacob Follmer[[@Headword:Dieffenbacher Jacob Follmer]]

             a minister of the German Reformed Church, was born near Milton, Northumberland County, Pa., December 18,1802. He spent his youth on a farm, and in a saw-mill and cloth factory. He pursued his preparatory studies in the Milton Academy, and studied theology in the Theological Seminary of the German Reformed Church then at Carlisle, Pa. He was licensed and ordained in 1828, and was pastor successively in Sharpsburg charge, Md., Mercersburg, Pa., Woodstock, Va., and Harmony, Butler County, Pa. In this last charge he devoted part of his time to teaching. He died Feb. 4,1842. While at Woodstock he published a small work entitled The Scripture Doctrine of Water Baptism, of Infant Baptism, and Baptism by Pouring or Sprinkling. At Woodstock, Va., he was compelled to stand  a trial in court for an alleged violation of law in expressing certain sentiments on the subject of slavery in an address on colonization. He was, however, acquitted, but soon after left the state. He preached in German and English, and was a warm-hearted and zealous minister.

## Diego De Deza[[@Headword:Diego De Deza]]

             SEE DEZA.

## Diego De Yepes[[@Headword:Diego De Yepes]]

             a Spallish prelate and historian, was born at Yepes, near Toledo, in 1531. He joined the order of the Hieronymites, and became successively bishop of Albarracin, confessor of the king, Philip II, and bishop of Tarragona. He died in 1614, leaving, Historia de la Persecucion de Ingalaterra (Madrid, 1599): — Vida de la Madre Teresa de Jesus (ibid. eod.; Saragossa, 1606): — De la Muerte del Rey Felipe Segundo (Milan, 1607). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Roman Catholic prelate, who had for some time directed the missionaries as prefect, was on April 27, 1840, appointed first bishop of California, residing at Santa Barbara, where he at once prepared to erect a Franciscan monastery and a theological seminary, as well as a cathedral and residence; but the income of the "Pious Fund" of California-created at the time of the Jcsuit missions there (1642 sq.) by charitable benefactors was withheld, as the Mexican government had appropriated the property in which it was invested. In 1844, however, he obtained a grant of thirty-five thousand acres of land, by means of which he established a college at Santa Iniez mission. Diego died at Santa Barbara, April 30, 1846. See De Courcy and Shea, Hist. of the Cath. Church in the United States, page 693.

## Diepenbeck, Abraham Van[[@Headword:Diepenbeck, Abraham Van]]

             an eminent Flemish painter, was born at Bois-le-Duc in 1607, and died at Antwerp in 1675. He seems first to have practiced painting on glass. Some of his efforts of this kind are still admired in Amsterdam, particularly the windows in the cathedral, on which he painted the works of mercy, and those of the Church of the Dominicans, which are embellished with representations from the life of St. Paul. Several pictures by this master were brought to the United States some years ago, and sold for enormous prices. One of these, the Mocking of Christ, was a most admirable performance. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Diepenbrock, Andreas Van[[@Headword:Diepenbrock, Andreas Van]]

             a Finlandish theologian, was born at Riga, November 2, 1624, studied at Marburg and Giessen, fulfilled various ecclesiastical functions, and died in  his native place, April 4, 1698, leaving, De Ente et Potentia: — De Judicio Contradictionis Formalis in Disciplinis Realibus Exercitee (1698). See Hoefer, Nouv. Biog. Generale, s.v.

## Diepenbrock, Melchior Baron Of[[@Headword:Diepenbrock, Melchior Baron Of]]

             was born at Bocholt, in Westphalia, January 6th, 1798. In 1814 he entered the Prussian militia, and after 1818 studied theology at Landshut, Mayence, and Munster. He was consecrated priest in 1823, but remained with bishop Sailer (q.v.) as secretary at Regensburg. In 1830 he was made dean, and in 1835 prebendary of the cathedral. He afterwards acted as episcopal vicar general from 1842 to 1844, was created baron in 1845, and elected prince bishop of Breslau. In 1848 he was sent to the Parliament at Frankfort. In the conflict between the Prussian government and the Legislature, which refused to the former the right of levying taxes, Diepenbrock vigorously supported the government, and issued a pastoral, which, by order of the government, was published in all the official papers. He was made cardinal in 1850, and died Jan. 20, 1853, at Johannisberg, in Austrian Silesia. In 1850 he founded the Melchior fund of 10,000 florins for the support of poor chaplains in the Austrian part of the diocese of Breslau. He was a moderate Papist, and, like most of the school of Sailer, earnest in piety and Church reforms. SEE SAILER. His principal works are, Geistlicher Blumenstrauss (Regensburg, 1826; 2d ed. Sulzb. 1852): — Erinnerungen an d. jungen Grafen v. Stolberg; Leben Heinrich Suso's (Regensb. 2d ed. 1837): — Vlämisches Stillleben nach Conscience, and several sermons. A biography of Diepenbrock was published by his successor in the see of Breslau, bishop Foerster, in 1859. — Pierer, Universal-Lexikon, s.v.

## Dier[[@Headword:Dier]]

             (Dihenfyr, or Deiferus), a Welsh saint, died about A.D. 664, and, is commemorated November 21.

## Dieringer, Franz Xavier[[@Headword:Dieringer, Franz Xavier]]

             a Roman Catholic theologian of Germany, was born at Rangendingen, in Hohenzollern, August 22, 1811. In 1835 he was ordained priest, in 1840 was made professor of dogmatics at Speyer, in 1843 at Bonn, and in 1853 became a member of the chapter at Cologne. In 1856 he was spoken of as a candidate for the Paderborn bishopric, in 1864 for the Treves and in 1866 for the Cologne bishoprics; but his name was always erased from the list by the government as a "persona minus grata." When, in 1869, the perplexities of the Vatican council commenced, he belonged to those who regarded the declaration of the papal infallibility as non-opportune. When, finally, the infallibility of the pope was adopted by the council, he retired from his office, and died September 8, 1876, at Veringendorf, in Hohenzollern, leaving, System der gottlichen Thaten des Christenthums (Mayence, 1842, 2 volumes, 2d ed. 1857): — Kanzelvortrage an gebildete Katholiken (1844): — Leben des heiligen Karl Borrondus (Cologne, 1846): — Lehrbuch der Katholischen Dogmatik (Mayence, 1845; 5th ed. 1866): — Das Epistelbuch der Katholischen Kirche, theologisch erklart (ibid. 1863, 3 volumes): — Laienkatechismus uber Religion, Offenbarung und Kirche (ibid. 1855). (B.P.)

## Dierkens, Petrus[[@Headword:Dierkens, Petrus]]

             a Flemish theologian, was born at Ghent; entered the Dominican order in 1620, and taught both philosophy and theology at Louvain. He was, in succession, doctor of theology, school director, and vicar provincial of Lower Germany, and died August 3, 1675, leaving, Exercitia Spiritualia (Ghent, 1659): — De Vita Contemplativa, etc. (ibid. 1663): — De Obligationibus Regula et Constitutionrum (ibid. 1667). See Hoefer, Nouv. Biog. Generale, s.v.

## Dies[[@Headword:Dies]]

             used, like the English "day," to designate a festival:

(1) Dies Adoratus, Good Friday.

(2) Dies AEgyptiaci, certain "unlucky days" supposed to have been discovered by the ancient Egyptians from astrological calculations, and marked in the calendars, but their observance was forbidden.

(3) Dies Boni, used to designate festivals.

(4) Dies Consecrati, the four days at Christmas observed as festival days, on which no courts were to be held.

(5) Dies Magnus Felicissimus used for Easter-day; Dies Magnus, also used for the Last day.

(6) Dies Natalis, birthday.

(7) Dies Neophytorum, the eight days of special observance, from Easter- day to its octave, during which the newly baptized wore white garments.

(8) Dies Palmaraum (or, In Ramis Palmarum), Palm Sunday.

(9) Dies Sancti, the forty days of Lent.

(10) Dies Scrutinii, the days on which candidates for. baptism were examined, especially Wednesday in the fourth week of Lent.

(11) Dies Solis, Dies Lunae. SEE WEEK.

(12) Dies Tinearum or Murium, certain days when ceremonies were performed to avert the ravages of moths or mice.

(13) Dies Viridium, Thursday of holy week in some ancient German calendars; "Green Thursday" in modern German ones. SEE MAUNDAY THURSDAY.

(14) Dies Votorum,. a wedding-day among the Lombards.

## Dies (or Diaz), Gaspar[[@Headword:Dies (or Diaz), Gaspar]]

             a Portuguese painter, sometimes called "the Portuguese Raphael," flourished about 1525, and was instructed in the school of Michael Angelo at Rome. On his return to Portugal he executed, by order of the king, a  number of excellent pictures for the churches. In 1534 he painted his celebrated Descent of the Holy Spirit for the Church of the Miseracordia. He died at Lisbon in 1571. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dies Absolutionis[[@Headword:Dies Absolutionis]]

             One of the names of Good Friday. The title originated with the custom of absolving penitents from ecclesiastical penalties on that day. — Ambrosius, Epist. 33; Siegel, Handbuch d. Alterthümer, 1:376.

## Dies Cinerum[[@Headword:Dies Cinerum]]

             the Latin name for ASH-WEDNESDAY SEE ASH-WEDNESDAY (q.v.).

## Dies Coenae Dominica Or Eucharistiae[[@Headword:Dies Coenae Dominica Or Eucharistiae]]

             one of the designations of Maundy Thursday (q.v.). It was distinguished by the celebration of the Lord's Supper. SEE MAUNDY THURSDAY.

## Dies Dominicus[[@Headword:Dies Dominicus]]

             (ἡ κυριακή), the ancient name of the Lord's Day, which was also called Sunday, dies solis, especially when, in addressing the heathen, it was necessary to distinguish the day. During the early ages it was never called the Sabbath, that word being confined to the seventh day of the week, which continued to be observed by the Jews, and in part also, for a short time, by some of the converts to Christianity. — Bingham, Orig. Eccles. bk. 20, ch. 2, § 1; Coleman, Ancient Christianity, ch. 48, § 2.

## Dies Irae[[@Headword:Dies Irae]]

             the famous Latin judgment hymn of the 13th or 14th century, which, in its received form reads as follows:

1. Dies irae, dies illa, Solvet sseclum in favilla, Teste David cum Sibylla.

2. Quantus tremor est futurus, Quando judex est venturus, Cuncta stricte discussurus?

3. Tuba, mirum spargens sonum Per sepulcra regionum, Coget omnes ante thronum.

4. Mors stupebit et nature, Quum resurget creatura, Judicanti responsura.

5. Liber scriptus proferetur, In quo totum continetur, Unde mundus judicetur.

6. Judex ergo quum sedebit, Quidqulid latet, apparebit, Nil inultum remanebit.  7. Quid sum miser tune dicturu, Quem patronumn rogatrus, Quum vix justus sit securus?

8. Rex tremendme majestatis, Qui salvandos ralvas gratis, Salva me, fons pietatis.

9. Recordare, Jesu pie, Quod sum causa tue vise, Ne me perdas illa die.

10. Quserens me sedisti lassus, Redemisti cruce passus: Tantus labor non sit cassus.

11. Juste judex ultionis, Donumr fac remissionis Ante diem rationis.

12. Ingemisco tanquam reus, Culpa rubet vultus meus: Supplicanti parce, Deus.

13. Qui Mariam absolvisti, Et latronem exaudisti, Mihi quoque spem dedisti.

14. Preces mean non sunt dignas, Sed tu, bone, fac benigne, Ne perenni cremer igne.

15. Inter oves locum preasta, Et ab hoedis me sequestra, Statuens in parte dextra.

16. Confutatis maledictis, Flammis acribus addictis, Voca me cum benedictis.

17. Oro supplex et acclinis, Cor contritum quasi cinis, Gere curam mei finis.

18. [Lacrimosa dies illa, Qua resurget ex favilla  Judicandus homo reus; Huic ergo parce, Deus. Pie Jesu Domine Dona eis requiem. Amen.]

This is the text of the Roman Missal. The last six lines we consider as an addition by another hand from older hymns in public use. Daniel (Thesaurus hymnol. 2:103) gives two other forms; one considerably longer, from a marble slab in the Franciscan church at Mantua (first published by Mohnike, who, without good reason, considers it the original form), and commencing,

Cogita (Quseso) anima fidelis Ad quid respondere velis Christo venturo de coelis.

I. Contents. — The hymn is variously called Prosa de mortuis, De die judicii, In commemoratione defunctorunm, and is used in the Latin Church on the day of All Souls (Nov. 2), in masses for the dead, and on funeral solemnities. It is a judgment hymn, based upon the prophetic description of the great day of the Lord in Zep 1:15, according to the translation of the Vulgate: “DIES IRAE, DIES ILLA, dies tribulationis et angustie, dies calamitatis et miseriae, dies tenebrarum et caliginis, dies nebulae et turbinis, dies tubae et clangoris super civitates munitas et super angulos excelsos.” The first words of this passage furnished the beginning and the theme of the poem. The other Scripture passages which the author had in view are Psa 102:26; Psa 96:13; Psa 97:3, etc. (hence David is introduced in the third line of the first stanza as the Scripture prophet of that day); 2Pe 3:7-11 (“The day of the Lord will come as a thief in the night,” etc. — hence in some versions Peter is substituted for David), and the descriptions which Christ himself gives of the general judgment (Matthew 24, 25).

But the Sibyl is also mentioned, as the representative of the unconscious prophecies of heathenism, with allusion to the Sibylline oracle of the destruction of the world, commencing “Vae quas illa dies deprendit.” This apocryphal feature, though somewhat repugnant to Protestant taste, and hence omitted or altered in many Protestant versions of the poem, is in perfect keeping with the patristic and scholastic use of the Sibylline oracles, the 4th Eclogue of Virgil, and other heathen testimonies of the same kind, for apologetic purposes. It is intended to give the idea of the judgment of the world a universal character, founded in the expectations of Gentiles, Jews, and Christians, and indicated by the light of  reason as well as the voice of revelation. The medieval painters likewise place the Sibyl alongside of the prophets of Israel. The poem first describes the judgment as a certain fact, with its accompanying terrors then gives expression to the sense of guilt and dismay, and ends with a prayer for mercy, which prompted Christ to die for poor sinners, and to forgive the penitent thief.

II. Character and Value. — The Dies Irae is universally acknowledged to be the sublimest production of sacred Latin poetry, and the grandest judgment hymn of all times and tongues. Daniel (Thes. hymnol. ii, p. 112) justly styles it “uno omnium consensu sacrce poeseos summum decus et ecclesic Latinoe κειμήλιον pretiosissimum.” “It would be difficult,” says Coles, “to find, in the whole range of literature, a production to which a profounder interest attaches than to that magnificent canticle of the Middle Ages, the Dies Irae.... Of Latin hymns it is the best known, and the acknowledged masterpiece.” The Germans call it the hymn of giants (Gigantenhymnus). In simplicity and faith it fully equals an older anonymous Latin judgment hymn of the seventh or eighth century, commencing Apparebit repentina magna dies Domini, while in lyric fervor and effect, as well as in majesty and terror, it far surpasses it and all the numerous imitations of later times. It stands solitary and alone in its glory, and will probably never be surpassed. It is truly “a thing of beauty that is a joy forever.” Among poetic gems it is the diamond. It breathes, indeed, the mediaeval spirit of legalistic rather than of joyous evangelical piety, but otherwise it is quite free from every objectionable feature of Romanism, which cannot be said of the two famous Stabat Maters (the Mater doloroso and the recently discovered Mater speciosa), tinctured as these are with Mariolatry. It represents salvation as an act of the free grace of Christ, qui salvandos salvat gratis. Hence it is as much admired by Protestants as by Roman Catholics. The secret of its beauty and power lies first in the intensity of Christian feeling with which its great theme is handled.

The poet feels, as an awful and overpowering reality, the coming judgment of the quick and the dead; he hears the trumpet of the archangel sounding through the open sepulchres; he sees the tumult and terror, the devouring flames and final wreck of the universe, the Judge seated in terrific majesty on the throne, with the open book of the deeds of ages, dividing the good from the bad, and pronouncing the irrevocable sentence of eternal weal and woe; and with the spirit of an humble penitent he pleads for mercy, mercy, mercy, at the hands of Him who pardoned the penitent  thief in his dying hour. The poem is in the highest degree pathetic, a cry from the depth of personal experience, and irresistibly draws every reader into sympathetic excitement. That man is indeed to be pitied who can read it without shaking and quivering with emotion. It is pregnant with life, and brings us face to face with the awful scenes of the judgment day. “It is electrically charged, and contact is instantly followed by a shock and shuddering.” The second element of its power lies in the inimitable form, which commands the admiration of every man of taste. Whatever there is of dignity, majesty, and melody in the old Roman tongue is here brought out and concentrated as in no other poem, heathen or Christian, and made subservient to the one grand idea of the poem. It is onomatopoetic, and echoes, as well as human language can do, the storm, and wrath, and wailing of the judgment day. Every word sounds like the solemn peal of an organ, or like the trumpet of the archangel summoning the dead to everlasting bliss or to everlasting woe. The stately meter the triple rhyme, the selection of the vowels in striking adaptation to the sense and feeling, heighten and complete the effect upon the ear and the heart of the hearer.

The music of the vowel assonances and consonances, e.g. the double u in the 2d and 7th stanzas (futurus, venturus, discussurus; dicturus, rogaturus, securus); the o and u in the 3d stanza (sonum, regionum, thronum); and the i and e in the 9th stanza, defy the skill of the best translators in any language. We quote the judgments of eminent writers. “Quot sunt verba tot pondera, immo tonitrua,” says Daniel. “Combining somewhat of the rhythm of classical Latin with the rhymes of the mediaeval Latin, treating of a theme full of awful sublimity, and grouping together the most startling imagery of Scripture as to the last judgment, and throwing this into yet stronger relief by the barbaric simplicity of the style in which it is set, and adding to all these its full and trumpet-like cadences, and uniting with the impassioned feelings of the south, whence it emanated, the gravity of the north, whose severer style it adopted, it is well fitted to arouse the hearer” (Dr. W. R. Williams). “The metre so grandly devised, of which I remember no other example, fitted though it has here shown itself for bringing out some of the noblest powers of the Latin language — the solemn effect of the triple rhyme, which has been likened to blow following blow of the hammer on the anvil the confidence of the poet in the universal interest of his theme, a confidence which has made him set: out his matter with so majestic and unadorned a plainness as at once to be intelligible to all-these merits, with many more, have combined to give the Dies Irae a high place, indeed one of the highest, among the masterpieces of sacred song”  (Archbishop Trench). (Dr. Trench is mistaken when he says that there is no other example of this meter. There are some verses of striking resemblance attributed by some to St. Bernard, but pxobably of much later date:

“Cum recordor moriturus Quid post mortem sim futurus, Terror terret me venturus, Quem expecto non securus.

Terret dies me terroris, Dies irae ac furoris, Dies luctils ac mceroris, Dies ultrix peccatoris, Dies irae, dies illa.”)

“Every line weeps. Under every word and syllable a living heart throbs and pulsates. The very rhythm, or that alternate elevation and depression of the voice which prosodists call the arsis and the thesis, one might almost fancy were synchronous with the contraction and the dilatation of the heart. It is more than dramatic. The horror and the dread are real; are actual, not acted” (A. Coles). “Diess schauerliche Gedicht,” says Fred. von Meyer, “arm an Bildern, ganz Gefihl, schldgt wie sein Hammer mit drei geheimmnissvollen Reimkldngen an die Brust” (“This awful poem, poor in images, all feeling, beats the breast like a hammer with three mysterious rhyme-strokes”). “The Dies Irae,” to quote from V. Cousin (Lectures on the True, the Beautiful, and the Good, p. 177), “recited only, produces the most terrible effect. In those fearful words every blow tells, so to speak; each word contains a distinct sentiment, an idea at once profound and determinate. The intellect advances at each step, and the heart rushes on in its turn.” No wonder that literary men and secular poets have been captivated by the Dies Irae, as well as men in full religious sympathy with its solemn thoughts and feelings. Gothe introduces it with thrilling effect in the cathedral scene of Faust to stir up the conscience of poor Margaret, who is seized with horror at the thought of the sounding trump, the trembling graves, and the fiery torment. Dr. Johnson could never repeat the stanza ending, Tantus labor non sit cassus, without bursting into a flood of tears. The earl of Roscommon, “not more learned than good,” in the moment in which he expired, uttered with the most fervent devotion two lines of his own version:

“My God, my Father, and my Friend, Do not forsake me in my end!”

Sir Walter Scott also happily reproduced some stanzas of the Dies Irae for his “Lay of the Last Minstrel,” and was heard repeating them on his dying bed, when the strength of his body and mind was failing. The Dies Irae has also given rise to some of the greatest musical compositions of Palestrina, Durante, Pergolese, Haydn, Vogler, Winter, Cherubini, Gottfried Weber, Neukomm, and especially of Mozart, in his famous Requiem, during the composition of which he died (1791).

III. The Authorship of the Dies Irae cannot be certainly fixed. The writer evidently was unconcerned about his own fame. It is now, however, pretty generally assigned to the Franciscan monk Thomas a Celano (a little town in Abruzzo ulteriore, in Italy), the biographer of his intimate friend St. Francis of Assisi (see Acta Sanctorumi Oct., tom. ii). He was superior of the Franciscan convents of Cologne, Mayence, Worms, and Speyer, and died after A.D. 1255. The oldest testimony in favor of this view is taken from Bartholomaeus Albizzi of Pisa († 1401), in his Liber conformitatum of 1385, where he says: “Frater Thomas qui mandato apostolico scripsit sermone polito legendam primam beati Francisci, et PROSAM DE MORTUIS, QUAE CANTATUR IN MISSA, ‘DIES IRAE,' ETC. DICITUR fecisse.” This proves only that at that time the Dies Irae was part of the Missal, and was believed by some to be the work of Thomas. Lucas Wadding, in his Annals of the Franciscan order (1650), defends this tradition, and Mohnike, Rambach, Daniel, Koch, Palmer, Mone, Wackernagel, Coles, and other modern writers on the subject, adopt it as the most probable opinion. The rivalry of monastic orders has interfered with the question of authorship, and Dominicans and Benedictines have disputed the claims of the Franciscans. But there is no more or much less evidence for any of the other names which have been suggested, as Gregory the Great, St. Bernard, Bonaventura, Matthaeus a Aquasparta, Latinus Frangipani, Felix Hammerlin (Malleolus, of Zurich, 1389-1450), etc. It is certainly not older than ‘Thomas a Celano, but rather of a later date; The extraordinary religious fervor which characterized the early history of the Franciscan order may be considered an argument of internal probability for the authorship of Thomas a Celano. If this be true, and if Jacopone is the author of the Stabat Mater (as asserted by L. Wadding), then we are indebted to the Franciscan order for the most sublime as well as for the most pathetic hymn of the Latin Church. Mone (Lateinische Hymnen des Mittelalters, 1853, 1:408) has suggested the idea that the Dies Irae arose, not, as heretofore supposed, simply from the individual  contemplation of a monk in his lonely cell, but was inspired by older judgment hymns in public use, and was composed with an original view to the public service in missa Defunctorum. In one of them, which he found in a MS. at Reichenau from the 12th or 13th century, the passage occurs:

“Lacrimosa dies illa, Qua resurgens en favilla Homo reus judicandus, Jtistus autem coronandus.”

The closing suspirium:

“Pie Jesu, Domine, Dona eis requiem,”

is likewise found in older hymns and Missals. Mone conjectures that the author of Dies Irae himself appended these lines from older sources to his poem, since they did not fit in his triple rhyme. Daniel (tom. 1:131, and v. 110) and Wackernagel (Das deutsche Kirchenlied von der dltesten Zeit, etc. 1:138) are disposed to adopt this view. But it seems much more probable that the original poem closed with Gere curam mei Jinis, and that the remaining six lines, with their different versification, and the change from the first to the third person (huic and eis), were added from an older funeral service already in use by the compilers of mediaeval Missals, and not by the author. Then we have a perfectly uniform production, which probably emanated from a subjective state of mind without regard to public use, but which soon found its way, on account of its intrinsic excellency, into the Church service, since the deepest subjectivity in lyric poetry is the best kind of objectivity. It certainly was in public use already in the 14th century in Italy, and gradually passed into the Church service of other countries, scattering along its track “the luminous footprints of its victorious progress as the subduer of hearts.”

IV. Translations. — No poem has so often challenged and defied the skill of the best translators and imitators. The unusually large number of translations proves that none comes up to the original. Its music, majesty, and grandeur can only be imperfectly reproducad in modern languages. Its apparent artlessness and simplicity indicate that it can be turned readily into another language, but its secret power refuses to be thus transferred.” The Germans have generally succeeded better than the English, owing to the larger number of double rhymes in the German language. But some English  translations are admirable. Dr. Lisco, in a monograph on the Dies Irae, A.D. 1840, counted forty-four versions, mostly German, to which, three years afterwards, he added seventeen more. There must be at least thirty English versions which Dr. Lisco did not know. There is a Greek version by Hildner, a missionary of the Church of England (ργῆς ἐκειν᾿ ἡμέρα, given by Dan 2:10-15). Of German versions we may mention those of A. W. von Schlegel (Ienen Tag, den Tag des Zoren), Bunsen (Tag des Zorns, o Tag voll Grauen), Knapp (two: An dem Zorntag, an dem hohen, and lenen Tag, den Tag der Wehen), Seld (Zorz und Zittern bange Klag ist), Daniel (two: Tag des Zorns, du Tag der Falle, and David und Sibylla spnicht), Toestrup (Zorntag, schrecklichster der Tage), Konigsfeld (An den Zorntag, jecnem hehren), J. P. Lange (lener Tag des Zorns, der Tage), Schaff (two in his Deutsche Kirchenfreund for 1858, p. 388 sq.: An dem Tag der Zornesfammen, and An dem Tag der Zornesfülle); also Herder, Fr. von Meyer, A. L. Follen, Wessenberg, Iarms, Doring, Stier. One German, Lecke, wrote twelve versions. The best English translators of the hymn are Richard Crashaw (his version is the oldest, made 1646, remarkable for strength, but differing from the measure of the original, “Heard'st thou, my soul, what serious things Both the Psalm and Sibyl sings”); the Earl of Roscommon (‘The Day of wrath, that dreadful day”); Sir Walter Scott (only a part of it, but admirably done: “That day of wrath, that dreadful day”); Macaulay (1826, “On that great, that awful day”); archbishop Trench (‘O that day, that day of ire” — a very close translation, though not in the double rhyme of the original); Dean Henry Alford (1845, “Day of anger, that dread day”'); Mrs. Charles (in ‘The Voice of Christian Life in Song,” 1864, “Lo, the day of wrath, the day”); Henry Mills (“Day of wrath-the sinner dooming”); Epes Sargent (“Day of ire, that day impending”); E. Caswall (“Nigher still, and stillmore nigh”); Isaiah Williams; Robert Davidson (“Day of wrath! that day is hasting”); W. G. Dix (“That day of wrath-upon that day”); Charles Rockwell (“Day of wrath! oh direful day”); J. H. Abrahall (“Day of wrath and tribulation,”' in the Christian Remembrancer for Jan. 1868, p. 159); W. J. Irons (“Day of wrath! O day of mourning,” adopted in the “Hymnal Noted”); W. R. Williams (“Day of wrath! that day dismaying.”); Edward Slosson (“Day of wrath! of days that day”); Erastus C. Benedict (two, “Day of wrath! that final day,” and “Day of threatened wrathfrom heaven”); Gen. John A. Dix (1862, “Day of vengeance, without morrow” — an eclectic translation, the rhymes being selected from other versions, especially those of Coles and Irons). Among these translators, America is well represented by W. R.  Williams, Slosson, Davidson, Rockwell, Mills, Sargent, W. G. and John A. Dix, Benedict. But the palm among translators belongs to an American layman, Abraham Coles, a physician at Newark, New Jersey, who prepared no less than thirteen distinct versions, all good in their way, six of which are in the trochaic measure and double rhyme of the original; five like in rhythm, but in single rhyme; one in iambic triplets, like Roscommon's; the last in quatrains, like Crashaw's version. The first two appeared anonymously in the Newark Daily Advertiser, 1847, and a part of one found its way into Mrs. Stowe's “Uncle Tom's Cabin,” the other into H. W. Beecher's “Plymouth Collection of Hymns and Tunes.” They are now all published together with an Introduction, and a photograph picture of Michael Angelo's famous Last Judgment. Of the many translations, we select in conclusion one which is less known than it deserves to be, from the pen of the Rev. Dr. W. R. Williams, a Baptist clergyman of New York, which appeared, with a valuable note on Dies Irae, in his Miscellanies, 2d edit. N. Y. 1850, p. 8890. The author kindly consents to its use here, with a few changes, and the modest remark: “Its imperfections are excusable only from its having preceded the more finished rendering of my friend, Dr. Abraham Coles, of Newark, N. J.”

1. Day of wrath! that day dismaying; As the seers of old were saying, All the world in ashes laying.

2. What the fear! and what the quaking! When the Judge his way is taking, Strictest search in all things making.

3. When the trump, with blast astounding, Through the tombs of earth resounding, Bids all stand, the throne surrounding.

4. Death and Nature all aghast are, While the dead rise fast and faster, Answering to their Judge and Master.

5. Forth is brought the record solemn; See, o'erwrit in each dread column, With man's deeds, the Doomsday volume.

6. Now the Sovereign Judge is seated; All, long hid, is loud repeated; Naught escapes the judgment meted.

7. Ah! what plea shall I be pleading? Who for me be interceding, When the just man help is needing?

8. Oh, thou King of awful splendor, Of salvation free the Sender, Grace to me, all gracious, render.

9. Jesus, Lord, my plea let this be, Mine the woe that brought from bliss Thee, On that day, Lord, wilt Thou miss me?

10. Wearily for me Thou soughtest; On the cross my soul Thou boughtest; Lose not all for which Thou wroughtest!

11. Vengeance, Lord, then be Thy mission: Now, of sin grant free remission Ere that day of inquisition.

12. Low in shame before Thee groaning; Blushes deep my sin are owning: Hear, O Lord, my suppliant moaning!

13. Her of old that sinned forgiving, And the dying thief receiving, Thou, to me too, hope art giving.

14. In my prayer though sin discerning, Yet, good Lord, in goodness turning, Save me from the endless burning!

15. ‘Mid Thy sheep be my place given; Far the goats from me be driven: Lift, at Thy right hand, to heaven.

16. When the cursed are confounded, With devouring flame surrounded, With the blest be my name sounded.

17. Low, I beg, as suppliant bending; With crushed heart, my life forth spending; Lord, be nigh me in my ending!

18. Ah that day! that day of weeping! When in dust no longer sleeping,  Man to God in guilt is going — Lord, be then Thy mercy showing!

V. Literature. — G. C. F. Mohnike, Kirchen-und literarhistorische Studien und Mittheilungen, Bd. i, Heft. i (Beitrage zur alten kirchlichen Hymnologie, Stralsund, 1824, p. 1-100); G.W. Fink, Thomas von Celano in Ersch und Gruber's Encyclop. sec. i, Bd. xvi, p. 7-10; F. G. Lisco, Dies Irae, Hymnus avf das Weltgericht, Berlin, 1840 (to this must be added an appendix to the same author's monograph on the Stabat Mater, Berlin, 1843, where he notices 17 additional translations of the Dies Irae); W. R. Williams, Miscellanies (N.Y. 1850, p. 78 -90); H. A. Daniel, Thesaurus Hymnologicus (Lips. 1855, 2:103-131; v. 1856, 110-116); C. E. Koch, ant. Dies Irae in Herzog's Theol. Encyklop. (1855), 3, 387, 388 (brief); Abraham Coles, Dies Irae in thirteen original Versions, with Photographic Illustrations (N. Y. 4th ed. 1866). Compare also the anonymous publication, The seven great Hymns of the Medioeval Church (N. Y. 3d ed. 1867, p. 44-97), where seven English translations of the Dies Irae are given, viz. those of Gen. Dix, two of Coles, Roscommon, Crashaw, Irons, and Slosson.

## Dies Luminum[[@Headword:Dies Luminum]]

             (ἠμέρα φώτων, day of lights), an ancient name for the Epiphany; baptism being generally called φῶς and φώτισμα, light and illumination, this day, being the supposed day of our Savior's baptism, was styled “the day of lights or illumination, or baptism.” Asterius Amasenus (Hom. 4, in Fest. Kal. cited by Bingham) says, “We celebrate the nativity because at this time God manifested his divinity to us in the flesh. We celebrate the feast of light, because, by the remission of our sins in baptism, we are brought, as it were, out of the dark prison of our former life to a life of light and virtue.” — Bingham, Orig. Eccles. bk. 20, ch. 4, § 7.

## Diesbach, Johann[[@Headword:Diesbach, Johann]]

             a German Jesuit, was born at Prague in 1729, became successively professor at Nomiitz, Brunn, Prague, and Vienna, and died in 1792, leaving a few scientific and historical works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Diest, Heinrich[[@Headword:Diest, Heinrich]]

             a German theologian, was born at Altena, in Westphalia, in 1595. He studied at Dortmund, Siegen, and Basle, and continued his studies at; Heidelberg; but was obliged to leave that city at the time of the religious disputes, and returned to Basle, to pass his examinations for the doctor's degree, in 1621. Until 1624 he lived at Leyden as a private teacher. He was appointed minister of the Gospel at Emmerich, and in 1629 professor of theology and Hebrew in the University of Harderwick. In 1641 he went to Deventer in the same capacity, and died there in 1673, leaving, among many other works, De Ratione Studii Theologici (Harderwick, 1634): — Oratio Inauguralis (Deventer, 1640): — Funda Davidis (1646): — Pedum Davidis (1657). See Hoefer, Nouv. Biog. Generale, s.v.

## Diestel, Ludwig Von[[@Headword:Diestel, Ludwig Von]]

             a Protestant doctor and professor of theology in Germany, was born at Konigsberg, September 28, 1825. He studied at Berlin, Bonn, and at his native place. In 1851 he commenced his theological lectures at Bonn, and was, in 1858, appointed university preacher and professor of theology. In 1862 he was called to Greifswalde in 1867 to Jena, and, after Oehler's death, in 1872, to Tubingen, where he died, May 15, 1879. A few months before his death he had been ennobled. Besides his contributions to the Studien und Kritiken, Herzog's Real-Encyklopaedie (1st ed.), and Schenkel's Bibel-Lexikon, he published, Der Segen Jakobs in Genesis 49 historisch erlautert (Braunschweig, 1853): — Geschichte des alten Testanents in der christlichen Kirche (Jena, 1868), a "magnum opus:" — Die Sintflut und de Flutsagen des Altertums (1871; 2d ed. 1876). (B.P.)

## Diet[[@Headword:Diet]]

             (אֲרֻהָה, aruchah', rendered “allowance,” 2Ki 25:30; “victuals,” Jer 40:5; “dinner,” Pro 15:17), a fixed portion or ration of daily food (Jer 52:34). The food of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we  should deem heterogeneous elements in the same dish or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term lechem (originally food of any kind) specifically for bread, as well as by the expression “staff of bread” (Lev 26:26; Psa 105:16; Eze 4:16; Eze 14:13). Simpler preparations of corn were, however, common; sometimes the fresh green ears were eaten in a natural state (a custom practiced in Palestine (Robinson's Researches, 1:493), the husks being rubbed off by the hand (Lev 23:14; Deu 23:25; 2Ki 4:42; Mat 12:1; Luk 6:1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev 2:14), and eaten as “parched corn,” in which form it was an ordinary article of diet, particularly among. laborers, or others who had not the means of dressing food (Lev 23:14; Rth 2:14; 1Sa 17:17; 1Sa 25:18; 2Sa 17:28); this practice is still very usual in the East (comp. Lane, 1:251; Robinson, Res. 2:350). Sometimes the grain was bruised (like the Greek polenta, Pliny, 18:14), in which state it was termed either גֶּרֶשׂ (Sept. ἐρικτά; A. V. “beaten,” Lev 2:14; Lev 2:16), or רַיפוֹת (Aquil. Symm. πτισάναι; Auth.Vers. “corn,” 2Sa 17:19; comp. Pro 27:22), and then dried in the sun; it was eaten either mixed with oil (Lev 2:15), or made into a soft cake named עֲרַיסָה(A. V. “dough,” Num 15:20; Neh 10:37; Eze 44:30).

The Hebrews used a great variety of articles (Joh 21:5) to give a relish to bread. Sometimes salt was so used (Job 6:6), as we learn from the passage just quoted; sometimes the bread was dipped into the sour wine (A. V. “vinegar”) which the laborers drank (Rth 2:14); or, when meat was eaten, into the gravy, which was either served up separately for the purpose, as by Gideon (Jdg 6:19), or placed in the middle of the meat-dish, as done by the Arabs (Burckhardt, Notes, 1:63), whose practice of dipping bread in the broth, or melted fat of the animal, strongly illustrates the reference to the sop in Joh 13:26 sq. The modern Egyptians season their bread with a sauce composed of various stimulants, such as salt, mint, sesame, and chickpeas (Lane, 1:180). (The later Jews named this sauce חֲרוֹסֶת[Mishna, Pesach, 2:8]: it consisted of vinegar, almonds, and spice, thickened with flour. It was used at the celebration of the Passover [Pesach, 10:3].) The Syrians, on the other hand, use a mixture of savory and salt for the same purpose (Russell, 1:93). Where the above-mentioned accessories were wanting, fruit,  vegetables, fish, or honey was used. In short, it inav be said that all the articles of food which we are about to mention were mainly viewed as subordinates to the staple commodity of bread. The various kinds of bread and cakes are described under the head of SEE BREAD; SEE CAKE; SEE CRACKNEL.

Milk and its preparations hold a conspicuous place in Eastern diet as affording substantial nourishment; sometimes it was produced in a fresh state (חָלָב, Gen 18:8), but more generally in the form of the modern leban, i.e. sour milk (חֶמְאָה, A. V. “butter,” Gen 18:8; Jdg 5:25; 2Sa 17:29). The latter is universally used by the Bedouins, not only as their ordinary beverage (Burckhardt, Notes, 1:240), but mixed with flour, meat, and even salad (Burckhardt, 1:58, 63; Russell, Aleppo, 1:118). It is constantly offered to travelers, and in some parts of Arabia it is deemed scandalous to take any money in return for it (Burckhardt, Arabia, 1:120). For a certain season of the year leban makes up a great part of the food of the poor in Syria (Russell, 1. c.). Butter (Pro 30:33), and various forms of coagulated milk, of the consistency of the modern kaimak (Job 10:10; 1Sa 17:18; 2Sa 17:29), were also used. SEE BUTTER; SEE CHEESE; SEE MILK.

Fruit (q.v.) was another source of subsistence: figs stand first in point of importance; the early sorts described as the “summer fruit” (קִיַוֹ, Amo 8:1-2), and the “first ripe fruit” (בַּכּוּרָה, Hos 9:10; Mic 7:1), were esteemed a great luxury, and were eaten as fresh fruit; but they were generally dried and pressed into cakes, similar to the date-cakes of the Arabians (Burckhardt, Arabia, 1:57), in which form they were termed דְּבֵלַים (παλάθαι, A.V. “cakes of figs,” 1Sa 25:18; 1Sa 30:12; 1Ch 12:40), and occasionally קִיַוֹ simply (2Sa 16:1; A.V. “summer fruit”). Grapes were generally eaten in a dried state as raisins (צַמֻּקַים, Vulg. igaturca uvc passea, 1Sa 25:18; 1Sa 30:12; 2Sa 16:1; 1Ch 12:40), but sometimes, as before, pressed into cakes, named אֲשַׁישָׁה(2Sa 6:19; 1Ch 16:3; Son 2:5; Hos 3:1), understood by the Sept. as a sort of cake, λάγανον ἀπὸ τηγάνου, and by the A. V. as a “flagon of wine.” Caked fruit forms a part of the daily food of the Arabians, and is particularly adapted to the wants of travelers; dissolved in water it affords a sweet and refreshing drink (Niebuhr, Arabia, p. 57; Russell, Aleppo,  1:82); an instance of its stimulating effect is recorded in 1Sa 30:12. Apples (perhaps citrons) are occasionally noticed, but rather in reference to their fragrance (Son 2:5; Son 7:8) and color (Pro 25:11) than as an article of food. Dates are not noticed in Scripture, unless we accept the rendering of קִיַוֹin the Sept. (2 Samuel 1) as = φοίνικες; it can hardly be doubted, however, that, where the palm- tree flourished, as in the neighborhood of Jericho, its fruit was consumed; in Joe 1:12 it is reckoned among other trees valuable for their fruit. The pomegranate tree is also noticed by Joel; it yields a luscious fruit, from which a species of wine was expressed (Son 8:2; Hag 2:19). Melons were grown in Egypt (Num 11:5), but not in Palestine. The mulberry is undoubtedly mentioned in Luk 17:6 under the name συκάμινος; the Hebrew בְּכָאַיםso translated (2Sa 5:23; 1Ch 14:14) is rather doubtful; the Vulg. takes it to mean pears. The συκομωραία (A. V. “sycomore,” Luk 19:4) differs from the tree last mentioned; it was the Egyptian fig, which abounded in Palestine (1Ki 10:27), and was much valued for its fruit (1Ch 27:28; Amo 7:14). SEE APPLE; SEE CITRON; SEE FIG; SEE MULBERRY-TREE; SEE POMEGRANATE; SEE SYCAMINE-TREE; SEE SYCAMORE.

Of vegetables (q.v.) we have most frequent notice of lentils (Gen 25:34; 2Sa 17:28; 2Sa 23:11; Eze 4:9), which are still largely used by the Bedouins in traveling (Burckhardt, Arabia, 1:65); beans (2Sa 17:28; Eze 4:9), which still form a favorite dish in Egypt and Arabia for breakfast, boiled in water and eaten with butter and pepper; from 2 Samuel 27:28 it might be inferred that beans and other kinds of pulse were roasted, as barley was, but the second קָלַי in that verse is probably interpolated, not appearing in the Sept., and, even if it were not so, the reference to pulse in the A. V., as of cicer in the Vulg., is wholly unwarranted; cucumbers (Num 11:5; Isa 1:8; Bar 6:70; comp. 2Ki 4:39, where wild gourds, cucumeres asinini, were picked in mistake for cucumbers); leeks, onions, and garlick, which were and still are of a superior quality in Egypt (Num 11:5; comp. Wilkinson, Anc. Egypt. 2:374; Lane, 1:251); lettuce, of which the wild species, lactuca agrestis, is identified with the Greek πικρίς by Pliny (21. 65), and formed, according to the Sept. and the Vulg., the “bitter herbs” (מְרֹרַים) eaten with the paschal lamb (Exo 12:8; Num 9:11); endive, which is still well known in the East (Russell, 1:91), may have been  included under the same class. In addition to the above we have notice of certain “herbs” (אוֹרוֹת, 2Ki 4:39) eaten in times of scarcity, which were mallows according to the Syriac and Arabic versions, but, according to the Talmud, a vegetable resembling the brassica eruca of Linnaus; and again of sea-purslane (מִלּוּחִ; ἄλιμα; A. V. “mallows”), and broom-root (רְתָמַים; A. V. “juniper,” Job 30:4), as eaten by the poor in time of famine, unless the latter were gathered as fuel. An insipid plant, probably purslane, used in salad, appears to be referred to in Job 6:6, under the expression רַיר חִלָּמוּת(A. V. “white of egg”). The usual method of eating vegetables was in the form of pottage (נָזַיד, Sept. ἔψημα, Vulg. pulmentum, Gen 25:29; 2Ki 4:38; Hag 2:12; a meal wholly of vegetables was deemed very poor fare, Pro 15:17; Dan 1:12; Rom 14:2). The modern Arabians consume but few vegetables; radishes and leeks are most in use, and are eaten raw with bread (Burckhardt, Arabia, 1:56). SEE BEAN; SEE CUCUMBER; SEE GARLIC; SEE GOURD; SEE LEEK; SEE LENTIL; SEE ONION.

The spices or condiments known to the Hebrews were numerous; cummin (Isa 28:25; Mat 23:23), dill (Mat 23:23, “anise,” A. V.), coriander (Exo 16:31; Num 11:7), mint (Mat 23:23), rue (Luk 11:42), mustard (Mat 13:31; Mat 17:20), and salt (Job 6:6), which is reckoned among “the principal things for the whole use of man's life” (Sir 39:26). Nuts (pistachios) and almonds (Gen 43:11) were also used as whets to the appetite. SEE ALMOND; SEE ANISE; SEE CORIANDER; SEE CUMMIN; SEE MINT; SEE MUSTARD; SEE NUTS; SEE SPICES.

In addition to these classes, we have to notice some other important articles of food: in the first place, honey, whether the natural product of the bee (1Sa 14:25; Mat 3:4), which abounds in most parts of Arabia (Burckhardt, Arabia, 1:54), or the other natural and artificial productions included under that head, especially the dibs of the Syrians and Arabians, i.e. grape-juice boiled down to the state of the Roman defrutum, which is still extensively used in the East (Russell, 1:82); the latter is supposed to be referred to in Gen 43:11, and Eze 27:17. The importance of honey, as a substitute for sugar, is obvious; it was both used in certain kinds of cake (though prohibited in the case of meat offerings, Lev 2:11), as in the pastry of the Arabs (Burckhardt, Arabia, 1:54), and was also eaten in its natural state either by itself (1Sa 14:27; 2Sa 17:29; 1Ki 14:3), or in conjunction with other things, even with fish (Luk 24:42). “Butter and honey” is an expression for rich diet (Isa 7:15; Isa 7:22); such a mixture is popular among the Arabs (Burckhardt, Arabia, 1:54). “Milk and honey” are similarly coupled together, not only frequently by the sacred writers, as expressive of the richness of the promised land, but also by the Greek poets (comp. Callim. Hymn in Jov. 48; Hom. Od. 20:68). Too much honey was deemed unwholesome (Pro 25:27). With regard to oil, it does not appear to have been used to the extent we might have anticipated; the modern Arabs only employ it in frying fish (Burckhardt, Arabia, 1:54), but for all other purposes butter is substituted: among the Hebrews it was deemed an expensive luxury (Pro 21:17), to be reserved for festive occasions (1Ch 12:40); it was chiefly used in certain kinds of cake (Lev 2:5 sq.; 1Ki 17:12). “Oil and honey” are mentioned in conjunction with bread in Eze 16:13; Eze 16:19. The Syrians, especially the Jews, eat oil and honey (dibs) mixed together (Russell, 1:80). Eggs are not often noticed, but were evidently known as articles of food (Isa 10:14; Isa 59:5; Luk 11:12), and are reckoned by Jerome (In Epitaph. Paul. 1:176) among the delicacies of the table. SEE HONEY; SEE OIL.

The Orientals have been at all times sparing in the use of animal food; not only does the excessive heat of the climate render it both unwholesome to eat much meat (Niebuhr, Descript. p. 46), and expensive from the necessity of immediately consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Koran in modern times, have tended to the same result. It has been inferred from Gen 9:3-4, that animal food was not permitted before the Flood; but the notices of the flock of Abel (Gen 4:2), and of the herds of Jabal (Gen 4:20), as well as the distinction, between clean and unclean animals (Gen 7:2), favor the opposite opinion; and the permission in Gen 9:3 may be held to be only a more explicit declaration of a condition implied in the grant of universal dominion previously given (Gen 1:28). The prohibition then expressed against consuming the blood of any animal (Gen 9:4) was more fully developed in the Levitical law, and enforced by the penalty of death (Lev 3:17; Lev 7:26; Lev 19:26; Deu 12:16; 1Sa 14:32 sq.; Eze 44:7; Eze 44:15), on the ground, as stated in Lev 17:11, and Deu 12:23, that the blood contained the principle of life, and, as such, was to be  offered on the altar; probably there was an additional reason in the heathen practice of consuming blood in their sacrifices (Psa 16:4; Eze 33:25). The prohibition applied to strangers as well as Israelites, and to every kind of beast or fowl (Lev 7:26; Lev 17:12-13). So strong was the feeling of the Jews on this point, that the Gentile converts to Christianity were laid under similar restrictions (Act 15:20; Act 15:29; Act 21:25).

As a necessary deduction from the above principle, all animals which had died a natural death (נְבֵלָה, Deu 14:21), or had been torn by beasts (טְרֵפָה, Exo 22:31), were also prohibited (Lev 17:15; comp. Eze 4:14), and to be thrown to the dogs (Exo 22:31): this prohibition did not extend to strangers (Deu 14:21). Any person infringing this rule was held unclean until the evening, and was obliged to wash his clothes (Lev 17:15). In the N.T. these cases are described under the term πνικτόν (Act 15:20), applying not only to what was strangled (as in A. V.), but to any animal from which the blood was not regularly poured forth. Similar prohibitions are contained in the Koran (ii. 175; v. 4; 16:116), the result of which is that at the present day the Arabians eat no meat except what has been bought at the shambles. Certain portions of the fat of sacrifices were also forbidden (Lev 3:9-10), as being set apart for the altar (Lev 3:16; Lev 7:25; comp. 1Sa 2:16 sq.; 2Ch 7:7): it should be observed that the term in Neh 8:10, translated fat, is not חֵלֶב, but מִשְׁמִנַּים = the fatty pieces of meat, delicacies. In addition to the above, Christians were forbidden to eat the flesh of animals, portions of which had been offered to idols (εἰδωλόθυτα), whether at private feasts or as bought in the market (Act 15:29; Act 21:25; 1Co 8:1 sq.). All beasts and birds classed as unclean (Lev 11:1 sq. Deu 14:4 sq.) were also prohibited, SEE ANIMAL; SEE BIRD; and in addition to these general precepts there was a special prohibition against ‘seething a kid in his mother's milk” (Exo 23:19; Exo 34:26; Deu 14:21), which has been variously understood, by Talmudical writers, as a general prohibition against the joint use of meat and milk (Mishna, Cholgn, cap. 8, § 1); by Michaelis (Mos. Recht, 4:210) as prohibiting the use of fat or milk, in comparison with oil, in cooking; by Luther and Calvin as prohibiting the slaughter of young animals; and by Bochart and others as discountenancing cruelty in any way. These interpretations, however, all fail in establishing any connection between the precept and the offering of the first-fruits, as implied in the three passages quoted. More probably it has reference to  certain heathen usages at their harvest festivals (Maimonides, More Neboch. 3, 48; Spencer, De Legg. Hebr. Ritt. p. 535 sq.): there is a remarkable addition in the Samaritan version, and in some copies of the Sept. in Deu 14:21, which supports this view; ὃς γὰρ ποιεῖ τοῦτο, ὡσεὶ ἀσπάλακα θύσει, ὅτι μίασμά ἐστι τù θεù Ι᾿ακώβ (comp. Knobel, Comment. in Exo 23:19). The Hebrews further abstained from eating the sinew of the hip (גַּיד הִנָּשֶׁה, Gen 32:32), in memory of the struggle between Jacob and the angel (comp. Gen 32:25). The Sept., the Vulg., and the A. V. interpret the ἃπαξ λεγόμενον word nasheh of the shrinking or benumbing of the muscle (ὸ ἐνάρκησεν; qui emarcuit; “which shrank”): Josephus (Ant. 1:20, 2) more correctly explains it as “the broad nerve” (τὸ νεῦρον τὸ πλατύ); and there is little doubt that the nerve he refers to is the nervus ischiadicus, which attains its greatest thickness at the hip. There is no further reference to this custom in the Bible; but the Talmudists (Cholin, 7) enforced its observance by penalties. SEE MEAT.

Under these restrictions the Hebrews were permitted the free use of animal food: generally speaking, they only availed themselves of it in the exercise of hospitality (Gen 18:7), or at festivals of a religious (Exo 12:8), public (1Ki 1:9; 1Ch 12:40), or private character (Gen 27:4; Luk 15:23); it was only in royal households that there was a daily consumption of meat (1Ki 4:23; Nahum 5:18). The use of meat is reserved for similar occasions among the Bedouins (Burckhardt's Notes, 1:63). The animals killed for meat were calves (Gen 18:7; 1Sa 28:24; Amo 6:4), which are farther described by the term fatling ( מְרַיא= μόσχος σιτευτός, Luk 15:23, and σιτιστόν, Mat 22:4; 2Sa 6:13; 1Ki 1:9 sq.; A. V. “fat cattle”); lambs (2Sa 12:4; Amo 6:4); oxen, not above three years of age (1Ki 1:9; Pro 15:17; Isa 22:13; Mat 22:4), which were either stall-fed (בְּרַאַים; Sept. μ—σχοι ἐκλεκτοί), or taken up from the pastures (רְעַי; Scpt. βόες νομάδες; 1Ki 4:23); kids (Gen 27:9; Jdg 6:19; 1Sa 16:20); harts, roebucks, and fallow-deer (1Ki 4:23), which are also brought into close connection with ordinary cattle in Deu 14:5, as though holding an intermediate place between tame and wild animals; birds of various kinds (צַפַּרַים; Auth. Ver. “fowls;” Neh 5:18; the Sept., however, gives χίμαρος, as though the reading were צְפַּירַים); quail in certain parts of Arabia (Exo 16:13; Num 11:32); poultry (בִּרְבֻּרַים; 1Ki 4:23; understood generally by the Sept. —ρνίθων ἐκλεκτῶν σιτευτά; by Kimchi and the A. V. as “fatted fowl;” by Gesenius, Thesaur. p. 246, as geese, from the whiteness of their plumage; by Thenius, Comm. in loc., as Guinea-fowls, as though the word represented the call of that bird); partridges (1Sa 26:20); fish, with the exception of such as were without scales and fins (Lev 11:9; Deu 14:9), both salted, as was probably the case with the sea- fish brought to Jerusalem (Neh 13:16), and fresh (Mat 14:19; Mat 15:36; Luk 24:42): in our Savior's time it appears to have been the usual food about the Sea of Galilee (Mat 7:10); the term  ψάριον is applied to it by John (Joh 6:9; Joh 21:9 sq.) in the restricted sense which the word obtained among the later Greeks, as = fish. Locusts, of which certain species only were esteemed clean (Lev 11:22), were occasionally eaten (Mat 3:4), but considered as poor fare. They are at the present day largely consumed by the poor both in Persia (Morier's Second Journey, p. 44) and in Arabia (Niebuhr, Voyage, 1:319); they are salted and dried, and roasted, when required, on a frying-pan with butter (Burckhardt's Notes, 2:92; Niebuhr, 1. c.). SEE LOCUST.

Meat does not appear ever to have been eaten by itself; various accompaniments are noticed in Scripture, as bread, milk, and sour milk (Gen 18:8); bread and broth (Jdg 6:19); and with fish either bread (Mat 14:19; Mat 15:36; Joh 21:9) or honeycomb (Luk 24:42): the instance in 2Sa 6:19 cannot be relied on, as the term אֶשְׁפָּר, rendered in the A. V. a good piece of flesh, after the Vulg., assatura bibulae carnis, means simply a portion or measure, and may apply to wine as well as meat. For the modes of preparing meat, SEE COOKING; and for the times and manner of eating, MEALS; SEE FISH, SEE FOWL, etc.

To pass from ordinary to occasional sources of subsistence: prison diet consisted of bread and water administered in small quantities (1Ki 22:27; Jer 37:21); pulse and water was considered but little better (Dan 1:12): in time of sorrow or fasting it was usual to abstain either altogether from food (2Sa 12:17; 2Sa 12:20), or from meat, wine, and other delicacies, which were described as לֶחֶם חֲמוּדוֹת, literally bread of desires (Dan 10:3). In time of extreme famine the most loathsome food was swallowed, such as an ass's head (2Ki 6:25), the ass, it  must be remembered, being an unclean animal (for a parallel case, comp. Plutarch, Artaxerx. 24), and dove's dung (see the article on that subject), the dung of cattle (Josephus, War, 5:13, 7), and even possibly their own dung (2Ki 18:27). The consumption of human flesh was not altogether unknown (2Ki 6:28; comp. Josephus, War, 6:3, 4), the passages quoted supplying instances of the exact fulfillment of the prediction in Deu 28:56-57; comp. also Lam 2:20; Lam 4:10; Eze 5:10. SEE FOOD.

With regard to the beverages used by the Hebrews, we have already mentioned milk, and the probable use of barley-water, and of a mixture, resembling the modern sherbet, formed of fig-cake and water. Tho Hebrews probably resembled the Arabs in not drinking much during their meals, but concluding them with a long draught of water. It is almost needless to say that water was most generally drunk. In addition to these, the Hebrews were acquainted with various intoxicating liquors, the most valued of which was the juice of the grape, while others were described under the general term of shekar, or strong drink (Lev 10:9; Num 6:3; Jdg 13:4; Jdg 13:7), if, indeed, the latter does not sometimes include the former (Num 28:7). These were reserved for the wealthy, or for festive occasions; the poor consumed a sour wine (A.V. "vinegar;" Rth 2:14; Mat 27:48), calculated to quench thirst, but not agreeable to the taste (Pro 10:26). SEE BEVERAGE.

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

             (dies, day; German Reichstag), the assembly of the states of Germany. The Diet shared with the emperor the rights of sovereignty, except in a few cases reserved to the emperor. It consisted of three colleges-electors, princes, and free cities. To be valid, a resolution had to be adopted by all the three colleges, and to be sanctioned by the emperor. In a particular college a majority of votes was in most cases sufficient, but religious questions formed an exception. SEE CORPUS CATHOLICORUM and SEE CORPUS EVANGELICORUM. The elector of Mainz, as arch- chancellor of the empire, was director of the Diet.

The following list (taken from Buck, Theological Dictionary, and from Farrar, Ecclesiastical Dictionary) includes the chief Diets held in reference to the affairs of the Reformation.

1. The Diet of Worms, in 1521, in which Alexander, the pope's nuncio, having charged Luther with heresy, the duke of Saxony said that Luther ought to be heard. This the emperor granted, and sent him a pass, provided he would not preach on the journey. On Luther's arrival at Worms, he protested that he would not recant unless they would show him his errors from the Word of God alone. He was consequently ordered away from Worms, and, by an edict of the 26th of May, he was outlawed.

2. The First Diet of Nuremberg, in 1523, when Francis Chieregati, Adrian the Sixth's nuncio, demanded the execution of Leo the Tenth's bull, and of Charles the Fifth's edict, published at Worms, against Luther. It was answered that it was necessary to call a council in Germany to satisfy the nation respecting its grievances, which were reduced to one hundred articles, some of which struck at the pope's authority and the discipline of the Roman Church: they added that in the interim the Lutherans should be commanded not to write against the Romanists. All these things were brought into the form of an edict, and published in the emperor's name.

3. The Second Diet of Nuremberg, in 1524. Cardinal Campeggio, pope Clement the Seventh's nuncio, entered the town incognito for fear of exasperating the people. The Lutherans having the advantage, it was decreed that, with the emperor's consent, the pope should call a council in Germany; but, in the interim, an assembly should be held at Spire, to determine what was to be believed and practiced; and that, to obey the emperor, the princes ought to order the observance of the edict of Worms as strictly as they could. Charles V, being angry at this, commanded the edict of Worms to be observed very strictly, and prohibited the assembly at Spires.

4. The First Diet of Spires, held in 1526. Charles V, being in Spain, named his brother, archduke Ferdinand, to preside over that assembly, where the duke of Saxony and the landgrave of Hesse demanded, at first, a free exercise of the Lutheran religion, so that the Lutherans preached there publicly against Popery; and the servants of the Lutheran princes had these five letters, V. D. M. I. AE., embroidered on their sleeves (Verbum Dei manet in Eternum), to show publicly that they would follow nothing but the pure Word of God. The archduke, not daring to oppose these courses, proposed two things: the first, concerning the Popish religion, which was to be observed in maintaining the edict of Worms; and the second concerning the help demanded by Louis, king of Hungary, against the  Turks. The Lutherans prevailing about the first, it was decreed that the emperor should be desired to call a general council in Germany within a year; and that, in the mean time, every one was to have liberty of conscience. Whilst they were deliberating in vain about the second, king Louis was defeated and killed in the battle of Mohacz.

5. The Second Diet of Spires was held in 1529. It was decreed against the Lutherans that wherever the edict of Worms was received, it should not be lawful for any one to change his opinions;: but in the countries where the new religion (as they. termed it) was received, it should be lawful to continue in it till the next council, if the old religion could not be re- established there without sedition. Nevertheless, the mass was not to be abolished there, and no Romanist was allowed to turn Lutheran; the Sacramentarians were to be banished out of the empire, and: the Anabaptists put to death; and preachers should nowhere preach against the Church of Rome. Six Lutheran princes, namely, the elector of Saxony, the marquis of Brandenburg-Bayreuth, the two dukes of Luneburg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of fourteen imperial towns, protested, in writing, two days after, in the assembly, against this decree, which they would not obey, it being contrary to the Gospel; and appealed to a general or national council, to the emperor, and to any other unprejudiced judge. From this solemn protestation came the famous name of Protestants, which the Lutherans soon adopted; and, subsequently, the Calvinists, and other Reformed churches. They also protested against contributing anything towards the war against the Turks till after the exercise of their religion was free in all Germany. The next year the emperor held the Diet of Augsburg.

6. The First Diet of Augsburg was called June 1, 1530, by Charles V, to reunite the princes about some matters of religion, and to join them all together against the Turks. The elector of Saxony, followed by many princes, presented the confession of faith called the Confession of Augsburg. The conference about matters of faith and discipline being concluded, the emperor ended the diet by a decree that nothing should be altered in the doctrines and ceremonies of the Church of Rome till a council should order it otherwise.

7. The First Diet of Ratisbon, in 1541, for uniting the Protestants to the Church of Rome. The pope's legate having altered the twenty-two articles drawn up by the Protestant divines, the emperor proposed to choose some  learned divines who might agree peaceably on the articles, and, being desired by the diet to choose them himself, he named three Papists, namely, Julius Pflugius, John Gropperus, and John Eckius, and three Protestants, namely, Philip Melancthon, Martin Bucer, and John Pistorius. After an examination and disputation of a month, those divines could not agree on more than five or six articles, wherein the diet still found some difficulties. The emperor, to terminate these controversies, ordered, by an edict, that the decision of these articles should be referred to a general council, or to the national council of all Germany, or to the next diet, eighteen months after; and that, in the mean time, the Protestants should keep the articles agreed on, forbidding them to solicit anybody to change the old religion, as they called it. But, to gratify the Protestants, he gave them leave, by patent, to retain their religion, notwithstanding the edict.

8. The Second Diet of Ratisbon was held in 1546; none of the Protestant confederate princes appeared. It was therefore soon decreed by a plurality of votes that the Council of Trent should be followed. The Protestant deputies opposed, and this caused a war against them.

9. The Second Diet of Augsburg was held in 1547, respecting matters of religion. The electors being divided concerning the decisions of the Council of Trent, the emperor demanded that the management of this affair should be left to him, and it was directed that every one should conform to the decision of that council.

10. The Third Diet of Augsburg was held in 1548, when the commissioners appointed to examine some memoirs about a confession of faith not agreeing together, the emperor named three divines, who drew ap the plan of the famous Interim. SEE INTERIM.

11. The Fourth Diet of Augsburg was held in 1550. The emperor complained that the Interim was not observed, and demanded that all should submit to the council, which they were going to renew at Trent: but the deputies of duke Maurice of Saxony protested that their master had agreed to submit to the council on condition that the divines of the Confession of Augsburg not only should be heard there, but should vote also, like the Romish bishops, and that the pope should not preside; but, by plurality of votes, submission to the council was agreed upon.

12. The Fifth Diet of Augsburg was held in 1555. At this diet the "Religious Peace of Augsburg" was concluded, which regulated tie civil  relations of the Evangelicals (by which term only the Lutherans were understood). According to this agreement, no state of the German empire was to be disturbed on account of its religion and ecclesiastical usages; religious controversies were to be compromised by Christian, amicable, and peaceable means; the Episcopal jurisdiction was suspended with regard to the faith and religious worship of Evangelicals; free emigration on account of religion was guaranteed. This agreement was to continue even if a religious reunion should not be effected.

13. The Third Diet of Ratisbon was held in 1557. The assembly demanded a conference between some famous doctors of both parties: this conference, held at Worms between twelve Papists and an equal number of Lutherans, was soon dissolved.

Dieterich Johann Conrad,

a learned Lutheran theologian, was born at Butzbach, Germany, January 19, 1612. He became professor of Greek and history at Giessen, where he died, June 24, 1669. Among his numerous writings are, De Peregrinatione studiorum: — Breviarium Haereticorum et Conciliorum: — Breviarium Pontificum Romanorum (Giessen, 1663, 8vo): — Antiquitates Biblicae (Giessen, 1671, fol.): — Antiquitates Novi Testamenti; sive Lexicon Philologico-Theologicum Graeco-Latinum in N.T. (Frankf. 1680, fol.). — Hoefer, Nouv. Biog. Generale, 14:146.

## Dieta[[@Headword:Dieta]]

             the ecclesiastical Cursus or daily office.

## Dietelmair, Johann Augustin[[@Headword:Dietelmair, Johann Augustin]]

             a Lutheran theologian of Germany, was born April 2, 1717, at Nuremberg. He studied at Altdorf and Halle, was in 1741 afternoon-preacher. at his native place, and in 1744 deacon there. In 1746 he was called to Altdorf as professor of theology. He opened his lectures with an address, De eo, quod Difficile est in Munere Doctoris Academici et Praecipue Theologi. In the same year he took the degree of doctor of theology. He died April 6, 1785. He wrote, Antiquitas Codicis Alexandrini Vindicator (Halle and Magdeburg, 1739): — De Religione Christiana Philosophiae Nomine a Veteribus Compellata (Altdorf, 1740): — De Descensu Christi ad Inferos Literaria (Nuremburg, 1741, 1762): — De Serie Veterum Doctorum in Schola Alexandrina (Altdorf, 1746): — De ἀποκαταστάσει πάντων Scripturaria et Fanatica (ibid. 1746): — De Fragmento Clenentis Romani, etc. (ibid. 1749). See Doring, Die gelehrten Theologen Deutschlands, 1:325 sq.; Winer, Handbuch der theol. Lit. 1:20, 136, 599, 605, 889; Furst, Bibl. Jud. 1:208. (B.P.)

## Dietenberger, Johann[[@Headword:Dietenberger, Johann]]

             a German Dominican and doctor of theology, who died in 1534, while canon and inquisitor-general of Mentz and Cologne, is the author of a German translation of the Bible, published at Mentz in 1534 (revised by C. Ulenberg, Cologne, 1630; and again by the theologians of Mentz, ibid. 1662). He also wrote, De Divortid (ibid. 1532): — De Votis Monasticis (1524): — De Apostasia: — De Praeceptorum et Consiliorum Differentia: — In Defensionem Sacrificii Missae. See Jocher, Allemeines Gelehrten- Lexikon, s.v.; Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Dietl, Georg Aloys[[@Headword:Dietl, Georg Aloys]]

             a Roman Catholic theologian of Germany, was born February 19, 1752, at Pressath, in the Upper Palatinate. In 1784 he was appointed pastor at Berg, near Landshut; in 1801 he was called to Landshut as professor, where he died, May 27, 1809, leaving, Predigten (Munich, 1786, 1802): — Homilien uber die sonntaglichen Evangelien (ibid. 1789; 4th ed. 1829).  See Winer, Handbuch der theol. Lit. 2:139; Doring, Die deutschen Kanzelredner des 18. und 19. Jahrhunderts, page 84 sq. (B.P.)

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

             a Lultheran minister of Germany, was born September 13, 1790, at Leipheim, in Bavaria. In 1818 he was sub-rector of the Latin school at Schwabach; in 1824, pastor of Volksratshofen, near Memmingen; in 1838, pastor primarius and dean at Wassertrudingen; in 1842, he was called to Beiersdorf, and died September 15, 1866, leaving, Geschichtliche Darstellung der Grundung der christlichen Kirche, etc. (Nuremberg, 1838): — Unser Glaube ist der Sieg, against Ronge, Ghillany, and others (Erlangen, 1849). See Zuchold, Bibl. Theol. 1:280; Delitzsch, Saat auf Hoffnung (Erlangen, 1864), 2:140 sq. (B.P.)

## Dietpold (or Dietbold), Theobald[[@Headword:Dietpold (or Dietbold), Theobald]]

             a German prelate, born in 1189, was bishop of Passau; made with Frederic Barbarossa the journey to the Holy Land; and died on his return home, leaving Epistola ad Tuga.nonem. See Hoefer, Nouv. Biog. Generale, s.v.

## Dietrich (or Dietricy), Christian Wilhelm Ernst[[@Headword:Dietrich (or Dietricy), Christian Wilhelm Ernst]]

             a German artist, was born at Weimar, in Saxony, October 30, 1712, and studied under Alex. Thiele. He was sent by the king, with a pension, to Italy. He painted scriptural and historical subjects well, his chief pictures being Lot and his Daughters; Abraham Going to Sacrifice Isaac; The Nativity; The Adiration of the Shepherds; The Taking Down from the Cross; St. Jerome Writing; Christ Appearing to Magdalene; The Flight into Egypt; The Circumcision. He died at Dresden, April 24, 1774. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dietrich Of Apolda[[@Headword:Dietrich Of Apolda]]

             (or THURINGIA), a German Dominican, born at Apolda, near Jena, is the author of a Life of St. Elizabeth of Thurinmgia (printed in Canisius, Antiq. Lectiones, ed. Basnage, 4:113; preface and supplement in Mencken, Script. Rerum Germ. 10). He also wrote the Life of St. Dominic. See Herele, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Dietrich Of Munster[[@Headword:Dietrich Of Munster]]

             (or OSNABRUCK), a famous German preacher and ascetical writer, was born about the year 1435, at Mdnster, in Westphalia, and died at Louvain. December 11, 1515, leaving, De Passione Domini: — De Exercitatione Interiore: — Manutae Simplicium. But the book which is best known of his writings is his Christenspiegel, a catechism, containing also prayers and meditations, which was printed very often. See Der Katholik, 1860, 1:584 sq.; Nordhoff, Dietrich Colde uld sein Christenspiegel, in Pick's Monatsschrift fur rheinischwestfalische Geschichtsforsthunq, 1875, 1:67 sq.; Evelt, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Dietrich Of Niem, Or Nieheim[[@Headword:Dietrich Of Niem, Or Nieheim]]

             so called from his native place in Westphalia, studied theology, and became prebendary of Bonn in 1361. In 1371 he went to Avignon, where pope Gregory XI made him his secretary (Scriptor Apostolicus); and when that pope removed his see to Rome, Dietrich accompanied him, and obtained office as papal prothonotary and abbreviator. In 1395 (or 1396) Boniface IX offered him the bishopric of Werden, but he was not able to get possession of the see, which was held by a nominee of the anti-pope. In 1414 he attended the Council of Constance, and died about 1417. He wrote De necessitate reformationis ecclesiastica in capite et membris (Hardt, Historia concilii Constant. tom. 1); — De schismate libri III (1408) (Nuremberg, 1432, folio), and republished afterwards with the addition of the four books of Nemus unionis, of which the Labyrinthus forms a part (Basel, 1506, 1566; Nuremb. 1592; Strasburg, 1608 and 1619). The latter editions bear the title Theodorici a Niem historiarum sui  temporis libri IV. The Nemus was put in the Index. See Fabricius, Bib. Lat. Maed. et Inf. Lat. volume 5; Pierer, Universal-Lexikon, s.v.; Herzog, Real- Encyklopadie, 3:388.

## Dietrich, Franz Eduard Christoph[[@Headword:Dietrich, Franz Eduard Christoph]]

             a Protestant theologian and Orientalist of Germany, was born July 2, 1810, at Strauch, in Saxony. In 1839 he commenced his lectures at Marburg, and died there while professor of theology, January 27, 1883, leaving, Abhandlungen fur semitische Sprachforschung (Leipsic, 1844): — De Sermonis Chaldaici Proprietate (Marburg, 1838): — Codicum Syriacorum Specimina (ibid. 1855): — Zwei sidonische Inschriften (ibid. eod.): — De Psalterii usu Publico et Divisione in Ecclesia Syriaca (ibid. 1862): — Morgengebete der alten Syrichen Kirche (ibid. 1864): — De Cruce Ruthwellensi (ibid. 1865): — De Sanchoniathonis Nomine (ibid. 1872). He also edited two editions of Gesenius's Manual Lexikon (5th and 7th eds. 1855-68). (B.P.)

## Dietrich, Or Dieterich, Veit[[@Headword:Dietrich, Or Dieterich, Veit]]

             (Vitus Theodorus, or Theodoricus), was born in 1506 at Nuremberg. He studied at Wittenberg, where he attracted the attention of Luther, and became his amanuensis and companion. Luther took him to the conferences of Marburg (1529), Coburg, and the Imperial Diet of Augsburg (1530). He afterwards became assistant professor in the theological faculty at Wittenberg, and in 1535 returned to Nuremberg, where he became preacher at St. Sebaldus' church, which position he retained, notwithstanding the offer of professorships in the universities of Wittenberg and Leipsic, until his death March 24, 1549. From 1534 to 1549 he was in active correspondence with Luther, Melancthon, and the other leaders of Protestantism. He was more radically Lutheran than Melancthon. Dietrich had also some fiery discussions with Osiander on the subject of absolution. During the latter part of his life he was sorely afflicted by the state of the Church, being even suspended for a while in 1547 on account of his independence of expression. Besides editing and publishing translations of a number of the works of Luther and Melancthon, he wrote a number of sermons; an Enarratio Lutheri in prophetam Micham; Agendbuchleinffir d. Pfarrherrn auf dem Land (1543- 1639; last ed. 1755). In 1548, while ill, he wrote a systematic exposition of the book of the prophet Isaiah, and contemplated doing the same for the other prophets, but was prevented by death. The Epistola theologorum Norimbergensium ad D. Rupertum (1439), generally ascribed to him, was written by Osiander. Dietrich also composed several hymns. See, in the Corpus Reformatorum, the correspondence between Melancthon, Cruciger, and Dietrich (1537-1549); Strobel, Nachricht v. d. Leben u. d. Schriften V. Dietrichs (Nurnberg, 1772); Herzog, Real-Encyklopadie, 3:389.

## Dietrichstein, Franz, prince of[[@Headword:Dietrichstein, Franz, prince of]]

             a Roman Catholic prelate of Germany, was born at Madrid, August 22, 1570. After studying philosophy at Prague and theology at Rome, he became successively canon of Olmiitz, camerarius of pope Clement VIII, and legate a latere at several marriage ceremonies of royal families. While president of the imperial council of state, he opposed the enforcement of the royal letters in Moravia, which were of a tolerant character; and after he had expelled Boeskay, a Hungarian rebel, he was himself driven away by the Moravian insurgents; but after Bohemia was pacified he brought back into the bosom of the Church of Rome the Protestants of Moravia, and instituted the order of the Piarists. Ferdinand II nominated him prince, in 1631, in return for the services which he had rendered both to the State and the Church. He died at Brtnn, in Moravia, September 19, 1636, leaving discourses on the saints, some statutes upon the reform of the clergy and  the people, a treatise on controversy, and some poems, sacred and profane. His Life, written by Voigt, was published, with notes and a supplement, by Schwalbe (Leipsic, 1792). See Hoefer, Nouv. Biog. Generale, s.v.

## Dietz, Friedrich Wilhelm[[@Headword:Dietz, Friedrich Wilhelm]]

             a Protestant theologian, was born at Dillenburg in 1817, studied at Gottingen and Herborn, was in 1842 vicar at Diez, in 1844 con-rector at the gymnasium there, in 1852 pastor at Diez, in 1856 second preacher at Wiesbaden, in 1868 first pastor and court-preacher at Biebrich-Mosbach, and died in 1880. (B.P.)

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

             a Lutheran minister of Germany, was born August 7, 1808, at Rennweg, near Nuremberg. He studied theology and philology at Erlangen, and after having taught for ten years in different colleges, was appointed in 1842 third pastor of the Church of the Holy Ghost at Nuremberg, where he labored until his death, June 20, 1876. He took a great interest in the mission among Jews and heathen, and promoted the kingdom of Christ everywhere. (B.P.)

## Dietzsch, August[[@Headword:Dietzsch, August]]

             a Protestant theologian of Germany, who died while professor of theology at Bonn, March 4, 1872, is the author of Adanm und Christus, Rom 5:12-21 (Bonn, 1871). (B.P.)

## Dieu, de[[@Headword:Dieu, de]]

             Louis (LODEWYK), was born at Vliessingen, April 7, 1590, where his father, Daniel de Dieu, labored in the ministry 24 years, having previously spent 22 years as minister of the Reformed Church in Brussels. Louis was at an early age devoted to the service of the Church, and placed under the  care of his uncle, Daniel Colonius, regent of the Walloon College at Leyden, a competent and zealous instructor in theology. Here he made great proficiency in his theological studies. Whilst yet a candidate he was heard in Zealand by prince Maurice, who offered him the position of court- preacher, which he declined. In 1613 he became preacher to the Walloon church in Middelburg, and in 1617 he was called to the Reformed church in Vliessingen, where he preached not only in Dutch, but also in French and English. In 1619 he was called to be pastor of the Reformed church in Leyden. Whilst here he declined the professorship of theology offered him in the newly-founded University of Utrecht. Had his life been spared, the same position in the University of Leyden would have been tendered him. He died December 22, 1642. De Dieu was a man of eminent gifts and attainments, and enjoyed the esteem of many of his most excellent contemporaries. His attention was specially devoted to the Oriental languages. The fruits of his study in that direction were: Compendium Grammaticae Hebraicae (Leyden, 1626, 4to); Grammatica Trilinguis, Hebraica, Syriaca, et Chaldaica (Leyden, 1628, 4to); Rudimenta Linguae Persicae (Leyden, 1639, 4to). These were all written in Latin. His Oriental studies were made subservient to the elucidation of the Holy Scriptures. In 1627 he published at Leyden his Apocalypsis S. Johannis Syriace ex MS. exemp. Biblioth. Jos. Scaligeri edita, Charactere Syriaco et Hebreo, cum versione Latina, Graeco textu et notis; and in 1631 his Animadversiones sive Comment. in quatuor Evangelia, in quo collatis, Syri imprimis, Arabis, Evangelii Hebraei, Vulgati, D. Erasmi et Bezae versionibus, difficilia loca illustrantur et variae lectiones conferuntur. In this work he discussed with great impartiality and accuracy the value of these different translations. Critical and exegetical works on the Acts of the Apostles, on the Epistle to the Romans, etc. succeeded. In these the various translations were also compared. All his exegetical and critical works were finally edited by professor Leydecker, and published in folio in 1693, entitled Critica Sacra sive Animadversiones in loca quaedam difficiliora V. et N. Testamenti. See Bayle, Dictionary, s.v.; Simon, Hist. Critique, N.T., chapter 53.

## Digamists[[@Headword:Digamists]]

             a term anciently used to designate persons twice married after baptism though legally and successively to two wives, one after the death of the other. The Montanists condemned all second marriages as unlawful; but, although this opinion did not prevail generally, it was the common practice  to refuse ordination to men who had been twice married. Tertullian (De Monogam. chapter 11) condemned second marriages even in laymen; and Ambrose, Jerome, Epiphanius, and others assumed that the injunction of the apostle 1Ti 3:2, in which he directs that a bishop must be the husband of one wife, forbade an ecclesiastic to marry twice. Chrysostom, Theodoret, and others gave a contrary opinion, and interpreted the apostle's language of polygamists, or such as were married to many wives at the same time, and such as had causelessly put away their wives, and married others after divorcing the former. Numerous instances have been adduced to prove that second marriages were not an impediment to ordination, e.g. Tertullian (De Monogam. 12) admits that there were bishops who had been twice married. — Bingham, Org. Ecclesiastes book 4, chapter 5, § 1-4.

## Digby, Sir Kexnelm[[@Headword:Digby, Sir Kexnelm]]

             was born in 1603, three years before his father, Sir Everard Digiby, was executed for his share in the Gunpowder Plot. He was brought up in the Protestant faith, and in 1618 was entered at Gloucestar Hall, Oxford, where he gained a wonderful name for ability and scholarship. After leaving the university he spent two years in travel. and, returning to England in 1623, was knighted. In 1632, on the death of Dr. Allen, of Gloucester Hall, Sir Kenelm Digby inherited his collection of books and manuscripts. In 1636, when in France, he was converted to the Roman Catholic faith, which step he justified in A Conference with a Lady about the Choice of a Religion (Par. 1638; Lond. 1654). He returned to England in 1638, and on the breaking out of the Civil War was imprisoned as a Royalist in Winchester House, but in 1643 he was allowed to retire to France. At Paris he was received with favor by the court, and made the acquaintance of Des Cartes. After Charles I had fallen, Digby returned to England, but the Parliament forbade him the kingdom under penalty of death. Retiring to the Continent, he traveled in France and Italy; but in 1655 he was again in England, and was in frequent attendance at the court of the Protector. He went again to France, and busied himself with the preparation of philosophical papers. He returned to England in 1661, and died therein 1665. His works are numerous, and on a great variety of subjects; we only notice, besides the one already mentioned, A Treatise on the Soul, proving its Immortality (Par. 1644); Mores Catholici, or Ages of Faith (anon.), reprinted in 3 volumes, 8vo, Lond. 1844-47. The Private Memoirs of Sir K. Digby, etc., written by Himself, were published in  London in 1827 (8vo). See Kippis, Biographica Britannica, 5:184 sq.; Chambers, Encyclopedia, s.v.

## Diggers[[@Headword:Diggers]]

             a term of reproach applied to the Waldenses (q.v.), because they were subjected to such persecution that they were compelled to dig caverns in the earth in which to hold meetings for worship.

## Digit[[@Headword:Digit]]

             (אֵעְבּע, etsba´, the "finger"), a Jewish measure of length, being about the breadth of a finger (q.v.). It was the fourth part of a palm, and the 24th of a cubit. According to Dr. Arbuthnot's tables, the digit is 0.912th of an English inch. SEE METROLOGY.

## Digna[[@Headword:Digna]]

             the name of two Christian martyrs:

(1) The servant of St. Afre, with whose remains she was burned at Augsburg while attempting to convey them away; commemorated August 5.

(2) A virgin of Tabana, executed at Cordova in 853, along with St. Felix, by the Moors; commemorated June 14.

## Dignitary[[@Headword:Dignitary]]

             a term used in England to denote one who holds cathedral or other preferments to which jurisdiction is annexed.

## Dignitas[[@Headword:Dignitas]]

             a classical term, gradually applied to offices, was purely secular at first. In the process of time, when ecclesiastics were appointed to secular offices, the people began to speak of "dignities" in the Church. First applied to the lower ranks, the term was finally used for all Church officials, i.e., pope, cardinal, patriarch, archbishop, metropolitan, bishop, etc. According to Ducange, in ecclesiastical parlance, "when a benefice included the administration of ecclesiastical affairs with jurisdiction, it was called a dignity."

## Dignities[[@Headword:Dignities]]

             (δόζαι, plur. of δόζα, glory) stands in 2Pe 2:10; Jud 1:8, figuratively for persons high in honor, whom each of those apostles blames certain characters for calumniating. The term in this connection is usually referred to earthly magistrates or princes, whose claim to deference the Gospel everywhere enforces upon its followers; but it is probably better to refer it to the angels, even including those who are fallen, since the context in both passages introduces the good angels as refraining from using slanderous or abusive epithets towards them. The term is used with respect to the celestials by Philo (Monarch. 2:218, ed Mang.). Similar is the usage of the terms "principalities and powers" in numerous passages of the epistles. SEE ANGEL.

## Dike[[@Headword:Dike]]

             SEE VENGEANCE.

## Dike, Daniel and Jeremiah[[@Headword:Dike, Daniel and Jeremiah]]

             SEE DYKE.

## Diklah[[@Headword:Diklah]]

             (Hebrews Diklah´ דִּקְּלָה, fem.; Sept. Δεκλά, Joseph. Δέκλας, Ant. 1:6, 4; Vulg. Decla), the seventh son of Joktan (B.C. post 2414); also the name of a district settled by a tribe descended from him (Gen 10:27). As the name in Aramaic and Arabic means a palm-tree, it has been judged necessary to seek the seat of the tribe in some territory rich in palm-trees; of such there are several in Arabia (comp. Strabo, 16:776; Pliny, 6:32). One famous place of palm-trees existed at the very entrance of Arabia Felix, hence called by the Greeks Φοινικών (Ptolemy, 6:7, 23); but this was remote from the other tribes of the Joktanidee. SEE UZAL.

Bochart (Phaleg, 2:22) finds it in Southern Arabia, in the district of the lMincei, which was also rich in palm-trees (Pliny, 6:28), now called Yemen  (Niebuhr, Descr. page 201); Michaelis (Spicileg. 2:176) in the region of the Tigris (from the analogy of the name Diglath); but where the ground of search is so uncertain, it is impossible to obtain any certain result (see Fressnel's Lettres, in the Journal Asiatique, 10:90-96, 176-200; Jomard's Essai, in Mengin's Hist. de l'Egypte, 3). As, however, there is still an Arab tribe in the region of Arabia Felix called Duklai, which is probably descended from Diklah — for the Arabs have always been as retentive of family names as the Jews themselves (Forster's Geog. of Arabia, 1:115, 147) — we may conclude that the Diklaites settled in Yemen, and occupied a portion of it a little to the east of the Hejaz. SEE ARABIA.

## Dilaerr, Johann Michiel[[@Headword:Dilaerr, Johann Michiel]]

             a German theologian, was born October 14, 1604, at Themar, in Henneberg. His father having lost his property, the young man supported himself by his own efforts, chiefly in proof-reading at Leipsic. After studying at Nuremberg and Altdorf, he became professor at Jena, first of eloquence in 1631, of history in 1634, and of theology in 1640. In 1642 he became professor of theology at Nuremberg, and in 1666 he was also made preacher at St. Sebaldus's church. He died in that town April 3, 1669. Besides a Latin history of the Augsburg Confession and some philosophical writings, he published Eclogae Sacrae N. Test., Syriac., Gr., Lat., cum observat. philol., cune Rudimentis Grammat. Syriac. (Halle, 1638, 1646): — Atrium Lingua Sancta (1660, 8vo): — Electorum libri tres, in quibus rituum sacr. et profan. farrago continetur (Nurn. 1644). — Adelung, Supp. to Jocher, allgem. Gelehrt.-Lexikon; Hoefer, Nouv. Biog. Genesis s.v.

## Dilapidations[[@Headword:Dilapidations]]

             in English law, is the name given to the waste committed by the incumbent of an ecclesiastical living. By the general law a tenant for life has no power to cut down timber, destroy buildings, etc. (voluntary waste), or to let buildings fall into disrepair (permissive waste). See Encyclop. Brit. (9th ed.) s.v.

## Dilein[[@Headword:Dilein]]

             (Heb. Dilan', דִּלְעָן, a gourd-field or cucumber-patch, suggestive of a rich soil; Sept. Δαλαάν v.r. Δαλάδ, Vulg. Delean), one of the cities of Judah, situated in the "valley" or maritime plain, and mentioned between Migdal- gad and Mizpeh (Jos 15:38). Van de Velde (Narrat. 2:160) suggests that it may be the modern place Tina (Beit Tiuna, a Mussulman village, according to Smith, in Robinson's Researches, 1st edit. 3, Append. page 118), about three miles north of Tell es-Safieh, in the maritime plain of Philistia, south of Ekron. Schwarz (Palest. page 103) combines the name with Mizpeh following, against the text.

## Dill[[@Headword:Dill]]

             the marginal and correct rendering at Mat 23:23, for ἄνηθον, where in the text our translators have "anise" — misled, perhaps, by the similarity of anethum and anise. Pliny, however (19:52), carefully distinguishes between anethum and anisum (comp. Theophr. Plantt. 7:1; Dioscor. 3, 461). The Anethum graveolens, or, as it is other wise called, Anethum segetuni, on the assumption that there are two species, is a native of the warmer regions of the south, and is sometimes cultivated in English gardens under the name of "dill." It belongs to that very common natural family the Umbelliferae, which abounds with genera and species that are warmed by a savor of aromatic pungency. The seeds are the parts that are used, whether it be for the purpose of soothing the alimentary system with a warm medicine, or of pleasing the palate with an agreeable condiment. Among the Cossacks, and in other parts of the Russian dominions, the plant is cultivated for the same use as the caraway is among us. Dill, caraway, coriander, and cummin belong to the same natural assemblage of plants, and though the seeds differ in form, and a little in flavor, yet they are employed for the same purposes, and possess virtues very nearly allied to each other. The flowers are yellow, like those of the parsnip; the leaves decompounded into hair-like divisions. The Talmudists describe the plant שָׁבָת, shabath', as "called in the Roman language anethums," and add that it was tithed whether gathered green or ripe. It was tithed also both as to the seed and the herb itself. That the herb was tithed implies that it was eaten as well as the seeds, and, indeed, this is expressly said; and we are told that it was to be eaten raw, after meat, and not boiled (Kitto, Pict. Bible, note in loc.). SEE ANISE.

## Dillard, Ryland Thiompson, D.D[[@Headword:Dillard, Ryland Thiompson, D.D]]

             a Baptist minister, was born in Caroline County, Virginia, in November 1797. He was educated at Port Royal, served in the war of 1812, removed to Kentucky, studied law, and practiced for a time in Winchester; was ordained in 1824, and for forty-seven years served as pastor of the Church at East Hickman, and for more than thirty years of this period had the pastoral charge of the Church at David's Forks. He was superintendent of public instruction for Kentucky in 1842-48. His death occurred November 26, 1878. See Cathcart, Baptist Encyclop. page 334. (J.C.S.)

## Diller, Jacob W., D.D[[@Headword:Diller, Jacob W., D.D]]

             a Protestant Episcopal clergyman, was born at Lancaster, Pennsylvania, in 1810. He was ordained deacon in 1834 and presbyter in 1835. With the exception of four years as rector of St. Stephen's Church in Middlebury, Vermont, his entire ministry was spent in St. Luke's, Brooklyn. He was lost in the burning of the steamer Seawanhaka, off Randall's Island, N.Y., June 28, 1880, aged seventy years. See Whittaker, Almanac and Directory, 1881.

## Dillingham, Francis[[@Headword:Dillingham, Francis]]

             an English divine, was born at Dean, Bedfordshire; became a fellow in Christ College, Cambridge; was an excellent linguist and subtle disputant; was chosen in 1607 one of the translators of the Bible, being on the 1 Chronicles-Eccles. committee; was richly beneficed at Wilden, Bedfordshire, and died there. See Fuller, Worthies of England (ed. Nuttall), 1:170; Anderson, Annals of the English Bible (ed. Prime), page 406.

## Dima[[@Headword:Dima]]

             (Dimma, or Dioma, dimin. Dimmog, Lat. Dimanus, Dimaus, etc), the name of several Irish saints (commemorated respectively on March 9, May 12, June 27, July 19), besides the bishop of Condeire (Connor), about A.D. 640, commemorated Jan. 6.

## Diman, Jeremiah Lewis, D.D[[@Headword:Diman, Jeremiah Lewis, D.D]]

             a Congregational minister, was born at Bristol, R.I., May 1, 1831. He studied under Reverend James N. Sikes, of Bristol; graduated from Brown University in 1851; and, after spending two years in Germany, entered Andover Theological Seminary, from which he graduated in 1856. On December 9 of the latter year he was ordained over the First Church in Fall River, Massachusetts; in 1860 he became pastor of Harvard Church, Brookline; and from 1864 until the close of his life, February 3, 1881, he was professor of history and political economy in Brown University. From 1873 he was a corresponding member of the Massachusetts Historical Society. Among his published addresses is The Historic Basis of Belief, one of the Boston lectures (1870): — Historical Address at the 200th Anniversary in Bristol, R.I. (1880): — The Theistic Argument as Affected  by Recent Theories (1881). He edited the third and fifth volumes of the Narragansett Club publications, containing "John Cotton's answer to Roger Williams" and "John Fox digg'd out of his Burrowes." A posthumous volume, entitled Orations and Essays, with Selected Parish Sermons, was published in 1881. See Cong. Year-book, 1882, page 28.

## Dimcaertae[[@Headword:Dimcaertae]]

             (so called from δἰς, twice, and μοίρα, a part, because they only recognised two thirds of the nature of Christ, the human soul and body, denying the divine nature), another name for the APOLLINARIANS SEE APOLLINARIANS (q.v.), who were subdivided into various sects, as Vatalians, Synusiasts, Polemians, Valentinians, etc.

## Dimesses[[@Headword:Dimesses]]

             an order of nuns, consisting of young maids and widows, founded in the state of Venice in the 16th century by Dejanata Valmarana, the wife of a civilian of Verona. Rules for their observance were laid down by a Franciscan named Anthony Pagani, in 1584. Their habit was either black or brown woollen, as the wearer might choose.

## Diminutos[[@Headword:Diminutos]]

             a name used to denote those persons whose confessions before the inquisition (q.v.) were defective and imperfect. There were three kinds of diminutos, who were condemned to die:

1. Those who, having accused themselves after being imprisoned, or, at least, before sentence of condemnation had passed upon them, had consequently time to examine themselves and make a complete declaration.

2. Those who did not confess till after sentence of condemnation had passed upon them.

3. Those who did not confess until they were given up to the confessors. These were never afterwards put to the torture, and could only be delivered from death by naming all their accomplices without a single exception.

## Dimissory Letters[[@Headword:Dimissory Letters]]

             (Epistola dimissoriae).

(1.) In the ancient Church it was customary for any one about to travel to take with him letters of credence from his own bishop, if he wished to communicate with a Church in another country. These letters were of different sorts, according to the occasions or quality of the persons who carried them. Epistolae commendatoriae were granted to persons of quality, or to persons whose reputation had been called in question, or to clergymen who had occasion to travel in foreign countries. Epistole communicatoriae signified that their bearers were in the peace and  communion of the Church, and hence were called pacificae, and ecclesiastiae, and sometimes canonicae. Epistolae dimissoria, at a later period, were only given to the clergy when they were to remove from their own diocese and settle in another: they were to testify that they had the bishop's leave to depart. All these went under the name of formatae, because they were written in a peculiar form, with some particular marks, which distinguished them from counterfeits. They were granted by the bishop's sole prerogative.

(2.) In the Church of England, dimissory letters are such as are used when a candidate for holy orders has a title in one diocese and is to be ordained in another: in such a case, the proper diocesan sends his letters, directed to the ordaining bishop, giving leave that the bearer may be ordained by him. In the Protestant Episcopal Church, certificates, or testimonials answering to the Epistolae dimissoriae, are required of clergymen passing from one diocese to another (Canon 5 of 1844). Similar provisions exist in other Protestant denominations. — Bingham Orig. Ecclesiastes book 2, chapter 5; Hook, Church Dictionary (Am. ed.), s.v.

## Dimmick, Luther Fraseur, D.D[[@Headword:Dimmick, Luther Fraseur, D.D]]

             a Congregational minister, was born at Shaftesbury, Vermont, November 15, 1790. He graduated from Hamilton College in 1816, and from Andover Theological Seminary in 1819; was ordained pastor of the Church in Newburyport, Massachusetts, the same year; and died suddenly, May 16, 1860. He was remarkable for his gentleness and sympathy; was a sound preacher and able scholar, and his long pastorate was very successful. He published a Historical Discourse, See Cong. Quarterly, 1860, page 370.

## Dimnah[[@Headword:Dimnah]]

             (Hebrews Dinznah', דִּמְנָה, a dung-hill; Sept. Δεμνά, Vulg. Danna), a Levitical city of the tribe of Zebulon, assigned to the family of the Merarites (Jos 21:35). Gesenius, however, suggests that in this place we ought rather to read רַמֹּנָה, Rimmonah, the REMMON SEE REMMON (q.v.) mentioned in a similar connection in Jos 19:13; 1Ch 6:62 (see Bertheau, Chronic, pages 72, 73; Movers, Chronik, page 72).

## Dimon[[@Headword:Dimon]]

             (דִּימוֹן, by an interchange of letters for דּיבוֹן, Dib n, for the sake of alliteration with דָּם, blood, in the same verse; Sept. Δειμών v.r. ῾Ρεμμών, Vulg. Dibon), a city of the Moabites, with streams ("waters") adjacent (Isa 15:9); elsewhere (as in Isa 15:2) more properly called DIBON SEE DIBON (q.v.).

## Dimonah[[@Headword:Dimonah]]

             (Hebrews Dimonah', דִּימוֹנָה, for דִּיבוֹןDibon; Sept. Διμωνά v.r. ῾Ρεγμά, Vulg. Dimona), a city in the south-east of Judah, mentioned  between Kinah and Adadah (Jos 15:22); elsewhere (Neh 11:25) more properly called DIBON SEE DIBON (q.v.).

## Dimpna[[@Headword:Dimpna]]

             (or Dympna), a virgin martyr of Ireland, probably in the 7th century, commemorated May 15.

## Din[[@Headword:Din]]

             (Arab. practice) is the second of the two parts into which Islamism is divided, faith and practice. The din, or practice, consists of, 1, prayers and purifications; 2, alms; 3, fasting; and, 4, pilgrimage to Mecca.

## Dina Chariyawa[[@Headword:Dina Chariyawa]]

             a manual of daily observances to be attended to by Buddhist priests in Ceylon. For the contents of this manual see Hardy, Eastern Monachism, page 24 sq.

## Dinah[[@Headword:Dinah]]

             (Hebrews Dinah', דִּינָה, judged, i.e., vindicated, from the same root as DAN; Sept. Δεινά; Joseph. Δεῖνα, Ant. 1:21, 1), the daughter of Jacob by Leah (Gen 30:21), and therefore full sister of Simeon and Levi. Born B.C. 1913. While Jacob's camp was in the neighborhood of Shechem, Dinah,, prompted by curiosity, went out "to see the daughters of the land," most probably to a festival, when she was seduced by Shechem, the son of Hamor, the Hivite chief or head-man of the town. Her age at this time, judging by the subsequent notice of Joseph's age (Gen 37:2), may have been from thirteen to fifteen, the ordinary period of marriage in Eastern countries (Lane's Mod. Egypt. 1:208). Partly from dread of the consequences of his misconduct, and partly, it would seem, out of love for the damsel, he solicited a marriage with her, leaving the "marriage price", SEE MARRIAGE, to be fixed by her family. Such reparation would have been deemed sufficient under the Mosaic law (Deu 22:28-29) among the members of the Hebrew nation. But in this case the suitor was an alien, and the crown of the offense consisted in its having been committed by an alien against the favored people of God; he had "wrought folly in Israel" (Gen 34:7).

The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of intermarriage and commerce, just as among the Romans the jus connubii and the jus commercii constituted the essence of civitas. The sons of Jacob, bent upon revenge, availed themselves of the eagerness which Shechem showed to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites: the practice could not have been unknown to the Hiivites, for the Phoenicians (Herod, 2:104), and probably most of the Canaanitish tribes, were circumcised. Even this was therefore yielded; and Simeon and Levi took a most barbarous advantage of the compliance by falling upon the town on the third day, when the people were disabled by the effects of the operation, and slew them all (Genesis 34). For this act of truly Oriental vindictiveness no excuse can be offered, and Jacob repeatedly alludes to it with abhorrence and regret (Gen 34:30; Gen 49:5-7). To understand the act at all, however, it is necessary to remember that any stain upon the  honor of a sister, and especially of an only sister (see Niemeyer, Charakt. 2:413 sq.), is even at this day considered as an insupportable disgrace and inexpiable offense among all the nomade tribes of Western Asia. If the woman be single, her brothers more than her father — if she be married, her brothers more than her husband, are aggrieved, and are considered bound, to avenge the wrong. Hence the active vengeance of Dinah's full brothers, and the comparative passiveness of her father in these: transactions. Jacob's remark (Gen 49:30), however, does not imply merely guiltiness on the part of his sons in this transaction, but he dreaded the revenge of the neighboring peoples, and even of the family of Hamor, some of whom appear to have survived the massacre (Jdg 9:28). His escape, which was wonderful, considering the extreme rigor with which the laws of blood-revenge (q.v.) have in all ages prevailed in the East, is ascribed to the special interference of Jehovah (Gen 35:5). Josephus omits all reference to the treachery of the sons of Jacob, and explains the easy capture of the city as occurring during the celebration of a feast (Ant. 1:21, 2). The object for which this narrative is introduced into the book of Genesis probably is partly to explain the allusion in Gen 49:5-7, and partly to exhibit the consequences of any association on the part of the Hebrews with the heathens about them. Ewald (Gesch. Isr. 1:40) arbitrarily assumes an actual fusion of the nomad Israelites with the aborigines of Shechem, on the ground that the daughters of the patriarchs are generally noticed with an ethnological view. It appears from Gen 46:15 that Dinah continued unmarried in the patriarch's family, and accompanied him into Egypt. SEE JACOB.

## Dinaite[[@Headword:Dinaite]]

             (Chald. Dinaye´ דִּינָיֵא, of unknown, but probably Median origin, used as a plur.; Sept. Δειναῖοι; Vulg. Dinaei), one of the foreign tribes colonized by the Assyrian general Asnapper in place of the deported Samaritans, and who afterwards joined in the opposition to the efforts of the returned Jews in rebuilding their city (Ezr 4:9). Junius (Comm. in loc.), without any authority, identifies them with the people "known to geographers by the name Dennani;" but there is only a Denna mentioned by ancient writers, and that an obscure town in Africa (Pliny, Hist. Nat. 6:35). Schulthess (Paradies, page 363) vaguely conjectures Daritis, the most southerly province of Media Major (Δαρεῖτις χώρα, Ptolemy, 6:2, 6; Pliny, 6:25; comp. Mannert, V, 2:159), or Dera in Susiana (Δῆρα, Ptolemy, 6:3, 5).  SEE DURA. Ewald (Gesch. d. Volkes Israel, 3:375) suggests the Median city Deinaber.

## Dinant Or Dinanto, David Of[[@Headword:Dinant Or Dinanto, David Of]]

             SEE DAVID OF DINANTO.

## Dindorf, Gottlieb Immanuel[[@Headword:Dindorf, Gottlieb Immanuel]]

             a Lutheran theologian of Germany, was born August 10, 1755, at Rotta, near Wittenberg. He studied, at Leipsic, philosophy, theology, and ancient languages; was in 1786 professor of philosophy, in 1791 professor of Hebrew and cognate languages, and died December 19, 1812, leaving, Maxima Versionurm Diffcultas in Linguarum Dissimilitudine Sita Est (Leipsic, 1783): — In Epistolam Syriacam Simeonis Beth-Arsamensis de Barsauma, etc. (ibid. 1788): — Quomodo Nomen קהלתSalomoni Tribuatur? (ibid. 1791): — Recitationes in Evangelium Johannis (ibid. 1796): — Novum Lexicon Linguae Hebraico-Chaldaicae, etc. (1801-4). See Doring, Die gelehrten Theologen Deutschlands, 1:331 sq.; Winer, Handbuch der theol. Lit. 1:248, 250, 267; Furst, Bibl. Jud. 1:209; Steinschneider, Bibliog. Handbuch, s.v. (the latter two call him erroneously Theophilus Immanual). (B.P.)

## Dine[[@Headword:Dine]]

             ( אָכִל akal', Gen 43:16; elsewhere to "eat" or "devour;" ἀριστάω, Luk 11:37; Joh 21:12; Joh 21:15); DINNER (אֲרֻחָה, aruchah', Pro 15:17; elsewhere "allowance," 2Ki 25:30; "victuals," Jer 40:5; "diet," Jer 52:34; ἄριστον, Mat 22:4; Luk 11:38; Luk 14:12). These Hebrews terms are not expressive of any particular meal, although in the passage first cited the noon meal is referred to. The Greek terms (both kindred to ῏ηρι, early) relate properly to the morning meal, taken originally at sunrise (Homer, Il. 24:124; Od. 16:2); in later times, the breakfast lunch, Lat. prandium, taken about the middle of the forenoon, or even so late as noon; the principal meal being the δεῖπνον, rendered "supper" (q.v.), taken later in the afternoon or early in the evening. SEE MEAL.

It appears that it was the custom in Egypt, in great families, to dine 'at noon, and for this purpose the meat was slaughtered on the premises only just before it was required for cooking (Gen 43:16), which is still the custom in the East on account of the heat of the climate. It is probable, however, that the Egyptians, like other inhabitants of the East, as also the Greeks and Romans, took only a slight dinner about this time, the principal meal being at six or seven in the evening. Feasts at a later period among the Jews were always appointed at supper-time, for the burning heat of noon diminished the appetite for food, and suppressed the disposition to cheerfulness (Mar 6:21; Luk 14:24; Joh 12:2). A considerable quantity of meat was served up at these repasts, as is evident from the sculptures, which is still the custom of Eastern nations, whose azuma, or feast, is remarkable for the unsparing profusion of viands. A great variety of vegetables was also required on all occasions; and when dining in private, dishes of that kind seem to have been in greater request than joints, even at the tables of the rich. The tables, as at a Roman repast, were occasionally brought in and removed with the dishes on them; sometimes  each joint was served up separately, and the fruit, deposited in a plate, or trencher, succeeded the meat at the close of the dinner. The Egyptians, like the Jews, were particularly fond of figs and grapes. Fresh dates, when in season, and in a dried state at other periods of the year, were also brought to table, as well as a preserve of the fruit still common in Egypt and Arabia (Wilkinson, Anc. Egypt. 1; 179 sq., abridgm.). SEE BANQUET.

## Dinet, Gaspard[[@Headword:Dinet, Gaspard]]

             bishop of Macon, who lived about 1617, wrote Ordonnances Synodales de Mascon (Lyons, 1602). See Hoefer, Nouv. Biog. Generale, s.v.

## Dingolvinga, Council Of[[@Headword:Dingolvinga, Council Of]]

             (Concilium Dingolvingense), held at Dingolfing, on the river Isar, in Bavaria, A.D. 772, under Tassilo, duke of Bavaria, passed thirteen canons upon discipline and reformation of manners. Smith, Dict. of Christ. Antiq. s.v.

## Dinhabah[[@Headword:Dinhabah]]

             (Hebrews Dinhabah', דִּנְהָבָה, perhaps robbers' den, otherwise ambush; Sept. Δενναβά; Vulgo Denaba), an Edomitish city, the capital (and probably birthplace) of king Bela (Gen 36:32; 1Ch 1:43). Eusebius and Jerome (Onomast. s.v. Δαναβά, Damnaba) mention a village Dannea (Δαννεά, Jerome Damnaba) eight miles from Areopolis, or Ar of Moab (Jerome, "on the road to Armon"), and another on Mount Peor, seven miles from Esbus (Heshbon); but neither of these has claim to be the Dinhabah of Scripture. R. Joseph, in his Targum (on 1Ch 1:43, ed. Wilkins), finds a significance in the name. After identifying Balaam, the son of Beor, with Laban the Syrian, he adds, "And the name of his capital city was Dinhabah, for it was given (איתיהיבת) him as a present." The name is not uncommon among the Shemitic races. Ptolemy (5:15, 24) mentions a Danaba (Δανάβα) in Palmyrene Syria, afterwards a bishop's see, and according to Zosimus (3:27) there was a Danabe (Δανάβη) in Babylonia. The place in question was doubtless one of the petty localities of Mount Seir, possibly at Dibdiba, a little N.E. of Petra (Smith's list in Robinson's Researches, 3, App. page 114, and 1, Map).

## Dini, Pietro[[@Headword:Dini, Pietro]]

             an Italian prelate, was born at Florence about 1570. He studied belles- lettres, and, while young, was made member of the Academy de la Crusca. In 1621 he succeeded cardinal Bondini, his uncle, in the archiepiscopal see of Fermo, and died in 1625. His fine library, which was particularly rich in Italian MSS. of the 13th and 14th centuries, has now passed over to the Bibliotheca Magliabecchiana. See Hoefer, Nouv. Biog. Generale, s.v.

## Dinim[[@Headword:Dinim]]

             SEE TALMUD.

## Dinner[[@Headword:Dinner]]

             SEE DINE.

## Dinooth[[@Headword:Dinooth]]

             (Lat. Dinrthus), a Welsh saint, was abbot of Bangor between A.D. 500 and 542. He was originally a North British chieftain, and founded a monastery, the remains of which still exist in Flintshire.

## Dinter Gustav Friedrich[[@Headword:Dinter Gustav Friedrich]]

             a German theologian, was born at Borna, in Saxony, February 29, 1760. He studied theology at Leipsic, and on leaving the university was charged with the education of the son of chamberlain Pollnitz. In 1787 he became  pastor of Kitscher, near Borna, and in 1797 director of the teachers' seminary at Friedrichstadt, near Dresden. He was afterwards successively pastor at Gornitz in 1807, school inspector in 1816, and finally professor of theology at Konigsberg in 1822. He died at the latter place May 29, 1831. He wrote largely on catechetics, religious education, and other practical subjects, all in the interest of Rationalism. In his books for children, Dinter opens their eyes as to the imperfect notions of their fathers as to God, miracles, etc. "He gives teachers directions how to conduct themselves cleverly in such matters, and afterwards, in agreement with the principles he recommends, he lays down plans of catechizing. For example, there are to be two ways of catechizing about Jonah: one before an audience not sufficiently enlightened, and where all remains in its old state; another for places which have more light. In the prophecies concerning the Messiah, a double explanation is given for the same reason. One is the old orthodox way, and the other a more probable neological plan. A clever teacher is to choose for himself; a dull one may ask the parish clergyman how far he may go." His collected works have been published by Wilhelm, under the title Exegetische Werke (184148, 12 volumes); Katechetische Werke (1840-44, 16 volumes); Paedagogische Werke (1840-45, 9 volumes); Ascetische Werke (1844-51, 5 volumes). He published an autobiography (Dinter's Leben von ihm selbst beschrieben, Neustadt, 1829). — Kahnis, German Protestantism, chapter 2, § 6; Pierer, Universal-Lexikon, s.v.; Herzog, Real-Encyklop. 3:397; Hurst, History of Rationalism, chapter 8.

## Dinwiddie, James Lemonte, D.D[[@Headword:Dinwiddie, James Lemonte, D.D]]

             an Associate Reformed minister, was born in Adams County, Pennsylvania, February 23, 1798. He graduated from Washington College in 1816, and took a theological course in 1817 and 1818. Being a popular preacher, he received many calls from vacant congregations; but accepted one from Mercer, Pennsylvania, and labored there fourteen years. In 1834 he took charge of a Presbyterian congregation in Philadelphia. After continuing in this connection about seven years, he returned to his mother Church, and was again received as a member of the Presbytery of Monongahela in 1841. Shortly after this he was installed pastor of the Second Associate Reformed Church of Pittsburgh. In 1842 he was elected to the professorship of Biblical literature and sacred criticism in the theological seminary of the Reformed Church at Allegheny, and died in 1849. See Sprague, Annals of the Amer. Pulpit, IX, 4:154.

## Dio[[@Headword:Dio]]

             in Slavonic mythology, were birds of misfortune, the Harpies of the Slavs. Diocesan Synods were ecclesiastical conventions which the patriarchs of the ancient Christian Church had the privilege of summoning whenever occasion required. They consisted of the metropolitans and all the provincial bishops.

## Diocaesarea[[@Headword:Diocaesarea]]

             SEE SEPPIORIS.

## Diocesan Episcopacy[[@Headword:Diocesan Episcopacy]]

             that system of Episcopacy in which the bishop has jurisdiction only over a certain number of parishes, or over a certain district of country, called a diocese. SEE BISHOP; SEE EPISCOPACY; SEE DIOCESE.

## Diocese[[@Headword:Diocese]]

             (διοίκησις, administration), the territorial circuit of a bishop's administration where the Episcopacy is diocesan (q.v.).

1. Roman Civil Dioceses. — The origin of the diocesan division is to be traced to the ancient division of the later Roman empire. The term diocese  is used by Cicero (Fam. 3:8, 4) to designate the district of a governor's jurisdiction. Constantine divided the empire into 13 larger divisions, called dioceses, which were again divided into 120 provinces. The dioceses were governed by vicars or prefects. The civil diocesae division in the days of Arcadius and Honorius (beginning of the fifth century) was as follows:

I. Prafectut Pratorio per Orientem: five dioceses were subject to his jurisdiction, namely,

1, the Oriental-diocese, properly so called;

2, the diocese of Egypt;

3, the diocese of Asia;

4, the diocese of Pontus;

5, the diocese of Thrace.

II. Praofectus Praetorio per Illyricum: only two dioceses were committed to his superintendence, namely,

1, the diocese of Macedonia;

2, the diocese of Dacia.

III. Praefectus Praetorio Italiae: three dioceses were subject to the jurisdiction of this governor, namely,

1, the diocese of Italy;

2, the diocese of Illyria;

3, the diocese of Africa.

IV. Praefectus Praetorio Galliarum: he had the command of three dioceses, namely,

1, the diocese of Spain;

2, the diocese of Gaul;

3, the diocese of Britain.

The diocese of Britain included five provinces, namely,

1, Maxima Caesareensis;

2, Valentia;

3, Britannia Prima;

4, Britannia Secunda;

5, Flavia Caesareensis. Or thus:

(Bingham, Orig. Ecclesiastes book 9, chapter 1, where the subject is very fully treated.)

2. Ecclesiastical Dioceses. — "Some suppose the division of a church into dioceses to be the natural consequence of the institution of the office of bishop, and that the rise of the system of diocesan division of a church is to be found in the New Testament. But this is evidently a mistake. In the times of the apostles a diocese and a church appear to have been the same; there was, therefore, no division of any church into dioceses. If it be said that the Church, i.e., the Catholic Church, was thus divided, this too is a mistake. What is divided must have first existed as a whole. Now the Catholic Church never existed as a whole, i.e., as one complete community on earth, from the time that Christianity passed the bounds of Jerusalem. Thenceforward there was not division, but additions of fresh churches" (Eden, Churchman's Dictionary, s.v.). After the order of bishops had fully established itself, and the state had become Christian, the Church took her model of ecclesiastical territorial division from that of the state. About the latter end of the fourth century the Church appears to have been divided in a similar manner with the empire, having an exarch or patriarch in each of the thirteen great dioceses, and a metropolitan or primate in every province. The lesser diocese, used as the word is now, included the episcopal city itself, and all the region round about it, with its numerous congregations under the bishop's jurisdiction; hence it was called the bishop's παροικία, which, in its original application, meant the bishop's whole diocese, though the word parish, or a single congregation, has flowed from it in later days. At a later period the word diocese was transferred to the bishop's field of jurisdiction, and the word patriarchate covered that of the ancient diocese.

In England, up to the twelfth century, bishops were said to exercise their functions within a certain geographical territory called a parish; the word diocese was seldom used, nor was it at all employed in England, with authority from the popes, until A.D. 1138 (Brit. and For. Evang. Review, No. 211, page 223). The Church of England now includes twenty-eight dioceses (including the two archbishoprics); that of Ireland twelve. In the United States a diocese is a territory under the jurisdiction of a single bishop of the Protestant Episcopal or Roman Church, whether comprehending one or more states of the Union, or only part of a state.  New dioceses can be formed in the Protestant Episcopal Church with the consent of the bishop, the Diocesan Convention, and the General Convention. There were in the United States, in 1867, thirty-four dioceses of the Protestant Episcopal Church, and forty-four dioceses of the Roman Catholic Church. In 1868, the pope, in accordance with the proposition made by the "Second Plenary Council of Baltimore," established nine new dioceses, thereby increasing the total number of Roman Catholic dioceses to fifty-three. See Bingham, Orig. Ecclesiastes book 9, chapter 1; Bilson, Perpetual Government of Christ's Church, chapter 14; Hook, Church Dictionary, s.v.; Ferraris, Prompta Bibliotheca, s.v.; Elliott, Delineation of Romanism, book 3, chapter 9; Hooker, Ecclesiastical Polity, book 7, § 8; Siegel, Handbuch der Alterthümer, 4:378.

## Diocles[[@Headword:Diocles]]

             a martyr at Histrias (Istria), commemorated May 24.

## Dioclesian, Or Diocletian[[@Headword:Dioclesian, Or Diocletian]]

             (DIOCLETIANUS, CAIUS AURELIUS VALERIUS), Roman emperor, was born about A.D. 245 (others say 255), near Salona, in Dalmatia. From the name of his mother, Dioclea, he was called Diodes, which he afterwards made Diocletianus. He entered the army, and rose from the ranks to high position. Dioclesian commanded the household or imperial body-guards when young Numerianus, the son of Carus, was secretly put to death by Aper, his father-in-law, while travelling in a close litter on account of illness, on the return of the army from Persia. The death of Numerianus being, discovered, after several days, by the soldiers near Calchedon, they arrested Aper and proclaimed Dioclesian emperor, who, addressing the soldiers from his tribunal in the camp, protested his innocence of the death of Numerianus, and then, upbraiding Aper for the crime, plunged his sword into his body. The new emperor observed to a friend that "he had now killed the boar," alluding to a prediction made to him by a Druidess in Gaul, that he should mount the throne as soon as he had killed the wild boar (Lat. Aper). He became emperor September 17, 284, and in 286 chose Maximinianus as his colleague in the empire (as Augustus); in 292 he added Galerius as Caesar, while Maximinianus chose Constantius Chlorus. The empire was parceled out among them, and the theory of the system was that the younger men, as Caesars, should be trained to rule, and should succeed in time to the functions of Augustus. Internal peace was secured for years by this arrangement. The reign of Dioclesian was in many respects, a noble and successful one, but its glory  was stained by the terrible persecution of the Christians which he authorized. "The earlier part of his reign was favorable to the Christians, and it was through the weakness and superstition of the prince, rather than his wickedness, that his name is now inscribed on the tablets of infamy as the most savage among persecutors. Galerius represented to him that the permanence of the Roman institutions was incompatible with the prevalence of Christianity, which should therefore be extirpated. Dioclesian proposed the subject to a sort of council, composed of some eminent military and judicial officers. They assented to the opinion of Galerius; but the emperor still hesitated, until the measure was sanctioned and sanctified by the oracle of the Milesian Apollo.

The emperor gave a tardy consent to the commencement of a plan into which he appears to have entered with the most considerate calmness, though it is also true that during its progress some incidents occurred which enlisted his passions in the cause and even so inflamed them that, in the height of his madness, he certainly proposed nothing less than the extermination of the Christian name. The influence of the Caesar Galerius, who was animated, from whatsoever motive, by an unmitigated detestation of the worshippers of Christ, and who thirsted for their destruction, was probably the most powerful of those circumstances. But the second must not be forgotten. In the disputes, now become general, between the Christian ministers and the pagan priests, the teachers of philosophy are almost invariably found on the side of the latter; and as it is not denied — not even by Gibbon — that those learned persons directed the course and suggested the means of persecution, we need not hesitate to attribute a considerable share in the guilt of its origin to their pernicious eloquence. Dioclesian published his first edict in the February of 303. Three others of greater severity succeeded it; and, during a shameful period of ten years, they were very generally and rigorously enforced by himself, his colleagues, and successors. It is needless to particularize the degrees of barbarity by which those edicts were severally distinguished. The substance of the whole series is this (see Eusebius, Hist. Eccl. book 8): The sacred books of the Christians were sought for and burned; death was the punishment of all who assembled secretly for religious worship; imprisonment, slavery, and infamy were inflicted on the dignitaries and presidents of the churches; every art and method was enjoined for the conversion of the believers, and among those methods were various descriptions of torture, some of them fatal. During the preceding ninety years the Church had availed itself of the consent or connivance of the civil government to erect numerous religious edifices, and to purchase some  landed property. These buildings were now demolished, and the property underwent the usual process of confiscation.

A more degrading, but less effectual measure attended these: Christians were excluded from all public honors and offices, and even removed without the pale of the laws and the protection of justice; liable to all accusations, and inviting them by their adversity, they were deprived of every form of legal redress. Such were the penalties contained in those edicts; and though it be true that in some of the western provinces of the empire, as in Gaul, and perhaps Britain, their asperity was somewhat softened by the character and influence of the Caesar Constantius, we are not allowed to believe that their execution even there was generally neglected, and we have too much reason to be assured that it was conducted with very subservient zeal throughout the rest of the empire. In process of time the sufferings of the Christians were partially alleviated by the victories of Constantine, but they did not finally terminate till his accession" (Waddington, Church History, chapter 4). In the autumn of 303 Dioclesian was taken with an illness which affected him for many months, and in 305 he abdicated in favor of Galerius, and retired to Salona, in Dalmatia, where he lived quietly and greatly respected until July, 313, when he died. See Eng. Cyclop. s.v.; Eusebius, Ch. Hist. book 8; Gibbon, Decl. and Fall of the Roman Empire, chapter 13; Mosheim, Hist. Comment. etc., cent. 3, § 22; Lardner, Works, 7:515 sq. SEE PERSECUTIONS.

## Diodati, Alexandre Amedee Edouard[[@Headword:Diodati, Alexandre Amedee Edouard]]

             pastor, and professor at Geneva, was born in 1789. He belonged to one of those Protestant families which settled at Geneva. In 1811 he entered upon the duties of the sacred ministry, and was actively engaged therein at several stations till the year 1839, when he was appointed professor of ethics. In the following year he was given the chair of apologetics and pastoral theology, which he retained till his death in 1860. Of his many writings we mention, his French translation of Chalmers' Sermons (Paris, 1825): — De l'Enseignement Primaire: — De Pere Girard (in Bibl. Univ. July and August, 1830): — Essai sur le Christianiana, Envisage dans ses Rapports avec la Perfectibilite de l'Verse Moral (Geneva and Paris, 1830): — Discours Religieux (ed. by M. Coulin, Paris, 1861): — Meditations sur des Textes de l'Epitre aux Ephesiens (ibid. 1863). See Viguet, in Le Chretien Evangelique. (1860, page 353); Naville, in Biblotheque Unirerselle (February 1861); Coulin, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v. (B.P.)

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

             an Italian scholar and archaeologist, was born at Naples 1736, and devoted himself especially to ecclesiastical studies. He is mentioned here on account of his De Christo Graece loquente, exercitatio, qua ostenditur Graecam sive Hellenisticam linguam cum Judaeis omnibus, tum ipse adeo Christo Domino, et apostolis nativam ac vernaculam fuisse (Neapoli. 1767; edited, with a preface, by Dobbin, Lond. 1843, sm. 8vo). The work seeks to prove that Christ and the apostles spoke only in Greek, and made use only of the Greek version of the Scriptures. See Am. Biblical Repository, 1:314.

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

             (Ital. GIOVANNI), an eminent divine of the Reformed Church, was born in Geneva in 1576, of a noble Italian family from Lucca. His progress in learning was so rapid that Beza procured him the professorship of Hebrew in the University of.Geneva when he was but twenty-one. In 1608 he became pastor, or parish minister, and in the following year professor of theology. While travelling in Italy, he became acquainted with father Sarpi and his friend father Fulgenzio, and there appears to have been some talk and correspondence between them about attempting a religious reform in Italy, but Sarpi's caution and maturer judgment checked the fervor of the other two. Diodati afterwards translated into French and published at Geneva Sarpi's History of the Council of Trent. He was sent by the clergy of Geneva on several missions, first to the Reformed churches in France, and afterwards to those of Holland, where he attended the Synod of Dort (1618-19), and he was one of the divines appointed to draw up the acts of that assembly. He published an Italian translation of the Bible in 1607,  which, though paraphrastic, is still considered one of the best in that language; and afterwards a French translation, with brief notes, which was not completed till 1644, and is not very well done. He wrote also Annotationes in Biblia (Geneva, 1607, fol.), which were translated into English and published in London in 1648 (3d ed. 1651), and various theological and controversial works, among them De Fictitio Pontificiorum Purgatorio (1619); De justa Secessione Refornmatorum ab Ecclesia Romana (1628); De Ecclesia (1620); De Antichristo (1624). Senebier, Histoire Litteraire de Geneve, gives a catalogue of Diodati's works. He died at Geneva in 1649. See Hoefer, Nouv. Biog. Generale, 14:235, and references there.

## Diodorus[[@Headword:Diodorus]]

             bishop of Tarsus, is supposed to have been born at Antioch. After being ordained priest there, and intrusted with the care of its Church during the banishment of Meletius, its head, though only in priest's orders, he acted so prudently and courageously as to maintain orthodoxy in the see. After the return of Meletius he was ordained bishop of Tarsus, A.D. 378. So great was his fame that he was chosen to take care of the interests of the Eastern churches at the Council of Constantinople, A.D. 381. The date of his death is not accurately known, but it must have been before A.D. 394. None of his works have come down to us except in fragments or extracts, preserved by Photius and others. He was highly esteemed by the great men of his own and after times, and his writings much commended. Theodore of Mopsuestia, who was an advocate of Nestorianism, was his pupil, and the scholar was supposed to have imbibed his heresy from his master. Chrysostom was also one of his pupils. Even the fame and orthodoxy of St. Chrysostom could not avail his former master.

The loss of his works is the  more to be regretted, as he was the first that began to throw aside allegory in the interpretation of Scripture. From the catalogue of his works mentioned by Suidas (in voc. Diodor.), most of them appear to have been explanations of Scripture, or controversial tracts; Photius has preserved (Cod. 223, page 662) much of his argument taken out of a treatise on Fate; and Ebedjesu (Asseman. Bib. Or. tom. 3, page 39), in his catalogue of Syriac ecclesiastical writers, mentions 60 books of Diodotus that the Arians burned, and gives the titles of eight of them. His style was clear and perspicuous, according to the testimony of Photius, and his arguments, says St. Basil (Epist. 167), were close and well arranged, expressed in language of the greatest simplicity (Socrates, Hist. Eccl. chapter 6; Theodoret, Hist. Eccl. 4:25). See the list of his writings in Fabricius, Bibliotheca Graeca (ed. Harles), 9:277-282; also Leo Allatius, Diatriba de Theodoris, No. 66, apud Ang. Mai, Biblioth. Nov. Patr. 6:137; also given in Migne, Patrologia Graeca, 33:1545-1627, where fragments of the commentaries of Diodorus on the Pentateuch and Psalms are given in Greek and Latin. Semisch (in Herzog's Real-Encyklopadie, 3:405) gives an account of the doctrinal position of Diodorus, which we condense as follows. Diodorus died not only in the odor of sanctity, but with a high reputation for orthodoxy. The Nestorian controversy, after his death, robbed him of this reputation. Some of his writings against Apollinarism involve the principles of the later Nestorianism, e.g. the πρὸς τοὺς συνουσιαστάς, and the treatise περὶ τοῦ ἁγίου πνεύματος (Phot. Bibl. Cod. 102), of the former of which there are fragments in Marius Mercator (ed. Baluze, page 349 sq.) and Leontius Byzantinus (Canisius, Lect. Antiqq. ed. Basnage, 1:591 sq.).

Here Diodorus makes the Son of God twofold, viz. the Logos of God and the Son of David, of whom the latter, not the former, was conceived by Mary through the Holy Spirit. The mystery of the incarnation consists in the assumption of a perfect humanity by the Logos. The relation of the two natures is the indwelling of the Logos in the man Jesus, as his temple or outward investiture. Through this relation the Son of David is called the Son of God, though not in the proper and exclusive sense. This view, makings, the union of the two natures an external and moral rather than substantial union, naturally led, after Nestorianism arose, to the conclusion that Diodorus and the school of Antioch had been its precursors, to say the least. See the article of Semisch in Herzog, Real-Encyklop. 1.c.; and compare Lardner, Works, 4:376 sq.; Ceillier, Histoire Generale des auteurs ecclesiastiques, 5:586 sq. (ed. of  Paris, 1863-65); Gieseler, Ch. History, volume 1, § 82; Dorner, Person of Christ (Edinb. transl.), per. 2, epoch 1; chapter 1.

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

             (1) A presbyter and martyr at Rome under Valerian (A.D. 251); commemorated December 1 (or January 17 or October 25).

(2) A martyr at Perga, in Pamphylia; commemorated April 22 (or February 26).

(3) Bishop of Tyre, A.D. 381, whose inquiry of Epiphanius of Salamis led the latter to compose his treatise on the gems in the high-priest's breastplate.

## Diodotus[[@Headword:Diodotus]]

             a saint of Africa; commemorated with Anesius, March 31.

## Diogenes[[@Headword:Diogenes]]

             the most noted of the Cynics, was born about 412 B.C. He was the son of Icesias, a money-changer of Sinope, in Pontus. One account states that they were detected in adulterating coin, and that father and son were compelled to leave their native city. But according to another account, Icesias died in prison, and Diogenes fled to Athens with a single attendant, whom, upon his arrival, he dismissed with the remark, "If Manes could live without Diogenes, why not Diogenes without him?" Thereupon he discarded all superfluities of dress and utensils, retaining only a wooden bowl, his cloak, and his wallet. The first of these, however, was also relinquished, on seeing, a boy drink from the hollow of his hand. He now went to Cynosarges, the seat of the famous Antisthenes, where he cheerfully endured all the abuse heaped upon him by his master and fellow- disciples. Thus introduced to the favorable consideration of the Cynics, and willing to endure any hardship for the sake of wisdom, he soon outstripped his master in learning and extravagance of life. The story that he took up his abode in a cask belonging to the temple of Cybele does not rest upon unquestioned evidence. But that he was accustomed to inure himself to the vicissitudes of the weather by rolling himself in the hot sand in summer, and embracing statues covered with snow in winter, are facts resting on the best of authority. At Athens he was held in great esteem. He ridiculed and despised all intellectual pursuits which did not directly and obviously tend to some immediate and practical good. He abused literary men for reading about the evils of Ulysses, and neglecting their own musicians for stringing the lyre harmoniously while they left their minds discordant; men of science for troubling themselves about the moon and stars while they neglected what lay immediately before them; orators for learning to say what was right, but not to practice it. His numerous witty apothegms are handed down by Diogenes Laertius, and generally display that unwise contempt for the common opinions and pursuits of men which is so unlikely to reform them.

Diogenes was making a voyage to AEgina, when the ship was taken by pirates, and he carried to Crete and sold as a slave. When interrogated as to his trade, he answered that he understood no trade but "to govern men,"  and begged to be sold to a man "that wanted a master." Such a purchaser was found in the person of Xeniades of Corinth, over whom he acquired great influence, receiving from him his freedom, and being appointed to take charge of the education of his children. He remained in the house of Xeniades during the remainder of his life. He is believed to have died in 323 B.C. It was during his residence at Corinth that the celebrated meeting between him and Alexander the Great is said to have taken place. The king is reported to have begun the conversation by saying, "I am Alexander the Great;" to which the philosopher replied, "And I am Diogenes the Cynic." The king then inquired whether he could do anything to oblige him. But the only request Diogenues had to make was that Alexander should stand from between him and the sun. The king is said to have admired the Cynic so much that he said, "If I were not Alexander, I should wish to be Diogenes." He appears never to have returned to Athens. The mode of his death is unknown, although various stories have been repeated concerning it. His own desire was that his body should be thrown to the beasts of the field, but Xeniades gave him an honorable interment. At Corinth there was a pillar erected to his memory, on which rested a dog of Parian marble. He has been charged with indecencies of various kinds, which have cast a stain upon his memory; but there is no certain foundation for much that has been said, and the conduct of the later Cynics was such as to reflect discredit on the very name. The Cynics answered arguments by facts. When some one was arguing in support of the Eleatic doctrine of the impossibility of motion, Diogenes rose and walked. See Smith, Dict. of Greek and Rom. Biog. and Myth. s.v.; Encyclop. Britannica, 9th ed. s.v.; Ueberweg, Hist. of Philos. 1:94.

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

             (1) A saint in Macedonia, commemorated April 6.

(2) A presbyter of Alexandria in the 4th century, said to have been personally maltreated by Basil of Ancyra.

(3) A liberal friend of Chrysostom in his exile, A.D. 404.

(4) A bishop of Seleucobelus, in Syria, who attended the council at Ephesus, A.D. 431.

(5) A digamist bishop ordained by Alexander of Antioch.

(6) A bishop of Cyzicus (A.D. 449-451), present at the councils of Ephesus and Chalcedon.

## Diogenianus[[@Headword:Diogenianus]]

             third bishop of Alby, A.D. cir. 407; one of the most notable prelates of his age.

## Diogenus[[@Headword:Diogenus]]

             the name of two saints:

(1) Bishop of Geneva, lived, according to some, about the end of the 3d century; while others maintain that he was present at the Council of Aquileia in 381.

(2) Bishop of Grenoble, succeeded St. Domninus about the end of the 4th century.

## Diognetus[[@Headword:Diognetus]]

             the Epistle to, an anonymous Greek letter to an inquiring heathen of some distinction, by the name of Diognetus, in vindication of Christianity, and one of the most precious remains of Christian antiquity, equal, both in matter and style, to the best, and superior to most of the writings of the apostolic fathers and early apologists.

1. Contents. — It consists of twelve (or rather ten) chapters. It opens with an address to Diognetus, who is described as exceedingly desirous to learn the Christian doctrine and mode of worship in distinction from the Greeks and the Jews. The writer, rejoicing in this opportunity to lead a Gentile friend to the path of truth, exposes first the vanity of idols (chapter 2), then the superstitions of the Jews (chapters 3 and 4), after which he gives, by contrast, a striking and truthful picture of Christian life, which moves in this world like the invisible, immortal soul in the visible, perishing body (chapter 5 and 6), and sets forth the benefits of Christ's coming (chapter 7). He next describes the miserable condition of the world before Christ (chapter 8), and answers the question why he appeared so late (chapter 9). In this connection occurs a beautiful passage on the atonement, which is almost worthy of St. Paul, and is fuller and clearer on that subject than any that can be found before Irenaeus. He concludes with an account of the blessings and moral effects which flow from the Christian faith (chapter 10). This is a fit conclusion of the epistle. The last two chapters, which are probably an addition by a later hand, treat of knowledge, faith, and spiritual life with reference to the tree of knowledge and the tree of life in Paradise.

II. Form and Value. — Within this short compass the writer brings out a mine of rich thought in elegant style, and betrays throughout Hellenic culture and elegant taste. The epistle is acknowledged to be one of the most beautiful and valuable memorials of primitive Christianity. It belongs to the literature of apologetics, or evidences of Christianity, and forms the connecting link between the practical exhortations of the apostolic fathers and the more elaborate apologies of Justin Martyr and his successors. It reflects vividly the power of Christianity in those days, which tried the hearts of believers when the profession of Christ was connected with the risk of life. It breathes the spirit of true martyrdom. "Do you not see the  Christians exposed to wild beasts, and yet not overcome? Do you not see that the more of them are punished, the greater becomes their number? This does not seem to be the work of man, but the power of God" (chapter 7). The picture of true Christianity, as related to the world, is a perfect gem, and as applicable to the present time as to the age of confessors and martyrs. "The Christians," says the writer (chapter 5 and 6), "are not distinguished from other men by country, by language, nor by civil institutions; for they neither dwell in cities by themselves, nor use a peculiar tongue, nor lead a singular mode of life. They dwell in the Grecian or barbarian cities, as the case may be; they follow the usage of the country in dress, food, and the other affairs of life. Yet they present a wonderful and confessedly paradoxical conduct. They dwell in their own native lands, but as strangers. They take part in all things as citizens, and they suffered all things as foreigners. Every foreign country is a fatherland to them, and every native land is a foreign. They marry, like others; they have children; but they do not cast away their offspring. They have the table in common, but not wives. They are in the flesh, but they do not live after the flesh. They live upon earth, but are citizens of heaven. They obey the existing laws, and excel the laws by their lives. They love all, and are persecuted by all. They are unknown, and yet they are condemned. They are killed and made alive.

They are pure and make many rich. They lack all things, and in all things abound, They are reproached, and glory in their reproaches. They are calumniated, and are justified. They are cursed, and they bless. They receive scorn, and they give honor. They do good, and are punished as evil-doers. When punished, they rejoice, as being made alive. By the Jews they are attacked as aliens, and by the Greeks persecuted; and the cause of the enmity their enemies cannot tell. In short, what the soul is in the body, the Christians are in the world. The soul is diffused through all the members of the body, and the Christians are spread through the cities of the world. The soul dwells in the body, but it is not of the body; so the Christians dwell in the world, but are not of the world. The soul, invisible, keeps watch in the visible body; so also the Christians are seen to live in the world, but their piety is invisible. The flesh hates and wars against the soul, suffering no wrong from it, but because it resists fleshly pleasures; and the world hates the Christians with no reason but that they resist its pleasures. The soul loves the flesh and members by which it is hated; so the Christians love their haters. The soul is inclosed in the body, but holds the body together; so the Christians are detained in the world as in a prison, but they contain the world. Immortal, the soul dwells in the mortal body;  so the Christians dwell in the corruptible, but look for incorruption in heaven. The soul is the better for restriction in food and drink; and the Christians increase, though daily punished. This lot God has assigned to the Christians in the world, and it cannot be taken from them." Another passage on the atonement deserves to be cited. In meeting the question why Jesus Christ, if he was the author of the only true religion, appeared so late, the epistle says (chapter 9): "When our wickedness had reached its height, and it had been clearly shown that its reward, punishment and death, was impending over us; and when the time had come which God had before appointed for manifesting His own kindness and power, how the one love of God, through exceeding regard for men, did not regard us with hatred, nor thrust us away, nor remember our iniquity against us, but showed great long-suffering, and bore with us, He himself took on him the burden of our iniquities, He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! that the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors!"

III. Authorship and Time of Composition. — The writer calls himself (chapter 11) a disciple of the apostles (ἀποστόλων γενόμενος μαθητής), and thus seems to place himself in a line with the apostolic fathers. But the eleventh and twelfth chapters are not free from the suspicion of being a later interpolation. (See the arguments well put by Semisch, Justin der Martyrer, 1:174, note; Otto, 2d ed. page 56 sq.; and Hefele, Patr. Apost. Proleg. page 92.) Nevertheless, some of the most learned historians, such as Tillemont (Memoires, 2:493), Moiller (Patrologie, 1:165), Hefele (Proleg. p. 91), Werner (Geschichie der apolog. und polem. Literatur der christl. Theol. 1:127), put it in the first, or, at all events, in the beginning of the second century, under the reign of Trajan. Dorner places it a little later, in the reign of Hadrian, and is disposed to attribute it to the apologist Quadratus. Bunsen's conjecture of Marcion as the author has found no favor, and has been amply refuted by Otto (2d ed. page 42 sq.). Still others name Aristides as the probable author. Cave, Fabricius, Baumngarten-  Crusius, and Otto, with two of the MSS., ascribe it to Justin Martyr. Otto conjectures, on the ground solely of the accidental identity of name, that Diognetus, to whom the epistle is addressed, was the preceptor and friend of the emperor Marcus Aurelius in the middle of the second century, and exerted a happy influence on his pupil, who, however, was a pure Stoic, and a bloody persecutor of the Christians in Asia Minor and in Southern Gaul. But the epistle is superior to the genuine writings of Justin Martyr, both in clearness and force of thought, and in purity and terseness of style. It betrays the freedom of the school of St. Paul. Its whole character would rather place it somewhat earlier, between the apostolic fathers and Justin Martyr; for Christianity is. represented as something new, which had but recently appeared in the world (chapters 1, 2, 9), and yet repeated persecutions are already presupposed (chapter 7). For a fuller discussion of the arguments for and against the authorship of Justin Martyr, see Otto's Prolegonzena to his second edition of the Ep. page 9 sq., Semisch, Justin der Martyrer, 1:172 sq., and Hefele, Patr. apost. Opera, Proleg. page 86 sq.

IV. Editions and Literature. — So far there are only three manuscript copies of the epistle extant, two of which ascribe it to Justin Martyr. The first printed edition was prepared by Henry Stephanus at Paris, 1592, under the title Ι᾿ουστίνου τοῦ φιλοσόφου καὶ μάρτυρος Ε᾿πιστολὴ πρὸς Διόγνητον καὶ Λόγος πρὸς Ε᾿λληνας — Justini philosophi et martyris Epistola ad Diognetum, etc. It then appeared in connection with the works of Justin Martyr. Hefele incorporated it in his edition of the Apostolic Fathers (4th ed. Tubingoe, 1855, page 296 sq.). The best edition is that of J. C. Th. Otto, Epistola ad Diognetum Justini philosophi et martyris nonmenprae seferens (Jen. 1845; 2d ed. Lips. 1853, with Proleg. and Annot.). German translation by Hollenberg, Der Brief an Diognet, Berlin, 1853. English translations, Christian Rev. 9:280; Princeton Rev. 25:44; and in Ante-Nicene Christian Library, Edinb. 1867, 1:303 sq. Compare also C. D. a Grossheim, De Epist. ad Diogn. (1828); Hoffmann, Ueber Justinus des Martyrers Brief an Diognet (1851); Snoeck, Introd. in Ep. ad Diogn. (L. Bat. 1861); Semisch, Justin der Martyrer (Breslau, 1840, page 172 sq.), and his article Diognet in Herzog's Real-Encylop. 3:407-410; Werner, Geschichte der apolog. und polem. Literatur des christl. Theologie (Schaffhausen, 1861, 1:126 sq.).

## Diomedes[[@Headword:Diomedes]]

             a Christian physician of Tarsus, martyred at Nicaea, A.D. 288, and commemorated June or August 16.

## Dionysia[[@Headword:Dionysia]]

             (Διονύσια, Vulg. Bacchanalia), "the feast of Bacchus" (2Ma 6:7), which was celebrated, especially in later times, with wild extravagance and licentious enthusiasm (hence the term Bacchanalian). Women, as well as men, joined in the processions (θίασοι), acting the part of Maenads, crowned with ivy and bearing the thyrsus (comp. Ovid, Fast. 3:767 sq.; Broudkh. ad Tib. 3:6, 2, who gives a coin of Maroneia bearing a head of Dionysus crowned with ivy); and the phallus was a principal object in the train (Herod. 2:48, 49). Shortly before the persecution of Antiochus Epiphanes, B.C. 168, in which the Jews " were compelled to go in procession to Badchus carrying ivy" (2Ma 6:7), the secret celebration of the Bacchanalia in Italy had been revealed to the Roman senate (B.C. 186). The whole state was alarmed by the description of the excesses with which the festival was attended (Livy, 39:8 sq.), and a decree was passed forbidding its observance in Rome or Italy. See Smith's Dict. Of Class Antiq. s.v. This fact offers the best commentary on the conduct of Antiochus; for it is evident that rites which were felt to be incompatible with the comparative simplicity of early Roman worship must have been peculiarly revolting to Jews of the Asmonaean age (comp. Herod. 4:79). SEE DIONYSUS.

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

             (1) Virgin martyr at Lampsacus, A.D. 250, together with Peter, Andrew, and Paul; commemorated May 15.

(2) Martyr in Africa in the 5th century, with seven others; commemorated December 6.

## Dionysian Aera[[@Headword:Dionysian Aera]]

             SEE VULGAR AERA.

## Dionysius[[@Headword:Dionysius]]

             bishop of Corinth, A.D. 170, of whom little now is known, appears to have been in considerable repute in the days of Eusebius, for eight epistles which he had written:

1, to the Lacedaemonians;

2, to the Athenians;

3, to the believers of Nicomedia, the capital of Bithynia;

4, to the Church at Gortyna, and the other churches of Crete;

5, to the Church in Amastris, together with those throughout Pontus;

6, to the Gnossians;

7, to the Romans

8; to Chrysophora, an eminent Christian matron.

These are all lost except a few fragments preserved by Eusebius; Hist. Eccl. 4:23, and 2:25. See extracts from these fragments in Lardner, Works (ed. Kippis), 2:144 sq. The Fragmenta are given in Gallandii Bibl. Patr.  1:675, and in Routh, Reliquiae Sacrae (Oxon. 1814), 1:163 sq. See Fabricius, Bibliotheca Graeca, 4:408; 12:175 (ed. Harles); Ceillier, Hist. Gin. d. auteurs sacres (Paris, 1865), 1:461.

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

             bishop of Rome, was at first a presbyter of the Church of Rome, and afterwards, on the martyrdom of Sixtus II (Eusebius, Hist. Ecc 7:7; Ecc 7:27), was chosen bishop of that see A.D. 259, which he held about ten years. He died A.D. 269. Dionysius Alexandrinus (q.v.) was accused before Dionysius of Rome of error as to the person of Christ in his letter to Ammonius and Euphranor, and a synod was called by the bishop of Rome to consider the matter, and an explanation was made by the bishop of Alexandria. The only fragment we have of the writings of Dionysius Romanus relates to this matter; it is a letter to the African bishops, of which Athanasius preserves a large part in his De Decret. Synod. Nic. c. 26; compare also his De Sententia Dionysii, c. 13. It is given also in Migne, Patrol. Latin, tom. 5. See Hefele, Conciliergeschichte, 1:222; Dorner, Doctrine of the Person of Christ, Edinb. transl. 2:182 sq.

## Dionysius (3)[[@Headword:Dionysius (3)]]

             (1) Martyr in Lower Armenia with Amelianus and Sebastian; commemorated February 8.

(2) Martyr; commemorated with Ammonius, February 14.

(3) Martyr at Aquileia, with Hilarius, Tatian, Felix, and Largus; commemorated March 16.

(4) Saint, uncle of Pancratius; commemorated May 12.

(5) Bishop and confessor under Constantius; deposition at Milan. May 25.

(6) Martyr at Sinnada, with Democritus and Secundus; commemorated July 31.

(7) Saint, of Phrygia; commemorated Sept. 20.

(8) Bishop of Paris, martyr with Rusticus and Eleutherius, probably in A.D. 272; commemorated October 9.

(9) Pope, under Claudius II; deposition at Rome, December 26 or 27.

(10) Martyr, with Petrus and Lampsacensus; commemorated May 18.

(11) One of the Seven Sleepers of Ephesus; commemorated October 22.

(12) Sixth bishop of Vienne, in France, thought to have been martyred A.D. 193; commemorated May 9.

(13) Three young men of the same name, martyred at Tripoli, March 24, A.D. 304.]

(14) A disciple of Quadratus, and a martyr at Corinth, probably under Diocletian.

(15) Two of this name martyred together at Caesarea, under Diocletian.

(16) Fifteenth bishop of Mentz for twenty-six years, in the beginning of the 4th century.

(17) Saint, bishop of Milan after Protasius, A.D. 346.

(18) Bishop of Lydda, present at the Council of Constantinople, A.D. 381.

(19), Eleventh bishop of Tours, a native of Burgundy, seems to have died about A.D. 513.

(20) Bishop of Ascalon, who attended the third synod of Jerusalem, A.D. 536.

(21) Bishop of Seleucia Pieria in the middle of the 6th century.

## Dionysius Alexandrinus[[@Headword:Dionysius Alexandrinus]]

             surnamed the Great, was born a heathen, but was converted early to Christianity by the teaching of Origen. He became a catechist about A.D. 233, and succeeded Heraclas in the bishopric of Alexandria about A.D. 247. His episcopate was full of troubles, as it continued during the persecutions of Decius and Valerian, and in it a pestilence ravaged the whole Roman empire, to say nothing of the disputes and controversies which at the same time greatly disturbed the peace of the Church. He was driven, with many of his flock, by the Decian persecution, into the deserts of Libya. In about a year's time, the persecution being abated, he returned to Alexandria, A.D. 251. In 257 the Valerian persecution began, and Dionysius was banished by AEmilian, praefect of Egypt, to Cephro, in Libya, where he continued at least three years. Valerian having been taken prisoner by the Persians, the persecution was again stayed, and Dionysius returned to his flock at Alexandria, where he died about A.D. 265. Dionysius was a man of learning and piety. He took an active part in the controversies of the time; and from what remains of his Epistles, his moderation and spirit of conciliation are sufficiently apparent. A few fragments only remain of his works.

Dionysius finally refuted the Chiliastic doctrine, against which Origen had dealt so heavy blows. SEE MILLENNIUM. "An Egyptian bishop, Nepos, in a work called ἔλεγχος Α᾿λληγοριστῶν, insisted particularly on the literal interpretation of the Apocalypse, and the description of the Millennium therein contained. Owing, no doubt, to the persecution by Decius, this view was extensively adopted by the oppressed Christians, to whom it furnished strong motives of endurance. But this having ceased, Dionysius succeeded, by personal argument and his treatise περὶ εὐαγγελιῶν, in expelling Chiliasm from the Eastern Church" (Gieseler, Church History, 1:62).

In refutation of the Sabellians, Dionysius wrote a letter to Ammonius and Euphanor (see the fragments in Athanasius, de Sentent. Dionysii) which seems to fix upon him the Origenistic doctrine of the subordination of the Son to the Father. "The Sabellians, though they denied the hypostasis,  retained the idea of the ὁμοούσιον; this led Dionysius to describe the Logos as foreign to the Father in his essence, as his ποίημα, to speak of his having a beginning, and to make use of striking comparisons to express his subordination. As the Western Church had already developed with great distinctness the idea of unity of essence, Dionysius, bishop of Rome, took offense at these expressions as derogatory to the divine nature. Dionysius of Alexandria defended himself against these imputations in an apologetical letter (ἔλεγχος καὶ ἀπολογία, of which fragments are preserved; see Gieseler, Ch. Hist. volume 1, § 62). His moderation stayed the controversy: he blamed his accusers for having laid too much stress on comparisons, since in heavenly subjects it was not possible to use comparisons that were perfectly adequate. Ποιεῖν was used to express the bringing forth of beings of the same kind. He also acknowledged the sameness of nature, only he scrupled to use the term ὁμοούσιον, as he did not find it in Holy Writ. He had called the Son γεννητός, not in order to express an origination in time, but the derivation of his being from the Father — his eternity as founded in that of the Father. He marked the unity of essence thus: an ἀρχή from which everything else is derived, and with which the Logos is inseparably combined" (Neander, History of Dogmas, Ryland's transl., 1:169) "The Arians even asserted (see Athanasius, Opera, 1:253) that Dionysius taught like themselves: Ούκ άεὶ ῏ην ὁ Θεὸς πατήρ, οὐκ ἀεὶ ῏ην ὁ υἱός· ἀλλ᾿ ὁ μὲν θεὸς ῏ην χωρὶς τοῦ λόγου· αὐτὸς δὲ ὁ υἱὸς οὐκ ῏ην πρὶν γεννηθῇ· ἀλλ᾿ ῏ην ποτε ὅτε οὐκ ῏ην, οὐ γὰρ ἀϊvδιός ἐστιν, ἀλλ᾿ ὕστερον ἐπιγέγονεν (comp., however, thi expressions quoted by Athanasius, page 254, which go to prove the contrary). But the bishop of Rome insisted that Dionysius should adopt the phrase ὁμοουσία, to which the latter at last consented, though he did not think that it was founded either upon the language of Scripture, or upon the terminology till then current in the Church. Orthodox theologians of later times (e.g. Athanasius), endeavoring to do more justice to Dionysius of Alexandria, maintained that he had used the aforesaid offensive illustrations κατ᾿ οἰκονομίαν, and that they might be: easily explained from the stand he took against Sabellianism (Athanasius, page 246 sq.; see, on the other side, Löffler, Kleine Schriften, 1:114 sq., quoted by Heinichen on Euseb. 1:306)" (Hagenbach, History of Doctrines, § 87). Dorner holds that Diony. sius had really gone too far, and was bound to retract, but yet excuses him on the ground that "he was endowed with but a small measure of scientific acuteness, and hence did not fully foresee the consequences of the principles he laid down. His tendency was very different from that of  Arius" (Dorner, Person of Christ, Edinb. transl. div. 1, volume 2, page 179). Bull, in the Defensio Fid. Nican., defends Dionysius against the charge of Arianism in various passages, one of which we give, as follows: "Of the heads of doctrine which his adversaries objected against him before Dionysius Romanus, the following was one: 'God was not always a Father, the Son was not always, but God was some time without a Logos.

The Son himself was not before he was born, or made, but there was a time when he was not. For he was not eternal, but was made afterwards.' Athanasius expressly saith that Dionysius defended himself from these accusations. Now it appears from this accusation that the proposition, there was a time when the Son was not, was by the Catholics held to be heterodox and absurd in the times of Dionysius. But how does Dionysius defend himself? By owning the charge? No. He professes that he did from his heart acknowledge, and always had acknowledged, the co-eternity of the Son. For in the first book of his refutation and apology, he says, 'There was not a time when God was not a Father.' And some time after he writes thus concerning the Son of God: 'Since he is the effulgence of the eternal 'light, he himself is altogether eternal; for since the light is always, the effulgence, it is manifest, must also be always.' Again: 'God is an eternal light, without beginning or end; therefore an eternal effulgence is projected by him, co- exists with him 'without beginning, and always born.' And again: 'The Son alone is always coexistent with the Father, and is filled with the existent Being, and is himself existent from the Father.' There are places parallel to these in the epistle to Dionysius, which is now extant, to Paulus Samosatenus, and in his answer to Paul's questions set after the epistle. In the epistle he writes thus of Christ: ' There is one Christ, who is in the Father, the coeternal Word.' In his answers he thus introduces Christ speaking from the prophet Jeremy: ' I who always am the Christ subsisting personally, equal to the Father, in that I differ nothing from him in substance, coeternal also with the Almighty Spirit.' Here he confesses the entire, coeval, coeternal trinity of persons. The same Dionysius blames Paul because he would not call Christ the co-eternal character of God the Father's person. And in the same place he thus declares the eternity of the Son 'As then we perceive, when one takes from one of our material fires, and neither affects nor divides it in the kindling one light from another, but the fire remains, so incomprehensibly is the eternal generation of Christ from the Father.' Lastly, that this was his constant opinion, which he always held, everywhere preached and professed, he affirms in these words: ' I have written, do write, confess, believe, and preach that Christ is  co-eternal with the Father, the only-begotten Son, and Word of the Father.' Let Sandius brazen his forehead, and boast still that the great Dionysius Alexandrinus was of Arius's mind." It was at the close of Dionysius's life that the second council was convoked at Antioch to condemn the heresy of Paul of Samosata, and to the fathers of the council Dionysius sent an epistle, in which he asserts, according to bishop Bull, the true divinity of the Son of God. See Eusebius, Hist. Ecclesiastes 6:29, 35, 40, 46; 7:20, 26, 28; and Lardner, Credibility, 3:57-132, where most of the remaining fragments are noticed, and many of them translated. His remains are published separately: Opera Dion. Alex. quae supersunt, Gr. and Lat. (Romie, 1796, fol.). They are given also in Galland, Bibl. Patr. 3:481; in Routh, Reliq. Sacrae, volumes 2 and 3; and in Migne, Patrologia Graeca, 10:1237 sq. A special work on the life and writings of Dionysius has been written by Dittrich (Roman Catholic), Dionysius der Grosse von Alexandrien (Freiburg, 1867). See Clarke, Succ. of Sac. Lit. 1:176; Herzog, Real-Encyklopädie, 3:410; a full account in Ceillier, Histoire Giniale ides auteurs ecclesiastiques, 2:396 sq.; Hefele's Conciloengeschichte, 1:222 sq.; and Murdock's excellent note to Mosheim, Church History, book 1, cent. 1, part 2, chapter 2, § 7. A translation of the remains of Dionysius is promised in the Ante-Nicene Christian Library, now publishing (1868) at Edinburgh.

## Dionysius Exiguus[[@Headword:Dionysius Exiguus]]

             ("the little"), a Scythian by birth (sixth century); studied at Rome, where he became a monk, and gained high repute by his knowledge of Scripture and of the Greek language. Cassiodorus, who was intimate with him, wrote his panegyric in his Institut. Divin. Literarum, chapter 23. He was a vehement and unscrupulous "upholder of the see of Rome; he is suspected to have been guilty even of forgery in its support; he first published, and very probably wrote the Canons of the Council of Sardica, and collected the papal decretals from Siricius to Anastasius II" (Geddes, Tracts, 2:419, cited in Clarke, Succession of Sac. Lit. 2:307). These were published with his Collection of Canons, made at the request of Stephen, bishop of Salone, which contains the 50 first Apost. Canons (q.v.), the Canons of Nice, Constantinople, Chalcedon, Sardica, and 138 of Africa (ed. Justellus, Paris, 1628, 8vo; also given in Biblioth. Jur. Canon. 1:97). He also wrote a number of translations from Greek writers. But his fame rests (and justly) upon his Cyclus Paschalis, in which he introduced the name of Christ as the starting-point of computation, and gave birth to our "Christian aera," known also as the "Dionysian sera." It "was a great thought of the 'little monk' (whether so called from his humility or from his small stature is  unknown) to view Christ as the turning-point of the ages, and to introduce this view into chronology" (Schaff, Hist. of Chr. Church, 2, § 67). Dionysius lived to about A.D. 550. His writings are given in Migne, Patrol. Lat. volume 67. See Oudin, De Scriptor. Eccl. Antiq. 1:1405 sq.; Schrickh, Kirchengeschichte, 16:175; Cave, Hist. Lit. (Geneva, 1720), 1:333; Ceillier, Hist. Generale des auteurs sacres (Paris, 1862), 11:123; and arts. SEE CANON; SEE CANON LAW; SEE CHRONOLOGY.

## Dionysius The Areopagite[[@Headword:Dionysius The Areopagite]]

             (οΑ῾᾿ρεοπαγίτης), one of Pauls converts at Athens, of whom no farther account is given in the New Testament than that in Act 17:19-34, viz., that Paul was brought into the Areopagus (q.v.) at Athens to give account of his doctrine. The results of his speech are briefly stated in Act 17:34 : "Howbeit, certain men clave unto him, and believed: among the which was Dionysius (Διονύσιος, q.d. a votary of Bacchus) the Areopagite, and a woman named Damaris, and others with them."

Eusebius (Hist. Ecclesiastes 3, 40, and 4:23) tells that Dionysius of Corinth names "Dionysius the Areopagite" (whom Luke has recorded in the Acts) as the first bishop of the Church in Athens. Suidas gives a fuller account, according to which Dionysius was born in Athens, studied there and in Egypt, and became eminent for learning; and while at Heliopolis, in  Egypt, seeing an eclipse of the sun, he exclaimed to a friend, "Either the Deity is suffering, or sympathizing with some sufferer;" and this eclipse took place at the time of the death of Christ. Returning to Athens, he became an Areopagite, was converted under Paul's discourse, and was made bishop of Athens by Paul. So far Suidas. On the authority of Aristides the Apologist he is said to have suffered martyrdom at Athens.

The name of Dionysius has become important in Church history from certain writings formerly believed to be his, but now known to be spurious, and designated as the Pseudo-Dionysian writings. They are: 1. The Celestial Hierarchy (περὶ τῆς οὐρανίας ἱεραρχίας); 2. The Ecclesiastical Hierarchy (περὶ τῆς ἐκκλησιαστικῆς ἱεραρχίας; 3. Concerning the Names of God (περὶ Θείων —νομάτων); 4. Of Mystical Theology (περὶ μυστικῆς θεολογίας); 5. Epistles, ten in number; 6. A Liturgy having the name of Dionysins, given by Renaudot, Lit. Orient. Cell. 2:201. The first appearance of these writings was in the sixth century. In 533 a conference was held at Constantinople between the Severians (Monophysite heretics) and the orthodox Catholics, when the Severians adduced these writings in support of their opinions (see Hefele, Conciliengeschichte, 2, § 245). Hyperius, who presided at the conference, and the Catholics with him, asserted that these writings were either interpolated or spurious. Nevertheless, from this time on, they gradually grew into repute in the East, where they soon found commentators (e.g. St. Maximus, 7th century, George Pachymeres, etc.), who, with the Greek biographers of Dionysius, find place in the second volume of the works of Dionysius, in Migne, Patrol. Graeca, 4. In the Western Church, Gregory the Great (t 604) cites them as nominally the Writings of Dionysius (Hom. 34). They attracted more attention in the eighth century, when Stephen II sent a copy as a present to king Pepin (A.D. 758), and the emperor Michael sent one to Louis the Pious (A.D. 827). Hilduin, abbot of St. Denis, near Paris, compiled an apocryphal collection of accounts concerning the history of Dionysius, and identified the author of these writings with Dionysius, SEE DENIS, the patron saint of Paris. From this time, for centuries, their authenticity was not questioned; and they were the subjects of translation, scholia, lectures, etc. from such men as Johannes Scotus, Hugo de St. Victor, Albertus Magnus, and Thomas Aquinas.

The critical spirit of the Reformation, however, was early directed towards the Dionysian writings. Erasmus (t 1536) questioned their authenticity; (Comm. on Acts 17); and in 1629, Sirmond (the Jesuit) denied the identity  of Dionysius the Areopagite with St. Denis, and questioned also the authenticity of the writings attributed to him. The question of identity was long controverted among the Gallican theologians, but by the end of the century the Paris Breviary contained two saints Dionysius instead of one. The question of authenticity was discussed and settled by the great Protestant writer Daille, in his De Scriptis Dionysii Areopagite (Geneva, 1666), who was followed on the same side by the Roman Catholic Nicolas le Nourry (Appar. ad. Bib. Max. Patr. 1703, page 170 sq.; given also in Migne, Patrol. Graeca, 3:1 sq.). Other Romanist writers (e.g. Halloix and Delrio, whose apologies are given in Migne, Patr. Graec. volume 4) sought to maintain the authenticity of the writings; but the greater scholars of that Church (e.g. Tillemont, Pagi. etc.) admit that they are spurious. A few modern writers (e.g. Kestner, die Agape, od. d. geheime Weltbund d. Christen, Jen. 1819, 8vo; Darboys, Introduction to a French translation of Dionysius) have sought again to restore the credit of the books, but the question is settled, in both Roman and Protestant circles, against their authenticity. As to the real date of the books, Daille (op. cit. page 184) fixes it as probably toward the end of the fifth and beginning of the sixth century; Pearson, who discusses the subject pretty fully in his Vindicicz Ignatianae, cap. 10, thinks the date should be before that of Jerome, in the fourth century; but Basnage, and even Tillemont, refute Pearson; Basnage giving the date as the end of the fifth, or beginning of the sixth century (Hist. de l'Eglise, 8:10, cited in Lardner, Works, 5:73). Cave, Hist. Lit. (Geneva, 1720) 1:142, gives A.D. 362 for the date, and inclines to think Apollinaris (either father or son) the author. Others (e.g. La Croze) make Synesius, bishop of Ptolemais (fifth century), the author.

Connected with the question of the origin of the Pseudo-Dionysian writings is that of their object and aim. Le Nourry (op. cit.) supposes them to have been directed against the Eutychian and Nestorian heresies; but there is not enough matter of this sort in them to justify this opinion. Baumgarten-Crusius (Opuscula Theol. Jena, 1836. page 265) maintains that the object of the books was to incorporate the Grecian mysteries with Christianity, and to set up mystical theology over against Gnosticism; and he assigns an Alexandrian origin to them (third century). But the Gnosticism combated in these books is not the early Gnosticism. Engelhardt, in his Die angebl. Schriften d. Dionys. Areop. übersetzt, etc. (Sulzbach, 1823) assigns their origin to the Neoplatonic school of Proclus (t 485). Neander (History of Christian Dogmas, Bohn's ed. 1:263) finds in  them a mystical theology "resulting from a mixture of the Platonic and Christian mind, which turned the whole constitution of the Church, its external rites, and its dogmas, into a symbol of its ideas." According to Niedner (Kirchengesch. cited by Neander, 1.c.), there is in the PseudoDionysian writings the exhibition of a pretended Athenian Gnosis, but rather Antiochian, which reconciles the pure Hellenic Neoplatonisn and the Church doctrine more faithfully than the older Gnosis. We may learn from these writings, adds Neander (2:402), "how strongly the mystic liturgic element of the Greek Church tended to the multiplication of the sacraments. The liturgic elements of worship, and those of the hierarchy, receive in them a mystic, symbolic meaning. These writings conveyed the existing spiritual tendencies to the following period. The sacraments which they enumerate are the following: baptism (φώτισμα), the Lord's Supper (κοινωνία συνάξεως), priestly ordination (τελείωσις ἱερατική), monastic ordination (τελείωσις μοναχική), the rites used at the burial of believers (τὰ ἐπὶ τῶν ἱερῶν κεκοιμηυένων)". The doctrine of God taught is that intuition of him can only be obtained by mystical contemplation. Man can have no absolute knowledge of Goa in thought; all his knowledge is relative; but man can be united to God, "lost in God" in the devotion of supreme love. In the Celestial Hierarchy the angels are divided into three classes, and each class into three orders (τάγματα), thus:

I.  1. Θρόνοι, thrones;

2. Χερουβίμ, cherubim;

3. Σεραφίμ, seraphim;

II. 4. κυριότητες, dominions;

5. ἐξουσίαι, authorities;

6. δυνάμεις, powers;

III. 7. ἀρχαί, principalities;

8. ἀρχάγγελοι, archangels;

9. ἄγγελοι, angels.

He nevertheless observed that the last term, as well as δυνάμεις οὐράνιαι, was common to all (Hagenbach, Hist. of Doctrines, § 131). Gross and sensuous ideas as to angels are discarded. As to the aim of the Pseudo-Dionysius as a whole, we condense the views of Vogt, in Herzog's Real-Encyklopädie, 3:418, as follows: The Pseudo-Dionysian writings are an attempt to incorporate Neoplatonism into Christianity. Their author must have been penetrated with the spirit of both systems. He probably assumed the venerable name of Dionysius the Areopagite with a view, on the one hand, to gain the ear of the educated and philosophical Athenians, and, on the other, to secure the sympathy of the Christian Church. These philosophers hated Christianity, and charged those Christians who adopted Neoplatonic ideas with the crime of first stealing these ideas, and then using them as a weapon of offense against their proper owners. The Pseudo-Dionysius sought to refute this charge by maintaining that these ideas were properly and truly Christian, springing  from an Athenian Christian school, and belonging to the very nature of the Christian institutions. The fact that the heathen philosophy of his time had adopted many Christian ideas, probably justified, to his mind, this mode of argument. “Why stay among the shadows of the heathen mysteries, when all the true and noble ideas of heathendom are to be found, glorified and transfigured, in the Christian Church?" As to the Christian Church, on the other hand, the author sought to bring into it a mode of thought which, in his judgment, would give it a profounder insight into real Christian truth, and elevate it above mere strifes of dogma, and above the bar of politico- ecclesiastical passions (comp. 1 Epist. 6, 7, 8). He certainly succeeded in planting mystic philosophy strongly in the Church, and it has never since been completely uprooted. Moreover, as the Church had already, to some extent, paganized its form of worship, and borrowed heathen forms also for its speculation, as well as for its hierarchial government, it is not to be wondered at that a book which professed to justify all these things, by the authority of one who was converted by St. Paul himself, should find willing auditors.

Literature. — The best edition of the Pseudo-Dionysius is that of Balthazar Corderius (Paris, 1615, 1634, and 1644; and Venice, 1755, 2 volumes, fol.). It is given in Migne, Patrologia Graeca (volumes 3, 4), with Le Nourry's Introduction, the scholia of Maximus and Pachymeres, biographies of Dionysius by Halloix and others, and Delrio's Vindici Areopagitica. Numerous editions of some of the single writings have been issued, of which accounts may be found in Hoffmann, Bibliographisches Lexikon, 1:577 sq.; and in Fabricius, Bibliotheca Graeca, cd. Harles, 7:7 sq. Of translations, Engelhardt's (German: Sulzbach, 1823, 2 volumes) has already been cited; in French, Darboys, (Euvres de St. Denys trad. du Grec. (Paris, 1844, 8vo); and a translation by the abbe Dulac, announced in 1866, which we have not seen. An English version of the Mystical Theology is given in Everard's Gospel Treasures (Lond. 1653, sm. 8vo). See, besides the works on Dionysius already cited, Usher, Dissert. II de PseudoDionysii Scriptis, ed.Wharton, in Usher's Works (16 volumes, 8vo), 12:497; Hakewill, Dissertation on the Writings of Dion. Arep., in his Apology of Providence (3d edit. Lond. 1635, 8vo); Neander, Church History (Torrey's), 3:169, 466; Lardner, Works (Kippis's ed.), 5:72 sq.; Ritter, Geschichte d. christl. Philosophie, 2:515 sq.; Montet, Des Livres du Pseudo-Denys (Paris, 1848, 8vo); Ceillier, Hist. Generale d. auteurs eccles. (Paris, 18611865), 10:534 sq. 751, where an abstract of Darboys's  plea is given; Milman, Latin Christianity, book 14, chapter 2. There is a good essay on the Dionysian writings, with a brief analysis of them, by B. F. Westcott, in the Contemporary Review, May, 1867.

## Dionysius the Carthusian[[@Headword:Dionysius the Carthusian]]

             (called also Dionys. of Ryckel, from his birthplace, or Dionys of Leewis or Leuwis, from his family name), was born at Ryckel, near Liege, Belgium, in 1403; studied at Cologne, and wrote in his 20th year a treatise de ente et essentia. At 21 (before which age the Carthusian rule would not admit him) he entered the monastery of Roermond, in Guelders, where he remained 48 years, till his death in 1471. His life was spent in diligent study, and in self-mortification of the strictest kind. His fame as a scholar gave him great influence both within and without the monastery, and obtained him the title of Doctor Ecstaticus. He wrote rapidly and voluminously: over 100 works are ascribed to him, among which are commentaries on Dionysius Areop., Thomas Aquinas, Peter Lombard, etc.; but the most important, perhaps, is Enarrationes or Commentarii in Sacr. Script., a commentary on the whole Bible, 24 volumes; and also 10 volumes, fol. Cologne, said to be carefully compiled from the fathers and ecclesiastical writers. See Fabricius, Bibliotheca Lal. volume 4; Cave, Hist. Lit. (Genev. 1720), appendix, page 108; Wetzer u. Welte, Kirchen- Lexikon, 3:166; Schröckh, Kirchengeschichte, 34:117 sq.

## Dionysus[[@Headword:Dionysus]]

             (Διόνυσος, 2Ma 6:7; 2Ma 14:33, "Bacchus;" in classical writers sometimes Διώνυσος, of uncertain derivation), also called BACCHUS (Βάκχος, ῎Ιακχος, the noisy god; after the time of Herodotus), was properly the god of wine. He is represented as being the son of Jupiter and Semele. In Homer he appears simply as the "frenzied" god (Il. 6:132), and yet "a joy to mortals" (Il. 14:325); but in later times the most varied attributes were centered in him as the source of the luxuriant fertility of nature, and the god of civilization, gladness, and inspiration. The Eastern wanderings of Dionysus are well known (Strabo, 15:7, page 687), but they do not seem to have left any special trace in Palestine (yet comp. Lucan, de Syria Dea,  page 886, ed. Bened.). His worship, however, was greatly modified by the incorporation of Eastern elements, and assumed the twofold form of wild orgies and mystic rites. SEE DIONYSIA. To the Jews Dionysus would necessarily appear as the embodiment of paganism in its most material shape, sanctioning the most tumultuous passions and the worst excesses. Thus Tacitus (Hist. 5:5) rejects the tradition that the Jews worshipped Bacchus (Liberum patrem; compare Plutarch, Quaest. Conv. 4:6), on the ground of the "entire diversity of their principles" (nequaquam congruentibus institutis), though he interprets the difference to their discredit. The consciousness of the fundamental opposition of the God of Israel and Dionysus explains the punishment which Ptolemaeus Philopator inflicted on the Jews (3Ma 2:29), "branding them with the ivy-leaf of Dionysus" (this plant being sacred to him, Plutarch, Isid. et Osir. 37; Ovid, Fasti, 3:767), though Dionysus may have been the patron god of the Ptolemies (Grimm on the Macc.). It must have been from the same circumstance that Nicanor is said to have threatened to erect a temple of Dionysus upon the site of the Temple at Jerusalem (2Ma 14:33). — Smith, s.v. See Nicolai, De ritu antiquo Bacchanali (in Gronovii Thesaur. 7); Moritz, Mythology of the Gr. and Romans Eng. tr. page 103; Smith, Diet. of Class. Mythol. s.v. Dionysus. Comp. SEE BACCHUS.

## Diopetes[[@Headword:Diopetes]]

             (διοπετής, Jove-fallen, "that fell down from Jupiter"), an epithet applied to the great image of Diana at Ephesus (Act 19:34). It is applied in the same way by heathen writers (e.g. ἄγαλμα διοπετές, Herodian. 1:11; compare Plutarch, Numa, 13; Eurip. Iph. 86-88; see Wetstein, Kuinol in loc.). SEE DIANA.

## Diopetus[[@Headword:Diopetus]]

             first bishop of Orleans, about the middle of the 4th century.

## Diora[[@Headword:Diora]]

             (Diera, or Deora), thirteenth bishop of Rochester, cir. A.D. 775-781.

## Dios[[@Headword:Dios]]

             a hermit under Theodosius the Great; commemorated July 19.

## Dioscordes[[@Headword:Dioscordes]]

             one of the three boy-martyrs of Rome. SEE CORESCENS.

## Dioscorinthius[[@Headword:Dioscorinthius]]

             (Διοσκορίνθιος, Vulg. Dioscorus) occurs in 2Ma 11:21, as the name of a Graeco-Seleucid month. Inasmuch as Dius (Δῖος) is the name of a well-known Macedonian month (the first of the year), which Josephus (Ant. 1:3, 3) says corresponds with the Jewish Miarchesvan, the name has been regarded (see Wernsdorf, Defide Maccab. page 32) as a corruption (through the form Διόσκουρος) for that month (Scaliger, Emend. Temp. 2:94), and by others as an intercalary month (but see Ideler, Chronolog. 1:399). SEE MONTH.

## Dioscorus[[@Headword:Dioscorus]]

             (Διόσκορος), bishop of Hermopolis, end of the 4th century, one of the four Nitrian solitaries (the three others being Ammonius, Eusebius, and Euthymius) known as "the tall brothers" on account of their stature. SEE TALL BROTHERS.

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

             bishop of Alexandria (t 454), who succeeded Cyril in that see, A.D. 444. Inferior to his predecessor in learning, he excelled him in ambition, energy, and bitterness. Eutyches (q.v.) taught that in Jesus Christ was but one nature, compounded of the divine and human natures; so that our Lord was not properly either God or man, but a sort of third being between the two. He was deposed for this heresy by a local synod of bishops at Constantinople, under Flavian, A.D. 448. Dioscorus took his side, and induced Theodosius II to call a council at Ephesus (A.D. 449), which, under the direction of Dioscorus, acted with the most savage violence against the defenders of orthodoxy, and restored Eutyches. This council has secured the enviable title of the "Robber Council." The fourth cecumenical Council of Chalcedon (A.D. 451) condemned Dioscorus and Eutyches, and established the doctrine that in our Lord Jesus Christ there are two perfect and distinct natures, the Godhead and manhood, united in one person, without mixture, change, or confusion, SEE CHALCEDON; SEE CHRISTOLOGY,. At this Council of Chalcedon Dioscorus was accused of gross vices as well as of heresy, was condemned, deposed, and banished to Gangra, Paphlagonia, where, in three years after, he died. See Landon, Manual of Councils, 120; Hefele, Conciliengeschichte, 2:296 sq.; Dupin, Ecclesiastes Writers, 5th century; Schaff, Hist. of the Christian Church, 3 § 140, 141; Neander, Church History (Torrey's transl.), 2:500, 522; Milman, Latin Christianity, 1:286-316. SEE EPHESUS, ROBBER COUNCIL OF.

## Dioscorus (3)[[@Headword:Dioscorus (3)]]

             anti-pope, had been sent as legate by pope Hormisdas to Constantinople. He was chosen pope October 15, 529 (on the death of Felix IV), by a number of bishops; but, about the same time, Boniface II was elected and sustained by Athalaric the Goth. Dioscorus died within a month of his  election, November 12, 529, and Boniface excommunicated him, even after his death — a sentence that was annulled afterwards by pope Agapetus. — Bower, History of the Popes, 2:327.

## Dioscorus (4)[[@Headword:Dioscorus (4)]]

             (1) Martyr under Numerian; commemorated February 25.

(2) The Reader, martyr in Egypt; commemorated May 18.

(3) Martyr under Decius at Alexandria, with Heron, Arsenius, and Isidorus, commemorated December 14.

## Dioscuri[[@Headword:Dioscuri]]

             (Διόσκουροι. i.e., Jove's boys, "Castor and Pollux," Act 28:11), the twin sons of Jupiter by Leda (Homer, Hymn, 17; Hygin. Fab. 77; according to Homer, Odyss. 11:297, the sons of Leda and Tyndareus). They were chiefly invoked by the Greek and Roman sailors as tutelary deities of mariners, and also worshipped by propitiatory offerings (Theocritus, Id. 22:17; Catull. lxviii. 65; Lucian, Deor. dial. 26:2). In the heavens they were twin stars, regarded as auspicious (comp. σωτῆρες, Homer, Hymn, 33:6; Elian, Var. Inst. 1:30; "lucidum sidus," Diodor. Sic. 4:43; Ovid, Fasti, 5:720). They were sometimes thought to appear in a delivering flame at the masthead during storms (Plutarch, Placit. Philos. 2:18). Their image formed the "figure-head" of the Alexandrian vessel (giving name to it) in which Paul sailed from Melita to Rome (Act 18:11). Compare SEE SHIP. See Scheffer, De nilit. navali vett. page 372 sq.; Ensched, De tutelis et insignib. nav. (L. B. 1771); Hasmeus, De navib. Alexand. apostolum in Ital. deferentibus (Brem. 1716); Kunz, De vexillo navis Alex. (Jen. 1734). Comp. SEE CASTOR (AND POLLUX).

## Diospolis[[@Headword:Diospolis]]

             SEE THEBES.

## Diospolis, Synod Of[[@Headword:Diospolis, Synod Of]]

             (called by Augustine a "Council of Palestine," and which Jerome, in a letter to Augustine, calls miserabilis Synodus Diospolitana), a council of fourteen bishops held at Diospolis, the ancient Lydda, A.D. 415, to treat of charges of heresy brought by Heros, bishop of Aries, and Lazarus, of Aix, against Pelagius. "Pelagius himself was present, but not Heros or Lazarus. Their memorial was read, containing many propositions of Pelagius; among them, that children dying without baptism are saved, and enjoy eternal life, although they do not enter the kingdom of heaven; that the grace of God is not necessary for the performance of each particular good work; that man's free will, with the law and Gospel doctrine, is sufficient; that grace is given according to our merits and depends upon man's will. Pelagius confessed some of the propositions attributed to him to be really his, but he denied  the sense which his accusers put upon them, maintaining that they were capable of being understood in a sense agreeable to catholic truth" (Landon, Manual of Councils, 208). The synod acquitted Pelagius; but, as Augustine justly remarked of the decision, it was not "heresy that was there acquitted, but the man who denied the heresy." See Schaff, History of the Christian Church, 3, § 148; Hefele, Conciliengeschichte, 2:95 sq.

## Diotallevi, Francesco[[@Headword:Diotallevi, Francesco]]

             an Italian prelate and theologian, was born at Rimini in 1579. He studied at Rome, was appointed bishop of San Angelo di Lombardi at Naples, and then sent to Poland as nuncio, where he remained seven years. He died on his journey home to Rome in 1620, leaving De Concensu Dei ad Actes Liberos Voluntatis (Lyons, 1611), and a treatise De Usuria, which is in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Diotrephes[[@Headword:Diotrephes]]

             (Διοτρεφής, Jove-nourished), a person who seems to have been one of the false teachers condemned by the apostle John in his third epistle. A.D. cir. 90. He appears to have been a presbyter or dean con, probably the former. He refused to receive a former letter sent by John, thereby declining to submit to his directions or acknowledge his authority, moreover circulating malicious slanders against the apostle, and exercising an undue, arbitrary, and pernicious influence (φιλοπρωτεύων) in the church (3Jn 1:9-10). SEE GAIUS. Neander suggests (Planting and Training, 2:73) that he may have been of an ultra-Pauline party, the forerunner of Marcion (q.v.).

## Dipavali[[@Headword:Dipavali]]

             a Hindu festival in honor of Vishni (q.v.). It was instituted to commemorate an exploit of the god when in the form of Krishna (q.v.). A certain Ratjasja had taken captive sixteen thousand virgins, but Krishna slew him and set them at liberty. In this celebration the Hindi holds a festival during the day, and the houses are illuminated at night.

## Diphath [[@Headword:Diphath ]]

             SEE RIPHATH.

## Diploma [[@Headword:Diploma ]]

             (Lat. diploma; Greek δίπλωμα, from διπλοῦσθαι, to fold together), a name given to writings or documents conferring certain honors or privileges. The Roman emperors were in the habit of giving charters or donations written on two leaves or tablets of wax or copper, folded together; hence the name diploma. The term is now mostly applied to instruments given by universities and other learned societies, in proof of the holder having attained a certain degree, or to the licenses held by professional persons to practice their art. — Encyclop. Metropolitana, s.v; Chambers, Encyclopaedia, s.v.

## Diplomatics[[@Headword:Diplomatics]]

             the science of deciphering ancient documents, and describing their origin, date, history, uses, etc. It first took scientific shape in Mabillon, De Re Diplomatica, 1681. See Brande, Dictionary of Science and Art (Lond. 1865), 1:689.

## Dippel Johann Conrad[[@Headword:Dippel Johann Conrad]]

             called the Christian Democritus, was born August 10, 1673, at Frankenstein, near Darmstadt, studied at the University of Giessen, and became professor there. His vanity, and his desire to be considered as a "reformer of theology," led him into excesses which cost him his situation, and he became a sort of literary adventurer. He was at first a violent opponent of Pietism, afterwards lectured on chiromancy and astrology, and in 1697 appeared in Darmstadt in the character of an alchemist and Pietist. Driven away as an impostor from Darmstadt in 1704, and from Berlin in 1707, we find him practicing medicine in Holland, where some cures performed by his "universal medicine" (Dippel's oil) gained him a great reputation. Obliged to flee on account of debt, he went to Altona, and was imprisoned at Bornholm from 1719 to 1725. After his liberation, he went as a physician to Sweden in 1727, but left it in December, 1737, on account of his attacks against the Church and the institutions of the country. He was afterwards known in Hesse and the Rhenish provinces as adept, quack, and herald of the "interior light," which he sought to substitute for Christianity. In theology, Dippel "attacked in particular the doctrine of the atonement of Christ, and of justification by faith.

Redemption takes place through Christ in us without external means. There is no anger in God; an atonement is therefore not necessary. As Christ did not assume his humanity out of Paradise, but out of the weakened substance of fallen man, he was under the necessity, on his own account,- of going though the narrow gate of self-denial to glory; not in our place, but for our good, did Christ set an example of his holy life. The Word of God, in his view, is not in Christ alone. It is an immediate efflux from the mouth of God, which communicates itself to the hearts of all men, even without the Scriptures: in every man there is a divine seed, or efflux of the divine nature. After the Fall, however, there was in man the seed of the serpent, which totally concealed the Word of God implanted in us. To the end of awakening and ripening this seed of God, the eternal Word of God was, compelled to assume a lucific body in heaven, by whose means the flesh assumed in Mary was tinged and deified, and the seed of the serpent in his flesh was killed by his sufferings and death. Through both, however, a universal tincture was prepared, through which the seed of God is awakened in us, and we are clothed with a new lucific body for our deification. This, however, we do not receive through external means of grace. In true Christianity nothing takes place mediately: it is God's will to  speak directly to our heart by inspiration; it is Christ's will to begin his process again in us, in each one separately" (Dorner, Hist. of the Doctrine of the Person of Christ, Edinb. transl., div. 2, volume 2, page 376). He died April 25, 1734, in Wittgenstein Castle. His adherents were called Dippelians (Dippelianer). He wrote several hymns; among them the penitential hymn "O Jesu, sieh darein." Under the name of Christianus Democritus he wrote Orthodoxia orthodoxorum (1697): — Papismus pr.otestarn tium vapulans (1698): — Fatum fatuum. (Amst. 1710): — Glanz des Evangeliums Jesu Christi (Stockh. 1827): Der Regentenspiegel, ein iateinisches Gedicht: — Personalia (an autobiography, no date). His writings were collected under the title Eroffneter Weg zum Frieden m. Gott u. allen Creaturen (Amsterd. 1709; new collection 1743, 3 volumes). — Ackermann, Lebensbeschreibung (Leips. 1781); Hoffmann, Lebensbeschreibung (Darmst. 1783); Kahnis, German Protestantism, page 126; Schröckh, Kirchengeschichte, part 2, 8:303 sq.; Herzog, Real-Encykl. 3:42.

## Dippers[[@Headword:Dippers]]

             a name sometimes given to the Dunkers (q.v.), or German Baptists, on account of their mode of baptism.

## Diptych[[@Headword:Diptych]]

             (τὰ δίπτυχα) contained especially the pames of bishops, whether living or dead. The primary custom would seem to be, that they were read after the oblation of the bread and wine, and before the consecration.

(1) Sometimes they were read by the deacon.

(2) In some churches it would appear that the subdeacon recited the names on the diptychs behind the altar.

(3) Frequently the priest himself repeated the names.

(4) A curious plan is that mentioned by Fulcuin, where the subdeacon whispered the names to the priest.

(5) We find even that in some cases the tablets were merely laid upon the altar, with the names of the offerers and benefactors, of whom the priest made general mention. In the church of Ravenna, a chasuble was made to serve the purpose of a diptych.

The name of diptych was also given to registers in which were entered, as occasion required, the names of newly baptized persons, as then first becoming members of the Christian family.

Of all extant specimens, the one which is usually called the “Diptych of Rambona, in Picenum," is the most ancient and extraordinary. It contains a medallion of the First Person of the Trinity above, with the sun and moon below on the right and left of the cross, personified as figures bearing torches. There are two titles, EGO SUM IHS NAZARENUS, in rude Roman letters, with a smaller label, REX JUDEORUM, over the cross. The nimbus is cruciform, the waistcloth reaches almost to the knees, the navel is strangely formed into an eve. The Virgin and St. John stand under the arms of the cross. But the distinguishing detail is the addition of the Roman wolf and twins below the cross, with the words ROMULUS ET REMULUS A LUPA NUTRITI. This wonderful ivory is now in the Vatican Museum (see Murray's Hand-book), and is in the most ancient style of what may be called dark-age Byzantine art, when all instruction  and perception of beauty are departed, but so vigorous a sense of the reality of the fact remains as to render the work highly impressive.

## Diptychs[[@Headword:Diptychs]]

             Church registers, so called because they were originally tablets folded in two leaves (δίπτυχα), wherein, among the early Christians, were recorded the names of bishops and other brethren, whether deceased or living, who were entitled to have their names mentioned in the celebration of the Liturgy from having rendered any signal service to the Church. When a member of the Church was excommunicated, his name was erased from the diptychs. They are still in use in the Greek Church.

The diptych of antiquity consisted of two tablets of wood, ivory, or other substance, which folded together, and contained a coating of wax on the interior. On this wax were written at first private letters. In this case the diptych was bound with a cord, and sealed with wax;. Later, the emperors, consuls, and other magistrates, to celebrate their elevation to office, sent diptychs to their friends, containing on the exterior of the tablets an engraving of their portrait, or of some circumstance connected with their official promotion. They were also employed as public registers. The sacried diptychs contained on one side names of the living, on the other of the dead, which were rehearsed during sacrifices. When Christianity became triumphant, diptychs were used to contain sculptures of religious subjects and scenes. Even the poorest traveler or pilgrim used them to hold the images of sacred persons, before which he bowed in prayer several  times a day. In Christian art, a diptych is an altar-paintings in two pieces, which may be folded together, and which contain paintings on both the interior and exterior surfaces. — Siegel, Christl.-kirchliche Alterthümer, 3:259; Bingham, Orig. Ecclesiastes 10:2, 6, and 15:3, 17; Jamieson, History of our Lord in Art, 1:21.

## Diraidh[[@Headword:Diraidh]]

             (or Deoraid), two Irish saints:

(1) Of Eadardruim (now Drum, in Athlone, County Roscommon), commemorated January 13, seems to have lived about the close of the 5th century.

(2) Bishop of Ferns, succeeded Maldogar, A.D. 677, and died in 690. He is commemorated July 27.

## Dirdan[[@Headword:Dirdan]]

             a Welsh saint of, the 5th century.

## Directaneus[[@Headword:Directaneus]]

             any psalm, hymn, or canticle said in the service of the Church in monotone.

## Director Of The Conscience[[@Headword:Director Of The Conscience]]

             (or spiritual director), a title often given in the Roman Church to the priest acting as confessor, with power of absolution.

## Directory[[@Headword:Directory]]

             I. a set of rules for worship and ordination, drawn up to take the place of the Liturgy, or Book of Common Prayer, by the Westminster. Assembly of Divines. The Directory was framed in 1643, ratified by Parliament January 3, 1644, and adopted by the Scottish General Assembly in 1645. In the Act of 1844, it is entitled a Directory for the Public Worship of God throughout the three Kingdoms of England, Scotland, and Ireland. The same ordinance repealed the acts of Edward VI and Elizabeth, by which the Liturgy was established, and forbade the use of it within any church, chapel, or place of public worship in England or Wales, appointing the use of the Directory in its stead. This ordinance, indeed, never received the royal assent, and it was a long time before it succeeded in abolishing the established worship. In some parts the Directory could not be procured, in others it was rejected; some ministers would not read any form, others read one of their own. The Parliament, therefore, in the ensuing summer, called in all the Books of Common Prayer, and imposed a fine upon such ministers as should read any other form than that imposed by the Directory. The penalty for reading the Liturgy was £5 for the first offense, £10 for the second, and a year's imprisonment for the third; for non-observance of the Directory, 40s. Any one who should preach, write, or print anything in derogation of the Directory was to forfeit not less than £5, nor more than £50, to the poor. All Common Prayer-books remaining in parish churches or chapels were ordered to be carried to the committee of the several counties within a month, there to be disposed of as the Parliament should direct (Rushworth, Hist. Coll. page 4, 1:295, cited in Eadie, Ecclesiastes Cyclopaedia s.v.).

The Directory prescribes no form of prayer, nor any responses on the part of the people, except Amen. It enjoins that "the people shall enter the  churches reverently, and in a grave and becoming manner, without adoration, or bowing towards one place or another; that the minister is to begin with prayer; to which all present are to give due attention, and to abstain from all private conferences or salutations; that the reading of the Scriptures in the congregation, which is a part of the worship of God, be performed by the pastors and teachers; that all the canonical books of the Old and New Testament, but none of those called apocryphal, be publicly read in the vulgar tongue, and in the best allowed translation; that the portion to be read at once be left to the minister, but that commonly one chapter of each Testament be read at every meeting; that all the canonical books be read over in order, that the people may be the better acquainted with the Scriptures; that when the minister shall judge it necessary to expound any part of what is read, he is not to begin his exposition till the whole chapter or psalm be ended, and that after reading the Scripture and singing the psalm, the minister who preaches is to begin with prayer.

It then prescribes heads for the prayer; enjoins that the subject of the sermon be a text of Scripture, which teaches some principle or head of religion, or is otherwise suitable to the occasion; and recommends that the introduction to the text be brief and perspicuous, and drawn from the words or context, or from some parallel passage of Scripture. In dividing the text, the minister is to regard the order of the matter rather than that of the words; he is not to burden the memory of his hearers with too many divisions, nor perplex their understandings with logical phrases and terms of art; he is chiefly to insist on those doctrines which are principally intended, and most likely to edify his hearers; he is not to propose nor answer any unnecessary objections, but to confute error, and satisfy the judgments of his audience; and he is to be very sparing in quotations from ecclesiastical or other human writers, ancient or modern, etc. The Directory recommends the use of the Lord's Prayer as a perfect model of devotion. It forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation. It orders that the communion-table at the Lord's Supper be so conveniently placed that the communicants may sit about it. It enjoins that the Sabbath be observed with the greatest strictness, both in public and private; that marriage be solemnized by a lawful minister of the word, who is to give counsel to, and pray for the parties; that the minister teach the people not only in public, but in private; that the sick be visited by the minister, under whose charge they are, and who shall administer spiritual good to their souls; that the dead be buried without any prayers or religious ceremonies; that days of fasting be observed when the judgments  of God are abroad in the world, or when some important blessings are desired; that days of thanksgiving for mercies received be also kept; and, lastly, that as it is the duty of Christians to praise God publicly, the whole congregation join together in singing psalms. In an Appendix it is enjoined that all festivals, vulgarly called holy days, be abolished, and that no day be observed except the Lord's day; and that, as no place is capable of any holiness under pretense of consecration, or subject to pollution by any superstition formerly employed, the places of worship now used be still continued."

This Directory, which is still partly, but by no means strictly, adhered to by Presbyterians in the British Islands, is given in full in Neal, History of the Puritans, appendix 8; see also Collier, Church History of England, 8:287 sq.

II. The Presbyterian Church in the United States has a Directory for Worship, in fifteen chapters, which was amended and ratified by the General Assembly in 1821, and may be found appended to The Constitution of the Presbyterian Church (Philadelphia, Presbyterian Board).

III. In the Roman Catholic Church an annual Directory (Directoriumn) for the clergy is published, which gives rules of ceremonial according to the calendar for the year, as settled by the bishop of the diocese. The Ritualists in England have imitated this in their so-called Directorium Anglicanum.

## Dirge[[@Headword:Dirge]]

             a funeral hymn, derived from the Lat. Dirige, the first word of the first antiphon in the office called Oficium Defunctorum, which is Dirige, Domine Deus meus, in conspectu tuo, viam meam. — Procter, On Common Prayer, part 2, chapter 5, § 5; Rituale Romanun, Officium Defunct. ad Matut. Antiphona.

## Dirnberger, Franz[[@Headword:Dirnberger, Franz]]

             a Roman Catholic theologian of Germany, was born at Bamberg in 1809. From 1834 to 1845 he was professor at Regensburg; from 1845 to 1854 director of the Georgianum and professor of pastoral theology at Munich; and thereafter at Eichstadt, until his death, February 25, 1875. (B.P.)

## Dirok, Cornelius Lansing, D.D[[@Headword:Dirok, Cornelius Lansing, D.D]]

             a Presbyterian minister, was born at Lansingburgh, N.Y., March 3, 1785. He became pastor at Onondaga in 1807, at Stillwater in 1814, at Park Street, Boston, Massachusetts, in 1816, at Auburn, N.Y. (First Church), in 1817, at Utica (Second Church) in 1829, at Houston Street, New York city, in 1833, resided in Auburn from 1835 to 1838, in Illinois in 1839, was pastor successively at Utica, Syracuse, and Auburn until 1846, of churches in New York city and Brooklyn until 1855, and died March 19, 1857. He was also a professor in Auburn Theological Seminary from 1821 to 1826. See Nevin, Presb. Encyclop. s.v.

## Diruk[[@Headword:Diruk]]

             an Armenian theologian, was the son of Moses Koun, of the city of Zarishat, in the province of Vanant, and was born about the end of the 4th century. He was one of the eminent writers and scholars of the school founded by Mesrob. He entered into sacred orders, and gained a great reputation by his works and his zeal for patriotic religion, having deeply studied the Syriac, Greek, and Latin languages. He died about the year 460, leaving a number of works, among which may be cited a life of the patriarch Sahak, homilies, and also his works on the Holy Scriptures. See Hoefer, Nouv. Biog. Generale, s.v.

## Dirying[[@Headword:Dirying]]

             a Welsh saint of the 6th century. Disciplina Arcani, a term of post- Reformation controversy, is applied to designate a number of modes of procedure in teaching the Christian faith, akin to one another in kind, although differing considerably in character; which prevailed from about the middle of the 2d century until the natural course of circumstances rendered any system which involved secrecy or reserve impossible. So far as these were defensible, they arose out of the principles

(1) of imparting knowledge of the truth by degrees, and in methods adapted to the capacity of the recipients; and

(2) of cutting off occasion of profaneness or of more hardened unbelief by not proclaiming the truths and mysteries of the faith indiscriminately, or in plain words, or at once, to unbelievers. The deeper Christian doctrines were withheld from those out of the Church, and the mass of those within. The secrets of the initiations into the churchly orders were likewise diligently kept from the laity. This was the foundation of that to which the word was afterwards applied. SEE ARCANI.

## Dis Manibus[[@Headword:Dis Manibus]]

             (to the gods the Manes). The letters D.M. are sometimes found inscribed in the catacombs. Boldetti, together with others of the earlier school of antiquaries, claimed that they stood for "Deo Maximo;" but De' Rossi has doubtless advanced the more correct theory, i.e., that they stand for "Diis Manibus" (dedicated to the deified shades of the departed), which was a heathen motto, but was inscribed upon the Christian tombstones, and shows how slowly people relax the customs of their ancestors.

## Discalceati, Or Barefooted Monks And Nuns[[@Headword:Discalceati, Or Barefooted Monks And Nuns]]

             is the generic name of several religions orders whose members wear only sandals of leather, wood, or knitting-work. The Franciscans have particularly been designated by that name. The different orders are,

1. The barefooted monks of St. Augustine, founded at Talavera by command of Philip II, and which afterwards spread throughout France and the East and West Indies.  2. The barefooted nuns of St. Augustine, established in 1589 by a Spanish maid of honor, Prudenia Grille, in the convent of the Visitation at Madrid.

3. The barefooted Ladies of Mercy for the liberation of prisoners, established at Biso and Amorayna, Spain, in 1604, by Peter John of Baptista.

4. The barefooted Carmelites, male and female (barefooted monks of the Cross, at Avila), founded in 1562 by Theresa, and soon spread over the whole of Spain, Portugal, France, Italy, Germany, and India. A part of these not belonging to Spain, are called Congregation of the barefooted Carmelites of St. Elias.

5. The barefooted Trinitarians, established at Val de Penias, in 1596, by John Baptiste de la Conception: their dress is white, with a red or blue cross, and a brown cloak and hood; in the choir they wear over this a tan- colored cloak. This order spread over Spain, France, Germany, Poland, Hungary, Bohemia, and Italy.

6. The barefooted Minorites (Minorites of the Rigid Observance in Spain; Minorites capucins, evangelical brethren), established in 1494 by John of Guadaloupe, in the province of Granada. After many difficulties with the popes, etc., they in 1517 took the name of the Reformed Observance, and established twelve provinces in Spain, Portugal, India, and America.

7. The Recollects Minorites of France (les Recollets), established in 1592 by the Count de Nevers, who soon established twelve provinces in France, Flanders, and Canada.

8. The Minorites of St. Peter of Alcantara, established by him in 1540 at Placencia: they adhere to the strict rules of the Anachorets. The order is yet very numerous in Italy.

9. Minorites of Hieronymus of Lanza, established by him in 1545, but suppressed in 1562.

10. Minorites Capuchins, SEE CAPUCHINS.

11. Minorites of John of Puebla, founded by him in 1489 in the Sierra Morena: in the 16th century they were formally incorporated in the order of the Regular Observance.

12. Soccolanti (Cordeliers); see Minorites of the Observance.  13. Minorites Celestines (poor hermits Celestins), established in 1294 by some Minorites returned from a mission in Armenia. After the death of pope Celestin V they fell into disgrace, and were driven to Greece; returning finally to Apulia, they were persecuted as heretics and schismatics by the Inquisition. Many fled to France, where, with Tuscan and French Minorites, they founded the Congregation of Narbonne, and the Spiritual Congregation, which were suppressed in 1318 by the Inquisition, part of them being put to death, and the others imprisoned for life.

14. Sisters of the Ave Maria.

15. Female Capuchins.

16. Clarissines of the Stricter Observance, established at Albano in 1631 by Francisca of Jesus Maria, and whose rule was adopted in some Italian convents.

17. Female anchorites of St. Peter of Alcantara, established in 1676 at Ja Fassa by cardinal Francis Barberini, are found only in Italy.

18. Barefooted brethren and sisters of the 3d order of St. Francis (gli Scalzi), in Sicily, Dalmatia, Istria, etc.; established in 1540 by Jacob of Cugubio, in the convent of La Tropa. They extended rapidly, but were in 1602 united to the Congregation of the 3d order of Lombards.

19. Nuns of the 3d order of St. Francis of the Stricter Observance in France (les Picpus), established in 1593 by Vincent Mussart at Franconville, and endowed with the convent of Piepus, at Paris, in 1601. They devoted themselves to the erection and management of hospitals; abolished in 1789, they were reorganized by the also; Coudrin in 1814, sanctioned by pope Pius VII, and in 1833 were appointed to the missions in the islands of the Pacific.

20. Recollect nuns of the 3d order of St. Francis, founded in 1633 at Limburg by Johanna van Neerich, who gave them very rigid rules: they were abolished in 1789.

21. Hospitallers of the 3d order of St. Francis (Minims, etc.), established at Madrid in 1567 by Bernhard of Obregon: they were widely disseminated in Portugal, Spain, and the Netherlands, and have but lately disappeared.

22. Female Choristers of Noli. 3d order of St. Francis, established by count Nicholas of Orsini and Spoleto in 1354 for his own choristers: dress, gray, with a white belt, streamer, and gray veil; the latter black on feast days.

23. Hermits of Monte Luco, founded in 1012: they count only a few anchorites at Spoleto in Umbria.

24. Hermits of St. John the Baptist, established in the bishoprics of Metz, Cambrai, and Bellai in 1630 by Michael of Sabina: they soon numbered 100, but disappeared in 1789.

25. Generally, all the congregations of regular Anchorites, and of the Minorites of the Observance. — Pierer, s.v. Barfüssermönche.

## Discerning Of Spirits[[@Headword:Discerning Of Spirits]]

             (διάκρισις πνευμάτων, discrimination of spirits, 1Co 12:10). This expression is now usually understood to mean a high faculty, enjoyed by certain persons in the apostolic age, of intuitively probing the heart and distinguishing the secret dispositions of men (compare 1Co 14:29; 1Jn 5:1). It appears to have been one of the gifts peculiar to that age, and was especially necessary at a time when the standards of doctrine were not well established or generally understood, and when many deceivers were abroad (2Jn 1:7). This faculty of supernatural insight seems to have been exercised chiefly upon those who came forward as teachers of others, and whose real designs it was important that the infant churches should know. Authentic instances, however, do not appear to show the method of its exercise, although the cases of Ananias and Sapphira (Act 5:3; Act 5:9), of Simon Magus (Act 8:21), and of Elymas (Act 13:9), are cases in point. SEE GIFTS, SPIRITUAL.

## Disciple[[@Headword:Disciple]]

             (Lat. discipulus, a scholar, from discere, to learn: Mat 10:24), one who professes to have learned Certain principles from another, and maintains them on that other's authority. In the New Testament it is applied principally to the followers of Christ; sometimes to those of John the Baptist, Mat 9:14; and of the Pharisees, Mat 22:16. It is used in a special manner to point out the twelve, Mat 10:1; Mat 11:1; Mat 20:17. A disciple of Christ may now be defined as one who believes his doctrine, rests upon his sacrifice, imbibes his spirit, and imitates his  example (Farrar, Bibl. and Theol. Dict. s.v.). "There are three senses in which men are sometimes called disciples of any other person:

(1.) Incorrectly, from their simply maintaining something that he maintains, without any profession or proof of its being derived from him. Thus Augustine was a predestinarian, and so was Mohammed, yet no one supposes that the one derived his belief from the other. It is very common, however, to say of another that he is an Arian, Athanasian, Socinian, etc. which tends to mislead, unless it is admitted, or can be proved, that he learned his opinions from this or that master.

(2.) When certain persons avow that they have adopted the views of another, not, however, on his authority, but from holding them to be agreeable to reason or to Scriplture, as the Platonic, and most other philosophical sects — the Lutherans, Zuinglians, etc.

(3.) When, like the disciples of Jesus, and, as it is said, of the Pythagoreans, and the adherents of certain churches, they profess to receive their system on the authority of their master or Church, to acquiesce in an 'ipse-dixit,' or to receive all that the Church receives. These three senses should be carefully kept distinct."

## Disciples of Christ[[@Headword:Disciples of Christ]]

             or, as they prefer to call themselves, "The Church of Christ," a body of Baptists sometimes called by their opponents "Campbellites," assumed a distinct ecclesiastical organization about the year 1827. In 1808 Thomas Campbell migrated from Ireland, and settled in Western Pennsylvania as a minister of the "Seceders." He was a conscientious advocate of religious reform, and contended for a restoration of the Christian Church to apostolic practice and precept.: SEE CAMPBELL, THOMAS. In 1809 he was joined by his son Alexander, who heartily sympathized with him in his views of religious reform. SEE CAMPBELI, ALEXANDER.

The first practical movement was to form a small association of disciples for the special study of the Scriptures, with the pledge that, rejecting all creeds and confessions of faith, they would strictly conform their practice to the teachings of 'the divine Word. This was a practical separation from the "Seceders," and resulted in the organization of a small congregation in Washington County, Pennslvania, known as the Brush Run Church, September 10, 1810. Thomas Campbell was one of the original elders of this congregation, and by it his son Alexander was first ordained to the  ministry. It was not long till the question of baptism engaged their attention, and, after a thorough investigation among themselves, the father and son, with five others, reached the conclusion that the Scriptures taught the "immersion of believers." Accordingly, on the 2d of June, 1812, they were immersed by a Baptist minister. In 1815 they had increased to some five or six congregations, when they attached themselves to the Redstone (Baptist) Association, stipulating, however, in writing, that no "terms of union or communion other than the Holy Scriptures should be required." To many of the Baptist preachers this union was distasteful from the first, and it finally resulted in the withdrawal of these congregations, who then joined the Mahoning (Ohio) Association, which more nearly accorded with them, and which finally became thoroughly identified with the movement.

In 1823 Alexander Campbell established the “Christian Baptist." Through this monthly, and several public oral debates on baptism, and extensive tours of preaching, his views spread rapidly and widely among the Baptists. But personal opposition at last took the form of ecclesiastical action, and in 1827 the Dover Association of Virginia decreed the excommunication from Baptist fellowship of all who held and advocated the views of Alexander Campbell. This was the beginning of a general action among the Baptists; and the Reformers, as they were called, were compelled to associate in a separate organization, which rapidly increased, especially in Kentucky, Ohio, Indiana, Illinois, Missouri, and Virginia. Churches were also formed in .the British Provinces of North America, in England, Wales, Ireland, and Australia. They are increasing in all these countries, and in England are rapidly becoming numerous.

II. Principles and Practice. — The Disciples profess to reject all creeds and confessions of faith as of human origin and divisive in their influence, and to take the Holy Scriptures, and these alone, as the only authority in faith and practice binding upon Christians. "Faith in the testimony of God, and obedience to the commandments of Christ, are the only bond of union." The subtle speculations of theology are not to be forced upon the faith or conscience of Christians, and Bible themes are to be presented in Bible terms. For objecting to many of the terms of theology, such as "trinity," "eternally begotten," “co-essential," and "consubstantial," they have been by some charged with being “Unitarians." But on this subject there is now perhaps no respectable doubt of their entire "orthodoxy." They break the loaf, in commemoration of the sacrifice of the Savior, every first day of the week. This practice, they contend, has the warrant of  apostolic example, and is therefore of divine obligation. It is claimed that it was the chief object of the meetings of the first Christians on the Lord's day, and its peculiar sanctification. They hold that faith and repentance are the divinely-appointed antecedents to baptism, and that it is the privilege and the duty of the Christian minister to say to all who believe and repent, "Be immersed, every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." They are congregational in their organization, and recognize three classes of officers: 1, elders, presbyters, or bishops; 2, deacons; 3, evangelists. These last constitute the itinerating ministry or the missionaries of the Church, and are supported by voluntary contributions. The Disciples acknowledge the obligation to provide for the preaching of the Gospel to be of the highest kind, and are very active in evangelical labor. In questions of speculative opinion they allow the widest differences, but contend earnestly for the unity of a practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one spirit, one God and Father of all. On the subjects of the atonement, the resurrection, and the future judgment, they hold the common faith of evangelical Christians.

III. The Disciples, according to the U.S. census of 1890, numbered 641,051 members. They are distinguished for their interest in education, and have a large number of academies and seminaries, and several colleges of high standing. Among these the most prominent are Bethany College, founded by A. Campbell, and presided over by him until his death; Kentucky University, and the Northwestern Christian University, at Indianapolis; Eureka College, Illinois, and Hiram College, Ohio. They have 25 periodicals, viz. 9 weeklies, 15 monthlies, and 1 quarterly. Of these, two (monthlies) are published, one in Great Britain and one in Canada; all the rest in the United States. The most representative of the latter are The Millennial Harbinger (monthly), Bethany; M.E. Lard's Quarterly, Lexington, Ky.; The Review, Cincinnati, Ohio, and The Standard, Cleveland, Ohio (weeklies).

Literature. —

1. The writings of Alexander Campbell (see art.);

2. The Christian Baptist, 7 volumes;

3. The Millennial Harbinger, 38 volumes;

4. Jeter, Campbellism Examined (N.Y. 12mo), and Lard's Review of Jeter;

5. McGarvey's Commentary on Acts;

6. Milligan, Faith and Reason;

7. Lamar, Interpretation;

8. Christian Review, January 1855; and 1856, page 480; Princeton Review, 1845, page 183; American Bib. Repository, 2d series, 1:94, 295; 3:203.

## Disciples of John[[@Headword:Disciples of John]]

             SEE CHRISTIANS OF ST. JOHN.

## Discipline[[@Headword:Discipline]]

             (Lat. disciplina, instruction, learning), a term used ecclesiastically to denote the application, in the Christian Church, of rules for the order and purity of the lives of its members; also the body of rules for the government, worship, etc. of any particular Church, enacted by its authority, and generally published in a "Book of Discipline."

I. Church Discipline. —

(I.) In the Early Church. The first rule of discipline in the N.T. is given in Mat 18:15-17 : "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Here the aims are

(1) the reformation of the offender; and, that failing,

(2) the purification of the Church. The method is,

(a) that the offended person takes the first step, and, that failing,

(b) a small Church committee acts; and, in case of their failure,

(c) the Church is called in, and the obstinate offender is cut off from fellowship.  The apostolical discipline is illustrated by the case of the incestuous person (1Co 5:1-11). Here Paul excommunicates the offender,

(1) 1Co 5:3, stating his own judgment concerning the offense and its perpetrator;

(2) 1Co 5:4, stating that he acts "in the name of our Lord Jesus Christ;" and,

(3) associating with himself the whole body of the Corinthian Church, acting also "with the power of our Lord Jesus Christ." (Compare De Wette and Stanley, in loc.; Schaff, Apostolic Church, § 122; Coleman, Apostolic and Primitive Church, chapter 5).

In 1Co 5:12 he implies that the "judgment" lies with the Church, "Do not ye judge them that are within?" He enjoins strict separation from immoral professors of religion: 1Co 5:11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one no not to eat." In the case of the incestuous person the exercise of discipline brought penitence; and the apostle (2 Corinthians 2) exhorts the Church to "forgive and comfort him," and restore him to fellowship. On the apostolical discipline, both as to doctrine and morals, compare also 2Th 3:6; 1Ti 1:20; 2Jn 1:9-11 : "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." The exercise of discipline (1) by reproof, (2) by censure, (3) by excommunication, was kept in the hands of the Church as a whole (not of any special class or order in the Church), during its earliest and best ages. See a summing up of the evidence on this point in Coleman, Apostolical and Primitive Church, chapter 5. '"The primitive Church never pretended to exercise discipline upon any but such as were within her pale, in the largest sense, by some act of their own profession, and even upon these she never pretended to exercise her discipline so far as to cancel or disannul their baptism. But the discipline of the Church consisted in a power to deprive men of the benefits of external communion, such as public prayer, receiving the Eucharist, and other acts of divine worship. This power, before the establishment of the Church by human laws, was a mere spiritual authority, or, as St. Cyprian terms it, a spiritual sword, affecting the soul and not the body" (Hook, Church Dictionary,  s.v.). On the so-called secret discipline of the ancient Church, SEE ARCANI DISCIPLINA.

As to the exercise of discipline, it seems clear "that the action of the laity was requisite, as late as the middle of the third century, in all disciplinary proceedings of the Church. By the beginning of the fourth century, however, this cardinal right, through the operation of causes which have been briefly mentioned, and which may be more fully specified hereafter, was greatly abridged, and shortly was wholly lost. This fact illustrates the progress of the ecclesiastical hierarchy. While the right of the laity is yet undisputed, the power of the bishop begins at first to be partially asserted and occasionally admitted, the people occupying a neutral position between submission and open hostility. But from disuse to denial, and from denial to extinction of neglected privileges and powers, the descent is natural, short, and rapid. From about the middle of the fourth century, accordingly, the bishops assumed the control of the whole penal jurisdiction of the laity, opening and shutting at pleasure, the doors of the Church, inflicting sentence of excommunication, and prescribing at their discretion the austerities of penance, and again absolving the penitents, and restoring them to the Church by their own arbitrary powers. The people accordingly, no longer having any part in the trial of offenses, ceased to watch for the purity of the Church, connived at offenses, and concealed the offender, not caring to interfere with the prerogative of the bishop, in which they had no further interest. The speedy and sad corruption of the Church was but the natural consequence of this loose and arbitrary discipline. Nor was it to be doubted that this was one efficient cause of that degeneracy which succeeded" (Coleman, Apostolical and Primitive Church, chapter 5). "This transition changed essentially the relations of the officers to the members of the Church, and the conditions of Church membership. The officers of the Church, instead of receiving authority and office from that body for their service, claim authority and commission from God for the exercise of their functions. They are now the rulers; not the servants, as at the beginning they were, of the Church. A union with the Church by a public profession is a transaction not so much between the Church and the professing Christian, as between him and the bishop. The contracting, covenanting parties are the bishop and the believer. The sovereign authority of the Church is merged and lost in that of the priesthood. Ecclesiastical discipline naturally resolves itself into a system of penance administered by the  priesthood, in whom alone authority is vested for the punishment of offenses" (Coleman, Ancient Christianity, chapter 22).

II. In the Middle Ages, and in the Roman Church, the system of penitential discipline, for the treatment of persons confessing their sin, grew up into full proportions. SEE PENANCE; SEE PENITENTIAL DISCIPLINE. In the Roman Church, and among some Protestant writers, the word discipline, standing alone, implies only penitential, and not punitive discipline.

III. In the Modern Church. — The exercise of punitive discipline in the modern Church is found to be impossible, or nearly so, in state churches. In the Church of England, and the Protestant state churches on the Continent of Europe, it is almost unknown. Where citizens, as such, are ipso facto Church members, to punish the Church member is to affect a man's citizenship.

On the other hand, in Free churches, whether in Europe or America, discipline by reproof, censure, suspension, or excommunication is not only possible, but is actually practiced very generally. The following passage contains principles on which the Free Protestant churches of modern Christendom generally act with regard to discipline.

"Godly discipline has ever been regarded as one of the notes or marks of a true Church. Our Protestant forefathers charged the Church of Rome with being greatly wanting in this, and scarce deserving the name of Church by reason of such want. Discipline relates to the laws of any society, and the penalties of disobedience. All institutions must have laws in order to good government. Christ's kingdom has its laws and penalties. Many of them were expressly appointed by Christ himself. Others, in conformity with the same, have from time to time been added by the Church. To obey the powers ordained of God, whether civil or ecclesiastical, when exercised according to his revealed will, is a bounden duty. Ministers, at the time of their ordination, promise faithful obedience to those who are placed over them, and who exercise their authority according to prescribed rules. A due respect also is required to their godly admonitions and judgments. This obedience and respect are to be shown not merely to those with whom we may agree in sentiment or sympathize in theological views, but to those also from whom we differ; and this may be done without any improper sacrifice of Christian liberty or right of private judgment. As to the rules  and regulations of the Church, whether the observance be specially required by rulers or not, the true Christian will hold himself bound to render it. He will not select such of them as he most approves, or as most accord with his doctrines, and scrupulously observe these, making such observance a test, and denouncing those who differ from him; but, he will resolve to obey them all, out of respect to the authority enjoining them. And yet, since God himself, preferring mercy to sacrifice, allows even his holy Sabbath to be violated as to its letter, and sacrifices and offerings to be withheld, So a wise discretion has ever been conceded to God's ministers in the observance of inferior rules, or in regard to things become obsolete, having due reference to times, places, and circumstances. Wherever such discretion has not been allowed or exercised, the result has been that men have strained at the gnat and swallowed the camel; have tithed mint, anise, and cummin, and neglected the weightier matters of the law. It should always be remembered that, as the Sabbath was made for man, and not man for the Sabbath, so rubrics and canons were made for the Church, and not the Church for them" (Bishop Meade, True Churchman).

In Presbyterian churches, discipline is exercised by the Session (q.v.), an appeal lying to the Presbytery, and thence to Synod and General Assembly. In the "Form of Government" of the Presbyterian Church in the United States of America (book 2), the general principles of discipline are laid down as follows:

"I. Discipline is the exercise of that authority and the application of that system of laws which the Lord Jesus Christ has appointed in his Church.

II. The exercise of discipline is highly important and necessary. Its ends are, the removal of offenses; the vindication of the honor of Christ; the promotion of the purity and general edification of the Church; and also the benefit of the offender himself.

III. An offense is anything in the principles or practice of a Church member which is contrary to the word of God, or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification.  IV. Nothing, therefore, ought to be considered by any judicatory as an offense, or admitted as matter of accusation, which cannot be proved to be such from Scripture, or from the regulations and practice of the Church, founded on Scripture, and which does not involve those evils which discipline is intended to prevent.

V. The exercise of discipline in such a manner as to edify the Church requires not only much of the spirit of piety, but also much prudence and discretion. It becomes the rulers of the Church, therefore, to take into view all the circumstances which may give a different character to conduct, and render it more or less offensive; and which may, of course, require a very different mode of proceeding in similar cases, at different times, for the attainment of the same end.

VI. All baptized persons are members of the Church, are under its care and subject to its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of Church members.

VII. Offences are either private or public, to each of which appropriate modes of proceeding belong."

In Congregational churches, discipline is administered by the Church. For the principles and methods of Congregational discipline, see Punchard, View of Congregationalism (1844), 177 sq.; Dexter, On Congregationalism (1865), 259 sq.

In the Methodist Episcopal Church an accused member is brought to trial before a committee of not less than five, who shall not be members of the Quarterly Conference. In the selection of the committee, the parties may challenge for cause. The pastor presides at the trial. If the majority find him guilty, the pastor executes the sentence of expulsion. Appeals are allowed to the Quarterly and Annual Conferences (Discipline, part 3, chapter 1).

In the Constitutions of the Reformed churches of America (German and Dutch), the principles and rules of discipline laid down are very similar to that of the Presbyterian Church above cited. See Constitution of the German Reformed Church (1854), part 3, page 32; Constitution of the Reformed Dutch Church of North America (Philippians 1840), chapter 4, page 32.  Literature. — On the discipline of the ancient Church, see, besides the authors already cited, Bingham, Orig. Ecclesiastes book 16, chapter 1; Schaff, Hist. of the Christian Church, 1, § 114; Neander, Church History (Torrey's), volumes 1 and 2; Barrow, On the Pope's Supremacy, Works, 3:232 sq. (N.Y. ed.); and the references under SEE PENANCE; SEE PENITENTIAL DISCIPLINE.

On Church discipline in general, see Hooker, Ecclesiastes Polity; Watson, Theological Institutes, 2:572 sq. (N.Y. ed.); Dwight, Theology (New Haven, 1836), 4:386 sq.; Walker, Church Discipline (Boston 1854, 18mo); Hill, Pastoral Function in the Church (Lond. 1855. chapter 1); James, Church-members' Guide; Porter, Compendium of Methodism (N.Y. 12mo); and works on pastoral and practical theology generally. SEE DISCIPLINE, BOOK OF; SEE EXCOMMUNICATION; SEE ECCLESIASTICAL POLITY.

## Discipline Of The Lash, Or Scourge[[@Headword:Discipline Of The Lash, Or Scourge]]

             the name given (from the instrument used) to personal mortification or flagellation, inflicted generally voluntarily. "The oldest religious discipline on record occurs amongst the Egyptians, who, when they had sacrificed an ox to Isis on the day of her grand festival to Busiris; stuffed the carcass with fragrant gums and fruits, and burned it. During the burning," says Herodotus (2:40), "they all beat themselves;" and again, "a prodigions number of both sexes beat themselves, and wail during the sacrifice; but I am not prepared to say in whose honor they beat themselves." The διαμαστίλωσις of the Spartans, in honor of Diana Orthia (the next earliest discipline with which we are acquainted), was by no means voluntary. The boys who were compelled to submit to it at first were free- born; afterwards, in wiser times, they were selected from among the children of slaves (Plut. de Mor. Laced.). Cicero, who was a personal witness of this savage custom, has left a fearful account of the cruelty of the tortures and the fortitude of the boys, who sometimes endured even to death (Tusc. Quaesi. 2:14). Philostratus, in his life of Apollonius Tyanaeus, has spoken of certain philosophers who were accustomed to discipline themselves; Artemidorus says the same of the Thracians, and Apuleius of the Syrians. The Roman Lupercalia, in which the noblest matrons willingly submitted to the thong from the hope of fertility, still lingered in the Eternal City long after the establishment of Christianity, and it was not till the close of the fifth century that pope Gelasius succeeded in expelling this last remnant of paganism.  "Before the 11th century the discipline of the lash had been confined to only a few severer individuals; but about that time the custom was sanctioned by authority, and a code was framed estimating the precise value of each separate infliction as a commutation for sin. A year of penance amounted to three thousand lashes; and the celebrated ascetic, Dominicus Loricatus, the cuirassed, so named because, except while undergoing discipline, he always wore a shirt of mail next his skin, frequently performed a penance of'100 years, and would continue flogging himself without cessation while he repeated the Psalter twenty times over; 'which,' says his friend and biographer, cardinal Peter Damiano, filled me with trembling and horror when I heard it.' The self-tormenting achievements of St. Dominic may be found in Fleury, Hist. Eccl. 13:96. His usual accompaniment to each single psalm was 100 lashes; so that the whole Psalter, with 15,000 stripes, equaled five years' penance. St. Dominic's allowance, therefore, amounted to the 100 years. If he was prevented by any accident from flogging himself as he wished, he used to beat his head and legs unmercifully."

About 1260 public associations sprang up in Italy for the purpose of discipline, under the name Flagellants (q.v.). "Sometimes discipline was carried to an excess more extravagant than that of St. Dominic himself, if we may judge from the laws of the Visigoths, one of which (lib. 6, tit. 5, section 8) bears the following formidable heading: 'Si indiscreta disciplina percussum mori de flagello contigerit' — if death should happen from undue severity. Sometimes it might be received by deputy. It was thus also, namely by proxy, that Henry IV of France was permitted to be reconciled to the Church when he abjured the errors of Protestantism. D'Ossat and Du Perron, both of whom afterwards obtained cardinal's hats, were deputed to suffer the discipline from the Pope himself, who gave them each one lash at every verse of the Miserere. They were allowed to keep their coats on, and they reported that his holiness struck lightly. The narrative of this transaction was not inserted in the bull of absolution, perhaps on account of some compromise between the Pope's pride and the king's honor; but it is recorded in a written process of the ceremonial. An account of the discipline undergone by Henry II after the murder of A Becket is given by Matthew Paris (Sigonius, de Regn. Ital. 19; Du Pin, Bibl., 13 Siecle; Boileau, Hist. Flagel.)." — Encyclopaedia Metropolitana, s.v.

## Discipline, Book of[[@Headword:Discipline, Book of]]

             in the Methodist Episcopal Church, is a volume puiblished quadrennially, after the sessions of the General Conference (q.v.), and entitled The Doctrines and Discipline of the Methodist Episcopal Church. It is divided into six parts:

I. Origin, Doctrines, and General Rules;

II. Government of the Church;

III. Administration of Discipline;

IV. Ritual;

V. Education and Benevolent Institutions;

VI. Temporal Economy.

All but the constitutional portions (see Restrictive Rules, in part 2, chapter 1, § 1) are liable to change under the authority of the General Conference. For the modifications which the book has undergone, see Emory, History of Discipline (N.Y. 1860, 12mo); see also Baker, Guide to Administration of Discipline (N.Y. 16mo).

## Discipline, First Book of[[@Headword:Discipline, First Book of]]

             (in the Scottish Church), was drawn up by the Scottish Reformers in 1560, and contained the order and government of the Church of Scotland. It was prepared by Knox, Winram, Spotswood, Rosse, and Douglas. Though  approved by the Assembly, it was not ratified by the Privy Council. — Eadie, Ecclesiastes Cyclopaedia, s.v.

## Discipline, Second Book of[[@Headword:Discipline, Second Book of]]

             was sanctioned by the Assembly in 1578. Though not then ratified formally by Parliament, it is regarded as the standard book of the Scottish Kirk, and is held in high estimation for its views of administration and order by all Presbyterians. The Second Book of Discipline was inserted in the registers of Assembly, 1581, sworn to in the national covenant, revived and ratified by the Assembly, 1638,. and by many other acts of Assembly, and according to which the Church government is established by law, A.D. 1592 and 1690. — Eadie, Eccles. Cyclopaedia, s.v.

## Discoferae[[@Headword:Discoferae]]

             a name for the sisters who bring the dishes to the table at the convents of the nuns.

## Discommunicants[[@Headword:Discommunicants]]

             those who neglect to partake of the holy communion, a habit early and constantly condemned by the Christian Church.

## Discus[[@Headword:Discus]]

             (δίσκος, a quoit), one of the exercises in the Grecian gymnasia, which Jason, the high-priest, introduced among the Jews in the time of Antiochus Epiphanes (2Ma 4:9), and which he induced even the priests to practice (2Ma 4:14). The discus was a circular plate of stone or metal, made for throwing to a distance as an exercise of strength and dexterity (Lucian, Anachron. 27). It was indeed one of the principal gymnastic exercises: of the Greeks, and was practiced in the heroic age (Homer, Il. 33:839 sq.; 2:774; Odys. 8:129, 188). For details, see Smith's Diet. of Class. Antiq. s.v.; Mercurial. De arte gymnast. 2:12; Krause, Gymnast. d. Hellen. 1:440 sq. SEE GAMES.

## Disease[[@Headword:Disease]]

             (properly מִהֲלֶהmachaleh', νόσος). Diseases are not unfrequently alluded to in the Old Testament; but, as no description is given of them, except in one or two instances (see below), it is for the most part impossible to determine much with certainty concerning their nature. The same indefiniteness prevails to a very great degree in the mention of diseases in the New Testament, but few of which are sufficiently explicit to identify them precisely with the descriptions of modern pathology. With respect to this subject, it is known that there are certain words of ancient origin which are used in the Scriptures to express diseases of some kind or other; it will therefore be a prominent attempt with us to ascertain what the diseases are that were designed to be expressed by those words, which will be noticed in their appropriate places. SEE PESTILENCE. The ancients were accustomed to attribute the origin of diseases, particularly of those the natural causes of which they did not understand, to the immediate interference of the Deity (Deu 28:60; 2Ki 19:35; 1Ch 21:12-15; Psa 39:9-11; Act 12:23). Hence they were frequently denominated by the ancient Greeks μάστιγες, or the scourges of God, a word which is employed by the physician Luke himself (Luk 7:21), and also in Mar 5:29; Mar 5:34. Two of the plagues of Egypt were of this character. According to Prosper Alpinus (De Med. AEgypt.), diseases prevalent in Egypt, and other countries of a similar climate, were ophthalmies, or diseases of the eyes; leprosies, inflammations of the brain, pains in the joints, the hernia, the stone in the kidneys and bladder, the  phthisic, hectic, pestilential, and tertian fevers; weakness of the stomach, and obstructions in the liver and the spleen. The most prevalent diseases of the East at the present day are cutaneous diseases, malignant fevers, dysentery, and ophthalmia. Of the first of these, the most remarkable are leprosy and elephantiasis. The latter is usually thought to have been the disease of Job (q.v.). SEE LEPROSY. To the same class also belongs the singular disease called the mal d'Aleppo, or "Aleppo button," a species of felon, which is confined to Aleppo, Bagdad, Aintab, and the villages on the Segour and Kowick (Russell's Nat. History of Aleppo, 2:299). The Egyptians are subject to an eruption of red spots and pimples, which cause a troublesome smarting. The eruption returns every year towards the end of June or beginning of July, and is on that account attributed to the rising of the Nile (Volney, 1:231). Malignant fevers are very frequent, and of this class is the great scourge of the East, the plague (q.v.), which surpasses all others in virulence and contagiousness. The Egyptian ophthalmia is prevalent throughout Egypt and Syria, and is the cause of blindness being so frequent in those countries. SEE BLINDNESS. Of inflammatory diseases in general, Dr. Russell (1.c.) says that at Aleppo he has not found them 'more' frequent, nor more rapid in their course, than in Great Britain. Epilepsy and diseases of the mind are commonly met with. Melancholy monomaniacs are regarded as sacred persons in Egypt, and are held in the highest veneration by all Mohammedans. SEE LUNATIC.

The spermatic issue mentioned in Lev 15:5, cannot refer to gonorrhaea virulenta, as has been supposed by Michaelis and Hebenstreit, for the person who exposed himself to infection in the various ways mentioned was only unclean until the evening, which is far too short a time to allow of its being ascertained whether he had escaped contagion or not. Either, then, the law of purification had no reference whatever to the contagiousness of the disease (which is hardly admissible), or the disease alluded to was really not contagious. SEE ISSUE.

Hezekiah (q.v.) suffered, according to our version, from a boil (2Ki 20:7). The term here used, שִׁחִין, shichin', means literally inflammation; but we have no means of identifying it with what we call boil (q.v).

The disease of Jehoram (q.v.), spoken of in 2Ch 21:18 (comp. the similar case of Herod, Act 12:23), is probably referable to chronic dysentery, which sometimes occasions an exudation of fibrine from the inner coats of the intestines. The fluid fibrine thus exuded coagulates into a  continuous tubular membrane, of the same shape as the intestine itself, and as such is expelled. This form of the disease has been noticed by Dr. Good under the name of diarrhaea tubularis (Study of Med. 1:287). A precisely similar formation of false membranes, as they are termed, takes place in the windpipe in severe cases of croup.

The malady of Nebuchadnezzar (q.v.), alluded to in Dan 4:33, was a species of melancholy monomania, called by medical authors zoanthropia, or more commonly lycanthropia, because the transformation into a wolf was the most ordinary illusion. Esquirol considers it to have originated in the ancient custom of sacrificing animals. But, whatever effect this practice might have had at the time, the cases recorded are independent of any such influence; and it really does not seem necessary to trace this particular hallucination to a remote historical cause, when we remember that the imaginary transformations into inanimate objects, such as glass, butter, etc., which are of every-day occurrence, are equally irreconcilable with the natural instincts of the mind. The same author relates that a nobleman of the court of Louis XIV was in the habit of frequently putting his head out of a window, in order to satisfy the urgent desire he had to bark (Esquirol, Maladies Montales, 1:622). Calmet informs us that the nuns of a German convent were transformed into cats, and went mewing over the whole house at a fixed hour of the day.

On the cases of persons possessed with unclean spirits, SEE DEMONIAC. For other specifications of disease in the Bible, SEE BLAINS; SEE BOTCH; SEE FLUX; SEE HAEMORRHOIDS; SEE MURRAIN; SEE BLOODY SWEAT; SEE PALSY; SEE LAME; SEE IMPOTENT; SEE WITHERED; SEE LICE, etc. On the methods practiced by the ancient and modern Orientals for curing diseases, SEE HEALING; SEE MEDICINE; SEE PHYSICIAN, etc. The following special treatises exist on the subject: Michaelis, Lex Mosaica de morbis illustrata (Gott. 1757; also in his Syntagma, 2, No. 4); Ader, De morbis in N.T. (Tolet. 1621); Bartholinus, De Morbis Biblicis (F. ad M. 1697, 1705, etc.); Eschenbach, Scripta medico-biblia (Rost. 1779); Jordan, De divino in morbis (F. ad V. 1651); Mead, Medica sacra (Amst. 1749; in German, Leipz. 1777); Richter, Dissertt. medicae (Gotting. 1775); Anon. Untersuch. med. hermen. (Leipz. 1794); Warliz, De morbis Biblicis (Viteb. 1714); Wolf, Von den Krankheiten der Juden (Mann. 1777). SEE SICKNESS.

## Disembodied State Of The Soul After Death[[@Headword:Disembodied State Of The Soul After Death]]

             In our almost total ignorance of the essential nature, whether of matter or spirit, and of the bond of union between them in the human constitution, we are able to predicate very little with certainty respecting the condition of the soul after its separation from the body. Neither science nor revelation affords us much positive information on the subject. After all the long and earnest inquiries of Christian as well as pagan philosophers a few general points only have been definitely ascertained. They may, in fact, be summed up in the two following propositions. SEE PSYCHOLOGY.

1. The Soul Preserves its Consciousness after Death. The continuity of its intellectual and emotional powers is indeed essential to its identity, if not to its very existence, for we can form no conception of a disembodied spirit where these are absent. The so-called "soulsleep" is a contradiction in terms, for literal sleep is a state of the body rather than of the mind, or, at least, a status of the latter superinduced by a certain condition of the former. In like manner all the analogies based upon temporary unconsciousness by reason of accidents or disease during life are false and self-confuted, since the very relation of corporeity upon which they are hypothecated is absent in the premises. It is scientifically certain that all such comatose or insensible states are merely the result of injury or inaction on the part of the brain and other nervous centres, and are produced by purely physical causes; hence, if they prove anything at all in the case, they would argue a total and final cessation of all consciousness at death — in other words, the mortality of the soul equally with that of the body. If the spirit really survives the dissolution of the flesh and this is conceded by those who maintain the theory in question — then it must  continue to possess and exercise its faculties, or else drop into a state which is tantamount to non-existence. A disembodied soul is difficult enough for us to apprehend in any supposition without this superadded notion of inanition of thought. [It is as nearly as possible analogous to a mere point, but this, if devoid of properties or functions, is a sheer nonentity. Moreover, a restoration to consciousness by means and in consequence of a reunion with the body would be a recreation and a total destruction of the idea of identity. SEE RESURRECTION.

Accordingly, the uniform testimony of Scripture is clear as to the continued exercise of all its essential powers by the soul after death. Whatever else the parable of Lazarus and Dives may or may not mean, it certainly includes this, and the frequent, nay customary, use of such expressions as "being with Christ," etc., must imply, at least, as much as this. That the penitent thief and the apostle Paul expected to fall into absolute unconsciousness is abhorrent to common-sense and opposed to the plain tenor of their language. There could be no joy in such an anticipation, and there can be no comfort in it to modern believers. It is as unscriptural as it is irrational. SEE SOUL-SLEEP.

2. The Disembodied Soul Ceases to Hold its Present Relations to Earth and Sense. — This follows necessarily from the absence of the body, through which alone it maintains these relations. The supposition of the development or continuance of spiritual senses, or some occult faculty by which it discerns outward objects, is a sheer fancy destitute of logical or scientific support. A great deal of vague phraseology and equally indefinite imaginings is often indulged in by Christians on this point. Swedenborg carried his speculations so far as to invent a whole new world of post- mundane wonders and to people it with the creations of his fertile fancy. Sober theology should be wary of such extravagance. The figurative expressions of Scripture must not be pressed into the service of visionary conceptions. Nothing can be more certain than the total suspension of all communication with the external or physical universe by the disruption of the tie between the body and the spirit at death, and prior to its resumption at the resurrection. How far a disembodied spirit may be able to hold intercourse with another is a pure matter of conjecture, upon which experience affords no information. That God, and perhaps ahgelic beings, have direct access to the mind in that state is a reasonable supposition, but it must be purely by internal and spiritual influences, which leave no trace of means or method upon the consciousness — as, in fact, they do not in  the embodied state (Joh 3:8). They can be detected only by their character and tendency (1Jn 4:1). The joys of the righteous and the misery of the wicked will doubtless be intensified by the absence of all distracting influences in the disembodied state, and will result chiefly, perhaps wholly, from the recollections and combinations of their former habits and associations of thought and feeling, just as in the state of final beatification or perdition they will be mainly due to similar causes. The soul will continue its usual state fixed by the absence of probation and external influences. Nor will it pursue the hallucinations of dreams, which are the effect of a suspension of the rational and perceptive faculties during sleep in a corporeal state, but will have the full consciousness of its position as to guilt or innocence, and the clear apprehension of its final award. A. practical lesson, this, of the importance of cultivating those moral faculties and spiritual aspirations upon which the happiness of a rational and accountable creature must everlastingly depend! SEE INTERMEDIATE STATE.

## Dish[[@Headword:Dish]]

             stands in the Auth. Vers. as the translation of the following terms in the original Scriptures: סֵפֶל (se'hel, something low, a "dish" of curdled milk, Jdg 5:25; or "bowl" of water, Jdg 6:38), probably a flat and not very deep or large vessel or pan for fluids; צִלָּחִת(tsallach'ath, something to pour into, a "dish" for eating from, 2Ki 21:13; incorrectly rendered "bosom" in Pro 19:24; Pro 26:15, in describing the slothful glutton), probably a platter, as the kindred terms (צֵלָח — ה, "pan," 2Ch 35:13; צְלֹחִית, "cruse," 2Ki 2:20) signify in general; but the most usual term is קְצָרָה(kedrah', something deep), spoken of the silver "dishes" of the Tabernacle (Exo 25:29; Exo 37:16; Num 4:7; rendered a " charger" in Numbers 7), translated by the Sept. τρύβλιον, which is the term rendered "dish" in Mat 26:23; Mar 14:20. These last terms agree with the form of the Egyptian dish as found on the monuments. The dishes have covers, and the manner in which they are carried by the servants to the table on the reverted hand is the mode still used by Eastern servants. The other terms probably represent different forms of dishes such as are now in use among the Eastern nations. SEE SNUFF-DISH. The sites of such ancient towns as were built of sun- dried bricks are usually covered with broken potsherds, some of them large enough to indicate the form of the entire vessel. These are remarkably similar to those in modern use, and are for the most part made of a rather coarse earthenware, covered with a compact and strong glaze, with bright colors, mostly green, blue, or yellow. Dishes and other vessels of copper, coarsely but thickly tinned, are now much used in the East, but how far this may have been anciently the case we have not the means of knowing. SEE CUP; SEE BOWL; SEE BOTTLE; SEE CRUSE; SEE PAN; SEE PITCHER; SEE FLAGON, etc.

Numerous bronze dishes have lately been discovered by Layard and others in the Assyrian. mounds, some entire and others in fragments, which show a high degree of elegance and skill (Layard, Nin. and Bab. page 155 sq.). In ancient Egypt, and also in Judaea, guests at the table handled their food with the fingers, but spoons were  used for soup or other liquid food, when required (Wilkinson, Anc. Egypt. 1:181, 2d ed.). The same is the case in modern Egypt. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a small portion of the meat or other contents of the dish. To pick out a delicate morsel and hand it to a friend is esteemed a compliment, and to refuse such an offering is contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy (Lane, Mod. Egypt. 1:193; Chardin, Voy. 4:53, 54; Niebuhr, Descr. de l'Arab. Page 46). SEE BASIN; SEE CHARGER.

## Dishan[[@Headword:Dishan]]

             (Hebrews Dishan',) דַּישָׁןanother form for the name Dishon; Sept. ῾Ρισών, but in 1Ch 1:42 Δαισών v.r. Δισάν), the name of the youngest son of Seir- the Horite, father of Uz and Aran, and head of one of the original tribes of Idumaea (Gen 36:21; Gen 36:28; Gen 36:30; 1Ch 1:38; 1Ch 1:42). B.C. cir. 1963. SEE DISHON.

## Dishon[[@Headword:Dishon]]

             (Hebrews Dishon", דִּישִׁוֹן, antilope; Sept. Δησών, in 1Ch 1:41 Δαισών), the name of two descendants of Seir the Horite. Dishon and Dishan belong to the same root, which may possibly reappear in the name Deish noticed by Abulfeda (Hist. Anteisl. page 196). The geographical position of the tribes descended from these patriarchs is uncertain. Knobel (Comm. in loc.) places them to the E. and S.E. of the Gulf of Akaba, on the ground that the names of Dishon's sons, Eshban and Hemdan, may be identified with Usbany and Humneidy, branches, of the tribe of Omran. Such identifications must be received with caution, as similar names are found in other parts of Arabia-Hamde, for instance, near Tayf, and again Hamdan, which bears a still closer resemblance to the original name, near Sana (Burckhardt's Arabia, 1:156; 2:376). SEE HORITE.

1. Seir's fifth son, and head of one of the aboriginal Idumaean tribes (Gen 36:21; Gen 36:30; 1Ch 1:38). B.C. cir. 1963. In the original of Gen 36:26, where his four sons are mentioned, the name is, by some transposition, DISHAN, which our translators (following the Sept. and the parallel passage 1Ch 1:41) have correctly changed to "Dishon."  2. His grandson, the only son of Anah, and brother of Aholibamah, Esau's second wife (Gen 36:25; 1Ch 1:41). B.C. considerably post 1963.

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

             SEE PYGARG.

## Disibode[[@Headword:Disibode]]

             SEE DYSIBOD.

## Disk, Winged[[@Headword:Disk, Winged]]

             with pendant crowned uraei, carrying the cross of life, was an emblem placed over the doorways to the Egyptian temples, and is supposed to represent the progress of the sun in the heavens from east to west. As a form of the solar deity it was a symbol of the god Horus likewise, and was regarded by the Egyptians as the protecting or benevolent spirit, the  Agathodaemon of the Greeks. Its analogue was in some respects the Ferohir of the Assyrians, and perhaps the Spirit of the Sun of the Cabalists.

## Dismounting[[@Headword:Dismounting]]

             SEE RIDER.

## Disney, John (1)[[@Headword:Disney, John (1)]]

             a learned English divine, was born at Lincoln in 1677, and was educated at a grammar-school and at Middle Temple. After acting as a magistrate for twenty years, he was ordained a minister of the Established Church in 1719, and the same year was presented with the vicarage of Croft and the rectory of kirby-super-Baine, both in his native county. In 1722 he was instituted to the vicarage of St. Mary, in Nottingham, where he remained until his death, February 3, 1729-30. His principles of religion were orthodox in regard to points of doctrine and articles of faith; in respect to the principles of others, they were truly catholic. The following are a few of his numerous publications: Primitiae Sacrae (Lond. 1701, 1703): — A Sermon Preached in the Parish Church of St. Botolph's, Aldgate, London, November 22, 1719: — and six other occasional Sermons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Disney, John (2), D.D[[@Headword:Disney, John (2), D.D]]

             an English Unitarian minister, was born in 1746, and educated at Peterhouse, Cambridge. After taking orders he was presented to the vicarage of Swinderby, Lincolnshire, and appointed chaplain to bishop Law. In 1782 he resigned his preferments in the Episcopal Church, and, removing to London, became first assistant and afterwards sole minister of the Unitarian chapel in Essex Street. He resigned in 1804, and died December 26, 1816. Dr. Disney published, Memoirs of Dr. Sykes (1785, 8vo): — of Dr. Jartin (1792, 8vo): — of T.H. Hollis (1780, 2 volumes 4to; new ed. 1808, 4to): — Sermons (1793-1816, 4 volumes, 8vo). See  (Lond.) Annual Register, 1816, page 225; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Wilson, Dissenting Churches, 3:488.

## Dispensation[[@Headword:Dispensation]]

             (οἰκονομία, management, prop. of household affairs, hence Engl. economy; "stewardship," Luk 16:2-4; "edifying," 1Ti 1:4, apparently reading οἰκοδομή).

(1.) By the divine dispensations are generally meant those methods or schemes which are devised and pursued by the wisdom and goodness of God in order to manifest his perfections and will to mankind, for the purpose of their instruction, discipline, reformation, and advancement in rectitude of temper and conduct, for the promotion of their happiness. These have 'varied in different ages' of the world, and have been adapted by the wisdom and goodness of God to the circumstances of his intelligent and accountable creatures. Divines designate these various dispensations as the Patriarchal, the Mosaic or Jewish, and the Christian; the first commencing with Adam, and reaching to the giving of the law; the second from the giving of the law to the death of Christ; the third from the death of Christ to the end of the world. All these were adapted to the circumstances of the family of man at these different periods: all, in regular succession, were mutually connected, and rendered preparatory to one another: all were subservient to the design of saving the world, and promoting the perfection and happiness of its rational and moral inhabitants (Watson, Theol. Dictionary, s.v.). "There is, perhaps no part of divinity attended with so much intricacy, and wherein orthodox divines so much differ, as in stating the precise agreement and difference between the two dispensations of Moses and Christ" (Jona. Edwards, On Full Communion, Works, N.Y. 1848, 1:160). See Pye Smith, First Lines of Christian Theology, book 4, chapter 3; Fletcher, Works (N.Y. ed.), volumes 2, 3, and the art. SEE FEDERAL THEOLOGY.

(2.) Dispensations of Providence are any particular or unusual modes of visible treatment to which, under the divine government, mankind are subjected. They are either merciful or in judgment, though what appear to belong to the latter class are often blessings in disguise (Buck, Theol. Dict. s.v.). SEE PROVIDENCE.

(3.) The word dispensation is used in ecclesiastical law to signify a power granted by the Church authorities to do or leave undone something which otherwise is not allowed. The Roman ecclesiastical law grants to the pope the right and power of dispensing with the law in certain (and numerous) cases, and of deputing this power to bishops and other church officers. "The limits of the dispensing power have been the subject of much discussion, not only in controversy with Protestants, but among Roman Catholics themselves. It is held by the extreme advocates of papal power that the pope may dispense in any divine law, except the articles of faith; by others, that his dispensing power does not extend to express precepts of the New Testament; some say that his dispensation is valid only when it proceeds upon just cause; some, that it is not properly a relaxation of the law's obligation, but merely a declaration that in the particular case the law is not applicable. The usage of the Church of Rome, however, agrees with the opinions of her theologians in making the pope supreme in releasing from oaths and vows; and a decree of the Council of Trent anathematizes all ,who deny the power of the Church to grant dispensations for marriages within the prohibited degrees of the Mosaic law; while the multiplied prohibited degrees of the canon law give much occasion for the more frequent exercise of the same power" (Chambers). The dispensations in the Church of Rome are divided by Roman Catholic writers into papal and episcopal, pro foro externo et interno (according to the public or secret character of the impediment to be removed), dispensationes justitice et gratiae. Roman Catholics generally admit the fact that in former times it was common for bishops and provincial councils to dispense from general Church laws, and that only since Innocent III the canon law provides in what cases bishops and provincial councils may grant dispensations, while in all cases a special authorization by the pope is required — in cases pro foro externo through the apostolic Dataria, and in cases pro foro interno through the Poenitentiaria. SEE CURIA ROMANA.

If the communication with the pope is interrupted, or if there is danger in delay, and the granting of the papal dispensation be highly probable, the bishop may exceptionally grant a dispensation which ordinarily is reserved to the pope; but in such  cases the papal sanction must be solicited as soon as possible. The authorization of the bishops to grant dispensations is partly renewed every fifth year (facultates quinquennales), and partly given as a personal distinction (facultates extraordinariae); but they can only exercise it as papal delegates. "The only kind of dispensations now in use in England are those granted by a bishop to a clergyman to enable him to hold more benefices than one, or to absent himself from his parish. Formerly the pope's dispensations in England, as elsewhere, prevailed against the law of the land, not in ecclesiastical matters only, but in all that large department of civil affairs which, by an interested fiction, was brought within the scope of ecclesiastical government. This abuse was swept away at the Reformation by 25 Henry VIII, c. 21. The power of the pope was then conferred on the archbishop of Canterbury, in so far as it was not contrary to the law of God. The granting of special licenses of marriage, and the like, is the only form in which it is ever exercised. In former times, the crown claimed a dispensing power in civil, similar to that of the pope in ecclesiastical matters. The power was grossly abused by James II, and was consequently abolished by the Bill of Rights. The privilege of granting pardons in capital cases is the only form in which the dispensing power of the crown still exists" (Chambers).

In the Protestant churches of the Continent of Europe, the right of dispensing with ecclesiastical laws has devolved upon the princes, who generally exercise it through the Consistories. If the prince needs an ecclesiastical dispensation himself, he usually calls for the opinion of a theological faculty.-Herzog, Real-Encykl. 3:423; Wetzer u. Welte, Kirch.- Lex. 4:178; Barrow, Works (N.Y. ed.), 3:204 sq., 278.

## Dispersed[[@Headword:Dispersed]]

             (διασπορά, scattering, Joh 7:37; "scattered," Jam 1:1; 1Pe 1:1; comp. Tob 3:4; in Hebrews usually some form of נָפִוֹ, naphats', to break up, Isa 11:12; or פּוּוֹ, puts, Zep 3:16, to scatter, as often rendered) JEWS, or, as they are most frequently styled technically and simply, THE DISPERSION (ἡ Διασπορά, 2Ma 1:27; Jdt 5:19; Josephus, Ant. 12:13, etc.), is the general epithet applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. The Hebrews word originally applied to these foreign settlers (גָּלוּת,  "captivity," comp. Jer 24:5; Jer 28:4, etc., from גָּלָה, to strip naked; so "sons of captivity," Ezr 6:16) conveys the notion of spoliation and bereavement, as of men removed from the Temple and home of their fathers; but in the Sept. the ideas of a "sojourning" (μετοικεσία) and of a "colony" (ἀποικία) were combined with that of a "captivity" (αἰχμαλωσία), while the term "dispersion" (διασπορά, first in Deu 28:25, for זִ וָה; comp. Jer 34:17), which finally prevailed, seemed to imply that the people thus scattered "to the utmost parts of heaven" (Deu 30:4), "in bondage among the Gentiles" (2Ma 1:27), and shut out from the full privileges of the chosen race (Joh 7:35), should yet be as the seed sown for a future harvest (comp. Isa 49:6 Heb.) in the strange lands where they found a temporary resting-place (1Pe 1:1, παρεπίδημοι διασπορᾶς). The schism which had divided the first kingdom was forgotten in the results of the general calamity. The dispersion was not limited to the exiles of Judah, but included "the twelve tribes" (Jam 1:1, at αἱ δώδεκα φυλαὶ αἱ ἐν τῇ διασπορᾶ'/), which expressed the completeness of the whole Jewish nation (Act 26:7, τὸ δεδεκάφυλον). SEE TRIBE.

The distinction of an Oriental and Occidental Diaspora, or Dispersion (Otho, Lex. Rabb. page 76 sq.), is erroneous; but that the Jews, sometimes by constraint, sometimes voluntarily, had their residence among heathen, cannot be denied  ( Dan 9:7; Jer 33:3; Eze 36:24, etc.), as well as that the deported Jewish colonies voluntarily remained in exile during the period in question (see Groot, De migrationibus Hebreor. extra patriam ante Hieros. a Romanis deletam, Gronin. 1817). In the time of our Savior there was scarcely any land of the ancient world in which Jewish residents were not to be met with (Joseph. War, 7:3, 3; Ant. 14:7, 2; Philo, Opp. 2:524, 587). We may appropriately distinguish four groups of the dispersed Jews. SEE CAPTIVITY.

1. Those in Assyria, Media, Babylonia, and Persia, or the Trans- Euphratean (οἱ ὑπὲρ Εὐφράτην ἀπῳκισμένοι Ι᾿ουδαῖοι, Joseph. Ant. 15:3, 1), descended from the Jews and Israelites transported to these countries by the exile, between whom and the Palestinian Jews all distinctive prejudice gradually wore away. Many thousand Jews lived in these countries (Joseph. Ant. 15:2, 2; 3, 1; Philo, Opp. 2:578), in good circumstances, as it would seem. With their native land (Palestine) they had religious connection through regular transmittance of the annual Temple-  tax and firstlings (Joseph. Ant. 14:7, 2; 18:9, 1; Philo, Opp. 2:578). There was even at one time a Babylonian high-priest at Jerusalem (Joseph. Ant. 15:2, 4; 3, 1); and the Talmud speaks in respectful terms (see Lightfoot, Hor. Hebr. page 1031) of this branch of the Dispersion, which went under the general denomination of the Babylonian (ἡ διασπορὰ τῶν Βαβυλωνίων). Their freedom had been confirmed by Alexander the Great (Joseph. Ant. 11:8, 5; compare Apion, 1:23). Under the Seleucid kings they were, for the most part, favored on account of their zealous promotion, by military service, of the undertakings of those princes; and Antiochus the Great regarded them as such approved subjects, that he planted an entire colony by means of them in Asia Minor (Joseph. Ant. 12:3, 4). Nevertheless there were not wanting collisions with the native Babylonians; bloody scenes ensued; and in the Roman period, under the emperor Caligula, the Babylonian Jews were compelled to emigrate to the then flourishing Seleucia, where, however, they soon drew upon them the ill- will of the inhabitants (Joseph. Ant. 18:9). SEE BABYLONIA.

2. In age and importance the next to the Babylonian was the Egyptian colony of Jews; indeed, in influence, this even stands the highest (comp. Strabo in Joseph. Ant. 14:7, 2). On the first immigration of Palestinian Jews thither, which began with the intimacy under Solomon, and was cherished by the Egyptizing party during the latter days of the Hebrew monarchy (see 2Ki 18:21; 2Ki 18:24; 2 Kings 39:15; Isa 30:2 sq.; Isa 31:1; Isa 36:6), and confirmed (see Gesenius, Jesaias, 1:826, 967) as a support against Assyria (compare Herod. 2:141), and still more (2 Kings 18; 2 Kings 22:29, 33) against Nebuchadnezzar (2Ki 24:7) by an actual league with Hophra (Eze 17:15), on whose subjugation of Judaea many Jews took refuge in Egypt (Jer 2:18; Jer 41:17, 42-44), as the only safe retreat (Ewald, Gesch. Isr. 1:268 sq.), see Von Bohlen (Genesis, page 33, Einl.). Nebuchadnezzar appears, however, during his irruption into Egypt, to have carried off to Babylon the Jews who had retired thither (Joseph. Ant. 10:9, 7). On the other hand, Alexander the Great placed a considerable number of Jews in the Alexandria founded by him, and bestowed upon them equal rights with the Egyptian citizens (Joseph. Apion, 2:4; comp. Ant. 19:5, 2). Ptolemy Lagi entrusted Jews with military positions, allowed a portion of the Jewish population to settle in Cyrene (Joseph. Apion, 1. c.), and strengthened the Egyptian colonies by the transmigration of many Palestinian Jews thither (Joseph. Ant. 12:1), B.C. 320. Ptolemy Philadelphus (B.C. 284) is said to have caused the Jewish  book of the law to be translated into Greek at a great expense for the Alexandrian library (Joseph. Ant. 12:2; Apion, 2:4). SEE SEPTGUAGINT.

With this favor towards the Jews their inhuman treatment by Ptolemy Philopator stands in most lamentable contrast, according to the third book of Maccabees (q.v.). But the truth of this circumstance is very doubtful, and Josephus (Rev 2:5, only extant in the Latin) ascribes this procedure to Ptolemy Physcon. Under Ptolemy Philometor (B.C. 180 sq.) and his regent-mother Cleopatra the Jews were very favorably treated; high offices, namely in the army, were in their hands, and the court granted them the greatest confidence (Joseph. Rev 2:5). Even the erection of a proper Jewish temple at Leontopolis was allowed (Joseph. Ant. 13:3; War, 7:10, 2), and on the eastern border of the kingdom a Jewish town (῎Ονιον) was founded (Joseph. War, 1:9, 4; Ant. 14:8, 1), Which was important in a military point of view. After Egypt fell under the Roman sway, the associate Jews enjoyed, under the first emperors, continued prosperity (comp. also Philo, Opp. 2:563) and freedom, although they experienced occasional violations of their rights on the part of the Greek inhabitants, who were, on the other hand, provoked by the encroachments of the Jews (Joseph. Ant. 14:7, 2); and even Augustus found it necessary to protect the Jews in Cyrene by a special edict (Joseph. Ant. 16:6, 1 sq.). But a terrible vengeance of the Greeks against the Jews, who were continually incurring the deepening hate of the community, took place under the emperor Caligula. The Jews in Alexandria and other parts of Egypt were attacked with bloody violence, their synagogues demolished, their rights trampled upon (including the exemption from the bastinado [q.v.], Philo, Opp. 2:528); the Roman governor Flaccus Anilius himself was in league with the mob against the Jews. Only the intercessions of the Jewish king Herod Agrippa, who informed the emperor of these outrages, rescued the Jews for a moment from the persecution. The quarrel soon broke out afresh, and even an embassy, which the well-known Philo headed, resulted for the Jews only in scorn; their existence in Egypt appeared to be at an end. At this juncture Caligula died (A.D. 41), and the Jews breathed more freely again under Claudius (see Joseph. Ant. 16:8, 1; especially Philo adv. Flaccum, in his Opp. 2:517 sq.; also περὶ ἀρετῶν or ad Caium, Ib. page 545 sq.). Their rights and freedom were restored by a special ordinance of this emperor (Joseph. Ant. 19:5,2). But under Nero (A.D. 54), the old enmity between the Greeks and Jews in Alexandria again manifested itself; a great massacre in as committed by the Roman military that became involved, the Jews were greatly reduced in numbers, and many came to  beggary (Joseph. War, 2:18, 7 sq.), To add to these misfortunes, their temple at Leontopolis was at last shut up against them (Joseph. War, 7:103). SEE EGYPT,

The Jews, however, for a long period (at the time of Philo, about a thousand years; see his Opp. 2:525) enjoyed great privileges in Egypt; indeed, not unfrequently they were better off there than in Palestine itself. No other colony could exhibit a temple and priesthood of their own. Alexandria contained several synagogues, one of which was very splendid (Philo, Opp. 2:565; Vitringa, De synogoga, page 256). Two of the five quarters of the city were occupied almost exclusively by Jews (Philo, Opp. 2:525), and these made up well-nigh one half the population (ib. page 523). The religious connection with Palestine, however, was not on that account abandoned, since Alexandrians had a peculiar synagogue in Jerusalem itself with the Cyrenians (Act 9:6); and the Egyptians, like the Cyrenian Jews, transmitted the yearly Temple-tax (Philo, Opp. 2:568, 646; Joseph. Ant. 16:6, 1, 5: on the dependency of the priesthood at Leontopolis upon that at Jerusalem, see Joseph. Apion, 1:7; comp. Grossman, De philosophia Sadducaeorum, 1:6). The chief officer of the Egyptian Jewish colonies was an ethnarch (q.v.), probably the highest judge of his people (Strabo in Joseph. Ant. 14:7, 2). He had his seat at Alexandria, and was called an -alabarch (q.v.), ἀλαβάρχης (Joseph. Ant. 18:8, 1; 19:5, 1; 20:7, 3; comp. Rhenferd, Opera philol. page 584 sq.), with which the patriarch of the modern Oriental Christians may be compared. He was supported by a council of elders (γερουσία), according to the arrangement instituted by Augustus (Philo, Opp. 2:527). SEE SANHEDRIM.

These Jews had completely adopted Greek under the Ptolemies: it was their ecclesiastical as well as social language. But the Greek learning, i.e., philosophy, which flourished in Alexandria, also found admission to them: the Alexandrian Rabbins were among the most learned Jews; they formed for themselves a peculiar religious philosophy, based upon the Jewish Scriptures, and exercised with the utmost acuteness the allegorical interpretation of the Bible which was essentially connected with it. Philo's writings afford ample evidence of this system (comp. Difhne, Geschichtl. Darstellung d. jiud. alexandr. Rel.qionsphilos. Halle, 1834, volume 2; also Grossman. De theologiae Philonisfontibus et auctoritate, Lips. 1824; and De Pharisaismo Jud. Alex. Lips. 1846; Colln, Bibl. Theol. 1:353 sq.). The Jewish colony in Cyrene (Cyrenaica) was derived from Egypt, enjoyed like privileges with the other inhabitants, and had a synagogue likewise in  Jerusalem (Act 6:9). Ptolemy Lagi, who subjugated Cyrene (Justin. 22:7), appears to have become himself the founder of this colony, and to have sought to secure this province to himself by these means (Joseph. Rev 2:4). Under the later Roman emperors of the first century, however, the Jewish population sought to acquire a pre-eminence over the other inhabitants, and thus brought on bloody contests, which ended in the expulsion of the Jews from Cyrene (see Munter, Letzer jud. Krieg, page 10 sq.; comp. generally Cless, De coloniis Judaeor. in AEgypt. terrasque c. AEgypto conjunctas post Mosen deductis, Stuttg. 1832). SEE CYRENE.

3. Syria was another place to which the Jews migrated after the time of Seleucus Nicator, and here they were granted by this prince equal rights, at Antioch and other cities, with the Macedonians (Joseph. Ant. 3:1). The following kings of this dynasty, likewise, with the exception of Antiochus Epiphanes (q.v.), favored the Jews (Joseph. War, 7:3, 3); :they lived in prosperity, could even make proselytes, had at Antioch their own ruler (ib.), and were in Damascus numerous (Joseph. War, 2:20, 2). Nevertheless here, too, the popular hate was inflamed against them; long restrained, it finally broke out under Nero (ib.), then under Vespasian with great violence, and, under the patronage of the Roman arms, inflicted every imaginable evil upon the Jews (Joseph. Life, 6). Yet Titus, after the destruction of Jerusalem, befriended these persecuted people, and restored to them their rights (Joseph. War, 7:5, 2). SEE ANTIOCH.

From Syria the Jews had found their way into Asia Minor (1Pe 1:1; Philo, Opp. 2:582). As early as Antiochus Theos, the Jews in Ionia were granted the privilege of citizenship (Joseph. Ant. 12:3, 2); but Antiochus the Great planted in Phrygia and Lydia, which had been overrun by him, colonies of Jews from Mesopotamia and Babylonia, amounting to 3000 families (ib. 3, 4). By Julius Caesar in the later times of the Roman republic, and by Augustus, there were issued a series of decrees (Joseph. Ant. 14:10; 16:6) to the most of the chief cities of Asia Minor, e.g. Ephesus, Sardis, Laodicea, Halicarnassus, etc., in which the unrestricted exercise of their religious worship, generally also freedom from military service, and the privilege of sending the Temple contribution and firstlings to Jerusalem, which even Roman governors had at times interdicted (ib. 16:2, 3), were assured to the Jews. See each of these cities in their place. SEE ASIA MINOR.

4. From Asia Minor, too, the first Jews may have been attracted to Greece (διασπορἁ τῶν ῾Ελλήνων, Joh 7:35) and Macedonia, where, in the apostles' time, we find in all the important cities, especially those of a maritime and commercial character, communities with synagogues or proseuche (Acts 16-18, 20). SEE GREECE.

Rome and Italy had before Pompey no settled Jews; but from the Jewish prisoners of war, who had either been redeemed or dismissed on account of their impracticable habits (Philo, Opp. 2:568), there now grew up in Rome, by the influx of freeborn Jews from Palestine, Greece and regions, a numerous community, who had their abode in a separate Jewish quarter across the Tiber. SEE ROME. They were accorded full freedom of worship, and were even successful in making proselytes. They must soon have risen to prosperity, for the yearly Temple contributions (Philo, Opp. 2:568) of the Italian Jews (Cicero, Flacc. 28) was very considerable. They were once expelled from Rome under Tiberius, and again by Claudius (Act 18:12). SEE CLAUDIUS.

On their later fate, see Jost, Gesch. d. Isr. 2:326 sq., who, however, has here, as in his antecedent sections on the extra-Palestinian Jews, failed to give exact reference to the authorities. Of intrinsic value are the expositions of the public documents bearing on this subject in the two works, Decreta Rom. et Asiat. ad cult. div. per Asiae Min. urbes secure obeandum a Josepho collecta, restit. a J. Gronov. (Leid. 1712), and Decreta Romanor. pro Judaeis, etc. a J. T. Krebs (Lips. 1768). Comp. also Levyssohn, De Judaeor. sub Caesaribus conditione (L.B. 1828); and generally Remond, Vers. einer Gesch. der Ausbreit. d. Judenth. (Lips. 1789); Walch, Hist. patriarcharum Judaeorum (Jen. 1752). SEE JEWS.

## Dispersion Of Mankind[[@Headword:Dispersion Of Mankind]]

             This event is usually held to have been occasioned by the confusion of tongues (q.v.) at the overthrow of Babel (Gen 11:9, where the term employed is פּוּוֹ, puts, to "scatter"). As to the manner of the distribution of the posterity of goah (Gen 10:32, where the term is פָּתִר, parad', to disseminate) from the plain of Shinar, it was undoubtedly conducted under the influence of the ordinary laws of colonization. The sacred historian informs us that they were divided in their lands, everyone according to his tongue, according to his family, and according to his nation (Gen 10:5; 20:31). The ends of this dispersion were to repeople the earth, to  prevent idolatry, and to display the divine wisdom and power (comp. Gen 1:28). SEE DIVISION OF THE EARTH.

That all the families of man descended from the first human pair, and were by degrees — after the confusion of the Babel-builders, and the division of the earth in the days of Peleg — dispersed over the several countries of the earth, is clearly the doctrine of the Bible (Gen 11:9; Gen 10:25; comp. Deu 32:8; Act 17:26). The object of Moses, in the fifth chapter of Genesis, was to furnish, from the ancient documents which had descended to his time, a brief but authentic genealogical table of the descendants of Adam, in the line of Seth, unto the time of the Flood, in the days of Noah and his sons.

So also, in the tenth chapter, he has afforded us a survey of the principal nations of the earth, in their emigrations from the common center of residence after the Flood. Many other nations, however, have been since formed by the union or division of some of those enumerated. The following is a synopsis of the chief tribes identified. SEE THEOLOGY.

## Disputatio[[@Headword:Disputatio]]

             a discussion on Scripture, enjoined by some monastic rules.,

## Disputations[[@Headword:Disputations]]

             a name sometimes given to sermons, in the ancient Church, from the controversial character which they often necessarily assumed.

## Dissen, Heinrich Von[[@Headword:Dissen, Heinrich Von]]

             an ascetic writer, was born October 18, 1413. He studied at Cologne, and received holy orders at Osnabruck. He soon joined the Carthusians of Cologne, and died there, November 26, 1484, leaving, Sermones Dominicales (4 volumes): — Postillae in Evangelia (2 volumes): — Expositiones in Evangelia Dominicalia: — Psalmerium de S. Trinitate, etc.: — De Praesentatione B. Mariae Virg.: — De Laude Ordinis Carthusianorum: — Expositio Super Librum Apocalypsis S. Joannis: — Expositio in Symbolum S. Athanasii et Orationem Dominicam. See Hartzheim, Biblioth. Colon. page 116; Petreji, Biblioth. Carthus. (Cologne, 1609), page 127; Kessel, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Dissenter[[@Headword:Dissenter]]

             (Lat. dissentire), a term properly applied to those who, in a country where a certain Church (or certain churches) is established or recognized by the state, disagree with that religion. In England, the term Dissenters appears to have come into use in the 17th century, as synonymous with Nonconformists; and from England its use was transferred to Scotland in the 18th century, after the Secession (q.v.) Church had been founded in that country. It is usually applied to those who agree with the established Church in the most essential doctrines, but differ from it on some minor point, or on questions of Church government, relation to the state, rites, etc. as in England to Presbyterians, Independents, and Baptists. The title is accepted by several of the Free churches in England (e.g. Congregationalists, Presbyterians); but the English Wesleyans do not call themselves Dissenters, as they do not share in the views above stated as the grounds of dissent. Yet they are separated, in fact, from the Church of England. SEE METHODISTS.

"The term Dissenters is not strictly legal or ecclesiastical, those to whom it applies being usually described in legal language by a periphrasis. It may be said to be a convenient term to designate those Protestant denominations which have dissented from the doctrine and practice of the Church as by law established. Immediately after the Reformation, Dissenters, or Nonconformists, as they were then called, were subjected to 'severe restrictions and penalties. 'During the Rebellion the laws against Protestant sectaries were repealed; but they revived at the Restoration, and the Parliament of Charles II proceeded to enforce systematically, by new 'measures' of vigor, the principle of universal conformity to the established Church (Stephen's Com. 3:53). By 1 Will. and Mary, c. 18, the restrictions on Dissenters were first relaxed, and certain denominations were suffered to exercise their own religious observances. From that period various statutes have been passed, each extending in some degree the free exercise of religious opinion. At the present time, Dissenters of all denominations are allowed to practice without restraint their own system of religious worship and discipline. They are entitled to their own places of worship, and to maintain schools for instruction in their own opinions. They are also permitted, in their character as householders, to sit and vote in the parish vestries. A Dissenter, if a patron of a church, may also exercise his own judgment in appointing a clergyman of the Church of England to a vacant living. See on this subject Stephen's Ecclesiastes Law. A similar amount of religious liberty is enjoyed in Scotland, not so much derived from or guarded by special statute; fully recognized, however, by decisions of courts, as belonging to the law of the country. Since the beginning of the 18th century, the Presbyterian, Independent or Congregationalist, and Baptist denominations in England, have been associated under the name of the Three Denominations. This association was fully organized in 1727, and enjoys — like the established clergy of London and the two great universities — the remarkable privilege of approaching the sovereign on the throne. Notwithstanding much weakness, arising from doctrinal and other differences, this association has contributed much to promote toleration and religious liberty in England" (Chambers, Encyclopaedia, s.v.). SEE DENOMINATIONS (THE THREE).

Dissenters object to the Church of England on such grounds as the following:

1. That the Church, as by law established, is the mere creature of the state, as much as the army.  2. That many of her offices and dignities are utterly at variance with the simplicity of apostolic times.

3. That the repetitions in the Liturgy are numberless and vain.

4. That the Apocrypha is read as a part of the public service.

5. That her creeds contain unwarrantable metaphysical representations relative to the doctrine of the Trinity.

6. That every baptized person is considered as regenerated.

7. That the baptismal and confirmation services, etc. have a tendency to deceive and ruin the souls of men.

8. That no distinction is made between the holy and profane, the sacraments being administered without discrimination to all who present themselves. Accounts of the origin and history of the different dissenting bodies will be found under the heads SEE BAPTISTS; SEE CONGREGATIONALISTS; SEE INDEPENDENTS; SEE QUAKERS; SEE UNITARIANS, etc. See Bogue and Bennett, History of the Dissenters (Lond. 2 volumes, 8vo); Neal, History of the Puritans; Pierce, Defense of the Dissenters of England (1817, 8vo).

## Dissidents[[@Headword:Dissidents]]

             (Dissidentes), a term specially applied to those non-Romanists in Poland who were allowed the free exercise of their respective modes of worship. The privilege was accorded to Lutherans, Calvinists, Arminians, and Greeks, but not to Anabaptists, Socinians, and Quakers. In the latter part of the sixteenth century, a large part of the people, and perhaps half of the nobility, were Protestants. "The Convention of Sandomir, concluded in 1570, united the Lutherans, Calvinists, and Bohemian Brethren into one Church a union which had also a political tendency, and whose members obtained the same rights with the Catholics by the religious peace (pax dissidentium) sworn by the king in 1573. But the great mistake in not settling the mutual relations of the two religious parties gave rise to bloody contests. Although the rights of the dissidents were afterwards repeatedly confirmed, they were gradually repealed, particularly in 1717 and 1718, in the reign of Augustus II, when dissidents were deprived of the right of voting in the Diet. They lost still more some years afterwards (1733) under Augustus III; and in the Diet of Pacification, as it was called, in 1736, an  old statute, requiring every Polish king to be of the Catholic Church, was revived. After the succession of the last king, Stanislaus Poniatowski, the dissidents brought their grievances before the Diet held in 1766, and were supported in their claims by Russia, Denmark, Prussia, and England. Russia, in particular, profited by the occasion to extend her influence in the affairs of Poland, supported them strongly by her mediation, in bringing about a new Convention in 1767, by which they were again placed on an equal footing with the Catholics. The Diet of 1768 repealed the decrees which had been formerly passed against them. The war against the confederates breaking out, however, and the kingdom being dismembered, nothing was accomplished until the year 1775, when the dissidents regained all their privileges, excepting the right of being elected senators or ministers of state" (Henderson's Buck, Theol. Dictionary, s.v.). SEE POLAND. The name Dissidents (German Dissidenten) is also sometimes used as the collective name for all adherents of religious denominations which have no legal existence in any particular state. SEE TOLERATION.

## Distaff[[@Headword:Distaff]]

             (פֶּלֶךְ, prop. a circle, e.g. a district or quarter of a city, “part," Neh 3:9-18; hence the whirl of a spindle, with which, it is put in parallelism, Pro 31:19; once a "staff," or crutch, 2Sa 3:29), the instrument used for twisting the thread in spinning by its twirl. SEE SPINDLE.

## District[[@Headword:District]]

             in the Methodist Episcopal Church, a territorial division of a Conference. Each Conference is divided into districts, including a convenient number of churches and societies (appointments); and each district is placed under the charge of a presiding elder. The bishops are empowered to form the districts according to their judgment. See Discipline of the M.E. Church, part 2, § 13; Stevens, Hist. of Methodism, book 7, chapter 2; and the art. SEE PRESIDING ELDER.

## Ditch[[@Headword:Ditch]]

             (גֵּב, geb, a pit [as rendered in Jeremiah 10:31] or trench for cistern- water, 2Ki 3:16; מִקְוָה, mikvah', a collection or pool of water, Isa 22:11; שִׁוּחָה shuchah', Pro 23:27, or שִׁחִת shachaath,  Job 9:31, a pit, as elsewhere rendered, or hole in the ground, either for holding surplus water or for catching animals; like the Greek βόθυνος, Mat 15:14; Luk 6:39). SEE CISTERN; SEE POOL.

## Diterich, Johann Samuel[[@Headword:Diterich, Johann Samuel]]

             a Lutheran theologian of Germany, was born December 15, 1721, at Berlin; studied at Frankfort and Halle, and was in 1748 appointed third preacher at St. Mary's. In 1751 he became second preacher, and on the death of his father succeeded him as primarius. In 1770 he was appointed member of the superior consistory, and died Jan. 14,1797, leaving, Cogitationes Philosophicae de Precibus Continuis (Frankfort, 1742): — Kurzer Entwurf der christl. Lehre (Berlin, 1754), besides a number of sermons and ascetical discourses. See Doring, Die gelehrten Theologen Deutschlands, 1:334 sq.; Winer, Handbuch der Theol. Lit. 2:86, 226, 289, 295. 339. (B.P.)

## Ditheism[[@Headword:Ditheism]]

             the worship of two gods.

(1.) This term was sometimes applied by the orthodox to the Arians, on the ground that they believed in one God, the Father, who is eternal, and one God, the Son, not eternal.

(2.) The term is also applied to the doctrine of two first principles, or gods, one good, the other evil. "The chiefest and most eminent asserters of this ditheistic doctrine of two self-existent principles in the universe were the Marcionites and the Manichaeans, both of which sects, though they made some slight pretense to Christianity, yet were not by Christians owned for such. Some of the pagans also entertained the same opinion." — Cudworth, True Intellectual System (Andover, 1837), 1:290., SEE DUALISM.

Dithmar Justus Christoph,

a German divine and jurist, was born March 13, 1677, at Rottenburg, in Hesse. After studying at the University of Marburg, where he applied himself to theology and the Oriental languages, he removed to Leyden, where he was offered a professorship, which he refused in order to accompany a family, in which he was tutor, to Frankfort on the Oder, where he first became professor of history, then of the law of nature, and finally of statistics and finance. He was made a member of the Royal Society of Berlin, and a counselor of the order of St. John. He died at Frankfort in 1737. Among his works are, Gregorii VII Pont. Romani Vita (Frankf, 1710, 8vo): — Historia Belli inter Imperium et Sacerdotium (ibid. 8vo): — Summa Capita Antiq. Judaicarum et Romanarum in usum Praelectionum privatarum (ibid. 4to). — Hoefer, Nouv. Biog. Generale, 14:327.

## Ditmar[[@Headword:Ditmar]]

             SEE THIETMAR.

## Dittenberger, Theophor Wilhelm[[@Headword:Dittenberger, Theophor Wilhelm]]

             a Protestant theologian of Germany, was born April 30, 1807, at Theningen, in the Breisgau; studied at Heidelberg and Halle, and was in 1831 pastor at Baden. In 1832 he was privat-docent at Heidelberg, and in 1836 professor and university-preacher there. In 1852 he was called to Weimar, where he died, May 1, 1871. He published, Ueber Predigerseminarien (Heidelberg, 1835), which effected the establishment of a theological seminary at Heidelberg: — Conspectus Introductionis in Theologiam Homileticam (ibid. 1836). Besides a great many sermons, which he published from time to time, he edited the Zeitschrift fur deutsch- protestantische Kirchen-Verfassung. See Zuchold, Bibl. Theol. 1:284 sq. (B.P.)

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

             bishop of Corycus and apostolical vicar of Saxony, was born at Marschen, in Bohemia, April 25, 1794. He received holy orders at Leitermitz in 1818; in 1824 went to Leipsic as director of the Catholic schools there; three years later took charge of the schools at Dresden; in 1831 was appointed court-preacher; in 1845 was made cathedral dean of Budissin or Bautzen, and in 1846 apostolical vicar of Saxony. The same year he was raised to the episcopal see; and died October 5, 1853. See Forwerk, Geschichte der Katholischen Hfofkirche zu Dresden (Dresden, 1851); Hefele, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Diucholl[[@Headword:Diucholl]]

             (Dicholl, Duchoil, etc.), the name of several Irish saints:

(1) Son of Neman, commemorated December 25.

(2) Of Cluain-braein (near Louth), commemorated May 1.

(3) Derg, son of Nessan, of Inisfaithlenu (now Ireland's Eye, off Howth, County Dublin), in the 6th or 7th century; commemorated March 15.

## Diuma[[@Headword:Diuma]]

             (or Dwina), first bishop of the Mercians, was a Scot (or Irishman), consecrated A.D. 655, and died shortly afterwards.

## Dius[[@Headword:Dius]]

             (1) The thirty-first bishop of Jerusalem, A.D. 190, succeeding Narcissus, and followed by Germanus.

(2) A monk of Antioch, cir. A.D. 413; commemorated July 19.

(3) Saint, of Csesarea, commemorated July 12.

(4) Martyr under Maximinus at Alexandria, with Peter, bishop of Alexandria, Faustus the Presbyter, and Ammonius; commemorated November 26,

## Dius Fidius[[@Headword:Dius Fidius]]

             (Medi-fidi), a god of the Sabines, adopted by the Romans, and regarded as the god of integrity or good faith; hence he was frequently sworn by. He was said to be the son of Jupiter, and was often confounded with Hercules.

## Divan[[@Headword:Divan]]

             the cushioned sofa running around three sides of the lewan, or raised portion of the sitting-room of an Oriental residence (Lane's Mod. Egypt. 1:17), and serving the purpose of a seat by day and a couch by night for the male members of the family and guests. SEE HOUSE. It is from six inches to a foot high, a little elevated in front, and about four feet wide. The angles are the posts of honor. The common people of Palestine and Egypt have no proper bed, and domestics sleep on the floor or in the passages, wherever they can find room (Kelly's Syria, page 23). SEE BED.

## Diverse[[@Headword:Diverse]]

             (כַּלְאִיַם, of two sorts, heterogeneous, Lev 19:19; Deu 22:9) kinds of materials, animals, or products, the Jews were forbidden to bring together (comp. Joseph. Ant. 9:8, 20), as being "confusion," i.e., unnatural hybridization. Among such commingling of incompatible or incongruent things are specified:

1. Not to wear garments which were woven of two kinds of stuff, particularly of wool and linen (linsey-woolsey);

2. Not to sow a field partly with one kind of seed and partly with another, SEE AGRICULTURE;

3. Not to yoke an ox and an ass together to the plow (q.v.);

4. Nor to pair different species of animals in breeding (e.g. to procure no mules). A legal impediment is attached, it is true, to only the second of these ordinances, namely, the rendering the produce of the field unmerchantable (Deu 19:9); but a similar result is doubtless to be understood as applying to each prohibition, and to all other amalgamations. There is also some ambiguity in the statute itself, e.g. whether the "field" (שָׂדֶה) of the passage in Leviticus be tantamount to the "vineyard" (כֶּרֶם) of the parallel in Deut., and also in the sense of the commingling of the "seed" (זֶרִע); but the laxity of Hebrew idiom authorizes a liberal and comprehensive construction of the enactment, as designed to interdict any combination of crops (whether in separate rows or commingled broadcast) upon the same piece of tilled ground, orchard,  etc.; and such was the interpretation of the Jews (Mishna, Kilaim, 4-7). SEE SEED. The design of these prescriptions was doubtless to effect a still greater distinction between the chosen people of God and the heathen, who practiced all these and other sorts of promiscuous unions, and also to engender and cultivate a nicer sense of propriety and purity in the Jewish mind, as in the case of many other apparently nice discriminations relating to daily life. SEE CLEAN and SEE UNCLEAN, etc. Another reason has been thought to be the idea that Jehovah, as the author of nature, had a jealous regard to the preservation of its varied features intact and distinct (see Philippson, Pentat. page 631). The Talmud contents itself (Mishna, Kilaim, 1:4) with giving detailed regulations upon each of the ordinances in question; of these, in connection with Josephus, it will be sufficient to notice only the most important.

(a.) With regard to the prohibition of hybridizing animals (as the ass and the horse, the sheep and the goat; such only as belong to the same genus are capable of this), Josephus (Ant. 4:8, 20) and Philo (Opp. 2:307) imply that it had its ground in the moral effect of such irregular license upon the human beings, who were in danger thereby not only of trampling upon the Creator's ordinances (which fix a natural barrier between different species), but also of being incited to bestial commerce and unnatural appetites (comp. also the Rabbinical citations in Hottinger, Juris Hebraeorum leges, page 374 sq.). Mules (q.v.) may have been imported from other countries (Ewald even imagines that these were not included in the prohibition, Israel. Alterth. Page 222), since the Jews were only forbidden the rearing, not the use of them.

(b.) Respecting the coupling of the ox and the ass as beasts of draught (Frisch, De vero sensu legis Deu 20:10, Lips. 1744, absurdly includes this under the foregoing rule), Josephus (ut sup.) bases the prohibition on the ground of humanity, as also Philo (Opp. 2:370; so Schwabe, in the Kirchenzeitung, 1834, No. 20, on account of their inequality in strength). Michaelis (Mos. Recht, 4:347), on the other hand, thinks it refers to some antique notions relating to beasts of burden; but later (Bertholdt's Journ. 4:353) he inclines to the opinion which refers it to the analogy of the copulation of the horse and ass. According to the Mishna (Kilaim, 8:3), the offense of yoking together different animals (so it extends the law, ib. 2 sq.) was punished with forty blows!

(c.) As to the interdict of clothing composed partly of wool, Josephus (Ant. 4:8, 11) gives as its ground that such garments constituted the priestly costume; but this is open to doubt, although the Mishna (Kilaim, 9:1) assigns the same reason. The Talmud has many regulations and restrictions concerning this precept. "Wool," according to this authority, is only sheep's wool; to weave camel's hair and linen together was permitted (ib. 9:1). Towels, grave-clothes, blankets for asses, and the like — in short, whatever was merely laid on, but not worn — are interpreted as not coming within the province of the law. On the other hand, weavers and fullers must put their manufacturer's mark in cloths only by means of colors of the same kind (ib. 9:10). The whole enactment would probably receive a clearer light were the meaning of the word שִׁעִטְנֵז (shadtnez' [q.v.], rendered "linen and woolen" in Lev 19:19; "garment of divers sorts" in Deu 22:11; Sept. κίβδηλον, i.e. adulterated, not genuine) well understood; but its etymology is obscure; that proposed by Bochart (Hieroz. 1:486), and that of Buxtorf (Lex. Talm. col. 2483), both of whom seek the origin in the Shemitic languages, have little probability; nor is that entirely satisfactory (see Gesenius, Thes. Hebrews page 1456) which is suggested by Jablonsky (Opusc. 1:294, ed. Te Water) and by Forster (De bysso AEgypt. c. 95), who refer it back to the Coptic word shoutnes, i.e., fibrous byssus (see Rosenmüller, Scholia in loc. Levit.). SEE LINEN. The Jews at Muscat, in Arabia, disregard this law (Niebuhr, Beschr. page 157).

## Dives[[@Headword:Dives]]

             SEE LAZARUS.

## Divination[[@Headword:Divination]]

             ( קֶסֶםke'sem, a lot [see below], or some kindred term; Gr. μαντεία [but Πυθών, Pytho, in Act 16:16]; used in the verb form קָסִם, kasam', only of false prophets, etc., e.g. of the Hebrews, Deu 18:10; Deu 18:14; Mic 3:6-7; Mic 3:11; of necromancers, 1Sa 28:8; of foreign prophets, as of the Philistines, 1Sa 6:2, and Balaam, Jos 13:22; and specifically of the three kinds of divination common among the Shemitic nations, viz. arrows, entrails, and Teraphim, Eze 21:21) is a general term descriptive of the various illusory arts anciently practiced for the discovery of things secret or future. The curiosity of mankind has devised numberless methods of seeking to accomplish this result. By a  perversion and exaggeration of the sublime faith which sees God everywhere, men have laid everything, with greater or less ingenuity, under contribution, as means of eliciting a divine answer to every question of their insatiable curiosity: e.g. the portents of the sky and sea (Plutarch, De Superstitione, passim); the mysteries of the grave (νεκρομαντεία and σκιομαντεία); the wonders of sleep and dreams (thought to be emanations from the gods, Homer, Il. 1:63; Hymn in Mercur. 14; Virgil, AEn. 5:838); the phenomena of victims sacrificed (deities were supposed to be specially interested or near at hand; comp. the ἱερομαντεία in Potter's Gr. Ant. 2:14); the motions and appearances of the animal creation (such as the flight of birds, a copious source of superstition in the — ρνιθοσκοπία of the Greeks and the auguriumn of the Latins, and the aspect of beasts); and the prodigies of inanimate nature (such as the ἐνόδια σύμβολα, omens of the way, upon which whole books are said to have been written; the κληδόνες, ominous voices); and the long list of magic arts, which may be found in Hoffmann's Lexicon, 2:97, and Potter on the Occult Sciences (in the Encycl. Metropol. part 5, which contains some thirty names ending in many, or compounds of μαντεία, all branches of the magic art). Nor have these expedients of superstition been confined to one age or to a single nation. The meteoric portents, for instance, which used to excite the surprise and fear of the old Greeks and Romans, are still employed among the barbarians of Africa (e.g. musana of the Manika tribe, Krapf's Trav. in E. Africa, page 115 sq.); and as the ancients read fearful signs in the faeces of animals (Virgil, Georg. 1:469), the savage Bakmains indicate the presence of the terrible alligator with their boleo ki bo, "there is sin" (Livingstone's Trav. in S. Africa, page 225). SEE SUPERSTITION.

This art "of taking an aim of divine matters by human, which cannot but breed mixture of imaginations" (Bacon, Ess. 17), accordingly has been universal in all ages and all nations, alike civilized and savage. It arises from an impression that, in the absence of direct, visible guiding Providence, the Deity suffers his will to be known to men, partly by inspiring those who from purity of character or elevation of spirit were susceptible of the divine afflatus (θεομάντεις, ἐνθουσιασταί, ἐκστατικοί), and partly by giving perpetual indications of the future. which must be learned by experience and observation (Cicero, Div. 1:18; Pliny, 30:5).

(a.) The first kind of divination was called natural (ἄτεχνος, ἀδίδακτος), in which the medium of inspiration was transported from his own  individuality, and became the passive instrument of supernatural utterances (Virg. AEn. 6:47; Ovid, Met. 2:640, etc.). As this process involved violent convulsions, the word , μαντική, soothsaying, is derived from μαίνεσθαι, to rave, and alludes to the foaming mouth and streaming hair of the possessed seer (Plato, Tim. 72, B, where the μάντις is carefully distinguished from the προφήτης). But even in the most passionate and irresistible prophecies of Scripture we have none of these unnatural distortions (Num 23:5; Psa 39:3; Jer 20:9), although, as we shall see, they were characteristic of pretenders to the gift. SEE SOOTHSAYER.

(b.) The other kind of divination was artificial (τεχνική), and probably originated in an honest conviction that external nature sympathized with and frequently indicated the condition and prospects of mankind-a conviction not in itself ridiculous, and fostered by the accidental synchronism of natural phenomena with human catastrophes (Thucyd. 3:89; Josephus, War, 6:5, 3; Foxe's Martyrs, 3:406, etc.). When once this feeling was established the supposed manifestations were infinitely multiplied, and hence the numberless forms of imposture or ignorance called capnomancy, pyromancy, arithmomancy, libanomancy, botanomancy, cephalomancy, etc., of which there are abundant accounts in Cicero, De Div.; Cardan, De Sapientia; Anton. 5. Dale, De Orig. Idol.; Fabricius, Bibl. Antiq. pages 409-426; Carpzov, App. Crit. pages 540-549; Potter's Antiq. 1, chapter 8 sq. Indeed, there was scarcely any possible event or appearance which was not pressed into the service of augury; and it may be said of the ancient Greeks and Romans, as of the modern New Zealanders, that, "after uttering their karakias (or charms), the whistling of the wind, the moving of trees, the flash of lightning, the peal of thunder, the flight of a bird, even the buzz of an insect, would be regarded as an answer" (Taylor's New Zealand, page 74; Bowring's Siam, 1:153 sq.). A system commenced in fanaticism ended in deceit. Hence Cato's famous saying that it was strange how two augurs could meet without laughing in each other's face. But the supposed knowledge became in all nations an engine of political power, and hence interest was enlisted in its support (Cicero, De Legg. 2:12; Livy, 6:27; Sophocles, Antig. 1055; comp. Mic 3:11). It fell into the hands of a priestly caste (Gen 41:8; Isa 47:13; Jer 5:31; Dan 2:2), who in all nations made it subservient to their own purposes. Thus in Persia, Chardin says that the  astrologers would make even the shall rise at midnight and travel in the worst weather in obedience to their suggestions. SEE ASTROLOGER.

The invention of divination is ascribed to Prometheus (AEschylus, Pr. Vinct. 492), to the Phrygians and Etrurians, especially sages (Cicero, De Div. 1; and Clem. Alex. Strom. 1:326, where there is a great deal more on the subject), or (as by the fathers generally) to the devil (Firmic. Maternus, De Errore, Prooem; Lactant. 2:16; Minuc. Felix. October 27). In the same way Zoroaster ascribes all magic to Ahriman (Nork, Bram. und Rab. page 97). Similar opinions have prevailed in modern times (Sir Thomas Browne, Vulgar Errors, 1:11). SEE MAGIC.

Egypt, the cradle of arts and sciences, if she did not give it birth, seems to have encouraged the practice of divination at an early age; and, whether any of its forms had become objects of popular superstition, or were resorted to for the purposes of gain in the days of Joseph, it is well known that at the time of the Hebrew Exodus there were magicians in that country whose knowledge of the arcana of nature, and whose dexterity in the practice of their art, enabled them, to a certain extent, to equal the miracles of Moses. By what extraordinary powers they achieved those feats, how they changed their rods into serpents, the river water into blood, and introduced frogs in unprecedented numbers, is an inquiry that has occasioned great perplexity to many men of learning and piety. SEE JANNES (AND JAMIBRES).

It is reasonable to suppose that as Moses never had been in any other civilized country, all the allusions contained in his writings to the various forms of divination were those which were practiced in Egypt; and: indeed, so strong a taste had his countrymen imbibed there for this species of superstition, that throughout the whole course of their history it seems to have infected the national character and habits. Nor was it confined to the vicinity of Palestine, for as early as the time of Balaam (q.v.) we find it practiced by professional characters to the very banks of the Euphrates (Num 22:5; Num 22:7; see Biedermann, De mercede divinitoria, Vitemb. 1717). The diviners, who abounded both amongst the aborigines of Canaan and their Philistine neighbors (Isa 2:6), proved a great snare to the Israelites after their settlement in the promised land; and yet, notwithstanding the stern prohibitions of the law, no vigorous efforts were made to put an end to the crime by extirpating the practitioners of the unhallowed art until the days of Saul, who himself, however, violated the  statute on the night previous to his disastrous fall (1 Samuel 28). But it was Chaldmea to which the distinction belongs of being the mother-country of diviners. SEE CHALDAEAN. Such a degree of power and influence had they attained in that country, that they farmed the highest caste and enjoyed a place at court; nay, so indispensable were they in Chaldaean society, that no step could be taken, not a relation could be formed, a house built, a journey undertaken, a campaign begun, until the diviners had ascertained the lucky day and promised a happy issue. A great influx of these impostors had at various times poured from Chaldaea and Arabia into the land of Israel to pursue their gainful occupation, more especially during the reign of the later kings (Isa 8:19), and we find Manasseh not only their liberal patron, but zealous to appear as one of their most expert accomplices (2Ki 21:6; 2Ch 33:6). The long captivity in Babylon spread more widely than ever among the Jews a devoted attachment to this superstition; for after their return to their own country, having entirely renounced idolatry, and, at the same time, no longer enjoying the gift of prophecy or access to the sacred oracles, they gradually abandoned themselves, as Lightfoot has satisfactorily shown, before the advent of Christ, to all the prevailing forms of divination (Comment. on Matt.). SEE EXORCISM.

Superstition not unfrequently goes hand in hand with skepticism, and hence, amid the general infidelity prevalent through the Roman empire at our Lord's coming, imposture was rampant, as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trades of such men as Simon Magus (Act 8:9), Bar-jesus (Act 13:6; Act 13:8), the slave with the spirit of Python (Act 16:16), the vagabond Jews, exorcists (Luk 11:19; Act 19:13), and other mountebanks (γόηες, 2Ti 3:13; Rev 19:20, etc.), as well as the notorious dealers in magical writings (Ε᾿φέσια γράμματα), and the jugglers (περίεργα) at Ephesus (Act 19:19). Among the Jews these flagrant impostors (ἀπατεῶνες, Josephus) had become dangerously numerous, especially during the Jewish war; and we find them constantly alluded to in Josephus (War, 6:5, 1, 2; comp. Mat 24:23-24; Tacit. Hist. 5:12; Joseph. Ant. 20:5, 1, etc.). As was natural, they, like most Orientals, especially connected the name of Solomon with their spells and incantations (Joseph. Ant. 8:2). The names of the main writers on this wide and interesting subject will be found mentioned in the course of this article, and others are  referred to in Fabricius, Bibl. Antiq. cap. 12, and Bottcher, De Inferis, page 101 sq. SEE CURIOUS ARTS.

Against every species and degree of this superstition the sternest denunciations of the Mosaic law were directed (Exo 22:18; Lev 19:26; Lev 19:31; Lev 20:27; Deu 18:10-11), as fostering a love for unlawful knowledge (comp. the Koran, chapter 5; Cato, De Re Rust. 5; "vana superstitione rudes animos infestant;" Columell. 2:1); because prying into the future beclouds the mind with superstition, and because it would have been (as indeed it proved to be, Isa 2:6; 2Ki 21:6) an incentive to idolatry; indeed, the frequent denunciations of the sin in the prophets tend to prove that these forbidden arts presented peculiar temptations to apostate Israel (Hottinger, Juris Hebr. leges, pages 253, 254). But God supplied his people with substitutes for divination, which would have rendered it superfluous, and left them in no doubt as to his will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that the revelation was withdrawn (1Sa 28:6; 2Sa 2:1; 2Sa 5:23, etc.). According to the Rabbis, the Urim and Thummim lasted until the Temple; the spirit of prophecy until Malachi; and the Bath-Kol, as the sole means of guidance from that time downwards (Maimonides, de Fundam. Leg. cap. 7; Abarbanel, Prolegg. in Daniel.). See below.

How far Moses and the Prophets believed in the reality of necromancy, etc., as distinguished from various forms of imposture, is a question which at present does not concern us. But even if, in those times, they did hold such a belief, no one will now urge that we are bound to do so at the present day. Yet such was the opinion of Bacon, Bishop Hall, Baxter, Sir Thos. Browne, Lavater, Glanville, Henry More, and numberless other eminent men. Such also was the opinion which led Sir M. Hale to burn Amy Duny and Rose Cullenden at Bury in 1664 and caused even Wesley to say, that "to give up a belief in witchcraft was to give up the Bible." (For a curious statute against witchcraft [5 Eliz. cap. 15], see Collier's Eccl. Hist. 6:366.) Much discussion, moreover, has been carried on by learned men to determine the question whether the ancient tribe of diviners merely pretended to the powers they exercised, or were actually assisted by daemoniacal agency. The latter opinion is embraced by almost all the fathers of the primitive Church, who appeal, in support of their views, to the plain language of Scripture; to the achievements of Jannes and Jambres in the days of Moses; to the divine law, which cannot be chargeable with  the folly of prohibiting crimes that never existed; and to the strong presumption that pretensions to interpret dreams, to evoke the dead, etc., would never have met with credit during so many ages had there not been some known and authenticated instances of success. On the other hand, it has been maintained with great ability and erudition that the whole arts of divination were a system of imposture, and that Scripture itself frequently ridicules those who practiced them as utterly helpless, and incapable of accomplishing anything beyond the ordinary powers of nature (Isa 47:11-13; Isa 44:25; Jer 14:14; Jon 2:8). SEE WITCHCRAFT.

I. Of the many instances of divination which occur in Holy Scripture, some must be taken in a good sense. These have accordingly been classed by J. C. Wichmannshausen (Dissert. de Divinat. Babyl. [ed. Hichius et Messerer.],Viteb. 1720 sq.) as truly "divine." (See Peucer, De praecipuis divinationum generibus, Zerbst. 1591; F.a.M. 1607.) SEE INSPIRATION.

1. Cleromancy (κληρομαντεία), divination by lot. This mode of decision was used by the Hebrews in matters of extreme importance, and always with solemnity and religious preparation (Jos 7:13). The land was divided by lot (גּוֹרָל, κλῆροι, sors; Num 26:55-56; Jos 14:2); Achan's guilt was detected by lot (Jos 7:16-19); Saul was elected king by lot (1Sa 10:20-21); and, more remarkable still, Matthias was chosen to the vacant apostleship by solemn lot, and invocation of God to guide the decision (Act 1:26). This solemnity and reverence it is which gives force to such passages as Pro 16:33; Pro 18:18. (See Augustine, De Doctr. Christ. 1:28; Thom. Aquin. 2:2, qu. 95, art. 8.) Under this process of גּוֹרָל, or lot, were appointed the interesting ordinances of the scape-goat and the goat of the sin-offering for the people (Lev 16:8-10). SEE LOT.

2. Oneiromancy (—νειρομαντεία), divination by dreams (Deu 13:2-3; Jdg 7:13; Jer 23:32; Josephus, Ant. 17:6, 4). The interpretation of Pharaoh's dreams by the divinely-gifted Joseph (Gen 41:25-32), and the retracing and interpretation of those of Nebuchadnezzar by the inspired prophet (Dan 2:27, etc. and again Dan 4:19-28), as opposed to the diviners of false dreams (Zec 10:2), are very prominent cases in point; and, still more, the dreams themselves divinely sent (as those in Gen 20:6; Jdg 7:15; 1Ki 3:5; so those in Mat 1:20; Mat 2:12-13; Mat 2:19; Mat 2:22), must he regarded as instances of divination in a good sense, a heavenly oneiromancy (comp.  Mohammed's dicta: "Good dreams are from God;" "Goodd reams are one of the great parts of prophecy," Lane's Arab. Nights, 1:68). This is clear from Num 12:6 (where dreams [to the sleeping] and visions [to the awake] are expressly mentioned as correlative divinations authorized by God), compared with 1Sa 28:6. Many warnings occur in Scripture against the impostures attendant on the interpretation of dreams (Zec 10:2, etc.). We find, however, no direct trace of seeking for dreams such as occurs in Virgil, AEn. 7:81; Plautus, Curcul. 1:1, 2, 61. SEE DREAM.

3. The Urim and Thummim (Numbers 27:27), which seem to have had the same relation in true divination that the Teraphimn (q.v.), or idolomnncy, had in the idolatrous system (see Hos 3:4). SEE URIM AND THUMMIM. Similar to this was divination by means of the Ephod (q.v.).

4. Phonomancy, by means of the Bath-Kol (בִּת קוֹל, daughter of the voice, i.e., direct vocal communication), which God vouchsafed especially to Moses (see Deu 34:10). Various concomitants of revelation were employed by the Deity: as the Rod-Serpent (Exo 4:3); the Leprous Hand (Exo 4:4); the Burning Bush (Exo 3:4); the Plagues (Exo 3:7-12); the Cloud (Exo 16:10-11); but most instances are without phenomena (Deu 4:15; 1Ki 19:12-13; 1Ki 19:15, and perhaps Mat 3:13). This, the true Bath-Kol, must not be confounded with the fabulous one of the Rabbis, which Dr. Lightfoot calls "a fiction of their own brain to bring their doctors and their doctrines into credit" (Works, 3:132). SEE BATH-KOL.

5. The Oracles: first, of the Ark of the Testimony, or Covenant (הָעֵדוּת אֲרוֹן), described in Exo 25:22, and 1Ki 6:16-31 (comp. Psa 28:2); secondly, of the Tabernacle of the Congregation, or Testimony (אֹחֶל הָעֵדוּת), described in Exo 29:42-43. In the account of the Temple, both in 1 Kings 6 and 2 Chronicles, the word דְּבַירis used fifteen times to designate the "Oracle," i.e., the Holy of Holies (see 1Ki 6:16), in which was placed the Ark of the Covenant (1Ki 6:19), whose golden cover, called the Mercy-seat, was the actual situs oraculi (Hottinger, Thes. Philip. page 366). That there were several oracles of heathen gods known to the Jews we may infer both from the mention of that of Baal-zebub at Ekron (2Ki 1:2-6), and from the towns named  Debir. "Debir quod nos oraculum sive responsunz possumus appellare, et ut contentiosius verbum exprimamus e verbo λαλητήριον, vel locutorium dicere" (Jerome, ad Ephesians 1). The word "oracles" is applied in the N.T. to the Scriptures (Act 7:38; Rom 3:2, etc.). On the general subject of oracles, see Anton. 5. Dale, De oraculis; Smith, Dict. of Class. Ant. art. Oraculum; Potter's Antiq. 1:286-326; Sir T. Browne, Tract 11, and Vulg. Err. 7:12, etc. SEE ORACLE.

6. The Angelic Voice, דְּבִר מִלְאָךְ(e.g. Gen 22:15; Jdg 13:3; Jdg 13:13). SEE ANGEL.

7. The Prophetic Institution (נְבוּאָה, see Buxtorf, Lex. Rabb. col. 1286). This was the most illustrious and perfect means of holy divination (as the oracular system in the heathen world was the most eminent perversion and imitation of it), and was often accompanied with symbolical action (2Ki 13:17; Jer 51:63-64). We may learn the importance of the place it was designed to occupy in the Theocracy as a means of divination, by the express contrast drawn between it, on the one hand, and the divinations of idolatry on the other. Comp. Jer 51:14 with Jer 51:15 of Deuteronomy 18 :(See Michaelis's Laws of Moses, art. 36.) Under this head of prophecy we must, of course, include the רוּחִ חִקּדֶשׁ, as the Jews call the Inspiration of the Holy Spirit. The revelations of the Old Testament are most suitably included in these heavenly utterances, Λόγια Θεοῦ. (See Heb 5:12; 1Pe 4:11.) Such are the chief modes of divine communication to men, or inspired divination: they are referred to in Heb 1:1. The antithesis there points to the Son of God as the Ultimate Oracle (the Logos of John), the fulfiller of the promise, which Moses gave when he prohibited all spurious divination. SEE PROPHET.

8. Before we close our notice of divination in a good sense, we must adduce two instances of the Hebrew word at the head of this article, קסם(ksm). Of the thirty-one occurrences of this expressive term in the O.T., no less than twenty-nine bear an evil meaning. In Pro 16:10, and Isa 3:2, we claim for it a good sense. In the former of these passages the noun קֶסֶם(Sept. μαντεῖον; Vulg. divinatio) is rendered in the A.V. a divine sentence [marg. "divination"], and denotes "sagacity such as of diviners" (Poli Synops. in loc. Melancthon, as quoted by bishop Patrick in loc., refers to the acute wisdom of Solomon in his celebrated judgment, and of Gonzaga in his sentence on the governor of Milan, as instances of  this קסם; we might add the case supposed by Solomon himself of the sagacious poor man who successfully defended the city against the mighty invader, Ecc 9:15). In Isa 3:2, the word occurs in the Poel form, קסֵם(Sept. στοχαστής; Vulg. ariolus), and is rightly rendered in the A.V. prudent; the company in which the term is found requires for it a good signification. See above.

9. It only remains under this head to allude to the fact that great importance was peculiarly attached to the words of dying men. Now although the observed fact that "men sometimes, at the hour of their departure, do speak and reason above themselves" (Relig. Medici, 11), does not, of course, take away from. the death-bed prophecies of Scripture their supernatural character (Genesis 49; 2 Kings 13, etc.), yet it is interesting to find that there are analogies which resemble them (Il. 22:355; and the story of Calanus; Cicero, De Div. 1:30; Shaksp. Rich. Il. 2:1; Daniell, Civil Wars, 3:62, etc.).

II. Forms of divination expressly forbidden in Scripture. Allusion has already been made in this article to Deu 18:10-12. As these verses contain the most formal notice of the subject, we will first take the seven or eight kinds of diviners there denounced in the order in which they are mentioned.

1. At the very outset we encounter in the phrase קֹסֵם קְסָמַים, kosem' kesamim', one divining divinations (Sept. μαντευόμενος μαντείαν, Vulg. qui ariolos sciscitatur, A.V. "that useth divination"), the same word which we have just noticed in a good sense. The verb קָסִם, like the Arabic equivalent, primarily signified to cleave or divide (Meier, Hebr. Wiirtzelworterbuch, page 344; Fürst, Hebr. Worterb. 2:322; Hottinger, Lex. Heptagl. 44:1); thence it acquired the sense of deciding and determining, and became a generic phrase for various kinds of divination. Rabbi David de Pomis says, "It is a word of large signification, embracing many specific senses, such as geomancy, necromancy, oneiromancy, cheiromancy, and others." Maimonides (in his treatise : וכו88 הלכות עבודת כוכבים, cap. 11, § 6) includes besides these methods, gastromancy, lithomancy, and catoptromancy; and Rashi (on Deu 18:10) makes קסםmainly concerned with the process of rhabdomancy. Amid the uncertainty arising from this generic sense of the word, the Sept. has rendered it by the general phrase μαντεύεσθαι μαντείαν, to divine a  divination; wherein it is followed by the Targum of Jonathan, as well as by the Syriac and Arabic versions (J. Clodius, Dissert. de Magia Sagittar. [Viteb. 1675] 1:5; and Wichmannshausen, Dissert. 1:4). The word is used of Balaam (Jos 13:22), of the Philistine soothsayers (1Sa 6:2), of the Hebrew false prophets (Mical 3:3, 6, 7, 11, and in other passages), without specifying any mode of divination. We therefore regard this as a general phrase introductory to the seven particular ones which follow. The absence of the copulative ו, which is prefixed to every other word but מעונּן, confirms this view. As the word, however, involves the notion of "cutting," some connect it with the Chald. גָּזְרַין(from גָּזִר, to cut), Dan 2:27; Dan 4:4, etc., and to be taken to mean astrologers, magi, genethliaci, etc. (Juv. 6:582 sq.; Diod. Sic. 2:30). Others refer it to the κληρομάντεις (Schol. ad Eur. Hipp. 1057), since the use of lots was very familiar to the Jews (Gataker on Lots, ad init.); but it required no art to explain their use, for they were regarded as directly under God's control (Num 26:55; Est 3:7; Pro 16:33; Pro 18:18). Both lots and digitorum micatio (odd and even) were used in distributing the duties of the Temple (Otho, Lex. Rab. s.v. Digitis micando). See above.

2. מְעוֹנֵן, meönen'. This word is variously derived and explained. In our A.V. it is, in two out of seven times of its occurrence (besides the praet. and fut.), rendered "observer of times" (as if from עוֹנֶה, a set time, Fuller, Misc. Sac. 1:16, after Rashi). The idea is, the assigning certain times to things, and distinguishing by astrology lucky from unlucky days, and even months (as when Ovid [Fasti] says, "Mense malum maio nubere vulgus ait") and years (Maimonides, Aboda Sarac cap. 9; Spencer, De Leg. Hebr. 1:387). So perhaps in Job 3:5; just as the Greeks and Romans regarded some days as candidi, others as atri (Hesiod. Opp. et D. 770; Sueton. Aug. 92, etc.). It is not necessary to refer Gal 4:10 to this superstition; the Mosaic institution of sacred seasons is itself there prohibited, as being abrogated to Christians (Selden, De ann. civil. vet. Jud. c. 21; and Alford, in loc.). The Sept. version, by the verb and part. κληδονίζεσθαι (in four places), and the noun κληδονισυός, (in two others), refers to divination by words and voices (Suidas, κληδινισμοί, αί διά τῶν λόγων παρατηρήσεις). Festus derives omen itself (quasi oramen), because it proceeds from the mouth (qua fit ab ore). Words of ill omen (δυσφημἱαι, which Horace calls nale omninata verba, and Plautus obscenata [prob. obscaevata]), were exchanged for bona nomina, as when Cicero reported  to the Senate the execution of Lentulus and others by the word "vixerunt," they have ceased to live, instead of "mortui sunt," they are dead. So Leotychides embraced the omen of Hegesistratus (Herodot. 11:91). Hebrew instances of this observing of words occur in Gen 24:14, and 1Sa 14:9-10, where a divine interposition occurred; in 1Ki 20:33, the catching at the word of the king of Israel was rather a human instinct than a παρατήρεσις, or marking, in its proper (superstitious) sense. Akin to and arising from this observance of verbal omens arose the forms of biblomancy called Sortes Homericae, Virgiliance, Bibliae, etc. The elevation of Severus is said to have been foretold by his opening at Virgil's line, "Tu regere imperio populos, Romane, rhemento. "Most remarkable were the responses which it is said Charles I and Lord Falkland obtained, when they consulted their Virgils before the civil war. The former opened AEneid 4, where Dido predicts a violent death to AEneas, while the latter, chanced upon AEneid 11, at Evander's lamentation over his son. According to Nicephorus Gregoras, the Psalter was the best book for the Sortes Biblicae, but Cedrenus informs us that the N.T. was more commonly used (Niceph. Greg., 8, Aug. Ep. 119; Prideaux, Connect. 2:376, etc.; Cardan, De Varietate, page 1040). This superstition became so rife that it was necessary to denounce it from the pulpit as forbidden by the divine precept, "Thou shalt not tempt the Lord thy God." The Moslems consult the Koran in similar manner, but they take their answer from the seventh line of the righthand page (see Occult Sciences, page 332). A belief in the significance of chance words was very prevalent among the Egyptians (Clem. Alex. Strom. 1:304; Plutarch, De Isaiah 14), and the accidental sigh of the engineer was sufficient to prevent even Amasis from removing the monolithic shrine to Sais (Wilkinson, Anc. Egypt. 4:144). The universality of the belief among the ancients is known to every scholar (Cicero, De div. 1; Herod. 2:90; Virgil, AEn. 7:116, etc.). SEE BIBLOMANCY.

Another origin for מעונן is found by some (comp. Vitringa, Comment. ad Isa 2:6) in the noun עִיַן, the eye, the root of which occurs once only (1Sa 18:9) as a verb, "Saul eyed David." This derivation would point to fascination, the Greek βασκανία and the Latin fascinum. Vossius derives these words from φάεσι καίνειν, to kill with the eyes. Pliny (Holland's transl. 1:155) says: "Such like these are among the Triballians and Illyrians, who with their very eiesight can witch (effascinent), yea, and kill those whom they looke wistly upon any long time" (comp. Aul. Gell. 9:4, 8;  Plutarch, Sympos. 5:7). Reginald Scot speaks of certain Irish witches as “eyebiters" (Discovery of Witchcraft, 3:15). Whole treatises have been written on this subject, such as the De Fascino, by the Italian Vairus in 1589; the Opusculum de Fascino, by Gutierrez, a Spaniard, in 1563; and the Tractatus de Fascinatione in 1675, by a German physician called Frommann. (See also Shaw, Trav. page 212.) In Martin's Description of IV. Isles of Scotland, "Molluka beans"' are mentioned as amulets against fascination. Dallaway (Account of Constantinople as quoted in Occult Sciences, page 210) says that "nothing can exceed the superstition of the Turks respecting the evil eye of an enemy or infidel. Passages from tne Koran are painted on the outside of houses, etc., to divert the sinister influence." A belief in the "evil eye," —φθαλμὸς βάσκανος (עִיַן רָע), was universal, and is often alluded to in Scripture (Deu 23:3; Mat 20:15; Tob 4:7, μὴ φθονησάτω σου ὁ —φθαλμός; 1Sa 18:9, "Saul eyed David"). The passages of the ancients on the subject are collected in Potter's Ant. 1:383 sq. SEE EYE.

But the derivation of מעונןwhich finds most favor with modern authorities deduces the word from עָנָן, a cloud, so that the diviner would ply his art by watching clouds, thunders, lightnings (Meier, Hebr Wurzelwb. 5:6, page 92; Fürst, Worterb. 2:167, who, however, finds room for all the derivations; and Gesenius, s.v. ענן, leans to the figurative sense of to cloud, viz. to use covert arts). Rosenmüller, Scholia in Lev 19:26, follows Aben Esra, who thinks this diviner obtained his omens from observation of the clouds. The notion that the terms קֶדֶם east, אָחֹר west, יָמַין, south, שְׂמאֹל, north, were derived from the position of the Planetarius as he faced the east, taking his celestial observations (Goodwin's Moses and Aaron, 4:10), is rejected by his annotator Carpzov with the greatest disgust. Jeremiah (Jer 10:2) clearly refers to this divination, which had its counterpart in Greek and Latin literature (e.g. in Il. 2:352, Nestor speaks of right-hand flashes as being lucky (see also Odys. 15:304). Diodorus Siculus (3:340, ed. Bipont.) mentions the divination by means of thunder (κεραυνοσκοπία, and the αἱ ἐν τοῖς κεραυνοῖς διοσημεῖαι) of the Etrurians (comp. "fulguratores hi fulgurum inspectores," Cato, De Mor. Claud. Neron.; Nonius, 63:21; Cicero, De Div. 2:53. [In Orelli. 2301, fuiguriator.]) Pliny, in 2:43, treats of the physical, and in 2:54, of the oracular qualities of thunder, lightning, etc.; as does L.A. Seneca in Natur. Quast. 2:41. Statius mentions the winds  for purposes of divination (Thebaid. 3:512-538). See Humboldt, Kosmos, 2:135, for the probable scientific adaptations by the Etrurians of their divining arts. To this class we must refer "the astrologers" ( שָׁמִיַם חֹבְרֵיhere only found); "the star-gazers, or rather star-prophets" (בִּכּוֹכָבַים

הִחֹזַים); and "the monthly prognosticators," or rather they that make known at the new moons what will happen to thee (מֵאֲשֶר יָבאֹוּ עָלָיַךְ מוֹדַיעַים לֶחַדָשַׁים; see Rosenmiller, in loc.), which are all mentioned in the sublime challenge of God to the Chaldee sorcerers in Isa 47:13. Astrology retained a long hold even on the minds of astronomers; e.g. Stoffler from its evaluation predicted a deluge for 1524; Cardan his own death: Wallenstein was a great amateur of astrology; Tycho Brahe studied and practiced it; so did Morinus; Kepler supposed that the planets by their configurations exercised certain influences over sublunary nature; Lord Bacon, moreover, thought that astrology needed only to be reformed, not rejected (Arago, Pop. Astron. [by Smyth and Grant] 2:8; Brewster, Martyrs of Science, 150, 211). SEE PROGNOSTIGATOR.

In Jdg 9:37, the expression "oak of Meonenim (enchantments)" refers not so much to the general sacredness of great trees (Homer, Od. 14:328, as to the fact that (probably) here Jacob had buried his amulets (Gen 35:4; Stanley, Sin. and Pal. Page 142). SEE MEONENIM.

3. The next word in our list (Deu 18:10) is מְנִחֵשׁ, menachesh', "an enchanter," (Sept. οἰωνιζόμενος; Vulg. qui observat auguria). In Gen 44:5; Gen 44:15, this somewhat general word is used of divining by the cup, or cylicomancy (κυλικομαντεία). Primitively this was the drinking-cup which contained the libation to the gods (Potter). This divination prevailed more in the East and in Egypt. The κόνδυ, used in the Sept. to designate Joseph's cup, resembles both the Arabic adn: and the Hindu kundi, sacred chalice: (Schleusner, Lex. V.T. s.v.; Kitto, Bib. Illus. 1:398). One of the Assyrian kings, in the sculptures from Nimroud, holds a divining-cup in his right hand (Bonomi's Nineveh, etc. page 306). The famous cup of Jemshid, which is the constant theme of the poetry and mythology of Persia, was said to have been discovered full of the elixir of immortality, while digging to lay the foundation of Persepolis. It possessed the property of representing the whole world in its concavity, and all things good and bad then going on in it. Homer describes Nestor's cup in similar manner; and Alexander the Great had a mystic cup of a like kind. In the storming of Seringapatam the unfortunate Tippoo Saib retired to gaze on  his divining-cup; after standing a while absorbed, he returned to the fight and soon fell. The "great magitien" Merlin's cup is described (Spenser's Faerie Queene, 3:2, 19), "Like to the world it'selfe, it seem'd a world of glas." In Norden's Travels in Egypt, and Capt. Cook's Voyages, the use of divining-cups in modern Nubia and at Tongataboo, one of the Friendly Islands, is mentioned (compare Kitto, Daily Bible Illustrat. 1:424). The Orientals ascribe much of Solomon's wisdom to his possession of a sacred cup; a Giamschid, or vase of the sun (D'Herbelot, s.v. Giam, Occult Sciences, page 317). Parkhurst and others, denying that divination is intended, make it a mere cup of office (Bruce's Travels, 2:657), "for which he would search carefully." But in all probability the A.V. is right. The Nile was called the cup of Egypt, and the silver vessel which symbolized it had prophetic and mysterious properties (Havernick, Einl. z.d. Pentat.). The divination was by means of radiations from the water, or from magically- inscribed gems, etc., thrown into it (a sort of ὑδρομαντεία, κατοπτρομαντεία, or κρυσταλλομαντεία Cardan, De rerum Variet. cap. 93), like the famous mirror of ink (Lane, Mod. Eg. 2:362), and the crystal divining-globes, the properties of which depend on a natural law brought into notice in the recent revivals of Mesmerism. Jul. Serenus (De Fato, 9:18) says that after certain incantations a daemon was heard in the water. For illustrations of Egyptian cups, see Wilkinson, 3:258. This kind of divination is not the same as cyathomancy (Suidas, s.v. κοτταβίζειν), which consists in drawing omens from a common drinking-cup; much like the vulgar practice, still prevalent, of reading fortunes in the fantastic forms assumed by the grounds in a teacup. SEE CUP.

But the versions of the Sept. and Vulg. give quite a different turn to our מנחשׁ, and point to that part of the augurial art which consisted of omens from birds, i.e., ornithomancy (—ρνιθομαντεία, οἰωνισμός, — ρνιθοσκοπική). The Syriac and Arabic versions favor this view (augurari ab animali alato). Birds in their flight over the earth were supposed to observe men's seeret actions, and to be cognizant of accidents, etc. (comp. Ecc 10:20). Aristophanes (Birds) says, “None but some bird, perhaps, knows of my treasure:" so that the birds assume prerogatives of deity; "We are as good as oracles and gods to you," etc. The notes, the flight, and the feeding of birds were the main phenomena (Bochart, ed. Leusd. 2:19). Homer is full of this divination (Il. 12:310; Od. 15:160, et passim). So the Latin classics; see Servius, Virg. zn. 3:361 ("aves oscines, praepetes"); also Cicero, Fam. 6:6, 13; De Divin. 2:72, etc.; and Livy, 10:40 (tripudium  solistimum). For qualities of various birds, see Potter, 15, and Occult Sciences, pages 142, 143. This divination was much in vogue in the East also; so Philostratus (Vit. Apollon. 1:14) and Porphyry (De Abstin. Animal. 3) say. Rabbinical doctors discover augury among King Solomon's attainments, in such passages as Ecc 10:20, and 1Ki 4:30. Rashi comments חכם בלשון העוּפות, learned in the tongue of birds; so Kimchi and the Mid. bar Rabba, 19. SEE ENCHANTER. The root נחשׁ: has the primary sense of a low hissing, whispering sound; from this arises the derivative נָחָשׁ, a serpent, of frequent occurrence in the O.T. Gesenius, Thes. page 875; Lex. by Robinson, page 665; and Furst, Hebr. Worterb. page 31, prefer to derive from the primary sense (q.d. divinare vel augurari as general terms); but Bochart, 2:21, 22, peremptorily derives from the secondary sense of the serpent, and discovers in this מְנִחֵשׁthe divination called ophiomancy (—φιομαντεία). Fürst admits this as "tolerable." Classical instances of divining by serpents occur in Iliad, 2:308; AEneid, 5:84; Cicero, De Div. 1:18,36; Valer. Maxim. 1:6, 8; Terent. Phorm. 4:4, 26; Clem. Alex. Strom. 7; Horace, Carm. 3:27, 5. (According to Hesychius, s.v. οἰωνός, and Suidas, s.v. οίωνιστική, omens from serpents as well as from birds formed a usual branch of the augur's art; hence probably the general phrase employed in the Sept. and other versions.) Serpent-charming, referred to in Psa 58:5, and Jer 8:17. is a part of this divination. Frequent mention of this art also occurs in both ancient and modern writers. (See Kalisch on Exo 7:12, who refers to AElian, Hist. Anim. 17:5; Sil. Italic. 3:300; Strabo, 12:814; Gellius, Noct. Attic. 16:11; Shaw, Travels, page 354; Niebuhr, Travels, 1:189; Bochart, Hieroz. 3:162; Description de l'Egypte 8:108; 18:1, 333 [in 1:159, there is a description of the feats of some Cairo jugglers with the serpent Haje]; Quatremere, Mem. sur l'Egypte, 1:202; Minutoli, Travels, page 226; Hengstenberg, Mos. and Egypt, pages 97- 103; Lane, Mod. Egypt, 2:230). The serpent was the symbol of health and healing (Plin. 24:4, 22); Moses's brazen serpent (Num 21:9), which was a symbol of deliverance (Wis 16:6; comp. Joh 3:14), was at length made an object of idolatrous worship. Hezekiah, to destroy the charm, reduced-its name to its mere material ( נְחִשׁ הִנְּחשֶׁת=נְחֻשְׁתִּן), 2Ki 18:4. SEE NEHUSHTAN. These menacheshim, therefore, were probably ophiomants-people who, like the ancient Psylli (Pliny, H.N. 7:2; 18:4) and Marmaridae (Sil. Ital. 3:301), were supposed to render serpents innocuous and obedient (Exo 7:9; Jer 8:17; Ecc 10:11),  chiefly by the power of music (Nicand. Meriac. 162; Lucan, 9:891; AEn. 7:753), but also, no doubt, by the possession of some genuine and often hereditary secret (Lane, Mod. Egypt, 2:106 sq.; Arnob. adv. Gent. 2:32). They had a similar power over scorpions (Francklen's Tour to Persia). SEE CHARMER.

4. מְכִשֵׁ, mekashsheph' (Sept. φαρμακός; Vulg. maleficus; Auth. Vers. "witch"). This word has always a bad sense in the Old Test. in the twelve instances in which the verb [always Piel] and the noun are used. The Syriac, however (kasap), bears the good sense of prayer and public service to God .( δέησις, λειτουργία, in Act 4:31; Act 13:2). The Arabic (kashaf) suggests the meaning of the missing Kal — "to reveal." In Exo 7:11, this word describes (in plur.) the magicians of Pharaoh, who are also there called חֲכָמַים, sages, and (as also in 7:22; comp. Gen 41:8; Gen 41:24) חִרְטֻמַּים, ἱερογραμματεῖς (Clem. Alex. 6:633), or sacred scribes of Egypt. This latter title identifies these with the Magi, or sacerdotes, of the Chaldaean court (see Dan 2:10; Dan 2:27). The prophet was himself made by the king of Babylon רִב חִרְטֻמַּין, "master of the magicians" (Dan 5:11). The arts of these diviners (לְהָטַים, Exo 7:11, לָטַים, Exo 7:22), which enabled them to withstand Moses, were doubtless imposing, but so inferior to the miracles by which they were ultimately foiled (8:19), and their gods confounded (12:12). The conjecture of Aben Ezra, that it was "their skill in the secrets of physical science" (quoted in Carpzov, Apparatus, page 543), such as is attributed to the Etrurianfulguratores by Humboldt (Kosmos, 1.c.), which enabled them to sustain their impious contest, is not unreasonable. The names of two of these chartummim (or מְכִשְּׁפַים) are given by Paul, 2Ti 3:8. (For Talmudic traditions about these, see Buxtorf, Lex. Tal. col. 945; comp. Pliny, Hist. Nat. 30:1, who associates Jamnes and Jotapes with Moses as Jews; Apuleius, Apol. 108 [ed. Casaub.], who mentions Moses, Jannes, etc., as inter magos celebrati; Numenius Pythag. in Eusebius, Praep. Evang. 9:8, who mentions Ι᾿αννῆς καὶ Ι᾿αμβρῆς Αἰγύπτιοι and Μουσαῖος οΙ῾᾿ουδαῖος. The Moslems call these magicians Sadur and Gadur; D'Herbelot, s.v. Mousa; and Sale, Koran, page 237; Schoettgen, Hor. Hebr. page 893; Rosenmüller, on Exodus 1.c.). How:they produced the wonders which hardened the heart of Pharaoh, whether by mechanical or chemical means, or by mere legerdemain, or by dtemoniacal assistance (as supposed by the fathers, and Josephus, Ant. 2:5), we can only  conjecture. The N.T. gives us the names of other diviners also-in this respect differing observably from the reserve of the O.T. — e.g. of Simon Magus (Act 8:9, μαγεύων); of Barjesus or Elymas (Act 13:6; Act 13:8, ὁ μάγος); the sons of Sceva (Act 19:13-14, ἐξορκισταί). We have alluded to the supposed scientific basis of the arts of these מכשפים, or חכמים, or חרטמים(for the identity of these, see Kalisch, on Exodus p. 114; and Keil and Delitzsch's Bibl. Commentar, 1:357). The term under consideration might no doubt involve the use of divining-rods for the purpose of finding water (aqurelicium), etc., dependent on physical laws only partially understood (Mayo's Pop. Superstitions). SEE MAGICIAN.

By Umbreit, on Job, and Deyling (Observ. Sacr. 3:129), the words כַּמְרַירֵי יוֹם, "the blackness of the day," in Job 3:5, are taken to mean certain "incantations which darken the day," practiced by magicians (some think them also indicated in the 8th verse by the words אוֹרְרֵיאּיוֹם, "that curse the day") who were able, as the superstitious imagined, to change the brightest day into the darkest midnight. Popular ignorance has always connected magical power with scientific skill. The foretelling of the rise and setting of sun, moon, and stars, and the prediction of eclipses, used to invest astronomers of old with a marvelous reputation (Virgil, AEn. 4:489; Ovid, Metam. 12:263; Horace, Epod. 5:45; Tibull. 1:2, 42. So Shakspeare, Temp. 5:1). In Exo 22:18, the feminine מְכִשֵּׁפָה, mekashshephah', occurs (also translated a witch in the A.V.). In the Theocratic system, where women as well as men were endued with supernatural gifts (such as Deborah, Hannah, Huldah), female pretenders were to be found-indeed, according to Maimonides (Moreh Neb. 3:37), and Babyl. Gemara (Sanhed, in Ugolini Thies. 25:776), they were more rife even than males. Their divination is referred to in Eze 13:23, and described Eze 13:17-22 (comp. Triumphii Dissert. de pulvillis et peplis prophetiss. in Thes. Nov. ad Crit. Sacr. 1:972, and Ephrem Syrus, in Rosenmüller in loc., who supposes the "pillows" to be amulets for divination fitted to their sleeves). SEE WITCH.

5. The next phrase in the Mosaic catalogue of forbidden divination is (Deu 18:11) חֹבֵר, chober', "a charmer" (Sept. ἐπαείδων; Vulg. incantator). The root chabar' denotes binding, or joining together. Gesenius (by Robinson, page 293) refers to a species of magic which was practiced by binding magic knots (comp. Gordian knot). Carpzov  (Apparatus, page 544) quotes Rabbinical authority, and Bochart (Hieroz. 2:3, 6), for a kind of divination which drew together noxious creatures (serpentes and scorpiones) for purposes of sorcery; and in Psa 58:6, the very phrase before us is applied to serpent charmers. (See above, under 3.) Gaulmin (in Carpzov) mentions δεσμὸς θεῶν, as if the very gods might be bound by magic arts. The Sept. version suggests our spell-bound. "Spell is a kind of incantation per sermones vel verba," says Somner. Hence the frequent allusions to such a charm in poetry. The refrain in the chorus of the Furies (AEschylus, Eumen. 296, 318, 327), αὐονά (a spell- blight), is imitated by Byron (Manfred, 1:1). So Milton (Comus, 852); Jonson's witch (in the Sad Shepherd) is said "to rivet charms;" comp. Beaum. and Fletcher (The Loyal Subject, 2:2). This last quotation directs us to the best explanation of divination by חבר. Its idea is binding together; the ring has always been regarded as the symbol of such conjunction (comp. wedding-ring, in the marriage service of the Church of England). In the phenomena of dactylomancy (δακτυλομαντεία), or divination by ring (Potter, 2:18; Smedley, Occult Sciences, pages 37-40, 343), we have the most exact illustration of the subject before us. Josephus (Ant. 8:2, 6), among the attributes of king Solomon's wisdom, ascribes to him much magical skill, and, with the rest, necromancy and spells, and goes on to specify an instance of exorcism by virtue of Solomon's magic ring. D'Herbelot (s.v. Giam, already quoted) calls Jemshid the Solomon of Persia; and, according to Minutoli (Reise, page 83), Solomori is ordinarily regarded in Moslem countries as the great master of divination. SEE CHARMER.

6. שֹׁאֵל אוֹב, shod' ob, "a consulter with familiar spirits" (Sept. ἐγγαστρίμυθος; Vulg. qui Pythones consulit). Most writers treat this class of diviners as necromancers (so Gesenius, Thes. page 34). But, whatever be the close connection of the two as deducible from other passages, it is impossible to suppose that in Deu 18:11, אוֹב שֹׁאֵלis synonymous with הִמֵּתַים דֹּרֵשׁים אֶל, which follows almost next. Bottcher, De Inferis, carefully distinguishes between the two expressions (page 108), and then identifies the אוֹב, which occurs in the plural in Job 32:19 (in its primary sense of a leathern bottle, or water-skin), with the noun of the same form which is found in so many other passages with a different meaning. In these the Sept. has invariably used ἐγγαστρίμυθος, which connects our phrase with ventriloquism, as a branch of the divining  art. (For the supposed connection between the primary and secondary senses of אוֹב, see Gesenius, Thes. page 34, and Lex. by Robinson, page 20; also Bottcher, page 107. The analogy is also in close consistency with the words of Job. (Umbreit, in loc.) Having settled the sense of the word, Bittcher goes on to draw a noticeable distinction in certain phrases where it occurs. First, אוֹב in the singular number designates the familiar spirit (i.e., what he calls "murmelbauch," venter fremens [in a correct sense], or "murmelwesen," daemon fremens [in a superstitious sense]). Hence we have such phrases as בִּעֲלִת אוֹב, mistress [or owner] of a familiar spirit (1Sa 28:7); שֹׁאֵל אוֹב, a consulter or questioner of a familiar spirit [i.e., says Bottcher, "ventriloquus vates ipse"] (Deu 18:11). Secondly, אוֹב, when governed by the particle בּ, refers not to the vates, or professional consulter, but to the person who requests his aid: thus, while שֹׁאֵל אוֹבis said of the diviner (loc. cit.) לַשְׁאוֹל בָּאוֹב(with the particle) is applied to king Saul, who sought the familiar spirit by the aid of the vates, or pythonissa (1Ch 10:13). "The same distinction," says Bottcher, "is also maintained by the Targumists and Talmudists." (Comp. 1Sa 28:8, "'Divine to me, בָּאוֹב, by the familiar spirit.") Thirdly, אֹבוֹת, in the plural, is used in a concrete sense to indicate the ventriloquists or diviners themselves, and not the " familiar spirits" which were supposed to actuate them (De Inferis, page 101, § 205, where the learned writer adduces similar cases of metonymy from other languages: as γαστέρες ἀργαί, "slow-bellies," Tit 1:12; so our "Wits about town;" the German "Witzkopfe," "Dickbluche," etc.) By this canon we discover the general accuracy of our A.V. in such passages as Lev 19:31, where הָאֹבֹתis well rendered, "Them that have familiar spirits." Comp. Lev 20:6; 1Sa 28:3; 1Sa 28:9; 2Ki 23:24; Isa 8:19; Isa 19:3. In Isa 29:4, the same concrete rendering is applied to אוֹבin the singular, contrary to Bottcher's first and third canons; but this rendering is inferior to what Böttcher would suggest, viz. "Thy voice shall be as of a familiar spirit, out of the ground," etc. This is the only passage where the accuracy of our version, thus tested, seems to be at fault; it contrasts strikingly, with the Sept. in this point, which maintains no distinction between the sing. and the plur. of this word, other than the mechanical one of putting ἐγγαστρίμυθος for אוֹב, and ἐγγαστρίμυθοι for אֹבֹת. The Vulgate is more cautious, e.g. it renders most of the plurals magi, rightly, but is, on the whole, inferior to the A.V. in accuracy, for it translates both  the sing. אוֹב: of 2Ki 21:6, and the plur. אֹבֹתof 2Ki 23:24, by the same word, Pythones, and similarly Isa 8:19; Isa 19:3. (For a description of the Delphian Pytha, or Pythonissa, and why ventriloquist faculties were attributed to her [whence one of her designations, ἐγγαστρίμυθος], see Potter's Antiq. c. 9.) A vast amount of information touching the Hebrew γαστρομαντεία, and its connection with the witch of Endor, is contained in the treatise of Leo Allatius, and Eustathius Antiochen, De Engastrimytho; and the Samuel redivicus of Michael Rothard, all reprinted in Critici Sacri, 8:303-458. See also St. Chrysostom, Opera (ed. Bened.), 7:445. A concise statement is contained in Bottcher's work, pages 111-115. The identity of אוֹבand אֹבוֹתwith necromancy, contrary to Bottcher's view, is maintained in D. Millii Dissertatio, especially in chapter 6, whom Gesenius follows in Thes. s.v. אוֹב. See the Dissertatio in Ugol. Thesaur. 23:517-528. For ancient Jewish opinions on the apparition of Samuel to Saul, see Josephus, Ant. 6:14, 2, and Whiston's note in loc.; also Sir 46:20. On this subject, the second letter of Sir W. Scott, On Demonology and Witchcraft, with the note in the appendix of the volume, is well worthy of perusal. Whatever reality God may have permitted to this remarkable case of divination, the resort to it by Saul was most offensive to the divine Being; the king's rejection is partly ascribed to it in 1Ch 10:13 : somewhat similar is the reason assigned for God's vengeance on Manasseh (2Ki 21:11. See the remarkable canons 61 and 65 of the Trullan [Quinisextum] Council; Beveregii Synod. 1:227, 235). SEE FAMILIAR SPIRIT.

7. יַדְּעֹנַי, yiddeini', from יָדִע, to know, is uniformly rendered in A.V. by "wizzard," akin to "wise" and to the German verb "wissen" (old German wizan), to know. (Sept. in four places, γνώστης, a knowing one; Vulg. ariolus, most frequently.) This Hebrew noun occurs eleven times, and in every instance is coupled with אוֹב; we may thus regard it as indicating a usual concomitant (perhaps of cleverness and dexterity) with ventriloquism: this view is confirmed by the Sept. ἐγγαστρίμυθος, as the rendering of יַדְּעֹנַיin Isa 19:3, a verse which proves the Egyptian arts of divination were substantially the same as the Hebrew in that age (comp. Bottcher, page 115, § 231; and see Rawlinson's note on Herod. 2:83, in explanation of a seeming discrepancy between the prophet and the historian). In another passage of Isaiah (8:19) there occurs a good description of these הִיּדְּעֹנַים, in the two epithets הִמְּצִפְצְפַים, expressive  of the chirping, piping sounds of young birds, and הִמִּהְגַּים, applied to the cooing of the dove, in 8:19. (With the former of these, compare Horace, Sat. 1:8, 40, and with the latter, Virgil, AEneid, 3:39. So in Homer, Il. 11:101, the shade of Patroclus departs with what Shakspeare [Hamlet, 1:1] calls a "squeak and gibber." An unexpected illustration of these arts may be met with in Captain Lyons's Private Journal, page 358, where he de scribes the feats of the Esquimaux ventriloquist Toolemak of Igloolik. Compare the curious account of a modern necromancy left us by Benvenuto Cellini; both of these are narrated in Sir D. Brewster's Letters on Natural Magic, pages 68-75, and 176-178.) The Sept. version, much more inexact than the English, renders the יַדְּעֹנַיof Deu 18:11 by τερατασκόπος, or observer of omens; what the prodigies were, which, according to the extravagant belief of the Rabbinical writers, were used by these diviners, may be seen in Carpzov, Apparatus, pages 545, 546, where, among others, are adduced the bird Jiddoa and the monster Jaddua, to account for the origin of our term. This last was, according to the Rabbis, a certain beast in shape like a man (καταβλεπάδα),'the bones of which the diviner held in his teeth (Maimon. De Idol. 6:3; Bulenger, De Div. 3:33; Delrio, Disquis. Mag. 4:2; Godwyn's Mos. and Aar. 4:10). The Greek diviner ate certain efficacious parts of animals (Porphyr. De Abstinent. 2). For other bone divinations, see Rubruquis's China, page 65, and Pennant's Scotland, page 88 (in Pinkerton). SEE WIZARD.

8. The last designation used by Moses in the great passage before us (Deu 18:10-11) is הִמֵּתַיםדֹּרֵשׁ אֶלאּ, doresh' el ham-methim' (one seeking unto the dead; Sept. ἐπερωτῶν τοὑς νεκρούς; Vulg. qui gucerit a mortuis veritatem). This points to the famous art of necromancy, the νεκρομαντεία, or (as they preferred to write it) νεκυομαντεία of the Greeks. This was a divination in which answers were given by the dead. It was sometimes performed by the magical use of a bone or vein of a dead body, or by pouring warm blood into a corpse, as if to renew life in it (Lucan, Phar. 6:750). Sometimes they used to raise the ghosts of deceased persons by various ceremonies and invocations. Ulysses, in Odyssey, book 0, having sacrificed black sheep in a ditch, and poured forth libations, invites the ghosts, especially that of Tiresias, to drink of the blood, after which they become willing to answer his questions. (Compare the evocation of the shade of Darius, for counsel, after the defeat at Salamis, in the Persae of Eschylus, 630-634.) This evocation of spirits was called ψυχαγωγία; the offerings of the dead on this occasion were mild and  unbloody; but Gregory Nazianzen (in Orat. II, contra Julian.) speaks also of "virgins and boys slaughtered at the evocation of ghosts." From Isa 65:4, it would appear that the ancient Jews increased the sin of their superstition by using unclean offerings on such occasions: "They remain among the graves, and lodge in the monuments" (יָלַינוּ, will spend the night in these adyta); such were the favorite haunts of the necromancers: "they eat swine's flesh" — an idolatrous practice (comp. Ovid, Fasti, 1:349; Horace, Sat. 2:3, 164. Varro, De Re Rust. 2:4); "and broth of abominable things is in their vessels." (We are reminded of the celebrated witch scenes in Shakspeare, Macbeth, I, 3; III, 5; and especially IV, 1.) Rosenmüller, in. loc., refers, for a like incantation, to Marco Polo, Travels in the East, 3:24; and Sir J.F. Davis, in his China (last ed.), 2:73, mentions certain magic spells practiced by the Taou sect, "with the blood of swine, sheep, dogs, and other impure things." A curious case of necromancy also occurs in the story of the philosopher Chuang-tsze and his wife, in the same volume pages 87, 88. In the 15th chapter of Sketches of Imposture, etc. (in the Family Library), "on Sepulchral and perpetual lamps," may be found an interesting account of the reasons which induced the Egyptians to bestow so great attention on their dead; one of them, quoted from Kircher's History of Egyptian Antiq., rests on the opinion "that the souls of the deceased tarry with their bodies in the grave." This, added to the conception of the more enlarged knowledge of the dead, lay at the foundation of necromancy. The earliest historical tale of this sort of divination which we recollect is related by Herodotus concerning Periander of Corinth and his wife Melissa, whose spirit he consulted for information about a hidden treasure (5:92). In one of the most interesting dialogues of Lucian, the "Menippus," or "Necyomanteia," a very good description is given of various necromantic ceremonies. (For an abstract, see Occult Sciences, by Smedley, etc. pages 183, 185.) In Tertullian's treatise, De Anima, occurs a remarkable passage on necromancy, at the conclusion of which he says, "If certain souls have been recalled into their bodies by the power of God as manifest proofs of his prerogative, that is no argument that a similar power should be conferred on audacious magicians, fallacious dreamers, and licentious poets" (c. 56, 57). We may observe, in concluding this subject, that in confining (with Bottcher) necromancy proper to the last phrase on Moses's list, דֹּרֵשׁ אֶלאּהִמֵּתַים, we have the authority of the A.V., which limits the word necromancer (ἄπαξ λεγόμενον in our Bible) to this phrase. SEE NECROMANCER.

III. Forms of divination merely referred to in the Bible, without special sanction or reprobation. We here find the same general phrase as in the foregoing passage of Deuteronomy introductory to another but much shorter catalogue; for in the remarkable passage of Eze 21:21 [or 26 in the Hebrew], we have the three famous divinations of the king of Babylon. The prophet represents the monarch as standing "at the parting of the way, at the head of the two ways, to use divination" (לַקְסֹם קֶסֶם).

1. He "made the arrows bright" (rather, he shook them together,Vulg. commiscens sagittas, קַלְקִל בִּחַצִים, Sept. ἀγαβράσαι ῥαβδία), "each arrow having inscribed on it the name of some town to be assaulted. From the quiver the arrows were drawn one by one, and the city which was written on the first arrow drawn out was the first to be beleaguered" (Jerome, in loc.). In this instance Jerusalem was the ill-fated object of this divination, as we learn from the next verse, where the divination for Jerus. (הִקֶּסֶם יְרוּשָׁלֵם) signifies the arrow bearing the inscription of the doomed capital, as it first emerged from the divining-quiver (Prideaux, Connect. 1:85). Estius says "he threw up a bundle of arrows to see which way they would light, and, falling on the right hand, he marched towards Jerusalem." We have here a case of belomancy (βελομαντεία). This superstition, which is prohibited in the Koran (chapters 3:39; 5:4), was much practiced by the idolatrous Arabs (D'Herbelot, Bibl. Or. s.v. Acdah). Their arrows, which were consulted before any thing of moment was undertaken, as when a man was about to marry, or undertake a journey, or the like, used to be without heads or feathers, and were kept in the temple of some idol. Seven such arrows were kept at the temple of Mecca, but in divination they generally used but three. On one of these was written, my Lord hath bidden me; on the second was inscribed, my Lord hath forbidden me; while the third was blank. If the first was drawn, it gave the god's sanction to the enterprise; the second prohibited it; but the third being drawn required that the arrows should again be mixed and again drawn until a decisive answer was obtained (Pococke's Spec. Arab, page 324, etc.; Gesenius, Thes. p. 1224; Sale's Koran, Prelim. Dissert. page 90; Clodius, Diss. de Mag. Sagitt. 3:2). Della Valla, however, says (page 276), "I saw at Aleppo a Mohammedan who caused two persons to sit on the ground opposite each other, and gave them four arrows into their hands, which both of them held with their points downward," etc. The two arrows in the right hand of the Assyrian king (sculptured on one of the large slabs brought from Nimroud) are conjectured to be proofs that divination by arrows was practiced in  ancient Nineveh. The king is represented as attended by two divinities with fir-cone and basket, and therefore is in a religious and not a martial occupation (Bonomi, Nineveh and its Palaces, 3d edit. page 306). Three suitors of an Eastern princess decided their claims by shooting each an arrow inscribed with his own name. The most distant arrow indicated the name of the successful competitor (Roberts's Orient. Illust. page 491). We read of a somewhat similar custom in use among the ancient Teutons (Tacitus, Germ. 10), and among the Alani (Am. Marcell. 31); also among the modern Egyptians (Lane, 2:111). This sort of divination of the king of Babylon must not be confounded with the arrow shot (βελοβολία) of Jonathan, the affectionate expedient of his secret warning to David, 1Sa 20:20, etc., in which, though there were three arrows, there was no uncertain divination, but an understood sign (Browne, Vulg. Errors, 5:23, 27). Again, in the shooting of arrows by Joash, king of Israel, at the command of the dying prophet (2Ki 13:17-18), there is in the three arrows only an accidental, not a real resemblance; moreover, we have in this action not an unauthorized superstition, but a symbolical prophecy (comp. the symbol with Virgil, AEn. 9:52). SEE ARROW.

2. "He consulted with the images," שָאִל בִּתְּרָפַים(Sept. ἐπερωτῆσαι ἐν τοῖς γλυπτοῖς; Vulg. interrogavit idola), literally teraphim. These household gods of the Shemitic nations are often mentioned in the Old Testament from the time of the Syrian Laban (Gen 31:19) to this of the Chaldee Nebuchadnezzar (see Aug. Pfeiffer, De Teraphim, in Ugolini Thesaur. 23:566, who, unnecessarily indeed, suggests, on grammatical grounds, that the king of Babylon may have used these three divinations previous to his leaving home). Dr. Fairbairn (on Eze 21:21) says, "This is the only passage where the use of teraphim is expressly ascribed to a heathen." This form of idolomancy (εἰδωλομαντεία) is, however, elsewhere named (Zec 10:2; 1Sa 15:23, תֹּרֵ= an inquirer). These were wooden images (1Sa 19:13) consulted as "idols," from which the excited worshippers fancied that they received oracular responses. The notion that they were the embalmed heads of infants on a gold plate inscribed with the name of an unclean spirit is Rabbi Eliezer's invention. Other Rabbis think that they mean "astrolabes, etc." SEE TERAPHIM.

3. "He looked in the liver," רָאָה בִּכָּבֵר (Sept. κατασαοπησάσθαι v.r. ἡπατοσκοπησάσθαι; Vulgate, exta consuluit). Here we have a case of a  well-known branch of splanchnomancy (σπλαγχνομαντεία), or divination by the inspection of entrails, which was called extispicium (or art of the haruspices), practiced in Rome by the Etrurian soothsayers, and much referred to in both Greek and Latin authors. Cicero (De Divin. 2:15) mentions the importance of the liver in divination of this kind; hence this branch was called hepatoscopy (ἡπατοσκοπία, Herodian. 8:3, 17; see also Pliny, 11:37; Ovid, Metamorph. 15:136). Arrian (Alex. 7:18) mentions an evil prognostication in reference to the deaths of Alexander and Hephaestion; and Suetonius (Aug. 95:2) a happy one. Strabo also (3:232, ed. Casaub.) mentions this divination as practiced by the Lusitani: not only animals offered in sacrifice, but captives in war furnished these barbarians with victims for this bloody divination. A still more hideous mode of divination is mentioned of the ancient Britons, who would cut down at a blow of the sword one of their human sacrifices, in order to observe the posture of his fall, his convulsions, flow of the blood, etc., and so gather their predictions according to the rule of their ancestors. This is is the only instance mentioned in Scripture of this superstition. The liver was the most important part of the sacrifice for divining purposes (Artemid. Oneirocr. 2:74; Cicero, De Div. 2:13). SEE LIVER

4. One of the remaining isolated terms of divination in the Scriptures is הָאִטִּים, ha-ittim' “the charmers,” which occurs in Isa 19:3, in a passage descriptive of the idolatry and superstition of Egypt. It is derived by Gesenius and Meier from a root אָטִט, atat, akin to Arab. Atta, which singifies to utter a dull murmuring sound. Meier defines the noun in question by murmurers or lispers. If so, we have here a class of the ventriloquists already described. But the Sept. gives another turn to the word, rendering by ἀγάλματα as if, coming after הָאלִֵילִים gods, it meant their shrines. Herodotus (2:83) tells us the Egyptians possessed many oracles besides that of Latona at Buto, which was most esteemed of all. He adds that “the mode of delivering the oracles (αἱ μαντήÞαι) varied at the different shrines.” See above.

5. In Dan 2:2, four classes of diviners are mentioned: two of these are described above; of the others אִשָּׁפִים, ahshaphim (chald. אָשְׁפִיןin Dan 2:27), is probably allied by derivation with the word מְכִשֵּׁŠ, mekashsheph, which we have already described (Meier says “אָשִׁ=כָּשִׁ”). The noun אִשְׁפָּה, ashpah (a quiver), from the same root, suggests the  notion of concealment and covering. This, the probable meaning of our term, suits very well with the idea of divination, though it ill accords with the A.V., which, in all the eight passages in Daniel where it is found, renders it astrologers. Divination by the stars is not implied in the original. The Sept. in every place except one (and that is doubtful, see Trommii Concord. 2:1) translates אש by μάγος, and the Vulg. generally by magus. This suggests the association of the אשפים with the magians of Mat 2:1. (Dutripon, Concord. Biblic. Sacr. page 824). This, add to the fact that אשפים is generally coupled with the chartummim and the chaldaeans, probably influenced our translators in their choice of the English word. The original, however, is much less specific. Some philologists have imagined the word αόφος is no other than אש with the first letter dropped, and have also connected it with the Persian sophi. Such a derivation would rather point to occult arts and cabalistic divination. See Astrologer.

6. The expression used by Daniel in 1:20 הָאִשָּׁפִים הִחִרְטֻמִּים, ha- chartummim' ha-ashshaphim, “the magicians (and) the astrologers” is an asyndeton, for other places prove the second to be a different class from the first (see above). The close conjunction of the אשפיםwith the chartummim indicates their participation of the qualities of the latter, the ἱερογραμματεῖς, or sacred scribes of both Egypt and Babylon, over whom Daniel was appointed rab or master. In the learned Dissertatio D.Millii de chartummim aliisve orientalium magis (Ugolini Thes. 23:529,538) nearly all the accomplishments of the divining art are attributed to this influential caste, beginning with the genethliac mysteries. The horoscope, which was much in use by these γενεθλιακοί brings us back to astrology, which (though not implied in the designation אשפיםwas no doubt a part of their wisdom. Gesenius, in Thes. and Lex. derives the word chartummim from חֶרֶט cheret “a graving tool” and (on the anuthority of Creuzer, Symbolik u.Mythologie, 1:245; and Jablonski, Proleg. In Panth. Aegypt page 91, etc) connects the arts of the chartummim with the sacred hieroglyphical writings. Not less probably, from such a derivation, these diviners might be connected with the system of talismans, so rife in the East, and in Egypt in ancient times. SEE AMULET.

The talisman (Arabic tilsam, Greek τέλεσμα) is defined (in Freytag, Lex Arab. s.v. 3:64) to be “a magical image upon which under a certain horoscope, are engraved mystic characters, as charms against  enchantment or fascination.” Talismans, among other uses, are buried with treasures to prevent them from being discovered. Thus this divination appears as a counterpart against another species (in rhabdomanch) which was used for the discovery of treasure. Equally varied are the gifts ascribed to the chartummim in the translations of the Sept. And Vulg. In eleven of the fifteen occurrences of the word (all descriptive of the magicians of Egypt and Babylon), ἐπαοιδός and incantator are used in these versions; φαρμακός and veneficus in two; and in the remaining two ἐξηγητής and interpres. According to Jablonski, the name is derived from an Egyptian word chertomthaumaturgus, wonder-worker, (for other conjectures, see Kalisch, Gen. page 647; Heidegger, Hist. Patr. 20:23) of course it must have the same derivation in Dan 1:20, and therefore cannot be from the chaldee dhardamand skilled in science (Jahn, Bibl. Arch 402). If their divination was connected with drawn figures, it is paralleled by the Persian Rummal (calmet) the modern Egyptian Zaurgeh, a gable of letters ascribed to Idris or Enoch (Lane, 1:354), the renowned chinese king, lines discovered by Fouhi on the back of a tortoise, which explain everything, and on which 1450 learned commentaries have been written (Huc's China, 1:123 sq); and the Jamassu, or marks on paper, of Japan (Kempfes Hist. 115). SEE MAGICIAN

7. כִּשְׂדִּים, Kasdim (Sept Χαλδαῖοι; Vulg. Chaldaei) Here, says Cicero (De Div. 1:1) we have a class “so named, not from their art, but from their nation.” But only a section of the nation, the learned cast: “the dominant race,” says Ernest Renam, “who gave their name, though only a minority, as the Turks elsewhere, to the mass of the population, which differed from them in descent” (Histoire des langues Semitiques, pages 67,68). They are mentioned by Herodotus (1:181) as a sacerdotal caste. Cicero, l.c., notices their devotion to astrology, and “their working out a science by which could be predicted what was to happen to each individual, and to what fate he was born.” Diodorus Siculus, after Ctesias, assigns the same office at Babylon to the Chaldaeans as the priests bore in Egypt (Hist. 2:29). Juvenal (Sat. 6:552) and Horace (Carm. 1:11) refer to the Chaldean divination. The prophet Isaiah (Isa 47:12-13) mentions several details of it in terms which we have already described. How the same appellation,

כִּשׂדִּים, came to designate both the military and the learned classes of Babylon (comp. 2Ki 24:5; 2Ki 24:10 etc., with Dan 2:2), and how conflicting are the views of the modern learned as to the origin of the  Chaldaeans, see Renan, l.c., and Sir H. Rawlinson, in note or Rawlinson's Herod. 1:319. SEE CHALDAEAN.

8. One name more (occurring in Dan 2:27; Dan 4:4; and Dan 5:7; Dan 5:11) remains to be noticed descriptive of the sauans of Babylon — ג זְרַין, gazerin (Sept. Γαζαρηνοί, Vulg. Aruspices; A.V. “soothsayers”) Gesenius and Rosenmüller agree in deriving this word from גָזִר, gazar, to divide, cut up etc.; but they differ in the application of the idea, the former making it mean the heavens divided into astrological sections (of which he gives a diagram in his Comm. zu Jes. 3:555); the latter (Schol. in Daniel, II. cc.) supposint it to refer to the division and inspection of the entrails of victims by aruspices: both these kinds of divination have been described above. Others refers to Josephus (War, 6:5, 3) for astronomical portents such as the gazerin would interpret (see also St. August. De Doctr. Christ. 2:32, etc.). Jerome, in his Commentary in loc., defends his own version, aruspices, by the authority of Symmachus. The Sept. and Theodotion translate the word Γαζαρηνούς as if it were a proper noun, like כִּשׂדִּיםChaldaeans. SEE SOOTHSAYER.

9. In Hos 4:12, we read, "My people ask counsel at their stocks (or wood, בְּעֵצוֹ יַשׁאָל); and their staff declareth unto them" (מֵקְלוֹ יִגַּיד). Those who hold that two separate prognostications are here referred to, generally make the former a consultation of wooden idols, or teraphim, which has already been treated (see Rosenmüller and Pococke, in loc.). Jeremiah reproaches the Jews for "saying to a stock (עֵוֹ), My Father" (Hos 2:27); and Habakkuk, "Woe unto him that saith to the wood (עֵוֹ), Awake" (Hos 2:19). But Pocock (on Hos 4:12) gives reasons for supposing that only one sort of superstition is meant in this verse, namely, rhabdomancy (ῥαβδομαντεία), divination by staves or rods. Many kinds of this are on record. Maimonides (Praecept. neg. 31) mentions the practice of "taking a staff and striking the ground with it, and making horrid noises, while the diviners would stand in a reverie, intently looking on the ground, till they became like men struck with epileptic fits; when reduced to this frenzy they would utter their prophecy." The learned Rabbi says he saw such a case himself in Barbary. Chaskuni (quoted by Drusius on Deu 18:10) adduces another method by which "the diviner measures his staff with his finger or his hand: one time he says I will go; another time, I will not go; then, if it happens at the end of the staff to be I will not go, he goes not." Rabbi Moses Mikkotzi (in Pococke, 1.c.)  mentions a divination by a piece of stick, peeled on one side, which, thrown afar out of the hand, decided a doubt, according as the peeled or unpeeled side fell uppermost. Tacitus (Germ. 10) describes a similar prognostication among the Germans. Theophylact, after Cyril, on this passage of Hosea, mentions the use of two rods, set upright, with enchantments and muttering of verses. "The rods," says he, "falling through the influence of daemons, suggested answers to inquirers, according as they fell to the right or to the left, forward or backward." Staves were sometimes carried about as the shrines of deities, says Festus. Tibullus (L. Eleg. 11:15) refers to these modern deities. In allusion to the same superstition, Clement of Alexandria (Strom. 1:151) mentions certain tubes as the shrines of deities (comp. Euseb. Prep. Evang. 1:9).

Another explanation is that the positive or negative answer to the required question was decided by the equal or unequal number of spans in the staff (Godwyn, 1.c.). Parallels are found among the Scythians (Herod. 4:67, and Schol. Nicandri, Σκύθαι μυρικίνῳ μαντεύονται ξύκῳ), Persians (Strabo, 15, page 847), Assyrians (Athen. Deipn. 12:7), Chinese (Stavorinus's Java; Pinkerton, 11:132), and New Zealanders (called Niu, Taylor's New Zealand, page 91). These kinds of divination are expressly forbidden in the Koran, and are called al Meisar (chapter 5, Sale's Prelim. Dissert. page 89). Herodotus (7:11) describes the Alani women as gathering and searching anxiously for very smooth and straight wands to be used in this superstitious manner. Sir J. Chardin says it is common in India for diviners to accompany conquerors, to point out where treasures may be found; and he adduces a case at Surat: when Siragi went thither, he made his soothsayers use divining rods, struck on the ground, or on walls, etc. Harmer (2:282) supposes a reference to such a practice may be implied in Isa 45:3 (see St. Chrysostom, Opera [ed. Bened.] 11:518, 824). Sir J.F. Davis (China, 2:101) mentions a Chinese “mode of divination by certain pieces of wood, in shape the longitudinal sections of a flattish oval. These are thrown by pairs, and, as they turn up, a judgment is formed of a future event by consulting the interpretation afforded by a Sibylline volume hung up in the nearest temple." Captain Burton, in his Eastern Africa, mentions some not dissimilar practices of divination; nor are these "fooleries of faith," as he calls them, unknown among ourselves. Even now miners in the south-west of England walk with their dowsing stick in hand over suspected spots; a motion of this divining rod is in their view an infallible sign of a lode. Similar superstitions have lately been practiced in this country in searching for petroleum. Rudolf Salchlin has written a  treatise on this curious subject: Idolomantia et Rhabdomantia and christiana, size Dissertatio historico-theologia ad Hos 4:12 (Berne, 1715). A good deal of information may be obtained in Jacobi Lydii Syntag. Sacr. de re Militari, c. 3 (Ugolini, Thes. 27:142-146), and in Delrio, Disquis. Magic. lib. 4, c. 2, quaest. 3, section 1, sub fin.; section 3, sub init. SEE STOCK; SEE STAFF. Compare Mercersburg Review, July, 1861. On the general subject, see Andr. Riveti, Opp. (Roterd. 1651), 1:1244 sq. On the arts of divination practiced by the ancient Greeks and Romans, see Smith's Dict. of Class. Antiq. s.v. Divinatio. SEE SORCERY.

## Divine[[@Headword:Divine]]

             (1) of or belonging to God;

(2) superhuman;

(3) a minister or theologian, as one who explains the things of God.

## Divine Right[[@Headword:Divine Right]]

             (1) in politics, the claim of sovereigns to unlimited obedience, on the ground that the sovereign power is derived directly from God.

(2) In ecclesiastical polity, the divine right (jus divinum) has been claimed for certain forms of Church government, and for certain classes of persons as administering it; e.g. bishops in the Roman Church long claimed divine right to exercise authority in their dioceses, while the Pope claims that their right is not directly divine, but mediately through him. This controversy has never been authoritatively settled. It was largely discussed in the Council of Trent (q.v.).

(3) In the Protestant churches generally, the claim of divine light on the part of the clergy to govern is generally abandoned, and where it is held the right is maintained as a mediate one, derived through the Scriptures, so far as they give principles and laws for Church government. SEE ECCLESIASTICAL POLITY.

## Divinity[[@Headword:Divinity]]

             a term sometimes used to designate the science of theology. SEE THEOLOGY.

## Divinity Of Christ[[@Headword:Divinity Of Christ]]

             SEE CHRISTOLOGY; SEE INCARNATION; SEE TRINITY.

## Division[[@Headword:Division]]

             the rendering of the following words:

1. חֲלֻקָּה, chalukkah', 2Ch 35:5, or מִחֲלֹקֶת, machalo'keth, Jos 11:23; Jos 12:7; Jos 18:10; 1Ch 24:1; 1Ch 26:1; 1Ch 26:12; 1Ch 26:19; Neh 11:36; a regular distribution (e.g. the sacerdotal "courses" or sections).

2. פְּלֻגָּה, peluggah', 2Ch 35:5, or Chald. פְּלֻגָּא, pelugga', Ezr 6:18, a partition (likewise applied to the priestly ranks), but, פְּדוּת, pelaggah', Jdg 5:15-16, streamlets ("rivers," Job 20:17).

3. פּדוּת, peduth', a distinction, Exo 8:23 (elsewhere "redemption").

4. διαμερισμός, disunion, Luk 12:21; διχοστασία, variance, Rom 16:17; 1Co 3:3; Gal 5:20; σχίσμα, a split, Joh 7:43; Joh 9:16; Joh 10:19 ("rent," Mat 9:16; Mar 2:21).

## Division Of The Earth[[@Headword:Division Of The Earth]]

             That all mankind were originally of one family spoke but one language, that, in consequence of their being united in a design which accorded not with the views of Providence, the Almighty confounded their speech, and introduced among them a variety of tongues, which produced a general dispersion, are facts declared by the sacred writers. In Act 17:26, we are told, "God made of one blood all nations of men, for to dwell on all the  face of the earth; and hath determined the times before appointed, and the bounds of their habitation." In Gen 10:25, it is said, in the days of Peleg the earth was divided. The idea was, that each nation received its allotted portion of territory from God. The same view is probably taken in Deu 32:8-9. When the Most High assigned an inheritance to nations When He divided the sons of Adam; He fixed the bounds of peoples, according to the number of the sons of Israel. For the portion of Jehovah is his people Jacob the lot (cord) of his inheritance. The object of the sacred historian, in the tenth chapter of Genesis, is to furnish a brief, but authentic record of the origin of the principal nation of the earth. In the form of a genealogical table, or roll, of the descendants of Noah, it contains a view of the pedigree of nations in the then known world. As such, it is a record of inestimable value, being the most ancient ethnographic document which we possess. It does not, indeed, afford to us, at this late period of the world, that degree of definite information which it doubtless conveyed in the time of Moses. A proper name is apt to assume a new form every time it is translated into a different language, and often in the same dialect at different periods. It is not, therefore, to he wondered at that many nations and peoples should have lost the names by which they were originally called, or that these names should have become so altered by time, or so distorted in being transferred into other tongues, as to make it difficult to trace their relation to those here given. But, notwithstanding the uncertainty arising from this source, far more successful results have attended the researches of learned men in this department than could have been anticipated, so that nearly all the leading nations of ancient and modern times can be distinctly traced up to their patriarchial progenitors, recited in the present catalogue. Indeed, the subject of this chapter has been so nearly exhausted by the labors of Bochart, Le Clerc, Wells, Michaelis, Sir William Jones, Hales, Faber, Rosenmüller, and others, that little is left for future gleaners, until a more minute acquaintance shall be formed with the Asiatic regions by some one who shall be master of the various dialects spoken from the Indus to the Nile, and from the Arabic Gulf to the Caspian Sea. In considering this record, it is important to remark,

1. That the names of individuals are for the most part names of the nations descended from them, just as Judah and Israel, though names of single persons, are also names of whole nations. This is evident, not only from the fact that many of them are in the plural number, as all those ending in im,  but also from the termination of many of them, especially those ending in ite, being descriptive of tribes, and not of individuals.

2. Although this chapter is placed before the eleventh, yet in the order of time it properly belongs after it; for the confusion of tongues at Babel, which was the principal occasion of the dispersion of mankind, must of course have preceded that dispersion. This is still further evident for in the expression, "after their tongues," implying a diversity of languages, which we know did not exist prior to the confusion of tongues mentioned in the eleventh chapter. But such transpositions are common with the sacred writers.

3. Speaking in general terms, it may be said that the three sons of Noah — Shem, Ham, and Japheth — are exhibited in this genealogical chart as the representatives of the three grand divisions of the earth, Asia, Africa, and Europe, although not precisely according to the boundaries of modern times. The descendants of Japheth peopled Europe and the north-west of Asia; those of Ham, the southern quarter of the globe, particularly Africa; and the Shemites, the countries of Central Asia, particularly those around the Euphrates. In accordance with this, a tradition has long and extensively prevailed throughout the East, particularly amongst the Arabs and Persians, that Noah divided the earth among his three sons. But as this tradition rests upon no express authority of Scripture, the presumption is that it arose from some confused recollection or interpretation of Noah's prophecy mentioned in Gen 9:25-27. "It has often been asserted," says Hengstenberg, "that the genealogical table in Genesis 10 cannot be from Moses, since so extended a knowledge of nations lies far beyond the geographical horizon of the Mosaic age. This hypothesis must now be considered as exploded. The new discoveries and investigations in Egypt have shown that they maintained even from the most ancient times a vigorous commerce with other nations, and sometimes with very distant nations. But not merely in general do the investigations in Egyptian antiquities favor the belief that Moses was the author of the account in this tenth chapter of Genesis. On the Egyptian monuments, those especially which represent the conquests of the ancient Pharaohs over foreign nations, not a few names have been found which correspond with those contained in the chapter before us. It must be allowed that far more still could be effected if our knowledge of hieroglyphics were not so very imperfect." Admitting Moses to have been the writer of the book of Genesis (as is established by well known internal and external evidences),  still there is no improbability in supposing that, in drawing up this genealogical table, he may have had access to the archives kept by the priests among the Egyptians, Phoenicians, and other surrounding nations. He was, we are informed, "learned in all the learning of the Egyptians;" and that this included historical and ethnographic knowledge appears from the fragmentary remains of Manetho, Sanchoniathon, and Berosus, and the testimony of Herodotus. For the sake of conciseness and perspicuity, this ancient ethnographic chart may be thrown into the following tabular form, along with the most probable explanations which the labors of the learned have enabled us to offer.

1. JAPHETITES.

I. GOMER — the Cimmerians on the north coast of the Black Sea. Their descendants were,

1. Ashkenaz — an unknown people, perhaps between Armenia and the Black Sea.

2. Riphath — the inhabitants of the Riphaean Mountains.

3. Togarmahe. — Armenia.

II. MAGOG — the inhabitants of the Caucasus and adjacent countries — Scythians.

III. MADAI — the Medes.

IV. JAVAN — the Ionians or Greeks. Their descendants were,

1. Elisha — the Hellenes, strictly so called.

2. Tarshish — Tartessus, in the south of Spain.

3. Kittim — the inhabitants of Cyprus and other Greek islands, with the Macedonians.

4. Dodanim — the Dodonaei, in Epirus, or perhaps the Rhodians.

V. TUBAL — the Tibareni, in Pontus.

VI. MESHECH — the Moschi (Muscovites?), in the Moschian Mountains, between Iberia, Armenia, and Colchis.

VII. TIRAS — the Thracians, or perhaps the dwellers on the River Tiras, the Dniester.

2. HAMITES.

I. CUSH — the Ethiopians. Gesenius thinks that all the nations enumerated in Gen 10:7, as sprung from Cush, are to be sought in Africa. Their descendants were,

1. Nimrod — the first king of Shinar, i.e., Babylon and Meaopotamia, where he founded Babel, Erech, Calneh, and Accad.

2.Seba — Meroe.

3. Havilah — the Avalitae, dwelling on the Sinus Avalites, now Zeila, southward of the straits of Babel-Mandeb.

4. Sabtah — Sabata, situated on the coast of the Arabian Gulf, not far from the present Arkiko.

5. Raamah — Rhegma, in the south-east of Arabia, on the Persian Gulf. Descendants or colonies were,

A. Sheba — probably a tribe in the northern Arabian desert, near the Persian Gulf.

B. Dedan — Daden, an island in the Persian Gulf.

6. Sabtechah — the Zingitani, in the eastern parts of Ethiopia.

II. MISRAIM — the Egyptians. Their descendants were,

1. Ludim

2. Anamim, probably African tribes.

3. Lehabin or Lubim — the Libyans.

4. Naphtuhi — the inhabitants of the province of Nepltys, on the Lake of Sirbo, on the borders of Egypt and Asia.

5. Pathrusim — the inhabitants of the Egyptian canton of Pathures (Pathros).

6. Casluhim — the Colchians. Their descendants or colonies were,  A. Philistim — the Philistines.

B. Caphtorim — the Cretans.

III. PHUT — the Mauretanians.

IV. CANAAN — the inhabitants of the country so called, from Sidon to the south end of the Dead Sea. Their descendants were,

1. Sidonians — on the northern borders of Canaan or Phoenicia.

2. Hethites or Hittites — in the country of Hebron, south of Jerusalem.

3. Jebusites — in and around Jerusalem.

4. Amorites — on the east and west side of the Dead Sea.

5. Girgasites — south-east of the Sea of Galilee.

6. Hivites — at the foot of Helmon and Antilibanus.

7. Arkites — in the city of Area, in Phosnicia.

8. Sinites — in the country of Lebanon.

9. Arvadites — on the Phoenician island of Aradus, and the opposite coast.

10. Zemarites — the inhabitants of the Phoenician town of Simyra.

11. Hamathites — the inhabitants of the Syrian town of Epiphania, on the Orontes.

3. SHEMITES.

I. ELAM — the Persians, particularly of the province of Elymais.

II. ASSHUER — the Assyrians, founders of Nineveh, Rehoboth, Calneh, and Resen.

III. ARPHAXAD — the inhabitants of the northern point of Assyria (Arrapachitis). A descendant was

Salah; from whom came  Eber, progenitor of the Hebrews; and from him,

A. Peleg, and

B. Joktan, called by the Arabians Kachtan, ancestor of the following Arab tribes:

1.Almodad — in Southern Arabia.

2. Sheleph — the Selapenes, in Nejd or Tellama, in Southern Arabia.

3. Hazarmaveth — the inhabitants of the Arabian province of Hhadramaumt.

4. Jerah — the inhabitants of the Mountain of the Moon (Jebel or Gobb el-Kamar), near Hhadramaut.

5. Hadoram — probably the Atramitse, on the southern coast of Arabia.

6. Uzal — the inhabitants of the country of Sanaa, in South ern Arabia.

7. Diklah — probably the district of the MinEei, in Arabia.

8. Obal — unknown.

9.Abimael — the Mali, in the vicinity of Mecca.

10. Sheba — the Sabeans, in Southern Arabia.

11. Ophir — the inhabitants of El-Ophir, in the Arabian province of Oman.

12. Havilal — the Chaulotai, dwelling on the Persian Gulf.

13. Jobab — the Jobabites, on the Gulf of Salachitis, between Hadramaut and Oman.

IV. LUD — probably the Lydians in Asia Minor.

V. ARAM — the inhabitants of Syria and Mesopotamia. Their descendants were,

1. Uz — the inhabitants of a district in the north of Arabia Deserta.

2. Huel — perhaps the inhabitants of Caelo-Syria.  3. Gether — unknown.

4. Mash — the inhabitants of a part of the Gordiaean Mountains (Mons Masius), north of Nisibis.

SEE ETHNOLOGY.

## Divisions In The Church At Corinth[[@Headword:Divisions In The Church At Corinth]]

             (σχίσματα, 1Co 1:10; 1Co 11:18, schisms, as rendered 1Co 12:25), i.e., parties or factions leading to altercation (ἔρις, "contention" 1Co 1:11). The existence in many of the early churches of a strong tendency towards the ingrafting of Judaism upon Christianity is a fact well known to every reader of the N.T.; and though the Church at Corinth was founded by Paul and afterwards .instructed by Apollos, yet it is extremely probable that, as in the churches of Galatia, so in those of Achaiai, this tendency may have been strongly manifested, and that a party may have arisen in the Church at Corinth opposed to the liberal and spiritual system of Paul, and more inclined to one which aimed at fettering, Christianity with the restrictions and outward ritual of the Mosaic dispensation. The leaders of this party probably came with letters of commendation (2Co 3:1) to the Corinthian Church, and it is possible that they may have had these from Peter; but that the party itself received any countenance from that apostle cannot for a moment be supposed. Rather must we believe that they took the name of the apostle of "the circumcision" as the designation of their party for the sake of gaining greater authority to their position; at any rate, they seem to have used Peter's acknowledged place among the apostles to the disparagement of Paul, and hence his retort (2Co 11:5). The vehement opposition of this party to Paul, and their pointed attack upon his claims to the apostolic office, would naturally lead those who had been Paul's converts, and who probably formed the major part of the Church, to rally round his pretensions, and the doctrines of a pure and spiritual Christianity which he taught. Closely allied with this party, and in some respects only a subdivision of it, was that of Apollos. This distinguished teacher was not only the friend of Paul, but had followed up Paul's teaching at Corinth in a congenial spirit and to a harmonious result (2Co 3:5, etc.).  Between the party, therefore, assuming his name, and that ranking itself under the name of the apostle, there could be no substantial ground of difference. Perhaps, as Apollos had the advantage of Paul in some respects, especially in facility in public speaking (Act 18:24; conmp. 2Co 10:10), the sole ground on which his party may have preferred him was the higher gratification he afforded by his addresses to their educated taste than was derived from the "simple statenments of the apostle concerning" Christ "and him crucified." Thus far all, though almost purely conjectural, is easy and probable; but in relation to the fourth party — that which said "I am of Christ" — it has been found extremely difficult to determine by what peculiar sentiments they we're distinguished. (See the Stud. u. Krit. 1865, 1.) The simplest hypothesis is that of Augustine ("alii qui nolebant aedificari super Petrum, sed super petram. [dicebant] Ego autem, sum Christi," De verb. Dom. Serm. 13), whom Eichhorn (Einleit. 3:107), Schott (Isagoge in N.T. page 233), Pott (N.T. Koppian. volume 5, part 1, page 25), Bleek (Einl. page 397), and others follow, viz. that this party was composed of the better sort in the Church, who stood neutral, and, declining to follow any mere human leader, declared themselves to belong only to Christ, the common Lord and the Leader of all. This opinion is chiefly based on 1Co 3:22-23, where it is supposed the four parties are alluded to, and that of Christ alone commended.

But this seems a forced and improbable interpretation of that passage of the words ὑμεῖς δὲ Χριστοῦ, "and ye are Christ's, being much more naturally understood as applying to all the Corinthians, than as describing only a part of them. This opinion, moreover, hardly tallies with the language of the apostle concerning the Christ-party, in 1Co 1:7; 1Co 1:12, and 2Co 10:7, where he evidently speaks of them in terms of censure, and as guilty of dividing Christ. Another hypothesis is that suggested by Storr (Notitiae Historicae epistoll. ad Cor. interpretationi servientes. Acad. 2:242), and which has been followed, among others, by Hug (Introd. page 524, Fosdick's tranls., Bertholdt (Einleit. page 3320), and Krause (Pauli ad Cor. Epistolae Graece. etc. Proleg. page 35), viz. that the Christ-party was one which, professing to follow James and the other brethren of the Lord as its heads, claimed to itself, in consequence of this relationship, the title οἱ τοῦ Χριστοῦ, those of Christ, by way of eminence. To this it has been objected that, had the party in question designed, by the name they assumed, to express the relationship of their leader to Jesus Christ, they would have employed the words οἱ τοῦ Κυρίου, those of the Lord, not οἱ τοῦ Χριστοῦ, the former being more  correctly descriptive of a personal, and the latter of an official, relationship. Besides, as Olshausen remarks, "the party of James could not be precisely distinguished from that of Peter; both must have been composed of strenuous Jew-Christians. In fine, there is a total absence of all positive grounds for this hypothesis. . . . The mere naming of 'the brethren of the Lord' in 1Co 9:5, and of James in 1Co 15:7, can prove nothing, as this is not in connection with any strictures on the Christ- party, or indeed on any party, but entirely incidental; and the expression γινώσκειν Χριστὸν κατὰ σάρκα, 'know Christ after the flesh,' (2Co 5:16), refers to something quite different from the family- relations of the Savior: it is designed to contrast the purely human aspect of his existence with his eternal heavenly essence" (Biblische Comment. III, 1:457; comp. Bilroth Commentary on the Corinthians, 1:11).

In an able treatise which appeared in the Tubingen Zeitschrift für Theelogie for 1831 (part 4, page 61), Baur has suggested that, properly speaking, there were only two parties in the Corinthian Church — the Pauline and the Petrine; and that, as that, of Apollos was a subdivision of the former, that of Christ was a subdivision of the latter. This. subdivision, he supposes, arose from the opposition offered by the Petrine party to Paul, which led some of them to call in question the right of the latter to the apostleship, and to claim for themselves, as followers of Peter, a closer spiritual relationship to the Savior, the honor of being the alone genuine and apostolically-designated disciples of Christ. This opinion is followed by Billroth, and has much in its favor; but the remark of Neander, that "according to it the Christ-party would be discriminated from the Petrine only in name, which is not in keeping with the relation of this party- appellation to the preceding party-names," has considerable weight as an objection to it. Neander himself, followed by Olshausen, supposes that the Christ-party was composed of persons "who repudiated the authority of all these teachers, and, independently of the apostles, sought to construct for themselves a pure Christianity, out of which probably they cast everything that too strongly opposed their philosophical ideas as a mere foreign addition. From the opposition of Hellenism and Judaism, and from the Hellene-philosophical tendency at Corinth, such a party might easily have arisen . . . To such the apostles would seem to have mixed too much that was Jewish with their system, and not to have presented the doctrines of Christ sufficiently pure.

To Christ alone, therefore, would they professedly appeal, and out of the materials furnished them by tradition, they sought, by means of their philosophic criticism, to extract what should be the pure  doctrine of Christ" (Apoestel. Zeitalt. page 205; 1:273 of Eng. tr.). The reasoning of the apostle in the 1James , 2 ndd, 12th, 13th, 14th, and 15th chapters of the 1st Epistle seems clearly to indicate that some such notions as these bad crept into the Church at Corinth; and, upon the whole, this hypothesis of Neander commends itself to our minds as the one which is best maintained and most probable. At the same time, we have serious doubts, of the soundness of the assumption on which all these hypotheses proceed, viz. that there really were in the Corinthian Church sects or parties specifically distinguished from each other by peculiarities of doctrinal sentiment. That erroneous doctrines were entertained by individuals in the Church, and that a schismatical spirit pervaded it, cannot be questioned; but that these two stood formally connected with each other may fairly admit of doubt. Schisms often arise in churches from causes which have little or nothing to do with diversities of doctrinal sentiment among the members; and that such were the schisms which disturbed the Church at Corinth appears to us probable, from the circumstance that the existence of these is condemned by the apostle, without reference to any doctrinal errors out of which they might arise, while, on the other hand, the doctrinal errors condemned by him are denounced without reference to their having led to party strifes. For farther information, besides that contained in the writings of Neander, Davidson (Introd. to N.T. 2:222 sq.), Conybeare and Howson, and others, the student may be referred to the special treatises of Schenkel, De Eccl. Cor. (Basel, 1838), Kniewel, Eccl. Cor. Dissensiones (Gedan. 1841), Becker, Partheiungen in die Gemeinde z. Kor. (Altona, 1841), Rabiger, Ent. Untersuch. (Bresl. 1847); Hilgenfeld, in Zeitschr. fur wiss. Theol. 1865, page 241 sq.; Beyschlag, in the Theol. Stud. u. Krit. 1865, page 217 sq.; but he cannot be too emphatically warned against that tendency to construct a definite history out of the fewest possible facts, that marks most of these discussions. SEE CORINTHIANS ( EPISTLES TO THE).

## Divisions, Church[[@Headword:Divisions, Church]]

             SEE SCHISM.

## Divitianus[[@Headword:Divitianus]]

             bishop of Soissons about the beginning of the 4th century, is said to have been the grandson of St. Sinicius, and is commemorated as a saint on October 5.

## Divole (or Divoley), Pierre[[@Headword:Divole (or Divoley), Pierre]]

             a French theologian, was born at Auxerre at the beginning of the 16th century; became doctor in theology at Paris; entered the order of the preaching brothers, among whom he achieved great distinction; and died in 1568, leaving, for posthumous publication, Instructions et Sermons pour tous les Jours de Careme, etc. (Paris, 1576): — Deux Sermons de la Sainte Messe et Ceremonies d'Icelle (ibid. 1581). See Hoefer, Nouv. Biog. Generale, s.v.

## Divorce, Christian Law Of[[@Headword:Divorce, Christian Law Of]]

             Under the term divorce are included several separations of married persons which are quite unlike one another. First, they may have been joined in unlawful wedlock, as when near relationship, was a bar to their union, and the law, on ascertaining this fact, declares that they never were legally married. Such was the case where Henry VIII of England was separated from his first wife by an ecclesiastical court, and was permitted to marry again; or, as it would be more proper to say, was declared never to have  been married at all. Cases of this kind are properly not divorces, but annulments of marriage; or declarations of the nullity of the marriage. They occur in all societies, and against them the precepts of Christ are not directed. Only it is a sin of legislation, and a snare to men, if the obstacles to marriage are, as they are in Catholic countries, made too numerous. Secondly, there are separations of persons lawfully married which involve the impossibility for either of them to marry again during the life of the other. These are often called divorces or separations as mensa et thoro, and sometimes separations merely. Finally, there are divorces proper, or separations a vinsculo matrimonii, dissolutions of a marriage originally lawful, with liberty given to one or both parties to contract a new marriage. It is these two last kinds of divorce to which we shall confine ourselves in the present article.

At the time when Christ appeared in the world a very great laxity of divorce prevailed in the nations which have had the greatest influence on the progress of mankind. Among the Jews, as has been seen above, the husband could repudiate his wife for any reason which rendered her society distasteful to him, and was only required by the law to give her a formal notice to withdraw from his house. The wife, it is true, had no such liberty, and yet ladies of the higher classes among the Jews were beginning to act as if they had. Among the Greeks and Romans, both husband and wife had almost unrestricted power of divorce in their hands; not only could they separate by mutual agreement, but either party could loose the marriage bond with little or no formality. Among the Romans, originally severe in observing the laws of family morality, there had been a gradual declension through several centuries until the days of Christ. At that time the emperor Augustus attempted by a system of laws to put a stop to the alarming neglect of marriage, to the freedom of divorce in certain respects, and to the frequency of adultery. Loss of more or less dower, or obligation to pay it back, fell on the culpable author of the divorce, and severe penalties were inflicted on an adulterous wife and her paramour. But Roman manners were too corrupt to be made better by the leges Julice relating to these points. The higher classes practiced divorce and committed adultery almost ad libitum, and the lower lived to a considerable extent in concubinage. The evil remained uncured. The emperor Septimius Severus, as Dion Cassius says (lib. 66, § 16), who had the records in his hands, and was consul under this sovereign, instituted three thousand prosecutions for  adultery at the beginning of his reign; but manners were too strong for law, and it all went for nothing.

Meanwhile the commands of Christ in relation to divorce were a slowly- working leaven, thrown into his Church to keep it pure, and, through the Church, destined, more or less, to influence legislation, and to aid those other influences by which the Gospel sought to ennoble family life. These precepts of the Master are contained in Mat 5:31-32; Mat 19:3-10; Mar 10:2-12, and Luk 16:18, to which the teaching of Paul in 1Co 7:10-15, is to be united as an important supplement. We propose to give the substance of the instructions in the New Testament concerning divorce under several heads, but have not space to defend our positions as fully as we could wish.

1. The liberty given to a man by the Mosaic law to put away his wife "because he found some uncleanness" or something offensive in her (Deu 24:1) was an accommodation to the hardness of the Jewish heart, and did not harmonize with the original declarations concerning the nature of marriage.

2. He, therefore, who puts away his wife, except on the ground of her fornication, and marries another, commits adultery (Mat 19:9), and he who thus puts her away leads her to commit the same crime (Mat 5:32).

3. He who marries a woman that has been divorced commits adultery, and the woman who puts away her husband and marries another man (Mar 10:12) incurs the same kind of guilt, which is a precept that seems to look beyond the Mosaic code, under which no liberty of initiating divorce was conceded to Jewish women, to the practices of heathen lands. We may observe in regard to these passages, first, that Mark and Luke do not record the exception preserved in Matthew, "excepting for the cause of fornication," but the plain reconciliation of the passages must be found in the principle that an exception in a fuller document must explain a briefer one, if this can be done without force. Now, as divorce for that one reason was admitted by all, Mark land Luke might naturally take this for granted without expressing it. Secondly, by fornication is intended a sexual crime since the beginning of the marriage state committed by either of the parties with a third person, i.e., adultery begun or completed. And the exceedingly rare crime of sodomy, or bestiality, as the greater, may be fairly included in  the less, adultery. Again, thirdly, the exception is the sole exception. It cannot be said with any honesty that Christ, in saying "except it be for fornication," gives a sample of the causes which may dissolve the marriage union, as one of many which put an end to the state beautifully called one flesh. Plainly but one cause of separation with remarriage is in his thoughts, and that is one in its outward nature and grossness distinct from all others. Nor again, fourthly, can it be said that these precepts were intended to govern individual action, but that, where the law of the state permitted, the individual, acting under public law, might exercise the right of divorce for other reasons. For Christ set aside Jewish law. He says, let not man put asunder, i.e., not the individual man, but man as opposed to God, who established the primeval law of marriage. He gives a rule to his followers, who must follow it, whether the State allows larger liberty or not. Christians may live in a State which feels no obligation to conform its law to Christ's views in this respect, but they will, if they have influence, necessarily change legislation regarded by them as injuring society like that which opens a wide path for divorce.

We come now to the supplemental precepts of Paul, who had to guide churches gathered amid the heathen, infected by heathenish views of marriage, some of whose members, by their conversion, were brought into the trying condition of having heathen partners. The apostle contemplates two cases: the first where both partners are believers, the other where one is not (1 Corinthians 7). In the former case he repeats the Lord's rule against separation, with the additional injunction that if a woman should be separated from her husband, she must remain unmarried, or be reconciled to him. Here, then, the possibility of separation a mensa et thoro alone, without liberty of remarriage, is contemplated; and this passage has had a vast influence on ecclesiastical legislation. Most interpreters suppose that the apostle here is thinking of withdrawal from the marriage union for comparatively slight grounds, such as do not involve unfaithfulness — and this view alone seems to reconcile what Christ says with the supplementary precepts of Paul — but Augustine strives, with great pains and ingenuity (de conjugiis adulteriis), to show that divorce for adultery is intended, and applies the interpretation to our Lord's words. Hence adultery can be condoned by the innocent partner, and can only involve separation, without liberty to either party to enter into second nuptials. This view became prevalent, and had a great effect on subsequent opinion. In the other case, where one of the partners is an unbeliever, the apostle enjoins on the  believer to be passive, to take no active steps for the purpose of dissolving the marriage because it is a union with a heathen, for it is a marriage after all. If the unbeliever wishes to retain the tie, the believer must not leave him or her. But if the unbeliever depart, "let him depart." A Christian "is not in bondage" in circumstances like these. Here the question arises, What does "not in bondage" mean? The fathers, at least to some extent, the Catholic and older Protestant interpreters, understood it to mean not in bondage to keep up the marriage connection, and hence at liberty to contract a new one. This interpretation has had wide effects. In the canonical law a believing partner was allowed, if thrust away by an infidel one, to marry again; and as the early Protestant theologians extended the rule, by analogy, to malicious desertion in Christian lands, an entrance- wedge was here driven into the older ecclesiastical laws, and much of the shocking facility of divorce in some Protestant countries has flowed from this source. But we reject the interpretation. We hold with Tholuck (Bergpred. ed. 4, page 253), with Neander, De Wette, Meyer, and Stanley (commentaries on 1 Corinthians), that the apostle means "not in bondage" to keep company with the unbeliever at all events, without having the thought of remarriage in his mind. This must be regarded, we think, as settled by the soundest modern exegesis.

Roman law adhered, on the whole, to its fatal facility of granting divorces for very slight reasons so long as the Western empire lasted; and even the Eastern empire, after it became Christian, did not move wholly in a new track. Meanwhile, opinion within the Church, and ecclesiastical law, took an opposite course. Owing to the interpretations of Scripture mentioned above, to new views of the sanctity of marriage, and at length to the developed doctrine of the sacrament of marriage, divorce with remarriage was excluded from Christian practice, with the single very rare exception of the case where an infidel or a Jew had deserted a believer; and separation a mensa et thoro remained as the only kind of divorce permissible. The law of all Christian states in the West until the Reformation, and of Roman Catholic states since, has been shaped by canon law, which knows no divorce with remarriage even for the cause of adultery. After the Reformation, when the Protestants had abandoned the doctrine of the sacramental character of marriage, and the Protestant interpreters generally held that malicious desertion, according to the apostle Paul, released the innocent party from the marriage bond altogether, many ecclesiastical ordinances in Protestant Germany permitted  divorce with remarriage on this account, as well as in cases of adultery. Thus the Geneva “ordonnances ecclusiastiques" of 1541 declare that "if any one maketh a business of abandoning his wife to stroll through the country, and continueth unamended, it be provided that the wife be no longer bound to such a man, who will keep neither faith with her nor company." And in the ordinance of Braunschweig-Grubenhagen for 1581 it is said that divorce shall be granted only for the two reasons which Christ and Paul in the Gospel declare to be sufficient, of which the second is "malicious desertion, running away, and abandonment, whereof St. Paul speaketh, 1 Corinthians 7." Still another ordinance, that of Lower Saxony of 1585, says that "whatever other grounds besides these two (adultery and desertion) are alleged by certain emperors, as Theodosius, Valentinian, Leo, Justinian, cannot be sufficient for divorce." Some few, it is true, of the earlier Church regulations limit divorce to cases of adultery, but a few others extend its operation beyond the two grounds already mentioned.

The Prussian consistorial ordinance of 1584 permits it in cases of plotting to take the life of a consort. A Zurich ordinance of 1525 goes further still, so much so as to desert the principles of Scripture entirely. Not only does it allow divorce in cases of adultery, desertion, and attempt on life, but considers these as examples, and leaves it to the judge to decide what other grounds he will add to them, among which it mentions as possible cases not only cruelty, but insanity and eruptive disease, as leprosy. For the most part only adultery and desertion were, through the 17th and into the 18th century; held to be valid grounds for divorce. But in more recent times the civil law of some German states goes far beyond these limits. We confine ourselves to the Prussian code, where plotting against the life of a consort, grave transgressions against third persons, cruelty, refusal of connubial duties, insanity, impotence, or other incurable bodily disease commencing after marriage, incompatibility of temper and permanent variance, mutual consent without discord when the marriage is childless, are allowed to put an end to the marriage tie. The laws in Baden, and for non-Romanists in Austria, come near to these. It is impossible not to see in such legislation a disregard of the religious character of marriage, a tendency to look at it on the outside and as a civil contract, to consider it as a means to gain certain earthly ends. It has forgotten the religious side of life, and thus falls under the influence of Roman law, and looks at purely secular results.

An important chapter in the modern history of divorce would treat of French legislation on that subject. A law passed September 20, 1792, at the  opening of the National Convention, overthrew the ancient law which followed the Roman Catholic doctrine of marriage, and opened the way for divorce on three grounds. These are, 1, mutual consent; 2, incompatibility of temper on complaint of either consort; 3, certain determinate causes or motives derived from the condition or conduct of either of the married parties, viz. derangement of reason, condemnation to an infamous crime, crimes, cruelties, or grave injuries committed by either party against the other, notorious licentiousness of morals, desertion for at least two years, absence for at least five without sending news, and emigration from France in certain cases, which was naturally a temporary provision. Separation of body, or a mensa et thoro, was thereafter to be abolished. The divorced parties could marry one another de novo, and could marry other persons after certain short intervals. To a good degree, these enactments follow the Roman law, but one peculiarity of this statute was that the family relatives were to act in the first instance as a kind of court of conciliation, when the parties, or one of them, desired divorce without allegation of crime. Divorces were now exceedingly frequent in France, but became much more easy after the acts of 1793 and 1794, permitting a man to marry at once, and a woman ten months after divorce was granted; and, what was far worse, making separation in fact of a married pair for six months cause for pronouncing them divorced without delay, if one of them demanded it. These laws belong to the worst times of the Revolution, and were suspended in August, 1795. The original law of 1792 gave place in 1803 to the new divorce law of the Code Civil, or Code Napoleon, which continued in force until the restoration of the Bourbons. The divorce law of the Code, although, in the main, agreeing with the law of 1792 on the causes of divorce, does away with its family council, restores for the sake of Catholics the separation a mensa et thor — which, however, may afterward be converted into a full divorce on the demand of the innocent married partner — provides for the punishment of the unfaithful wife, and in its minute, tedious processes in the preparatory steps, seems intended to make the obtaining of divorces by mutual consent, and on the ground of incompatibility of temper, very difficult, as well as to leave room for change of mind. Moreover, the limits within which divorce by mutual consent are confined is an observable step in the right direction. The courts, and several distinguished lawyers who were consulted on the articles of the Code, were against granting divorce for incompatibility of temper, i.e., on the ground of mutual consent in any cases, but they could not carry their point. After the restoration of the Bourbons, this title of the  Code was abrogated, and France returned to the old system, to which it has adhered, if we are not mistaken, until the present time.

In England, until after the Reformation, divorce on sentence of nullity, and divorce a mensa et thoro on the ground of adultery, were within the cognizance of the ecclesiastical court, and no divorce a vinculo was known to the law. Henry VIII was separated from Catharine by the ecclesiastical court on the plea that a marriage with a brother's wife was void ab initio, and therefore no marriage; Anna Boleyn and Catharine Howard were convicted of adultery, and executed on attainder of treason; and Anne of Cleves was only nominally married. There was a project under Edward VI to allow the innocent party, after sentence of divorce, to marry again, but it was never sanctioned. Still, since many, especially among the more puritanical clergy and laity, held such marriage to be lawful, it was more or less practiced. Men divorced on sentence of a court from adulterous wives sometimes married again (although the marriage was null and void), because there was no civil law to forbid it. In the first year of James I a statute made remarriage in the lifetime of a former husband or wife a felony, yet with the provision that the act should not extend to persons divorced or to be divorced by sentence of an ecclesiastical court. The matter was still at loose ends, but several canons were passed in the same year with the intention of putting a stop to the practice, by one of which it was ordained that a sentence of divorce should not be pronounced until the parties should have given sufficient security to the court that they would not, each during the other's life, contract matrimony with any other person. This canon was violated in a most scandalous way in 1605, soon after its enactment, when lady Rich, after being divorced from her husband on the ground of her adultery, was, married to her paramour, baron Mountjoy, afterwards duke of Devonshire, by his chaplain, Laud, who afterwards professed to repent of it. From the time of James, and, indeed, since the Reformation, only a special act of Parliament could authorize divorce a vinculo until the passage of a new general act in 1857.

By this act a new court is established, having exclusive jurisdiction in cases of marriage, with the power of issuing sentences of separation — equivalent to divorce a mensa et thoro — which may be obtained either by the husband or the wife on the ground of adultery, or cruelty or desertion without cause for two years and upwards; and with the power of dissolving marriage in cases of adultery. But the two parties are not exactly on a level with respect to their crime. On the wife's part, simple adultery can have this effect, or the  husband's "incestuous adultery, bigamy with adultery, rape, sodomy, or bestiality, or adultery coupled with such cruelty as, without adultery, would have entitled her to a divorce a mensa et thoro, or adultery coupled with desertion for two years and upwards." In the case of separation, the court can restore the parties, on their consent and petition, to the exercise of conjugal rights. In the case of dissolution, after final decision on appeal to the House of Lords, if such appeal should be made, the parties are allowed to marry again, both the innocent and the guilty party, the latter, so far as appears, to the partner in crime — a provision, in our judgment, much to be condemned. Nor is there any civil penalty for adultery. The innocent husband may, as before this act, get damages from the offenders, but the former action for criminal conversation is to cease. We forbear to go further into the act, only adding that collusion, condonation of adultery, adultery, cruelty, or desertion, on the part of the petitioning party, and unreasonable delay in presenting the petition for dissolution of marriage, free the-court from the obligation to pronounce a decree of dissolution.

In the United States, the divorce laws, in different states, run along from the strictness of English law almost to the looseness of that of Rome and revolutionary France. The tendency is towards increased looseness, as is shown by the revised laws of the older states, and the laws of some of the new states. Of looser legislation, Connecticut and Indiana furnish examples. We confine ourselves to the legislation of the former state. The colonial laws allowed the court to grant divorce for adultery, fraudulent contract, willful desertion for three years, or seven years providential absence without being heard of after due inquiry made and certified, and in all these cases the aggrieved party might marry again. This legislation remained almost unchanged for nearly two hundred years, yet not without strong remonstrances on the part of some of the clergy, who complained more especially of the loose administration of the law by the courts. In 1843 two new causes of divorce were added to the old, namely, "habitual intemperance" and "intolerable cruelty;" and five or six years afterwards the legislation on this subject reached its climax by the further addition to the causes of divorce of "imprisonment for life," "infamous crime," and any such "misconduct as permanently destroys the happiness of the petitioner, and defeats the purposes of the marriage relation." Now first a vague subjective indeterminate cause was added to the determinate causes of former legislation, and the looseness in hearing and determining cases of divorce is so great that the worst legislation of the French Revolution  could not be much more opposed to the true interests of society.

The law knows no separation a mensa et thoro, allows immediate remarriage, does not forbid an adulterer or adulteress to be united after divorce to a partner in guilt, nor divorced persons to be remarried to one another. Divorces have, as might be expected, greatly increased with the new legislation, especially since the omnibus clause. as it is called, was annexed to the law. In one year, according to a recent report, they bore to marriages the ratio of one to eleven. Now, as nearly one seventh of the population are Roman Catholics, who rarely apply for divorces, and as in a certain grade of society, embracing perhaps half the people, divorces are almost unknown, it may, we think, be safely said that one quarter or one fifth of the marriages of each year, in the lower stratum of Protestant society, if we may so call it, are dissolved by act of the courts. Without question, the family life and morals of a community once most religious, and even now retaining much of steady habit, must be gradually undermined and poisoned by such a social evil (see H. Loomis, “Divorce Legislation in Connecticut," New Englander, July, 1866).

Our limits preclude us from adding more than a word or two in regard to the right legislation on this subject, and the duty of the Church when cases of divorce come before those to whom its discipline is intrusted.

1. A Christian legislator will strive to realize in law what he conceives to be the true conception of marriage, and the law of Christ in the Gospel. Only on this subject does Christ legislate; here he sets aside the law of Moses, and this he does in regard to an institution of life concerning which the law must speak. If the Christian legislator does not carry out Christ's principles in regard to divorce, it will be not because they are moral rather than jural, but because "the hardness of men's hearts" prevents the introduction of a perfect rule. He will consent with a good conscience to a less perfect law, for the law of divorce permits, and does not require, so that it need bring no Christian man into disobedience to the Gospel.

2. Among the outlines of good legislation in regard to divorce, we suggest the following: the recognition of the two kinds of divorce, mere separation and that a vinculo, with the reservation of the latter for graver crimes of one party against the other; punishment of the offending party by imprisonment, or deprivation of alimony, or both; prohibition of speedy marriage when it is allowed, of all marriage between one of the parties and a partner in guilt, of all remarriage after full divorce on the ground of  adultery; a careful, deliberate process, perhaps before a special court, leaving room for reconciliation, preventing collusion as far as possible, and making it no slight matter to dissolve the relation.

3. When the state law is not accordant with the law of Christ as commonly received in the churches, what is their duty? One thing is clear, that a clergyman ought not to be compelled to unite in marriage to a new wife or husband a person whom he considers to be unlawfully divorced. The English law expressly relieves the ministers of the Established Church from this necessity; the Prussian, if we are not misinformed, is harsh and intolerant in this respect; the French law requires a civil marriage, and leaves it to the consciences of parties and of clergymen to go through with the religious ceremonies or not, as they see fit. On the other hand, no clergyman can with a good conscience join in marriage those whom Christ's law, according to his interpretation of it, keeps apart, as, for instance, a woman, separated from her husband for incompatibility of temper, and another man. They are not those whom God has joined together, and the woman man has unlawfully parted from her husband, so that she commits adultery in her new marriage. Again, there are questions of discipline growing out of divorces, as when a member of the Church contracts a marriage not forbidden by state law, but forbidden by Christ. Here the rule is tolerably clear. Christ's law must be maintained, whatever the state requires or allows, and maintained in this case by discipline. Only thus can the Church be a witness on the side of Christian morality. Only thus can it guard the sanctities of family life. There is no more reason for omitting discipline for unlawful divorce permitted by the state than for drunkenness, if no state law exists against this sin. But there are cases of another sort which present serious difficulty, as when a person, having violated Christ's rule of divorce in contracting marriage, becomes a sincere Christian years afterwards, and desires to unite with the Church. Shall such a person be required to separate from his or her consort before being received into communion? The act would not have been committed with the present disposition, and state law tempted to its performance. We think that in such a case as this, at least in extreme cases of this kind, the communion may be opened to a penitent without conditions.

## Divorce, Jewish[[@Headword:Divorce, Jewish]]

             (כְּריתוּת, kerithuth', a cutting apart, Jer 3:8; ἀποστάσιον, desertion or separation; both usually rendered "divorcement;" the verb is גָּרִשׁ, garash', to expel, Lev 21:14; Lev 22:13; Num 30:9; ἀπολύω, to dissolve or dismiss, Mat 5:32), or repudiation (comp. repudium, Sueton. Calig. 36) of a wife or betrothed woman (see the tract Kiddushin, in the Mishna, 3:17; and the Gemara Hieros. Hebrews and Lat. in Ugolino, 30). There is great probability that divorces were used among the Hebrews before the law, since Christ says that Moses permitted them by reason only of the hardness of their hearts; that is to say, because they were accustomed to this abuse, and to prevent greater evils. Abraham dismissed Hagar, on account of her insolence, at the request of Sarah. We find no instance of a divorce in the books of the Old Testament written since Moses, though it is certain that the Hebrews separated from their wives on trifling occasions. Samson's father-in-law understood that, by his absence from her, his daughter was divorced, since he gave her to another (Jdg 15:2). The Levite's wife, who was dishonored at Gibeah, had forsaken her husband, and would not have returned had he not gone in pursuit of her (Jdg 19:2-3). Solomon speaks of a libertine woman who had quitted her husband, the director of her youth, and had forgotten the covenant of her God (Pro 2:16-17). The prophet Malachi (Mal 2:15) commends Abraham for not divorcing Sarah, though barren; and inveighs against the Jews, who had abandoned "the wives of their youth." Micah also (Mic 2:9) reproaches them with having "cast out their wives from their pleasant houses, and taken away the glory of God from their children forever." As the Hebrews paid a stipulated price for the privilege of marrying (in the shape of dower presents), they seemed to consider it the natural consequence of making a payment of that kind that they should be at liberty to exercise a very arbitrary power over their wives, and to renounce or divorce them whenever they chose. This state of things was not equitable as regarded the women, and was very often injurious to both parties. Finding himself unable, however, to overrule  feelings and practices of very ancient standing, Moses, in his declaration of the law, merely annexed to the original institution of marriage a very serious admonition to this effect: that it would be less criminal for a man to desert his father and mother than, without adequate cause, to desert his wife (Gen 2:24). He also laid a restriction upon the power of the husband so far as this, that he would not permit him to repudiate his wife without giving her a bill of divorce, in which were set forth the date, place, and cause of her repudiation, and a permission was given by it to marry whom she pleased. He further enacted that the husband might receive the repudiated wife back in case she had not in the mean while been married to another person; but if she had been thus married, she could never afterwards become the wife of her first husband — a law which the faith due to the second husband clearly required (Deu 24:1-4; Jer 3:1; Mat 1:19; Mat 19:8). Ezra and Nehemiah obliged a great number of the Jews to dismiss the foreign women, whom they had married contrary to the law (Neh 10:11; Neh 12:19). As Christ has limited the permission of divorce to the single case of adultery, he denied the equity of the Mosaic statute; and in justification of Moses maintained that he permitted divorces for causes below adultery only for prudential reasons for the time being. Nor was this limitation by Christ unnecessary, for at that time it was common for the Jews to dissolve the union upon very slight and trivial pretences (Mat 5:3-17; Mat 5:32; Mat 19:1-9; Mar 10:2-12; Luk 16:18). As wives were considered the property of their husbands, they did not possess by the Mosaic statutes a reciprocal right, and were not at liberty to dissolve the matrimonial alliance by giving a bill of divorce to that effect. Josephus was of opinion (Ant. 15:11) that the law did not permit women to divorce themselves from their husbands He believes Salome, sister of Herod the Great, to he the first who put away her husband; though Herodias afterwards dismissed her, (Ant. 18:7). as did also the three sisters of the younger Agrippa, and others theirs. The following are largely Rabbinical regulations. SEE ADULTERY.

The Mosaic law regulating this subject is found in Deu 24:1-4, and the cases in which the right of a husband to divorce his wife was lost are stated Deu 22:19; Deu 22:29. The ground of divorce was what the text calls דָּבָר עֶרְוִת(lit. nudity of a word or thing, i.e., anything filthy, some shameful act or circumstance, as in Deu 23:14), "some uncleanness" (Deu 24:1), on the meaning of which the Jewish doctors of the period of the N.T. widely differed, the school of Shammal seeming to  limit it to a moral delinquency in the woman, while that of Hillel extended it to trifling causes ( "for every cause," Mat 19:3; as among the Druses, Burckhardt, Trav. 1:329), e.g. if the wife burnt the food she was cooking for her husband or merely over-salted it (Mishna, Gittin, 9:16). Rabbi Akibah allows divorce if the husband merely saw a wife whose appearance pleased him better (see Otho, Lex. Rabb. page 502 sq.). The Pharisees wished, perhaps, to embroil our Savior with these rival schools by their question (ver. 3); by his answer to which as well as by his previous maxim (ver. 31), he declares that, but for their hardened state of heart, such questions would have no place. Yet, from the distinction made, "But I say unto you" (ver. 31, 32), it seems to follow that he regarded all the lesser causes than "I fornication" as standing on too weak ground, and declined the question as to the interpretation of the words of Moses (see Tholuck, Sermon on the Mount, page 220 sq.). We may conjecture that the Mosaic statute had reference to doubts of his bride's virginity, or of his wife a modesty and fidelity, on the part of the husband, although he might not be able to bring a definite charge of unchastity. It would be unreasonable to suppose that by עֶרְוִת דָּבָרto which he limited the remedy of divorce, Moses meant "fornication," i.e., adultery, for that would have been to stultify the law "that such should be stoned" (Joh 8:5; Lev 20:10). The practical difficulty, however, which attends on the doubt which is now found in interpreting Moses's words will be lessened if we consider that the mere giving "a bill" (or, rather, "book," סֵפֶר, βιβλίον, Talm. גֵּט or גַּיטָה) "of divorcement" (comp. Isa 1:1; Jer 3:8), would in ancient times require the intervention of a Levite, not only to secure the formal correctness of the instrument, but because the art of writing was then generally unknown.

This would bring the matter under the cognizance of legal authority, and tend to check the rash exercise of the right by the husband. Traditional opinion and prescriptive practice would probably fix the standard of the עֶרְוָה, and doubtless, with the lax general morality which marks the decline of the Jewish polity, that standard would be lowered (Mal 2:14-16). Thus the Gemar. Babyl. Gittin, 9 (ap. Selden, De ux. Heb 3:17) allows divorce for a wife's spinning in public, or going out with head uncovered, or clothes so torn as not properly to conceal her person from sight. But the absence of any case in point in the period which lay nearest to the lawgiver himself, or in any, savae a much more recent one, makes the whole question one of great uncertainty. The case of Phalti and Michal is not in  point, being merely an example of one arbitrary act redressed by another (1Sa 25:44; comp. 2Sa 3:14-16). Selden, quoting (De ux. Flab. 3:19) Zohar, Praef. page 8, b, etc. speaks of an alleged custom of the husband, when going to war, giving the wife the libellus divortii; but the authority is of slight value, and the fact improbable. It is contrary to all known Oriental usage to suppose that the right of quitting their husband and/choosing another was allowed to women (Josephus, Ant. 15:7, 10). Salome is noted (ibid.) as the first example of it — one, no doubt, derived from the growing prevalence of heathen laxity (see Wachsmuth, Hellek. Alterthum. iii, 208). Hence also, prob. ably, the caution given 1Co 7:10. Those are surely mistaken who suppose that a man might take back a remarried wife whom he had divoiced, except in the cases when her second husband had died, or had divorced her. Such resumption is contemplated by the lawgiver as only possible in those two cases, and therefore is in them only expressly forbidden (Jer 3:1). The divorces of Gentile wives ordered by Nehemiah (Neh 10:11; Neh 12:19) rested on entirely different grounds. For the view taken among later Jews on this subject, see Joseph. Ant. 4:8, 23; 16:7, 3; Life, 76, a writer whose practice seems to have been in accordance with the views of Hillel. On the general subject, Buxtorf, de Spionsal. et Dicort. p. 82-85; Selden, Uxor. Heb 3:17 sq.; Michaelis, Laws of Moses, 2:336; and Danz, in Menschen's N.T. Talm. Page 677 sq., may be consulted. For the Greek and Roman usages on the subject, see Smith's Dictitonary of Class. Antiq. s.v. Divortium, Apodeipseos Dike. Monographs have been written on the passage in Deuteronomy by Winkler (Unters. schwerer Schriftstellen, 2:26 sq.); also on the passage in Matthew by Venema (in his Dissertt. sacr. ed. 2, append.); Wolff, De divortio Judeorum (Lips. 1739); Schindler, Quaedam de matrimonio (Liegn. 1795); Hommelhosius, Utrum divortium jure (Jen. n.d.). SEE MARRIAGE.

## Dixon, James, D.D[[@Headword:Dixon, James, D.D]]

             an eminent minister of the British Wesleyan Connection, was born at Donington Castle, Leicestershire, October 28, 1788. He became an earnest Methodist at the age of twenty; studied theology four years; was received into the ministry in 1812; served as a missionary at Gibraltar, in 1829; and discharged with unvarying vigor a ministry of over half a century in England. He was elected president of the Conference in 1841, and  representative to the General Conference of the Methodist Episcopal Church at Pittsburgh, Pennsylvania, in 1848. Being smitten with incurable blindness in 1856, he became a supernumerary in 1863, and died at Bradford, Yorkshire, England (where he took up his residence), December 28, 1871. Dr. Dixon had one of the most powerful and accomplished minds that ever graced the British Conference. In the meridian of his life his preaching was a fine example of the philosophical style; his sermons elaborated with care, dealing with great principles and logical sequences, expatiating upon the harmonies of the Gospel economy, and invested with an air of grandeur and an imposing mental attitude, and full of thought. Later in life there was a rich and sweet simplicity in his ministrations. With Watson and other lights of the Conference, he advocated the abolition of- slavery, in the West Indies, and some of his speeches on this subject were high examples of a burning logic and eloquence. He was a most bitter opponent of Romanism, and used the influence of his powerful voice and pen. in opposing its advances as well as the granting of constitutional privileges to its adherents. He took deep interest in public affairs, and had strong political views (he was a Tory). He was one of the defenders of Dr. Bunting during the "Warren" discussions. His powerful and sanctified mind, noble character, frank, genial, sincere, and serene piety, shining from out of the darkness of his deep affliction, made him to be venerated and loved throughout the whole Connection. Dr. Dixon published Methodism in its Origin, Economy, and Present Position (Lond. 1843; N.Y. 1853), besides a large number of sermons, lectures, and biographical sketches, for which see Osborn, Wesleyan Bibliography, s.v. His own life has been written by his son, Reverend R.W. Dixon (Lond. 1874).

## Dixon, Joseph, D.D[[@Headword:Dixon, Joseph, D.D]]

             Roman Catholic primate of Ireland, was for some years a professor in Maynooth College, and in 1852 was appointed to the see of Armagh, where he died, April 29, 1866. He was greatly beloved by his people, and highly respected by Protestants of all denominations. See Appleton's Annual Cyclop. 1866, page 592.

## Dizahab[[@Headword:Dizahab]]

             (Hebrews Di-Zahab', דְּי זָהָב[see below]), a place in the desert of Sinai, one of the boundary points of the "Arabah," or region where the Israelites  wandered (Deu 1:1). It is probably the same cape now called Dahab (Robinson, Res. 1:217; 2:600), on the western shore of the Elanitic Gulf (Schwarz, Palest. page 212), about opposite Sinai; it abounds in palms, and has traces of ruins (Burckhardt, Syria, page 523). Wilson, however, doubts the identification (Lands of Bible, 1:235 n.). SEE WILDERNESS. The name is indicative of the presence of gold there, as that is the meaning of the latter half of the word (so Sept. Καταχρύσεα, Vulg. ubi auri est plurimum); but the former part of the name is foreign, either with the Aramaean expletive = of (literally "that which is"), or from the Arabic = בִּעִל, "lord," i.e., possessor of (Gesenius, Thes. page 334). With this import also agrees the description of Eusebius and Jerome (Onomast. s.v. Κατὰ τὰ χρύσεα, Cata Ta Chrysea), that the mountains in that region (in Phaeno, according to the true reading; see Le Clere in Bonfrere's ed.) are full of gold veins; also the modern name, which is in full Minah el-Dahab, "the porch of gold" (Büsching, Erdbeschr. XI, 1:621).

## Dlugosz (Lat. Longinus), John[[@Headword:Dlugosz (Lat. Longinus), John]]

             the historian of Poland, was born at Brzesnica in 1415, studied at Nouy- Korczyn and the University of Cracow, and was designated for the archbishopric of Lemberg, but died May 29, 1840, before consecration to  the high office. He wrote, Historiae Poloniae Libri XIII ab Antiquissimis Temporibus Usque ad Annum 1480: — Episcopatus Smogorzoviensis et Pizzinensis, quae Runi Wratislaviensis, Ecclesiarum Historiae et Acto (ed. Lipf, Breslau, 1847): — Vita Episcoporium Posnaniensium (Brunsberg, 1604). A new edition of Dlugosz's works was published by Przezdziecki (Cracow, 1863). See Stemmer,in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Doak, Archibald Alexander, D.D[[@Headword:Doak, Archibald Alexander, D.D]]

             a Presbyterian minister, was born in Washington County, Tennessee, July 13, 1815. He graduated from Washington College, Tenn., in 1833, and from Princeton Theological Seminary in 1835; was ordained by the Holston Presbytery in 1839; in 1841 became professor in Washington College; and in 1856 professor of ancient languages in East Tennessee University. His health declined in 1861, and he retired to private life in Clarksville, where he died, May 26, 1866. See Wilson, Presb. Hist. Almanac, 1867, page 429.

## Doak, Samuel, D.D[[@Headword:Doak, Samuel, D.D]]

             a Presbyterian minister, was born in August 1749, of Irish extraction. He graduated from the College of New Jersey in 1775; was licensed to preach by the Hanover Presbytery, October 31, 1777; in 1785 established Martin Academy (which in 1795 became Washington College), and continued to act as its president until 1818. He died December 12, 1830. See Sprague, Annals of the Amer. Pulpit, 3:394.

## Doane, George Washington, D.D., Ll.D.[[@Headword:Doane, George Washington, D.D., Ll.D.]]

             Protestant Episcopal bishop of the diocese of New Jersey, was born in Trenton, N.J., in 1799. He graduated at Union College, Schenectady, at nineteen years old, and then commenced the study of theology. He was ordained deacon by bishop Hobart in 1821, and priest in 1823. He served in Trinity church, New York, three years, and in 1824 was appointed professor of belles-lettres and oratory in Washington College, Connecticut. He resigned that office in 1828, and soon after was elected rector of Trinity church, in Boston. He was consecrated bishop of the diocese of New Jersey on October 31, 1832. He founded St. Mary's Hall in 1827, and Burlington College in 1846, both of which institutions remain flourishing. His career as a bishop was one of indefatigable industry and devotion. "I look back," says the bishop of Missouri, "upon the work he accomplished during his episcopate with amazement. The work of three lives was crowded into a bishopric of twenty years." The clergy of his diocese increased in that time from 18 to 99; its parishes from 30 to 84; 58 churches were consecrated, and the number of communicants increased from 657 to 5000. His energy, however, was greater than his judgment, and his career was not without acts of imprudence, which caused him great trouble. His literary industry was very great, and he had a genuine vein of poetry. His writings, in prose and verse, are gathered in The Life and Writings of G.W. Doane, D.D., edited by his son (New York, 1860, 4  volumes, 8vo), of which volume 1 contains a memoir and his poetical writings; volumes 2 and 3 consist of sermons and episcopal charges; volume 4 of educational writings and orations. Bishop Doane died at Riverside, N.J., April 27, 1859. — American Quart. Church Review, October, 1859, and April, 1861.

## Dob[[@Headword:Dob]]

             SEE BEAR.

Dober,

## Doban[[@Headword:Doban]]

             a Scottish saint, commemorated April 12, seems to have been one of St. Boniface's companions in Germany, and eventually bishop of Treves, cir. A.D. 751.

## Dobbins, Robert[[@Headword:Dobbins, Robert]]

             a Methodist Protestant minister, was born in Pennsylvania, April 20, 1768. He was converted in youth, and early began evangelistic labors among his neighbors, especially the poor. His early ministerial service was in the Methodist Episcopal Church. In 1829 he seceded and took an active part in the organization of the Methodist Protestant Church, and in 1830 entered its itinerancy. The circuits which he served were Port William, Highland,  Washington, Rehoboth (now Lynchburg), Xenia, and Springfield, all in Ohio. He died January 13, 1860. Mr. Dobbins was endued with a vigorous mind and constitution. His meek, earnest spirit commanded great respect. He once represented his county (Greene) for two years in the Ohio Legislature. See Bassett, Hist. of the M.E. Church, page 338; Caddy, Life and Times of Robert Dobbins (Cincinnati, 1868).

## Dobbs, C.E.W., D.D[[@Headword:Dobbs, C.E.W., D.D]]

             a Baptist minister, was born at Portsmouth, Virginia, August 12, 1840. He learned the printer's trade, and became editorially connected with the press of Norfolk and Portsmouth. In 1859 he united with the church at Greensborough, N.C., and the year following entered the theological seminary at Greenville, S.C. (since removed to Louisville, Kentucky.). Having completed his studies, he preached for a few years in the Court Street and Fourth Street churches in Portsmouth. In 1866 he removed to Kentucky, and for several years preached for churches in Madison County; became pastor of the church in Bowling Green, remaining there six years, and then went to Dayton. His last settlement was in Madison, Ind. For a considerable time he was secretary of the Southern Baptist Convention, and of the General Association of Kentucky. He died July 1884. Dr. Dobbs wrote much for the periodical press, and published one or two small books. See Cathcart, Bapt. Encyclop. page 338. (J.C.S.)

## Dobda[[@Headword:Dobda]]

             (or Dubhda), an Irish saint, commemorated April 15, seems to have been bishop of Chiem-see; in Upper Bavaria, cir. A.D. 748, and assistant of St. Virgilius as bishop of Salzburg, cir. A.D. 756.

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

             an English hymnist, born in 1757, was a pious layman of moderate education, who died at Poole, Dorsetshire, in May, 1840, leaving, besides two volumes on Baptism (1807) and Humanity (1812), a New Selection of Hymns (Lond. 1812, 8vo, and later), containing several of his own.

## Dobie, James, D.D[[@Headword:Dobie, James, D.D]]

             a Scotch clergyman, was licensed in Northumberland.; received by the Presbytery of Kelso; presented to the living at Mid-Calder in January, and ordained July 27, 1773; transferred to Linlithgow, May 31, 1792; and died November 10, 1826, aged eighty years. He published a Sermon Preached after the Death of Lord President Blair and Viscount Melville (Edinburgh, 1811): — An Account of the Parish. See Fasti Eccles. Scoticanae, 1:162, 176.

## Dobmayer, Marian[[@Headword:Dobmayer, Marian]]

             a German Jesuit and theologian, was born at Schwandorf, Oberpfalz, October 24, 1753, entered the Jesuit order, and on its suppression in 1773 became a Benedictine. In 1778 he was ordained priest, and in 1781 he became professor at the Lyceum of Neuberg; in 1794 professor of theology at Ingolstadt. In 1799 he returned to the Benedictine monastery at Weissenohe, and thence went to Amberg as professor of theology, in which office he died, December 21, 1803. His chief works are his Conspectus Theologice Dogmatica (Amberg, 1789): — Systema Theologice Catholicce (posthumous; 1807-1819, 8 volumes, 8vo), of which an abridgment was published in 1823, edited by Professor Salomon of Regensburg. — Wetzer u. Welte, Kirchen-Lexikon, 3:186.

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

             a Greek prelate, was born April 16, 1812, at Antignano, in Istria. In 1837 he received holy orders; in 1842 was made doctor of theology at Vienna; shortly afterwards was called as chaplain and catechist to Trieste, where in 1849 he was appointed rector and professor at the Episcopal seminary. In 1854 he was made dean, in 1857 raised to the bishopric of Trieste and Capo d'Istria, and died January 13, 1882. (B.P.)

## Dobritzhoffer, Martin[[@Headword:Dobritzhoffer, Martin]]

             a Jesuit missionary, was born at Gratz, in Styria, in 1717. He was admitted to the Society of Jesus in 1736, and was sent in 1749 as missionary to Paraguay, where he spent eighteen years among the Abipones and Guaranas, when, on the expulsion of the Jesuit missionaries from Spanish South America in 1767, he was compelled to return to Europe. In 1784 he  published Historia de Abiponibus, equestri bellicosaque Paraguariae Natione (Vienna, 3 volumes, 8vo, 1783-84). It is very ample and minute, but, though it contains many curious and interesting facts, abounds in extravagant statements. Dobritzhoffer's book was a favorite with Southey, and at his suggestion Sara Coleridge translated it into English — An Account of the Abipones, an equestrian People of Paraguay (1822, 3 volumes, 8vo). It has also been translated into German. Dobritzhoffer died at Vienna in 1791. — English Cyclopaedia; Hoefer, Nouv. Biog. Generale, 14:403.

## Doc (Lat. Docceus), Jean[[@Headword:Doc (Lat. Docceus), Jean]]

             a French prelate, was a Benedictine monk of the abbey of Saint-Denis, near Paris, also doctor of theology and canonical law, as well as an excellent preacher. He was elevated to the dignity of a grand-prior of Saint-Denis, and in 1557 was placed in the episcopal see of Laon. He died in 1560, leaving De AEterna Filii Dei Generatione (Paris, 1554): — Homiliae per Annum (Antwerp, 1640). See Hoefer, Nouv. Biog. Generale, s.v.

## Docampo, Gonsalvo[[@Headword:Docampo, Gonsalvo]]

             a Spanish prelate and native of Madrid, lived for a long time in Italy and was the favorite of Clement VIII; became canon of Seville, archdeacon of Niebla, bishop of Cadiz, and finally archbishop of Lima, Peru, in 1623. He died in 1626, leaving Del Govierno del Peru: — Una Carto Pastoral a Todas los Curas de Almas de su Arzobispado. See Hoefer, Nouv. Biog. Generale, s.v.

## Docetae[[@Headword:Docetae]]

             Docetism, which in the latter half of the second century took form in the sect of the Valentinians — so named after Valentinus — is, in fact, only a form of Gnosticism — a form, moreover, which played a most important part in the general movement of Gnosticism. Its prominent teachers, as Valentinus — a man of great depth, ingenuity, and power of imagination Cassianus, and Bardesanes, are reckoned among the Gnostics. How Docetism is to be distinguished from general Gnosticism is not easy to be stated in a brief article; the Church histories must be consulted on this point. The dualism of the Oriental philosophy, the elements of which were extensively embraced in all forms of Gnosticism, especially the view which held to the inherent evil of matter, rendered it impossible for the Gnostics to come to any right view of the union of the divine and human in Christ's person. In order to remove the author of all good from all contact with matter, which they conceived to be the same as evil, they called in the aid of Oriental philosophy in order to people the space between God and matter with a vast succession of superhuman beings as mediators between God and the world. These, emanating from the Deity, were called aeons; among these the highest rank was assigned to Christ. Here, however, they seem to have split. "Many imagined that Jesus was a mere man, and maintained that the aeon Christ descended upon the man Jesus at his baptism, and left him immediately before his crucifixion, so that Christ was not, in fact, subjected to pain and death; while others held that the body, with which Christ appeared to be invested, was not really human and passable, but unsubstantial or etherial, or, at least, immaterial: these last were called Docetae" (Waddington's Hist. of the Church, pages 74, 75).

They denied the whole humanity of Christ, regarding it only as a deceptive show, a mere vision. This the sense of the Church could not bear. "They  who would make nothing but a spectre are themselves spectres — spectral men," is an expression ascribed to Ignatius. Tertullian says to the Docetae, "How is it that you make the half of Christ a lie? He was all truth." And again, "You are offended when the child is nourished and fondled in its swaddling-clothes. This reverence shown to nature you despise; and how were you born yourself? Christ, at least, loved man in this condition. For his sake he came down from above; for his sake he submitted to every sort of degradation-to death itself. In loving man he loved even his birth, even his flesh" (Neander, Church Hist. 2:369). Neander says: "One consequence of the disruption of the divine and the human by Gnosticism was Docetism, which altogether denied the real, humanly-sensuous side of Christ's life, and only acknowledged as real the revelation of the divine Being. Preparation for this view had been made among the Jewish theologians by the representation that it was one of the privileges of a superior spirit to appear in a variety of forms. Philo's explanation of the Angelophanies, and the Christology of the Clementine homilies, furnish evidence of this. According to that Docetic conception, the heavenly Being, whose nature is pure light, suddenly came forth as a sensuous apparition. All sensuousness is only an illusion practiced by the divine Genius. Hence the latter by no means attached himself to the Demiurgos; only an appearance of him descended into this world" (Neander, Hist. of Dogmas, 1:194).

Docetism was a most subtle element, which wrought variously before it had any discernible concentration in any leading men or sects, and it infused its unreal and fantastic leaven into various Gnostic sects, and other later ones which grew out of Gnosticism. It was a deep, natural, rationalistic, pseudo-spiritualistic, anti-incarnation element. It was firmly set against the real union of the divine and human in Christ, and against all dogmas which depend upon the reality of the incarnation. Hagenbach says: "The Docete, whom Ignatius (ad Eph. 7, 8, ad Smyrn., c. 1-8) already opposed, and probably even the apostle John (1Jn 1:1-3; 1Jn 4:2 sq.; 2Jn 1:7) (on the question whether he alludes to them in his prologue to his gospel, see Licke, in loc.) may be considered as the forerunners of the Gnostics (Burton, Bampton Lect. page 158 sq.). They form the most decided contrast with the Ebionites, inasmuch as they not only maintain (in opposition to them) the divinity of Christ, but also merge his human nature, to which the Ebionites exclusively confined themselves, in a mere phantom (by denying that he possessed a real body). Ebionitism (Nazaritism) and Docetism form, according to Schleiermacher (Glaubenslehre, 1:124),  natural heresies, and complete each other, as far as this can be the case with one-sided opinions; but they quite as easily pass over from the one to the other (comp. Dorner, Geschichte der Christologie, page 349 sq.)" (Hagenbach, Hist. of Doctrines, 1:48). The fathers were compelled to war with this subtle Docetism constantly, as it ever broke out in new places, and attacked the true Christian faith at most unexpected points. Even some of them, as Clement and Hilary, were temporarily ensnared by some of its subtleties. Docetism (the speculative view of Christ's person) reappears in modern times in the mythical and spiritualistic theories which "attempt to reduce Christianity to an aesthetic religion, in which no realities are necessary but such as the human mind can supply as ideas" (Martensen, Dognmatics, § 128). See Schaff, Hist. of the Christian Church, 1, § 71; Neander, Church History (Torrey's edit.), 1:386; 2:717; Hase, Church History, § 37; Hagenbach, History of Doctrines; Dorner, Doctrine of the Person of Christ (Edinb. transl.), div. 1, volume 1.

## Doch[[@Headword:Doch]]

             SEE DOCUS.

## Dochan[[@Headword:Dochan]]

             SEE MILLET.

## Doctor[[@Headword:Doctor]]

             (διδάσκαλος), a teacher, as the terms both signify (Luk 2:46; Luk 5:17; Act 5:34). Anciently learned men among the Jews were denominated

חָכָם, chakam', sage, as among the Greeks they were called σόφος, wise. In the time of our Savior the common appellative for men of that description was νομοδιδάσκαλος, "teacher of the law," or νομικός, "lawyer," less exactly γραμματεύς; in the Hebrew סוֹפֵר, sopher', meaning "scribe." They were addressed by the honorary title of רָב, Rab, רִבַּי, Rabbi, great, or master. The Jews, in imitation of the Greeks, had their seven wise men, who were called Rabboni (q.v.), of which number Gamaliel was one. They called themselves the children of wisdom, an expression which corresponds very nearly to the Greek φιλόσοφος, "philosopher" (Mat 11:19; Luk 7:35). The heads of sects were called fathers (Mat 12:27; Mat 23:1-9), and the disciples, תִּלְמַידַים, talmidim', were denominated sons or children. The Jewish teachers, at least  some of them, had private lecture-rooms, but they also taught and disputed in synagogues, in temples, and, in fact, wherever they could find an audience. The method of these teachers was the same with that which prevailed among the Greeks. Any disciple who chose might propose questions, upon which it was the duty of the teachers to remark and give their opinions (Luk 2:46). SEE DISCIPLE.

There is a difference of opinion as to what part of the Temple it was in which our Savior was found sitting with the doctors. There was no school in the Temple; but there was a synagogue, and several courts of council and judicature, including at this time the great Sanhedrim itself. It is very probable our Lord was offered a seat among them, from their being struck with admiration at the searching power of his questions, and the depth of knowledge which they displayed. But it is also possible that he might have sat on the floor with other young persons, while the doctors sat on raised benches, according to their custom. This was called sitting at their feet; and as the benches were often raised in a semicircle, those who sat or stood in the area might well be said to be "among" the doctors. SEE JESUS; SEE TEMPLE.

Teachers were not invested by any formal act of the Church or of the civil authority; they were self-constituted. They received no other salary than some voluntary present from the disciples, which was called τιμή, rendered "honor" (1Ti 5:17), and they acquired a subsistence chiefly by the exercise of some art or handicraft. SEE TEACHER. According to the Talmudists, they were bound to hold no conversation with women, and to refuse to sit at table with the lower class of people (Mat 9:11; Joh 4:27). The subjects on which they taught were numerous and of no great interest, of which there are abundant proofs in the Talmud. SEE SCHOOL.

Doctors of the law, frequently mentioned in the New Testament, were chiefly of the sect of the Pharisees; but they are sometimes distinguished from that sect (Luk 5:17). SEE LAWYER.

In the schools that were established after the destruction of Jerusalem at Babylon and Tiberias, a sort of academical degree was conferred, the circumstances attending the conferring of which are thus stated by Maimonides.

(1.) The candidate for the degree was examined both in reference to his moral character and his literary acquirements.

(2.) Having undergone this examination with approbation, the disciple then ascended an elevated seat (see Mat 23:2).

(3.) A writing tablet was presented to him, to signify that he should write down his acquisitions, since they might escape from hi memory, and, without being written down, be lost.

(4.) A key was presented to him, to signify that he might now open to others the treasures of knowledge (see Luk 11:52).

(5.) Hands were laid upon him; a custom derived from Num 27:18.

(6.) A certain power or authority was conferred upon him, probably to be exercised over his own disciples.

(7.) Finally, he was saluted in the school of Tiberias with the title of Rabbi, and in the school of Babylon with that of Master. SEE RABBI.

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

             primarily a teacher.

1. The title Doctor of Theology (Doctor Theologiae) is the highest academical degree in theology. In England and America it is generally given under the title Doctor of Divinity (Doctor Divinitatis, abridged D.D.), or Doctor of Sacred Theology (S.T.D.).

2. The word was used at an early period as a general expression for a teacher of Christian doctrine, and later it was applied (before it became a special academical title) to men eminent for their knowledge in theology, and for their skill in teaching it. Pre-eminently the title Doctors of the Church (doctores ecclesiae), was given to four of the Greek fathers, viz. Athanasius, Basil, Gregory Nazianzen, and Chrysostom; and to three of the Latin, viz. Jerome, Augustine, and Gregory the Great. To a few great men among the scholastics it was given with an additional epithet to designate some special intellectual quality in gift; thus, in the 12th and 13th centuries, the following doctors of the Church were thus honored: Thomas Aquinas, Angelicus; Johannes Bonaventura, Seraphicus; Johannes Duns Scotus, Subtilis; Raimundus Lullus, Illuminatus; Alanus de Insulis (de l'Isle), Universalis; Durandus de S. Pourgain, Resolutissimus; Gregorius de  Rimini, Authenticus; Johannes Taulerus, Illuminatus; Johannes Gersonus, Christianissimus; Alexander Hales, Irrefragabilis; Roger Bacon, Admirabilis; William Occam, Singularis.

3. The academical degree of doctor seems to have arisen in the 12th century, SEE DEGREE, when Irnerius of Bologna has the credit of originating the ceremonial of investiture for the doctorate of laws. The University of Paris almost immediately followed in the footsteps of Bologna, the first reception of doctors having taken place in the year 1145, in favor of Peter Lombard and Gilbert de la Porree, the greatest theologians of the day. Subsequently to this period the emperors were accustomed to confer upon the universities the right of appointing doctors of laws by their authority and in their name. The example of the emperors was speedily followed by the popes, who conferred corresponding rights with reference to the canon law. From the 11th to the 13th century there seems reason to believe that, both in Italy and France, the terms master and doctor were pretty nearly synonymous. According to Spelman, the degree of doctor was not given in England until the time of king John, A.D. 1207.

4. In modern times, the title Doctor of Theology is conferred by universities and colleges, and also by the Pope. In France it is bestowed, after suitable examination, on any ecclesiastic who has taken the degree of doctor in a faculty of theology and in some university. In the faculty of theology in Paris, the time of necessary studies is seven years: two of philosophy; after which they commonly receive the cap of master of arts; three of theology, which lead to the degree of bachelor in theology; and two of licentiate, during which the bachelors are continually exercised in theses and argumentations upon the sacred Scriptures, the scholastic theology, and ecclesiastical history. After further examinations, the doctorate in full is conferred. In Germany, Great Britain, and the United States, the degree is now generally conferred as an honorary one (honoris causa), without examination, upon men having distinguished themselves as teachers of Christianity by writing or speech. In the universities of Oxford and Cambridge (England) the academical degree of doctor is still, however, given upon examination (formal, if not real) to masters of arts of eleven years' standing; in Cambridge, to masters of twelve years' standing, or to bachelors in divinity of five.

## Doctor (3)[[@Headword:Doctor (3)]]

             We here give an alphabetical list of such additional epithets as were given to some doctors of the middle ages, although some of them were not public teachers: Doctor abstractionum, acutus et illuminatissirums, to Francis of Mayroni (Marojns), who died in 1323; acoutissimus, to Francis d'Albescola della Rovere (afterwards pope Sixtus IV), died in 1484; acutus, to Gabriel Vasquez, a Jesuit, died in 1604; admirabilis (mirabilis), to Roger Bacon, died in 1294; amoenus, to Robert of Cownton, died about 1340; angeliculs, communis, also cherubicus, to Thomas Aquinus, died in 1274; authenticus, to Gregorius de Rimini, died in 1358; authoratis, copiosus, fundatissimus et solidus, to Richard of Middleton, died about 1300; Doctor beatus et fundatissimus, to AEgidius de Colonna; died in 1316; bonus, to Walther Brinkeli, died about 1310; cherubicus, see  angelica; christianissimnus, to Johannes Gersonus, died in 1429; christianus, to Nicolaus of Cusa, died in 1464; clarus, to Louis de Montesinos, died in 1621; clarus et subtilis, to Dionysius the Younger, of the 14th century; collectivus, to Landulf Caracciole, died in 1351: columna, to William of Champeaux, died in 1121; communis, see angelicum; contradictionum, to John Wessel, died in 1489; conspicus et plansus, to Walther Burleigh, died after 1337; copiosus, see authorans; divinus, ecstaticus, to John of Ruysbroeck, died in 1381; doctorum, to Anseln of Laon, died in 1117; dulcifluus, to Anton Andraee, died about 1320; ecstaticus, to Dionysius de Leewis of Rickel, died in 1471; ecstaticus, see divinius; elegans et factundus, to Peter Anreoli, died in 1322; eminens, to St. John of Matha, died in 1213; evangelicus, to John Wycliffe, died in 1384: excellentissimus, to Anton Cnorsetti, died in 1503; eximinus, to John Tisserius, died about 1564; and Francis Suarez, died in 1617; facundus, see elegans; famosissimnus, to Peter Alberti, died about 1426; famosus, to Bertrand de la Tour, died in 1334; fundamentalis, subtilis et perspicacissimus, to John Faber of Bordeaux, died about 1350; fundatissimus, see authoratus and beatus; fandatus, to William Verus (de Waria), died about 1270; illibatus, to Alexander Alamannicus of the 15th century; illuminatissimus, see abstractionum; illuminatus, to Raymond Lullus, died in 1315; illuminatis et sublimis to John Tauler, died in 1361; illustratus, to Francis Picenus (de Marchia) of the 14th century; illustris, or illustratus, to Adam of Morisco, died about 1308; inclytus, to William Mackelfield, died about 1300; ingeniosissimus, to Andrew of Neufchateau, died about 1300; invincibilis, to Petrus Thomas of the 14th century; invincibiiis et singularis, to William Occam, died about 1347; irrefragabilis, fons vitae, monarcha theologorum, to Alexander Hales, died in 1243; magnus universalis, to Alanus of Ryssel, died in 1202; marianus, to Anselm of Canterbury, died in 1109; and John Duns Scotuns, died in 1308; mellifluus, to St. Bernard, died in 1153; mellifluus alter, to AElred, died in 1166; mirabilis, see admirabilis; mirabilis, to Anton Perez, the Jesuit, died in 1649; moralis, to Gerhard Endo (Odonis), died in 1349; notabilis, to Peter of Ryssel; ordinatitissimus, ornatissimus, to John de Barsolis, died about 1347; ornatissimus et sufficiens, to Peter de Aquila, died about 1344; pacificus et proficuus (profitabilis), to Nicholas Bonetus, died in 1360; perspicacissiminnus, see fundamentalis; perspicuus, see conspicutus; planuus, see conspicuus; planuus et utilis, to Nicliolals de Lyra, died in 1341; praeclarus, to Peter of Kaiserslautern, died about 1330; praestantissimus, to Thomas Netter of Walden, died in  1431; proficuus and profitabilis, see pacificus; profandas, to Thomas of Bradwardin, died in 1349; profundissimus, to Paul of Venice, died in 1428; Gabriel Biel, died in 1495; and John Alfons Curiel, died in 1609; refalgidus, to Peter Philargi (afterwards pope Alexander V), died in 1410; resolutissimus, to William Dulandus de S. Pourain, died in 1332; resolutus, princeps Averroistarum, to John Baco, died in 1346; scholasticus, to Peter Abelard, died in 1142; Gilbert de la Porle, died in 1154; Petrus Lombardus, died in 1164; Peter of Poictiers, died in 1205; and Hugo de Castro Novo, who died after 1322; seraphicus, to Bonaventura, died in 1274; sometimes, also, attributed to St. Francis of Assist, who died in 1226; singularis, see invincibilis; solemnis, to Henry (Goethals of Ghent, died in 1293; solidus, see authoratus; speculativus, to Jacobus of Viterbo, died in 1308; sublimis, see illuminatus; sublimis, to Francis de Bachone, died in 1372; and John of Courte-Cuisse, who died about 1425; subtilis, to John Duns Scotus, died in 1308; Doctor subtilis, see clarus and fundamentalis; subtilissimus, to Peter of Manutua of the 14th century; succinctus, to Francis of Arcoli, who died about 1340; sufficiens, see ornatissmus; summus doctorum, to Peter of Belle-Perche, who died in 1308; universalis, to Albertus Magnus, who died in 1280: universalis, see magnus; utilis, see planuus; venerandus, to Walfried de Fontibus, who died after 1240. See Streber, in Wetzer u. Welte's Kirchen- Lexikon, s.v. (B.P.)

## Doctor audientium[[@Headword:Doctor audientium]]

             (teacher of the hearers), the instructor of the audientes (q.v.), or lowest order of catechumens in the early Church. They were simply catechists.

## Doctors Commons[[@Headword:Doctors Commons]]

             formerly the college of the doctors of civil law in London, wherein the Court of Admiralty and the principal ecclesiastical courts were held. It was founded by Dr. Henry Harvey, dean of the Arches, previous to which time the doctors had lived in Paternoster Row. The original building was burned in the great fire in 1666, when the doctors removed for a time to Exeter House. After some time the Commons was rebuilt, and the doctors returned to their former quarters. The courts which have been wont to hold their sittings at Doctors Commons are the Court of Arches, the Archdeacon's Court, the Prerogative Court, the Faculty Court, the Court of Delegates, and the Court of Admiralty. The Prerogative Court is now amalgamated in the Probate Court (q.v.), and the Court of Delegates (q.v.) is transferred to the judicial committee of the privy council. At the time when these courts were all in full operation, their times of session were regulated by terms, as in the courts of equity and common law, a certain day in the week being assigned to each court for hearing its causes. The Court of Arches, the Archdeacon's Court, the Faculty Court, and the Court of Admiralty, are now the only courts which continue to exercise their functions in this once famous spot. The Court of Arches (so called from having sat in Arcubus, or under the arches or bows of Bow Church, Cheapside) is the court of-appeal belonging to the archbishop of Canterbury. The judge in this court is styled Dean of the Arches, and he has jurisdiction, as the archbishop's principal official, in all ecclesiastical causes within the province of Canterbury.

## Doctors, Christ In Conference With[[@Headword:Doctors, Christ In Conference With]]

             The subject is represented in a fresco of the first cubiculum of the Callixtine catacomb. Our Lord is on a lofty seat in the midst, with hand upraised in the act of speaking; the doctors on his right and left, with some expression of wonder on their countenances. The only sarcophagus besides that of Junius Bassus, which indisputably contains this subject, is said by Martigny to be in San Ambrogio, at Milan. In this, representation Christ is placed in a stall or edicule above the surrounding figures, which are seated, while two palms stand by him, one on either side. He holds in his hand a book or scroll, which is partly unrolled, while the doctors have closed theirs. In Allegranza, tav. 1, a mosaic from San Aquilino of Milan  represents the Lord's elevated seat on a rock, with the divine lamb below, referring to Revelation 5, "able to open the book." On his right and left are Joseph and Mary in the attitude of adoration. Perret gives a copy of a very skilful painting from the catacombs, which place's two doctors on the Lord's right hand, who are expressing attention and wonder, and Joseph and Mary on the other, with looks of patient waiting for him. The fine diptych of the 5th century at the cathedral of Milan, and that of Murano, also represent our Lord sitting, with the doctors standing before him. His appearance here is more mature than the Gospels warrant. Below his feet is a figure, supposed to represent Uranus, or the firmament of the heavens (Psa 18:9).

## Doctrina Addaei[[@Headword:Doctrina Addaei]]

             SEE ADDAEI DOCTRINA.

## Doctrina Duoduecim Apostolorum[[@Headword:Doctrina Duoduecim Apostolorum]]

             SEE TEACHING OF THE TWELVE APOSTLES.

## Doctrinaires[[@Headword:Doctrinaires]]

             is the common name of two religious associations which originated, independently of each other, in Italy and France. In Italy the movement began under pope Pius IV, and the association was established by Marcus de Sedis-Cusani, who associated with himself some persons for the purpose of instructing the people, more especially the children, in the catechism. Pope Gregory XIII approved of this society, called Padri della Doctrina Christiana.. In France the association of the Peres de la Doctrine Chretienne was founded by Cesar de Bus, priest and canon of Cavaillon, in 1592, and was confirmed by pope Clement VIII. See Helyot, Histoire des Ordres Monastiques (Paris, 1714-19), 4:232-252; Herzog, Real-Encyklop. s.v.; Lichtenberger, Encyclop. des Sciences Religienses, s.v. (B.P.)

## Doctrinal Theology[[@Headword:Doctrinal Theology]]

             SEE DOGMATIC THEOLOGY; SEE THEOLOGY.

## Doctrine[[@Headword:Doctrine]]

             SEE DOGMA.

## Doctrine, Christian[[@Headword:Doctrine, Christian]]

             MONASTIC CONGREGATIONS OF (Doctrinaires, Doctrinarians).

1. Priests of the Christian Doctrine, a congregation of secular priests, the chief object of which was to instruct the poor and the ignorant. Their  founder, Caesar de Bus, was born February 3, 1544, at Cavaillon, in France. He took orders for the purpose of obtaining a rich benefice, and for some time led a dissolute life in Paris; but on his return to the quiet Cavaillon he changed his mode of life, and devoted himself with great zeal to the care of the poor and the sick. In order to extend his philanthropic activity, he united with four other priests of Cavaillon, and now added to his former labors that of catechizing poor people and the children. In 1593 the association obtained a special authorization from the Pope. When the number of members had increased to twelve, they elected Caesar de Bus as their superior. The new superior wished to consolidate the association by introducing the simple vows. This induced a number of members to quit; but in 1597 pope Clement VIII sanctioned the association as a society of secular priests. The founder soon after became blind, but continued to preach and work for the extension of his society until his death in 1607. The successor of De Bus, Vigier, caused new trouble within the society by an attempt to convert the society into a regular "monastic congregation" (q.v.) by the introduction of solemn vows. This led pope Paul V to subject the society to the general of the Somaskians. This measure, however, increased the disturbance, and pope Innocent X on that account repealed the union, and subjected the priests of the Christian Doctrine to the diocesan bishops. These were henceforth again a society of secular priests, who only took simple vows. On the outbreak of the French Revolution, the society had in France 3 provinces, 15 houses, and 25 colleges. The society was abolished by the French Revolution; their last superior, M. de Bonnefour, died in 1806.

2. A Congregation of Sisters of the Christian Doctrine was likewise founded by Caesar de Bus. They were more commonly called Ursulines of Toulouse.

3. A Congregation of Doctrinarians was founded in Italy about the middle of the 16th century by Marco de Sadis Cusani. The object of this society was likewise to give instruction. Benedict XIII and Benedict XIV gave to this society the direction of several elementary schools in the city of Rome. The society did not extend much beyond Rome, where they still give elementary instruction in a few schools.

## Doctrines, History of[[@Headword:Doctrines, History of]]

             (Germ. Dogmengeschichte), a special branch of Historical Theology.  1. The conception and the definition of History of Christian doctrines depend upon the conception and definition of what constitutes a Christian doctrine (dogma). For evangelical Christians, who believe that nothing should be received as Christian doctrine but what is clearly taught in the Word of God, the history of doctrine is a history of the efforts made by theologians and religious denominations to develop and shape the substance of the Christian faith into doctrinal statements; of deviations from the pure teachings of the Bible; and of the efforts to restore and defend the theology of the Bible. Roman Catholics, who believe in the sole infallibility of their Church, and deny that she has ever added anything to the teachings of Jesus, define history of doctrine as a scientific statement of the manner in which the several doctrines of the Church have been discussed, developed, and, at last, authoritatively defined. To the Rationalist, who does not believe in the immutability of the word of the Bible, the history of doctrines is nothing but a history of the doctrinal controversies in the Christian denominations. From the stand-point of evangelical theologians, the history of doctrines has an apologetic character with regard to Bible theology; the Roman Catholic theologians make it an apology of all the doctrines defined by the Church while in the treatment by a Rationalistic author it will lose the character of a branch of Christian theology, and appear as simply historical. But, though conception and definition, and, consequently, mode of treatment and division of matter vary, all works on the history of doctrines embrace a history of the controversies which have been carried on in the Christian Church on doctrinal questions.

2. As regards the relation of the History of Doctrines to other branches of theological science, it is evidently a subdivision of Church history, separately treated on account of its special importance for theologians, and on account of its wide ramifications. It presupposes Biblical theology as its basis (or as its first period). As it recounts the formation and contents of public confessions of faith, and the distinguishing principles set forth in them, it forms itself the basis of symbolics, or comparative dogmatic theology, which stands to it in the same relation as Church statistics of any particular period stand to the advancing history of the Church. As the opinions of the prominent, especially the earliest, fathers of the Church are of considerable importance in the history of any Christian doctrine, it has frequently occasion to refer to the results of Patristics (q.v.). Of the "history of Heresies," the beginning will always have to be noticed in a  comprehensive history of doctrine; its further progress only in so far as the heresies remain of importance for the Christian world at large. To a "general history of religion" it may have occasionally to refer; and with the, history of philosophy and the history of Christian ethics it may sometimes have to travel over the same ground, though in the latter case it will treat the same subjects from a different point of view. Archaeology, and the sciences auxiliary to Church history, such as universal history, ecclesiastical philology, ecclesiastical chronology, diplomatics, etc., also aid in furnishing materials.

3. The value of the History of Doctrines, in a scientific point of view, is evident. Though the history of no doctrine can have a decisive influence in determining the faith of an evangelical theologian, who to this end searches the Bible exclusively, it is for him the most important portion of the history of the Christian Church, leads him into a more minute contemplation, and frequently into a deeper insight of Biblical doctrines, and furnishes him with powerful weapons, both apologetic and polemic, against the various forms of error.

4. The periods of the history of doctrines have been differently determined by the writers on the subject. Hagenbach assumes the following five periods:

1. The Age of Apologetics, from the close of the apostolic age to the death of Origen (A.D. 80-254).

2. The Age of Polemics, from the death of Origen to John Damascenus (254-730).

3. The Age of Systems, from John Damascenus to the Reformation (Scholasticism in its widest sense) (730-1517).

4. The Age of Polemico-ecclesiastical Symbolism (the conflict of confessions), from the Reformation to the rise of the Philosophy of Leibnitz and Wolf in Germany (1517-1720).

5. The Age of Criticism, of Speculation, and of the antagonism between Faith and Knowledge, Philosophy and Christianity, Reason and Revelation, including the attempts to reconcile them, from the year 1720 to the present day. Neander's division is:

1. To Gregory the Great.

2. To the Reformation.

3. From the Reformation to the present time.

Minscher, Engelhardt, and Meier adopt the division into Ancient, Mediaeval, and Modern times. Klee (Romans Cath.) coincides almost With Hagenbach.

Baumgarten-Crusius (Rationalist) adopts in his Compendium six periods:

1. To the Council of Nice; Formation of the System of Doctrines by reflection and opinion.

2. To the Council of Chalcedon; Formation by the Church.

3. To Gregory VII; Confirmation of the System by the Hierarchy.

4. To the end of the 15th century; Confirmation by the Philosophy of the Church.

5. To the beginning of the-18th century; Purification by Parties.

6. To the present time; Purification by Science. Kliefoth (High-Church Lutheran) divides as follows:

1. Age of Formation of Doctrines   Greek Analytic    Theology

2. Age of Symbolical Unity   Rom. Cath.  Synthetic   Anthropology

3. Age of Completion    Protestant. Systymatic  Soteriology

4. Age of Dissolution   ?     ?     Church

Rosenkranz (in his Encyklop. 2d edit. Page 259) makes, according to the philosophico-dialectic categories, the following division:

1. Period of Analytic Knowledge, of substantial feeling (Greek Church).

2. Period of Synthetic Knowledge, of pure objectivity (Roman Cath. Church).

3. Period of Systematic Knowledge, which combines the analysis and synthesis in their unity, and manifests itself in the stages of symbolical  orthodoxy, of subjective belief and unbelief, and in the idea of speculative theology (Protestant Church).

5. The ideal of a history of doctrines is given as follows by Dr. H.B. Smith (Bibliotheca Sacra, 4:560 sq.): "It should be the object of a history of doctrines to give in the truest possible manner the order in which divine truth has been unfolded in the history of the Church. It must trace down the whole course of doctrinal discussion, give the leading characteristics of each epoch, as distinguished from all others, and at last show just where the world now stands in the discussion of the problems which Christianity has presented to it. It should be a faithful mirror to the whole doctrinal history of the Church. It must interpret each writer according to the sense of the age in which he lived, and not bring in subsequent views and modern notions to explain the meaning Which an ancient writer gave to a phrase or dogma. It must show what are the points of difference in the reiterated controversies about the same doctrine. It must carefully distinguish the theological and systematic spirit of the different ages of the Church, and not force a subsequent development upon an antecedent aera. It must bring out into clear relief the influential personages of each age, and, in exhibiting their systems, distinguish between the peculiar notions of the individual and the general spirit of his times. It must show how controversies about one series of doctrines have modified the views held respecting other doctrines; how each doctrine has acquired a new aspect, according to its position in the mind or system of an author, or in its relation to the leading controversies of the age. It must show when a dogma was held strictly and when loosely; when disconnected from a system and when embraced in a system. It must carefully guard against the error of supposing that when a doctrine was not carefully discussed by the inquisitive and discriminating intellect, it was not really cherished as a matter of faith. This is an error into which many have fallen.

But we might as well suppose that men did not believe they had understanding until they discussed the operations of this faculty, or did not trust to their senses until they invented a theory of sensation. Such a history must show the influence which councils, confessions; and systems have had upon their respective aeras; how preceding times led to such expositions of the faith, and subsequent times were affected by them. It must exhibit clearly the ruling ideas, the shaping notions in each system, and how each predominant idea has modified the component parts of the whole system. It will not neglect to notice the influence which national habits and modes of thought, which  great civil and political changes, which the different philosophical schools have had upon the formation of dogmas; nor, on the other hand, will it fail to notice how the Christian faith has itself acted upon and influenced these in its turn, if indeed the latter be not the point of view which should have the precedency. Such a history must finally present before our eyes a picture of a real historical process just as it has been going on, and the more faithful it is to all the leading facts of the case, the more philosophical and complete will it be as a history. By such an exhibition, the whole doctrinal progress of the Christian Church being set before our eyes, we shall, in comparing its results with our own systems, be able to see wherein we are defective, one-sided, and partial; wherein our systems need to be reformed, filled up, or chastened; how they may be animated by a new life, and gather better nurture; and by comparing the results with the Scripture, we shall be able to see what parts of its sacred truths have been least discussed, what problems yet remain to be solved, what is still to be done in order that our divine system of faith be wholly reproduced in the life of the Church, in order that all its truths and doctrines stand out as distinctly and majestically in the history of the race as they do in that revelation which was given to control and determine this history."

6. The history of doctrines has been treated as an independent branch of theological science only in modern times, yet some of the earlier writers of Church history, as well as the theologians, prepared the way for it. Thus the works of Irenaeus, Hippolytus, Origen, and Tertullian against the heretics furnish much valuable material. Much, too, is found scattered in the apologetical and polemical literature of the earlier and mediaeval periods of the Church. A more definite preparation for a history of doctrines is found in the works of the Roman Catholic theologians Petavius (Opus de Theologicis Dogmatibus, 1644-50), Thomassin (Dogmata Theologica, 1684-89), and Dumesnil (Doctrina et Disciplina Ecclesiae, 1730), and of the Protestant theologian Forbesius a Corse (Instructiones Historico-theologicae de Doctrina Christiana, 1703), who undertook to prove, especially in opposition to cardinal Bellarmin, the agreement between the doctrines of the Reformers and the opinions of the earlier fathers. A direct transition to the treatment of the history of doctrines as a separate science may be found in the preface by Semler to the Evangelische Glaubenslehre of J.S. Baumgarten (Halle, 1759-60). The literature of special compendiums and manuals of the history of doctrines begins at the close of the last century, and has more recently become quite copious. The  large majority of these works belong to German literature, only a few original works having arisen by writers of other countries. The most important works on the subject are the following: S.G. Lange, Ausfuhrliche Geschichte der Dogmen (Leipzig, 1796, incomplete); J. Ch. Wundemann, Geschichte der christlichen Glaubenslehren, etc. (from Athanasius to Gregory the Great, 2 volumes, Leipz. 1798-99); W. Miinscher, Handbuch der christl. Dogmengeschichte (4 volumes, Marburg, 1797-1809; only to the year 604; the first treatment in the pragmatic method), and Lehrbuch der christl. Dogmengeschichte (Marburg, 1812; 3d edit. revised and continued by D. von Colln, Hupfeld, and Neudecker, Cassel,1832-1838, 3 volumes, 8vo; Eng. transl. (Compendium) by Murdock, New Haven, 1830, 12mo); F. Munter (Danish bishop), Handb. of earlier Hist. of Christ. Doct. (1801 sq.; Germ. transl. by Evers, Gott. 1802, 2 volumes, incomplete); J. Ch.W. Augusti, Lehrb. der christl. Dogmengesch. (edited by J.G.V. Engelhardt, Erlang. 1822-23, 2 volumes); F.G. Ruperti, Gesch. der Dogmen (Berlin, 1831); L.F.O. Baumgarten-Crusius, Lehrbuch der christl. Dogmengesch. (Leipz. 1832, 2 volumes, 8vo) and Compendium der Dogmengesch. (ed. by Hase, Leipz.1840-46, 2 volumes); C.G.H. Lentz, Geschichte der christl. Dogmen (Helmst. 1834-35, 2 volumes); J.G.V. Engelhardt, Dogmengesch. (Neustadt, 1839, 2 volumes); F.C. Meyer, Lehrbuch der Dogmengesch. (Giessen, 1840, 2d edit. by Gust. Baur, 1854); K.R. Hagenbach, Lehrbuch der Dogmengeschichte (Leipz. 1840, 5th edit. 1867; Engl. transl. by C.W.Buch, Edinburgh, 1846, 3d edit. 1858; the English transl. revised, with large additions from the 4th German edit. and other sources, by H.B. Smith, 2 volumes, New York, 1861); F.C. Baur, Lehrb. der christl. Dogmengesch. (Stuttg. 1849, 3d ed. Tubing. 1867), and Vorlesungen uber die christl. Dogmengesch. (edit. by his son, F.F. Baur, 3 volumes, Leipz. 1866-1867); Karl Beck, Lehrb. der christl. Dogmengesch. (Weimar, 1848, 2d edit. 1864); Marheineke, Christl. Dogmengesch. (edited by Matthies and Vatke, being the 4th volume of the complete works of Marheineke, Berlin, 1849); L. Noack, Die christl. Dogmengesch. (Erlangen, 1852, 2d edit. 1856); J.C.L. Gieseler, Dogmengeschichte (ed. by Redepenning, Bonn, 1855, 8vo); Neander, Christl. Dogmengesch. (ed. by Dr. J.L. Jacobi. 2 volumes, 8vo, Berl. 1857-8; Eng. transl. by Ryland, in Bohn's library, 2 volumes, 12mo, Lond. 1858); H. Schmid, Lehr. der Dogmengesch. (Noirdlingen, 1860, 2d ed. 1868). The only recent works on the subject by Roman Catholic authors are those by Klee, Lehrbuck der Dogmengeschichte (Mainz, 1837-38, 2 volumes); and Schwane,  Dogmengesch. der patrist. Zeit (of the period from 325-787, Munster, 2 parts, 1866-67).

No copious or complete history of doctrines has been produced in England; but the great writers of the English Church, in treating special topics, have largely illustrated them from history. "Though comprising no continuous and entire history of Christian doctrine, and even when investigating a particular subject, often doing it incidentally, the labors of Hooker and Bull, of Pearson and Waterland, are every way worthy to be placed beside those of Baur and Dorner. The learning is as ample and accurate, the logical grasp is as powerful, and the judgment more than equal" (Shedd, Pref. 7). The writer just cited has the honor of having produced one of the first books of the class in English literature (A History of Christian Doctrines, by William G.T. Shedd, D.D., New York, C. Scribner, 3d ed. 1865, 2 volumes, 8vo). This work is candid, luminous; and able throughout, though it does not aim at a full treatment of all topics in Christian theology. "It gives the results of extensive reading, and the analogies of a patient and devout thinker. Holding firmly to the great Puritan theology, Dr. Shedd shows a mastery of modern German speculation; and while his pages are not burdened with copious notes, or enriched with the laboriously collated extracts with which Hagenbach or Gieseler favor us, the gist of all the controversies is well indicated" (British Quarterly, April, 1865, page 326). The only other work of the class in English literature is Historical Theology, a Review of the principal doctrinal Discussions in the Christian Church since the Apostolic Age, by William Cunningham, D.D., principal of New College, Edinburgh (2d ed. 1864, 2 volumes, 8vo). This is a posthumous work, edited from Dr. Cunningham's college lectures by his literary executors. Of course it has not the compactness or the finish which it might have had if prepared for the press by the author himself; but it is, nevertheless, a very valuable contribution to historical theology.

The history of creeds and confessions of faith, so far as relates to the doctrinal principles set forth in them, belongs to history of doctrine; but it is now generally treated as a separate branch of historical theology, under the name of Symbolics. SEE CONFESSIONS; SEE CREEDS; SEE SYMBOLICS.

Tables exhibiting the history of doctrines have been published by Hagenbach, Tabellarische Uebersicht der Dogmengeschichte bis  aufdie.Reformation (Basel, 1828); Vorlander, Tabell.-übersichtliche Darstellung der Dogmengesch. (Hamburg, 1835-1855, 3 parts); Lange, Tab. der Kirch.-u. Dogmengesch. (Jena, 1831).

In addition to the general works on the history of doctrines, there are a number on special periods (as the theology of the apostolic fathers), and also monographs on special doctrines (as the doctrine of the Person of Christ, the Trinity, etc.), all of which are noticed in the articles devoted to these special subjects. Outlines of the history of the principal doctrines are also more or less given in the general "Church histories," and in the works on dogmatic theology and symbolics. We refer to the special articles in this Cyclopaedia on these branches of scientific theology for the literature.

## Docus[[@Headword:Docus]]

             (Δώκ v.r. Δωήκ; Vulg. Doch; Syr. Doak), a "little hold" (τὸ ὀχυρωμάτιον; Vulg. munitiunculum), near Jericho (1Ma 16:15; compare 1Ma 16:14), built by Ptolemaeus, the son of Abubus, and in which he entertained and murdered his father-in-law, Simon Maccabaeus, with his two sons. By Josephus (Ant. 13:8,1; War, 1:2, 3) it is called Dagon (Δαγών), and is said to have been "one of the fortresses (ἐρυμάτων) above Jericho." The word is probably the Aramaean Dakeka, a watch- tower (Grimm, Exeg. Handb. in loc.). The name still remains in the neighborhood, attached to the copious and excellent springs of Ain-Dûk, which burst forth in the Wady Nawa'imeh, at the foot of the mountain of Quarantania (Kuruntul), about four miles N.W. of Jericho (Robinson, Res. 2:309). Above the springs are traces of ancient foundations, which may be those of Ptolemy's castle, but more probably of that of the Templars, one of whose stations this was (see Münter, Statutenb. der Ord. des Tempelh. 1:419). It stood as late as the latter end of the 13th century, when it was visited by Brocardus, who calls it Dooch (Descr. Terrce Sanctae, chapter 7, page 178, ed. Bonfrere in Onomast.).

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

             SEE CADOC.

## Dod, Albert Baldwin[[@Headword:Dod, Albert Baldwin]]

             D.D., an eminent Presbyterian minister and mathematician, was born in Mendham, N.J., March 24, 1805, and graduated A.B. at Princeton in 1822. In 1826 he became tutor, was licensed to preach in 1829, and in 1830 was appointed professor of mathematics in Princeton College. He filled the office with signal ability and success for fifteen years, and died, after a short illness, November 20, 1845. To a remarkable aptitude for  mathematics he added an acute metaphysical turn and a taste for general literature, so that his mental culture was broad and catholic. He wrote several articles of great value in the Princeton Review, and among them one on Transcendentalism (volumes 11, 12), which was afterwards reprinted as a separate pamphlet on account of its masterly treatment of the subject. — Sprague, Annals, 4:737.

## Dod, Albert Baldwin, D.D[[@Headword:Dod, Albert Baldwin, D.D]]

             a Presbyterian minister, was born at Mendham, N.J., March 24, 1805. He graduated at Princeton College in 1822; spent about four years teaching near Fredericksburg, Virginia, was licensed to preach in the spring of 1828 by the Presbytery of New York; and in 1830 appointed to the mathematical professorship in the college of Princeton, where he labored till his death, November 20, 1845. Professor Dod published several articles in the Biblical Repertory, one of which, on "Transcendentalism," attracted great attention, and was printed in a separate pamphlet. He was a man of very great ability as a writer and debater, and was very popular as a professor among his pupils. His sermons dealt with principles and strove to convince the understanding and rule the convictions. See Index to Princeton Rev. 1825-1868.

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

             an eminent Puritan divine, was born at Shotledge, Cheshire, England, in 1547, and was educated at Jesus College, Cambridge, where he became fellow, and resided for sixteen years. At college he acquired great reputation both as a disputant and a preacher. His first settlement was at Hanwell, Oxfordshire, in 1581, where he remained twenty years, and was very popular and useful. He was suspended for non-conformity by Dr. Bridges, bishop of Oxford, and went to Cannons' Ashby, in Northamptonshire, where he was again silenced on a complaint to king James by bishop Neale. After the death of king James he gained liberty to resume his public labors, which he did with unremitted faithfulness and success till his death in August, 1645, at Fawesley, Northamptonshire, a living to which he was presented in 1624. Mr. Dod was an excellent scholar, especially in Hebrew. He published An Exposition of the Proverbs (London, 1608, 4to): — Sermons on Lamentations in (London, 1608, 4to): — A Remedy against Contentions (Lond. 1609, 4to); and, together with Robert Cleaver, An Exposition of the Ten Commandments, with a Catechism (Lond. 1632, 4to).

## Dod, John (2)[[@Headword:Dod, John (2)]]

             an English divine, was born at Shotledge, Cheshire, in 1547; was bred in Jesus College, Cambridge; by nature a witty, by industry a learned, by grace a godly, divine; successively minister of Hanwell, in Oxford, Fenny Compton, in Warwick, Canons Ashby and Fawsley, in Northamptonshire, though for a time silenced in each of them, and died, after a holy life in troublesome times, in 1645. When his mouth was shut by the authorities he instructed as much as before by his holy demeanor and pious discourse. His chief production was an Exposition of the Ten Commandments (Lond. 1606), whence he is often styled the Decalogist. See Fuller, Worthies of England (ed. Nuttall), 1:278; Chalmers, Biog. Dict. s.v.

## Dod, William Armstrong, D.D[[@Headword:Dod, William Armstrong, D.D]]

             a Protestant Episcopal clergyman, appears in the ministry in 1859, residing at that time in Princeton, N.J., and became rector of Trinity Church in that place. This office he held until 1866, but he continued to reside in Princeton until his death, December 3, 1872, aged fifty-six years. See Prot. Episc. Almanac, 1874, page 138.

## Dodai[[@Headword:Dodai]]

             (Hebrews Doday', דּוֹדִי, prob. another form for Dodo; Sept. Δωδία v.r. Δωδαϊv and Δωδαϊvα, Vulg. Dudia), an Ahohite, the chief officer of the contingent for the second month under David (1Ch 27:4); probably the same as DODO SEE DODO (q.v.), whose son Eleazar was one of David's three chief braves (2Sa 23:9; 1Ch 11:12). By some the words בן אלעזר, "Eleazar the son of," are supposed to have accidentally escaped in transcription from the text in 1Ch 27:4 making this person the father of the military character there spoken of.

## Dodanim[[@Headword:Dodanim]]

             (Hebrews Dodanim', דֹּדָנַים, deriv. unknown; Sept. ῾Ρόδιοι, Vulg. Dodanim), a family or race descended from (the fourth son of) Javan, the son of Japheth (Gen 10:4). The authorities vary as to the form of the name: the Hebrew text has Dodanim in Genesis, but RODANIM (רוֹדָנַים) in the text of the parallel passage (1Ch 1:7, margin

דּוֹדָנַים, Sept. again ῾Ρόδιοι [v.r. Δωδανάμ], and Vulg. Dodanim, A.V. "Dodanim"); Dodanim appears in the Syriac, Chaldee, Vulgate, Persian, and Arabic versions, and in the Targum of Onkelos; Rodanima is supported by the Sept., the Samaritan version, and some early writers, as Eusebius and Cosmas. The weight of authority is in favor of Dodanim; the substitution of ῾Ρόδιοι, Rhodians, in the Sept. may have arisen from familiarity with that name (compare Eze 27:15, where it is again substituted for Dedan). Dodanim is regarded as identical with Dardani (Gesenius, Thesaur. page 1266), the latter, which is the original form, having been modified by the change of the liquid r into o, as in Barmilcar and Bomilcar, Hamilcar and Hamlilco (Hall. Lit. Zeit. 1841, No. 4). Thus the Targum of Jonathan, that on Chronicles, and the Jerusalem Talmud, give Dardania for Dodanim. The Dardani were found in historical times in Illyricum and Troy: the former district was regarded as their original seat. They were probably a semi-Pelasgic race, and are grouped with the Chittim in the genealogical table, as more closely related to them than to the other branches of the Pelasgic race (Knobel, Volkertafel, page 104 sq.). The similarity of the name Dodona in Epirus (Strabo, 7:327 sq.) has led to the identification of Dodanim with that place (Michaelis, Spicileg. 1:120); but a mere local designation appears too restricted for the general tenor of Genesis 10. SEE ETHNOLOGY. Kalisch (Comm. on Gen.) identifies Dodanim with the Daunians, who occupied the coast of Apulia: he regards the name as referring to Italy generally. The wide and unexplained difference of the names, and the comparative unimportance of the Daunians, form objections to this view. Those who prefer the reading Rodanim refer it to the Greek inhabitants along the river Rhone (Bochar Phaleg, 3:6), from the original Rhodus (Tuch, Genesis page 216).

## Dodavah[[@Headword:Dodavah]]

             (Hebrews only in the prolonged form Dodava'hu, דּוֹדָוָהוּ v.r. דֹּדָוָהוּ, beloved of Jehovah; Sept. Δωδία v.r. ᾿Ωδία, Vulg. Dodan), an inhabitant  of Mareshah, and father of the Eliezer who predicted the wreck of Jehoshaphat's fleet auxiliary to Ahaziah (2Ch 20:37). B.C. ante 895. In the Jewish traditions Dodavah is the putative son of Jehoshaphat, who was (in reality) his uncle (Jerome, Qu. Heb. ad loc.).

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

             an English Romanist divine, whose real name is said to have been Richard Tootle. He resided at Harvington, Worcestershire, where he died about 1745. He published a Church History of England from 500 to 1688, chiefly with regard to Catholicks (Brussels, 1737, eight parts, in 3 volumes, fol.). It was printed in England, though dated at Brussels. It was sharply criticized by Constable, a Jesuit, in 1740, and Dodd replied as sharply (1742). Berington, in his Memoirs of Gregorio Panzani, speaks of Dodd as the author of other works "against the insidious conduct, as he deemed it, of the Jesuits, in their transactions with the secular clergy." His Church History was for a long time very scarce and dear, but a new edition was undertaken in 1839 by the Reverend M.A. Tierney, of which 5 volumes, 8vo have appeared (1839-1843).

## Dodd, Charles (2)[[@Headword:Dodd, Charles (2)]]

             (or Richard Tootle), a Roman Catholic clergyman, resided at Harvington, in Worcestershire, England, and died there about 1745. His most celebrated work is a Church History of England (Brussels, 1737-42, 3  volumes, fol.), several editions of which have appeared. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             LL.D., an unworthy clergyman of the Church of England, was born in 1729, at Bourn, Lincolnshire, and was admitted a sizar of Clare Hall, Cambridge, in 1745. In 1753 he was ordained, and settled in London; and from this time he continued to obtain a succession of small preferments in the Church, holding, in the latter part of his life, two chapels in London, with a rectory and vicarage in the country, and possessing an ecclesiastical income of £800 a year. He was one of the most popular preachers of the day; was one of the king's chaplains; and in 1763 was entrusted with the education of Philip Stanhope, afterwards earl of Chesterfield. In 1775 he was deprived of his king's chaplaincy for having offered to the wife of chancellor Apsley a bribe of £3000 if she would secure him the living of St. George's, Hanover Square. He preached his last sermon February 2, 1777; two days after he forged a bond for £4200 on Lord Chesterfield, was arrested, tried, and convicted February 24, and executed June 27. Strenuous efforts were made by men of the highest rank to save him, but without effect. He was a man of superficial learning, but of great literary industry. Besides minor pieces in prose and verse, he published An Elegy on the Death of the Prince of Wales (1751, 4to): — Thoughts on the  glorious Epiphany of our Lord Jesus Christ, a poetical essay (1758, 4to): — Sermons on the Parables and Miracles (1758, 4 volumes, 8vo): — Account of the Rise, Progress, etc., of the Magdalen Charity (1759, 8vo): — A familiar Explanation of the poetical Works of Milton (1762, 12mo): — Reflections on Death (1763, 12mo): — Comfort for the Afflicted (1764, 8vo): — The Visitor (1764, 2 volumes, 12mo): — a new edition of Locke's Commonplace-book to the Bible (1766, 4to): — Sermons on the Duties of the Great, transl. from Massillon (1769, 8vo): — A Commentary on the Bible, 3 volumes, fol. (published in numbers, commenced in 1765, and completed in 1770. "In order to give greater éclat to this undertaking, it was announced that lord Masham had presented him with the MSS. of Mr. Locke, and that he had help also from the MSS. of lord Clarendon, Dr. Waterland, and other celebrated men. The ability and sound judgment with which, in the compilation of this work, Dodd availed himself of the labors of preceding commentators, foreign as well as British, have rendered this a very valuable work." It was made the basis of Dr. Coke's Commentary, without adequate acknowledgment):Sermons to young Men (1771, 3 volumes, 12mo): — The Frequency of capital Punishments inconsistent with Justice, sound Policy, and Religion (1772, 8vo): — Thoughts in Prison, etc., with Memoirs of his Life (posthumous). See some interesting notices of Dodd's attack on Wesley, and of Wesley's visits to him, in Wesley's Works, N.Y. ed., 4:245, 466; 6:537.

## Doddridge, Philip, D.D[[@Headword:Doddridge, Philip, D.D]]

             was born in London June 26, 1702. His parents were pious Dissenters, and took pains to educate their children religiously. Philip was introduced by his mother to a knowledge of the characters and scenes of the O. and N.T. history by means of some Dutch tiles that lined a corner of their sitting- room. In his childhood he was taught the rudiments of Greek and Latin, and from his tenth to his thirteenth year he attended the grammar-school at Kingston-on-Thames. In 1715 he entered a private school at St. Albans, kept by Mr. Nathanael Wood, and here he gained the friendship of Samuel Clarke, who aided him in many ways after the death of his father (1715). Doddridge repaid his benefactor by his devotion to study and to personal religion. In 1718 he received an offer from the duchess of Bedford, who lived in the neighborhood, and had heard of his character and circumstances, to send him to either of the two universities on condition of his becoming a clergyman in the Church of England. He declined the  proposal. Mr. Clarke now undertook to bear the expense of his education, and Doddridge gladly embraced the offer by entering, in 1719, the academy of Kibworth, in Leicestershire, where he studied under Dr. Jennings. In 1722 he was licensed to preach, and was settled over the congregation at Kibworth as successor to Dr. Jennings. In 1729 he removed to Harborough, to be assistant to the venerable Mr. Some.

In the same year, Dr. Doddridge, in conjunction with Dr. Watts, Reverend Mr. Saunders, Reverend Mr. Some, and others, established an academy for preparing young men for the work of the ministry among Dissenters; and to that institution he was appointed tutor. No man was better qualified than Dr. Doddridge for that situation, and the institution soon acquired a wide celebrity. A pressing invitation from the Independent congregation in Northampton, enforced by the advice of Dr. Watts and other friends to accept it, led him to a new sphere of labor; and from December 24, 1729, he discharged in that town the double duty of pastor of a large congregation and tutor to the theological seminary. "Seldom has there been a more laborious or conscientious life than that of Doddridge. To serve his divine Master was the ruling principle of his heart; and to the advancement of the sacred cause he brought all the energies of an active mind, and all the stores of an almost boundless knowledge, daily to bear. Many students resorted to him from all parts of the kingdom, and amongst these not a few who afterwards rose to distinction, not among the Dissenters only, but in the established churches of England and Scotland, in America, and even in Holland. The University of Aberdeen conferred on him, in 1736, the degree of D.D. He was a voluminous author. His most important works are Sermons on Regeneration; Sermons to Young People; Life of Colonel Gardner; Rise and Progress of Religion in the Soul; Family Expositor, or Paraphrase and Version of the N.T. Dr. Doddridge's frame, never robust at any time, was enfeebled by his incessant labors, and severe cold having settled on his lungs, and been followed by symptoms of consumption, he was advised to try the effects of a sea voyage. On the 30th of September, 1751, he sailed from Falmouth in a vessel bound for Lisbon, where he landed on the 13th of October, and, being completely exhausted, he died on the 26th, expressing to Mrs. Doddridge, who accompanied him, his firm faith and joyful hope in Christ" (Rich, Cyclopaedia of Biography, s.v.). The best edition of Doddridge's works is that of Leeds, 1802, 10 volumes, 8vo, the first volume containing his Life by Job Orton. His Lectures on Pneumatology, Ethics, and Divinity are stereotyped in one volume, imp.  8vo (Lond., Bohn). The Family Expositor has passed through many editions; a convenient one is that of Amherst (1844, royal 8vo), with memoir by Prof. N.W. Fiske.

As commentator and theologian Dr. Doddridge deserves the praise of industry and purity of aim, but in no field, except in that of practical religion, did he rise to the first rank. In the Commentary "Doddridge always writes in a good spirit. The love of Christ reigns in his heart, and pours itself out in all that he says. This is the charm of his 'Observations.' His 'Notes,' though often valuable, could not be expected to possess the highest philological merit. Dr. Doddridge had not the time, the training, nor the means to furnish a thorough critical commentary on the N.T. The paraphrase is diffuse, often needlessly so; circuitous in expression, when the straightforward, simplicity and terseness of the original would be far better. It is proof enough of the comparative and absolute worth of the Observations that they are more and more read, at family devotion and in private reading, to the exclusion of other parts, and in preference to other commentators. Good sense, warm piety, flowing ease of expression, and a happy exhibition and improvement of his text, mark the Observations, and recommend them to the Christian reader" (Comprehensive Commentary, Philadelphia Supplement). As a divine, "with all his manifold excellencies, Doddridge had neither a deep theological interest nor a strenuous theological mind. He did not always conceive of nice distinctions clearly; he did not value them highly when conceived. Hence he flees to authorities, recites catalogues, and balances opinions, and continually slides from the scientific to the historical. From one end of the lectures to the other we look in vain for a thorough, masterly, and exhaustive treatment of any one theological point. The method of the work scarcely allows such a result. Continual perusal; if, indeed, such a thing were endurable, would, we think, engender vacillation and skepticism. Such seems to have been the effect upon his students, who heard him announce every variety of opinion, without decided and weighty assertion on his own part. Great liberality and mildness are beautiful in their time; but this is not when the enemy is assaulting the citadel, which was true of Nonconformist-theology a hundred years ago. His sermons are remarkable for soundness in doctrine, for rigid method and cleal statement, and for earnest application to the heart and conscience of the hearer... His hymns are, in number, three hundred and seventy-four. A few of these are likely to be preserved, such, for example, as 'Let Zion's Watchmen all Awake;' 'God of my Life, through  all its Days;' 'Ye Hearts with youthful Vigor warm;' 'See Israel's gentle Shepherd stand;' 'What if Death my Sleep invade?' and 'Remark, my Soul, the narrow Bound;' but, in general, they are measured prose" (Princeton Review, 1857, p. 257). See also Bogue and Bennett, History of Dissenters, volume 2; Orton, Life of Doddridge; Stoughton, Life of Doddridge (Boston, 1853, 12mo); Kippis, Biographia Britannica, volume 5; North British Review, 14:190.

## Dodge, Orrin, D.D[[@Headword:Dodge, Orrin, D.D]]

             a Baptist minister, was born in Litchfield County, Connecticut, in 1803. He was baptized by Bishop Griswold, and received his early religious training in the Protestant Episcopal Church. In 1815 he removed to central New York, attending school and working on a farm. From the age of seventeen to twenty-six he taught school; for three years was in a public position in West Troy, and then for several years in active mercantile business. Being converted in 1831, he was licensed in 1833, and ordained at Sand Lake, in May 1834, remaining there three years. His other pastorates were Maysville, nine years, West Troy, two years, and Ballston, two years. In 1848 he was appointed secretary for missions for the New York Baptist Convention, and, about a year after, agent for collecting funds for the American Baptist Missionary Union, in which position, through a long term, he exhibited rare executive abilities. For five years he was laid aside from his labors by paralysis, and died at the residence of his daughter, in the city of New York, May 17, 1884. See Cathcart, Bapt. Encyclop. p.p. 340. (J.C.S.)

## Dodge, Richard Varick, D.D[[@Headword:Dodge, Richard Varick, D.D]]

             a Presbyterian minister, was born at Kaskaskia, Illinois, August 4, 1821. He graduated from Yale College in 1840, spent one year studying law, graduated from Princeton Theological Seminary in 1844, served as pastor or stated supply at various places in Indiana, Illinois, Virginia, Pennsylvania, Wisconsin, and California, spent several years in foreign travel, became pastor at San Diego, California, in 1879, and died there, February 26, 1885. See Necrol. Report of Princeton Theol. Sem. 1885, page 43.

## Dodge, William Earl[[@Headword:Dodge, William Earl]]

             an eminent philanthropic elder in the Presbyterian Church, was born at Hartford, Conn., September 4, 1805. He came to New York in 1818 and entered a dry-goods store as an errand boy and clerk, and, after remaining nine years, set up business for himself in the same line; but in 1833 entered into partnership with his father-in-law, Anson G. Phelps, and continued in the same business until his death, February 9, 1883. Mr. Dodge was supposed to have left a fortune of upwards of five million dollars., He was either a president or director of many companies and societies. President Lincoln appointed him on the famous Indian Commission. He was a member of the Thirty-ninth Congress, of the Peace Commission of 1861, and of the Loyal League Commission, delegate to the World's Christian Alliance, and president for three terms of the Chamber of Commerce. He resigned the presidency of the Republican Union because of its deriving part of its revenue from the sale of liquor, and of a railroad company because of its violation of the Sabbath. Few have done more for the cause of temperance than Mr. Dodge. He was actively engaged in every  benevolent enterprise, and gave upwards of one hundred thousand dollars a year to benevolent objects. (W.P.S.)

## Dodo[[@Headword:Dodo]]

             (Hebrews Dodo', דּוֹדוֹ, amatory; but, according to Fürst, an abbreviation of Dodavah), the name of three men.

1. (Sept. πατράδελφος αὐτοῦ v.r. πατὴρ ἀδελφοῦ αὐτοῦ; Vulg. patruus Ahimelech, both apparently as a rendering of "Ahohite" inserted.) A descendant of Issachar, father of Phuah, and grandfather of the judge Tola (Jdg 10:1). B.C. considerably ante 1319.

2. (Sept. Δουδί, Δωδαϊv; Vulg. patruus ejus.) An Ahohite (q.v.), father of Eleazar, who was one of David's three special heroes (2Sa 23:9, margin; 1Ch 11:12). B.C. ante 1046. He seems to be the same with the DODAI mentioned in 1Ch 27:4, as commander of the fourth monthly division of the royal troops under David. This latter form of the name occurs in the Hebrew text of 2Sa 23:9 (דֹּדֹי), and is favored by the Sept. as well as by Josephus (Ant. 7:12, 4, Δώδειος); and is believed by Kennicott (Dissertation, page 134), who has examined these lists with great minuteness, to be the correct one. The Jewish tradition (Jerome, Qu. Hebr. on 1Ch 11:12) was that Dodo was the brother of Jesse.

3. (Sept. Δουσὶ πατράδελφος αὐτοῦ, and Δωδωαί v.r. Δωδωέ; Vulg. patruus jus.) A Bethlehemite, and father of the Elhanan who was one of David's thirty heroes (2Sa 23:24; 1Ch 11:26). B.C. ante 1046.

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

             (1) Abbot of St. Genulfus in Bourges, died cir. A.D. 850.

(2) Called also Odo, abbot of St. Martial at Limousin, about the middle of the 9th century.

(3) The twenty-first bishop of Toul, at the beginning of the 8th century.

## Dodolinus[[@Headword:Dodolinus]]

             (called also Dolinus, Laudolenus, and even Boholinus), a French saint, bishop of Vienne about the middle of the 7th century, is commemorated on April 1.

## Dodwell, Henry[[@Headword:Dodwell, Henry]]

             an eminent nonjuror, critic, and theologian, was born at Dublin in 1641, and was educated at the York Free School and at Trinity College, where he obtained a fellowship, which he relinquished in 1666. He was chosen Camden professor at Oxford in 1688; but, being a nonjuror, he lost his  office at the Revolution. Dodwell was a learned and a virtuous man, but addicted to paradoxes, and was so much an ascetic that during three days in the week he refrained almost wholly from food. He was a man of great obstinacy, unwearied industry, and prodigious learning. But his intellect was neither vigorous nor comprehensive. "Many of his publications were on the popish and nonconformist controversies: they have the reputation of showing, like everything else he wrote, extensive and minute learning, and great skill in the application of his scholarship, but little judgment of a larger kind. Few, if any, of the champions of the Church of England have strained the pretensions of that establishment so far as Dodwell seems to have done; but his whole life attested the perfect conscientiousness and disregard of personal consequences under which he wrote and acted" (English Cyclopaedia, s.v.). On leaving Oxford he retired to Cookham, Berkshire, and soon after to Shottesbrooke, where he spent the rest of his days. He possessed an estate in Ireland, but allowed a relation to enjoy the principal part of the rent, only reserving a moderate maintenance for himself. His relative at length began to grumble at the subtraction even of this pittance, and on that Dodwell resumed his property, and married. He took this step in his fifty-second year, and lived to see himself the father of ten children. The works for which he is now chiefly remembered were also all produced in the latter part of his life. Among these are his Dissertationes Cyprianicae (n. d. fol.): — Dissert. in Irenaeum (Oxon. 1689): — Scripture Account of Rewards and Punishments (Lond. 1708, 8vo): — Dissertations and Annotations on the Greek Geographers, published in Hudson's Geographix Veteris Scriptores Graeci Minores (Oxon. 1698, 1703, and 1712): — Annales Thucydidei et Xenophontei (1696): — Chronol. Graeco-Romano (1692); and Annales Velleiani, Quintiliani, Statiani (1698). These several chronological essays, which are drawn up with great ability, have all been repeatedly reprinted. Dodwell's principal work is considered to be his De Veteribus Graecorum Romanorumque Cyclis, Obiterque de Cyclo Judaeorum ac AEtate Christi Dissertationes (Oxon. 1701, 4to). He also published in 8vo, in 1706, An epistolary Discourse, proving from the Scriptures and the first Fathers that the Soul is a Principle naturally mortal, but immortalized actually by the pleasure of God, to punishment or to reward, by its union with the divine baptismal spirit; where it is proved that none have the power of giving this divine immortalizing spirit since the apostles, but only the bishops. "This attempt to make out for the bishops the new power of conferring immortality raised no small outcry against the writer, and staggered many even of those who  had not seen any extravagance in his former polemical lucubrations. Of course it gave great offense to the Dissenters, all of whose souls it unceremoniously shut out from a future existence on any terms. Dodwell died at Shottesbrooke June 7, 1711" (English Cyclopedia). See Dodwell's Works abridged, with his Life, by Brokesby (Lond. 1723, 2 volumes, 8vo, 2d ed.); Kippis, Biographia Britannica, 5:320 sq.; Allibone, Dictionary of Authors 1:511; Orme, Life of Baxter, volume 2, chapter 8.

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

             an English clergyman, born at Shottesbrook, in Berkshire, June 17, 1709, was educated at Trinity College, Oxford, where he took his master's degree in 1732. He was rector of Shottesbrook and vicar of Buckleberry and of White Waltham; became a canon of the cathedral church at Salisbury, and was promoted to the archdeaconry of Berks by Bishop Thomas. He died October 21, 1785. The following are some of his publications: — Two Sermons on the Eternity of Future Punishment: — Visitation Sermon on the Desirableness of the Christian Faith (Oxford, 1744):-Two Sermons on Rational Faith (ibid. 1745): — Dissertation on Jephthah's Vow (London, 1745): — Sermon on St. Paul's Wish (Oxford, 1752), and many other single sermons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Doederlein, Johann Christoph[[@Headword:Doederlein, Johann Christoph]]

             a celebrated Lutheran theologian, was born at Windheim, in Franconia, January 20, 1745, and studied at the University of Altorf, where he was appointed professor of theology in 1772. In 1782 he became professor of theology at Jena, where he died December 2, 1792. His erudition was solid and various. His most important works are, Esaias ex recensione text. hebr., cum notis (1789, 8vo): — Spriiche Salomons neu iubers. etc. (1778, 8vo): — Institutio theologiae christiane (Altdorf, 1791, 8vo, 6th ed.). His miscellaneous writings and sermons are very numerous, and he edited the Theologische Bibliothek from 1780 to 1792. His Institutio Theologiae was a very successful book. In theology, Doederlein stood at the point of transition from the old German orthodoxy to modern Rationalism. — Saintes, History of Rationalism, book 2, chapter 4.

## Dog[[@Headword:Dog]]

             (כֶּלֶב, ke'leb, so called from his barking; Arabic kelb; Greek κύων, whence Eng. hound; diminutive κυνάριον) occurs in numerous passages both of the Old and the New Testament (see Bochart, Hieroz. 1:769 sq.). An animal so well known, whose numerous varieties come under daily observation, requires no detailed description (see the Penny Cyclopaedia, s.v.). There is, however, in Asia still extant one, perhaps more than one, species, that never have been the companions of man, and there are races of uncertain origin, that may have been formerly domesticated, but which are now feral, and as fierce as wolves; while, in accordance with Oriental modes of speech, there are others, exceedingly numerous, neither wild nor domesticated, but existing in all the cities and towns of the Levant, without owners; feeding on carrion and offal, and still having the true instinct of protecting property, guarding the inhabitants of the district or quarter where they are tolerated; and so far cherished, that water and some food are not unusually placed within their reach (see Jardine's Naturalists' Library, 9, 10). The true wild species of Upper and Eastern Asia is a low, sharp-nosed, reddish car-dog, not unlike a fox. but with less tail. In Persia and Turkey there exists a larger dog resembling a wolf, exceedingly  savage. Both are gregarious, hunt in packs, but are occasionally seen alone. They are readily distinguished from a wolf by their shorter unfurnished tails. In the time of the sojourning of Israel in Egypt, there were already in existence domestic dogs of the principal races now extant — the curdog or fox-dog, the hound, the greyhound, and even a kind of low-legged turnspit (Wilkinson, Ancient Egypt. abridgm. 1:230). All the above, both wild and reclaimed, there is every reason to believe, were known to the Hebrews (see Mishna, Baba Kamma, 7:7), and although the Mosaic prohibition is presumed, yet anterior habits, and, in some measure, the necessity of their condition, must have caused cattle-dogs to be retained as property (Deu 23:18), for we find one of that race, or a house-dog, actually attending on travelers (Tob 5:16; Tob 11:4). It is to be presumed that practically the street-dogs alone were considered as absolutely unclean; though all, as is the case among Mohammedans, were excluded from familiarity. (See Berjeau, Dogs on Old Sculptures, etc. Lond. 1863.) In Egypt, anterior to the Christian aera, domestic dogs were venerated. SEE NIBHAZ.

They continued to be cherished till the Arabian conquest, when they, like the unowned street-dogs, fell under the imprecation of Mohammed, who with reluctance, though with good policy, modified his denunciations and sentence of destruction in favor of hunting-dogs, and even permitted game killed by them to be eaten, provided they had not devoured any portion of it (comp. Exo 22:31). The words of the Lord Jesus to the Syrophoenician woman, and her answer (Mat 15:26-27), certainly imply a domestication and domiciliation of dogs; but simple toleration of their presence is all that can be gathered. They lived on what they could get. Among the Moors of North Africa a similar position of the dog is occasionally seen. They "grant him, indeed, a corner of their tent, but this is all; they never caress him, never throw him anything to eat" (Poiret's Barbary, 1:253). Besides the cattle-dog, the Egyptian hound, and one or two varieties of greyhound, were most likely used for hunting — a pastime, however, which the Hebrews mostly pursued on foot. On the Assyrian monuments they are depicted in hunting scenes. The street-dog, without master, apparently derived from the rufous-cur, and in Egypt partaking of the mongrel greyhound, often more or less bare, with a mangy, unctuous skin, fre. quently with several teeth wanting, was, as it now is, considered a defiling animal. It is to animals of this class, which no doubt followed the camp of Israel, and hung on its skirts, that allusion is more particularly made in Exo 22:31, for the same custom exists at this day, and the race of streetdogs still retains their ancient habits (Prosp.  Alpin. Rev. Egypt. 4:8, page 230 sq.; Russel, Aleppo, 2:55; Rosenmüller, Morgen. 4:76). A portion of the Cairo packs annually become hajis, and go and return with the caravan to Mecca, while others come from Damascus, acting in the same manner; and it is known that the pilgrims from the banks of the Indus are similarly attended to Kerbela: indeed, every caravan is so, more or less, by these poor animals. But with regard to the dogs that devoured Jezebel, and licked up Ahab's blood (1Ki 21:23), they may have been of the wild races, a species of which is reported to have particularly infested the banks of the Kishon and the district of Jezreel. In illustration of this shocking end of Jezebel, it may be remarked that the more than half-wild street-dogs of the East, living upon their own resources, and without owners, soon make rapid clearance of the flesh of dead bodies left exposed, whether of human creatures or beasts (Bruce, Trav. 4:81).

Among other instances, it is recorded that a number of Indian pilgrims were drowned by the sinking of a ferry-boat in which they were crossing a river. Two days afterwards a spectator relates: "On my approaching several of these sad vestiges of mortality, I perceived that the flesh had been completely devoured from the bones by the Pariah dogs, vultures, and other obscene animals. The only portion of the several corpses I noticed that remained entire and untouched were the bottoms of the feet and insides of the hands, a circumstance that may afford a corroborative proof of the rooted antipathy the dog has to prey upon the human hands and feet. Why such should be the case remains a mystery" (Kitto's Daily Illust. in loc.). Stanley (S. and P. page 350) states that he saw on the very site of Jezreel the descendants of the dogs that devoured Jezebel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume; and Wood, in his Journal to the source of the Oxus, complains that the dog has not yet arrived at his natural position in the social state (compare Strabo, 17:821; Burckhardt, Trav. 2:870). The dog was employed, however, in sacrifice by some ancient nations (Pausan. 3:14, 9; Arnob. 4:25; Julian, Orat. 5, page 176; Pliny, 18:69; comp. Saubert, De sacrific. c. 23, page 518 sq.), and was even sometimes eaten (Plutarch, De sollert. animal. c. 2; Justin. 19:1). The cities of the East are still greatly disturbed in the night by the howlings of street-dogs, who, it seems, were similarly noisy in ancient times, the fact being noticed in Psa 59:6; Psa 59:14; and dumb or silent dogs are not unfrequently seen, such as Isaiah alludes to (56:10). The same passage has reference to the peculiarly fitful sleep of the dog, and his sudden start as if during a dream (see J.G. Michaelis, Observ. Sacr. 2:50 sq.).  The dog was used by the Hebrews as a watch for their houses (Isa 56:10; comp. Iliad, 23:173; Odys. 17:309), and for guarding their flocks (Job 30:1; comp. Iliad, 10:183; 12:302; Varro, R.R. 2:9; Colum. 7:12; see Thomson, Land and Book, 1:301).

Then also, as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1Ki 14:11; 1Ki 16:4; 1Ki 21:19; 1Ki 21:23; 1Ki 22:38; 2Ki 9:10; 2Ki 9:36; Jer 15:3; Psa 59:6; Psa 59:14), and thus became such objects of dislike (comp. Harmar, 1:198 sq.; Host, Nachr. 5. Marokko; page 294; Joliffe, page 327) that fierce and cruel enemies are poetically styled dogs in Psa 22:16; Psa 22:20 (see Jer 15:3; comp. Joseph. Ant. 15:8, 4; Homer, Il. 17:255; 22:335). Moreover, the dog, being an unclean animal (Isa 66:3; Mat 7:6; comp. Horace, Ep. 1:2, 26), as still in the East (Arvieux, 3:189; Hasselquist, page 109), and proverbially filthy in its food (Pro 26:11; 2Pe 2:22), the terms dog, dead dog, dog's head were used as terms of reproach, or of humility in speaking of one's self (1Sa 24:14; 2Sa 3:8; 2Sa 9:8; 2Sa 16:9; 2Ki 8:13). Knox relates a story of a nobleman of Ceylon, who, being asked by the king how many children he had, replied, "Your majesty's dog has three puppies." Throughout the whole East "dog" is a term of reproach for impure and profane persons, and in this sense is used by the Jews respecting the Gentiles (Rev 22:15; compare Schöttgen, Hor. Hebrews 1:1145), and by Mohammedans respecting Christians (Wetstein, 1:424; 2:274). The wanton nature of the dog is another of its characteristics, and there can be no doubt that כֶּלֶב in Deu 23:18 means a male prostitute (i.q.

קָדֵשׁ); comp. Sir 26:25, "A shameless woman shall be counted as a dog" (Hesych. κυνὲς ἀναιδεῖς). We still use the name of one of the noblest creatures in the world as a term of contempt (comp. Athen. 6:270). To ask an Uzbek to sell his wife would be no affront, but to ask him to sell his dog an unpardonable insult —Suggeeferosh, or dog-seller, being the most offensive epithet that one Uzbek can apply to another. The addition of the article (τοῖς κυναρίοις, Mat 15:26; Mar 7:27) implies that the presence of dogs was an ordinary feature of Eastern life in our Savior's time. When Christ says in Mat 15:26, "It is not meet to take the children's bread and cast it to the dogs," by the children are meant the Jews; by the dogs, the Gentiles. In the Rabbinical writings the question is put, "What does a dog mean?" and the answer is, "One who is uncircumcised." The dog and the sow are mentioned together in Isa 66:3; Mat 7:6; 2Pe 2:22, as being alike impure and unacceptable. Paul calls the false apostles dogs on account of their impurity and love of gain (Php 3:2; see Simon, Κυνοβλεψία, a Paulo mandata, Smalcald, 1747). Those who are shut out of the kingdom of heaven are called dogs, sorcerers, etc. (Rev 22:15), where the word is applied to all kinds of vile persons, as it is to a particular class in Deu 23:18.

## Dogfan[[@Headword:Dogfan]]

             a Welsh saint, slain in the 5th century by the pagan Saxons, is commemorated July 13.

## Doggett, David Seth, D.D[[@Headword:Doggett, David Seth, D.D]]

             a bishop of the Methodist Episcopal Church South, was born in Lancaster County, Virginia, June 26, 1810. He was educated at the University of Virginia, and intended to follow the legal profession, but after his  conversion gave it up for the ministry; on leaving college taught school a year in Orange County, Virginia, and in 1829 entered the Virginia Conference. That year he was sent to Roanoke Circuit, N.C.; in 1830 to Mattamuskeet Circuit, in the same state; in 1831 to Petersburg, Virginia; in 1832 to Lynchburg; in 1834 to Trinity Station, Richmond; in 1835 to Petersburg; in 1836 to Norfolk; in 1838 to Lynchburg; in 1839 to Charlotteville, acting meanwhile as chaplain to the University of Virginia; and in 1840 was chaplain to Randolph-Macon College, and pastor of the town. in which the college was then located. From 1841 to 1846 he was professor of mental and moral philosophy in the same institution. In 1847 he was again sent to Lynchburg; in 1849 to Washington Street Station, Petersburg; in 1851 to Richmond; in 1853 to Granby Street Station, Norfolk; in 1855 edited the Review; in 1856 went to Washington, D.C.; in 1858 was presiding elder of the Richmond District; in 1862 served Broad Street Station, and in 1864 Centenary Church. In 1865 he was associate editor with Reverend John E. Edwards, D.D., of the Episcopal Mllethodist, in Richmond; and in April 1867, was elected to the Episcopacy. He continued to reside in the same city, and executed the duties of his high office with great zeal, devotedness, and success until his death, October 27, 1880. It is thought he hastened his decease by overtaxing himself responding to extra calls in the summer of 1880. See The Quarterly Review of, the M.E. Church South, January 1881, page 109; Simpson, Cyclop. of Methodism, s.v.

## Dogma[[@Headword:Dogma]]

             (Gr. δόγμα), a doctrine received as an article of faith. I. In the Scriptures the Greek word δόγμα has nowhere the meaning of doctrine. In Eph 2:15, and Col 2:14, it denotes Jewish ordinances. In other passages (Luk 2:1; Act 16:1; Act 17:7) it designates the decrees of Roman emperors. II. This term is used by some of the earliest writers of the Christian Church, both Greek and Latin, to designate a doctrine of the Christian Church, or the whole of the Christian doctrines. Thus, by Ignatius, in the epistle to the Magnesians (chapter 13), the Christian doctrines are called δόγματα τοῦ κυρίου καὶ τῶν ἀποστόλων, and by Origen (in Matth. tom. 12, § 23), δόγματα θεοῦ. In his work against Celsus (contra Celsum, 3, c. 39) he calls the whole of the Christian doctrines τὸ δόγμα, and the apostles διδάσκαλοι τοῦ δόγματος. The ecclesiastical writers of the 2d and 3d centuries also applied it to the tenets of philosophical schools. But the meaning Christian doctrine came to be the common use of the word in the theological and ecclesiastical language of the Greek and Latin writers, and from the Latin it has passed into most of the modern languages, especially those of Roman Catholic countries. In English, the word Dogma, in this theological sense, is only of late coming much in use, but Doctrine has generally been used instead of it.

## Dogmatic Theology[[@Headword:Dogmatic Theology]]

             (Lat. Theologia Dogmatica; Germ. Dogmatische Theologie, Dogmatik) is a special branch of theology, the object of which is to present a scientific and connected view of the accepted doctrines of the Christian faith. In English theology the name has not come into general use, but dogmatics are included in Systematic Theology. In Germany it became common, particularly after Danmus and Calixt, to separate systematic theology into dogmatics and ethics, and this arrangement is now generally adopted. In  the following article we speak of "Dogmatic Theology" with special reference to its cultivation in Germany, and to its place in the theological literature of Germany, reserving the English literature on the subject for the article "Theology."

I. Idea and Scope of Dogmatics. — The functions of dogmatic theology are twofold: first, to establish what constitutes a doctrine of the Christian faith, and to elucidate it in both its religious and its philosophical aspects; secondly, to connect the individual doctrines into a system. As regards the second function, all writers on dogmatic theology have more or less the same aim in view; but with regard to the former, there is between them the widest possible divergence. There are, in particular, three radically different views of what constitutes a doctrine, of the sources from which dogmatic theology has to derive its chief material, and of the value of the doctrines shown to be articles of the Christian faith. These views we may call the Evangelical, the Roman Catholic, and the Rationalistic.

1. From the stand-point of an Evangelical theologian the Bible alone is recognised as the rule of faith, and as the source from which we have to derive our religious beliefs. The Evangelical dogmatic theologian presupposes the divine inspiration of the Bible, which another special branch of systematic theology, Apologetics (in English literature commonly called Evidences), has to demonstrate. He does not enter into a minute interpretation of the true sense of the word of the Bible, which is the proper function of exegetical theology, but his aim is, by combining all which the Scriptures teach on one particular subject, to establish a doctrine of the Bible. Among those who accept the Bible as the inspired word of God and as the only rule of faith, there has been from the beginning of the Christian Church a wide difference of opinion as to the meaning of many passages of the Bibleword. Thus different theological parties have arisen in the Church, and different ecclesiastical organizations (churches, sects, heresies). The latter, in many instances, have adopted "symbolical books" setting forth their conception of the teaching of the Bible on the most important articles of faith, and have demanded from their members, and in particular from ministers, an acceptance of their distinctive views. Hence we have Lutheran dogmatics, Reformed dogmatics, etc. Julius Muller (in Herzog's Encyklopädie, s.v. Dogmatik) objects to denominational dogmatics, and asserts that Protestants should have only Christian dogmatics — not Reformed, Lutheran, etc. But in this respect we think  Schleiermacher is correct (Darstellung d. theol. Studiums, § 98) in stating that dogmatic theology must be written from the point of view of some Church Confession, while he is entirely wrong in making it a branch of Historical Theology. Protestant dogmatics treats, not of opinions, but of doctrines accepted as such by the Church.

2. The dogmatic theology of the Roman Catholic Church recognises, besides the Scriptures, the tradition of the Church as part of the rule of faith. The Scriptures are only to be understood in the sense which the Church declares to be the true one. The dogmatic theology of the Roman Catholic Church consequently contains only those doctrines which that Church has declared to be such. All other doctrines that have not received this formal definition by the Church, however clearly they may appear to be grounded in the Scriptures or demonstrated by theological science, have only the value of "theological opinion" (theologumenon). With regard to the Biblical proof for the doctrines, Roman Catholic writers distinguish between Biblical and ecclesiastical doctrines, the latter of which can only be proved by tradition. Other distinctions made by them are: Dogmata implicita and explicita (fully defined); pure (if they can only be known from divine revelation) and mixed (if they can also be demonstrated by reason), necessary (those a belief in which is declared to be necessary for salvation) and useful (which are not necessary for salvation).

3. The first Rationalistic writers on dogmatic theology did not refuse belief in any doctrine they found in the Bible; but, demanding that the conformity of every Biblical doctrine with reason should be demonstrated, they introduced a new interpretation of the Bible, explaining away a number of doctrines which thus far had been generally accepted both by Evangelical and Roman Catholic theologians. Subsequent schools of Rationalism denied the authenticity of most of the books of the Bible, and consequently rejected all doctrines as Biblical which could only be proved by the books rejected by them; and the authority of the Old Testament was denied in toto. In the New Testament a distinction was drawn between the opinions of the apostles and the words of Jesus, and infallibility claimed for the latter exclusively. Finally, schools arose which maintained the fallibility of Jesus himself, and which regarded the doctrines taught in the Bible as entitled to no more authority than any system of human opinions. SEE RATIONALISM.

II. History. — The beginnings of a systematic exhibition of Christian doctrine are seen in the Apostolic and the Nicene Creeds. Among the writers of the ancient Church, Origen, in his work περίάρχῶν, presented the first outline of what may be called a system of (dogmatic) theology. Among the works of Augustine, the following were of a similar character: Enchiridion ad Laurentium (de fide, spe et caritate); de doctrina christiana; de civitate Dei; de fide ac symbolo; de ecclesiae dogmatibus. They were followed by Fulgentius of Ruspe, Gennadius, and Junilius. In the Greek Church, the Catecheses of Gregory of Nyssa (ὁ λόγος κατηχητικὸς ὁ μέγας) and of Cyril of Jerusalem (Catecheses ad baptizandos et baptizatos) belong to this class of literature, though they have chiefly a practical object. The first scientific system of dogmatic theology was written by John of Damascus (ἔκδοσις ἀκριβὴς τῆς ὀρθοδόξου πίστεως), whom, however, Isidor of Hispalis (died 636) had preceded as a compiler (in his Sententiae). Dogmatic theology in the Middle Ages finds its foremost expression in Scholasticism, which is supplemented by Mysticism. In the 9th century Scotus Erigena was distinguished as a thinker; but his principal work, De divisione naturae, is not a dogmatic theology in the strict sense of the word. At the close of the 11th and the beginning of the 12th century, Anselm of Canterbury, Roscellin, and Abelard gave a new impulse to the treatment of dogmatic theology, and aimed at a reconciliation between philosophic speculation and faith. But a strictly scientific method was for the first time introduced by the Magister Sententiarumn (Peter Lombardus), whose followers (Robert Pulleyn, Peter of Poitiers, etc.) were called Sententiarii. The school of St. Victor (Victorines), on the other hand, tried to unite profound mysticism with dialectics. Scholasticism was further developed by the greater acquaintance of the theologians with the works of Aristotle, which dates from the Crusades. Alexander of Hales (Doctor Irrefragibilis, 1222-1245), Albertus Magnus (1222-1280), Thomas Aquinas (1221-1274, the head of a new theological school which embraces nearly all the theologians of the Dominican order), compiled works of immense extent, called Summae, in which every chapter was subdivided into questions, distinctions, etc. But, chiefly owing to the ascendency of Nominalism, scholastic theology soon degenerated into absurd subtleties. In opposition to the Thomistic school, the mystic school of Bonaventura (Doctor Seraphicus, died 1274) and the dialectic school of Duns Scotus (Dr. Subtilis, died 1308) arose, both from the Franciscan order. The conflict of  theological schools became a conflict of monastic orders. The Summae were succeeded by Quodlibets; the multiplicity of questions was infinitely increased. The liberal but sceptical Occam (died 1347) was followed by the "last of scholastic theologians," Gabriel Biel (died 1495), while Mysticism, which had taken a practical turn in the works of Master Eckart, Tauler, Ruysbroek, and Suso, was brought into a scientific shape by Gerson (Dr. Christianissimus, died 1429). SEE SCHOLASTICISM.

The progress of humanistic studies secured for dogmatic theology a more complete and thorough treatment, but only externally. Its regeneration begins with the Reformation. Luther was a preacher rather than a dogmatic theologian. The foundation of evangelical dogmatics was laid by Melancthon, the praeceptor Germanic, in his loci communes (subsequently loci theologici). He was followed in the Lutheran theology by Chemnitz, Egidius and Nicolaus Hunnius, and the zealous Hutter (Lutherus redivivus), whose loci were particularly opposed to the moderate school of Melancthon. One of the greatest works of this period is the Loci theogici of J. Gerhard; and among other great writers were Quenstedt, Calov, Hollaz, Baier, etc. In these works a new school of Scholasticism arose, which again called forth an opposing school of Protestant mysticism (Jacob Bohme, Weigel, Arnd). In the Reformed churches there was from the beginning a less strict adherence to symbolic books, and a prevalence of the exegetical treatment of theology over the dogmatic. Zuingle wrote several dogmatical works of considerable value; but the standard work of the Reformed Church is Calvin's Institutio Christianas religionis. Other Reformed writers on dogmatic theology were Bullinger, Musculus, Peter Martyr, Hyperius, and, in the 17th century, Keckermann, Polanus of Polansdorf, Alsted, Alting, Wolleb, Burmann, Heidanus, F. Heidegger. New methods of treating dogmatic theology were attempted by Cocceins ("Federal Theology") and Leydecker (the "econominal" method, dividing the subject according to the persons of the Trinity). In the Lutheran Church, Calixtus endeavored to substitute the analytical way ("final method") for the synthetical, which had been followed since Melancthon. At the close of the 17th and in the earlier part of the 18th century, Pietism, and the philosophical systems of Des Cartes, Leibnitz, and Wolf, began to exercise a considerable influence upon dogmatic theology both in the Lutheran and in the Reformed Church.

In the Reformed Church, Arminianism, represented by Limborch and the French school of Saumur, gained numerous adherents; while in the Lutheran Church new methods were attempted by Pfaff, Buddeus, Carpzov, Rambach, and J.S. Baumgarten, the last named being wholly  under the influence of the Wolfian philosophy. The new method was more fully developed by Semler, Michaelis, Teller, Tollner, Doderlein, Morus, and others, who prepared the way for Rationalism, among whose early representatives were Gruner, Eckermann, and Henke. A new epoch began with the philosophy of Kant, by which the works of Tieftrunk, Stiudlin, and Ammon were more or less influenced. The orthodox system was adhered to by Storr and Reinhard, more, however, with regard to its supranaturalistic character than to all its ecclesiastical definitions and developments. Augusti pleaded the authority of the old doctrinal system, and the same was done by De Wette, who distinguished himself for dialectical keenness, and by Daub and Marheineke, who tried a mediation between the old theology and Hegelian speculation. In opposition to these attempts, Wegscheider consistently developed the views of the former Rationalists, and gave to the Rationalistic system the last finish. Bretschneider also proceeded from a Rationalistic stand-point, but in many questions tried to mediate between Rationalism and the old Church doctrine. A powerful influence upon German theology was exercised by Schleiermacher, who undertook the bold task of not only mediating between Rationalism and Supranaturalism, but of merging the two into an entirely new system, which was to acknowledge the claims of both. He based his Christliche Glaube neither upon historical authorities nor upon philosophical speculation; but, regarding the Christian revelation solely as a new, divine, world-redeeming principle of life, he represented dogmatic theology as the exhibition of the Christian consciousness manifesting itself in the Church. Several theological schools sprung from Schleiermacher; and even the schools opposed to his system felt and acknowledged its importance and its influence. Some of the adherents of Schleiermacher defended from his stand-point all the essential doctrines of Biblical orthodoxy. Others attempted a middle course between the system of Schleiermacher and the symbolical books of the German Protestant Church, as Twesten (Vorlesungen uber die Dogmatik der ev. luth. kirche, 2 volumes, Hamburg, 1826-1829; 4th edit. 1837) and Nitzsch (System der christlichen Lehre, Bonn, 1829; 6th edit. 1851).

A third school rejected these two as deviations from the true spirit of Schleiermacher, and claimed the fullest independence of theological investigation with regard to both the doctrines of the Bible and the Church Confessions. To this school belong Schweizer (Die Glaubenslehre der evang.-reform. Kirche, 2 volumes, Zurich, 1844-1847) and Baumgarten-  Crusius (Grundriss der ev.-kirchl. Dogmatik, Jena, 1830). They were succeeded by Schenkel, who developed a system of dogmatics from the stand-point of conscience (Christliche Dogmatik, Wiesbaden, 2 volumes, 1858-59). While one school of Hegel, already referred to, claimed that the new speculative philosophy of the absolute was identical with the orthodox dogmas, another school, the Young Hegelians, proclaimed that religion, carried to its perfection by reason, is only a god worshipping himself; that a god-man, as an individual, had never an existence upon earth. From this school proceeded Dr. F. Strauss, who, after declaring in his "Life of Jesus" the Biblical account of the life of Jesus a myth, attacked in his "Christian Doctrine in its Historic Development" (Die christliche Glaubenslehre, Tubingen, 1840-41, 2 volumes) even the belief in the personality of God and the immortality of the soul and tried to undermine every fundamental doctrine of Christianity by tracing its history. L. Feuerbach, in his essence of Christianity (Wesen des Christenthums, 1841, Leipzig), went even beyond Strauss to the extreme limit of nihilism, rejecting religion itself as a dream and an illusion. Under the influence of both Schleiermacher and Hegel, the so-called Tubingen school, of which F.C.

Baur was the founder, sought to comprehend the historic development of the dogma as the dialectic process of the idea itself, and as the development of the undeveloped doctrine of the Bible into a more adequate unity of contents and form. We have no complete system of dogmatics from any prominent writer of this school. Many German theologians sustain either an eclectic or an independent relation with regard to the philosophical schools just mentioned. Thus Liebner (Christliche Dogmatik, Gotting. 1849, volume 1) and Lange (Christliche Dogmatik, Heidelberg, 1849-1852) were called the Epigoni of speculative theology, and Hase, the Church historian, was a prominent representative of speculative rationalism (Lehrbuch der evangel. Dogmatik (Stuttg. 1826, 5th edit. 1860). In direct opposition to the rationalistic and speculative theology, as well as to the vague supranaturalism of the 18th century, there developed itself at the beginning of the present century a school which demanded a restoration of the original theological method of the Reformed churches, as it existed in the 16th century, especially of the old Lutheran dogmatics. Among the works of this class are H. Schmid (Dogmatik der evluth. K. Erlangen, 1843, 5th edtiion, 1863) and Philippi (Kirchliche Glaubenslehre, Stuttgardt, 1854- 63,4 volumes). Ebrard wrote a manual of dogmatics from the standpoint of the evangelical school in the United Evangelical Church, which is based upon the doctrines common to the old Lutheran and old Reformed  churches (Christliche Dogmatik, Konigsberg, 1851-52, 2 volumes, 2d edit. 1862-63). Previously Tob. Beck, abandoning the traditional method of theological schools, sought to bring the doctrines of the Bible, without regard to theological controversies and symbolical books, into a system, using many new terms (Die christl. Lehrwissenschaft. Stuttgardt, 1840).

In the Roman Catholic Church, the writers on dogmatics for a long time after the Reformation adhered to the scholastic method. Prominent among them were Bellarmin, Canisius, Maldonat, and Becanus. Noel (Alexander Natalis, died 1724) introduced a new dogmatic method, more simple, and in many respects emancipating itself from the clumsiness of scholasticism. In Germany a number of writers appeared (e.g. Schwarz, Zimmermann, Brenner, Dobmayer), leaning on the reigning philosophical schools. Among works aiming merely at a systematic exhibition of the doctrines of the Church, those by Liebermann and Perrone (a Roman Jesuit) have acquired permanent reputation. Klee (Kathol. Dogmatik, Mainz. 1835, 3d ed. 1845) paid prominent attention to Biblical and patristic arguments, but neglected the philosophical development of doctrines. This feature is more conspicuous in the manuals of dogmatics by Staudenmaier (Christl. Dogmatik, Freiburg, 1844-54, 4 volumes), Dieriger (Lehrbuch der kath. Dogmatik, 4th edition, 1858). and Kuhn. The establishment of a new theological school was attempted by Hermes (q.v.), who, conceiving doubt as the necessary condition of truth, sought through doubt to advance to the proof of the Roman Catholic doctrine; but his system was condemned by the Pope. The same fate happened to the system of Günther (q.v.), and to most of the works of Franz Baader (q.v.), who was largely under the influence of Schelling.

On the history of dogmatics, see Heinrich (Versuch einer Geschichte der verschiedeene Lehrarten, etc. Leipz. 1790); Schickedanz (Versuch eiser Gesch. der christl. Glaubenslehre, Brunsw. 1827); Hermann (Geschichte der protest. Dogmatik von Melanchthon bis Schleiermacher, Leipz. 1842); and Gass (Geschichte derprotestantischen Dogmatik in ihrem Zusammenhange mit der Theologie uberhaupt, Berlin, 1854-1866, 4 volumes); Frank, Geschichte d. prot. Theologie (Leips. 1862-65, 2 volumes); Dorner, Geschichte der protestant. Theologie, besond. in Deutschland (1867, 8vo). See also Herzog, Real-Encyklopädie, 3:433; Hagenbach, Encyklopadie, page 321; German Theology (in New American Cyclopaedia, 8:192), and our art. SEE DOCTRINES, HISTORY OF.

## Dogura (or Jumboo) Version of the Scriptures[[@Headword:Dogura (or Jumboo) Version of the Scriptures]]

             This dialect is spoken in the mountainous or northern districts of Lahore, and east of the river Chenab and of Cashmere. A version of the New. Test. in Dogura was undertaken in Serampore in 1814, and left the press in 1826. (B.P.)

## Dohrn, Johann Albert Bernhard[[@Headword:Dohrn, Johann Albert Bernhard]]

             a distinguished Orientalist of Germany, was born in 1805 at Scheuerfeld, near Coburg. He studied theology at Halle and Leipsic, but afterwards turned his attention exclusively to the languages of the East. In 1826 he was appointed professor of Sanscrit in the University of Kharkov, in Russia. Six years later he was called to the chair of Asiatic history and geography in the Oriental Institute at St. Petersburg, which he resigned in 1843 to become senior librarian of the imperial public library. He died in  1881. He published in 1846 Das Asiatische Museum der Kaiserlicher Akademie der Wissenschaften, and in 1852 Catalogue des Manumscrits et Xylogqraphes Orientaux. His last undertaking was an elaborate work on the migration of the ancient Huns in Taberistan. (B.P.)

## Doig[[@Headword:Doig]]

             (Hebrews Doeg', דֹּאֵג, fearful, 1Sa 21:7, Sept. Δωήγ v.r. Δωήκ; or דּוֹאֵג, Psalms 52, title, Sept. Δωήκ; in 1Sa 22:18; 1Sa 22:22, Doyeg', דּוֹיֵג, after the Syrian pronunciation, Sept. Δωήγ), an Edomite, and chief overseer of king Saul's flocks (Josephus, Δώηκος, "keeper of the king's mules," Ant. 6:12, 1), which is an important trust in Oriental courts. B.C. 1062. At Nob he was witness of the assistance which the high-priest Ahimelech seemed to afford to the fugitive David, by furnishing him with the sword of Goliath, and by supplying him with bread even from the sacred table (1Sa 21:7). Of this he failed not to inform the king, who, regardless of the explanation offered by Ahimelech, and finding that the chiefs censured him and hesitated to lay their hands upon a person so sacred, commanded Doeg to slay him and his priests (to the number of 85 persons), and to destroy all their families and property — a task which was executed with equal readiness and cruelty by the Edomite (1Sa 22:18 sq.). This truculent act called forth one of David's most severe  imprecative prayers (Psalms 52), of which divine and human justice seem alike to have required the fulfillment. SEE DAVID; SEE PSALMS. A question has arisen on the nature of the business by which he was ' detained before the Lord" (נֶעְצָר, Sept. συνεχόμενος Νεεσσαράν; Vulgate, intus in tabernaculo Domini). The difficulty which lies in the idea that Doeg was a foreigner, and so incapable of a Nazarite vow (Mischn. de Votis. 9:1, Surenh.), has been explained by the supposition that he was a proselyte, attending under some vow or some act of purification at the Tabernacle (compare 1Sa 20:18). Thenius (Kurzg. exeg. handb. in loc.) has corrected Gesenius's interpretation (Thesaur. page 1059) of the phrase as meaning "was assembled before Jehovah." Ephrem Syrus (Opp. 1:376) explains the term as merely indicating that Doeg had introduced himself there secretly, whether by right or otherwise. With this agrees Fürst's rendering (Hebr. Handw. page 175), that he had tarried behind (zuruickbleiben) as a spy.

## Dolben, John (1), D.D[[@Headword:Dolben, John (1), D.D]]

             an English clergyman and archbishop of York, born at Stanwick, in Northamptonshire, March 20, 1625, was educated at Westminster school, being admitted a king's scholar in 1636, and in 1640 elected to Christ Church, Oxford. He was ordained about 1652; in 1660 presented to the rectory of Newington-cum-Britwell, in Oxfordshire, in the gift of the archbishop of Canterbury; in 1662 appointed archdeacon of London, and presented to the vicarage of St. Giles, Cripplegate, but resigned both in a short time to take the deanery of Westminster. In 1666 he was consecrated bishop of Rochester, and allowed to hold the deanery of Westminster in commendam; translated to the see of York in 1683, and became an ecclesiastical governor of that place. He died April 11, 1686. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dolben, Sir John (2), D.D[[@Headword:Dolben, Sir John (2), D.D]]

             an English clergyman, was made prebendary of Durham, April 2, 1718. He published a sermon, Concio ad Clerum, on Heb 2:1 (1726). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dolcino[[@Headword:Dolcino]]

             SEE DULCINISTS.

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

             leader of the Apostolici (q.v.), was born in the diocese of Novara. He was the son of a priest, joined the Apostolici in 1291, and became their leader in 1300, after the death of Segareile. On behalf of his sect he wrote three works, of which the third is entirely lost, but of the first two there are some extracts in the Additamentum ad Historiam Dulcini. The first was written in 1300, at Dalmatia, and is addressed to the scattered members of the sect: as well as to all Christians. He distinguishes four stages, status, in the development of the divine life on earth. The first begins with the patriarchs, the second with Christ and his apostles, the third with pope Silvester and the emperor Constantine the Great, and the fourth with Segarelle and himself. Each stage was good in itself, but degeneration called forth a new one, for the better. The fourth stage was to last to the end of the world. Dolcino also made some predictions, which proved a failure, yet in spite of  this the people did not lose confidence in him. There are, indeed, in his works both true religions enthusiasm and a sharp sense of the corruption of the Church; but both are blurred by the whims of a sensuous and ill- regulated imagination. Dante (Inferno, 28:55 sq.) puts him on the same level with Mohammed. See Historia Dulcini and Additamentum, in Muratori, Script. Reiruin Ital. 9:425 sq.; Mosheim, Geschichte des Apostelordens, in his Ketzergeschichte (Helmstadt, 1748), page 193 sq.; Schlosser, Ablard und Dulcin (Gotha, 1807); Baggiolini, Dolcino e i Patareni (Novara, 1838); Krone, Fra Dolcino und die Patarener (Leipsic, 1844); Dollinger, Der Weissagungsglaube und dos Prophetenthum in der christlichen Zeit, in Riehl's Histor. Taschenbuch, 1871; Schmidt, in Plitt- Herzog, Real-Encyklop. s.v.; Lichtenberger, Encyclopedie des Sciences Religienses, s.v. (B.P.)

## Doleful creatures[[@Headword:Doleful creatures]]

             (אֹחַים, ochim', prop. shrieks, hence howling animals; Sept. ῏ηχος, noise, Vulg. dracones, dragons) is thought by most to be a general name for howlers, or screech-owls, which the prophet predicts will occupy the desolate palaces of Babylon (Isa 13:21). SEE OWL. As the parallelism requires some animal inhabiting ruins and uttering a disconsolate cry to be understood, the Rabbins (with Abulwalid) understand the marten, or kind of weasel (comp. Hitzig, in loc.), which has a clear, short, plaintive voice (Bechstein, Naturgesch. 1:28). But the owl is more probable, as it is well known for this peculiarity (comp. gemere, Pliny, 10:16; queri, Virg. AEn. 4:462). SEE OCHIM.

## Dolera, Clemente[[@Headword:Dolera, Clemente]]

             a Genoese prelate and theologian, was born at Moneglia in 1501. He was a Franciscan, and became general of his order. In 1557 Paul IV made him cardinal, with the title of Sainte-Marie de Ara Celi, and bishop of Foligno. He died at Rome, January 6, 1568, leaving, Compendium Catholicarum Institutionum (Rome, 1562): — De Symbola Apostolorum:De Sacramentis: — De Praeceptis Divinis: — De Peccatis et Eorum Diferentiis: — De Consiliis Evangelicis: — De Coelibatu Sacerdotum: — De OEcumenico Concilio, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Dolesus[[@Headword:Dolesus]]

             (Δόλεσος), a citizen of Gadara of rank and wealth, whom the inhabitants slew out of spite towards the Romans on surrendering the city to Vespasian (Josephus, War, 4:7, 3).

## Dolichianus[[@Headword:Dolichianus]]

             (or Dulichianus), twenty-ninth bishop of Jerusalem, about the last quarter of the 2d century.

## Dolium[[@Headword:Dolium]]

             a convenient generic term for the various representations of casks and large vessels which occur frequently in early Christian art, and have svmbolic meaning very generally attributed to them. As they are usually found on tombs, they are taken as empty, representing the body when the soul has fled from it. The close juncture of the staves in some of the casks has been thought to indicate Christian unity.

## Dollendorp, Johann[[@Headword:Dollendorp, Johann]]

             (or HEINRICH VON), a German theologian, was a professed monk of the convent of the Carmelites of Cologne and doctor of the University of Paris. He taught in that capital in 1339, became provincial of his. order for Germany in 1351, and gained great reputation both as a theologian and as a preacher. He died at Cologne in 1375, leaving, Super Sententias: — Sermones de Tempore: — Sermones de Sanctis, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Doller, Johann Lorenz[[@Headword:Doller, Johann Lorenz]]

             a Roman Catholic theologian of Germany, was born October 3, 1750, at Bretten. In 1768 he joined the order of Jesuits at Mayence, and in 1772 was appointed professor at Heidelberg. In 1779 he resigned on account of feeble health, and died January 30, 1820. He published, Zeugnisse aller Jahrhunderte (Frankfort-on-the-Main, 1816): — Luther's Katholisches Monument (ibid. 1817). See Doring, Die gelehrten Theologen Deutschlands, 1:339 sq.; Winer, Handbuch der Theol. Lit. 1:405, 465, (B.P.).

## Dollinger, Johann Joseph Ignaz, Ph.D., D.D., LL.D[[@Headword:Dollinger, Johann Joseph Ignaz, Ph.D., D.D., LL.D]]

             an Old Catholic, was born in Barnburg, Bavaria, February 28, 1799. Since 1826 he was professor of church history in the University of Munich, except in 1847-49. In 1871 he was excommunicated by the pope for refusing to accept the dogma of infallibility, but, notwithstanding this, was elected rector of the university, in 1873, by a vote of fifty-four to six. He presided over the Old Catholic Congress of 1871, and was at that of 1872, but took no other part in the movement. He was president of the Bonn Conferences in 1875 and 1876. He died January 11, 1890. His chief works translated into English are, History of the Church (4 volumes): Hippolytus and Calistus: — The Gentile and the Jew in the Courts of the Temple of Christ.

## Dolphin, in Christian Art[[@Headword:Dolphin, in Christian Art]]

             The dolphin has been used from an early date in several senses, representing either the Lord himself, the individual Christian, or abstract qualities, such as those of swiftness, brilliancy, conjugal affection, etc.

## Dolz (Lat. Dolscius), Paul[[@Headword:Dolz (Lat. Dolscius), Paul]]

             a German theologian and Graecist, was born at Plauen, in 1526. He studied at the University of Wittenberg. Melanchthon, who was his instructor, took him into his friendship, and helped him to obtain a place at the gymnasium of Halle.Dolscius attached himself closely to the cause and the doctrines of the famous reformer. He also studied medicine, and wrote Greek with facility. The city of Halle appointed him burgomaster, and later inspector of the churches, schools, and salt-wells. He died there, March 9, 1589. His principal works are, Confessio Fidei Exhibita Augustae Graecae Reddita (Basle, 1559): — Psalmi Davidis Grecis Versibus Elegiacis Redditi (ibid. 1555). See Hoefer, Nouv. Biog. Generale, s.v.

## Dom[[@Headword:Dom]]

             a title of respect given to the Benedictines and canons, being the abbreviation of dominus, which was the Latin for the mediaeval ser (sieur), and sir of the Reformation, and was applied to non-graduate priests. The A.B. of Cambridge is now designated "dominus," but the A.M., as at Oxford, is "dominus magister," and the D.D. "dominus doctor."

## Dome[[@Headword:Dome]]

             (Latin domus, a house). In the early Middle Ages the word domus was applied to the house of God, and especially to the cathedral church. In this latter sense the derivatives of the word are still used in Italy and Germany. The word dome is used more generally in architecture to signify the roof to the whole or a part of a building, which roof has a circular or polygonal base, and whose perpendicular section is a curved line. Such domes, or curved roofs, are found very early in the history of architecture, especially in Etruria and Persia. The dome of modern architecture has its origin in the Roman adaptation of the Etruscan dome. The roof of the Pantheon at Rome is the finest example existing of the ancient Roman dome. In the Byzantine architecture, a flat dome over the center of church edifices, resting upon four arches, and supported below by half or quarter domes, is copied in the Turkish religious architecture. A modification of the Byzantine into the horse-shoe dome has been introduced largely into the Russian and some other Oriental branches of architecture. In the transition from the Byzantine to the Romanesque style of architecture, the dome  became more of a cupola. In the Gothic architecture the dome disappeared. The Baptistery at Pisa, founded in the 13th century, has a dome for a roof, though all the ornaments are Gothic. It was during the Renaissance, that the modern dome was developed. The first one built was in the church of Santo Spirito, in Florence. It had a semicircle for its section, and was single. The dome of the cathedral of Florence has a diameter of 139 feet, the same as that of St. Peter's in Rome, and only three feet less than that of the Pantheon at Rome. This dome is considered by some to be more elegant in outline than that of St. Peter's, which others consider the most graceful dome ever built. Both rest on a cylinder, or drum, and both are double; that is, they have each an interior dome, surmounted by an exterior one, rising from the same base, and being more pointed. This exterior one is only for its effect on the external architecture. They are both surmounted by a small cupola, called a lantern. All later Renaissance domes are built on this general type. Among the most famous domes are the following: Pantheon, Rome, 143 feet in diameter; Cathedral, Florence, 139; St. Peter's, Rome, 139; St. Sophia, Constantinople, 115; St. Paul's, London, 112; Mosque of Achmet, Constantinople, 92; Church of the Invalids, Paris, 80; St. Vitalis, Ravenna, 55; St. Mark's, Venice, 44. — Maigne, Dictionnaire des origines dans les arts (Paris, 1864); Lubke, Geschichte der Baukunst; Viollet le Due, Dictionnaire de l'Architecture (Paris).

## Domenec, Michael, D.D[[@Headword:Domenec, Michael, D.D]]

             a Roman Catholic bishop, was a native of Spain. He joined the American mission of Lazarists while. studying for the priesthood, was ordained at Cape Girardeau, Missouri, and for many years served as pastor at Germantown, Pennsylavnia. On December 6, 1860, he was consecrated bishop of Pittsburgh, as successor to Dr. O'Connor, resigned. On January 11, 1876, his diocese being divided, the new see of Allegheny was created, to which Domenec was translated. His health soon after failing, he went to Europe, and after visiting Rome, resigned his see, and died at Tarragona, Spain, February 5, 1878, aged sixty-five years. As a bishop Domenec was esteemed for his energy, charity, self-devotion, and zeal. See De Courcy and Shea, Hist. of the Cath. Church in the U.S. page 302.

## Domenichi[[@Headword:Domenichi]]

             (or de Domenico), an Italian prelate and theologian, was born in Venice in 1416. He taught logic at Padua, theology at Bologna and Rome, and was appointed bishop of Torcello in 1448. Paul II transferred him to the see of Brescia and Sixtus IV appointed him governor of Rome. Domenichi died at Brescia in 1478, leaving, De Reformationibus Romanae Curiae (Brescia, 1495): — De Sanguine Christi (Venice, 1557): — De Dignitate Episcopali (Rome, 1757). He also published an edition of the Moralia of Gregory the Great (ibid. 1475). See Hoefer, Nouv. Biog. Generale, s.v.

## Domenichino[[@Headword:Domenichino]]

             SEE ZAMPIERT, DOMENICO.

## Domestic[[@Headword:Domestic]]

             ("belonging to the house or household") has several ecclesiastical senses:

(1) Domestici are all who belong to the “household of faith."

(2) In the East, the principal dignitary in a church choir after the "chief singer." There was one on each side of the choir, to lead the singers in antiphonal chanting.

(3) Domesticus Ostiorum ("of the doors"), the chief doorkeeper at Constantinople. See Smith, Dict. of Christ. Antiq. s.v.

## Domina (or Domnia), Saint[[@Headword:Domina (or Domnia), Saint]]

             was of a noble family of Antioch. Having become a widow, she professed Christianity with her two daughters; Bernice and Prosdoae, and on the outbreak of the persecution by Diocletian, the three retired to Edessa. They were seized and ordered to Antioch; but on reaching a river near Hierapolis, they took each other by the hand, precipitated themselves into the water, and were drowned. Their bodies were taken from the river and brought to Antioch, where Chrysostom testifies that they were in his time. They are commemorated April 14.

## Domingo De Jesus Maria[[@Headword:Domingo De Jesus Maria]]

             a Spanish theologian, was born at Calatayud (Old Castile), May 16, 1559. He taught first among the Carmelites of the ancient observance, and afterwards took the habit of the barefooted Carmelites. Being called to Rome about 1590, he was raised to the highest offices of his order, and was engaged by the pope in various important embassies. Besides Greek and Latin, Domingo knew nearly all living languages. He died at Vienna, February 16, 1630, leaving, Sentence Spirituali (Paris, 1623): — Argumenta Psalmorum Divini (Rome, eod.): — Alia Argumenta Psalmorum (ibid:): — La Concordia Espiritual (Bruxelles, 1626; translated into French under the title, De la Theologie Mystique: — De la Protection de la Vierge, (Paris, 1645): — Directoire pour Bien Mourir: — Vie du Frere Alexis de Saint-Bernard, Polonais,.etc. See Hoefer, Nouv. Biog. Generale, s.v.; Bonif. Muller, Leben und Werken d. Dominicus a Jesu Maria (Vienna, 1878).

## Dominic[[@Headword:Dominic]]

             a saint of the Romish calendar, founder of the order of "Dominicans." His name was Domingo de Guzman, and he was born in 1170 at Calahorra, Spain. He completed his education at the University of Palentia, in 1193 was made canon of the cathedral of Osma, and in 1198 a priest and archdeacon. He subsequently became known as an eloquent preacher, and was sent on missions to various parts of Spain, and into France. Having had his zeal inflamed by the progress of the Albigenses, he bent all his energies to their conversion. Finding his own efforts insufficient, he appears to have conceived the idea of founding an order of preaching friars, whose special duty should be the conversion of heretics; and about the commencement of the 13th century he began to carry his purpose into effect. He soon found numerous volunteers to his new order, and, to disarm opposition, he and his followers adopted the rule of St. Augustine. As a distinct order, they did not, however, receive the formal verbal approval of the pope, Innocent III, till 1215. SEE DOMINICANS.

Dominic  did not, however, trust for the uprooting of heresy simply to his own preaching and that of his followers. Finding that his eloquence failed to convert the Albigenses, he, with the papal legates, Peter of Castelnau and Rainier of Raoul, obtained permission of Innocent III to hold courts, before which they might summon by authority of the pope, and without reference to the local bishops, any individuals suspected of heresy, and inflict upon them, if obstinate, capital punishment, or otherwise any lesser penalty. Peter of Castelnau, who had made himself especially obnoxious by his severity, was killed at Toulouse in 1208; and then was proclaimed by the pope, at the instigation of Dominic, that fearful 'crusade,' as it was designated by Innocent, to which all the barons of France were summoned, and which, under the captaincy of De Montfort, led to the slaughter of so many thousands of these so-called heretics. SEE ALBIGENSES.

Dominic himself, it has been said, was not personally cruel; but towards heretics he had no compassion, and it is certain that, so far from attempting to lessen the horrible slaughter, he did what he could to stimulate it. Dominic is very frequently said to have been the founder of the Inquisition, but this is an error. He and his companions in the commission to examine and punish the Albigenses were commonly called 'Inquisitors,' but their commission was merely local and temporary. The 'Holy Office' was not formally established till 1233, when Gregory IX laid down the rules and defined the jurisdiction of the courts, which he appointed for various countries under the name of 'Inquisitorial Missions.' It is, however, worthy of notice that the chief inquisitor was a Dominican monk, Pietro de Verona, and that the governance of the Inquisition was placed pretty much in the hands of the Dominicans. The Romish accounts make Dominic a miracle-worker even to the extent of raising the dead to life, as in the case of a young nobleman named Napoleon, at Rome, on the Ash-Wednesday of 1218, and by other miracles. Dominic died at Bologna in 1221. He was canonized by pope Gregory IX on July 3, 1234: the Church of Rome keeps his festival on August 4. Dominic is said to have written some commentaries upon St. Matthew, St. Paul, and the canonical epistles, but they have not come down to us." — English Cyclopaedia; Butler, Lives of Saints, August 4; Acta Sanctorum, Aug. 1:545 sq.; Lacordaire, Vie de S. Dominique (Bruxelles, 1848), and OEuvres (Paris, 1864), volume 1.

## Dominic Of Flanders[[@Headword:Dominic Of Flanders]]

             a theologians went to Italy when very young; entered the order of the Dominicans, and taught theology at Bologna, where he died in 1500. He wrote several books on scholastic philosophy, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Dominic Of Jerusalem[[@Headword:Dominic Of Jerusalem]]

             a converted rabbi, was born in 1550. He was made doctor at Safet, in Galilee, where he lectured on the Talmud, and became physician to the sultan. In 1600 he was converted to Christianity at Rome, where he taught Hebrew. He translated the New Test. into Hebrew. See Hoefer, Nouv. Biog. Generale, s.v.

## Dominic Of St. Geminian[[@Headword:Dominic Of St. Geminian]]

             a famous canonist of the 15th century, was a native of San Geminiano, in Florence. After completing his studies, he became in 1407 vicar-general to the bishop of Modena, took part in 1409 in the synod of Pisa, and was for many years professor at Bologna, where he died. He wrote, Commentaria Propria Diligentissinme Castigata in Decretum (edited by P. Albignac, Venice, 1504): — Commentarius in Sextum (Venice, 1558, 1579): — Consiliat et Responsa, (Leyden, 1533; Venice, 1550). Comp. Schulte, Geschichte ders Quellen und Literatur des canonischen Rechts, 2:295 (Stuttgart, 1877); Streber, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Dominic Of St. Thomas[[@Headword:Dominic Of St. Thomas]]

             a Portuguese theologian, was born at Lisbon, and lived about the year 1674. He belonged to the Dominican order, and became successively prior, royal preacher, doctor, and professor of theology. He wrote Summa Theologiae (Lisbon, 1690), containing a long statement of the nature and origin of the inquisition. See Hoefer, Nouv. Biog. Generale, s.v.

## Dominic Of The Holy Trinity[[@Headword:Dominic Of The Holy Trinity]]

             a French theologian, was born at Nevers, August 4, 1616. He belonged to a nobleman's family, and in 1634 joilled the Carmelites in Paris. He was sent to Rome to teach; then went to Malta as inquisitor, but came back to Rome again. In 1656 he was made general of his order, and pope Clement X appointed him qualifier of the holy office. He died at Rome, April 7, 1687, leaving, De Anno Jubilaei (Rome, 1650): — Bibliotheca Thedlogica, etc. (ibid. 1665-76, 7 volumes). See Hoefer, Nouv. Biog. Generale, s.v.

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

             (surnamed Loricatzis, from the iron coat of mail which he constantly wore next to his skin), a famous Italian hermit, who died at Fonta Vellano (Umbria), October 14 1060, had passed. through all the clerical degrees and then devoted himself to a life of soliary penance and extreme austerity, inflicting lashes upon himself daily, and hourly reciting certain Psalms.

## Dominica[[@Headword:Dominica]]

             the Lord's day, not the Sabbath. SEE SUNDAY.

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

             a matron saint, commemorated January 8.

## Dominica Gaudii[[@Headword:Dominica Gaudii]]

             (the Lord's day of joy), a name given by some of the ancient Christian writers to Easter Sunday. The Roman emperors were accustomed on that day, as a token of joy, to grant a release to all prisoners except those guilty of great crimes.

## Dominica Palmarum[[@Headword:Dominica Palmarum]]

             SEE PALM-SUNDAY.

## Dominica in Albis[[@Headword:Dominica in Albis]]

             (the Sunday of white garments), a title anciently given to the Sunday after Easter, because on this day those persons who had been baptized at Easter appeared for the last time in the chrysomes, or white robes, which they received at baptism. These were laid up in the church as evidences of their baptismal profession. — Bingham, Orig. Ecclesiastes book 20, chapter 5, § 12.

## Dominical Letter[[@Headword:Dominical Letter]]

             the letter in our almanacs which marks the Lord's Day (Dies Domini), usually printed in a capital form. In the calendar, the first seven letters of the alphabet are applied to the days of the week, the letter A being always given to the 1st of January, whatsoever that day may be, and the others in succession to the following days. If the year consisted of three hundred and sixty-four days, making an exact number of weeks, no change would ever take place in these letters. Thus, supposing the 1st of January in any given year to be Sunday, all the Sundays would be represented by A; not only in that year, but in all succeeding. There being, however, three hundred and sixty-five days in the year, the first letter is again repeated on the 31st of  December, and, consequently, the Dominical, or Sunday letter for the following year will be G. The retrocession of the letters will, for the same reason, continue every year, so as to make F the Dominical letter of the third, etc. If every year were common, the process would continue regularly, and a cycle of seven years would be sufficient to restore the same letters to the same days as before. But the intercalation of a day every bissextile or leap year causes a variation. The leapyear, containing three hundred and sixty-six days, will throw the Dominical letter of the following year back two letters; so that, if the Dominical letter at the beginning of the year be C, the Dominical letter of the next year will be A. This alteration is not effected by dropping a letter altogether, but by changing the Dominical letter at the end of February, where the intercalation takes place. In consequence of this change every fourth year, twenty-eight years must elapse before a complete revolution of the Dominical letter can take place; and it is on this fact that the period of the solar cycle is founded. The rules for finding the Dominical letter for any year are given in the Book of Common Prayer. SEE CYCLE.

## Dominicale[[@Headword:Dominicale]]

             a white veil anciently worn by women at the time of receiving the Eucharist. It has been disputed whether the dominicale was not a linen cloth which women, in the sixth century, were in some churches required to take to the Eucharist, and with which they covered the hand before the bread was laid upon it. Augustine may refer to this in one of the sermons usually ascribed to him, De Tempore, in which he says that it was customary for men to wash their hands when they communicate, and for women to bring their little linen cloths to receive the body of Christ. In the Council of Auxerre, A.D. 590, a rule was enacted that no woman should receive the Eucharist in her bare hand, but nothing further is prescribed. The best authorities, however, are of opinion that the dominicale was a veil for the head. — Farrar, Ecclesiastes Dictionary, s.v.; Bingham, Orig. Ecclesiastes book 15, chapter 5, § 7.

## Dominican[[@Headword:Dominican]]

             We add the following particulars from Wai;ott, Sac. Archaeol. s.v.: "The rule, a moderation of that of St. Austin, was strict abstinence from flesh; fasts of seven months' duration, from Holy-Cross Day to Easter, and on all Fridays; maintenance wholly by the alms of the faithful; the use of woollen clothes only; and at first a mere white tunic and scapular, without a cowl. In time this rigor was abated, and they wore a white serge tunic, and black cappa or cloak, and a hood for the head; and their simple, unadorned chapels became magnificent churches, rich in every ornament of architecture, color, and carving. From their devotion to the Blessed Virgin they called themselves at first, until the pope, forbade it, Brothers of the Virgin Mary; and they always had a Madonna and crucifix in their cells. There was a general chapter held annually. The superior was called master of the order, and the greater officers priors and superiors. The order was instituted for preaching at home and for missions to the heathen; it has produced one thousand four hundred and fifty-eight cardinals. It used to take mere children and enroll them before the conventional age of probation. They held that the Virgin was conceived in original sin, consecrated Saturdays to her honor and were, in scholastic theology, stout T'homists. Their preaching-cross remains at Hereford, their refectory at Canterbury, the nave of the church and other buildings may be seen at Norwich, and part of their convent at Lynn, Beverley, and Gloucester.  There were three divisions of the order — the preaching friiars, who occupied a convent; cloistered nuns; and the militia of Jesus Christ, who enlgaged in actual war on heretics; they afterwards admitted brethren and sisters of the Penitence of St. Dominic, who were approved in 1360 by Innocent VI. Bishop Pecocik says they evaded their rule, which forblade them to touch money, by counting with a stick. The early Dominican churches were plain, without images, carvings, or pictures, and provided with only one. bell. The use of the organ was not comnmon. Women were not allowed to sit in the choir-aisles, and large high screens parted off the friars from the congregation, for whose use, at the elevation of the host, windows were opened in these partitions. The lay brothers sat apart. Occasionally their churches, as at Venice and Pistoia, were cruciform, but usually terminated in a square end; the naves of Peruain and Spoleto are aisleless, but sometimes they had narrow recesses, as at Ghent, or lateral chantries for altars or, as at Pisa, Sligo, Brecon, Kilmallock, Gloncester, and Roscommon, a single aisle for the accommodation of the congregation at sermons; lateral chapels were added at a later date. Apsidal choirs occur at Monza, Milan, Toulouse, Antwerp, Oberwesel; and at Paris, Agen, and Toulouse the church was double, consisting simply of two aisles of equal length. At Louvain and Norwich the nave has aisles of the usual size. The choirs had no aisles. The chapter house at Toulouse was apsidal, and had three aisles. This order prays more than any other for the dead, the friars chanting the 'De Profndis' every time they pass through the cloister."

## Dominican Nuns[[@Headword:Dominican Nuns]]

             an order of nuns founded by Dominic (q.v.) de Guzman in 1206, at Prouille, near Toulouse. They were mostly converted Albigenses. At the time of their greatest prosperity they counted about 400 convents in Europe and America. They fell earlier into irregularities and disorders than the monks. They took part in all the reforms which were introduced among the monks, and split into similar congregations. The first convent of the order in the United States was organized by father Thomas Wilson, in Kentucky, in 1823, from which some other houses have sprung in the dioceses of Cincinnati, Nashville, and San Francisco. There are also congregations in the dioceses of Milwaukee and Brooklyn. They have also convents in most italian states, in France, Belgium, Holland, Switzerland, Germany, England, Russia. Their house in Rome is under the immediate direction of the Dominicans, while in most other countries they are under the jurisdiction of the diocesan bishops.

## Dominicans[[@Headword:Dominicans]]

             an order of mendicants founded by Dominic (q.v.) de Guzman about the year 1215. In England they were generally called Black Friars from their garments, in France Jacobins, from the fact that their first French house was in the Rue St. Jacques, at Paris. They called themselves commonly Preaching Friars (Fratres Prcedicatores), from their office of preaching.

I. History. — Dominic projected the order when he was preaching against the Albigenses (q.v.); but the Council of Lateran, in 1215, declared itself against any increase of the monastic orders. Nevertheless Innocent III was prevailed upon to approve of the order on condition that it should assimilate itself as closely as possible to one already in existence. The successor of Innocent, Honorius III, was less reluctant, and confirmed the Dominicans as a new and independent order. It spread rapidly over all Christian countries. In 1221 thirteen of the friars went to England for the purpose of establishing the order, and Stephen Langton, then archbishop of Canterbury, giving his approval, they fixed their first house at Oxford. Their second house was in London. At the time of the dissolution of the monasteries under Henry VIII there were 58 houses in England and Wales.  When the second general chapter was held, in 1221, at Bologna, 60 convents, belonging to eight provinces, were represented, and a great many friars were sent out to establish new houses. In 1278 the number of their convents amounted to 417. In 1233 the Inquisition (q.v.) was transferred to them by the Pope. This gave them a powerful and pernicious influence in Spain, Portugal, Italy, and France. They showed so much eagerness in hunting up and prosecuting heretics that a popular pun changed the name Dominicans into Domini canes (the dogs of the Lord). Although endowed in 1272 with all the privileges of the mendicant orders, they soon gave up begging, and, after being allowed in 1425 to accept donations, they accumulated great wealth. Together with the Franciscans, they became the chief representatives of the theological science of the Middle Ages, occupied a large number of the theological chairs at the universities, and became in most controversies not only the rivals, but also the bitter opponents of the Franciscans. The greatest theologian among them in the Middle Ages was Thomas Aquinas (q.v.), whom they have ever since followed as a standard authority.

Among their other celebrities are Albertus Magnus, Eccard, Tauler, Suso, Savonarola, Las Casas, Vincent Ferrier, and Vincent of Beauvais. As theologians, they were mostly Nominalists, Augustinians, and opponents of the Immaculate Conception. In literature in general they have had great influence, as the Magister sacri palatii at Rome, in whose hands is the censorship of books, has always been taken from their order. They secured great popular favor not only by their preaching, but by the establishment of an order of tertiarians, open to laymen. The people were also gained by them especially by the spreading of the use of the Rosary (q.v.), which was introduced by them, and which became, in consequence of the many indulgences attached to it by the popes, a very popular form of worship. The Dominicans also belonged to the most zealous laborers in the foreign missions of the Roman Church. Many of their members were sent to the East; and in Armenia, in particular, they succeeded in uniting a great many Armenians with the Roman Church. After the discovery and conquest of America by the Spaniards, the Dominicans protected the natives from being enslaved, but gave, on the other hand, the first impulse to the, importation of slaves from Africa. In America, and in the West and East Indies, they surpassed all other orders in power, numbers, and riches. In Europe, on the contrary, the reputation and influence of the order rapidly declined. The conduct of Tetzel (q.v.) in preaching the papal indulgences brought odium upon the whole order, and the development of the Inquisition in Spain, under the management of the  Dominicans, attached to their name a stain which will never be blotted out. In the countries which embraced Protestantism they lost over 400 convents, while in Roman Catholic countries they were generally superseded, as confessors at the court and as teachers at the universities, by the Jesuits. Several attempts to reform the order were made in the 15th and 16th centuries, but led only to the establishment of 12 reformed congregations.

The whole order was never brought back to its original simplicity and vigor. Yet they still counted in the 18th century more than 1000 convents of monks and nuns in 45 provinces, 11 of which were outside of Europe. In consequence of the French Revolution, they lost all their convents in France and Belgium, nearly all in Germany, and many in Italy; and in the 19th century they were entirely suppressed in Spain, Portugal, and Sardinia. In 1832 the emperor of Russia suppressed in the sole province of Mohilew 55 Dominican convents. In Father Lacordaire the order received a member of great reputation and influence, and through him the order was re-established in France in 1845. In Austria the Dominicans reluctantly submitted, in 1858, to certain reforms which the Pope ordered to be introduced. According to the provisions made, all the novices are to be bound to the ancient rule, which will also be established in every convent as soon as it will have a majority of reformed monks. The order is on the increase in the United States of North America and in France, and established its first convent in Prussia in 1860. The Dominicans entered the United States in 1539, but their missions have been less extensive than those of the Franciscans and Jesuits. The first bishop of New York, Luke Concanen, had been assistant general of the order. A great activity in behalf of its spreading was at a later period displayed by father (later bishop) Fenwick, a native of Maryland, who entered the novitiate at Bornhem, Belgium. He established the convent of St. Rose, Springfield, Kentucky, which is now the novitiate of the order in the United States.

II. Constitution. — The constitution of the order was adopted at a general chapter in 1220, and is in all essential points like that of the other mendicant orders. At the head of the order is a general, who is elected by a general chapter for life, and is assisted in the exercise of his office by a number of definitores. The order is divided into provinces, at the head of which is a provincial, who is elected at a provincial chapter by the superiors of the houses, who are. called priors. Their habit consists of a  white garment and scapular, with a white mantle and hood ending in a point.

III. Statistics. — The Dominicans have still convents in Italy (4 in the city of Rone, with about 100 members), France (10 in 1862), Belgium, Holland, England, Ireland (about 50 members in 1843), Austria (37 convents with 202 members in 1843), Prussia (first convent established in 1860), Poland (in 1841, 16 houses with 160 members), Spain, Russia, Turkey, Mexico, Central and South America, and the United States, where they have houses in New York, Ohio, Kentucky, and Wisconsin. In 1862 the total number of convents was estimated at 360 houses, with 4000 members. See Fehr's Geschichte der Miischsorden; Helyot, Ordres Religieux; Malvendi, Annales Ordinis Prcedicatorum (Romae, 1746); Castillo and Lopez, Historia general de S. Domingo y de su Orden de Predicatores (Madrid, 1612 sq. 6 volumes, fol.); Antonius Senensis, Chronic. Fratrum Praedicat. (Paris, 1585, 8vo). A complete list of all the saints, martyrs, writers, etc., of the order is given in Annee Dominicaine (Paris, 1678 sq. 13 volumes, 4to). The complete statutes of the order may be found in Holstenii Codex Regularum (Augsburg, 1759, 6 volumes, fol.).

## Dominicum[[@Headword:Dominicum]]

             a term applied by ancient writers to the Lord's day, the Lord's Supper, and the Lord's house. Cyprian uses it in two meanings in the same paragraph: Locuples et dives es, et Dominicum celebrare to credis, quae corbonam non respicis? quae in Dominicum sine sacrificio venis; quae artem de sacrifcio, quod pauper obtulit, sumis?" — "Are you a rich and wealthy matron, and do you think that you rightly celebrate the Dominicum" (Lord's day or Lord's Supper), "who have no regard to the corban? who come into the Dominicum" (the Lord's house) "without any sacrifice, and eat part of the sacrifice which the poor have, offered?" The general application of the word was to the Lord's house. Jerome says that the famous church at Antioch, which was commenced by Constantine, and completed and dedicated by Constantius, had the name of Dominicum aureum, in consequence of its richness and beauty. — Ducange, Glossarium Med. et inf. Latinitatis, s.v.; Farrar, Ecclesiastes Dictionary, s.v.; Bingham, Orig. Ecclesiastes book 8, chapter 1.

## Dominicus[[@Headword:Dominicus]]

             (1), Saint bishop of Cambray, cir. A.D. 540; (2) bishop of Carthage in the time of Gregory the Great; (3) bishop of Civita Vecchia, A.D. 601; (4) the eleventh bishop of Carpentras, A.D. 640-645;  (5) the fifth bishop of Amiens, A.D. 721; (6) seventh bishop of Sion (Sedunum), A.D. 516.

## Dominioi, Giovanni[[@Headword:Dominioi, Giovanni]]

             an Italian prelate and theologian, was born at Florence about 1356, entered the Dominican order, and became a famous teacher of theology and canon law; also distinguished himself as a preacher; went on an embassy to Rome inn 1406; was made. bishop of Ragusa in 1407, and cardinal in 1408 (which preferments led to a violent controversy), and died at Buda in 1419, leaving several minor productions, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Dominis, de, Marco Antonio[[@Headword:Dominis, de, Marco Antonio]]

             a learned Italian theologian, was born in 1566, of an ancient family, at Arba, on the coast of Dalmatia, and studied at the Jesuits' college at Loretto, and at the University of Padua. The authorities of the university used their influence to induce him to enter the order of Jesuits: to this he appears to have consented at first; and, while passing his novitiate, he gave instruction in mathematics, physics, and eloquence. At the same time he employed his leisure in the study of theology. The routine of a college life not suiting his taste, De Dominis quitted Padua; and, on the recommendation of the emperor Rodolphus, he was appointed bishop of Segni, much to the anger of the Jesuits. Two years afterwards he was made archbishop of Spalatro; but, while holding this dignity, he became embroiled with the pope (Paul V) by taking a part in the disputes between that pontiff and the Venetians respecting the endowment of ecclesiastical establishments. On this occasion he threw out a censure on the conduct of the pope;, and he further gave offense by entering upon the important but personally dangerous subject of reforming the manners of the clergy. He resigned his archbishopric and retired to Venice in 1615, and in 1616 he came to England, where James I appointed him dean of Windsor. He now prepared his book, De Republica Ecclesiastica, the object of which is to show that the pope has no supremacy over other bishops (Lond. part 1,  1617; part 2, 1620; part 3, Hanov. 1622, fol.). He edited father Paul's Hist. of the Council of Trent in English. De Dominis appears to have been restless and inconstant, for after a few years he expressed a wish to return to the Roman Church, and having received from Gregory XV a promise of pardon, he set out for Rome. Soon after his arrival, some intercepted letters gave indications that his repentance was not sincere, and he was in consequence committed to the castle of St. Angelo, where, after an imprisonment of a few months, he died, September, 1624. Being convicted after his death of heresy, his body was disinterred and burnt. A pamphlet, called his Reasons for renouncing the Protestant Religion, appeared in London in 1827 (8vo). Dr. Newland, dean of Ferns, published in 1860 a Life and Contemporaneous Church History of De Dominis. — Hook, Ecclesiastes Biog. 4:474; English Cyclopaedia; Collier, Ecclesiastes Hist. 7:434 sq.

## Dominius[[@Headword:Dominius]]

             third bishop of Geneva in the first half of the 5th century.

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

             (or Domnus, in later Gallican documents), equivalent to "saint," the same as the mar of the Chaldaean Christians, was at first a title of the abbot, afterwards of his sub-officials, and in the Middle Ages of monks generally. It has been applied to saints, bishops, and to the pope.

## Dominus vobiscum[[@Headword:Dominus vobiscum]]

             (the Lord be with you), a form of salutation used in the liturgies of several of the Christian churches. It is taken from the book of Ruth, together with the response et cum spiritu tuo — "and with thy spirit." It was introduced into Christian worship before the end of the second century. A canon of the first council of Braga, in 563, directed against a custom which the Priscillianists had adopted, of assigning one form of salutation to the bishops and another to the presbyters, enjoins all to use the same form, Dominus sit vobiscum — "the Lord be with you;" and the people to reply, Et cum spiritu tuo — sicut ab ipsis apostolis traditionemn omnis retinet oriens — "and with thy spirit," according to apostolic and Eastern custom. — Augusti, Christl. Archeologie, book 5, chapter 3, § 6.

## Domio[[@Headword:Domio]]

             a martyr, was bishop of Salona, in Dalmatia, and is commemorated April 11.

## Domitian[[@Headword:Domitian]]

             (TITUS FLAVIUS DOMITIANUS), Roman emperor, younger son of Vespasian and Domitilla was born October 24, A.D. 52, and succeeded his brother Titus as emperor September 13, A.D. 81. In the beginning of his reign he affected great zeal for the reformation of public morals, but his true character showed itself later in almost unexampled cruelties. In A.D. 95 a persecution of the Christians is recorded in the history of the Church, but it appears to have been directed particularly against the Jews, with whom the Christians were then confounded by the Romans. Suetonius (In Dornsitian. chapter 12) ascribes the proscriptions of the Jews, or those  who lived after the manner of the Jews, and whom he styles as "improfessi," to the rapacity of Domitian. Eusebius (3:17) says that Domitian "was the second that raised a persecution against us, and established himself as successor of Nero in his hatred and hostility to God." The same writer (3:19, 20), following Hegesippus, tells of a summons of the grandchildren of Jude the apostle to appear before Domitian. He questioned them as to their birth, claims, property, etc. and when they answered that the kingdom of Christ, for which they looked, was purely spiritual, he dismissed them. The tyrant was not so lenient with his own relatives, Flavius Clemens and Domitilla, who were charged with "Atheism and Jewish manners," charges often brought against the Christians. Flavius was executed and Domitilla banished, A.D. 95. Domitian himself was assassinated (A.D. 96). A tradition (not now believed) speaks of St. John as having been tried before Domitian, and that, having been condemned to be plunged into a caldron of boiling oil, he came forth unhurt. See Milman, History of Christianity, book 2, chapter 4; Gibbon, Decline and Fall, chapter 16, and the article SEE PERSECUTION.

## Domitianus[[@Headword:Domitianus]]

             (1) abbot of Lyons; deposition July 1;

(2) martyr at Philadelphia, in Arabia; commemorated August 1;

(3) deacon and martyr at Ancyra, in Galatia, with. Eutyches; commemorated December 28;

(4) saint, abbot of Rambach-de-Joux, in the diocese of Lyons, in the 4th or 5th century; commemorated July 1;

(5) seventh bishop of Geneva, about A.D. 470;

(6) seventh bishop of Cologne, A.D. 535;

(7).twelfth bishop of Angers, cir. A.D. 557-568;

(8) saint, bishop of Maestricht in the middle of the 6th century, of whom some legendary. miracles are told, is commemorated May 7,

(9) metropolitan bishop of Ancyra n one of the Acephali, wrote to pope Vigilius On the Origenian Controversy, A.D. 554 (see Migne, 67:532, 27);

(10) bishop of Melitene and metropolitan of Armenia, cir. A.D. 564, was a well-read scholar, and an eminent saint. He was a relative of the emperor (Maurice), and one of his principal officers. After he had become a  widower he consecrated himself to the service of God, and was raised to the see of Melitene, a city of Armenia. In 589, Maurice sent him to Chosroes II, king of Persia, who was dethroned by his subjects. Domitianus assisted the defeated monarch with his counsels, and did not neglect anything to convert him, but without success, so that finally he wrote about him to pope Gregory. Domitianus came back to Constantinople, where Maurice kept him near, as his advisor and minister, assigning him even the guardianship of his children, but the prelate died before the emperor, in 602. The body of Domitianus was transferred to Melitene, and as Theophylact says, “God attested his holiness by various mircales.” He is commemorated January 10.

## Domitilla[[@Headword:Domitilla]]

             niece (or wife) of Flavius Clemens, who was put to death under Domitian (q.v.; Euseb. 3:18). It is not certain that they were Christians, but it is at least probable. Domitilla did not suffer martyrdom, but was banished; an unwarranted tradition says that she was afterwards burnt under Trajan. She is commemorated as a saint in the Roman Church, May 12. See Butler, Lives of Saints, May 12; Tillemont, Memoires, 2:124; Murdoch's Mosheim, Church History, N.Y. ed., 1:59.

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

             a virgin martyr at Terracina, in Campania, under Domitian and Trajan; commemorated May 7 (or 12).

## Domitius[[@Headword:Domitius]]

             (1) martyr in Syria, commemorated July 5;

(2) martyr in Phrygia, under Julian, commemorated August 7;

(3) saint, a confessor and ecclesiastic near Amiens, before the middle of the 8th century; he resigned his office, and lived the rest of his days as a hermit. His relics were transferred in 1279 to the Cathedral of Amiens. He is commemorated October 23.

## Dommerich, Johann Christoph[[@Headword:Dommerich, Johann Christoph]]

             a Lutheran theologian of Germany, was born December 25, 1723, at Buckeburg. He studied at Halle; for some time acted as tutor in the orphanage there; in 747 was appointed morning preacher at his native place, but in the following year accepted a call to Helmstadt; in 1749 became rector at Wolfebuttel, and in 1759 professor of metaphysics at Helmstadt, where he died, May 28, 1767. He wrote, Meditationes Philosophicae et Theologicae (Lemgo, 1744): — Commentatio Theologica (Helmstidt, 1748): — De Foedere Baptismali (ibid. 1749): — Theologisches Compendium (Halle, 1759): — Gedanken uber den Skepticismus (Braunschweig, 1767). See Doring, Die gelehrten Theologen Deutschlands, 1:341 sq.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Domninus[[@Headword:Domninus]]

             (1) martyr at Thessalonica, under Galerius, commemorated March 30;

(2) martyr at Caesarea, with several others, under Maximin, Nov. 5, 307; commemorated October 9;

(3) saint, bishop of Digne, in Gaul, in the beginning of the 3d century; commemorated February 13;

(4) bishop of Marcionopolis, in Moesia Inferior, cir. A.D. 360;

(5) sometimes called saint, bishop of Grenoble at the Council of Aquileia;

(6) saint, twenty-second bishop of Vienne, in France, about the middle of the 6th century.

## Domnolus[[@Headword:Domnolus]]

             (or Domus),

(1) Saint (otherwise called Andelain), a confessor of Auxerre, is commemorated October 21;

(2) saint (otherwise called Anolet, Dampnolet, Tonnolein, etc.), is said to have been a prince of Limosin,where his body was originally buried in the Church of St. Gregory, near the monastery of St. Andrew, but was taken outside the city in 1534; commemorated July 1;

(3) saint, tenth bishop of Le Mans, appointed by Clothaire, A.D. 559, and died December 1, 581, after a life of great virtue;

(4) saint, twenty-ninth archbishop of Vienne, France, in the beginning of the 7th century; noted for redeeming Christian captives; commemorated June 16;

(5) twelfth bishop of Macon, France, cir. A.D. 732-743.

## Domnulus[[@Headword:Domnulus]]

             bishop of Marseilles in the 7th century Domnus is the name of three ancient bishops of Antioch:

(1) son of Demetrianus, appointed by the Council of Antioch, A.D. 269, without the voice of the clergy or people, and was installed in office three years later by a decree of the emperor. He held the see only a few years;

(2) nephew of John of Antioch, on whose death in 441 he was elected bishop, and attained great popularity. He was afterwards involved in the Athanasian controversy, and after many vicissitudes was finally expelled from the see, and retired to the laura of St. Euthymius of Palestine, A.D. 452;

(3) a Thracian, appointed by Justinian in 546, and occupied.. the see fourteen years.

## Domnus[[@Headword:Domnus]]

             is also the name of

(1) one of the forty-three solitaries who lived in the 4th century, at Raithu, in the caverns of Sinai, and were attacked about A.D. 373, by the Blemmyes; Domnus died of his wounds, and is commemorated January 14;

(2) bishop of Apamea, present at the Council of Chalcedon, A.D. 451;

(3) bishop of Elne (Helena) before A.D. 568; a man of great sanctity;

(4) bishop of Messana (also called Donus) in the 7th century;

(5) pope. SEE DONUS;

(6) forty-first bishop of Avignon, died about A.D. 743.

## Domo[[@Headword:Domo]]

             (or Dromo), twenty-ninth abbot of Chartres, in the 7th century.

## Domus[[@Headword:Domus]]

             (house), a designation of the church, or of appendages of the church, in ancient times, with distinguishing epithets attached; thus:

## Domus Basilicae[[@Headword:Domus Basilicae]]

             (οϊvκοι βασίλειοι) (in the plural), the houses of the clergy adjoining the church. — Eusebius, Vit. Const. 4:59; Bingham, Orig. Ecclesiastes book 8, chapter 7, § 13.

## Domus Columbe[[@Headword:Domus Columbe]]

             the house of the dove, used by Tertullian for a church. When writing against the Valentinians, who affected secrecy in their doctrines, he compares them to the Eleusinian mysteries. whose temple was so guarded with doors and curtains that a man must be five years a candidate before he could be admitted to the adytum of the deity, or secrets of the sanctuary. "Whereas," says he, "the house of our dove is plain and simple, delights in high and open places, affects the light, loves the figure of the Holy Ghost, and the orient or morning sun, which is the figure of Christ." "The house of the dove" seems here to be the same as " the house of Christ." Mede explains it, the house of the dove-like religion, or of the dove-like disciples of Christ (Tertullianus contra Valentin. c. 3, cited by Bingham. Orig. Ecclesiastes book 8, chapter 1, § 2.

## Domus Dei, Domus Divina, Domus Ecclesie[[@Headword:Domus Dei, Domus Divina, Domus Ecclesie]]

             — the House of the Lord, the Divine House, the House of the Church.

(1.) The first of these, the Lord's House, was one of the earliest names of the church-building, and it is still in use. It answers to the Greek κυριακόν, which some suppose to be the origin of our word "Church." SEE DOMINICUM.

(2.) The second title, Divine House, was applied, among the pagan Romans, to the emperor's palace, and it was retained in this use by some Christian emperors. It was also applied to the Church; and from this double use some confusion has arisen in interpreting ancient writers.

(3.) The title House of the Church was applied not only to the church edilice, but also to the bishop's house, after the third century. — Bingham, Orig. Ecclesiastes book 8, chapter 1.

## Donadeus[[@Headword:Donadeus]]

             twelfth bishop of Gap, present at the synod of Narbonne in A.D. 788.

## Donald[[@Headword:Donald]]

             (Lat. Donevaldus), a Scotch saint, commemorated with his nine daughters, July 15.

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

             a modern Latitudinarian divine and scholar, was born in London, June 10, 1812. He was educated first at the University of London, and afterwards at Trinity College, Cambridge, where he graduated as B.A. in 1834, and obtained the second place in the first class of the classical tripos. In 1835 he was elected fellow. His reputation rests upon his numerous and valuable writings in philosophy and classical literature, e.g. his Theatre of the Greeks (8vo, many editions): — New Cratylus (1839; 3d ed. 1859): —  Varronianus (1844). After his ordination he became head-master of Bury St. Edmunds, where he remained several years, and published Maskil le Sopher (a treatise on Hebrew grammar), and finally Jashar, or Fragmenta Archetypa Carminum Hebraicorum, etc. (Berlin, 1854; London, 1860, 8vo), the object of which was to reconstruct the lost book of Jashar from the fragments scattered through the O.T. The book is full of wild and extravagant conjectures. SEE JASHER. Soon after he resigned his place at Bury St. Edmunds, and returned to Cambridge, where he gave a course of lectures on Latin synonymes, and occupied himself with tuition. Here he wrote a volume entitled Christian Orthodoxy reconciled with the Conclusions of modern critical Learning (London 1857, 8vo), an attempt, according to the author, "to stay the plague of unbelief, which has for some time followed in the train of a dishonest Bibliolatry." In 1856 he was appointed one of the classical examiners in the University of London. He died in London February 10, 1861. Dr. Donaldson was a man of great industry, learning, and integrity, but his critical faculty was not equal to the tasks he ambitiously attempted. That his Jashar abounds in misapplied learning, uncritical criticism, and unsound exegesis, was amply shown on its appearance by Ewald and other German scholars, and by Perowne and others in England. See Journal of Sacred Literature, July, 1855, article 1, and October 1860, page 206; Christian. Remembrancer, October 1855, art. 5.

## Donar[[@Headword:Donar]]

             SEE THOR.

## Donaria[[@Headword:Donaria]]

             (ἀναθήματα, Luk 21:5), gifts and offerings to adorn the Church. The term was also applied in later times to gifts to the Church, which were hung on pillars, and set in public view as memorials of some great mercy which men had received from God. — Bingham, Orig. Ecclesiastes book 8, chapter 8, § 1.

## Donata[[@Headword:Donata]]

             of Scillita, a martyr at Carthage, with eleven others, commemorated July 17.

## Donatianus[[@Headword:Donatianus]]

             (1) Saint, a martyr at Nantes, with his brother Rogantius, cir. A.D. 299; commemorated May 24;

(2) bishop and confessor in Africa, under Hunnericus, commemorated September 6;

(3) bishop of Claudii Forum at the Council of Rome, A.D. 313;

(4) saint, a bishop and confessor of Chalons-sur-Saone, cir. A.D. 346, commemorated August 7;

(5) saint, a bishop of Rheims (commonly called St. Donas), A.D. 360-390, a Roman by birth, commemorated October 14;

(6) bishop, of Telepte, in Africa, presided at the council there, A.D. 418.

## Donatilla[[@Headword:Donatilla]]

             a virgin martyr, in Africa, with Maxima and Secunda, under Gallienus, commemorated July 30.

## Donation of Constantine[[@Headword:Donation of Constantine]]

             a forged imperial edict. published between A.D. 755 and 766, professing to contain a gift from Constantine, in the year 324, of Rome and Italy to Sylvester, then Pope. The document exists both in a Greek and Latin text, and was first produced in a letter of Pope Adrian I to Charlemagne.  Baronius defended its genuineness; but its spuriousness is now generally admitted. Its substance is as follows: "We give as a free gift to our most blessed father, Sylvester, the Pope, the city of Rome, and the cities of all Italy, as well as the cities of the other Western countries. To make room for him, we abdicate our sovereignty over all these provinces; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a terrestrial emperor should retain any power where God has placed the head of religion." "According to the legend," says Gibbon, "the first of the Christian emperors was healed of the leprosy, and purified in the waters of baptism, by St. Sylvester, the Roman bishop; and never was physician more gloriously recompensed. His royal proselyte withdrew from his seat and patrimony of St. Peter; declared his resolution of founding a new capital in the East; and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West." The fraud was exposed by Laurentius Valla. For the "Donation" and its literary history, see Fabricius, Biblioth. Graeca, ed. Harles, 6:697; see also Gibbon, Decline and Fall, ch. xlix; Milman, Latin Christianity, book 1, chapter 2; Elliott, Delineation of Romanism, book 3, chapter 14; Munch, Ueber die erdichtete Schenkung Constantin des Grossen (Freiburg 1824); Biener, De Collectionibus canonum ecclesiae Graecae (Berl. 1827).

## Donatists[[@Headword:Donatists]]

             (Pars Donati was the name they themselves assumed). During the last half of the third and the first half of the fourth centuries there was a combination of elements at work in the bosom of the Church, which, in consequence of and in connection with peculiar forces operative on the outside, produced a severe strain upon its stability and unity. During this period there were repeated and powerful centrifugal tendencies, which gave birth successively to the Novatian, Meletian, and the Donatist schisms. The outward history of these schisms is long, and its remote causes and outward details must be learned from Church histories.

Of these movements, that of the Donatists in North Africa was by far the most important and widest in its influence. Substantially it had the same ground and character as the Novatian. On this point Neander very clearly and judiciously says: "This schism (the Donatist) may be compared, in many respects, with that of Novatian in the preceding period. In his, too, we see the conflict, for example, of Separatism with Catholicism; and it is therefore important, in so far as it tended to settle and establish the notion  of the visible, outward unity of the Church, and of the objective element in things of religion and of the Church. That which distinguishes the present case is the reaction, proceeding out of the essence of the Christian Church, and called forth, in this instance, by a peculiar occasion, against the confounding of the ecclesiastical and political elements; on which occasion, for the first time, the ideas which Christianity, as opposed to the papal religion of the state, had first made men distinctly conscious of, became an object of contention within the Christian Church itself — the ideas concerning universal, inalienable human rights; concerning liberty of conscience; concerning the rights of free conviction. The more immediate and local occasion of these disputes lay in a certain spirit of fanaticism, which, ever since the spread of Montanism, had prevailed in North Africa, and also in various circumstances superinduced by the Diocletian persecution" (Neander, Church Hist. Bohn's ed. 3:250). The substance of what was at issue in this movement is given thus by Dr. Schaff: "The Donatist controversy was a conflict between Separatism and Catholicism; between ecclesiastical purism and ecclesiastical eclecticism; between the idea of the Church, as an exclusive community of regenerate saints, and the idea of the Church as the general Christendom of state and people. It revolved around the doctrine of the essence of the Christian Church, and in particular of the predicate of holiness [as in the Novatian controversy it revolved, ultimately at least, more round the predicate of unity]. It resulted in the completion by Augustine of the Catholic dogma of the Church, which had been partly developed by Cyprian in his conflict with a similar schism" [the Novatian] (Schaff's Church Hist. 2:365).

Donatism, starting thus in a time of persecution, when the question in regard to the restoration of the Lapsed brought up under various aspects the question of authority and freedom, and created, too, a severer and a milder theory of discipline, had its roots in the age preceding its actual rise. Embers previously scattered, but still full of latent fire, lay ready all around to create and feed a new fire. Already in the Diocletian persecution the old controversy between the rigoristic and the milder party in regard to discipline was revived. Secundus of Tigisis, the primate of Numidia, led on by one Donatus of Casse Nigre, wrought himself into fury on the subject of severe discipline, advocating prompt exclusion, once and forever, of all who had fled in danger, or delivered up the sacred books to the persecutors. Mensurius, with Cecilian, his archdeacon and successor, headed the milder party, advocating moderation and discretion, and casting  suspicion on the motives of the rigorists. This tension threatened schism as early as the year 305 in the matter of an episcopal election for the city of Cirta (Schaff's Hist. of the Christ. Church, 2:361). The actual outbreak was in 311. Mensurius, bishop of Carthage, died in that year, whereupon the clergy and people of that district, in a hasty manner, elected the archdeacon Caecilianus in his place, and proceeded to consecrate him without summoning or consulting the bishops of Numidia, a contiguous and subordinate province. Perhaps courtesy or custom, perhaps some real or imaginary right, was here violated; at any rate, on this ground the disaffected party hastened to resent the slight by refusing to acknowledge the new bishop. In addition to the slight of the, Numidian bishops, they justified their opposition to him on the ground or pretext that Felix, one of the bishops who was prominent in the consecration, was a Traditor that is, one who had delivered up the sacred books to the persecutors. In Carthage, also, the elders of the congregation, besides many others, and among them a noble lady, Lucilla, a widow and very superstitious, were opposed to him. Secundus of Tigisis, with seventy Numidian bishops, assembled at Carthage, summoned Caecilian to appear, which he failing to do, they deposed and excommunicated him, and elected in his place Majorinus, the chaplain and favorite of the wealthy and influential widow, Lucilla. After his death in 315, DONATUS, a gifted man, of fiery energy and eloquence, revered by his admirers as a wonder-worker, and styled THE GREAT, was made his successor. From him the now developed party took their name.

Each party now labored to secure the conquest of churches, and thus the breach was extended, and the schism in the North African Church fully effected. The emperor Constantine, who had just secured the sovereignty in this part of the Roman empire, is supposed to have been prejudiced against the friends of Majorinus, for in his first edict he expressly excluded the party from the privileges which he bestowed on the Catholic Church. Thus condemned without a hearing, the Donatists presented a petition to the emperor, who was at the time in Gaul, asking him to name judges in that country before whom the questions which had arisen in the North African Church might be laid. He "directed that Melchiades (Miltiades), bishop of Rome, with five other Gallic bishops,” should inquire into the affair; that Caecilian should appear before them, with ten bishops who were to present the charges against him, and ten other bishops who were to defend him" (Neander, Church Hist. Bohn's ed. 3:268). The trial took  place in 313. Melchiades brought fifteen other Italian bishops, and Donatus also appeared on the opposite side as chief accuser of Caecilian, and the soul of the new party. His charges were found to be unsustained, and "he himself was declared guilty of various acts contrary to the laws of the Church."

The Donatists were of course dissatisfied with this result. A second hearing was ordered in 314, at which the charges against Felix, the ordainer of Caecilian, were to be investigated. Felix was declared innocent. The Donatists now appealed from this ecclesiastical decision to the emperor himself. He accepted their appeal, though he answered it with violent expressions against them, and after listening to the delegates of the two parties at Milan, in 316, he also decided against the Donatists. The matter now took a severer turn. The emperor issued penal laws against the Donatists, deprived them of their churches, and confiscated their places of assembly. This exasperated them, and fully developed their enthusiasm. The strife went forward not without the use of carnal weapons on both sides. The Donatists were in spirit unsubdued and determined. Ursacius, who was empowered to carry the laws into effect against them, used forcible measures to compel them to unite with the Church. This produced a powerful ferment, and pushed them to the point of desperation. They declared that no power on earth could induce them to fellowship with the "rascal," as they called Caecilian. The cause of the Donatists was espoused by a band of idle, roving, fanatical ascetics, who wandered about the country among the huts of the peasants (whence they were called by their adversaries Circumcelliones [q.v.]). These half-crazy beggars and plunderers excited the peasants to all sorts of violence, and went forth with fire and sword as the "Christian champions" (agonistici). Their fury cost blood, and the military was required to suppress it. Some of the Donatists were executed, others banished, and their churches were closed or confiscated. Death, met in this way, they regarded as martyrdom, and, instead of avoiding, they coveted it. Many who did not attain to this honor at the hands of their enemies, in their fanatical zeal resorted to suicide, casting themselves from precipices or into the fire, and even hired others to kill them: The emperor saw the mistake of his violent measures, and in 321 granted to the Donatists full liberty to follow their convictions in faith and worship, at the same time exhorting the Catholics to patience and moderation. This somewhat subdued, but did not end the strife.  Under the successor of Constantine, Constans, they fared worse again. We read of a battle of Bagniae, in which the Donatists were defeated, and of thirteen years of tumult and bloodshed. In general they were subjected to severe measures.

When Julian the Apostate came into power as emperor, the Donatists were much pleased that Christianity should, under a pagan ruler, cease to be the dominant religion of the state. Thus, in 361, they obtained once more their full freedom in religious matters, and rose to the highest degree of eminence that at any time was attained by them. They took possession of their own churches again with joy; repainting the edifices, and generally cleansing the walls and altars. Towards the close of the 4th century Africa was covered with their churches, and had four hundred Donatist bishops.

To be thus placed on a level merely with heathen religions and all sects was, however, after all, only a negative comfort. It by no means adjusted the difficulties of the Donatists with the Church, and under succeeding emperors their case again became worse. Maximus, a deacon, and Primianus, a bishop of Carthage, coming into conflict with each other, created parties, out of which grew sects taking their names the Maximianists and the Prinzianists. Other divisions and difficulties followed, and there grew up among the more thoughtful and reflecting of the African bishops a desire to have the breach healed. Reason and calm disputation also now more and more took the place of violence. A powerful influence toward reconciliation began to be exerted about 396 by Augustine, first presbyter, and afterwards bishop of Hippo, in Numidia. He wrote, preached, and labored privately and publicly with varied, but still generally increasing success.

From this time forward the cause of the Donatists began gradually to. decline. After a three-days' arbitration at Carthage in 411, attended by 286 Catholic and 279 Donatist bishops, where the old issues were rediscussed, the Donatists again stood defeated. Stringent civil laws were also again passed against them, and in 415 they were forbidden, on pain of death, to hold religious assemblies. Even Augustine, who had depended on calm and earnest discussion before, now advocated force, appealing to Luk 14:23 — "compel them to come in" — and exhorted the hesitating officer of the law to proceed in the infliction of the appointed penalties, saying that it was "much better that some should perish by their own fires than that the whole body should burn in the everlasting flames of Gehenna, through the  desert of their impious dissension" (Waddington, History of the Church, page 153). A new flame of violent desperation broke out. A bishop, Gaudentius, even vindicated suicide, referring in justification to 2 Maccabees 14; and threatened "that if an attempt were made to deprive him of his church by force, he would burn himself, with his congregation, in it." In 428, when Africa was conquered by the Arian Vandals, the Donatists suffered no persecution from them except as adherents to the Nicene Creed; and the great and long controversy was now virtually ended by ,the general destruction of the Church in Africa through that invasion. Yet the Donatists continued to survive as a distinct party down to the sixth century.

As may be seen from our sketch, the Donatists were not heretical in any essential articles of faith, nor were they immoral in life, except as their fanaticism led many into excesses, yet these were always disapproved by the better class. Many of the charges of immorality made against them are regarded as unfounded, or at least as highly exaggerated. The schism began in differences of view in regard to discipline, and was continued and widened continually more and more by hasty and severe action on the part of the Church and State, and growing fanaticism, separatistic pride, and passion on the part of the Donatists. A rich lesson for the Church through all ages lies in the history of this remarkable schism and the subsequent controversy.

To the above account of the Donatists, written by the late lamented Dr. Harbaugh, we append a few notices of views held with regard to them by writers who justify their position, more or less fully, from the nonprelatical point of view.

Schenkel, in Herzog's Real-Encyclopädie (art. Kirche, 7:568), speaks of Donatism as an attempt (similar to that of the Novatians) to break the hard shell of external ecclesiasticism, and to bring out again, from the dead mass of simply baptized Christians, the pure Church of the regenerate; to substitute, in a word, the Christian communion for an ecclesiastical corporation. "Augustine, in opposing the Donatists, went so far (Epist. 161:5) as to call separation from the Episcopal Church a crime, and to say that no separatist could be saved." The question turned (Schenkel proceeds), in fact, upon that of Church and State. The Donatists saw that the unity and freedom of the Church were imperilled by its union with the State, and they declared against the State-Church doctrine, then (under  Constantine and his successors) a new thing. Augustine not only adopted the State-Church theory, but pushed it to its legitimate consequence, that the State is bound to put down separatists by force. SEE AUGUSTINE. It is, perhaps, not too much to say that the Roman Catholic ecclesiastical system rests on Augustine's doctrine of the Church as set forth in his writings against the Donatists.

The Donatist doctrine was that the true Church is composed only of pure Christians; Augustine, on the other hand, held that the "Church consists of the sum total of all the baptized, and that the ideal sanctity of the Church is not impaired hr impure elements externally connected with it. He nevertheless advocated a rigorous exercise of Church discipline" (Hagenbach, History of Doctrines, § 135). Neander maintains that both the Donatists and their opponents confounded the visible with the invisible Church, and placed the predicates of purity and holiness in the former. The Donatists made catholicity to depend upon purity; Augustine made purity depend upon catholicity. The Donatists said, "Whoever is a true Christian is to us a Catholic;" Augustine said, "No man can have Christ for his head who is not a member of his body, the Church." Neander thinks, therefore, that, had the parties fully understood and recognized the "distinction in the idea of the Church as visible and invisible" (which Augustine came near to, but did not carry out), they might have come to an agreement with each other (History of Dogmas, Ryland's transl., ed. Bohn, 1:395). The subject is very well treated from this point of view, but with stronger Independent leanings, in Punchard, History of Congregationalism, N.Y. 1865, volume 1, chapter 2. Litton (an unprelatical Episcopalian) holds that Donatism "sprang from a principle true in itself, but pushed beyond the limits of sobriety" (Litton, The Church of Christ, London, 1851, page 518). See also Cooper, The Free Church of Ancient Christendom (Lond. 1853, page 360 sq.).

The sources for the history of Donatism are given by Dr. Schaff (Hist. of the Christian Church, 2:360. Augustine, works against the Donatists; Optatus Milevitanus (about 370), De Schismate Donatistarum; Du Pin, Monumenta vet. ad Donatist. hist. pertinentia (Par. 1700); Excerpta et Scripta vetera ad Donatistarum Historiam pertinentia, at the close of the 9th vol. of the Bened. ed. of Augustine's works. The literature — Valesius, De Schismat. Donat. (appended to his ed. of Eusebius); Walch, Historie der Ketzereien, etc., volume 4; Neander, Church History (Torrey's, 2:282 sq.); Roux, De Augustino adversario Donat. (Lugd. Bat. 1838); Ribbeck,  Donatus u. Augustinus, oder der erste entscheidende Kampf zwischen Separatismus u. der Kirche (Elberf. 1858); Tillemont, Memoires (Bruxelles, 1732), 6:1-98; Arnold, Kirchen.-u.-Ketzerhistorie, book 1, chapter 8; and the other works cited above.

## Donative[[@Headword:Donative]]

             in English ecclesiastical law, is a benefice made by the king (or any subject by his license), who founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron, and vested absolutely in the clerk by the patron's deed of donation, without presentation; institution, or induction. This is said to have been anciently the only way of conferring ecclesiastical benefices in England; the method of institution by the bishop not having been established before the time of archbishop Becike in the reign of Henry II. All bishoprics, being of royal foundation, were originally donatives.

## Donato, Luigi[[@Headword:Donato, Luigi]]

             an Italian theologian, was born in Venice; became bishop of Bergamo, and died in 1484, leaving, among other works, Commentaries on the Master of Sentences; also Sermons, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Donato, Luigi (2)[[@Headword:Donato, Luigi (2)]]

             an Italian cardinal, was a native of Venice, and entered the Franciscan order at an early age. He was one of the founders of the school of theology in the University of Bologna, which, in the papal schism of the; 14th century, declared for Urban VI. In 1379 Urban rewarded Donato for this service by causing him to be chosen general of the Franciscan orders. In 1380 he was created cardinal of St. Mark, and in the next year was sent by Urban on a mission to Charles' III, king of Naples, for his want of success in which mission the pope arrested him, January 13, 1385. He was charged with conspiracy, along with five other cardinals, and was put to the torture in presence of the pope himself. He was afterwards decapitated. — Sismondi, Hist. des Republiques Italiennes, 7:241; Hoefer, Nouv. Biog. Generale, 14:539.

## Donatus[[@Headword:Donatus]]

             (1) Martyr at Rome with Aquilinus and three others; commemorated February 4.

(2) Martyr at Concordia with Secundianus, Romulus, and eighty-six others; commemorated February 17.

(3) Martyr at Carthage; commemorated March 1.

(4) Martyr in Africa. with Epiphanius the bishop, and others; commemorated April 7 (or 6).

(5) Martyr at Coesarea, in Cappadocia, with Polyeuctus and Victorius; commemorated May 21.

(6) Bishop and martyr at Aretium, in Tuscany, tinder Julian; commemorated August 7.

(7) The presbyter and anchorite in a district on Mount Jura, in Belgic Gaul; commemorated August 19.

(8) Martyr at Antioch, with Restitutus, Valerianus, Fructuosa, and twelve others; commemorated August 23.

(9) Martyr at Capua, with Quintus and Arcontius; commemorated September 5.

(10) Martyr with Hermogenes and twenty-two others; commemorated December 12.

(11) Bishop of Euraea, in Vetus Epirus, cir. A.D. 387.

(12) Bishop of Tvsedis, in Numidia, in the 4th century.

(13) Donatist bishop of Bagaia, in the 4th century.

(14) Bishop of Nicopolis, in Vetus Epirus, cir. A.D. 425-433.

(15) Twenty-fifth bishop of Avignon,in the middle of the 5th century.

(16) One of the four bishops from Africa at the Council of Rome, A.D. 487.

(17) Bishop of Besanton, born in 592 or 594, and died in 651,commemorated August 7.

(18) The name of two Irish saints (probably Lat. for Donagh), one, bishop of Lupia (now Leece, near Naples), in the 7th century; the other, bishop or Fiesole, in Tuscany: both commemorated Oct. 22.

(19) Patriarch of Grado, A.D. 717-730. SEE DUNA; SEE DUNCHAIDH.

## Donatus of Case Nigrae[[@Headword:Donatus of Case Nigrae]]

             SEE DONATISTS.

## Donatus the Great[[@Headword:Donatus the Great]]

             SEE DONATISTS.

## Dondi (Dall Orologio), Francesco Scipione[[@Headword:Dondi (Dall Orologio), Francesco Scipione]]

             an Italian prelate and theologian, was born in January, 1756. He studied at the college of Modena; in 1807 was called.to the bishopric of Padua; and died October 6, 1829, leaving many archeological works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Donellan Lecture[[@Headword:Donellan Lecture]]

             a course of lectures founded by the provost and senior fellows of Trinitv College, Dublin, in fulfillment of a legacy of £1243, left by will, dated February 22, 1794, to that college, by Mrs. Anne Donellan, "for the encouragement of religion, learning, and good manners." The lecturer is elected annually on the 20th of November — the subject to be determined at the time of election by the board — and the course consists of six sermons, delivered in the college chapel after morning service. Among the lectures printed are Graves, Lectures on the Pentateuch (1807, 2 volumes, 8vo, London); Sadleir, On the Dispensations (Dublin, 1822, 2 volumes, 8vo); Kennedy-Baillie, The Mosaic Record of Creation (London, 1826, 8vo); Todd, The Prophecies relating to Antichrist (Dublin, 1840-46, 2 volumes, 8vo); McDonnell, On the Atonement.

## Donelson, Park Shattuck, D.D[[@Headword:Donelson, Park Shattuck, D.D]]

             a Methodist Episcopal minister, was born at Colerain, Massachusetts, April 17, 1825. He was converted in 1835;. accepted the call to the ministry in 1842; graduated from the Michigan University in 1849, and spent the next two years in the theological school at Auburn, N.Y. He joined the Michigan Conference in 1851, and served two years as professor of ancient languages in Albion College. The next two years he was pastor at Lansing, when he was elected president of the Ohio Wesleyan Female College, at Delaware, Ohio, and in that capacity served seventeen years. The last ten years of his life were spent in the pastorate, in the Central Ohio Conference. He was twice a delegate to the General Conference, and a delegate to the First (Ecumenical Conference (London, 1881). He died in Dexter, Michigan, May 6, 1882. See Minutes of Annual Conferences, 1882, page 327; Genesis Cat. of Auburn Theol. Sem. 1883, page 287.

## Doni (dAttichi), Louis[[@Headword:Doni (dAttichi), Louis]]

             a French prelate and writer, of Italian extraction, was born in 1596; entered the order of the Minorites in 1616, was made co-rector of their house in Paris, later provincial of Burgundy, bishop of Riez in 1628, and died at Autun, July 2, 1664, leaving a number of works, chiefly historical and biographical, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Donin, Ludwig[[@Headword:Donin, Ludwig]]

             an ascetic writer, was born in 1810 at Tiefenbach, in Lower Austria. In 1833 he was made priest; and from 1835 to his death, August 20, 1876, he  discharged his pastoral duties at St. Stephen's, in Vienna. See Kaulen, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Donjon (Donjum, or Duisson), Geoffroi DE[[@Headword:Donjon (Donjum, or Duisson), Geoffroi DE]]

             a noted French crusader, was elected tenth grand-master of the order of St. John of Jerusalem in 1191, and the same year distinguished himself in the battles at Arsuf and Ramleh. SEE TEMPLARS.

## Donker Curtius, Hendrik Herman[[@Headword:Donker Curtius, Hendrik Herman]]

             was born at Hertogenbosch in 1778. At the age of sixteen he entered the University of Utrecht. He applied himself faithfully to his studies, and did not allow himself to be drawn aside by the political excitements of the time. In theology he enjoyed the privilege of listening to the instructions of the able and learned Heringa, who had but a short time before been inducted into the office of professor of theology in that institution. Highly prizing and faithfully improving this privilege, he reflected honor upon his able and faithful instructor. At the age of twenty-two he entered the ministry, and after spending a year or more in places of less note, he was called to Arnhem, where he continued to labor faithfully to the time of his death, which occurred July 25, 1839. The influence of Donker on the Reformed Church of Holland was very great. He was a popular and eloquent preacher. His style was perspicuous, flowing, and vigorous. For twenty years or more he conducted the Godgeleerde Bydragen, a theological journal of high character. In 1827 his essay on Jesus leer als van God zelven geopenbaard en het gezag der rede in zaken van Godsdienst received the gold medal from the Hague Society. For many years he was either president or vice-president of the General Synod of the Reformed Church. In regulating the government and discipline of the Church, in advancing theological science, and in elevating the standard of biblical scholarship in reference to candidates for the ministry, he labored zealously and successfully.

## Donnan[[@Headword:Donnan]]

             the name of several Scotch saints:

(1) Abbot of Egg, massacred A.D. 627; commemorated April 17.

(2) Priest of Inis-aingin, in Loch Rilh, about the middle of the 6th century; commemorated January 7 (also April 29 and August 10).

(3) Deacon with his brother St. Ciaran, at Cluain; commemorated August 11.

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

             dean of St. Paul's, was born in London in 1573. He received the instructions of a private tutor at home until 1584, when he entered Hart College, Oxford, from whence he went to Trinity College, Cambridge, in 1587. He took no degree at either university, as his parents had brought him up in the Roman Church, and were unwilling for him to take the necessary oaths. At the age of seventeen he commenced the study of law at Lincoln's Inn, advancing, at the same time, in liberal education under the care of able masters. After examining the question of religion thoroughly, he decided in favor of Protestantism. At this time, and for years after, he had no design of entering the ministry; he therefore sought civil employment, and upon several occasions accompanied expeditions and embassies abroad. From his youth ha exhibited powers of no ordinary character. Before he was twenty he wrote his satires, which, Hume admits,  "flashed with wit and ingenuity," though he speaks of "coarseness of expression." While yet a young man he wrote the most of his poems, some of which were of a licentious nature, leading us to infer that his life at this time was impure; this conclusion is strengthened by the utterances of deep penitence in many of his sermons. When about thirty years of age he was involved in a difficulty with his father-in-law, Sir George Moore, which resulted in his committal to prison for a short time. A lawsuit for the possession of his wife followed, and so impoverished him that he was compelled to depend upon his relatives. He now applied himself to the study of the civil and canon law, the fruit of which may be seen in some of his discourses. An invitation to enter the ministry, extended by Dr. Morton, afterwards bishop of Durham, was declined. He soon began to attract the notice of the chief men of the day, and, being frequently at court, that of the king, who regarded him as a man of wit and learning. In 1610 the king was so well pleased with his remarks on supremacy and allegiance, made one day at table, that he commanded him, to embody the arguments in a formal treatise. He complied, and in the same year published his Pseudo- martyr, in which he showed that Roman Catholics ought to take the oath of allegiance. On perusing it, the king insisted that he should enter into orders, which, after two or three years spent in the study of theology, he did. He was immediately appointed chaplain to James I, and soon after was admitted D.D. at Cambridge. For a while, in 1617, he suspended his clerical functions, from grief at the loss of his wife. Soon after resuming them he was appointed to the deanery of St. Paul's. Preferments now came, so that he was soon raised from a condition of anxious penury to one of comparative affluence, in which he forgot not his friends and the poor. He also helped his father-in-law. He died March 31, 1631. Donne's epistolary writings are models in their kind. Some of his poems are very fine. But his sermons constitute his great title to enduring reputation. With a style somewhat like that of Sir Thomas Browne, he combined a power of illustration, an artistic skill, and a "capability of administering to thought" equalled by but one or two of his great contemporaries. His sermons are remarkable for subtle trains of thought and of argument. His published works are,

1. Pseudo-martyr (1610, 4to): —

2. Essays in Divinity (1651, 12mo): —

3. Ignatius, his Conclave; a Satyr, with an Apology for the Jesuits (1653, 12mo): —

4. Paradoxes, Essays, Characters, to which is aided a Book of Epigrams, in Latin, translated by J. Maine, D.D. (1652, 12mo): —

5. The Works of John Donne, D.D. (1839, 6 volumes, 8vo).

This is the best edition of his sermons. It is compiled from the old folio of 1640, and contains, in addition to the sermons, Devotions, Letters, and Poems. Besides the above is an essay entitled Biathanatos, a declaration that suicide may not always be sin. This was published fourteen years after his death, and contrary to his wishes, expressed in a letter to the earl of Ankerum, in which he says, "It is a book written by Jack Donne, and not by Dr. Donne." See Walton, Life of Donne; Alford's Life of Donne, in Donne's Works, volume 6, and Preface to same, volume 1 (edit. of 1839); Hume, History of England, volume 4, 524; Coleridge, Works (New York edit.), 5:73 sq.

## Donnell, Robert[[@Headword:Donnell, Robert]]

             a Cumberland Presbyterian minister, was born in Guilford County, N.C., in April 1784. In 1806 he was given authority to preach, and in 1809 penetrated into northern Alabama and organized several congregations in that new country. In October 1811, he was ordained. Previous to 1817 he labored chiefly as an itinerant minister; after that date he settled first in Madison County, Alabama, where he resided about two years, and then settled ten miles from Athens, Limestone County. Although at this time engaged in agricultural pursuits, he still was laboriously employed as a minister. The General Assembly of 1831 appointed him one of five missionaries to western Pennsylvania. About 1830 he began to labor in Nashville, and, as a result, Cumberland Presbyterianism was introduced into that city. For the purpose of organizing a congregation, he went to Memphis in 1845, and labored there several months. Shortly after, he succeeded the Reverend George Donnell as pastor of the congregation at Lebanon, Tennessee, and remained until February 1849, when he removed to Athens, Alabama, where he died, May 24, 1855. Mr. Donnell published, in the latter part of his life, a small volume entitled Thoughts. When the first General Assembly met, in 1829, at Princeton, Kentucky, he preached the opening sermon; and in 1837 he was moderator of that body. For a  considerable time he was regarded as the leader of the southern portion of the Church. See Beard, Biographical Sketches (1st ser.), page 101.

## Donnolo, Sabbathai[[@Headword:Donnolo, Sabbathai]]

             an Italian Hebrew writer, was born at Oria, near Otranto, in 913. At the time when Oria was plundered by the Mohammedans of the Fatimite kingdom, he was taken captive with his parents. While the latter were taken to Palermo and Africa, Donnolo was redeemed at Trani. Destitute of all means for support, he paved his own way by studying medicine and astrology, in which branches he soon became famous. Though a practitioner of medicine for he was physician to the Byzantine viceroy Eupraxioshe owes his reputation to his erudite works on astronomy. He wrote, Sefer Tachkemoni (ס תחכמוני), a commentary on the Boraita of Samuel of Nehardea; in which he embodies what he had personally learned in the East about the zodiac and the constellations, and the horoscopes of astrology, as well as what he had read in the writings of Greek, Arabian, and Indian astronomers: — Zophnath Paaneach (ס עפנת פענח), an astronomical commentary on the book Jezirah, the introductory portion of which is printed in Geiger's Melo Chofwayim (Berlin, 1840): — Sefer Hammazaloth (ס המזלות), an astronomy. See Gritz, Gesch. d. Juden, 5:316; Etheridge, Introduction to Hebrew Literature, page 281; Steinschneider, Jewish Literature, page 181; Furst, Bibl. Jud. 1:211; Geiger, Sabb. Donnolo, in Melo Chofnayim, page 95-99; Fiirst, in Literatur- und Kulturgeschichte der Juden in Asien, 1:49; Jellinek, Der Menschals Gottes Ebenbild von R.S. Donolo (Leipsic, 1854); De' Rossi, Dizionario Storico, page 89 (Germ. transl.). (B.P.)

## Donortius[[@Headword:Donortius]]

             a Scotch prelate, was bishop of the see of Aberdeen about 1016. He died in 1098. See Keith, Scottish Bishops, page 102.

## Donoso Cortes, Juan[[@Headword:Donoso Cortes, Juan]]

             (FRANCISCO-MANUELMARIA-DE-LA-SALUD), marquis de Valdegamas, viscount del Valle, was a politician, statesman, publicist, diplomatist, historian, theologian, philosopher, and much the ablest and most eminent of recent Spanish authors. He was born May 9, 1809, at La Valle de Serena, a village of Est emadura. At sixteen he had completed his  preparatory studies, which were largely occupied with history, philosophy, and literature. His education in jurisprudence was prosecuted at the University of Seville. In 1830 he married and settled in Madrid. He received some public appointments, but devoted his talents chiefly to literature. In 1839 he entered the Cortes as representative of the province of Cadiz. He took the side of Maria Christina against the Carlists, rose to high favor in the court, and was appointed private secretary to queen Isabella II. This office he resigned in 1845 on becoming a member of the royal council. He was an earnest advocate of the French marriages. In acknowledgment of his support, he was created by his sovereign Marquis de Valdegamas, Viscount del Valle, and was decorated by Louis Philippe with the Grand Cross of the Legion of Honor.

In 1848, the Revolution, long foretold by him, exploded. The reforming Pope was driven from Rome; all the nations of Europe were agitated and convulsed. On the 4th of January, 1849, he pronounced his speech in the Cortes renouncing all liberal doctrines, and demanding a dictatorship. This speech startled Europe, and was perhaps the beginning of the reaction. It was a defiant reassertion of the principles of Gregory VII and Innocent III.

Shortly after the delivery of this speech, Donoso-Cortes was. sent as ambassador extraordinary to Berlin. The earlier part of the next year was occupied with the rapid composition of his only formal work his Essay on Catholicism, Liberalism, and Socialism. It was published in 1851, in Spanish, at Madrid, and was speedily translated into French, Italian, and German. An English version, by Madelcine Goddard, appeared in 1862 (Phila. 12mo). Just before the appearance of this work he was sent as ambassador to France, a mission which he held till his death. His eminence and high position were, however, embittered by the imputations of heretical doctrine alleged against his brilliant essay by the abbe Gaduel and other opponents. He submitted his book without reserve to the papal judgment. He died at Paris May 3, 1853.

A collection of his works, in 2 volumes, had been published at Madrid in 1849 (Colleccion escogida de los escritos del Sefor Don Juan D.C.). A more complete edition of his works was published after his death (Madrid, 1854-55, 5 volumes) by Tejada, and was republished at Paris, in French, by M. Louis Veuillot. The Essay on Catholicism forms three volumes of the collection. The other two volumes contain Parliamentary Addresses; Letters on France in 1842, and in 1851-52; Observations on Prussia in  1849; a few contributions to political and literary journals; letters to distinguished correspondents; and some unfinished sketches on historical and political topics.

The single work on which his reputation will rest is his Essay named above. He is throughout a polemic, but a polemic after the order of Hooker, whose sonorous periods he alone of moderns rivals, with greater precision, correctness, and elegance. The book is a trenchant onslaught on Protestantism and Liberalism; an earnest, unquestioning advocacy and eulogy of Roman Catholicism, and all its ancient usages, doctrines, and policy. Yet it affords a bright exhibition of pure intellect and lofty sentiment. The writer is a logician by his intellect, and something of a mystic by his heart. God is ever present to his mind, and the redemption of man is ever on his lips. Life is no independent, uncertain, arbitrary human evolution. It is the dread tragedy acted on earth by responsible beings in the presence of heaven and of hell, with the certainty of the one as a recompense or of the other as a doom. Nations as well as individuals are on their trial in the awful arena, which is presided over by the Almighty, prepared to issue his eternal judgments. The course of thought in the Essay is about as follows: Man, created in the image of his Maker, falls by disobedience. Sin entered into the world, and death by sin. The curse is realized in the alienation of the sinner from God, and in the introduction of disorder and violence into all the phases of human life, and into the whole constitution of nature. "Discord on the music fell, and darkness on the glory." "The whole world groaneth until now." Helpless, apparently discarded, and turned over to the counsels and passions of his own depraved heart, man falls into all the corruptions and aberrations of heathenism. Redeemed at last by divine grace and a divine expiation, the work of regeneration and restoration commences. Christianity changes the spirit of the world, and recreates society. It changes the relation of man to his Creator and to his fellowman. The little leaven ferments, and leaveneth the whole lump, and civilization slowly becomes Christian throughout instead of pagan. The range of man's contemplation is enlarged and his sympathies expanded; his reason is strengthened, his knowledge augmented, his dominion over thought and matter is increased; but, in the pride of intellect, he claims again the knowledge of good and evil; he speculates about all things; he drags revelation and the ordinances of God before the tribunal of his own understanding; he maintains the sovereignty of his own caprices, phantasies, and passions; he inaugurates on earth — a  new revolt, similar to that which cast the rebellious angels out of heaven. The passionate vacillations or vagaries of the individual or of the mass are substituted for the decrees of the Almighty and beneficent Father of all. The furious appetencies of pride, greed, jealousy, and lust are taken to be canons of political and social wisdom, instead of the precepts of the moral law and of obedience to constituted authorities, "since the powers that be are ordained of God." Hence an age of revolutions and of social disturbances prepares the way for the long agony of a material and debasing despotism. All that is right, and wholesome, and enriched with promise is founded on voluntary submission to the will of God. All revolt from his ordinances is sin, and is followed by the consequences of sin — disorder, crime, war, wretchedness, impotency, ending in political and social dissolution. The law of the Gospel is the law of perfect liberty. The carnal mind is enmity with God; and the law of man is enslavement to the passions, provoking, inviting, necessitating, and maturing the tyranny of force on earth, and eternal torments hereafter.

Such, in general terms, and divested of its partisan coloring, is the substance of this splendid essay, which belongs to the same general type of speculation as the grand or graceful productions of Bossuet, De Maistre, Chateaubriand, and Montalembert. But the author's political absolutism was a bad inference from the sound theology of his Essay; and while the direct influence of his book is conservative, its ultimate effect doubtless was to increase the atheistic tendency in Europe by confounding Christianity with despotism. See a discriminating essay in The Catholic World, April, 1867, art. 1; also Bibliotheca Sacra, October 1866, page 679. A life of Donoso-Cortes was written by Tejada, and is embraced in the edition of his works.

## Donoso, Josef[[@Headword:Donoso, Josef]]

             an eminent Spanish painter, was born at Consuegra in 1628, and studied in the school of Juan Carreno for six years. He executed a large number, of works for the churches and public edifices of Madrid, among which are those in the Convent de la Victoire, viz., The Canonization of St. Peter of Alcantara; six large pictures from the life of St. Benedict; The Conception;  The Last Supper. He died in 1686. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Donum Superadditum, Or Supernaturale[[@Headword:Donum Superadditum, Or Supernaturale]]

             a designation of the scholastic doctrine of "superadded grace" given to Adam, in addition to his natural powers, and which grace he lost by the Fall. According to some of the scholastic divines (Scotus Erigena, Bonaventura, etc.), original righteousness (justitia originalis) was added to man's natural powers (pura naturalia) as a donum superadditum. Aquinas held (part 1, qu. 95. art. 9) that man was created in possession of original righteousness, still, however, as a grace superadded to his natural powers.  Mohler thus states the doctrine: "No finite body can exist in a living moral communion with the deity save by the communion of the Holy Spirit. This relation of Adam to God, as it exalted him above human nature, and made him participate in that of God, is hence termed a supernatural gift of grace, superadded to the endowments of nature. This is not merely a private opinion of theologians, but a dogma" (Symbolism, book 1, part 1, § 1, N.Y. 1844, 8vo; see also the Catechismus Romanus, 1:2, 19; Bellarmin, Gratia primi hominis, 2; citations in Winer, Comparat. Darstellung, 4). Dr. J.H. Newman, while yet in the Church of England, taught this doctrine: "What Adam lost in sinning was a supernatural endowment" (Lectures on Justification, 177); so also archdeacon Wilberforce: "The likeness of God must have been some divine presence superadded to primitive nature (On Incarnation, page 71, London edit.). The Roman Church further holds that this supernatural presence is restored by baptism, so that a baptized person stands in the condition of Adam before the Fall. If he goes astray, he is to be restored by confession, absolution, and the sacrament of penance. See Bird, Sacramental Systemn (London, 1854), § 4; Hagenbach, History of Doctrines (Smith's edit.), § 175, 245; Jackson, Works, 9:8 (Oxford); Neander, History of Dogmas (Bohn's edit.), 2:654. SEE IMAGE OF GOD; SEE SIN, ORIGINAL.

## Donus[[@Headword:Donus]]

             (or Domnus) I, seventy-ninth pope, was born at Rome, and was made pontiff November 1, 676. In 677 he obtained from Constantine Pogonatus the revocation of the edict which exempted the archbishopric of Ravenna from the jurisdiction of the holy see. Reparatus, who was then archbishop, had the prudence to submit, and thus to make an end to the schism of Ravenna. Donus restored the Basilica of St. Paul, and adorned the atrium of the Church of St. Peter, which was called the Paradise. Some Church historians give Donus I the title saint. He died April 11, 678. See Hoefer, Nouv. Biog. Generale, s.v.

## Donus (or Domnus) II[[@Headword:Donus (or Domnus) II]]

             according to some, the one hundred and thirty-seventh pope, was elected pontiff in 974, after the expulsion of Benedict VI, and by influence of the counts of Tusculum. His pontificate, however, is very obscure. He is set down as having died December 19, 975. SEE POPES.

## Doolittel (Or Doolittle), Thomas, M.A.[[@Headword:Doolittel (Or Doolittle), Thomas, M.A.]]

             a Nonconformist divine, was born at Kidderminster, England, in 1630; was educated at Pembroke Hall, Cambridge, and became minister of St. Alphage, London. Ejected in 1662, he taught school in Moorfields, and afterwards at Woodford Bridge. Returning to London after the plague, he had a meeting-house built in Monkwell Street, London, where he continued his ministry (with some interruptions from persecution) until his death, May 24, 1707. His writings became very popular; the principal are, A Treatise concerning the Lord's Supper (Lond. 9th edit. 1675,1 2mo): — Love to Christ necessary to Escape the Curse at his coming (London, 1830, 18mo): — Captives bound in Chains made free by Christ (on Isa 61:1): — A Rebuke for Sin (1673): — A complete Body of Divinity (1723, fol.), etc. — Darling, Cyclopaedia Bibliographica, 1:945; Calamy, Nonconformists' Memorial, 1:80 (ed. of 1778).

## Doolittle, Justus[[@Headword:Doolittle, Justus]]

             a Presbyterian missionary, vas born in Rutland, N.Y., June 23, 1824. He graduated from Hamilton College in 1846, and from Auburn Theological Seminary in 1849; was ordained at Auburn the same year, and served as missionary in Foochow, Tientsil, and Shanghai, until 1869, and in 1872 and 1873. Thereafter he resided. at Clinton, N.Y., until his death, June 15, 1880. He is the author of Social Life of the Chinese (1865, 2 volumes): — Vocabulary and Hand-book of Chinese Language (1873). See Genesis Cat. of Auburn Theol. Sem. 1883, page 277. (B.P.)

## Door[[@Headword:Door]]

             (usually דָּלֶת, da'leth, strictly the valve or part that swings on the hinges; while, פֶּתִח pe'thach, designates the entrance or door-way; שִׁעִר, sha'ar, is rather a gate; Gr. θύρα). From a comparison of various passages of Scripture, we learn that anciently doors were suspended and moved by means of pivots of wood, which projected from the ends of the two folds, both above and below. The upper pivots, which were the longest, were inserted in sockets sufficiently large to receive them in the lintel; the lower ones were secured in a corresponding manner in the threshold. The pivots or axles are called פֹּתוֹת, pothoth'; the sockets in which they are inserted, tsarim', צַירַים (Pro 26:14). Doors were fastened by a lock (Son 5:5), or by a bar (Jdg 16:3; Job 38:10). Those made of iron and brass were not used except as a security to the gates of fortified places or repositories of valuables (Isa 45:2-3). The lock was nothing more than a wooden slide attached to one of the folds, which entered into a hole in the door-post, and was secured there by teeth cut into it, or catches. Two strings passed through an orifice leading to the external side of the door. A man going out, by the aid of one of these strings moved the slide into its place in the post, where it was so fastened among the teeth, or catches, as not to be drawn back. The one coming in, who wished to unlock, had a wooden key, sufficiently large, and crooked, like a sickle. It was called מַפְתִּח miphtach' (Jdg 3:25). He thrust the key through the orifice of the door, or key-hole, lifted up the slide so as to extricate it from the catches, and, taking hold of the other string, drew it back, and thus entered. Keys were not made of metal, except for the rich and powerful, and these were sometimes adorned with an ivory handle. A key of this kind, in the days of the Hebrew monarchs, was assigned to the steward of the royal palace as a mark of his office, and he carried it on his shoulder (Isa 22:22). The key-hole was sometimes so large as to admit a person's finger through it, and enable him to lift the slide; in that case he stood in no absolute need of a key to enter (Son 5:4). SEE KEY.

Among the ancient Egyptians doors  were frequently stained so as to-imitate foreign wood. They were either of one or two valves, turning on pins of metal, and were secured within by bars and bolts. Some of the bronze pins have been discovered in the tombs of Thebes and two of them, after Wilkinson, are figured below (2, 3). They were fastened to the wood with nails of the same metal. SEE HINGE.

The stone lintels and floor behind the threshold of the tombs and temples still exhibit the holes in which the pins turned, as well as those of the bolts and bars, and the recess for receiving the opening valves. The folding doors had bolts in the center, sometimes above as well as below; a bar was placed across from one wall to the other, and in many cases they were secured by wooden locks passing over the center (above cut, fig. 4) at the junction of the two folds. "It is difficult (remarks Sir J.G. Wilkinson) to say if these last were opened by a key, or merely slided backward and forward like a bolt; but if they were really locks, they were probably upon the principle of those now used in Egypt, which are of wood, and opened by a key furnished with several pins answering to a smaller number that fall down into the hollow movable tongue, into which the key is introduced when they open or fasten the lock." SEE LOCK.

For greater security, they are also occasionally sealed with a mass of clay. This was also a custom of the ancient Egyptians, as appears from Herodotus (ii. 121), from tombs actually so closed at Thebes, and from the sculptures, as in the first cut above, fig. 3, where the door is thus closed and sealed. To this custom there is an allusion in Job. SEE CLAY. At a later period, when iron came into general use, keys were made of that metal, of the shape shown in the above cut, fig. 4. Of the kind thus indicated were probably the lock and key which fastened the summer-parlor of king Eglon (Jdg 3:23; Jdg 3:25). In this case Ehud locked the door and took away the key; but when the servants became alarmed they easily opened it with another key, which suggests that the lock, as in ancient Egypt or the modern East, was nothing more than a peculiarly constructed open bolt of wood, which the wooden or metal key was adapted to raise and thrust back. The forms of the Egyptian doors may be seen from the cuts. (See Wilkinson, Anc. Egypt. abridgm. 1:7-23.) The chief entrance to houses was through a pyramidal pylon on a projecting porch of columns, whose capitals were often ornamented with ribbons. Over the doorway was sometimes a brief hieroglyphical legend (Wathen, page 101). This last circumstance reminds one of the writing on their doors recommended to the Israelites, as noticed below. A comparison of the ancient Egyptian doors with those now used in the. East will probably suggest no incorrect notion of the provision among  the ancient Hebrews in this respect. A sort of intermediate idea arising from this comparison will be found to furnish very satisfactory illustrations of most of the passages of Scripture which relate to the subject. (See Lane's Mod. Eg. 1:9, 18.) Doors are generally unpainted throughout Western Asia and in Egypt. In the interior of houses it is not unusual to see curtains instead of doors, especially in summer. This helps to keep the apartment cool, and also enables servants to enter without noise. This custom originated in the use of tents. Accordingly we find that all the entrances of the tabernacle had curtains, although the framework was of wood (Exo 26:31-33; Exo 26:36-37); and even in the Temple a curtain or "vail" formed the separation between the holy and the most holy place. SEE HOUSE. The word "door," in reference to a tent, expresses the opening made by dispensing with the cloths in front of the tent, which is then supported only by the hinder and middle poles (Gen 18:2; Burchardt, Notes on Bed. 1:42).

Among the figurative allusions to doors, it may be mentioned that, in Hos 2:15, the valley of Achor is called "a door of hope," because there, immediately after the execution of Achan, the Lord said to Joshua, "Fear not, neither be dismayed;" and from that time Joshua carried on his conquests with uninterrupted success. Paul, in 1Co 16:9; 2Co 2:12; Col 4:3, uses the symbol of a door opened, to signify the free exercise and propagation of the Gospel. Our Lord applies the term to himself, "I am the door" (Joh 10:9). The "door opened in heaven" signifies the beginning of a new kind of government (Rev 4:1); and in general the opening of anything is said when it may act suitably to its quality; the shutting of anything is the stopping of its use. SEE GATE.

## Door-Keeper[[@Headword:Door-Keeper]]

             (שׁוֹעֵר, shoer', 1Ch 15:23-24, a gate-tender, or "porter," as elsewhere rendered; but in Psa 84:11, סָפִ, saphaph', to sit at the threshold; Sept. παραρίπτεσθαι; Vulg. abjectus esse; Gr. θυρωρός, Joh 18:16-17; elsewhere likewise "porter"), a person appointed to keep the street-door leading by an alley-way to the interior entrance of an  Oriental house (q.v.). This was originally doubtless a male, but in later times, in imitation perhaps of Greek and Roman usages (see Kitto, Pict. Bible, note on John 1.c.; no such custom, however, appears in classical writers; see Smith's Dict. of Class. Antiq. pages 514 b, 527 b), a female janitress or portress often held this post (Joh 18:16; Act 12:13). SEE PORTER. In Psa 84:10, the word "door-keeper" does not convey the proper meaning of the original, because the preference of the Psalmist was evidently given to a very humble situation, whereas that of a door-keeper, in Eastern estimation, is truly respectable and confidential. The gods are always represented as having door-keepers, who were of great dignity and power, as they also fought against other deities. In the heathen temples there are images near the entrance called kaval karan, guards, or door-keepers. SEE ANUBIS; SEE ASP. Kings and great men, also, have officers whose business it is to stand at the door or gate as keepers of the entrance. The most dignified native of Ceylon is the maha modeliar of the governor's gate, to whom all others must make obeisance. The word door-keeper, therefore, does not convey the idea of humility, but of honor. The marginal reading of our version, however, to "sit at the threshold," at once strikes an Eastern mind as a situation of deep humility. See the poor heathen devotee; he goes and sits near the threshold of his temple. Look at the beggar; he sits or prostrates himself at the threshold of the door or gate till he shall have gained his suit. "I am in great trouble; I will go and lie down at the door of the temple." "Friend, you appear to be very ill." "Yes." "Then go and prostrate yourself at the threshold of the temple." The Psalmist therefore probably refers to the attitude of a beggar or suppliant at the threshold of the house of the Lord as being preferable to the splendid dwellings of the wicked. SEE BEGGAR.

## Door-Keepers[[@Headword:Door-Keepers]]

             (ostiarii), in the ancient Church, a class of church officers forming the lowest clerical order. Their duties were to open and close the doors, not only at the termination of religious worship, but during the services, especially after the missa catechumenorum (q.v.). In later times, in the Roman Church, their duties became nearly those of the modern sexton, viz. to take care of the church ornaments and vessels, to ring the bell, to sweep the church, etc. The customary forms of ordination are prescribed in the fourth council of Carthage; and the keys were delivered to them by the bishop, with the injunction, "Behave thyself as one who must give account  to God of the things that are kept locked under these keys." Their ordinary name was πυλωροί, ostiarii, and sometimes mansionarii and janitores. — Bingham, Orig. Eccles. book 3, chapter 6.

## Door-Post[[@Headword:Door-Post]]

             (סִ, saph, Eze 41:16, the sill or "threshold," as elsewhere usually rendered; מִשְׁקוֹ, mashkoph', Eze 12:7, the lintel, as elsewhere rendered). In Deu 6:9, Moses enjoined upon the Israelites to write the divine commands upon the posts (מְוּזוֹת, mezuzoth', invariably so rendered) of their doors, a practice which is understood literally by the modern Jews (Thomson, Land and Book, 1:141). It is at this day customary in Mohammedan Asia for extracts from the Koran, and moral sentences, to be wrought in stucco over doors and gates, and as ornamental scrolls to the interior of apartments. The elegant characters of the Arabian and Persian alphabets, and the good taste with which they are applied in running scrolls, the characters being usually white, raised on a blue ground, and intermixed with gilding, have a very pleasing effect, particularly in interior ornament. This custom must have been very ancient, for Moses here very evidently alludes to it. We understand the injunction not as imperative upon the Hebrews to write on their doors, but as enjoining them, if they did write at all, to write sentences of the law. He suggests this as a means of inculcating the law upon their children, whence it seems that he took it for granted that the children would be taught to read. "Among us," says Michaelis, "where, by the aid of printing, books are so abundantly multiplied, and may be put into the hands of every child, such measures would be quite superfluous; but if we would enter into the ideas of Moses, we must place ourselves in an age when the book of the law could only come into the hands of a few opulent people." The later Jews have exercised their usual ingenuity in misunderstanding this injunction. They conceive the observance to be imperative, and they act on it as follows: Their nezuzoth, or door-schedules, are slips of parchment, on which are written the passages Deu 6:4-9; Deu 11:13-20; these slips are rolled up, and on the outside is written the Hebrew word שדי, shaddai, or "the Almighty," one of the names appropriated to God. This  roll they put into a reed or hollow cylinder of lead, in which a hole is cut for the word shaddai to appear, and the tube is then fastened to the door- post by a nail at each end. As the injunction is in the plural form, they conceive that a mezuzah should be placed on every door of a house. It is usually fixed to the right-hand door-post, and those Israelites who wish to be considered particularly devout usually touch or even kiss it as they pass. The Talmud ascribes great merit to having the mezuzah fixed on the door- post, and describes it as a preservative from sin. SEE MEZUZOTH.

## Doorga[[@Headword:Doorga]]

             SEE DURGA.

## Doors Of Churches[[@Headword:Doors Of Churches]]

             The principal outer doors of a church seem to have been in ancient times at the west, if the church was so built that the altar was at the east end, or, at  any rate, in the end facing the altar. In a basilican church of three aisles there were for the most part three western doors. In Constantine's great "Church of the Savior," at Jerusalem, the three doors faced the east. The great Church of St. Sophia, at Constantinople, had nine doors between the narthex and the nave. As these were covered with silver, not only were they called the “Silver Doors," but the same term came to designate the corresponding doors of other churches, although not so decorated. The great western doors of the nave were called the "Royal Gates;" and when the church had a narthex, the western doors of this were also called "Royal Gates." The "Beautiful Gates" 'were supposed by Goar to be the gates which separate chorus and trapeza; by Ducange, those which separate nave from narthex; and by Neale, the outer gates of the narthex. The "Angelic Gate" was one which allowed a person to enter the trapeza so as to draw near the choir.

## Doors Of The Church[[@Headword:Doors Of The Church]]

             To insure secrecy in worship, the ancient Christians constructed the doors of their churches with peculiar care. The early fathers, from this usage, derived abundant metaphors, relating to admission to the church, to heaven, etc. There were generally three principal entrances, in imitation of the Jewish Temple. Sometimes the terms πύλη, porta, and θύρα, janua, were interchanged; but, for the most part, the principal entrance, at the west, over against the altar, was called, by way of eminence, πύλη, and πύλη ὡραία, or βασιλικὴ. Men and women entered by different doors. The doors were constructed of the most durable wood, or of brass richly ornamented. The date of the building or dedication of the church was usually inscribed on the doors. Sometimes the doors bore inscriptions of various kinds, of which the following may be taken as a specimen. On the outside,

On the inside,

 "Pax tibi sit, quicunque Dei penetralia Christi Pectore pacifico candidus ingrederis."

"Quisquis ab aede Dei, perfectis ordine votis, Egrederis, remea coore, corde mane."

It was customary, in early times, to place on the doors the names of all excommunicated persons; at a later period, the names of persons intending marriage were posted up in like manner. This was also the place for affixing all proclamations and decisions of the Church, as well as all public notices. — Riddle, Christian Antiquities, book 6, chapter 5, § 6; Coleman, Christian Antiquities, chapter 9, § 10.

## Dophkah[[@Headword:Dophkah]]

             (Hebrews Dophkah', דָּפְקָה, according to Gesenius, a knocking; accord. to Fürst, cattle-driving; Sept. ῾Ραφακά, by error of ר for ד; Vulg. Dapaca), the eighth place of encampment of the Israelites in coming out of Egypt (Num 33:12). It was situated in the desert of Sin, on the eastern shore of the western arm of the Red Sea, probably at the mouth of Wady Feiran. SEE EXODE. Pococke (East, 1:235) thinks it lies east of Thor, in Wady Hibran; but this is apparently conjecture. Furst (Hebrews Handw. s.v.), after Seetzen (Zach's Correspond. 27:71), says it is the modern el- Tobbacha; which, if the el-Tubukah of Robinson (Res. 2:388, 648), is far away, and probably the ancient Tagoba (q.v.); but if in the valley Kineh (Keil, Exodus page76), would be precisely opposite our location (Robinson, 1:121, 122).

## Dor[[@Headword:Dor]]

             (Hebrews id., דּוֹר, a dwelling, but דּאֹרin Jos 17:11; 1Ki 4:11; Sept. Δώρ, but joins with preceding word נָפִתor נְפוֹתּ, in Jos 11:2 Νεφεδδώρ, in Jos 12:22 [second clause] Ναφαδδώρ, in 1Ki 4:11 Νεφθαδώρ; Vulg. Dor; the Dora, τύ Δῶρα, of the Apocrypha and Josephus, who, as well as Greek writers, also calls it Dorus, Δοῦρα), an ancient royal city of the Canaanites (Jos 12:23), whose ruler was an ally of Jabin, king of Hazor, against Joshua (Jos 11:1-2). It was probably the most southern settlement of the Phoenicians (Scylax, page 42, ascribes it to the Sidonians) on the coast of Syria (Joseph. Life, p. 8; Ant. 15:9, 6). Josephus describes it as a maritime city (War, 1:21, 5) on the west border of Manasseh and the north border of Dan (Ant. 5:1, 22; 8:2, 3; War, 1:7, 7), near Mount Carmel (Rev 2:10). One old author tells us that it was founded by Dorus, a son of Neptune, while another affirms that it was built by the Phoenicians, because the neighboring rocky shore abounded in the small shell-fish from which they. got the purple dye (Reland, Palest. page 739). It appears to have been within the territory of the tribe of Asher, though allotted to Manasseh (Jos 17:11; Jdg 1:27). The original inhabitants were never expelled, but during the prosperous reigns of David and Solomon they were made tributary (Jdg 1:27-28), and the latter monarch stationed at Dor one of his twelve purveyors (1Ki 4:11). Reland (Palest. page 744) thinks it is the Dura (Aoeipa) mentioned by Polybius (5:409) as the scene of the victory of Antiochus  Epiphanes over Ptolemy Philometor. Tryphon, the murderer of Jonathan Maccabaeus and usurper of the throne of Syria,, having sought an asylum in Dor, the city was besieged and captured by Antiochus Si detes (1Ma 15:11; 1Ma 15:13; 1Ma 15:25; Joseph. Ant. 13:7, 2; War, 1:2, 2). It was granted the privilege of nominal independence by Pompey (Joseph. Ant. 14:4, 4; War, 1:7, 7), and was rebuilt by Gabinius, the Roman general, along with Samaria, Ashdod, and other cities of Palestine (Joseph. Ant. 14:5, 3), and it remained an important place during the early years of the Roman rule in Syria. Its coins are numerous, bearing the legend "Sacred Dora" (Vaillant, Num. Impp.). It became an episcopal city of the province of Palaestina Prima, but was already ruined and deserted in the fourth century (Jerome, in Epitaph. Paulae). According to Ptolemy (5:15, 5), it was situated in long. 66° 30', lat 32° 40'; according to the Peutinger Table, 20 miles from Ptolemais; and according to Eusebius and Jerome (Onomast. s.v. Δὼρ τοῦ Ναφάθ, Dornaphet), it lay on the coast, "in the ninth mile from Caesarea, on the way to Ptolemais." Just at the point indicated is the small village of Tantura (or Tortura, Pococke, 2:84; Arvieux, 2:11: Gesenius thinks, Thesaur. page 331, either form equal to the Arabic for hill of Dora), consisting of about thirty houses, wholly constructed of ancient materials, and inhabited by Mohammedans (Mangles, Trav. page 190; Schwarz, Palest. pages 77, 91, 149; Thomson, Land and Book, 2:248). Three hundred yards north are low rocky mounds projecting into the sea, covered with heaps of rubbish, massive foundations, and fragments of columns. The most conspicuous ruin is a section of an old tower, 30 feet or more in height, which forms the landmark of the town. On the south side of the promontory, opposite the village, is a little harbor, partially sheltered by two or three small islands. A spur of Mount Carmel, steep and partially wooded, runs parallel to the coast-line, at the distance of about a mile and a half. Between its base and the sandy beach is a rich and beautiful plain — this is possibly the "border," "coast," or "region" (53, Symmachus παραλία) of Dor (Jos 11:2; Jos 12:23; 1Ki 4:11). The district is now almost wholly deserted, being exposed to the raids of the wild Bedouins who pasture their flocks on the rich plain of Sharon. SEE HAMATH-DOR EN-DOR.

## Dora[[@Headword:Dora]]

             (1Ma 15:11; 1Ma 15:13; 1Ma 15:25). SEE DOR.

## Dora, Sister[[@Headword:Dora, Sister]]

             SEE PATTISON, DOROTHY WYNDLOW.

## Dorbene[[@Headword:Dorbene]]

             (surnamed-the Tall), an Irish saint, commemorated October 28, was abbot of Iona, and died in 713.

## Dorcas[[@Headword:Dorcas]]

             (Δορκάς, a female antelope; explained in the text as equivalent to Syr. טְבַיתָא, a gazelle), a charitable and pious Christian widow of Joppa, whom Peter restored to life (Act 9:36-41). The sacred writer mentions her as "a certain disciple named Tabitha, which by interpretation is called Dorcas," the reason of which probably is that she was a Hellenistic Jewess, and was called Dorcas by the Greeks, while to the Jews she was known by the name of TABITHA SEE TABITHA (q.v.). SEE GAZELLE.

## Dorcas Society[[@Headword:Dorcas Society]]

             "a name given to an association of ladies who collect and dispose of garments with the benevolent object of giving aid to necessitous families. Sometimes the ladies connected with a congregation unite to form a Dorcas society, in order to afford employment to poor needlewomen. Societies of this kind are so called from what is recorded in Act 9:39 : ‘And all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them.'"

## Dorchester, Daniel[[@Headword:Dorchester, Daniel]]

             a Methodist Episcopal minister, was born at Vernon, Connecticut, January 25, 1790. He was drafted for service in the war of 1812, and soon after his term of military duty expired he was licensed to preach. In 1816 he entered the traveling ministry in the New England Conference, and served as minister and presiding elder until his final superannuation in 1850. In 1853 he went to the West; in 1854 was made librarian of the public library and reading-room in Chicago, and died near that city August 6, 1854. Mr. Dorchester was a man of clear intellect and decided character. He ably defended Methodism in a time when it was "much spoken against." On many of his circuits there were extensive revivals. — Minutes of Conferences, 5:512.

## Dore, Pierre[[@Headword:Dore, Pierre]]

             (Lat. Petrus Auratus), a French theologian, born at Orleans about 1500, joined the Dominicans at Blois in 1514, was admitted into the Sorbonne in 153S, became prior of his monastery in 1545, and directed for a long time the college at Chilons-sur-Marne. He was court-preacher, and acquired great celebrity by his violent denunciations of the Protestants. He died at Paris, May 19, 1559, leaving many writings with odd titles and contents. See Hoefer, Nouv. Biog. Generale, s.v.

## Doremus, Mrs. Sarah Platt[[@Headword:Doremus, Mrs. Sarah Platt]]

             (nee Haines), a noted philanthropic member of the Reformed (Dutch) Church, was born in New York city, August 3, 1802 . She was manager and director of more benevolent and religious institutions than any other woman in the country, if not in the world. In 1828 she set on foot a mission for the suffering Greeks. She was the patron of the City Prison Association, and of many institutions for the relief of women and children,  as well as of the city Bible, and Tract Societies. To her Dr. Sims went with his noble idea of a hospital for women, which she took hold of and carried through. Her house was a model of a Christian home, and it was a hospitable resort for missionaries on their way to distant fields, or returning with broken health, not only. of her own Church, but of every other. Early, while yet it was dark, she might have been seen on her way to market to procure ftod for the asylums under her motherly care. The crown of her work was the organization of the Women's Missionary Society, out of which has grown similar associations all over the land, auxiliary to the Board of Foreign Missions, and from which go contributions to China, India, Japan, and Africa. When others in the hot season sought the seaside for rest and recreation, she stood by her post and labored night and day for her widely extended charge. She died at her residence in New York, January 29, 1877. (W.P.S.).

## Doren, William Howard Van[[@Headword:Doren, William Howard Van]]

             a Presbyterian clergyman, was born in Orange County, N.Y., March 2, 1810. He was a graduate of Columbia College and of the Western Theological Seminary, Allegheny, Pennsylvania. In 1836 he was licensed to preach by the Louisville Presbytery, and shortly afterwards spent two years in missionary work. In 1839 he accepted a call to the Reformed Church in East Brooklyn, L.I., of which he was pastor eleven years. He also took charge of a mission church in New York city, now known as the Thirty- fourth Street Church, and afterwards of the Second Church at St. Louis. In 1865 he removed to Chicago, and in 1878 to Indianapolis, Indiana, where he died, September 8, 1882. He is the author of A Suggestive Commentary on Luke, with Critical and Homiletical Notes (N.Y. 1868, 2 volumes): — A Suggestive Commentary on St. John (Lond. 1879, 2 volumes): — A Suggestive Commentary on St. Paul's Epistle to the Romans (1870, 2 volumes). (B.P.)

## Doria[[@Headword:Doria]]

             a martyr, with Chrvsanthus, under Numerian, commemorated March 19.

## Doria, Giovanni Pamfili[[@Headword:Doria, Giovanni Pamfili]]

             an Italian prelate, was born at Rome, November 11, 1751. He was made archbishop at the age of twenty, and was sent on an embassy to Madrid, and afterwards as nuncio to France. On his return to Rome he was made  cardinal, with the title of Sainte-Marie. In April 1798, when the French entered Rome, he was arrested, but was soon released, and retired to his family at Genoa. He was eventually appointed financial intendant to the papal court. See Hoefer, Nouv. Biog. Generale, s.v.

## Doria, Simbaldo[[@Headword:Doria, Simbaldo]]

             an Italian prelate, was born at Genoa, October 21, 1664. After enjoying successively various offices at Rome, he was called to the archiepiscopacy of Patras, December 11, 1711; to that of Benevento, May 21, 1731; was declared cardinal on September 24 following, and died at Benevento, December 4, 1733. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an eminent French painter and engraver, was born at Paris in 1654. He went to Rome, and after remaining there four years, executed the grand altar-piece for the Feuillants at: Foligno. He afterwards visited Venice, where he remained ten years. The work which does him most honor is the cupola of the cathedral at Trent. He died at Verona in 1742. See Spooner, Biog. Hist. of the Fine Arts, s.v ; Hoefer, Nouv. Biog. Generale, s.v.

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

             a celebrated engraver, was born at Paris in 1657, and studied in Italy twenty years. In 1711 he went to England to do some fine work. He returned to Paris in 1724, where he died in 1746. The following are some of his most capital prints: St. Peter Walking on the Sea; The Virgin and Infant, with St. Charles Borromeo, and St. Liborius; The Adoration of the Magi; The Birth of the Virgin; The Trinity; St. Francis Kneeling before the Virgin and Infant; St. Peter and St. John Healing the Lame Man at the Gate of the Temple. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Doris[[@Headword:Doris]]

             (Δορίς), a Jewess of low descenit, the first wife of Herod the Great (Josephus, Ant. 14:12,1), by whom she had Antipater (War, 1:28, 4); she was expelled from court on account of alleged complicity in the treason of Pheroras (War, 1:30, 4).

## Dorland (or Dorlant), Pierre[[@Headword:Dorland (or Dorlant), Pierre]]

             a Belgian theologian, was born at Diest (Brabant), took the habit of the Carthusian friars at the monastery of Zelhem, became prior of that house, and died August 25, 1507. He wrote many works on practical piety, for the principal of which see Hoefer, Nouv. Biog. Generale, s.v.

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

             a Roman Catholic writer of the 16th century, was born at Amersham, Buckinghamshire, England. He was educated at Berkhamstead School (Protestant, founded by Dr. Incent), Hertfordshire; afterwards became a Romanist, fled to the Continent during the Protestant ascendency, and there wrote a book Against Alexander Nowel, the English Calvinist: — A Proof of Certain Articles in Religion Denied by M .Jewell (Antwerp, 1564, 4to): — Disproof of Mr. Alex. Nowell's Reproof (ibid. 1565, 4to): — A Request to Mr. Jewell, etc. (Lond. 1567, 8vo). See Fuller, Worthies of England (ed. Nuttall), 1:211; Wood, Athen. Oxon.

## Dormans, Jean De[[@Headword:Dormans, Jean De]]

             cardinal-chancellor and gumardian of the seals under the kings John II and Charles V, was born at Dormans (Champagne). He founded at Paris, May 16, 1370, the college called De Beauvais, from the name of his diocese, and died in that city, November 7, 1373. See Hoefer, Nouv. Biog. Generale, s.v.

## Dormitory[[@Headword:Dormitory]]

             It was the primitive custom for all the monks of a monastery to sleep in one large dormitory. Not until the 14th century was the custom introduced of using separate sleeping-cells. By the rule of Benedict all were to sleep in one room, if possible, with the abbot in their midst, or in larger monasteries ten or twenty, together with a dean. Only the aged, the infirm, and the excommunicated were excepted from this arrangement. Each monk was to have a separate bed. They were to sleep clothed and girded. The room was kept under lock and key until morning. In the first fervor of monastic zeal  it was a common practice to sleep on the bare ground — afterwards on mats. A fire was kept burning in the room all night. The sleeping-room for stranger monks was usually close to the great dormitory and the chapel. See Smith, Vic. of Christ. Anti. s.v.

## Dorner, Isaac August[[@Headword:Dorner, Isaac August]]

             one of the most prominent evangelical theologians of Germany, was born in the village of Neuhausen-ob-Eck, in Wurtemberg, June 20, 1809, being the son of a Lutheran clergyman. He was educated at Tubingen, acted :as pastor in his native place, and subsequently travelled in Holland and England. He became successively professor of 6tieology in the universities of Tubingen (1838), Kiel (1839), Konigsberg (1840), Bonn (1847), Gottingen (1853), and in 1857 at Berlin, where he died, July 12, 1884. He was a councillor of the upper consistory, a distinguished contributor to Herzog's Encyklopadie, and co-editor of the Jahrbucher fur Deutsche Theologie. The first great work of Dr. Dorner, and that which at once gave him celebrity, was his Entwicklungsqeschichte vom der Person Christi (Stuttgard, 1839, 1846; Berlin, 1854, 4 volumes, 8vo), translated by D.W. Simon in Clark's "Foreign Theological Library," and entitled History of the Developnment of the Person of Christ (Edinburgh, 1859, 5 volumes, 8vo). Ion ts first form it was a single volume of moderate size. Subsequently he made it by far the most learned and extensive discussion of the theme which has ever been undertaken.

It is critical, as well as historical. A vast amount of collateral matter, of great importance to the theological student, is incidentally interwoven in its chapters. In this work, as everywhere, Dorner shows himself in cordial sympathy with evangelical truth, yet bound to no traditional formulas in which that truth has been set forth in times past. The book is a fine example of the mingling of intellectual freedom with due reverence, and of the spirit of science with genuine devoutness. The Geschichte der Protestantischen Theologie (Leipsic, 1867), translated as History of Protestant Theology (Edinburgh, 1871-72, 2 volumes), referring particularly to Germany, is a work of more popular interest than the treatise just referred to. It surveys the Reformation, in its sources and phenomena, and in its consequences, on the doctrinal side. In the earlier chapters is to be found a profound as well as discriminating exposition of the cardinal truth of justification by faith in its relation to the authority of the Scriptures. What is meant by "Christian consciousness," and what rights pertain to it, are instructively unfolded.

A volume less known than either of those noticed above is the Collection of Essays, which embrace  some of the most valuable of the briefer contributions of Dorner to theological literature. The extended paper, in which he treats of the Attributes of God, is a masterly handling of this topic. But the crowning work of his life was the System of Christian Theology, which called forth the praise and admiration of all enlightened and unprejudiced judges. When, in 1873, the Evangelical Alliance met in New York, Dorner was one of the Eturopean delegates. He combined profound learning, critical penetration, and power of generalization with an earnest Christian spirit. He was thoroughly trained in the ancient and modern schools of philosophy, and gave evidence, on his first appearance before the public, of his ability to defeat the pantheistic Hegelians with their own weapons, and thus to do most important service to German theology. This service he faithfully rendered, and lifted up theology to the rank of a science, pointed out tile path of reconciliation between knowledge and faith, and raised up a body of defenders and expounders of Christianity against the philosophical and critical infidelity on the continent of Europe. Besides the works mentioned above, Prof. Dorner published a number of treatises mentioned in Zuchold, Bibl. Theol. 1:289 sq. (B.P.)

## Dornex[[@Headword:Dornex]]

             an inferior kind of damask, anciently used for church vestments, altar- hangings, etc., originally manufactured at Doornick (Tournay), in Flanders.

## Doroa[[@Headword:Doroa]]

             (Δοροά), a town whose ancient name ant site was discovered by Seetzen from an inscription found by him in the modern village ed-Dur, in the region of the Hauran, south of the Lejah, and a little south of Wady Kanamat (Ritter, Erdk. 15:868).

## Dorona[[@Headword:Dorona]]

             "Indus et Dorona" are commemorated as saints December 19.

## Dorothea[[@Headword:Dorothea]]

             a virgin martyr with Theophilus at Caesarea, in Cappadocia, under Diocletian; commemorated February 6.

## Dorotheanisses[[@Headword:Dorotheanisses]]

             is the name of the members of a society formed for the care of neglected girls. In order to protect such girls against immoral influences and to get them used to work, a society of Christian young ladies and women was formed at Rome in 1830. St. Dorothea was chosen as the patroness of the society, and the rules and regulations of the same were printed at Rome in 1836. Pope Gregory XVI sanctioned, in 1841, the movement, which soon made rapid progress in Lombardy and Venice. As the sisters had not only  to take care of these neglected girls, but also to educate them, pope Pius IX confirmed them in 1860 as the Teaching-sisters of St. Dorothea. See Kaulen, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Dorotheiis[[@Headword:Dorotheiis]]

             (Δορόθεος, God-given), the deputy appointed by Nicanor, the royal steward of Ptolemy Philadelphus, to entertain the seventy learned persons sent from Jerusalem to translate the Old Testament into Greek (Joseph. Ant. 12:2, 12, 13). SEE SEPTUAGINT.

## Dorotheus[[@Headword:Dorotheus]]

             a presbyter of Antioch, mentioned by Eusebius as "a man of fine taste in sacred literature, who was much devoted to the study of the Hebrew language, so that he read the Hebrew Scriptures with great facility. He also was of a very liberal mind, and not unacquainted with the preparatory studies pursued among the Greeks, but in other respects a eunuch by nature, having been such from his birth; so that the emperor, on this account, as if it were a great miracle, received him into his house and family, and honored him with an appointment over the purple dye establishment of Tyre. Him we have heard in the church expounding the Scriptures with great judgment." As Eusebius says that he flourished under Cyril, who is supposed to have been bishop of Antioch from A.D. 280 to 300, the date of Dorotheus may be given as about A.D. 290. — Eusebius, Hist. Ecclesiastes book 7, c. 32; Lardner, Works (10 volumes, 8vo), volume 3, 159.

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

             bishop of Marcianople, in Mcasia, in the fifth century, was a strong advocate of Nestorianism. He pronounced anathema against all who asserted that Mary was the mother of God. He attended, as a bishop, the Council of Ephesus (opened June 22, 431), which denounced the Nestorians as schismatics; and he was banished to Cappadocia by order of the emperor Theodosius. Four letters of his are preserved in the collection of P. Lupus, entitled Ad Ephesianum Concilium variorum Patrum Epistolae (Louv. 1682, 2 volumes, 4to). — Cave, Hist. Lit. (Genev. 1720), 1:269.

## Dorotheus (3)[[@Headword:Dorotheus (3)]]

             archimandrite of Palestine, 7th century, a disciple of Joannes the Abbot, wrote Διδασκαλίαι διάφοροι, Doctrinae Diversae, given (Gr. and Lat.) in Migne, Patrologia Graeca, 88, page 1611 sq., and in the other great collections of the fathers. See Fabricius, Bibliotheca Graeca (ed. Harles), 11:103 sq.; Cave, Hist. Lit. (Genev. 1720), 1:373.

## Dorotheus (4)[[@Headword:Dorotheus (4)]]

             (1) Martyr with Castor at Tarsus, in Cilicia; commemorated March 28.

(2) Martyr with Gorgonius at Nicomedia, under Diocletian; commemorated September 9. There are two other saints of the same name commemorated on this day — one, an anchorite of Thebes, in Egypt, cir. A.D. 395; the other, a founder of a monastery at Trebizond. in the 11th century, over which he is said to have presided many years; but there appears to be some confusion in the name, perhaps by an identification with one or more of the four archimandrites of Palestine who are reported under this name.

(3) First abbot of Lyons, in France, in the 3d century.

(4) A deacon of Antioch, A.D. 372.

(5) A presbyter sent by Basil to seek help from the Roman bishops, A.D. 373.

(6) An Arian bishop (also called Theodorus) of Antioch 'during' the Melitian schism, A.D. 376.

(7) Abbot of a nunnery in Athribia (Egypt), cir. A.D. 431.

(8) A monk of Alexandria; banished by the emperor Anastasius, cir. A.D. 502, for writing a book in favor of the decrees of the Council of Chalcedon.

(9) Bishop of Thessalonica, A.D. 515-20.

(10) A monk (also called Droctovaeus) of great virtue, appointed abbot of St. Vincent (France) A.D. 559.

## Dorotheus of Tyre[[@Headword:Dorotheus of Tyre]]

             supposed to have been bishop of Tyre about A.D. 300. He is said (not by contemporary writers, but by later martyrologists) to have suffered greatly in the persecutions under Dioclesian, and to have suffered martyrdom under Julian, A.D. 363. There is extant under his name a Synopsis de vita et morte Prophetarum, Apostolorum, et Discipulorum Domini (given in Biblioth. Max. Patrum, 3:421). "It is now generally allowed to be fabulous, and of little or no value." — Lardner, Works (10 volumes, 8vo), 3:161;  Fabricius, Bibl. Graeca (edition Harles), 7:452; Cave, Hist. Lit. (Geneva, 1720), 1:103; Oudin, Script. Ecclesiastes 1:1377.

## Dorpat Esthonian[[@Headword:Dorpat Esthonian]]

             SEE ESTHONIAN.

## Dorr, Benjamin, D.D[[@Headword:Dorr, Benjamin, D.D]]

             a Protestant Episcopal divine, was born at Salisbury, Massachusetts, March 22, 1796, and graduated at Dartmouth College in 1817, after which he studied law and then theology. He was ordained deacon in 1820 and presbyter in 1823. He was rector of the united churches of Lansingburg and. Waterford, N.Y., from 1820 to 1829; rector of Trinity Church, Utica, until 1835; and general agent for the domestic committee of the Board of Missions until 1837, when he became rector of Christ Church, Philadelphia. He died September 18, 1869. His publications include, History of the Pocket Prayer-book (written by itself): — Churchman's Manual: — Prophecies and Types: — Invitation to the Holy Communion: — Travels in the East, and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Presbyterian minister, was born at Kingston, Pennsylvania, February 28, 1800. He graduated from New Jersey College in 1823, and from Princeton Theological Seminary in 1826; was licensed by the Mississippi Presbytery the same year; was pastor at Baton Rouge, Louisiana, till 1830; then at Wysox, Pennsylvania; July 8, 1833, was called to Wilkesbarre, and died there, April 18, 1861. See Gen. Ca. of Princeton Theol. Sem. 1881, page 44.

## Dorrellites[[@Headword:Dorrellites]]

             a religious sect, followers of one Dorrell, who disseminated his doctrines at Leyden, Massachusetts, about the close of the last century. He pretended to be a prophet sent to supersede the Christian dispensation and to introduce a new one, of which he was to be the head. The creed of this sect, according to the statement of Dorrell, was as follows: "Jesus Christ, as to substance, is a spirit, and is God. He took a body, died, and never rose from the dead. None of the human race will ever rise from their graves. The resurrection spoken of in Scripture is only one from sin to spiritual life, which consists in perfect obedience to God. Written revelation is a type of the substance of the true revelation which God makes to those whom he raises from spiritual death. The substance is God revealed in the soul. Those who have it are perfect, are incapable of sinning, and have nothing to do with the Bible. Neither prayer nor ally other worship is necessary. There is no law but that of nature. There is no  future judgment. God has no forethought, no knowledge, of what passes in the dark world, which is hell, nor any knowledge of what has taken place or will take place in this world."

## Dorrien, Patrick, D.D[[@Headword:Dorrien, Patrick, D.D]]

             an Irish Roman Catholic prelate, was born at Downpatrick, County Down, March 29, 1814. He entered Maynooth College in 1833, was ordained in 1837, was curate at Belfast until 1847, parish priest of Loughlin Island until 1860, when he became bishop of Gabala in partibus, coadjutor of the  see of Down and Connor in 1865, sole bishop in the same year, and died November 3, 1885. He published some sermons and charges. See Brady, Episc. Succession, 1:275; 2:363.

## Dorsal[[@Headword:Dorsal]]

             (or Dossal) (Lat. dorsum, and Fr. dos, "the back").

(1) The hinder part of a stall.

(2) The hanging behind the choir stalls, or an altar, and rendered tapecium. It is made of satin or damask, and should have a representation of the Crucifixion embroidered on it; or, if there be a crucifix on the altar, there should be depicted one of the joyful mysteries. At St. Alban's, at the close of the 11th century, it was wrought with the martyrdom of the saint; and two others, in the 12th. century, represented the Prodigal Son and the Traveller who Fell among Thieves. Some heraldic tapestries were in use behind the stalls of Exeter. Possibly dorsals were the origin of the linen pattern on panelling.

## Dorsche, Johann Georg[[@Headword:Dorsche, Johann Georg]]

             a Lutheran theologian, was born at Strasburg, November 13, 1597; became professor of theology at Strasburg in 1627, and was called to the same chair at Rostock in 1654. He died January 25, 1659. Dorsche (Latin form Dorscheus) was a voluminous writer in theology and Biblical literature. Among his works are Dissertationes Theologicae (3d ed. Frankf. 1693, 4to): — Biblia Numerata (Frankf. 1674, fol.): — Commentarius in quat. Evangelistas (Hamburg, 1706, 4to): — Comun. in Ep. Pauli ad Hebraeos (Frankf. 1717, 4to): — Fragment. Comm. in Ep. Judez, with Gebhardi, Comm. in Ep. Judoe (Frankfort and Leips. 1700, 4to). — Winer, Theol. Literatur, 2:495; Kitto, Cyclopoedia, 1:696.

## Dorsten, Johann Von[[@Headword:Dorsten, Johann Von]]

             an Augustinian theologian of the 15th century, was professor of theology and philosophy at Erfurt, where he died in 1481. Of his many writings, only the Tractatus sive Collatio Synodalis de Statutis Ecclesiarum (Erfurt, 1489), and Determinatio de Cruore Miraculoso Jesu Christi (Leipsic, 1510), were published. A list of his works is given in Ossinger, Biblioth. August. page 299. See also Hartzheim, Bibl. Col. page 167; Fabr. Mansi, 3:359; Kaulen, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.).

## Dort, Synod of[[@Headword:Dort, Synod of]]

             (SYNODUS DORDRACENA), a national synod of the United Provinces, held at Dort (Dordrecht; Lat. Dordracum) in 1618-19.  I. Origin of the Synod. — The opposition of James Arminius to the Augustinian and Calvinistic doctrines on predestination gave rise to a bitter controversy, for an account of which, SEE ARMINIANISM. After the death of Arminius (t 1609), the strife increased, and with added bitterness. The clergy and laity of Holland were arrayed in two hostile armies — Gomarists and Arminians, the former being the most numerous, but the latter including the leading scholars and statesmen. In 1610 the Arminians presented a petition to the States of Holland and West Friesland, which was called a "Remonstrance" (Remonstrantia, libellus supplex adhibitus Hollandie et West Frisice ordinibus). They were named REMONSTRANTS SEE REMONSTRANTS (q.v.) in consequence; and, as the Calvinists presented a "Counter-Remonstrance," they were called ContraRemonstrants. The "Remonstrance" sets forth the Arminian theory over against the Calvinistic in five articles (for which, SEE ARMLNIANISM ).

Attempts were made by the authorities to reconcile the two contending parties by a conference between them at the Hague in 1611, a discussion at Delft in 1613, and also by an edict in 1614, enjoining peace. The Remonstrants desired a provincial synod for the province of Holland, where the two parties were nearly equal in numbers and influence; or else a general synod of all Protestant Christendom, to which Lutherans as well as Reformed should be summoned. Grotius, especially (1617), argued in favor of a general Protestant council.

Unfortunately, political interests aided to increase the difficulty. The great patriots and statesmen, Grotius and Barneveldt, were advocates of toleration for all opinions, and the former was also one of the literary pillars of the Remonstrant party. The stadt-holder, Maurice of Nassau, was a great soldier, but a narrow and ambitious politician. The pensionary Barneveldt succeeded, against the wishes of Maurice in obtaining, in 1609, a twelve years' truce with Spain, and for years held Maurice in check in his attempts to secure for himself and his family a hereditary sovereignty over the States. Maurice, though himself said to have been an Arminian in sentiment, placed himself at the head of the Gomarists, who constituted the majority of the clergy and people; while the leading statesmen and patriots, as has been said, were on the other side. One of his measures was to change the municipalities of the cities wherever the Arminians were in power, and to substitute Calvinistic burgomasters and governors. Another was to imbue the popular mind with the belief that Barneveldt, Grotius, and the Arminians were secretly aiming to deliver the country up to Spain.  By means of the changes thus effected, the States-General came finally to be strongly in favor of Maurice, and willing to carry out all his measures, whether political or religious.

James I of England was greatly interested, on political grounds, in the peace and prosperity of the United Provinces. Moreover, his pride and pedantry were involved in securing the condemnation of Vorstius, who had been elected to fill the chair of Arminius, and who was charged with Socinianism. SEE VORSTIUS. In 1613 (March 6) he wrote an autograph letter to the States-General, urging that the difficult question of predestination should be kept out of the pulpit, and that there should be "mutual tolerance," especially as the "opinions of neither party were inconsistent with Christian truth and with the salvation of souls" (Epist. Praest. et Erudit. virorum, Amst. 1660, page 393). But on the 20th of March, 1616, he wrote again to the States-General, urging that the "false and pestilent opinions" should be put down until a national synod could be summoned to decide and settle the question (see the letter in Epist. Praest. Virorum, page 480. See also the reply of the [Arminian] State of Holland to king James, in the same collection of letters, page 492).

The States of Zealand, Friesland, Groningen, and Guelderland demanded a national synod. The States of Utrecht, Holland, and Overyssel were opposed to it, although some of their chief cities (e.g. Amsterdam) favored it. The States, under the guidance of Maurice, resolved, November 11, 1617, to convoke a national synod, to be held May 1 the following year. All opposition to the convocation was at last forcibly put down by the arrest and imprisonment of the great leaders of the Arminians-Barneveldt, Grotius, and Hogerbeets (Gieseler, Eccl. Hist., ed. by Smith, volume 4, § 43) who maintained, in advance of their times, the doctrine that the State had no right to interfere in questions of religious doctrine, and therefore had no right to order a national synod whose decisions should be authoritative. Opposition in various quarters caused a further decree of the States that the national synod should be summoned for November 1, 1618, for the time, and at Dordrecht for the place. Letters of the StatesGeneral, dated June 25, 1618, invited the Reformed churches of England, France, the Palatinate, Hesse, Switzerland, Bremen, Embden, Brandenburg, Geneva, and Nassau to send as delegates some of their theologians to aid the deputies of the Belgic churches in "settling the controversies." The Reformed Church of Anhalt was not invited, nor were the Lutheran churches. The aim of the States-General was to constitute a body holding  Calvinistic views on the points in dispute. The British deputies were George Carlton, bishop of Llandaff; John Davenant, professor of theology at Cambridge; Samuel Ward, of Sidney College, Cambridge; and Joseph Hall, afterwards bishop of Norwich. These took their seats at the beginning of the synod; but Dr. Hall returned to England on account of sickness, and was replaced by Thomas Good, of St. Paul's, London. Walter Balcanqual, a Scotch presbyter, was also deputed by king James to represent the Scottish Church. He wrote minutes which are published with Hales's Letters, mentioned below. John Hales, of Eton, "the ever-memorable," was then chaplain to Sir Guy Carlton, English ambassador at the Hague, and in that capacity attended many of the sessions, taking minutes, which he regularly transmitted to the ambassador. These minutes are to be found in Hales's Golden Remains.

II. Organization of the Synod. — The States-General ordered the delegates to the synod to be chosen as follows. Each province was to call a provincial synod, from which six persons, of whom three or four should be pastors, were to be chosen as delegates to the synod. Holland and Utrecht, in which the Arminians were numerous, were excepted from this provision. It was ordered that the provincial synod of Holland should be made up of four ordinary delegates from each Classis in which no separation on account of the dispute had taken place; while each Classis in which such separation had taken place should send two Calvinists and two Arminians. The provincial synod, thus constituted, was to select its delegates to the national synod. In Utrecht and South Holland several Arminian divines (among them Uitenbogaert) were deposed from the ministry before the selection of delegates was al. lowed. Nevertheless, three of the delegates from Utrecht were Arminians, and "they were the only Arminians who had seats in the synod." They were allowed to sit on condition "that while the affairs of the Remonstrants were under discussion they should not disturb the proceedings of the synod by unseasonable interruptions, and not acquaint their party with anything done or said in the synod which concerned their cause." These three, moreover, did not remain long in the synod.

The synod, when organized, consisted, first, of the deputies from the States, who properly constituted the national synod, viz. 39 ministers, 5 professors, and 18 ruling elders; and, secondly, of 24 foreign divines. The States-General were represented by lay commissioners, of whom Daniel  Heinsius was secretary. The only Protestant kingdom in Europe that sent deputies to the synod was Great Britain. Besides these, and the divines of the United Provinces, there were delegates from Switzerland, the Palatinate, Hesse, Wetterau, Emden, and Bremen. The Lutheran churches were not represented. No delegates from France were present, as Louis XIII forbade Rivet and Dumoulin, who were chosen as deputies by the French Protestants, to attend.

This synod was, therefore, not a council of the Protestant churches of Europe, nor even of the Reformed Church of Europe, but a Dutch national synod, to which Reformed theologians were invited from various parts of Europe. "Whosoever casts his eye over the list of the foreign divines that composed this last of Protestant councils will find scarcely one man who had not distinguished himself by his decided opposition to the doctrine of conditional predestination, and who was not consequently disqualified from acting the part of an impartial judge of the existing religious differences, or that of a peace-maker."

III. Acts of the Synod. — The synod was opened November 13, 1618, with public worship in the church of Dort. At the second session, John Bogermann, a pastor in Friesland, was chosen president, with Jacobus Rolandus, of Amsterdam, and Herman Fankelius, of Middleburg, as assistants, or vice-presidents. Sebastian Dammann, of Zutphen, and Festus Hommius, of Leyden, were appointed secretaries. We cannot go into detail as to the course of procedure; the sources of information are announced at the end of this article. ,A summary account, from the Calvinistic point of view, may be found in Dr. Miller's Introductory Essay to Scott's Synod of Dort (Presbyt. Board of Publication); and another, from the Arminian point of view, in Watson, Theological Dictionary, s.v. Dort (chiefly taken from Nichols, Protestantism and Arminianism). The following short statement is partly from the sources just named, and partly translated from Heppe, in Herzog's Real-Encyklopädie, 3:486 sq.

At the third session the credentials of the deputies were received. In the fourth it was ordered that Episcopius and twelve other Remonstrants should be cited to appear in a fortnight to state and defend their views. "In the mean time the Remonstrants, without knowing the resolution of the synod, had deputed three of their body from Leyden, to obtain leave for their appearance at the synod, in a competent number and under safe conduct, to defend their cause. On making their request known to the lay  commissioners, they were informed of the resolution which had passed the synod only the preceding day. To which they replied that it was unreasonable to cite those to justify themselves who were both ready and willing to come of their own accord; and that, if they persisted in proceeding with their plan of citation, they would by that act furnish just cause, not only to them, but to all good men, to entertain strange notions and suspicions of the synodical proceedings. Not being permitted to choose those men from their own body whom they deemed the best qualified to state and defend their cause, they accounted it an additional hardship that their enemies should assume that unlawful authority to themselves. But neither at that time nor afterward, when they wished to add two of the most accomplished of the brethren to their number, were their representations successful."

During this fortnight the synod considered various matters apart from the Remonstrant question, ordered the preparation of a new version of the Bible, ordained rules for catechization, and prepared instructions for the Dutch missionaries in the East Indies, etc.

At the twenty-second session the Remonstrants appeared, with Episcopius at their head. After some delay, Episcopius defended the Arminian doctrine in a discourse which produced a profound impression. Disputes arose in subsequent sessions as to the topics to be treated, and the order in which they should be taken up. In the session of December 10 the Remonstrants gave great offense by reading a document from the pen of Episcopius, in which it was declared that "the Remonstrants did not own the members of the synod for lawful judges, because the great majority of them, with the exception of the foreign divines, were their professed enemies; and that most of the inland divines then assembled, as well as those whose representatives they were, had been guilty of the unhappy schism which was made in the churches of Holland. The second part contained the twelve qualifications of which the Remonstrants thought a well-constituted synod should consist. The observance of the stipulations proposed in it they would gladly have obtained from the synod, averring that they were exceedingly equitable, and that the Protestants had offered similar conditions for the guidance of the Papists, and the Calvinists for the direction of the Lutherans." On January 14 the Remonstrants were dismissed from the synod. Their views, as gathered from their own writings, were subsequently passed upon and condemned.  The doctrinal discussion in the synod showed that its members were not so fully at one in their positive views of doctrine as in their opposition to Arminianism. The question whether, according to Eph 1:4, Christ is the ground of election (fundamentum electionis), gave rise to strong debates, the Anglicans and the Germans taking the affirmative, while other deputies, in view of the divine decree, maintained the negative; the Melancthonian element was obviously not yet uprooted. It was found difficult at last to harmonize the various views of election in one formula. The deputies from Hesse, Bremen, Nassau, and England seemed to favor a doctrine on the extent of the atonement similar to Baxter's so-called Universalism. SEE ATONEMENT. The Canones Synodici (sess. 136, April 23, 1616) set forth clearly the doctrine of predestination, but not in the supralapsarian sense.

After the condemnation of the Arminian tenets, it remained to punish those who upheld them. The Hessians and Anglicans opposed the infliction of personal penalties. Nevertheless, the synod; "deposed the Arminian ministers, excluded them and their followers from the communion of the Church, suppressed their religious assemblies, and, by the aid of the civil government, which confirmed all their acts, sent a number of the clergy of that party, and of those who adhered to them, into banishment" (Miller, Introductory Essay to Scott's Synod of Dort, page 29).

In the later sessions the Heidelberg Catechism and the Belgic Confession were adopted as orthodox statements of doctrine, in full harmony with the Word of God. In the 144th session the synod read before a large concourse, in the great church of Dort, the Canons on the five articles, and the Censura Ecclesiastica passed against the Remonstrants. The 154th and last session was held on May 9. Five days after (May 14) the great Barneveldt was beheaded at the Hague.

Fabricius, Bibliotheca Graeca, 11:723 (Hamb. 1705, 14 volumes), gives an account of the Synod of Dort, from which we extract the following statement (translated by Nichols) as to the publication of its Acta (Journals). "For the publication of the Acts, the divines chosen out of various districts of the United Provinces were John Polyander, Anthony Walaeus, Anthony Thysius, Daniel Heinsius, Festus Hommius, Daniel Colonius, and John Laets. But Dr. Wm. Bates informs us, in his Life of A. Walceus, that the chief merit of the publication is due to Festus Hommius, who was a ready and elegant writer, and, as secretary to the synod, had  noted with greater diligence than the others the matters that had been transacted.' These Acts were published at Dort in the year 1620, in folio, in the neat types of Elzevirs at Leyden, and were soon afterwards executed with greater correctness, in the same year, at Hanover, in quarto, with the addition of a copious index. Prefixed to the Acts stand the epistle of their high mightinesses the States-General, addressed to the monarchs and kings, to the princes, courts, cities, and magistrates (of the Christian world), and vouching for the fidelity and authority of these Acts; and likewise the ample preface of Daniel Heinsius, addressed to the Reformed churches of Christ, concerning the origin and increase of the Dutch controversies, for the purpose of appeasing which the synod had been convened. The Acts themselves consist of three parts:

(1.) The rules for holding the synod; the form of the synodical oath; decrees and judgments concerning the translation of the Bible, catechizing candidates for, the sacred ministry, and concerning the removal of the abuses of printing; the canons against the five points of the Remonstrants; the Confession of the Dutch churches; the approbation of the Palatine Catechism; the judgment passed on the doctrine of Conrad Vorstius; a writing of the Remonstrants respecting the conditions on which the synod ought to be held; the theses of the Remonstrants on the five points, and the various exceptions and protestations against the synod; a writing by Simon Episcopius, in which he defends himself; the confession of the two brothers Geisteeren; and, lastly, the orations of those very celebrated men, Balthasar Lydius, Martin Gregory, Joseph Hall, John Polyander, John Acronius, and of the memorable Episcopius.

(2.) The judgments of the foreign divines on the five points of the Remonstrants.

(3.) The judgments of the Dutch divines on the same points." The Canons of Doctrine are given under five heads: I. Of predestination, 18 articles.

II. Of the death of Christ, and of the redemption of men thereby, 9 articles.

III and IV. Of man's corruption, and of his conversion, 17 articles.

V. Of the perseverance of the saints, 15 articles. They may be found, in English, in Scott's Synod of Dort, and in the Constitution of the Reformed Dutch Church (Philadel. 1840, Appendix, page 72 sq.).

They were officially received by Holland, France, the Palatinate, and Switzerland, but were merely countenanced by England and Brandenburg. The English Church afterwards "rejected the decisions of the synod, and a royal mandate of James I, who favored Arminianism as strongly in his later years as he had favored Calvinism before, in 1622, forbade the preaching of the doctrine of predestination" (Shedd, History of Doctrine, 2:477; Neal, History of the Puritans, Harpers' ed., 1:272). The Reformed churches of other countries did not consider them as binding. They received legal authority in no other country but France. The divines of Bremen were very moderate at the synod, and afterwards, headed by Martinius, they rejected its decisions. Martinius wrote: "O Dort, Dort, would to God I had never seen thee." Hales, of Eton, was converted from Calvinism to Arminianism at the synod. SEE HALES.

IV. No Church council has given rise to more bitter controversy than the Synod of Dort. Arminian writers have denounced it in the strongest language as unworthy the name of a Christian synod, while, on the other hand, Calvinistic writers have extolled its fairness and impartiality. All depends upon the point of view, and upon the notion of the true purpose of the synod which is adopted. If this celebrated assembly is conceived as a deliberative body, designed for the discussion of the five points of theology in question, then all that the Arminians have said of it would be well deserved. If, on the other hand, it be conceived as a body of divines holding Calvinistic views, believing those views to be true, and called for the purpose of condemning and prohibiting the contrary opinions in the Belgic churches, the course of the synod was consistent throughout. And this we believe to be the true view. It was not a free assembly for the discussion of controverted points in theology, but a national ecclesiastical court for the trial of alleged heretics. The judgment of Moses Stuart will probably be generally acquiesced in: "That the Synod of Dort should have been highly celebrated by those contemporaries who sympathized with it in feeling and in doctrine, was natural. Hence we find that, on the one hand, it has been eulogized as the most perfect of ecclesiastical councils that have ever been held; but, as one might also expect, on the other hand, its opponents have been more loud, if possible, in their complaints than its  friends in their praises. A deep sense of injury and persecution of course remained infixed in the minds of the Remonstrants, and of all who sympathized with them; and this feeling was greatly aggravated by the appeal made to the civil power to carry into execution the decrees of the synod, by banishment, by imprisonment, and by fine. Both the parties undoubtedly went too far in their praise and their blame. The Expositio of the synod in question is an able paper; yet I cannot see that, compared with other declarations of the like nature, it calls for any very extravagant eulogy. Certainly the Westminster Confession is superior, as a whole. Men of great talent, much learning, warm piety, and well-meaning intentions belonged, no doubt, to the Council of Dort, and perhaps an unusual number of such men; but no one of them has ever been so distinguished as a theologian and a writer as many other men who can be easily named among the Reformed churches. That the measures of force which the spirit of dispute and of the day urged them to take were misjudged, of hurtful tendency, and against the true spirit of prudence and Protestantism, I suppose no one in our time and in our country will venture to call in question. But, at the same time, their opponents were more concerned in the blame of these measures than they were willing to allow. They were violent, heated, sarcastic, contemptuous. They felt a deep sense of injury, and they gave vent to it in no very measured terms. They had reason to complain that the principles of religious liberty were violated in respect to them; but their opponents might well complain also that the principle of Christian moderation, and lenity of manner, and respect for differing sentiments, had not unfrequently been violated on the part of the Remonstrants. Nor can there be any room to doubt that if the latter had been the dominant party they would have taken as effectual measures to carry their points as the Gomarists did, although, perhaps, not in the same way" (American Biblical Repository, 1:258).

Literature. — The official Acts — Acta Synodi Nationalis Dordrechti habitae (1620, 4to); soon transl. into Dutch; also into French, Les Actes de la Synode de Dort (Leyden, 1624, 4to); Judicium Synodi Nationalis Reform. Ecclesiastes Belg. habit. Dordrechti (Dort, 1619, 4to; transl. into English by Bill, 1619); Remonstrant collection of minutes — Actae et Scripta Synodalia Dordracena Ministrorum Remonstrantium (Hardervici. 1620, 4to); Hales, of Eton, Letters, in his Golden Remains (Lond. 1673, 4to); translated into Latin, with notes and additions, by Mosheim, Historia Concilii Dordraceni (Hamb. 1724); Balcanqual's Letters; the account in  Epistole Praestant. ac Erudit. Virorum (Amst. 1660, page 512 sq.), and many letters in that collection; Hales's and Balcanqual's Letters, in German, by D. Hartnack (Zeitz, 1672, 12mo); G. Brandt (Remonstrant), Historie der Reformatie (Amsterd. and Rotterd. 1663-1704, 4 volumes; transl. into English by Chamberlayne, Lond. 1720-23, 4 volumes, fol.; also abridged, 1725, 2 volumes, 8vo); Leydekker (Calvinist), Eere van de Nationale Synode van Dordregt (2 parts, Amst. 1705-1707, 4to), a reply to G. Brandt; to which reply his son, Job. Brandt, replied in Verantwoording van de historie van G. Brandt (Amst. 1705); Letters of the Hessian Delegates (Literae Deleg. Hassiacorum), ed. by Heppe, in Zeitschrift fur historische Theologie, 23:226 sq.; Neal, History of the Puritans, part 2, chapter 2; Collier, Ecclesiastical History of Great Britain (Lond. 1841, 7:404 sq.;); Nichols, Calvinism and Arminianism (Lond. 1824, 2 volumes, 8vo), 1:143, and 2:576 sq.; Mosheim, Ecclesiastical History, cent. 17, section 2, part 2, chapter 3; Gieseler, Ch. Hist. ed. Smith, 4, § 43; Schrockh, Kirchengeschichte seit d. Reformation, 5:246 sq.; Scott, Articles of the Synod of Dort, transi. with notes (Phila. Presb. Board: severely reviewed in Nichols, Calvinism and Arminianism, volume 1; favorably reviewed in Christian Observer, 18:794, and in Spirit of the Pilgrims, 4:256). The Canons of Doctrine, in Latin, are given in the Sylloge Confessionum (Oxon. 1804, page 364 sq.); in Niemeyer, Collectio Confessionum (1840, page 690); in Augusti, Corpus Librorum Symbolicorum (Elberfeld, 1827, pages 198-240); in English, in Scott's Synod of Dort, cited above; also in the Appendix to the Constitution of the Reformed Dutch Church (Phila. 1840, 18mo); and in Hall, Harmony of the Protestant Confessions (Lond. 1842, page 539 sq.). See also Gass, Geschichte der protestantischen Dogmatik, 1, book 2 and 3; Cunningham, Reformers and Theology of the Reformation, Essay 7; Cunningham, Historical Theology, chapter 25, § 1, 2; and the articles SEE ARMINIANISM; SEE EPISCOPIUS; SEE GROTIUS; SEE VORSTIUS; SEE REMONSTRANTS.

## Dortus[[@Headword:Dortus]]

             (Δόρτος), a leading Jew, charged before Quadratus, president of Syria, with inciting his countrymen to revolt against the Romans (Josephus, Ant. 20:6, 2).

## Dorymedoni[[@Headword:Dorymedoni]]

             a martyr with Trophimus and Sabbatius, A.D. 278; commemorated September 19.

## Dorymenes[[@Headword:Dorymenes]]

             (Δορυμένης), father of Ptolemy, surnamed Macron (1Ma 3:38; 2Ma 4:45). As this Ptolemy was in the service of Ptolemy Philometor, king of Egypt, before he deserted to Antiochus Epiphanes, it is possible that his father is the same Dorymenes who fought against Antiochus the Great (Polyb. 5:61).

## Dosi, Girolamo[[@Headword:Dosi, Girolamo]]

             a distinguished Italian architect, was born at Carpi in 1695, instructed in the school of Fontana, where he soon attained distinction, and was appointed state architect by Clement XII. Among his best works are the cathedrals of Albano and Velletri, and the basilica of Santa Maria Maggiore. He died at Carpi in 1775. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Dositheans[[@Headword:Dositheans]]

             SEE DOSITHEUS.

## Dositheiis (??s??e??), the name of several men in the Apocrypha[[@Headword:Dositheiis (??s??e??), the name of several men in the Apocrypha]]

             1. "A priest and Levite," who, according to the apocryphal additions to the book of Esther, carried the letter of Mordecai respecting the feast of Purim to Egypt (Esther 11:1, 2). It is scarcely likely that he is identical with the Dositheus who is mentioned by Josephus (Rev 2:5) as one of the "commanders of the forces" of Ptolemy VI Philometor, though he probably lived in the reign of that monarch. Josephus also speaks of a Dositheus who betrayed to Herod a hostile letter of Hyrcanus (Ant. 15:6, 2).

2. One of the generals of Judas Maccabaeus (2Ma 12:19; 2Ma 12:24).

3. A cavalry soldier in the army of Judas Maccabieus, of the company of Bacenor (2Ma 12:35).

4. A renegade Jew in the camp of Ptolemy Philopator (3Ma 1:3).

## Dositheus[[@Headword:Dositheus]]

             a Samaritan, in the first century, who claimed to be Messiah, or the prophet promised in Deu 18:18. The Church fathers ascribe to him peculiarly many doctrines which had always been held by the Samaritans. He was chiefly distinguished by an ascetic life, and an over-scrupulous observance of the Sabbath (Origen, De princ. 4, c. 17: Quo quisque corporis situ in principio sabbathi inventus fuerit, in eo ad vesperum usque ipsi permanendum esse), which originated evidently in a verbal interpretation of Exo 16:29. As late as the year 588 the followers of Dositheus were engaged in a controversy with the other Samaritans concerning the passage, Deu 18:18 (Eulogius ap. Phot. bibl.  cod. page 230; Gieseler, Ch. History, 1, § 18). Instead of being included in the class of heretics, he ought to be classed among those lunatics who have fancied themselves divine messengers. His impious claims caused an order from the Samaritan high-priest for his apprehension; and Dositheus took refuge in a cave, where he is said to have starved to death (Epiphanius, Hares. 13, cited by Mosheim, Hist. Comment. N.Y. 1851, 1:240 note).

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

             the founder of the Russian sect called after him Dositheowschtschina. He taught that it was sufficient to confess one's sins and to receive the Lord's Supper once every ten years, and at the close of one's life. — Allgem. Real-Encyklop. 4:817.

## Dositheus (3)[[@Headword:Dositheus (3)]]

             Greek patriarch of Jerusalem. He assembled, in 1672, a synod at Jerusalem for the purpose of rooting out Calvinism, which, in his opinion, had been introduced into the Greek Church by the patriarch Cyril Lucaris. He died in 1706. — Allgem. Real-Encyklop. 4:817.

## Dositheus (4)[[@Headword:Dositheus (4)]]

             (1) Bishop of Seleucia Pieria, transferred to Tarsus, A.D. 415.

(2) An obscure hermit near Jerusalem, in the 6th century, according to some later martyrologies, and commemorated February 23.

## Dothaim[[@Headword:Dothaim]]

             (Jdt 4:6). SEE DOTHAN.

## Dothan[[@Headword:Dothan]]

             (Hebrews Dothan', דֹּתָן, contracted for דֹּתִיַן, two cisterns, which occurs with ה directive, Dotha'yenah, דֹּת יְנָה, "to Dathan," Gen 37:17 [first clause]; Sept. Δωδαείμ and Δωδαϊvμ, the latter in Judith; Vulg. Dothain), the place where Joseph found his brethren, who had wandered thither with their flocks from Shechem, and where he was treacherously sold by them to the Ishmaelites (Gen 37:17). It next appears as the residence of Elisha, and the scene of a remarkable vision of horses and chariots of fire surrounding "the mountain" (הָהָר) on which the city stood, while the Syrians were smitten with blindness at the word of Elisha (2Ki 6:13). It is not again mentioned in the O.T. (Reland, Palaest. page 739); but later still we encounter it — then evidently well known — as a landmark in the account of Holofernes's campaign against Bethulia (Jdt 4:6; Jdt 7:3; Jdt 7:18; Jdt 8:3). In the Vat., and Alex., and Vulg. text — it is also mentioned in Jdt 3:9, where the A.V. has "Judaea" (Ι᾿ουδαία for  Δωταία). This passage was a great puzzle to the old geographers, not only from the corrupt reading, Ι᾿ουδαίας, but also from the expression, still found in the text, τοῦ πρίονος τοῦ μεγάλου; A.V. "the great strait," literally, "the great saw." The knot was cut by Reland, who conjectured most ingeniously that πρίων was the translation of מִשּׂוֹר Massor = a saw, which was a corruption of מַישׁוֹר, Mishor" the plain" (Palaest. page 742 sq.). All these passages testify to its situation being in the center of the country, near the southern edge of the great plain of Esdraelon. Dothan is placed by Eusebius and Jerome twelve Roman miles north of Sebaste; or Samaria (Onomast. s.v. Δωθαείμ, Dothaim). The well into which Joseph was cast by his brothers, and consequently the site of Dothan, has, however, been placed by tradition in a very distant quarter, namely, about three miles south-east from Safed, where there is a khan called Khan Jubb Yusuf, the Khan of Joseph's Pit, because the well connected with it has long passed among Christians and Moslems for the well in question (Robinson, Res. 3:317). The true site of Dothan was known to the Jewish traveler Rabbi ha-Parchi, A.D. 1300 (see Zunz's extracts in notes to Benjamin of Tudela, Asher's ed. 2:434), and to Schwarz, A.D. 1845 (Palest. page 168); but neither of these travelers gives any account of the site. It was accidentally discovered in 1852 by Van de Velde (Narrative, 1:364-369). Dr. Robinson, in his last visit to Palestine, likewise identified the true site of Dothan in the modern name Dothan, a place which he found in the middle of a beautiful plain extending south-westerly from Kefr Kud (Capharcotia) to Attil, southeast of Lejjunm. He thus speaks of it: "It is now a fine green tell (knoll), with a fountain on its southern base, corresponding entirely to the position assigned to it by Eusebius. We were told at Ya'bad that the great road from Beisan and Zer'in to Ramleh and Egypt still leads through this plain, entering it west of Jenin, passing near Kefr Kud, and bending south-westward around Ya'bud to the western plain. It is easy to see, therefore, that the Midianites, to whom Joseph was sold in Dothan, had crossed the Jordan at Beisin, and were proceeding to Egypt along the ordinary road. It is obvious, too, that Joseph's brethren well knew the best places for pasturage. They had exhausted that of the Mukna by Shechem (Nablus), and had afterwards repaired to the still finer pastures here around Dothan"'(Bibliotheca Sacra, 1853, pages 122, 123).

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

             The latest description of this interesting site is by Lieut. Conder (Tent-work in Palestine, 1:107):

"By noon we reached Dothan, the scene of Joseph's betrayal by his brethren, and halted under a spreading fig-tree beside a long cactus hedge. Just north of us was the well called Bir-el-Htfireh ('Well of the Pit'), and east of us a second, with a water-trough, thus accounting for the name Dothan, 'two wells.' Above the wells on the north rises the shapeless mound where the town once stood, and on the wet spread the dark-brown plain of Arrfnbeh, across which runs the main Egyptian road — the road by which the armies of Thothmes and Necllo came up from the sea-coast, and by which the Midianitish merchants went down with their captive. The cattle stood by the well, huddling in the shade, waiting to be watered, and rude cowherds and goatherds gathered around us in groups, which were, no doubt, not far different in dress or language from Joseph's brethren four thousand years ago."

## Dotto[[@Headword:Dotto]]

             abbot of the Orkneys, died A.D. 502; commemorated April 9.

## Doty, Elihu[[@Headword:Doty, Elihu]]

             was born in 1812, graduated at Rutgers College in 1835, and from the Theological Seminary of the Reformed Dutch Church, New Brunswick, N.J., in 1836, and was licensed and ordained as a missionary to the heathen in the same year. He was a member of the first mission sent by the Reformed Dutch Church and the American Board of Commissioners for Foreign Missions to Java, where he labored from 1836 to 1840, when he was transferred to Borneo, and labored among the Dyaks until 1844. Thence he was removed to China, and was connected with the Amoy Mission until his decease, which occurred at sea on his return from China in March, 1865, but four days before the arrival of the ship at New York. Mr. Doty was an excellent Chinese scholar and preacher; an indefatigable, courageous, self-denying laborer; a man of singular frankness, piety, and zeal; and was closely identified with the celebrated mission at Amoy from its origin, and through all the steps of its remarkable success. Few men have surpassed him in the toils and faithfulness of an evangelist. For years he was regarded as the father of what has been termed "the model mission" of the American Board and of the Reformed Dutch Church.

## Douai, Or Douay[[@Headword:Douai, Or Douay]]

             a town in France, of the Department of Nord; it formerly belonged to Flanders. Philip II, in 1561, founded a university here after the model of that of Louvain. In 1568 a Jesuits' college was founded in connection with the university by Jean Lentceilleur, head of the neighboring abbey of Auchin, who devoted part of the revenues of the abbey to the support of the college, which soon became very powerful. Cardinal William Allen (q.v.) established also a college at Douai for the education of Roman Catholic English youth. — Ranke, History of the Papacy, book 6. For the Douai Bible, SEE VERSIONS.

## Doub, Peter, D.D[[@Headword:Doub, Peter, D.D]]

             a minister in the Methodist Episcopal Church South, was born in Stokes County, N.C., March 12, 1796. He received an early religious training, but a very limited education; experienced religion in 1817; in the following year united with the Virginia Conference; spent his latter years in connection with the North Carolina Conference, and died August 24, 1869. See Minutes of Annual Conferences of the M.E. Church South, 1869, page 310; Simpson, Cyclop. of Methodism, s.v.

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

             a French traveller, was canon of St. Denis in France. In 1651 he sailed from Marseilles for Jaffa, and arrived at Jerusalem, March 30, 1652. He thereafter visited Bethlehem, Jericho, Mt. Carmel, Haifa or Caiphas, Galilee, Nazareth, Canaan, Mt. Tabor, Acre, and Sidon, thence home, by way of Genoa. through Italy, and back to St. Denis, November 22, 1652. He wrote an account of his travels under the title, Le Voyage de la Terre Sainte (Paris, 1661, 1662, and 1666). Doubdain died about the year 1670. See Hoefer, Nouv. Biog. Generale, s.v.

## Double[[@Headword:Double]]

             (represented by several Hebrews and Greek words) has many significations in Scripture. "A double garment" (Exo 39:9) may mean a lined habit, such as the high-priest's pectoral, or a complete habit or suit of clothes, a cloak and a tunic, etc. Double heart, double tongue, double mind, are opposed to a simple, honest, sincere heart, tongue, mind, etc. Double, the counterpart to a quantity, to a space, to a measure, etc., which  is proposed as the exemplar. "Double money" — the same value as before, with an equal value added to it (Gen 43:12; Gen 43:15). If a stolen ox or sheep be found, the thief shall restore double, that is, two oxen or two sheep. For the right understanding of Isa 40:2, "She hath received of the Lord's hand double for all her sins," read the counterpart, that which fits, the commensurate quantity, extent, or number of her sins; that which is adequate, all things considered, as a dispensation of punishment. This passage does not mean twice as much as had been deserved, double what was just, but the fair, commensurate, adequate retribution. The same is the meaning of this phrase in other places (Isa 61:7; Jer 16:18; Jer 17:18.-Calmet, s.v.

## Double Sense Of Scripture[[@Headword:Double Sense Of Scripture]]

             In certain prophetic passages there is a double import or twofold application, a lower and a higher, a nearer and a more remote. The former relates to the present and immediate, while the latter usually refers to the Messianic period and spiritual deliverance. This distinction, however, has been contested by many. It is undeniable that several of the fathers maintained, the so-called double sense of prophecy, particularly Theodore of Mopsuestia; and there is little doubt that numbers in modern times have rejected it on account of the unfortunate appellation. Twofold reference would be much more appropriate; but the name is of little consequence. A recent writer asks, "How could such positions form part of a revelation when, after we have ascertained their meaning, we are still left as ignorant as ever of their import, since under these words another deeper meaning still lies hidden? Besides, how, and upon what principle, can we ever be sure that we have arrived at the true secondary meaning, or that we have perfectly exhausted the burden of these passages, or that our work as commentators is accomplished? There may be a third, fourth, fifth, or as the Rabbis maintain seventy meanings lurking still deeper under these very words" (Wolfe, Messiah in the Psalms, page 74). But neither the single nor the double sense of prophecy can justly be argued on a priori grounds. Thus Arnold (Sermons, 1:427) tries to show that "a double sense appears to be a necessary condition of the very idea and definition of prophecy, as having, so to speak, a human as well as a divine author." This language applies to all inspired composition, and would therefore imply a double sense in all Scripture. The true and only philosophical method is to consider the actual phenomena of prophecy as they lie before us in the  Scriptures, and see whether the one-sense theory meets all the exigencies in every case.

At the outset it is proper to deny that the theory of double-sense rests wholly upon the construction put upon the formulae by which the N.T. writers frequently introduce the quotations from the O.T., e.g. Mat 1:22, ἵνα πληρωθῇ, "that it might be fulfilled," and the like (Wolfe, page 76). SEE FULFIL. The basis of this method of interpretation lies far broader and deeper than this; it is founded in part on the typical character of the O.T. institutions, and on symbolical transactions and teachings; it is derived from the language of many individual passages, which is both historical and hyperbolical; it is inherent in the nature of a theocracy like that of the Jews, which was elementary, symbolical, typical, preparatory to a better and a spiritual economy. It is freely allowed that a double sense should not be admitted when another explanation is more probable. No doubt it has been assumed in some cases too hastily; but there are cases which cannot be fairly interpreted without it. SEE QUOTATION (of O.T. in the New).

The language of prophecy is generally vague and obscure; the ideas of the seers — their visions and dreams, were tinged with darkness. In many instances, it would seem that they had not themselves a clear perception of all the meaning of what they were prompted to utter (1Pe 1:11). Some of their predictions, therefore, are fairly susceptible of various references, and were doubtless intended to be so taken. Indeed, it is a good rule, in the interpretation of Scripture generally, to adopt that signification which is the most comprehensive, and which frequently includes two or more senses upon which commentators have generally been divided; but this, of course, cannot be done when these meanings are diverse in principle, but only where, as in the case of the double references now spoken of, they are but branches of the same wider extension, or applications coming under the same analogy. That one event in this manner frequently adumbrates another in Scripture is unquestionable, and the language is often adapted to such a twofold import. Remarkable instances of this may be seen even in the New Testament, as, for example, in our Lord's blended prediction of the destruction of Jerusalem and the end of the world (Matthew 24); and a similar ambiguity runs through all the O.T. utterances respecting "the latter days," the details of which are applicable in various degrees to the Restoration and to the Messianic sera. SEE ESCHATOLOGY.

Indeed, more recent expositors are strongly inclining, in  the case of the Apocalypse, to that system of exposition which regards its language, its visions, and its symbols as designed to refer not so much to any specific event or series of events as to various historical occurrences and periods; that wherever general agencies appear in operation, as distinguished from individual transpirations — wherever general causes and influences exist, there the Apocalyptic prophecies apply; that they comprehend various events and periods, because they speak of general influences or agencies producing similar results. SEE REVELATION (BOOK OF).

Hence the scenery is largely borrowed from Daniel and Ezekiel, not in a sense foreign to its original import, but merely as a fresh application or extension to cognate incidents. According to Alexander (Commentary on Isaiah, Introd. page 37), " all predictions, or prophecies in the restricted sense, are not specific and exclusive, i.e., limited to one occasion or emergency, but many are descriptive of a sequence of events which has been often realized. Thus, in some parts of Isaiah there are prophetic pictures of the sieges of Jerusalem which cannot be exclusively applied to any one event of that kind, but the terms and images of which are borrowed partly from one and partly from another through a course of ages. Thus the threatening against Babylon contained in Isaiah 13, 14, if explained as a specific and exclusive prophecy of the Medo-Persian conquest, seems to represent the downfall of the city as more sudden and complete than it appears in history. . . . . It is a panorama of the fall of Babylon, not in its first inception merely, but through all its stages till its consummation." It therefore depicts different and distinct occurrences, separated by intervals of time from one another. Each is a certain grade and stage of fulfillment. If referred to one occurrence, or to a series of occurrences taking place together, the prophecy certainly applies to them — it has its meaning in them; but it has not its full sense or entire fulfillment till applied to other occurrences. The sense of it is springing or germinant; coming to widen till it embraces various references-allusions and applications to various events. SEE PROPHECY.

A still more striking instance of this twofold reference is found in Isaiah 49, which nearly throughout alludes most palpably to the Messiah, yet under the more immediate imagery of the return and restoration of the Babylonian exiles. Thus Jehovah's "Servant" (see Umbreit, Knecht Gottes, Hamb. 1840), chosen from his birth for the redemptive and evangelizing work (Isa 49:1-2), is explicitly styled "Israel" (Isa 49:8), and a similar blending of the national and the Messianic references is continued through  the chapter. That the speaker is not Isaiah himself, nor the prophets as a class, is evident from the fact that neither of these were ever entrusted with a message to the Gentiles. That the address is put into the mouth of the chosen people is favored by various considerations, but there are at the same time clear indications that the words are those of the Messiah. These two interpretations can only be reconciled by assuming that in this passage (as in others that might be cited) the ideal speaker is the Messiah considered as the head of his people, and as forming with them one complex person, according to the canon of Tichonius, quoted by Augustine: "Mention is often made in Scripture of Christ and his body the Church as of one person, to whom some things are attributed which reside only in the Head, some which belong only to the Body, and :some again which pertain to both" (Alexander, Later Prophecies of Isaiah, page 170). SEE ISAIAH (BOOK OF).

Another example is Psalms 16, which, although in the first instance, as explained by all good commentators (e.g. Calvin, De Wette, Ewald, Hengstenberg, Alexander, Olshausen, Hupfeld), describes a pious sufferer in peril of death, either David himself or some other, yet in a higher sense passes through one stage of fulfillment in every pious sufferer; while its highest fulfillment is if Christ, as is proved by the quotations of Peter and Paul in the Acts of the Apostles. The same may be said of Psalm xxii: few will deny that it has reference, chiefly or in its highest import, to Christ, the head of the righteous afflicted; but Psa 16:6; Psa 16:9-10 demonstrate that it has a literal application to the writer's own sacred sorrows. We may also point to Isaiah 40-66 as a more extended example. We cannot doubt that this portion of the book refers primarily to a historical object, the exile, and the deliverance of Israel from Babylon. But along with the description of this restoration there is a deeper and higher reference, namely, to the time of the Messiah, in which comes spiritual deliverance. The two are spoken of together, and blended in the description given. The prophecy was fulfilled in the last; it had an incipient fulfillment, if we may be allowed the phrase, in the first. It matters not whether the prophet himself distinctly intended to speak of both; it is highly probable that he had no very clear perception of the manner in which his language would be verified by history in its highest sense. The descriptions are of such a kind as to forbid their exclusive application either to the New dispensation or to events in the Old; both must be combined in order to bring out the true interpretation; they relate both to historical events under the Old, and spiritual ones under the New  economy. Nor are the references to the historical and the spiritual kept apart; the one merges into the other; in some parts the descriptions point to the two as successive, while in others they embrace both together. SEE PSALMS.

A common objection to this mode of interpretation is that it is arbitrary to apply one part of a prophecy to a historical person or place, and another part of the same passage spiritually; to interpret one verse literally and another emblematically; for example, to say that David is meant in this clause, and Christ in that. Those who do not explain the same prophecy throughout in one consistent method are justly liable to this objection: the two methods, the historical and the spiritual, or the nearer and more remote, should be adopted together and applied throughout the same passage, except that in certain parts a preponderance may be allowed to one or the other import; while those who. prefer the historical alone, or the spiritual alone, should adhere to each respectively: it is wrong to run from one to another in the same prophecy, unless there be evident marks of a transition. This objection, therefore, does not lie against the legitimate use of the twofold-reference scheme, but against its abuse.

As to the other objection urged against this method of interpretation, that it opens the door for many, even an indefinite number of senses, as well as two, it may be sufficient to reply, in the first place, that if there be evidence of several senses inhering in a given prophecy, they ought, of course, all to be admitted, however numerous they may be. But, secondly, there will rarely, if ever, be found to exist more than two such senses, and these not really distinct, but related to each other as special and general, as local and universal, or as primary and secondary, as germinal and complete, as historical and spiritual, etc. In short, one event is to be viewed as the type of another, because involving the same principle in the divine economy; e.g. the "Man of Sin" (q.v.) is Antichrist as a spiritual antagonist, whether in the form of the Seleucid persecutors, pagan Rome, or the papacy. SEE LITTLE HORN. See Davidson, in Home's Introduction, new ed. 2:458 sq.; on the other side, Stuart, in the Biblic. Repos. 1831, page 63 sq.; in the Bibliotheca Sacra, 1852, page 459 sq.; comp. Stier, Words of Jesus, 1:431 sq., Am. ed.; Meth. Quart. Review, April, 1867, page 195 sq. SEE HERMENEUTICS.

## Doubt[[@Headword:Doubt]]

             (dubito, to go two ways). "Man knows some things and is ignorant of many things, while he is in doubt as to other things. Doubt is that state of mind in which we hesitate as to two contradictory conclusions, having no preponderance of evidence in favor of either. Philosophical doubt has been distinguished as provisional or definitive. Definitive doubt is skepticism. Provisional or methodical doubt is a voluntary suspending of our judgment for a time, in order to come to a more clear and sure conclusion. This was first given as a rule in philosophical method by Des Cartes, who tells us that he began by doubting everything, discharging his mind of all preconceived ideas, and admitting none as clear and true till he had subjected them to a rigorous examination. Doubt is some degree of belief, along with the consciousness of ignorance, in regard to a proposition. Absolute disbelief implies knowledge: it is the knowledge that such or such a thing is not true. If the mind admits a proposition without any desire for knowledge concerning it, this is credulity; if it is open to receive the proposition, but feels ignorance concerning it, this is doubt. As knowledge increases, doubt diminishes, and belief or disbelief strengthens (Taylor, Elements of Thought)." — Fleming, Vocabulary of Philosophy, Phila. 1860. SEE DES CARTES; SEE SCEPTICISM.

## Doubts, Dissolving Of[[@Headword:Doubts, Dissolving Of]]

             Chald. מְשָׁרֵא קַטְרַין, meshare' kitrin', to unbind knots, i.e. solve problems; a form of speech still commonly employed in the East for the determination of difficult questions (see Roberts, Burder, Bush, Illustra. in loc.).

## Doufflest (or Duffeit), Gerhard[[@Headword:Doufflest (or Duffeit), Gerhard]]

             an eminent Flemish painter, was born at Liege, August 16, 1594. He studied in the school of Rubens, at Antwerp, and afterwards went to Italy. There is an admirable picture by this artist, representing the Elevation of the Cross, at Liege. He died in 1660. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dougal[[@Headword:Dougal]]

             a Scotch prelate, was bishop of the see of Dunblane about 1390. See Keith, Scottish Bishops, page 176.

## Dough[[@Headword:Dough]]

             (בָּצֵק, batsek', so called from swelling in fermentation, Exo 12:34; Exo 12:39; Jer 7:18; Hos 7:4; "flour," 2Sa 13:8; עֲרַיסוֹת, arisoth', grits, so called as being pounded, Num 15:20-21; Neh 10:37; Eze 44:30). SEE COOK. The dough, we are told, which the Israelites had prepared for baking, and on which it appears they subsisted after they left Egypt for a month, was carried away by them in their kneading-troughs on their shoulders (Exo 12:34). SEE  KNEADING-TROUGH. In Oriental countries, and indeed in all tropical climates, the process of preparing the materials for baking is very expeditious, and generally performed in the house for each meal, including grinding the meal. SEE BREAD. The fermentation is often dispensed with altogether. SEE LEAVEN. From Hos 7:8, it appears that the dough had to be turned in the process of baking, in order to be well done. SEE BAKE.

## Dougharty, George[[@Headword:Dougharty, George]]

             a Methodist Episcopal minister of the South Carolina Conference. The date of his birth is wanting. He entered the itinerancy in 1798, was presiding elder 1802-6, became superannuate in 1807, and died March 23, 1807, at Wilmington, N.C. Mr. Dougharty was one of the greatest preachers of his Conference. His mind and memory were capacious; he had a large fund of knowledge, was indefatigable in labor and study, and "totally dead to the world." He was far in advance of his associates with regard to education, and labored in 1803 to establish a Methodist academy in South Carolina. In 1801 he was attacked by a mob, gathered in the interest of slavery in Charleston. They dragged him to a pump, and pumped water on him till he was nearly exhausted, when a heroic woman interfered and kept the mob at bay till help arrived and saved him from probable death. — Stevens, History of the Methodist Episcopal Church, volumes 3 and 4; Minutes of Conferences, 1:155, Deems, Annals of Southern Methodism, page 228; Sprague, Annals, 7:290.

## Dougherty, James, D.D[[@Headword:Dougherty, James, D.D]]

             a Congregational minister, was born at Park, near Lairmount, County. Londonderry, Ireland, April 9, 1796. In 1819 he came to South Hero, Vermont. After studying with Reverend Asa Lyon, and in St. Albans Academy, he entered the University of Vermont, graduating in 1830. He subsequently studied theology, and was ordained January 18, 1832, as an evangelist, and for some time served in the employ of the Colonial Missionary Society, performing duty also as teacher in Frost Village and Shefford, Quebec. After preaching a year, he was installed pastor at Milton, Vermont, September 28, 1836, and served until July 5, 1848. About this time, for one year, he was agent for the Foreign. Evangelical Society. From 1849 to 1851 he preached in Fairfax, Vermont. From November 1857, to March 1867, he was pastor in Johnson, where he resided subsequently without charge, until his death, June 10, 1878. For some time he served as superintendent of schools in Milton and Johnson,  and was also trustee of the Bakersfieli and Johnson academies. See Cong, Year-book, 1879, page 41.

## Doughty[[@Headword:Doughty]]

             John, was born at Martley, near Worcester, England, about 1598; was educated at Oxford, and became fellow of Merton College. About 1631 he was made rector of Lapworth, Warwickshire; and after the restoration of Charles II he was appointed prebendary of Westminster and rector of Cheam, Surrey. He died at Westminster, December 25, 1672. He published, under the Latinized name Doughtaeus, Analecta Sacra, sive excursus philologici breves super div. S. Scripturae locis (Lond. 1658-60, 2 vols. 8vo); 2d ed. with Knatchbull's Animadver. in N.T. (Amst. 1694, 8vo); De Calicibus eucharisticis vet. Christianorum (Bremae, 1694, 8vo). — Darling, Cyclopaedia Bibliographica, 1:949; Orme, Bibliotheca Biblica.

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

             Samuel, a Methodist Episcopal minister of the Philadelphia Conference, was born in Philadelphia in January, 1794, was converted in 1816, entered the itinerancy in 1823, was stationed successively at New Brunswick, N.J., and at St. George's, Philadelphia, and died at Wilmington, Delaware, September 17, 1828. Mr. Doughty was one of the most popular, useful, and eloquent preachers of his time. He was an eloquent advocate for the benevolent institutions of the Church, especially for Sunday-schools, of which he was a distinguished promoter, both before and after his entrance to the regular ministry. His literary and theological requirements and talents were of a high order, as his published Sermons in the Methodist Magazine sufficiently attest, especially one upon "Instability in Religion." He was rapidly rising in influence and usefulness when he was suddenly cut down. — Minutes of Conferences, 2:38; Sprague, Annals, 7:672.

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

             a Scotch prelate, was minister at Elgin about seventeen years, and promoted to the see of Moray in 1606. He died at Elgin, in May 1623. See Keith, Scottish Bishops, page 152.

## Douglas, Gawin, Or Gavin[[@Headword:Douglas, Gawin, Or Gavin]]

             bishop of Dunkeld, Scotland, was the third son of Archibald, earl of Angus, and was born at Brechin in 1474, or the beginning of 1475. He received his education first in his own country, and then on the Continent. On his return to Scotland he was made provost of the collegiate church of St. Giles, at Edinburgh, and afterwards abbot of Aberbrothick. He was also nominated by the queen regent to the archbishopric of St. Andrews, but this dignity he never obtained, owing to the refusal of the pope to confirm the appointment. He was, however, confirmed as bishop of Dunkeld through the interest of Henry VIII with pope Leo X. His administration fell in a troubled time, and after many vexations he retired to England, where Henry VIII granted him a pension. He died of the plague at London in 1522. Bishop Douglas translated the AEneid of Virgil into Scottish verse, printed at London in 1553, 4to. His other works are a poem called The Palace of Honor, 4to, and King Hart, printed in 1786. His Virgil was reprinted at Edinburgh in folio, with a glossary, in 1710. — Kippis, Biographia Britannica, 5:338.

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

             D.D., bishop of Salisbury, was born in 1721 at Pittenweem, Fifeshire, and was educated at Baliol College, Oxford. He was chaplain in the Guards at the battle of Fontenoy, became canon and dean of Westminster in 1762,  was made bishop of Car lisle in 1787, and in 1791 was transferred to Salisbury. He died May 18, 1807. Dr. Douglas was intimate with Dr. Johnson, and all the most celebrated of his contemporaries. He was an accurate scholar and critic, and exposed Lander in his Milton no Plagiary, and ably attacked Hume in his Criterion of Miracles. Both these essays are given in Douglas's Select Works (Salisbury, 1820, 4to). He also wrote largely against Archibald Bower, aiming to show that he was a literary and religious impostor, in his Six Letters to Sheldon (Lond. 1756, 8vo), and in his Bower and Tillemont compared (London, 1757, 8vo). A new edition of his Criterion appeared from the Clarendon Press (1833). See Elliott, Delineation of Romanism (Lond. 1851), page 525; Van Mildert, Boyle Lectures.

## Douglas, John (1)[[@Headword:Douglas, John (1)]]

             a Scotch prelate, was a Carmelite friar, afterwards chaplain to the earl of Argyle, and finally the first Protestant bishop of the see of St. Andrews. He became rector of the University of St. Andrews, November 30, 1570. See Keith, Scottish Bishops, page 39.

## Douglas, John (2), D.D[[@Headword:Douglas, John (2), D.D]]

             a Scotch clergyman, son of George Douglas of Parkhead, graduated at Edinburgh University in February 1602; became chaplain of the North British Regiment in the Low Countries; was ordained in Stirling Kirk in February 1606; admitted to the living of the second charge at St. Andrews in 1621; transferred to Crail in 1625; was a member of the commission for the maintenance of Church discipline, October 21, 1634, and died before October 22, 1635, aged about fifty-four years. See Fasti Eccles. Scoticanae, 2:394, 417.

## Douglas, Robert (1)[[@Headword:Douglas, Robert (1)]]

             a Scotch prelate, was born in 1626, and received his edudation at King's College, Aberdeen. He began preaching about 1650, at Laurencekirk, in the Mearns; then ministered at Bothwell, Renfrew, and Hamilton, from which place he was made dean of Glasgow; soon after elected to the bishopric of Brechin, and consecrated to that office in 1682. In 1684 he was translated to the see of Dunblane, where he continued until deprived by the revolution. He died at Dundee, September 22, 1716. See Keith, Scottish Bishops, pages 168, 183.

## Douglas, Robert (2), D.D[[@Headword:Douglas, Robert (2), D.D]]

             a Scotch clergyman, son of John Douglas, minister of Jedburgh, was licensed to preach September 5, 1769; presented to the living at Galashiels  in March, and ordained in July 1770. He died November 15, 1820, aged seventy-three years. He was assiduous in promoting the manufactures and the interest of his parishioners, by his advice and pecuniary assistance. He published Observations on the Noture of Oaths, and the Danger of Multiplying Them (1783): — General View of the Agriculture of Roxburgh and Selkirk (Edinburgh, 1798): — An Account of the Parish. See Fasti Eccles. Scoticanae, 1:551.

## Douglass, Thomas Logan[[@Headword:Douglass, Thomas Logan]]

             an eminent Methodist Episcopal minister of the Virginia Conference, and afterwards of the Tennessee Conference, was born in Person County, N.C., July 8, 1781, entered the Virginia Conference on trial in 1801, traveled on important circuits and districts until 1813, was then transferred to the Tennessee Conference, and died near Franklin, Tenn., April 9, 1843. Mr. Douglass was eminently useful both as a preacher and presiding elder, and his influence was very great in the Conferences with which he was connected during more than thirty years. His sermons were pregnant with thought, and his appeals were full of pathos. Few preachers of his time had such command of their hearers. He was an excellent disciplinarian, and thoroughly versed in the history and economy of Methodism. "His piety was uniform and deep, his temper sweet," and his old age was bright and blessed. He was several times elected a delegate to the General Conference. — Minutes of Conferences, 3:457; Sprague, Annals, 7:352; Summers, Biographical Sketches, page 103.

## Douvre, Thomas De[[@Headword:Douvre, Thomas De]]

             an English prelate of French descent, was born at Bayeux in 1027. He was treasurer of the cathedral of that city when William the Conqueror conferred upon him, in 1070, the archbishopric of York. He reconstructed the cathedral of that city, and composed a treatise on Chants, which was accepted by several churches. In order to settle the quarrel between the sees of York and Canterbury, which had arisen on the subject of the pre- eminence, he joined with his adversary, Lanfranc, in arbitration before the pope. The affair came back before William, who decided in favor of Canterbury, in 1072. Douvre died in 1100.

There was another THOMAS DOUVRE, archbishop of York from 1109 to 1114, who is said to have been a relative of the foregoing.

## Dove[[@Headword:Dove]]

             (יוֹנָה, yonah', prob. referring to the sexual warmth of that bird; περιστερά; both terms occasionally rendered "pigeon"). There are probably several species of doves or pigeons included in the Hebrew name  with its Greek equivalent. It may contain all those that inhabit Palestine, exclusive of the turtle-doves properly so called. SEE TURTLE DOVE.

In modern systems, the doves are included in the natural family of Columbida, or pigeon tribe, which comprises the pigeons, doves, and turtles; but naturalists are still divided as to the proper place of the family, and the limits of the respective subdivisions (see Bochart, Hieroz. 2:542 sq.). Syria possesses several species of pigeon: the Columba enas, or stock-dove; C. palumbus, or ring-dove; C. domestica, lisia; the common pigeon in several varieties, such as the Barbary, Turkish or Persian carrier, crisp, and shaker. These are still watched in their flight in the same manner as anciently their number, gyrations, and other manoeuvres were observed by soothsayers. The wild species, as well as the turtle-doves migrate from Palestine to the south, but stock and ring-doves are not long absent. In the wild state, doves generally build their nests in the holes or clefts of the rocks, or in excavated trees, but they are easily taught submission and familiarity with mankind, and, when domesticated, build in structures erected for their accommodation, called "dove-cotes" (comp. Son 2:14; Jer 48:28; Isa 60:8). Doves are kept in a domesticated state in many parts of the East. The pigeoncot is a universal feature in the houses of Upper Egypt. In Persia pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. The allusion in Isa 60:8, is to the immense compact masses of these birds that Eastern travelers describe, as they are seen flying to their cotes or places of general resort. They sometimes resemble a distant heavy cloud, and are so dense as to obscure the rays of the sun. Stanley (Syr. and Pal. page 257), speaking of Ascalon as the haunt of the Syrian Venus, says: "Her temple is destroyed, but the sacred doves — sacred by immemorial legends on the spot, and celebrated there even as late as Eusebius still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls." See below. The dove has been by some considered (though in an obscure passage) as an early national standard (Psa 68:13), being likewise held in pagan Syria and Phoenicia to be an ensign and a divinity, resplendent with silver and gold, and so venerated as to be regarded as holy, and forbidden as an article of food. (See Engel, Kypros, 2:184; Creuzer, Symbol. 2:70-77.) It is supposed that the dove was placed upon the standards of the Assyrians and Babylonians in honor of Semiramis. This explains the expression in Jer 25:38, "from before the fierceness of the dove," i.e., the Assyrian (comp. Jer 46:16; Jeremiah 1, 16). There is, however, no representation of the dove among the  sculptures of Nineveh, so that it could hardly have been a common emblem of the nation at the time when they were executed; and the word in the above three passages of Jeremiah admits another interpretation (Gesenius, Thesaur. page 601 a).

By the Hebrew law, however (see Mishna, Yom Tob, 1:3; Baba Bathra, 2:5 sq.; Bab-kamma, 7:7), doves and turtle-doves were the only birds that could be offered in sacrifice, and they were usually selected for that purpose by the less wealthy (Gen 15:9; Lev 5:7; Lev 12:6; Luk 2:24); and, to supply the demand for them, dealers in these birds sat about the precincts of the Temple (Mat 21:12, etc.). The brown wooddove is said to be intended by the Hebrew name; but all the sacred birds, unless expressly mentioned, were pure white, or with some roseate feathers about the wing coverts, such as are still frequently bred from the carrier-pigeon of Scandiroon. It is this kind which Tibullus notices (1:7). The carrier-birds are represented in Egyptian bas-reliefs, where priests are shown letting them fly on a message. All pigeons in their true wild plumage have iridescent colors about the neck, And often reflected flashes of the same colors on the shoulders, which are the source of the silver and gold feathers ascribed to them in poetical diction; and thence the epithet of purple bestowed upon them all, though most applicable to the vinous and slatycolored species. This beauty of plumage is alluded to in Psa 68:16, where the design of the Psalmist is to present, in contrast, the condition of the Hebrews at two different periods of their history: in the day of their affliction and calamity they were covered as it were with Shame and confusion, but in the day of their prosperity they should resemble the cleanest and most beautiful of birds. The dove was the harbinger of reconciliation with God (Gen 8:8; Gen 8:10, etc.), when Noah Sent one from the ark to ascertain if the waters of the Deluge had assuaged. The association of the dove and the olive is not only natural, but highly emblematical (Thomson, Land and Book, 1:69). The dove is frequently mentioned in the Scriptures as the emblem of purity and innocence, and so it doubtless was viewed by the Psalmist (Psa 55:6-8), although with a special allusion to the swiftness of that bird's flight (comp. Sophocl. (Ed. Colossians 1081; Eurip. Bacch. 1090).

By an almost anthropomorphic extension of this idea, the dove is, figuratively, next to man, the most exalted of animals, symbolizing the Holy Spirit, a sentiment that appears to be couched in the description of creation (Gen 1:2), where the Spirit is represented as brooding ("moved") over the surface of chaos. (See treatises on this point by Augusti, Die Taube, in Gieseler and Lucke's Zeitschr. 3:56-64; Moller, De columba, Frib. 1721; Schmid, De  columbis, Helmst. 1711, 1731; Schwebel, De columbarum cultu, Onold. 1767; E. F. Wernsdorf, De simulacro columbae,Viteb. 1773; Id. De columba sancta Syrorum, Helmst. 1761; J. C. Wernsdorf, De columba, Helmst. 1770; Ziebich, De columba pentecostali,Viteb. 1737.) The Holy Spirit descended, as a dove descends, upon our Savior at his baptismvisibly with that peculiar hovering motion which distinguishes the descent of a dove (Mat 3:16; Mar 1:10; Luk 3:22; Joh 1:32). (See the treatises on this incident, in Latin, by Adler [Sorav. 1822], Bohmer [Jen. 1727], Christ [Jen. 1727], Riess [Marb. 1736], Kechenberg [Cob. 1741], Varemus [Kil. 1671; Viteb. 1713, 1728], Ziebich [Ger. 1772]; in German by Schulthess [in Winer's Krit. Jour. 4:257-294].) The dove is also a noted symbol of tender and devoted affection, especially in the Canticles (1:15; 2:14, etc.). The conjugal fidelity of the dove has been celebrated by every writer who has described or alluded to her character (Son 1:15). She admits but of one mate, and never forsakes him until death puts an end to their union. The black pigeon, when her mate dies, obstinately rejects another, and continues in a widowed state for life. Hence among the Egyptians a black pigeon was the symbol of a widow who declined to enter again into the marriage relation. These facts have been transferred, by later authors, to the widowed turtle, which, deaf to the solicitations of another mate, continues, in mournful strains, to deplore her loss until death puts a period to her sorrows. (On the emblematical uses of the dove, see further Wemyss, Symbol. Dict. s.v.) The cooing of the dove, when solitary, is often alluded to in Scripture (Isa 38:14; Isa 59:11; Nah 2:7). SEE PIGEON.

In Christian art, the dove is employed as the emblem of the Holy Ghost, following the literal interpretation, which is doubtless the true one, of Mat 3:16. After images and pictures began to be allowed in churches, the Holy Ghost was represented by the effigies of a silver dove hovering over the altar, and the baptistery had the same. The place over the altar where it was suspended was called peristerion, from περιστερά, a dove (Bingham, Orig. Ecclesiastes book 8, chapter 6, § 19).

"From the dove being a symbol of purity, it is generally represented white, with its beak and claws red, as they occur in nature. In the older pictures, a golden nimbus surrounds its head, the nimbus being frequently divided by a cross, either red or black. In stained-glass windows we see the dove with  seven rays proceeding from it, terminating in seven stars, significative of the seven gifts of the Holy Spirit. Holding an olive-branch, the dove is an emblem of peace. When seen issuing from the lips of dying saints and martyrs, it represents the human soul purified by suffering. A dove with six wings is a type of the Church of Christ; and when so employed, it has the breast and belly of silver, and the back of gold, two wings being attached to the head, two to the shoulders, and two to the feet. The pyx or box for containing the Host (q.v.) in Roman Catholic churches is sometimes made in the form of a dove, and suspended over the altar, and the dove is often placed on the covers of fonts. In this position it may still be seen in parish churches in England" (Chambers, Encyclopaedia, s.v.). See also Martigny, Dict. des Antiquites Chretiennes (Paris, 1865, page 164; Didron, Christian Iconography (Bohn), page 451; Jehan, Dict. des Origines du Christianisme (Paris, 1856), art. Colombe.

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

             commonly called "the Hebrew tailor," on account of his trade, was distinguished as a Hutchinsonian. He possessed a good knowledge of the Hebrew language, and was considered a man of learning, but intemperate in his language. He died in 1772. His principal works are, The Importance of Rabbinical Learning, etc. (Anon.) (Lond. 1746, 8vo): — A Creed founded on Truth and Common Sense, etc. (London, 1750, 8vo): — An Essay on Inspiration (Lond. 1756, 8vo): — Plain Truth; or, Quakerism unmasked (Lond. 1756, 8vo): — A Dissertation upon the supposed Existence of a Moral Law of Nature, and upon the Being of a Triune God  (Lond. 1757, 8vo): — Miscellaneous Dissertations on Marriage, Celibacy, Covetousness, Virtue, etc. (Lond. 1769, 8vo). — Darling, Cyclop. Bibliographica, s.v.

## Dove, in Christian Art[[@Headword:Dove, in Christian Art]]

             As a symbol of the believer, the dove of course has chief reference to two texts of Scripture, belonging to different yet harmonious trains of thought. One is Mat 10:16, "Be ye wise as serpents and harmless as doves;" the other, Psa 55:6, "O that I had wings like a dove, then would I flee away and be at rest." The passages in Son 1:15; Son 2:14; Son 5:2; Son 6:9, refer to the Church, and therefore may be taken as referring simply to all faithful souls.

## Dove-Cot[[@Headword:Dove-Cot]]

             Isaiah (60:8) clearly refers to such structures in describing the final restoration of Israel after their long exile: "Who are these that fly as a cloud, and as the doves to their windows?" (אֶלאּאֲרֻכֹּתֵיהֶם כִּיּוֹנַים, like the doves to their lattices). They doubtless derived their Hebrews name from their latticed or window-like form. SEE WINDOW. Morier illustrates this comparison from what he observed in Persia. "In the environs of the city, to the westward, near the Zainderood, aie many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeons' dung for manure. They are long round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of the dwelling-houses, for they are pointed and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings afford, perhaps, a good illustration of that passage in Isa 60:8. Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage" (Second Journey through Persia, page 140). Not only are these birds profitable as food, but both Porter and Morier assure us that their manure is used in Persia. According to the latter, "the dung of pigeons is  the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred tomauns per annum" (Second Journey, page 141). Porter says "two hundred tomauns" (Travels, 1:451). See below.

## Doves Dung[[@Headword:Doves Dung]]

             occurs in 2Ki 6:25, as a literal translation of חֲרֵיאּיוֹנַים(charey'- yonim), which in the margin is written, דַּבְאּיוֹנַים(dib-yonin'), both meaning the same thing. By many the expression is considered to signify literally the dung of pigeons as food in the last degree of human suffering by famine: "And there was a great famine in Samaria, and behold they besieged it, until an ass's head was sold for threescore pieces of silver, and the fourth part of a cab of doves' dung for four pieces of silver." Different opinions, however, have been entertained respecting the meaning of the words which are the subject of this article, namely, whether they should be taken literally, or as a figurative name of some vegetable substance. The strongest point in favor of the former view is that all ancient Jewish writers have understood the term literally, and generally as an article of food. That this interpretation is not forced appears from similar passages in Josephus (War, 5:13, 7): "Some persons were driven to such terrible distress as to search the common sewers and old dunghills of cattle, and to eat the dung which they got there, and what they of old could not endure so much as to look upon they now used for food;" see also Eusebius (Eccl. Hist. 3:6): "Indeed necessity forced them to apply their teeth to every thing; and, gathering what was no food even for the filthiest of irrational animals, they devoured it." Celsius, who is strongly in favor of the literal meaning, quotes the following passage from Bruson (Memorabil. 2, c. 41): "The Cretans, during the siege by Metellus, on account of the scarcity of wine and drinks, allayed their thirst with the urine of cattle;" and one much to the point from a Spanish writer, who states that in the year 1316 so great a famine distressed the English that men ate their own children, dogs, mice, and pigeons' dung." As an additional argument in favor of the literal interpretation of the passage in question may be adduced the language of Rabshakeh to the Jews in the time of Hezekiah (2Ki 18:27;  Isa 36:12). Other and more modern instances have been adduced, and among them the famine in England during the reign of king Edward II, A.D. 1316, when "pigeons' dung" is mentioned as being eaten by the poor (Edinburgh Christian Instructor, No. 122). It may be, however, that the sacred writer means only to say that the famine was so severe, and every thing so exorbitantly dear, that an instance occurred when an ass's head was sold for eighty pieces of silver, and a cab of doves' dung for five; so that the passage may be understood literally, since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals. In the account of the famine and pestilence in Egypt, A.D. 1200, 1201, written in Arabic by the physician Abd-allatif, we have a remarkable illustration of this passage. He says, "The poor, already pressed by the famine which increased continually, were driven to devour dogs, and the carcasses of animals and men, yea, even the excrements of both." Taking the term, however, in a literal sense, various other explanations have been given of the use to which the doves' dung was applied. Some of the Rabbins were of opinion that it was used for fuel, and Josephus (Ant. 9:4) that it was purchased for its salt. Mr. Harmer (Observ. 3:185) has suggested that it might have been a valuable article, as being of great use for quickening the growth of esculent plants, particularly melons; and he shows, what is well known, that the Persians live much on melons in the summer months, and use pigeons' dung in raising them. All travelers describe the number of pigeon-homes in Persia. See above. Mr. Edwards, was cited by Dr. Harris, remarks that it is not likely they had much ground to cultivate in so populous a city for gardens; and is disposed therefore to understand it as meaning the offals or refuse of all sorts of grain, which was wont to be given to pigeons, etc. Dr. Harris, however, observes that the stress of the famine might have been so great as to have compelled the poor among the besieged in Samaria to devour either the intestines of the doves, after the more wealthy had eaten the bodies, or, as it might perhaps be rendered, the crops, with the undigested contents, as suggested by Fuller (Miscell. Sacr. 6:2, page 724). Bochart, indeed, has shown (Hieroz. 2:573) that the term "pigeons' dung" was applied by the Arabs to different vegetable substances. He quotes Avicenna as applying the term stercus columbarum to two different plants or substances. One of these is described by Avicenna and other Arab authors under the names kuz- kundem and joug-kundem, as a light substance like moss. Secondly, this name was given to the ashnan or usnan, which appears to be a fleshy- leaved plant, that, like the salsolas, sdlicornias' or mesembryanthemnums,  when burnt, yields alkali in its ashes. From this Bochart has been led to consider it as identical with another plant, which occurs under the name of kali both in the Hebrew and Arabic languages, and which was used in ancient times, as at the present day, as an article of food. SEE PARCHED CORN.

Celsius, however (Hierob. 2:32), has shown that Bochart was mistaken in affirming that the article of food known among the Arabs by the epithet doves' or sparrows' dung was pulse or chick-peas, and therefore the connection between the Hebrew and Arabic terms kali falls to the ground. Still it remains certain that the Arabs call the maritime plant kali, from the ashes of which soda (hence called al-kali) is obtained, by the epithet sparrows' dung. But this, if accessible at all in Samaria, would hardly be a regular article of food, even in a siege, much less be stored up for the purpose of sale, as the article in question appears to have been. We may also compare the German Teufelsdreck ("devil's dung") as expressive of the odor of asafaetida (see Gesenius, Thesaur. page 516). Linnaeus suggested (Praelectiones, ed. P.D. Giseke, page 287) that the Hebrews term may signify the Ornithogalum umbellatum, "Star of Bethlehem." On this subject the late Dr. Edward Smith remarks (English Botany, 4:130, ed. 1814): "If Linnaeus is right, we obtain a sort of clew to the derivation of ornithogalum (birds' milk), which has puzzled all the etymologists. May not this observation apply to the white fluid which always accompanies the dung of birds, and is their urine? One may almost perceive a similar combination of colors in the green and white of this flower, which accords precisely in this respect with the description which Dioscorides gives of his ornithogalum." Sprengel (Comment. on Dioscorides, 2:173) is inclined to adopt the explanation of Linnaeus. The late Lady Callcott, in her Scripture Herbal (1842, page 130) infers that the pigeons' dung which has been mentioned above as being eaten in England in the famine of 1316 was the roots of this plant. It is a native of that country, and also of Taurus, Caucasus, and Northern Africa. Dioscorides states that its bulbs were sometimes cooked with bread, in the same way as the melanthium, and also that it was eaten both raw and roasted. The roots were also commonly eaten in Italy and other southern countries at an early period. If the besieged had communication with the exterior, or even if any of their body could have dug in the neighborhood of the walls, for the kind of "earth- nut" offered by the bulbs of the ornithogalum, or Star of Bethlehem, which is said to be, abundant in the neighborhood of Samaria, there does not appear any good reason why it should not be the substance alluded to. But it does not seem so likely to have been stored up; and no distinct reference  has been found in the Arab authors to such a plant under the name of stercus columbarum.

None of the above explanations of the difficult term in question appear satisfactory. Those that proceed upon the supposition that the substance designated was not intended as an article of food, give us only other purposes which are too petty to deserve such emphatic notice, as marks of famine in a siege, and the rest fail to identify any substance with the terms employed. Nevertheless, having seen that the name "pigeons' dung" has been, and probably still is, applied by the Arabs to different vegetable substances, we are not disposed to adopt the. literal meaning of the term, since doves' dung, being devoid of nutriment, was not likely to have served as food, even during the famine, especially as we find that an ass's head was sold for sixty pieces of silver. Now, if any asses remained for sale, or ass-loads of corn, as the expression has been interpreted, there is no reason for supposing that other substances may not have remained stored up in secret for those who had money to buy. But it is not easy to say what vegetable substance, serving as an article of diet, is alluded to by the name of "doves' dung." We must therefore rest, for the present, with the conclusion that it was a preparation from some plant, which, as being popularly known by this repulsive name, was not ordinarily resorted to for food, and of which, therefore, there has been no occasion elsewhere to make mention. Future naturalists may hereafter succeed in determining the point more definitely. Or it may be true that several species of plants and vegetable productions were anciently designated by this and similar terms, as the instances adduced above seem to show; and analogous cases in the popular nomenclature of modern nations go far to justify this assumption (see Thomson, Land and Book, 2:200).

## Dow, Anthony, D.D[[@Headword:Dow, Anthony, D.D]]

             a Scotch clergyman, eldest son of Reverend David Dow, of Dron, was born November 4, 1762; licensed to preach November 30, 1785; called to the living at Kilspindie in August, 1788, and ordained February 12, 1789; appointed presbytery clerk September 18, 1799, which he resigned in 1811; was transferred to Kirkpatrick Irongray in 1818, and died July 17, 1834. He published An Account of Kilspindie. See Fasti Eccles. Scoticanae, 1:594; 2:644, 645.

## Dow, Daniel, D.D.[[@Headword:Dow, Daniel, D.D.]]

             a Congregational minister, was born in Ashford, Connecticut, February 19, 1772. He graduated at Yale in 1793; entered the ministry May, 1795, and was installed pastor at Thompson, April 20, 1796, where he labored until his death, July 19, 1849. He was chosen fellow of Yale in 1824, and was made D.D. by Williams' College in 1840. Among his publications were Familiar Letters to Reverend John Sherman (1806): — The Pedo-Baptist Catechism (1807): — A Dissertation on the Sinaitic and Abrahamic Covenants (1811): — Conn. Election Sermon (1825): — Free Inquiry recommended on the Subject of Freemasonry (1829). — Sprague, Annals, 2:369.

## Dow, John G.[[@Headword:Dow, John G.]]

             a Methodist Episcopal minister, was born at Gilmanton, N.H., June 15, 1785; entered the New England Conference in 1822; in 1833 was made presiding elder; in 1839 was agent of Newbury Seminary; was superannuated in 1857; and died at Chelsea, Massachusetts, May 18, 1858, having preached thirty-six years. Mr. Dow was "an excellent man and minister, sound in doctrine, deep in experience, and uniform in piety. His preaching was full of thought, and in demonstration of the Spirit." — Minutes of Conferences, 1859, page 141.

## Dow, Lorenzo[[@Headword:Dow, Lorenzo]]

             an eccentric American preacher, was born in Coventry, Connecticut, October 18, 1777. He began traveling and preaching in the Methodist Episcopal Church in 1798, and in 1799 he was appointed to Essex Circuit, but soon departed for Europe, under the impression that he had a special mission to Ireland. He was "dropped" by the Conference, and ever after continued to travel and preach independently, although still adhering to Methodist doctrines. He rode at the rate of forty to fifty miles a day, and preached often four or five times daily. In his sermons he. particularly "argued against Atheism, Deism, Universalism, and Calvinism." His final efforts were directed against the Jesuits, whose influence he thought would be fatal to the country. He died suddenly at Washington, February 2, 1834.  Dow figured considerably as a writer. Among his publications are, A short Account of a long Travel; with Beauties of Wesley (Phila. 1823, 8vo): — History of a Cosmopolite; or the Writings of the Reverend Lorenzo Dow; containing his Experience and Travels in Europe and America up to near his fiftieth Year; also his Polemic Writings (often reprinted; latest, Cincinnati. 1851, 1855, 8vo): — The Stranger in Charleston; by the Trial and Confession of Lorenzo Dow (Phila. 1822, 8vo): — Polemical Works (N.Y. 1814, 12mo), etc. See Peck, Early Methodism (New York, 1860, 12mo, page 198); Dealings of God, Man, and the Devil, containing Dow's Life and Miscellaneous Writings (N.Y. 1854,2 volumes in 1, 8vo); Stevens, History of the Methodist Episcopal Church, 3 and 4.

## Dowdall, George[[@Headword:Dowdall, George]]

             archbishop of Armagh, a native of Lowth, was appointed to the see of Armagh in 1543 by Henry VIII. The pope refused to confirm the nomination, but Dowdall, nevertheless, retained the see. He was a zealous papist, and introduced the Jesuits into Ireland. He resisted the introduction of the English Prayer-book in 1551, and the viceroy (Sir James Crafts) summoned him to a conference with the bishop of Meath. Their curious colloquy on points of faith is given in Hook, Ecclesiastes Biography, 4:493 sq. Dowdall was deprived of his primacy, which was given to Browne, archbishop of Dublin (q.v.). He fled to the Continent, but was restored to his see by queen Mary in 1553, and labored earnestly to re-establish popery. He died in London in 1558. — Mant, History of the Church of Ireland; Hook, Ecclesiastes Biography, 1.c.; Rose, New Biog. Diet. s.v.

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

             a Baptist minister, was born at Pevensey, England, May 12, 1807. When sixteen years of age he became a Christian, and joined the Eagle Street Church, London. For eight years (1825-32) he was engaged in teaching, and became the author of three school-books. At the end of this period he removed with his wife and children to the United States, and in 1832 was ordained in Catskill, N.Y.; but a short time afterwards was called to the pastorate of the Second Baptist Church in Newport, R.I., and subsequently to the Pine Street, now the Central Baptist Church, Providence. He next preached for a Church in New York, holding its meetings in Masonic Hall. In 1844, he became pastor of the Berean Church in the same city, where he continued for several years, and then preached to a Church meeting in Hope Chapel, on Broadway, which has since become the Calvary Baptist Church on Twenty-third Street. For about four years (1852-56) he was pastor of the Sansom Street Church in Philadelphia. In 1856 he returned to the Berean Church, New York. For a time he preached for the Second Baptist Church in Newark, N.J., and subsequently supplied the pulpit of the South Baptist Church in New York. He died July 4, 1878. Dr. Dowling's occasional published sermons and discourses were well received, and one of them, The Value of Illustration, had a wide circulation. His principal work was his History of Romanism (New York, 1845), which passed through many editions. Besides these works, Dr. Dowling wrote and compiled, A Vindication of the Baptists (8vo): — An Exposition of the Prophecies Supposed by William Miller to Predict the Second Coming of Christ (1840, 18mo): — A Defence of the Protestant Scriptures, etc. (1843): — Judson's Offering (18mo): — Conference hymn-book: — Baptist Noel's Work on Baptism: — Works of Lorenzo Dow: — Conyer's Middleton: — Memoir of Jacob Thomas: — Translation from the French  of Dr. Cotes. See Williams, Memorial Discourses; Allibone, Dict. of Brit. and Amer. Authors, 1:516, 517. (J.C.S.)

## Down[[@Headword:Down]]

             a town in Ireland, forming part of the title of the diocese of Down, Connor, and Dromore, of which Robert Bent Knox (consecrated in 1849) is at present bishop (1868). The see of Dromore, a town in the west of the County Down, was founded in the 6th century, but is now united with Down and Connor. The Roman Catholic. Church has one bishop of Down and Connor, and another of Dromore.

## Downame, Or Downham, George, D.D[[@Headword:Downame, Or Downham, George, D.D]]

             a learned English divine, was born at Chester (of which diocese his father was bishop), studied at Cambridge, and was elected fellow of Christ College in 1585. He was afterwards professor of logic, and was finally  made bishop of Derry in 1616. He died in 1634. His principal works are: A Treatise of Justification (London, 1639, fol.): — An Abstract of the Duties commanded in the Law of God (London, 1635, 8vo): — The Christian's Freedom (reprinted Lond. 1836, 18mo): — A godly and learned Treatise of Prayer (Lond. 1640, 4to): — A Treatise concerning Antichrist (London, 1603, 4to): — Papa Antichristus (1620).

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

             a minister of the Church of England, was born in 1570, in Devonshire, and was educated at the University of Cambridge, where he passed B.D. in 1600. He was first presented to the vicarage of Winsford, and afterwards to the living of Instow, worth about a hundred pounds a year, where he spent his days in diligent and useful pastoral labor. His skill in the languages, particularly Hebrew, Greek, Latin, French, and Spanish, was extraordinary. He was diligent in expounding, catechizing, and preaching the Scriptures: in his ministry he went through the whole body of the Bible, from the beginning of Genesis to the end of Revelation. He died at Instow in 1631. — Middleton, Evangelical Biography (London. 1816), 3:36.

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

             an Irish prelate, became bishop of Killala in 1716; was translated to Elphin in 1720, to Meath in 1724, and to Derry in 1726. He published Sermons (1697-1725). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Downes, Robert[[@Headword:Downes, Robert]]

             an Irish prelate, was bishop of Leighlin and Ferns. He published a Sermon (1750). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Downham[[@Headword:Downham]]

             SEE DOWNAME.

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

             younger son of William Downham, bishop of Chester, was born in Chester; graduated at Cambridge; became a preacher in. London in the church behind the Exchange, and died, very aged, about 1644. He wrote, The Christian Warfare, and numerous other works, for which see Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English prelate, was archdeacon of Brecknock in 1559, became bishop of Chester in 1561, and died December 3, 1577. See Le Neve, Fasti Eccles. Alliance, 3:258.

## Downinig, Calybute[[@Headword:Downinig, Calybute]]

             an English divine, was born in 1606, and. in 1623 became a commoner of Oriel College, Oxford. After entering into orders he held the vicarage of Hackney, near London, with the parsonage of Hickford, in Buckinghamshire. He joined the parliamentary party, became a great promoter of their designs, and in a sermon preached before the artillery company, September 1, 1640, delivered this doctrine: "That for the defence of religion and reformation of the Church, it. was lawful to take up arms against the king." After this he became chaplain to lord Roberts's regiment, and in 1643 was one of the assembly of divines. He died in 1644. His writings are scarce. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Downman, Hugh[[@Headword:Downman, Hugh]]

             an English clergyman, physician, and poet, was born at Newton House, in the village of Newton St. Cyres, Devonshire, in 1740, and educated at the grammar-school of Exeter, and Balliol College, Oxford. He was ordained in 1762, but had little attachment to the Church. He turned his attention to the study of medicine, and wrote a number of poems, which indicate some share of poetical taste.. He died at Exeter, September 23, 1809. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dowry[[@Headword:Dowry]]

             (מֹהִר, mo'har, prop. price paid for a wife, Gen 34:12; Exo 22:17; 1Sa 18:25; זֶבֶד, ze'bed, a gift, Gen 30:20; φερνή, 2Ma 1:14). Nothing distinguishes more the nature of marriage among us in Europe from the same connection when formed in the East than the different methods of proceeding between the father-in-law and the intended bridegroom. Among us, the father usually gives a portion to his daughter, which becomes the property of her husband, and which often makes a considerable part of his wealth; but in the East the bridegroom offers to the father of his bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage. The sum which the bridegroom was required to pay to the father of his bride as a nuptial present or dowry was to be according to the rank she sustained, and such as the fathers of virgins of the same rank were accustomed to receive for their daughters. Of this procedure we have instances from the earliest  times. When Jacob had nothing which he could immediately give for a wife, he purchased her by his services to her father Laban (Gen 29:18; Gen 30:20; Gen 34:12; 1Sa 18:25; Exo 22:16-17; Jos 15:18; Hos 3:2). (See Senkenberg, De juribus dotium, Giessen, 1729; Walch, De privilegio dotis Judaece, Jena, 1785.) SEE MARRIAGE.

## Doxarians[[@Headword:Doxarians]]

             (or Aposchists), a sect spoken of by John of Damascus as disregarding the ecclesiastical ceremonies of the times; probably meaning the Paulicians (q.v.).

## Doxology[[@Headword:Doxology]]

             (δοξολογία, a praising, giving glory), an ascription of glory or praise to God.

1. Doxologies in N.T. — Short ascriptions, which may be called doxologies, abound in the Psalms (e.g. Psa 96:6; Psa 112:1; Psa 113:1), and were used in the synagogue. We naturally, therefore, find the apostles using them; e.g. Rom 11:36; Eph 3:21; 1Ti 1:17. The Apocalypse (Rev 19:1) gives, as a celestial doxology, "Alleluia! Salvation, and glory, and honor, and power unto the Lord our God;" and another (Rev 5:13), "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." The song of the angels, Luk 2:14, is a doxology (see below, No. 2). The doxology at the close of the Lord's Prayer — "for thine is the kingdom, and the power, and the glory, forever. Amen" — is thought by most critics to be an interpolation. It is not used in the Roman liturgy in repeating the Lord's Prayer, but is used in the worship of the Greek Church, and in all Protestant churches. SEE LORDS PRAYER.

2. Liturgical Doxologies. — There are three doxologies of special note, which have been in use in Church worship from a very early period, viz.:

(1.) The Lesser Doxology, or Gloria Patti, originally in the form, "Glory be to the Father, and to the Son, and to the Holy Ghost;" to which was added later, "world without end;" and later still the form became what it is now: "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen." The use of this noble doxology has been a constant testimony to the Church's faith in the Holy Trinity. In the Church of England it must be said or sung at the end of the reading of every psalm; in the Protestant Episcopal Church it may be said or sung at the end of every psalm, but either it or the greater doxology must be said or sung at the end of the whole portion of Psalms for the day. For further details, SEE GLORIA PATRI.

(2.) The Greater Doxology, or Gloria in Excelsis, called also the Angelical Hymn (q.v.), a doxology of praise and thanksgiving founded on the song of the angels, Luk 11:14 ("Glory be to God on high," etc.). For its form and history; SEE GLORIA IN EXCELSIS. It is used in the eucharistic services of the Church of England, the Methodist Episcopal and Protestant Episcopal churches, and, in fact in most Protestant churches.

(3.) The Trisagion (Latin Tersanctus), a doxology as old as the second century, beginning with the words, "Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name." It is used in the communion service of the Church of England, the Methodist Episcopal, Protestant Episcopal, and some other Protestant churches. For its form and history, SEE TRISAGION.

3. Metrical Doxologies. — It is usual in Protestant churches, at the end of the singing of a hymn, or at least at the end of the last hymn in the service, to sing the doxology in the same meter. The hymn-books of the churches, therefore, contain a collection of versions of the Gloria Patri in various metres, adapted to all the metres of the hymns. See Bingham, Biog. Ecclesiastes book 14, chapter 2; Siegel, christl. Alterhümer, 1:515 sq.; Procter, On Common Prayer, page 212; Palmer, Orig. Liturg. 4, § 23.

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

             The exact periods of the origin of the liturgical doxologies are unknown, iwing to the scantiness of early Christian literature. But it may be safely conjectured that, in their earliest forms, they came into use soon after the circulation of the Gospel narratives. The "Gloria in Excelsis" is unquestionably of Eastern origin. Liturgical speculators have ingeniously discovered a reference to its existence in very early writers. It has frequently been assumed that it was, in fact, "the hymn" which Christians sang on all solemn occasions, including such as are referred to in Act 16:25; 1Co 14:26; and Col 3:16. The origin and history of the "Gloria Patri," or lesser doxology, is even more obscure than that of the "Gloria in Excelsis," and in its present shape it is the result of the Arian controversies concerning the nature of Christ.

## Doyen, Gabriel Francois[[@Headword:Doyen, Gabriel Francois]]

             an eminent French painter, was born at Paris in 1726, and at the age of twenty gained the grand prize of the Royal Academy. In 1748 he went to Rome, and there studied the works of the great masters. He afterwards visited Venice, Bologna, and Parma, and after his return to Paris, in 1753, he executed his celebrated picture, representing A Group of Persons Attacked by the Plague, for the Church of St. Roch, and painted the chapel of St. Gregoryv aux-Invalides. He died at St. Petersburg, June 5, 1806. See  Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Doyle, James Warren[[@Headword:Doyle, James Warren]]

             a bishop of the Roman Catholic Church in Ireland, was born in 1786 at New Ross, near Wexford, and was appointed bishop of Kildare in 1819. He was a copious writer on controversial topics, and in the Emancipation movement was one of the most valuable coadjutors of O'Connell. He died June 15, 1834. For his testimony before the Lords Commissioners, March 11, 1825, as to the symbolical books of the Roman Catholic Church, see Elliott, Delineation of Romanism, book 1, chapter 1; and for some severe criticisms on bishop Doyle, see the same. work (Lond. edit.), book 3, chapter 3. His Life, by Fitzpatrick, was republished in Boston in 1862.

## Doyle, Mary[[@Headword:Doyle, Mary]]

             a philanthropist of the Society of Friends, eldest daughter of Edward Doyle, of Ferns, Ireland, was compelled early in life to earn her own livelihood. In 1796 she and her sister Anne, with their small savings, opened a shop in Ballytore, Ireland. They prospered until the rebellion of 1798, when the military plundered them of their provisions and outlaws robbed them of their money. After the rebellion their business prospered again. Mary was skilful in medical knowledge, and devoted herself to the relief of the poor. Anne died in 1822. Her sister continued to devote herself to works of charity, and died April 6, 1834, aged seventy-one years. See The Friend, 8:167.

## Doyly, George, D.D[[@Headword:Doyly, George, D.D]]

             an eminent divine .of the Church of England, was born in London October 31, 1778, and graduated B.A. at Benedict College, Cambridge, in 1808, as second wrangler and second Smith's prizeman, and M.A. in 1803. In 1811 he was made Christian advocate, and D.D. in 1821. He became rector of Buxted in 1815, rector of Lambeth, and of Sundridge, Kent, in 1820, and  died January 8, 1846. He was a frequent contributor on theological subjects to the Quarterly Review. Among his other numerous writings are Life of Abp. Sancroft (Lond. 1621, 2 volumes, 8vo; 1840, 8vo): — Sermons, chiefly doctrinal (London, 1827, 8vo): — Sermons at St. Mary, Lanbeth (London, 1847, 2 volumes, 8vo). He also, with bishop Mant, edited Notes explanatory and practical on the, authorized Version of the Bible (Lond. 1845, 3 volumes, royal 8vo). There is a good American edition of this work, which, as a judicious compilation from the best annotators, has a special value for popular use, as well as for theological students (edited by bishop Hobart, 1818-20, 2 volumes, 4to, with additional notes).

## Dozy, Reinhart[[@Headword:Dozy, Reinhart]]

             a famous Dutch Orientalist, was born at Leyden, February 21, 1820. From 1850 to 1883 he was professor at the university of his native city, and was known as one of the best Arabic scholars. He died April 29, 1883. In 1845 he published Dictionnaire Detaille des Noms et des Vetenent chez les Arabes (Amsterdam), for which he received a prize from the Netherlandish Institute of Sciences. Of his other works, we mention Scriptorum Arabum Loci de Abbadidis (Leyden, 1846-63, 3 volumes): — Commentaire Historique sur le Poeme d'Ibn-Abdoun (ibid. 1848): — Histoire des Musulmans d'Espagne (ibid. 1861, 1881, 4 volumes; Germ. transl. in 2 volumes 1874): — Catalogus Codicum Orientalium Bibliothecae Lugdun- Bafave (ibid. 1851, 2 volumes): — Notices sur Quelques Manuscrits Arabes (ibid. 1847-51). His last work is his Supplem aux Dictionniaires Arabes (1877-81, 2 volumes) one of the most important in the department of Arabic lexicography. (B.P.)

## Dr. Faustus Reiensis Or Rhegiensis[[@Headword:Dr. Faustus Reiensis Or Rhegiensis]]

             (of Rhegium, or Riez, in Provence), so called from the diocese over which he presided, a pious and self-sacrificing prelate, although doctrinally he favored Semi-Pelagianism. He was boric in Britain about the beginning of the fifth century, and became a monk of Lerins. When Maximus was made bishop of Rhegium, Faustus succeeded him in his abbacy of Lerins, and succeeded him again as bishop on his death, A.D. 454. He was present at the Council held under Hilary at Rome, 462, and returned in 484 to his diocese, where he died about 485. He wrote

(1) De Gratia Dei et humanae mentis libero arbitrio (On Grace and Free- will) (Bib. Max. Patr., viii). In this treatise he opposes absolute predestination, but admits original sin and the necessity of grace to assist man's nature, but denies that grace is confined in its saving influences to a few, or that original sin is entirely destructive of every good, so as to leave man "a mass of corruption." He also shows that God's foreknowledge does not affect the -salvation or condemnation of any, and interprets the various texts of Scripture Which refer to the matter.

(2) Professio Fidei (A Confession of Faith) (Bib. Max. Patr. viii), directed against the doctrines of predestination and fate, addressed to Leontius bishop of Arles. This is a recapitulation of his treatise De Gratia.

(3) Epistola ad Lucidum Presbyterum, against the Predestinarians of the monastery of Adrumetum. Lucidus was convinced by this letter, and subscribed to the points condemned in it (Mansi, Concil. 7:1007). This and other Epistolae, to Ruricius and others, are in Canisii Lect. Antiq. i, 352 (Antw. 1725, fol.), and in the Biblioth. Max. Patr. viii; also several Sermons. The treatise De Gratia, is also, in Migne, Patrol. Lat. lviii, 775 sq., together With the Epistolae and Sermones. Angelo Mai, in his Spicilegium Romanum, gives three discourses of Faustus never before printed. Neander gives the following judicious statement of the doctrines of Faustus: "Although Faustus adopted the Semi-Pelagian mode of exposition with regard to the relation of the free-will to grace, yet he unfolded this scheme in a way peculiar to himself. If he did not express himself so distinctly as to satisfy the acute and clear-headed theologian, yet we see presented in him, in a beautiful manner, such a harmonious tendency of Christian feeling, keeping aloof from all partial and exaggerated views, as prevented him from giving undue prominence either to the work of redemption, so as to infringe on that of the creation, or to the work of creation, so as to infringe on that of the redemption. 'As the same Being,' says he, 'is both Creator and Redeemer, so one and the same Being is to be adored both in the work of creation and of redemption.'

Among the attributes which, as expressing the image of God, could not be destroyed in human nature, he reckons pre-eminently the free-will. But even before the fall the free-will was insufficient without the aid of grace, and still less can it at present, since sin has entered, suffice by its own strength for the attainment of salvation. It has now lost its original power, yet it is not in itself destroyed; it is not altogether shut out from the divine gifts, but only it must strive once more to obtain them by intense efforts and the divine assistance. Like the author of the work De vocatione gentium, he makes a distinction between general grace (gratia generalis), a term by which he designates the religioso-moral capability which God has furnished to man's nature, and which, too, has not been wholly supplanted by sin, as well as the universal inward revelation of God by means of this universal religioso- moral sense; between general grace so understood, and special grace, by which he means all that was first bestowed on mankind through Christianity.

But the relation of these two kinds of grace to each other is  defined by him quite otherwise than it is in the work above mentioned. Although, as a general thing, the grace of redemption, and in many cases, also, the calling, is antecedent to all human merit, still the operation of that special grace in man is dependent on the manner in which he has used that general grace; and in many cases the striving and seeking of the man which proceeds from the former, the self-active bent of, the free-will, is antecedent to that which is imparted to the man by this special grace; a thing which Faustus endeavors to show by examples similar to those which the Semi-Pelagians had been accustomed to adduce since the time of Cassian. He denominates the imperishable germ of good in human nature a spark of fire implanted within by the divine hand, which, cherished by man, with the assistance of divine grace, would become operative. He recognises, therefore, a preparatory development of the religious and moral nature even among the heathen, and controverts those who are unwilling to allow that, by a faithful use of that general grace, the heathen might have attained to the true service of God. From this it might also be inferred that Faustus was an opponent of the doctrine which taught that all the heathen would be unconditionally condemned; and that it' was his opinion that the worthy among them would still be led, after the present life, to faith in the Saviour, and thereby to salvation; but on these points he does not express himself more distinctly. There is much good sense in the remarks of Faustus where he compares the two extremes in the mode of apprehending the relation of grace to free-will with the two extremes in the mode of apprehending the doctrine concerning the person of Christ. As in the doctrine concerning Christ's person some gave undue prominence to the divine, others to the human element, and, as the result of so doing, were led into errors which, on opposite sides, injured the doctrine of redemption, so he says it was also with the doctrine concerning human nature. Faustus deserves notice also on account of his dispute concerning the corporeality of the soul. He affirmed, as others before him had already done (e.g. Hilary of Poitiers, On Matthew v, 8, and even Didymus, in his work De Trinitate, bk. ii, ch..4: ῾Οι ἄγγελοι πνεύματα, καθὸ πρὸς ἡμᾶς ἀσώματοι, σώματα ἐπουράνια διὰ τὸ ἀπείρως ἀπέχειν τοῦ ἀκτίστου πνεύματος), that God alone is a pure spirit; in the essential nature of finitude is grounded limitation as by tim3 (a beginning of existence), so also by space; and hence all creatures are corporeal beings, the higher spirits as well as souls. He was led by his controversies with the Arians of the German tribes, who were then spreading themselves in these countries, to unfold these views still farther; for he supposed he could  demonstrate that if equality of essence with the Father was not ascribed to the Logos, it would be necessary to regard him as a corporeal being. He found an opponent who surpassed him in philosophical spirit in the presbyter Claudianus Mamertus of Vienna, a man on whom the speculative spirit of Augustine had exerted a great influence. He wrote against Faustus his work De statu animae" (Neander, Church History, Torrey, ii, 645).- Clarke, Succession of Sac. Lit. ii, 255; Neander, History of Dogmas, Ryland, ii, 383; Mosheim, Ch. Hist. cent. v, pt. ii, ch. v, § 26, n. 55; Ceillier, Auteurs Sacres (Paris, 1861), 10:420-436. SEE SEMI- PELAGIANS; SEE MASSILIANS.

## Drabicius[[@Headword:Drabicius]]

             (Drabitz, or Drabich), NICOLAUS, a Mystic of the 17th century, was born at Stradteiss, in Moravia, in 1585 (according to Bayle, in 1587; according to Moreri, in 1588). He became an evangelical preacher in 1616, but, in consequence of difficulties with the Protestant clergy, was obliged to leave his native country. In 1629 he went to Lednitz, in Hungary, where he supported himself by mercantile pursuits. In the mean time he turned his attention to theosophy, and claimed, after February, 1638, to have visions. He prophesied that the imperial house of Austria would end in 1657, and that in 1666 Louis XIV of France would succeed as Roman emperor. This was to be followed by the downfall of papacy, a great reformation of the Church, and the conversion of all heathen and unbelievers. By order of the Austrian authorities, he was arrested at Presburg as a political offender in 1671, and executed July 17th. His corpse and his book of prophecies were burned by the executioner. J.A. Comenius (q.v.) published the prophecies of Drabicius, together with those of other enthusiasts, under the title Lux in tenebris (1657); the second edition (1659) appeared under the title Historia revelationum Chr. Kotteri, Chr. Poniatovice, Nic. Drabicii, etc. A third edition appeared under the original title in 1665. See Bayle, Dictionary, s.v.; Arnold, Kirchen-u. Ketzerhist. (Schaffh. ed., 2:353-56); Koler, Disp. de Nic. Drabitio (Alt. 1791); Schrockh, K.G. seit d. Ref. 5:688; 7:508-9; Herzog, Real-Encyklop. 3:493.

## Drachma[[@Headword:Drachma]]

             (δραχμή, "drachm," 2Ma 4:19; 2Ma 10:20; 2Ma 12:43; "piece of silver," Luk 15:8-9), a Greek silver coin, consisting of 6 oboli (Bockh,  Staatshaus. 1:16 sq.), but varying in weight on account of the use of different talents. The Jews must have been acquainted with three talents — the Ptolemaic, used in Egypt, and at Tyre, Sidon, and Berytus, and adopted for their own shekels; the Phoenician, used at Aradus and by the Persians; and the Attic, which was almost universal in Europe, and in a great part of Asia. The drachmae of these talents weigh respectively, during the period of the Maccabees, about 55 grs. Troy, 58.5, and 66 (see De Rome de l'Isle, Metrologie, Paris, 1789, page 81 sq.). The drachms mentioned in 2 Macc. are probably of the Seleucidae, and therefore of the Attic standard; but in Luke denarii seems to be intended, for the Attic drachma had been at that time reduced to about the same weight as the Roman denarius (q.v.) as well as the Ptolemaic drachma, and was wholly or almost superseded by it. This explains the remark of Josephus that “the shekel was worth four Attic drachmae" (Ant. 3:8, 2), for the four Ptolemaic drachmse of the shekel, as equal to four denarii of his time, were also equal to four Attic drachmase; and the didrachm (q.v.) was equivalent to the sacred half shekel (War, 7:6, 6; Mat 17:24) of the Temple-tax. (See Bockh, Metrolog. Unters. Berl. 1838.) — Smith, s.v. SEE DRAM; SEE DARIC; SEE SILVER, PIECE OF.

## Draconites[[@Headword:Draconites]]

             (Germ. Drach, or Trach), JOHANNES, (or, according to his native town, Carlstldt), was born at Carlstadt in 1494. He became professor at Erfurt, and canon of the church of St. Severin. Having shown great friendship for Luther, particularly when the reformer passed through Erfurt in 1521 on his way to Worms, he lost his situation and went to Wittenberg. Here he was made D.D. in 1523, and then became pastor at Mildenberg. He returned to Wittenberg in 1524. In 1534 he accepted a call as preacher and professor of theology at Marburg. He died at Wittenberg April 18, 1566. He prepared a Biblia pentapla, of which only fragments have been published (1563-65); he also wrote Commentaries on the Psalms, on several chapters of Genesis (1537), and on Obadiah (1537):-a Latin Translation of the Psalms (Strasb. 1538): — Commentary on Daniel (1544): — Commentariorum ev. de Jesu Christo, lib. 2 (Basel, 1545): — Oratio de pia morte D. 1. Lutheri (1546), etc. See Adami Vitae theol. Germ.; Striegel, Hessische Gelehrtenund Schriftstellergeschichte (3 volumes); Strobel, Neue Beitrage zur Literatur, besonders des 16 Jahrhunderis (4 volumes). — Herzog, Real-Encyklopädie, 3:495.

## Dracontius[[@Headword:Dracontius]]

             a Spanish priest, lived about the year 450. He is the author of a poem describing the history of the six days of creation (lexcemeron, seu opus sex dierum). In its original form this poem had 176 verses, and is followed by an elegy addressed to the emperor Theodosius the Younger, consisting of 98 verses. In the 7th century, bishop Eugen of Toledo revised the poem, and added a description of the seventh day. In this new shape the Hexaemeron, or rather Hepteemeron, contains 634 verses. The original poem of Dracontius was published in Fabricius, Corpus christ. Poetarum (Basel, 1564), and with notes, by Weitz, at Frankfort (1610); also in the Magna Bibl. Patrum. volume 6, and in the Bibl. Patrum, volume 8. As revised and enlarged by bishop Eugen. it has been published by Rivin (Leips. 1651), Arevali (Rome, 1791), Carpzov (Helmstadt, 1794), in the Bibliotheca Maxima Patrum, volume 9. — Hoefer, Nouv. Biog. Gener. 14:718.

## Draeseke, Johann Heinrich Bernhiard[[@Headword:Draeseke, Johann Heinrich Bernhiard]]

             one of the most brilliant and popular of modern preachers in Germany. Born at Brunswick, January 18, 1774, he was educated at Helmstadt, where he was greatly influenced by Henke, and devoted himself to the humanistic literature then prevalent, especially to the drama. In 1804 he became pastor at Ratzeburg, and in 1814 at Bremen. His patriotic labors during the Napoleonic wars gave him great reputation, and his great pulpit talent spread his name far and wide. In 1832 he succeeded Westermeier as bishop of the province of Saxony. He died at Potsdam December 8, 1849. His printed sermons are very numerous. The earlier ones are rationalistic, the later more orthodox and full of Christian feeling. The most celebrated of them are Predigten fur denkende Verehrer Jesu, of which the best edition is that of 1836, 2 volumes, edited by his son. He published also Glaube, Liebe, Hoffnung (6th ed. 1834); Deutschland's Wiedergeburt (2d edit. 1818); Gemalde aus d. Heil. Schrift (4 volumes, 1821-28). His Nachgelassene Predigten appeared at Magdeburg, 1850 (2 volumes). See Saintes, History of Rationalism, chapter 21.

## Drag[[@Headword:Drag]]

             (מַכְמֶרֶת, mikme'reth, Hebrews 1:15, 16; or מכְמֹרֵת, mikmo'reth, Isa 19:8, “net"), a seine or fishing-net. SEE FISH; SEE NET.

## Dragon[[@Headword:Dragon]]

             (from the Greek δράκων, as in the Apocrypha and Revelation frequently), an imaginary serpent of antiquity, especially in mythology, supposed to be supplied with feet and often with wings, stands in our version usually as a translation of two Hebrews words of different signification, but common derivation — tan, תִּן, and tannian, תִּנַּין(according to Gesenius, from תָּנִן, to extend, with reference to the great length of one or both of them). The similarity of the forms of the words may easily account for this confusion, especially as the masculine plural of the former, tannin, actually assumes (in Lam 4:3) the form tannin, and, on the other hand, tannim is evidently written for the singular tannin in Eze 29:3; Eze 32:2. But the words appear to be quite distinct in meaning; and the distinction is generally, though not universally, preserved by the Sept. Bochart, however, proposes (Hieroz. 2:429) to read uniformly tannin as the plur. of tan, and thus merge both terms into one. SEE WHALE.

1. The former (always "dragon" except Eze 32:2 "whale") is used, always in the plural, in Job 30:29; Isa 34:13; Isa 43:20 (Sept. σειρῆνες); in Isa 13:22 (ἐχῖνοι); in Jer 10:22; Jer 49:33 (στρουθοί); in Psa 44:19 (τόπῳ κακώοντες); and in Jer 9:11; Jer 14:6; Jer 2:37; Mic 1:8 (δράκοντες). The feminine plural תִּנּוֹת, tannoth', is found in Mal 1:3; a passage altogether differently translated by the Sept. It is always applied to some creatures inhabiting the desert, and connected generally with the words יִעֲנָה("ostrich") and אַי("jackal"?). We should conclude from this that it refers rather to some wild beast than to a serpent, and this conclusion is rendered almost certain by the comparison of the tannim in Jer 14:6, to the wild asses snuffing the wind, and the reference to their "wailing" in Mic 1:8, and perhaps in Job 30:29. The Syriac renders it by a word which, according to Pococke, means a "jackal" (a beast whose peculiarly mournful howl in the desert is well known), and it seems most probable that this or some cognate species is to be understood whenever the word tan occurs. This interpretation, however, although favored by the grammatical forms, is supported by little more than conjecture as to the identification with the jackal, or wild dog of the desert, which the Arabs call awi, plur. awin (corresponding to the Hebrew אַיִּים אַי, '"wild beasts of the islands," Isa 13:22; Isa 34:13; Jeremiah 1, 39, i.e., jackals), so called from their  howling, although they call the wolf by the name taynan, which is somewhat like תִּנַּין. SEE JACKAL.

2. The word tannin', תִּנַּין(plur. תִּנַּינַים), is always rendered by δράκων in the Sept. except in Gen 1:21, where we find κῆτος. It generally occurs in the plural, and is rendered "whale" in Gen 1:21; Job 7:12; "serpent" in Exo 7:9-12; "sea-monster" in Lath. 4:3. It seems to refer to any great monster, whether of the land or the sea, being indeed more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense. When referring to the sea it is used as a parallel to לַוְיָתָן("leviathan"), as in Isa 27:1; and indeed this latter word is rendered in the Sept. by δράκων, in Psa 74:14; Psa 104:26; Job 40:20; Isa 27:1; and by μἐγα κῆτος in Job 3:8. When we examine special passages we find the word used in Gen 1:21, of the great sea-monsters, the representatives of the inhabitants of the deep. The same sense is given to it in Psa 74:13 (where it is again connected with "leviathan"), Psa 148:7, and probably in Job 7:12 (Vulg. cetus). On the other hand, in Exo 7:9-10; Exo 7:12; Deu 32:33; Psa 91:13, it refers to land-serpents of a powerful and deadly kind. It is also applied metaphorically to Pharaoh or to Egypt (Isa 51:9; Eze 29:3; Eze 32:2; perhaps Psa 74:13), and in that case, especially as feet are attributed to it, it most probably refers to the crocodile as the well-known emblem of Egypt. When, however, it is used of the king of Babylon, as in Jer 51:34, the same propriety would lead us to suppose that some great serpent, such as might inhabit the sandy plains of Babylonia, is intended. SEE LEVIATHAN.

3. In the New Test. dragon (δράκων) is only found in the Apocalypse (Rev 12:3-4; Rev 12:7; Rev 12:9; Rev 12:16-17, etc.), as applied metaphorically to "the old serpent, called the Devil, and Satan," the description of the "dragon" being dictated by the symbolical meaning of the image rather than by any reference to any actually existing creature. Of similar personification, either of an evil spirit or of the powers of material Nature as distinct from God, we have traces in the extensive prevalence of dragon-worship, and existence of dragon temples of peculiar serpentine form, the use of dragonstandards both in the East, especially in Egypt, and in the West, more particularly among the Celtic tribes. The most remarkable of all, perhaps, is found in the Greek legend of Apollo as the slayer of the Python, and the supplanter of the serpent-worship by a higher wisdom. The reason,  at least of the scriptural symbol, is to be sought not only in the union of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the record of the serpent's agency in the temptation (Genesis 3). For the ancient allusions to these fabulous or monstrous animals, see Smith's Dict. of Class. Antiq. s.v. Draco. A well-known story of one of these occurs in the mediaeval legend of "St. George (q.v.) and the Dragon," and a still earlier one is named below. SEE MONSTER.

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

             (in symbolism). The dragon, in Christian art, is the emblem of sin in general and of idolatry in particular. Its usual form is that of a gigantic winged crocodile. "It is often represented as crushed under the feet of saints and martyrs, and other holy personages. Sometimes its prostrate attitude signifies the triumph of Christianity over paganism, as in pictures of St. George and St. Sylvester; or over heresy and schism, as when it was  adopted as the emblem of the Knights of the order of the Dragon in Hungary, which was instituted for the purpose of contending against the adherents of John Huss and Jerome of Prague." — Chambers, Encyclopedia s.v.; Jamieson, Sacred and Legendary Art, 1:26.

## Dragon At Babylon[[@Headword:Dragon At Babylon]]

             In the Sept. version of Daniel there occurs, as chap. xiv, an account entitled Bel and the Dragon (q.v.), which states that at Babylon, under Cyrus, an enormous dragon (δράκων μέγας) was worshipped (? by lectisternia, i.e., by spreading viands on a couch as an offering). This serpent-worship, however, is certainly not of Babylonian origin (see Selden, De diis Syr. 2:17, page 365 sq.), since the two silver serpents mentioned by Diodorus Siculus (2:9) as being in the temple of Belus (q.v.) were not forms of divinities, but only emblems of the gods there represented; yet possibly the conception had reference to the Persian symbol of the serpent, which signified Ahriman (Zendavesta, by Kleuker, 1:6). Accordingly the serpent appears also in later Jewish representations as an evil daemon (Revelation 12, 13; comp. Genesis 3). SEE SERPENT.

## Dragon, Order of the[[@Headword:Dragon, Order of the]]

             was founded in 1408 by the emperor Sigismund, chiefly for fighting against the infidels. The members wore on the breast a cross, on which hung a killed dragon.

## Dragon-Well[[@Headword:Dragon-Well]]

             (עֶין הִתִּנַּין, eyn hat-tannin', fountain of the dragon; Sept. πηγὴ τῶν συκῶν) Vulg. fons draconis), the name of a fountain situated opposite or near the valley gate of Jerusalem (Neh 2:13). It is probably identical with the modern "Upper Pool of Gihon," on the north-western side of the city, and also with the "Serpent's Pool" mentioned by Josephus (War, V, 3:2). (See Strong's Harmony and Expos. of the Gospels, Append. 2, page 8.) SEE JERUSALEM.

## Dragonnades, Or Dragoonings[[@Headword:Dragonnades, Or Dragoonings]]

             one of the modes of persecution employed against the Protestants of France after the revocation of the Edict of Nantes by Louis XIV; so called because the chief soldiers engaged in the service were dragoons. SEE FRANCE; SEE PERSECUTIONS.

## Dram[[@Headword:Dram]]

             (1Ch 29:7; Ezr 2:69; Ezr 8:27; Neh 7:70-71), or Drachm (Tob 5:14; 2Ma 4:19; 2Ma 12:43). The term rendered thus in our version (Sept. δραχμή and χρυσοῦς, Vulg. drachma and solidus;

דִּרְכְּמוֹנַים, darkemonim', Ezr 2:69; Nehemiah 6:70-72; or with a letter prefixed אֲדִרְכֹנַים, adarkonim', 1Ch 29:7; Ezr 8:27) is usually thought to denote the DARIC (δαρεικός) of the Persians (from the Persic dara, a king, whence perhaps the title Darius), and seems to be etymologically connected with the Greek DRACHMA (δραχμή). The daric is of interest not only as the most ancient gold coin of which any specimens have been preserved to the present day, but as the earliest coined money which, we can be sure, was known to and used by the Jews; for, independently of the above passages, it must have been in circulation among the Jews during their subjection to the Persians. It even circulated extensively in Greece. The distinguishing mark of the coin was a crowned archer, kneeling on one knee, stamped on one side, and on the other a deep irregular cleft. Harpocration says that, according to some persons, the daric was worth twenty silver drachmae, which agrees with the statement of Xenophon (Anab. 1:7, 18), who informs us that 3000 darics were equal to ten talents, which would consequently make the daric equal to twenty  drachmae. The value of the daric in our money, computed thus from the drachma, is 16s. 3d. sterling, or $3.93; but, if reckoned by comparison with our gold money, it is much more. The darics in the British Museum weigh 128.4 grains and 1286 grains respectively. Hussey (Anc. Weights, 7:3) calculates the daric as containing on an average about 123.7 grains of pure gold, and therefore equal to £1 ls. 10d. 1 76 gr., or $5.29. There are also silver coins which go by the name of darics, on account of their bearing the figure of an archer; but they were never called by this name in ancient times. SEE DARIC.

The drachma (δραχμή, "piece of silver," Luk 15:8-9) was a coin of silver, the most common among the Greeks, and which, after the Exile, became also current among the Jews (2Ma 4:19; 2Ma 10:20; 2Ma 12:43). The earlier Attic drachmae were of the average weight of 66-5 grains, and in a comparison with the shilling would be equal to 9.72d., or about 19 cents. After Alexander's time there was a slight decrease in the weight of the drachma, till, in course of time, it weighed only 63 grains, and specimens of the later times are in some cases even of less weight than this. In this state the drachma was counted equal to the denarius, which was at first worth 8½d., and afterwards only 7½d., or about 15 cents; which may therefore be considered as the value of the drachma in the New Testament — that is, the nominal value, for the real value of money was far greater in the time of Christ than at present. That the drachma of Alexandria was equal to two of Greece is inferred from the fact that the Sept. makes the Jewish shekel equivalent to two drachmae, SEE DIDRACHMA; and, in fact, an Alexandrian drachma weighing 126 grains has been found. There was also the tetradrachm, or four-drachmae piece, in later times called the stater (q.v.). (See Smith's Dict. of Class. Antiq. s.v. Drachma.) SEE DRACHMA.

## Draught[[@Headword:Draught]]

             occurs in our version as a translation of ἀφεδρών (literally a place of sitting apart), a sink or privy (Mat 15:17; Mar 7:19).

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

             similarly occurs as a translation of מָחֲרָאָה(macharaah', literally an easing one's self, 2Ki 10:27 for which in the margin, by euphemism,  מוֹצָאָה, motsaah', an outgoing), a privy or sewer. Jehu, in order to show his contempt for the worship of Baal, ordered his temple to be destroyed, and the place converted to a vile use, that of receiving offal or ordure. On this mode of degradation, comp. Ezr 6:11; Dan 2:5.

## Drawer[[@Headword:Drawer]]

             OF WATER (שֹׁאֵב מִיַם, shob' ma'yim; Sept. ὑδροφόρος, i.e., water- carrier) occurs in Deu 29:11; Jos 9:21; Jos 9:23; and in both instances it is spoken of as a hard and servile employment: to it the crafty Gibeonites were condemned. In the East water must be fetched from the river or the wells. In towns this is rarely done by the householders themselves, or by their servants. There are persons who make a trade of it to supply every day, to regular customers, the quantity required. They carry about the water in a well-prepared goat-skin, which is slung to the back; the neck is usually brought under the arm and compressed by the hand, serving as the mouth of this curious but very useful vessel. Those who drive a great trade have an ass, which carries two skins at once, borne like panniers. These men, continually passing to and fro with their wet bags through the narrow streets, are great nuisances in the towns from the difficulty of avoiding contact with them. There are no vehicles of draught in Asiatic towns; the water-carriers with their bags, and the "hewers of wood," bearing large fagots on their backs, or the backs of horses or mules, form the only obstructions in the streets. In a time of public calamity the water-carriers are the last to discontinue their labor; and their doing so is a sure indication that the distress has become intense and imminent. SEE WATER.

## Dream[[@Headword:Dream]]

             (חֲלוֹם, chalom'; Sept. ἐνύπνιον; but καθ᾿ ὕπνον and κατ᾿ ὄναρ in Matthew are generally used for "in a dream"). Dreams have been the subject of much curious speculation in all ages. The ancients had various theories respecting them, the most notable of which for our present purpose is that of Homer (Iliad, 1:63), who declares that "they come from Jove." The most philosophic opinion of antiquity respecting dreams was that of Aristotle, who thought that every object of sense produces upon the human soul a certain impression, which remains for some time after the  object that made it is removed; and which, being afterwards recognised by the perceptive faculty in sleep, gives rise to the varied images which present themselves. This view nearly approaches that of modern mental science, which teaches that dreams are ordinarily the re-embodiment of thoughts which have before, in some shape or other, occupied our minds (Elwin, Operations of the Mind in Sleep, Lond. 1843). They are broken fragments of our former conceptions revived, and heterogeneously brought together. If they break off from their connecting chain and become loosely associated, they exhibit oft-times absurd combinations, but the elements still subsist. If, for instance, any irritation, such as pain, fever, etc., should excite the perceptive organs while the reflective ones are under the influence of sleep, we have a consciousness of objects, colors, or sounds being presented to us, just as if the former organs were actually stimulated by having such impressions communicated to them by the external senses; whilst, in consequence of the repose of the reflecting power, we are unable to rectify the illusion, and conceive that the scenes passing before us, or the sounds that we hear, have a real existence. This want of mutual cooperation between the different faculties of the mind may account for the disjointed character of dreams. This is in accordance with the theory of dreams alluded to in Ecc 5:7; Isa 29:8.

"The main difference between our sleeping and waking thoughts appears to lie in this, that in the former case the perceptive faculties of the mind (the sensational powers [not their organs; see Butler, Analogy, part 1, c. 1], and the imagination which combines the impressions derived from them) are active, while the reflective powers (the reason or judgment by which we control those impressions, and distinguish between those which are imaginary or subjective and those which correspond to, and are produced by, objective realities) are generally asleep. Milton's account of dreams (in Par. Lost, 5:100-113) seems as accurate as it is striking. Thus it is that the impressions of dreams are in themselves vivid, natural, and picturesque, occasionally gifted with an intuition beyond our ordinary powers, but strangely incongruous and often grotesque; the emotion of surprise or incredulity, which arises from a sense of incongruity, or of unlikeness to the ordinary course of events, being in dreams a thing unknown. The mind seems to be surrendered to that power of association by which, even in its waking hours, if it be inactive and inclined to 'musing,' it is often carried through a series of thoughts connected together by some vague and accidental association, until the reason, when it starts again into activity, is  scarcely able to trace back the slender line of connection. The difference is that, in this latter case, we are aware that the connection is of our own making, while in sleep it appears to be caused by an actual succession of events. Such is usually the case; yet there is a class of dreams, seldom noticed, and, in. deed, less common, but recognized by the experience of many, in which the reason is not wholly asleep. In these cases it seems to look on as it were from without, and so to have a double consciousness: on the one hand we enter into the events of the dream, as though real; on the other we have a sense that it is but a dream, and a fear lest we should awake and its pageant should pass away. In either case the ideas suggested are accepted by the mind in dreams at once and inevitably, instead of being weighed and tested, as in our waking hours.

But it is evident that the method of such suggestion is still undetermined, and, in fact, is no more capable of being accounted for by any single cause than the suggestion of waking thoughts. The material of these latter is supplied either by ourselves, through the senses, the memory, and the imagination, or by other men, generally through the medium of words, or, lastly, by the direct action of the Spirit of God, or of created spirits of orders superior to our own, or the spirit within us. So also it is in dreams. In the first place, although memory and imagination supply most of the material of dreams, yet physical sensations of cold and heat, of pain or of relief, even actual impressions of sound or of light will often mold or suggest dreams, and the physical organs of speech will occasionally be made use of to express the emotions of the dreamer. In the second place, instances have been known where a few words whispered into a sleeper's ear have produced a dream corresponding to their subject. On these two points experience gives undoubted testimony; as to the third, it can, from the nature of the case, speak but vaguely and uncertainly. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. It declares that God communicates with the spirit of man directly in dreams, and also that he permits created spirits to have a like communication with it. Its declaration is to be weighed, not as an isolated thing, but in connection with the general doctrine of spiritual influence, because any theory of dreams must be regarded as a part of the general theory of the origination of all thought."

Whatever may be the difficulties attending the subject, still we know that dreams have formed a channel through which Jehovah was pleased in  former times to reveal his character and dispensations to his people. This method of divine communication is alluded to in Job 33:14. The most remarkable instances recorded in the Old Testament are those of Abimelech with regard to Abraham (Gen 20:3), Jacob on his way to Padan-Aram (Gen 28:8), and again on returning thence (Gen 31:10), Laban in pursuing Jacob (Gen 31:24), Joseph respecting his future advancement (Gen 37:6-11), Gideon (Judges 7) and Solomon (1Ki 3:5). In the New Testament (as was predicted, Joe 2:28) we have the equally clear cases of Joseph respecting the infant Jesus (Mat 1:20; Mat 2:12-13; Mat 2:19), Paul (Act 16:9; Act 18:9; Act 27:23), and perhaps Pilate's wife (Mat 27:19).

"It must be observed that, in accordance with the principle enunciated by Paul in 1Co 14:15, dreams, in which the understanding is asleep, are recognized indeed as a method of divine revelation, but placed below the visions of prophecy, in which the understanding plays its part. It is true that the book of Job, standing as it does on the basis of 'natural religion,' dwells on dreams and 'visions of deep sleep' as the chosen method of God's revelation of himself to man (see Job 4:13; Job 7:14; Job 33:15). But in Num 12:6; Deu 13:1; Deu 13:3; Deu 13:5; Jer 27:9; Joe 2:28, etc., dreamers of dreams, whether true or false, are placed below 'prophets,' and even below 'diviners;' and similarly in the climax of 1Sa 28:6, we read that ,'the Lord answered Saul not, neither by dreams, nor by Urim [by symbol], nor by prophets.' Under the Christian dispensation, while we frequently read of trances (ἐκστάσεις) and visions (ὀπτασίαι, ὁράματα), dreams are not referred to as regular vehicles of divine revelation. In exact accordance with this principle are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant. Thus we have the record of the dreams of Abimelech (Gen 20:3-7); Laban (Gen 31:24); of the chief butler and baker (Gen 40:5); of Pharaoh (Gen 41:1-8); of the Midianite (Jdg 7:13); of Nebuchadnezzar (Dan 2:1, etc.; Dan 4:10-18); of the magi (Mat 2:12), and of Pilate's wife (Mat 27:19). Many of these dreams, moreover, were symbolical and obscure, so as to require an interpreter. Again, where dreams are recorded as means of God's revelation to his chosen servants; they are almost always referred to the periods of their earliest and most imperfect knowledge of him. 'So it is in the case. of Abraham (Gen 15:12, and perhaps 1-9), of Jacob  (Gen 28:12-15), of Joseph (Gen 37:5-10), of Solomon (1Ki 3:5), and, in the N.T., a similar analogy prevails in the case of the otherwise uninspired Joseph (Mat 1:20; Mat 2:13; Mat 2:19; Mat 2:22). It is to be observed, moreover, that they belong especially to the earliest age, and become less frequent as the revelations of prophecy increase. The only exception to this (at least in the O.T.) is found in the dreams and 'visions of the night' given to Daniel (2:19; 7:1), apparently in order to put to shame the falsehoods of the Chaldaean belief in prophetic dreams and in the power of interpretation, and yet to bring out the truth latent therein (comp. Paul's miracles at Ephesus, Act 19:11-12, and their effect, 18-20).

"The general conclusion therefore is, first, that the Scripture claims the dream, as it does every other action of the human mind, as a medium through which God may speak to man either directly, that is, as we call it, 'providentially,' or indirectly in virtue of a general influence upon all his thoughts; and, secondly, that it lays far greater stress on that divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelation by dreams, unless in very peculiar circumstances, might be expected to pass away." (See the [Am.] Christ. Rev. October 1857.)

The Orientals, and in particular the Hebrews, greatly regarded dreams, and applied for their interpretation to those who undertook to explain them. Such diviners have been usually called oneirocritics, and the art itself oneiromancy. We see the antiquity of this custom in the history of Pharaoh's butler and baker (Gen 40:1-23); and Pharaoh himself, and Nebuchadnezzar, are also instances. SEE DIVINATION. It is quite clear from the inspired history that dreams were looked upon by the earliest nations of antiquity as premonitions from their idol gods of future events. One part of Jehovah's great plan in revealing, through this channel, his designs towards Egypt, Joseph individually, and his brethren generally, was to correct this notion. The same principle is apparent in the divine power bestowed upon Daniel to interpret dreams. Jehovah expressly forbade his people from observing dreams, and from consulting explainers of them. He condemned to death all who pretended to have prophetic dreams, and to foretell events, even though what they foretold came to pass, if they had any tendency to promote idolatry (Deu 13:1-4). But they were not forbidden, when they thought they had a significant dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained (Num 12:6; compare the case of Saul, 1Sa 28:6-7). False and true dreams are expressly contrasted in Jer 23:25; Jer 23:28. SEE NIGHT-VISION.

## Dreams in Christian History[[@Headword:Dreams in Christian History]]

             The attempt to foretell the future by the interpretation of ordinary dreams was not condemned. by the early Church; rather it was acknowledged that dreams might be made the vehicle of divine revelation. But some of the old heathen practices by which men sought to acquire supernatural knowledge in dreams, such as sleeping in an idol's temple wrapped in the skin of a sacrifice, or under the boughs of a sacred tree, were distinctly condemned.

## Drechsler, Johann Gabriel[[@Headword:Drechsler, Johann Gabriel]]

             a Protestant theologian of Germany, born at Wolkenstein, in Saxony, taught philosophy at Halle, and died October 20, 1677, leaving, Manuductio ad Poesin Hebraicam: — Compendium Chronologico- historicum: — also De Larvis Natalitiis Christianorum (Leipsic, 1683), under the anagram of Chressulder. See Hoefer, Nouv. Biog. Generale, s.v.

## Dregs[[@Headword:Dregs]]

             (שְׁמָרַים, shemnarim', lees of wine [as everywhere rendered except in] Psalm lxxv. 8; so called from settling or being kept; קֻבִּעִת, kubba'ath, Isa 2:17; Isa 2:22, means a goblet-cup merely). SEE LEES. The best wines of the East are much mixed with dregs, in the vessels in which they are preserved, so that commonly when drawn out the liquor is strained for use. It is to this condition of the wine that the Psalmist appears to refer: "He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them" (Psa 75:8). This is probably intended to denote that the pure and clean wine should be given as a wine of blessing to the righteous, while the wicked should drink the thick and turbid residue. The punishments which God inflicts upon the wicked are compared to a cupful of fermenting wine mixed with intoxicating herbs, of which all those to whom it is given must drink the dregs or sediment. The same image occurs in several Arabian poets. Thus Taabbata Sharran says, "To those of the tribe of Hodail we gave the cup of death, whose dregs were confusion, shame, and reproach." SEE WINE.

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

             a prominent minister of the Evangelical Association, was born in Northumberland County, Pennsylvania, June 5, 1789; received on trial by the conference in 1807; in 1814 appointed the first presiding elder of that body; located in 1821; in 1828 and 1829 was a member of the Pennsylvania House of Representatives; in 1851 removed to Ohio; in 1854 became editor of the Evangelical Messenger at Cleveland; resigned in 1857, and died August 20, 1871. Mr. Driesbach was regularly a delegate to the General-Conference, and in 1816 prepared The Spiritual Psaltery, for a long time the standard hymn-book of his denomination. See Albright and his Colaborers, page 277.

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

             an eminent minister of the Reformed Church of France, was born at Sedan July 10, 1595. He was educated at Saumur, and in 1618 became pastor near Langres, In 1620 he was called to the pastorate of the church at Charenton, near Paris, where he served faithfully, and with excellent reputation. He died at Paris November 3, 1669. Drelincourt was a very voluminous writer. For lists of all his writings, see Niceron, Memoires, volume 15; Haag, La France Protestante, 4:332. Among them are, Priparation a la Sainte Cene, 3 volumes, 8vo, often reprinted: — Consolations contre les frayeurs de la mort (40 editions); translated, The Christian's Defense against the Fears of Death (13th ed. London, 1732, 8vo, with memoir): — Les Visites Charitables pour toutes sortes de personnes affligees (Charenton, 1669, 5 volumes, 12mo, translated into six languages). — Bayle, Dictionary, s.v.; Hoefer, Nouv. Biog. Generale, 14:746.

## Drelincourt, Henri[[@Headword:Drelincourt, Henri]]

             the brother of Laurent, was born at Paris about 1630. He was first advocate and afterwards minister at Gien, and then at Fontainebleau. He died in 1683, leaving a collection of Sermons. See Hoefer, Nouv. Biog. Generale, s.v.

## Drelincourt, Laurent[[@Headword:Drelincourt, Laurent]]

             son of Charles (q.v.), was born at Paris in 1625. After having completed his studies at Saumur, he was called to the Reformed Church at La Rochelle. He was ordained in 1651 by his father, and fully justified by the sanctity of his life and his Christian humility the confidence. which the people of La Rochelle had placed in him. In 1660 he was obliged to leave that place in consequence of an edict which prohibited Protestant families, who had not already resided there before the year 1628, to live there. He accepted a call to Niort, where he died, June 2, 1680, leaving, Le Saint Ministere de l'Evangile (1651): — Sermon sur les Noces de Cana (1657): — La Salutaire Lever du Soleil de Justice (1665): — Les Etoiles de l'Eglise et les Chandeliers Miystiques (1677): — Sonnets Chretiens (often  reprinted). See Lichtenberger, Encyclopl. des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Dresde, Friedrich Wilhelm[[@Headword:Dresde, Friedrich Wilhelm]]

             a Lutheran theologian of Germany, was born at Naumburg, March 4, 1740; studied at Leipsic; was in 1772 appointed professor of Oriental languages at Wittenberg, and in 1778 professor of theology there; and died March 10, 1805, leaving, De Immortalitate Animae, Patriarchis non Ignota (Leipsic, 1764): — De Anno Judaico (ibid. 1766): — Votum Jephthae (ibid. 1767): — Triga Commentationum Acadd. Critic. (ibid. 1773): — In Diversitatem Lectionis Codicis Hebraei, etc. (ibid. 1776): — In Castiganda Lectione Massoretica (ibid. 1778): — Elementa Sermonis Ebraici (ibid. 1779, 1790): — De Usu Pentateuchi Samarituni (ibid. 1783): — Le Libro Foderis (1790-92, 7 parts): — De Vera vi עולם (ibid. 1793, 1794): — De Notione Spiritus S. in Codice Hebraico (ibid. 1797). See Doring, Die gelehrten Theologen Deutschlands, 1:345 sq.; Winer, Handbuch der theol. Lit. 1:129, 226, 270, 399, 436; Furst, Bibl. Jud. 1:212. (B.P.)

## Dress[[@Headword:Dress]]

             (does not occur in Scripture in the sense of clothing, but only in the older acceptation of preparing or tilling). SEE COSTUME.

1. Materials. — These were various, and multiplied with the advance of civilization. The earliest and simplest robe was made out of the leaves of a tree (תְּאֵנָה, "A.V. fig-tree" — and comp. the present Arabic name for the fig, tin), portions of which were sewn together so as to form an apron (Gen 3:7). Ascetic Jews occasionally used a similar material in later times. Josephus (Life, 2) records this of Banus (ἐσθῆτι μὲν ἀπὸ δένδρων χρώμηνος); but whether it was made of the leaves or the bark is uncertain. After the Fall, the skins of animals supplied a more durable material (Gen 3:21), which was adapted to a rude state of society, and is stated to have been used by various ancient nations (Diod. Sic. 1:43; 2:38; Arrian, Ind. 7, 3). Skins were not wholly disused at later periods: the adde'reth (אִדֶּרֶת) worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on (in the Sept. the word is rendered μηλωτή, 1Ki 19:13; 1Ki 19:19; 2Ki 2:13; Sopa, Gen 25:25; and δέῤῥις, Zec 13:4; and it may be connected with δορά etymologically, Saalchutz, Archaeol. 1:19; Gesenius, however, prefers the notion of amplitude, אָדִר, in which case it = אֶדֶרof Mic 2:8; Thesaur. page 29). The same material is implied in the description of Elijah (אַישׁ בִּעִל שֵׂעָר; Sept. ἀνὴρ δασύς; A.V. "hairy man," 2Ki 1:8), though these words may also be understood of the hair of the prophet; and in the comparison of Esau's skin to such a robe (Gen 25:25). It was characteristic of a prophet's office from its mean appearance (Zec 13:4; comp. Mat 7:15). Pelisses of sheepskin still form an ordinary article of dress in the East (Burckhardt's Notes on Bedouins, 1:50). The sheepskin coat is frequently represented in the sculptures of Khorsabad: it was made with sleeves, and was worn over the tunic: it fell over the back, and terminated in its natural state. The people wearing it have been identified with the Sagartii (Bonomi's Nineveh, page 193). The addereth worn by the king of Nineveh (Jon 3:6), and the "goodly Babylonish garment" found at Ai (Jos 7:21), were of a different character, either robes trimmed with valuable furs, or the skins themselves ornamented with embroidery. The art of weaving hair was known to the Hebrews at an early period (Exo 26:7; Exo 35:6); the sackcloth used by mourners was of this material SEE SACK-CLOTH, and by many writers the addereth of the prophets is supposed to have been such. John the Baptist's robe was of camels' hair (Mat 3:4), and a similar material was in common use among the poor of that day (Joseph. War, 1:24, 3), probably of goats' hair, which was employed in the Roman cilicium. At what period the use of wool, and of still more artificial textures, such as cotton and linen, became known, is uncertain: the first of these, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen 38:12): it was at all times largely employed, particularly for the outer garments (Lev 13:47; Deu 22:11; Eze 34:3; Job 31:20; Pro 27:26; Pro 31:13). SEE WOOL.

The occurrence of the term ketoneth in the book of Genesis (3:21; 37:3, 23) seems to indicate an acquaintance, even at that early day, with the finer materials; for that term, though significant of a particular robe, originally appears to have referred to the material employed (the root being preserved in our cotton; comp. Bohlen's Introd. 2:51; Saalchutz, Archaeol. 1:8), and was applied by the later Jews to flax or linen, as stated by Josephus (Ant. 3:7, 2, Χεθομένη μὲν καλεῖται. Λίνεον τοῦτο σημαίνει, χέθον γὰρ τὸ λίνον ἡμεῖς καλοῦμεν). No conclusion, however, can be drawn from the use of the word: it is evidently applied generally, and without any view to the material, as in Gen 3:21. It is probable that the acquaintance of the Hebrews with linen, and perhaps cotton, dates from the period of the captivity in Egypt, when they were instructed in the manufacture (1Ch 4:21). After their return to Palestine we have frequent notices of linen, the finest kind being named shesh (שֵׁשׁ), and at a later period buts (בּוּוֹ), the latter a word of Syrian, and the former of Egyptian origin, and each indicating the quarter whence the material was procured: the term chur (חוּר) was also applied to it from its brilliant appearance (Isa 19:9; Est 1:6; Est 8:15). It is the byssus (βύσσος) of the Sept. and the N.T. (Luk 16:19; Rev 18:12; Rev 18:16), and the "fine linen" of the A.V. It was used in the vestments of the high-priests (Exo 28:5 sq.), as well as by the wealthy (Gen 41:42; Pro 31:22; Luk 14:19). SEE LINEN.

A less costly kind was named bad (בִּד; Sept. λίνεος), which was used for certain portions of the high-priest's dress (Exo 28:42; Lev 16:4; Lev 16:23; Lev 16:32), and for the ephods of Samuel (1Sa 2:18) and David (2Sa 6:14): it is worthy of notice, in reference to its quality and appearance, that it is the material in which angels are represented (Eze 9:3; Eze 9:11; Eze 10:2; Eze 10:6-7; Dan 10:5; Dan 12:6; Rev 15:6). A coarser kind of linen, termed ώμολινον (Sir 40:4), was used by the very poor. The Hebrew term sadin' ( סָדַין= σινδών, and satin) expresses a fine kind of linen, especially adapted for summer wear, as distinct from the sardaballa, which was thick (Talmud, Menach. pages 41, 1). What may have been the distinction between shesh and sadin (Pro 31:22; Pro 31:24) we know not the probability is that the latter name passed from the material to a particular kind of robe. Silk was not introduced until a very late period (Rev 18:12): the term meshi' (מֶשַׁי; Sept. τρίχαπτον; Eze 16:10) is of doubtful meaning. SEE SILK. The use of a mixed material, shaatnez' (שִׁעִטְנֵז; Sept. κίβδηλον, i.e., spurious; Aquila, ἀντιδιακείμενον; Ven. Gr. ἐριολινον), such as wool and flax, was forbidden (Lev 19:19; Deu 22:11), on the ground, according to Josephus (Ant. 4:8, 11), that such was reserved for the priests, or as being a practice usual among idolaters (Spencer, Leg. Hebrews Rit. 2:32), but more probably with the view of enforcing the general idea of purity and simplicity. SEE DIVERSE.

2. Color and Decoration. — The prevailing color of the Hebrew dress was the natural white of the materials employed, which might be brought to a high state of brilliancy by the art of the fuller (Mar 9:3). Some of the terms applied to these materials (e.g. שֵׁשׁ, בּוּוֹ, חוּר) are connected with words significant of whiteness, while many of the allusions to garments have special reference to this quality (Job 38:14; Psa 104:1-2; Isa 63:3): white was held to be peculiarly appropriate to festive occasions (Ecc 9:8; comp. Horace, Sat. 2:2, 60), as well as symbolical of purity (Rev 3:4-5; Rev 4:4; Rev 7:9; Rev 7:13). It is uncertain when the art of dyeing became known to the Hebrews; the כְּתֹנֶת פִּסַּים, ketho'neth passim' worn by Joseph (Gen 37:3; Gen 37:23) is variously taken to be either a "coat of divers colors" (Sept. ποικίλος; Vulgate polymita; comp. the Greek πάσσειν, II. 3:126; 22:441), or a tunic furnished with sleeves and reaching down to the ankles, as in the versions of Aquila, ἀστραγάλειος, καρπωτός, and Symumachus, χειριδωτός, and in the Vulg. (2Sa 13:18) talaris, and as described by Josephus. (Ant. 7:8, 1). The latter is probably the correct sense, in which case we have no evidence of the use of variegated robes previously to the sojourn of the Hebrews in Egypt, though the notice of scarlet thread (Gen 38:28) implies some acquaintance with dyeing, and the light summer robe (צָעַי;  Sept. θέριστρον; A.V. "veil") worn by Rebekah and Tamar (Gen 24:65; Gen 38:14; Gen 38:19) was probably of an ornamental character.

The Egyptians had carried the art of weaving and embroidery to a high state of perfection, and from them the Hebrews learned various, methods of producing decorated stuffs. The elements of ornamentation were, (1) weaving with threads previously dyed (Exo 35:25; compare Wilkinson's Egyptians, 3:125); (2), the introduction of gold thread or wire (Exo 28:6 sq.; (3) the addition of figures, probably of animals and hunting or battle scenes (comp. Layard, 2:297), in the case of garments, in the same manner as the cherubim were represented in the curtains of the tabernacle (Exo 26:1; Exo 26:31; Exo 36:8; Exo 36:35). These devices may have been either woven into the stuff, or cut out of other stuff and afterwards attached by needlework: in the former case the pattern would appear only on one side, in the latter the pattern might be varied. Such is the distinction, according to Talmudical writers, between cunning-work and needlework, or as marked by the use of the singular and dual number, רַקְמָה, needlework, and רַקְמָתִיַם, needlework on both sides (Jdg 5:30), though the latter term may after all be accepted in a simpler way as a dual = two embroidered robes (Bertheau, Comm. in 1.c.). The account of the corslet of Amasis (Herod, 3:47) illustrates the processes of decoration described in Exodus. Robes decorated with gold (מַשְׁבְּצוֹת, Psa 45:13), and at a later period with silver thread (Josephus, Ant. 19:8, 2; comp. Act 12:21), were worn by royal personages: other kinds of robes were worn by the wealthy both of Tyre (Eze 16:13) and Palestine (Jdg 5:30; Psa 45:14). The art does not appear to have been maintained among the Hebrews: the Babylonians and other Eastern nations (Jos 7:21; Eze 27:24), as well as the Egyptians (Eze 27:7), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine dyed robes were imported from foreign countries (Zep 1:8), particularly from Phoenicia, and were not much used on account of their expensiveness: purple (Pro 31:22; Luk 16:19) and scarlet (2Sa 1:24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them: the wealthy Tyrians (Eze 27:7), the Midianitish kings (Jdg 8:26), the Assyrian nobles (Eze 23:6), and Persian officers (Est 8:15), are all represented in purple. The general hue of the Persian dress was more brilliant than that of the Jews: hence Ezekiel (Eze 23:12) describes the Assyrians as לְבֻשֵׁי מַכְלוֹל, lit. clothed in perfection;  according to the Sept. εὐπάρνφα, wearing robes with handsome borders. With regard to the head-dress in particular, described as טְבוּלַים סְרוּחֵי(Sept. τιάραι βαπταί; A "dyed attire;" comp. Ovid, Met. 14:654, mitrapicta), some doubt exists whether the word rendered dyed does not rather mean flowing (Gesen. Thesaur. page 542; Layard, 2:308).

3. The Names, Forms, and Mode of wearing the Robes. — It is difficult to give a satisfactory account of the various articles of dress mentioned in the Bible: the notices are for the most part incidental, and refer to a lengthened period of time, during which the fashions must have frequently changed; while the collateral sources of information, such as sculpture, painting, or contemporary records, are but scanty. The general characteristics of Oriental dress have indeed preserved a remarkable uniformity in all ages: the modern Arabs dress much as the ancient Hebrews did; there are the same flowing robes, the same distinction between the outer and inner garments-the former heavy and warm, the latter light, adapted to the rapid and excessive changes of temperature in those countries; and there is the same distinction between the costume of the rich and the poor, consisting in the multiplication of robes of a finer texture and more ample dimensions. Hence the numerous illustrations of ancient costume, which may be drawn from the usages of modern Orientals, supplying in great measure the want of contemporaneous representations. With regard to the figures which some have identified as Jews in Egyptian paintings and Assyrian sculptures, we cannot but consider the evidence insufficient. The figures in the painting at Beni Hassan, delineated by Wilkinson (Ancient Egypt. 2:296), and supposed by him to represent the arrival of Joseph's brethren, are dressed in a manner at variance with our ideas of Hebrew costume: the more important personages wear a double tunic, the upper one constructed so as to pass over the left shoulder and under the right arm, leaving the right shoulder exposed: the servants wear nothing more than a skirt or kilt, reaching from the loins to the knee. Wilkinson suggests some collateral reasons for doubting whether they were-really Jews; to which we may add a further objection that the presents which these persons bring with them are not what we should expect from Gen 43:11. Certain figures inscribed on the face of a rock at Behistun (q.v.), near Kermanshah, were supposed by Sir R. K. Porter to represent Samaritans captured by Shalmaneser: they are given in Vaux's Nineveh, page 372. These sculptures are now recognized as of a later date, and the figures evidently represent people of different nations, for the tunics are alternately short and long.  Again, certain figures discovered at Nineveh have been pronounced to be Jews: in one instance the presence of hats and boots is the ground of identification (Bonomi, Nineveh, page 197; compare Dan 3:21); but if, as we shall hereafter show, the original words in Daniel have been misunderstood by our translators, no conclusion can be drawn from the presence of these articles. In another Instance the figures are simply dressed in a short tunic, with sleeves reaching nearly to the elbow, and confined at the waist by a girdle, a style of dress which was so widely spread throughout the East that it is impossible to pronounce what particular nation they may have belonged to: the style of head-dress seems an objection to the supposition that they are Jews. These figures are given in Bonomi's Nineveh, page 381.

The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages (כְּלַי; Sept. σκεύη), such as the staff, signet-ring, and other ornaments, or, according to Josephus (Ant. 4:8,43), the weapons of a man; as well as to a man to wear the outer robe (שַׂמְלָה) of a woman (Deu 22:5): the reason of the prohibition, according to Maimonides (Mor. Neboch. 3:37), being that such was the practice of idolaters (comp. Carpzov, Appar. Page 514); but more probably it was based upon the general principle of propriety. (See Mill, Dissertt. select. page 196 sq.; Carpzov, De mundo muliebri viris inderdicto, Rost. 1752.)

a. Robes common to the sexes.

(1.) The ketho'neth (כְּתֹנֶת, whence the Greek χίτων) was the most essential article of dress. It was a closely-fitting garment, resembling in form and use our shirt, though unfortunately translated “coat" in the A.V. The material of which it was made was either wool, cotton, or linen. From Josephus's observation (Ant. 3:7, 4) with regard to the meil (that it was οὐκ ἐκ δυοῖν περιτμημάτων), we may probably infer that the ordinary kethoneth or tunic was made in two pieces, which were sown together at the sides. In this case the seamless shirt (χίτον ἄῤῥαφος) worn by our Lord (Joh 19:23) was either a singular one, or, as is more probable, was the upper tunic or meil. The primitive kethoneth was without sleeves, and reached only to the knee, like the Doric χίτεν; it may also have been, like the latter, partially opened at one side, so that a person in rapid motion  was exposed (2Sa 6:20). Another kind, which we may compare with the Ionian χίτων, reached to the wrists and ankles: such was probably the kethoneth passim worn by Joseph (Gen 37:3; Gen 37:23) and Tamar (2Sa 13:18), and that which the priests wore (Josephus, Ant. 3:7, 2). It was in either case kept close to the body by a girdle (q.v.), and the fold formed by the overlapping of the robe served as an inner pocket, in which a letter or any other small article might be carried (Joseph. Ant. 17:5, 7). A person wearing the kethoneth alone was described as עָרֹם, naked: we may compare the use of the term γυμναί as applied to the Spartan virgins (Plut. Lyc. 14), of the Latin nudus (Virgil, Georg. 1:299), and of our expression stripped. Thus it is said of Saul, after having taken off his upper garments (בְּגָדָיו, 1Sa 19:24); of Isaiah (Isa 20:2) when he had put off his sackcloth, which was usually worn over the tunic (comp. Jon 3:6), and only on special occasions next the skin (2Ki 6:30); of a warrior who has cast off his military cloak (Amo 2:16; comp. Livy, 3:23, inermes nudique); and of Peter without his fisher's coat (Joh 21:7). The same expression is elsewhere applied to the poorly clad (Job 22:6; Isa 58:7; Jam 2:15).

The annexed wood-cut (fig. 1) represents the simplest style of Oriental dress, a long loose shirt or hethoneth without a girdle, reaching nearly to the ankle. The same robe, with the addition of the girdle, is shown in fig. 4. In fig. 2 we have the ordinary dress of the modern Bedouin; the tunic overlaps the girdle at the waist, leaving an ample fold, which serves as a pocket. Over the tunic he wears the abba, or striped plaid, which completes his costume.

(2.) The sadin' (סָדַין) appears to have been a wrapper of fine linen (Sept. σινδών), which might be used in various ways, but especially as a night- shirt (Mar 14:51; comp. Herod. 2:95; Schleusner's Lex. in N.T. s.v.). (The Hebrew term is given in the Syriac N.T. as = σουδάριον, Luk 19:20, and λέντιον, Joh 13:4.) The material or robe is mentioned in Jdg 14:12-13 ("sheet," "shirt"), Pro 31:24, and Isa 3:23 ("fine linen"); but in none of these passages is there anything to decide its specific meaning. The Talmudical writers occasionally describe the tallith under that name, as being made of fine linen: hence Lightfoot (Exercitations on Mar 14:51) identifies the σινδών worn by the  young man as a tallith, which he had put on in his haste without his other garments.

(3.) The meil' (מְעַיל) was an upper or second tunic, the difference being that it was longer than the first. It is hence termed in the Sept. ὑποδύτης ποδήρης, and probably in this sense the term is applied to the kethoneth passim (2Sa 13:18), implying that it reached down to the feet. The sacerdotal meal is elsewhere described. SEE PRIEST.

As an article of ordinary dress it was worn by kings (1Sa 24:4), prophets (1Sa 28:14), nobles (Job 1:20), and youths (1Sa 2:19). It may, however, be doubted whether the termed is used in its specific sense in these passages, and not rather in its broad etymological sense (from מָעִל, to cover), for any robe that chanced to be worn over the kethoneth. In the Sept. the renderings vary between ἐπενδύτης (1Sa 18:4; 2Sa 13:18; 1Sa 2:19, Theodot.), a term properly applied to an upper garment, and specially used in Joh 21:7, for the linen coat worn by the Phoenician and Syrian fishermen (Theophyl. in 1.c.), διπλοϊvς (1Sa 2:19; 1Sa 15:27; 1Sa 24:4; 1Sa 24:11; 1Sa 28:14; Job 29:14), ἱμάτια (Job 1:20), στόλη (1Ch 15:27; Job 2:12), and ὑποδύτης (Exo 39:21; Lev 8:7), showing that, generally speaking, it was regarded as an upper garment. This further appears from the passages in which notice of it occurs: in 1Sa 18:4, it is the "robe" which Jonathan first takes off; in 1Sa 18:14, it is the "mantle" in which Samuel is enveloped; in 1Sa 15:27, it is the "mantle," the skirt of which is rent (comp. 1Ki 11:30, where the שִׂמָלְה, samlah', is similarly treated); in 1Sa 24:4, it is the "robe" under which Saul slept (generally the בֶּגֶד, be'ged, was so used); and in Job 1:20; Job 2:12, it is the "mantle" which he rends (comp. Ezr 9:3; Ezr 9:5): in these passages it evidently describes an outer robe, whether the simlah, or the meil itself used as a simlah. Where two tunics are mentioned (Luk 3:11) as being worn at the same time, the second would be a meil; travelers generally wore two (Joseph. Ant. 17:5, 7), but the practice was forbidden to the disciples (Mat 10:10; Luk 9:3).

The dress of the middle and upper classes in modern Egypt (fig. 3) illustrates the customs of the Hebrews. In addition to the shirt, they wear a long vest of striped silk and cotton, called kaftan, descending to the ankles, and with ample sleeves, so that the hands may be concealed at pleasure. The girdle surrounds this vest. The outer robe consists of a long cloth coat,  called gibbeh, with sleeves reaching nearly to the wrist. In cold weather the abba is thrown over the shoulders.

(4.) The ordinary outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are simlah' (שַׂמְלָה, occasionally שִׂלְמָה), which appears to have had the broadest sense, and sometimes is put for clothes generally (Gen 35:2; Gen 37:34; Exo 3:22; Exo 22:9; Deu 10:18; Isa 3:7; Isa 4:1), though once used specifically of the warrior's cloak (Isa 9:5); be'ged (בֶּגֶד), which is more usual in speaking of robes of a handsome and substantial character (Gen 27:15; Gen 41:42; Exo 28:2; 1Ki 22:10; 2Ch 18:9; Isa 63:1); kesuth' (כְּסוּת), appropriate to passages where covering or protection is the prominent idea (Exo 22:26; Job 26:6; Job 31:19); and, lastly, lebush' (לְבוּשׁ), usual in poetry, but specially applied to a warrior's cloak (2Sa 20:8), priests' vestments (2Ki 10:22), and royal apparel (Est 6:11; Est 8:15). A cognate term, malbush' (מִלְבַּוּשׁ) describes specifically a state dress, whether as used in a royal household (1Ki 10:5; 2Ch 9:4) or for religious festivals (2Ki 10:22): elsewhere it is used generally for robes of a handsome character (Job 27:16; Isa 63:3; Eze 16:13; Zep 1:8). Another term, mad (מִד, with its derivatives מַדָּה, Psa 133:2, and מֶדֶו, 2Sa 10:4; 1Ch 19:4), is expressive of the length of the Hebrew garments (1Sa 4:12; 1Sa 18:4), and is specifically applied to a long cloak (Jdg 3:16; 2Sa 20:8), and to the priest's coat (Lev 6:10). The Greek terms ἱμἀτιον and στόλη express the corresponding idea, the latter being specially appropriate to robes of more than ordinary grandeur (1Ma 10:21; 1Ma 14:9; Mar 12:38; Mar 16:5; Luk 15:22; Luk 20:46; Rev 6:11; Rev 7:9; Rev 7:13); the χίτων and ἱμάτὶον (A.V. "coat," "cloak," Vulg. tunica, pallium) are brought into juxtaposition in Mat 5:40, and Act 9:39. The beged might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or "skirts" (כְּנָפִיַם; Sept. πτερύγια; Vulg. anguli) hanging down in front; or it might be thrown over the head so as to conceal the face (2Sa 15:30; Est 6:12). The ends were  skirted with a fringe, and bound with a dark purple ribbon (Num 15:38): it was confined at the waist by a girdle, and the fold (חֵיק; Sept. κόλπος; Vulg. sinus) formed by the overlapping of the robe served as a pocket in which a considerable quantity of articles might be carried (2Ki 4:39; Psa 79:12; Hag 2:12; Niebuhr, Description, page 56), or as a purse (Pro 17:23; Pro 21:14; Isa 65:6-7; Jer 32:18; Luk 6:38).

The ordinary mode of wearing the outer robe, called abba or abayeh, at the present time, is exhibited in figs. 2 and 5. The arms, when falling down, are completely covered by it, as in fig. 5; but in holding any weapon, or in active work, the lower part of the arm is exposed, as in fig. 2.

b. The dress of the women differed from that of the men in regard to the outer garment, the kethoneth being worn equally by both sexes (Son 5:3). The names of their distinctive robes were as follows:

(1) nitpachtath (מַטְפִּחִת; Sept. περίζωμα; Vulg. pallium, linteamen; A.V. "veil," "wimple"), a kind of shawl (Rth 3:15; Isa 3:22);

(2) maataphah' (מִעֲטָפָה; Vulg. palliolun; A.V. "mantle"), another kind of shawl (Isa 3:22), but how differing from the one just mentioned we know not: the etymological meaning of the first name is expansion, of the second env(loping;

(3) tsa'iph (צָעַי; θέριστρον; "veil"), a robe worn by Rebekah on approaching Isaac (Gen 24:65), and by Tamar when she assumed the guise of a harlot (Gen 38:14; Gen 38:19) it was probably, as the Sept. represents it, a light summer dress of handsome appearance (περιέβαλε τὸ θέριστρον καὶ ἐκαλλωπίσατο, Gen 38:14), and of ample dimensions, so that it might be thrown over the head at pleasure;

(4) radid' (רָדַיד; "veil"), a similar robe (Isa 3:23; Son 5:7), and substituted for the fsaiph in the Chaldee version — we may conceive of these robes or shawls as resembling thepeplum of the Greeks, which might be worn over the head (as represented in Smith's Dict. of Ant. Page 753), or again as resembling the habarah and milayeh of the modern Egyptians (Lane, 1:73, 75);

(5) pethigil' (פְּתַיגַיל; χιτὼν μεσοπόρφυρος; "stomacher"), a term of doubtful origin, but probably significant of a gay holiday dress (Isa 3:24)-to the various explanations enumerated by Gesenius (Thesaur. page 1137), we may add one proposed by Saalchutz (Archeol. 1:31), פְּתַי, wide or foolish, and גַּיל, pleasure, in which case it = unbridled pleasure, and has no reference to dress at all;

(6) gilyonim' (גַּלְיֹנַים, Isa 3:23), also a doubtful word, explained in the Sept. as a transparent dress, i.e., of gauze (διαφανῆ Λακωνικά) — Schroeder (De Vest. mul. Hebrews page 311) supports this view, butpperhaps the word means, as in the A.V., "glasses." The garments of females were terminated by an ample border or fringe (שֹׁבֶל, שֹׁוּל; ὀπίσθια; skirts), which concealed the feet (Isa 47:2; Jer 13:22).

Figs. 6 and 7 illustrate some of the peculiarities of female dress: the former is an Egyptian woman (in her walking dress); the latter represents a dress, probably of great antiquity, still worn by the peasants in the south of Europe: the outer robe, or hulaliyeh, is a large piece of woolen stuff wound round the body, the upper parts being attached at the shoulders; another piece of the same stuff is used for the head-veil, or tarhah.

c. Having now completed our description of Hebrew dress, we add a few remarks relative to the selection of equivalent terms in our own language. It must at once strike every Biblical student as a great defect in our Auth. Vers. that the same English word should represent various Hebrew words; e.g. that "veil" should be promiscuously used for radid (Isa 3:23), tsaiph (Gen 24:65), mitpachath (Rth 3:15), masveh (Exo 34:33); "robe" for meil (1Sa 18:4), kethoneth (Isa 22:21), addereth (Jon 3:6), salmah (Mic 2:8); "mantle" for meil (1Sa 15:27), addereth (1Ki 19:13), maataphah (Isa 3:22); and "coat" for meil (1Sa 2:19), kethoneth (Gen 3:21); and conversely that different English words should be promiscuously used for the same Hebrew one, as meil is translated "coat," "robe," "mantle;" addereth "robe," "mantle." Uniformity would be desirable, in as far as it can be attained, so that the English reader might understand that the same Hebrew term occurred in the original text where the same English term was found in the translation. Beyond  uniformity, correctness of translation would also be desirable: the difficulty of attaining this in the subject of dress, with regard to which the customs and associations are so widely at variance in our own country and in the East, is very great. Take, for instance, the kethoneth: at once an under garment, and yet not unfrequently worn without anything over it — a shirt, as being worn next the skin, and a coat, as being the upper garment worn in a house: deprive the Hebrew of his kethoneth, and he was positively naked; deprive the Englishman of his coat, and he has under garments still. So again with the beged: in shape probably like a Scotch plaid, but the use of such a term would be unintelligible to most English readers; in use unlike any garment with which we are familiar, for we only wear a great- coat or a cloak in bad weather, whereas the Hebrew and his beged were inseparable. With such difficulties attending the subject, any attempt to render the Hebrew terms must be, more or less, a compromise between correctness and modern usage, and the English terms which we are about to propose must be regarded merely in the light of suggestions. Kethoneth answers in many respects to "'frock;" the sailor's "frock" is constantly worn next the skin, and either with or without a coat over it; the "smockfrock" is familiar to us as an upper garment, and still as a kind of undress. In shape and material these correspond with kethoneth, and, like it, the term "frock" is applied to both sexes. In the sacerdotal dress a more technical term might be used: "vestment," in its specific sense as = the chasible, or casula, would represent it very aptly. Meil may perhaps be best rendered "gown," for this too applies to both sexes; and, when to men, always in an official sense, as the academic gown, the alderman's gown, the barrister's gown; just as meal appears to have represented an official, or, at all events, a special dress. In sacerdotal dress "alb" exactly meets it, and retains still, in the Greek Church, the very name, poderis, by which the meil is described in the Sept. The sacerdotal ephod approaches, perhaps, most nearly to the term "pall," the ὠμοφόριον of the Greek Church, which we may compare with the ἐπωμίς of the Sept. Addereth answers in several respects to "pelisse," although this term is now applied almost exclusively to female dress. Sadin = "linen wrapper." Simlah we would render "garment," and in the plural "clothes," as the broadest term of the kind; beged "vestment," as being of superior quality; lebush "robe," as still superior; mad "cloak," as being long; and malbush "dress," in the specific sense in which the term is not unfrequently used as = fine dress. In female costume mitpachath might be rendered "shawl," maatapha "mantle," tsaiph "handsome dress," radid "cloak."  d. In addition to these terms, which we have thus far extracted from the Bible, we have in the Talmudical writers an entirely new nomenclatur. The tallith' (טִלַּית) is frequently noticed: it was made of fine linen, and had a fringe attached to it, like the beged; it was of ample dimensions, so that the head might be enveloped in it, as was usual among the Jews in the act of prayer. The kolbin' (קוֹלְבַּין) was probably another name for the tallith, derived from the Greek κολόβιον; Epiphanius (1:15) represents the στολαί of the Pharisees as identical with the Dalmatica or the colobium; the latter, as known to us, was a close tunic without sleeves. The chaluk' (חָלוּק) was a woolen shirt, worn as an under tunic. The macto'ren (מִקְטוֹרֶן) was a mantle or outer garment (comp. Lightfoot, Exercitation on Mat 5:40; Mar 14:51; Luk 9:3, etc.). Gloves ( קִסְיָה or כִּ) are also noticed (Chelim, xvis 6; 24:15; 26:3), not, however, as worn for luxury, but for the protection of the hands in manual labor.

With regard to other articles of dress, SEE GIRDLE; SEE HANDKERCHIEF; SEE HEAD-DRESS; SEE HEM OF GARMENT; SEE SANDALS; SEE SHOES; SEE VEIL; also the several words above used in the A.V.

e. The dresses of foreign nations are occasionally referred to in the Bible; that of the Persians is described; in Dan 3:21 in terms which have been variously understood, but which may be identified with the statements of Hero'dotus (1:195; 7:61) in the following manner:

(1) The sarbaln' (סִרְבָּלַין; A.V. "coats") ἀναξύριδες, or drawers, which were the distinctive feature in the Persian as compared with the Hebrew dress;

(2) thepattish' (פִּטַישׁ; A.V. "hosen") = κιθὼν ποδηνεκὴς λίνεος, or inner tunic;

(3) the karbela' (כִּרְבְּלָא; A.V. "hat") = ἄλλος εἰρίνεος κιθών, or upper tunic, corresponding to the meal of the Hebrews;

(4) the lebush' (לְבוּשׁ; A. V. "garment") = χλανίδιον λευκόν, or cloak, which was worn, like the beged, over all. In addition to these terms, we have notice of a robe of state of fine linen, takrik (תִּכרַיךְ;  διάδεμα sericum pallium), so called from its ample dimensions (Est 8:15). The same expression is used in the Chaldee for purple garments in Eze 27:16.

The references to Greek or Roman dress are few; the χλαμύς (2Ma 12:35; Mat 27:28) was either the paludamentum, the military scarf of the Roman soldiery, or the Greek chlamys itself, which was introduced under the emperors (Smith's Dict. of Ant. s.v. Chlamys); it was especially worn by officers. The traveling cloak (φελόνης) referred to by Paul (2Ti 4:13) is generally identified with the Roman paenula, of which it may be a corruption; the Talmudical writers have a similar name ( פלייןor פלניא). It is, however, otherwise explained as a traveling case for carrying clothes or books (Conybeare, St. Paul, 2:499).

4. The customs and associations connected with dress are numerous and important, mostly arising from the peculiar form and mode of wearing the outer garments. The beged, for instance, could be applied to many purposes besides its proper use as a vestment; it was sometimes used to carry a burden (Exo 12:34; Jdg 8:25; Pro 30:4), as Ruth used her shawl (Rth 3:15); or to wrap up an article (1Sa 21:9); or again as an impromptu saddle (Mat 21:7). Its most important use, however, was a coverlet at night (Exo 22:27; Rth 3:9; Eze 16:8), whence the word is sometimes taken for bed-clothes (1Sa 19:13; 1Ki 1:1); the Bedouin applies his abba to a similar purpose (Niebuhr, Description, page 56). On this account a creditor could not retain it after sunset (Eze 22:26; Deu 24:12-13; compare Job 22:6; Job 24:7; Amo 2:8). The custom of placing garments in pawn appears to have been very common, so much so that עֲבוֹט, pledge = a garment (Deu 24:12-13); the accumulation of such pledges is referred to in Hab 2:6 (that loadeth himself with עִבְטַיט. i.e., pledges; where the A.V. following the Sept, and Vulg. reads עִב טַיט, "thick clay"); this custom prevailed in the time of our Lord, who bids his disciples give up the ἱμάτιον = beged, in which they slept, as well as the χιτών (Mat 5:40). At the present day it is not unusual to seize the abba as compensation for an injury: an instance is given in Wortabet's Syria, 1:293.

The loose, flowing character of the Hebrew robes admitted of a variety of symbolical actions: rending them was expressive of various emotions, as  grief (Gen 37:29; Gen 37:34; Job 1:20; 2Sa 1:2), SEE MOURNING, fear (1Ki 21:27; 2Ki 22:11; 2Ki 22:19), indignation (2Ki 5:7; 2Ki 11:14; Mat 26:65), or despair (Jdg 11:35; Est 4:1): generally the outer garment alone was thus rent (Gen 37:34; Job 1:20; Job 2:12); occasionally the inner (2Sa 15:32), and occasionally both (Ezr 9:3; Mat 26:65, compared with Mar 14:63). Shaking the garments, or shaking the dust off them, was a sign ,of renunciation (Act 18:6); spreading them before a person, of loyalty and joyous reception (2Ki 9:13; Mat 21:8); wrapping them round the head, of awe (1Ki 19:13) or of grief (2Sa 15:30; Est 6:12; Jer 14:3-4); casting them off, of excitement (Act 22:23); laying hold of them, of supplication (1Sa 15:27; Isa 3:6; Isa 4:1; Zec 8:23).

The length of the dress rendered it inconvenient for active exercise; hence the outer garments were either left in the house by a person working close by (Mat 24:18), or were thrown off when the occasion arose (Mar 10:50; Joh 13:4; Act 7:58), or, if this was not possible, as in the case of a person traveling, they were girded up (1Ki 18:46; 2Ki 4:29; 2Ki 9:1; 1Pe 1:13); on entering a house the upper garment was probably laid aside, and resumed on going out (Act 12:8). In a sitting posture, the garments concealed the feet; this was held to be an act of reverence (Isa 6:2; see Lowth's note). The proverbial expression in 1Sa 25:22; 1Ki 14:10; 1Ki 21:21; 2Ki 9:8, probably owes its origin to the length of the garments, which made another habit more natural (comp. Herod. 2:35; Xenoph. Cyrop. 12:16; Ammian. Marcell. 23:6); the expression is variously understood to mean the lowest or the youngest of the people (Gesen. Thesaur. page 1397; Jahn, Archaol. 1:8, § 120). To cut the garments short was the grossest insult that a Jew could receive (2Sa 10:4; the word there used מֶדֶו is peculiarly expressive of the length of the garments). To raise the border or skirt of a woman's dress was a similar insult, implying her unchastity (Isa 47:2; Jer 13:22; Jer 13:26; Nah 3:5).

The putting on and off of garments, and the ease with which it was accomplished, are frequently referred to; the Hebrew expressions for the first of these operations, as regards the outer robe, are לָבִשׁ, labash', to put on, עָטָה, atah', כָּסָה, kasah', and עָטִ, ataph', lit. to cover, the latter three having special reference to the amplitude of the robes; and for the  second פָּשִׁט pashat', lit. to expand, which was the natural result of taking off a wide, loose garment. The ease of these operations forms the point of comparison in Psa 102:26; Jer 43:12. In the case of closely- fitting robes the expression is חָגִר, chagar', lit. to gird, which is applied to the ephod (1Sa 2:18; 2Sa 6:14), to sackcloth (2Sa 3:31; Isa 32:11; Jer 4:8); the use of the term may illustrate Gen 3:7, where the garments used by our first parents are called חֲגֹרֹת, chagoroth' (A.V. "aprons"), probably meaning such as could be wound round the body. The converse term is פָּתִח, pathach', to loosen or unbind (Psa 30:11; Isa 20:2).

The number of suits possessed by the Hebrews was considerable; a single suit consisted of an under and upper garment, and was termed עֵרֶךְ בָּגָדַים (Sept. στολὴ ἱματίων, i.e., apparatus vestium; Jdg 17:10). Where more than one is spoken of, the suits are termed חֲלַיפוֹת(ἀλλασσόμεναι στολαί; A.V. "changes of raiment;" compare Homer, Od. 8:249, εἵματα ἐξημοιβά). These formed in ancient times one of the most usual presents among Orientals (Harmer, Observations, 2:379 sq.); five (Gen 45:22) and even ten changes (2Ki 5:5) were thus presented, while as many as thirty were proposed as a wager (Jdg 14:12; Jdg 14:19). The highest token of affection was to present the robe actually worn by the giver (1Sa 18:4; comp. Homer, II. 6:230; Harmer, 2:388). The presentation of a robe in many instances amounted to installation or investiture (Gen 41:42; Est 8:15; Isa 22:21; comp. Morier, Second Journey, page 93); on the other hand, taking it away amounted to dismissal from office (2Ma 4:38). The production of the best robe was a mark of special honor in a household (Luk 15:22). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job 27:16; Mat 6:19; Jam 5:2), so that to have clothing to be wealthy and powerful (Isa 3:6-7). On grand occasions the entertainer offered becoming robes to his guests (Trench on Parables, page 231). Hence in large households a wardrobe (מְלְתָּחָה) was required for their preservation (2Ki 10:22; compare Harmer, 2:382), superintended by a special officer, named שֹׁמֶר הִבְּגָדַים, keeper of the wardrobe (2Ch 34:22). Robes reserved for special occasions  are termed מִחֲלָצוֹת(A.V. "changeable suits;" Isa 3:22; Zec 3:4), because laid aside when the occasion was past.

The color of the garment was, as we have already observed, generally white, hence a spot or stain readily showed itself (Isa 63:3; Jud 1:23; Rev 3:4); reference is made in Lev 13:47 sq. to a greenish or reddish spot of a leprous character. Jahn (Archeol. 1:8, § 135) conceives this to be not the result of leprosy, but the depredations of a small insect; but Schiling De Lepra, page 192) states that leprosy taints clothes, and adds m" the spots are altogether indelible, and seem rather to spread than lessen by washing" (Knobel, Comm. in 1.c.). Frequent washings and the application of the fuller's art were necessary to preserve the purity of the Hebrew dress. SEE SOAP; SEE FULLER.

The business of making clothes devolved upon women in a family (Pro 21:22; Act 9:39); little art was required in what we may term the tailoring department; the garments came forth for the most part ready made from the loom, so that the weaver supplanted the tailor. The references to sewing are therefore few: the term תָּפִרtaphar' (Gen 3:7; Job 16:15; Ecc 3:7; Eze 13:18) was applied by the later Jews to mending rather than making clothes.

The Hebrews were liable to the charge of extravagance in dress; Isaiah in particular (Isa 3:16 sq.) dilates on the numerous robes and ornaments worn by the women of his day. The same subject is referred to in Jer 4:30; Eze 16:10; Zep 1:8, and Sir 11:4, and in a later age 1Ti 2:9; 1Pe 3:3. SEE APPAREL; SEE ATTIRE; SEE CLOTHING; SEE GARMENT SEE RAIMENT, etc.

## Dress Of Clergy[[@Headword:Dress Of Clergy]]

             SEE VESTMENTS.

## Dress, Christian[[@Headword:Dress, Christian]]

             In the primitive days Christians probably took little thought for raiment. They generally wore the ordinary dress of their station and country. A strong feeling was prevalent against luxury, display, and immodesty in apparel. Nevertheless, even in the 1st century, "gay clothing" was found in Christian assemblies. Tertullian likens those who adorn themselves with costly articles to the woman "arrayed in purple and scarlet color" spoken of in the Apocalypse. The pope also, in several councils, declared against extravagant dressing. Pope Zacharias decreed (A.D. 743) that bishops, priests, and deacons should not use secular dress, but only the sacerdotal tunic; and that when they walked out, whether in city or country unless on a long journey — they should wear some kind of upper garment or wrapper. The second Council of Nice, in the year 787, condemns bishops and clerics who distinguish themselves by the richness and brilliant colors of their dress. So Tarasius, patriarch of Constantinople, bade his clergy abstain from golden girdles, and from garments bright with silk and purple, prescribing girdles of goats' hair, and tunics decent but not gorgeous. The Council of Aix (A.D. 816) inveighs against personal ornament and splendor of dress in the clergy, and exhorts them to be neither splendid nor slovenly.

## Dresser, Charles, DD[[@Headword:Dresser, Charles, DD]]

             an Episcopal clergyman, was born at Pomfret, Connecticut, February 24, 1800. He graduated from Brown University in 1823; spent some time in Virginia, as tutor in private families; studied theology under bishop Meade, by whom he was ordained; removed to Springfield, Illinois, as rector there; subsequently was employed by bishop Chase in the business department of Jubilee College, in which institution he was, for a time, a professor; and died there March 25, 1865. (J.C.S.)

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

             bishop of Beauvais, went twice to the Holy Land (1178 and 1190) to fight the infidels, and on his second visit remained a captive at Bagdad for some time. After his return he turned his arms against the English, fell into their hands in 1197, and was put by king Richard into a close prison. Pope Celestine III interposed with the king of England for his deliverance, but Richard declined, in a humorous reply. The bishop being finally set free, turned his arms, in 1210, against the Albigenses, and in 1214 he appeared on the field of Bouvines as one of the heroes of the day. He died in his diocese in 1217. See Hoefer, Nouv. Biog. Generale, s.v.

## Drevet, Pierre[[@Headword:Drevet, Pierre]]

             an eminent French engraver, was born at Lyons in 1663, and after having studied under Germain Audran in his native city, went to Paris to complete his preparation. The following are his best prints: Abrahan's Sacrifice; The Annunciation; The Adoration of the Shepherds; The Crucifixion. He died at Paris in 1738. See Spooner, Biog. Hist. of the Fine Arts, s.v;

## Drevet, Pierre Imbreh[[@Headword:Drevet, Pierre Imbreh]]

             was born at Paris in 1697. He is claimed by his countrymen to have been one of the greatest engravers of any age or country. He died at Paris in 1739. The following are some of his best works: Adam and Eve after their Transgression; Rebekah Receiving Abraham's Presents; The Holy Family; The Entry of Christ into Jerusalem; The Resurrection; The Presentation in the Temple; Christ in the Garden of Gethsemane. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Drew, Daniel[[@Headword:Drew, Daniel]]

             for many years a noted capitalist and railroad director in New York, and mentioned here for his acts of Christian munificence, was born at Carmel, Putnam County, N.Y., July 29, 1797. When fifteen years old he enlisted as a substitute in the state militia; and with the bounty money as a capital, became a cattledrover. In 1829 he opened a cattle yard in New York; in 1834 went into the steamboat business; became a stock-broker and banker in 1844. In middle life Mr. Drew united with the Methodist Episcopal Church, of which he ever after remained an humble and faithful member. In 1866 he founded Drew Theological Seminary at Madison N.J., by a gift of $500,000, paying over to its trustees in all not far from $750,000. He gave $250,000 for the founding of the Drew Seminary for Young Ladies, at Carmel. He also built a fine church at his native place, and another at Brewsters; in addition, he freely gave to many other benefactions. Mr. Drew was remarkably bold and successful in his enterprises, but, to use his own words, he "got caught at last," and in 1876 was a poor man. He died September 18, 1879, regretting chiefly his inability to carry out his benevolent enterprises. See Simpson, Cyclop. of Methodism; Christian Advocate (N.Y.), 1879, page 616.

## Drew, Samuel, A.M[[@Headword:Drew, Samuel, A.M]]

             an English Methodist local preacher and metaphysical writer, was born March 3, 1765, in the suburbs of St. Austle, of a poor family, and learned the shoemakers' trade. In 1785, under the preaching of Adam Clarke, he became a Methodist, and in 1788 he became a local preacher. Drew had received no early instruction, but the passion for reading was natural to him, and he early became himself an author. But his gains from literature  did not suffice for his maintenance till 1809, when he finally quitted the shoe-bench. In 1819 he was invited to Liverpool to take the management of the Imperial Magazine, published by the Caxtons. He accepted it, and in his hands the enterprise was very successful. Mr. Drew continued to edit the magazine, after its removal to London, up to the year of his death. In 1824 he received the degree of A.M. from Marischal College, Aberdeen. His literary labors were very abundant apart from the journal; he took no rest till the "wheels of life stood still," at Helston, March 29, 1833. His principal work is entitled Treatise on the Existence and Aitributes of God (Lond. 1820, 2 volumes, 8vo). Among his other works are Remarks upon the first part of the "Age of Reason," by Thomas Paine (1799, 3d ed.; 1820, 12mo, and N.Y. 1831, 12mo): — Observations upon the Anecdotes of Methodism in Polwhele (1800): — Essay upon the Immateriality and Immortality of the Soul (1802; 2d ed. 1803, and N.Y. 1829, 12mo): — Essay on the Resurrection of the Body (1809, 8vo; 2d ed. 1822): — Life of Dr. Coke (1816, 8vo), and History of Count Cornouailles (1820-24, 2 volumes, 4to). See Life of Drew by his eldest son (N.Y. 1835, 12mo); Stevens, History of Methodism, 2:290; 3:491; S. Dunn, in The Methodist, N.Y., November 24, 1866.

## Drexelius, Jeremias[[@Headword:Drexelius, Jeremias]]

             a Jesuit, was born at Augsburg in 1581, entered the order of Jesuits at 17, was for 23 years preacher at the court of the elector Maximilian I, and died at Munich in 1638. The people worshipped him as a saint. He wrote a number of works on practical religion, which have been used even by Protestants. Collections of his works have been several times published, and some of his productions have been translated into different languages. His works, in complete editions, appeared at Cologne, 1715; Mainz, 1645; Munich, 1628; Antwerp, 1657-60. There is a new edition of his Reflections on Eternity (Lond. 1844, 12mo).

## Drey, Johann Sebastian Von[[@Headword:Drey, Johann Sebastian Von]]

             a Roman Catholic theologian of Germany, was born October 16, 1777, at Killingen. He was ordained priest May 30, 1801; was appointed in 1806 professor at the Roman Catholic school of Rottweil, and in 1812 professor of dogmatic theology at the newly-established university of Ellwangen. In 1817 he was transferred, with the whole theological faculty, to the University of Tiubingen, at which he lectured on dogmatic theology,  history of doctrines, apologetics, and theological encyclopaedia (from 1838 only on the two last-named branches). He resigned in 1846, and died at Tübingen on February 19, 1853. Drey was one of the ablest scholars of Roman Catholic Germany. He is especially known for his great work on Apologetics (Christliche Apologetik, Mainz, 1838-47, 3 volumes). He also wrote an Introduction to the Study of Theology (Einleitung in das Studium der Theologie, Tubing. 1819), Researches on the Apostolical Constitutions and Canons (Untersuchungen fiber die Constitutionen und Canones der Apostel, Tübingen, 1832), and several other works. He established, with Gratz (q.v.) and Hirscher (q.v.), in 1819, the Theologische Quartalschrift, which is still (1868) one of the ablest journals of scientific theology published in the Roman Catholic Church. He also contributed a large number of articles to the Kirchen-Lexikon of Wetzer and Welte. See Hefele, in Wetzer u. Welte, Kirch.-Lex. 12:307.

## Dreyer, Christian[[@Headword:Dreyer, Christian]]

             a Lutheran theologian of Germany, was born December 22, 1610, at Stettin. He studied at Jena, Wittenberg, Rostock, and Kinigsberg. In the latter place he was also appointed professor of theology and first court- preacher, and died there, August 3, 1688. Of his many writings we name, De Principiis Fidei Christianae: — De Corpore et Sanguine Christi in S. Eucharistia Praesente: — De Justificatione et Certitudine Gratiae ex Job 9:20-21 : — De Primatu Romani Pontijicis: De Igne Purgatorio, quer Redit Romana Ecclesia. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.;. Winer, Handbuch der theol. Lit. 2:496. (B.P.)

## Driedo, Or Dridoens, Jan[[@Headword:Driedo, Or Dridoens, Jan]]

             a Roman Catholic divine, was born at Turnhout, in Brabant. He studied at the University of Louvain, where he was a pupil of Adrian Florent, afterwards Adrian VI, and became professor of theology there. In the controversy between the Lutherans and Roman Catholics he took an active part; and, according to the testimony of Erasmus, in one of his letters, disputed both coolly and learnedly. He died at Louvain in 1535. He wrote Lib. IV de Scripturis et Dogmatibus Ecclesiasticis: — Lib. II de Gratia et Libero Arbitrio: — De Concordia Liberi Arbitrii et Praedestinationis: — De Captivitate et Redemptione Generis Humani; and De Libertate Christiana. — Moreri, cited by Hook, Eccl. Biog. 4:501.

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

             was born in the year 1684 at Sittard, was successively settled as pastor at Maestricht and Utrecht, and was in 1717 inaugurated as professor of theology in the University of Groningen. This position he held till released by death, November 11, 1748. He was a man of sincere piety and eminent learning, and was ardently attached to the doctrines of the Reformed Church. He was, withal, a man of melancholic temperament, and of an intolerant spirit. His zeal for truth, or what he regarded as such, involved him in many unpleasant controversies, and that, too, with some of the most eminent divines of his day — with Wittichius, his colleague, and, as a consequence of that, with Taco van den Honert, professor at Leyden, both  of whom he accused of Spinozism; with Lampe, and professor Ode, of Utrecht, whom he accused of Roellism, or heterodox views respecting the eternal generation of the Son, and the procession of the Holy Spirit from the Father and the Son, the charge being founded upon Lampe's interpretation of Joh 5:26; Joh 15:26; with the celebrated Venema, whom he charged with Arminianism; and with the learned Schultens, because he endeavored to elucidate the Hebrew by the aid of the kindred dialects, especially by that of the Arabic. These controversies were all carried on in Latin, and were on both sides characterized by the acrimony common to theological disputes in those days. His writings are very voluminous, chiefly of a polemic character, and mostly in Latin. His treatise on Evangelical Morality, or the Christian Virtues, is written in Dutch.

## Drink[[@Headword:Drink]]

             (the verb is expressed in Hebrews by the cognate terms שָׁקָה, shakah', and

שָׁתָה, shathah'; Greek πίνω). The drinks of the Hebrews were:

1. Water (q.v.);

2. Wine (q.v.);

3. Artificial liquor (שֵׁכָר, σίκερα, "strong drink" SEE SHEKAR;

4. Vinegar (q.v.).

As drinking utensils, they made use of various forms of vessels:

1, the cup (q.v.), the most general term (כּוֹס);

2, the goblet (כַּפּוֹר, covered tankard) or "basin" (q.v.), from which the fluid was poured into the chalice (גָּבַיע, bumper, comp. Jer 35:5) and bowl (מִזְרָק, mixing-cup, cratera);

3, the mug (צִפִּחִת, "cruse") or pitcher; and,

4, the saucer (קִשְׂוָה קָשָׂה, patera) or shallow libation dish (q.v.) Horns were probably used in the earliest times. SEE BEVERAGE.

The term "drink" is frequently used figuratively in the Scriptures (see Thomson, Land and Book, 1:496). The wise man exhorts his disciple (Pro 5:15) to "drink water out of his own cistern;" to content himself with the lawful pleasures of marriage, without wandering in his affections. To eat and drink is used in Ecc 5:18, to signify  people's enjoying themselves; and in the Gospel for living in a common and ordinary manner (Mat 11:18). The apostles say they ate and drank with Christ after his resurrection; that is, they conversed, and lived in their usual manner, freely, with him (Act 10:41). Jeremiah (Jer 2:18) reproaches the Jews with having had recourse to Egypt for muddy water to drink, and to Assyria, to drink the water of their river; that is, the water of the Nile and of the Euphrates; meaning, soliciting the assistance of those people. To drink blood signifies to be satiated with slaughter (Eze 39:18). Our Lord commands us to drink his blood and to eat his flesh (John 6): we eat and drink both figuratively in the Eucharist. To drink water by measure (Eze 4:11), and to buy water to drink (Lam 5:4), denote extreme scarcity and desolation. On fast- days the Jews abstained from drinking during the whole day, believing it to be equally of the essence of a fast to suffer thirst as to suffer hunger. SEE FAST.

## Drink, Strong[[@Headword:Drink, Strong]]

             stands in the A.V. as the rendering of the Hebrews word שֵׁכָר, shekar' (Graecized σίκερα, Luk 1:15), which, in its etymological sense, applies to any beverage that had intoxicating qualities: it is generally found connected with wine, either as an exhaustive expression for all other liquors (e.g. Jdg 13:4; Luk 1:15), or as parallel to it, particularly in poetical passages (e.g. Isa 5:11; Mic 2:11); in Num 28:7, and Psa 69:12, however, it stands by itself, and must be regarded as including wine. The Bible itself throws little light upon the nature of the mixtures described under this term. We may infer: from Son 8:2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine: the pomegranate, which is there noticed, was probably one out of many fruits so used. In Isa 24:9 there may be a reference to the sweetness of some kind of strong drink. In Num 28:7, strong drink is clearly used as equivalent to wine, which was ordered in Exo 29:40. With regard to the application of the term in later times we have the explicit statement of Jerome (Ep. ad Nepot.), as well as other sources of information, from which we may state that the following beverages were known to the Jews:

1. Beer, which was largely consumed in Egypt under the name of zythus (Herod. 2:77; Diod. Sic. 1:34), and was thence introduced into Palestine  (Mishna, Pesach, 3:1). It was made of barley; certain herbs, such as lupin and skirrett, were used as substitutes for hops (Colum. 10:114). The buzah of modern Egypt is made of barley-bread, crumbled in water and left until it has fermented (Lane, 1:131): the Arabians mix it with spices (Burckhardt's Arabia, 1:213), as described in Isa 5:22. The Mishna (1.c.) seems to apply the term shekar more especially to a Median drink, probably a kind of beer made in the same manner as the modern buizah; the Edomite chomets, noticed in the same place, was probably another kind of beer, and may have held the same position: among the Jews that bitter beer does among ourselves.

2. Cider, which is noticed in the Mishna (Terum. 11:2) as apple-wine.

3. Honey-wine, of which there were two sorts; one like the οἰνόμελι of the Greeks, which is noticed in the Mishna (Shabb. 20:2; Terum. 11:1) under a Hebraized form of that name, consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed debash (honey) by the Hebrews; and dibs by the modern Syrians, resembling the ἕψημα of the Greeks and the defrutum of the Romans, and similarly used, being mixed either with wine, milk, or water.

4. Date-wine, which was also manufactured in Egypt (οϊvνος φοινικήÞος, Herod. 2:86; 3:20). It was made by mashing the fruit in water in certain proportions (Plin. 14:19, 3). A similar method is, still used in Arabia, except that the fruit is not mashed (Burckhardt's Arabia, 2:264): the palm wine of modern Egypt is the sap of the tree itself, obtained by making an incision into its heart (Wilkinson, 2:174).

5. Various other fruits and vegetables are enumerated by Pliny (14:19) as supplying materials for factitious or home-made wine, such as figs, millet, the carob fruit, etc. It is not improbable that the Hebrews applied raisins to this purpose in the simple manner followed by the Arabians (Burckhardt, 2:377), viz., by putting them in jars of water and burying them in the ground until fermentation takes place. SEE WINE.

## Drink-Offering[[@Headword:Drink-Offering]]

             (נֶסֶךְ, ne'sek, or נָסַיךְ, nasik'; σπονδή, compare σπένδεσθαι, Php 2:17). One form of this consisted, according to the ritual law, of wine (Num 15:5; Hos 9:4; Sir 1:15 [17]; compare Curt. 7:8, 18; Pliny, 14:14; Iliad, 1:463; 10:579; Odys. 12:362; on the best  sorts of wine for this purpose, see the Mishna, Menach. 8:6 sq.), which, according to Josephus (Ant. 3:9, 4), was poured around the altar (rept (περὶ τὸν βωμόν; i.e., the burnt altar, Exo 30:9), and not, as the Jews understand it (Mishna, Succah, 4:9), in a channel or tube of it. Drink- offerings were commonly joined with meatofferings (Num 6:15; Num 6:17; 2Ki 16:13; Joe 1:9; Joe 1:13; Joe 2:14), an addition to the burnt and thank offerings (not the sin and trespass offering), which consisted of quadrupeds (Num 6:17; Num 15:5; Num 15:10; 1Ch 29:21; 2Ch 29:35), and were, like these, presented, sometimes by private persons and sometimes in the name of the people, daily (Exo 29:40; Num 28:7), on the Sabbath (Num 28:9), and on feast-days (Num 28:14; Num 29:6; Num 29:16; Num 29:24), in such proportion that one lamb was reckoned to require one fourth of a bin of wine, one ram a third of a hin, and one bullock a half hin (Num 15:5 sq.; Num 28:7; Num 28:14). In the (second) Temple liquors were kept ready for drink-offerings (Joseph; War, 10:13, 6), and were dispensed (Mishna, Shekal. 5:1, 3 and 4) by the praefect of libations (עִל הִנְּסָכַים). The Israelites frequently devoted drink-offerings also to foreign deities (Isa 57:6; Isa 65:11; Jer 7:18; Jer 19:13; Jer 44:17; Eze 20:28), as throughout antiquity libations of wine were made to heathen gods (see Smith's Dict. of Class. Antiq. s.v. Sacrificium, page 846). On the water-libation at the festival of booths, see TABERNACLES, FEAST OF. Libations of water occur in individual cases even prior to the exile (2Sa 23:16; 1Sa 7:6). On the other hand, Elijah poured water on the altar (1Ki 18:34 sq.) merely to heighten the effect of his miracle in contrast with his idolatrous competitors (Josephus, Ant. 8:13, 5). On the oillibation of Gen 35:14, SEE STONE. Psa 16:6 (but probably not Zec 9:7) appears to contain an allusion to heathenish drink-offerings consisting of wine mingled with blood (vinum assiratum), which, especially when persons bound themselves to a fearful undertaking, it was customary to drink (Sallust, Catil. 22:1; Sil. Ital. 2:426 sq.). SEE OFFERING.

## Drisius, Samuel[[@Headword:Drisius, Samuel]]

             of Leyden, was pastor of the Holland Church in London until, in 1652; he was called and removed to the Reformed (Dutch) Church in New York city, where he ministered until his death in 1682. Once in every month he preached to the Waldenses on Staten Island. He was the colleague of the elder Megapolensis for twelve years, and is said, like him, to have been very intolerant towards those who dissented from his religious views. At  their instance governor Stuyvesant issued a proclamation against conventicles, under which fines and imprisonment were inflicted upon those who disobeyed the order. The Dutch West India Company, however, soon rebuked and rectified these unwarranted proceedings. Mr. Drisius was an accomplished scholar and linguist.See Corwin, Manual of the Ref. Church in America, page 74; De Witt, Hist. Discourses pages 35 36, 69. (W.J.R.T.)

## Droctigisilius[[@Headword:Droctigisilius]]

             fifteenth bishop of Soissons, towards the end of the 6th century. Droctoaldus, Saint, fourteenth bishop of Auxcrre, died in November, cir. A.D. 532. Droctoveus, the abbot, was a disciple of Germanus, the bishop; his' decease at Paris is commemorated March 10.

## Drogon (1)[[@Headword:Drogon (1)]]

             a French prelate, said to have been the natural son of Charlemagne, became in 820 abbot of, Luxeuil, where, under his direction, science and art flourished. In 829 he was made bishop of Metz. He was drowned in a river while fishing, in 855 or 857. See Hoefer. Nouv. Biog. Generale, s.v.

## Drogon (2) (or Drocon)[[@Headword:Drogon (2) (or Drocon)]]

             a French prelate, was made bishop of Beauvais in 1030. In 1035 he founded the convent of St. Symphorien-les-Beauvais. The king of France, Henry I, in one of his diplomas qualifies him as a "vir divinae religion totus mancipatus." He died at Beauvais, April 21, 1047. See Hoefer, Nouv. Biog Generale, s.v.

## Drogon (3)[[@Headword:Drogon (3)]]

             a French cardinal and theologian, was born in Champagne, entered the Benedictine order, became prior of St. Nicolas of Rheims, and in 1128 was elected abbot of St. Jean de Laon. Pope Innocent II called him to Rome in 1130, and made him bishop of Ostia and cardinal. He died in 1138, leaving several treatises printed in the Bibliotheca Patrum (Paris, 1644), 1:565. See Hoefer, Nouv. Biog. Generale, s.v.

## Droma[[@Headword:Droma]]

             in Norse mythology, was the second strong chain which the Asas had made to bind the wolf Fenris. He allowed himself to be bound with it, but when he shook himself it flew in pieces.

## Dromedary[[@Headword:Dromedary]]

             stands in the A.V. for the following Hebrews words: בֶּכֶר, be'ker, Isa 40:6 (Sept. κάμηλος, Vulg. dromedarius), fem. בַּכְרָה, bikrah', Jer 2:23 (Sept. mistranslates ὀψέ, as if reading בֹּקְרָה; Vulg. cursor levis), a young camel (see Bochart, Hieroz. 1:82 sq.; Gesenius, Thesaur. p. 206); רֶכֶשׁ, re'kesh, 1Ki 4:28 (Sept. ἃρμα; Vulg. jumentum; A.V. "mule" in Est 8:10; Est 8:14; "swift beast" in Mic 1:13), a steed or fleet courser (see Bochart, Hieroz. 1:95); רִמָּךְ, Est 8:10 (Sept. and Vulg. altogether paraphrase), a mare (fully בְּנֵי הָרִמָּכַים הָאֲחִשְׁתְּרָנַים, ha-achasteranim beney ha-rammakim, the mules, sons of mares, A.V. "young dromedaries"). SEE HORSE; SEE MULE. The dromedary is properly the African or Arabian species of camel (Camelus dromedarius), having only one hump (Wellsted, 1:204), in distinction from the Bactrian (Aristotle, Anim. 2:2; Pliny, 8:26; Apulej. Asin. 7, page 152, Bip.), which has two (דִּבֶּשֶׁת, Isa 30:6). It is thus the kind usually spoken of in Scripture (Hebrews גָּמָל, gamal') and in the East (Arabic jaml), where it is a widely-found and exceedingly useful animal. It has a slender bodily frame, long neck, small head and ears, and is of a gray or brown (very seldom black) color of skin, and usually 61 feet high. (The Talmud, Shabbath, 5:1, speaks of a peculiar variety, נאקה, which the Gemara interprets to mean the white camel.) The double-humped (called also Turkish) camel is the largest and strongest (being capable of carrying from 800 to 1500 pounds), but is so much affected by the heat of the sun as to be unserviceable during the summer months. The one-humped camel, or proper dromedary, which is everywhere met with in Syria and Palestine (Seetzen, 18:448), is the one referred to in Isa 66:20 (see Gesenius, Comment. in loc.) by the term כַּרְבָּרוֹת, kirkaroth' (the versions all vague or wrong: Sept. σκιάδια, Vulg. carracae, A.V. "swift beasts"), so called from their bounding motion (Bochart, Hieroz. 1:90), which is very rapid  (Burckhardt, Bedouins, 2:76), and is sometimes accelerated by musical instruments (Sadi Gulist. page 190).

Its greater speed is in consequence of a finer and more elegant structure (Russel, Aleppo, 2:44; Prosp. Alp. Rer. AEg. 4:7, page 223 sq.; Sonnini, Trav. 1:969), so that it can not only make more miles per hour (Shaw, Trav. page 149), but maintain this pace for a great number of days together (Pococke, East, 1:309; Volney, 2:260; Host, Nachr. v. Marokko, page 289). They carry only 500 to 700 pounds. A dromedary is properly a camel, distinguished from the common one only by its breed and training, as a saddlehorse is distinguished from a cart-horse. This breed is called swift with respect to other camels, not with respect to other animals; for the camel is not eminently a swift animal, and those most renowned for their fleetness are not in any way comparable to the horse. The best-trained camels cannot sustain a gallop above half an hour, in which, at forced speed, they may make about eight or nine miles. This is their highest exertion. A forced trot is not so contrary to the camel's nature, and it will support it for several hours without evincing any symptoms of fatigue; but even here the utmost degree of celerity of the very best-bred dromedary does not exceed about twelve miles an hour; and it is therefore in this pace also less expeditious than a moderately good horse (Kitto, Pict. Bible, note on Jer 2:23). "It is not therefore," says Burckhardt, to whom we owe this statement, "by extreme celerity that the hejeins and delouls are distinguished, however surprising may be the stories related on this subject both in Europe and the East; but they are perhaps unequalled by any quadrupeds for the ease with which they carry their rider through an uninterrupted journey of several days and nights, when they are allowed to persevere in their own favorite pace, which is a kind of easy amble, at the rate of about five miles or five miles and a half in the hour" (Notes on the Bedouins, page 262). In proportion to its weight, the camel takes but little nourishment (Philostr. Apol. 1:41): it eats in twenty-four hours a single meal of barley or beans (husks, Mishna, Shabb. 7:4; comp. Minutoli, Nachtr. page259; see Wellsted, 1:206); also dough or cakes; and in the want of all these, grass and thistles, about a pound's weight; it drinks slowly (Cotovic. Itiner. 3:21), after it has made the water muddy with its feet, and can go even 16 (some say 20) days without drinking (Aristotle, Anim. 8:10, and Pliny, 8:26, give only four days; but this probably means its ordinary intervals between drinking times: see Russel, Aleppo, 2:34); although the herbs wet with dew in the desert constantly supply moisture; besides, the camel's double cell-formed stomach apparently serves as a receptacle of water, from which it moistens  its usually dry fodder, and by means of rumination can even assuage its thirst.

Travellers suffering from want of water in the desert not unfrequently slaughter a camel, and allay their thirst with the water from its stomach, which is clear and pure. (On the diseases of the camel, see Browne, Trav. page 365.) Camels were in use as early as the patriarchal ages (Gen 12:16; Gen 24:10 sq.; Gen 30:43; Gen 31:17; Gen 32:7; compare Job 1:3; Job 42:12; see Aristotle, Anim. 9:10), and in later times these animals were a very valuable possession to the Israelites (1 Chronicles 37:30; Tob 10:11; Ezr 2:67; comp. Harmer, 3:355); although they appear to have been less precious than with the neighboring Arabic tribes (Jdg 6:5; Jdg 7:12; 1Sa 15:3; 1Sa 27:9; Gen 37:25; Jer 49:32; comp. Mishna, Shabb. 24:3; see Leo Afric. Descr. Afr. 9, page 145; Descr. de l'Egypte, 16:186). They were generally used, however (especially in the caravans of the desert), for transportation of wares and baggage (Gen 37:25; Jdg 6:5, 1Ch 12:40; 1Ki 10:2; 2Ch 14:14; 2Ki 8:9; Isa 30:7; Isa 60:6; comp. Josephus, Life, 24; Curt. 5:6, 9), since they carry a large load (Volney, 2:311; Lorent, Wand. Page 120; Russel, 2:34; see Diod. Sic. 2:54), and are more sure-footed in hilly regions than the ass (Wellsted, 1:205; 2:68). They were also used for riding (Gen 24:64; 1Sa 30:17; comp. Troilo, Trav. page 455; Niebuhr, Trav. 1:215), and women, seldom males, generally sat in a kind of basket or Sedan-chair (כִּר, see Gesenius, Thes. page 715), which was fastened on the back of the camel (Gen 31:34), being spacious, and covered on all sides (see Kimpfer, Amoen. page 147; Pococke, East, 1, pl. 58). On account of its long but slow stride and its light gait (Tischendorf, Reis. 1:258), the beast has a regular rocking motion, not disagreeable in itself to the rider, but so uniform as at length to become wearisome (Lorent, Wander. page 119). Cyrus trained camels to fight (in order to make the horses of the enemy turn, Herod. 1:80; AElian, Anim. 3:7; comp. Pliny, 8:26; Polyeen. 7:6, 6), and had even a camel troop (camels ridden by horsemen, Isa 21:7; comp. Xenoph. Cyrop. 6:2, 8; 7:1, 27, 48 sq.; Herod. 7:86; on the military use of camels among other people, see Diod. Sic. 2:54; 3:45; Livy, 37:40; Appian, Syr. 32; Pollux, Onom. 10:8; Herodian, 4:15, 4; Veget. 3:23; comp. Gesen. Comment. z. Jes. 1:661; and Jdg 7:12). Bonaparte, when commanding the French army in Egypt, formed a military corps mounted on dromedaries. In loading or mounting the camel, it is made, on a given signal, to fall on the knees and breast (הַבְרַיךְ; comp. Arnob. Adv. gentt. 2:25), and receive the  burden, which hangs over the back on both sides; and when it is too heavy the animal utters a mournful cry (Pliny, 8:26; compare Schweigger, Reise, page 264; Host, Marokko, page 288; Cotovic. Itiner. page 404).

On the Assyrian monuments a kneeling camel receiving its load is found, designed with considerable truth and spirit: the legs bent under, the tail raised, the foot of the man on the neck of the animal to keep it from rising, while a second adjusts the burden from behind, form a group seen every day in the Desert and in an Eastern town (Layard, Nin. and Bab. page 495). They are often stubborn and vicious, although generally tractable, except in the time of heat (Leo Afric. 9:30; Chardin, Voyage, 3:378; comp. Jer 2:23); among the Arabs they are regarded as very revengeful (compare Olear. Trav. page 300; hence also their name, from גָּמָל, to treat evil; see Gesenius, Thesaur. page 293). They are taught to go by a touch (Kampfer, Amoen. page 724), and are guided by certain (guttural) sounds; and their necks are hung with ornaments (Jdg 8:21; Jdg 8:26; see Wellsted, 1:209). Camel-drivers are called in the Talmud גִּמָּלַין, gammalin (Mishna, 2:101; 3:74). Camels' milk has always been highly esteemed in the East as a cooling drink (Pliny, 11:96; 28:33; Aristotle, Anim. 6:25; Diod. Sic. 3:45; Niebuhr, Trav. 1:314; Russel, Aleppo, 2:46; Buckingham, Mesopot. page 142; Host, Marokko, page 288; Tischendorf, Reise, 1:258); when fermented it has an intoxicating quality (Pallas, Russ. 1:240). The flesh, especially of the hump (Freytag, Darstell. d. Arab. Verskunst. page 55), is eaten by the Arabs with great relish (Aristotle, Anim. 6:26; Diod. Sic. 2:54; Herod. 1:123; Jerome, in Jovin. 2:6; Host, Marok. page 288; Russel, 2:32 sq.; Rosenmüller, Morg. 2:163 sq.); to the Hebrews it was forbidden (Lev 11:4; see Rosenmiiller in Bochart, 1:12; Michaelis, Mos. Recht. 4:202). Of the hair (Talmud, wool, עֶמֶר, Mishna, Chil. 7:1), which in the spring falls off of itself, are made coarse cloths and garments (Mat 3:4), and tent-covers (Buckingham, Trav. 2:86; Mesop. page 142, Russel, Aleppo, 2:47; Harmer, 3:356; Otho, Lex. Rabb. page 114; yet fine textures of camels' hair are also mentioned, AElian, Anim. 17:34). Of the hide, sandals and water-skins are made, and the dung serves as fuel (Volney, 1:296). The proverb of Mat 19:24 also occurs in the Koran (Sur. 7:38), and the Talmudists employ in the same sense דְמִחְטָא פַּילָא דְעָיֵל בְּקוּפָא, an elephant entering a needle's eye (Buxtorf, Lex. Talm. col. 1722). On Mat 23:24, and other Arab and Rabbinic proverbs which are spoken of the camel, see Bochart, Hieroz. 1:25. See generally Bochart, 1:3 sq.; Fabri Evagat, 2:381 sq.; Burckhardt, Bedouins,  page 157 sq.; 357 sq.; Oken, Naturgesch. III, 2:704 sq.; Tilesius in the Hall. Encyklop. 21:28 sq. SEE CAMEL.

## Dromic[[@Headword:Dromic]]

             a term applied to Oriental churches of the apsidal or basilican form, from their similarity to a racecourse. The original St. Sophia at Constantinople, was of this style.

## Drontheim[[@Headword:Drontheim]]

             (Norweg. Trondhjem), a city in Norway, with a population in 1865 of 19,287 inhabitants. About 1020 the first episcopal see of Norway was established at Drontheim, which was thenceforward the center of the missionary efforts for the Christianization of the country. At first the bishopric belonged to the episcopal province of Hamburg-Bremen; on the elevation of Lund to be an archiepiscopal see, Drontheim, with all the Scandinavian dioceses, became subordinate to the archbishop of Lund. In 1152 Drontheim was made the metropolitan see for all Norway, and as such it embraced seven suffragan bishops, namely, Bergen, Stavanger, Hammer, and Anslo (Opslo) in Norway, Sodren in the Orkney Islands, Holum in Iceland, and Garde in Greenland. The cathedral of Drontheim contained the relics of king Olav the Saint, who was venerated by the whole kingdom as its patron, and whose grave was consequently visited by numerous pilgrims. It was also the capital of Norway, and had before the Reformation ten churches and five convents. Since the Reformation it has remained the seat of a Lutheran bishop. SEE NORWAY. A list of the bishops of Drontheim is given in Torfaeus, Historia Norvegiae, — Wetzer u.Welte, Kirchen-Lexikon, 3:305.

## Drops, Festival Of The[[@Headword:Drops, Festival Of The]]

             a ceremony observed by the Copts on June 12, annually, because on that day the drops of dew fall which are believed to lead to the rise of the Nile. As soon as this dew has, fallen, the water begins to be corrupt, and assumes a greenish color, which increases more and more till the river appears as a lake covered over with moss. This lasts from twenty to, forty days. As soon as the green color is gone, the river becomes red and very muddy. The Copts called the drops of dew the benediction of heaven, and believed that the Almighty sent down Michael the archangel to infuse these sacred drops into the Nile that it might begin to rise, and at length irrigate and fertilize their country. SEE NILE; SEE NILUS.

## Dropsy[[@Headword:Dropsy]]

             a well-known disease (mentioned only in Luk 14:2, in the case of the dropsical man, ὑδροπικός, cured by our Savior on the Sabbath), manifested by a morbid collection of watery secretion in any of the cavities of the body. SEE DISEASE.

## Drosis[[@Headword:Drosis]]

             a virgin, probably of Antioch, in Syria, burned for her faith (as mentioned by Chrysostom, 2:688), and commemorated September 22.

## Dross[[@Headword:Dross]]

             (סַיג, sig, once [Eze 22:18, text] סוּג, suq. what goes off in refining), the scorice or impurities of silver separated from the ore, or rusted or adulterated forms, by the process of melting (Pro 25:4; Pro 26:23; Psalm cxix. 119); also the base metal, or mixture itself prior to smelting (Isa 1:22; Isa 1:25; Eze 22:18-19). SEE METAL.

## Drostan[[@Headword:Drostan]]

             (Throstan, Drustan, or Dunstan), a Scotch saint, commemorated December 14, is said to have been of royal blood, and abbot of Holywood, and afterwards of Glenesk, in Porfarshire, about the end of the 6th century.

## Droste zu Vischering, Clemens August[[@Headword:Droste zu Vischering, Clemens August]]

             Baron von, archbishop of Cologne, was born at Münster, Westphalia, January 22, 1773. He studied theology and philosophy at Munster, and was early introduced into the literary circle of the princess Amalia of Gallitzin (q.v.). After traveling for some time in Italy, where he devoted himself to the study of art, he was consecrated a priest at Minster on May 14, 1798, by his brother Kaspar Maximilian, who had been, since 1795, assistant bishop (weihbishof) of Münster. In 1807 he was elected by the chapter vicar general, and, as such, administered the diocese until 1813, when Napoleon appointed the baron von Spiegel bishop of Münster. In order to avoid a schism, Droste conferred the administration of the diocese upon the new bishop. During the Congress of Vienna he went to Rome, to make a report on the situation of the Church of Rome in Germany. On his return, March, 1815, he published a papal brief, which dissolved the chapter established by Napoleon, and relieved the baron von Spiegel from the administration of the diocese. The papal decree was recognized by the king of Prussia, who had become the sovereign of Münster; but soon conflicts arose between the Prussian government and Droste, who had again taken charge of the administration of the diocese. He forbade Roman Catholic theological students to study at the new Prussian University of Bonn. After the conclusion of the concordat between Prussia and the pope, Droste again retired into private life, and devoted himself wholly to the extension of a new association of Sisters of Charity which he had founded. In 1827 he was consecrated assistant bishop of Münster. In 1835 he was elected archbishop of Cologne, he having previously promised to adhere to an agreement concluded between the Prussian government and the late archbishop of Cologne concerning marriages between Roman Catholics and Protestants. But soon after his inthronization, the new archbishop was involved in serious conflicts with the government. He maintained that he had been deceived by the Prussian government as to the true meaning of the agreement between the government and archbishop Spiegel (to which all the other bishops of Prussia had also given their adhesion), and declared that he would strictly carry out the views of the pope. He also proceeded with great rigor against the Hermesians (q.v.), whose views had been repeatedly condemned in Rome, but who were patronized by the Prussian government. Repeated efforts of the government to prevail upon Droste to abdicate having failed, he was, on November 20, 1837, arrested and sent to the fortress of Minden. Soon after the accession of Friedrich Wilhelm IV to  the throne of Prussia, the difficulties between the State and Church of Rome were settled by a compromise, and Droste restored to liberty. He had, however, to accept a coadjutor (bishop Geissel, of Spires), to whom he wholly left the administration of the diocese. He also refused a cardinal's hat which was offered to him by the pope. He died at Munster on October 19,1845. He published several pamphlets on the relation between Church and State, one ascetical book, and a volume of sermons, none of which are of permanent value.-Wetzer u, Welte, Kirchen-Lexikon, 3:306; Herzog, Real-Encyklop. 3:506. SEE DUNIN; SEE COLOGNE; SEE PRUSSIA.

## Droste-Hulshoff, Clement August, Baron von[[@Headword:Droste-Hulshoff, Clement August, Baron von]]

             a professor of canon law, was born at Colsfeld, in February 1793. He studied theology and philosophy at Munster, where Hermes was his teacher. From 1814 to 1817 he was professor at the Munster Gymnasium. When called to Berlin by the government, he betook himself to the study of canon law, resigned his position at Muinster, and commenced his lectures  at Boln in 1822. He died at Wiesbaden, August 13, 1832. He published, Lehrbuch des Naturrechts und der Philosophie (Bonn, 1823; 2d ed. 1831): — Ueber das Naturrecht als eine Quelle des Kirchenrechts (ibid. 1822): — Religions-philosophische Abhandlungen (ibid. 1824): — Grundsatze des gemeinenn Kirchenrechts der Katholiken und Evangelischen in Deutschland (Miinster, 1828-33, 2 volumes). (B.P.)

## Drottes[[@Headword:Drottes]]

             (or Drotner, also Diar) were the heathen Teutonic priests in ancient Germany and Britain. Their office was confined to certain families, and was hereditary in its transmission; but they appear to have been far inferior both in wealth and power to the Druids. They enjoyed peculiar privileges in virtue of their sacred calling; being exempted from war, prohibited from appearing in arms, and even from mounting a horse. The Teutonic pagans had also an order of priestesses, who served in the temples of their female deities; and Friga (q.v.) was attended by kings' daughters, and ladies of the highest rank of nobility. Some of these consecrated females were consulted as infallible oracles, and held in the greatest veneration, as if they themselves were divinities.

## Drouais, Jean Germain[[@Headword:Drouais, Jean Germain]]

             a distinguished French painter, was born in Paris, November 25, 1763, and instructed by his father. He gained the grand prize of the Royal Academy by his admirable picture of The Canaanitish Wonman at the Feet of Christ. He died at Rome, February 13, 1788. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Drought[[@Headword:Drought]]

             (בִּצֹּרֶת, batstso'reth, restraint of rain, Jer 17:8; "dearth," 14:1; חֹרֶב, cho'reb, dryness, Gen 31:40; Jeremiah 1, 38; Hag 1:11; elsewhere "heat," etc.; or חֲרָבוֹן, charabon', the same, Psa 32:4; צִחְצָחוֹת, tsachtsachoth', dry places, Isa 58:11; צַיּה, tsiyah', Job 24:19; Jer 2:6, a dry land, as elsewhere usually rendered; צַמָּאוֹן, tsimmaon', a parched region, Deu 8:15; "dry ground," Psa 107:33; "thirsty land," Isa 35:7; תִּלְאוּבָה, talubah', thirst, Hos 13:5). SEE DESERT; SEE PALESTINE. In Judaea, during the months of April, May, August, and Saptember, before and after the height of summer, and after the early and before the latter rains, the earth is refreshed with dews so copious as in a great measure to supply the place of showers. But, however copious the dews, they nourish only the more robust or hardy plants; and, as the season of heat advances, the grass withers, the flowers fade, every green herb is dried up by the roots and dies, unless watered by the rivulets or by the labor of man. To this appearance of the fields during an Eastern summer the sacred writers often allude (Psa 32:4; Isa 40:6-7). Should at this season a single spark fall upon the grass, a conflagration immediately ensues, especially if there should be any briers or thorns, low shrubs, or contiguous woods (Psa 83:14; Isa 9:18; Isa 10:11; Isa 10:18; Jer 21:14). From the middle of May to the middle of August, therefore, the land of Judaea is dry. It is the drought of summer (Gen 31:40; Psa 32:4). The parched ground is often broken into chasms (Psa 103:4). The heavens seem like brass, and the earth like iron, and all the land and the creatures upon it suffer (Deu 28:23); and nothing but the very  slight dews of the night preserve the life of any living thing (Hag 1:11). SEE DEW.

## Drove[[@Headword:Drove]]

             (עֵדֵר, e'der, a flock or herd, Gen 32:16; Gen 32:19; מִחֲנֶה, machaneh', a troop or army, Gen 33:8). SEE CATTLE.

## Drown[[@Headword:Drown]]

             (שָׁטִת, shataph', Son 8:7, to overflow, as elsewhere usually rendered; שָׁקִע, shaka', to subside or be submerged, Amo 9:5; Amo 8:8; elsewhere "quench," "sink," etc.; טָבִע, taba', to immerse, Exo 15:4; elsewhere "sink;" βυθίζω, whelm, 1Ti 6:9 : "sink," Luk 5:7; καταπίνω, Heb 11:12, to swallow, as elsewhere rendered; καταποντίζομαι, Mat 18:6, to be sunk, as in Mat 14:3). Drowning was a mode of punishment in use among the Syrians, and was well known to the Jews in the time of our Savior (Mat 18:6), though we have no scriptural evidence that it was practiced by them. It was in use also among the Greeks and Romans. The emperor Augustus punished certain persons who had been guilty of rapacity in the province of Syria or of Lycia by causing them to be thrown into a river, with a heavy weight about their necks. Josephus also tells us that the Galilaeans revolting, drowned the partisans of Herod in the sea of Gennesareth (Ant. 14:15, 10). To this mode of capital punishment Christ alludes in Mat 18:6. It is still practiced in India: a large stone is tied around the neck of the criminal, who is cast into the sea or into deep water. SEE PUNISHMENT.

## Droz, Francois Xavier Joseph[[@Headword:Droz, Francois Xavier Joseph]]

             a French writer on philosophical and religious subjects, was born at Besanaon October 31, 1773. After serving for three years in the army of the French republic, he was for some years teacher at the central school of the department Doubs. In 1803 he went to Paris where he devoted his whole time to literary studies. He became first lnown by his work Essai sur l 'art d'etre heureux (Par. 1806). In 1823 he wrote the work De la Philosophie morale, ou des dsiferents Systemes sur la science de la vie (Sd ed. Par. 1843), which obtained the Monthyon prize, and opened to the author the way into the French Academy, of which he became a member in  1824. His most important work is a Histoire du regne de Louis XVI (Par. 1838-42, 3 volumes), on which he worked thirty years. Being in his earlier years a sensualist and Epicurean, Droz in the latter part of his life became an outspoken Roman Catholic. He then wrote Pensees sur le Christianisme (Paris, 1842; 6th edit. 1844). He died November 5, 1850. — Brockhaus, Convers. — Lex. s.v.

## Dructegangus[[@Headword:Dructegangus]]

             (1) Third abbot of Gorze, in the diocese of Metz, died A.D. 769.

(2) Eighth abbot of Jumieges, in Normandy, A.D. 753.

## Druids[[@Headword:Druids]]

             (Lat. Druidae or Druides; Gr. Δρυϊvδαι or Δρουϊvδαι). Various etymologies have been given of this word, all indicative of some characteristic of Druidism, viz.

(1.) the Greek word δρῦς, an oak;

(2.) the Celtic words deru or derw, an oak, and udd, lord or master, or hud, an incantation;

(3.) the Celtic compound derouyd or derawydd, from de, God, and rouyd or rawydd, speaker, i.e., God's speaker or theologian;

(4.) the old British word deruidhan, very wise men; and

(5.) the Hebrew derussim, contemuplators. Compare also the Anglo- Saxon dry, the Irish drui, the Romance drudo, and the German drude.

The Druids were an order of ecclesiastical nobility among the ancient Celts in Gaul and Britain, enjoying high prerogatives, and living in a sort of monastic way in communities, under the presidency of an archdruid appointed for life, who exercised the chief authority among them, and whose successor was designated by virtue of superior dignity, or chosen by suffrage when there were several of equal rank. Sometimes, however, this choice was decided by an appeal to arms. Like other ancient hierarchies, they were divided into several classes; but there is some difference of opinion as to the exact number of such, as well as the character and offices of each. Strabo and Ammianus Marcellinus mention three, viz. Bards, Vates, and Druids; Diodorus Siculus only two — Bards and Druids, which latter class embraced apparently the Vates. To the Druids proper was assigned the highest rank, and they exercised in some sense government and superintendence over the others; were the depositaries of the will of the gods, the judges and religious teachers, who, as Strabo says, πρὸς τῇ φυσιολόγίᾷ καὶ τὴν ἠθικὴν φιλοσοφίαν ἀσκοῦσι.

The vates were, according to the same authority, priests and physiologists; according to Marcellinus, only the latter, seeking to discover the order and secrets of nature. Strabo says the bards were minstrels and poets. Marcellinus states that they "sang the brave deeds of illustrious men in heroic verses, with sweet modulations of the lyre;" and Diodorus, that "they sang songs of praise or invectives to the accompaniment of a sort of lyre."  Very little is known with certainty, of their origin or history. If in their secret archives the ancient Druids kept any written or other records of their order, none survived the overthrow of their power and influence by the Romans, while the few extant notices of them by Greek and Roman authors are very brief and unsatisfactory, especially in this respect. The views of modern writers can claim no higher authority than speculations based on grounds more or less probable, yet not certain. Some fragmentary Welsh poems, known from the peculiar form of composition as the Triads, are supposed to preserve some of the traditions current among the Welsh bards in regard to the history, doctrines, and customs of the Druids; and, according to these triads, they came into Gaul from the East, during the first invasion or migration of the Kymry under Hu-Cadarn, or Hu the Mighty. The opinion that they were of Eastern origin, and made their appearance in Britain and Gaul at a very early period, is supported by the similarity of their doctrines, rites, and architectural monuments to those of certain early Oriental nations. The Druidical order has been by various authors connected with the Persian, the Hindoo, the Egyptian, and the Phoenician priestly caste, and the Pythagorean fraternity; while their choice of groves, especially of oak, as places of residence and worship, and their pillars and altars of rough stone, are deemed, by some, striking coincidences with the usages of patriarchal times as described in the Pentateuch.

Caesar speaks of Britain as the parent seat of Druidism, affirming that those in Gaul who sought a fuller knowledge of it went thither to learn. This statement accords well with the theory of their Phoenician origin, since opportunity and motive for their early appearance in Britain may be found in that early and extensive commercial intercourse between the British Isles and Phoenician merchants in search of tin, to which we probably owe the name of Britain, i.e., the land of tin — according to some, from the Celtic bruit, tin, and tan, land; according to others, from a Phoenician word, whose modern representative is found in the Arabic beret-anic, or barat-anic. It is stated that the Druids held to the belief in one supreme God, the Creator and Ruler of all things, in the fall of man, and a future state of rewards and punishments. To these esoteric doctrines was added the public worship of the sun and moon, and of fire, as well as of divinities corresponding in functions with those of Greece and Rome, e.g. Mercury as Teutates, Mars as Hesus, Jupiter as Taranis, Apollo as Belin, probably the Baal of the East, Minerva as Belisama, and Hercules as Ogmius. We are told that "another remarkable principle of primitive Druidism appears to have been the worship of the serpent, a superstition so  widely extended as to evince its derivation from the most ancient traditions of the human race;" and Pliny has left us a curious account of the anguinum, or serpent's egg, worn by the Druids as a distinguishing badge, its marvelous origin fully agreeing with the wondrous virtues ascribed to it. The same author testifies to their veneration for the mistletoe and its parent oak, and thus describes the ceremony of gathering (on the sixth day of the moon) of the sacred parasite, which was called by them the all-healer: "When preparations for the sacrifice and feast under the tree have been duly made, they, bring up to it two white bulls, whose horns are then for the first time bound. The priest, clothed in white, ascends the tree, and with a golden sickle cuts off the mistletoe, which, as it falls, is caught in a robe, also white. The victims are then immolated, with the prayer that God would make his gift propitious to its recipients." In another place Pliny also makes mention that a sacrament of bread and wine formed part of the ceremonies observed in gathering the plant selago. We have also the rite of baptism reckoned among their ceremonies.

From other classic authors we learn that they held the doctrine of the immortality of the soul, which, as they taught, does not perish, but passes after death into other bodies, either directly or, after a certain time. They used this belief as an inenetive to valor among their countrymen, since death was only the entrance-way to a higher and better life for the brave man, and in keeping with this faith they put off the settlement of accounts and the exaction of debts to .the future meeting in another life, and also buried with the dead articles useful to the living, of which practice we find proof in the contents of their barrows or tombs, exhumed in recent times. Caesar's account further implies a recognition of the vicarious nature of sacrifices. Strabo says that they taught that this material world would never be annihilated, but undergo a succession of revolutions through the agency of fire and water: this latter element, it would appear from other accounts, they also held sacred, and in some sort worshipped. Diogenes Laertius sums up their ethical system with that of the Hindoo gymnosophists, in their favorite triad form, "to honor the gods, to do no evil, and to practice manliness." According to Higgins, the characteristics of Druidism in all ages and nations were “the worship of one supreme Being, the doctrine of metempsychosis and future rewards and punishments, hatred of images, open circular temples, the worship of fire as the emblem of the sun, the' celebration of the most ancient Tauric festival, and the possession of a  seventeen-letter alphabet, although their instructions were always orally given."

In their character of priests they had control of all matters pertaining to divine worship, officiated at the public and private sacrifices and other ceremonial rites. In the gloomy recesses of their deeply-shaded oakgrove temples, human victims writhed under the barbaric cruelty of their forms of sacrifice. Sometimes the victim was stabbed above the diaphragm, so that during a lingering death auguries might be drawn from the contortions of the sufferer, and the current and flow of his blood. Some were crucified; some shot to death with arrows. Sometimes huge images of wicker-work were filled with living men, or men and animals, and then set on fire, so that all perished together. Diodorus states that criminals were kept under ground for five years, and then sacrificed to the gods by being impaled and burned in great fires, together with vast quantities of other offerings; and that prisoners taken in war were immolated, and with them the captured cattle destroyed. Caesar says that they held criminals to be the more acceptable offering to the gods, but in default of such victims they sacrificed the innocent. We may suppose that in some of these cases civil and not religious ends were sought — punishment and not sacrifice.

In the capacity of judges they took cognizance of all questions, civil and criminal, public and private, enforcing their decrees by the terrible power of an interdict applied to communities as well as individuals, which excluded the recusants from the sacrifices, and consequently from the association or sympathy of others, who shunned the excommunicated as being without the pale of human or divine protection, and infecting with their guilt and pollution all who held any intercourse with them. According to Caesar, each year, at a stated period, the Gallic Druids were wont to meet in a consecrated place within the territories of the Carnutes, whither all litigants repaired to have their controversies decided. This would seem to have been a high court of appeals, and perhaps a like one for Britain met at Stonehenge, or in the island of Anglesea, the ancient Mona.

They were also the teachers of youth, and possessed some knowledge of Astronomy, Geography, Geometry, Botany, Medicine, Physics, Mathematics, Rhetoric, and other polite arts. This, in addition to their religious doctrines, was imparted to the pupils who thronged their schools. Attracted by the honors and privileges belonging to their order, many even of noble rank eagerly sought admission into it, though a rigid novitiate,  sometimes lasting twenty years, was required. A vast number of verses, in which doubtless the history's lectrines, and precepts of the order were contained, had to be committed to memory, for the Druids forbade the writing out of these instructions, although, according to Caesar, they were acquainted with written characters, and used them for other purposes. While their sanction was requisite in all undertakings, they paid no taxes, and were exempt from the dangers of war, and we are told that their highest order enjoyed, vast revenues, and lived in more than regal splendor, receiving the homage of the people seated on golden thrones.

The Druidesses are divided by Borlase into three classes:

"1. Those who vowed perpetual virginity, and were constant attendants on the sacred rites.

2. Those who were married, but only saw their husbands once a year, that they might have children.

3. Those who were married, and performed all conjugal offices" (Fosbroke).

The priestesses of Dionysus, located by Strabo on an island near the mouth of the river Loire, and by Pomponius Mela on the isle of Sena, in the British Sea, were doubtless Druidesses of the 1James , 2 d class. Notwithstanding the severe edicts of the emperors Augustus, Tiberius, and Glaudius against the Druids, the order seems not to have been entirely suppressed until a much later period. The vast structures, of which remains still exist at Stonehedge and Averbury, in Wiltshire, England, and Carnac, in Brittany, together with numerous smaller ones in Great Britain and France, are supposed to be of Druidical origin. (See illustrations, under ALTAR SEE ALTAR , in this Cyclopedia, 1:178, and ARK SEE ARK , page 401.) Similar ones are also found in various parts of Europe and Asia.

Literature. — Caesar, De Bel. Gall. 6:13-18; Pliny, Hist. Nat. 16:95; 24:62; 30:4; Lucan, Pharsal. 1:444 sq.; 3:399 sq.; Tacitus, Annals, 14:30; Ammianus Marcellinus, 15:9, 8; Pomponius Mela, De tu orbis, 3:2 and 6; Suetonius, De vita Coesarum, 5:25; Diodorus Siculus, Biblioth. Hist. 2:47; 5:31; Strabo, Geographica, 4, § 197-8; Diogenes Laertius, De vitis Philosophorum, Proemium, 1:1 and 3; Frickius, Comnm. de Druidis (Ulm, 1744, 4to); Iconographic Encyclopedia, 4:74-79 (N.Y. 1851); Godwin, History of France, 1:44-53 (N.Y. 1860); Bibliotheca Sacra, July 1854,  456-470; Edinburgh Review, July 1863, 20-36 (Amer. edit.); Pictorial History of England, volume 1, chapter 2, 5; Knight, Popular History (England, 1:3-10; ib., Od England, volume 1, chapter 1; Mountain, Ancient Gaul (in History of Roman Empire, Encyclopedia Metrop. crown 8vo ed., pages 5-10); Brand, Popular Antiquities (see Index); Chambers, Book of Days (see Index); Fosbroke, Encyclopedia of Antiquities (see Index); Maurice, Indian Antiquities, volume 6, part 1; Higgins, Celtic Druids (London. 1829, 4to); Davies, Celtic Researches, and Rites and Mythology of British Druids; Borlase, Antiquities of Cornwall; Rowland, Mona Antiqua; Smith, Religion of Ancient Britain (London, 1846, 2d ed.); Toland, Critical History of the Celtic Religion (n.d.); Barth, Ueber, d. Druiden der Kelten (Erlang. 1826); Burton, History of Scotland, volume 1 (Edinburgh, 1867, 4 vols.); Richards, Welsh Memorial and Essay on Druidism (London, 1820, 8vo); Alger, Future Life, page 83. SEE CELTIC RELIGION.

## Druigen[[@Headword:Druigen]]

             an Irish saint, commemorated March 6, was a sister of St. Brigida (q.v.).

## Drum[[@Headword:Drum]]

             SEE MUSICAL INSTRUMENTS.

## Drum, Sacred[[@Headword:Drum, Sacred]]

             an instrument of magical incantation formerly in use among the native Laplanders. It was made of the body or trunk of a pine or hollow birch,  which could be found only in particular spots, and every part of which, both trunk and branches, had the remarkable peculiarity of being inflected from the right to the left. The drum was constructed of one entire piece of wood, hollowed out in the middle. The upper part, which was flat, was covered with skin, and the lower part, which was convex was so constructed that after they made two long openings in it the wood between served as a handle. The rims, which kept the skin tight in a kind of circular form, were not exactly round, but rather oval. Upon the skin thus stretched on the head of the drum, the Laplanders painted various figures in red, which seemed to be of somewhat hieroglyphical character. There were added to this copper rings of various patterns, to be used in incantations. The hammer with which the drum was beaten was made from the horn of a reindeer.

## Drumm, John H., M.D., D.D[[@Headword:Drumm, John H., M.D., D.D]]

             a Protestant Episcopal clergyman, was born in Dublin, Ireland, in 1827; graduated from the New York Medical College in 1852; was ordained deacon in 1857, and presbyter in 1863; in 1857 officiated in Brookville, Ind. in 1859, was rector of St. James's Church, Dundaff, Pennsylvania; in 1862, of St. James's Church in Bristol; in 1875. of St. Mark's Church, New Britain, Connecticut; in 1877 he was in San Saba, Texas, but returned in the following year to Bristol, Pennsylvania, where he died, March 5, 1879. See Prot. Episc. Almanac, 1880, page 171.

## Drummond, E.A.H., D.D[[@Headword:Drummond, E.A.H., D.D]]

             an English divine, who was born in 1758 and died in 1830, published, Sermons (1792): — Catechetical Questions Prior to Confirmation (Lond. 1813). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Drummond, George, D.D[[@Headword:Drummond, George, D.D]]

             a Scotch clergyman, descended from the family of Hawthornden, was licensed to preach in July 1761; presented to the living at Dunbarton in August, 1765; ordained May 1, 1766; and died February 14, 1819, aged eighty-one years. He was a man of high .respectability, deep erudition, and eminent worth. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 2:370.

## Drummond, James, D.D[[@Headword:Drummond, James, D.D]]

             a Scotch clergyman, third son of Reverend James Drummond of Deanstown, was probably born at Fowlis, Perthshire in 1619; graduated at St. Andrews' University in 1645; was appointed to the living at Auchterarder about 1650; transferred to Muthill in 1656; promoted to the bishopric of Brechin in 1684, retaining the parish of MuIthill in conjunction, which he resigned in 1686. He had a pension from James II of one hundred pounds sterling, in December 1685; signed an address to the king in November 1688, just before his majesty's abdication, and preached for the last time in the cathedral, April 14, 1689, three days after episcopacy had been abolished. When deprived, he resided for four years in Slain's Castle, with John, earl of Errol, and died in 1695. He was a good and pious man, diligent in his, office, read the Scriptures daily in the original; and while his chief and patron, the earl of Perth, was zealous to promote popery, he was as strenuously and determinedly opposed to popery as any one in the kingdom. See Fasti Eccles. Scoticanae, 2:747, 780; 3:891; Keith, Scottish Bishops, page 169.

## Drummond, Robert Hay, D.D[[@Headword:Drummond, Robert Hay, D.D]]

             archbishop of York, son of the Earl of Kinnoul, was born in London in 1711. He studied at Westminster School and Christ Church, Oxford, and became rector of Bothal, Northumberland, in 1735. He was made bishop of St. Asaph in 1748, and was translated to Salisbury in 1761. In the same year he was appointed archbishop of York. He died in 1776. His sermons, published separately during his lifetime, obtained great celebrity, and have been collected and published under the title Sermons on Public Occasions, with a Letter on Theological Study; and Memoirs of his Life by George Hay Drummond, A.M. etc. (Edinburgh, 1803, 8vo). Darling, Cyclopedia Bibliographica, s.v.

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

             the first Scottish poet who wrote well in English, was born at Hawthornden, December 13, 1585. He graduated from Edinburgh University in 1605, studied law at Bruges, in France, settled upon nhis native estate in 1609, spent several years (1625-30) abroad, but was so affected by the execution of Charles I that he died, December 4, 1649. Besides some political productions, he published numerous poems (a few religious), which have been issued collectively (1711, 1832, 1833, 1857). See Life, by Masson (Lond. 1873).

## Drummond, William Hamilton, D.D[[@Headword:Drummond, William Hamilton, D.D]]

             a scholar, poet, and divine, died in Dublin, Ireland, October 16, 1865, aged eighty-seven years. He was the author of poems on the Battle of Trafalgar, the Giant's Causeway, etc.; and prepared also a translation of Lucretius. See Appleton's Annual Cyclop. 1865, page 675.

## Drunk[[@Headword:Drunk]]

             (this and its related words, "drunken," "drunkard," etc., are represented in Hebrew by some form of the verbs שָׁכִר, shakar', to become intoxicated; שָׁתָה, shathah', to drink simply; רָוָה, ravah', to drink to satiety; סָבָא, saba', to drink to excess; Gr. μεθύω). The first instance of intoxication on record is that of Noah (Gen 9:21), who was probably ignorant of the effects of the expressed juice of the grape. The sin of drunkenness is most expressly condemned in the Scriptures (Rom 13:13; 1Co 6:9-10; Eph 5:18; 1Th 5:7-8). SEE TEMPERANCE.

The use of strong drink, even to excess, was not uncommon among the Jews. This is inferred from the striking figures with which the use and effects of it have furnished the sacred writers, and also from the various express prohibitions and penalties (Psa 107:27; Isa 5:11; Isa 24:20; Isa 49:26; Isa 51:17-22; Pro 21:1; Hab 2:15-16). SEE DRINK, STRONG. Men are sometimes represented as drunk with sorrow, with afflictions, and with the wine of God's wrath (Isa 63:6; Jer 51:57; Eze 23:33). (See Wemyss, Symbol. Dict. s.v.) Persons under the influence of superstition, idolatry, and delusion are said to be drunk, because they make no use of their natural reason (Isa 28:7; Rev 17:2). Drunkenness sometimes denotes abundance, satiety (Deu 32:42; Isa 49:26). To "add drunkenness to thirst" (Deu 29:19) is to add one sin to another; i.e., not only to pine in secret after idol-worship, but openly practice it (see Stuart's Hebrews Chrest. on this passage).

## Drunkenness[[@Headword:Drunkenness]]

             Denunciations of this vice are contained both in the Old and New Testakment. St. Paul expressly includes drunkards among those who shall not inherit the kingdom of heaven. This vice became peculiarly shameless at Rome about the time of the Christian aera. The surrounding nations, too, were drunkards.. Drunken shabits were to afford a presumption against a person accused before the Church courts. Still, the vice flourished among the Christians. Jerome warns the priests never to smell of wine. Revellings and drunkenness were deemed allowable in commemorating the martyrs. The first distinct Church enactment against drunkenness appears in the canons of the Council of Tours. The West, however, seems to have been the chief home of gluttony and drunkenness. A canon of the Council of Autun, A.D. 670, enacted that no gluttonous or drunken priest should touch the sacrament or say the mass under pain of losing his dignity. The  Council of Berkhamstead enacted that if a priest be so drunk that he cannot fulfil his office he should be deposed by the bishop. In regard to drunkenness in the Church in Britain, Boniface says: "It is also said in your parishes drunkenness is a too common evil, so that not only do the bishops not forbid it, but themselves, drinking too much, become intoxicated, and compel others to do so, offering them larger beakers." In the Carlovingian period civil penalties or disabilities began to be inflicted for drunkenness. SEE TEMPERANCE.

## Drury, Asa, D.D[[@Headword:Drury, Asa, D.D]]

             a Baptist minister, was born July 26, 1802. He graduated from Yale College in 1829, and for two years following was rector of the Hopkins Grammar-school at New Haven; was ordained as an evangelist in the Baptist ministry, September 14, 1834; was professor of languages in Denison University, Granville, Ohio, and held the office one year, 1836; for three years (1836-39) was professor of Greek in Cincinnati College; the year following a professor in what is now Colby University, Waterville, Maine; then returned to Cincinnati College after a time became principal of the classical school connected with the Baptist Theological Institute at Covington, Kentucky, and at the same time professor of ecclesiastical history and Greek literature; for several years was principal of the highschool, and superienntendent of schools in Covington; and spent the last four years of his life in St.Anthony, Minnesota, where he was pastor of a Baptist Church. We died March 18, 1870. (J.C.S.)

## Druses[[@Headword:Druses]]

             the name of certain tribes of Syria (Asiatic Turkey), inhabiting a tract of land on the southern side of Mount Lebanon and the western side of Anti- Lebanon, between Beirut and Sur, and extending from the shores of the Mediterranean to Damascus. They exclusively inhabit 37 villages in the Lebanon and 69 in the Anti-Lebanon. The Maronites are mingled with them in about 210 villages. They are said to be about 100,000 in number. The name Druse is derived from that of Mohammed Ben Israel Darasi (see below), although the Druses do not acknowledge him as the founder of  their religion, and many of their writers even call him by opprobrious names, e.g. Satan, the Impostor, etc.

I. History. — Their origin dates back to the tenth century, where they are found under the government of their founder, Hakim (996-1021). "After the second captivity of Israel, Esarhaddon (7th century BC) re-peopled the wasted strongholds of Samaria with certain fierce tribes, some of whom, called in the Scriptures Cuthites, and known in subsequent times to the Greeks as Carduchi, and familiar to us as Kurds, settled in Lebanon. From them the present Druses are supposed to have originally sprung. More than thousand years later a fresh colonization took place. The Mardi, a warlike tribe who dwelt to the north of the Caspian, originally of Persian extraction, were transplanted thither by Constantine IV, in AD 686, to the number of 12,000, to act as a bulwark against Mohammedan invasion. The Arabs also, in sweeping through the mountain fastnesses, left a permanent impression there. Thus Cuthites, Mardi, and Arabs, or rather Mohammedans of various races, have combined to form that strange being, the modern Druse. It has also been supposed by some that there runs in his veins not a little of the blood of the Crusaders, but this is doubtful. No immigrations, however, of any importance into the country of the Druses took place after the close of the 10th century; and this period seems naturally to conclude the first great section of Druse history. The nationality of these mountaineers having now been consolidated, their peculiar and mysterious religion began gradually to be developed" (Chambers' Encyclopedia, s.v.). Hakim Biamrillah succeeded as caliph of Egypt in 996, and distinguished his reign by cruel persecutions of the Christians; it is said that 30,000 churches and monasteries were destroyed by his command. Some years before his death (about AD 1026), "Mohammed Ben Israel Darasi, a teacher belonging to the Batinites who had come from Persia, entered his service, and became an especial favorite at the palace. In return for the favors received from the caliph, he publicly ascribed to his master divine honor and majesty; but when he attempted to teach this doctrine in the mosque, from a book he had written, he was violently assaulted, and escaped with difficulty from the hands of the enraged worshippers. By the advice of Hakim he fled to Syria, and began to propagate his doctrines among the races dwelling on Lebanon, near the sources of the Jordan. In less than ten years, nearly all the Arab tribes that had become located here professed the religion of the Druse. Living at a distance from the place of Mohammed's power, and their fathers never  having joined in the forays of the Prophet, or reaped the pillage of his battles, they were less attached to his faith than its other adherents. It is supposed that Darasi perished in a battle with the orthodox Moslem from the plain, as they resolutely opposed him, and he had to defend himself constantly from their attacks. There was a turban-maker, called Hamsa, and surnamed Hadi, the Leader, from whom Darasi received the instructions that induced him to deify the caliph. It is not improbable, however, that Hakim himself was the real author of this impious assumption, and that the others became his agents of proselytism by the promise of a royal reward. The sect grew in influence until the cadi, when in the mosque, was summoned to embrace the new faith; but the attempt was fatal to the neophyte who made it, as he and his attendants were slain. The presumption of the caliph was equal to the credulity of his disciples. When the divine name was ascribed to him, he willingly received it, and openly proclaimed himself to be the creator and ruler of the beneficent Nile, from which the land received all its luxuriance, and the people all their prosperity" (London Review, January 1860, page 159). He was slain at last; but Hamsa, the apostle, survived, and wrote books which are still regarded as the oracles of the Druses.

From the tenth century onward the Druses maintained their separate religion and a quasi nationality. They lived under the orders of separate chieftains, or sheiks, without any supreme authority, and committed depredations on the neighboring Turkish countries. Frequent complaints were presented against them to the Porte for depredations committed, and Murad III finally an expedition against them in 1588, under the orders of Ibrahim Pacha. The Turks were successful, established one of their own emirs as king over the Druses, and exacted tribute from them. The emirs then united against the common enemy, and became dangerous to the Porte, particularly the emir Fakir Eddin, who, in the 17th century, became so strong that the Porte determined on taking the most active measures against him. Fakir Eddin fled to Italy, leaving his son Ali as regent in his place. The latter drove the Turks away, and restored peace; but Fakir Eddin having returned, after imbibing the love of splendor which distinguished the court of the Medici, laid such heavy taxes on the people that a revoluation broke out. The Porte sent another expedition against him in 1632. His son Ali fell in battle, a second son was made prisoner, and Fakir Eddin himself was obliged to flee to the mountains. He was betrayed by his own followers in October, 1633, and was strangled at  Constantinople in 1635. His descendants held their position as emirs in subjection to the Porte. After the extinction of this family, that of the Schebabs, originally from Mecca, became emirs. The powerful Melhem (1740-1759) restored to the Druses some of the power they had lost after the downfall of Fakir Eddin. Emir Beschir, born in 1763, is one of the most noted of the recent emirs. In 1819 he took part in the insurrection of Abdallah, and was deposed in consequence, but was pardoned by the Porte in 1823, through the influence of Mehemet Ali. An insurrection of the Druses against the viceroy took place in 1834, but was subdued by Ibrahim Pacha in 1835, and the Druses of Lebanon were disarmed. Emir Beschir then sided with the Egyptians until 1840, when he was deposed. After Ibrahim Pacha had retired from Syria, the land of the Druses passed again under the direct dominion of the Turks. At the same time bloody conflicts broke out between the Druses and the Christian Maronites. To put an end to these troubles, the emirs of both parties were called to Constantinople in 1842, deposed, and Omar Pasha was appointed Turkish administrator in their place. He was sent to Lebanon to consult with the principal chiefs of the Druses and the Maronites, who were to form a permanent council of administration. But the two parties soon united against Omar Pasha, and open conflict speedily followed. The battle of Ehden, October 13, 1842, proved a success for the malcontents.

An edict of December 7, 1842, granted to the Druses and Maronites the right of self-government, and the Mohammedan Kaimakam to reside at the south, the Christian at the north. Yet, as the population are not thus geographically divided, but, on the contrary, rather mixed up, the edict did not satisfy either party. New troubles breaking out, the Porte sent Halil Pacha and 1000 soldiers into the land. An assembly of the mountain chieftains having been called by Halil Pacha, an arrangement was made; but hardly had Halil Pacha left the country when troubles broke out among the Maronites themselves, arising from religious differences. A mob of peasants drove the patriarch from his residence. At the same time, the old hatred of the Druses against the Maronites was revived. The Porte at last sent 12,000 men to Lebanon, where some forty chiefs of the Druses and Maronites were taken prisoners. One of the principal Maronites, Zable, was suddenly disarmed October 16, 1845, and the others followed without any successful resistance being made. In the spring of 1846 the Porte granted the country a new Constitution, whereby a permanent council was added to each of the two Kaimakams. These councils are to be composed of members of the different sects inhabiting Lebanon (2 Maronites, 2 Druses, 2 United  Greeks, 2 Non-united Greeks, 2 Turks, and 1 Mutuali). The strife between the Druses and the Maronites continued, however, and another appeal was made to the European powers in 1847, yet without any result, on account of the contending claims of the Roman Catholic clergy as possessors of many conventual domains, of the other religious parties, of the rich landowners, and of the Turkish officials. A terrible outbreak again occurred in May, 1860. Throughout the Lebanon the Druses attacked the Maronites, plundered and burned their villages, and massacred a large number of persons without distinction of age or sex. The Turkish authorities made no efforts to stop these outrages, and in some instances Turkish troops even took part in the massacres and pillages. The war continued throughout the month of June; the Maronites suffered terribly, and in Damascus some 6000 Christians were reported to have perished. Upon the news of this massacre France sent a corps of 12,000 men to Syria while England increased its fleet on the coast, in order to assist, if necessary, the French in re-establishing order. The commander of the French troops prevailed upon Fuad Pasha, who had been sent by the Turkish government to Syria as extraordinary commissioner, to order the execution of 168 of the chief accomplices of the massacre. Soon after even Achmet Pasha, the governor of Damascus, and a number of prominent Turkish officers, were executed. Several chiefs of the Druses were also sentenced to death, but this sentence was for most of them commuted into lifelong imprisonment. On the 5th of October an international commission of plenipotentiaries of European powers met at Beirut to investigate the causes of the late disturbances, and to secure the punishment of the guilty and indemnification of the sufferers. In the way of punishment and indemnification little was obtained; but the representatives of the great powers prevailed upon the Turkish government to agree, on June 9, 1861, to a special treaty concerning the administration of the Lebanon. According to this agreement, the administration of the whole mountain was placed for a term of three years under one Christian governor, who was to reside at Deir el Kamar, and to be directly dependent upon the Turkish government. The government appointed for this position Daud-Effendi, a Roman Catholic Armenian, who, after the expiration of his first term of office, was re-appointed for five years. No disturbance took place under his administration, as far as the Druses were concerned.

II. Usages, Religion, etc. — The Druses are of Caucasian extraction. They are violent, cunning, treacherous, covetous, warlike, love  independence, and have successfully defended their liberty. If they have the faults of Eastern nations, they also possess their highest virtues: they are hospitable, obliging to a certain extent, careful, clean, and industrious, but with hardly any intellectual culture. Reading and writing are almost unknown among them; they look upon revenge for bloodshed as a sacred duty. They raise grain, wine, tobacco, and silk. Their language is a dialect of the Arabic; their religion, a mixture of idolatry, Judaism, Mohammedanism, and Christianity. They make no secret of their doctrines, and yet they are but little known. They look upon the caliph Hakim, of Egypt, as holy; teach metepsychosis and the second advent of the prophet (incarnation of God); they permit polygamy, but it is only practiced by the richer classes. There is no regular order of priesthood, the office being filled by consecrated or learned persons called Akkals, comprising, especially the emirs and sheiks, who form a secret organization divided into several degrees, keep the sacred books, and hold secret religious assemblies. The great mass of the people are almost ignorant of any principles of religion. They recognize neither ceremonies, festivals, nor fasts.

The following summary of their doctrines is given in the London Review, October 1860, page 161: "We are told that there is one God, unknown and unknowable; the Creator, Preserver, and Judge of the universe. We cannot speak of him by comparison or by negation. 'He is,' is all we can say of him; and if we go further than this, we bring in the human element, and therefore fail to set forth the truth. There can be no representation of God beside the form of man, who reflects the image of God, as the mirror reflects the object before which it is placed; and man is chosen to be the veil of God, as being the noblest work of his creatures. There have been nine avatars of the one God, who has appeared in the form of men, but without man's impurity or corruption. They were not properly incarnations. God did not become flesh, but assumed the veil of flesh, as the man who puts on a robe is still distinct from the robe. The Druses admit the doctrine of free will in opposition to Islam, and think that predestination is irreconcilable with eternal justice. There are five invisible intelligences of a superior order, all of whom have been impersonated in as many Druse teachers, of whom Habmsa was the chief. These intelligences are regarded as mediators in behalf of those who in earnest seek wisdom. The souls of men migrate into other human bodies, and rise to higher grades of intelligence by an attention to outer duties and submission to the divine  will. In the religions that appeared in the ages preceding Hakim there was a mixture of truth; but these were only as starlight revelations, all of which were to be overpowered by the radiance of the full-orbed sun, which rose in its perfect majesty when the system of the Druses was proclaimed to the world. They have seven great precepts:

1. To speak the truth.

2. To render to each other mutual assistance.

3. To renounce all error.

4. To separate entirely from the wicked and the ignorant.

5. To assert on all occasions the everlasting unity of God.

6. To be submissive under trial.

7. To rest contented in whatever situation they may be placed, whether of joy or sorrow.

The first is the principal precept. But these obligations are not to be regarded as in force when intercourse is held with the unbeliever. Of their outward forms and ceremonies we have little or no information of a character upon which we can rely. In their temples there are no ornaments, and their sacred edifices are found among the shadows of high trees, or on the summit of the mountain. They have no prescribed rites, and do not offer prayer. When outwardly conforming to the practices of other sects, they refrain from the prayer of the heart. There are instances in which a spirit more in accordance with man's weakness is manifest; but even then there is inconsistency between the profession and the practice. An akkal, on visiting Damascus, as we learn from colonel Churchill, having alighted at the house of a sheik of Islam, the two friends entered into conversation, when the sheik asked the Druse if there were any true Mussulmans in his country. He replied that there were, and that they read the Koran. He was requested to show how they prayed. 'Who is without prayer?' was the reply. But the sheik then wished to know in what manner prayer ought to be presented to God. The okkal proceeded to say: 'When I enter the house of God, I endeavor to do so with pure thoughts and a clean heart, and call out, "There is no God but God, and Mohammed is the prophet of God." I listen to the words of the book with an earnest and teachable spirit. I look down in contrition and penitence, and, bowing down my head, kiss the earth, praying that I may be enabled to walk in humility and the fear of God, and to resign myself in all things to his will and decrees; to think that heaven is on my right hand and hell on my left; and to bear in mind that,  wherever I go, I am always in the presence of God, and that he is ever before me. That is enough.' His host of the city, turning to those present, said, 'All your prayers, compared to that, are useless.' The akkals are the more devoted professors of the Druse religion, and they may be of either sex.

They are not priests, and neither teach nor exercise discipline. They must remain a year on trial before they can be admitted to the secrets of the fraternity; after that they may wear a white turban as an emblem of the purity they are to cultivate. They dress in plain garments, wearing no ornament, and are required to be simple in their manners, and careful in their mode of speech. At their funerals they receive marks of great respect; and their tombs are afterwards visited by the superstitious, who worship the departed spirit, and deposit candles or ornaments in the vault of the deceased. Hymns are sung in the Druse temples, and the people listen to the reading of the sacred books; they eat figs and raisins together at the expense of the community; and all matters of public interest are brought before a select council. They thus combine in one service the religious, social, and political elements. They have a golden calf covered with secret characters, which is kept in a sacred chest, but whether it symbolizes some object of veneration, or, as some say, is intended to remind them of the dangers attendant on the errors of Darasi, whom they call in derision 'the Calf,' is not ascertained with certainty. The Druses are extremely sensitive when inquiries are made of them respecting their religious practices, and usually parry the question by some evasive reply. A Druse, met with by Dr. Wilson at Hasbeiya, told him that there is little difference between their creed and observances and those of the orthodox Mussulmans, while others tell us that they respect Christ and abhor Mohammed. No one has been more favorably situated than colonel Churchill for learning their real sentiments and customs, but even he was not permitted to penetrate into the mysteries of their faith. 'Two objects,' he says, 'engrossed my attention the religion of the Druses, and the past history of the races which now occupy the mountain range of the Lebanon. In vain I tried to make the terms of extreme friendship and intimacy which existed between myself and the Druses available for the purpose of informing myself on the first of these points. Sheiks, akkals, and peasants alike baffled my inquiries, either by jocose evasions or by direct negation."

At a meeting of the Royal Asiatic Society, London, March 20, 1865, the Reverend A. Tien read a paper entitled "Druse Religion Unveiled," which throws light upon the present doctrines and usages of the Druses.  "Outwardly the Druses conform to the observances of Mohammedanism, though they entertain really the utmost aversion to that religion. They believe they are the descendants of Jacob, and in many respects they adhere to Jewish rites. Their Sabbath commences after sunset on Friday, when they assemble in places of worship that are guarded from intrusion. They chant an invocation to the deity, a translation of which was read by Mr. Tien, resembling a lamentation of the Israelites in captivity, imploring for the restoration of power in Jerusalem, to which they add a prayer for the destruction of Mecca. Their sacred books are contained in a silver casket carefully preserved, which is considered like the ark. They are inveterate to the Mohammedans and to Christians, though professing the religion of the former and attending the mosques. The doctrine of metepsychosis is strongly believed in, with some curious modifications. The deity whom they worship, under the title of El Hakim, is supposed to have appeared on the earth at two different periods, with different names and attributes, and his principal agent, also, is believed to have assumed different forms. At the creation of the world, it is assumed that a certain number of souls was created which has not since been added to nor diminished; every soul, whether in human or in animal form, having been on death transferred to some other body, either more elevated or more debased, according to the conduct of the individual or animal during life. In one of the seven books there is a catechism, from which Mr. Tien read several questions and answers, containing an exposition of the principal articles of faith of the Druses. The books are written in Arabic of very ancient character. The Druses are divided into three classes or castes, according to religious distinctions. To enable one Druse to recognize another, a system of passwords is adopted as by Freemasons, without an interchange of which no communication is made that may give an idea of their religious tenets."

III. Literature. Wolff (Philip), Die Drusen und ihre Vorlaifer; Gibbon, Decline and Fall (Boston, 1850, 12mo), 5:531 (and especially Milman's note); De Sacy, Expose de la Religion des Druses (Paris, 1838, 2 volumes); G.W. Chasseaud, The Druses of the Lebanon; their Manners, Customs, and History (London, 1855, 8vo); Churchill, Matthew Lebanon; a Ten Years Residence, from 1842-1852, with supplementary volume on The Druses and the Maronites under Turkish Rule (London 1855-1862, 4 volumes, 8vo); Foreign Quarterly Review, 29, page 205; Pierer, Universal-Lexikon, s.v.; Robinson, Biblical Researches (London 1840); Bibliotheca Sacra, 1843, page 205; Journal of Sacred Literature, 19:489;  New Englander, January, 1861, art. 2; Kelly, Syria and the Holy Land (compiled from Burckhardt and others, London, 8vo, n.d.), chapter 12; Thomson, Land and Book, 1:246, 249); Caernarvon, Recollections of the Druses of the Lebanon, and Notes on their Religion (London 1860); H. Guys, La Nation Druse (Paris, 1863); H. Guys, Theogonie des Druses ou abrege de leur systeme religieux, traduit de l'arabe, avec notes explicatives et observations critiques (Paris, 1863); G. de Alaux, Le iban et Daud Pasha, in the Revue des Deux Mondes, 1865, July 1, and 1866, May 1; Allgem. Real Encyklopadie, s.v.

## Drusilla[[@Headword:Drusilla]]

             (Δρούσιλλα), youngest daughter of Herod Agrippa I by his wife Cypros, and sister of Herod Agrippa II, was only six years old when her father died in AD 44 (Josephus, Ant. 19:9, 1; 20:7, 1 and 2). Being celebrated for her beauty, she had already been promised in marriage to Epiphanies, son of Antiochus, king of Comagene, but the match was broken off in consequence of Epiphanes refusing to perform his promise of conforming to the Jewish religion. Hereupon Azizus, king of Edessa, obtained Drusilla as his wife, and performed the condition of becoming a Jew (Josephus, Ant. 10:7, 1). Afterwards Felix, the procurator of Judaea, fell in love with her, and induced her to leave Azizus, a course to which she was prompted not only by the fair promise of Felix, but by a desire to escape the annoyance to which she was subjected by the envy of her sister Berenice, who though ten years older, vied with her in beauty (ib. 2). She though, perhaps, that Felix, whom as accepted as a second husband, would be better able to protect her then Azizus, whom she divorced. In the Acts (24:24) she is mentioned in such a manner that she may naturally be supposed to have been present when Paul preached before Felix, in A.D. 55. Felix and Drusilla had a son, Agrippa, who perished in an eruption of Vesuvius (Josephus, Ant. 19:7; 20:5). Tacitus (Hist. 5:9) says that Felix married Drusilla, a granddaugther of Cleopatra and Anthony. The Drusilla he refers to, if any such person every existed, must have been a daughter of Juba and Cleopatra Selene, for the names

and fate of all the other descendants of Cleopatra and Anthony are known from other sources. But the account given by Josephus of the parentage of Drusilla is more consistent than that of Tacitus with the notice in the Acts, by which it appears that she was a Jewess. Some have supposed that Felix married in succession two Drusillae; and countenance is lent to this  otherwise improbable conjecture by an expression of Suetonius (Claud. 28) who calls Felix "the husband of three queens." (See Noldii Hist. Idum. page 464 sq.; Walch, De Felice, Jen. 1747, page 63 sq.), SEE FELIX.

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

             (Jan van den Driesche), an eminent critic and Orientalist, was born at Omdenarde, in Flanders, June 28, 1550, and was educated at Ghent and Louvain. "His father, having been outlawed in 1567, and deprived of his estate, retired to England, and Drusius soon followed him. His mother, who continued a Roman Catholic, did all she could to prevent him. His studies were taken care of, and masters provided for him; and he had soon an opportunity of learning Hebrew under Anthony Cevellier, who was come over to England, and taught that language publicly in the University of Cambridge. Drusius lodged at his house, and had a great share in his friendship. He did not return to London till 1571, and, while he was preparing to go to France, the news of the massacre on St. Bartholomew made him change his resolution. Soon after this he was invited to Cambridge by Cartwright, the professor of divinity and the Oriental languages there, at the age of twenty-two. He taught at Oxford four years with great success; after which, being desirous of returning to his own country, he went to Louvain, where he studied the civil law. The troubles on the account of religion obliged him to come back to his father at London, but upon the pacification of Ghent, 1576, they both returned to Louvain" (New Gen. Dictionary, 4:506). He was made professor of Oriental languages at Leyden in 1577, and of Hebrew at Franeker 1585, where he died February 12, 1616. His works, which are held in great esteem, have been for the most part incorporated into the Critici Sacii. Among the most important are Veterum interpretum Grcecorum in totum vetus Testamentur fragnenta (Arnhemiae, 1622, 4to): — Annotationum in totum Jesu Christi Testamentum libri decem (Franek. 1612, 4to): — Ecclesiasticus, Greece et Latine (Franek. 1600, 4to): — Proverbiorum Sacrorum classes duce (Franek. 1590, 4to): — Parallela Sacra, seu comparatio locorum Vet. Test. cum iis, quae in Novo citantur (Franek. 1588, 4to): — Libri decem Annotationum in totum Jesu Christi Testamentum (Amst. 1632, 4to). For a list of his writings, see Niceron, Menoires, 22:65; see also Richard Simon, Histoire Crit. du N.T. (Paris, 1680); Curiander, Vita Drusii (Francf. 1616); Bayle, Dictionary, s.v.; Herzog, Real Encyklop. 3:529.

## Drusus[[@Headword:Drusus]]

             a martyr at Antioch with Zosimus and Theodorus; commemorated December 14.

## Druthmar, Christian[[@Headword:Druthmar, Christian]]

             a monk in the abbey of Corbey in the ninth century, was born in Aquitaiie, and afterwards taught in the monasteries of Stavelo and Malmedy, in the diocese of Liege. He left a commentary on St. Matthew (Strasburg, 1514; Haguenau, 1530, fol.). "It contains some opinions respecting transubstantiation decidedly opposed to those of modern Romanism, though they were regarded as orthodox at the time of his writing. He commenced a commentary on St. Luke and St. John, which he did not live to finish. For St. Mark he refers his pupils to a commentary of Bede." His commentary on St. Luke and St. John was printed at Haguenan in 1530, in the Bibliotheca Patrum (t. 15, page 86). The edition of Haguenau was edited by Johann Secer, a Lutheran, and Wetzer und Welte (Kirchen- Lexikon, 3:321) say that he perverted and garbled the text so as to make it oppose transubstantiation. His text runs: "Hoc est corpus meum, i.e., in sacramento . . . transferens spiritualiter corpus in panem, in vinum sanguinem." On the other hand, Sixtus of Siena asserts that he found a MSS. in the Franciscan monastery at Lyons, in which the words run: Hoc est corpus meum, hoc est, vere in sacramento subsistens . . . transferens panem in corpus et vinum in sanguinem. See Wetzer n. Welts, Kirchen Lexikon, 1.c. ; Dupin, Ecclesiastical Writers, cent. 9; Mosheim, Ch. History, cent. 9, chapter 2, n. 46; Ceillier, Auteurs Ecclesiastiques, Paris, 1862, 12:419 sq.; Herzog, Real Encyklop. 3:531.

## Druys (Lat. Drusius), John[[@Headword:Druys (Lat. Drusius), John]]

             a Belgian canon, was born at Cumptich, near Tirlemont, in 1568. He studied at St. Trond, at Namur, and at Louvain; joined the order of Premonstrants at the abbey of du Parn, near Louvain, May 29, 1588; taught theology there; in 1604 became deputy for the states of Brabant, and the following year vicar of the circarii of Brabant and Friesland. He was charged by archduke Albert with several missions in connection with ecclesiastical discipline; appointed circarius in Spain in 1630; and finally was counsellor of the state. He died at Brussels, March 25, 1634, leaving,  Visitatio Abas Universitatis Lovanensis (Louvain, 1617): — Exhortatio ad Candidi Ordinis Pracemonstratensis Relioqiosos (ibid. 1621): — Statuta Candidi et Canonici Ordinis Praemonstratensis Renovata, etc. (ibid. 1628). See Hoefer, Nouv. Biog. Generale, s.v.

## Druzbicki, Caspar[[@Headword:Druzbicki, Caspar]]

             a Jesuit was born in 1589 at Sieradz, in Poland, and died at Posen in 1662. He wrote De Variis Passionis Christi Meditandi Modis (Lublin, 1652): — Fasciculus Exercitationum, etc. (Cracow, 1662): — Tribunal Conscientia. etc. (ibid. 1672): — In Dominicas Totius anni Considerationes (1679): — Lapis Lydius, etc. (1699; a German translation was published in 1739; a more recent one is that by Ratte, 1884). A complete edition of his works was issued at Ingolstadt in 1732, 2 volumes, fol., under the title Venerabilis P. Gasparis Druzbicki Opera Omnia. See Encyklop. Koscielna, 4:355; Lidke, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Dryads[[@Headword:Dryads]]

             (from δρύς, an oak), female deities of an inferior rank, who presided over woods. They were much more fortunate than the Hamadryads, having the liberty of walking about, and even surviving the destruction of the trees over which they presided. They also had the liberty of marrying. The poets frequently confound the Dryads, Hamadryads, and Naiads.

## Dryander[[@Headword:Dryander]]

             SEE ENZINAS, FRANCISCO DE.

## Dryander, Hermann[[@Headword:Dryander, Hermann]]

             a Lutheran theologian of Germany, was born December 22, 1809, at Halle, where he also pursued his theological studies. In 1834 he was appointed deacon at the church "Unsere Lieben Frauen" there, in 1876 first preacher, and died as superintendent and member of consistory, February 15, 1880. See Zum Gedachtniss Dr. Hermann Ludwig Dryande's (Halle, 1880).(B.P.)

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

             an eminent divine of the Church of Scotland, was born in 1718; entered the University of Edinburgh in 1732; became minister of Rukliston in 1748; appointed minister of the Tron church, and also king's chaplain, in 1765; and died in 1788. He was one of the leaders of the moderate party in the Church of Scotland, and was supposed to be inclined to Arminianism. See his Sermons, with Life by Dalzel (Edinb. 1793, 2 volumes, 8vo).

## Du Bartas, Guillaume De Salluste[[@Headword:Du Bartas, Guillaume De Salluste]]

             a French Protestant poet of the sixteenth century, born about 1544, near Auch, in France; died 1590. His poem on the Creation obtained so great celebrity that in the course of six years more than thirty editions of the first "Semaine" were published. It was translated into Latin, Italian, Spanish, German, and English. The English version is entitled Du Bartas, his Divine Weekes and Workes, translated by J. Sylvester (London 1641, fol.).

## Du Bec, Philippe[[@Headword:Du Bec, Philippe]]

             a French prelate, was born in 1524. He was appointed bishop of Vannes in 1559, and six years later passed to the diocese of Nantes. He was one of those prelates who held the place of ecclesiastical peers at the coronation of Henry IV in 1589. The same year he was called to the archbishopric of Rheims, and in the year following he received the title of commander of the order of the Holy Ghost. But the bulls were not forwarded before the end of three years, on account of the differences of Henry IV with the court of Rome. Du Bee died in 1605. He left a collection of Sermons, and a French translation of the Treatise of the Widows of St. Ambrose (Paris, 1590). See Hoefer, Nouv. Biog. Generale, s.v.

## Du Bois, John Clarkson, D.D[[@Headword:Du Bois, John Clarkson, D.D]]

             a Protestant Episcopal minister, born December 13, 1829, was rector of St. John's Church, Fredericksted, Santa Cruz, and died at Antigua, November 27, 1884.

## Du Dumplers[[@Headword:Du Dumplers]]

             a name of reproach given to the Dunkers, or German Baptists. SEE BAPTISTS, SEE GERMAN.

## Du Fosse, Pierre Thomas[[@Headword:Du Fosse, Pierre Thomas]]

             a French writer, was born at Rouen in 1634. He was educated at Port Royal des Champs, and the impressions which he received there attached him more and more to his teachers, so that no persecution could prevail upon him to change his views. He was associated with Tillemont, Lemaistre, Arnaud, D'Andilly, and others. When imprisoned in 1666 in the Bastile, he found there De Sacy, who was a great comfort to him. He died in 1698, leaving Vie de Barthelemy des Martyrs (Paris, 1663): — Vie de Thomas de Cantorbury (1674): — Etude sur Tertullien et Origene (1675): — De des Saints, comprising only the: months of January and February:- also commentaries on Numbers, Deuteronomy, Joshua, Ruth, Psalms, and the Gospels. His Memoires were published at Utrecht in 1739. See Lichtenberger, Encyclop. des Sciences Religienses, 5. (B.P.)

## Du Fresne[[@Headword:Du Fresne]]

             SEE DUCANGE.

## Du Halde, Jean Baptiste[[@Headword:Du Halde, Jean Baptiste]]

             a learned Jesuit, was born at Paris, 1674, and entered the Jesuit order in 1708. His superiors gave him the task of editing the letters of missionary Jesuits, especially of those in China. The fruit of his labors appeared in his Description geographiue et historique de 'l'empire de la Chine (Paris, 1735, 4 volumes, fol.); translated, The general History of China (London, 1736,4 volumes, 8vo). After the death of Legobien (q.v.), Du Halde continued the publication of the celebrated Letters Edifantes et Curieuses ecrites des missions etrangeres, depuis Leviticus 9'"e recueil jusqu'au 26me. He died at Paris August 18, 1743.

## Du Moulin, Charles[[@Headword:Du Moulin, Charles]]

             SEE MOULIN, DU.

## Du Moulin, Pierre[[@Headword:Du Moulin, Pierre]]

             SEE MOULIN,

## Du Plessis-Mornay[[@Headword:Du Plessis-Mornay]]

             (PHILIPPE DE MORNAY), a statesman and controvertist, and one of the most eminent French Protestants in the latter part of the 16th century, was born at Buhy, November 5, 1549. His father, James de Mornay, was a zealous Roman Catholic, but his mother, who inclined to the Protestant doctrines, gave her son a tutor who held the same views. His father, to counteract this influence, sent him in 1557 to the college of Lisieux, but died in 1559. Philip was now called home to his mother, who had openly embraced the cause of the Reformation. After completing his studies, he visited Italy and Germany from 1565 to 1572. On his return he addressed a memoir to admiral Coligny on the state of the Netherlands, and the expediency of a French expedition in that country. Coligny, struck by the memoir, contemplated sending the author on a mission to the prince of Orange, but in the massacre of St. Bartholomew, in August 1572, the admiral was murdered. Mornay, saved by a Roman Catholic, fled to England, where he was well received. He, however, returned to France in the following year, and took an active part in the efforts made by the  Protestants to strengthen their cause by connecting it with that of the duke of Alenqon. At Sedan he married Charlotte Arbaleste de Feuquieres, January 3, 1576, and attached himself to the king of Navarre, who sent him on divers missions to England and Flanders. After his return to France (1582) he took part in the national synod of Vitre, where he proposed a general union of the Protestant churches of France, which proved unsuccessful, but yet greatly increased his consideration among the French Protestants. "From that time until his master ascended the throne of France," say Messrs. Haag, "Mornay was the chief man in his councils; he rendered him important services as a skillful warrior, a good administrator, a deep politician, and an indefatigable writer. If there was help to be asked from Protestant nations, or explanations to be given to foreign princes of the sometimes doubtful conduct of Henry, it was Mornay who drew up the instructions of the envoys when he was not sent himself. When churches had to complain of the non-execution of edicts, it was Mornay who had to draw up the account of their grievances. In short, nothing was done without him." One of his most important acts was his bringing about, in 1589, a reconciliation between Henry III and the king of Navarre.

He was rewarded for this service by being appointed governor of Saumur. A short time after, Henry III was assassinated. Mornay then joined the king at Tours, and fought valiantly at Ivry. Henry appointed him one of his councilors, but, as he foresaw that he would be obliged to become a Romanist, the zeal of Mornay for Protestantism was now troublesome to him. He still used him, however, as his chief agent with the Protestants and with the foreign powers. Mornay thought this a favorable time to renew his attempts at conciliating the different Protestant churches among themselves, and even with the Roman Catholics, by means of reciprocal concessions discussed and accepted in a sort of grand council. Henry IV seemed to approve of this plan, and even advised Mornay to consult with the most learned Protestant ministers. But, while the zealous Protestant was calling even the English theologians to his aid in the coming council, Chiverny, the chancellor of Henry IV, wrote to the bishop of Chartres to come on, only without worrying about theology." Mornay saw now, but too late, that he had been duped, and that the abjuration would take place regardless of any discussion, yet he did not refuse being the mediator between the king and the envoys of the churches. But he insisted on the edict of Mantes (1593), which gave securities to the Protestants, and prepared the way for the edict of Nantes. Mornay had no part in framing the latter, but he carefully watched over its execution. Notwithstanding the  coolness with which Henry IV treated him during the later years of his reign, he sincerely mourned the king's death, as he foresaw that persecution would soon break forth again. Under Louis XII he attempted to soften the strict measures proposed against the Protestants, and was on that account deprived of his governorship in 1621. He died in 1623, at Laforet-sur- Sevre, in Poitou.

He wrote: Discours de la Vie et de la Mort (Lausanne, 1586, 8vo); Remonstrance aux Estats de Blois pour la paix (Lyon, 1576, 12mo); Traite de l'Eglise, oi l'on traite des principales questions qui ont ete mues sur ce point en nostre temps (London. 1578, 8vo); Trait de la verite de la religion chretienne, contre les athees, epicuriens, payens, juifs, mahumedistes et autres infideles (Anvers, 1581, 4to; several times reprinted, last edition 1617); Advertissement sur la reception et publication du concile de Trente (Paris, 1583); Declaration du roi de Navarre sur les calomnies publiees contre lui (Orthez. 1585, 8vo); Lettre dun gentilhomme catholique francois, contenant breve response aux calomnies d'un certain pretendu anglois (1586, 8vo); Declaration du roi de Navarre au passage de la Loire (1589, 8vo); De l'Institution, Usage et Doctrine du sainct sacrement de l'Eucharistie en l'Eglise ancienne, comment, quand, et par quels degrez la messe s'est introduite en sa place, en iv livres (La Rochelle, 1598, 4to); Response a l'examen du docteur Bulenger, par laquelle sont justifiees les allegations par luy pretendues fausses et verifiees les calomnies contre la preface du livre De la saincte Eucharistie (La Rochelle, 1599, 4to); Verification des lieux impugnez de faux, tant en la preface qu aux livres De l'Institution de la saincte Eucharistie par le sieur Dupuy (La Rochelle, 1600, ,8vo); Sommation du sieur Duplessis-Mornay a M. l'Evesque d'Evreur, sur la sommation a lui faicte privement (1600, 8vo); Discours veritable de la conference tenue a Fontainebleau, Leviticus 4 may 1600, ou sont traities les principales matieres controversees (Saumur,;1612, 4to); Discours et meditations chrestiennes (Saumur, 1619, 2 volumes, 12mo; 3d volume, 1624, 8vo); Le mystere d'iniquite, c'est-a-dire Histoire de la papaute, par quels progres e'le est montee a ce comble, et quelles oppositions les gens de lien lui ont fait de temps en temps. Ou aussi sont defendus les droicts des empereurs, rois et princes chrestiens, contre les assertions des cardinaux Bellarmin et Baronius (Saumur, 1611, fol.); Testament, Codicile et dernieires heures de P. de Mornay, auxquelles a ete joint son Trait de le Vie et de la Mort, ses larmes sur la mort de son fils unique, et le discours de la mort de Dame Charlotte Arbaleste, son epouse (La Forest, 1624, 8vo; La Haye, 1656, 8vo); Memoires de Messire Philippes de Mornay, seigneur du Plessis-  Marli, etc. (volumes 1 and 2, La Forest, 1624, 1625, 4to; volumes 3 and 4, Amsterdam, 1652, 4to). These Memites were reprinted, with some additions, under the title Memoires, Correspondances et Vie de Duplessis Mornay, etc., par MM. de La Fontenel'e, de Vaudore et Auguis (Paris, 1624-1625, 12 volumes, 8vo).

See Mornay de la Villetertre, Vies de plusieurs anciens seigneurs de la maison de Mornay (1699, 4to); Crusius, Singularia Plessica, seu memorabilit de vita, meritis, factis, controversiis et morte. Phil. Morncei de Plessis, etc. (Hamb. 1724, 8vo); Sismondi, Hist. des Franfais, volumes 19-22; Henry Martin, Histoire de France, volume 9 and 10; H. Duval, Eloge de Philippians Duplessis-Mornay (Paris, 1809, 8vo); J. Imbert, Duplessis- Mornay (Paris, 1847, 8vo); Garrison, Revue des Deux Mondes, February 15, 1848; Haag, La France Protestante; Eugene Poitou, Revue d'Anjou, 1855; Hoefer, Nouv. Biog. Generale, 36:617; Herzog, Real- Encyklopadie 3:559.

## Du Puis, Matthias[[@Headword:Du Puis, Matthias]]

             a French missionary, was born in Picardy; took the habit of a Dominican at Paris, March 23, 1641, and was sent in 1644 into the mission fields of America. He remained at Guadaloupe until 1650, when he returned to France, and lived successively at Caen, Langres, and Orleans, at which last place he died, about 1655, leaving a work on his mission (Caen, 1652). See Hoefer, Nouv. Biog. Generale, s.v.

## Du Puy, Hugues[[@Headword:Du Puy, Hugues]]

             a French crusader, went to Palestine in 1096 with his wife (the sister of tverard de Poisieu) and three sons. He was one of the chief captains of the Christian army. See Hoefer, Nouv. Biog. Generale, s.v.

## Du Puy, Raymond[[@Headword:Du Puy, Raymond]]

             nephew of the preceding, second grand-master of the Knights of Malta, was born in Dauphiny about 1080. He entered the Hospital of St. John at Jerusalem, and after having attended on the poor and the sick pilgrims there for more than twenty years, was elected president about 1121. Du Puy organized the Knights of Malta into a military body, designed to defend the holy places against the infidels. Then his order was divided into three classes, of which the first comprised all noblemen, the second the priests and chaplains, and the third, under the name of serving brothers, private persons. He gave them, at the same time, rules, which were confirmed by the pope in 1127. He contributed very strongly to the taking of Ascalon in 1154, and defeated with his chevaliers the sultan at the battle of Noureddin. He died in 1160, from the effect of the wounds which he received in this latter engagement. He has been placed among the number of the saints of the order of Malta. See Hoefer, Nouv. Biog. Generale, s.v.

## Dualism[[@Headword:Dualism]]

             in philosophy, is that system which explains the phenomena of the universe by assuming two primal principles instead of one (Monism). In theology,  Dualism explains evil by assuming two original principles or beings, one good, the other evil. The doctrine of two primal causes, one good and the other evil, constantly warring with each other, lay at the foundation of the system of Zoroaster (q.v.). It was also developed later in Manicheism (q.v.); and among the Sclavonians, who, during the interval between their undisturbed faith in their national mythology and their conversion to Christianity, added to the worship of the good being that of a supremely evil one, viz. Czernebog (the Black God) (London Review, April 1855, page 11). It was in this Sclavonic soil that the Oriental dualism found a congenial home, and from it seems to have originated the dualism of the Cathari and other sects during the Middle Ages. SEE CATHARI.

Its root is always found in imperfect speculation on the relation of God to the world, and on the origin of evil. It is apt to spring up, also, in the practical sphere, from the sense of personal sin, which seeks relief in a transfer of guilt from the real self the man to something outside of him, e.g. to the physical side of his own nature, or to the general laws of nature.

1. Oriental Dualism. — The Chinese, at a very early period, adopted a dualistic philosophy and theology. The ordinary speech of their philosophers was dualistic, implying two primal essences, "one a power or cause, the other a more passive something on which that power or cause could operate. The former may be styled the ultimate immaterial principle of the universe (Le); the second, consisting of ethereal matter, is the ultimate material principle (Ke). The latter, again, is dual (yang and yin), viz. the paternal and maternal principles in nature. Man is the product of the marriage of the male and female principles in nature. Yang and yin, coexisting as the material ground in which the ultimate principle (Ke) takes effect, enter into the composition of rational as well as of irrational beings. In moral speculation, however, this dualism passed into a sort of pantheism" (Hardwick, Christ and other Masters, part 3, chapter 1).

The Persian Dualism. The Persian system, whether originated by Zoroaster, or, what is more likely modified by him from older doctrines, taught that there is "a supreme Being, all powerful and eternal, from whom have eternally proceeded, by his creative word (Honofer), two principles, Ormuzd and Ahriman; Ormuzd (Oromasdes) being pure and infinite Light, Wisdom, and Perfection, the Creator of every good thing; Ahriman the principle of darkness and evil, opposed to Ormuzd, either originally or in consequence of his fall. To this belief are attached fables respecting the  conflicting efforts and creations of these two powers; on the universal dominion ultimately reserved for the good principle, and the return of Ahriman during four periods, each of which is to last three thousand years; on the good and the evil spirits (Amshaspands, Izeds, Ferfers, and Dives), and their differences of sex and rank; on the souls of men (Ferfers), which, created by Ormuzd before their union with the body, have their habitation in the heavens; and which ultimately, according as in this world they have served Ormuzd or Ahriman, pass after death into the dwellings of the blessed, or are precipitated into obscurity: finally, respecting the future resurrection of the bodies of the wicked after the victory of Ormuzd and the restoration of all things" (Tennemann, Manual Hist. of Philosophy, § 71; see also Hardwick, Christ and other Masters, part 3, chapter 3). The Oriental Dualism first sets the Hyle (ὕλη, matter) as an original principle over against the divinity. The Eastern philosophers soon found it necessary to run into Pantheism; for, the necessity of unity pressing on them, they found no other way of escape except to make God the soul of the world. But, the gulf between matter and divinity still remaining, they had to fall upon two principles, the material and spiritual; and, not willing to identify the original spiritual principle with matter, darkness, and evil, they fell upon the idea of two antagonistic beings or gods, a good and an evil one, the god of light and the god of darkness, the god of matter and the god of spirit Ahriman the evil principle, and Ormuzd the good.

2. Dualism in the Christian Age. — This Oriental Dualism, carried out into the various departments of nature and mind, and embellished by innumerable beautiful fancies, had a great charm for the imagination of even the primitive Christian mind; and it seemed also to form a certain kind of natural and easy alliance with the doctrines of good and evil, God and Satan, spirit and matter, in the human constitution, as these are unfolded in the Christian revelation, so that this dualistic mode of thinking failed not to insinuate itself largely into the thinking of many in the primitive Church. It has also revealed itself, more or less, in various sects and systems in every period of Christian history, and its false theories have often troubled the mind of the Church in the development and statement of its dogmas. Thus in Gnosticism, and especially in the Docetic phase of it, Dualism enters as a ruling element. The Gnostics found it difficult to explain the existence of the sensible world, and especially the existence of evil, on the direct assumption of one absolutely good Being. Hence they mixed into their theory some elements of the Oriental philosophy. "They thought  themselves compelled to combine with the doctrine of emanation that of Dualism, in order, by the commixture of two hostile realms, by the products of two opposite principles, to explain the origin of a world not answering to the divine idea, with all the defects cleaving to it, all the evils it contains" (Neander, Hist. of the Chr. Church, Bohn's ed. 2:14). For the Manichaean Dualism, SEE MANICHEISM; and for that of the Cathari, SEE CATHARI.

That the ascetic tendencies of the early Christian age were strongly stimulated, if not unconsciously caused by a leaven of Dualism, can hardly be doubted. "A dark instinct of a state of abnormal and dangerous antipathy to God leads the devotee to take vengeance in time upon that part of himself which is outside, and which may be hardly treated, and even tortured, at far less cost than the renewal of the spirit of his mind, and the bringing of his whole inner man back to gravitate towards God instead of turning upon itself. Manes endeavored to unite Christianity and the noblest form of Oriental paganism in his brilliant and elaborately constructed speculative system. The Church repulsed the heresiarch because of his personal pretensions, his rival hierarchy, and his too open importations from the religion of Persia; but it was not the less profoundly modified by the tendencies which it nominally rejected. Monasticism in Syria and Egypt was the direct result of the contact of degenerating Christianity with pagan habits of thought. The idea that abstinence from food was meritorious in itself, the notion of impurity attached to the sexual relation, the growing tendency to look upon marriage as a state less holy than celibacy these were so many triumphs of the invading pagan conception. The errors and extravagances of the ascetic life were especially prevalent in the Eastern Church. Schmid quotes authorities to show that remembrances of Manichaeism were long kept up in Oriental convents, and also that sundry Greek monks, in their solitude, imagined they had constantly to struggle with the devil, whose power they magnified until they put him almost on a rank with God" (London Review, April 1855, page 10; see also Lea, Sacerdotal Celibacy, Phila. 1867, page 42 sq.).

The progress of philosophy and theology in all Christian ages has been a continuous struggle to overcome Dualism, to bring God and the world, the infinite and the finite, heaven and earth, spirit and matter together, and to do this without violence to the essential nature of either, by, on the one hand, confusing them, or, on the other, annihilating one or the other by identification of them. Pantheism, as it has sprung up on the arena of  modern theological investigation, has been an earnest, though mistaken effort to overcome Dualism. Much as Pantheism is to be abhorred and dreaded, yet ought its service to be acknowledged in helping philosophy and theology to master Dualism. It has both suggested and stimulated the movement that aims at the creation of a christological theology, and we may also say philosophy, which professes, not without hope of success, to overcome that mischievous Dualism which knows only to negate, and which, in a cowardly manner, has only given up the great fundamental problems. It holds that the great gulf can be, and can only be, bridged by the God man in whose mysterious person all dualismn is overcome the center and perennial source of all life and thought, the principle of all unities and the unity of all principles, the whole of all that is divided, the harmony of all manifoldness and diversity, the center of all science, and the imperial, incarnate Word of all authority and truth, the final rest of all minds, as he is also of all hearts. Hardwick, Christ and other Masters (London. 1863, 2 volumes, 12mo); Dorner, Doctrine of the Person of Christ (see Index); Hagenbach, Hist. of Doctrines, Smith's ed., § 51, 127; Theol. Stud. u. Kritiken (1837), page 357; Lange, Life of Christ (Edinb. 1854, 6 volumes, 8vo), 1:135 sq.; H. Schmid, in Herzog, Real Encykl. 19:432.

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

             In this language, which is spoken in the Cameroons district. West Africa, some portions of the Old and New Test. has been translated by the Reverend A. Saker, of the Baptist Missionary Society. The grammar has been treated by Saker in Grammatical Elements of the Dualla Lanquage (1855). (B.P.)

## Dubbs, Joseph S., D.D[[@Headword:Dubbs, Joseph S., D.D]]

             a German Reformed minister, was born at Upper Milford, Lehigh County, Pennsylvania, October 16, 1796. His early education was received at a Quaker school, and, after.stuldying theology four years under Reverend F.L. Herman, D.D., he was licensed to preach in 1822. He received the carge of Windsor and Weiss churches, Berks County, in June, the same year, and was ordained in 1823. In 1824 the Eppler's Church, and inl 1826 the Hains Church, were added to his charge, of which he remained pastor' until 1831. From this period until 1861 he was pastor of the Allentown, Egypt, Union, and Jordan churches. That year he resigned the charge of the Allentown Church, which had increased to twelve hundred members, continuing to preach to the remaining three until 1866, when he retired from active labor, and removed to Allentown, where he died, April 14, 1877. He was conscientious in the discharge of duty, and acquired an unusual degree of popularity. Dr. Dubbs was a frequent correspondent of the German periodicals of his Church, and the author of several popular German hymns. See Harbaugh, Fathers of the Germ. Ref. Church, 5:239.

## Dubhan[[@Headword:Dubhan]]

             is the name of two Irish saints:

(1) A priest, about the middle of the 7th century, commemorated November 11.

(2) A pilgrim in the County Wexford, commemorated February 11.

## Dubhdalethe[[@Headword:Dubhdalethe]]

             is the name of three abbots of Armagh, in Ireland, one in the 8th century, and two in the 10th and 11th; also of an abbot of Kilskeery, County Meath, who died A.D. 750.

## Dubhthach[[@Headword:Dubhthach]]

             (or Duach) is the name of three Irish saints:

(1) A bishop of Armagh, A.D. 497-513; commemorated February 5.

(2) A companion of Moling (q.v.), commemorated October 7.

(3) Priest of king Leogaire, converted by St. Patrick, A.D. 433.

## Dublin[[@Headword:Dublin]]

             the capital of Ireland, on the river Liffey.

I. Synods of Dublin. — Several important synods have been held at Dublin.

1. In AD 1186, chiefly to rebuke the drunkenness and incontinence of the clergy.

2. In 1518, under William Rokeby, archbishop of Dublin, at which ten canons were published for reformation of manners and discipline, one of them "forbidding the clergy to play at tennis upon pain of a fine of twenty- four pence for each offense half to be paid to the bishop, and the other half to the church of the place where they play" (Wilkins, Concilia, 3:660).

3. In 1615, by the archbishops, bishops, and clergy of Ireland in convocation, Thomas Jones, archbishop of Dublin, being speaker of the House of Bishops. In this synod certain articles of religion, framed by Usher, in one hundred and four sections, under nineteen heads, conveying the Calvinistic doctrine, were drawn up and approved. These articles included the celebrated "Lambeth Articles" (q.v.). By the decree of the synod, any minister, of whatsoever degree or quality, publicly teaching any doctrine contrary to the Articles, was ordered, after due admonition, to be silenced (Wilkins, Concilia, 3:447).

4. In 1634, composed of the archbishops, bishops, and clergy of Ireland, to adopt the 39 Articles of the Church of England. "No formal abrogation, however, of the Calvinistic articles of 1615 was made, which led to very inconvenient results; some, among whom was Bramhall, justly considering that the adoption of the English articles ipso facto annulled those of 1615, while Usher and many others, who favored the doctrines contained in the Irish Articles, maintained that both sets of articles were to be observed, and, in consequence, some few bishops, for a time, required subscription to both the English and Irish, discordant as they were. This unhappy state of things appears to have continued until 1641, when the Irish rebellion broke out. On the restoration, of the Church, no attempt was made to revive the Irish articles, which fell into entire disuse." At this synod 100 canons were adopted, which received the royal assent (Mant, Irish Church, page 483 sq.; Wilkins, Concilia, 3:496). Landon, Manual of Councils, page 211 sq.

II. University. — The University of Dublin (Trinity College) was founded in 1592. It is, in fact, a college, with the powers of a university. "Trinity College, indeed, was intended merely as the nucleus of a university, but, as no colleges have since been added, it remains in undisputed possession of all university privileges. Queen Elizabeth provided the charter, the corporation of Dublin bestowed the ground and ruins of the suppressed monastery of All-Hallows, and the Irish gentry supplied by subscription the funds necessary for the erection of the buildings. The income of the college was very limited and very precarious till James I endowed it with certain  estates in the province of Ulster, and a yearly pension of £388 15s. English money, from the public purse" (Chambers, Encyclopedia, s.v.). The college has in its gift twenty-one Church livings.

III. Hierarchy. — An Episcopal see was established at Dublin in 1038 by king Sitrik, and in 1152 it was made the see of an archbishop. In the Established Church Dublin is now (1868) the head of a province, including six bishoprics, viz. Dublin, Ossory, etc., Cashel, etc., Limerick, etc., Killaloe, etc., and Cork, etc. The present archbishop is Richard Chenevix Trench, DD, primate of Ireland and metropolitan, consecrated 1863. The Roman Catholic Church has also an archbishop at Dublin, at present (1868) Paul Cullen, consecrated 1850, and a cardinal since 1866. The suffragans of the Roman Catholic archbishop are the bishops of Ossory, Kildare Leighlin, and Ferns. See Neher, Kirchl. Statistik, 1:27.

## Dublin Manuscript[[@Headword:Dublin Manuscript]]

             (CODEX DUBLINENSIS RESCRIPTUS), so called from Trinity College, Dublin, in the library of which it was discovered by Dr. John Barrett in 1787, written under some cursive Greek extracts made in the tenth century from Chrysostom, Epiphanius, etc. It is itself much older, probably of the sixth century, and of Alexandrian origin, and is one of the most important uncial palimpsests of the Gospels, of which it is designated as Codex Z. Thirty-two of the leaves contain a large part of the Gospel of Matthew in twenty-two fragments (Mat 1:17 to Mat 2:6; Mat 2:13-20; Mat 4:4-13; Mat 5:45 to Mat 6:15; Mat 7:16 to Mat 8:6; Mat 10:40 to Mat 11:18; Mat 12:43 to Mat 13:11; Mat 13:57 to Mat 14:18; Mat 15:13-23; Mat 17:9-17; Mat 19:4-12; Mat 19:21-28; Mat 20:7 to Mat 21:8; Mat 21:23-45; Mat 22:16-25; Mat 22:37 to Mat 23:3; Mat 23:13-23; Mat 24:15-25; Mat 25:1-11; Mat 26:21-29; Mat 26:62-71). These were published in facsimile, with a (not very accurate) decipherment in ordinary type by Dr. Barrett (Dublin, 1801), and they have since been carefully restored by a chemical process by Dr. Tregelles. Each page contains but one column, generally of 22 lines, in quarto. The Ammonian sections are given, but not the Eusebian canons; the τλοι are written at the top of the pages, the numbers being set in the margin. The writing is continuous, the single point either rarely found or quite washed out; the abbreviations are very few, and there are no breathings or accents. A space proportionate to the occasion is usually left where there is a break in the sense, and the capitals extend into the margin when a new section begins.  The letters are in a plain, steady, beautiful hand, some 18 or 20 in a line. — Tregelles, in Horne's Introd. 4:180 sq.; Scrivener, Introd. page 119 sq. SEE MANUSCRIPTS, BIBLICAL.

## Dubno, Salomo Ben-Yoel[[@Headword:Dubno, Salomo Ben-Yoel]]

             born October 12, 1738, at Dubno, Russia, is best known by his Masoretic labors on the Pentateuch, and by his efforts to advance poetic culture among his countrymen. The great reformation in Judaism and Hebrew literature, which had commenced under the leadership of Mendelssohn, attracted Dubno to Berlin, where he at one time lived and labored with the great Jewish reformer. At the age of 26 he edited Salomo ben-Moses's (also called Lemberger) work on the accents of Job, Proverbs, and the Psalms, which he published in 1765, under the title of שִעֲרֵי נַעַימָה, Portae Jucunditatis (2d ed. 1777). In 1768 he commenced, in Hebrew, a commentary on the Pentateuch, which Mendelssohn translated into German. Some misunderstanding having sprung up between himself and Mendelssohn, he discontinued this work, after having completed only סֵפֶר

בְּרֵאשַּׁית בַּאוּר עִל, Commentary on Genesis (Berlin 1781-83; Vienna, 1791, 1806, etc.). The remaining books were finished by Mendelssohn, with the aid of other learned men. SEE MENDELSSOHN. He wrote also

סֹפְרַים תַּקוּן, a Masoretic Commentary on Genesis and Exodus, printed with Mendelssohn's translation in 1831-33. He died in Amsterdam June 26, 1831. — Etheridge, Introduction to Hebrew Literature, pages 395, 421; Kitto, Cyclopaedia, 1:707.

## Dubois, Benjamin[[@Headword:Dubois, Benjamin]]

             a Reformed (Dutch) minister, descended from the French Hugluenots who settled on Staten Island to escape the persecutions of Louis XIV, was born in 1739. He studied theology under Reverend J.H. Goetschius, was licensed by the American Classis in 1764, and for sixty-three years was pastor of the united Reformed Dutch churches of Freehold and Middletown, in Monmouth County, N.J. During the Revolutionary war he was foremost among the defenders of liberty, and often preached to his people upon their duty during the struggle. He died in 1827. See Marcellus, Hist. Discourse; Corwin, Manual of the Ref. Church in America, page 75. (W.J.R.T.)

## Dubois, Gerard[[@Headword:Dubois, Gerard]]

             a French Church historian, was born at Orleans in 1629. He became a member of the congregation of the Oratory in 1650, and taught rhetoric there several years. He wrote the concluding volume of the Ecclesiastical History of Le Comte, including a life of the latter (1683). He was commissioned by Harlay, archbishop of Paris, to undertake a History of the Church of Paris, the first volume of. which (1690) carries it down to 1108. Du Bois died at Paris, July 1, 1696, leaving the second volume unfinished. It was completed by. fathers La Ripe and Desmolets (1710), and brings the history down to 1364. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Dubois, Gualterus[[@Headword:Dubois, Gualterus]]

             a distinguished minister of the Reformed (Dutch) Church, was born at Streefkerk, in Holland, in 1666, and graduated from the University of Leyden in 1697, when he was licensed to preach the Gospel. His father, Reverend Peter Dubois, was a very eminent minister of the Church of Holland, settled in Amsterdam, the one hundredth in succession from the Reformation. The son came to America, when twenty-eight years old, as the colleague of dominie Selyns in the Dutch Church of New York, where he ministered fifty-one years with great acceptance and ability, He was a man of noble presence, of amiable spirit, and dignified bearing, a diligent student and expounder of God's Word, whole books of the Bible being left among the subjects of his pulpit instructions, in his elaborate and beautiful manuscripts; also a strong advocate of the independence of the Reformed Church in America from foreign control, especially in the matter of ministerial education and ordination, although he died before this question reached its crisis in the disruption of the Church. His death, which followed a brief illness, in his eightieth year, called forth universal expressions of public grief and respect for his character and services. He was regarded more as "a bishop among the Dutch churches than as the pastor of a single organization.” See De Witt, Memorial; Smith, Hist. of New York; Corwin, Manual of the Ref. Church in America, s.v.; Taylor, Annals. (W.J.R.T.)

## Dubois, Guillaume[[@Headword:Dubois, Guillaume]]

             a French prelate and statesman, was born at Brives-la-Gaillarde September 6, 1656. He studied at the college of St. Michael, at Paris, and afterwards became tutor in the family of the marquis de Pleuvant, and later of the duke of Orleans. He spared no pains to obtain the full confidence of his pupil, and for that end connived at all his excesses. Finally he succeeded, in 1692, in inducing the duke to marry Mademoiselle de Blois, a legitimized daughter of Louis XIV, who rewarded him for this service by giving him the abbey of St. Just. We now find him mixed in all the political events of the time. Two years after the death of Louis XIV he was made councilor of state by the regent, and soon found himself at the head of the government. Intent only on furthering his own interests, Dubois's policy was the precise  opposite of Louis XIV's, and he became the obedient agent of England, with which power and Holland he concluded the treaty called the Threefold Alliance, at Hague, January 14, 1717. Appointed minister of foreign affairs, Dubois wished to be also archbishop, and especially cardinal, as Richelieu and Mazarin had been. He had caused, for that end, the bull Unigenitus to be registered in France, but had obtained nothing but promises from Clement XI. The archbishopric of Cambrai becoming vacant, Dubois applied for it, although he had only received the tonsure, without being in holy orders. The regent acceded to his demand, and after receiving all the necessary ordinations in one day, Dubois was consecrated June 9, 1720, all the most eminent members of the French clergy, with the exception of the cardinal de Noailles, taking part in the ceremony. He was made a cardinal in 1721 by Innocent XI (q.v.), whom, it is said, he helped with large sums of money at the time of his election. Dubois finally became prime minister in 1722, and president of the assembly of the French clergy. In this position he proved a capable and intelligent administrator, but ambitious and thoroughly unprincipled. He died at Versailles August 10, 1723. The duchess of Orleans, mother of the regent, wrote of him: "If abbot Dubois had as much honesty and religion as he has wit, he should be an excellent man; but he believes in nothing, and regards neither manners nor truth. He is very learned; he has taught my son, but yet I could wish that he had never seen him." Dubois, besides the archbishopric of Cambrai, had seven abbeys, and his revenues amounted to two millions, not counting a million he was said to have received from England for his secret services." See Duclos, Mem. secrets sur les reignes de Louis XIV et de Louis XV; Saint- Simon, Memoires, 18-20; G. Brunet, Memoires de la Princesse Palatine; Sismondi, Hist. des Franzais, 26 to 28; Sevelinges, Mem. secr. et Corresp. ined. du Cardinial G. Dubois, etc. Paris, 1814; Hoefer, Nouv. Biog. Generale, 13:859 sq.

## Dubois, Jean (1)[[@Headword:Dubois, Jean (1)]]

             a reputable French sculptor, was born at Dijon in 1626. Among other excellent works, he executed the statues of St. Stephen and St. Medard, and the tomb of Pierre Odebert, in the cathedral of Dijon; the grand altar and the Assumption of the Virgin, in the Church of Notre Dame. The statue of the Virgin is considered his masterpiece. He died November 29, 1694. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts. s.v.

## Dubois, Jean (2)[[@Headword:Dubois, Jean (2)]]

             (Joannes a Bosco, otherwise Olivarius), a French preacher, was born about the middle of the 16th century. After living for some time as a Celestine monk, he obtained permission of the pope to become a soldier, and in that capacity acquitted himself so well as to, obtain the favor of king Henry III, who styled him "the emperor of monks." When peace was restored, he quitted the profession of arms and returned to his cloister. He  was a favorite preacher, and was selected by Henry IV to be one of his ordinary chaplains; and so highly esteemed by cardinal Seraphin Olivier that he adopted him, gave him his natne and arms, and obtained for him the Cistercian abbey of Beau. lieu, in Argonne. He was a strenuous opponent of the Jesuits, and on June 6, 1610 (Trinity Sunday), declaimed against them, and especially against the books of Mariana and Becan, in the Church of St. Eustachius. For this, when he went to Rome, as agent extraordinary for Louis XIII, he was, November 11, 1611, thrown into prison, where he died, after fifteen years' confinement, August 28, 1626. He wrote, among other works, Floriacensis Bibliotheca Benedictina, etc. (Lyons, 1605, 8vo). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Geneirule, s.v.

## Dubois, Jean Antoine[[@Headword:Dubois, Jean Antoine]]

             a French missionary, one of the directors of the seminary of foreign missions, member of the Asiatic societies of Paris and London, and of the Literary Society of Madras, was born in 1765 at St. Remeze (Ardeche). About 1791 he went to Mysore to preach Christianity, his principal residence being at Pettah, near Seringapatam. After thirty-two years of sojourn in India, he returned to Europe with the strong conviction that in the actual state of affairs the conversion of the Hindus was impossible. This opinion, which he advanced in his Letters on the State of Christianity in India (Lond. 1823), became in England the object of very lively. attacks. He died at Paris, February 7, 1848. For the list of Dubois' other writings, see Hoefer, Nouv. Biog. Generale, s.v.

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

             a Roman Catholic prelate, was born in Paris, France, August 24, 1764, and ordained in 1787. He came to America in 1791; labored in Maryland and Virginia; founded Mount St. Mary's College and Seminary, Baltimore, Maryland, in 1807; succeeded John Connolly as bishop, of New York in 1826, and died in that city, December 20, 1842. He was highly revered in his own denomination. See De Courcy and Shea, Hist. of the Cath. Church in the U.S. pages 70, 104, 397 sq.

## Dubosc, Pierre Thomines[[@Headword:Dubosc, Pierre Thomines]]

             a French Reformed minister, was born in 1623 at Bayeux, in Normandy, and became minister of the Protestant church at Caen, and afterwards at Rotterdam, where he died in 1692. Having, in 1688, addressed Louis XIV on the subject of an edict directed against the Protestants, the king said that "Dubosc was the finest orator of the whole kingdom." He had a grand and elevated genius, a happy imagination; a discriminating and solid judgment. His constant aim in his sermons was to enforce the inseparable  connection between faith, and holiness, and final salvation. He published Sermons sur l'ptre aux Ephesiens (Rott. 1699, 3 volumes, fol.) Sermons sur divers textes (Rott. 1692-1701,4 volumes, 8vo). See Vie de Du Bosc (Rott. 1794, 8vo); Darling, Cyclop. Bibliographica; Haag, La France Protestante, t. 3; Vinet, Histoire de la Predication, Paris, 1860, 350 sq.

## Dubourg, Anne[[@Headword:Dubourg, Anne]]

             one of the most interesting characters of French Protestantism, is noteworthy on account of his accomplishments, his lovely character, and his tragical end. He was born in the year 1521, of one of the best families in the Auvergne. In early life he devoted himself to the study and practice of law, and afterwards became a professor of civil law in the University of Orleans. At this period Calvin's writings were universally read, and Marot's psalms were upon every lip. Dubourg conscientiously examined the Protestant doctrines in order to arrive at the truth. He was well versed in the Scriptures, and acquainted with the early fathers and with the history of the Church, as his replies to his judge clearly show. On Easter 1557, he still belonged to the Roman Church, and communed in it. On October 19 of that year he was appointed as a spiritual counselor to the Parisian Parliament, which exercised the immediate supervision over the University of Orleans. His learning had procured him this position without cost, which was rare in those days. His religious convictions were unknown; but, in order to enter upon his position, he was ordained subdeacon and deacon. His real views, however, soon became apparent. During Easter 1558, he attended mass for the last time, and soon afterwards he took part in Protestant assemblages, and communed with them. The choicest members of the Parliament, including the presidents Harlay and Seguier, sympathized with him. The Roman Catholic party, finding the Parliament likely to be at least just, if not kind, towards Protestantism, appealed to the king (Henry II), representing to him the danger which threatened the faith. He appeared in Parliament attended by a large train, and in a short and violent speech expressed his desire that the Parliament would be more zealous in its support of the Church. When it was Dubourg's time to speak, he pointed out the wrong involved in permitting great criminals, as blasphemers, adulterers, etc., to go unpunished, while the most severe measures were adopted against innocent persons. Henry II was highly offended, and Dubourg was dragged to the Bastile, and his trial was at once ordered. Contrary to the laws, by which members of Parliament could  only be tried by the assembled chamber, the king appointed a commission, made up of avowed enemies of Protestantism, and Dubourg was ordered to acknowledge this tribunal, if he did not desire to be condemned without a trial. Dubourg appealed in vain to the archbishops of Paris, Sens, and Lyons, who had jurisdiction over him as a spiritual councilor. The death of Henry II brought the Guises into power, who were still more zealous in the persecution of Protestants. Dubourg openly avowed his connection with the new Church, but could not be induced to discover the names of its members, or the time and place of their assemblages. He intended to hand a strongly evangelical and scriptural confession of faith to his judges, but some of his friends induced him to compose and transmit another, which was less objectionable to the Catholics. A letter from Marlorat, at that time pastor of the evangelical church at Paris, induced him, however, to forward the first confession, and he thus sealed his doom. According to law, an avowal of Protestantism was punishable with death. The cardinal of Lorraine urged the prosecution of Dubourg because he had ascertained that elector Friederich III of the Palatinate intended to secure Dubourg as a professor for Heidelberg. The president Minard was assassinated on December 12, and this was construed into a conspiracy in favor of the accused. Sentence was pronounced by Parliament against Dubourg on the 21st of December, to the effect that he was to be hanged and then burnt. No voice was raised in his favor. Two days later the sentence was executed (December 23, 1559). Dubourg was the first French Protestant of the upper classes who sealed his confession with his blood. His creed (noticed above) sides completely with the teaching of Calvin as contra-distinguished from the Lutheran doctrines. — La vraye histoire contenant l'inique jugement contre Anne Dubourg (Anvers, 1561, 12mo); Haag, La France Protestante, volume 4; Schott, in Herzog's Real Encyklop. 19:437.

## Dubric (or Dyfrig), archbishop of Caerleon[[@Headword:Dubric (or Dyfrig), archbishop of Caerleon]]

             distinguished in the story of king Alfred of Englamnd as famous for sanctity, was the grandson of Brychan, king of Brecknockshire, and  appears to have been the first bishop of Llandaff, about A.D. 470, and to have died in 522. His bones were transferred in 1120 to the new cathedral on the island of Enlli or Bardsey, where they had been originally interred. His death is commemorated November 4, and his translation May 29.

## Ducange, Charles Du Fresne[[@Headword:Ducange, Charles Du Fresne]]

             an eminent French scholar, was born at Amiens December 18, 1610. His name was really Du Fresne; but as he was sieur Du Cange, he is generally named by the latter title. He studied at the Jesuits College in Amiens, and afterwards pursued law studies at Orleans. He was received as advocat au parlement at Paris in 1631. In a few years he abandoned the bar, returned to Amiens, and devoted himself to the study of history and philosophy. In 1668 he was driven back to Paris by the plague, and died there October 23, 1688. His works, which in number and extent are almost incredible, abundantly prove his right to be considered a consummate historian, an exact geographer, and a good lawyer, genealogist, and antiquary. He knew nearly every language, and derived, from his researches into an infinite number of ancient monuments, a singular acquaintance with the manners and usages of the Middle Ages." Among his publications are Histoire de l'Einpire de Constantinople sous les Empereurs Francois (Paris, 1657, fol.): — Traite historique du chef de S. Jean Baptiste (Paris, 1666, 4to): Glossarium ad scriptores medice et infimae Latinitatis (Paris, 1678, 3 volumes, fol.; Frankfort, 1681, and again in 1710; Benedictine edition, 6 volumes, fol., 1733-36, to which Peter Carpentier published a Supplement, Par. 1766, 4 volumes, fol.; new edition, by Henschel, Paris, 1840-48, 7 volumes, 4to; also supplementary volume by Diefenbach, Frankf. 1857; abridgment by Adelung, Halae, 1772, 6 volumes, 8vo): Glossarium ad scriptores mediae et inimae Grecitatis (Par. 1688, 2 volumes, fol.). The Glossarium Latinitatis is "a most useful work for the understanding of the numerous writers of the Dark or Middle Ages, when, for many centuries, a corrupt and barbarous Latin was the only literary language of Europe. All the words used by these writers, which are not found in classical Latinity, are ranged in alphabetical order, with their various meanings, their etymology, and references to the authorities. This work is also useful for understanding old charters, and other legal documents of an early date. The labor and research required for the compilation of such a work can be best appreciated by those who have frequent occasion to consult it" (Engl.  Cyclopaedia, s.v.). Many MS. works of Ducange are preserved in the royal library at Paris. See Faugere, Essai sur la vie et les ouvrages de Ducange (Par. 1852); Hoefer, Nouv. Biog. Generale, 14:911.

## Duchacet, Henry William, D.D[[@Headword:Duchacet, Henry William, D.D]]

             a minister of the Protestant Episcopal Church, entered upon public life as a physician in New York city; but about 1824 he was ordained, and after having filled several other important positions, in 1833 accepted the rectorship of St. Stephen's parish, Philadelphia, where he died December 13, 1865, aged sixty-eight years. For many years he was a leading member of the standing committee of the diocese, and was associated with most of its religious societies. By his agency a great charity was inaugurated, the Burd Asylum for Orphans; and he had planned an asylum for disabled clergymen, having already taken the preliminary steps for its establishmnent, when his sudden death frustrated his design. See Amer. Quar. Church Rev. April 1866, page 126.

## Duchal, James, DD[[@Headword:Duchal, James, DD]]

             an Independent divine, was born in Ireland in 1697, and was educated at the University of Glasgow. He served an Independent congregation at Cambridge for ten years, and afterwards another at Dublin, where he died in 1761. He published Ten Sermons; Presumptive Arguments for the Truth of the Christian Religion (London 1753, 8vo); also (posthumous) Sermons (London, 1765, 3 volumes, 8vo). — Darling, Cyclopedia Bibliographica, 1:968.

## Duchatel, Pierre[[@Headword:Duchatel, Pierre]]

             (CASTELLANUS), a French prelate, was born at Arc, in Burgundy (date unknown), and was educated at Dijon, where he distinguished himself by his successful study of Greek. "He assisted Erasmus in his translations from the Greek, and became corrector of the press in Frobenius's office at Basle. He next studied the law at Bourges, after which he went to Rome, where he found little enjoyment except in contemplating the remains of antiquity. The corruption of morals in the Church of Rome filled him with indignation, and he appears to have conceived as bad an opinion of it as any of the Reformers, and expressed himself respecting it with as much severity as they did. From thence he traveled to Venice, and next visited Cyprus, where he read lectures for two years with great success. He afterwards went to Egypt, Jerusalem, and Constantinople, and on his return home was appointed reader to Francis I, who made him bishop of Tulle, and afterwards of Mason. Henry II translated him to Orleans, where he died in 1552. He was a strenuous defender of the liberties of the Gallican Church, and exceedingly liberal to the Protestants. He wrote an oration on Francis, and a Latin letter for that king to Charles V. In his funeral oration on Francis, he hinted that the soul of the king had gone to heaven, which excited the ire of the doctors of the Sorbonne, who thought that by so doing he opposed the doctrine of purgatory" (Hook, Ecclesiastes Biography, s.v.); see also Jortin, Life of Erasmus; Bayle, Dictionary, s.v. Castellanus.

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

             a minister of the English Church in America, was born in Philadelphia in I737, and graduated at the University of Pennsylvania. He went soon after to England, and spent some time at Cambridge. In 1759 he became an assistant minister in Philadelphia, having been licensed by Dr. Sherlock, then bishop of London. He was appointed shortly after professor of oratory in the college, and in 1762, after his return from a second visit to England, he was received as "one of the ministers of the United Churches." He was appointed chaplain to Congress, and continued in this office a short time. His political views, however, underwent a change, to which he incautiously gave expression, so that in 1777 he found himself under the necessity of retiring to England, where he was appointed to preach in the Lambeth Asylum, London. In 1790 he returned to Philadelphia, where he died January 3, 1798. His publications comprise Sermons (1780, 2 vols. 8vo); Observations Moral, etc., by Caspapina (1773); and four detached Sermons. — Sprague, Annals, 5:180.

## Duchobortzi[[@Headword:Duchobortzi]]

             the name of a Russian sect, not certainly known to have existed before the 18th century. The word is the plural of Duchobozetz, meaning Spirit Wrestler. It is the name of one of the many sects of the Russo Greek Church. The designation was adopted by themselves upon their separation from the sect called Molokans, or Duchowny Christiany, "Spiritual Christians."

No records being kept by these people, it is impossible to ascertain the true time when the separation took place. It is, however, known that a certain Ilarion Pobirochin originated it by teaching. That God was not an essential being, but existed only in the generation of the righteous. 2. That the soul of the righteous at death passes over into another human being, and that of the wicked into an animal. 3. That there are no higher beings of any kind. 4. That to read the Bible is needless trouble, for the spirit of God will teach every one his duty. Krazinski, in his work named at the end of this article, gives the following summary of a creed delivered by the Duchobortzi to a provincial governor at the time of Catherine's persecution: "God is one, but one in the Trinity. This holy Trinity is an inscrutable being. The Father is light, the Son is life, the Holy Ghost is peace. They are manifested in man — the Father by memory, the Son by reason, the Holy Ghost by will. The  human soul is the image of God; but this image is nothing but memory, reason, and will. The soul existed and had fallen before the creation of the visible world; it is this fall that is recounted in the story of Adam and Eve, which, like most other portions of the Bible, should be taken allegorically. In the beginning the soul's fall was occasioned by the circumstance that it contemplated itself and commenced to love itself alone, thereby abandoning the contemplation and the love of God through willful pride. The soul is placed in the present life as in a place of purification, in order that, clothed in the flesh and abandoned to its will and reason, it may choose between good and evil, and thus obtain pardon of its primary sin, or incur eternal torment. When a body is prepared for us in this world, our soul descends from above, comes to take possession, and the man is then called into existence. Our body is the house in which the soul is received, and in which we lose all memory and feeling off what we had been before incarnation," etc. (page 271, note).

Pobirochin considered and called himself one of the righteous, and a son of God. Of his followers he selected twenty-four of the most trustworthy and able bodied; twelve of them he called archangels, and the other twelve mortiferous angels. The duty of the latter was to dispose of such as would backslide. They refused to serve in the army, on which account they were much persecuted under the czarina Catherine II, and exiled in the days of the emperor Paul. Alexander granted them a settlement on the banks of the Moloshna, near the Sea of Azof, where they numbered about two thousand. In 1839, the real or alleged discover that a secret tribunal had existed among them caused their banishment to the other side of the Caucasus. At present this sect exists principally in the districts along the Caucasus, but in smaller numbers, and less attached to the peculiarity of the sect. They are to be found wherever there is a community of the Duchownv Christiany, or Molokans. An effort was made in 1861 by a certain Ivan Gregorieff to found the sect among the Molokans residing at Tultscha, in Bulgaria, but failed, whereupon he returned to Russia. For the usages of the sect, SEE MOLOKANS. See Lenz, de Duchobortzis (Dorpat, 1829, 8vo); Seebohm, Life of Stephen Grellet, 1:456; Krasinski, Histoire Religieuse des Peuples Slaves (Paris, 1853, 8vo).

## Duchowny[[@Headword:Duchowny]]

             (Spiritual), the name of a Russian sect which arose among the Duchowny Christiany, or Molokans, on the Caucasus, in the following manner. In the  year 1833 a certain aged man came from Jerusalem to the Caucasus, and taught that he possessed the power of bringing down the Holy Spirit, and of bestowing new tongues. He proved his commission by teaching his nearest friends a song which he said was in the language of Jerusalem, and the sense of which could be comprehended only by those who had received the Holy Spirit. The principal founder of this sect was, however, Maksim Rudometkin Komar, who also organized congregations in the surrounding places among the Molokans, and enjoyed the highest estimation from them. The sect adopted the creed of the Molokans, with the following addition:

1. The Holy Spirit descends upon the elect either directly or indirectly by being breathed upon.

2. Jumping, shaking, contortions, etc., are infallible signs of the presence of the Spirit.

3. The swooning from exertion, and consequent unintelligible speaking, is considered as the new language, which none understand except the select, whose duty it is to explain the muttering of the enthusiasts.

4. The expectation of the near end of all things, and consequent inutility of labor beyond extreme necessity, is matter of faith.

5. The literalism of the holy Scriptures is assumed, even so far that Komar once, for the sake of punishing his followers for their slothfulness, went to the nearest mountain, pretending to ascend and to leave them alone; the mass of the people fell on their knees, and prayed him not to leave them, and promised to be obedient.

6. Repentance consists in the payment of such amounts of money as the leader estimates their sins to be worth, for which he grants indulgence in the shape of pieces of muslin on which are embroidered signs of mysterious signification. The Duchowny are found principally in the Caucasus, but almost every community of Molokans has a few of them among its members. SEE MOLOKANS.

## Duchowny Christiany[[@Headword:Duchowny Christiany]]

             SEE MOLOKANS.

## Ducks, in early Christian art[[@Headword:Ducks, in early Christian art]]

             These birds occur repeatedly in the bass-reliefs of the Duomo at Ravenua, on the great pier t he the east end, and at the same place in the Church of San Giovanni Evangelista. The reason for their use is unknown, but has been supposed to be either on account of the bright colors or because domesticated in the monasteries.

## Ducreux, Gabriel Marie[[@Headword:Ducreux, Gabriel Marie]]

             a French historian, dean at Auxerre and afterwards at Orleans, was born at the latter place, June 27, 1743, and died there August 24, 1790. He is known as the author of Les Siecles Chretiens (Paris, 1775, 9 volumes; German translation by Fischer, Vienna and Landshut, 1781-90): — Pensees et Reflexions (Paris, 1765, 2 volumes). See Hefele, in Wetzer u. Welte's Kirchen-Lexikon, s.v, (B.P.)

## Dudaim[[@Headword:Dudaim]]

             SEE MANDRAKE.

## Dudd[[@Headword:Dudd]]

             eleventh bishop of Winchester, between 781 and 785.

## Dudgeon, David[[@Headword:Dudgeon, David]]

             a Scotch sceptic, was born in 1706. Little is known of his early history. In 1732 he published a treatise entitled The Moral World, which teaches that "there is no evil in the moral world but what naturally ariseth from the nature of imperfect creatures, who always pursue their good, but cannot but be liable to error or mistake, and that evil or sin is inseparable in some degree from all created beings, and most consistent with the designs of a perfect Creator." He was called to answer for it before the Presbytery, Synod, and General Assembly, but no decision appears to have been reached. His most important work is Philosophical Letters concerning the Being and Attributes of God (1737). "These letters were written in the midst of pressing agricultural cares, to the Reverend Mr. Jackson, author of a work written in the spirit of Clarke, The Existence and Unity of God. In these letters Dudgeon reaches a species of refined Spinozism, mingled with Berkeleyanism. He denies the distinction of substances into spiritual and material, maintains that there is no substance distinct from God, and that all our knowledge but of God is about ideas; they exist only in the mind, and their essence and modes consist only in their being perceived." In 1739 he published A Catechism founded upon Experience and Reason, collected by a Father for the Use of his Children; and in an ‘Introductory Letter' he wishes that natural religion alone was embraced by all men, and states that though he believes there was an extraordinary man sent into our world seventeen hundred years ago to instruct mankind, yet he doubts whether he ever commanded any of those things to be written concerning him which we have. The same year he published A View of the Necessitarian or Best Scheme, freed from the Objections of M. Crousaz, in his Examination of Pope's Essay on Man. Dudgeon died at Upsettlington, on the borders, January 1743. His works were published in a combined form in 1765, in a volume without a printer's name attached, showing that there was not as yet thorough freedom of thought in Scotland. His writings had for a time a name in the district (the Catechism reached a third edition), but afterwards passed away completely from public notice." McCosh, in Brit. and For. Ev. Review, July 1865, page 552.

## Dudith, Andreas Sbardellati[[@Headword:Dudith, Andreas Sbardellati]]

             was born at Buda, in Hungary, in 1533, and became bishop of Tina, in Dalmatia, in 1560. He was afterwards appointed successively bishop of Csanad, then of Fiinfkirchen, secretary of the Hungarian chapter, and in  1562 was sent to the Council of Trent as the representative of the Hungarian clergy. Here he advocated the giving of the cup to the laity very strenuously, and also opposed the celibacy of the clergy. A secret marriage he had contracted led him to resign his office in 1567. He then resided for some time at Cracow where he openly professed the Protestant religion; afterwards he lived on his estates in Moravia, and died at Breslau in 1589. In one part of his career he inclined to Socinianism, but in the latter years of his life he professed the evangelical doctrines. Some of his writings were published at Offenbach in 1610. In respect to toleration, Dudith was in advance of his age. He writes to Beza, "You try to justify the banishment of Ochino, and the execution of others, and you seem to wish Poland would follow your example. God forbid! When you talk of your Augsburg Confession, and your Helvetic Creed, and your unanimity, and your fundamental truths, I keep thinking of the sixth commandment, Thou shalt not kill (Benedict, History of the Baptists). The speeches made by him at Trent were published by Schwarz under the name of Lorandus Samuelfy (Halle, 1743). See Mosheim, Church Hist. (N.Y. 1854), 3:231, note; Stief, Geschichte vom Leben Dudith's (Breslau, 1756).

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

             an English clergyman, became a prebendary of Lincoln in 1724, was installed archdeacon of Bedford, June 11, 1731, and died about 1745. He published a few single Sermons. See Alibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English prelate of the 15th century, son of John Dudley, the eighth baron of Dudley, Staffordshire, was educated at University College, Oxford, thence preferred dean of Windsor, and afterwards for six years bishop of Durham. He died in London in 1483, and was buried in Westminster. See Fuller, Worthies of England (ed. Nuttall), 3:131.

## Dudung, Claudius Antony[[@Headword:Dudung, Claudius Antony]]

             a Swiss prelate, was appointed to the bishopric of Lausanne in 1716, and died June 16, 1745, leaving Status seu Epocha Ecclesiae Aventicensis (1724). See Hoefer, Nouv. Biog. Generale, s.v.

## Due, Fronton Du[[@Headword:Due, Fronton Du]]

             (Latin form FRONTO DUCAEUS), a French Roman Catholic theologian, was born at Bordeaux in 1558, and entered the order of Jesuits at an early age. In 1604 he was made librarian of the college of Clermont, in Paris, in which office he spent the rest of his life, devoted to literature, especially Patristics. He died at Paris, September 25, 1624. Among his numerous publications are Opuscula Gregorii Nysseni (Ingolstadt, 1596, 8vo); Laudatio Sanctorum Martyrum (Paris, 1606, 4to); S. Joannis Chrysostomi Oplera Omnia (Paris, 1609-1624, 6 volumes, fol.), a work which is very  creditable to the editor's erudition and industry; Bibliotheca Veterum Patrum, seu Scriptorum Ecclesiasticorum (Paris, 1624, 2 volumes, fol.); Nicephori Callisti Ecclesiasticce Historice libri 18 (Paris, 1630, 2 volumes fol., posthumous). See Dupin, Ecclesiastical Writers, cent. 17; Hoefer, Nouv. Biog. Generale; Niceron, Memoires, 38:103.

## Duel[[@Headword:Duel]]

             SEE COMBAT.

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

             a Scotch clergyman and missionary, was born at Pitlochrie, Perthshire, April 25, 1806. He was carefully educated in the Established Church of Scotland; graduated from the University of St. Andrews, was ordained August 12, 1829, and the same year sailed for India with his wife. The vessel was wrecked on the voyage, and on arriving at Calcutta he was advised by the English residents not to begin operations until an imposing church structure should be reared. Nevertheless, he rented a small house in that city, and commenced a school for the instruction of the natives. In 1832 three Brahmins were baptized, an event which produced a profound impression upon all classes. In 1834 Dr. Duff's health gave way, and he returned home for recuperation. He attended the General Assembly of the Scottish Church, and delivered a powerful address in behalf of the great cause in which he was engaged. He returned to India in 1840, and entered a larger and much mdre suitable building for school purposes, which had been erected in his absence. When the disruption of the Scotch Church took place in 1843, Dr. Duff cast in his lot with the Free Church, though by this act he forfeited the use of all the mission property. He leased a building and continued his labors, the number of his pupils having increased  to eight hundred. A church was erected which cost $50,000. Contemplating a visit to his native land in 1853, Dr. Duff made an extensive tour throughout India, that he might by personal observation make himself acquainted with the condition and wants of the people, and lay them before the churches at home. Before his embarkation, the people raised $25,000, and in addition to this $50,000 were subscribed in Great Britain for the erection of buildings for educational and missionary purposes. In 1854 he visited the United States and Canada. Wherever he preached, vast crowds were assembled to listen to his thrilling descriptions of the land of his work and adoption. After his return home he was elected moderator of the General Assembly. His health being feeble, he visited the Mediterranean shores, made a trip to Palestine, and returned to India considerably improved. He was appointed by a member of the British cabinet to draft a constitution for the India University, and was chosen dean of the faculty, and also elected a member of the syndicate. During all this time his own college in Calcutta progressed rabidly. In 1865 there were on the rolls more than eighteen hundred and seventy-four students. Other schools in different places under his supervision contained upwards of three thousand pupils. In consequence of failing health he was obliged to return again to Scotland, not without the same tokens of respect and esteem. He was elected professor of evangelical theology in the new college of the Free Church, Edinburgh, and here his last labors were performed. He died at Sidmouth, Devonshire, England, February 12, 1878. See his Life, by Dr. G. Smith (Edinburgh, 1880). (W.P.S.)

## Duff, Archibald, D.D[[@Headword:Duff, Archibald, D.D]]

             a Congregational minister, was born in the Gallowgate, Aberdeen, in 1810, and educated in Marischal College, then one of the two universities of that city. Visiting Canada on a commercial commission, he earnestly engaged in religious labor, and on his return to Scotland, in 1836, entered Glasgow Theological Academy. In 1841 he was ordained pastor at Fraserburg; in 1845 joined the seceding Scotch Church, accepting the pastorship of the newly-formed Ebenezer Chapel; in 1848 became pastor at Hawick; in 1856 entered the service of the Colonial Missionary Society, laboring first at Comansville, Canada, and after 1862 at Sherbrooke. In 1880 he resigned his charge, nand, returning to England, died at Putney, November 19, 1883. See (Lond.) Cong. Year-book, 1884, pge 288.

## Duff, David, D.D[[@Headword:Duff, David, D.D]]

             a Scotch clergyman, graduated at the University of St. Andrews in 1802; was licensed to preach May 5, 1805; presented to the living at Moulin the same year, and ordained February 21, 1806; promoted to Kenmore, March 29, 1831; and was in 1869 Father of the Church, being then about ninety years old. See Fasti Eccles. Scoticanae, 2:812, 824.

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

             a Scotch clergyman, was licensed to preach in March 1793; presented by the earl of Mansfield in February, 1796, to the living at Kinfauns; ordained January 19, 1797, and died March 8, 1816, aged forty-eight years. See Fasti Eccles. Scoticanae, 2:646.

## Duff, Robert, D.D[[@Headword:Duff, Robert, D.D]]

             a Scotch clergyman, son of the Reverend William Duff of Kinedar, graduated at King's College, Aberdeen, March 29, 1756;. was licensed to preach in, October 1762; presented to the living at. Kinedar in succession to his father, and ordained September 18, 1765. He died, having been more than seven years Father of the Synod, October 31, 1825, aged eighty six years. See Fasti Eccles. Scoticanae, 3:663

## Duffield, George, D.D[[@Headword:Duffield, George, D.D]]

             an eminent Presbyterian minister, was born in Lancaster County, Pennsylvania, October 7, 1732, and graduated at Nassau Hall in 1752, where, after completing his theological studies, he became tutor for two years. He was licensed in 1756, and having accepted a call from the united churches of Carlisle, Big Spring, and Monahan, Pennsylvania, was ordained in 1761. He was a very popular preacher, and a zealous promoter of revivals. In 1766 he undertook an important mission along the frontiers of Pennsylvania to the Potomac, with a view to the organization of churches. Some time after he was called to the Second Presbyterian Church, Philadelphia, and became chaplain to the Colonial Congress for part of a session. He attended the American army through New Jersey in the darkest hours of the Revolution, and manifested himself on all occasions the uncompromising advocate of civil and religious freedom. He died February 2, 1790. He published An Account of his Tour along the  Frontiers of Pennsylvania: A Thanksgiving Sermon, 1783. Sprague, Annals, 3:186.

## Duffield, George, D.D (2)[[@Headword:Duffield, George, D.D (2)]]

             a Presbyterian divine, was born at Strasburg, Lancaster County, Pennsylvania, July 4, 1794, and educated at the University of Pennsylvailia. He was for many years pastor of Presbyterian churches in: Philadelphia, New York, and Detroit, and was an active leader of the New School movement. He died at Detroit, Mich., June 26, 1868. His publications include Spiritual Life: — Dissertation on the Prophecies: — Millenarianism Defended: — Claims of Episcopal Bishops Examined, and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Duffield, George, D.D (3)[[@Headword:Duffield, George, D.D (3)]]

             a Presbyterian minister, was born in Carlisle, Pennsylvania, September 12, 1818. He graduated from Yale College in 1837, and from Union Theological Seminary in 1840; was a pastor in New York city and vicinity, and in Michigan. He died July 6, 1888. He was one of the regents of Michigan University. He was the author of many hymns, the best known of  them being, Stand up, Stand up for Jesus. See Appletons' Cyclop. of Amer. Biography.

## Dugdale, Sir William[[@Headword:Dugdale, Sir William]]

             an English antiquary, was born in Warwickshire, September 12, 1605, and devoted his life chiefly to the study of English antiquities. He died February 10, 1686. Among his writings, the most notable is the Monasticon Anglicanum (1655-73, 3 volumes, fol. London; new ed. of volume 1:1682; 3d edit. 1817-29, 8 volumes, fol.), containing an account of the religious houses of England, with abundant illustrative plates; an English version (probably by James Wright), abridged, appeared in 1692, and another in 1718 (fol.), probably by John Stevens, who also published The History of the Ancient Abbeys, Monasteries, etc., being two additional volumes to Dugdale's Monasticon (2 volumes, fol. 1722-23). Dugdale also wrote a History of St. Paul's Cathedral (1716, fol.; 2d edit. by Ellis, London, 1818). — Kippis, Biographia Britannica, 5:479.

## Duguesnay, Alfred[[@Headword:Duguesnay, Alfred]]

             a French Roman Catholic prelate, born at Rouen in 1814, was for many years pastor of the Church of St. Laurent, in Paris, made bishop of Limoges in 1871, and died September 15, 1884.

## Duguet, Jacques Joseph[[@Headword:Duguet, Jacques Joseph]]

             an eminent Jansenist divine, was born at Montbrison, December 9, 1649. He was ordained priest in 1677. He belonged to the Congregation of the Oratory till 1686, when the Congregation declared against Cartesianism and Jansenism. He then went to Brussels to enjoy the society of his friend Antoine Arnauld, with whose doctrinal views he thoroughly sympathized. Duguet returned to France very shortly afterwards, and spent the remainder of his life in retirement. He died at Paris October 25, 1733. His life was embittered by the theological disputes of the age; and his opposition to the bull Unigenitus, his attachment to Quesnel, whose piety and talents were akin to his own, with his general adhesion to the principles of Jansenism, caused him great annoyance from the ruling Church party. Among his works are Explication du livre de la Genese selon la methode des Saints Peres (Paris, 1732, 6 volumes, 12mo): — Explication de livre de Job (Paris, 1732, 4 volumes, 12mo): — Traite de la croix de notre Seigneur Jesus-Christ (Paris, 1713, 9 volumes): — Traites dogmatiques sur l'Eucharistie (1727, 12mo): — Conferences Ecclesiastiques (Paris, 2  volumes, 12mo): — Explication des xxv premiers chapitres d'Isaie (Paris, 1734, 6 volumes, 12mo). — Herzog, Real-Encyklop. 3:535.

## Duhlhajja[[@Headword:Duhlhajja]]

             the last of the four sacred months of the Mohammedans, the month in which the pilgrimage to Mecca is performed.

## Duilech[[@Headword:Duilech]]

             (or Doulach), an Irish saint of Clochar, near Dublin, commemorated November 17.

## Duinsech[[@Headword:Duinsech]]

             an Irish virgin of Loch-Cuan, in Ulster, commemorated August 6.

## Duitsch, Christian Solomon[[@Headword:Duitsch, Christian Solomon]]

             a Protestant minister, was born of Jewish parentage at Temesvar, in Hungary, in 1734. According to the fashion of that time, his education was entirely Talmudical. In 1760 he received the degree of "morenu," or rabbinickal doctor; and being the son-in-law of a wealthy-Jew, he had everything that an ambitious Jew could desire. He devoted the whole of his time to the study of the Talmud and the Midrashim, but many a passage treating of the Messiah, repentance, and conversion led him to a diligent examination of Christianity. Without entering upon the history of his inner struggles, which is given in his interesting De wonderlijke Leidinge Gods and Het Veroolg van de wonderlijke Leidinge Gods (Amsterdam, 1767-69; new ed. Nijkerk, 1870), we will state that on June 25, 1767, he was openly baptized at Amsterdam. Duitsch now betook himself to the study of theology, and having been duly prepared, entered the Utrecht University, where he attended the theological lectures for six years. On April 16, 1776, he passed his examination; and a year later, April 14, 1777, was elected pastor at Mydrecht, where he died, November 15, 1797. He wrote, Israels Verlossinge en cenwige Behoudenis (Amsterdam, 1769-93). See Furst, in Delitzsch's' Saat auf Haffnung, 1875, page 3 sq. (B.P.)

## Duke[[@Headword:Duke]]

             (from the Latin dux, a leader) stands in our version for two Hebrews terms: אִלּוּ(see a dissertation on this word by Sprenger, in the Zeitschr. f. deutsch. nmorgen. Gesellschvft, XII, 2:316), alluph', a leader, which, besides its ordinary sense of guide or friend, is used technically of the phylarch, or head of a tribe or nation, especially of the Edomitish chieftains (Gen 36:15-43; Exo 15:15; 1Ch 1:51-54), rarely of the Jews ("governor," Zec 9:7; Zec 12:5-6), and once of chiefs in general ("captain," Jer 13:21); also נָסַיךְ, nasik', one anointed (usually in poetry), spoken of the magnates of Sihon, perhaps by a paraphrase for that king himself (Jos 13:21), elsewhere of other "princes" (Psa 83:11; Eze 32:30; Dan 11:8; "principal men," Mic 5:5).

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

             an English divine and poet, was educated at Westminster School and Trinity College, Cambridge, where he became a fellow about 1682. Having been ordained, he was presented to the rectory of Blaby, in Leicestershire; in 1687 made a prebendary of Gloucester; and in 1688 chosen a proctor in convocation for that Church, and was chaplain to queen Anne. In 1710 he  was presented to the living of Witney, in Oxfordshire. He died February 10 of the same year. He published three Sermons in his lifetime, the first, on The Imitation of Christ, preached before the queen in 1703; the other two were preached in 1704. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. aand Amer. Authors, s.v.

## Dukiphath[[@Headword:Dukiphath]]

             SEE LAPWING.

## Dula[[@Headword:Dula]]

             a martyr at Nicomedia, commemorated March 25.

## Dulcidius[[@Headword:Dulcidius]]

             (also Dulcius, Doux, or Doucis).

(1) Saint, third bishop ofAgen, in the province of Bordeaux, probably in the 5th century, is commemorated October 17;

(2) eighteenth bishop of Anicium (le Puy en Velay), A.D. 705;

(3) tenth bishop of Toul, between A.D. 532 and 539;

(4) a Spanish prelate of the 9th century, was a priest at Toledo, when he was sent, in 883, by Alfonso III of Castile, to Abub-Ali, the chief of the Saracens, and on his return was raised to the see of Toledo. Joseph Pellicer published, as a work of Dulcidius, an old chronicle written in Latin (Barcelona, 1663). See Hoefer, Nouv. Biog. Generale, s.v.

## Dulcimer[[@Headword:Dulcimer]]

             (Chald. סוּמְפֹּנַיָה, sumponyah'; Sept. συμφωνία, Vulg. symphonia), a musical instrument, not in use among the Jews of Palestine, but mentioned in Dan 3:5; Dan 3:15, and at Dan 3:10 under the shorter form of סַיפֹנְיָא(syphonya', where the text correctively points סוֹּבּנְיָא), along with several other instruments, which Nebuchadnezzar ordered to be sounded before a  golden image set up for national worship during the period of the captivity of Judah. Luther translates it lute. Grotius adopts the view of Servius, who considers simphonia to be the same with the crooked trumpet (tibia obliqua, πλαγίαυλος); he also quotes Isidore (2:22), who speaks of it as a long drum. Rabbi Saadia Gaon (Comm. on Dan.) describes the sumphonyah as the bag-pipe, an opinion adopted by the author of Schilte hag-giborim (in Ugolini Thesaur. 32:39-42; see Joel Brill's Preface to Mendelssohn's version of the Psalms), by Kircher, Bartholoccius, and the majority of Biblical critics. The same instrument is still in use among peasants in the NW of Asia and in Southern Europe, where it is known by the similar name sampogna or zampogna. With respect to the etymology of the word a great difference of opinion prevails. Some trace it to the Gr. συμφωνία (whence Eng. symphony), and Calmet, who inclines to this view, expresses astonishment that a pure Greek word should have made its way into the Chaldee tongue: it is probable, he thinks, that the instrument dulcimer (A.V.) was introduced into Babylon by some Greek or Western- Asiatic musician who was taken prisoner by Nebuchadnezzar during one of his campaigns on the coast of the Mediterranean. Geseniuas adopts this derivation (Thes. Hebrews page 941), and cites Polybius (ap. Athen. 10:52, page 439, ed. Casaub.) and Isidore (Orig. 3:21) in confirmation. Others regard it as a Shemitic word, and connect it with סמפן, "a tube" (Furst). The word סמפוןoccurs in the Talmud (Sukka, 36 a), where it evidently has the meaning of an air-pipe, with a case (Chelim, 16:8); but the explanation (Chelim, 2:6) by סנפיםis not clear (Rosenmuller on Daniel 1.c.). Landau (Aruch. Art. סמפון) considers it synonymous with siphon. Ibn Yahia, in his commentary on Dan 3:5, renders it by אורגאנוש(ὄργανα), organ, the well known powerful musical instrument composed of a series of pipes. Rabbi Elias, whom Buxtorf quotes (Lex. Talm. col. 1504), translates it by the German word Leier (lyre). The old-fashioned spinet, the precursor of the harpsichord, is said to have resembled in tone the ancient dulcimer. The modern dulcimer is described by Dr. Busby (Dict. of Music) as a triangular instrument, consisting of a little chest, strung with about fifty wires cast over a bridge fixed at each end; the shortest wire is 18 inches in length, the longest 36; it is played with two small hammers held in the hands of the performer. SEE MUSICAL INSTRUMENTS.

## Dulcinists[[@Headword:Dulcinists]]

             followers of Dolcino, or Dulcinus, a priest and native of Novara, Italy, who followed Segarelli (q.v.) as leader of the Apostolici (q.v.), about AD 1300. He and his followers, being put under the ban, fortified a mountain in Novara, where they were taken prisoners. "He was charged with contempt of the Catholic hierarchy; also with asserting a succession of three theocracies — that those under the Father and the Son were already passed; that the third, under the Holy Spirit, was then in operation. His followers called themselves 'The Spiritual Congregation and the Order of the Apostles.' 'We alone (they said) are in the perfection in which the apostles were, and in the liberty which proceeds immediately from Jesus Christ. Wherefore we acknowledge obedience neither to the pope nor to any other human being; nor has he any power to excommunicate us . . . The pope can give no absolution from sins unless he be as holy as St. Peter, living in entire poverty and humility . . . so that all the popes and prelates since St. Sylvester, having deviated from that original holiness, are prevaricators and seducers, with the single exception of pope Celestine, Pietro di Morone, etc.' (See Fleury, 54:91, sec. 23) Lastly, to consummate his odium, his followers, who were not very numerous, were assailed with the primitive and accustomed calumny of promiscuous prostitution" (Waddington, Church History, chapter 22). Extracts from two of the writings of Dolcino are given in the Historia Dulcini, and in the Additamentum ad Historiam Dulcini in Muratori, Script. Rer. Ital. 9:425 sq., cited in Herzog, Real-Ecyklop. 3:468 sq., from which we condense the following statements.

After strongly asserting his orthodoxy, Dolcino predicted that in the year 1303 his opponents should be destroyed; that he and his followers should then, without molestation, preach publicly, and in these last days all Christians should embrace his doctrines. As this prophecy was not fulfilled in 1303, he postponed its fulfillment to 1304, under the pretense that God had especially called him, and made known to him the import of the Bible prophecies. He distinguished four epochs in the history of the divine life, each of which was good in the first instance, but had been superseded as it became degenerate. The patriarchs of the old covenant belonged to the first epoch. In the second, Christ appeared with his apostles, to supersede the degenerated Judaism by new virtues, especially celibacy, poverty, and the giving up of earthly goods. The third epoch began with pope Sylvester and  the emperor Constantine, when the Christians, in order to educate the newly-converted masses of heathen in Christian life and duty, were obliged to accept riches, and show the heathen how to apply the goods of this world to the honor of God. But zeal waxed cold, and the love of the world increased, until a reaction appeared in the Order of St Benedict. As this effort to induce self-denial in the clergy and the monks failed, the more stringent rules of the Dominicans and Franciscans followed. But these also were of no effect. The fourth epoch, according to Dolcino, was the renewal of apostolic life by Segarelli and himself, to continue to the end of the world. This apostolical life demands self-denial and renunciation of earthly possessions, and consists in the unity of the brethren in the love of the Holy Ghost, without external forms, usages, or regulations. From these doctrines it would appear that the teachings of the abbot Joachim (q.v.) had had a certain effect upon Dolcino, and that the views which Joachim cherished in ie rard to the era of the Holy Ghost were embraced by Dolcino, although this is generally denied. Aside from the apocalyptical prophecies, the doctrines of Dolcino seem to be penetrated by a mysticism which repudiated external things, considering them as the cause of evil. Love, in its perfection, was to be realized as the inner bond of souls, supreme over all law. All human relations, especially that of man and wife, were to be founded upon a merely spiritual union; all law, as well as all right of property, were to be removed, so that nothing should prevent man from enjoying the highest state of perfection. Dolcino lived himself with a former nun, Margaretha, whom he called his diletissima soror, in voluntary poverty. The dangerous tendency of such doctrines is obvious. That Dolcino perceived the true nature and causes of certain abuses in the Church, and that he honestly desired to correct them can hardly be questioned. His memory was long cherished by the common people; to them he seemed a hero and martyr, while to the armies which persecuted him he seemed a false prophet, punished by the powerful arm of God. Dante compares Dolcino to Mohammed (Inferno, 28:55, etc.). Dolcino was tortured to death at Vercelli by order of Clement V. See Mosheim (Murdoch's ed.), Church History, book 3, c. 13, part 2, chapter 5, § 14; Krone, Fra Dolcino und d'e Patarener (Leips; l,844); Mariotti, Frad Doelcino and his Times (London. 1853); Gieseler, Church History, 2, § 87; and APOSTOLICI SEE APOSTOLICI ; SEGARELLI SEE SEGARELLI .

## Dulcken, Anton[[@Headword:Dulcken, Anton]]

             a Carthusian monk and ascetic writer, was born at Cologne about 1560, and died as prior of the Carthusians at Freiburg, October 1, 1623. His works are mostly translations of ascetical writings, originally written in  Italian, Spanish, and French. See Hartzheim, Bibliotheca Colonnensis, p. 20; Petreji, Bibliotheca Carsthus. page 10; Kessel, in Wetzer u. Welte's Kirchen-Lexikons, s.v. (B.P.)

## Dulia[[@Headword:Dulia]]

             (δουλεία), worship paid to saints and angels. In the Greek Church, a distinction is made between λατρεία, worship due only to God, and τιμητικὴ προσκύνησις, adoration which may be rendered to images. Authority for this distinction is found in a decision of the second Council of Nicaea, AD 787 (sess. 7), as follows: "We decide that the holy images, whether painted or graven, or of whatever kind they may be, ought to be exposed to view, whether in churches, upon the sacred vessels and vestments, upon walls, or in private houses, or by the wayside, since the oftener Jesus Christ, his blessed mother, and the saints are seen in their images, the more will men be led to think of the originals, and to love them. Salutation and the adoration of honor ought to be paid to images, but not the worship of latria, which belongs to God alone: nevertheless, it is lawful to burn lights before them, and to incense them, as is usually done with the cross, the books of the Gospels, and other sacred things, according to the pious use of the ancients; for honor so paid to the image is transmitted to the original which it represents. Such is the doctrine of the holy fathers, and the tradition of the Catholic Church; and we order that they who dare to think or teach otherwise, if bishops or other clerks, shall be deposed; if monks or laymen, shall be excommunicated" (Landon, Manual of Councils, 437; Labbe and Cossart, Concil. 7:1-963; Mansi, Concil. 13:374 sq.; Hefele, Contiliengeschichte, § 354).

In the Roman Church a distinction is made between latria (λατρεία), worship due to God; dulia (δουλεία), adoration or invocation of saints and angels; and hyperdulia (ὑπερδουλεία), due to the Virgin Mary alone (Council of Trent, sess. 25). Protestants, of course, reject all these distinctions. See Hagenbach, History of Doctrines, § 188; Haag, Histoire des Dogmes Chretiens, 2:77; Burnet, On the Articles, art. 22; and the articles IDOLATRY SEE IDOLATRY ; SEE IMAGE WORSHIP; SEE INVOCATION OF SAINTS.

## Dulianists[[@Headword:Dulianists]]

             a sect of Arians, so called from using the word δοῦλος to describe the relation of the Son to the Father.

## Dulkaada[[@Headword:Dulkaada]]

             one of the four sacred months of the Mohammedans. This month is sacred as being devoted to preparation for the pilgrimage to Mecca.

## Dullaphel[[@Headword:Dullaphel]]

             an Arabian legendary prophet, said to have existed before Christ, and to have restored twenty thousand persons to life at one time.

## Dumah[[@Headword:Dumah]]

             (Hebrews Dumah', דּוּמָה, silence), the name of a (person and) district and also of a town.

1. (Sept. Δουμά, Ι᾿δουμά, Ι᾿δουμαία; Vulg. Duma.) The fourth son of Ishmael (BC post 2064), and the tribe descended from him, as hence of the  region inhabited by them in Arabia (Gen 25:14; 1Ch 1:30). In Isaiah (Isa 21:11), the "burden of Dumah" is coupled with Seir, the forest of Arabia, and Kedar. It is doubtless the same called at this day Stony or Syrian Duma, situated on the confines of the Syrian desert and Arabia, with a fortified castle (Niebuhr, Arabien, page 344), marked on D'Anville's map under lat. 291°, long. 580; the Dumath lying 5 or 7 days journey from Damascus, and 13 from Median, in the district Jof or Sirhan (Abulfeda, Tab. Arab. ed. Gagner, page 50); probably also the Dumaitha of Ptolemy (5:19). This identification (see Freytag, Hist. Falebi, page 53) with the name of a town in the north-western part of the peninsula is strengthened by Arab traditionists, who have the same belief (see the MS. hir-at ez-Zeman). The lexicographers and geographers of their nation expressly state that it is correctly "Dumat el-Jendel," or "Duma el-Jendel" signifying "Dumah of the stones or blocks of stone," of which it is said to have been built (MS. Sihah, Marasid, and Mushtarak, s.v.). El Jendel is said by some to mean "stones such as a man can lift" (see the Kamus), and seems to indicate that the place was built of unhewn or Cyclopean masonry, similar to that of very ancient structures. The town itself, which is one of the "Kureieyt" of Wady el ura (see the Marasid, s.v. Dumah), appears to be called Duma, and. the fortress which it contains to have the special appellation of "Marid.'" SEE ARABIA.

2. (Sept.  Pεμνά v.r. Pουμά; Vulgate Ruma.) A town in the mountain district of Judah (Jos 15:52), in the group west by south of Hebron (Keil, Comment. in loc.). Eusebius and Jerome (Onomnast. s.v. Δουμά, Duma) say it was then a large village (κώμη μεγίστη), 17 miles from Eleutheropolis (Beit-Jibrin), in the district of Daroma (i.e., "the south," from the Hebrew דָּרוֹם). Dr. Robinson passed the ruins of a village called ed Daumeh, 6 miles south-west of Hebron (Res. 1:314), and this is probably the same place. (See also Kiepert's Map, 1856; and Van de Velde's Memoir, page 308) SEE RUMAH.

## Dumb[[@Headword:Dumb]]

             (אַלֵּם, illem; but in Hab 2:9, דּוּמָם, silent; Gr. κωφός, which also signifies deaf, since the two defects generally accompany each other; also ἄλαλος, speechless, Mar 7:37; Mar 9:17; Mar 9:25; ἄφωνος, voiceless, Act 8:32; 1Co 12:2; 2Pe 2:16; and σιωπῶν, Luk 1:20), has the following significations:

(1.) One unable to speak by reason of natural infirmity (Exo 4:11).

(2.) One unable to speak by reason of want of knowing what to say, or how to say it; what proper mode of address to use, or what reasons to allege in his own behalf (Pro 31:8).

(3.) One unwilling to speak (Psa 39:9). We have a remarkable instance of this venerating dumbness, or silence, in the case of Aaron (Lev 10:3), after Nadab and Abihu, his sons, were consumed by fire. "Aaron held his peace;" did not exclaim against the justice of God, I but saw the propriety of the divine procedure, and humbly acquiesced in it. Christ restored a man who was dumb from daemoniacal influence (Mat 9:32-33; Luk 11:14), and another who was both blind and dumb from the same cause (Mat 12:22). The man who was deaf and had an impediment in his speech (Mar 7:32-35), whom Christ restored, was not dumb, nor probably deaf by nature, but was one who had a natural impediment to enunciation, or who, having early lost his hearing, gradually lost much of his speech, and had become a stammerer. Such an impediment is either natural, arising from what is called a bos, or ulcer, by which any one is, as we say, tongue-tied, or brought on when, from an early loss of hearing, the membrane of the tongue becomes rigid and unable to perform its office. SEE DEAF; SEE SILENCE.

## Dumbness[[@Headword:Dumbness]]

             The Apostolical Canons excommunicate any cleric who mocks the deaf, dumb, or blind. These three classes are excluded from the episcopate, not as defiled, but that the proceedings of the Church should not be hindered. The capacity of the dumb to receive the sacraments or accept a penance was the subject of some controversy. A whole work of Fulgentius is devoted to the question of the validity of the baptism of an Ethiop catechumen after the loss of his voice, and he concluded that it was entitled to the same validity as that of an infant. This view prevailed in the Church. Among other canonical authorities, the first Council of Orange, A.D. 441, enacted that a person suddenly losing his voice might be baptized or accept a penance, if his previous will thereto could be proved by the witness of others, or his actual will by his nod. So the second Council of Aries (A.D. 452) to the same effect as regards baptism. According to one of Ulpian's Fragments, the dumb could not be a witness nor make a testament. By a constitution of Justinian, A.D. 531, deaf mutes were declared incapable of making a will or codicil, or conferring a freedom, unless the infirmity should not be congenital, and they should have learned to write before it occurred, in which case they could exercise these rights by writing under, their own hand. The dumb were in all cases allowed to do so by such writing. It was, however, held by the old law that the dumb, as well as the deaf and blind, could lawfully contract marriage, and bec.ome subject to  dotal obligations. Deaf mutes were held excused from civil honors, but not from civic charges. But the dumb might lawfully decline a guardianship or curatorship.

## Dumont, A.H, D.D[[@Headword:Dumont, A.H, D.D]]

             a Presbyterian minister, was born in New York in 1798. He was educated. at Columbia College, and studied theology in the seminary at New Brunswick, N.J. His first pastorate was near Albany, N.Y. in 1841 he became pastor of the Presbyterian Church at Morristown, N.J.; in 1845 he removed to Newport, R.I., where he devoted himself to the interests of education, and perfected the public school system which Newport to this day enjoys. He died July 5, 1865. See Wilson, Presb. Hist. Almanac, 1866, page 100.

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

             was born at Crest, in Dauphiny, August 10, 1680. His first settlement was over the Walloon church in Leipzig. In 1720 he was called to Rotterdam. Here he was held in very high estimation. He was also for a time chaplain to the Dutch embassy at Paris. His essays, included in Saurin's Discours sur la Bible, and also in Masson's Histoire critique de la republique des lettres, bear witness to his extensive knowledge, and especially to his acquaintance with the Oriental languages. A volume of valuable sermons from his pen was published after his death by his colleague, De Superville (Rotterdam, 1749, 8vo). He died January 1, 1748.

## Dun[[@Headword:Dun]]

             (Lat. Dunnus), eleventh bishop of Rochester, A.D. 741.

## Dunan[[@Headword:Dunan]]

             (Lat. Donatus), an Irish prelate, was bishop of Dublin, and by the aid of Sitric, the king, built the Cathedral of the Holy Trinity, afterwards called Christ Church, in that city, in 1038. He died May 6, 1074. See D'Alton, Memoirs of the Abps. of Dublin, page 26.

## Dunash[[@Headword:Dunash]]

             (ADONIM) ben-Tanim, the Babylonian, born at Irak about AD 900, was educated at Keirawan by the celebrated Isaac Israeli (q.v.), and died about 960. At the age of twenty he had become so proficient in Hebrew learning that he was able to write an elaborate critique of the works of Saadia, besides writing also a special Hebrew grammar containing a comparison of the linguistic characteristic of the Hebrew and Arabic languages, and a commentary on the Book of Creation. His writings (mostly yet in manuscript) are often referred to by Aben-Ezra and other expositors. Dunash was the first who maintained that the Hebrew language has diminutives, which are effected by the endings וֹן and וּן; e.g. אֲמַינוֹן, 2Sa 13:20. Aben-Ezra opposes this opinion, and asserts that the Hebrew language has no diminutives; but Ewald, in his Grammar (c. 167), has espoused Dunash's opinion. — Kitto, Cyclopcedia. 1:710; Furst, Hebrew and Chaldee Lexicon, Preface, page 25.

## Dunash ben-Labrath ha-Levi[[@Headword:Dunash ben-Labrath ha-Levi]]

             an eminent Jewish scholar, was born in Bagdad about AD 920, spent most of his life at Fez, and died at Cordova about AD 980. His writings contributed largely to the development of Hebrew lexicography and Biblical exegesis. These writings are chiefly in the form of controversies with Saadia (q.v.) and Menachem ben-Saruk (q.v.). His criticisms of the grammatical and exegetical works of Saadia are entitled סֵפֶר תְּשׁוּבוֹת (the Book of Animadversions), only fragments of which remain. They show that he was a better grammarian, especially as to knowledge of the verb, than Saadia. These fragments are preserved in the שְׂפִת יֶתֶר, a work of Aben Ezra (q.v.) written in defense of Sa'adia, published with a critical commentary by Lippmann, and with a preface by Jost (Frankf. a. M. 1843). His criticism of Menachem's Hebrew Lexicon contains, according to Furst, 200 articles, each concluding with some terse remark or saying in rhyme. It was published with notes by H. Filipowski, and with remarks by Leopold, Dukes, and Kirchheimer, by the London Antiquarian Society (London. and Edinb. 1855). The principal points may be summed up in the following:

1. Dunash classifies verbs and adverbs separately, and objects to the derivation of the former from the latter.

2. Distinguishes the servile letters of verbs from nouns similar in form by grammatical rules.

3. Shows the advantage of the application of the Chaldee and Arabic in the explanation of Hebrew words.

4. Departs in more than twenty-four different verses from the Masoretic text, which by many are thought to yield a better sense.

First says of this work that it is "of great interest in relation to a knowledge of Hebrew philology, of the new Hebrew poetry, and of the state of Jewish culture in Spain in the tenth century." The influence which Dunash exercised over Jewish grammarians and expositors of the Bible is seen in the frequent quotations made from his works by the principal  lexicographers and commentators, such as Rashi, Joseph Cara, Aben-Ezra, and Kimchi Dukes, Liter. Mittheil. uber die attest. hebraisceien Exegeten, Grammatiker u. Lexicographen (Stuttg. 1844), page 149, etc.; Steinschiieider, Cat. Libr. Hebr.; Etheridge, Introduction to Hebr. Literature, pages 373 and 379; Furst, Hebrew and Chaldee Lexicon (Leips. and London. 1867), Preface, 25 sq.; Kitto, Cyclop. 1:709.

## Dunbar, Columba[[@Headword:Dunbar, Columba]]

             a Scotch prelate, was dean of the Church of Dunbar about 1411. He was promoted to the see of Moray in 1429, and died in 1435, while on his return from the Council of Basle. See Keith, Scottish Bishops, page 143.

## Dunbar, Gavin (1)[[@Headword:Dunbar, Gavin (1)]]

             a Scotch prelate, was dean of Moray in 1488, and continued there till March 18, 1503, when he was made archdeacon, and lord-register of St. Andrews, which offices he filled fifteen years, and then became bishop of Aberdeen, in 1518. He died March 9, 1532. It is said that this bishop was the first to advise Hector Boece to write his history of Scotland. He built a bridge over the river Dee, consisting of seven arches, and endowed a hospital for twelve poor men, with a preceptor, in 1531. See Keith, Scottish Bishops, page 119.

## Dunbar, Gavin (2)[[@Headword:Dunbar, Gavin (2)]]

             a Scotch prelate, was early preferred to the priory of Whitehern, in Galloway, and at the same time became instructor to the young king James V. He was made bishop of Glasgow December 22, 1524; in 1526 one of the privy council, and Aug. 21, 1528, lord chancellor, continuing in this last office until 1543. Having then some leisure time, he built the stately gate-house at his episcopal palace in Glasgow. He died April 30, 1547. See Keith, Scottish Bishops, page 256.

## Dunbar, William (1)[[@Headword:Dunbar, William (1)]]

             a Scotch poet and monk, was born at Salton, East Lothian, about 1465, and educated at the University of St. Andrews. He afterwards became a Franciscan, and travelled in Scotland, England, and France, as a preacher. He was for some time in the diplomatic service of James IV, and resided at his court as a pensioner. He died in 1530. His poetry began to be made known to the public about the beginning of the last century. His principal allegorical poems are, The Thistle and the Rose: — The Dance of the Seven Deadly Sins through Hell: — and The Golden Terge. Critics speak in the highest praise of his poetry, some of them placing him in the very front rank of Scottish poets. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Dunbar, William (2), D.D[[@Headword:Dunbar, William (2), D.D]]

             a Scotch clergyman, was tutor in the family of M'Neil;, licensed to preach in 1804; presented to the living at Applegarth, and ordained May 7, 1807; nominated moderator of the Assembly in 1839, but declined the honor, and died January 6, 1861, aged eighty-one years. He published, in the Naturalist's Library, "The Natural History of Bees"' (Edinbo 1840): — and An Account of the Parish of Applegarth. See Fasti Eccles. Scoticanae, 1:644.

## Duncan[[@Headword:Duncan]]

             a Scotch prelate, was bishop of Dunkeld in 1351, and also in 1354. He probably died in that see in 1363. See Keith, Scottish Bishops, page 84.

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

             a Scotch clergyman, brother of David, minister at Stow, was licensed to preach January 7, 1735; called to the living at Traquair, and ordained assistant and successor, September 12, 1738; transferred to Smailholm, October 26, 1743; and died September 29, 1795, aged eighty-six years. He published, A Preservative against the Principles of Infidelity (Edinb. 1774): — The Devout Communicant's Assistant (Berwick, 1792): — The Evidence of the Resurrection of Jesus, a sermon (Edinb. 1783): — The History of the Revolution of 1688 (ibid. 1790): — Miscellaneous Essays (1799): — An Account of the Parush of Smailholm. See Fasti Eccles. Scoticanae, 1:257, 532.

## Duncan, Andrew, D.D[[@Headword:Duncan, Andrew, D.D]]

             a Scotch clergyman, son of Patrick, minister at Tibbermore; was licensed to preach in July 1778; presented to the living at Auchterarder, and ordained September 6, 1781; elected Presbytery clerk in November, 1784, which office he held to January 3, 1792; transferred to Ratho February 1, 1803; elected principal clerk to the General Assembly May 21, 1807; elected moderator to the General Assembly in May 1824, and died July 29, 1827, aged seventy-one years. He published, The Benefits of Christianity, a sermon (Edinb. 1806): — An Account of Auchterarder. See Fasti Eccles. Scoticanae, 1:141; 2:748.

## Duncan, Daniel, D.D[[@Headword:Duncan, Daniel, D.D]]

             an English clergyman, wrote Collects upon the Principal Articles of the Christian Faith, according to the Order of the Catechism of the Church of England (1754): — and other religious tracts. He died in 1761. See Chalmers, Biog. Dict. 12:447; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Scotch clergyman, third son of Reverend George Duncan, was educated first at home, then at an academy at Dumfries, and completed his studies successively at the universities of St. Andrews, Glasgow, and Edinburgh, at the last of which he was associated with Henry Brougham, Horner, and Petty (Marquis of Lansdowne). He was licensed to preach in August 1798; presented to the living at Ruthwell in May, and ordained September 19,  1799; was elected moderator of the General Assembly in May, 1839; joined the Free Secession, and signed the deed of demission, May 24, 1843; and died February 19, 1846, aged seventy-one years. He superintended the education of many young gentlemen in the manse, with that of his own family; formed an auxiliary Bible society in Dumfries in 1810; and founded a parish savings bank. Among his numerous publications are, A Pamphlet on the Socinian Controversy (Liverpool, 1791): — three separate Sermons: — six separate Letters on popular passing events: — An Essay on the Nature and Advantages of Parish Banks (1815) The Young South Country: Weaver: — William Douglas (Edinb. 1826, 3 volumes): — Account of the Runic Monument at Ruthwell Manse (1833): — Sacred Philosophy of the Seasons (Edinb. 1835, 4 volumes). He originated and wrote for the Edinburgh Christian Instructor; likewise the Dumfries and Galloway Courier, and edited it for seven years, being the principal proprietor thereof. He also edited, for a time, the Dunfries Journal. See Fasti Eccles. Scoticanae, 1:626, 627.

## Duncan, John (1), D.D[[@Headword:Duncan, John (1), D.D]]

             an English clergyman, son of Dr. Daniel Duncan, was born in 1720, and educated at St. John's College, Oxford. In 1745 and 1746 he was chaplain to the king's regiment, and was present at various battles in Scotland.. In 1768 he was presented to the college living of South Warnborough, Hants, which he held forty-five years. He died at Bath, December 28, 1808. His publications include an Essay on Happiness, a poem: — Address to the Rational Advocates of the Church of England; and other works. See Chalmers, Biog. Dict. 12:447; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Duncan, John (2), LL.D[[@Headword:Duncan, John (2), LL.D]]

             a Scotch Presbyterian, preached successively at Maidstone, in Kent; at Tadley, Hampshire; and at Wimborne, in Dorset. He removed to London about 1790, and was chosen minister at the Peter Street Church, Soho, where he remained some years in the present century. See Wilson, Dissenting Churches, 4:37.

## Duncan, John (3), LL.D[[@Headword:Duncan, John (3), LL.D]]

             a Scotch clergyman, was ordained, April 28, 1836, the first minister of the Church extension parish of Milton, presbytery of Glasgow; resigned his  parish work in October, 1840; was set apart as missionary to the Jews, May 16, 1841; joined the Free Secession in 1843, and was appointed professor of Oriental languages in the college at Edinburgh the same year. He died February 26, 1870. Dr. Duncan published a Lecture on the Jews, and Letters in the Home and Foreigz Missionary Record. See Fasti Eccles. Scoticanae, 2:45; Life, by David Brown (Edinburgh, 1872).

## Duncan, John (4), D.D[[@Headword:Duncan, John (4), D.D]]

             a Baptist minister, was born in Scotland, October 14, 1812. He was converted at the age of fourteen, while attending an academy at Huntley, and became a member of an Independent Church in his native place. He came to the United States in early manhood, and joined a Baptist church in Troy, N.Y. The Church in Stillwater licensed him to preach, September 29, 1838, and he was ordained in Cohoes, May 22, 1839. He had two or three pastorates in the state of New York, and then in Lowell, Mass., for several years. In 1854 he was called to the First Church in Camden, N.J., and next to South Boston, his ministry here being between five and six years. His other pastorates were in West Cambridge and Fall River, Massachusetts; Brooklyn, N.Y.; Essex, Connecticut; and Miansfield, Massachusetts. April 5, 1883, his health suddenly gave way, and he died July 28, 1884. See The Watchman, August 14, 1884. (J.C.S.)

## Duncan, Robert (1)[[@Headword:Duncan, Robert (1)]]

             a Scotch clergyman, was born at Edinburgh in February, 1699; graduated from Edinburgh University in June 1718; after studying theology, went to the Continent as a tutor to the brother of the earl of Rothes, and pursued the study of divinity and law at the University of Groningen, where he ruptured a blood-vessel internally, but, recovering, was promised advancement to remain. He preferred to return to Scotland, and was licensed at Edinburgh, in October 1726. During his preaching at St. Cuthbert's Church, in Edinburgh, he strained his voice, from which cause his complaint returned; after resting, he was called to the living at Tillicoultry in October, 1727, and ordained January 25, 1728. He died May 18, 1729. He prepared for publication An Exposition of the Epistle to the Hebrews (Edinburgh, 1731). See Fasti Eccles. Scoticanae, 2:740.

## Duncan, Robert (2), D.D[[@Headword:Duncan, Robert (2), D.D]]

             a Scotch clergyman, was licensed to preach March 27, 1776; presented to the living at Dundonald in April, and ordained September 11, 1783; and died April 14, 1815. He published, Infidelity the Growing Evil of the Times, a sermon (Ayr, 1794): An Account of the Parish of Dundonald. See Fasti Eccles. Scoticanae, 2:113.

## Duncan, William Cecil[[@Headword:Duncan, William Cecil]]

             a Baptist minister, was born in the city of New York, January 24, 1824; graduated from Columbia College in 1844, arid from the theological department of Madison University in 1846; became editor of the Southwestern Baptist Chronicle at New Orleans, and pastor of the First Baptist Church there. In 1851 he became professor of ancient languages in the University of Louisiana, and in 1853 pastor of the Coliseum Baptist Church in the same city. He died there May 1, 1864. Among his published writings are a work on baptism and a translation of Von Rhoden's John the Baptist. See Appleton's Annual Cyclop. 4:366; Cathcart, Baptist Encyclop. page 349. (J.C.S.)

## Dunchadk[[@Headword:Dunchadk]]

             (Lat. Donatus), an Irish saint, commemorated May 25, was the son of Cennfaedlakh, and abbot of Hy, A.D. 706.

## Duncker, Hans Gottfried Ludwig[[@Headword:Duncker, Hans Gottfried Ludwig]]

             a Protestant theologian of Germany, was born at Hamburg, August 17, 1810. He studied at Gottingen and Berlin. In 1836 he commenced his academical lectures at Gottingen; was, in 1843, professor extraordinarius, and in 1854, ordinarius; and died, doctor of theology and member of consistory. November 7, 1875. He is the author of, Historiae Doctrinae de Ratione, Quae Inter Peccatum Originate et Actuale Intercedit (Gottingen, 1837): — Des heiligen Irenaeus Christologie (ibid. 1843): — Zur Geschichte der christl. Logoslehre (ibid. 1848). See Zuchold, Bibl. Theol. 1:299. (B.P.)

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

             an English clergyman, was born in 1730, and educated at Benet College, Cambridge, where he was chosen fellow in 1750; and, in 1753, ordained at  Kew chapel, and appointed to the curacy of Sundridge, in Kent, after which he became assistant preacher at St. Anne's, Soho. In 1757 he was presented to the united livings of St. Andrew and St. Mary Bredman, in Canterbury, where he settled. and in 1766 became one of the six preachers in the cathedral. He died in 1785. His publications in both prose and poetry are very numerous. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dundemore, Stephen De[[@Headword:Dundemore, Stephen De]]

             a Scotch prelate, was the descendant of an ancient family in Fifeshire, and is by some called Dundee. He was chancellor of the see of Glasgow, and afterwards, in 1317, elected bishop; but, being an enemy to the English interest, king Edward II would not consent to his appointment. He was never consecrated, but is said to have died on his way to Rome. See Keith, Scottish Bishops, page 242.

## Dundumore, Thomas De[[@Headword:Dundumore, Thomas De]]

             a Scotch prelate, was bishop of Ross in 1309, and, together with the other bishops, recognized the title of king Robert Bruce to the crown of Scotland in the same year. See Keith, Scottish Bishops, page 187.

## Dung[[@Headword:Dung]]

             (prop. צָפַיעִ, tsaphi'a, Eze 4:15, spoken exclusively of animals, such as the cow or camel; also דֹּמֶן, do nen, ordure, as spread on land, 2Ki 9:37; Psa 83:10; Jer 8:2; Jer 9:22; Jer 16:4; Jer 25:33; while פֶּרֶשׁ, pe'resh, signifies feces as contained in the entrails of victims, Exo 29:14; Lev 4:11; Lev 8:17; Lev 16:27; Num 9:5; Mal 2:3. On the other hand, human excrement is specially denoted by, צֵאָה, tseah', Deu 23:13; Eze 4:12; a sense also applied to גֵּלֶל, ge'lel, Job 20:7; Eze 4:12; Eze 4:15; Zep 1:17; but not necessarily to גָּלָל, gal', 1Ki 14:10. The Greek word is ricorpo, whether of men or brutes; used in the Sept. for all the above, but found in the N.T. only in the form κοπρία, manure, Luk 13:8; while σκύβαλον, Php 3:8, properly signifies refuse. The use of such substances among the Jews was twofold.

1. As manure. This consisted either of straw steeped in liquid manure (בְּמֵי מִדְמֵנָה, lit. in dung-water, Isa 25:10), or. the sweepings (סוּחָה, Isa 5:25) of the streets and roads, which were carefully removed from about the houses and collected in heaps (אִשְׁפֹּת) outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem, Neh 2:13), and thence removed in due course to the fields (Mishna, Shabb. 3, § 1-3). See below. The mode of applying manure to trees was by digging holes about their roots and inserting it (Luk 13:8), as still practiced in Southern Italy (Trench, Parables, page 356). In the case of sacrifices the dung was burned outside the camp (Exo 29:14; Lev 4:11; Lev 8:17; Num 19:5) hence the extreme opprobrium of the threat in Mal 2:3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deu 23:12 sq.) it was the grossest insult to turn a man's house into a receptacle for it (מִחֲרָאָת, 2Ki 10:27; נְוָלוּ, Ezr 6:11; Dan 2:5; Dan 3:29, A.V., " dunghill"); public establishments of that nature are still found in the large towns of the East (Russell's Aleppo, 1:34). The expression to "cast out as dung" implied not only the offensiveness of the object, but also the ideas of removal (1Ki 14:10), and still more exposure (2Ki 9:37; Jer 8:2). The reverence of the later Hebrews would not permit the pronunciation of some of the terms used in Scripture, and accordingly more delicate words were substituted in the margin (צוֹאָה, tsoht', for חֲרָאַים, charaim, or חֲרַים, charim, 2Ki 6:25; 2Ki 10:27; 2Ki 18:27; Isa 36:12). The occurrence of such names as Gilalai, Dimnah, Madmenah, and Madmannah, shows that these ideas of delicacy did not extend to ordinary matters. The term σκύβαλα (A.V., "ldung," Php 3:8) im applied by Josephus (War, 5:13, 7) to ordure (comp. Sir 27:4). SEE MANURE.

2. As fuel. In a district where wood is scarce, dung is so valuable for this purpose that little of it is spared for the former. The difficulty of procuring firewood in Syria, Arabia, and Egypt has therefore made dung in all ages highly prized as a substitute it was used for heating lime kilns (Theophr. Lap. 69), ovens, and for baking cakes (Eze 4:12; Eze 4:15), the even heat which it produced adapting it peculiarly for the latter operation. Cows and camels dung is still used for a similar purpose by the Bedouins (Burckhardt's Notes, 1:57) they even form a species of pan for frying eggs out of it (Russell, Aleppo, 1:39); in Egypt the dung is mixed with straw and  formed into flat, round cakes, which are dried in the sun (Lane, Mod. Eg. 1:252; 2:141). This use of dung for fuel by the ancient Israelites, however, is collected incidentally from the passage in which the prophet Ezekiel, being commanded, as a symbolical action, to bake his bread with human dung, excuses himself from the use of an unclean thing, and is permitted to employ cows dung instead (Eze 4:12-15).

This shows that the dung of animals, at least of clean animals, was usual, and that no ideas of ceremonial uncleanness were attached to its employment for this purpose. The use of cow dung for fuel is known to European villagers, who, at least in the west of England, prefer it in baking their bread "under the crock," on account of the long continued and equable heat which it maintains. It is there also not unusual in a summer evening to see aged people traveling the green lanes with baskets to collect the cakes of cow dung which have dried upon the road. This helps out the ordinary fire of wood, and makes it burn longer. In many thinly wooded parts of south-western Asia, the dung of cows, camels, horses, asses, whichever may happen to be the most common, is collected with great zeal and diligence from the streets and highways, chiefly by young girls. They also hover on the skirts of travelers, and there are often amusing scrambles among them for the droppings of the cattle. The dung is mixed up with chopped straw and made into cakes, which are stuck up by their own adhesiveness against the walls of the cottages, or are laid upon the declivity of a hill, until sufficiently dried. It is not unusual to see a whole village with its walls thus garnished, which has a singular and not very agreeable appearance to a European traveler. Towards the end of autumn, the result of the summer collection of fuel for winter is shown in large conical heaps or stacks of dried dung upon the top of every cottage. The usages of the Jews in this matter were probably similar in kind, although the extent to which they prevailed cannot now be estimated. ( See Kitto, Pictorial Hist. of the Jews, 2, page 349.) SEE FUEL.

## Dung gate; Dung hill; Dung port[[@Headword:Dung gate; Dung hill; Dung port]]

             SEE DUNG.

Dunham, Darius,

one of the pioneers of Episcopal Methodism in Canada. He entered the itinerant ministry in 1788, and located in 1800. Mr. Dunham was a man of strong character, great practical ability, and abundant wit and satire. See Wakeley, Heroes of Methodism (NY 12mo); Coles, The Supernumerary (N.Y. 18mo); Stevens, Hist. of the Methodist Episcopal Church, volume 3, chapter 6.

## Dung-Gate[[@Headword:Dung-Gate]]

             (שִׁעִר הָאִשְׁפּוֹת, sha'ar ha-ashpoth, Neh 3:14, or שִׁעִר הָאִשְׁפֹּת, 2:13; 12:31; contracted שִׂעִר ה שְׁפוֹת, sha'ar ha-shephoth', 3:13, i.e., gate of the dung-hills; Sept. ἡ πύλη [v. r. in 12:31, τὸ τοίχος] τῆς κοπρίας; Vulg. porta sterquilinii or [2:13] stercoris; A.V. "dung-port" in 2:13) a gate of ancient Jerusalem on the south-west quarter, 1000 cubits from the Valley Gate (Neh 3:13) toward the south (Neh 12:31); a position that fixes it at the SW angle of Matthew Zion (see Strongs Harm. and Expos of the Gospel. App. 2, page 11). It was doubtless so called from the piles of garbage collected in the valley of Tophet (q.v.) below. SEE BETHSO. (Compare the Esquiline Hill at Rome.) Josephus (War, 5:4, 2) calls it the Gate of the Essenes (ηΕ῾᾿σσηνῶν πύλη). SEE JERUSALEM.

## Dungal[[@Headword:Dungal]]

             a writer of the 9th century, of whose origin and history little is known, but who is supposed to have been of Scotch or Irish birth. According to Irish accounts, he was abbot of Glendolough, and after the destruction of his monastery by the Danes he fled to France. He calls himself "a recluse," and the Hist. Litt. de la France (4:493) notes him as a monk of the abbey of St Denis, in France. Muratori, however (Rer. Ital. 4:611), describes him as a monk of Pavia, in Italy. He wrote against the reforming movements of Claudius of Turin (q.v.), in 827, Responsa contra perversas Claudii Taurinensis Episcopi sententias, in which he defends the invocation of saints, the adoration of relics, etc., but seeks to guard these usages from superstitious abuse. The book was first published by Papirius Masson (Paris, 1608), and may be found in Bibliotheca Max. Patrum (Lyons), 14:196233; also in Migne, Patrologia Latina, tom. 103. He was also celebrated as an astronomer. Moore, History of Ireland; Wetzer u. Welte, Kirchen-Lexikon, 3:333; Schrockh, Kirchengeschichte, 23:414.

## Dungeon[[@Headword:Dungeon]]

             (בּוֹר, bor, Gen 40:15; Gen 41:14, etc., a pit, as often rendered; fully בֵּית הִבּוֹר, house of the pit, Exo 12:29; Jer 37:16), is properly distinguished from the ordinary prison ( כֶּלֶאor בֵּית כֶּלֶא, also מִטָּרָהor מַשְׁמָר) as being more severe, and usually consisting of a deep cell or cistern (Jer 38:6; hence the propriety of the Hebrews word which indicates a hole), like the Roman inner prison (ἡ ἐσωτέρα φυλακή, Act 16:24). Incarceration, a punishment so common in Egypt (Gen 39:20 sq.; Gen 40:3 sq.; Gen 41:10; Gen 42:19), was also in use among the later Israelites (comp. Ezr 7:26). But it is nowhere mentioned in the law, perhaps because among a people, every man of whom was a landed proprietor, it was easily dispensed with, a fine being always easy to inflict; partly, too, because it seemed improper to take cultivators of the earth from their land for any length of time. (Other reasons are suggested by Michaelis, Mos. Recht, 5:45 so.) Arrest is mentioned, indeed (Lev 24:12), but not as a punishment. The guilty was simply kept in ward to await sentence (comp. 2Ch 18:26; Wachsmuth, Hellen. Alterth. II, 1:186). So it was a legal principle in Rome that a prison was to be used only to keep men, not to punish them. Under the later kings imprisonment was used as a penalty, yet, as it seems, not by judicial sentence, but at the  will of the sovereign, especially in the case of too plain spoken prophets (2Ch 16:10; Jer 20:2; Jer 32:2 sq.; Jer 33:1 sq.; Jer 37:15). After the exile it became very customary (Mat 11:2; Luk 3:20; Joh 3:24), and was sometimes used to punish religious offenses (Act 4:18; Act 4:21; Act 8:3; Act 12:4; Act 22:4; Act 26:10), and in cases of debt (Mat 18:30; comp. Arvieux, 1:411).

The most ancient prisons were simply water cisterns, out of which, since the sides came together above, one could not easily escape without aid (Gen 37:20; Gen 37:22). Imprisonment in these was often made the more unpleasant by deep mud (Jer 38:6). There were at the gates, or in the watch houses at the palaces of kings, or the houses of the commanders of the body guard, who were the executors of criminal sentences, especial state prisons (Jer 20:2; Jer 32:2; Gen 39:20 sq.; Gen 40:4; comp. Jer 37:15; Jer 37:20; Harmer, Obs. 3:250 sq.). A prison of the kind last named is called prison house (בֵּית הִמִּהְפֶּכֶת, 2Ch 16:10). The prisoners were kept in chains (Jdg 16:21; 2Sa 3:34; Jer 40:1). Under the Roman empire they were chained, by one or both hands, to the soldiers who watched them (Act 12:4; Act 21:33; Pliny, Ep. 10:65; Seneca, Ephesians 5, and De tranquil. An. 10; Athen. 5. 213; Joseph. Ant. 18:6, 7), as is still the custom in Abyssinia (Rippell, Abys. 1:218). Sometimes the Israelites chained them by the feet to a wooden block (Job 13:27; Job 33:11; Act 16:24; comp. Wetstein in loc.; Jacob, ad Lucian. Toxar. page 104), or by the neck (comp. Aristophanes, Clouds, 592), or by the hands and feet at once. Such severe imprisonment is to be understood in Jer 20:2; Jer 29:26, where our version has "in the stocks" (comp. Symmach. βασανιστήριον, στρεβλωτήριον; and the Greek κύφων, Schol. in Aristoph. Plut. page 476). Poor and meagre fare seems to have added to the severity of the penalty (2Ch 18:26). An example of lax state imprisonment appears in 1Ki 2:37. Visits to prisoners are allowed with comparative freedom in the East (Mat 25:36; Jer 32:8; see Rosenmuller, Morgenland, 5:101). Roman prison discipline appears especially in the Acts of the Apostles. The keeper of the prison is called in Greek δεσμοφύλαξ (Act 16:23; Act 27:36), but once πράκτωρ (Luk 12:58), and was armed (Act 16:27). SEE PRAETORIUM. See in general A. Bombardini. De carcere et antiquo ejus usu (Padua, 1713). SEE PRISON.

## Dunghill[[@Headword:Dunghill]]

             (אשַפּוֹת, ashpoth, 1Sa 2:8; Psa 113:7; Lam 4:5; מִדְמֵנָה, madmenah, a heap of compost, Isa 25:10; Chald. נְוָלוּ, nevalu', Ezr 7:11 or נְוָלַי, nevali', Dan 2:5; Dan 3:29, a sink; Greek κοπρία, Sir 22:2; Luk 14:35). From Isa 25:10, we learn that the bulk of manure was increased by the addition of straw, which was, of course, as with us, left to rot in the dunghill. Some of the regulations connected with this use of dung we learn from the Talmud. The heaping up of a dunghill in a public place exposed the owner to the repair of any damage it might occasion, and any one was at liberty to take it away (Baba Kama, 1:3, 3). Another regulation forbade the accumulation of the dunghill to be removed in the seventh or sabbatic year to the vicinity of any ground under culture (Shabb. 3:1), which was equivalent to an interdiction of the use of manure in that year; and this must have occasioned some increase of labor in the year ensuing. SEE AGRICULTURE.

To sit on a dung heap was a sign of the deepest dejection (1Sa 2:8; Psa 113:7; Lam 4:5; comp. Job 2:8, Sept. and Vulg.). We are informed by Plutarch (De Superstitione) that the Syrians were affected with a particular disease characterized by violent pains of the bones, ulcerations over the whole body, swelling of the feet and abdomen, and wasting of the liver. This malady was in general referred to the anger of the gods, but was supposed to be more especially inflicted by the Syrian goddess on those who had eaten some kinds of fish deemed sacred to her (Menander apud Porphyr.). In order to appease the offended divinity, the persons affected by this disorder were taught by the priests to put on sackcloth, or old tattered garments, and to sit on a dunghill; or to roll themselves naked in the dirt as a sign of humiliation and contrition for their offense (Persius, Sat. 5; Martial, Epigr. 4:4). This will remind the reader of Job's conduct under his affliction, and that of other persons mentioned in Scripture as rolling themselves in the dust, etc. SEE DUST.

## Dunin, Martin Von[[@Headword:Dunin, Martin Von]]

             archbishop of Posen, was born November 11, 1774, at Wat, near Rawa. He studied theology at Bromberg and at Rome, in the Collegium Germanicum, and was ordained priest in 1797. In 1829 he was made administrator of the archdiocese of Posen; as such he warned, in a pastoral of December 8, 1830, the Polish members of the diocese against taking part in the Polish Revolution. On July 10, 1831, he was consecrated archbishop of Gnesen and Posen. In 1834 he reorganized the episcopal seminaries of those two cities. At the beginning of the year 1837 arch bishop Dunin found his mind troubled by the deviations from the strict rules of the Church of Rome which had gradually come to be established in his diocese with regard to "mixed" marriages (between Roman Catholics and Protestants). He therefore asked the Prussian government to allow him either to publish in his diocese the brief on the subject by pope Pius VIII, or to ask in Rome for new instructions, or to proceed according to the bull of pope Benedict XIV of the year 1748. All these requests were refused by the Prussian government, and Dunin therefore, on February 27, 1838, by a pastoral letter, forbade the clergy of his diocese, under penalty of suspension, to solemnize any mixed marriage at all. A royal rescript (Cabinets order) demanded of him a recall of this letter; and, when he declined this, a ministerial rescript declared it null and void. Against the archbishop himself criminal proceedings were begun. Before the sentence was published, the king, in March, 1839, called him to Berlin to attempt a compromise. When it was found impossible to effect this, the archbishop was sentenced on April 25 to six months imprisonment in a Prussian fortress. The king pardoned him, and again summoned him to Berlin to  make propositions for a compromise; but when the archbishop suddenly, without informing the government, left Berlin on October 4, he was re- asserted on October 6, and removed to the fortress of Colberg. There he remained until August 1840, when the new king, Friedrich Wilhelm IV, desirous to end the conflict between the State and the Church of Rome, set him at liberty, after Dunin had signed certain declarations. He now instructed his clergy to desist from demanding any promises from persons about to conclude a "mixed" marriage, but also to refrain from anything that might imply an approval of such marriages. Another pastoral letter of February 1842, provided that in the case of persons who, contrary to the provisions of the Church, had concluded a mixed marriage, the priests must, in each individual case, judge by the disposition of the parties whether they might admit them to the sacraments or not. The archbishop died December 26, 1842. SEE PRUSSIA. A life of archbishop Dunin was published by F. Pohl (Martin von Dunin, Marienburg, 1843). The conflict of archbishop Dunin and of archbishop Droste (q.v.), of Cologne, with the Prussian government, is treated of in a special work by the Church historian K. Hase (Die beiden Erzbischife, Leips. 1839). Herzog, Real- Encykl. 3:549; Wetzer und Welte, Kirch.-Lex. 3:334.

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

             a Scotch prelate, was elected bishop of the Isles, May 21, and consecrated November 25, 1375. He died in 1380. See Keith, Scottish Bishops, page 304.

## Dunkarton, Robert[[@Headword:Dunkarton, Robert]]

             a reputable English mezzotint engraver, was born about 1744. He executed a large number of plates in London, among which are the following: Lot and his Daughters; Christ and the Disciples at Emmaus; and four subjects from the life of Joseph. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dunkel, Johann Gottlob Wilhelm[[@Headword:Dunkel, Johann Gottlob Wilhelm]]

             a Reformed theologian of Germany, was born at Kothen, September 28, 1720. He studied at Halle, and received the degree of doctor of philosophy in 1739. In 1744 he was pastor at Diebzig, near Kothen, and in 1748 at Wulfen and Dronen, in the, county of Anhalt-Kothen. He died September  8, 1759, leaving, Historisch-kritische Nachrichten von verstorbenen Gelehrten (Kothen, 1753-60, 3 volumes): — Theod. Dassovii de Vacca Rufa Opusculum (Leipsic, 1758). See Doring, Die gelehrten Theologen Deutschlands, 1:347 sq. (B.P.)

## Dunkers[[@Headword:Dunkers]]

             SEE BAPTISTS (GERMAN).

## Dunlap, James, D.D[[@Headword:Dunlap, James, D.D]]

             a Presbyterian minister, was born in Chester County, Pennsylvania, in 1744; educated at New Jersey College; licensed to preach by the Donegal Presbytery in 1776; in 1803 called to the presidency of Jefferson College, Cannonsburg, Pennsylvania; in 1812 resigned on account of increasing infirmities, and died November 12, 1818. See Sprague, Annals of the Amer. Pulpit, 3:422.

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

             an eminent American painter, was born at Perth Amboy in 1766. He commenced painting portraits in crayons at the age of sixteen. The next year he spent some time near Princeton, N.J., then the headquarters of Washington. Here he saw the general often, and painted his portrait and that of his wife. He resided three years in London, and returned to America in 1787. In 1821 he began the picture of Christ Rejected, at New York. He afterwards painted the Bearing of the Cross and the Calvary, which was considered his best production, and gained him considerable reputation. Mr. Dunlap wrote a History of the Rise and Progress of the Arts in the United States (1834, 2 volumes, 8vo), and a History of the Stage in the United States (2 volumes, 8vo). He died in 1835. See Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             an English clergyman, was born in Glasgow in 1692. In 1712 he went to Utrecht, where he spent two years, and in 1716 was promoted to be regius professor of divinity and church history. He often preached in the churches at Edinburgh. He died there in 1720. His works are Sermons (2 volumes, 12mo), and an Essay on Confession of Faith. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dunn, Robinson Potter, D.D[[@Headword:Dunn, Robinson Potter, D.D]]

             a Presbyterian minister, was born at Newport, R.I., May 31, 1825. He graduated from Brown University in 1844, with the honors of his class, and  from Princeton Theological Seminary in 1848. He was licensed the same year, and began preaching in the First Presbyterian Church, Camden, N.J. In 1851 he was called to the chair of rhetoric and English literature in Brown University. He died at Newport, R.I., August 28, 1867; Dr. Dunn was a frequent contributor to the Princeton Review and Bibliotheca Sacra; and translated and edited one volume of Lange's Commentary on the Old Test. See Wilson, Presb. Hist. Almanac, 1868, page 84.

## Dunn, Samuel[[@Headword:Dunn, Samuel]]

             a veteran Methodist Episcopal minister, was born at Mevagissey, Cornwall, England, February 3, 1798. He was converted at fourteen years of age, licensed in 1817, and in 1819 joined the Conference at Bristol. In 1822 he went as missionary to the Shetland Isles, in response to an appeal from Adam Clarke. After an eminently successful missionary work, he returned and served the following circuits: Newcastle-on-Tyne, Rochdale, Manchester, Sheffield, Lancaster, Edinburgh. Camborne, Dudley, Halifax, Newcastle-on-Tyne, Nottingham. In 1849 he was expelled, with two others, as the result of the "Fly-sheet Controversy," which event had no bearing upon his moral character, but was the occasion of one of the largest secessions from English Wesleyanism. A fine church was built for him at Camborne, which he served from 1850 to 1861. In 1862 he became pastor of a church in Sheffield, where he remained until 1864. In 1865 he came to America and preached in pulpits that were opened to him. He joined the New York East Conference in 1867, and became superannuated the same year, in which relation he continued until his death, January 24, 1882. His life was one of great usefulness. See Minutes of Annual Conferences, 1882, page 76.

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

             a Methodist Episcopal minister, was born in Virginia in 1774; while young emigrated to Ohio; entered the Ohio Conference in 1835, and died at Cincinnati in April, 1850. "In 1837 Mr. Dunn addressed a note to the Western Christian Advocate, in which he called attention to the condition of the Germans in this country, suggested the importance of a German press, and forwarded a subscription for that purpose." This was the first public movement towards the important work of German Methodism. He was "a good man, a fervid and persuasive preacher a devoted pastor, a courteous gentleman, and a great peace maker. His understanding was solid, his impulses generous, and his influence strong and sweet. He died April, 1850. — Minutes of Conferences, 4:493 Thomson, Biographical Sketches, page 176.

## Duns Scotus, Johannes[[@Headword:Duns Scotus, Johannes]]

             (Doctor Subtitis), on, of the most eminent of the Scholastic theologians, was born, according to one account, about 1265, at Dunstance, near Alnwick, Northumberland; according to another, at Duns, or Dunse, in Berwickshire, Scotland. In fact, both the place and the date of his birth are unknown. At an early age he joined the Minorit Friars, and was sent by them to Oxford, where he became fellow of Merton College. In 1301 he was appointed to the theological chair in Oxford, which he filled with so great reputation that it is said more than 30,000 scholars came to Oxford to hear him. In 1304 he removed to Paris, where he was made doctor of theology, and soon rose to the head of the theological schools. He here distinguished himself especially by his advocacy of the immaculate conception (q.v.) of the Virgin Mary against Thomas Aquinas and the Dominicans. He influenced the University of Paris to adopt this heresy. In 1308 Duns Scotus was ordered by Gonsalvo, the general of the Minorites, to Cologne, to oppose the Beguines. On the road he was met in solemn pomp, and conducted into the town by the whole body of citizens. He died of an apoplexy at Cologne November 8, 1308. Paul Jovius relates that, when he fell from apopleixy, he was immediately interred as dead; but that afterwards coming to his senses, he languished in a most miserable manner in his coffin, beating his head and hands against its sides till he died.

His philosophical views are thus stated by Tennemann: "His celebrated attack on the system of Thomas Aquinas drew this skillful reasoner very frequently into vain and idle distinctions, but in all his dialectic disputes he maintained a steady zeal for the promotion of real knowledge. He endeavored to ascertain some certain principle of knowledge, whether rational or empirical, and applied himself to demonstrate the truth and necessity of revelation. As a Realist, he differed from Thomas Aquinas by asserting that the universal is contained in the particular, not merely in posse, but in actu; that it is not created by the understanding, but communicated to it; and that the nature of things is determined in particular or universal by a higher or absolute principle. In Psychology he opposed the belief that the faculties of the soul are distinct. The object of Philosophy was, in his opinion, to become cognizant of the nature of things, or 'what is.' Although human philosophy teaches the sufficiency of reason, and that supernatural disclosures are superfluous, the theologian regards a certain supernatural revelation as necessary, because man can  never attain to certain truth by inspecting effects or secondary causes, whether ideas or sensations. The object of theology is God, an infinite Being, and the first principle of all things. Yet he is not to be regarded in the light of his infinity, but of his divinity, the latter idea being more perfect than the former, because God cannot be conceived apart from infinity, though infinity can be conceived without God. He attributed indeterminate freedom to God, and hence regarded the subjective will of God as the principle of morality. Sometimes he expressed doubts as to the possibility of a rational theology. Duns Scotus was the founder of a school, the Scotists, who distinguished themselves for subtlety of disputation, and for incessant disputes with the Thomists. These disputes were so frequently mixed up with human passions that science derived from them little benefit; and it very frequently happened that the points in question, instead of being elucidated, were obscured through their controversies" (Tennemann, Manual History of Philosophy, § 268). SEE SCHOLASTIC.

As to the will, Duns Scotus maintained its freedom, without any determinism. In fact, "the leading distinction between the Thomist and the Scotist psychology respects the relation of thinking and willing, which, although they are found united, unitive, in the soul, are really (formaliter) distinct, as well from each other as from the soul (Op. Oxon. 2, d. 16). The determinism of Thomas, according to which the will necessarily chooses what the thought presents to it as the best, Duns combats most emphatically. Not only that the will has the power to determine itself entirely alone (ibid. d. 25), and, under certain circumstances, to act against the reason (Disput. sctbtil. 9 and 16), but, in decided opposition to Thomas, it may be said that in very many cases the reason is determined by the will, e.g. when I will to think. It is most judicious to distinguish two different modes of thinking the first, which precedes the will; the second, which follows it; but even the former does not determine the will, for voluntas est superior intellectu (Op. Oxon. ii, d. 42, qu. 4). With Duns the will is entirely identical with liberum arbitrium; what it does is contingens et evitable, while the intellect obeys necessity (Op. Oxon, 2, d. 25). The function of the latter is to furnish to the will the material which it combines, the possibility being given to it of willing entire opposites (Op. Oxon. i, dist. 39)" (Erdmann, translated by Starbuck, Amer. Presb. Review, April 1865, page 299).

On the Theology of Scotus, we take the following from Erdmann's article just cited: "The peculiarities of Duns's psychology, as well as his deviations  therein from Thomas, reflect themselves in the manner in which he views the essence of God and the destiny of man, and, therefore, in his theology and ethics. As to his theology since the existence of God might be known without supernatural illumination, there is, therefore, ex puris naturalibus, a knowledge of the divine essence. But just as the former could not be proved a priori, the latter also cannot be derived from the highest metaphysical idea of the ens (Theorem. 14), but we raise ourselves to it by proceeding from the vestigium and the image of God. Our knowledge of the essence of God is therefore not intuitive, but abstractive (Rep. Paris. Prol. qu. 2). The distinction in the human soul between the intellectus, whose center is the memory and the will, must, and that eminenter, be found in the original ground of man, in God. Accordingly, in God, understanding and will must be distinguished, of which the former acts naturaliter, the latter libere; the former is the ground and sum of all necessity, the latter of all contingency, and therefore may be named the possibility of the contingent in God (Rep. Paris. 2, d. 1, qu. 3; ibid. 1, d. 40). Inasmuch, now, as these two determinations (Bestimmungen) give the foundation of Duns's doctrine of the Trinity, since the Son, as Verbum, has his ground in the memoria perfecta, the Holy Ghost, on the other hand, in the spiratio operated through the will (Rep. Paris. 1, d. 13; Op. Oxon. 1, d. 10 et al.); he does not hesitate to ascribe to the natural man such capacity as that he may know the Trinity (Quodl. qu. 14). These intra-divine relations (notlonalia) through which the three persons are, are the first deductions resulting from the essence of God, and are therefore to be derived from the known essentialibus (ibid. qu. 1). The case is otherwise with every relation of God ad extra. For, since all out of God proceeds from the divine will, and this cause acts contingenter (Op. Oxon. 1, d. 39), it can by no means be proved that anything out of God must exist, and that it must exist as it is. Truly his own being does God know and will of necessity; all else is only secundario volitum (Rep. Paris. 1, d. 17). That God might have created all things other than he has, or that he might do all things otherwise than he does, cannot be proved a logical impossibility, an incompassibilitas contrariorum; we can therefore only say, in the course of the established order chosen by God, this or that will or will not happen (Rep. Paris. 4, d. 49, qu. 11). Such an established order, limits which God has voluntarily fixed for himself, is postulated by Duns, because he distinguishes creation and preservation, i.e. bringing out of nothing into being, and out of being into being, as two essentially distinct relations of God to things, or, rather, of things (Quodl. qu. 12) to God. (Op. Oxon. 1,  d. 30 qu 2.)

But it must never be forgotten that the ground why this particular order was established is to be found purely in the pleasure of God. Therefore, although it is true that God has created all things according to ideas which preceded the things in his intelligence, yet these archetypal forms have by no means determined his creating; least of all has he chosen any one form because it was the better gather it is only the better for the very reason that God has chosen it (Op. Oxon. 2, d. 19). There is, therefore, a scientific knowledge of the Trinity; of the creation there is none. It is with the incarnation precisely as it is with the creation. Had God willed, we might have become stone; there is no more impossibility in that than there was in his becoming man. Precisely the same is true of redemption through the death of Christ. A proof of the necessity of this is not possible. It is simply the pleasure of God that the death of the guiltless one should become the ransom for the guilty (Op. Oxon. 3, d. 7, qu. 1; d. 20; 4, d. 15). (Around this point revolve the controversies of the Scotists and Thomists respecting the merits of Christ.) Precisely as it must be said of these dogmas that they are certain, not through scientific proofs, but through thee fides infusa (ibid. d. 24), even so must we say of the moral commandments which are given us. It is not because it is evil that God has forbidden us this or that, but it is evil because he has forbidden it. Had he commanded murder or other trangressions, they would have been no transgressions and no sin (ibid. d. 37). The last adduced principle forms a convenient transition to his ethics.

Whoever, like Thomas, lays the greater stress on the theoretical side of the soul, must, with Aristotle, put theory above practice, and with such a one, if the Christian idea of blessedness be added, it must assume a peculiar form. Here, therefore, blessedness is conceived as the knowing and beholding of God, as delectatio in God, and therefore, as a theoretic enjoyment. With Duns, who allows to the will precedence over the thinking power, the matter must naturally take another form. The authority of Aristotle alarms him not; it is, in his view, only the philosopher, with his temporal blessedness, who is opposed to him, when he himself maintains, as the Christian and theological view, that love, therefore the will, confers the highest blessedness, so that it seems to him almost too quietistic to call it delectatio (Rep. Paris. 4, d. 49, qu. 1 and 2). How he disposes of the Biblical authority, according to which eternal life consists in knowing God, has been mentioned above. As, through his stronger emphasizing of the will he separates himself from Aristotle's deification of theory, naturally with him the Augustinian will-lessness must disappear. Duns is a decided synergist. To be sure, the will is not sufficient  for salvation; it needs to be assisted through the infusion of the theological virtue of charitas (ibid. qu. 10); but it must be remembered also that Christ only names himself the Door, but the door does not render entrance superfluous. Entrance requires the cooperation of man (Op. Oxon. 3, d. 19). He does not scruple, therefore, to name the appropriation of salvation through faith a merit which will be rewarded. It is no contradiction to say that when God shows himself compassionate only, he, when just, also decides the act of man (Rep. Paris. 4, d. 46)."

"The admirers of Scotus extol his acuteness and subtlety as unrivalled, and he has always been accounted the chief glory of the Franciscans, as Thomas Aquinas has been of their rivals, the Dominicans. If in his short life he actually wrote all the works that are commonly attributed to him, his industry at least must have been prodigious. His fame during his lifetime, and long after his death, was not exceeded by that of any other of the Scholastic doctors. From him and Aquinas two opposing sects in theology took the names of Scotists and Thomists, and divided the schools down almost to the last age. The leading tenet of the Scotists was the immaculate conception of the Virgin, and they also differed from the Thomists on the subjects of free-will and the efficacy of divine grace. In philosophy the Scotists are opposed to the Occamists, or followers of William Occam, who was himself a pupil of Scotus, but differed from his master on the subject of universals, or general terms, which the Scotists maintained to be expressive of real existences, while the Occamists held them to be nothing more than names. Hence the Scotists are called Realists, the Occamists Nominalists. It is a favorite opinion of Bayle's that this doctrine of the Scotists was nothing less than an undeveloped Spinozism (Dict. Crit. art. Abelard, note C, and Andre Cisalpin, note B). It may be added that the English term 'dunce' has been commonly considered to be derived from the name of the subtle doctor 'perhaps,' says Johnson, 'a word of reproach first used by the Thomists, from Duns Scotus, their antagonist' "(English Cyclopaedia, s.v.).

The collected works of Duns Scotus first appeared at Lyons under the title of Joannis Duns Scoti Opera omnia quae hucusque reperiri potuerunt collecta, etc., edited by the Irish Minorite, Wadding (Lugd. 1639, 12 vols. fol.). It does not contain all the works of Scotus, but only those designated as his Opera Speculativa the contents are, volume 1, Wadding Vita Scoti, with Grammatica speculativa; In universam logicam Quaestiones; volume 2, Comment. in libros Physic. Aristotelis; Quaestiones in libros Aristotelis  De Anima; volume 3, Tractatus de Rerum Principio; Tractatus deprimo Principio; Theoremata subtilitissima; De Cognitione Dei; volume 4, Expositio in Metaphysicam Aristotelis; Conclusiones Metaphysica; Quaestiones in Metaphysicam; volumes 5, 6, 7, 8, 9, 10, Distinctiones in quatuor libros Sententiarum; volume 11, Reportatorum Parisiensium Libri 4; volume 12, Quaestiones quodlibetales. The Commentorii Sacr. Script, were to be given in a later pullication by the same editor, which never appeared. Wadding's Vita Joannis Duns Scoti was reprinted at Mons (1644, 12mo). There is also a Tractatus de Joannis Scoti Vita, etc., Auctore R.F. Joanne Colgano, Ord. Minor. (Antw. 1655, 12mo). A summary of his theology is given in Albergoni, Resolutio Doctrinae Scoticae (Lugd. 1643, 8vo). Baumgarten-Crusius wrote a treatise on his theological system (De Theologia Scoti, Jena, 1826, 4to). See also Neander, History of Dogmas (Bohn's ed.), 2:544-590; Hagenbach, History of Doctrines (Smith's ed.), 1:396 et al.; Hoefer, Nouv. Biog. Generale, 15:255; Christian Examiner (Bost.), 1849, art. 1; N. Brit Rev. May 1855, art. 3; Mosheim, Church Hist. book 3, c. 14 part 2, chapter 2, § 38; Haureau, Philosophie Scolastique, chapter 25; Brucker, Historia Critica t. 3, page 825; Erdmann (translated in Amer. Presbyt. Review, April 1865, cited above).

## Dunstan[[@Headword:Dunstan]]

             archbishop of Canterbury, monk and statesman, was born at Glastonbury AD 924. He early entered into holy orders, and by means of his relative, archbishop Athelm, was introduced at court where he acquired great influence over the kings Athelstan and Edmund. He was afterwards; however persecuted on account of his independent spirit, an austerity which had excited the anger of king Edwin and of Ethelred. He was exiled for some time in Flanders, but was, on his return, made bishop of London, and finally archbishop of Canterbury in 961. He died May 19, 988. He was canonized as a saint, and is commemorated on the 19th of May. He was well versed in the arts and sciences. The Congregation of Benedictines of St. Dunstan, which he founded, spread rapidly after 957. Writers differ greatly in their estimates of Dunstan's character. It is clear, however that he was "a man of extraordinary talents, of grem energy, stern self-will, and unscrupulous purpose; and that he exerted all his talents, energy, and unscrupulousness to advance the ecclesiastical power, and subject all to papal supremacy. The grand design of his life, viz. the complete  subjugation and conformity of the Anglo-Saxon Church to that of Rome, and the extension and multiplication of ecclesiastical interests, are not such as excite the admiration of modern times, and all discerning people will regret the success that attended the unpatriotic labors of the saint. That he was successful there can be no manner of doubt. Though personally out of favor at court in the latter years of his life, his efforts to spread his official influence were unceasing. At an early period in his career he had introduced a new order of monks into the land, the Benedictines, whose strict discipline had changed the character and condition of ecclesiastical affairs, and in spite of the confusion and even opposition thus caused, he persevered to the end. Monasteries continued to be founded or endowed in every part of the kingdom; and such were the multitudes who devoted themselves to the cloister, that the foreboding of the wise Bede was at length accomplished above a third of the property of the land was in possession of the Church, and exempted from taxes and military service" (Chambers, Encyclop. s.v.). See Acta Sanctorum (May 19); Hume, Hist. of England (10th cent.); Churton, Early English Church; Southey, Book of the Church, page 67 sq.; Smith, Relig. of Ancient Britain, page 436 sq.; Turner, Hist. Anglo-Saxons, volume 2; Wright, Biographia Literaria, Anglo-Saxon Period, page 443 sq.; Wharton, Anglia Sacra, tom. 2.

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

             an English clergyman, was rector of Petworth, Sussex. He published some works on literary criticism, and Observations on Luke's Gospel (1805): — On Matthew's Gospel (1806); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dunster, Henry[[@Headword:Dunster, Henry]]

             a Congregational minister, the place and date of whose birth are unknown. He was a native of England, and was a student at Emanuel College, Cambridge, where he became BA 1630, and MA 1634. He fled to New England on account of his nonconformity in 1640, and was appointed president of Harvard, being the first master of the college called president, August 27, 1640. He filled the chair until 1654, when he resigned on account of his views in regard to infant baptism. He spent the remainder of his life in the ministry at Scituate, where he died February 27, 1659. — Sprague, Annals, 1:125.

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

             a bookseller and miscellaneous writer, was born at Graffham, Huntingdonshire, in 1659. After being in business some twenty years as a bookseller, he failed, and then devoted himself to authorship. He died in 1733. His principal works are, The Devil's Martyrs; to which is added the High Church Martyrology (London. 1716, 8vo): Athenian Oracle, and  Young Student's Library (London. 1704, 4 vols. 8vo): The Hazard of a Death-bed Repentance (1708, 8vo), etc. Darling, Cyclopaedia Bibliographica.

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

             a veteran minister of the Methodist Episcopal Church South, was born in Screven County, Georgia, May 4, 1790. He joined the Methodist Episcopal Church in 1810, was licensed to preach in 1816, was admitted to the Carolina Conference in 1818, and labored earnestly in hard fields until 1870, when he took a superannuated relation, which he sustained until his  death, July 31, 1884. See Minutes of Annual Conferences of the M.E. Church South, 1884, page 129.

## Dunwody, Samuel[[@Headword:Dunwody, Samuel]]

             a minister of the Methodist Episcopal Church, was born in Chester County, Pennsylvania, August 3, 1780. In 1806 he entered the itinerant ministry in the South Carolina Conference, and in 1807 he organized the first Methodist Church in Savannah, Ga. In 1812 he was made presiding elder of Mississippi District, and was elected to the General Conference, in which body he served also at the session of 1844, at which the Church was divided on the slavery question. In 1846 he was made superannuate, and died July 8,1854. He was a very successful preacher, and one of the founders of Methodism in the Southern States. Deems, Annals of Southern Methodism, 1856, page 352; — Sprague, Annals, 7:435.

## Dupanloup, Felix Antoine Philibeit[[@Headword:Dupanloup, Felix Antoine Philibeit]]

             a French prelate, was born at St. Felix (old department of Mont Blanc), January 3, 1802. He studied at Paris, was ordained priest, and acquired the reputation of a good preacher and catechist. In 1841 he was appointed  professor of sacred eloquence in the theological faculty of Paris, and. attracted to the Sorbonne large audiences. Archbishop Affre appointed him grand vicar, and he also held several court offices. He was appointed bishop of Orleans in 1849, and died October 11, 1878. Dupanloup was an earnest advocate of education, morality, and piety, occupying in these regards the high position of conservative progress. On the establishment of the Roman republic he wrote a pamphlet upon the temporal sovereignty of the pope. In 1850 he published the first volume of a work entitled De l'Education, which has been greatly admired. In 1854 he took the place of Tissot in the Academie Francaise. On the occasion of the re-erection of the statue of Joan of Arc at Orleans he delivered an eloquent panegyric on that heroine. His writings are enumerated in Hoefer, Nouv. Biog. Generale, s.v.; Vapereau, Dict. des Contemporains, s.v.; and were published collectively as OEuvres Choisies (Paris, 1873-75, 7 volumes).

## Duperron, Jacques Davy[[@Headword:Duperron, Jacques Davy]]

             a French prelate, nephew of another of the same name, was grand chaplain to Henrietta, queen of England, and bishop of Angouleme and of Rvreux. He died February 9, 1649. He published the controversial works of his uncle.

## Duperron, Jacques Davy (2)[[@Headword:Duperron, Jacques Davy (2)]]

             a French cardinal, was born of Protestant parents at St. Lo, Normandy, November 15, 1556. His father was a Protestant minister, and was compelled during the persecutions to take refuge in Switzerland, where the son was carefully educated. In 1576 he was presented at the court of France where Henry III gave him an office. Finding that the Roman Church would open to him a more brilliant career, he joined it, and took priest's orders, devoting himself to polemics and to proselytizing. He took an active part in the conversion of Henry IV, and, in cooperation with cardinal D'Ossat, secured from the Pope absolution for the king in 1595. On this occasion he was made bishop of Evreux by the Pope at the suggestion of the king. He also secured the divorce of Henry from Margaret of Valois. Among his most formidable opponents was Du Plessis (q.v.) In 1604 he was made cardinal, two years after grand almoner of France, and finally archbishop of Sens. He was also a member of the Congregatio de auxiliis (q.v.), and suggested the decision of Clement VII on the subject. He died at Paris. September 5, 1618. His works were published a few years afterwards (Paris, 1620-22, 3 volumes, fol.). The first volume contains his Traite sur Eucharistie against Du Plessis; and the collection contains a number of poems. See Dupin, Ecclesiastical Writers, cent. 17; Hoefer, Nouv. Biog. Generale, 15:286; Wetzer u.Welte, Kirch.-Lex. 3:339.

## Dupin, Louis Ellies[[@Headword:Dupin, Louis Ellies]]

             a learned doctor of the Sorbonne, eminent as an ecclesiastical historian, was born at Paris June 17, 1657. In 1684 he became doctor of the Sorbonne, and was afterwards lecturer on moral philosophy, and devoted his life chiefly to the study of ecclesiastical history and literature. He died at Paris June 6, 1719.

Dupin rendered himself conspicuous as an opponent of the bull Unigenitus, and by his moderation gained the friendship of several Protestant divines, such as archbishop Wake. It is especially as the historian of ecclesiastical literature that Dupin has rendered valuable service to theology. He had an uncommon talent for analyzing the works of an author; and he gives not only a history of the writers, but also the substance of what they wrote, in his Bibliotheque, of which the best edition is Nouvelle Bibliotheque des auteurs ecclesiastiques contenant histoire de la vie, le catalogue, la critique et la chronologie de leurs ouvrages, etc., Paris, 1688 (47 volumes, 8vo); reprinted at Amsterdam (19 volumes, 4to); translated into English under the title A new History of Ecclesiastical Writers, etc., including the 17th century (London. 1693-1707, 17 volumes, fol., bound in 7). There is a Dublin edition without the 17th century (1722-24, 3 volumes, fol.). No theological library is complete without Dupin, although many of his statements must be corrected by the additional light which modern research has thrown upon Church history. The freedom and general impartiality of Dupin's views brought upon him attacks from the Benedictine monks and from Bossuet, with whom he maintained a very successful controversy.

Dupin was also brought into trouble by the celebrated Case of Conscience. This Case of Conscience was a paper signed by forty doctors of the Sorbonne in 1702, which allows latitude of opinion with respect to the sentiments of the Jansenists. It occasioned a bitter controversy, and most of those who signed it were censured or punished. Dupin was not only deprived of his professorship, but banished to Chatellerault. At length, by the interest of friends, he was permitted to return but his professorship was not restored. Clement XI sent formal thanks to Louis XIV for bestowing this chastisement upon Dupin; and in the brief which he addressed to the king on that occasion, characterized him as a man who held very pernicious opinions, and who had been guilty of a criminal opposition to the proper authority of the apostolical see. Dupin afterwards met with trouble under the regency on account of the correspondence which he held with Dr.  Wake, archbishop of Canterbury, which had for its object the formation of a union between the Church of England and the Church of France. Dupin drew up a Commonitorium, and discussed in it the Thirty-nine Articles. He insisted on the necessity of tradition, on the infallibility of the Church in faith and morals, and contended that the sacrifice of the mass was not a simple sacrament, but a continuation of the sacrifice of the cross. The word transubstantiation he seemed willing to give up if the Roman Catholic doctrine, intended to be expressed by it, were retained. He proposed that communion under both kinds, or under bread alone, should be left to the discretion of the different churches, and consented that persons in holy orders should retain their state, with such provisions as would place the validity of their ordination beyond exception. The marriage of priests in the countries in which such marriages were allowed, and the recitation of the divine service in the vulgar tongue, he allowed; and intimated that no difficulty would be found in the ultimate settlement of the doctrine respecting purgatory, indulgences, the veneration of saints, relics, or images. He seems to have thought that the pope can exercise no immediate jurisdiction within the dioceses of bishops, and that his primacy invested him with no more than a general conservation of the deposit of the faith, a right to enforce the observance of the sacred canons, and the general maintenance of discipline. He allowed, in general terms, that there was little substantially wrong in the discipline of the Church of England; he deprecated all discussion on the original merit of reformation, and he professed to see no use in the pope's intervention till the basis of the negotiation should be settled" (Hook, Ecclesiastes Biography, 4:512 sq.). The correspondence is given in Maclaine's 3d Appendix to his translation of Mosheim, Ecclesiastical History.

Besides his great work on Ecclesiastical Writers, Dupin published De antiqua Ecelesiae Disciplina (Paris, 1686, 4to): Liber Psalmorum, cum notis (Paris, 1691, 8vo): — Le Livre des Psalmes, traduit selon hebreu (Par. 1691, 12mo): — S. Optati Afri Milevitani episcopi, De Schismate Donatistarum, cum notis (Paris, 1700, fol.): — Notae in Pentateuchum (Paris, 1701, 8vo): — Lajuste defense du sieur Dupin (Cologne, 1693, 12mo): — Defense de la censure de la Faculte de thiologie de Paris contre les Memoires de la Chine [du P. Lecomte jesuite] (Par. 1701, 8vo): — De la Necessite de la Foi en Jesus Christ pour etre sauve (Paris, 1701, 8vo): — Dialogues posthumes du sieur de la Bruyere sur le quietisme (Paris, 1699, 12mo): — Traite de la Doctrine chretienne et orthodoxe  (Paris, 1703, 8vo): — Joannis Gersonii, doctoris et cancellarii Parisiensis, Opera (Amsterd. 1703, 5 volumes, fol.): — L'Histoire d'Apollone de ,Tyane convaincue de faussete et d'imnposture (Paris, 1705, 12mo): — Traite de la Puissance ecclesiastique et temporelle (Paris, 1707, 8vo): — Bibliotheque universelle des Historiens (Paris, 1707, 8vo): — Lettre surfancienne Discipline de l'Eglise touchant la celebration de la Messe (Paris, 1708, 12mo): — Histoire des Juifs depuis Jesus-Christ jusqu'l present (Par. 1710, 12mo): — Dissertations historiques, chronologiques, et critiques, sur la Bible (Paris, 1711, 8vo): — L'Histoire de Eglise en abrege (Paris, 1712, 12mo): — Histoire profane, depuis son commencement jusqu'a present (Par. 6 volumes, 12mo): — Analyse de l'Apocalypse, contenant une nouvelle explication simple et litterale de cevre, avec des dissertations sur les Millinaires (Paris, 1714, 12mo): — Traite historique des excommunications (Paris, 1715, 12mo): — Methode pour etudier la theologie (Paris, 1716, 12mo): — Defense de la Monarchie de Sicile contre les entreprises de la cour de Rome (Amsterdam, 1716, 12mo): — Traite philosophique et theologique sur amour de Dieu (Paris, 1717, 12mo): — Bibliotheque des Auteurs separes de la communion romaine du seizieme et du dix septieme siecle (Paris, 1718, 8vo).

## Dupont, Jacques Marie Antoine Celestin[[@Headword:Dupont, Jacques Marie Antoine Celestin]]

             a French prelate, was born at Iglesias, Sardinia, February 2, 1792, of a French family settled there. He studied first at Villa Franca, next in the seminary at Nice, and finally in that of St. Irenmeus, at Lyons, where he was ordained priest in 1814; became private secretary to cardinal Colonna d'Istria, devoted himself to the study of the law, and was received as doctor in utroque at the University of Turin, April 10, 1815. In 1821 he was appointed canon of Sens, in 1822 one of the vicars-general of the same diocese, in 1823 bishop in partibus of Samosata, and bishop of St. Die, May 9, 1830; was raised to the metropolitan see of Avignon, May 1, 1839; in 1841 he was transferred to the bishopric of Bourges, made cardinal in 1847, and died May 27, 1859. See Hoefer, Nouv. Biog. Generale, s.v.

## Duport, James, D.D[[@Headword:Duport, James, D.D]]

             son of the following, a learned Grsecist, was born in 1606; educated at Westminster school and Trinity College; became professor of Greek at Cambridge in 1632; prebend in Lincoln Cathedral in 1641; dean of  Peterborough in 1664; master of Magdalen College, Cambridge, in 1668; rector of Aston-Flamville and Burbach about 1672, and died July 17, 1679, leaving numerous classical works on ancient literature, for which see Chalmers, Biog; Dict. s.v.

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

             an English divine, was born at Sheepshead, Leicestershire. He was fellow, then master, of Jesus College, Cambridge, once proctor (1580), and three times vice-chancellor of that university (1590 sq.), and prebendary of Ely (1609). He died in 1617. He was one of the translators of the king James versioni of the Bible.

## Duppa, Brian[[@Headword:Duppa, Brian]]

             bishop of Winchester, was born, in 1588 at Lewisham, in Kent, and was educated at Westminster and Christ Church. He was elected fellow of All Soul's in 1612, and in 1629 he was appointed dean of Christ Church. In 1634 he was constituted chancellor of the church of Sarum, and soon after made chaplain to Charles I. In 1638 he was nominated to the bishopric of Chichester, and in 1641 was translated to the see of Salisbury. At the Revolution he repaired to the king at Oxford, and after that city was surrendered, attended him in other places, particularly during his imprisonment in the Isle of Wight. He was a great favorite with Charles. When the Restoration took place, Dr. Duppa was translated to the bishopric of Winchester, and was also made lord almoner. He died at Richmond in 1662. On his deathbed king Charles visited him, and kneeling down by the bedside, begged his blessing, which the bishop, with one hand on his majesty's head and the other lifted to heaven, gave with fervent zeal. He wrote The Soul's Soliloquie, and Conference with Conscience (1648, 4to): — Angels rejoicing for Sinners repenting, a sermon on Luk 15:10 (1648, 4to): A Guide for the Penitent (1660, 8vo). New Genesis Biog. Dictionary, 5:37 sq.; Neal, History of the Puritans (Harper's edit.), 2:207; Kippis, Biog. Britannica, 5:514.

## Duprat, Antoine[[@Headword:Duprat, Antoine]]

             a French prelate, was born at Issoire, Auvergne, January 17, 1463; educated first in a Benedictine abbey, and finally under the direction Pf archbishop Boyer, who was his relative; was soon raised to civil office, including the presidency of Parliament, and eventually became chancellor under Francis I. He was ordained priest in 1516, soon after made archbishop of Sens, later cardinal, and died July 8, 1535. See Hoefer, Nouv. Biog. Generale, s.v

## Duprat, Guillaume[[@Headword:Duprat, Guillaume]]

             a French prelate, son of the preceding, was born in 1507; became bishop of Clermont in 1528, and distinguished himself among the French members of the Council of Trent. He died in his castle of Beauregard in 1560. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English divine, was born about 1753, and died in 1835. He published Sermons (1782-87, 2 volumes): — Discourses (1815, 2 volumes). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dupreau (Lat. Prateolus), Gabriel[[@Headword:Dupreau (Lat. Prateolus), Gabriel]]

             a French theologian, was born at Marcoussis in 1511. He taught theology at the College of Navarre, and distinguished himself by the zeal with which he opposed the doctrines of Luther and Calvin. He died at Peronne, April 19, 1588, leaving, Du Devoir d'un Capitaine, translated from the Latin of  Claude Cotereau (Poitiers, 1547): — De la Puissance et Sapience de Dieu, etc., translated from the Greek (Paris, 1557): — Des Faux Prophetes (ibid. 1564):-La Synagogue e l'Antechrist (ibid. eod.): — and especially De Sectis Haereticorum (bid. 1569), with others, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Duquesne (dIcard), Arnaud Bernard[[@Headword:Duquesne (dIcard), Arnaud Bernard]]

             a French theologian, was born at Paris in 1732; became doctor in the Sorbonne, vicar-general of Soissons, and treasurer of the Bastile, and died  in his native city in 1791, leaving, Retraite Spirituelle (Paris, 1772): — L'Evangile Medite (ibid. 1773): — L'Annee Apostolique (ibid. 1791): — Les Grandeurs de Marie (ibid. eod.). See Hoefer, Nouv. Biog. Generale,. s.v.

## Duquesnoy, Francis[[@Headword:Duquesnoy, Francis]]

             (called the Fleming), a reptitable sculptor, was born at Brussels in 1594, and went to Italy while young for instruction in the art. His statue of St. Susanna, for the Church of the Madonna at Loretto, has been highly extolled. For the basilica of St. Peter's he executed a colossal statue of St. Andrew, which is one of the finest productions of modern art. He died at Leghorn in 1646. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Dura[[@Headword:Dura]]

             (Chal. Dura, דּוּרָא, the circle, i.e., Hebrew דּוּרso the Sept. renders, τὸ περίβολον, but v.r. Δεείρα; Vulg. Dura), the plain where Nebuchadnezzar set up his golden colossus to be adored (Dan 3:1). Interpreters usually compare Dura to a city mentioned by Aminian. Marcell (25:6), situated near the Tigris (Mannert, 5:462); or another of the same name (Δεηρά) in Polybius (5:48, 16) and Ammian. Marcell (23:5), on the Euphrates, near the mouth of the Chaboras, 7 miles from Carchemish; or, finally, one of a similar name (Δεηρά) in Susiana (Ptol. 6:3, 3). But these quarters are all too distant from Babylon to have been historically possible, as it is clear from the context that "the plain of Drea" could be no other than that plain (or some part of it) in which Babylon itself was situated (Herod. 1:178), i.e., Shinar (Gen 11:2). Even against the first of these locations, the tract a little below Tekrit, on the left bank of the Tigris (Layard, Nin. and Bab. page 469), where the name Dur is still found, there are the following objections: (1) this tract probably never belonged to Babylon; (2) at any rate, it is too far from the capital to be the place where the image was set up, for the plain of Dura was in the province or district of Babylon (בַּמְדַּינִתבָּבֶל), and therefore in the vicinity of the city; (3) the name Dur, in its modern use, is applicable to any plain. M. Oppert places the plain (or, as he calls it, the "valley") of Dura to the south-east of Babylon, in the vicinity of the mound of Dowair or Duair. He has discovered on this site the pedestal of a colossal statue, and regards the modern name as a corruption of the ancient appellation. The Talmudical notice (Sanhedr. fol. 92, 2: מנהר אשׁל עד רבה בקעת דורא) is olscure (Buxtorf, Lex. Talm. col. 520). See Lakemacher, Observ. philol. 7:28 sq. SEE BABYLON.

## Duraeus[[@Headword:Duraeus]]

             SEE DURY.

## Duran[[@Headword:Duran]]

             the name of a family originally of Provence, afterwards settlers in Spain, and ultimately in Algiers, which produced several men who are regarded as ornaments to Rabbinical learning. Simeon Duran, 1391, wrote a Commentary on Job, with an introduction on the principles upon which it should be expounded (Ven. 1590); and Salomon, who died 1467,  distinguished himself as a zealous apologist for Judaism. His brother Zemach is the author of a body of epistles, Shealoth vateshuvoth, on various subjects in Talmudic law and metaphysical philosophy (Livorno, 1782), and of several other Rabbinical works. Etheridge, Introd. to Hebrew Literature (London. 1856), page 289.

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

             SEE PROFIAT.

## Durand[[@Headword:Durand]]

             a French Benedictine, was born about 1012 at Neubourg, in the diocese of Evreux. He was the nephew of Gerard, abbot of St. Vandrille, and while young adopted the rule of St. Bernard at Roueu, where he studied philosophy, music, and theology, so that he became well known among the prelates of Normandy for his learning. William the Bastard sent him to take charge of the abbey of St. Martin of Troarn, in 1059, where he distinguished himself for the maintenance of ecclesiastical discipline. He had a very fine and strong voice, and composed many chants and anthems. Durand died about 1089, in his own abbey, leaving only a dogmatic treatise entitled Du Corps et du Sang de Jesus Christ (preceded by about nine hundred hexameter verses, and printed in the Bibliotheca Maxima Patium, 18), besides two brief epitaphs. See Hoefer, Nouv. Biog. Generale, s.v.

## Durand (de Maillane), Pierre Toussaint[[@Headword:Durand (de Maillane), Pierre Toussaint]]

             a famous French jurist, was born at St. Remy, in Provence, in 1729, and died at Aix in 1814. He defended the rights of the Galtacan Church against the pretensions of the Roman see, and published Dictionnaire de Droit Canonique (Avignon, 1761, and since): — Institutes du Droit Canonique (translated from the Latin of Lancelot, Lyons, 1770, 3 volumes): — Les  Libertes de l'glise Gallicane (ibid. 1771, 5 volumes). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Durand Or Duranti[[@Headword:Durand Or Duranti]]

             (DURANDUS or DURANTUS), Guillaume, surnamed Speculator, was born about AD 1230 at Puimosson, in France. Studying at Bologna and Modena, he became a learned ritualist, and a great favorite of popes Clement IV and Gregory X. He was appointed by the latter pope legate to the Council of Lyons in 1274, and bishop of Mende in 1287. He died ill Rome November 1, 1296. His principal works are Speculum juris (Strasburg, 1475, 4 parts, and many editions later): Rationale divinorum officiorum (Mayence, 1459, fol.; Augsb. 1470, fol.; Rome, 1473, 1477, fol.; Ulm, 1473, 1475, fol.). The first book of the Rationale has been translated, under the title The Symbolism of Churches and Church Ornaments, by J. M. Neale and B. Webb (Leeds, 1843, 12mo).

## Durand, David[[@Headword:Durand, David]]

             a French Protestant divine, was born in 1681 at St. Pargoire, in Languedoc. He entered the ministry at Basle in 1703; afterwards went to Holland, and became chaplain of a regiment of refugees. Being taken prisoner, he narrowly escaped death, and was subsequently in equal danger from the Inquisition in Spain. He escaped, however, through the influence of the duke of Berwick, and in 1714 became preacher to the Savoy, in London. In this office he died in London, January 16, 1763. He wrote many books, among which are Sermons sur divers textes (London. 1728, 8vo); La Religion des Mahometans, from Reland (La Haye, 1721, 12mo); La Vie de Lucilio Vanini (Rott. 1717,12mo). Haag, La France Prot. volume 4.

## Durand, De Saint-Pourgain[[@Headword:Durand, De Saint-Pourgain]]

             (DURANDUS A SANCTO PORTIANO), one of the most eminent of the later scholastic divines, was born at Saint Pourcain, Auvergne, about 1280. From early years a member of the Dominican order, he was made doctor in 1313. His great abilities were soon manifest. John XXII called him to Rome, and appointed him master of the palace. In 1318 Durand re-crossed the mountains, and accepted the bishopric of Puyen Velay. He became bishop of Meaux in 1326, and died in 1332. He is known among the great scholastics by the distinctive title Doctor Resolutissimus. His principal writings are, In Sententias Lombardi commentariorum libri 4 (Lugd. 1569; Venice, 1586, fol.): De Origine Jurisdictionum, sive de jurisdictione ecclesiastica et de legibus (Paris, 1564, 4to): Statuta synodi dicecesis Aniciensis, in a work of P. Gissey entitled Discours historiques de la devotion a ND dupuy (Lyon, 1620, 8vo).

In philosophy and theology Durand was naturally a Thoinist, but the course of his studies led him far away from the ground of Aquinas. He was a thorough Nominalist in philosophy. SEE NOMINALISM. He held theology to be a practical science, the object of which is, not the knowledge of God, but the life of faith. He pronounced the scientific knowledge of God to be beyond the reach of the human mind. Our knowledge of God rests on faith, and faith on the authority of the Church. Nevertheless, in his Comment in Sentent. Lombardi (1, dist. 3, qu. 1, cited by Hagenbach, History of Doctrines, § 164), he speaks of a threefold way which leads to the knowledge of God:  1. Via eminentiae, which ascends from the excellencies of creatures to the idea of the highest excellency, i.e. to the perfect God.

2. Via causalitatis, which ascends from the phenomena of creation to the first cause.

3. Via remotionis, which begins with changeable and dependent existence, and ends with necessary and absolute existence (esse de se). This is apparently in contradiction to his fundamental principle; but he clears it up by declaring that it is not the nature of God which is thus demonstrable, but his relation to the external world which can be thus demonstrated. It will be seen that the question of the relativity of knowledge is here involved; and that Sir W. Hamilton and Mansell, in our days, almost reproduce the theory of Durand. As to the sacraments, Durand declared that they are "not necessary nor sufficient in themselves for the salvation of men, since God has not so necessarily connected with these elements the power by which he upholds and redeems men in nature and in grace that he cannot work without them. They are instruments and means of grace, however, since, according to an appointment of God, every one who receives the sacrament receives also grace (provided he offers no impediment), but not from the sacrament, but from God. He makes use of the illustration that occurs elsewhere of a king who promises to bestow an alms on condition of the receiver bringing a leaden penny. The sacrament can impart no character spiritualis, for it is absurd to suppose that material things can effect such a communication to the spirit" (Neander, History of Dogmas, Bohn's ed., 2:613). On transubstantiation he helped to prepare the way for the Lutheran view. Durand remarks: "It appears to be a reflection on the divine power to maintain that the body of Christ cannot be present at the Supper otherwise than by transubstantiation. The words of the institution also admit the view that the body of Christ was really contained in the sacrament (Corpus Christi realiter contentum esse in elemento). Yet the decision of the Church is contrary, in which we are not allowed to suppose an error" (Neander, 1.c.; see also Hagenbach, Hist. of Doctrines, § 196); Hoefer, Nouv. Biog. Generale, 15:431; Herzog, Real-Encyklopadie, 3:895; Tennemann, Geschichte der Philosophie, Leipsic, 1811, volume 8, part 2:803 sq.; Oudin, De Scriptor. Ecclesiastes 3:792 sq.; Haureau, Philosophie Scolistique (Paris, 1850, 3:411 sq.); Schrockh, Kirchengeschichte, 30:393; 34; 191 sq.

## Durand, Francois Jacques[[@Headword:Durand, Francois Jacques]]

             a French Protestant minister, was born at Semale, near Aleneon, in 1727, of a Roman Catholic family. As soon as he had completed his preparatory studies at Paris, Durand applied himself to the study of theology, and returned in 1775 to Lausanne to embrace the Reformed religion. He was licensed to preach in January, 1760, and soon acquired an enviable reputation as preacher. In 1768 Durand was appointed director of the new seminary at Berne and pastor of the French church at that place. At the same time he continued to instruct in ecclesiastical history, statistics, civil history and in Christian morals at Lausanne, where he died, April, 1816. Besides a number of miscellaneous works, Durand published L'Esrit de Saurin, ouvrage utile a toutes les families chretiennes (Lausanne, 1767, 2 volumes, 12mo): Sermons sur les solemnites chretiennes (Lausanne, 1767, 3 volumes, 8vo; Avignon and Paris, 1776): L'Annee evangelique, ou sermons pour tous les dimanches ou fetes de l'annee (Lausanne, 1780, 7 vols. 8vo; and with Supplement, Lausanne, 1792, 2 volumes, 8vo). A sketch of his life, with certain Sermons nouveaux, by Armand Delille, appeared at Valence (1805, 2 volumes, 12mo). Hoefer, Nouv. Biog. Generale, 15:423.

## Durant, Henry, LL.D[[@Headword:Durant, Henry, LL.D]]

             a Congregational minister and teacher, was born at Acton, Massachusetts, June 18, 1802; studied at Phillips Academy, Andover, and graduated from Yale College in 1827; for two years thereafter was principal of the Garrison Forrest Academy, in Baltimore County, Maryland; and in 1829 became tutor in Yale College. While in this position he pursued the course of study in the theological seminary, and graduated in 1833. December 25 of that year he was ordained pastor of the Byfield Church (Newbury), and was dismissed therefrom in 1849. Meanwhile, in 1847 and until 1851, he was principal of Dummer Academy, in Byfield. In April 1853, he went to California, and in June following opened the school in Oakland, and was. its principal until it became, the College of California in 1854. It was merged in the University of California in 1869. Up to that date Dr. Durant had been professor of ancient languages. From 1870 to 1872 he was president of the university, but, at the latter date, illness compelled him to resign. He died in Oakland, January 22, 1875. See Cong. Quarterly, 1876, page 423.

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

             an English nonconformist divine, was born in 1620, and ejected in 1662. He published, Salvation of the Saints (1653): — Six Sermons (1655): — Spiritual Seamen (eod.): — Comfort and Counsel (1658); and other works. See Allibone, Dict. of Brit. and Amer. Authors s.v.

## Durbin, John Price, D.D[[@Headword:Durbin, John Price, D.D]]

             an eminent Methodist Episcopal minister, was born in Bourbon County, Kentucky, in 1800. He was converted in his eighteenth year; served some time as local preacher; but, because of his vehement style of delivery, his health gave out, and obliged him to resort to conversational preaching in the cabins of his neighbors. In 1820 he entered the Ohio Conference, and was appointed to Greenville Circuit; and now, on the saddle, he began his search for knowledge, struggling through various books, including the English, Latin, and Greek grammars, until 1822, when he was stationed on a circuit.twelve miles from Oxford, the seat of the Miami University, which institution he immediately attended. In 1825 he entered the Cincinnati  College, where he completed his course, and received the degree of A.M. After being seven years in the ministry, he was elected professor of languages in Augusta College, Kentucky, which position he held two years. His health then failing, he was appointed agent for the college, and in its behalf visited the Eastern cities. His eloquence made him famous, and soon his name was sufficient to call together thousands. In 1832 he was elected to the editorship of the Christian Advocate, in New York; in 1834 was transferred to the New York Conference, and elected president of Dickinson College, at Carlisle, Pennsylvania; in 1836 was transferred to the Philadelphia Conference, of which he remained a member during life. In 1842 and 1843 he travelled in Europe and the East, and published, as the result, four volumes of Observations. In 1844 he was a delegate to the General Conference, where he took an active part, and exhibited great ability in the contest concerning slavery. Having vacated his office in Dickinson College, he, in 1850, was appointed as missionary secretary, and, under his control, Methodist Episcopal missions were extended into China, India, Germany, Switzerland, Norway, Denmark, Sweden, Bulgaria, Italy, and South America; and the Church entered upon a new aera of princely giving. He died October 18, 1876. Besides the above books of travel, Dr. Durbin edited the American edition of Wood's Mosaic History of the Creation, with Notes (8vo); and contributed largely to various periodicals. See Minutes of Annual Conferences, 1877, page 33; Simpson, Cyclop. of Methodism, s.v.

## Dure, Georg Van Der[[@Headword:Dure, Georg Van Der]]

             (better known as Georgius Aportanus), the reformer of East Frisia, was born at Zwolle, and died at Emden in 1526. He was the first who openly opposed the Catholic Church at Emden in 1519, and preached against her from the same pulpit in which the doctrine of Rome was defended. Dure's influence caused all priests to be expelled from the Roman Catholic churches, and Emden became the nucleus from which Protestant missionaries were sent to the Netherlands. See Meinders, Kerkelijke hervorming, page 395; Ypey en Dermont, Geschiedenis der ned. hervormde Kerk, 1:34; Harkenroht, Oostfriesche oorsprongkelijkheden, 1:135, 146 sq.; 2:609, 697; Eggerik Beninga, Chronyk van Oostfriesland, page 602; Wiarda, Ostfriesische Geschichte, 2:313 sq., 324 sq..; Alberdingk Thijm, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Durel (or Durell), John, D.D[[@Headword:Durel (or Durell), John, D.D]]

             a learned English divine, was born at St. Helier's, in the isle of Jersey, in 1625, and educated at Merton College, Oxford, and at Saumur, France. He was minister at St. Malo, but came to England, and was very instrumental in establishing the new Episcopal French Church in London, in which he officiated for some years. In April 1663, he was made prebendary in the cathedral of Salisbury, and February 11 following, succeeded to the canonry of Windsor. July 1, 1668, he was installed into the fourth prebend of Durham, and in 1677 was given the deanery of Windsor. He had also the living of Witney, in Oxfordshire, conferred upon him; He died June 8, 1683. His works are numerous. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Durell, David, D.D[[@Headword:Durell, David, D.D]]

             was born in the Isle of Jersey in 1728, and was educated at Oxford, where he was afterwards fellow of Hertford College, and then principal. In 1764 he took his degree of DD, and in 1767 was made prebendary of Canterbury. He died in 1775. He published The Hebrew Text of the parallel Prophecies of Jacob and Moses relating to the twelve Tribes (Oxford, 1764, 4to): Remarks on Job, Proverbs, Psalms, Ecclesiastes, and Canticles (Oxford, 1772, 4to).Kippis, Biog. Britannica, 5:518.

## Duren, Councils Of (Concilium Duriense)[[@Headword:Duren, Councils Of (Concilium Duriense)]]

             held at Duren, near Aix-la-Chapelle.

1. In A.D. 748, under Pepin, who called a synod, for the restoration of churches, and for the relief of the poor.

2. In A.D. 761, a national. council under Pepin.

3. In A.D. 775, under Charlemagne.

4. In A.D. 779, under Charlemagne. The council, composed of bishops, nobles, and abbots, passed twenty-four capitula upon discipline, one of which enforces payment of tithes.

## Durer, Albrecht[[@Headword:Durer, Albrecht]]

             a German painter and engraver, was born in Nuremberg May 20, 1471. When fifteen years of age he was placed by his father with Michael Wohlgemuth, the leading painter of Nuremberg. With him he remained four years, after which he traveled through Germany and the Netherlands, studying his own art and the collateral branches. In 1494 he established himself permanently at Nuremberg, and shortly after married the beautiful daughter of Hans Fritz, a distinguished artisan. The union, on account of the shrewish temper of his wife, was not a happy one, and it is thought, even shortened his life. In 1506 Durer was enabled, by the aid of his celebrated friend, Wilibald Pirkheimer, to make a journey to Venice, Bologna, and other places of Northern Italy, where he was considerably influenced by the Italian art, especially by the works of Giovanni Bellini. With his return to Nuremberg in 1507 began the period of his great celebrity. The emperor Maximilian was one of the first to recognize his merits, and he, as well as his successor, Charles V, successively appointed Durer court painter, while many of the great cities contended for the possession of his works. In 1518 he was at the Diet of Augsburg, where he painted the portraits of many princes and prominent men. In 1520 and 1521 he made a journey to the Netherlands, where he was received with great honors. He was considerably influenced by the Dutch art, and found fault with his former pictures as being void of that simplicity of nature which now appeared to him as the greatest charm of art. The works which he produced under the influence of this changed conception of art exhibit a refinement of the exuberant fancy in which he formerly delighted, and the two pictures, in particular, which he produced in 1526, containing figures of the size of life of our apostles, are numbered among the greatest works which Christian art has ever produced. Diirer was an enthusiastic adherent  of the Reformation, though it is doubtful if he ever fully separated from the Church of Rome. He died April 6, 1528.

Both as an engraver and as a painter Durer belongs among the greatest artists of all ages. His works reflect the nobility of his character, to which many of his eminent contemporaries, as Melanathon, Camerarius, and Pirkheimer, bear testimony. Though a tendency to the fantastic, a peculiarity of old German art, somewhat obstructed the full development of his artistic power, especially in his youth, he surpassed all artists of his age in grandeur of conception. Among the best paintings of Durer belong the Assumption of the Virgin Mary (1509), which in 1674 was destroyed at the burning of the palace at Munich; the exhibition of the Holy Trinity, together with many saints and blessed (1511), now at Vienna; Adam and Eve, in figures of full size of life (1507), now at Madrid. Engraving he found in its infancy, and carried it to a perfection never since surpassed. Among his best copper-plate engravings belong "St. Jerome in his Cell," "Melancholy," and "the Knight, Death, and Devil." The most noted of his wood-cuts are the "Greater" and "Lesser Passion," and the "Life of the Virgin." Durer also wrote several works in the German language, which had a great influence, and were translated into Latin and several modern languages. On the tercentenary of his birth the corner-stone of a monument to Diirer was laid in his native city, Nuremberg, where his memory has always been held in great veneration. The work was completed by the addition of a bronze statue of the artist by Ranch. See Heller, Leben u. Werke A. Diurers (Leipz. 2 volumes); Von Eye, Leben und Werke Albrecht Durers (Nordlingon, 1860); H. Grimm, Albrecht Durer (Berlin, 1866); Durer-Album (Nuremb. 1857); Durers Kupferstiche, Radirungen, Holzschnitte, und Zeichnungen (Hanover, 1861); Durers Handzeichnungen, etc., in 16 photograph. u. photolithograph. Nachbildungen (Vienna, 1864).

## Durfee, Calvin, D.D[[@Headword:Durfee, Calvin, D.D]]

             a Congregational minister, was born at Pittsfield, Massachusetts, October 6, 1797. He studied at Lenox Academy; graduated at Williams College in 1825; studied theology with Dr. Woodbridge of Hadley; was ordained in Hunter, N.Y., April 21, 1828, and served that church until August, 1835. From March 2, 1836, until July 15, 1851, he was pastor in South Dedham (now Norwood), Massachusetts; from 1851 to 1855, acting pastor in Brooklyn, Ohio; from 1855 to 1858, financial agent of Williams College; from 1854 to 1856, a trustee of Western Reserve College; from 1860 to 1865, acting pastor in South Williamstown, and continued to reside at Williamstown until his death, November 20, 1879. He was also a member of the New England Historic Genealogical Society. Besides publishing  various discourses and other pamphlets, he issued a History of Williams College (1860): — Williams' Obituary Record, fourteen pamphlets (1866- 79): — Biographical Annals of Williams College (1871). See Cong. Year- book, 1880, page 17.

## Durga[[@Headword:Durga]]

             one of the principal forms in which the consort of Siva (q.v.), the Hindu god, is represented. She is possessed of great power, leing endowed with the distinctive attributes of all the gods. She is generally represented with ten arms, each of which is supplied with a warlike weapon. She obtained the name of Durga in the following manner. In remote ages, a giant named Durga, having performed austerities of extraordinary merit in honor of Brahma, obtained his blessing, and with it great power. He conquered the three worlds; dethroned all the gods except the Trimurti; banished them from the heavens to the forests, and compelled them to worship him. Religion was abolished, and the Brahmins forsook the reading of the Vedas. The gods, in their distress, applied to Siva for assistance, and he prevailed upon Parvati, his wife, to attempt the destruction of the giant. She undertook the task. Durga set out to meet her with a grea. army, while she prepared to receive his attack with a thousand arms. A great conflict ensued, in which the giant and all his forces were destroyed. The gods immediately ascended their hitherto vacant thrones, and, in return for so signal a deliverance, immortalized the victory by transferring to the conquering goddess the name of Durga. She is extensively and enthusiastically worshipped throughout Eastern India. The wealthy natives have images of Durga in their houses, made of gold, silver, brass, copper. crystal, stone, or mixed metal, which are daily adored. Her ten-armed figure is approached with the utmost reverence. On either side images of her two sons are usually placed, and around her are commonly represented a multitude of demigoddesses, the companions of Durga in her wars. She is regarded as the patroness of thieves and robbers, who hold her in great veneration. For this reason the Dakvits or bandits of Bengal are scrupulous in their devotions to her, and before setting out on their marauding excursions dedicate to her a portion of the spoils to be taken. SEE KALI; SEE PARVATI.

## Durga Pujah[[@Headword:Durga Pujah]]

             an annual festival celebrated among the natives of eastern India, in honor of the goddess Durga (q.v.). It lasts fifteen days, twelve of which are devoted to preparation and three to worship. For these occasions multitudes of images are prepared, of a composition of wood, hay, clay, or other light and cheap material. They vary from a few inches to fifteen or twenty feet in height, but are usually of the size of a human body. The first part of the ceremony consists in the consecration of the idols, at the completion of which the spirit of Durga is supposed to enter the image. Then the worship of the goddess commences with great energy and intense devotion. Every conceivable ceremony, gyration, carousal, dance, and sacrifice is performed for three days and three nights. On the morning of the fourth day the idols are unconsecrated, and the goddess dismissed from her earthly habitation. The owners now carry these images forth to the banks of the Ganges, where, after various rites and ceremonies, the carriers suddenly make an assault upon them, violently break them in pieces, and cast their broken fragments into the depths of the river. SEE HINDUISM.

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

             a Scotch divine, was born in West Lothian about 1622, and was educated at St. Andrews. He was ordained at thirty, and was a popular preacher, and (from 1650) professor of divinity in Glasgow. He died June 25, 1658. He published An Exposition of the Book of Job (Glasgow, 1649, 12mo): — An Exposition of the Song of Solomon (London, 1669, 4to): — A Commentary on the Book of Revelation (Amsterd. 1660, 4to; Glasgow, 1788, 4to): — A Commentary on the 53d Chapter of Isaiah (2 volumes,  8vo): — Exposition of the Commandments (London, 1675, 4to): Christ Crucified (7th ed., Glasgow, 1769, 8vo): — Sermons on the Riches of Christ (Berwick, 1794, 12mo). Howie, Scots Worthies, page 383.

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

             a Scotch prelate, was made abbot of Melrose about September 24, 1527, and became bishop of Galloway in 1541. He probably died in September, 1558. See Keith, Scottish Bishops, page 278.

## Durinn[[@Headword:Durinn]]

             in Norse mythology, was one of the most famous and oldest dwarfs, whom Odin endowed with human form and powers of mind. He and Modsognir were excellent workmen in metals.

## Duriotorus[[@Headword:Duriotorus]]

             sixth bishop of Rennes, about the middle of the 7th century.

## Dursch, Johann Georg Martin[[@Headword:Dursch, Johann Georg Martin]]

             a Roman Catholic theologian of Germany, was born in 1801. Having acted as professor of the gymnasium at Ehingen on the-Danube for fourteen years, he was in 1842 preacher at Wurmlingen, and in 1850 at Rottweil, where he died, February 22, 1881. He published, Geschichte der christl. Religion und Kirche (Ehingen, 1834): — Das Verhlatniss der Schule zu  Kirche und Staat (Ulm, 1838): — Aesthetik (Stuttgard, 1839): — Allgemeiner Commentar uber die Psalmen (Carlsruhe, 1842): — Symbolik der christlichen Religion (Tubingen, 1858, 2 volumes): — Der Symbolische Charakter der christlichen Religion und Kunst (Schaffhausen, 1860). See Winer, Handbuch der theol. Lit. 2:313; Zuchold, Bibl. Theol. 1:300. (B.P.)

## Dursians[[@Headword:Dursians]]

             SEE DRUSES.

## Dury (Durbeus), John[[@Headword:Dury (Durbeus), John]]

             an eminent Protestant divine, was born in 1595 or 1596 at Edinburgh. His father had been a monk, but, becoming a Protestant, he had to flee to Holland, and became minister to the English and Scotch at Leyden. Here John Dury was educated for the ministry. He visited Oxford in 1624 for the sake of the libraries. In 1628 he became pastor to the English factory at Elbing, Prussia, where he became acquainted with Dr. Godemann, one of the councilors of Gustavus Adolphus. Godemann suggested to Dury that whoever should bring about a reconciliation between the great parties into which Christendom was divided would be the greatest of peacemakers. From that time forward the greater part of his life was devoted to this object. He was invited to England in 1630 through the influence of Sir Thomas Rowe, English ambassador to the court of Gustavus Adolphus. He was well received, and his first plans were approved by archbishop Abbot, by Laud (then bishop of London,) bishop Bedell, and bishop Hall. In 1631 he laid his plans before Gustavus Adolphus, who was greatly interested in them, and gave him letters patent recommending him to all Protestant princes. From the Lutherans he turned to the Calvinists, and visited Hanau, the Palatinate, and other places. When Gustavus fell in 1632, the Protestant (and especially the Lutheran) ascendancy fell with him. But Dury's cause and plans gained friends throughout Europe. In 1633 he returned to England, and at the suggestion of Laud was ordained priest by bishop Hall (with no obligation of residence) in 1634. Armed with letters from Laud and other English prelates, he attended the meeting of Protestant States in Frankfort (1639). His life was thence forward an incessant round of journeyings, colloquies, letters, and publications; all futile, so far as his great aim was concerned. He died at Cassel September 28, 1680.

A summary account of them is given in the Christian Remembrancer, January 1855, art. 1, from which we take the following, account of the chief sources of information as to Dury:

“1. A brief Relation of that which hath lately been attempted to procure ecclesiastical Peace among Protestants, published by Samuel Hartlib (London. 1640).

2. A summary Account of Master John Dury's former and latter Negotiations for the procuring of true Gospel Peace, with Christian Moderation and charitable Unity among the Protestant Churches and Academies (London, printed for the author in 1657). These two are identical down to page 32 of the former, which is the same as page 23 of the latter. The Brief Relation has three more pages, containing a sort of epilogue, which concludes that portion of Dury's labors.

3. The unchanged and single-hearted Peacemaker (London. 1650).

4. Consultationum Irenicarum προδιόρθωσις (Amst. 1661). Of biographies, the best are:

1. G. Arnoldus, Historia Johannis Durai, a university thesis, delivered under the presidency of J.C. Kohler, and usually quoted as that of Colerus (Wittenberg, 1716).

2. C.J. Benzelius, Comm. Hist. Theol. de Jo. Duraeo maxime de actis ejus Suecanis, cum praef. L.L. Moshemii (Helmst. 1744). The proceedings of Duraeus at Marburg are said to be related by Schenk in his Vitae Professorum Theologiae Marburgensiumi, page 207, but this book the writer has not been able to see. Jablonski has recorded his attempts in Prussia and Poland in his Histcria Consensus Sendomiriensis. His journeys in the Palatinate, Switzerland, and Denmark are related in Seelen's Deliciae Epistolarum; in the Museum Helveticum, and in the Fasciculus Epistolarum Theologicarum of Elswitch." His Latin writings include Hypomnemata de Studio Pacis Ecclesiastica (Amstel. 1636, 4to): — Consultatio Theol. super Negotio Pacis Eccles. Promovendo (London. 1636, 4to): — Capita de Pace Evangelica (London. 1657, 4to): — Irenicorum Tractatuum Prodromus (Amstelod. 1662, 8vo).

Dury unfolds his scheme at length in the Dedication of his Irenicorum Tractuum Prodromus. In every national church there was to be a Collegium Pacificatorium, constituted of some theologians and persons of high position; these colleges were to confer together upon the condition and means of union, and come into correspondence with one another. The main conditions were these:

1. Negotium per disputationem scholasticam nunquam esse agitandum.

2. Ad praxim pietatis omnia concordiae consilia et media esse referenda.

3. Per concessa in libris symbolicis semper esse procedendum.

4. Omnia esse subordinanda fundamentalibus et irrefragabilibus Christianismi dogmatibus, quae ipsi Pontificii negare non possint.

5. De Syncretismo; i.e., de nova quadam religionum miscella, non esse deliberandum, sed de fundamentali concordia.

6. Nunquam agendum de factione aliqua politica contra Pontificios formanda, sed de Protestantium innocentia manifestanda, ut pateat, haereseos crimen iis nullo jure a Pontificiis imputari.

7. Postquam in fundamentalibus inter partes consensum esse apparebit, in reliquis tolerantiae innoxiae locum esse dandum.

8. Prophetandi libertatem secundum s. Scripturas regulatam et quae personalia non tractet concedendam esse.

9. Injuriarum praeteritarum amnestiam esse faciendam, nec impune admittendum, ut ulli se novis injuriis lacessant.

10. Regimen Ecclesiarum utrique parti liberum esse relinquendum, ut illud, prout ex usu suo utilissimum judicabit Ecclesia quaelibet, constituat. The means recommended were, the setting aside of the prejudices of the parties against one another, the publication of books to recommend the union, and correspondence between the parties." Gieseler, Church History, (ed. by Smith, 4, § 51). See also (besides the works cited in the course of this article) Mosheim, Church History (New York, 1854, 3 volumes, 8vo), 3:360; Bayle, Dictionary, s.v. ; Reid, Westminster Divines; Arnold, Kirchenund-Ketzer Historie, 17:11, § 23; Dowding, Life of Calixtus (London. 1864, 12mo).

## Dust[[@Headword:Dust]]

             (usually עָפָר, aphar', but אָבָק, abak, pulverulence, in Exo 9:9; Isa 5:24; Isa 29:5; Eze 26:10; Nah 1:3; "powder," Deuteronomy 38:24; and שִׁחִק, shach'ak, or impalpable dust, Isa 40:15; דָּקִק, dakak', to triturate, 2Ch 34:4; Gr. κονιορτός; but χόος, dirt, in Mar 6:11; Rev 18:19). In the immediate  vicinity of Judaea there are vast plains or deserts of fine sand, which, when agitated by a violent wind, makes most terrific and desolating storms. Eastern travelers describe them particularly, and think them more dreadful than storms at sea. This affords us a striking illustration of the nature and horrors of the plague, mentioned in Exo 8:16-17, when, the extremely fine and penetrating dust of the land of Egypt was converted into gnats. Among the various fearful punishments denounced in the event of their forsaking Jehovah, the Hebrews are threatened that the rain of their land shall become "powder and dust" (Deu 28:24). SEE STORM.

Among the Hebrews, to cast dust or ashes upon the head was a sign of mourning (Jos 7:6), and sitting in the dust was a sign of extreme affliction (Isa 47:1; Lam 3:29). SEE GRIEF. The term "dust" is often used figuratively, sometimes to denote the grave (Job 7:21) or death itself (Gen 3:19; Psa 22:15), sometimes to express a numerous people (Num 23:10), and sometimes a low or mean condition (1Sa 2:8; Nah 3:18). See Wemyss, Symbol. Dict. s.v. To shake or wipe off the dust of a place from one's feet marks the renouncing of all intercourse with it in future (Mat 10:14; Act 13:51). To "lick the dust" signifies the most abject submission (Psa 72:9). In almost every part of Asia those who demand justice against a criminal throw dust upon him. Thus Shimei cast dust at David (2Sa 16:13), signifying by that action that David ought to be put to death. This view is confirmed by the conduct of the Jews to Paul; when they seized him in the Temple they cried out, "Away with such a fellow from the earth, for it is not fit that he should live; and as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle" (Act 22:23). SEE ASHES.

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

             Dutch (sometimes styled "Low Dutch," to distinguish it from "High Dutch," or German) is the language spoken by all classes in Holland. It is also used to a great extent in South Africa, more or less in Java, the Moluccas and the other Dutch colonies, and among the Dutch colonists in the United States. The first Dutch version was probably the one published at Delft in 1477, under the title De Bybel dat nive Testament. 2 Deele... wol overgheset ut den Latine in Duytsche (fol.). There is no doubt that this edition was followed by others, for in the edict published October 14, 1529, at the command of Charles V, three editions. of the New Test. are mentioned, which were condemned. In 1528 there was published by W. Vorstmann, at Antwerp, De Bibel Tgeheele oude ende nieuwe Testament met grooter naersticheyt na dem Latijnschen text gecorrigeret. This is said to have been the second of the editions of the Bible condemned by Charles V, because they were designed for Catholics. In 1535 H. Petersen published, at Antwerp, Dey bibel Tgeheele oude ende Nieuwe Testament, met groter neersticheyt ghecorrigeert. In 1560 N. Bieskens van Diest published Der Bibel inhoudende dat oude ende Nieuwe Testament, and in 1563 L. Kindern published another edition, in which 1Jn 5:7, is wanting. This edition is remarkable as having been printed op de Nordsee. In 1565 was published at Emden, in folio, Biblia dat is de gantsche Heylighe Schhrift grondelick ende trouwelik, verduytschet, met verklaringhe duysterer woorden, redenen en spreucken, ende verscheyden lectien. This is a translation of Luther's version, known under the name of Uylenspiegels-Bijbel, or Deux-des-Bijbel, according to the glosses in Sir 19:5 and Neh 3:5. In 1571 was,published Biblia dat is de gantsche Heylighe Schrift, grondelic enlde trouwelick verduytschet. Met verklaringhe duysterer woorden, redenen en spreucken, ende verscheyden Lectien die in andere loflike ouersettinghen ghevondem, ende hier aen de Cant toe ghesettet. zyn. This edition is very rare, having been printed at Ghent under the Spanish sway. In the same year the necessity of procuring an improved version was publicly discussed, but it was not until the famous  Synod of Dort, in 1618-19, that actual preparations were made for immediate commencement of the work. For the translation of the Old Testament were chosen John Bogerman (1576-1637), first professor of theology at Franeker, a very learned and able man, but odious to the Remonstrants for his translation of Beza's severe treatise, De la Punition des Heretiques, his polemical work against Grotius, and his arbitrary bearing as president of the great synod; Willem Baudart, pastor at Zutphen; Gerson Bucer, author of De Gubernatione Ecclesiae, which drew upon him the.hatred of James I. For the translation of the New Test. andApocrypha were chosen Jacobus Rolandus, minister at Amsterdam; Hermanus Faukelius (1569-1621), minister at Middelburg, and Petrus Cornelii, minister at Enkhuysen. As substitutes for the Old Test. company were chosen Antonius. Thysius, professor at Harderwyk, afterwards at Leyden; Jacobus Rolandus and H. Faukelius, as above named. Those for the New Test. were Festius Hommius, minister at Leyden; Antonius Walseus, professor at Leyden, and Jadocus Hoingius, rector of the academy at Harderwyk. Besides the translators, there were appointed revisers on the nomination of the delegates from the different provinces. These were —

1. FOR THE OLD TESTAMENT.

Gelderland. — Antonius Thysius. South Holland. — Johannes Polyander, professor at Leyden. North Holland. — Petrus Plancius, eminent for his scientific attainments. Zeeland. — Jadocus Larenus, minister at Flushing. Friesland. — Sibrandus Lubbertu, professor at Franeker, famous for his skill in controversy against Bellarmine, Sociuus, Grotius, and others. Overyssel. — Jacobus Revius, rector of a college at Leyden. Groningen. — Francis Gomar (1563-1641), professor of theology.

2. FOR THE NEW TESTAMENT.

Gelderland. — Sebastian Damman, minister at Zutphen. South Holland. — Festus Hommius. North Holand. — Gosuinus Geldorpius. Zeeland. — Antonius Waleus. Friesland. — Bernardus Fullenius, minister at Leenwardeun.  Overyssel. — Johannes Langins, but he removing from the province the next year, Kaspar Sibelius of Deventer was put in his place. Groningen. — Ubbo Emmius, professor at Groningen.

A petition was presented to the states-general, requesting them to undertake the expense of the work. The translators of the Old Test. commenced their work at Leyden in 1626, and completed it in 1632; those of the New Test. commenced in 1628, and completed in 1634. Each book was printed as soon as finished, and a copy was sent to each of the revisers. The revision of the Old Test. was begun in 1633, and completed in 1634. The revisers of the New Test. commenced their undertaking in the latter year. None of the translators long survived the completion of the work. The first edition of this version was published at Leyden, by Paulus Aerthz van Ravensheyn, in 1637, under the title Biblia dat is . . . des ouden en des nieuwen Testaments. Nu eerst door Last der Hoogh-Mog Heeren Staten General . . . en volgens het Besluyt van de Synode Nationael, gehouden tot Dordrecht, inde Jaeren 1618 ende 1619. Without giving the titles, we will only mention that meanwhile at least six other editions were published. That the version published in 1637 was repeatedly issued is a matter of course. When the first edition was published the Remonstrants were opposed to the translation; but when they had carefully examined it, they were so struck with its faithfulness and accuracy that they adopted the Old Test. as their own. After the lapse of more than forty years, a version of the New Test. was executed expressly for their use by Christian Hartsoeker, an Arminian minister at Rotterdam, and was published at Amsterdam, by Hendrick en Dirk, in 1680, under the title Het Nieuwe Testament of verbondt Uit het Grieksch op nieuws vertaelt door Christian Hartsoeker Bedinaer de H. Evang. in de remonstrantsche gemeinte tot Rotterdam. Met byvajing van eenige Korte aenteekningen. This version, although professedly a new translation from the Greek, chiefly followed that of the synod. For a long time the Lutherans and Mennonites used the translation of Nicolaus Biestkens, first published in 1560; but in 1648 M.A. Viszcher prepared Biblia, Dat is de gantsche H. Schrifture vervattende alle de Boecken des Ouden ende des Nieuwen Testaments. Van nieuws uyt D. M. Luthers Hoog-Duytsche Bibel in onse Nederlandsche tale getrouwelyck over-geset, tot dienst van de Christelyoke Gemeynten donveranderde Augsburgische Confessie in dese Nederlande (Gedruct t'Amsterdam by Rieuwert Dircksz van Baardt). The title-page is followed by an engraving, representing Martin Luther holding in his hand the  Augsburg Confession. Below the engraving the following lines are printed in Latin and Dutch:

"Roma orbem domnit,

 Romam sibi Papa subegit,

 Viribtus ills suis, fraudibns iste suis. Q

uanto iste major Lutherus, major et illa,

 Istum illamque uno qui domuit calama."

This Bible, also called Viszcher's Bible, was henceforth used by the Lutherans, and contains, besides all the prefaces, Luther's marginal readings.

In 1717 a New Test. was published at Amsterdam, the printing having been done at the expense of Peter I of Russia; in 1721 another edition was published, also at the expense of the emperor, in five volumes. The Dutch translation is printed on one column, the other having been left blank, because the emperor intended to have the Russian version printed on it.

In 1825 a new translation, in the modern style and orthography, by the learned Prof. Van der Palm, of Leyden, was published; and though not adopted in churches, it is greatly esteemed and extensively used.

A revised edition of the established version was published in 1834; the orthography introduced was that according to the system of Prof. Siegenbeek, which had received the sanction of the government. This system has, however, fallen into disrepute, and was not adopted in subsequent editions. Within a recent period the Netherlands Bible Society appointed a commission to modernize the orthography of the Bible, and the alterations which were introduced, both in spelling and in some points of grammar, were considerable. All the editions printed now by that society are with these alterations.

The British and Foreign Bible Society also issued several editions of the authorized Dutch version. The first edition, consisting of five thousand copies of the New Test., appeared in 1809, and other editions of the entire Bible followed since. The total number of copies issued by the British and Foreign Bible Society up to March 31, 1884, amounted to 1,823,338, besides five thousand copies of the New Test, with English. The Netherlands Bible Society has distributed, since its formation in 1815, altogether 1,530,844 copies. (B.P.)

## Dutch reformed Church[[@Headword:Dutch reformed Church]]

             SEE REFORMED CHURCH.

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

             was born at Tours, France, January 16, 1730. When he was about eighteen his sister was put into a convent by order of the archbishop of Tours. This violence so irritated the young man that he left his country and settled in England, where he entered the ministry of the Established Church, and became rector of Elsdon, in Northumberland. He died in London, March  23, 1812. Dutens was a man of varied culture; was a member of the Royal Society, and had the title of historiographer to the king. Besides writing numerous works in science and literature, he edited the works of Leibnitz, Opera Omnia nuncprimum collecta, etc. (Geneva, 1769, 6 volumes, 4to); Le Tocsin, 1769 (against the infidels of the 18th century; reprinted under the title, Appeal to Good Sense (London, 1777, 8vo); De ieglise, du Pape, etc. (Geneva, 1781,. 8vo); Recherches sur origine des decouvertes attribues aux modernes (Paris, 1766, 8vo; 4th edition, 1812, 8vo; translated, An Inquiry into the Origin of the Discoveries attributed to the Moderns, London, 1769, 8vo). Hoefer, Nouv. Biog. Generale, 15:496.

## Duthac[[@Headword:Duthac]]

             a Scotch prelate, was bishop of Ross, and was of a noble family. He probably died in 1249, and is commemorated as a saint March 8. See Keith, Scottish Bishops, page 186.

## Dutherius[[@Headword:Dutherius]]

             third bishop of Niceea, in France, is said to have been slain by the Vandals A.D. 483 or 493.

## Duthracht[[@Headword:Duthracht]]

             (1) A female Irish saint, commemorated October 25, is variously called also. Durach and Drachna.

(2) An Irish saint, commemorated May 16, is said to have been abbot of Liathdruim.

## Dutoit, Jean Philippe[[@Headword:Dutoit, Jean Philippe]]

             also called Dutoit-Membrini, was born at Moudon (Switzerland) in 1721. He devoted himself at an early age to the study of theology at the academy in Lausanne, and in 1747 became a candidate for the ministry, but he never took a pastoral charge. In 1750 he had a severe illness, during which he underwent a thorough religious change. He was accustomed to preach extemporaneously, and although his sermons were generally long; he always attracted large audiences. It was not unusual to see, at the close of his discourses, men who had lived in enmity with each other be reconciled. In 1754, having accepted the appointment of missionary preacher and catechist, he resigned it after fourteen days. In 1759 impaired health obliged him to desist from preaching, and he caused his name to be stricken from the list of clergymen. He now devoted himself with all his energy to the study of the Church fathers, especially the Mystics. He himself became a strong representative of Mysticism in the French Reformed Church. His opposition to Voltaire, as well as his seclusion, made him many enemies, and on the 6th of January 1769, while on a bed of sickness, he was suddenly visited by the police, and, by order of the authorities, his papers and manuscripts were seized and forwarded to Berne; but, as his books were found to be of a very innocent character, nothing came of the affair. Upon Dutoit these proceedings made a lasting impression, much greater than could have been supposed of so pious a man. He never recovered from the shock, and died surrounded by a circle of friends and admirers, January 21, 1793. Dutoit is highly spoken of by the historians Monnard and Oliver, and of late attention has been called to his writings by a memoir of his life and works by Jules Chavannes, in the Chretien evangelique, 1861, pages 289, 369, 634. The most important works of Dutoit are Philosophie  divine, etc., par Keleph ben Nathan, 3 volumes, 1793; Philosophie chretienne, 4 volumes, 1800; and an edition of the Letters of Madame Guyon, with additional reflections. Herzog, Real-Encyklop. 19:441 sq.

## Duttenhofer, Christian Friedrich[[@Headword:Duttenhofer, Christian Friedrich]]

             a Lutheran theologian of Germany, was born February 3, 1742, at Nilrtingen, in Wilrtemberg. He studied at Tubingen and Leipsic; was in 1771 deacon at Beilstein; in 1777, pastor at Grunan; and, in 1780, fourth preacher at St. Nicolaus, in Heilbronn; in 1800, was made senior of the ministry, and in 1806 the Helmstadt University honored him with the theological doctorate. He died March 17, 1814 leaving, Untersuchungen uber Pietismus (Halle, 1787): — Predigten (Heilbronn, 1792): — Geschichte der Religionsschwarmereien (ibid. 1796-99, 3 volumes; 2d ed. 1802): — Versuch uber den letzten Grundsatz der christlichen Sittenlehre (Tubingen, 1801): — Betrachtungen uber die Geschichte des Christenthums (Heilbronn, 1813). See Doring, Die gelehrten Theologen Deutschlands, 1:349 sq.; Willer, Handbuch der theol. Lit. 1:335, 484, 486, 732; 2:93, 208. (B.P.)

## Dutton, Aaron[[@Headword:Dutton, Aaron]]

             a Congregational minister, was born at Watertown, Connecticut, May 21, 1780. He graduated at Yale College in 1803, entered the ministry 1805, and was ordained pastor of the First Church, Guilford, December 10, 1806. He resigned June 8, 1842, and a year after was sent as missionary to Iowa by the Amer. Home Miss. Society. He accepted a call in 1843 from the church in Burlington, and returned to prepare for his removal, but was taken ill, and remained in New Haven until his death, June 1849. He was not only a successful minister, but an efficient educator. Many of his pupils were distinguished in college, and afterwards became eminent in the learned professions. His publications consist of some occasional discourses. — Sprague, Annals, 2:489.

## Dutton, Matthew Rice[[@Headword:Dutton, Matthew Rice]]

             a Congregational minister, was born at Watertown, Connecticut, June 30, 1783. He graduated at Yale in 1808. In 1810 he was made tutor at Yale; and in 1814 became pastor in Stratford, Connecticut, where he remained until 1821, when he was called to Yale College as professor of mathematics and natural philosophy. He entered on his duties with great vigor; but his health soon failed, and he died in July 1825. — Sprague, Annals, 2:592.

## Dutton, Samuel[[@Headword:Dutton, Samuel]]

             W.S., a Congregational minister, son of the Reverend Aaron Dutton (q.v.), was born at Guilford, Connecticut, March 14, 1814, and graduated at Yale College in 1833 with distinguished honor. After three years of teaching, first at Baltimore, and then as rector of the Hopkins Grammar School at New Haven, he became one of the tutors at Yale College, prosecuting at the same time his studies in the theological department of the University. He was ordained pastor of the North Church, in New Haven, in June 1838. He has been widely known by his valuable contributions to the New Englander, and by other occasional publications. His Concio ad clerum, preached and published in 1855, on 'The relation of the atonement to holiness': (the subject being assigned to him by the General Association of  Connecticut), was a very able and timely theological treatise, and was highly commended by critics of various schools and denominations." The degree of DD was conferred upon him by Brown University in 1856. Dr. Dutton was a faithful and successful pastor, and a distinguished preacher. For the New Englander he wrote about two articles a year from its commencement to the year of his death. He died pastor of the North Church, January 27, 1866. — The Independent, January 1866; Congregational Quarterly, April 1866.

## Dutton, Warren Backus, D.D[[@Headword:Dutton, Warren Backus, D.D]]

             a Presbyterian minister, graduated from Yale College in 1829, studied at the Union Theological Seminary of Virginia, became assistant pastor in Farmville, Virginia, in 1838, pastor at Charlestown in 1841, devoted 1866- 67 to recruiting his health, labored from 1868 to 1870 at Harper's Ferry, and afterwards resided at Charlestown until his death, September 5, 1874, at the age of seventy years. See Nevin, Presb. Encyclop. s.v.

## Duty[[@Headword:Duty]]

             (דָּבָר, dabar, lit. a word or matter; Gr. ὀφείλω, to owe). For "duty of marriage" (עוֹנָה, onah', dwelling together, Exo 21:10; used in the Talmud for connubial right; i.q., ἡ ὀφειλομένη εὔνοια, "due benevolence," 1Co 7:3), SEE COHABITATION. For "the duty of a husband's brother" (יָבִס, yabas', Deu 25:5; Deu 25:7, to marry a deceased brother's childless wife, Gen 38:8), SEE LEVIRATE LAW. SEE ETHICS.

## Duval (de Danpierre), Charles Antoine Henri[[@Headword:Duval (de Danpierre), Charles Antoine Henri]]

             a French prelate, was born at the castle of Hans in 1746, and became, by marriage, lord of Dampierre-le-Chateau. He exercised the functions successively of grand-vicar, canon, and archbishop of Paris until 1791; but, as he would not take the constitutional oath, he was incarcerated until 1794. Eight years after, he was nominated by the first consul to the bishopric of Clermont, and, in 1811, was called to the national council at Paris, in which he took part with the majority who resisted the will of the emperor. In 1814 Louis XVIII appointed him member of the commission of affairs of the Church of France; in 1828 he signed the memoir against the ordinances of June. His Christian charity had won him the affections and the respect of his flock. He died in 1833. See Hoefer, Nouv. Biog. Generale, s.v.

## Duval, Andre[[@Headword:Duval, Andre]]

             a French theologian, was born at Pontoise, January 15, 1564, and died at Paris, September 9, 1638. He enjoyed the favor of cardinal Du Perron, and through his influence he was called to the theological chair in Paris. For some time he was also superior-general of the Carmelites of France, and dean of the theological faculty at Paris. He wrote, De Potestate Ecclesiae  (Paris, 1612): — De Romani Pontificis Potestate (ibid. 1614): — De Summi Pontificis Auctoritate (1622). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

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

             a French prelate and Orientalist, was born at Clamecy (Nivernais) in 1697. Having finished his studies, he entered, in 1615, the order of the barefooted Carmelites, adopting the name of Bernard-de Sainte-Therese, afterwards went to the East as a missionary, and was appointed bishop of Bagdad in 1658. He died at Paris, April 10, 1669, leaving some very important works on the Oriental languages, which have remained in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Duveil Charles Maria[[@Headword:Duveil Charles Maria]]

             DD, a converted Jew of the 17th century, of the facts of whose life little is known. He was born at Metz, Lorraine. Carefully educated, his studies led him to abandon Judaism; and, as the Roman Church was the first Christian society with which he was brought into contact, he entered its communion and ministry, and received the title of DD. While a Romanist he published a Commentary on Matthew and Luke. But his further studies led him to Protestant views, and he passed from France into England, where he was well received by Stillingfleet, Tillotson, and other eminent men of the Church of England, and was admitted to orders. He died about 1700. Among his writings are Explicatio Literalis Cantici Canticorum (London, 1679, 8vo): — Literal Exposition of the Minor Prophets (London, 1680). Soon after this publication he became a Baptist, and wrote in Latin a Comment in Acta Apostol., which was translated under the title A literal Explanation of the Acts of the Holy Apostles (London. 1685, 8vo; new ed., edited by F.A. Cox for the Hansard Knollys Society [London. 1851, 8vo]). In this commentary Duveil vindicates the principles and usages of the Baptists. — Duveil, Commentary on Acts, Historical Introduction.

## Duvergier Or Duverger, Jean De Hauranne[[@Headword:Duvergier Or Duverger, Jean De Hauranne]]

             abbot of St. Cyran, was born at Bayonne, France, in 1581. He studied theology at Louvain. Here he made the acquaintance of Jansenius, with whom he went to Bayonne to continue their studies together from 1611 to 1616. In 1609 he began to distinguish himself as a casuist by his treatment of the Question royale. In 1617 he wrote in defense of his friend the bishop of Poitiers, who had been blamed for heading the troops sent against the Protestants. After going to Paris, where he carried on an extensive correspondence with Jansenius, who had returned to Louvain, and continuing to apply himself still more to the study of the fathers, especially of St. Augustine, he was called to England by Henrietta of France, wife of Charles I. He then conceived the idea of organizing the Roman Catholic Church of England on the plan of the Gallican Church. This brought him into conflict with the Jesuits, against whom he wrote (1631), under the assumed name of Petrus Aurelius, a book, which the Assemblee Generale of the French clergy approved and ordered to be printed (Petri Aurelii theologi opera, jussu et impensis cleri gallicani denuo in lucem edita, Paris, 1641; new edit. 1646). Duvergier and Jansenius soon after decided to form a congregation of their own. They attempted to win over the fathers of the Oratory, and had made some progress in that direction, when, in 1635, Duvergier was appointed spiritual director of the abbey of Port Royal (q.v.). Here the effect of his principles was apparent in the pure morals of his charge, which contrasted strongly with the general laxity of the time. He soon, however, incurred the displeasure of Richelieu (q.v.), who had him arrested and transferred to Vincennes, May 14, 1638. He was released in February, 1643, after Richelieu's death. He continued to labor as confessor and writer until his death, October 11, 1643. Parts of his body were preserved in the abbey of Port Royal as sacred relics. Besides the above mentioned works, he wrote also Somme des fautes (1626, against the Jesuit Garasse, who had accused the casuists of atheism), and other occasional pamphlets. See Sainte Beuve, Hist. de Port Royal; Herzog, Real-Encyklop. 3:577; Hoefer, Nouv. Biogr. Generale, 15:542.

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

             a French prelate, was born at Langres, October 16, 1744. Being vicar- general of the bishop of Laon, he refused to take the oath of allegiance to the civil authority, and emigrated to Brunswick. In 1802 he returned to France, was made bishop of Nantes, and enjoyed the confidence of the imperial family to a high degree. Duvoisin died July 9, 1813, leaving, among other works, Dissertation Critique sua la Vision de Constantin (1774): — Autorite des Livres de Moise (1788): — Demonstration Evangelique, with an Essai sur la Tolerance. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Duzak[[@Headword:Duzak]]

             a place, according to the ancient Persian system of religion, where Ahriman, the devs, and the souls of the wicked are thoroughly cleansed and purified by fire, after which they are restored to the divine favor.

## Dvalin[[@Headword:Dvalin]]

             in Norse mythology, was a dwarf who possessed a knowledge of the art of making swords for battle.

## Dwarf[[@Headword:Dwarf]]

             (דִּק, dak, beaten small, as in Lev 16:12), an incorrect rendering (Lev 21:20; Sept. ἔφηλος, Vulg. lippus) for a lean or emaciated person, i.e., by disease (as in Gen 41:3-24; Lev 13:30). SEE BLEMISH.

## Dwell[[@Headword:Dwell]]

             (expressed by various Hebrews and Gr. words often differently rendered, e.g. גּוּר, יָשִׁב, לוּן, שָׁכִן, זָבלִ; κάθημαι, οἰκέω, μένω, σκηνόω). It has been thought, both from Scripture and from profane authors, that the first abodes of men were caves and clefts in the rock; these abound to a remarkable degree in those countries which we know to have been the earliest peopled, and still serve as ordinary habitations. SEE CAVE. In succeeding ages they abode generally in tents, as the Arabs of the desert do to this day. The invention of these is ascribed to Jabal, the son of Lamech, who is termed "the father of such as dwell in tents" (Gen 4:20); though, from comparing this verse with the 17th, we may be led to suppose that men lived in houses of some kind before they lived in tents. SEE TENT.

The art of multiplying stories in a building is very ancient, as we may gather from the construction of Noah's ark and the tower of Babel. The houses in Babylon, according to Herodotus, were three or four stories high, and those in Thebes, or Diospolis, in Egypt, four or five stories. They appear to have been low in Palestine in the time of Joshua; an upper story, although it may have existed, is not mentioned till a more recent age. Buckingham states that the houses at Mousul "are mostly constructed of small unhewn stones, cemented by mortar, and plastered over with mud, though some are built of burnt and unburnt bricks." Our Lord alludes to houses built of mud at the close of his sermon on the mount (Mat 7:26-27), which were ill calculated to resist the effects of the impetuous torrents that descended from the mountains of Palestine. In India, nothing is more common than for thieves to dig or break through these mud walls while the unsuspecting inhabitants are asleep, so as to plunder them. To similar depredations our Savior appears to allude when he exhorts his disciples not to lay up their treasure where thieves break through and steal (Mat 6:19-20). Job also seems to refer to the same practice (Mat 24:16). In the holes of these walls serpents sometimes conceal themselves, which is alluded to by the prophet Amos (Amo 5:19). It appears from Exo 5:7, that in Egypt straw anciently entered into the composition of bricks; they were a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. Philo, in his Life of Moses, says that they used straw to bind their  bricks. In the remains of Egyptian edifices, the straw still preserves its original color and is a clear proof that they were never burnt in stacks or kilns. Dr. Richardson found near the ruins of Tentyra huts built of sun- dried brick made of straw and clay. SEE DWELLING.

God, it is said, "dwells in light," in respect to his independent possession of his own glorious attributes (1Ti 6:16; 1Jn 1:7). He dwells in heaven in respect to his more immediate presence there (Psa 123:1). He dwells in his Church in the continued bestowal of his ordinances, and of his gracious supporting and comforting influences (Psa 9:11; 1Jn 4:12). Christ dwelt among men in his state of humiliation on earth (Joh 1:14). He dwells in our hearts by faith, he is united to us as our head; his righteousness is imputed to us, and applied to our consciences; his spirit and grace are fixed in our hearts; he loves and delights in us (Eph 3:17-19). The Holy Spirit dwells in us, and sheds abroad his gracious influence (Romans 8, 9; 1Co 3:16; 2Ti 1:14). The Word of God dwells in us richly, when it is carefully studied, firmly believed, and diligently practiced (Psa 119:11; Col 3:16). Wickedness, vengeance, or judgment is said to dwell in or upon a person or land when it long continues there (Job 11:14; Job 18:15; Isa 32:16).

## Dwell Deep[[@Headword:Dwell Deep]]

             (הֶעֵַמקוּ לָשֶׁבֵת, heemi'ku la-she'beth, make deep for dwelling; Sept. βαθύνατε ἑαυτοῖς εἰς κάθισιν, Vulg. descendite in voraginem), a phrase that occurs in Jer 49:8, and seems to refer to the custom still common in the East of seeking retreat from danger in the recesses of rocks and caverns. When the wandering Arabs have drawn upon themselves the resentment of the more fixed inhabitants of those countries, and think themselves unable to stand against them, they withdraw into the depths of the great wilderness, where none can follow them. "Always on their guard against tyranny," says M. Savary, "on the least discontent that is given them, they pack up their tents, load their camels, ravage the flat country, and, loaded with plunder, plunge into the burning sands, whither none can pursue them, and where they alone can dwell." SEE ARABIA.

## Dwelling[[@Headword:Dwelling]]

             (אֹהֶל, זְבוּל, מָגוּר, מוֹשָׁב, מָכוֹן, מָעוֹז, מַשְׁכָּן, etc.; κατοίκησις, etc.). The dwelling houses of Palestine (see generally Harmer, 1:152 sq.; Faber, Archaeol. 1:365; on Egyptian architecture, Rosellini, Monum. 104:2:378 sq.) were usually (Harmer, 1:165) built of burnt or merely dried bricks, לְבֵנַים. (Niebuhr, Trav. 2:287; Pococke, East, 2:173; Tavernier, Trav. 1:167, 287; Robinson, Res. 2:631-637; 3:514, 580), and therefore very perishable (Mat 7:25; comp. Eze 12:5; Eze 12:7; Eze 13:13 sq.; Tavernier, 1:287; Wellsted, 1:280); but frequently of stone (Lev 14:40; Lev 14:42; comp. Robinson's Res. 3:316, 420, 496, 720), and palaces of squared stone (1Ki 7:9; Isa 9:9; Josephus, Ant. 8:5, 2; compare Robinson, 1:354), or even of marble (שִׁיַשׁ, שֵׁשׁ, comp. 1Ch 29:2; Josephus, Ant. 15:11, 3; War, 5:4, 4; of different building stone, see the Mishna, Baba-bathra, 1:1; the laying the foundation was an occasion of ceremony and festival, Zechaniah 4:7; compare Ezr 3:10; Job 38:7); These were held together by a cement (mortar, מֶלֶט, Jer 43:9; see Rosenmuller in loc.) of lime (גַּר, Isa 27:9) or plaster of Paris (gypsum, שַׁיד, Isa 33:12; comp. Deu 27:4; Theoph. Lapid. 68 sq.), perhaps also bitumen (asphaltum, חֵמָר, compare Gen 11:3; Faber, 1:393 sq.). The exterior (and probably also the interior over the plaster) was usually whitewashed (תָּפֵל, κονία, Lev 14:41 sq.; Eze 13:10 sq. ; Dan 5:5 ; Mat 23:27; Sir 22:17), bright wall-colors being used for royal residences (Jer 22:14). The beams (2Ch 34:11; on כָּפַיס, Hab 2:11, see Gesen. Thesaur. page 705, and Delitzsch in loc.) were of sycamore (Isa 9:9), sometimes of olive-wood, sandal, or cedar (1Ki 7:2 sq.; Isa 9:9; Jer 22:14). Elegant mansions were adorned externally with columns (of marble, Son 5:15; 1Ki 7:15 sq.; 2Ki 25:13; Faber, Archeol. 1:414 sq.), and often whole porticoes (אוּלָם, στοά, l Kings 7:6; comp. Josephus, War, 4:4). SEE TEMPLE.

The houses of the gentry (Niebuhr, Trav. 2:293; Shaw, Trav. page 182 sq.) were of several stories (1Ki 7:2 sq.; comp. Act 20:9; but see Korte, Suppl. page 177), generally  built in a quadrangle (comp. Kampfer, Amoen. p. 194; Burckhardt, Trav. 1:120), and enclosing (Luk 5:19) a spacious court-yamd (חָצֵר. 2Sa 17:18; Neh 8:16; comp. Est 1:5; Est 5:1; the impluvium or αὐλή, Mat 26:69; see Harmer, 1:177), which, surrounded by colonnades and galleries (Shaw, p. 353), paved (Harmer, 1:175), and containing fountains (2Sa 7:18; comp. Joseph. Ant. 12:4, 11; Harmer, 1:175), baths (2Sa 11:2), and trees (Harmer, 1:175), formed the guest-chamber or drawing-room for the reception of visitors (Shaw, Trav. page 183; Fabet, 1:401; Harmer, 1:174; comp Est 1:5 sq.), being often screened from the sun's rays by an awning (Rosenmiller, Morg. 3:297). The flat roof, covered on the top with tiles, earth, or stone, and surrounded by a low parapet, was used sometimes for household or religious purposes, at others as a place of meeting or recreation. SEE ROOF.

In connection with it (2Ki 23:12) was an upper room (עֲלַיָּה, ὑπερùον), which was used (comp. Niebuhr, Trav. 1:380, 400; Shaw, page 188 sq.) as a private chamber (2Sa 18:33; Dan 6:11; Jdt 8:5); also as a spare bedroom (2Ki 23:12; Tob 3:12; Act 1:13; Act 20:8), a sleeping apartment especially for guests (2Ki 4:10), and as a sick-chamber (1Ki 17:19; Joseph. Ant. 18:8, 2), or room for laying out a corpse (Act 9:37; Act 9:39), but in summer resorted to for fresh air (Jdg 3:20); and was often furnished with two modes of exit, one leading within the house, the other by a staircase directly to the street. Larger residences had an additional front court (חָצֵר, προαύλιον, πρόθυρον, πυλών, αὐλή; Jer 32:2; Mar 14:33; Luk 16:20; Joh 18:16; Act 10:17, etc.), which served as an anteroom (so the Rabbins understand מַסְדְּרוֹן, Jdg 3:23; see Faber, page 440), and from which, by means of stairs (מְסַלָּה, 2Ch 9:11; a winding staircase, לוּל, 1Ki 6:8), often finished with costly wood (2Ch 9:11), persons passed to the roof or upper story. A door led from the fore-court to the inner court, and from the latter was the entrance to the rooms on the ground floor of the house proper. These last were variously decorated with wainscoting (1Ki 7:7; Jer 22:14; Hag 1:4), ivory (1Ki 22:39; Amo 3:15; compare Psa 45:9; Homer, Odyss. 4:72 sq.; Horace, Od. 2:18, 1 sq.; Pliny, 36:5; Harmer, 1:168 sq.; 2:171 sq.; Faber, page 399 sq.; also with precious metals inlaid or plated, Tibull. 3:3, 16; Horace, Od. 2:18, 1 sq.; Cicero, Parad. 6:3; comp. 1Co 3:12), and carving (Josephus, Ant. 8:5, 2; comp. Tavern. 1:168) since the splendor of Oriental houses was lavished  rather upon the interior than the exterior (Pococke, East, 1:49); the floor was laid sometimes with a coating of gypsum, at others with tesselated blocks of variegated marble (Tibull. 3:3, 16; Cicero, Parad. 6:3) or other kinds of stone (Harmer, 1:172 sq.; compare Est 1:6). The doors (Deu 6:9), seldom high in private houses (Pro 17:19), sometimes of stone (Burckhardt, 1:122), swung (comp. Shaw, Trav. page 185) on morticed pivots (צַיר, Pro 26:14; in sockets, פֹתוֹת, 1Ki 7:50; comp. cardo foenuria, Vitruv. 9:6), and were commonly fastened with wooden bolts (מַנְעָל, מִנְעוּל), which were opened (Jdg 3:25; Isa 22:22; comp. Harmer, 1:188) by means of a key (מִפְתֵּחִ), but only from the inside (Son 5:5; Luk 12:7; comp. Faber, page 427).

In the better class of houses there was a door- keeper (Joseph. Ant. 17:5, 2) or female porter (Joh 18:16 sq.; Act 12:13; comp. Plant. Curcul. 1:1, 76; Sept. 2Sa 4:6), who, in case any one knocked outside (Luk 12:36; Luk 13:25; Act 12:13; compare Mat 7:7; Rev 3:20; Thilo, Apocryph. page 218; see Becker, Charicles, 1:230), and gave their name (Act 12:14; Rev 3:20; comp. Plutarch, Genesis Soc. page 31; Lucian, bis. Accuso page 29; Apul. Asin. 1, page 19 Bip.), opened the door to them (Act 12:13; comp. Athen. 14:614). (See Stuck, Antiq. conviv. page 249; Sagittar. De januis vett. Jen. 1694, chapter 16; also Elsner, Observ. 1:411 sq., in Graevii Thesaur. 6) Princes, however, had guards at the palace gates (1Ki 14:27). The windows (חִלּוֹן), on account of the street dust, generally face the court-yard (Schubert, 3:291), although anciently this rule does not appear to have so extensively prevailed (Jdg 5:28; Pro 7:6); they were closed by a lattice (Jdg 5:28). The most interior, or back rooms of all, were devoted to the special occupancy of the female members of the household, as is still universally the case in the East, under the name "harem," and no male dares intrude within their precincts (Chardin, 6:6 sq.; Hartmann, Hebr. 2:399 sq.; Hoffmann in the Hall. Encyclop. 2:1, page 396 sq.). The more distinguished Hebrews early had separate summer and winter residences ( בֵּית הִקִּיַו ֹand החֹרֶ בּית, Amo 3:15; Jer 36:22; comp. Jdg 3:20; see Harmer, 1:200; Prosp. Alp. Med. Egypt. 1:6; Niebuhr, Trav. 2:394). The latter were warmed (of which they had the more need, as glass windows are unknown in the East) by means of a fire-pot (אָח, Jer 36:32), which is merely a vessel of burnt clay (Niebuhr, Beschr. page 56) placed in a round hole in the middle of the room, over which, when the fire is burnt down,  the inmates place a four-cornered frame, and next a carpet over this, and then gather around to enjoy the warmth (Tavernier, 1:276; Niebuhr, Trav. 1:154; 2:394). The furniture of the rooms (2Ki 4:10) consisted of a sofa or couch (מַטָּה, compare Eze 23:41; עֶרֶשׁ, Amo 6:4; compare Josephus, Ant. 15:9, 3), which luxury was often adorned gorgeously (Amo 6:4; Song of Solomon 7:16), and furnished with pillows (Eze 13:10); and besides this, only chairs (כַּסֵּא) a table (שֻׁלְחָן), and lanterns or lamp-stands (2Ki 4:10). See all the above parts and articles in their alphabetical order. Compare House.

The house leprosy described in Lev 14:33-57 was a corrosion of the saltpetre found in the lime used as mortar and the limestone used for building (see Michaelis, Mos. Reckt, 4:264 sq.; Mishna, Negaim, 12), and is still common in walls in Egypt (Volney, Trav. 1:55). SEE LEPROSY.

## Dwight, Harrison Gray Otis, D.D[[@Headword:Dwight, Harrison Gray Otis, D.D]]

             a missionary of the American Board of Commissioners of Foreign Missions, was born at Conway, Massachusetts, November 22, 1803. He graduated from Hamilton College in 1825 and from Andover Theological Seminary in 1828, and in 1830 sailed for the East. After spending two years exploring the field, he settled as missionary at Constantinople in 1832, and there remained nearly thirty years, preaching, superintending schools, and editing a religious paper. He also published a very popular book entitled Christianity 'Brought' Home from the East. He was killed by a railroad accident in Vermont, January 25, 1862. See Appleton's Annual Cyclop. 1862, page 662.

## Dwight, Holden[[@Headword:Dwight, Holden]]

             a minister of the Methodist Episcopal Church, was born in Thompson, Connecticut, August 28, 1810, was converted in 1828, studied in Dudley Academy, Massachussetts, in the Wesleyan Academy at Wilbraham, and graduated in the Wesleyan University at Middletown in 1835. After this he taught in academies of the South and in Louisiana College, and was some time agent for Macon Female College, Georgia, until 1841, when he removed to Norwalk, O., and was principal of the seminary there, and of the Baldwin Institute at Berea till his death in 1847. Mr. Dwight was a man of strong mind and generous feeling, a thorough classical and general scholar, and an eminently successful teacher. As a preacher he was dignified, forcible, and convincing. — Minutes of Conferences, 4:159.

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

             a Congregational minister, was born at Stockbridge, Massachussetts, March 25, 1793, and graduated at Yale College in 1813. He studied theology at Andover, but, fearing that his feeble health would unfit him for the pastorate, he accepted in 1819 an agency of the American Tract Society. In 1823 he became agent of the American Education Society. In 1824, his health failing seriously, he undertook a long journey on horseback, and combined with this pursuit of health a mission of mercy in supplying Bibles to prisoners in the various jails. He visited for this purpose the prisons of New York, Philadelphia, Baltimore, Washington, and as far  south as South Carolina. On his return to Boston in 1825, his reports of his mission gave rise to the American Prison Discipline Society, of which he was the first secretary, in which service he remained for thirty years. For years he preached the Gospel to the insane poor at South Boston. He died July 12, 1854; and the epitaph on his tomb sums up his labors in the phrases "a benefactor of man; a friend to the prisoner; a reformer of prisons; a preacher of the Gospel." — Sprague, Ann. 2:669.

## Dwight, Sereno Edwards[[@Headword:Dwight, Sereno Edwards]]

             DD, an eminent Congregational minister, was born at Greenfield, Connecticut, May 18, 1786. He graduated at Yale College in 1803, and in 1806 was chosen tutor, in which post he continued until 1810, when, having completed his law studies, he entered upon practice at the bar. He entered the ministry in October, 1816, and was elected chaplain of the United States Senate. On September 3, 1817, he was installed pastor of Park street Church, Boston, where he remained until his resignation, April 10, 1826. In 1833 he was elected to the presidency of Hamilton College, and entered upon the office in August, and resigned in 1835. In 1838 he moved to New York. He died in Philadelphia, November 30, 1850. Dr. Dwight published Memoirs of David Brainerd (1822). An Address on the Greek Revolution (1824): — The Death of Christ: the Substance of several Sermons delivered at Park street Church (1826): — The Life of President Edwards, accompanying a new edition of Edwards's works (1830): — The Hebrew Wife (1836); and a few occasional sermons. His discourses were published in a volume with memoir in 1851 by W. T. Dwight. — Sprague, Annals, 2:669.

## Dwight, Timothy[[@Headword:Dwight, Timothy]]

             DD, LL.D., grandson of Jonathan Edwards the elder, was born at Northampton, Massachussetts, May 14, 1752, and was graduated at Yale College at a very early age in 1769. Two years after his graduation he was elected a tutor in his college, and held the office during six years. Near the end of his tutorship he was licensed to preach, and soon joined the army of the Revolution as a chaplain to General Parsons's brigade. After a year spent in this service, he was called home by the news of his father's death in 1778, to take care of his mother and the family, being the eldest child of thirteen. Relinquishing his part of the family property, he taught school and preached for his own family's support. So highly was he thought of by his  fellow citizens that they called him into public life, solicited him to give himself permanently to politics, and promised to secure for him a place in the Continental Congress. But he preferred to preach the Gospel, and, after several flattering calls which he declined, accepted one from the parish of Greenfield, in Connecticut, to become their pastor. Here he spent twelve years, from November 1783, onward. As his salary was inadequate to the expenses which his family and his hospitality obliged him to incur, he established an academy, the oversight of which he took upon himself, which was distinguished for the advanced and thorough training of its scholars, and in which upwards of a thousand young persons of both sexes came under his instruction. His reputation as an instructor and as a preacher led the corporation of Yale College in 1795 to elect him to the presidency of that institution, which had lately become vacant by the death of President Stiles.

It was during his residence at Greenfield that his two poems, one on the "Conquest of Canaan" by Joshua, an epic in rhyme, the other entitled "Greenfield Hill," and describing the scenery and the events of the neighboring country, were given to the world. These poetical works, which are not without glow and fire, are now forgotten; but some of the versions of the Psalms which he inserted in a revision of Dr. Watts's Psalms, with hymns annexed, published by direction of the General Association of the state in 1800, have stood their ground, and probably will never go out of use; we refer especially to those whose first lines are, "I love thy kingdom, Lord" (Psalms 137), and "Shall man, O God of life and light" (Psalms 88).

The state of Yale College at his accession to the presidency was far from being satisfactory, but his vigor, ability, and wisdom ere long infused into it a new life. With great wisdom, he selected young men for the several professional chairs. He himself preached, and with very great acceptance, in the college chapel; he instructed in morals, mental philosophy, natural theology, and the evidences of revelation; and the religious interests of the students found in him a director and a guide. Soon after he came to Yale College he found that many students were tainted with infidelity. He was among the first, and one of the very ablest defenders of the Christian faith in this country, and by his preaching, as by his sermons on "The nature and danger of infidel philosophy" published at the time, he may be fairly said to have driven infidelity from the college. On the whole, his administration of the college was a very successful one. To him more than to any other man  Yale College is, indebted for its highly respectable position among the seats of learning in this country.

President Dwight died January 11, 1817, when not quite sixty-five, of a cancer in the neck of the bladder. He had a commanding person, a noble voice, great pathos, an ardent temper, an excellent judgment, and sincere piety. His conversational powers were of the highest order. His style in his extempore addresses and in his written discourses was fervid and eloquent, but somewhat too rhetorical. He entered with great interest into the politics of the day, as an adherent of the principles of Washington and of the Federal party. His theology was Calvinism as modified by the two Edwardses, his grandfather and uncle. In his youth he preached it with warmth, but as he advanced in years he laid little stress on any doctrines except those in which all evangelical Christians were agreed. His life was full of acts of hospitality and benevolence, and his sympathies were of the tenderest sort. During a great part of his life his eyes were too weak to be used, and his works were principally written by an amanuensis. His principal works published under his name, besides those which have been already mentioned, were Theology explained and defended (Middletown, Connecticut, 1818, 5 volumes; and in a multitude of editions afterwards in 4 volumes, both in the United States and in England): — Travels in New England and New York (New Haven, 1821, 4 volumes, which contained the record of journeys on horseback undertaken for his health during vacations), and Sermons of an occasional character (New Haven, 1828). See Life prefixed to his Theology, and Dr. Sprague's life of him in Sparks's American Biography, volume 14, or new series, volume 4.

## Dwight, William T[[@Headword:Dwight, William T]]

             DD, a Congregationalist minister, was a son of President Dwight, and was born at Greenfield Hill, Conn., in 1795. He graduated at Yale College in 1813, and was distinguished for his scholarship in a class of many able scholars. From 1817 to 1819 he was a tutor in the college, and then removed to Philadelphia, where he practiced law until 1831. In that year he was awakened under a lecture of Dr. Skinner, and, abandoning the law, he was licensed by the Third Presbytery of New York, and accepted a call to the Third Church in Portland, Maine. His ministry of above thirty years was eminently successful. He was an overseer of Bowdoin College and president of the Maine Missionary Society. In 1852 he was president of the Albany Convention of Congregational churches. "As a preacher he is  entitled to a foremost rank among American divines for sound and varied learning, clear and polished diction, graceful and effective delivery, and eminent success." He died at Andover October 22, 1865. He published a Life of Sereno E. Dwight, with a Selection from his Discourses (1851).

## Dwija[[@Headword:Dwija]]

             (twice born), an appellation given to a Hindu Brahmin after his investiture with the sacred cord. SEE CORD, INVESTITURE WITH THE.

## Dwynwen[[@Headword:Dwynwen]]

             a Welsh saint, patroness of lovers, appears to have lived in the 5th century, and is commemorated January 25.

## Dwywan[[@Headword:Dwywan]]

             is the Noah of the British islands. He and his wife Dwywach are the progenitors of the newborn human race. The sea, Llyon, broke from its bounds and flooded the world. The two, Dwywan and his wife, saved themselves in a sailless, but well-constructed vessel, made by God himself, and took on board a male and a female of every kind of animal. The ship drifted to Britain, from which country the whole world was again peopled.

## Dyava[[@Headword:Dyava]]

             in Hindu mythology, is the goddess of air; every Brahmin offers her daily a little butter and a few hairs from the forehead of a holy cow.

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

             oldest son of a general in the East India Company's service, was born in George Street, Edinburgh, June 30, 1797, and received his bachelor's degree at Oxford in 1819. Between 1822 and 1825 he served two curacies, and died May 9, 1869. His publications were chiefly in the line of literary criticism. Besides editions of Greene, Webster, Shirley, Middleton, Skelton, Beaumont and Fletcher, Marlowe, Peele, Bentley, Collins, Pope, Akenside, Beattie, and others, he published a new and complete edition of the Works of William Shakespeare (185358, 6 volumes, 8vo). See Allibone, Dict. of Bit. and Amer. Authors, s.v.

## Dye[[@Headword:Dye]]

             (אָדָם, adam, in the phrase "rams skins dyed red," Exodus 25, 26, 35, etc., to be "ruddy," Lam 4:7, or "red," Nah 2:3; Isa 1:8; Pro 23:31; חָמֵוֹ, chamets, brilliant in color as wine-stained garments, Isa 63:1). The art of dyeing is undoubtedly of great antiquity, and is, perhaps, nearly coeval with that of weaving. The Egyptians particularly excelled in the brilliancy of their dyed stuffs; and from them the Hebrews, while dwelling among them, learned the art of dyeing. This is evident from the curtains of the tabernacle and the sacerdotal robes which were manufactured in the desert (Exo 26:1; Exo 28:5-8). The skill of the Egyptian linen manufacturers in employing the metallic oxides and acids, or mordants, is placed beyond dispute by ocular proof. The various processes of dyeing and printing, or imparting the pattern, by blocks (the origin of calico printing), are exhibited in Rossellini's plates in all their minute details; and even the printing-blocks engraved with phonetic letters, and with the dye upon them, may be seen in the British Museum. Pliny's testimony is interesting as illustrating, though not wanted to corroborate the fact. "They dye cloth," he says, "in an extraordinary manner. It appears quite white before it is dipped; they then imbue it with drugs (mordants), which do not alter its appearance, but which absorb and retain a new and permanent color, varied according to the application of the drug."This is the modern process. Experimental investigation and chemical analysis have shown demonstratively that in the dyes which the linen and cotton manufacturers employed to produce certain results of which the relics are extant, they must have employed acetates of alum and of iron, and vegetable and mineral dyes, both substantive and adjective, as they are termed by the modern dyers. It is as easy as invidious to ascribe these applications to accident rather than to chemistry. Evidences drawn from all the other arts and trades prove that the Egyptians were good chemists. The long stripes of linen which the Hebrews worked in the desert for the tabernacle were separately blue, scarlet, and white (Exo 26:1). The last was probably the effect of bleaching; but the whole of the colors and cloth so dyed have been found,  as well as the yellow, to evince chemical knowledge. It appears that the linen printers and dyers used the carthamnus tinctorius, which grows in Egypt, for red, woad for blue, and the reseda luteola, also a native of Egypt, for yellow. Now none of these operations could have been effected without a practical chemical knowledge. The system of bleaching now practiced in this country, but recently introduced, has been used from time immemorial in the East, and doubtless, therefore, in ancient Egypt, viz. by immersion in oxygenated muriate of lime, after subjection to the action of steam or boiling water. The three other colors, blue, red, and yellow, are adjective colors, i.e., fugitive without the use of mordants. They could not be fixed, as we find them fixed, without their proper mordants, namely, oxides of tin, arsenic, and iron. Occasionally the muslin, beautifully dyed and patterned, was interwoven with silver and gold thread, some specimens of which can be traced up to the early period of Thothmes I, and even of Osirtasen. Indeed, the richly painted walls and palaces, as well as the unmatched gilding, as fresh as when first laid on, show a perfect familiarity among the ancient Egyptians, not with mineral and vegetable colors only, but the perfect use of the metallic oxides in their composition.

The colors of the Egyptians were principally blue, red, green, black, yellow, and white. The red was an earthy bole; the yellow an iron ochre; the green was a mixture of a little ochre with a pulverulent glass, made by vitrefying the oxides of copper and iron with sand and soda; the blue was a glass of like composition with the ochreous addition; the black was bone or ivory black, and the white was a very pure chalk. They were mixed with water, and apparently a little gum, to render them tenacious and adhesive. With the Egyptians, the favorite combination of color was red, blue, and green; when black was introduced, yellow was added to harmonize with it; and in like manner they sought for every hue its congenial companion. They also guarded against the false effect of two colors in juxtaposition, as of red and blue, by placing between them a narrow line of white or yellow. They had few mixed colors, though purple, pink, orange, and brown are met with, and frequently on papyri. The blue, which is very brilliant, consists of fine particles of blue glass, and may be considered equivalent to our snialt; it seems to be the same that Vitruvius describes, which he supposes to have been first, made at Alexandria; and it also agrees with the artificial kyanus of Theophrastus, invented in Egypt, which he says was laid on thicker than the native (or lapis lazuli). The thickness of the blue on the ceilings in Belzoni's tomb confirms his remark. The green is also a glass in  powder, mixed with particles of colorless glass, to which it owes its brightness (Wilkinson, Anc. Eg., abridgm., 2:292).

The following statements are more in detail. There are many kinds of hues, both natural alid artificial, mentioned in the Bible as fashionable or known among the Hebrews; besides white (לָבָן) and black ( שָׁחֹרor חדּם), there were:

1, principally red (אָדָם, brownish-red), crimson (שָׁנַי, כִּרְמַיל), purple or violet red (אִרְגָּמָן), orange or vermilion (שָׁשִׁר);

2, next green (יָרָק);

3, pale yellow (יִרְקְרִק);

4, azure or hyacinthine (purplish) blue (תְּכֵלֶת);

5, brown or fox-colored (שָׁרֹק).

Many of these are no doubt properly, or at least originally, the designation of the coloring materials. SEE CRIMISON; SEE VERMIILION; SEE PURPLE. It is evident that each of these principal colors had a special significance among the Israelites, according to which it would be selected whenever there was an option; and it could not but be that some colors would be preferred to others, e.g. white garments as the clothing of the respectable (as among us black is the clerical color), but dignitaries were arrayed in purple (Jdg 8:26; Est 8:15; Dan 5:7; Dan 5:16; Dan 5:29; comp. Son 7:6), which hue was probably so appropriated on account of its costliness (comp. the purple sails of the Syrian ships, Eze 27:7). SEE APPAREL.

Bright, dazzling colors (חָמוּוֹ) further indicated, as might naturally be supposed, hilarity and joy (2Sa 1:24; comp. Jer 4:30), while dark (black) and dull hues were expressive of grief and dejection (Mal 3:14; Zec 6:2; Zec 6:6; comp. Plutarch, Pericl. 38; Mishna, Middith, 5:3; Apulei Metam. 2, page 40 Bip.; see generally Gotze, De vestium nigrar usu, Helmst. 1726). Youth and age also constituted a distinction in this respect. White, moreover, was assumed as the color of whatever form came from heaven (as being that of the purest light); hence angels were clad in glittering white robes (Mar 16:5; Joh 20:12, etc.). 1. The symbolical use of colors is clearly exhibited in the prophetic visions. In Rev 6:2 sq., the rider upon  the white horse is emblematical of one bringing prosperity like victorious champions, the red horse signifies bloodshed, the black denotes the distress of dearth and scarcity, the pale one (χλωρός) death. So when (Rev 12:3) the great dragon (Satan) is depicted red, it appears altogether congruous with the character of the originator of death and of every ruin (Isa 1:18; comp. Isa 1:18; see Bihr, Symbol. 1:335 sq.; also Rev 17:3). More difficult of interpretation are the colored steeds of Zec 1:8; Zec 6:2 sq., which passages certainly served as a model to the revelator. In matters of worship (Krause, De colore sancto, Viterb. 1707), color symbols take a wider range (Creuzer, Symbol. 1:125 sq.). The priests in general wore white vestments, to indicate the purity of the divine Beinr whom they served. When idols were painted with vermillion (Wis 13:14; Eze 23:14; see Plutarch, Quaest. Rom. 98), this color was not only selected for its brilliancy, but as that with which even the Romans, in early times, decorated their triumphant warriors (Plin. 33:36). Hence purple robes were used for robing the statues of the gods (Jer 10:9; Creuzer, Symbol. 1:126; 2:358). In the Israelitish cultus the four principal colors occur: dark (or purplish) blue, purple-red, crimson, and white (the three essential colors, white, blue, and red, also occur in Rev 18:16); they appear connectedly in the decorations (tapestry and veils) of the tabernacle (Exo 25:4; Exo 26:1; Exo 26:31; Exo 26:36; Exo 35:6 sq.; Exo 36:8 sq.), and in the sacerdotal garments (Exo 28:5; Exodus cf., 15; Exo 39:1). Moreover, scarlet and deep blue cloths are prescribed for the transportation of the sacred furniture (Numbers 4), and scarlet wool for certain purificatory purposes (Lev 14:4; Lev 14:6; Lev 14:51 sq.; Num 19:6); and the tassels to the four corners of the covering, which had a religious significance, were to be made of dark blue materials (Num 15:38). Perhaps these four colors were selected not merely on account of their beafity and costliness (God demands the best that man has), but with reference to their special mystical import, which in the last instance (the ritual of purification) is more evident. Philo (Opp. 1:536; 2:148) and Josephus (Ant. 3:7, 7) too have already an explanation of the four sacred colors (comp. Stud. u. Krit. 1844, 2:315 sq.). See Friederich, Symbol. d. mos. Stifftshutte (Leipz. 1841). SEE COLOR.

## Dyed Attire[[@Headword:Dyed Attire]]

             stands in our version of Eze 23:15, as a translation of טְבוּלַים (tebulim, usually regarded as from טָבִל, to dip, and so to dye with colors;  but Gesenius prefers the derivation from an Ethiopic verb signifying to wind or wrap around, and so giving the sense of), head bands or tiaras. The Sept. and Vulg. combine both significations (τιάραι βαπταί, tiar). SEE PAINT.

## Dyer, George[[@Headword:Dyer, George]]

             an English Baptist minister and antiquary, was born in London, March 15, 1755, and educated at Cambridge. He preached at Oxford for some years, and then removed to London in 1792. He died March 2, 1841, leaving, An Inquiry into the Nature of Subscription to the Thirty-nine Articles (1790) : — Poems and Critical Essays on Poetry (1802, 2 volumes): — History of the University and Colleges of Cambridge, etc. (1814), and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dyer, Mary[[@Headword:Dyer, Mary]]

             one of the martyrs among New England Friends, was born in Rhode Island. During a visit to England she joined the Friends, and was recognized as a minister in that denomination. Returning to America she began to preach in Boston, from which place she was expelled in 1657, and subsequently in 1658, from New Haven. In visiting four Friends imprisoned in Boston she was thrown into jail, in 1659, but was soon discharged, and returned to her home. Soon, however, she came again to Boston, was arrested, cast into prison, tried, and condemned to death a second time. At the gallows she was reprieved. In March 1660, she once more visited Boston, was arrested, tried, condemned, and hanged April 1 following. See History of Friends in America, volume 1, chapter 11. (J.C.S.)

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

             an English Nonconformist divine, who late in life became a Quaker, was born about 1636, ejected in 1662, and died in 1696. He published Sermons, etc. (1663-83). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dyfnan[[@Headword:Dyfnan]]

             a Welsh saint of the 5th century, was the son of Brychan, and is commemorated April 23.

## Dyfnog[[@Headword:Dyfnog]]

             a Welsh saint of the 7th century, is commemorated February 13.

## Dyke, Daniel (1)[[@Headword:Dyke, Daniel (1)]]

             an English Baptist, bor at Epping, Essex, about 1617, took his degree at Cambridge. University, and soon became known for his great learning and useful preaching, thereby securing a valuable living at Great Hadham. In 1653 he was made one of Oliver Cromwell's chaplains, but refused Church preferment at the Restoration in 1660, and preferred persecution with the Dissenters. In 1668 he was chosen joint pastor with William Kiffin, at Devonshire Square, and continued a faithful laborer there until his death, in 1688. His modesty prevented him from printing anything, but he joined others in writing three controversial tracts, and he edited a volume of Sermons by his father. See Wilson, Dissenting Churches, 1:433-435.

## Dyke, Daniel (2)[[@Headword:Dyke, Daniel (2)]]

             an English Puritan divine, was educated at Cambridge. He was minister at Coggeshall, Essex, and at one time settled at St. Albans. He was suspended in 1588, and died in 1614. His writings (some of them posthumously published) include Self-Deceiving (1614): — Repentance (1631): — Six Evangelical Histories (1617). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dyke, Jeremiah[[@Headword:Dyke, Jeremiah]]

             an English Puritan divine, father of Daniel (1), was minister .'at Epping, Essex, in 1609, and died in 1620. He wrote various sermons and theological treatises (1619-40), and the Worthy': Communicant (1642). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dymond, Jonathan[[@Headword:Dymond, Jonathan]]

             a noted English moralist, was born at Exeter in 1796, and became a member of the Society of Friends. He was a linendryper. In 1823 he published An Inquiry into the Accordancy of War with the Principles of Christianity. He died May 6, 1828. In 1829 his Essay on the Principles of Morality and on the Private and Political Rights and Obligations of Mankind was published (2 volumes, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Dynamis[[@Headword:Dynamis]]

             (power), in the system of Basilides, as described by Irenaeus (1:24), is named, together with Sophia (wisdom), as following Nons (mind). Logos (reason), and Phronesis (thought) in the series of emanations from the- unborn Father.

## Dynamius[[@Headword:Dynamius]]

             (1) Bishop of Angouleme, A.D. 450.

(2) Third bishop of Beziers, about the middle of the 15th century.

(3) Thirteenth bishop of Avignon, A.D. 605-627.

(4) Thirty-fifth bishop of Avignon for twenty-three years, in the early part of the 7th century.

## Dyothelites[[@Headword:Dyothelites]]

             (δυοθελῆται), a name given to those orthodox Christians in the 7th century who held that there were two wills in Christ, a divine and a human, in opposition to the Monothelites (q.v.). The sixth ecumenical council (i.e., the third (Ecumenical Council of Constantinople), called by the emperor Constantine Pogonatus in A.D. 680, asserted the doctrine of two wills in Christ in the following terms: "Two wills and two natural modes of operation united with each other, without opposition or change, so that no antagonism can be found to exist between them, but a constant subjection of the human will to the divine." The champions of monothelism were anathematized, as well, as the patriarchs of Constantinople and the pontiff Honorius. The monothelite doctrine was placed in the ascendency in 711, but two years later Anastasius II ascended the throne and established dyothelism, whereupon the monothelites fled the country.

## Dyscolius[[@Headword:Dyscolius]]

             sixth bishop of Rheims, about A.D. 346. Dysen, in Norse mythology, are feminine protecting spirits in general. The name has a threefold signification:

(1) it is often identical with the Walkiires;

(2) it is used of goddesses of destiny, good or evil;

(3) it has reference specially to Freya, who was thus honored by calling her the goddess, and sacrifice was made to her in the middle of winter by the Dyssablot, so called from this service.

## Dysentery[[@Headword:Dysentery]]

             SEE FLUX.

SUPPLEMENTARY.

## Dysibod[[@Headword:Dysibod]]

             (Disibod, or Disen), an Irish prelate, was born in Ireland, and was ordained a priest at the age of thirty. He was some time afterwards made bishop, some say of Dublin. When he had governed his see ten years he was compelled to resign it, in 675. He then left Ireland, and travelled into Germany, going from place to place preaching the Gospel, for ten years. At last he arrived at a high, woody mountain, where he settled. He drew many of the order of St. Benedict to him, and founded a monastery on this mountain, which was called Mount Disibod, since changed into Dissenberg. He died there, July 8, in the eighty-first year of his age. His life was written by the abbess Hildegardis. See D'Alton, Memoirs of the Abbs. of Dublin, page 20.

## Dyzemas[[@Headword:Dyzemas]]

             (1) Dismes, decimae, tithe-day.

(2) The name of the penitent thief in the apocryphal gospel. His fellow is called Gesmas or Gestas, and the soldier Longinus, from his spear (lonche).