# F

## Faber[[@Headword:Faber]]

             (or FABRI), Felix, a Dominican monk and Oriental traveler, was born in Zurich, 1441-2, and was educated by the Dominicans at Basel. He early entered the Dominican order, and was made chief preacher in the cloister at Ulm, 1478. His studies were directed to the illustration of the Bible lands, and he made two journeys to the East, one in 1480 to Jerusalem, and one in 1483-4 to Palestine, Egypt, and Sinai. He died March 14, 1502. His principal writings are Ecagatorium in Terra Sanctae, Arabiae et Egyptae peregrinationenz (republished Stuttg. 1843-9, 3 volumes, 8vo): — Historia Suevorum (Francft. 1605; Ulm, 1727). — Quotif et Echard, Script. Ord. Pread. volume 1; Herzog, Real-Encyklopadie, 4:306.

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

             (FEVRE, DE LA BODERIE), Gui, a French theologian, was born at Boderie, Normandy, August 9, 1541. He became secretary of the duke of Alenqoni, and died in 1598. He was a good linguist, and took part in preparing the Antwerp Polyglot, for which he furnished the Syriac of the N.T. with a Latin translation. He also composed a Chaldaic and a Syriac Grammar, and a Syro-Chaldaic Lexicon, and edited the works of Severus, patriarch of Alexandria, on baptism and the Eucharist, in Syriac, with a Latin translation, and translated Marsil. Ficinus and other writers into French.-Herzog, Real-Encyklopadie, 4:313; Hoefer, Nouv. Biog. Generale, 30:342.

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

             (Favre), Pierre Francois, a Roman Catholic divine, was born about the opening of the 18th century, at St. Barthelemie, canton de Vaud. He was priest at Laudun, in Lower Languedoc, when chosen by the bishop of Halicarnassus, Francois de la Baumae personal secretary and confessor on his visitation-tour to Cochin China. They reached Macao July 15, 1738, and were there, under the pretense of being entertained as visitors, kept as prisoners of the Jesuits some eight months. On their arrival in Cochin China in May, the bishop commenced his visitation work among the missionaries. The converted natives complained bitterly against certain missionaries who had excommunicated them under pretense of Jansenism, but really on account of their refusal to adhere to the heathen ceremonies and funeral sacrifices which thie Jesuits allowed their Chinese converts to follow. The bishop took the side of the people, and ewas accused by the Jesuits before the mandarins as a disturber of the public peace, and he, as well as his secretary, narrowly escaped execution. The bishop appointed Favre his agent to visit the Southern provinces. The opposition with which both were met by the Jesuits shortly afterwards inclined the bishop to divide the country between the Jesuits, the French missionaries, and the Franciscans.

The death of the bishop was hastened by sorrow and ill treatment as Faber has it, or by poison as one of the Franciscans reported to Rome. Faber attempted to assume the duties of his position as agent, but, finding that he could not act with success against the opposition of the Jesuits, he returned to Rome August 8, 1741, in order to report to the propaganda and to the pope. But even in Rome he found the Jesuits beforehand in undermining him by slander and every other means in their power, and the decree of the pope did not appear until Faber had almost abandoned the hope of ever receiving it. This decree (issued 1745) in the main sanctioned the acts of Faber and his predecessor. He gives a full account of the mission in Lettres edifiantes et curieuses sur la visite apostolique de M. de la Bausme, Eveque d'Halicarnasse, a la Cochinchine en 1740; ou l'on vouit les voyages et les travaux de ce zele Prelat, la conduite des Missionaires Jesuites, et de quelques autres, avec de nouvelles observations, etc. The work was condemned by the bishop at Lausanne, and was publicly burned at Freiburg. All copies that could be  procured the Jesuits bought up, in order to prevent its circulation. An extract is given by Simler in his Samml. a. u. n. Urkunden zur Beleuch. tung der Kirchengesch, 1:195-256. — Herzog, Real-Encyklop. 4:309.

## Faber Tanaquil[[@Headword:Faber Tanaquil]]

             SEE LEFEBVRRE TANNEGUY.

## Faber the Oratorian[[@Headword:Faber the Oratorian]]

             SEE FABRE.

## Faber, AEgidius[[@Headword:Faber, AEgidius]]

             a Carmelite monk, who died at Brussels in 1506, is the author of, De Origine Religionum: — De Testamento Christi in Cruce: — Commentarii in Evangelia, Epistolas Pauli, Libirum Ruth et Job. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Faber, Basil[[@Headword:Faber, Basil]]

             a learned German Protestant divine, was born at Sorau, in Lower Lusatia, about 1520, studied at Wittenberg under Melancthon, was rector of the gymnasium at Nordhausen, 1550-55, and afterwards of Quedlinburg, 1563- 70. He opposed Melancthon's Corpus Doctrinae and the Crypto-Calvinists, and in 1570 had to leave Quedlinburg on this account. He then taught at Erfurt till his death, 1576. His chief work is the Thesauerus eruditionis scholasticce (Lips. 1571; last ed. Francft. 1749, 2 volumes, fol.), a work which still commands consideration for its extensive and exact learning. He was also one of the writers of the Magdeburg Centuries (q.v.).

## Faber, Frederick William, D.D[[@Headword:Faber, Frederick William, D.D]]

             an English clergyman and hymn-writer, was born at Calverley, Yorkshire, June 28, 1814. He was educated at Harrow and the University of Oxford, where he became a fellow of University College in 1837. About this time he gave up his Calvinistic views and became an enthusiastic admirer and follower of John H. Newman. In 1841 he travelled on the Continent, and on his return published Sights and Thoughts in Foreign Churches and among Foreign Peoples, a work of great merit. He now became rector of Elton, in Huntingdonshire, but soon proceeded again to the Continent to study the methods followed by the Roman Catholic Church. Returning to Elton he devoted himself earnestly to his parish, but was constrained to adopt the Romish faith in 1845. On leaving Elton his parishioners sobbed out, "God bless you, Mr. Faber, wherever you go." He founded a religious community at Birmingham, called Wilfridians, after the name Wilfrid, which Faber assumed. The community was ultimately merged in the oratory of St. Philip Neri, of which father Newman was the head; and in 1849 a branch of the oratory was established in London, over which Faber presided until his death, September 26, 1863. He was a voluminous writer, although it is mainly as a hymn-writer that he will be known in the future.

Among his finest compositions of this class are, The Greatness of God; The Will of God; The Eternal Father; The God of my Childhood; The Pilgrims of the Night; The Shadow of the Rock. Besides the work above mentioned, he published, previous to his conversion to Romanism, Tracts on the Church and the Prayer-Book (1839): — A Sermon on Education (1840): — The Cherwell Water-Lily and other Poems (1840): — The Styrian Lake, etc. (1842): Sir Lancelot, a poem (1844): — The Rosary, etc. (1845), and several other papers. After his conversion he published, Catholic Hynns: — Essay on Beatification and Canonization (1848): —  The Spirit and Genius of St. Philip Neri (1850): — Catholic Home Missions (1851): — All for Jesus (1854): — Groth in Holiness (1855): — The Blessed Sacrament (1856): — The Creator and the Creature (1857): — The Foot of the Cross, or Sorrows of Mary (1858): — Spiritual Conferences (1859), and other works. The only complete edition of his Hymns is the one published by Richardson & Son in 1861 (2d ed. 1871). His Notes on Doctrinal and Spiritual Subjects were edited by father Bowden, and issued after Faber's death. See his Life and Letters, by father Bowden; Early Life, by his brother; Encyclop. Brit. 9th ed. s.v.

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

             a Lutheran theologian, was born at Uffenheim, in Franconia, in 1579, and studied at Wittenberg. In 1606 he was preacher at Lichtenau, in 1616 at Niiremberg, where he died, July 16, 1634. He is the author of, Institutiones Grammaticce Hebraice (Nuremberg, 1626): — Lectionis Hebr. Institutio (Anspach, 1608). See J6cher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:265; Steinschneider, Bibliogr. Handbuch, s.v. (B.P.)

## Faber, George Stanley[[@Headword:Faber, George Stanley]]

             D.D., an English divine and voluminous writer, was born October 25, 1773, and was educated at the grammar-school of Heppenholme, and at University College, Oxford, where he passed B.A. in 1792. In 1801, as Bampton lecturer, he preached before the University the discourses which he afterwards published under the title of Horae Mosaics. In 1802 he became curate to his father at Calverley, Yorkshire; in 1805 he was made vicar of Stockton-upon-Tees; in 1811 vicar of Long-Newton, where he remained till 1831, when bishop Burgess presented him to a prebend in the cathedral of Salisbury. In 1832 he was made master of Sherburn Hospital,  near Durham. "During his mastership he considerably increased the value of the estates of the hospital. He rebuilt the chapel, the house, and the offices, and greatly improved the grounds; he augmented the incomes of the incumbents of livings under his patronage, restored the chancels of their churches, and erected agricultural buildings on the farms. He died at his residence, Sherburn Hospital, January 27, 1854." Dr. Faber's chief writings are on prophecy, and in them he seeks to show that the prophecies "are not applicable to the destinies of individuals, but to those of governments and nations." His most important writings are Horce Mosaice, or a Dissertation on the Credibility and Theology of the Pentateuch (Bampton Lecture, London, 1801, 2 volumes, 8vo; 2d ed. 1818, 2 volumes, 8vo): — A Dissertation on the Mysteries of the Cabyri, or the great Gods of Phoenicia, Samothrace, Eqypt, Troas, Greece, Italy, and Crete (Oxford, 1803, 2 volumes, 8vo): — Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 years (Lond. 1806, 2 volumes, 8vo; 3d ed. 1814-18. 3 volumes, 8vo): — A general and connected view of the Prophecies relating to the Conversion, Restoration, Union, and future Glory of Judah and Israel (Lond. 1808, 2 volumes, 8vo): — The Origin of Pagan Idolatry (Lond. 1816, 3 volumes, 4to): — A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensation (Lond. 1823, 2 volumes, 8vo): The sacred Calendar of Prophecy (Lond. 1828, 3 volumes, 8vo; 1844, 3 volumes, 12mo): — Eight Dissertations on certain connected prophetical Passages of holy Scriptures bearing more or less upon the Promise of a mighty Deliverer (Lond. 1845, 2 volumes, 8vo): — Treatise on the Holy Spirit (London, 1813, 8vo): — Diiculties of Infidelity (Lond. 1824, 8vo; N.Y. 1854, 12mo): — Difficulties of Romanism (Lond. 1826, 8vo): — On expiatory Sacrifice (Lond. 1827, 8vo): — Primitive Doctrine of Justification (London, 1837, 8vo): — Apostolicity of Trinitarianism (Lond. 1832, 2 volumes, 8vo): — Primitive Doctrine of Election (Lond. 1842, 2d: ed. 8vo; Philad. 1842): — Provincial Letters from the County Palatine of Durham, exhibiting the Nature and Tdendecy of the Principles put forth by the Writets of ''Tracts for the Times," and their various Allies (1842, 2 volumes, 12mo): — The many Mansions in the House of the Father scripturally discussed and practically considered (1851, 8vo): — Primitive Doctrine of Regeneration (Lond. 1840 8vo): — The Waldenses and Albigenses (London, 1838, 8vo): — The Revival of the French Emperorship anticipated from the Necessity of Prophecy (Lond. 1853,  12mo; N.Y. 1859, 12mo). — English Cyclopaedia; Wesleyan Magazine, November 1856.

## Faber, Jacobus[[@Headword:Faber, Jacobus]]

             (Lefevre Jacques), doctor of the Sorbonne, and grand vicar of Bourges, was born at Coutances, became doctor of the Sorlonne in 1674,, and died at Paris July 1, 1716. He wrote a number of pamphlets against the Protestants, as well as against Arnauld, Maimbourg, and Natalis Alexander; and also a defense of the Sorbonne against the, Jesuits, for which he was for a time imprisoned in the Bastile. — Feller, Dictionnaire Historique, 7:79; Hoefer, Nouv Biog. Generale, 30:343.

## Faber, Jacobus Stapulensis[[@Headword:Faber, Jacobus Stapulensis]]

             (Favre, or Le Fevre d'Etaples Jacques), an eminent scholar, one of the most zealous of his age for the revival of ancient learning, was born about 1450 (1455?) at Staples, a village of Picardy. He was educated at the University of Paris, in which he studied mathematics, philosophy, and Snally theology. He studied Greek with Hermonymus of Sparta at Paris. In 1492 he traveled into Italy, and studied Aristotle at Florence, Rome, and Venice; and on his return to Paris lectured on Aristotle's writings, and translated a number of them into Latin. In 1507 he took up his abode in the! Benedictine abbey of St. Germain des Pres, with Briconnet, the abbot, who was his pupil and intimate friend. Here he, remained till 1520, engaged chiefly in Biblical studies, the first published fruit of which was his Psalterium Quintuplex, in five columns, Gallium, Romanum, Hebraicum, Vetus, Conciliatum (Par. 1509, fol). He wrote also Commentarius in  Psalmos, etc. (Paris, 1515): — Commantaries in Epist. Catholicos (Basil, 1527, fol.): — Commentarius in Quat. Evang. (Meld. 1522): — De Tribus Maydalenis (Par. 1531). He was suspected of Lutheranism, and the Parliament of Paris was about to proceed against him in 1521; but in 1523, Briconnet, now bishop of Meaux, mande him his general vicar, and he removed to Meaux. He was afterwards deprived of his doctors' degree, and compelled to retire to Guienne. Before this, at the request of the queen of Navarre, he had commenced a translation (from the Vulgate) of the N.T. into French, which appeared in 1523.

This work was intended for common readers, and was soon widely scattered. "The effect of the dissemination of this version of the Word of God, which formed the basis for the subsequent translation of Robert Olivetanus, so important in the history of the progress of Protestantism in France, was at once visible. The copies were eagerly sought; the poor received the Gospel gratuitously when they could not even pay the small suan demanded, from the liberality of the good bishop. Briconnet introduced the French Scriptures into the churches of Meaux where the people listened to the lessons in an intelligible language and were delighted. An autograph letter, recently discovered among the rich treasures of the public library of Geneva, frone Lefevre to his absent pupil Farel, pictures to us the immediate results of the publication, and the glowing hopes of the reformer. He writes: 'Good God, with what joy do I exult when I perceive that the grace of the pure knowledge of Christ has already spread over a good part of Europe; and I hope that Christ is at length about to visit our France with this benediction. You can scarcely imagine with what ardor God is maving the minds of the simple in some places to embrace his Word since the books of the New Testament have been published in French; but you will justly lament that they have not been more emidely scattered among the people. Some enemies have endeavored, under cover of the authority of the Parliament, to hinder the work; but our most generous king has become in this matter the defender of the cause of Christ, declaring it to be his will that his kingdom shall hear the word of God without impediment in that; tongue which it understands. Now throughout our entire diocese, on feast-days and especially on Sunday, both the Epistle and thee Gospel are read to the people in their native tongue, and the parish priest adds a word of exhortation to the Epistle or Gospel, or both at his own discretion' (letter of Lefevre, dated Meaux, July 6, 1524, in the Bulletin de la Societe de l'Histoire du Protestantisme Francais, t. 11 [1862], pages 212, 213)," cited by Baird, Methodist Quarterly Review, 1864, page 442.  Faber was not fitted for the strife and storm of the times, and to secure quiet, he lived for several years as librarian to the palace at Blois, where he prepared a French translation (from the Vulgate) of the O.T., which appeared in Antwerp in 1528 (4 volumes, 8vo).

All his affinities, both fromn study and friendship, being emith the Reformation, his last years were embittered by the persecutions suffered by his friends, though be never left the Roaisan Church. But he "well deserved the name of the forerunner of the Reformation; for in 1512, five years before Luther posted his theses on the doors of the cathedral at Wittemberg, he published his Commentary on the Fpistles of St. Paul, which clearly proclaimed the insufficiency of works, and the necessity of faith, as the ground of justification for the sinner An affecting incident is told of his last hours. While sitting at the royal table, a few days before his death, Lefevre was observed to weep, whereupon queen Margaret complained of the sadness of one whose society she had sought for her own diversion, and asked the occasion of his sorrow. 'How can I minister to the joy of others, who am myself the greatest sinner upon earth?' was Lefevre's mournful and unexpected response. Pressed to explain himself, the old man, after admitting that through a long life he had maintained exemplary morality of conduct, exclaimed in words frequently interrupted by sobs: 'How shall I be able to stand at God's tribunal, As I have taught others the purity of the Gospel? Thousands have suffered and died in defense of the doctrine in which I instructed them; and I, unfaithful shepherd that I am, after reaching so advanced an age, when I ought to love nothing less than life, or rather to desire death, have basely avoided the martyr's crown, and betrayed the cause of my God!' The queen and the other persons who were present administered such consolation to the pious Lefevre as they could find, and shortly afterwards he died, relying, on the forgiveness of his Maker, leaving his library to his disciple, Gerard Roussel, and the rest of his scanty property to the poor.

The truth of this story, which rests upon the authority of Hubert Thomas, counselor of state and secretary of the elector palatine, has been discredited by Bayle in his Critical Dictionary, and after him by Tabaraud in the Biographia Universale, and more lately by Haag, in his great work on French Protestant Biography. All rest their rejection of the story chiefly upon time entire silence of the Reformers, who might well be expected to notice so suggestive an occurrence, were it indeed authentic. But in this instance, as in so many others, it has been proved how unreliable are all such arguments. With singular good fortune, M. Jules Bonnet has recently discovered anmong the unexplored treasures of the  Genevese public library a minute; in the handeriting of the reformer Farel, which demonstrates the truth of the circumstances described by Hubert Thomas. He writes 'Our master, Jacques Lefevre, of Etaples, when suffering from the disease by which he died, was for some days so greatly terrified by the judgment of God that he cried out that his fate was sealed. saying that he was eternally lost because he had not openly professed the truth of God. This complaint he continued to utter days and night. When Gerard Roussel admonished him to be of good courage and trust in Christ, he answered, "I am condemnend; I have concealed the truth which I ought to have professed and openly borne witness to." It was a fearful sight to see so pious an old man so distressed in mind and so overwhelmed by so great a dread of the judgment of God. At length, however, freed from his fears, he began to entertain a good hope in Christ' (published for the first time in the Bulletin de la Society de l'Histoire du Protestantisme Francais, t. 9 [1862], pages 214, 215)." — Baird, in Methodist Quarterly Review, 1864, page 41. He died at Nearac in 1536 (1507?). A full account of his writings may be found in the Zeitschrift fur histor. Theol. (1852), parts 1, 2. — See also Graf, Essai sur la vie et les ecrits de Lefevre d'Etaples (Strasb. 1842); Hoefer, Noun. Biograph. Generale, 30:334 sq.; Haag, La France Protestanto; Herzog, Real-Encyklop. 4:310; — Krug, Handwsrterbuch d, Philos. 2:2 sq.; Dupin, Ecclesiastes History. 16th cent. page 436.

## Faber, Johann Ernst[[@Headword:Faber, Johann Ernst]]

             a distinguished German Orientalist, was born near Hildburghausen (Saxony), February 1745. He prepared for the university in the gymnasium at Coburg, and studied under walch, Heyne, and Michaelis at the University of Gottingein. In 1770 he was called to the chair of Oriental languages at the University of Kiel, and in 1772 to the same position at the University of Jena, where he died March 15 [April 14?],1774. His most important works are, Descriptio commentarii in septuaginta interpret. (Gotting. 1768-9, 2 volumes, 4to): — Dissertat. de animalibus quorum fit mentio Zephan. 2:14 (ibid. 1769, 4to; reprinted in the Monuments scythes de la Palestine by Cramer, Hamb. and Keil, 1777): — Historia Marmae inter Hebraeos (pars 1, Kiel, 1770; pars 2, Jena, 1773):— Programma  novum de Messia exactis 490 annis post exilium Judaeorum Babylonicum nascituro ex Zach. 3:8, 9, 10; repetitum vaticinium, spatio LXX, hebdomadum Dan 9:24 (ibid. [1771?] 1772, 4to): — Jesus ex nataliun opportunitate Messias (Jena, 1772, 8vo): — Archaeologie der Hebraer, volume 1 (Halle, 1773, 8vo). Faber was also author of an Arabic Grammar and Chrestomathy, which he published at Jena in 1773. — Pierer, Univ. Lax. 6:53; Biog. Universelle, 14:5; Kitto, Encl. of Bibl. Lit. 3:1; Doering, Theol. Deutschlande, 1:390: (J.H.W.)

## Faber, Johann Gottlieb[[@Headword:Faber, Johann Gottlieb]]

             a Lutheran theologian of Germany, was born at Stuttgart, March 8, 1717. He studied at Tiibingen, and was appointed professor there in 1748. In 1767 he was made member of consistory and abbot of Alpirsbach. He died at Stuttgart, March 18, 1779, leaving, De Naturalismo Morali. (Tubingen, 1752): — De Anima Legum (ibid.): — De Principe Christiano (ibid. 1753): — De Miraculis Christi (ibid. 1764): — Meletema Philosophicum (ibid. 1765): — De Diverssis Fontibus Tolerantiae (ibid. 1769): — Theologia Dogmatica (Stuttgart, 1780). See Doring, Die gelehrten Theologen Deutschlands, 1:392 sq.; Winer, Handbuch der theol. Lit. 1:685; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Faber, Johann Melchior[[@Headword:Faber, Johann Melchior]]

             was born January 18 1743, near Hildburghausen (Saxony), and was educated at the gymnasium of Coburg and at the University of Gottingen. In 1768 he was appointed professor of Hebrew and Greek at the gymnasium of Thorn (Prussia); in 1770 he was called to Cobarg as professor of Greek and Rhetoric; and four years later (1774) he was made rector of the gymnasium at Ansbach. In 1795 he became church-counselor (Kirchenrath). He died January 31, 1809. Most of his writings were published in the form of programmes. He was also a contributor to the Repertorium for biblische und morgenlandische Literatur, and to Gabler's Theologisches Journal. The most important of his theological programmes are, Programmata sex super libro Sapientiae (Ansbach, 1776-77, 4to; of which a second part, ibid. 1786-89, 4to): — Observationes in Epistolam Jacobi ex Syro (ibid. 1771, 4to): — De templorum apud Christianos antiquitate dubia (lb. 1774, 4to): — Litteras olim pro vocibus in numerando a scriptoribus V.T. esse adhibitas (ibid. 1775, 4to): — Unde origo doctrine de inmortalite animorum repetenda videatur (ibid. 1773, 4to): — In loca quaedam Habacuci Prophetae (ibid. 1773, 4to): — in Malachiam Prophetam (ibid. 1779, 4to): — Quo Eusebianae de Jacobi fratris Jesu, vita et morte narrationis partes quaedam explicantur ac defenduntur (ibid, 1793, 4to): — Harmonia Maccaborum (pars 1, ibid. 1794; par.; 2:1797, 4to). — Doering, Theologen Deutschlands, 1:395; Kitto, Cyclop. of Bibl. Lit. 2:1. (J.H.W.)

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

             a Dominican monk and polemical writer, born at Heilbronn, 1504. His eloquence and learning gained him early distinction, and in 1534 he was made cathedral-preachear at Augsburg. He wrote largely against the Reformation. Among his writings are Enchiridion Bibliorum (Augsb. 1549, 4to): — Fructus quibus dignoscuntur haeretici (Augsb. 1551 4to): — Quod fides esse possit sine chartitate (Augsb. 1548, 4to): — Joel's Prophetie erklart: — Testimonium Scripturae et Patrum, Petrum Apostolum Romae fuisse, etc. See Echmard, Script. ord. Praed. 2:161; Wetzer und Welte, Kirchen,Lex. 3:870.

## Faber, Johannes (2)[[@Headword:Faber, Johannes (2)]]

             of Augsburg, a Dominican monk of the 16th century, confessor of the emperor Maximilian, and afterwards court-preacher of Charles V. Erasmus calls him "a mild, eloquent, and learned man." He at first wished mild counsels to be followed against Luther, and sympathized with Erasmus, but afterwards seems to have changed his views. He died about 1531. — Hoefer, Nouv. Biog. Gener. 15:894.

## Faber, Johanni[[@Headword:Faber, Johanni]]

             (named MALLEUS HIERETICORUM from one of his books against Protestants), archbishop of Vienna, was born at Leutkirch, in Suabia, in 1478, and studied at Freiburg. He, easily entered the Domninican order. His talents secured him rapid advancement. In 1519 the bishop of Constance made him his vicar general, and in 1526 he was made confessor to Ferdinand (afterwards emperor). At first his literary associations made him friendly with Erasmus and OEcolampadius, and especially with Zwingle, and he opposed the sale of indulgences in Switzerland strenuously. But about 1520 he went rapidly round to the other extreme of opinion, and in 1522 appeared his Opus adversus nova quaedam dogmata M. Lutheri.

After this he was an unwearied opponent of the Reformation in writings, colloquies, conferences, etc. His zeal was rewarded by the bishopric of Vienna, to which he was raised in 1531. He died in 1541. His principal  writings are the Malleus Haereticorun (1524, and Rome, 1569; a revision of the Opus above named), and sermons and controversial writings collected into 3 volumes, fol. (Cologne, 1537-1541). — Dupin. Ecclesiastes Hist. cent. 16, page 433: Kettuer, Diss. de I. Fabri. Vita et Scriptis (Lips. 1735, 4to); Herzog, Real-Encyclop. 4:307; Hoefer, Nouv. Biog. Generales, 16:894.

## Faber, Matthias[[@Headword:Faber, Matthias]]

             a Jesuit, was born February 24, 1587, at Altomunster, in Bavaria. In 1607 he entered the German College at Rome, received holy orders there, and returned to Germany in 1611. In 1637 he went to Vienna and joined the Jesuits, and died at Tyrnau, in Hungary, in 1653. He is the author of a homiletical work entitled, Concionum Opus Tripartitum, which has often been published (latest ed. Ratisbon, 1879). Besides he wrote, Rerum Naturce Descriptio (Dillingen, 1607). See Jocher, Allgemeines Gelehrten-  Lexikon, s.v.; Literarischer Handweiser fur das Katholische Deutschland, 1880, No. 266. (B.P.)

## Faber, Petrus[[@Headword:Faber, Petrus]]

             (Pierre ) Favre), born in Saxony, 1506, was one of the nine original companions of Loyola in the establishment of the order of Jesuits. He was a zealous coadjutor of Loyola, and rendered great service to the interests of the new order by his missionary journeys into Italy, Spain and Germany.  He died in 1546, on his way to the Council of Trent. His life, by Orlandini, was published at Rome, 1615, fol.; Lyons, 1617, 8vo. — Miigne, Dict. de Biographie, 2:156. SEE LOYOLA; SEE JESUITS.

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

             a Franciscan, and professor of theology at Padua, where he died, August 28, 1630, is the author of, De Primatu Petri et Pontuficis Romani: — De Censuris Ecclesiasticis: — De Praedestinatione. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:460. (B.P.)

## Fabianus[[@Headword:Fabianus]]

             (pope) is recorded as the 19th bishop of Rome, from 236 to 250, but there is some dispute both as to his name and as to the time of his episcopate. In the Alexandrian Chronicle he is called Flavianus. Eusebius gives an account of certain wonders that happened on his election to the bishopric. "The faithful had assembled in a church for the purpose of the election, and several persons of consideration were proposed, without any thought of Fabianus, though he was present. Of a sudden, a white dove descended from above and alighted on his head. Then the faithful, recalling to their recollection that the Holy Spirit had manifested itself in a like form at the baptism of Jesus Christ, exclaimed that God had exhibited to them his will. Immediately Fabianus was proclaimed pope, and conducted to the episcopal see without other formality than the imposition of hands",(Hist. Ecclesiastes 6:29). From this fable the court of Rome derives support for its theory that the Holy Ghost always directs in the election of a pope. Cardinal Cusa says that "what happened in the election of Fabianus happens to every pope, though we do not see it with our natural eyes. In vain, electors, are all your intrigues; the person on whose head the heavenly dove perches will, in spite of them, be chosen" (De Meth. Consistorii, 7:85). We have had strange illustrations of this in Borgia and others. Fabianus suffered martyrdom in Decius' persecution, A.D. 250. See Acta Sanctorum, January 20; Tillemont, Memoires, 3:364; A. Butler, Lives of Saints, January 20; Bower, History of the Popes (London, 1750), 1:47.

## Fabiola[[@Headword:Fabiola]]

             a Roman lady of an illustrious family, being married first to a man who became lost in debauchery, she divorced herself from him, and being then but little acquainted with the commands of the gospel, she married a second husband of the same sort as the first. For this act she was excluded from the communion of the Church, to which she eventually returned, after public penitence, with extreme humility. She spent all her fortune for the relief of the poor, and for the establishment of a large hospital at Rome. In A.D. 395 she went to Palestine, and visited Jerome at Bethlehem, The invasion of the Huns into Palestine forced her to leave that country, and she returned to Italy, where she continued to consecrate her life to continual exercises of piety and charity. Fabiola died December 29, 399. See Hoefer, Nouv. Biog. Generale, s.v. Smith, Dict. of Christ. Biog. s.v.

## Fable[[@Headword:Fable]]

             (μύθος, a myth), a legend or fictitious story, applied in the N.T. (1Ti 1:4; 1Ti 4:7; 2Ti 4:4; Tit 1:14; 2Pe 1:16) to the Jewish traditions and speculations which were prevalent in the apostolic  days, and were afterwards embodied in the Talmudical writings. (See Fleischmann's Comment. in 1Ti 1:4.)

1. Taking the words fable and parable, not in their strict etymological meaning, but in that which has been stamped upon them by current usage, looking, i.e., at the Esopic fable as the type of the one, at the parables of the N.T. as the type of the other, we have to ask (a.) in what relation they stand to each other as instruments of moral teaching? (b.) what use is made in the Bible of this or of that form? That they have much in common is of course obvious enough. In both we find "statements of facts, which do not even pretend to be historical, used as vehicles for the exhibition of a general truth" (Neander, Life of Christ, Harper's ed. page 67). Both differ from the Mythus, in the modern sense of that word, in being the result of a deliberate choice of such a mode of teaching, not the spontaneous, unconscious evolution of thought in some symbolic form. They take their place so far as species of the same genus. What are the characteristic marks by which one differs from the other, it is perhaps easier to feel than to define. Thus we have (comp. Trench, On Parables, page 2)

(1.) Lessing's statement that the fable takes the form of an actual narrative, while the parable assumes only that what is related might have happened;

(2.) Herder's, that the difference lies in the fable's dealing with brute or inanimate nature, in the parable's drawing its materials exclusively from. human life;

(3.) Olshausen's (on Mat 13:1), followed by Trench (1.c.), that it is to be found in the higher truths of which the parable is the vehicle. Perhaps the most satisfactory summing up of the chief distinctive features of each is to be found in the following extract from Neander (1.c.): "The parable is distinguished from the fable by this, that in the latter, qualities or acts of a higher class of beings may be attributed to a lower (e.g. those of men to brutes), while in the former the lower sphere is kept perfectly distinct from that which it seems to illustrate. The beings and powers thus introduced always follow the law of their nature, but their acts, according to this law, are used to figure those of a higher race... . The mere introduction of brutes as personal agents in the fable is not sufficient to distinguish it froml the parable which may make use of the same contrivance; as, for example, Christ employs the sheep in one of his parables. The great distinction here, also, lies in what has already been remarked; brutes introduced in the parable act according to the law of their nature, and the two spheres of  nature and of the kingdum of God are carefully separated from each other. Hence the reciprocal relations of brutes to each other are not made use of, as these could furnish no appropriate image of the relation between man and the kingdom of God."

Of the fable as thus distinguished from the parable we have but two examples in the Bible:

(1.) that of the trees choosing their king, addressed by Jothaml to the men of Shechem (Jdg 9:8-15);

(2.) that of the cedar of Lebanon and the thistle, as the answer of Jchoash to the challenge of Amaziah (2Ki 14:9). The narrative of Eze 17:1-10, though, in common with the fable, it brings before us the lower forms of creation as representatives of human characters and destinies, differs from it in the points above noticed,

[1.] in not introducing them as having human attributes;

[2.] in the higher prophetic character of the truths conveyed by it. The great eagle, the cedar of Lebanon, the spreading vine, are not grouped together as the agents in a fable, but are simply, like the bear, the leopard, and the lion in the visions of Daniel, symbols of the great monarchies of the world.

In the two instances referred to, the fable has more the character of the Greek αϊvνος, or supernatural tale (Quintil. Inst. Orat. 5:11), than of the, μῦθος, or myth; that is, is less the fruit of a vivid imagination, sporting with the analogies between the worlds of nature and of men, than a covert reproof, making the sarcasm which it affects to hide all the sharper (Muller and Donaldson, History ,of Greek Literature, volume 1, c. 11). The appearance of the fable thus early in the history of Israel, and its entire absence from the direct teaching both of the O. and N.T., are, each of them in its way, significant. Taking the received chronology, the fable of Jotham was spoken about B.C. 1209. The Arabian traditions of Lokman do not assign to him an earlier date than that of David. The earliest Greek αϊvνος, or proper fable; is that of Hesiod (Op. et D. 5:202), and the prose form of the fable does not meet us till we come (about B.C. 550) to Stesichorus and AEsop. The first example in the history of Rome is the apologue of Menenius Agrippa, B.C. 494, and its genuineness has been questioned on the ground that the fable could hardly at that tine have found its way to  Latium (iiller and Donaldson, 1.c.). It may be noticed, too, that when collections of fables became familiar to the Greeks, they were looked upon as imported, not indigenous. The traditions that surround the name of AEsop, the absence of any evidence that he wrote fables, the traces of Eastern origin in those ascribed to him, leave him little more than the representative of a period when the forms of teaching, which had long been familiar to the more Eastern nations, were traveling westward, and were adopted eagerly by the Greeks. The collections themselves are described by titles that indicate a foreign origin. They are Libyan (Arist. Rhet. 2:20), Cyprian, Cilician.

All these facts lead to the conclusion that the Hebrew mind, gifted, as it was, in a special measure with the power of perceiving analogies in things apparently dissimilar, attained, at a very early stage of its growth, the power which does not appear in the history of other nations till a later period. Whatever antiquity may be ascribed to the fables in the comparatively later collection of the Pancha Tranta, the land of Canaan is, so far as we have any data to conclude from, the fatherland of fable. To conceive brutes or inanimate objects as representing human characteristics, to personify them as acting, speaking, reasoning, to draw lessons from them applicable to human life — this must have been common among, the Israelites in the time of the judges. The part assigned in the earliest records of the Bible to the impressions made by the brute creation on the mind of man when "the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them" (Gen 2:19), and the apparent symbolism of the serpent in the narrative ofthe Fall (Gen 3:1), are at once indications of teaching adspted to men in the possession of this power, and must have helped to develop it (Herder, Geist der Ebrdischen Poesie, Werke, 34, page 16, ed. 1826). The large number of proverbs in which analogies of this kind sre made the bases of a moral precept, and some of which (e.g. Pro 26:11; Pro 30:15; Pro 30:25-28) are of the nature of condensed fables, show that there was no decline of this power as the intellect of the people advanced. The absence of fables accordingly from the teaching of the O.T. must be ascribed to their want of fitness to be the media of the truths which that teaching was to confer. The points in which brutes or inanimate objects present analogies to man are chiefly those which belong to his lower nature, his pride, indolence, cunningand the like, and the lessons derived from them accordingly do not rise higher than the prudential motality which aimis at repressing such defects (comp. Trench, On the Parables, 1.c.). Hence the fable, apart from the associations of a grotesque and  ludicrous nature which gather round it; apart, too, from its presenting narratives which are "nec verne nec verisimiles" (Cicero, De Invent. 1:19), is inadequate as the exponent of the hbiher truths which belongs to man's spiritual life. It may serve to exhibit the relations between man and man; it fails to represent those between man and God. To do that is the office of the PARABLE, finding its outward framework in the dealing of men with each other, or in the world of nature as it is, not in any grotesque parody of nature, and exhibiting, in either case, real and not fanciful analogies. The fable seizes on that which man has inl common with the creatures below him; that parable rests on the truths that man is made in the image of God, and that "all things are double one against another."

It is noticeable, as confirming this view of the office of the fable, that, though those of AEsop (so called) were known to the great philosopher of righeteousness at Athens, though a metrical paraphrase of some of them was among the employmenmts of his imaprisonment (Plato, Phaedo, page 60, 61), they were not employed by him as illustrations, or chanuels of instruction. While Socrates shows an appreciation of the power of such fables to represent some of the phenomena mf human life, he was not, hue says, in this sense of the word, μνθολογικός. The myths, which appear in the Gosgias, the Phaedrus; the Phaedo, the Republic, are as unlike as possible to the AEsopic fables, are (to take his own account of them) οὐ μῦθοι ἄλλα λόγοι, true, though figurative, representations of spiritual realities, while the illustrations from the common facts of life which were so conspicuous in his ordinary teaching, though differing in being comparisons rather than narratives, come nearer to the parables of the Bible (compare the contrast between τὰ Σωκρατικά , as examples of the παραβολή and the λόγοι Αἰσόπειοι, Aristot. Rhet. 2:20). It "may be said, indeed, that the use of the fable as an instrument of teaching (apart from the embellishments of wit and. fancy with which it is associated by such writers as Lessing and La Fontaine) belongs 'rather to childhood, and the child-like period of national life, than to a more advanced development.' In the earlier stages of political change, as in the cases of Jotham, Stesichorus (Aristot. Rhet. 1.c.), Menenius Agrippa, it is used as an element of persuasion or reproof. It ceases to appear in the higher eloquence of orators and statesmen. 'The special excellence of fables is that they are δημηγορικοί (Aristot. Rhet, 1.c); that "ducere animos solent, praecipue rusticorum et iniperitoruni” (Quintilian, Instit. Orat. 1.c.). — Smith, s.v.

2. The μῦθοι, or "fables" of false teachers claiming to belong, to the Christian Church, alluded to by writers of the N.T. in connection with "endless genealogies" (γενεαλογίαι ἀπέραντοι. 1Ti 1:4), or with disparaging, epithets ("Jewish," Ι᾿ουδαικοί, Tit 1:14; "old wives', γραωδεῖς, 1Ti 4:7; "cunningly devised, σεσοφισμένοί, 2Pe 1:16), do not appear to have had the character of fables, properly so called. As applied :to them, the word takes its general meaning of anything false or unreal. Thus Paul exhorts Timothy and Titus (1Ti 1:4; 1Ti 4:7; Tit 1:14) to shun profane and Jewish fables, as having a tendency to seduce men from the truth. By these fables souce understand the reveries of the Gnostics; but the fathers generally, and most modern commentators, interpret them of the vain traditions of the Jews. The great reservoir of Jewish tradition is the book, or rather the books, called the Talmud. At the time of the Christian aera, the traditions, as they were called, of the law (by which was meant the decisions of the doctors on disputed points of the Mosaic code, and the extravagant fables with which they adorned their comments) had attained so great a bulk and so high a degree of veneration as quite to supersede the law itself in the common estimation. These traditions which were supposed to have been handed down, some from the law of Moses, and some from a period far anterior, were, for the most part, mere directions for ridiculous ceremonies, questions of absurd casuistry, and fables which by their absurdity alone would have disgusted any other nation. Some of these fables and legends are too impious and blasphemous to be quoted, but we select a few specimens.

Adam, of whose knowledge we can hardly form too high an idea; was said to be endued with magic. " God, "say the Talmudists, "gave him a precious jewel, the very sight of which would cure all diseases; this came afterwards into the possession of Abraham, but after his death, because, by resson of its exceeding brightness, it was likely to be worshipped, God hung, it in the sun." Our first parents were, according to rabbinical tradition, of a gigantic stature; and this legend has been borrowed and improved by the Mohamedans. The transmigration of souls is much insisted on in the Talmud, and the soul of Adam is said to have passed successively into the bodies of Noahs and David; it will also pass into the Messiah. This doctrine they took from the Egyptian mythology, and it is still ucore ancient than their residence in Egypt. Abraham was the person to whom, they say, it was first revealed, and he taught that the souls of men passed into women, beasts, birds, and even reptiles, rocks, and plants. The spirit of a man was punished by passing into a woman; and if  the conduct of the man had been very atrocious, it took some reptile or inanimate form; and if a woman act righteously, she will, in another state, become a man. Thus the ass that carried Balsam, the ravens that fed Elijaha, the whale that swallowed Jonah, are all supposed to have possessed reasonable, transmacigarated souls.

The Mishna says, "The two tables of stone were upwards of two tons weight, but the moment God's word and commandments were engraved thereon by the shanzir, they became as light as a feather. When Moses left the mount and cace within sight of the nmolten calf; and heard the multitude shouting, he was alarmed; so that when the rays of the molten calf, which were of gold, came in contact with the tables of stone, the letters thereon immediately flewr away, and the tables of stone returned to their former weight, which was more than Moses could support, and therefore he threw them down, and they brake in pieces." It is also said that Moses was the richest man that ever was or ever will be. His riches consisted of diamonds, which be obtained possession of in the same way that every laborer gets rewarded, by being considered worthy of his hire. Moses never looked for any emolument from the Jews, and God therefore rewarded him in this manner. The two tables of stone were one solid mass of diamonds, and the chippings that came from the two tables were his own perquisites. But what was truly wonderful and astonishing, as the chippings flew off, they became regular and beautiful in their form.

This circumstance gave the wicked Jews occasion to charge him with breaking the tackles purposely, in order that he might have the opportunity to obtain more chippings. It is said that Elijah the prophet is going about the world as an ambassador of God, and is everywhere present at one time, and is in his person a venerable old man, wearing a long beard. When Messiah shall appear, there will be a great feast, at which every Jew will be present, This feast will consist of fowl, of fish, and of flesh, which God created for the purpose at the beginning of the world. First, God provided a large fowl or bird, called Agal Loshder; also a large ox, called Shur Abur; and two large fish, called Leviathan. When God created these two great fish, male and female, being of such immense size, lest they should multiply, God slew the female, and buried it in salt, there to remain until it is wanted for this great feast. Then all the Jews that have been born, or that have existed since the creation of the world, will be restored to life. The table will be spread, and the provision placed upon it, and it is so ordained that each one will take his station according to his conduct in the present life. Moses will sit at the head of the table, and next to him Abraham, Isaac, and Jacob, and the  prophets in rotation. Rabbi Simon says he was once sailing in the Great Sea, when he and the mariners espied a fish of such enormous size, that, although they had a fair wind, after they saw one eye of the fish, they sailed five days longer in a direct line before they reached the other eye of the same fish, which confirmed his belief in the report of the size of the leviathan. Much also is related concerning the size of the ox, which is said to be so immense that he eats up the whole of the grass that grows upon a thousand hills every day. The bird, also, is said to be of enormous size, and it is stated that one day this bird, in her flight, dropped an egg, which broke, and the yolk drowned fifty cities and villages (Stehelin, Jewish Traditions. passim). SEE TALMUD.

In the genuine fables and traditionary narratives of remote antiquity, especially those of the ancient classics, many correspondencies with the Biblical history are found, such as intimate that these traditions were derived from this history. Of such a nature are the tales concerning a golden age of our race, an apostasy, a general flood, a future restoration. It may with safety be inferred from these traditions that the records in the book of Genesis concerning the apostasy, etc., are not philosophical myths; for, were they nothing more than the emanations of some Hebrew philosopher, how could they have been spread abroad among all nations? These popular traditions point us to the time when the human family were collected into one place, and afterwards separated into various branches. In this separation every tribe took with it the traditions that were common to all. SEE MYTHOLOGY.

## Fabre[[@Headword:Fabre]]

             SEE FABER.

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

             a French preacher, was born at Tarascon, in Provence, about 1370. He entered the order of the Carmelite friars in 1390, and preached with success in divers churches in Provence. Pope Martin V appointed him archbishop of Cagliari in 1423. Fabre governed his diocese for seventeen years. Having been made patriarch of Cmesarea, he resigned his archiepiscopacy, and ended his days in retirement about the year 1442. His sermons have been collected under the title of Homiliae Sacrae. See Hoefer, Nouv. Biog. Generacle, s.v.

## Fabre, Jean Claude[[@Headword:Fabre, Jean Claude]]

             a French ecclesiastic and father of the Oratory, was born at Paris in 1668, and died there October 22, 1753. In an edition of Richelet's Dictionnaire he inserted some passages which brought him under censure, and he was forced to quit the Oratorian order. He is chiefly known as the continuator of Fleury's Histoire ecclisiastique, of which he prepared volumes 21-35. — Hoefer, Nouv. Biog. Gen,. 16:923.

## Fabri, Honore[[@Headword:Fabri, Honore]]

             a learned Jesuit, was born at Bugey, in France, in 1607. He entered the novitiate of the order of Jesuits at Avignon in 1626, taught philosophy and mathematics at the College of Lyons, and was subsequently called to Romne and appointed grand penitentiary. He was an indefatigable worker, and acquired great proficiency in almost every branch of learning, especially in natural sciences. He claimed to have taught the circulation of the blood before the publication, of the celebrated work of Harvey on the subject. He died at Rome in 1688. He wrote several works in defense of the casuistic writers of his order against the attacks of the Jansenists: Pithanophilus (Rome, 1659): — Note in Notas Wilhelmi Wendrockii ad Ludovici Montaltii Litteras (Cologne, 1659): — Ludovici Montaltii epistolares Libelli ad provincialem refutati (Cologne, 1660): — Apologeticus doctrinae moralis societatis Jesu (Lyons, 1670): — a summary of scholastic the. ology (Summula theologica, Lyons, 1699), and a large number of scientific, polemical, and other works. He bequeathed his MSS. to the establishment of the Jesuits at Lyons. Hoefer, Nouv. Biog. Generale, 16:945.

## Fabrica Ecclesie[[@Headword:Fabrica Ecclesie]]

             the name given in the Latin Church to a special fund for defraying the expenses for building and repairing the Church edifices of a particular congregation. As early as the 5th century it was custonmary that one portion of the property of a particular church should be set aside to this end. According to the rescripts of the Roman bishops Simplicius (475) and Gelasius (494), it was to be the fourth part of the whole property of the church, while in Spain one third was used. The Council of Frankfort in 794 declared that the holder of ecclesiastical benefices had the duty of keeping the church edifices in a proper condition, and this declaration was frequently confirmed by imperial and ecclesiastical laws.. Charles the Bald in 846, besides confirming the same rule, ordered that all the serfs of the Church should work for repairing the churches at least twenty days every year. The parishioners generally were lequired to cooperate for keeping the Church edifices in proper order. There were, however, widely different usages in different localities. The Council of Trent (session 21, cap. 7) established as a general principle that building and repairing expenses should be defrayed from the general revenue of the Church; in case these are not sufficient, all the patrons and others who have any kind of income  from the church, and, if necessary, all the parishioners, are bound to cooperate to that end. This has since been the practice both in the Roman Catholic and in the Protestant state churches. The legislation of the first French empire (decree of 1809) charged the civil community with the duty of keeping the church edifices of all the recognized religions in good order. The civil laws of the European countries have many detailed provisions with regard to the subject, and in some points there is a wide difference.- ferzog, Real-Encyklop. 1:737; Wetzer und Welte, 4:876; Helfert, Von d. Erbauung, Erhaltung ua. Herstellung d. kirch. Gebaude (Prague, 1834). (A.J.S.)

## Fabricius, Andreas[[@Headword:Fabricius, Andreas]]

             a Roman Catholic divine, was born at Hodege, a village of Liege, A.D. 1520. He studied at Ingolstadt, and became professor of philosophy at Louvain. The bishop of Augsburg sent him as his agent to Rome, where he remained six years under the pontificate of Pius IV. He was afterwards councillor to the duke of Bavaria, and provost of Ottingen, in Suabia, where he died in 1581. His principal work was Harmonia Confessionis Augustinia (Cologne, 1573 and 1587, fol.). He wrote also a Catechismus Romanus ex Decreto Concilii Tridentini, with notes and illustrations (1570 and 1574, 8vo), and some Latin tragedies. — Hock, Eccl. Biog. 5:48; Migne, Dict. de Biographie Chretienne, 2:135.

## Fabricius, Christoph Gabriel[[@Headword:Fabricius, Christoph Gabriel]]

             a German divine, was born at Shackdorf, in Lusatia, May 18, 1681, and was educated at the University of Wittenberg. He served as pastor at Mulhoritz and other places in Lusatia, and died June 12, 1757. He is noted especially for his bitter opposition to the modern Moravians. He wrote Das entlarvte Herrnhuth (Herrnhut unmasked, Wittenberg, 1743, 4to, and 1749, 8vo); Entdeckte herrnhutische Satirerey (1749, 8vo), in which he seeks to prove that Zinzendorf and the modern Moravians are not the successors of the Bohemian Brethren. — Biog. Universelle, 14:62.

## Fabricius, Georgius[[@Headword:Fabricius, Georgius]]

             a German philologist, was born at Chemnitz April 24, 1516, and after a liberal course of education traveled to Italy, and spent a long time at Rome, the fruit of which was his Roma, antiquitatis monumenta, etc. (Basel, 1550 and 1557, 8vo). He was endowed with some poetical talent, and wrote numerous sacred poems in Latin verse. — Poematum Sacrorum lib. 15 (Basel, 1560, 16mo). From 1553 to his death (July 13, 1571) he was director of the college at Meissen. His most important work is Poetarum veterum ecclesiasticorum opera Christiana, thesaurus catholicae et orthodoxae ecclesiae (Basel, 1564, 4to), a very valuable collection of early Christian hymns and poetry. — Niceron, Memoires, 32:31; Hoefer, Nouv. Biog. Generale; 16:958.

## Fabricius, Johann Ludwig[[@Headword:Fabricius, Johann Ludwig]]

             a Swiss divine, was born at Schaffhausen in 1632; studied at Utrecht and Paris, and in 1656 became pastor and professor, first of Greek, afterwards of theology, at Heidelberg. In 1664 he was made councillor to the elector palatine in ecclesiastical affairs. When Heidelberg was taken by the French in 1688, he retired to Schaffhausen, and afterwards to Frankfort. On his return to Heidelberg, when the castle and city were set on fire in the bombardment, he saved the archives of the city and university, and carried them to Frankfort, where he died in 1697. Among his writings are Apolageticum pro Genere humano contra Calumniam Atheismi: — De Baptismo infantibus heterodoxorum conferendo: — De Ludis Scenicis: — De baptismo per mulierem vel hominem privatum administrato — all gathered, with others, in an edition of his writings published by J.H. Heidegger (Zurich, 1698, 4to). — Biog. Universelle, 14:55.

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

             a German theologian, was born at Altorf February 11, 1644. After a very diligent course of study in, theology and philosophy at the University of Altorf, he journeyed through Germany and Italy from 1670 to 1677. On his return he became professor of theology at Altorf, where he remained twenty years. In 1697 he became professor at Helmstadt, where he died, January 29, 1729. He bore a high reputation for scholarship, and for his minute acquaintance with the Romish controversy. His principal publications are, Dissertatio de Altaribus (Helmstadt, 1698, 4to): — Amaenitates theologicae varii et selecti argumenti (Helmst. 1699, 4to): — Historia Biblioth. Fabricianae (Wolfenbuttel, 1717-24, 6 volumes, 4to): — Consideratio variarum controversiarum cue Atheis, Gentilibus ... Pontificiis et Reformatis: (1704; also 1715, confined to the controversies Calixtus (q.v.), and sought to show that the points of difference between Romanism and Protestantism are not so great as they are generally held to be; he even went so far as to believe that a Protestant might lawfully 'go over to the Romish Church. — Hoefer, Nouv. Biog. Genesis 16:962; Mosheim, Ch. Hist. (N.Y. 1854), 3:490.

## Fabricius, Johannes (1)[[@Headword:Fabricius, Johannes (1)]]

             a German theologian, was born at Nuremberg in 1560, and was successively instructor and pastor there for forty-eight years, being enthusiastically attached to the doctrines of Melanchthon. He died in 1636,  leaving De Dignitate Conjugii (1592). See Hoefer, Nouv. Biog. Generale, s.v.

## Fabricius, Johannes (2)[[@Headword:Fabricius, Johannes (2)]]

             a German Orientalist, was born at Dantzic in 1608. After studying at several German universities, he completed his academical course at Leyden, where he studied Arabic and persian under Golius. In 1635 he began to lecture on Oriental languages, and especially on Arabic, at Rostock. After, travelling, for literary purposes, over nearly all Europe, he was made professor of Hebrew at Dantzic in 1642, and died there in 1653. Among his numerous publications are Dissertatio Philologica de Nomine Jehova (Rostock, 1636, 4to): — De Incarnatione λογου, contra Socinianos (Rostock, 1637, 4to) — Specimen Arabicum (1638, 4to): — Testamentum Mohammedis latine ex Gabrielis Sinaite versione (Rostock, 1638, 4to). — J.A. Fabricius, Centurea Fabriciorum; Hoofer, Nouv. Biogr. Generale, 16:962.

## Fabricius, Johannes Albert[[@Headword:Fabricius, Johannes Albert]]

             "the most learned, most voluminous, and most useful of bibliographers," was born at Leipsic November 11, 1668. He lost his parents at an early age, but was sent to study at Quedlinburg, where, by reading Barthius's Adversaria, he was inspired with an ardent love of letters. He went to Hamburg in 1693, and spent five years as librarian for J.F. Mayer, dividing his time between preaching and study, till he was chosen professor of rhetoric and philosophy in the gymnasiumn of that city. In 1719 the landgrave of Hesse-Cassel offered him the professorship of theology at Giessen, and the post of general superintendent of the churches of the Augsburg Confession; but the magistrates of Hamburg augmented his salary for the sake of keeping him, and of this he ever after retained so grateful a sense that no offers of preferment could tempt him to leave them. He died at Hamburg April 3, 1736, with the character of being one of the most learned of men. The list of his published writings exceeds 100 titles.

His principal works are,

(1.) Codex Pseudepigraphus Veteris Testamenti, Gr. et Lat. collectus, et Animadversionibus illustratus (Hamb. 1713, 12mo; 2d ed. with a supplementary volume, ib. 1722-23, 12mo): —

(2.) Codex Apocryphus N.T. (2d ed. Hamb. 1719, 3 volumes, fol.): SEE APOCRYPHA OF N.T.: —

(3.) Observatiines selectae in varia loca Nov. Test. variorum auctorum (Hamb. 1712, small 8vo): —

(4.) Bibliotheca Antiquaria (Hamb. 1,713; 2d ed. 1760, 2 volumes, 4to), containing notices of all writers on Hebrew, Greek, Roman, and Christian antiquities: —

(5.) Bibliotheca Ecclesiastica (Hamb. 1718, fol.), collecting the works of a number of Latin ecclesiastical writers: —

(6.) Bibliotheca Graeca, sive notitia Script. Vet. Grcecorum, quorumcunque monum. integ. aut. fragm. edita, extant (Hamb. 1728, 14 volumes, 4to). Of this invaluable collection a fourth and enlarged edition, edited by Harles, was commenced in 1790, of which 12 vols. had appeared up to 1811, extending to volume 11, page 544 of the former edition: an Index to the whole was published in 1838: (4to).

(7.) Collection of authors on Christian Evidences, under the title Delectus Artumentorum et Syllabus Scriptorum qui veritatem religionis Christianae asseruerunt, etc. (Hamb. 1725, 4to): —

(8.) Bibliotheca Latina (Venice, 1728, 2 volumes, 4to; re-edited by Ernesti, Lips. 1774, 3 volumes, 8vo): —

(9.) Bibliotheca mediae et infirme Latinitatis (best edit. Mansis, Padua, 1754, 6 volumes, 4to): — Hydrotheologia, written in German, and translated into French under the title Theologie de l'Eau, ou Essai sur la Bonte, la Sagesse et la Puissance de Dicu, manifestees dans la Creation de l'Eau (La Haye, 1741, 8vo): — Conspectus Thesauri Litterarii Italiae (1749, 8vo); or notices of the principal collections of the historians of Italy, as well as of other writers who have illustrated the antiquities, geography, etc., of that country, including the great works of Burmlannus and Graevius, with an account of the Italian literary journals existing or which had existed before the time of Fabricius, of the Italian academies, and a catalogue of Italian bibliographers and biographers classed according to the  particular towns which they have illustrated: — Salutaris Lux Evangelii, sive Notitia Propagatorum per Orbem totum. Christianorum Sacrorum: accedunt Epistolea quaedan ineditae Juliani Imperatoris, Gregorii Habessini Theologia AEthiopica, necnon Index geographicus Episcopatum Orbis Christiani (1731, 4to): — Centifolium Lutheranum, sive Notitia Literaria Scriptorum omnis generis de Martino Luthero, ejus Vita, Scriptis, et Reformatione Ecclesiae editorum (1730, 2 volumes, 8vo): — Centuria Fabriciorums Script. clarorum qui jam diem. suam obierunt collecta (1709, 2 volumes, 8vo, with a continuation in 1727). The author has included in his list not only the authors whose name or surname was Fabricius, but also those whose names may be turned into the Latin Fabricius, such as Lefevre. Fabri, the German Schmidts, etc. Independently of the above and other minor works, Fabricius published editions of Sextus Empiricus, of the Gallia Orientalis of father Colomies, of the works of St. Hippolytus, and many others. For an account of his life and writings, see Reimar, De vita et Script. J.A. Fabricii comment. (1737, 8vol). — Biographie Universelle, 14:54 sq.; English Cyclopaedia, s.v.

## Fabricius, Lorenz[[@Headword:Fabricius, Lorenz]]

             a German divine, was born at Dantzic, 1555, and studied at various German universities, especially at Strasburg, in Hebrew, and at Wittemberg, where he became doctor of philosophy in 1587. In 1593 he was made professor of Hebrew at Wittemberg, in which office he remained  until his death, April 28, 1629. He published Oratio de Lingua Hebraea (Wittemb. 1594): — Partitiones Codicis Hebraei (Wittemb. 1610, 4to): — De Reliquiis Sanctis Syrarum Vocum in N.T. (Wittemb. 1613, 4to): — Metrica Hebraeorum (Wittemb. 8vo). — Hoefer, Nouv. Biog. Generale, 14:959.

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

             a German divine and reformer, was born in Anholt (in Prussia) February 2, 1501, of very poor parents. He was apprenticed to a shoemaker, and could not begin to go to school until he was sixteen years old. His diligence and success attracted the attention of count Oswald of Bergen, who sent him to Cologne to study at the university. He afterwards went to Wittemberg, where he not only studied Hebrew thoroughly, but also imbibed from Luther and Melancthon the principles of the Reformation. His patron abandoned him; but although he was reduced to great straits of poverty, he maintained his integrity, and courage. Returning to Cologne, he taught Hebrew, but was soon driven away as a heretic. Philip of Hesse received him, and made him his almoner. In 1536 he became pastor at Allendorf. In 1540 he was imprisoned by the elector for preaching against polygamy. In 1543 he returned to Wittemberg, as professor of Hebrew and of theology. His life, in many respects a stormy one, ended on the 15th of October, 1550. He published Instutiones Grammaticae in Lingunam Sanctum (Cologne, 1528, 1531, 4to): — Tabulae de verbis et nominibus Heb. (Basel, 1545). There is a sketch of his life in Hase, Biblio. Bremensis, part i. Biog. Universelle, 14:46.

## Fabricius, Theodosius[[@Headword:Fabricius, Theodosius]]

             a Lutheran theologian of Germany, was born at Nordhausen, August 11, 1560. He studied at Wittenberg, was in 1584 deacon there, and in 1586 superintendent at Herzberg. He died at Gottingen, August 7, 1597, leaving Compendium Doctrinae Christiane: — Harmonia Passionis et Resurrectionis Christi: Loci Communes ex Scriptis Lutheri. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:265. (B.P.)

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

             a French archaeologist, was born at Saint-Maximin, in the Provence, about 1725, entered the Dominican order, and became professor of theology at Rome where he died in 1800. Among his writings are Censoris theologi Diatribe, qua bibliographiae antiquariae et sacrae critices capita aliquot illustrantur (Rome, 1782, 8vo). He entered upon the study of Pheonician antiquities and literature, but did not live to complete his plans; the partial fruit of his labors appears in De Phaeniciae Litteraturae Fontibus (Rome, 1803, 2 volumes, 8vo). Perhaps his best work is Des Titres primitifis de la Revelation, ou considerations critiques sur la purete et l'integrite du texte original des livres saints de l'ancien Testament (Rome, 1772, 2 volumes, 8vo), which is still of value in Biblical criticism. — Biog. Universelle, 2:66.

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

             a Reformed theologian of the 17th century, is the author of a didactic poem entitled, Christiades, i.e., Israelis in Terram Sanctam Introductio per Mosen, et in Celum per Jesum Christum: — Concordia Lutherano- Calvinistica: — Weissagung Daniels von- Verwustung der Stadt Jerusalem. See Jocher, Allgemneines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:265. (B.P.)

## Facciolati[[@Headword:Facciolati]]

             (FACCIOLATO), JACOPO, was born at Torreglia, Italy, January 4, 1682. He was educated in the college at Este, and afterwards in the seminary at Padua, where he became professor of theology and philosophy, and director of studies. "The seminary of Padua had then, as subsequently, a high reputation as a place for the study of Latin, and for the numerous and generally accurate editions of the classics and other school-books which have come from its press. Facciolati contributed to support this reputation by his labors. Among other works, he published improved editions of the Lexicon of Schrevelius, of the Thesaurus Ciceronianus of Nizolius, and of the vocabulary of seven languages, known by the name of Lexicon Calepinum (1731, 2 volumes, fol.). In this last undertaking he was greatly assisted by his pupil, Egidio Forcellini, although he was not willing to acknowledge the obligation. It was in the course of his joint labors with Facciolati that Forcellini conceived the plan of a totally new Latin dictionary, which, after more than, thirty years' assiduous application, he brought to light under the title of Totius Latinitate Lexicon (Paduua, 1771, 4 volumes, fol.). This work has superseded all other Latin dictionaries. Forcellini, more generous than Facciolati, acknowledged in the title-page of his work that its production was in great measure due to the advice and instruction of his deceased master. The MS. of his Lexicon, in 12 volumes, fol., is preserved in the library of the seminary." The best editions are (1) that of Furlanetto (Patav. 1827-32, 4 volumes, 4to; ed. by Hertel and Voigtlander, Schneeberg, 1835-38, 4 volumes, fol.; also by Giacehetto, 18394.5, 4 volumes, 4to); (2) that of Bailey, with English renderings (1828, 2 volumes, 4to). "In 1722, Facciolati, being appointed professor of logic in the University of Padua, delivered a series of introductory Latin discourses to the students of his class, which were received with considerable applause. His Latin epistles, as well as his Orations, or discomuinses, have been admired for the purity of their diction. The king of Portugal sent Facciolati a flattering invitation to Lisbon to take the direction of the public studies in his kingdom, but Facciolati declined the honor on account of his advanced age. He, however, wrote instructions for the reorganization of the scholastic establishments of that country, which had become necessary after the expulsion of the Jesuits." Facciolati died at Padua August 25, 1769. Besides numerous morks on philosophy, he published Vita at Acta Jesu Christi secundum utransque generationum, divinam ac humanam (Padua, 1761, 24mo): — Viatica Theologica  (Padua, 1763): — Vita ea Acta Mariae Virginis (Pasdua, 1764). — English Cyclopadia, s.v.; Biog. Universelle, 14:80.

## Face[[@Headword:Face]]

             (usually פַּנִים, paninm', πρόσωπον), whatever of a thing is most exposed to view; hence the face of the country, ground, waters, sky, etc. In Scripture, this term is often used to denote presence in the general sense; and, when applied to the Almighty, denotes such a complete manifestation of the divine presence, by sound or sight, ss was equivalent, in the vividness of the impression, to the seeing of a fellow-creature "face to face." The "face of God," therefore, denotes in Scripture anything or manner by which God is wont to manifest himself to man. Thus, when it is said that Adam and Eve hid themselves from "the face of Jehovah," we understand that they hid themselves from his presence, however manifested; for the term there used is the only proper word to denote presence in the Hebrew language. It was a very common and ancient opinion that our mortal frame could not survive the more sensible manifestations of the divine presence, or "see God face to face and live" (Gen 32:30). Hence, in this passage, the gratitude and astonishment of Jacob that he still lived after God had manifested himself to him more sensibly than by dreams and visions. This imupression was confirmed to Moses, who was told, "Thou canst not see my face: no man can see my face and live" (Exo 33:20), which clearly signifies that no one can in this present state of being endure the view of that glory which belongs to him (1Co 13:12; 1Jn 3:2; Rev 22:4). The ancient heathen entertained the same notion, which is remarkably expressed in the celebrated mythological story of Semele, who, having prevailed on the reluctant love to appear to her in his heavenly splendor, was struck dead by the lightnings of his presence. It is to be borne in mind that God is usually represented to us in Scripture under a human force; and it is indeed difficult for even more spiritualized minds than those of the Hebrews to conceive of him apart from the form and attributes of the highest nature actually known to us. The Scriptures sanction this concession to the weakness of our intellect, and hence arise the anthropomorphous phrases which speak of the face, the eyes, the arm of God. The appearances of the angels in the Old Testament times were generally in the human form (Jdg 13:6, etc.), and from this cause alone it would have been natural, in the imagination, to transfer the form of the messengers to him by  whom they were sent. SEE ANTHROPOMORPHISM.

The presence of Jehovah (Exo 33:14-15) and the "angel" (Exo 23:20-21) is Jehovah himself; but in Isa 63:9, the angel of his presence is opposed to Jehovah himself. The light of God's countenance is a token of his favor, and is therefore put synonymously with favor (Psa 44:3; Dan 9:17). Thus, as in man, if the countenance be serene, it is a mark of good will; if fiery or piercing, of anger or displeasure. "Face" also signifies anger, justice, and severity (Gen 16:6; Gen 16:8; Exo 2:15; Psa 78:1; Rev 6:16).

The Jews prayed with their faces turned towards the Temple (1Ki 8:38; 1Ki 8:44; 1Ki 8:48), and those residing out of Jerusalem turned it towards that point of the heavens in which Jerusalem lay (Dan 6:10); thus the Mohammedans, when praying, always turn their faces towards Mecca. To bow down the face in the dust (Isa 49:23) is a mark of the lowest humiliation and submission. SEE ATTITUDES.

The "bread of faces" is the show-bread which was always in the presence of God. SEE SHOW-BREAD.

## Facilides, Victorin Gottfried[[@Headword:Facilides, Victorin Gottfried]]

             a Lutheran theologian, was born in 1777 at Mittweida, in Saxony. He was for some time pastor at Rochlitz, in Bohemia, and from 1835 superintendent at Oschatz, where he died, December 31, 1841. He wrote, De εὐκαιρίας Homileticae Observatione (Leipsic, 1830), and also published a number of sermons. See Zuchold, Bibl. Theol. 1:348; Winer, Handbuch der theol. Lit. 2:65, 173, 174,176, 177. (B.P.)

## Faculties[[@Headword:Faculties]]

             a term of the Roman Catholic Church lay, designating certain rights as to ecclesiastical functions which an ecclesiastical superior confers upon subordintes., The most important faculties are those conferred by the popes upon bishops, especially with regard to dispensations. The first instances of such dispensations being given to foreign missionaries occur in the 13th century. Subsequently, especially since the 16th century, very extensive faculties were granted to the papal nuncios. As the Council of Trent reserved many dispensations which in former times had been granted by the bishops to the pope, and as many bishops regarded the Jurisdiction exercised by the nuncios as injurious to their authority, they applied to the pope for special faculties with regard to a number of dispensations. These faculties were generally granted for a term of five years (facultates quinquennales). An effort made in the 18th century by some of the German archbishops to reassert their own authority in the cases covered by the papal faculties was unsuccessful, SEE EMS, CONGRESS OF, and the facultates quinquennales are still conferred upon the bishops by the pope. Besides this general class of faculties, which contains twenty different provisions, many special faculties are conferred upon bishops in particular cases. The bishops, in their turn, confer faculties upon the vicars-general,  deans, and common priests of their dioceses, either delegating to them rights which properly belong to bishops, or subdelegating papal rights which they have been specially authorized to subdelegate. — Herzog, Real-Encklop. 4:315; Wetzer und Welte, Kirch.-Lax. 4:879. (A.J.S.)

## Faculty[[@Headword:Faculty]]

             in England, is a special privilege or dispensation granted by favor and indulgence to enable a person to do that which he is not permitted to do without it. There is a court of the Facultie the chief officer of which is master of the Faculties, under the archbishop of Canterbury that has power, by 25 Henry VIII, 21, to grant dispensations to marry, to hold two or more incompatible benefices, and the like; and in it are registered the certificates of peers to their chaplains to qualify them for pluralities and non-residence. The last gives authority to grant such dispensations "for any such matters, not being repugnant to the holy Scriptures and the laws of God, whereof before such dispensations, etc., had been accustomed to be had at the see of Rome. Up to the time of passing this act, the pope, notwithstanding the statutes which had been passed restraining his authority, continued tou exercise his powmer, and to draw a commsiderable revemamme for indmilgences, etc. the sittings of the court have always been held at Doctors' Commons" (q.v.).

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

             SEE UNIVERSITY.

## Faculty Court[[@Headword:Faculty Court]]

             a court of the archbishop of Canterbury, which grants dispensations to marry, to eat flesh on days prohibited, to hold two or more benefices, etc. The officer of this court is called the master of faculties. SEE FACULTY.

## Facundus[[@Headword:Facundus]]

             bishop of Hermiane, in Africa. He took part in the conference held at Constantinople in 547 by pope Vigilius (q.v.), to discuss the tria capitula, SEE CHAPTERS, THE THREE, and sustained the side of Theodore and Theodoret against the emperor's view. Vigilius demanded that he (with other opposing bishop ) should sign the condemnation of Ibas, Theodore, and Theodoret. He refused absolutely, and bore with firmness the persecution and banishment which followed. He "is supposed to have died about A.D. 553. His treatise Pro defensione trium Capitulorum, lib. 12, will be found in Sirmond, Opera Varia, 2:297 (Venet. 1728, 2 volumes, fol.); in Bib. Max. Patr. 10; in D'Achery, Spicalegum, 3:307, of the first edition, and in 3:106, edit. of 1723; and in Migne, Patrologic Latina, 67:527 sq. His Contra Mocianum Liber, condemning Mocianus and  Vigilius for their course with regard to the "Three Chapters," is also given in Migne (67:853).

Neander says that the writings of Facundus "are characterized by qualities seldomn to be met with in that age — a freedom of spirit unshackled by humas fear, and a candid, thorough criticism, superior in many respects to the prejudices of the times. Nobly did he protest against the uncalled-for dogmatism which had ever been the source of so much mischief to the Greek Church, these useless disputes having in fact proceeded from no other cause. 'While,' he said, 'in all other arts and occupations, no one presumed to pass judgment on what he had never learned; in matters of theology, on the contrary, they who learned the least were the most arrogant and peremptory in their judgments. When the civil power overstepped its province, it might indeed plunge numbers in ruin by misleading them to deny the truth with their lips, but still it could never effect its object, for it could not instil into the minds of men other convictions than they had: its power reached only to what was outward, not to the soul.'

He spoke eith scorn of those bishops who accused themselves in pleading, in excuse of their behavior, the constraint under which they were placed; for it was not even the force of torture, but only the fear of the emperor's displeasure, which had brought them to yield (Const. Mocianum, f. 595). 'As if,' said he, 'we had been ordained bishops for no other purpose than to be enriched by the presents of princes, and to sit with them among the high authorities of the state. But if, amidst the many cares of the state, through the deceitful arts of the wicked, of which there is never any lack, anything has been admitted by them which tended to injure the Church or to disturb its peace, as if it were not our duty to set before them the truth for their own benefit, and, if it be necessary, to resist them with the authority of religion, and patiently endure their displeasure if we must incur it. If God should now raise up an Ambrose,' said he, 'there would not fail to be a Theodosius'" (Church History, Torrey's, 2:544). There is a remarkable pas.sage in the Defensio showing that Facundus did not hold the Romanist doctrine as to the corporeal presence in the Eucharist: "Potest sacramentum adoptionis adoptio nuncupari, sicut sacramentum corporis et sanguinis ejus, quod est in pane et poculo consecrato, corpus ejus et sanguinem dicimus: non quod proprie corpus ejus sit panis, et poculum sanguis sed quod in se mysterium corporis ejus et sanguinis continent" ("The sacrament of adoption may be called adoption itself, as we term the sacrament of his body and blood, which is in the  bread and the consecrated cup, his body and blood; not that the bread is properly his body and the cup his blood, but because they contain within them the mystery of his body and blood" (9:5, Migne, 67:762). — Neander, Ch. History, 2:544; Neander, History of Dogmas (Ryland), 1:278; Cave, Hist. Liter. 1:520; Ceillier, Auteurs Sacres (Paris, 1862), 11:285 sq.; Waterland, Works (Oxford), 4:599, note.

## Fadus Cuspius[[@Headword:Fadus Cuspius]]

             (Graecized Κούσπιος Φάδος, Josephus, Ant. 15:11, 4), a Roman knight of the time of the emperor Claudius. After the death of king Agrippa, in A.D. 44, he was appointed by Claudius procurator of Judaea. During his administration peace was restored in the country, and the only disturbance was created by one Theudas (q.v.), who came forward with the claim of being a prophet. He and his followers were put to death by command of Fadus. He was succeeded in the administration of Judaea (A.D. cir. 46) by Tiberius Alexander (Josephus, Ant. 19:9; 20:5, 1; War, 2:11, 5; Tacitus, Hist. 5:9; Zonaras, 12:11; Eusebius, Hist. Ecc 2:11). — Smith, Dict. of Class. Biog. s.v. SEE PROCURATOR.

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

             a Lutheran theologian of Germany, was born at Liineburg, February 11, 1646. In 1675 he was pastor at Steigerberg, in the county of Hoya, in 1682 at Minden, in 1687 at Stade, and died there in 1712. He wrote, De Jubilaeis Pontficum Romanorum: — Exercitatio in Cartesii Meditationes: — Anatome Bullae Jubilee Universalis Anni 1700: — Expositio in Epistolam ad Philemonem. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:631. (B.P.)

## Fagan, Luke, D.D[[@Headword:Fagan, Luke, D.D]]

             an Irish prelate. was translated from the diocese of Meath to the see of Dublin in 1729. In 1733, probably the last of Dr. Fagan's life, the act was passed (7 Geo. II, c. 6) whereby converts from the Roman Catholic faith, whose wives were of that persuasion, or whose children were educated in it, were prohibited, under severe penalties, from exercising the office of justices of the peace. This prelate did not in any way distinguish himself. See D'Alton, Memoirs of the Abps. of Dublin, page 466.

## Fagius, Paulus[[@Headword:Fagius, Paulus]]

             (properly BUCHLEIN), was born at Rheinzabern in 1504. His studies were pursued at Heidelberg and Strasburg, where he became a great proficient in Hebrew, and was led into close acquaintance with Capito, Hedio, Bucer, Zell, and other learned reformers. In 1537 he entered the ministry, and was pastor at Isny until 1543. Here he studied Hebrew thoroughly under Elias Levita (q.v.) and also established a Hebrew press. In 1541, when the plague began to rage in Isny, he publicly rebuked those of the wealthy classes who forsook the place without making provision for the relief of the poor, and himself visited the sick in person, and administered spiritual comfort to them day and night, and yet escaped. On the death of Capito at Strasburg, the senate called Fagius to succeed him as professor and pastor there (1544). In 1546, Frederick II, the elector palatine, intending a reformation in his churches, called him to Heidelberg, and made him professor there. He opposed the Interim (q.v.), and when it was introduced he was compelled to leave Strasburg. In 1548 he accepted the invitation of Cranmer, archbishop of Canterbury, and came to England. He was nominated by the archbishop to the professorship of Hebrew in the University of Cambridge. Before he went to Cambridge he resided with the  archbishop at Lambeth, where he was associated with Bucer. His labors while there, in addition to the preparation necessary for his professional office, are thus described by Strype: "As it has been a great while the archbishop's desire that the Holy Bible should come abroad in the greatest exactness, and true agreement with the original text, so he laid this work upon these two learned men, viz. Fagius and Bucer. First, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language; and, secondly, illustrate difficult and obscure places, and reconcile those that seemed repugnant to one another. And it was his will and his advice that to this end and purpose their public readings should tend. This pious and good work, by the archbishop assigned to them, they most gladly and readily undertook. For their more regular carrying on this business, they allotted to each other, by consent, their distinct tasks. Fagius, because his talent lay in the Hebrew learning, was to undertake the Old Testament, and Bucer the New. The leisure they now enjoyed with the archbishop they spent in preparing their respective lectures. Fagius entered upon the evangelical prophet Esaias, and Bucer upon the Gospel of the evangelist John; and some chapters in each book were dispatched by them. But it was not long but both of them fell sick, which gave a very unhappy stop to their studies." He died at Cambridge November 13,1549. His body, along with Bucer's, was dug up and burnt in queen Mary's time. He wrote various books on Biblical and Hebrew literature, among which are Metaphrasis et Enarratio Epis. Paul. ad Romans (Strasb. 1536, fol.): — Sententiae sapientum Hebraeorum (Isny, 1541, 4to): — Annotationes in Targum (Isny, 1546, fol.): — Expositio literalis in IV priora Capita Geneseos, cui accessit Textus Hebraici et Paraphraseos Chaldaic. collatio, 4to (this and the last work reprinted in the Critici Sacri): — Precationes Hebraicae, ex libello Hebraico excerptae cui Nomen, Liber Fidei (1542, 8vo): — Tobias Hebraicus in Latinam translatus (1542, 4to): — Ben Syrae Sententiae Morales, cum succincto Commentario (1542,4to): — Isagoge in Linguam Hebraicam (Constance, 1543, 4to). — Middleton, Evang. Biography, 1:260; Melchior Adam, Vitae theolog. 1:99; Hook, Ecclesiastes Biog. 5:50.

## Fagnani, Prosper[[@Headword:Fagnani, Prosper]]

             an Italian writer on ecclesiastical law, was born in 1598. He was for fifteen years secretary of the Congregation for the Interpretation of the Council of Trent (Congregatio Conc. Trid. Interpret.), and subsequently professor of canon law at the Roman Academy. He was regarded as the ablest Roman  jurist of his time, and was frequently consulted by the popes. Alexander VII charged him with compiling a commentary on the Decretals, which appeared in 3 volumes, fol. at Rome in 1661 (reprinted at Cologne, 1676; Venice, 1697, and in many other editions). As Fagnani had been entirely blind from his forty-fourth year, he had to dictate the whole commentary to a clerk. He died at Rome in 1678. — Wetzer u. Welte, Kirch.-Lex. 4:883.

## Fahlcrantz, Christian Erik[[@Headword:Fahlcrantz, Christian Erik]]

             a Lutheran theologian of Sweden, was born August 30, 1790. In 1829 he was professor of theology at Upsala; in 1849 was elevated to the episcopal see at Westeras, and died August 6, 1866. He was one of the editors of the  Ecklesiastik-Tidskrift, and published a collection of his writings (Orebro, 186366, 7 volumes). (B.P.)

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

             a French Protestant theologian, was born at Yverdun, in Berne, in 1707o He studied at Basle, where he was also preacher for some time. In 1751 he was called as French preacher to Cassel, where he died, October 20 the same year, leaving, Religion du Ceaur (Rotterdam, 1736): — Sermons Diverses ( Hague, 1740): — Adversus Dilationem Conversionis (Marburg, 1743): — Les Paroles de la Vie Eternelle (Schwabach, 1743; Cassel, 1752): — Sur la Folie de l'Atheisme (Schwabach, 1749): — Le Petit Catechisme de Heidelberg (ibid. 1752). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Faillon, Michel Stiennie[[@Headword:Faillon, Michel Stiennie]]

             a French theological and historical writer, was born at Tarascon in 1799. He became a Sulpician of Paris, and was sent to Montreal in 1854 as visitor of the houses of that congregation in America. He died in Paris, October 25, 1870. His literary work was confined chiefly to subjects connected with the history of Canada. His publications include a Life of Margaret Bourgeoys, foundress of the Congregation Sisters (1852): — Life of Madame d'Youville, foundress of the Gray Sisters (eod.): — Life of the Venerable Mr. Olier (1853): — Life of Mlle. Maure, foundress of the Hotel Dieu (1854): — Life of Mlle. le Ber, the recluse (1860): — and a very extended History of the French Colony in Canada (1865-66, 3 volumes, 4to), only a small part of his plan.

## Fainche[[@Headword:Fainche]]

             an Irish virgin saint, commemorated January 1, was sister of St. Ennea, of noble lineage, and greatly aided him in his religious labors. See Smith, Dict. of Christ. Biog. s.v.

## Fair[[@Headword:Fair]]

             (properly יָפֶה, yapheh', καλός). Travellers inform us that in hot countries the greatest difference imaginable subsists between the complexions of the women. Those of high condition seldom go abroad, and are ever accustomed to be shaded from the sun with the greatest attention, and their skin is consequently fair and beautiful. But women in the lower ranks of life, especially in the country, being, from the nature of their employments, more exposed to the scorching rays of the sun, are in their complexion remarkably tawny and swarthy. Under such circumstances, a high value would of course be set by the Eastern ladies upon the fairness of their complexions, as a distinguishing mark of their superior quality, no less than as an enhancement of their beauty. This notion appears to have obtained as early as the time of Abraham (Gen 12:11-13). Thus, also, how natural is the bride's self-abasing reflection in Son 1:5-6, respecting her tawny complexion among the fair daughters of Jerusalem, who, as attendants on a royal marriage, were of the highest rank. Roberts observes, in reference to the daughters of Job being very fair (Job 42:15), "The word fair may sometimes refer to the form of the features as well as the color of the skin; but great value is attached to a woman of a light complexion. Hence our English females are greatly admired in the East, and instances have occurred where great exertions have been made to gain the hand of a fair daughter of Britain. The acme of perfection in a Hindu lady is to be of the color of gold." SEE BEAU'TY.

## Fair Havens[[@Headword:Fair Havens]]

             (Καλοί Διμένες), a harbor in the island of Crete (Act 27:8), not mentioned in any other ancient writing. There seems no probability that it is, as most early commentators thought (see Biscoe, On the Acts, page 347, ed. 1829), the Καλὴ Α᾿κτή, or Fair Beach, of Steph. Byz. (see Kuindl, Comment. in loc.); for that is said to be a city, whereas Fair Havens is described as "a place near to which was a city called Lasma." Moreover, Mar. Pashley found (Travels in Crete, 2:57) a district called Acte; and it is most; likely that Καλη Α᾿κτή was situated there; but that; district is in the west of the island, whereas Fair Havens was on the south. Its position is now quite certain. Though not mentioned by classical writers, if is still known by the old Greek name, as it was in the time of Rauwolf (who calls it Calismene), Pococke (2:250), and other early travelers mentioned by Mr, Smith (Voy. and Shipwr. of St. Paul, 2d ed. page 80-82). LASKEA, too, has recently been most explicitly discovered. — In fact, Fair Havens appears to have been practically its harbor.

These places are situated four or five miles to the east of Cape Matala, which is the most conspicuous headland on the south coast of Crete, and inencediately to the west of which the coast trends suddenly to the north. This last circumstance explains why the ship which conveyed Paul was brought to anchor in Fair Havens. In consequence of violent and continuing northwest winds she had been unable to hold on her course towards Italy from Cnidus (Act 27:7), and had ran down, by Salmone, under the lee of Crete. It was possible to reach Fair Havensa but beyond Cape Matala the difficulty would have recurred so long as the wind remained in the same quarter. A considerable delay took place (Act 27:9), during which it is possible that Paul may have had: opportunities of preaching the Gospel at Lassea, or even at GORTYNA, where Jews resided (1Ma 15:23), and which was not far distant; but all this is conjectural. A consultation took place, at which it was decided, against the apostle's advice, to make an attempt to reach a good harbor named PHENICE (1Ma 15:12). However, the south wind, which sprang up  afterwards (1Ma 15:13), proved delusive; and the vessel was caught by a hurricane SEE EUROCLYDON on her way towards Phenice, and ultimately wrecked. — Smith, s.v. SEE SHIPWRECK (of Paul). The name of the place is appropriate. It is shut in on the west by a bold headland, on the summit of which are the ruins of an ancient convent dedicated tose St. Paul. On the south it is sheltered by two little islands; and between these and the shore is a safe anchorage. The roadstead, however, is open to the sea, and we can thus see the truth of Luke's statement that it was " incommodious to winter in" (ἀνεύθετος πρὸς παραχειμασίαν, 1Ma 15:12; see Smith, page 256; Conybeare and Howson, Life and Epistles of St. Paul, 2:320). SEE CRETE.

## Fairbairn, Patrick, D.D[[@Headword:Fairbairn, Patrick, D.D]]

             a Scotch Presbyterian minister, was born at Halyburton, Berwickshire, Scotland, January 28, 1805. He was educated in the school at Greenlaw, and sent to College at Edinburgh; licensed to preach in 1826; in 1830 went to the Orkney Islands with a family who had large possessions there, and was shortly after ordained pastor of the island parish of North Ronaldshay,  where he labored six years. While there he translated Steiger on 1 Peter, for Clark's Theological Library, and began the study of typology. In 1837 he removed to Glasgow, where for three years he was pastor of one of the churches erected in connection with the church-building scheme of Dr. Chalmers; in 1840 he was installed pastor of the parish of Salton, East Lothian, where he was when the disruption of the Scottish Church occurred, and he continued in the Free Church there until 1852, when he was appointed first assistant professor, and shortly after professor of divinity in the Free Church College at Aberdeen. In 1856 he was transferred to Glasgow, being the first professor appointed to the Free Church Theological College, and the next year was elected principal of the same. In 1867 he was appointed a delegate from the Free Church of Scotland to visit the churches in America. He died suddenly at Glasgow, August 6, 1874. Dr. Fairbairn's literary productions were numerous. Besides editing the Imperial Bible Dictionary (2 volumes, 8vo), the following may be noted: An Exposition of the First Epistle of St. Peter (1836, 2 vols. 12mo): — Typology of Scripture (Edinb. 1845-47, 2 volumes, 8vo; Phila. 1853, 8vo): — Commentary on the Psalms, translated from Hengstenberg (1845-48, 3 volumes, 8vo): — Jonah; His Life, Character, and Mission (1849, 12mo): — Ezekiel and the Book of his Prophecy (1851, 8vo): — The Revelation of St. John, translated from Hengstenberg (Edinb. 1851, 3 volumes, 8vo): — Prophecy, etc. (1856, 8vo): — Hermeneutical Manual (1858, 8vo): — Pastoral Epistles (1874): — Pastoral Theology (posthumous, 1875): — Law in Scripture (1868). See Fasti Eccles. Scoticanae, 1:366; 2:44; 3:411. (W.P.S.)

## Fairbanks Erastus, LL.D[[@Headword:Fairbanks Erastus, LL.D]]

             governor of Vermont, was born at Brimfield, Massachusetts, October 28, 1792. He obtained such education as the district school afforded, and at seventeen himself taught a district school. From his youth he was diligent in self-culture. In 1812 he removed to St. Johnsbury, Vermont, and in March, 1814, he united with the Congregational Church in that place. From this time to the end of his life the interests of religion and the Church  were paramount to all others in his life and habits of thought. After various vicissitudes in trade, he began in 1830 the manufacture of the patent — "platform scale," which is now in use all over the world, and from the sale of which he laid the foundation of a large fortune. The village of St. Johnsbury grew in population, wealth, and virtue, so as to have become a model place under his skillful guidance. "Drunkenness and disorder were things unknown; industry, intelligence, and thrift were universal." In 1828 he became a deacon of the Congregational Church. In 1836 he was elected a member of the State Legislature, in 1844 and 1848 presidential elector, and in 1852 and 1860 he was chosen governor of the State of Vermont. In the execution of his official duties he was conscientious and faithful, and acquired and retained, in an unusual degree, the confidence of all parties.

During his second term of office the civil war broke out. "His firm having a great amount of property in the South which must be lost in case of war, it was for his pecuniary interest to keep peace. But this had no weight with him. Day and night he toiled raising troops, where, three months before, not even a knapsack was to be found, and sending regiment after regiment of the brave Green Mountain Boys forward to the seat of war." The Legislature conferred upon him almost unlimited power in the discharge of his duties, and placed at his sole disposal a million of dollars, and at the close of his official term in 1861 passed votes of approval of his labors, ability, and patriotic devotion. He never touched even the salary to which he was entitled. He was for many years a corporate member of the American Board of Commissioners for Foreign Missions, and both in this field and in that of home missions he devoted time, talents, and money freely to the cause of God. His personal literary culture was diligently carried on during his life, and in 1860 the University of Vermont conferred on him the degree of LL.D. He died November 20, 1864. To trace the thirty-four years of his life from 1830 to his death "is to record the daily acts of a life devoted to every good and noble work. Rare must be the talent which could organize and direct such a business in the face of so many obstacles, in an inland town, remote from business centres, sand guide it safely through all the financial embarrassments to which the country has been subject. But a fact far more rare and interesting is that, in the midst of so many cares, time abundant was always found, and means equally abundant, not only for aiding in every good work, but for leading in new bencevolent movements, for which many, with far less to do thought they could find no time." "His munificent contributions to benevolent purposes and objects were proverbial long before his death, and in  connection with 'good words and works' the name of Erastus Fairbanks had, to the people of his state, come to be as familiar as household words. In public life he was honored and confided in as a capable, honest, and reliable man; and in the walks of social and private life he was esteemed as a kind neighbor, a sincere friend, and a Christian gentleman." — Congregational Quarterly, 1867, No. 1.

## Fairchild, Ashbel Green, D.D[[@Headword:Fairchild, Ashbel Green, D.D]]

             an eminent Presbyterian minister, was born at Hanover, N.J., May 1, 1795, and was piously trained by a widowed mother. At the age of thirteen he commenced his classical studies at Morristown; in November 1812, entered the senior class in Princeton College, and graduated in September 1813. In January 1814, he made a public profession of religion, and united with the Presbyterian Church of Hanover; and in June of the same year entered the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of New Jersey in April 1816, and in September following he left the seminary and entered upon a missionary tour of six months in North Carolina, as assistant to Reverend Dr. Hall. Returning home in April 1817, he spent two months in a missionary field in the north-western part of his native state. In September of the same year he entered upon another  missionary tour, under the direction. of the Western Missionary Society, spending three months on the waters of the Mononigahela, and then three months on the upper branches of the Allegheny. He was taken under the care of the Presbytery of Redstone, April 21, 1818, and was appointed stated supply to the congregation of George's Creek for half his time; on July 1 following was ordained as an evangelist in Pittsburgh; July 2, 1822, installed pastor of the churches of George's Creek, Morgantown, and Greensborough, Virginia, and for the first three years was obliged to make up the deficiency in his salary by teaching; in April 1827, he was installed pastor of the Tent Church, Pennsylvania, where he served for thirty-six years. He died there, June 30, 1864. In Dr. Fairchild the dignity and the simplicity of the Gospel ministry were most beautifully combined and exemplified. Besides frequent contributions to the weekly religious press, he published The Great Supper: — Scripture Baptism: — Unpopular Doctrines: — and What Presbyterians Believe, all issued by the Presbyterian Board of Publication. See Genesis Cat. of Princeton Theol. Sem. 1881, page 16; Nevin, Presb. Encyclop. s.v. (H.O.R.)

## Fairchild, Edward Henry, D.D[[@Headword:Fairchild, Edward Henry, D.D]]

             a Congregational minister, was born in Stockbridge, Massachusetts, November 29, 1815; graduated from Oberlin College in 1838, and from the Theological Seminary in 1841. He became acting pastor at Cleveland, Ohio, 1841-42; Birmingham, Michigan, 1842-49; Elmira, N.Y., 1849-50; Hartford, Ohio, 1850-53; principal of the preparatory department of Oberlin College, 1853-69; president of Berea College, Kentucky, from 1869 until his death, October 2, 1889.

## Fairfowl (or Fairfull), Andrew[[@Headword:Fairfowl (or Fairfull), Andrew]]

             a Scotch prelate, was born at Dunfermline, December 14, 1606; graduated from the University of St. Andrews in 1623; early became chaplain to the earl of Rothes; minister at Leslie in 1632; afterwards at North Leith, and at Dunse in 1636. He was preferred to the see of Glasgow, November 14, 1661, by king Charles II, and was consecrated in June 1662. He died at Edinburgh, November 2, 1663. See Keith, Scottish Bishops, page 265; Fasti Eccles. Scoticance, 2:378, 549.

## Fairlie (or Fairly), James, A.M[[@Headword:Fairlie (or Fairly), James, A.M]]

             a Scotch clergyman, was promoted from regent in the Edinburgh University; admitted to the living at South Leith in 1625; transferred to the professorship of divinity in Edinburgh University in 1629; presented to the collegiate or second charge, Greyfriars Church, Edinburgh, in 1630; resigned July 28, 1637, having been elected bishop of Argyll, but was deposed by the assembly in 1638. He failed in his suit to obtain the living of Largo and other parishes, was recommended by the Commission of Assembly, and accepted in March 1644, as minrister at Lasswade, and was presented to that living by the king in 1645. He died in February 1658,  aged about seventy years. He published The Muses' Welcome, two poems. See Fasti Eccles. Scoticanae, 1:45, 105, 289.

## Fairs[[@Headword:Fairs]]

             (עַזְכוֹנַים; Sept. ἀγορά,Vulg. nun. din, forum), a word which occurs only in Ezekiel 27, and there no less than seven times (Eze 27:12; Eze 27:14; Eze 27:16; Eze 27:19; Eze 27:22; Eze 27:27; Eze 27:33) in the last of these verses it is rendered "wares," and this appears to be the true meaning of the word throughout (so Furst, Hebrews Handwb. s.v.; but Gesenius, Hebrews Lex. s.v., thinks it means traffic in general, and also gains). It will be observed that the word stands in some sort of relation to מִעֲרָב, manab', throughout the whole of the chapter, the latter word also occurring seven times, and translated sometimes "market" (Eze 27:13; Eze 27:17; Eze 27:19), and elsewhere "merchandise" (Eze 27:9; Eze 27:27; Eze 27:33-34). The words are used alternately, and represent the alternations of commercial business in which the merchants of Tyre were engaged. That the first of these words cannot signify "fairs" is evident from Eze 27:12; for the inhabitants of Tarshish did not visit Tyre, but vice versa. Let the reader substitute "paid" or "exchanged for thy wares" for "occupied in thy fairs," and the sense is much improved. The relation which this term bears to maarab, which properly means barter, appears to be pretty much the same as exists between exports and imports. The sense of izzabon (עַזָּבוֹן the presumed sing. form) thus becomes essentially that proposed by Gousset (Commentarii Ling. Hebr. page 594) and adopted by Havernick (Commentar. page 464), namely, exchange, or equivalent. The requirements of the Tyrians themselves, such as slaves (Eze 27:13), wheat (Eze 27:17), steel (Eze 27:19), were a matter of maarab; but where the business consisted in the exchange of Tyrian wares for foreign productions, it is specified in this form: "Tarshish paid for thy wares with silver, iron, tin, and lead" (see Hitzig, Commentar, in loc.). The use of the terms would  probably have been more intelligible if the prophet had mentioned what the Tyrians gave in exchange: as it is, he only notices the one side of the bargain, viz. what the Tyrians received, whether they were buyers or sellers. SEE COMMERCE. The natural sea-port of Western Asia, and the center of the commerce of the East, was Tyre, or, rather, the ports of Phoenicia, for Tyre was but one of them. Phoenicia early grasped this commerce, and retained it until the rise of Alexander. Sidon first rose to opulence; and then Tyre, her "daughter," better situated for commerce, soon eclipsed her glory, and became the mart of the world. The enumeration of the articles of traffic in Ezekiel 27 shows that a large part of the commerce of Tyre was in articles of luxury, though it was the grand mart for all the trade of the Eastern and Western world. SEE TYPRE.

Fairs, however, although not directly referred to by the above Hebrews terms, were doubtless anciently common, as now, in the East. Dr. Thomson (Land and Book, 2:152 sq.) thus describes the scene at these Oriental mercantile gatherings: "On Monday of each week a great fair is held at the khans, when, for a few hours, the scene is very lively and picturesque. These gatherings afford an excellent opportunity to observe Syrian manners, customs, and costumes, and to become acquainted with the character and quality of her productions. Thousands of people assemble from all parts of the country either to sell, trade, or purchase. Cotton is brought in bales from Nablus; barley, and wheat, and sesamum, and Indian corn from the Humleb, the Hauran, and Esdraelon. From Gilead and Bashan, and the surrounding districts, come horses and donkeys, cattle and flocks, with cheese, milk, oil, honey, and similar articles. Then there are miscellaneous articles, such as chickens and eggs, figs, raisins, apples, melons, grapes, and all sorts of fruits and vegetables in their season. The peddlers open their packages of tempting fabrics; the jeweller is there with his trinkets; the tailor with his ready-made garments; the shoemaker with his stock, from rough, hairy sandals to yellow and red Morocco boots; the farrier is there with his tools, nails, and flat iron shoes, and drives a prosperous business for a few hours; and so does the saddler, with his coarse sacks and his gayly-trimmed cloths. And thus it is with all the arts and occupations known to this people. The noise is incessant, and at a distance sounds like that 'of many waters.' Every man is crying his wares at the top of his voice, chickens cackle and squall, donkeys bray and fight, and the dogs bark. Every living thing adds somewhat to the many-toned and prodigious uproar. It is now a miscellaneous comedy in full operation,  where every actor does his best, and is supremely gratified with his own performance. The people find many reasons for sustaining these antiquated and very curious gatherings. Every man, woman, and child has inherited the itch for trading, and, of course, all classes meet at this grand bourse to talk over the state of the markets, from the price of a cucumber to that of cotton, or of a five-thousand dollar horse from the Hauran. Again, every Arab is a politician, and groups gather around the outskirts of the crowd to discuss the doings of the 'sallied powers,' the last firman from the sultan, or the new tax demanded by their own petty emir. Descending to more ordinary matters, these fairs are great places for gossip and scandal. Friends meet friends, and exchange the news of weddings, births, and deaths, and all the multifarious incidents and accidents between those grand extremes of human life. In a word, these fairs supply the places of mancy of the appliances of more civilized society. Theys are the daily newspaper, for there is one for everyday within a circuit of forty miles. They are the exchange and the forwarding office, and the political caucus, and the family gathering, and the grand festa and gala days, and underlying the whole is the ever-present idea and aim of making money." SEE BAZAAR.

## Fairy[[@Headword:Fairy]]

             (variously derived from the Celtic, faer, "to charm;" Old English, fere, "a companion;" from faran, "to go;" Persian, peri; Arab. feri; but probably rather from the Lat. fatum, through the mediaeval fatare, "to enchant;" the French faer, thence faerie, "illusion"), an illusory or imaginary being, properly female, of supernatural but limited power, common to the popular belief of most European countries. The fay of romance resembles the Greek nymph, generally represented as a damsel of almost angelic loveliness, who seduced knights into enchanted isles and palaces. Fairy- land was supposed to be sometimes underground, at others amid wildernesses, or even in the ocean. The English sprite, or male fairy, Shakespeare's Puck, called "Robin Goodfellow," corresponds to the German "Knecht Ruprecht," the Scotch " brownie," and the French "esprit folet," or "gobelin" (goblin), and the Cornish "pixy." SEE ELF.

Everything known of fairies in the way of sayings and fables came from the Romance people. There were at first only three of these beings, but soon their number swelled to seven, and later to thirteen. Since their number was seven, these are six good and one evil, likewise later twelve good, the thirteenth evil. This, probably, is a result of the influence of Christianity, which sought to bring the fairies, as heathen deities, therefore spirits of darkness, into disrepute, which, however, could not be accomplished at once. They are spoken of as superhuman, long-lived female beings, sometimes good, sometimes bad; the former adorned with all the charms of body and spirit, exceedingly beautiful and young, perfect mistresses of all female arts, and ever ready to help: the down-trodden, to lead the lost in the right path, by their gift of sorcery to make the impossible possible; and to use this power as becomes the perfect will of a divine being. The evil fairies are the opposite, but have no power to undo the work of other similar beings. In the French Pyrenees it is believed that if flax be laid on the threshold of a fairy grotto, they immediately change it into the finest thread. On New Year's day the fairies visit the houses whose inmates believe in them, and bring fortune in their right hand and misfortune in their left. In a room a table is spread for them, a white cloth on it, a loaf of bread, with a knife, a white shell full of water or wine, and a candle. The windows and doors are then thrown open, and he who shows the greatest  hospitality may hope for a rich harvest, but he who neglects this duty may fear the greatest disasters.

On New Year's morning the family surround the table, the father breaks the bread and distributes it, whereupon it is eaten as breakfast; then all wish each other a happy New Year. In the Highlands of Scotland it is thought dangerous to speak out the name of a fairy on the mountains which they inhabit. The fairies are able assistants at births; therefore they are often taken as god-parents, and a place is reserved for them at the table. In FrancheComte there is known a Fee Arie, who appears at country festivals during the harvesting season, and rewards the diligent reapers; she drops fruit from the trees for good children, and during the Christmas season she distributes nuts and cake, similar to the German Frau Holda. Again, the fairies appear as giant maidens, carrying huge rocks on their heads and in their aprons, while with the other hand they turn the spindle. On Saturdays the power of the fairies leaves them; they therefore take all kinds of forms on this day, and try to elude the gaze of all eyes. They can hide in a tree, in a horse, in a sword, in a mantle, and this is the origin of the belief that such things are "gefeyt," that is, possessed of a fairy.

For the literature of the subject see Shakespeare, Midsummer Night's Dream; Perrault, Contes de mi Mere l'Oye (1697); Keightly, Fairy Mythology (Lond. 1860); and Scott's writings.

## Faith[[@Headword:Faith]]

             (Gr. πίστις, Lat. fides, Jiducia) is essentially trust. The various uses of the word (both objective and subjective) may be summed up as follows:

1. An objective body of truth: "the faith;" designated by the schoolmen as fides quae creditur, the faith which is believed. So the Augsburg Confession speaks of "our holy faith and Christiasn religion." (This sense does not occur in N.T.)

2. A rule of thought, the fides penes quam creditur: so the Romanm Catholics say such a thing is "of faith" (not found in N.T.).

3. A personal quality, act, or habit of the individual man; the fides qua creditur; the faith by which we believe. This latter is either (I) the exercise of our natural gifts (natural faith), or (II) the exercise of natural gifts under the influence of the divine Spirit with regard to divine things, and especially with regard to the person and work of Christ (the gift of God). This latter is Christian faith, and it includes two elements: (1) the spiritual apprehension of the invisible and eternal (Heb 11:1), and, specifically, (2) trust in Christ as a personal Savior; and, as such, in the  Christian system, it is the necessary condition of salvation. It is the instrument or means by which the redemption of Christ is appropriated, and, so far as it is man's act, it is the act of the whole man, mind, affections, and will. It is "a saving grace whereby we receive and rest upon Christ alone for salvation, as he is freely offered to us in the Gospel."

I. Natural Faith. — All our knowledge presupposes faith. Insthis view Goethe said that he was a "believer in the five senses;" and Fichte, that "man apprehends all reality external to himself through faith alone, a faith that is born with him." In the article BELIEF SEE BELIEF (q.v.) it was shown that there is a foundation laid for the exercise of this principle in the primary laws of thought or self-consciousness in the reason, not of the individual man, but of humanity. Psychologically, "faith is the faculty of grasping evidence, with a propensity to admit it when duly presented to the mind. Just as by sensation and perception we discern certain objects through the medium of the senses, and as by reason we discover some truths, or discern them upon their simple presentation (Chalmers, Institutes of Theology, book 3, chapter 6), without any other warranty than the voice within, so also by faith we discern other truths through the means of testimony or by the voice of authority. Attempts to analyze this quality of the human mind have been often made and as often failed. But still the fact remains that, according to the original, constitution of our nature, we are able and disposed to yield to evidence in proportion to its nature and its strength (Hooker, Ecclesiastes Pol. book 2, chapter 7, § 5); to assent to testimony concerning facts not preasent and manifest; and to submit to authority in the announcement or proposition of truths independently of any internal and direct perception of them by ourselves (Van Mildert, Boyle Lect. serm. 16). In matters of common life, from childhood to old age, we continually act, and are compelled to act, upon this principle (Barrow, On the Creed, seim. in; Hare, Victory of Faith, serm. 4).

The child believes its parent or its nurse, and reposes in this belief; and under certain conditions, the man believes the records of past history, the testimony of eye-witnesses, and the affirmations of trustworthy persons capable of understanding that which they affirm. And it is not too much to say that, apart from this principle and practice of belief, man, even in the full exercise of all his other intellectual powers, would be enveloped in such a cloud of ignorance on even the most ordinary subjects, that an arrest would be laid upon all the affairs of civilized life, and there must be an end of all social harmony and order. It is by this'means that we obtain a  certainty, not of sight, not of demonstration, not of direct and immediate intuition, but yet a real and efficient certainty in many matters of high practical importance concerning which we must otherwise be hopelessly ignorant and in the dark. This principle lies at the foundation of human affections and family ties, of agricultural and commercial activity, and of a large portion of our most valuable knowledge in science, and our highest attainments in art. Above all, it is thus that we obtain our knowledge of many things divine, and especially of relations subsisting between God and ourselves; an acquaintance with which, as we shall hereafter see, is of the utmost importance to us, while yet, independently of the exercise of faith, it is utterly beyond the reach of every man living" (Rogers, Reason and Faith; Riddle, Bampton Lectures, 1852, lect. 1). Faith "is that operation of the soul in which we are convinced of the existence of what is not before us, of what is not under sense or any other directly cognitive power. It is certainly a native energy of the mind, quite as much as knowledge is, or conception is, or imagination is, or feeling is. Every human being entertains, and must entertain, faith of some kind. He who would insist on always having immediate knowledge must needs go out of the world, for he is unfit for this world, and yet he believes in no other. It is in consequence of possessing the general capacity that man is enabled to entertain specific forms of faith. By a native principle he is led to believe in that of which he can have no adequate conception in the infinity of space and time, and, on evidence of his existence being presented, in the infinity of God. This enables him to rise to a faith in all those great religious verities which God has been pleased to reveal" (McCosh, Intuitions of the Mind, part 3, book 2, chapter 5; see also part 2, book 2, chapter 4).

Guizot, Med. et Etudes Morales (transl. in Journal of Sacred Literature, 12:430 sq.), has a thoughtful essay in which he distinguishes natural beliefs from faith as follows: "No one can doubt that the word faith has an especial meaning, which is not properly represented by belief, conviction, or certitude. Custom and universal opinion confirm this view. There are many simple and customary phrases in which the word faith could not be replaced by any other. Almost all languages have a specially appropriated word to express that which in English is expressed by faith, and which is essentially different from all analogous words. This word, then, corresponds to a state of the human soul; it expresses a moral fact which has rendered such a word necessary. We commonly understand by faith a certain belief of facts and dogmas — religious facts and dogmas. In fact,  the word has no other sense when employing it absolutely and by itself — we speak of the faith. That is not, however, its unique, nor even its fundamental sense; it has one more extensive, and from which the religious sense is derived. We say, I have full faith in your words; this man has faith in himself, in his power, etc. This employment of the word in civil matters, so to speak, has become more frequent in our days; it is not, however, of modern invention; nor have religious ideas ever been an exclusive sphere, out of which the notions and the word faith were without application. It is, then, proved by the testimony of language and common opinion, First, that the word faith designates a certain interior state of him who believes, and not merely a certain kind of belief. Secondly, that it is, however, to a certain species of belief — religious belief — that it has been at first and most generally applied. Now our natural beliefs germinate in the mind of man without the co-operation of his reflection and his will. Our scientific beliefs, on the other hand, are the fruit of voluntary study. But faith partakes of, and at the same time differs from, natural and scientific beliefs. It is, like the latter, individual and particular; like the former, it is firm, complete, active, and sovereign. Considered in itself, and independent of all comparison with this or that analogous condition, faith is the full security of the man in the possession of his belief: a possession freed as much from labor as from doubt; in the midst of which every thought of the path by which it has been reached disappears, and leaves no other sentiment but that of the natural and pre-established harmony between the human mind and truth."

II. Christian Faith. — So far as faith is a voluntary act, quality, or habit of man, it is psychologically the same in the theological sense as in common life; the difference lies in the objects of the faith. In order to venerate or love a fellow-man, we must believe in his worthiness; so, for the fear and love of God, which are fundamental elements of the Christian life, faith must pre-exist. But this direction of the soul towards God does not spring from the natural working of the human mind; it is the gift of God (Eph 2:8), and is wrought in the heart by the Holy Spirit through the word of the Gospel and the free grace of Christ (Rom 10:17; 1Co 1:21). Fides donum dei est, per quod Christum redemptorem nostrum in verbo Evangelii recte agnoscimus (Form. Concord. 3:11). Not that the Holy Spirit endues the soul with any new faculty for the single purpose of receiving Gospel truth; but it quickens and directs an existing faculty, at the same time presenting to it an appropriate  object. The true faith. thus excited, is an operation at once of the intellect, the heart, and the will. As said above, this faith, so far as it saves man in Christendom, is specifically trust in Christ as a personal Savior. In further treating it, we give,

(I.) The uses of the words πίστις, faith, and πιστεύω, I believe, in the Scriptures (condensed from Cremer, Worterbuch d. N. Test. Gracitat, Gotha, 1866, 8vo).

(II.) A history of the idea of faith in Christian theology up to the Reformation.

(III.) The Protestant and Romanist doctrines of faith in contrast and comparison with each other.

(IV.) Later Protestant statements of the doctrine.

(I.) Use of the words Faith and believe in Scripture.— Πίστις.

1. In profane Greek, πίστις means primarily trust or confidence, such as one man can have in another; more seldom fidelity or faithfulness which one pledges or keeps; and also the pledge of fidelity, e.g. Sophocles, O.C. 1632; δός μου χερὸς σῆς πίστιν Examples of the primary meaning (trust or confidence) are: Herodotus, 3:24; Sophocles, O. Colossians 950; Xen. Hier. 4:1. In the passive tense (credit) it is found e.g. Aristotle, Eth. 10:8. Parallel with the primary meaning (trust or confidence) stands that of conviction, e.g. πίστιν ἔχειν τινὸς (to have faith in a thing); but this conviction is based upon trust, and not upon knowledge: so that in this sense ὁ πιστεύων stands opposite to εἰδώς, and πίστις to ἐτιστήμη (comp. Plat. Repub. 10:601). In this sense πίστις is used (in the sphere of religion) of belief in the gods, and of acknowledgment of them, not based upon knowledge (comp. Plutarch, Mor. 756, B; Plato, Legg. 976, C, D; Eurip. Med. 413, 414). Rather characteristic is the fact that this faith is not designated as in the N.T. by the verb πιστεύειν, but by νομίζειν (Xen. Mem. I, 1:1).

This element of "acknowledgment," as distinct from knowing (εἰδέναι), is found also in the N.T. significations of the word as used by Paul and others; e.g. 2Co 5:7, "For we walk by faith (πίστεως), not by sight;" Heb 11:27, "By faith (πίστει) he forsook Egypt;" Heb 11:1, "Now faith (πίστις) is the substance of things hoped  for, the evidence of things not seen ;" Rom 4:18, "Who against hope believed (ἑπίστευσεν) in hope;" Joh 20:29, "Blessed (are) they that have not seen and (yet) have believed" (πιστεύσαντες). But this opposition to "knowledge" or " sight" is not essential to the idea of faith, as is seen from Joh 4:42; Joh 11:45; 1Ti 4:3; Phm 1:6, et al. In fact, the N.T. faith differs from the profane πίστις generally in that it is not a conviction held without reference to any ground or authority (compare 1Pe 3:15; 1Pe 1:21).

In the O.T. the word "faith" is comparatively seldom used; the relation of mian to God and to his revelation is generally designated bysome other term befitting the economy of the law, e.g. "doing God's will," "keeping the commandments," "remembering the Lord" (Exo 3:15), et al. Nevertheless, we do find (as one species of phrases among many to express this relation) terms denoting "trusting," "hoping," "waiting on the Lord" בטח, חסה, קַוָּה, ἐλπίζειν, πεποιθέναι, υπομένειν etc.). But in some of the most important passages of the Old Test. history the word "faith" occurs; e.g. with regard to Abraham (Gen 15:6), "he believed in the Lord, and he counted it to him for righteousness;" of the people of Israel (Exo 4:31; compare 1, 5, 8; Exo 14:31); with regard to the possession of Canaan (Deu 9:23; comp. Deu 1:32; Psa 78:22; Psa 78:32; Psa 106:24); with regard to the covenant of the law (Exo 19:9). In view of these pregnant passages, we may say that the foundation laid for the N.T. in the Old is laid in "faith" (comp. 2Ch 20:20; Isa 53:1; Isa 7:9; Isa 28:16; Jon 3:5). But unbelief is far oftener spoken of in the O.T. than faith (comp. Psa 27:13; 2Ki 17:14; Psa 78:22; Psa 78:32; Psa 106:24; Num 20:12; Deu 9:23; Isa 7:9; Isa 53:1; Num 14:11; Psa 106:12; Psa 119:66). The verb used in all these passages הֶאֵַמיןHiph. of אמן, to fasten, build to make firm. From the last of these significations follows that of to support, to rely upon, to trust (Job 39:11-12; Job 4:18; Job 15:15); holding a thing for certain and reliable (1Ki 10:7; 2Ch 9:6; Lam 4:12; Jer 40:14; Deu 28:66; Job 24:22). Used with relation to God, it denotes a cleaving to him, resting upon his strength, sure confidence in God, which gives fixedness and stability (2Ch 20:20; Isa 7:9).

But there is apparently no corresponding noun to the verb האמין. For אמֵוּנָהcorresponds to the partic. in Kal and Niphal, נֶאֶמָן אָמוּן and  denotes steadfastness, stability (as an objective quality; e.g. Isa 33:6). In other passages it denotes the personal quality of fidelity, faithfulness (but not of holding fast by faith), e.g. 1Ch 2:22; 2Ch 31:18 (sense wrong in English version); 2Ki 22:7; Jer 7:28. In these passages, where the word refers to man, the Sept. translates it πίστις; but where it refers to God it makes it ἀλήθεια, e.g. Psa 33:4. Here it may be remarked that the reference to this אמונה(faithfulness of God) eby Paul (Rom 3:2 sq.) helps us to fix his idea of faith as definitively trust. As a designation of the religious relation of man to God, אמונה, πίστις is only seldom used in the O.T. (see 1Sa 26:23; Jer 5:3). In these passages it denotes not simply candor, honesty, but rather faithfulness, i.e., faithfulness to the covenant (comp. Jer 5:3 with Jer 1:5, and Mat 23:23). But, after all, we have not yet found our idea of faith. But Hab 2:4 affords a passage in which is decidedly to be found the Pauline idea: יַחְיֶה וְעִרּיק בֶּאמֵוּנָתוֹ(Sept. ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται Apparently this passage was not understood by the Sept., which changed the suffix, of the third person to that of the first, and referred it to the faithfulness and the reliability of God. But אמוּנהstands here with regard to the relation in which the just man, compared with the haughty Chaldsean; holds himself to the divine promises; and it refers, therefore, not tio the relation itself, but to the quality of the relation, as the Talmudic הֵימָנוּתָא הֵימָנוּdenotes the confiding faith (compare Levy Chald. Wdrterbuch). Paul, in citing Hab 2:4, changes the order of the words from that in the Sept. to ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται (Rom 1:17; comp. Delitzsch, Habakkuk pages 50-53 Keil, Kleine Proph. in loc.). So, then, we find laid in the O.T. the ground for the N.T. doctrine of faith as complete confidence, trust; and this, too, combined with a conviction amounting to a recognition of the invisible (compare Heb 11:1).

Conviction combined with trust, as opposed to doubt, so far as the intellect is concerned, and as opposed to fear, so far as the heart is concerned — these appear, so far, to be the essential elements of faith (comp. Mat 21:21; Jam 1:6; Heb 10:39; Mar 4:40; Heb 6:12; Rev 13:10).

2. We find πίστις seemingly used, especially in the Synoptical Gospels, with regard to the relation of individuals to the Lord, to designate special  acts of confidence (Mat 8:10; Mat 9:2; Mat 9:22; Luk 7:9; Luk 7:50; Luk 8:48; Luk 17:19; Luk 18:42; Mar 5:34; Mar 10:52; comp. Mat 15:28). But the Synoptists also use the word to denote (not simply special and single exertions of belief, but also) full trust in Christ, and in the divine revels tion in him (Luk 18:8; comp. Mat 8:10; Luk 8:25; Mar 4:40; Luk 22:32; Luk 17:5; Mat 17:20; Mat 21:21). Compared with this (and Paul points out the contrast emphatically), the O.T. revelation was an education for faith (Gal 3:23-26 : "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus;" comp. Rom 11:32; Act 17:31). But it is to be fully understood also that the epistle to the Hebrews makes faith the means of holding to the God of revelation, in the sphere of the entire econesay of redemption in the O.T. as well as the N.T. (Hebrews 11). In the Acts faith seems to be used as more particularly characteristic of the sphere of the N.T. revelation (Act 6:7; compare Rom 1:5; Rom 16:26; Act 13:8; Act 17:31; Gal 1:23). In Paul's epistles, while the O.T. faith is clearly recognized (e.g. with reference to Abraham, and the citation of Hab 2:4), nevertheless the prevailing O.T. unbelief is especially emphasized (e.g. Rom 11:32); and the contrast between law and gospel (Gal 3:12 sq.) brings out clearly the chief element of N.T. faith as unconditional trust.

The promise, as the correlate of the Gospel, is the N.T. element of the O.T. economy, and demands faith (Gal 3:22; compare Gal 4:21 sq.), but the absence of a σπέρμα ω῏/ ἐπήγγελται (seed to whom the promise was made, Gal 3:19) made necessary the interposition of the law; not a νόμος πίστιως (law of faith), but ἔργων (of works), which, by manifesting sin, was an educator into faith (Rom 3:19; Gal 3:22-23). This throws light upon the contrast of πίστις and ἔργα-χάρις and ὀφείλημα-or πίστις and νόμος (Gal 3:23; also Rom 3:27-28; comp. Rom 4:2; Rom 4:5; Rom 9:32; Gal 2:16; Gal 3:2; Gal 3:5; comp. Gal 3:12; Eph 2:8; and in contrast to νόμος, Rom 4:13-14; Rom 4:16; Rom 9:30; Gal 3:11-12; Gal 3:23-25). This contrast, it will be observed, is only introduced by Paul in passages in which he is expressly pointing out the difference between the O.T. economy of salvation and that of the N.T.

3. The following classification of the passages in which the waord πίστις occurs will be found useful:

(1.) It is used with reference to an object, Heb 6:1; 1Th 1:8; Mar 11:22; 2Th 2:13; Col 2:12; Php 1:27; Act 24:24; Act 26:18; Col 2:5; Act 20:21; comp. Phm 1:5; 2Ti 3:13; Gal 3:26; Eph 1:15; 2Ti 3:15; Rom 3:25; with the obj.- genit., Rom 3:22; Gal 2:16; Gal 3:22; Eph 3:12; Php 3:9; Gal 2:20; Act 3:16; Jam 2:1; Rev 2:13; Rev 14:12; with Tit 1:1, compare Rev 17:14.

(2.) Without nearer definition, simply as faith, which adheres with full, conviction and confidence to the N.T. revelation of salvation, and makes this its foundation (support). Here is especially of importance the expression (Act 3:16), the faith which is by him, an expression which is used to point out the salvation arising from the mediation of Christ, through the looking unto Jesus, the author of faith (Heb 12:2). Under this class, besides the passages of the Synoptical Gospels already referred to, we mention Act 14:22; Act 16:5; Col 1:23; 1Pe 5:9; Rom 14:1; Rom 4:19-20; 1Co 16:13; Rom 11:20; 2Co 1:24; 2Co 13:5; 1Ti 2:15; 2Ti 4:7; 2Co 8:7; 2Co 10:15; 2Th 1:3; Col 2:7; 1Ti 1:19; Jam 2:1; Jam 2:14; Jam 2:18; Tit 1:13; Tit 2:2; 2Co 5:7; Rom 1:17; Gal 3:11; Heb 10:38 (comp. Gal 2:20); Act 13:8; 2Ti 2:18; 1Ti 1:19; 1Ti 4:1; 1Ti 5:8; 1Ti 5:12; 1Ti 6:10; 1Ti 6:21; 2Ti 3:8. Then the Pauline expressions ἐκ πίστεως εῖναι, οἱ ἐκ π (they which are of faith; Gal 3:7; Gal 3:9; Gal 3:12; Gal 3:22; Rom 4:16; Rom 3:26; comp. Heb 10:39), ἐσμἐν πίστεως (we are of them that believe), are used of faith proper (compare Rom 14:22-23). The phrases ἐκ πίστεως δικαιοῦν, δικαιοῦσθαι, make faith the necessary condition of justification (Rom 3:30; comp. Gal 3:14; Rom 5:1; Gal 2:16; Gal 3:8; Rom 4:13; ἐκ πίοτεως, Rom 9:30; Rom 10:6; Php 3:9; comp. Rom 1:17; Rom 4:5; Rom 4:9). The word πιστις is found joined to ἀγάπη, Eph 6:23; 1Th 3:6; 1Th 5:8; 1Ti 1:14; 1Ti 4:12; 1Ti 6:11; 2Ti 1:5; 2Ti 1:13; 2Ti 2:22; Gal 5:6; 1Co 13:13; Rev 2:19; with ἐλπίς, ὑπομονή, 1Co 13:13; 2Th 1:4; Rev 13:10. The word  is also found Act 6:5; Act 6:8; Act 11:24; Act 14:27; Act 15:9; Rom 1:8; Rom 1:12; Rom 3:31; Rom 4:12; Rom 5:2; Rom 10:8; Rom 10:17; Rom 12:6; 1Co 2:5; 1Co 15:14; 1Co 15:17; 2Co 1:24; 2Co 4:13; Gal 5:5; Gal 5:22; Gal 6:10; Eph 3:17; Eph 5:5; Eph 5:13; Eph 6:16; Php 1:25, 7:7; Col 1:4; 1Th 1:3; 1Th 3:2; 1Th 3:5; 1Th 3:7; 1Th 3:10; 2Th 2:2; 1Ti 1:2; 1Ti 1:4; 1Ti 2:7; 1Ti 3:9; 1Ti 4:6; 1Ti 6:12; 2Ti 1:5; 2Ti 3:10; Tit 1:1; Tit 1:4; Tit 3:15. Phm 1:6; Heb 10:22; Heb 13:7; Jam 1:3; Jam 1:6; Jam 2:5; Jam 2:14; Jam 2:17-18; Jam 2:20; Jam 2:22; Jam 2:24; Jam 2:26; Jam 5:15; 1Pe 1:5; 1Pe 1:7; 1Pe 1:9; 1Pe 1:21; 2Pe 1:1; 2Pe 1:5; Jud 1:3; Jud 1:20.

That even in James, confidence, trust (and not mere recognition), is the essential element of faith, is manifest from the passage (Jam 5:15), ἡ εὀχὴ τῆς πίστεως σώσει τὸν κάμνοντα (the prayer of faith shall save the sick). The works of faith are, according to James, such as show forth faith, and without which faith sinks into a mere recognition (Jam 2:19), as dead faith (νεκρά).

It must be noted that the word πίστις occurs in John's epistles only in one place, 1Jn 5:4, and in his Apocalypse in four places (Rev 2:13; Rev 2:19; Rev 13:10; Rev 14:12).

There remain a few passages in which πίστις apparently does not denote "trust" in salvation by Christ, as Rom 12:3 (comp. Alford, in loc., and also Act 17:31). 1Co 13:2 is easily explained by comparison with Mat 21:21; Luk 17:5-6, and here will be best joined 1Co 12:9. In the signification faithfulness, πίστις, like the O.T. אמֵוּנָה, is spoken of God, Rom 3:3; of men, Mat 23:23; Tit 2:10. With the former passage compare Isa 5:1 sq. Πιστεύω General meaning: a. to trust, to depend upon, τινὶ e.g. ταῖς σπονδαῖς θεῶν θεσφάτοις, Polyb. 5:62, 6; Sophocl. Philoct. 1360; Demosth. Philippians 2:67, 9. With the dative of the person and the acc. of the thing, π. τινί τι = to intrust (confide) something to a person, Luk 16:11; Joh 2:24; in the passive, πιστεύομαί τι, I am trusted with a thing; without obj.: I am trusted, Rom 3:2; 1Co 9:17; Gal 2:7; 1Th 2:4; 2Th 1:10; 1Ti 1:11; Tit 1:3. b. Very frequently πιστεύειν τινὶ denotes to trust a person, to give credence to, to accept statements (to be convinced of their truth); Soph. El. 886, τῷ λόγῳ. In a broader sense, πιστεύειν τινί τι, to believe a person; e.g. Eur. Hec. 710, λόγοις ἐμοῖσι πίστευσον τάδε ; Xen. Apol. 15. Then πιστεύειν τι, to believe  a thing, to rec. ognise it (as true); e.g. Plat. Gorg. 524, A, ἄ ἐγὼ ἀκηκοὼς πιστεύω ἀληθῆ εϊvναι; Aristot. Analyt. Proverbs 2, 23; also πιστεύειν περὶ, ὐπέρ τινος , Plut. Lye. 19, where πιστεύειν stands alone, to be inclined to believe, recognize a thing; while e.g. in Joh 9:18, the specific aim is added: "But the Jews did not believe concerning him that he had been blind, and received his sight."

In the N.T. (in which πιστεύειν has regard to our conduct towards God and his revelation) all these constructions are found, as well as the combinations (unusual in the profane Greek) of πεἰς, ἐπί τινα, ἐπὶ τινι and also πιστεύειν standing alone. The question is whether the original signification is confidence, or accepting as true.

(1.) We find πιστεύειν in the signification to believe, to takefor true, and hence to be convinced, to recognize (accept);

(a) with the acc. following, Joh 11:26, πιστεύεις τοῦτο; comp. Joh 11:25-26; 1Jn 4:16; Act 13:41; 1Co 11:18; 1Ti 3:16 (comp. Mat 24:23; Mat 24:26; Luk 22:67); Joh 10:25;

(b) with the infinitive after it, Act 15:11 (πιστεύομεν σωθῆναι);

(c) with or after it, Mat 9:28; Mar 11:23-24; Act 9:26; Jam 2:19, σὺ πιστεύεις ὅτι εϊvς ὁ θεός ἐστιν; compare Act 27:25; Joh 4:21, πίστευέ μοι, ὅτι ἔρχεταιώρα This construction of πιστεύειν ὄτι is especially frequent in the writings of John, in St. Paul's meaning of it. It. is also used by Paul in Rom 6:8; 1Th 4:14; but in Rom 10:9, ἐὰν πιστεύσῃς ἐν τῇ καρδίᾷ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήση, the sense of trust predominates over that of takingfor true. Compare also Heb 11:6, with Heb 11:1; Heb 4:3.

In John this construction with ὄτι is found in chapters Joh 4:21; Joh 8:24; Joh 10:38; Joh 11:27 (compare Joh 6:69); Joh 11:42 (compare Joh 17:3); Joh 13:19; Joh 14:10-11; Joh 16:27; (and have believed that I came out from God), Joh 16:30; Joh 17:8; Joh 17:21; Joh 20:31; 1Jn 5:1; 1Jn 5:5 (comp. with 1Jn 5:10). In these passages the sense of πιστεύω is that of assent, belief, recognition, conviction of truth. This meaning is also predominant in the following passage: Joh 3:12 (If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things) (comp.  Joh 3:11). Note also the connection with γινώσκειν (to know), Joh 6:69; Joh 10:37-38; Joh 17:8; and note also the relation of Christ's works and of sight to faith, Joh 4:48 (Except ye see signs and wonders, ye will not believe); Joh 10:37-38; Joh 14:11; Joh 6:36; Joh 20:8; Joh 20:29 (compare Joh 20:25); Joh 1:51; Joh 4:39-42.

Let us look now at the constructions πιστεύειν τινί εἴς τινα. It is clear that πιστεύειν τινὶ of itself cannot signify to accept a person; but only to believe what he says, to trust his word; e.g. Joh 2:22 (they believed the Scripture and the word which Jesus had said); Joh 5:47; Joh 12:38 (comp. Luk 1:20; Act 24:14; Act 26:27; 1Jn 4:1). In this sense also we understand Joh 5:46 (for had ye believed Moses, ye would have believed me); Joh 8:31; Joh 8:45-46; Joh 10:37 (comp. with Joh 10:36); Joh 14:11. Nevertheless, as it is the witness of Jesus himself that is in question, the acceptance of his words implies the acceptance of his person (Joh 5:46; comp. with Joh 5:37-39). Connect with these the unique passage 1Jn 3:23 αὕτη ἐστὶν ἡ ἐντολὴ αὐτ ἵναπιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αύτοῦ this is the commandment, that we should believe on the name of his son Jesus Christ" (elsewhere εἰς τὸ ὄν, Joh 1:12; Joh 2:23; Joh 3:18; 1Jn 5:13); comp. also Joh 6:29; Joh 16:9; 1Jn 5:10 (He that believeth on [εἰς] the Son of God hath the witness in himself; he that believeth not God [τῷ Θεῷ] hath made him a liar, because he believeth not εἰς] the record that God gave of his Son). Here πιστεύειν τῷ θεῷ, to believe God, is to receive his testimony, π. εἰς την μαρτυρίαν, and consequently to receive Him for whom the testimony is borne. Farther comp. Joh 5:38 with 37, 24, 47, and 44. These passages show that John's idea of faith includes

(1) accepting the testimony of God,

(2) accepting the testimony of Christ concerning himself, and therefore

(3) accepting Christ himself.

The construction πιστεύειν εἰς is found in Joh 2:11; Joh 3:16; Joh 3:18; Joh 3:36; Joh 4:39; Joh 6:29; Joh 6:40 (47); Joh 7:5; Joh 7:31; Joh 7:38-39; Joh 7:48; Joh 8:30; Joh 9:35-36; Joh 10:42; Joh 11:25-26; Joh 11:45; Joh 11:48; Joh 12:11; Joh 12:37; Joh 12:42; Joh 12:44; Joh 12:46; Joh 14:1; Joh 14:12; Joh 16:9; Joh 17:20; 1Jn 5:13. The only passage in the writings of John in which another preposition occurs is Joh 3:15, where Lachmann reads ἐπ᾿ αὐτόν, Tischendorf ἐν αὐτῷ, instead of εἰς αὐτόν.

(2.) But the sense of admitting, accepting as true, thus far developed, is by no means the whole of John's idea of faith in Christ. It includes not only this, but also adherence to Christ; cleaving to hium. See, for instance, the whole passage, Joh 9:35-38, and comp. Joh 11:48; Joh 10:26-27; Joh 6:69; Joh 1:12. Both these are evidently contained also in the πιστεύειν τινὶ, Joh 6:30; comp. with Joh 6:29 : τί οῦν ποιεῖς σὺ σῃμεῖον, ἴνα ἴδωμεν καὶ πιστεύσωμέν σοι (What sign showest thou, that we may see and believe in thee?); 29: ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ὁ θεός (that ye believe on him''whom He hath sent). Compare especially also Mat 27:42; Mar 15:32.

It is plain, now, that John's idea of faith includes the element of cleaving to Christ as well as of accepting him; and this cleaving to him includes the idea of full trust in Christ as Savior, as illustrated in the important passage, Joh 3:15 : ἴνα πᾶς ὁ πιστεύων εν αὐτῷ (that whosoever believeth in him, not εἰς αὐτον). Tischendorf ἐν, Lachmsann ἐπ᾿ αὐτόν). "Here is involved the anguish, in the believer, of the bite of the fiery serpent, and the earnest looking on him in whom sin is crucified with the inner eye of faith" (Alford, in loc.). In this full sense of the word John uses πιστεύω by itself (to believe) in Joh 1:7; Joh 1:51; Joh 4:41-42; Joh 4:48; Joh 6:36; Joh 6:64; Joh 9:38; Joh 10:25-26; Joh 11:15; Joh 11:40; Joh 12:39; Joh 12:47; Joh 14:29; Joh 16:31; Joh 19:35; Joh 20:31 (comp. Joh 3:12; Joh 6:69; Joh 20:8; Joh 20:25; Joh 20:29). And this faith is the condition "ofthe gifts of life,light, and salvation; Joh 10:26-27; Joh 3:12; Joh 3:16; Joh 3:18; Joh 3:36; Joh 6:35; Joh 6:40; Joh 6:47; Joh 7:38; Joh 11:25-26; Joh 20:31 (comp. Joh 5:38); Joh 8:24; Joh 1:12; Joh 12:36; Joh 12:46 (comp. Joh 8:12 and Joh 11:40).

(3.) Paul's use of πιστεύειν also includes the idea of intellectual conviction, recognition; see the passages above cited under πίστις, and comp. also Rom 4:20 (strong in faith); 1:5; 16:26, and the relation of πιστεύειν to κηρύσσειν (Rom 10:14; Rom 10:16; 1Co 15:2; 1Co 15:11; Eph 1:13). But the sense of trust in Christ tas Savior is always predominant in Paul. The construction πιστεύειν τινι to trust, rely upon, is found 2Ti 1:12 (I know in whom I have believed, and am persuaded); Tit 3:8; Rom 4:3; Gal 3:6; Rom 4:6; compare Rom 4:18. Instead of the dative we find πιστεύειν ἐπί τινα, Rom 4:5 : ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ (on him that justifieth the ungodly), Rom 4:24. The πιστεύειν εἰς also denotes always faith in Christ — (Rom 10:14; Gal 2:16; Php 1:29); likewise ἐπὶ with the dative, 1Ti 1:16; Rom 9:33. And πιστεύειν is used standing alone to designate the fullest trust of faith,  Rom 1:16; Rom 3:22; Rom 4:11; Rom 4:18; Rom 10:4; Rom 10:10; Rom 13:11; Rom 15:13; 1Co 1:21; 1Co 3:5; 1Co 14:22; 2Co 4:13; Gal 3:22; Eph 1:13; Eph 1:19; 1Th 1:7; 1Th 2:10; 1Th 2:13; 2Th 1:10.

In Jam 2:19, to believe denotes intellectual assent, but in Jam 2:23 it denotes trust (see under πίστις). In Peter the two elements of assent and trusts are conjoined (comp. 1Pe 1:8, with 1Pe 2:6-7; 1Pe 1:21).

In the Acts and Synoptical Gospels, the import of the word (whether assent or trust, or both conjoined) must be decided by the context.

The result of our examination is, that "faith" in the N.T. includes three elements, each and all necessary to the full meaning of the word, while one or another of them may hbecome prominent according to the connection, viz.

(1) full intellectual acceptance of the revelation of salvation,

(2) adherence to the truth and to the person of Christ thus accepted;

(3) absolute and exclusive trust in the redeeming work of Christ for salvation. In no one of the writers of the New Testament is any one of these three elements wanting.

(II.) Early History of the Doctrine of Faith. —

1. In the early Church, the Pauline doctrine of faith as a condition of justification was universally maintained. But the Eastern thinkers did not give much attention to faith in a doctrinal way, and its true meaning was not prominently developed, nor was the distinction between faith and works (as conditions) sharply drawn. During the Apologetic period (from A.D. 100 to A.D. 250), while attention was "principally directed to theoretical knowledge,faith was for the most part considered as historico- dogmatic faith in its relation to γνῶσις. This gave rise to the opinion that knowledge in divine things justifies, while ignorance condemns. Minucius Felix (t 208), 35: Imperitiet Dei sfficit ad panam, notitia prodest ad veniam. Theophilus of Antioch (t181) also knows of a fides historica alone, upon which he makes salvation to depend, 1:14: Α᾿πόδειξιν οῦν λαβὼν τῶν γινομένων καὶ προαναπεφωνημένων, οῦκ ἀπιστῶ, ἀλλἀ πιστεύω πειθαρχῶν θεῷ, ῷ εὐ βούλεὶ καὶ σὺ ὑποτάγηθι, πιστεύων αὐτῷ, μὴ νῦν άπισθήσας, πεισθῆς ἀνιώμενος τότε ἐν αἰωνίοις τιμωρίαις. But, though it was reserved for men of later times  to investigate more profoundly the idea of justifying faith in the Pauline sense, yet correct views on this subject were not entirely wanting during this period." Clement of Rome (t 100) says in a Pauline spirit, "Called by the will of God in Christ, we can be justified, not by ourselves, not by our own wisdom and piety, but only by faith, by which God has justified all in all ages. But shall we, on this account cease from doing good, and give up charity? No, we shall labor with unwearied zeal as God, who has called us, always works, and rejoices in his works" (1 Ep. ad Cor. c. 32, 33). Ireanaus (t 202) contrasts the new joyful obedience which ensues on the forgiveness of sins with the legal standpoint. "The law which was given to bondmen formed men's souls by outward corporal work, for it coerced men by a curse to obey the commandments, in order that they might learn to obey God. But the Word, the Logos who frees the soul, and through it the body, teaches a voluntary surrender. Hence the fetters of thee law must be taken off, and man accustom himself to the free obedience of love. The obedience of freedom must be of a higher kind; we are not allowed to go back to our earlier standpoint; for he has not set us free in order that we may leave him; this no one can do who has sincerely confessed him.

No one can obtain the blessings of salvation out of communion with the Lord; and the more we obtain from him, so much the more must we love him; and the more we love him, so much greater glory shall we receive from him" (Irenseus, Haer. Uk. 4, chap. 13:1, 23; Neander, History of Dogmas, Ryland, page 216). Tertullian (220) adv. Marc. 5:3: Exfidei hibertate justisficatur homo, non eax legis servitute, quiajustus ex fide vivit. According to Clement of Alexandria (+ 218), faith is not only the key to the knowledge of God (Coh. page 9), but by it we are also made the children of God (ib. page 23). Clement accurately distinguishes between theoretical and practical unbelief, and understands by the latter the want of susceptibility of divine impressions, a carnal mind which would have everything in a tangible shape (Strom. 2:4, page 436). Origen (A.D. 250) in Numbers Hom. 26 (Opp 3, page 369): Impossibile est salvari sines fide; Comm. in Ep. ad Rom. (Opp. 4, page 517): Etiamsi opera quis habeat ex lege, tames, quia non sunt cedificata supra fundamentum fidei, quamvis videantur esse bona, tames oparatanum suum justificare non possunt, quod eas deestfides, quae est signacurum eorum, qui justificantur a Deo (Hagenbach, History of Doctrines, § 70; comp. also § 34). Apollinaris (t 885) on Joh 6:27, says: "The eternally enduring food, by which we are sealed by the Father and assimilated to Christ, is the faith which makes alive" and on Joh 6:28, "Faith both justifies and sanctifies without human  works, seeing that it contains within itself the noblest energy, and is not slothful or inactive" (Dorner, Person of Christ, Edinb. transl., div. 1, volume 2, page 389). Hilary (t 368): "By faith we become, not merely in a moral way, but essentially, one with Him" (ibid. page 418).

2. The Latins, more earnest on the practical than on the theoretical side, seem to have had deeper notions of faith (see Tertullian, cited above). But the minds of theologians were turned almost wholly to the doctrines of sin, grace, and free will (Pelagian controversy), and not to the appropriation of redemption by faith. The relations of faith to knowledge were set forth clearly and strongly, however, in the maxim Fides prcecedit intellectum, first announced by Origen, and adopted by Augustine (Epist. 120:3; ed. Migne, 2:453, cited by Shedd, History of Doctrines, 1:162). Compare also Augustine, De Utilitate Credendi, c. 23, where he shows the natural analogies for faith; e.g. that friendship among men, filial piety, etc., are grounded on faith. He makes a distinction between fides quae; and fides qua creditur (De Trin. 13:2); and uses the phrase fides Catholica in the objective sense, to denote the body of doctrine "necessary to a Christian" (De temp. serm. 53; and adv. Jud. c. 19). Augustine, says Melancthon, did not set forth fully Paul's doctrine, though he came nearer to it than the Scholastics (Letter to Brentius, opp. ed. Bretschneider, 2:502).

3. In the scholastic period the idea of the kingdom of God degenerated into that of an ecclesiastical theocracy, and the outward side of the religious life (penance and good works) was prominent. Nevertheless, the great doctrinal truths of Christianity were carefully studied, and the aim of the greatest thinkers (e.g. Anselm) was to show that faith can be verified to the intellect as truth, while, at the same time, it is the necessary condition of science, as well as of salvation. "First of all," he says, "faith must purify the heart: we must humble ourselves, and become as little children. He who believes not cannot experience; he who has not experienced cannot understand. Nothing can be done till the soul rises on the wings of faith to God" (De Fide Trinitat. c. 2). The great Greek theologian, John of Damascus (8th century), who may be considered as beginning the period of scholastic theology, defined faith as consisting of two things:

1. belief in the truth of revealed doctrines, the πίστις ἐξ ἀκοῆς (the faith which cometh by hearing, Rom 10:17);

2. firm confidence in the promises of God, the faith which is "the substance of things hoped for, the evidence of things not seen" (Heb 11:1).

The first of these, he says, is the work of our own minds; the second is the gift of the Spirit (De Fide Orthod. 4:10). "Anselm comprises the whole doctrine of faith and morals in the question, how man appropriates redemption to himself. He says, 'The mere idea does not make faith, although this cannot exist without an object; in order to true faith the right tendency of the will must be added, which grace imparts' (De Gratia et Libero Arbitrio, c. 6). He distinguishes (Monologium, page 72; compare page 75) between credere Deum, Christum, and credere IN Deum, IN Christum; the former denotes a mere outward faith which only retains the form; the latter denotes the true, living faith, which lays hold of communion with God (credendo tendere in divinam essentiam): the former is valueless and dead; the latter contains the power of love, and testifies its power and its life by love. The faith which is connected with love cannot be inoperative; it proves its vitality, by so operating. Hugo of St. Victor develops the general idea of faith in connection with the religious nature of man. Faith marks the manner in which invisible blessings dwell within our souls (quodam modo in nobis subsistunt), the real vital communion with God, his true existence in the human soul. For divine things cannot be apprehended by us through the senses, the understanding, or the imagination, since they have nothing analogous to all these, but are exalted above all images. The only vehicle of their appropriation is faith. Two elements meet in it the tendency of the disposition, and the matter of cognition. This latter is the object of faith, but its essence consists in the tendency of the disposition; and although this is never altogether without the former, yet it constitutes the value of faith. Bernard agrees with Hugo in his view of the nature of faith: ‘even now,' he says, 'many who believe with confidence have only scanty knowledge; thus many in the O.T. retained firm faith in God, and received salvation by this faith, although they knew not when and how salvation would come to them.' Abelard's expressions are also important (Sentent. c. 4). 'Faith,' he says, 'always refers to the invisible, never to thevisible. But how is this? when Christ said to Thomas, "Because thou hast seen me, thou hast believed." What Thomas saw before him was one thing, what he believed was another. He confessed the man whom he saw to be the Lord, in whom he believed. He saw the flesh, but he believed in the God veiled in the flesh'" (Neander, Church  History, Torrey, 4:375).

Not merely Abelard, but also most of the other schoolmen, understood by Justificatio per fidem not objective justification, but a subjective character of the disposition, which proceeds from faith, the true inward sanctification in love which arises out of faith. Bernard, on the other hand, was led by his experience to a more objective view: 'No one is without sin (Sermo on Solomon's Song, 23, § 15); for all righteousness it is enough for me that he is gracious to me who has redeemed me. Christ is not merely righteous (Ib. 22, § 8), but righteousness itself.' The scholastic doctrine on this point received a fixed form through Peter Lombard (Sentent. in, dist. 28). He makes a threefold distinction in faith: Deum credere, Deo credere, and in Deum or Christum credere. The two first amount merely to holding a thing to be true, but the last is the faith by which we enter into communion with God. With such a faith love is necessarily connected, and this faith alone is justifying. Love is the effect of this. faith, and the ground of the whole Christian life. Applying to faith the Aristotelian distinction between theform as the formative principle (εῖδος, forma), and the inorganic material determined by it (ὕλη, materies), Peter distinguishes faith as the qualitas mrentis informnis, the mere material of faith, and the fidesformata, when the vivifying power of love is added to it, which forms and determines it. The fides formata is a true virtue and this faith, working by love, alone justifies" (Ne ander, History of Dogmas; Ryland, page 522 sq.).

The Scholastics generally recognised the distinction (hinted by Augustine) between objective and subjec tive faith (fides qua creditur and fides quae creditur) and also distinguished between developed (explicita) and undeveloped (implicita) faith (Aquinas, Sumnma, 2, qu. 1, art. 7). But in all the scholastic period, the prevalence of the sacerdotal theory of religion hindered, if it did not absolutely prevent, a just apprehension of the nature of faith, and naturally developed the theory of the merit of good works. Peter Lombard, indeed, says that good works are those only that spring from the love of God, which love itself is the fruit of faith (opus fidei; Sentent. lib. in, dist. 23, D); but the "views of Thomas Aquinas were not quite so scriptural; thus (Surmm. part. 2:2, qu. 4, art. 7) he speaks of faith itself as a virtue, though he assigns to it the first and highest place among all virtues." He defines faith to be “an act of the intellect assenting to divine truth in virtue of the operation of the Spirit of God upon the will" (Summa, 2:2, 1, 4), and reckons faith among the theological virtues, which he distinguishes from the ethical (Neander, Wiss. Abhandlung. ed. Jacobi.  1851, page 42) "Such notions, however, led more and more to the revival of Pelagianism, till the forerunners of the Reformation returned to the simpler truths of the Gospel" (Hagenbach, History of Doctrines, § 186). According to Aquinas, the faith by which we are cleared from sin is not the fides informis, which can coexist with sin; but is the fides formata per charitatem (faith informed by love). In justification there is a motes charitatis as well as a motuss fidei (Summa, part 3, qu. 44, art. 1). This statement contains the germ of the later Roman Catholic doctrine (see other passages in Moheler, Symbolism, N.Y. 1844, page 205; comp. Beck, Dogsaengeschichte, 1864, page 365). Its doctrine (as that of the period generally) is that justification is "not an objective act, but something subjective, making man internally righteous by the communication of the divine life in fellowship with Christ. For the attainment of justificatio, moreover, faith can only be the first step; it was not sufficient for jusfification, but love must be added; the gratia justificans was first given in the fides formata, making mman internally righteous. Since this external idea of faith required that for effecting justification something must be added from without, the additional aid of the Church here was demanded" (Neander, Dogmas, page 661). SEE JUSTIFICATION.

4. John Wessel (t 1489) was a precursor of the Reformation in his views on faith, as well as on many other points. None of the theologians of the Scholastic age expressed the principle of faith so fully in the Pauline spirit as Wessel. He considers it "not a mere taking for granted of historical facts, but the devotion of the whole mind to fellowship with God through Christ; it is the basis of the whole higher life; not merely in the relations of man to man, but also in the relations of man to God" (Ullmann, Reformers before the Reformation, Edinb. 1855, 2:468).

Practically, at the dawn of the Reformation (and for ages before), Christian people were taught by their pastors that the pardon of sin was to be secured, not bh faith in the merits of Christ, but by penitential observancms and good works, followed by priestly absolution; andfaith itself was generally held to be simply the reception of the teaching of the Church. In practice, faith was transformed into credulity.

(III.) The Protestant and Roman Catholic Doctrines of Faith compared. — The ProtestantDoctrine. — The central point of the Reformation, in a doctrinal point of view, was justification by faith. Its development will be treated in our article SEE JUSTIFICATION; we can here only briefly give  the distinction between the Protestant and Roman Catholic doctrines of faith: 1. that of the Reformers; 2. that of the Roman Catholic Church.

1. The Reformers. — The Reformers, in opposition to the Scholastic doctrine of justification as a subjective work (the making just), brought out prominently the Objective idea of justification (as a work donefor us by Christ). "On the other side, correspondingly, they regarded faith as subjective, and as the principle of the transformation of the whole inner life" (Neander, Dogmas, 2:662). The prominent position of faith in the theology of the Reformers was a fundasmental part of the change that was taking place, at the time, in the general religious views of Christendom. " The mind was not satisfied with an objective and outward salvation, however valid and reliable it might be. It desired a consciousness of being saved; it craved an experience of salvation. The Protestant mind could not rest in the Church, neither could it pretend to rest in an atonement that was unappropriated. The objective work of Christ on Calvary must become the subjective experience and rejoicing of the soul itself. While, however, the principle and act of faith occupies such a prominent place in the soteriology of the Reformation, we should not fail to notice that it is never represented as a procuring cause of justification; it is only the instrumental cause.

Protestantism was exceedingly careful to distinguish justification from legal righteousness on the one hand, and from sanctification by grace on the other. It could not, consequently, concede to anv species of human agency, however excellent, a pecular and atoning efficacy. Hence we find none of that supplementary or perfecting of the work of Christ by the work of the creature which is found in the papalu sotetiology. And this applies to the highest of acts, the act of faith itself. Faith itself, though the gift and the work of God, does not justify, speaking accurately, but merely accepts that which does justify" (Shedd, History of Doctrines, 2:337-8). Luther was led to the true Pauline doctrine of faith by his profound conviction of the desperate condition of humanity, not simply from its sense of finiteness (which could only have led him to faith as a realization of the invisible and eternal), but also and chiefly from the crushing sense of personal guilt on account of sin. He regards faith not merely as a mere attribute, but, "so to speak, as a substantial and divine thing, so far as it cleaves to God, and God is in it. Faith is in the state of the unio mystica, union with God; and yet it is, at the same time, man's true existence." It is no mere intellectual act, but a giving up of the whole man to trust in Christ; and conversely, a penetration of the whole man by the life of Christ. "Faith makes new  creatures of us. MY holiness and righteousness do not spring from myself; theys arise alone out of Christ, in whom I am rooted by faith" (Dorner, Person of Christ, 2:58, 64). In the Preface to the Epistle to the Romans Luther says: "Faith alone justifies, and it alone fulfils the law; for faith, through the merits of Christ, obtains the Holy Spirit. And then, at length, from the faith thus efficaciously working and living in the heart, freely (fluunt) proceed those works which are truly good... . But faith is an energy in the heart; at once so efficacious, lively, breathing, and powerful as to be incapable of remaining inactive, but bursts forth into operation. Neither does he who has faith (moratur) demur about the question whether good works have been commanded or not; but even though there were no law, feeling the motions of this living impulse putting forth and exerting itself in his heart, he is spontaneously borne onward to work, and at no time does he cease to perform such actions as are truly pious and Christian. Faith, then, is a constant fiducia, a trust in the mercy of God toward us; a trust living and efficaciously working in the heart, by which we cast ourselves entirely on God, and commit ourselves to him; by which, cer to fraeti, having an assured reliance, we feel no hesitation about enduring death a thousand times." "Luther laid the greatest stress at all times on the assurance of salvation, and of the divine truth of Christianity.

The ground certainty, on which all other certainty depends, is with him the justification of the sinner for Christ's sake apprehended by faith; of which it is only the objective statement to say that to him the fundamental certainty is Christ as the Redeemer, through surrender to whom faith has full satisfaction, and knows that it stands in the truth" (Dorner, Geschichte d. Prot. Theol., Miunchen, 1867, page 224). — "To believe those things to be true which are preached of Christ is not sufficient to constitute thee a Christian; but thou must not doubt that thou art of the number of them unto whom all the benefits of Christ are given and exhibited, which he that believes must plainly confess, that he is holy, godly, righteous, the Son of God, and certain of salvation, and that by no merit of his own, but by the mere mercy of God poured forth upon him for Christ's sake" (Luther, Serm. on Gal 1:4, in Fish, Masterpieces of Pulpit Eloquence, 1:462). Zwingle held that faith, in the sense of the appropriation by man, through grace, of the redemptive work of Christ, is the only means or instrument of salvation. It was one of his grounds of objection to the Roman and Lutheran doctrines of the Eucharist that these doctrines detract from the glory of faith by representing it as insufficient for salvation (Dorner, Person of Christ, div. 2, volume 2, page 116). Melancthen, in a letter to Brentius,  May, 1531, says: "Faith alone (sola) justifies, not because it is the root (radix), as you write, but because it lays hold of Christ, on whose account we are accepted. It is not love, the fulfilling of the law, which justifies, but faith alone, not because it is a perfection in us, but only because it lays hold on Christ" (edit. Bretschneider, Hal. Sax. 1835, 2:501). Calvin (Institutes, book 3, chapter 11) treats of faith at large, and distinguishes it from "a common assent to the evangelical history," and refutes the nugatory distinction made by the schools between fides forsata and fides informis. "The disputes of the schools concerning faith, by simply styling God the object of it, rather mislead miserable souls by a vain speculation than direct them to the proper mark. For, since God, 'dwelleth in the light which, no man can approach unto,' there is a necessity for the interposition of Christ as the medium of access to him." "This evil, then, as well as innumerable others, must be imputed to the schoolmen, who have, as it were, concealed Christ by drawing a veil over him; whereas, unless our views be immediately and steadily directed to him, we shall always be wandering through labyrinths without end. They not only, by their obscure definitions, diminish, and almost annihilate, all the importance of faith, but have fabricated thee notion of implicit faith, a term with which they have honored the grossest ignorance, and most perniciously deluded the miserable multitude." "Is this faith to understand nothing, but obediently to submit our understanding to the Church? Faith consists not in ignorance, but in knowledge; and that not only of God, but also of the divine will... . For faith consists of a knowledge of God and of Christ, not in reverence to the Church.

In short, no man is truly a believer unless he be firmly persuaded that God is a propitious and benevolent Father to him, and promise himself everything from his goodness; unless. he depend out the promises of divine benevolence to him, and feels an undoubted expectation of salvation. He is no believer, I say, who does not rely on the security of his salvation, and confidently triumph over the devil and death" (Calvin, Institutes, book 3, chapter 2).

The passages from the several Confessions will be given more fully in the art. SEE JUSTIFICATION; we cite here a few. Augsburg Cosfession. — "Men are justified freely for Christ's sake through faith when they believe that they are received into favor, and their sins are remitted for Christ's sake; this faith doth God impute for righteousness upon him" (Art. 4). The nature of saving faith is set forth in Art. 20: "It is to be observed here that  a mere historical belief; such as wicked men and devils have, is not here meant, who also believe is the history of the sufferings of Christ, and in his resurrection from the dead; but that genuine faith is here meant which causeth us to believe that we can obtain grace and forgiveness of sins through Christ, and which giveth us the confidence that through Christ we have a merciful God, which also gives us the assurance to know God to call upon him, and to have him always in remembrance, so that the believer is not without God, as are the Gentiles" (compare the Apology for the Confession, art. 2, 3). Heidelberg Catechism. — Qu. 21. "What is true faith? Ans. It is not only a certain knowledge whereby I hold for truth all that God has revealed to us in his word, but also a hearty trust, which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness, and salvation are freely given by God, merely of grace, only for the sake of Christ's merit." Remonstrants' Confession' (11:1). — "Faith in Christ is a firm assent (assensus) of the mind to the word of God, joined with true trust (fiduci) in Christ, so that we not only faithfully receive Christ's doctrine as true and divine, but rest wholly on Christ himself for salvation." Westminster Confession (10, 14)."Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justifications; yet it ... is no dead faith, but worketh by love. By this faith a Christian believeth to be true whatsoever is revealed in the word ... but the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory, growing up in many to the attainment of a fell assurance through Christ." In all the Confessions, both Lutheran and Reformed, faith is held to be a laying hold on Christ, by whom we are saved (and not by our own works, or by any work of sanctitication done in us).

2. Roman Catholic Doctrine. — The Augsburg Confession (Art. 20) speaks of the long desuetude of the doctrine of faith in the Church, and the substitutiopof childish and needless works (fasts, pilgrimages, etc.), of the great cause of its corruption, and furnishing the chief occasion for the reformation of doctrine. "Our adversaries now," they say (A.D. 1530), "do not preach concerning these unprofitable works as they were wont: moreover, they have now learned to make mention of faith, about whichm, in former times, entire silence was observed. Theys now teach that we are  not justified before God by works alone, but join faith in Christ thereto, and say faith and works justify is before God; which doctrine imparts more consolation than mere confidence in good works." This was the chief theological dispute of the Reformation, and was also the main topic of theological discussion at the Council of Trent (1545-63). A few of the divines there (the archbishop of Sienna, the bishop of Cava, and others) held that faith alone justifies; but this ancient doctrine was too inconsistent with the sacerdotal system to find favor with the majority. "Great pains were taken to discuss thoroughly the assertion that 'man is justified by faith,' and to affix some determinate meaning to that expression; but the task was not easy. Some busied themselves in searching for the different seamses in which the word 'faith' is used in Scripture, which they made to amount to fifteen, but knew not in which it is employed when applied to justification. At length, after much disputing, it was agreed that faith is the belief of all things which God has revealed, or the Church has commanded to be believed. It was distinguished into two sorts: the one said to exist even in sinners, and which was termed unformed, barren, and dead; the other peculiar to the just, and working by charity, and thence called formed, efficacious, and living faith. Still, as father Paul observes, 'they touched not the principal point of the difficulty, which was to ascertain whether a man is justified before he works righteousness, or whether he is justified by his works of righteousness" (Cramp, Text-book of Popery, chapter 7).

The decision of the Council is as follows (sess. 6; c. 8): "When the apostle says that man is justified 'by faith,' and 'freely,' these words are to be understood in that sense in which the Catholic Church hath always held and explained them, nanmely, that we are said to be justified 'by faith' because faith is the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God, and come into the fellowship of his children; and that we are said to be justified 'freely,' because nothing which precedes justification, whether faith or works, can deserve the grace thereof." Here, two things are to be noted:

(1) That the Roman idea of faith in general is that of the acceptance of the body of doctrine taught be the Church: "'La foi necesssaire pour la justification est la foi Cathohique d'apres laquelle nous croyons ce que Dieu a revels a son eglise" (Drioux, note to his edit. of Aquinas's Summa, 6:600); thus substantially making the intellect alone the seat of faith, as Bellarmine expressly puts it in his contrast between the Protestant and the  Roman ideas of faith: "haeretici fidem fiduciam esse definiunt; Catholici fidem in intellectu sedem habere volunt" (De Justif. 1:4). How thoroughly external a thing this faith may become in practice is evinced by the fact that the recitation of a creed, in Romanist language, is called an "act of faith" (Bergier, Dict. de Theologie, 3:54).

(2.) That, accordingly, the Council of Trent makes faith only the "beginning of human salvation" (salutis humanae initium), and "the root of all justification" (radix omnis justificationis). If faith is simply an intellectual act, it is fitly described as only the "beginning" of justification, and not its instrument. So Mohler, in commenting on this passage, expressly says that "Roman Catholics consider faith as the reunion with God in Christ especially by means of the faculty of knowledge, illuminated and strengthened by grace" (Symbolism, N.Y. 1844, page 204). In the same vein is the definition given by the Catechism of Trent, viz. that the "faith necessary to salvation is that faith by which we yield our entire assent to whatever has been revealed by almighty God" (Baltimore edit. page 19). It is plain that the notion of faith, as Protestants hold it, and as they believe that Paul held it, is totally wanting in the Roman doctrine. Naturally, too, with this conception of faith, the Romanists deny that faith alone justifies, affirming, in the way of the Scholastics (see above), that faith must be informed by charity, as the germ of new obedience, a gift bestowed first in baptism, and renewed by confession and absolution. So J.H. Newman (Difficulties of Anglicanism, cited by Hare, Contest with Rome, page 113) declares that Roman "Catholics hold that faith and love, faith and obedience, faith and works, are simply separable, and ordinarily separated in fact; that faith does not imply love, obedience, or works; that the firmest faith, so as to move mountains, may exist without love that is, true faith, as truly faith in the strict sense of the word as the faith of a martyr or a doctor." On this Hare remarks: "This belief is not faith. To many persons, indeed, it may appear that this is little more than a dispute about words; that we use the word faith in one sense, and the Romanist in another, and that it is not worth while to argue about the matter. But when we call to mind how great are the power and the blessings promised to faith by the Gospel, it surely is a question of the highest moment whether that power and those blessings belong to a lifeless, inert, inanimate notion, or to a living, energetic principle. This is the great controversy between Romanism and Protestantism. Their stay is the opus operatumn, ours Jides operans — faith, the gift of God, apprehending him through Christ,  renewing the whole man, and becoming the living spring of his feelings, and thoughts, and actions" (Contest with Rome, note 1). A letter of Bunsen's in 1840 illustrates the Roman idea of faith, as it had taken root in the mind of J.H. Newman before he went over to Rome. A pastor in Antwerp (named Sporlein) was troubled about episcopal ordination, and came to England for light. He was invited to breakfast at Newman's, and found him and a number of his friends ready to hear him. "He unburdened his heart to them, and they gave their decision — the verdict of a Newmanic jury on a case of conscience, viz. that 'Pastor Sporleln, as a Continental Christian, was subject to the authority of the bishop of Antwerp.' He objected that by that bishop he would be excommunicated as a heretic. ' Of course; but you will conform to his decision.' 'How can I do that,' exclaimed Sporlein, 'without abjuring my faith?' 'But your faith is heresy.' 'How? Do you mean that I am to embrace the errors of Rome, and to abjure the faith of the Gospel?' 'There is no faith but that of the Church.' 'But my faith is in Christ crucified.' 'You are mistaken; you are not saved by Christ, but by the Church' " (Memoir of Bunsen, by his Widow, London, 1868, 1:614).

(IV.) Later Protestantism. —

1. Whatever minor differences may have arisen in Protestant theology as to faith, all evangelical theologians agree in the following points:

1. That saving faith not only recognises the supernatural, but also accepts and trusts absolutely on Jesus Christ, the Son of God, as Savior;

2. that this saving power is the gift of God;

3. that it invariably brings forth good works;

4. that the faith which appropriates the merits of Christ must be a living faith;

5. that it is not the faith, nor the vitality of the faith, which justifies and saves man, but it is the object of the faith, i.e., the merits of Christ the Redeemer, and therefore that it is an error to attach a saving quality to any merely subjective faith. The earlier Reformers and Confessions made assurance an essential part of saving faith, but this doctrine was not long held. SEE ASSURANCE; SEE JUSTIFICATION.

2. Divisions of Faith — Faith is divided by the theologians into fides historica and fides salvifica (historical faith and saving faith). The former is intellectual knowledge and belief of the Christian doctrine; the latter a genuine appropriation of the merits of Christ unto salvation. True faith embraces both. The parts of faith, in theological language, are three:

a. Notitia (act of the intellect), knowledge, instruction in the facts and doctrines of Christianity (Rom 10:14).

b. Assensus (act of the will), assent to the doctrine, or reception of it as true and credible.

c. Fiducia (act of the heart), trust or confidence in the divine word. "True and saving faith in Christ consists both of assent and trust; but this is not a blind and superstitious trust in the sacrifice of Christ, like that of the heathens in their sacri'fices, nor the presumptuous trust of wicked and impenitent men, who depend on Christ to save them in their sins, but such a trust as is exercised according to the authority and direction of the word of God; so that to know the Gospel in its leading principles, and to have a cordial of belief in it, is necessary to that more specific act of faith which is called reliance, or, in systematic language, fiducial assent" (Watson, Institutes, 2:243).

3. Faith in Christ; justifying Faith as Condition of Salvation. —

(a.) Though the entire revelation of God is set forth, in one sense; as the object of faith (Luk 24:25-26; Hebrews 11), yet Christ, the incarnate Son of God, the dying and risen Redeemer, is κατ᾿ ἐξοχνὴν, the object of faith (Gal 2:16; Joh 17:21). In the evangelical churches, justifying faith is understood to be exercised specifically in Christ, as by his death making expiation and satisfaction for the sinner's guilt, or (to put the same idea in another light) in God's covenant with mankind in Christ, as offering them pardon for the sake of Christ's death; and this faith is yet viewed merely as a condition of justification.

(b.) "What faith is it, then, the ough which we are saved? It may be answered, first, in general, it is a faith in Christ; Christ, and God through Christ, are the proper objects of it. Herein, therefore, it is sufficiently, absolutely distinguished from the faith either of ancient or imodern heathens. And from the faith of a devil it is fully distinguished by this it is not barely a speculative, rational thing, a cold, lifeless assent, a train of  ideas in the head, but also a disposition oftthe heart. For thus saith the Scripture, 'With the heart man believeth unto righteousness.' And, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thy heart that God hath raised him from the dead, thou shalt be saved.' It acknowledges his death as the only sufficient means of redeeming man from death eternal, and his resurrection as the restoration of us all to life and immortality; inasmuch as he 'was delivered for our sins, and rose again for our justification.' Christian faith is, then not only an assent to the whole Gospel of Christ, out also a full reliance on the blood of Christ; a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us, and living in us. It is a sure confidence which a man hath in God that through the merits of Christ his sins are forgiven, and he reconciled to the favor of God; and in consequence thereof, a closing with him, and cleaving to him, as our 'wisdom, righteousness, sanctification, and redemption,' or, in one word, our salvation" (Wesley, Serm. on Justification).

(c.) Faith is not meritoriously, but instrumentally, the condition of our pardon. "If Christ had not merited, God had not promised; if God had not promised, justification had never followed on this faith: so that the indissoluble connection of faith and justification is from God's institution, whereby he hath bound himself to give the benefit upon performance of the condition. Yet there is an aptitude in faith to be made a condition; for no other act can receive Christ as a priest propitiating and pleading the propitiation, and the promise of God for his sake to give the benefit. As receiving Christ and his gracious promise in this manner, it acknowledgeth man's guilt, and so man renounceth all righteousness in himself; and honoreth God the Father, and, Christ the, Son as the only Redeemer. It glorifies God's mercy and free grace in the highest degree. It acknowledgeth on earth, as it will be perpetually acknowledged in heaven, that the whole salvation of sinful man, from the beginning to the last degree thereof, whereof there shall be no end, is from God's freest love, Christ's merit and intercession, his own gracious promise, and the power of his own Holy Spirit" (Lawson). Wesley, speaking of faith as the condition of our justification, says, "We mean this mnuch, that it is the only thing without which no one is justified; the only thing that is immediately indispensably, absolutely requisite in order to pardon. As, on the one hand, thouh a man should have everything else, without faith, yet he cannot be justified; so, on the other, though he be supposed to want everything else, yet if he hath  faith he cannot but be justified. For suppose a sinner of any kind or degree, in a full sense of his total ungodliness, of his total inability to think, speak, or do good — suppose, I say, this sinner, helpless and hopeless, casts himself wholly on the mercy of God in Christ (which, indeed, he cannot do but by the grace of God), who will affirm that any more is required before that sinner can be justified?" (Wesley Sermon on Justification; Neander, Planting and Training, 2:128 sq.). "Faith, as it is mere belief, may be produced by rational evidence. But when that is attained,.the work of grace in the heart is nowhere said in Scripture to be carried on by the natural operation of these credited truths. The contrary fact, that men often credit them and remain uninfluenced by them, is obvious.

When a different state of mind ensues, it is ascribed to the quickening influence of the Spirit, an influence which may be ordinarily resisted. By that influence men are 'pricked in their heart;' and the heart is prepared to feel the dread impression which is conveyed by the manifestation of man's perishing state, not merely in the doctrine of the word, but as it stands in the Spirit's application to the heart and conscience. But, though this was previously credited, and is still credited; and though its import and meaning are now more fully perceived as the perishing condition of the awakened man is more clearly discovered, the faith of affiance does not therefore follow. 'A person in these circumstances is not to be likened to a man drowning, who will instinctively seize the rope as soon as it is thrown out to him. There is a perverse disposition in man to seek salvation in his own way, and to stand on terms with his Savior. There is a reluctance to trust wholly in his atonement, and to be saved by grace. There is a sin of unbelief; an evil heart of unbelief; a repugnance to the committal of the soul to Christ, which the influence of grace, not merely knowledge of the opposite truth and duty, must conquer. Even when this is subdued, and man is made willing to be saved in the appointed way, a want of power is felt, not to credit the truth of the sacrifice of Christ, or its merits, or its sufficiency, but a want of power to trust wholly, and with confidence, in it, as to the issue It is then that, like the disciples, and all good men in all ages, every man in these circumstances prays for faith; for this power to trust personally, and far himself, in the atonement made for his sins. Thus he recognizes Christ as 'the Author and Finisher of faith,' and faith as the gift of God, though his own duty: then there is in the mind an entire renunciation of self on the one hand, and a seeking of all from Christ on the other, which cannot but be followed by the gift of faith, and by the joy which springs, not from mere sentiment, but from the attestation of the Spirit to our acceptance with  God. ‘Then the Holy Spirit is given, not only as the Comforter, but as the Sanctifier.' It is in this way, too, that faith saves us to the end, by connecting us with the exerted influence and power of God, through Christ. 'The life that I live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me.' These are views which will, it is true, be a stumbling-stone and a rock of offense to the philosophers of this world. But there is no remedy in concession. Still this will stand, ''Whosoever receiveth not the kingdom of God as a little child shall in no wise enter therein'" (Watson, Works, London, 1835, 7:224).

Pye Smith (First Lines of Christian Theology, book 5, chapter 5, § 3) defines the specific act of saving faith to be that act of the mind which directly and necessarily arises from the principle of faith, which is the proper and characteristic exertion of that principle, and in which the real nature, design, and tendency of genuine faith is made apparent. This act or exercise is expressed in Scripture by the terms “coming to Christ — looking to him — receiving him — eating the flesh of the Son of Man, and drinking his blood — trusting in him, and being fully persuaded of his truth and faithfulness." It is that which our old and excellent divines usually denoted by the phrase (perhaps too familiar, but very expressive and easily understood) closing with Christ. President Edwards expresses it thus: "The whole act of acceptance, or closing of the soul or heart with Christ" (Works, 8:546). "Faith is an assured resting of the soul upon God's promises of mercy in Jesus Christ for pardon of sins here and glory hereafter" (Dr. Owen's Catechism).

4. It has been said (above) that Protestant theologians are substantially agreed as to the nature of saving faith. But there is a class of divines in the Church of England (the so-called sacramental or Romanizing party) who seem to have gone back wholly to the scholastic doctrine of faith, if not, indeed, to that of Rome. One of the best writers of this school is bishop Forbes, of Brechin, who, in treating on Art. 11 of the Church of England, asserts that the faith by which we are justified is not the fiducia of Luther, but is "that beginning and root of the Christian life whereby we willingly believe, etc.," thus adopting the very phraseology of Trent in framing his definition of faith. So, also, he adopts Bellarmine's statement that "love is the vivifying principle of the faith which impetrates justification." While he admits that the fathers often affirm that we are justified by faith alone, he adds that "they never intended, by the word alone, to exclude all works of faith and grace from the causes of justification and eternal salvations"  (Explanation of the 39 Articles, London, 1867, 1:177 sq.).

These views are sot Protestant; yet bishop Forbes, and the set of theologians who agree with him in going back to Romish doctrine, still belong to a Church which calls itself Protestant, in happy contrast, we cite another divine of the same Church, Dr. O'Brien, who, in his excellent treatise on Justification by Faith (Lond. 2d ed. 1863), after a clear statement of the nature of Christian faith as "trust in Christ; an entire and unreserved confidence in the efficacy of what Christ has done and suffered for us, a full reliance upon him and his work," protests against the error that, "in justification, faith is accounted to us for righteousness because it is in itself a right principle, and one which naturally tends to produce obedience to divine precepts;" and he shows that, " while it is the fit instrument of our justification, and the seminal principle of holy obedience, it is, notwithstanding, the instrument of our justification, essentially and properly, because it unites us to the Lord Jesus Christ, so that we have an interest in all that he has done and suffered. God having, in his infinite wisdom and mercy, appointed that we should be pardoned and accepted for the sufferings and for the merits of another, seems most fitly to have appointed, too, that our voluntary acceptance of this his mode of freely forgiving and receiving us, by putting our trust in him through whom these blessings are to be bestowed upon us, should necessarily precede our full participation of all the benefits of this gracious scheme, and that nothing else should... . If for our justification it be essential, and sufficient, that we be united to Christ — one with Christ — found in Christ — does not the act whereby we take him for our defense against that wrath which we feel that we have earned — whereby, abjuring all self-dependence, we cast ourselves upon God's free mercies in the Redeemer, with a full sense of our guilt and our danger, but in a full reliance upon the efficacy of all that he has wrought and endured; does not this act, whereby we cleave to him, and, as far as in us lies, become one with him, seem the fit act whereunto to annex the full enjoyment of all those inestimable benefits which, however dearly purchased they were by him who bought them, were designed to be, with respect to us upon whom they are bestowed, emphatically free? With less than this, our part in the procedure would not have been, what it was manifestly designed to be, intelligent and voluntary; with more, it might seem to be meritorious. Whereas faith unites all the advantages that we ought to look for in the instrument whereby we were to lay hold on the blessings thus freely offered to us: it makes us voluntary recipients of them, and yet does not seem to leave, even to the deceitfulness of our own deceitful hearts, the power of  ascribing to ourselves any meritorious share in procuring them" (page 119- 121).

The relation of faith to works, and the question of the apparent difference between the doctrine of Paul and that of James on this point, will be treated in our article SEE WORKS. We only remark here that the Protestant theology (as has been abundantly shown in the extracts already given) holds that true faith always manifests itself by love and good works (see Augsburg Confession, Apology, c. 3); any other faith is mere belief, or what St. James calls "dead faith." The minor differences among Protestants as to the nature of faith depend chiefly upon differences as to the nature of justification. SEE JUSTIFICATION.

See, besides the works already cited, Edwards, Works (N.Y. edit., 4 volumes, 8vo), 1:110; 2:601 sq.; 4:64 sq.; Waterland, Works (Oxf. 1843), 6:23-29; Pearson, On the Creed, art. 1; Wardlaw, Systematic Theology (Edinb. 1857, 3 volumes, 8vo), 2:728 sq.; Martensen, Christian Dogmatics (Edinb. 1866, 8to), pages 37, 38 sq.; Knapp, Christian Theology, § 121 sq.; Browne, On 39 Articles (N.Y. 1865), page 308 sq.; Burnet, On 39 Articles, art. 11; Nitzsch, Christliche Lehre, § 143; Monsell, Religion of Redemption (Lond. 1867, 8vo), page 219 sq.; Bohmer, Christl. Dogmatik (Breslau, 1840), 1:4; 2:259 sq.; Perrone (Romans C.), Prcelectiones Theologicce (ed. Miane, 2 volumes), 2:1414 sq.; Mohler (R.C.), Symbolism (N.Y. 1844), book 1, chapter 3, § 15, 16; Buchanan, On Justification (Edinb. 1867, 8vo), page 364 sq.; Hare, Victory of Faith (reviewed in Bibliotheca Sacra, July, 1860, art. 2); Lepsius, Paulin. Rechtfertigungslehre (Leips. 1853, 8vo), page 94 sq.; Usteri, Paulin. Lehrbegriff (Zr. 1824, 8vo); Ritschl, Altkathol. Kirche (Leips. 1857, 8vo), page 82 sq.; Schulz, Die Christliche Lehre v. Glauben (Leips. 1834, 8vo); Cobb, Philosophy of Faith (Nashville); Neander, Katholicismus u. Protestantismus (Berlin, 1863, 8vo), pages 131-146; Hase, Protestant. Polemik (Leips. 1865, 8vo), page 242 sq.; Baur, Katholicismus und Protestantismus (Tiibingen, 1836, 8vo), pages 259-264; Elliott, Delineation of Romanism, book 1, chapter 2; Baur, Dogmengeschichte (Leips. 1867, 3 volumes, 8vo), 3:200 sq.; Cunningham, Historical Theology, chapter 21; Beck, Dogmengeschichte (Tiibingen, 1864, 8vo), page 364-369. SEE JUSTIFICATION; SEE SANCTIFICATION.

## Faith And Reason[[@Headword:Faith And Reason]]

             Religion and science express in the abstract and in the concrete the two opposite poles of human knowledge, between which there must always be discrepance, and has usually been discord. In all ages in which there has been any notable activity of intelligence there has been a controversy, more or less violent, between the claims of religious authority and the pretensions of human reason. The acrimony of the strife has been increased, and the importance of appeasing it has been augmented by every extension of the domain of precise, coherent, systematic reasoning. Every creed accepted by a cultivated and speculative community has been in turn assailed by a spirit of speculative scrutiny, whichhas gradually encroached upon the sacred domain, and has ultimately denied all validity to doctrines not established by the processes of ratiocination, or discovered and confirmed by direct observation and experiment. The primeval theology of the Hindoos, the capricious and graceful fantasies of the Greek mythology, the stern solemnity of the Roman Fasti, the arbitrary credulities of Islamism, have all experienced this phase of hostility, as well as Christianity, in the various periods and forms of its dissemination. But never has this war been more deadly in mode or iin. menace than in this current age, when the foundations, of revealed truth are undermined by insidious approaches, and when science erects its multitudinous batteries against all the ramparts of the Christian faith.

In other times, attempts, more or less unsuccessful, have been made to restore natural amity between, these embittered adversaries. The Euhemerism of the Greeks was an effort to explain the legendary superstitions of Greece so as to render them acceptable to the enlightened doubts of Hellenic philosophy. SEE, EUHEMERUS. A second and more elaborate plan forthe maintenance of the expiring reverence for the divinities of the pagan world was hazarded by the Neo-Platonists. SEE NEO-PLATONISM. Both experiments signally failed. In a much later period, with wholly dissimilar weapons, and with much vaster interests at stake, the illustrious Leibnitz undertook to reconcile religion and reason in  a treatise equally remarkable for the classical elegance of its style, and for the vigor and profundity of its argumentation. It was negative, in its character, and only offered a compromise. Such was also the complexion of the admirable work of bishop Butler on the Analogy of Natural and Revealed Religion. In consequence, these luminous essays only interpose as landmarks in the midst of the waves between the hardy skepticism of the beginning and the revolutionary atheism of the close of the 18th century. The war has become more determined, even though it may have gradually lost much of its earlier bitterness. Extremists on both sides now declare that there is an implacable antagonism between faith and science. Ministers of religion may be found denouncing the procedures and conclusions of science as "enmity with God," and as incompatible with revealed truth; as if the laws of the creation could be at variance with the declarations of the Creator. Adepts in scientific research, on the other hand, proclaim the deceptiveness and inanity of all religious doctrine as contradictory to the clearly ascertained processes of the universe; as if the phenomena of matter could controvert the constitution of the human mind, and the ineradicable instincts, appetencies, and requirements of the human heart.

Yet, even in this apparently hopeless state of discord, renewed endeavors have been made to bring the great adversaries into harmonious union. The most recent and the most notable of these is that of Herbert Spencer, which is plausible in its pretensions, but most delusive in its results. It is singularly insidious ii design and in execution. It betrays with a kiss, and deals a mortal stab while inquiring, "How is it with thee, my brother?" It recognises the universality, the indestructibility, the necessity of religious belief, admits the impossibility of ignoring or dispelling the attributes of a Supreme Being, and yet attenuates everything thus admitted till it sublimates these conceptions into a vaporous phenomenalism, a misty hallucination of the human mind under the perennial bypochondria of a morbid fantasy. No suspension of arms has been obtained, because each party hopes for a decisive victory. But the prolongation and exacerbation of this strife are most disastrous, not merely to the legitimate authority of religion, but to the equally legitimate demands of science. One portion of the Christian community is repelled from the prompt acceptance and the zealous encouragement of the discoveries of science by the apprehension that the bulwarks of revealed religion may be surrendered to an unsparinig foe, Another portion rejects the teachings of the Church and of the Christian creed from disgust at an unreasoning and unreasonable  opposition to science. A third party, intermediate between the two, extends ashand to both; surrenders whatever rationalism questions, and professes to retain in a changed sense all that is essential in the dogmas of religion. Meanwhile, those of vicious inclinations find an excuse for the indulgence of their passions and the rejection of moral restraints in an intelligent repudiation or in a doubtful acknowledgment of religion; while the multitude, careless and stolid, pursues its private ambitions or pea sonal whims without regard to the obligations of this life, without concern for that great hereafter which occupies no place in its thoughts. The conciliation of faith and science thus becomes more urgent than in any former time, and its urgency is increased by the difficulty of accomplishing it in the midst of contentions between reciprocally repellant combatants, armed on the one side with the thunders of the Almighty, the promises of heaven, and the terrors of hell, and on the other with the dazzling panoply of modern investigation, and with weapons wreathed with the laurels of a century of scientific achievements.

The re-establishment of fraternal union between two so widely alienated disputants must be an arduous and always a somewhat doubtful task. "Quis concordabit tantam contrarietatem?" A mere truce will answer no good purpose. It would simply convert a running sore into a purulent condition of the whole system. The conciliation, to be efficient, must rest on an essential harmony of principles, oa a recognised dis-similarity of aims and applications. Even then the agreement may be liable to occasional rupture from reciprocal jealousies; but room must be allowed for partial dissent, as in these high questions no more can be expected than an unsteady conquiesceaca — discordia concars. Whether even this agreement is attainable must be uncertain till it has been attained; it may be reserved for that blessed expansion of our discernment when we shall no longer "see as through a glass darkly." But, in the mean time, there is a high obligation resting upon those who would repudiate neither the sanctifying influences of a holy life, nor the illumination of secular learning, to seek out the grounds of reconciliation, and to renew the marriage of the liberal arts weith theology. This seems to be the appropriate duty and the peculiar aspiration of the present age, and the imperfect or delusive efforts made in this direction indicate the latent consciousness that it is so. The instinctive ntsus, often grievously misdirected, always precedes the solution of the great enigmas of humanity. Before any reasonable hope, however, of a satisfactory result can be entertained, it is necessary so ascertain the  conditions of the problem, and to discover among the obvious and multitudinous discrepances whether there is any essential identity between the opposing forces. If there is, there may be a prospect of final accordance; if there is not, the antipathies are ineradicable and immedicable.

The conditions under which the question presents; itself are thus, the determination of the nature of the contending parties; the detection of any agreement ins their intrinsic character; and the discernment of the causes of their opposition and diverse procedure. It becomes expedient, therefore, to ascertain the peculiar character and functions of faith and science respectively. This cannot be accomplished by any mode of mere logical division and definition, because faith resides in our spiritual susceptibilities, and is incapable of verbal circumscription; and because scienee admits of no immutable boundaries, but "grows forever and forever." But the character of each may be sufficiently described to permit the contradistinction of the two to exhibit their contrasts, and to disclose any haamony that may exist between them.

Science is precise, definite, systematic knowledge, attained and co- ordinated by the application of human reasoning to admitted facts or observed phenomena. The conclusions of science are reached and are connected together by the discovery of the general principles which regulate the occurrence of the phenomena and reveal the conditions of their occurrence. These principles are established by the employment of thea two processes of deduction and induction; and science is the determination by the arts of reasoning of suchl knowledge as is apprehensible by the logical faculties of the human mind. The conclusions attained are more or less firmly believed according to the sufficiency or insufficiency of the reasoning; but, when firmlyestablished, are believed on the strength of the evidence, and cannot be doubted except by rememberingthe finite power and comprehension, and consequent. fallibility of the reasoning mind itself. This limitation, though properly may inevitably overlooked in the constitution and acceptance of scientific truth, cannot be safely disregarded in the estimation of the validity and certainty of scientific procedure.

Faith is something more than rational belief — something more firm and assured than scientific or philosophic conviction. Convtioin is produced by the strength of the arguments adduced by the influence of the  demonstration or other evidence of the understanding. Faith goes far beyond this, both in the assurance conveyed, and in the disproportion between. the testimony and what is accepted on that testimony.

“Seeing is believing," but he who "walks by faith'' "walks not by sight." We believe in the results of science; we have faith in the truths of revelation. We believe that the earth is round; we have faith in the existence of God, and in the immortality of the soul. Conviction questions and scrutinizes; faith confides, and does not cavil. The belief which is founded uponreasoning ponders the arguments propounded, the evidence presented; faith is itself "the substance of things hoped for, the evidence of things not seen." This distinction may not be acceptable to persons of loose habits of thought, who employ words without disculminating their delicate shades of meaning; but itseems to be required by more than one passage of thee New Testament, and is fully sustained by the most acute, profound, and sagacious of the achoolmen, Thomas Aquinas (Summa Theologia, 2 a, qu. 2, art. 10; qu. my, art. 1). It is of the essence of faith to transcend the logical evidence, to accept more than is contained in any logical premises, and to hold the tenet thus retained with a more earnest tenacity than any deaconstration or generalization can produce. Not that faith is independent of evidence or testimony; but the cogency of such proof is not intrinsic or indisputable in itself, but is derived from its acceptance, and from the submissive adherence of the recipient. It is "the Spirit of truth" which "will guide you into all truth." This exposition may seem applicable only to religious faith, or to faith in supernatural truth; but It is with faith of this kind that the controversy on the part of science is maintained. It is therefore in this domain that the essence of faith is to be specially considered. Nevertheless, a little reflection and examination will show that all faith possesses the same general characteristics. The faith which we repose in another similarly transcends, and usually precedes the evidence: the faith which we hold in regard to the regular order of nature is manifested without thought of the arguanents by which that order is proved; the faith which we entertain in the necessity and generally beneficent action of government is wholly irrespective of our opinions in relation to its particular measures. SEE FAITH.

Thus widely contrasted, then, are the characteristics of faith and science. The, former is out of all proportion to the proof addressed to the reasoning faculties; the other is strictly limited by the proof. The one is an adhesion of our whole spiritual nature, undoubting, and unvisited by any anxious  concern; the other is simply the acquiescence of the understanding, which may be dispelled by further discoveries. The one may be resisted, the other cannot be denied; the one is of voluntary acceptance, the other of compulsory belief. 'The being' of God may be denied; the validity of a demonstration of Euclid cannot be gainsaid, ithe terms and the logical process are apprehended.

But, though these things be thus disparate in their ordinary and in their ultimate manifestations, they are identical in their foundations and in their point of departure. It has been stated already that scientific reasoning proceeds by way of deduction or of induction. Deduction, however, proceeds from premises which are either established by induction, or are received without demonstration; and induction requires general principles, not reached by induction, to render induction possible. First principles admit of neither definition nor proof. The conception of order, the admission of the uniformity of natural laws, are not inductions. Supposing, however, that those things which are confirmed by science, and receive their expansion and development from science, are reached by scientific reasoning, still the conceptions of mind, matter, and similar primordial phenomena with which science deals are intuitive, and are accepted by an unreasoning, though rational faith. They are only perplexed and weakened by argumentation on the subject. The contrasted conceptions of mind and matter are universally recognised as contrasted, even bs those who deny the reality of matter, and represent it as a mere image or phantasm of the mind; and by those who deny the distinct character of mind, and profess to regard it as nothing more than a modification or efflorescence of matter. The distinction is admitted, although the distinctness of essence or of substance be denied. So pressing is the intuitive consciousness of the contrast that recent votaries of science, who would cashier the whole realm of faith, are compelled by an unavowed and unsuspected instinct to disembody and to evaporate, as well as despiritualize, the whole universe which they pretend to explain by ascribing a purely apparent existence to facts and to the evolution of facts — a merely phenomenal validity to demonstrated changes and the laws of change. They make shadows chase shadows in a spectral world for the entertainment of shadowy observers. In this manner they convert the material and the intelligible universe into an impalpable phantasmagoria: they render it a reflection upon the clouds, a giant of the Brocken, an intricate dance of fantastic unrealities. But the ghosts which they evoke from the dissipated forms of being are as  intractable and as hostile as the spirits and bodies which they have attempted to annihilate. Faith, the same in kind, though greater in degree, is required for the admission of such idols of mind and matter, and nothing is gained for their own purposes by embracing the cloud instead of the goddess.

The true doctrine with respect to the foundations of scientific procedure is laid down by Aristotle in the close of the Posterior Analytics. "It is evident," says he, "that, as demonstration is not the beginning of demonstration, so neither is science the first principle of science." Nearly six centuries later, Proclus similarly declares in his Theological Institutes that "intuition is the principle and first cause of knowledge." After the lapse of more than twelve hundred years, the Sage of Verulam reasserted the same position in a somewhat different form in The Fable of Cupid, and again in the Novum Organon (1 Aph. 66). Thus the founder of science, the most extreme of Transcendentalists, and the restorer of inductive philosophy, concur in recognising that science is not self-sustaining, but is dependent upon principles beyond the sphere of science. Their declarations, too, are no isolated testimonies, but are merely echoes of the convictions of philosophers of the most divergent schools (Plato, Timceus, ch. i; Aristotle, Met. 3:4; 10:5, 6; Theophrastus, Met. 5; Alex. Aphrodisiensis, Schol. in Aristot. ed. Brandis, pages 525, 527, 592, 605, 653; Asclepiades, Ibid. page 599; Ammonius, Ibid. page 519; Des Cartes, Med. 2; Spinoza, De la Reforme de l'Entendement, Euvrres, 2:281, ed. Saisset.; Leibnitz, Opera, 1, page 144, 161, ed. Dutens). A remarkable testimony to the same effect was recently (August 1868) given by Prof. Tyndall in his introductory address before the Mathematical Section of the British Association.

It is not simply a metaphysical axiom, but an obvious truism, that there can be neither definition nor demonstration of first principles of those fundamental and primary facts upon which not merely all knowledge, but all possibility of knowledge depends. Life is consciousness, not a conclusion of the reason. Personal identity admits neither proof nor denial. Mind escapes from the formulas of scientific knowledge; matter cannot be seized or established by them. The theory of Boscovich may be invalid, but it cannot be disproved. Thus the very foundations of scientific knowledge rest upon faith, and upon faith only upon faith in primitive facts — faith in the testimony of the senses — faith in our intellectual apprehensions. Accordingly, the faith which is supposed to make unreasonable demands in  requiring the acceptance of theological truths is equally, though not in an equal degree, required for scientific speculation. Science cannot commence its speculations without humbly receiving dogmas communicated and held by faith; it cannot advance a single step without implicit acquiescence in their truth, and without their necessary, though latent support. On all sides we are encompassed by mystery. Religion and science thus spring from a common root. They address themselves in the first instance to a common characteristic of the intelligence. In both, faith must precede knowledge; and in either, the celebrated maxim of St. Augustine finds its application: "Credo, utintelligam." They are twin sisters, sustained by a common life, nourished by a common sustenance, illumined by the radiance proceeding from a common fountain of light. Both require τὸ θε'ιον ψυχῆς ὄμμα τὰ θεῖα προλάμβανον ; and both may turn to the Father of Lights and exclaim, "Angelorum esca nutrivisti populum tuum, et paratum panem de caelo praestitisti illis sine labore, omne delectamentum in se habentem et omnis saporis suavitatem."

But, though religion and science are intimately united in the cradle by participation in faith and in the works of faith, their development follows along widely divergent lines. Religion proceeds on its sacred mission accompanied, supported, and guided by faith throughout the whole journey, and calls in the aid of reason only to remove the obstacles and impediments occasioned by the weakness or scepticism of the finite intelligence. Science, like the prodigal son, leaves his father's house to wander in strange lands and among strange scenes, and too often forgets the annocence, the purity, and the heavenly illumination of his paternal home. But still the first lessons of faith — "the vision splendid" of his youth attend his course, return to his memory, recall his origin, and silently reclaim him to his early home.

"Perchance he may return with others there,

When he has purged his guilt."

Science thus reposes on faith, upon principles of the same generic character as those which furnish the substance of religion; but it requires them only as premises which are soon left out and forgotten in its strictly ratiocinative development. It is willingly oblivious of the fact that "there are more things in heaven and earth than are dreamt of in our philosophy." Religion receives these and the like principles of faith as its  commencement, beginning, and end. Science commences where religion leaves off, but it is ushered into its career by faith.

These brief and undeveloped views may perhaps indicate the means of securing a valid conciliation of faith and reason, of religion and science, and of establishing the limits of their respective spheres, and the characteristics of their respective procedures. Interpreted as they have been here explained, their contrasts and functions remain distinctly marked, but they cease to be antagonistic, and have neither reason nbr excuse for enmity. — Compare Shedd, History of Doctrines, 1:154 sq.; Chlebus, Stud. u. Krit: 1846, page 905 sq.; Edinburgh Review, October 1849. art. 1; Westcott, Study of the Gospels, page 393; M'Cosh, Intuitions of the Mind, book 2, chapter 1, and part 3, book 2, chapter 5; Miles, Philosophical Theology (Charleston, 1850, 8vo). (G.F.H.)

## Faith And Works[[@Headword:Faith And Works]]

             SEE WORKS.

## Faith of Jesus[[@Headword:Faith of Jesus]]

             Society of the (or FATHERS OF THE FAITH), an ecclesiastical order in the Church of Rome, founded by Paccanari, a Tyrolese enthusiast, and formerly a soldier of the pope, under the patronage of the archduchess Mariana. The intention of Paccanari was to give to the Church a substitute for the order of the Jesuits, which had been suppressed by Clement XIV. The foundation of the society was laid by Paccanari and twelve companions in 1798 at a villa near Spoleto, which a nobleman had offered to them for that purpose. The rule adopted by Paccanari was almost identical with that of the Jesuits. Pope Pius VI, who was at that time kept a prisoner by the government of France in a monastery near Florence, and whom Paccanari visited, encouraged the new society, and recommended to it the pupils of the Propaganda whom the government of the Roman republic had expelled from their college. In 1799, Paccanari, while on a visit to Rome, was arrested, together with his companions, but they were soon set at liberty on the condition that they should leave the Roman territory. In the same year the "Society of the Sacred Heart," a society which had been established in 1794 by some ex-Jesuits for the purpose of reviving the order of the Jesuits under a different name, united, in consequence of an express order of the pope, with the Fathers of the Faith, and recognised Paccanari as their superior. The latter, who up to this time had been a layman, now received minor orders at the hands of the papal nuncio in Vienna, and in 1800 was ordained priest. The society, which had already taken charge of several missions in Africa, established houses in  Bavaria, Italy, France, England, and Holland, and in 1804 numbered about eighty members. Pope Pius VII was, however, not favorable to them. Some of the members joined the Jesuits, who had been restored in Russia and (in 1804) in Naples, while others repudiated the authority of Paccanari, and placed themselves under the direct authority of the diocesan bishops. Paccanari himself was summoned before an ecclesiastical court, and sentenced to life-long imprisonment. The second invasion of Rome by the French restored to him his liberty, but the society was wholly dissolved in 1814, when its last members joined the order of the Jesuits, who in that year were restored for the whole Church. — Henrion-Fehr, Gesch. der Moncchs orden, 2:62.

## Faith, Act Of[[@Headword:Faith, Act Of]]

             SEE AUTO DA FE.

## Faith, Articles Of[[@Headword:Faith, Articles Of]]

             SEE ARTICLES, AND FUNDAMENTAL.

## Faith, Confessions Of[[@Headword:Faith, Confessions Of]]

             SEE CONFESSIONS OF FAITH.

## Faith, Fundamental Articles Of[[@Headword:Faith, Fundamental Articles Of]]

             SEE FUNDAMENTAL.

## Faith, Rule Of[[@Headword:Faith, Rule Of]]

             I. Regula Fidei. — In the early Church the summary of doctrines taught to catechumens, and to which they were required to give their assent before baptism, was called in Greek πίστις, the faith; ὅρος πἰστεως, the limit or determination of the faith; ἔκδοσις πίστεως, exposition of the faith; κανών, rule; and in Latin, Regula Jidei, rule of faith. This term was afterwards applied to the Apostles' Creed. SEE CREED, APOSTLES; SEE REGULA FIDEI.

II. From the ancient usage, the phrase has been adopted (not very aptly) in modern theology to denote (1) the true source of our knowledge of Christian truth; and (2) the criterion or standard of Christian doctrine. Protestants find this rule in the Scriptures alone; the Greek and Roman churches, and some Anglicans, find it not only in Scripture, but also in the Church, as the authorized (inspired) interpreter of Scripture, whose interpretations are embodied in tradition. The supreme authority, according to the Romanists, lies in tradition, and in the pope as its living expounder. Some of the mystics and the Quakers make the "inner light" the supreme rule: thus Robert Barclay says that the highest source of knowledge divine revelation and illumination is something internal, trustworthy, and self- evident, which commands reason to accept it by the indwelling evidence. The Rationalists make reason the final arbiter, and the mind of man the measure of truth.

(I.) The Protestant Doctrine. —  1. One of the chief doctrinal elements of the Reformation was the sufficiency of Scripture for faith and salvation. Wickliffe, indeed, anticipated the Reformation in asserting the authority of Scripture. "When we truly believe in Christ," he says, "the authority of Holy Writ is greater for us than that of any other writing." He makes the acknowledgment of the divine word to spring from the immediate relation of the soul to Christ, while Rome puts the Church between the soul and Christ. Luther also rejected all mediation between the soul and Christ. "Yet, before he had consciously developed the principle that the holy Scriptures must be the highest source of knowledge, his doctrine had already been formed upon it, and unconsciously he was guided by the principle to admit nothing which was at variance with the Scriptures. Controversy first brought him to carry out this principle with scientific clearness." It was, however, first "scientifically stated by Melancthon on the occasion of the Leipsig disputation, in which Eck attacked a statement made by that reformer in one of his letters, which thus acquired notoriety. He says that it is a duty to abide by the pure and simple meaning of Holy Writ, as, indeed, heavenly truths are always the simplest; this meaning is to be found by comparing Holy Writ with itself. On this account we study Holy Writ, in order to pass judgment on all human opinions by it as a universal touchstone" (Cont. Eckium Defensio, Melancthonii Opera, ed. Bretschneicder, 1:113, cited by Neander, History of Dogmas, [Ryland], page 623). Both tradition and the apocryphal books were rejected by the Reformers. While the material principle of Protestantism is justificationn by faith, its formal principle (principium cognoscendi knowledge-principle, or principle of cognition) is that the word of God, given in the canonical books of the Old and New Testaments, "is the pure and proper source, as well as the only certain measure of all saving truth" (Schaff, Principle of Protestantism, Chambersburg, 1845, page 70).

2. The chief Protestant Confessions agree as to the rule of faith. The Augsburg Confessiosc repudiates the traditions of the Church of Rome as to penances, fasts, etc. (art. 15), discrimina ciborum, etc. (part 2, art. 5); and see especially Apologia Confess. cap. 8, page 206; De tradition ibus humanis in Ecclesia; and Praef. ad Conf. August. page 6, "We offer our confession ... drawn from the sacred Scriptures and the pure word of God." The Formula Concordii, Epit. 1:1, is more definite: "Credimus, confitemur et docemus unicam regulam et normam, secundum quam omnia dogmata, omnesque doctores aestimari et judicari oporteat, nullam omnino  aliam esse quam prophetica et apostolica scripta cum veteris tum novi Testamenti, sicut scriptum est Psa 119:106; Gal 1:8." "Reliqua vero sive patrum sive neotericorum scripta, quocunque eniant nomine, sacris literis nequaquam sunt aequiparanda, sed universa illis ita subjicienda sunt, ut alia ratione non recipiantur, nisi testium loco, qui doceant, quod etiam post apostolorum tempora et in quibus partibus orbis doctrina illa prophetarum et apostolorum sincerior conservata sit." "Coetera autem symbola et alia scripta, quorum paullo ante mentionem fecimus, non obtinent auctoritatem judicis; haec etiam dignitas solis sacris literis debetur, sed dumtaxat pro religione nostra testimonium dicunt, etc." (We believe, confess, and teach that the one rule and criterion by which all doctrines and teaching are to be tested is Scripture ... all other writings, whether ancient or modern; all symbols, creeds, etc., are of use [not as of equal authority, but only] as witnesses of the preservation of the revealed doctrines, and testimonies for our rel'igion, etc.). Conf. Gall. art. 5: "It is not lawful to oppose either antiquity, custom, multitude, man's wisdom and judgment, or edicts, or any decrees, or councils, or visions, or miracles, unto this holy Scripture, but rather that all things ought to be examined and tried by the rule and square thereof. Wherefore we do for this cause also allow those three creeds, namely, the Apostles', the Nicene, and Athanasian Creeds, because they be agreeable to the written word of God." Conf. Helvet. 2:1: "In controversies of religion on matters of faith, we cannot admit any other judge than God himself, pronouncing by the holy Scripture what is true, what is false, what is to be followed, or what to be avoided. So we do not rest but in the judgment of spiritual men drawn from the Word of God." Conf. Belgic. art. 7: "We believe also that the holy Scripture doth most perfectly contain all the will of God, and that in it all things are abundantly taught whatsoever is necessary to be believed of man to attain salvation." Westminster Confessions, art. 1: "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Seripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless, cem acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word," etc. "All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded and opened in some place of Scripture  or other,' that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them." Church of England, art. 6 (5th of the Methodist Episcopal Church): "Holy Scripture containeth all thing's necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith." So the Creeds (art. 8) are commanded to reception and belief only because they may be proved by certains "warrants of holy Scripture;" works of supererogation (14) are rejected as contradicted by the word of Christ; things ordained even by general councils are affirmed (21) to have neither strength nor authority unless it be declared that they "be taken out of holy Scripture;" purgatory, pardons, image worship, relics, saintly invocation (22), and transubstantiation (28) are rejected as grounded "upon no warrant of Scripture, but rather repugnant to the Word of God."

(II.) The Romanist Doctrine. — The Council of Trent (sess. 4, April 8, 1546, On the Canon) declares that the "Gospel promised before by the prophets in the sacred Scriptures was first orally published by our Lord Jesus Christ, the Son of God, who afterwards commanded it to be preached by his apostles to every creature, as the source of all saving truth and discipline; and that this truth asnd discipline are contained both in written books and in unwritten traditions, which have come down to us, either received by the apostles from the lip of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit;" and names as canonical all tmhe books of the O.T. and the Apocrypha, according to the Vulgate edition; declaring that the Council "doth arceive and reverence, with equal piety and veneration, all the books, as well of the Old as of the New Testament, the same God being the author of both and also the aforesaid traditions, pertaining both to faith and manners, whether received from Christ himself or dictated by the Holy Spirit, and preserved in the Catholic Church by continmal succession." The Catechism of the Council of Trent declares (Preface) that "all the doctrines of Christianity in which the faithful are to be instructed are derived from the Word of God, which, includes Scriptures and tradition." These statements are not so decided as those of later Roman theologians, but they were nevertheless received at the time as ordaining a new rule of faith in the Church. Bernard Gilpin (t 1583) had, it is said, been hesitating about accepting Protestantism, but the publication of the decree of Trent decided him: "While he was distracted with these things, the rule of faith changed by the  Council of Trent astonished him. For he observed that not only the ancient divines, but even the modern ones, Lombard, Scotus, and Aquinas, all confessed that the rule of faith was solely to be drawn from Scripture, whermeas he found, according to the Council of Trent, that it might as well be drawn from human traditions. The Church of Rome kept the rule of faith entire till it was changed by the Council of Trent. From that time he thought it a point of duty to forsake her communion, that the true Church, thus called out, might follow the Word of God" (Life of Bernard Gilpin, page 69, Glasgow, 1824, cited by Cramp, Text-book of Popery, chapter 3). Bellarmine (t 1621), perhaps the greatest of Roman theologians, sets forth the Roman theory more fully in his treatise De Verbo Dei. He divides it into the written and the unwritten word. The written word includes the Scriptures of the O. and N.T.; the unwritten is tradition, i.e.,

1. divine tradition, including doctrines communicated by Christ himself to the apostles, and taught by them, but not recorded;

2. apostolical tradition, doctrines taught by the apostles, but not recorded in their writings;

3. ecclesiastical tradition, including ancient customs and usages handed down in the Church. The necessity for these traditions he maintains on the express ground of the insufficiency of Scripture as a rule of faith and life — (asserimus in Scripturis non contineri expresse totam doctrinam necessariam sive de fide sive de moribus, De Verbo Dei, 4:3). The substance of these passages is, that in the rule of faith tradition is an authority indapeendent of Scripture, and in all respects equal to it in binding force. Mdhler (Symbolism, § 38) attempts to refine the Roman doctrine, but, in fact, disguises it esnder an ideal theory of his own, intended to be adapted to "the spirit of the age," or else inspired by it. nBut the substance of the Roman doctrine remains, in spite of his skill, in his statement that "it is the Church in which alone man arrives at the true understanding of Holy Writ." One of the latest and most skillful advocates of the Romam view is archbishop Manning, who, in his Grounds of Faith (London, 1852, 8vo), maintains that "universal tradition is the supremae interpreter of Scripture," and that this tradition is maintained only in the Church of Rome, of which the pope is the head and exponent. Dr. Schaff sums up the vices of the Romanist theory of the rule of faith as follows: "The distinction between the divine and the human is unsettled by it. This pantheistic feature runs through the whole system, culminating in the  respect shown towards the pope as lawfully holding and exercising the threefold office of Christ himself. Too much is allowed, again, to human agency in the formation of the sacred Scriptures, by limiting the inspiration of the Holy Ghost to mere assistance and guidance (assistentia et directio). Still farther, the Latin translation of Jerome, a work of course proceeding from a particular Church position, and reflecting its image, is not only placed on a par with the original text, but in actual use preferred to it altogether (Bellarmine, De Verbo Dei, 2:10). In the fourth place, the charge of darkness and ambiguity is brought against the Scriptures, whence tradition is held to be necessary for their interpretation, and it is counselled that the laity should not read them except in cases of special qualification, of which the bishop is to be the judge. In short, the whole tendency of the Roman Catholic Church has for its object to subordinate the Bible to tradition and then to make itself the infallible judge of truth, with power to determine at pleasure what is God's word and the doctrine of the Church, and to anathematize everything that may go beyond its past decisions, even though, as in the case of the Reforma'tion and Jansenism, it should be ad actual deepening of the Christian consciousness itself" (Principle of Protestantism, page 74).

(III.) The new Anglican Doctrine. — The so-called Tractariasm party in the Church of England adopted, almost at its first beginning in Oxford, in substance, "the Romanist theory of the rule of faith; so, e.g. "Tracts far the Times" (No. 70): "Catholic tradition teaches revealed truth, Scripture proves it: Scripture is the document of faith, tradition the witness of it: Scripture and tradition, taken together, are the joint rule of faith." The truth was, that the men comprising this new party had already embraced several of the Romanist doctrines, and, not finding any warrant for them in Scripture, sought it in tradition. Thus Keble (Sermon on Tradition) asserts that without tradition it would be impossible to demonstrate the doctrine of the "real presence," that of the "clergy as a distinct order,” and that "consecration by apostolical authority is essential to the Eucharist" (see further in Goode, Divine Rule of Faith and Practice, 2:18 sq.). Some of these writers soon began to decry Protestantism as a failure, and the Reformation as a schism; and the next step was to assert that the Scriptures are both defective and obscure, and that many Doctrines necessary to faith are not in Scripture at all, but must be learned from tradition, which is "partly the interpretation and partly the supplement of Scripture" (see an able article in the Princeton Review 1842, page 598 sq.). Dr. Arnold  remarks (Edinb. Review April, 184), that, according to the Tractarian theory, "the Scriptures are not the sole or a perfect rule of faith; they are to be supplementead by tradition; they furnish at best but the germ of an imperfectly developed Christianity, which is to be found full blown and perfect somewhere (no one can tell where) in the third, or fourth, or fifth, or sixth century, or some century still later; and the fathers have much to tell us of undoubted apostolical authority, which the apostles themselves have failed to tell. Infinite are the disputes which such a theory instantly gives rise to. In essence and principle it in nowise differs from that of Rome (for it affirms both a written and an unwritten word); it differs only in the pleasant and gratuitously perplexing addition that it is impossible to assign the period within which the circle of Catholic verities may be supposed complete the period when the slowly developed Church system became ripe, but had not yet become rotten. The unity of faith which is thus sought is farther off than ever, for the materials of discord are enlarged a thousand fold.

1. There is the dispute as to whether there be any such authoritative rule of faith at all, and this alone promises to be an endless controversy.

2. Even if we were to admit the possible existence of such a rule, the uncertainty in its application would preclude the possibility of its being of any use.

3. Even if men in general are told that they neednot inquire for themselves, but just receive what their authorized guides choose to tell them, private judgment is still pressed with insuperable difficulties; for, alas! we find that the 'authorized guides' themselves, in the exercise of their private judgment, have arrived at very different conclusions as to. what is Catholic verity and what is not. It is very easy for Mr. Newman to talk in magniloquent phrase of that much abused abstraction, the 'Church,' and to represent his system of 'Church principles' as one and complete in every age. But when we inquire which is that Church, what are the doctrines it has delivered as the complete circle of verity, and who are its infallible interpreters, we find those whom these authorized guides proclaim equally authorized at endless variance — Romanists, Greeks, and Anglicans differing in judgment from each other and from themselves. In a word, we find the 'Church' is just Mr. Newman or Dr. Pusey — not unbecomingly disguised in the habiliments of a somewhat antiquated lady, and uttering their 'private judgments' as veritable oracles. What can one of these 'guides' say to 'a brother guide'  who declares; 'I adopt your principles, and it appears to me and many others that, on the same grounds on which you contend for the apostolical succession — that is, on the authority of the ancient Church — I must contend for the celibacy of the clergy?' Or to another, who declares, 'On our common principles I think there is good a-eason to admit the invocation of saints, the worship of images, the doctrine of the efficacy of holy relies, the monastic institute, to be, of apostolical origin?' Or to another, 'It appears to me that the doctrine of purgatory is but a development of the doctrine which justifies prayers for the dead?'" Dr. Arnold was right in his view of the tendency of the Tractarian doctrine: J.H. Newmnan and many others went logically to Rome, while Dr. Pusey illogically remained in the Church of England to corrupt it. And now, 1869, the Romanizing party in that Church bids defiance to both "Protestant tradition" and the state law.

III. It is one of the charges brought by Romanists against Protestantism that it has violently separated itself from the historical life of Christianity by its denial of tradition. But the charge is unfounded. Protestantism is the continuation of the true life of Christianity, reformed from the errors of Ronee, ancong which errors was the exaltation of tradition to a level ewmith Scripture as an authority. No such view of tradition can be found either in Scripture or in the early Church writers. According to the Protestant view, the Greek and Roman doctrine of the rule of faith takes away Christ, and puts an ecclesiastical corporation in his place. But Protestantism does not deny the value of tradition in transmitting Christian doctrine: its value is inestimable. But it is not authoritative or final; it is a servant, not a master. In fact, the question of the rule of faith is closely connected with that of the true idea of the Church, or, indeed, identical with it in the last analysis. So, at the fourth session of the Council of Trent, when the question of Scripture and tradition came up for discussion, Vincent Lunel, one of the members of the council, a Franciscan, "thought it would be preferable to treat of the Church in the first instance, because Scripture derived its authority from the Church.

He added that if it were once established that all Christians are bound to obey the Church, everything else would be easy, and that this was the only argument that would refute the heretics." While Protestantism leads to Christ through the Scriptures, and through Christ to the Church, Rome pretends to lead through the Church to Christ and the Scriptures; the authority of the Protestant doctrine being its conformity with revealed truth, that of the  Roman Catholic system the assumed infallibility of the Church. In causis spiritualibus necessario admittendus aliquis supremus judex controversiarum (in spiritual things there must needs be some final and supreme Judge to decide controverted questions) is the old postulate of those who contend for a visible Church endowed with God's own infallibility. Grant them their postulate, in their own sense of it, and the whole theory of “Church principles," as the modern successors of Hildebrand complacently name their dogmas, will inevitably follow. On the other hand, let it be settled that the Scriptures, and the Scriptures alone, constitute the true rule of Christian faith and practice, and we shall have done forever with the juggling priestcraft which has so long disgraced Christianity, and which finds its only hope of support in ecclesiastical tradition. The question is a vital one. It is not a mere matter of detail, about which men can differ at pleasure; it is the Rubicon which separates Protestantism from Popery. It involves " a choice between the Gospel of Christ as declared by himself and his apostles, and that deadly apostasy which Paul in his lifetime saw threatening — nay, the effects of which, during his captivity, had nearly supplanted his own gospel in the Asiatic churches, and which he declares would come speedily with a fearful power of lying wonders" (Stanley, Life of Arnold, 2:110). The Church of God, according to the Protestant, is built upon the "foundation of the prophets and the apostles, Christ himself being the chief corner-stone;" according to the traditionist, upon the sands of antiquity as well. From the beginning men have made the word of God of none effect through their traditions. SEE BIBLE, USE OF;SEE FATHERS; SEE INFALLIBILITY; SEE PROTESTANTISM; SEE ROMANISM; SEE TRADITION.

Literature. — Besides the authors already named in the course of this article, see Winer, Comp. Darstellung, 1866, page 27; Nitzsch, System d. christl. Lehre, § 36-39; Daille, Right Use of the Fathers (Philada. 1842,12mo); Elliott, Delineation of Romanism, book 1, chapter 1 and 3; Jeremy Taylor, Dissuasive from Popery (Heber's ed.), 10:383 sq.; Chemnitz, Examen Concilii Tridentini; Chillingworth, Religion of Protestants (Philadel. 1838), 8vo; Marsh, Comparative View of the Churches of England and Rome (Cambridge, 1814, 8vo); Stillingfleet, Protestant Grounds of Faith (Works, Lond. 1709, volumes, 4, 5, and 6); Knapp, Christian Theol. § 8; Goode, Divine Rule of Faith and Practice (2d ed. Lond. 1853, 3 volumes, 8vo); Peck, Appeal from Tradition to Scripture (New York, 1844, 12mo, reviewed by M'Clintock in the Biblical  Repository, January 1846, art. 2); Edinb. Review, April, 1843; Lightfoot, Works, 6:54; Rosenmuller, De Orig. Theolog. cap. 11, § 35; Holden, Authority of Tradition (Philippians 1841); Hawkins, Dissert. on Tradition (Oxf. 1819, 8vo); Burnet, On 39 Articles; Browne, On, 39 Articles; Forbes, On 39 Articles (each on art. 6).

## Faith-cure[[@Headword:Faith-cure]]

             a popular name for certain sudden and remarkable cases of recovery in recent times, claimed to have been effected by the power of faith in God alone, without the use of any medicine or physical remedy. We cite a few notable cases from the public prints:

"New HAVEN, CONN., March 27. — A remarkable faith-cure is reported from the village of Noank. Mrs. Fannie S. Spencer, the wife of ex-Representative John R. Spencer, has for many years been a victim of the opium habit and asthma. Her family is one of the wealthiest and most reputable in eastern Connecticut. She is now sixty-five years old. Over forty years ago she suffered from an attack of ill-health, and her physician prescribed opium. She is of a nervous temperament. The use of the drug as a medicine developed an appetite for it, to which she gave way. She was also a great snuff-taker, and in addition there was the asthmatic trouble which the drug was used to relieve. All the local doctors agreed that an  opium habit of forty years' standing was all incurable disease. One day about an week ago two or three of Mrs. Spencer's friends met at her residence, and a season of prayer was determined upon. Prayers were offered and continued with earnestness by those present for some time. It was during this period that Mrs. Spencer says she experienced a peculiar sensation of mind and body unlike anything she had ever felt before. She calls it the 'Blessings of the Holy Spirit.' From that moment she dates her complete cure, and she and her friends declare she has not since touched opium nor snuff, nor has she felt any desire for them, and she has been entirely free from the asthmatical trouble." — N.Y. Times, March 28, 1884.

"CLEVELAND, June 29. — A strange case of faith-cure came to light, here today. It is that of Miss Rebecca Kerby, who has been on an invalid's bed forty years, in a farm-house just out of Chardon, a small town near here. During that time she has been on her feet but twice, and then only at the expense of great suffering. For twenty- eight years she has not sat up, and yet it is told of her. that on Monday, after prayer and an exercise of faith, she arose from her bed, sat in a chair for an hour, and was able to walk once across the room." — The Tribune (N.Y.), July 1, 1884.

"Mrs. Emily J. Wimpy, wife of John A. Wimpy, a resident of the village of Norcross, twenty miles from the city of Atlanta, Georgia, who had not been able to walk upon the ground for twenty-two years in consequence of extreme physical weakness and suffering, was enabled to rise and walk and go about and do as others do without any assistance, being restored to her former state of good health. This was done through the faith that God was able antd would heal her by divine power. The fact is attested and reported through the press by Reverend W.A. Parks, a presiding elder of the North Georgia Conference of the M.E. Church South, who was present and witnessed it." — The Way of Holiness, quoted in The Law and Gospel, Paris, Illinois, December 1884.

Many similar instances might easily be collected. In fact, there is a regular hospital, conducted by Dr. Cullis, of Boston, where patients of nearly all sorts repair for healing by means of simple prayer and faith, with no other outward sign than mere touch.\* Professions of a like ability are put forth by several religious bodies, especially what is known as the "Irvingite," or  Catholic Apostolic Church (q.v.). With regard to all these statements we have to remark:

1. It is not impossible nor incredible that miracles should take place in modern times, provided that suitable occasions of necessity should arise. God is undoubtedly as able to effect them now as anciently. The only question is one of fact; and that is further limited to this inquiry: Do these phenomena take place through natural law — whether bodily or mental, or both combined — or are they the supernatural results of direct divine power in answer to believing prayer?

2. The evidence in most of the cases certainly and probably in all, if the circumstances were detailed, is decidedly in favor of the former, or natural solution. It will be observed that they are chiefly if not wholly of such a chronic character that the mind of the patient has largely to do with their existence and continuance. They are nervous diseases, functional and not organic derangements. We have yet to hear of an acute malady, a well- defined fever, a settled consumption, a broken limb, or a positive lesion of any kind being cured in this manner. With the older prophets, with Christ and his apostles, all these and much more marked disabilities were just as readily healed as any. There was nothing done in a corner, nor was there the least opportunity to doubt the absolute divine power. There is generally we might say invariably — an air of mystery and collusion about these cases, which justly lays them open to suspicion. Until, therefore, more palpable and bona fide examples shall be adduced, we hold ourselves justified in doubting that these cures are anything more than the effect of the imagination upon highly susceptible systems.

3. At the same time we fully and gladly admit that earnest faith and prayer have an influence upon divine providence, which may lead to a cure that would not take place without them. This is through a special blessing upon the means used, or upon the person, without any particular medical means. But this is a very different thing from the peculiar claim set up in the cases adduced. SEE MIRACLE; SEE PRAYER.

4. The prerequisite of "faith" on the part of the stubjects applying for these cures is a suspicious circumstance; for they are required not only to believe that the Lord is able to perform the cure (which no Christian doubts), but that he is also willing to do it, and even that he actually will do it, which they have no right to assume. This is more than Jesus demanded. for the leper only said, "Lord, if thou wilt thou canst," and the question asked on  another occasion was, "Believe ye that I am able?" Confidence enough to induce the patient to come to our Lord, or in friends to bring him, of course was necessary; but a fixed conviction that the cure was positively about to be wrought was not demanded. When it is said that "He could not do many mighty works because of their unbelief," in a certain place, it merely denotes this indisposition to apply to him. There never was a failure, however desperate the case, when this simple condition of asking was complied with. A larger measure of belief than this in such matters we judge to be presumption rather than wholesome faith.

5. The champions of "faith-cure" generally appeal to Jam 5:14-15, as a standing proof-text for the correctness of their position; but most of them pay little or no attention to the precise and express stipulations there made about "calling for the elders of the church," and "anointing with oil;" and they lay the whole stress upon "the prayer of faith." This, however, as the whole passage shows, is not the petition of the patient merely, nor of a self-constituted committee or a few volunteers, but of the regular ecclesiastical authorities, duly and formally convoked for that purpose. Most judicious expositors hold that this refers to the exercise of the miraculous "gift of healing" enjoyed by some early believers as a special endowment of the apostles, and that the direction has therefore ceased to be pertinent in later times. Such has been the practical comment of the Evangelical Church, departed from only by a few ecclesiastical bodies (with whom the experiment has been a signal failure), and by the Roman Catholics (who pervert it to teach "extreme unction"). SEE ANOINTING.

\* The institution referred to is "The Faith-Cure House," which is part of a system of Faith-Work, established by Charles Cullis, M.D., at Grove Hall, Boston Highlands, in 1864, and now including in addition (according to the 19th Annual Report, 1883)," The Consumptives' Home, with its accommodation for eighty patients; the Spinal Cottage, with its four incurable cases of spinal disease; two Orphans' Homes, with their twenty-nine children; the Deaconesses' Home, for workers; Grove-Hall Church and the Little Chapel for the Dead;" besides the "Willard Tract Repository and Faith-Training College," in the city of Boston, branches in New York, Philadelphia, California, a Cancer Home at Walpole, Massachusetts, a college at Boydton, Virginia, for colored people, and a mission in India. The whole involved an expenditure for that year of $37,353.91, and for the nineteen years, $589,770.86; entirely raised by voluntary contributions, without personal solicitation. The Faith-Cure House was dedicated in 1882, after an expenditure of $4,303.77, raised in  a similar manner. None of these institutions have any permanent fund or resources except the free-will offerings of friends from time to time. Many remarkable cures, it is claimed, have been effected through these instrumentalities — "cancers, tumors, paralysis, spinal diseases, consumption, chronic rheumatism " (see the cases in Dr. Cullis's two little volumes, entitled Faith-Cures, published in 1879 and 1881 at his Repository); but they require careful sifting in the light of medical science before they can properly be adduced to show any direct or preternatural divine interference. It is but just to say that this last assertion is scarcely made in its bold or full form by the advocates of the system; although their language, at least in the popular impression, seems to imply such a view. Of the numerous cases recited in these small volumes no scientific or exact statement is made, and in most instances the real nature of the disease is not disclosed at all, or very vaguely.

A few are apparently examples of incipient consumption, cancer, or other dangerous and violent maladies. There are some of affections of the eyes, ears, and other special organs; but the symptoms are equally indefinite. Most are nervous disorders. Failures are not reported. The whole narrative, except in its pious sentiment, reads very much like the popular advertisements of cures by patent medicines. In nearly every example it is easy to trace the beneficial influence of hope upon the nervous system of the patient, as the probable mainspring of the recovery. That devout gratitude to God should be experienced by the subjects of these changes was certainly proper and natural; but it does not follow that they were correct in their opinion as to the particular channel or medium of the cure. There is nothing decidedly preternatural or supernatural about one of them. Nearly every physician of extensive practice has witnessed equally remarkable restorations in which no distinctively divine claim was set up. Nevertheless the facts are doubtless stated by Dr. Cullis with substantial truth, and if invalids may be cured in that way, it is certainly a very convenient and economical method of practice. There have been some other institutions in this country, however, that have attempted to imitate his plan, so far at least as to discard medical treatment; but they have been such woful failures that the civil law has been invoked in order to save their victims from death by criminal neglect. Providence commonly blesses only judicious physical means to beneficial physical results.

There are several similar establishments iu Europe, the most noted of which are one at Mannedorf, near Zurich, in Switzerland; established by Dorothea Trudel, and since her death, in 1862, carried on by Samuel Teller, and one at Bad Boll, in Wurtemberg, Germany, established by a Lutheran clergyman and since his death carried on by his sons. These are  Christian retreats for a temporary sojourn of patients laboring under various diseases of body or mind, at a nominal charge for board, or, in the case of the poor, entirely free, where many remarkable cures are said to have been effected by prayer alone without medicine. As statistical reports are seldom or never issued by these institutions, which are all conducted on the voluntary plan, it is impossible to exhibit or analyze their results accurately.

## Faithful[[@Headword:Faithful]]

             1. A title given in Scripture to Christians (1Co 4:17; Eph 6:21, et al.).

2. The term, πιστοὶ, the faithful (FIDELES), was the general and favorite name in the early Church to denote baptized persons. By this name they were distinguished, on the one hand, from the ἄπιστοι, such as were not Christians; and, on the other, from the catechumens. -Bingham, Orig. Eccl. book 1, chapters 3, 4; Riddle, Christian Antiquities, book 2, chapter 5.

## Fakir[[@Headword:Fakir]]

             (also spelled FAQUIR). This word, derived from the Arabic fakr (poverty), is used by the Arabs to designate those mendicant orders called by the Persians and Turks dervishes. By Europeans it is commonly used to denote certain Hindoo sects noted for asceticism and austerities. For a brief account of the Mohammedan Fakirs, see the article DERVISH SEE DERVISH. We mention here, in addition, only a sect of them styled Calenders, from the name of their founder, Santone Kalenderi, described by Knolles (History of the Turks) as Epicureans, whose motto is, “This day is ours, tomorrow is his who may live to enjoy it," and in whose view the tavern is as holy as the mosque, and God as well pleased with their debaucheries, i.e., "liberal use of his creatures" as with the austerities of others (see D'Herbelot, s.v. Calender).

1. History. — We find no religious devotees of this kind among the Mohammedans earlier than the 13th century after Christ, though the origin of Hindoo fakirism is bysome writers referred back to Sakyamuni. SEE  BUDDHISM. But a satisfactory explanation of the origin of fakirism may be found in that perverted human tendency which in all ages has sought to earn the favor of God and the praise of men through abstraction of the soul and chastenings of the flesh, and has been too prone to accord to such acts undue homage and sanctity. Nowhere has this tendency been more marked than among the imaginative and superstitious peoples of the East. The account which Strabo, on the authority of Megasthenes, Aristobulus, and others, has given us of the Gymnosophists, especially that class called by him Garmanes, and by others Sarmani or Samansei, shows that ascetics, very similar in modes of life, doctrines, and practices to the Fakirs of modern India, were found there at the time of Alexander's conquests. This conclusion is strengthened by the descriptions of Quintus Curtius,, Arrian, Plutarch, Pliny, Clemens Alexandrinus, and other ancient authors, when treating of the philosophers of India. It seems not a merely speculative view which assumes that the naked philosophers, so celebrated in ancient times, were, in an ethical sense at least, the progenitors of the modern Fakirs (see Heeren, Asiatic Nations, 2:242, note).

Among the mendicant devotees who abounded in India at the date of the Mohammedan conquests we find the Fakirs mentioned as prominent in the veneration of the people, and exercising an almost unlimited influence over them; and frequent mention is made of these fanatics and their strange practices by the travelers who have described India since the period named. D'Herbelot estimated that there was in India 800,000 Mohammedan and 1,200,000 idolatrous Fakirs, while the number of both sorts is now estimated at over 1,000,000. Fakirism, with other forms of superstitious fanaticism, seems to be rapidly losing ground under the influences and agencies which, since the prevalence of British rule, have been diffusing the light of the purer doctrines of the Gospel through India.

2. Sects or Fraternities. — They are divided into sects or orders, each differing from the others more or less in dress, habits, etc. Owing perhaps to the lack of organization and the number of their fraternities, the accounts of travelers and other authorities in this respect seem conflicting and fragmentary. Without attempting any precise classification, we may group them usnder two heads: 1. Those living in communities either in convents, as Western monks, or wandering about in troops, sometime's amounting to thousands. 2. Those living singly, as hermits or as vagabond mendicants, passing from place to place, practicing the arts and tricks of their order, and receiving from the credulous superstition of the people the  entertainment and alms provided at public expense in the villages for persons of their class.

"The Fakirs of India," says Zimmermann (Vonder Einsamkeit, 2:107), "have a sect which is called the Illuminated, or those who are united with God. The Illuminated have overcome the world, live in some secluded garden, like hermits, so deeply sunk in contemplation that they look for whole hours at one spot, insensible to all outward objects. But then, as they state, with indescribable delight they perceive God as a pure white light. For some days before they live on nothing but bread and water, sink into deep silence, look upward for some time with fixed gaze, turn their eyes in deep concentration of the soul to the point of the nose, and now the white light appears" (Ennemoser, 1:205-6).

The Fakirs, or Yogees, of the Senessee tribe travel over Hindoostans, living on the charity of the other Hindoos, generally entirely naked, and "most of them robust, handsome men. They admit proselytes from the other tribes, especially youths of bright parts, and take great pains to instruct them in their mysteries." Collected in large bodies, and armed, they make pilgrimages to sacred places, laying the country under contribution. Led on by an old woman named Bostimia, who pretended to possess the gift of enchantment, one of their hosts, 20,000 strong, defeated an army of Aurungzebe, and for a time, through the influence of superstitious fears, paralyzing his powers of resistance, spread terror and dismay through his court and capital. Niebuhr, the traveler, speaks of the Bargais and the Gusseins, two orders of Fakirs, as travelling armed, and in troops of thousands. The Iconographic Encyclopedia (4:232) names three classes of Hindoo ascetics, viz. Sanashis or Saniassi, Vishnavins, and Penitents.

3. Peculiar Doctrines and Austerities. — The profession of poverty constitutes a fundamental principle of fakirism, as the name itself indicates. One author says "the quality which God most loves in his creatures is poverty;" and tradition reports Mohammed as saying to his servant Belal, "See to it that you appear before God poor and not rich, for the poor have the chief places in his mansion." Another fundamental principle is the virtue of self-torture, penances, and seclusion of spirit as means for the attainment of sanctity. The Fakir, says Hassan al Basri, is like a dog in ten things: he is always hungry; has no fixed abode; watches during the night; leaves no heritage when he dies; does not abandon his master, though ill treated; chooses the lowest place; yields his place to whomsoever wishes it; returns  to him who has beaten him when a crust of bread is offered; keeps quiet while others eat, and follows his msaster without thinking of returning to the place he has left. The variety and character of their penances and mortifications of the flesh display no little ingenuity of conception, sand demand great powers of endurance in performance. Some go naked, or wear only filthy rags, suffering the heat of the sun, the storms of rain, and the cold of the night in the open air, sleeping on cow-dung or other ordure, "delighting in nastiness and a holy obscenity with a great show of sanctity," with hair uncut, and body and face besmeared with ashes, looking more like devils than men. One has kept his arms in one position until they shrivelled up; another has kept his hands clasped together until the nails grew through the flesh. Some have buried themselves up to their chins in pits, and thus remained for days; others have imprisoned themselves for life in iron cages; one has had his cheeks and tongue pierced with a sharp iron, kept in its place by another passing under the chin; another would drag along a heavy chain, one link of which passed through the tenderest part of the body, the penis; one bears on his neck a heavy yoke, with heavy weights in his hands; another lies down on a bed of iron spikes; one suspends himself head downwards over a fire until his scalp is burned to the bone; another traverses long distances by rolling on the ground, receiving his food and drink from the hands of the people; one makes the singular vow to perform a long journey by rolling himself along as a sort of cart-wheel: having for this purpose fastened his wrists and ankles together, and caused a tire, made of chopped straw, mud, and cows' dung, to be laid along the ridge of his back-bone, with a bamboo-stick passed through the angle made by his knees and elbows for an axle, he rolls himself to the first village on his route, where he is received with demonstrations of joyous respect, and conducted to the tank or well for ablution. Ascertaining emhat house of the village promises the best cheer, thither he repairs, and there remains until the supplies fail. He then repeats the process of preparation, and journeys to another place. Some fakirs have combined traffic with their religious pilgrimages, and by the exchange of valuable, yet easily transported articles, carried in their belts and clothing, have made great gains in the pelf of the world which they so much affect to despise. The lives of some, perhaps, comport with the spirit of sanctity and self-denial professed, but most of them are in secret addicted to gross vices, and whenever favorable opportunity offers, the pride and cruelty of their hearts display themselves.  4. Literature. — Strabo, § 712-719; Arrianus, Indica, cap. 12; Quintus Curtius, lib. 8, cap. 9; Plutarch, Vita Alexandri; Pliny, Hist. Nat. lib. 7, cap. 2; Clemens Alexandrinus, Stromata, lib. 1:305 d.; Bohlen, Das Alte Indien; Coleman, Mythology of the Hindus; Duff, India and Indian Missions; Ward, Hist. Literat. Mythology, etc. of the Hindus; Iconographic Encyclopedia, 4:12-13 (N.York, 1851); D'Herhelot, Bibliotheque Orientale, s.v. Fakir and Calender; Ennemoser, History of Magic, 1:205- 10 (Bohn's ed. 1854); India, Pictorial, Descriptive, and Historical, page 73, 115-119, 430 (Bohn's Illustr. Library); Ruffner, The Fathers of the Desert, 1:23-51. For pictorial illustrations, see Harper's Weekly for 1857, page 540, and Iconographic Encyclopcedia, Plates to Mythology and Religious Rites, ph. 2, fig. 20, and ph. 3, fig. 10, 11, and 12. (J.W.M.)

## Fakone[[@Headword:Fakone]]

             a district in Japan in which there is situated a lake, at the bottom of which the Japanese believe is found a purgatory for children. On the shore of this lake are built five small wooden chapels, in each of which sits a priest beating a gong, and howling a nimanda. Fakone is also the name of a temple in Japan, famous for its relics. It contains the sabres of the heroic Camis (q.v.), still stained with the blood of those slain in battle; the vestments which were said to have been worn by an angel, and which supplied the place of wings; and the tomb of Joritomo, the first secular emperor of the Japanese.

## Falaquera, Sean Tobias Ben-Joseph Ben[[@Headword:Falaquera, Sean Tobias Ben-Joseph Ben]]

             a Spanish Jew of great learning, and a philosopher of the school of Maimonides, was born about 1228. Besides a work on The Relation of Religion and Philosophy, he wrote, in 1263, המבקש, the Inquirer (printed at Amsterdam, 1779). Later he wrote ס הנפש, Psychology (Amst. 1835), in which he follows the Arabic school of Aristotle's disciples שלמות המעשים 8, Ethics; and in 1280 a work as the philosophical parts of Morehe, מורה המורה(printed at Pressburg, 1837). We mention also קנאית מנחת, a work written in 1290 in defense of Maimonides. — Jost, Gesch. d. Judenthums u. seiner Sekten, 3:27.

## Falashas[[@Headword:Falashas]]

             (Black Jews), a large and peculiar race inhabiting the province of Semen, on the shores of the Tzana Sea, near Gondar and the mountainous regions of northern Abyssinia. The word Falasha means exile, and sufficiently indicates that they were not natives of the soil. They have a skin more or less dark, without possessing, however, the negro type, and speak both the dominant language of the country — the Ambaric, and a dialect of the Agaon language. They possess the whole of the Jewish Canon (O.T. Canon): in the Gueez language (a sister language of the Hebrew, Arabic, and Aramoean dialects, and from which the Amharic is derived), together with the apocryphal books accepted by the Abyssinian Church. Their mriests, who live round the inclosures of the temple (which are situated near the edge of the Falasha vilslages, and have, more the appearance of  the ancient sanctuary than the modern synagogue), observe the laws of purity with rigor, prepare their own food, and keep aloof from the world. They are principally engaged in the education of youth, making the Bible and the traditional practices the basis of their instruction. The Falashas deviate from Jewish usages in many reaspects. Thus the fringed praying- scarf (taleth, q.v.), the phylacteries (q.v.), are not used in their devolions. They retain the usage of offering sacrifices, but rather as commemorative ceremonies than as real Sacrifices; the most common is the offering for the repose of the dead. No sacrifices can be offered on the Sabbath or on the day of atonement. The Falashas, with all other Jewish sects, hope for a return to the sacred city, Jerusalem. While polygamy is not forbidden by law, it is nevertheless censured. They have a special hatred of slave-dealers, yet slavery is tolerated among then; they instruct the slaves in the law of Moses, and manumit them on conversion. They are a very industrious race, and have the reputation of being good farmers. They are also able warriors (many fought under king Theodore in the late Abyssinian war), but are averse to commerce, which they consider an obstacle to fidelity and rigor in religious observances. The Falashas were formerly governed by an independent prince, whose residence was in the fastness of Ainba Gideon, and it is only since 1800, after the extinction of the race of their original masters, that they have passed under the domination of the princes of Tigres. They claim that their ancestors settled in Abyssinia as early as the time of Solouceon, but it is likely that they came much later. The knowledge of Hebrew they have lost. In 1867, the central committee of the Jewish Alliance Universelle, which has its seat in Paris, sent M. Leon Halevy to Abyssinia to make a tour of exploration among the falashas, and report on what might be done for their education, with a special view to counteracting the influence of the Christian missionaries who had been sent out from India. After his return, M. Halevy made, in July, 1868, a very interesting report on the Falashas, and announced the publication of an "Essay on the Falashah,” — which will undoubtedly be the first thorough work on the subject. He brought with him a young Falashah, who will be educated in France. — Pierer, Univarsal-Lexikon, 6:79; Israelite, volume 15, No. 21 and 25. (J.H.W.)

## Falcandus, Hugo[[@Headword:Falcandus, Hugo]]

             a distinguished historian, lived in the 12th century. According to the Benedictine authors of the work L'Art de Verifier les Dates, he was a native of France (his original name being Fulcandus or Foucault);  accompanied his patron Stephen de la Perche, archbishop of Palermo, and grand-uncle of king William II, to Sicily, and finally became abbot of St. Denys, at Paris. Gibbon is of opinion that he was a native of Sicily. His celebrated work, Historia Sicula, which procured for him the surname of the Sicilian Tacitus, was published in 1189 or 1190, and is of great importance for the Church history of that period. — Wetzer u. Welte, Kirch.-Lex. 4:885.

## Falck, Nathaniel[[@Headword:Falck, Nathaniel]]

             a Lutheran theologian of Germany, was born at Dantzic, October 11, 1663. He studied at Rostock and Wittenberg, and died at Stettin, August 18, 1693, leaving, De Daemonologia Recentiorum Autorum Falsa: — Septinarium Sacrum Concionum Sacrarum, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.).

## Falco, Juan Conchillas[[@Headword:Falco, Juan Conchillas]]

             a reputable Spanish painter, was born at Valencia in 1651, and studied in the school of Mario. He was much employed for the churches and private collections, and died in 1711. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Falcon[[@Headword:Falcon]]

             a bird of the hawk tribe, anciently trained to assist in hunting, and still used in the East for the same purpose. Dr. Thomson (Land and Book, 1:309 sq.) thus speaks of the practice in Palestine: "The beg at the castle of Tibnin, which we are now approaching, always keeps several of these large falcons on their perches in his grand reception-hall, where they are tended with the utmost care. I have been out on the mountains to see them hunt, and it is a most exciting scene. The emirs sit as their horses, holding the birds on their wrists, and the woods are filled with their retainers, beating about and shouting, to start up and drive toward them the poor partridges. When snear enough, the falcon is launched from the hand, and swoops down upon his victim like an eagle hasting to the prey. After he has struck his quarry, the falcon flies a short distance, and lights on the ground, amid the redoubled shouts of the sportsmen. The keeper darts forward, secures both, cuts the throat of the partridge, and allows his captor to suck its blood. This is his reward. Notwithstanding the exhilaration of the sport, I could never endure the falcon himself. There is something almost satanic in his eye, and in the ferocity with which he drinks the warm life-blood of his innocent victim. I once saw some men of Tortosa catching the Syrian quail with a small hawk. This was done on foot, each sportsman carrying his bird on the right wrist, and beating the bushes with a stick held in his left hand. These quails are less than the American; are migratory, coming here in early spring, and passing on to the north. They hide under the bushes, and will not rise on the wing unless forced to do so by a dog, or by the hunter himself. I was surprised to see how quickly and surely the little hawk seized his game. His reward also was merely the blood of the bird. I do not know whether or not the Jews in ancient days were acquainted with falconry, but David complains that Saul hunted for his blood as one doth hunt for a partridge in the mountains (1Sa 26:20); and this hunting  of the same bird on these mountains, and giving their blood to the hawk, reminds one of the sad complaint of the persecuted son of Jesse. In the neighborhood of Aleppo the smaller falcon is taught to assist the sportsman to capture the gazelle. Neither horse nor greyhound can overtake these fleet creatures on the open desert, and therefore the Arabs have taught the hawk to fasten on their forehead, and blind them by incessant flapping of their wings. Bewildered and terrified, they leap about at random, and are easily captured. They are also trained to attack the bustard in the same region. This bird is about as large as a turkey, and highly prized by the lovers of game; but, as they keep on the vast level plains, where there is nothing to screen the cautious hunter, it is almost impossible to get within gunshot of them. When they rise in the air, the little falcon flies up from beneath and fastens on one of their wings, and then both come whirling over and over to the ground, when the hunter quickly seizes the bustard, and delivers his brave bird from a position not particularly safe or comfortable. They will even bring down the largest eagle in the same way; but in this desperate game they are sometimes torn to pieces by the insulted majesty of the feathered kingdom." SEE HAWK.

## Falconer Thomas, A.M.[[@Headword:Falconer Thomas, A.M.]]

             a Church of England divine, was born at Bath in 1771; was made fellow of Corpus Christi College, Oxford, in 1794, and died in 1839. He published The Resurrection of our Saviour (1798): — Eight Discourses on the alleged Dissonances in the Gospels, in reply to Evanson (q.v.) (Bampton Lecture, Oxf. 1811, 8vo): — The Case of Eusebius of Caesarea (Lond. 1822, 8vo); and other critical and historical writings.

## Falconer, Colin[[@Headword:Falconer, Colin]]

             a Scotch prelate, was born in 1623, studied the liberal arts at St. Leonard's College, and graduated from the University of St. Andrews in 1645. He became a clergyman in 1651, and ministered to the parish of Essil, in the diocese of Moray, and a few years afterwards at Forres, where he continued until promoted to the bishopric of Argyle, September 5, 1679,  whence he was translated to the see of Moray, February 7, 1680. He died at Spynie, November 11, 1686. See Keith, Scottish Bishops, pages 154, 292; Fasti Eccles. Scoticanae, 3:152, 169, 177, 446, 452.

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

             a Scotch clergyman, son of Dr. David Falconer, graduated at Edinburgh University in 1679; became chaplain to the family of Wemyss; was admitted to the living at Carnbee, May 23, 1683, but deprived by the privy council in 1689 for not praying for the king and queen. He was consecrated a bishop of the Non-Jurant Church at Dundee, April 28, 1709, having the district of Brechin assigned to him in 1720. He died at Inglismadie, July 6, 1723, aged about sixty-four years. He wrote a tract describing the various covenants of God. See Fasti Eccles. Scoticanae, 2:413.

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

             a learned layman, was born at Chester, England, in 1736, and died September 4, 1792. He published, Devotions for the Sacrament of the Lord's Supper (1786): — Chronological Tables from Solomon to the Death of Alexander the Great (1796). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Falconet, Etienne Maurice[[@Headword:Falconet, Etienne Maurice]]

             an eminent French sculptor, was born at Paris in 1716, and studied in the school of Lemoine. In 1754 he was admitted to the Royal Academy, and was afterwards appointed professor and rector. Among his most important works in sculpture are Christ's Agony, The Annunciation, and Moses and David, in the Church of St. Roch, at Paris, also St. Ambrose, in the Church of the Invalides. He died in: 1791. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Faldistorium or Fald-stool[[@Headword:Faldistorium or Fald-stool]]

             a stool folding like a camp-stool, formerly used in the inthronization of bishops, and in coronations, both for sitting and kneeling. In modern times the name is (improperly) given to a small stool at which, in some English churches, the Litany is read. In those churches in which it is used it is generally placed in the middle of the choir, near the steps of the communion-table. The name is probably from falden, plicare, and stoul, sedes. — Maskell, Monsum. Ritualia, 3:86; Siegel, Alterthiimen, 2:453.

## Falk[[@Headword:Falk]]

             is a name common to many Jewish rabbis:

1. JACOB JOSHUA, who died at Frankfort-on-the-Main in 1756, is the author of novellas on different treatises of the Talmud, for which see Furst, Bibl. Jud. 1:271 sq.

2. JOSHUA BEN-ALEXANDER hak-Kohen, who died about 1620, was rabbi at Lemberg, and wrote commentaries on the Jewish ritual, entitled,  דרישה ופרישה; he also wrote derashas on the Pentateuch. See Furst, loc. cit. page 272; De' Rossi, Dizionario Storico (Germ. transl.), page 103.

3. JOSHUA BEN-JOSEPH, who died in 1648, was rabbi at Cracow, and wrote discussions on some 'Talmudic treatises. See Furst, loc. cit. page 273 sq.

4. JOSHUA of Lissa, was rabbi at Hamburg, and wrote under the title עמק יהושע, i.e., The Valley of Joshua, expositions on sections of the Pentateuch. See Fiirst, loc. cit. page 273; De' Rossi, loc. cit. page 103; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Falk, Ludwig[[@Headword:Falk, Ludwig]]

             a Reformed theologian of Germany, was born in 1801. He was first pastor at Landshut, afterwards first preacher at the Reformed Cathedral Church in Breslau, and member of the Silesian consistory. He died at Waldau, near Liegnitz, August 20, 1872, leaving a volume of sermons, entitled Alles in allen Christus (Breslau, 1843). See Zuchold, Bibl. Theol. 1:349. (B.P.)

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

             a missionary Jesuit, the son of an eminent surgeon at Manchester, England, was born at Manchester about 1710, and. was bred to his father's profession. He visited Buenos Aires, and falling ill there, was nursed by the Jesuits, and under the influence of their kindness was led to abandon the Presbyterian Church in which he had been brought up, to enter the Roman Church, and to join the order of Jesuits. He devoted himself to missionary labors, in which his medical skill was of great use. He spent forty years in this service in various parts of South America. After the suppression of the order he returned to England, where he died January 30, 1784. He wrote a Description of Patagonia (London, 1774, 4to). — Botanical and other Observations in America (4 volumes, fol.). — Migne, Diet. de Biog. Chrit. s.v.

## Fall of Man[[@Headword:Fall of Man]]

             a phrase which “does not occur in Scripture, but is probably taken from the book of Wisdom, chapter 10:1. It is a convenient term to express the fact of the revolt of our first parents from God, and the consequent sin and misery in which they and their posterity were involved.”

1. Scriptural Account of the Fall. —

(1.) The Mosaic account is (Gen 2:3), that a garden having been planted by the Creator for the use of man, he was placed in it to dress it and to keep it; that in this garden two trees were specially distinguished, one as the tree of life, the other as the tree of knowledge of good and evil; that Adam was put under the following probation by his Maker (Gen 2:16-17): "And the Lord God commanded the man, saving, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die;" that the serpent, who was more subtil than any beast of the field, tempted the woman to eat, by denying that death would be the consequence, and by assuring her that her eyes and those of her husband should be opened, and that thev should be "as gods, knowing good and evil;" that the woman took of the fruit, gave of it to her husband, who also ate; and that for this act of disobedience they were expelled from the garden, made subject to death, and laid under various maledictions.

(2.) Whether this account be a literal history or not, has been matter of great discussion, not merely between Christians and unbelievers, but also among: Christian interpreters. One theory is that the passage is an. allegory, signifying the origin of sin in the abuse of free-will, under which the appetites of man were allowed to obtain supremacy over his higherpowers. Another (later) view makes the narration mythical. The general current of Christian interpretation has held the passage to be historical, and has interpreted it literally. Philo Judaeus (t c. 40), speaking of the account of Paradise, says: "These accounts seem to me to be symbolical; not mere fabulous isventions like those of the poets and sophists. but rather types shadowing forth allegorical truth according tosome mystical explanation." So he makes the serpent the symbol of pleasure, etc. (On the Creation of the World, Bohn's translation, London, 1854, page 46 sq.).

Among the early Church writers, Clement considers the narrative of the Fall partly as fact and partly as allegory (Strom. 5:11, pages 689, 90), and, following Philo, makes the serpent the image of voluptuousness. Origen regards the account as allegorical (De princ. 4:16; contra Cels. 4:40; comp. also Origen, Fragm. in Gen. ad loc.). Irenaeus held the passage to be historical; so also Tertullian, adv. Judaeos, 2:184; De virg. verse 11; adv. Macc. 2:2. "He insists upon the literal interpretation of the particulars of the narrative, as they succeeded each other in order of time (De resurr. carn. 61. Adam ante nomina animalibus enunciavit, quam de arbore decerpsit; ante etiam prophetavit, quam voravit). The Gnostics made it allegorical or mythicas. On the Gnostic (Basilidian) doctrine of the Fall (σύγχυσις ἀρχική), compare Clem. Strom. 2:20, page 488; Gieseler, Stud. u. Kritiken (1830), page 396. The author of the Clementine Homilies goes so far in idealizing Adam, as to convert the historical person into a purely mythical being (like the Adam-Cadmon of the Cabbalists), while he represents Eve as far inferior to him. Hence Adam could not trespass, but sin makes its first appearance in Cain; Baur, Gnosis, page 339" (Hagenbach, History of Doctrines, § 61). Among the later fathers, and in the scholastic period, the account was generally held to be historical. Augustine (De Civitate Dei, 13:21) asserts the historical verity of the narration, but adds that true spiritual and typical meanings are contained in it; e.g. Paradise is the Church, the true of knowledge is the type of free- will, etc.  The theologians of the Reformation followed the Scholastics in adhering to the literal interpretation, but differ in the exposition of several parts of thee narrative; e.g. the serpent is held by some to be a natural serpent; by others, Satan in the guise of a serpent, etc. Calvin (Commentary on Genesis 3) speaks as follows: "It appears, perhaps, scarcely consonant with reason that the serpent only should be here brought forward, all mention of Satan being suppressed. I acknowledge, indeed, that from this place alone nothing more can be collected than that men were deceived by the serpent. But the testimonies of Scripture are sufficiently numerous in which it is plainly asserted that the serpent was only the mouth of the devil; for not the serpent, but the devil, is declared to be 'the father of lies,' the fabricator of imposture, and the author of death.

The question, however, is not yet solved why Moses has kept back the name of Satan. I willingly subscribe to the opinion of those who maintain that the Holy Spirit then purposely used obscure figures, because it was fitting that full and clear light should be reserved for the kingdom of Christ. In the mean time the prophets prove that they were well acquainted with the meaning of Moses when, in different places, they cast the blame of our ruin upon the devil. We have elsewhere said that Moses; by a homely and uncultivated style, accommodates what he delivers to the capacity of the people, and for the best reason; for not only had he to instruct an untaught race of men, but the existing age of the Church was so puerile that it was unable to receive any higher instruction. There is, therefore, nothing absurd in the supposition that they whom, for the time, we know and confess to have been but as infants, were fed with milk. Or (if another comparison be more acceptable) Moses is by no means to be blamed if he, considering the office of schoolmaster as imposed upon him, insists on the rudiments suitable to children. They who have an aversion to this simplicity must of necessity condemn the whole economy of God in governing the Church." A similar view is given by Kurtz, Bible and Astronomy (Phila. 1861), page 174 sq. The modern extreme Rationalists generally interpret the narrative as mythical. Eichhorn (Urgeschichte) finds truth in it in the form of poetry, that is, he makes it a myth; so Gabler, Paulus, and others. Kant, Schelling, and other recent German philosophers and interpreters make it a "speculative myth." Von Bohlen (On Genesis 3) follows Rosenmuller in supposing that the narrator had the Zendavesta in view. Julius Muller gives up the historical character of the narrative. “ If now," he says, "we turn to the narrative in the book of Genesis, we shall find that not sin, but physical suffering and death, are there connected with Adam's fall. This fact, and the  lesson that man's ruin originated in himself, are the great truths which are to be gathered from the story, which must be regarded as fundamentally true, although the story is in the form of a fable. That it is not to be taken literally is plain from Scripture, for the story in Genesis speaks of the serpent as the agent in the temptation of Eve. St. Paul speaks of the same temptation as coming from Satan. It is usual to assume that the serpent was the mere instrument of Satan, but there is nothing to lead us to this view in the words of the narrative. St. Paul, by interpolating this into the narrative, shows us that it is not to be taken as literally true. We find in Joh 8:44, 'the devil was a murderer from the beginning,' an allusion to the ruin of man by the temptation. If this be so, it is a plain reference to Satan as the cause of man's bodily death. To bring in the idea of spiritual death seems less appropriate, for our Lord was rebuking the murderous intentions of the Jews. It was through conduct like that of the devil that they showed themselves his children" (Doctrine of Sin, Edinb. 1868, pages 78, 79).

The more recent German interpreters of the better class (e.g. Havernick, Delitzsch, Keil, etc.) admit the historical character of the account, but there are, of course, various theories among them as to its interpretation. Martensen (Christian Dogmatics, § 79) interprets the Mosaic account as a combination of history and sacred symbolism, a figurative representation of an actual event. Lange (On Genesis, Amst. edit. page 243), speaking of the narrative, says: "Like the Biblical histories everywhere, and especially the primitive traditions of Genesis, it is a historical fact, to be taken in a religious ideal, that is, a symbolical form. It is just as little a mere allegory. It is just as little a pure, naked fact, as the speaking of the serpent is a literal speaking, or as the tree of life, in itself regarded, is a plant whose eating imparted imperishable life. That sin began with the beginning of the race, that the first sin had its origin in a forbidden enjoyment of nature, and not in the Cainitic fratricidor similar crimes, that the origin of human sin points back to the beginning of the human race, that the woman was ever more seducible than the man, that along with sin came in the tendency to sin, consciousness of guilt, alienation from God, and evil in general all these are affirmations of the religious historical consciousness — which demand the historicalness of our tradition, and would point back to some such fact, even though it were not written in Genesis."

The interpretations of the serpent have been very variant. Eusebius (Praep. Evang. 1:10) says that Moses calls the evil spirit (πονηρὸς δαίμων) by the name of "serpent," as he is "full of poison and malice." Adam Clarke  (Commentary on Genesis, chapter 3) interprets the word nachash (rendered "serpent") to mean "a creature of the ape or ourangatang kind." His notes on the whole passage afford a very curious specimen of exegesis. We cite Lange (Genesis, Amer. edit. page 228) as follows: "True it is that the serpent appears as the probable author of this temptation, but such probability is weakened by what is said in 1:25 and 2:20. ‘The serpent was a good creation of God, though different, as originally created, from what it afterwards became' (Delitzsch). As a type, the serpent is just as well the figure of health and renovation as of death, since every year it changes its skin, and ejects, moreover, its venom. This double peculiarity and double character, as ἀγαθοδαίμων and κακοδαιμων, is indicated not only in language, but also in myths, in sculpture, and in modes of worship. In this relation, however, we must distinguish two diverging views of the ancient peoples. To the Egyptian reverence for the serpent stands in opposition the abhorrence for it among the Israelites, SEE SERPENT, Greeks, Persians, and Germans." "'That Satan made use of the serpent, and that a serpent was somehow employed, is likely; the language of Jehovah subsequently, while it was literally true of the instrument, being in a higher sense true of the agent, the one being made the emblem of the other (Gen 3:14). Was the language here entirely symbolical and figurative, having nothing in it literal whatever? This does not seem likely. Why should such an allusion have been employed at all to describe the outcast and degraded condition of a fallen angel, had there been nothing whatever giving the serpent any connection with the temptation and the fall? Is it not more reasonable to consider both as blended, the literal and the symbolical? (Gen 3:4; 2Co 11:3; Rev 12:9; Rev 20:2; Gen 3:15; Col 2:15; Rom 16:20; 1Jn 3:8; Joh 8:44). Conjectures, too, have arisen out of the terms in which the serpent was addressed: 'Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.' 'The serpent, perhaps,' says Gill, 'formerly moved in a more erect posture, but was doomed to lick the dust.' 'Probably his original residence and food,' guesses another, 'were in the trees, but now he is degraded to the earth.' That sentence evidently, whatever might be its literal application to the serpent, was emblematically meant of Satan himself. 'Plainly figurative,' says Dwight, 'to express a state of peculiar degradation and suffering' " (Wardlaw, Systematic Theology, page 85-7). Watson defends the historical character of the narrative (Institutes, part. 2, chapter 18), as also does Holden, Dissertation on the Fall (Lond. 1823, 8vo). Conyers Iliddleton (Essay on the Allegorical and Literal  Interpretation of the Fall, Works, 1775, 2:437) maintains the allegorical view. Comp. Pye Smith, First Lines of Theoloqgy, book 4, chapter 2.

A writer in the Journal of Sacred Literature (1:351 sq.) seeks to show that the common opinion that the serpent was the instrument of the tempter is untenable, on the ground that the Scripture does not state that the serpent was an instrument; and that the literal application of the words of the narrative to a ser pent as the instrument of Satan appears to be inconsistent with the present relation of the serpent to other animals, and also with the testimony of geology as to fossil remains, etc. He maintains that under the name serpent Satan is meant, as there are "probable grounds for the conclusion that the serpent was, during the earliest ages, the name of the Evil One, reflecting the conception of him that then prevailed." Bishop Newton (Dissert. on Creation and Fall, 1st edit.) takes a similar view, viz. that Satan is spoken of in the passage under the "well-known" symbol or hieroglyphic of the serpent, which was a proper emblem, he holds, of the deceiver of mankind, as in popular estimation it was held to be the most cunning and insidious of animals. Sherlock (Use and Intent of Prophecy, diss. 3) refers to the "common usage of Eastern countries, which was, to clothe history in parables and similitudes;" and remarks that "it seems not improbable that for this reason the history of the fall was put into the dress in which we now find it. The serpent was remarkable for an insidious cunning, and therefore stood as a proper emblem of a deceiver; and yet, being one of the lowest of God's creatures, the emblem gave no suspicion of any power concerned that might pretend to rival the Creator." What was the particular nature of the sin of our first parents it is not an easy matter to determine. Bishop Newton remarks (1.c.) that "eating forbidden fruit is nothing more than a continuation of the same hieroglyphic characters wherein the history of the fall was recorded before the use of letters. It was plainly the violation of a divine prohibition; it was indulging an unlawful appetite; it was aspiring after forbidden knowledge, and pretending to be wise above their condition. So much may be safely asserted in general; we bewilder and lose ourselves in search of more particulars." In a later edition of this dissertation (Works, 1:91), bishop Newton modified the statement above given, and gave his adherence to the view that a real serpent was concerned in the fall (see Quarry, On Genesis 9). Martensen (Christian Dogmatics, § 103) passes by the question whether the "serpent was led by an evil spirit, or whether an evil spirit assumed the form of the serpent;" but he adds, "if we abide by the original narration, we may say that the  serpent is ithe allegorical designation for the criminal principle which opposed itself to man in temptation." Dirtenbach (in Herzog, Real- Encyklop. 15:209, art. Sunde) maintains that the serpent was a real serpent, the tree a real tree, etc. Quarry gives a copious dissertation on Paradise and the Fall in his Genesis and its Authorship (London, 1866, 8vo).

The aim of this writer is to withdraw the scriptural statements "altogether from the range of physical interpretation." He cites a remark of Hengstenberg's (Christologie, th. 1, abt 1, page 26, ed. 1829), to the effect that if the serpent be symbolical, the whole history is symbolical, as, in a connected passage like this, unity of interpretation must prevail; and it is not allowable to follow at one moment the symbolical, and at the next moment the literal interpretation. Admitting the truth of this Quarry states that, nevertheless, the narrative may be, as a whole, not simply an apologue illustrating true principles, but a true history of great facts represented symbolically. He interprets the tree of life (compare Rev 2:7; Rev 22:2; Rev 22:14), and the eating the fruit of the tree of knowledge, as mystical; the former denoting the promise of eternal life conditioned on man's obedience, the latter denoting the act of disobedience and its moral consequences, consciousness of guilt and shame. He maintains that the supposition of a real serpent is untenable, as there is no ground tor the belief that Satan can possess at will any living creature, or work such a miracle as to make a serpent speak. 'A natural serpent is literally spoken of, but this natural serpent is only the symbol of the real tempter; otherwise the innocent animal receives all the punishment, while the really guilty tempter escapes." The real sin itself must have arisen at some point at which "natural appetite passed into that stage of its progress when, as St. James says, lust has conceived, and at which the sin thus conceived has quickened into mental transgression. This point, lost in the mystery which envelopes every beginning of existence, mental or material, of thought, act, or substance, was the real fall, and is better represented by the mystical symbol of the participation of forbidden fruit than by a historical narrative that should only specify the overt act in words to be taken in their literal acceptation." After answering Hengstenberg's objections to the symbolical interpretation (especially the objections drawn from those passages of the N.T. in which the history of the fall is taken as actual history, 2Co 11:3; 1Ti 2:13-14; Rom 5:12), he concludes with the general statement that "enough of the historical facts are patent to suffice for all the moral and religious uses of such a narrative, the creation and the fall being unquestionable verities;" but "nothing is told merely to gratify  curiosity; the details that could only serve this end are withdrawn behind the veil of a mystical mode of representation" (page 155). See also Knapp, Christian Theology, § 75.

Heathens Traditions. — There are many heathen traditions concerning the creation and the fall, some of which have marked points of resemblance to the Bible account. In some mythologies the serpent is an object of worship, while in others "mythology represents that reptile as trampled under the feet of a mighty deliverer. In a coin of Antoninus Pius Hercules is represented as plucking apples from a tree round the trunk of which a serpent is entwined.” Among the Goths, the Persians, and the Hindoos, traditions of a serpent of various kinds are found. Stillingfleet ingeniously observes that from this origin has come the use of serpents to so great an extent in divination, Satan appearing ‘ambitious to have the world think that the knowledge of good and evil was to come by the serpent still.' The Hebrew word for serpent signifies at the same time to divine, and the Greek word οἰωνίζεσθαι has the same derivation from οἰωνός, a serpent; 'thus we see how careful the devil was to advance his honor in the world under that form wherein he had deceived mankind into so much folly and misery'" (Wardlaw, Systematic Theology, 2:85 sq.). It has been the fashion to deny that the traditions of the various peoples, analogous to the Mosaic account, are at all confirmations of that account. But the harmony of these traditions has never been rationally explained apart from the theory that regards them as springing from common reminiscences of an actual occurrence. Auberlen remarks that "these oldest traditions of the human race confirm the historical credibility of the Mosaic narrative, down to its details, just as much as they do the inner purity and elevation of them, compared with the myths of heathenism. In regard to this latter view, it is especially seen how Israel alone, along with the fact, retains the deep, divine idea of it. The heathen, while they preserve with great fidelity the outward circumstances, clothe them in fantastic and national vesture. The difference is the same in kind as that between the canonical and apocryphal gospels." He cites also Herder, concerning the narration in Genesis, as follows: "Its sound has gone out into all the earth, and its very words into all lands! Whence is it that the remotest nations have their knowledge of it? How comes it that they built on it religions and mythologies; that it is, in fact, the sinplest foundation of all their arts, institutions, and sciences? If firm it things may be made plain and clear as sunlight that are as chaos and dark as night when it is denied, or when men prate of their hypotheses; if  from this a whole antiquity may be reduced to order, and a line of light be drawn through the most confused events of the early history of nations — light which, like that in Correggio's picture, shines from the cradle of the race — what then have ye to say, ye manufacturers of myths, ye who would profane the revelation of God?" (Herder, aelt. Urkunde der Menschengeschlechts; Werke, Carlsruhe, 1827, 5:187; 6:4).

II. Doctrinal Import of the Narrative. — Whatever views are held as to the nature of the narrative in Genesis 2, 3, all who believe it to be a record of divine revelation find in it the following points of doctrine:

1. That God, after creating man, placed him in a state of probation;

2. that the test of his probation was obedience to the divine law;

3. that the temptation to disobedience came from an evil power outside of man;

4. that the temptation appealed both to the intellect and to the senses, leading first to unbelief in God, secondly to putting "self" in place of God, and thereby to the beginning of evil lust;

5. that in the exercise of free will man yielded and sinned;

6. that the consequences of the sin were knowledge of good and evil, separation from: God, and death, the curse lighting upon man and upon nature also. Auberlen, referring to the three constituents of the first sin named above, viz, unbelief; self-love, and lust, remuarks as follows: "That these three parts of the idea of sin are not accidental, but substantially express it and exhaust it, is shown not only in the fact that all sin that comes before us in life may be referred to them, but also in the fact that they correspond to the three fundamental elements of man's being and consciousness — spirit, soul, body — the God-consciousness, self- consciousness, and world-consciousness. These have all become corrupted and perverted. They have become, respectively, alienation from God, selfishness, love of the world. The first and highest element of human nature — the spiritual— is negatived, obscured, made powerless; the two others — the lower — are pushed into extreme but unhealthy prominence and activity. Man has become physical and fleshly. Unbelief is the negative, the union of self-seeking and the lust of the senses is the positive element in the idea of sin. Man no longer wishes for God; he is bent on having the creature in both ways, the mental and natural, the subjective and objective;  he will heave his own Ego and the world too. According to Gen 3:5-6, the selfishness is, as it were, the soul; sensuousness, the body of sin: the first is the deep, invisible root; the second, the external manifestation. The Ego, separated from God, seeks in the world the elements on which it lives. Genesis thus comprehends the various opposing theories of men on the nature of sin, the theory of selfishness, which in recent times is represented by Julius Muller, and that of the senses by Schleiermacher and Rothe. It leads both ethical theories back to a religious basis, and in that matter modern thought has a great deal to learn" (Divine Revelation, Edinb. 1867, page 184).

The theological question of the connection between the sin of Adam and that of the whole human race will be treated under the articles IMPUTATION SEE IMPUTATION; SIN SEE SIN. For the specific loss of man by the fall, in the theological sense, involving the difference between the RomamCatholic anthropology and the Protestant, SEE IMAGE OF GOD; SEE JUSTIFICATION; SEE SIN. In this place we give the views of various writers as to the general doctrinal significance of the narrative.

## Falling Away Or From Grace[[@Headword:Falling Away Or From Grace]]

             SEE APOSTASY; SEE BACKSLIDE; SEE PERSEVERANCE.

## Fallow ground[[@Headword:Fallow ground]]

             (ניר, nir, broken up with the plough), a field (especially of sward) just ploughed (figuratively, Jer 4:3; Hos 10:12; literally, "tillage" Pro 13:23). SEE AGRICULTURE.

## Fallow year[[@Headword:Fallow year]]

             Among the Hebrews every seventh year was a sabbath of rest to the land. The commencement of this year was on the first day of the seventh month, Tisri=October. There was neither sowing nor reaping; the vines and the olives were not pruned; there was no gathering of fruits; for all  spontaneous productions were left to the poor, the traveler, and the wild beast (Lev 25:1-7; Deu 15:1-10). The sabbatical year was instituted in order that the land might be improved, and that the Hebrews might be taught economy and foresight, and also invited to exercise a large degree of trust in the providence of Jehovah their king. During this year they could fish, hunt, take care of their bees and flocks, repair their buildings, manufacture furniture and cloths, and carry on commerce. Debts, on account of there being no income from the soil, were not collected (Deu 15:9; Deu 31:10-13). Nor were servants manumitted on this year, but at the end of the sixth year of their service (Exo 21:2; Deu 15:12; Jer 34:14). The Hebrews remained longer in the tabernacle or temple this year, during which the whole Mosaic law was read, in order to be instructed in religious and moral duties, the history of their nation, and the wonderful works and blessings of God (Deu 31:10-13). When Jehovah gave the Hebrews this remarkable institute, in order to guard them against the apprehension of famine, he promised, on. the condition of their obedience, so great plenty in every sixth harvest that it alone would suffice for three years (Lev 25:20-22). However, through the avarice of the Hebrews, this seventh year's rest, as Moses had appi ehended (Lev 26:34-35), was for a long time utterly neglected (2Ch 36:21); for in all the historv of the Hebrew kings there is no mention of the sabbatical year, nor of the year of jubilee. The period when this wise and advantageous law fell into disuse may probably be understood from the prediction of Moses in Lev 26:33-34; Lev 26:43; comp. with 2Ch 36:21; Jer 25:11. Thus was it foretold that the Hebrews, for the violation of this law, should go into captivity: "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had paid off her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years." Here it is taken for granted that seventy sabbatical years, including the jubilee years which succeeded every seventh sabbatical year, had been neglected by the unfaithful people. The Hebrews were frequently weary of the law; and at different periods during the commonwealth they appear to have utterly neglected the fallow or sabbatical years. Hence it appears that the captivity of the Hebrews and the desolation of their country was an act of retributive Providence, brought upon them for this very reason, that the land might pay off those sabbatical years of rest, of which the Hebrews had deprived it, in neglecting the statute of Jehovah their king (Lev 26:43). After the exile the  fallow or sabbatical year appears to have been more scrupulously observed, as we learn from Josephus (Ant. 11:11, 8). SEE JUBILEE.

## Fallow-deer[[@Headword:Fallow-deer]]

             (יִחְמוּר, yachmur'; Sept. βούβαλος [but δορκάς in 1 Kings], Vulg. bubalus), mentioned among the beasts that may be eaten in Deu 14:5, and among the provisions for Solomon's table in 1Ki 4:23 [Heb 5:3]. There are three animals of the Cervidae family with which different writers have identified it. SEE ZOOLOGY.

1. Most commentators (following Bochart, Hieroz. 1:910; 2:260) regard it as properly translated in our version, deriving the word from חָמִר, chamar', in the sense of being red, and thus referring it to a species of deer of a reddish color; probably the Cervus dama of Linnaeus, originally a native of Barbary, where it is still found wild. It is stated to be found very generally dispersed over Western and Southern Asia, and is said to have been introduced into England from Norway (see Penny Cyclopcedia, s.v. Deer). It is smaller than the stag (Cervus elaphus), having horns or branches serrated on the inside, which it sheds annually. The color in winter is a darkish brown, but in summer bay, spotted with white. The fallow-deer. (Cervus dama) is deemed by most authorities to be undoubtedly a native of Asia; indeed, Persia seems to be its proper country. Hasselquist (Trav. page 211) noticed this deer in Mount Tabor. Oedmann (Verm. Samml. 1:178) likewise believes that the yachmur is best denoted by the Cervus dama. The female is called in the Talmud יִחְמוּרָא, and is identified by Lewysohn with the German Damhirsch. It is, however, lifficult to suppose that Jerusalem could have received my appreciable amount of flesh-meat from such a source, remote as it is from a forest country. SEE DEER.

2. Kitto (Pict. Bibl. Deuteronomy 1. c.) says, "The yachmur of the Hebrews is without doubt erroneously identified with the fallow-deer, which does not exist in Asia," and refers the name to the Oryx leucoryx, citing Niebuhr as authority for stating that this animal is known among the Eastern Arabs by the name of yazmur. This is the opinion which we have adopted, from Hamilton Smith, who is the best modern authority on such questions. SEE ANTELOPE

3. Still others, on the authority of the Septuagint rendering in Deuteronomy, regard the term as denoting "the Antilope bubalus (Pallas); the βούβαλος of the Greeks (see Herod. 4:192; Aristotle, Hist. Anim. 3:6, ed. Schneider, and De Part. Anim. 3:2, 11, edit. Bekker; Oppian, Cyn. 2:300). From the different descriptions of the yachmur as given by Arabian writers, and cited by Bochart (Hieroz. 2:284 sq.), it would also seem that this is the animal designated; though Damir's remarks in some respects are fabulous, and he represents the yachmur as having deciduous horns, which will not apply to any antelope. Still Cazuinus, according to Rosenmuller, identifies the yachmur with the bekker el-wmash ('wild cow'), which is the modern name in North Africa for the Antilope bubalus (see Shaw's Travels, page 242, and Suppl. page 75, fol.; Buffon, Hist. Natur. 12:294). The term bubalus evidently points to some animal having the general appearance of an ox. Pliny (N.H. 8:15) tells us that the common people, in their ignorance, sometimes gave this name to the Bison (Auroch) and the Urus. He adds, the animal properly so called is produced in Africa, and bears a resemblance to the calf and the stag; a middle position between the cervine and bovine ruminants that corresponds to the external appearance of the animal in question. The bekker el-wash appears to be depicted in the Egyptian monuments, SEE CHASE, where it is represented as being hunted for the sake of its flesh, which Shaw tells us (Suppl. p. 75) is very sweet and nourishing, much preferable to that of the red deer (see Wilkinson's Anc. Egypt. 1:223, figs. 3, 4, and page 225, fig. 19). This animal, which is about the size of a stag, is common in North Africa, and lives in herds." SEE WILD OX.

## False Prophet[[@Headword:False Prophet]]

             (ψενδοπροφήτης, a pseudo-prophet), i.e., one falsely professing to come as a prophet or ambassador from God, a false teacher (Mat 7:15; Mat 24:11; Mat 24:24, etc.; comp. Test. 12 Patr. page 614; Josephus, Ant. 8:13, 1; 10:7, 3; War, 6:5, 2). SEE PROPHET. In Rev 16:13, the term is distinctively used, "the false prophet," with reference to the mythological system of paganism, the second "beast" (q.v.), supporting the first or secular power of Rome; allegorically interpreted of the impostor Mohammed (Mathes, De pseudoprophetismo Hebraorum, L.B. 1859, 8vo)

## Fama clamosa[[@Headword:Fama clamosa]]

             (general bad report), in the Scottish ecclesiastical law, is a ground of action before a presbytery or synod against a minister or member of the Church, founded on common report, and not a charge by accusation. If the rumor, or flama clamosa, be general and hurtful, the court can investigate it without any accuser, for the vindication of the oharacter of the Church and of the court, and with a view to the preservation of good morals in the community. SEE HILL, Church Practice, page 49.

## Familia Charitatis[[@Headword:Familia Charitatis]]

             SEE FAMILISTS.

## Familiar Spirit[[@Headword:Familiar Spirit]]

             ( אוֹבob, a leathern bottle or water-skins, Job 32:19; hence, the conjurer, being regarded as the vessel containing the inspiring demon), a necromancer, or sorcerer who professes to call up the dead by means of incantations, to answer questions (Deu 18:11; 2Ki 21:6; 2Ch 33:6; Lev 19:31; Lev 20:6; 1Sa 28:3; 1Sa 28:9; Isa 8:19; Isa 19:3). Put also specially for the python (Act 16:16) or divining-spirit, by the aid of which such jugglers were supposed to conjure (Lev 20:27; 1Sa 28:7-8), and for the shade or departed spirit thus evoked (Isa 29:4). SEE DIVINATION. The term is rendered by the Septuagint ἐγγαστρίμυθος, "a ventriloquist," but is rather a wizard who asked counsel of his familiar, and gave the responses received from him to others — the name being applied in reference to the spirit or demon that animated the person, and inflated the belly so that it protuberated like the side of a bottle. Or it was applied to the magician, because he was supposed to be inflated by the spirit (δαιμονοληπτός), like the ancient Εὐρυκλεῖς (εἰς ἀλλοτρίας γαστέρας ἐνδύς, Ar. Vesp. 1017, malusa spirituns per verend t naturce excipiabat; Schosl. in Ar. Plut.). The ob of the Hebrews was thus precisely the same as the pytho of the Greeks (Plutarch, De def. Or. 414; Cicero De div. 1:19), and was used not only to designate the performer, but the spirit itself, πνεῦμα Πύθωνος, which possessed him (see Lev 20:27; 1Sa 28:8; also Act 16:16). A more specific denomination of this last term was the necromancer (literally seeker of the dead, שׁאֵל אוֹב; Deu 18:10; comp. דֹּרְשִׁין אֶל), one who, by frequenting tombs, by inspecting corpses, or, more frequently, by help of the ob, like the witch of Endor, pretended to evoke the dead, ad bring secrets from the invisible world (Gen 41:8; Exo 7:11; Lev 19:26; Deu 18:10-12).

Compare the אִטִּים whisperers ("charmers"), of Isa 19:3. But Shuckford, who denies that the Jews in early ages believed in spirits, makes it mean "I consulters of lead idols" (Connect. 2:395). These ventriloquists "peeped and muttered" (compare τρίζειν, Homer, Il. 23:101; "squeak and gibber," Shaksp. Jul. Caesar) from the earth to imitate the voice of the revealing 'familiar" (Isa 29:4, etc.; 1Sa 28:8; Lev 20:27; compare στερνόμαντις, Soph.  Frag.). Of this class was the witch of Endor (Josephus, Ant. 6:14, 2), in whose case intended imposture may have been overruled into genuine necromancy (Sir 46:20). On this wide subject, see Chrysostom ad 1 Corinthians 12; Tera tullian, adv. Marc. 4:25; De Anima, page 57; Augustine, De doctr. Christ. § 33; Cicero, Tusc. Disp. 1:16, and the commentators on AEn. 6; Critici Sacri, 6:331; Le Moyne, Var. Sacr. page 993 sq.; Selden, De Diis Syr, 1:2; and, above all, Bottcher, De Inferis, pages 101-121, where the research displayed is marvellous. Those who sought inspiration, either from the dasmons or the spirits of the dead, haunted tombs and caverns (Isa 65:4), and invited the unclean communications by voluntary fasts (Maimon. De Idol. 9:15; Lightfoot, Hor. Hebrews ad Mat 10:1). That the supposed ψυχομαντεῖα was often effected by ventriloquism and illusion is certain; for a specimen of this even in modern times, see the Life of Benvenuto Cellini. SEE NECROMANCER.

Closely connected with this form of divination are the two following:

(1.) חֶבֶר, che'ber, a spell or enchantment, by means of a cabalistic arrangement of certain words and implements (Deu 18:11; Isa 47:9; Isa 47:12), spoken also of serpent-charming (Psa 58:6). SEE CHARMING; SEE ENCHANTMENT.

(2.) Sorcery (either wizard, יוֹדֵעִknowing one, Lev 19:31; Lev 20:6; Deu 18:11; 1Sa 28:3; 1Sa 28:9; spoken also of the imp or spirit of divination by which they were supposed to be attended, Lev 20:27; or some form of

כָּשִׁŠ, 'kashaph', to act the witch, literally by magic incantations, 2Ch 23:6; Exo 7:11; Deu 18:10; Dan 2:2, etc.), which signifies practicing divination by means of the black art, with an implied collusion with evil spirits; applied usually to pretending to reveal secrets, to discover things lost, find hidden treasure, and interpret dreams. SEE WIZARD.

## Familiars of the Inquisition[[@Headword:Familiars of the Inquisition]]

             officers of that tribunal whose function it is to apprehend accused or suspected persons and convey them to prison. They belong to the family of the inquisitor, and are therefore calledfamiliars. The office was formerly held in high honor, and men of noble family often held it, especially in Spain. Innocent III granted large indulgences to familiars. The same plenary indulgence is graanted by the pope to each exercise of this office as was granted by the Lateran Council to those who succored the Holy Land. "'When several persons are to be taken up at the same time, these familiars are commanded to order matters that they may know nothing of one another's being apprehended; and it is related that a father and his three sons and three daughters, ,who lived together in the same house, were carried prisoners to the Inquisition without knowing anything of one  another's being there till seven years afterwards," when those that were alive were released by an Auto da Fe. SEE INQUISITION.

## Familists, Familia Charitatis, Family of Love[[@Headword:Familists, Familia Charitatis, Family of Love]]

             a sect founded in the 16th century by Henry Nicholas, a native of Munster, in Westphalia, who, after residing for some time in Holland, went to England in the latter part of the reign of Edward VI, and there established (1552) his familia charitatis, or Huis des Liefde (Strype's Cranmer,  2:410). His doctrines have often been confounded with those of David Joris SEE JORIS, which they resemble in many respects, and generally with those of the Anabaptists. His followers however, published a Confession of Faith in 1575 (given in Strype, Annals, 2:577), and soon after an Apology, in which they attempt to prove the identity of their doctrines with those of the evangelical Confessions. The characteristic feature of this sect was a tendency to mystic contemplation, and the belief that, through love, man could become absolutely absorbed in and identified with God, in a subjective sense. Nicholas represented himself as the apostle of this "service of Love," and it is said went so far as to claim superiority over Christ, on the ground that Moses only preached hope, Christ faith, but he preached love. The sect was accused of denying the divinity of Christ, and of even rejecting the divinity of God himself, in its higher attributes, by maintaining that man would, in this life, become identified with God. They, on the contrary, maaintained in their Apology their belief in the three general Christian creeds, and particthlarly in the satisfaction rendered by Christ, while they merely claimed to emulate the state of life exhibited by him. As they looked upon themselves as perfect, they could not acknowledge the need of forgiveness, and stated in their Apology that they tried with all the heart to believe and keep the commandments, leaving the rest to God, as the power of so doing could only come from him. They distinguished themselves from the Anabaptists by their recognition of infant baptism, and by their indifference as to the external part of the established worship, which the Anabaptists assailed with especial violence. Nicholas, who at first kept proselyting quietly, came out more boldly during the reign of Elizabeth, and announced himself as a prophet appointed by the Lord, and anointed by the Holy Spirit. He is said to have been an uneducated man, yet appears to have succeeded in gaining the ear of several theologians and persons of high rank. In 1580 Elizabeth issued a proclamation against the sect, and directed an inquiry to be made into their practices. They seem to have attracted considerable attention at that period, and accusations of all kinds were brought forward against them. Their books were ordered to be burnt in October, 1580. In 1604 they presented a petition to James I, to clear themselves from the imputations laid against them. From this time their numbers diminished, but they were not extinct even as late as 1645. King James I, in his Βασιλικὸν δῶρον, calls them infamem anabaptistarum sectam, quae familia amoris vocatur. A person named Etherington was made to recant as a Familist in 1627; but he does not appear to have held precisely the same doctrine as the older  Familists. See a curious book by J.R. (John Rogers), entitled The Displaying of an horrible Sect naming themselves the Family of Love (Lond. 1579); and Knewstub, Confutatios of monstroays and horrible Heresies taught by H.N. etc. (Lond. 1579); Mosheim, Church History, c. 16, § 3, part 2, § 25; Collier, Ecclesiastes Hist. of England, 6:609; 7:311; Hardwick, Reformation, chapter 5.

## Family[[@Headword:Family]]

             The idea of the family (οϊvκος), in Greece, was that of the nucleus of society, or of the state. "Aristotle speaks of it as the foundation of the state and, quotes Hesiod to the effect that the original family consisted of the wife and the laboring ox, which held,” as he says, to the poor the position of the slave (Polit. 1:1). The complete Greek family, then, consisted of the man, and his wife, and his slave; the two latter, Aristotle says, never having been confounded in the same class by the Greeks, as by the barbarians (Ib.). In this form, the family was recognized as the model of the monarchy, the earliest, as well as the simplest, form of government. When, by the birth and growth of children, and the death of the father, the original family is broken up into several, the heads of which stand to each other in a co-ordinate rather than a strictly subordinate position, we have in these the prototypes of the more advanced forms of government. Each brother, by becoming the head of a separate family, becomes a member of an aristocracy, or the embodiment of a portion of the sovereign power, as it exists in the separate elements of which a constitutional or a democratic government is composed. But at Rome the idea of the family was still more closely entwined with that of life in the state, and the natural power of the father was taken as the basis not only of the whole political, but of the whole social organization of the people. Among the Romans, as with the Greeks, the family included the slave as well as the wife, and ultimately the children, a fact which, indeed, is indicated by the etymology of the word, which belongs to the same root as famulus, a slave. In its widest sense, the famalia included even the in-animate possessions of the citizen, who, as the head of a house, was his own master (sui juris); and Gaius (2:102) uses it as synonymous with patrimonium. In general, however, it was confined to persons — the wife, children, grandchildren, and great-grandchildren, if such there were, and slaves of a full-blown Roman citizen. Sometimes, too, it signified all those who had sprung from a common stock, and would have been members of the family, and under the potestas of a common ancestor, had he been alive. In this sense, of course, the slaves belonging to  the different members of the family were not included in it. It was a family, in short, in the sense in which we speak of 'the royal family,' etc., with this difference, that it was possible for an individual to quit it, and to pass into another by adoption. Sometimes, again, the word was used with reference to slaves exclusively, and, analogically, to a sect of philosophers, or a body of gladiators." See Smith's Dictionary of Greek and Roman Antiquities.

The Christian family, on the contrary, is a communion resting as an ethico- religious foundation, and forming the closest of all human relationships. It is a copy of the highest and most perfect union, that of the Church with Christ its head. Christianity, considered as the true (ideal) family, wherein Christ's power begets, through the Word and the Spirit, children of faith unto God, who mutually aid each other with their several spiritual gifts, is imaged in the natural family; imperfectly, indeed, since the life of the Christian family is yet a life in the flesh (Gal 2:20); yet truly, because its bond of union is spiritual, being the spirit of Christ. The basis of the Christian family is Christian marriage, or monogamy, the exclusive union of one man to one woman. The deepest ground of this union, and its true aim, without which Christian marriage and family are impossible, is the consciousness of unity in Christ, or in the love of God in Christ, the source of individual sympathy, as well as of brotherly and universal love. Marriage has, in common with Christian friendship, the bond of tender sentiments; but the former is an exclusive bond between two persons of different sexes, whose personality is complemented, so to speak, by each other. It is therefore a lifelong relation, while friendship may be only temporary. SEE MARRIAGE.

Two persons thus joined in marriage lay the foundation of a Christian family; indeed, they constitute a family, though yet incomplete and undeveloped. It awaits its completion in the birth of children. In proportion, however, as the married couple live in a state of holiness, so are the natural desires for issue and their gratification made subservient to the divinely ordered end of the marriage, and accompanied by a sense of dependence on the will and biessingof God. And in order duly to attain this higher end of the family, it is necessary that, keeping the merely carnal passions subordinate, both husband and wife should endeavor to subserve each other's moral and spiritual completeness; and also that they should, when children are born, faithfully help each other in training them properly, by the combination of their particular dispositions, the father's sternness being tempered with the mother's gentleness, and the mother's tenderness  energized by the father's authority. The children should see the unity between the father and the mother, in their unity of aim, though manifested according to their different dispositions. Early baptism should be followed by careful religious training. In this the mother has a certain priority, inasmuch as, aside from giving her children birth, she is also first in giving them the bodily and spiritual care they require. Yet even in this early period she derives assistance from the husband, who, as the head of the family, counsels, strengthens, and assists her. In after years their relative shares in the education of the children become more equalized, the sons coming, however, more under the influence of the father, while the daughters remain more under the mother's.

Those who wish theirs to be a real Christian family must from the first inculcate on their children (aside from the habit of absolute, unquestioning obedience to the parental authority as divinely instituted) the true ground of obedience, as laid in obedience to God, springing from love to God. "The order in which the love of the child graduates is from the stage of instinctive love to moral affection; and from this to the love of its heavenly Parent. Desirous as the parents may be to lead its affections up at once to the Creator, the previous stages of the path must first be passed through. For a while the maternal care is the only Providence it knows; and the father's experience is to it a world of grand enterprise, and of power unlimited. In vain it strives to climb the height of his knowledge — his virtual omniscience; nor can it conceive of a diviner guarantee than his promise. To see its parents bend in worship, and to hear them speak with holy awe of their Father in heaven, is itself solemn and suggestive as a ladder set up from earth to heaven. The wise discipline, too, which leads the parent kindly to repress its selfish desires, and constantly to aim at its moral welfare, invariably begets in return the highest order of filial love and confidence; evincing the power of the child to discriminate between instinctive and moral affection, and preparing it to embrace that heavenly Parent of whom the earthly is but an imperfect representation. And let the parents remark that, from the moment they begin to point their child to God as all object of reverence and love, they are pursuing the certain course for augmenting its moral affection for themselves; while its intelligent love for them is a valuable means and a pledge for its ascending to the love of God" (Harris, Patriarchy, or the Family, page 352). This divine liberty, based on fear and love, far from diminishing the respectful love of the children for their parents, will exalt and purify it, and bring it to its highest degree of perfection; it will make it become part of their religion, and whenever a collision may occur between  the parental wishes and the will of God, it will lead the children, while obeying the latter, to cherish all possible reverence and respect for the former. By this personal development of their spiritual life the sons and daughters will become friends to their parents; a higher kind of trust; such as is felt in one's equals, is thus reached, without diminishing the respect which is the, duty of the child and the right of the parents. This is the true graduation of the Christian family life, in which the elder children become helps to the parents for the education of the younger, while at the same time they become more thoroughly fitted to fulfill their own duties as heads of families in after life. Where the blessing of children has been denied, it can in some measure, though not completely, find a substitute in the adoption of orphans or other children, and then the duties towards these are the same as towards one's own.

The Christian family includes also what heathen Rome called the family in a subordinate sense — the servants. Their position, wherever the principles of Christian humanity prevail, is not one of slavery, but is a free moral relation, entered into by the consent of both parties, and giving each peculiar rights and duties. The Christian, penetrated with the spirit of his Master, will not lose sight of the fact that this spirit inclined Him much more to serve others than to have them serve Him, and he will not be satisfied by rewarding his servants with wages only, but with all the spiritual blessings of which the family is the proper sphere. They should take part in the family worship, and even an active part, as in reading, singing, praying. The more they come to take part in the life of the family, in its interests, its joys, its griefs, and receive from it the sympathy and help they require, either for the body or the mind, the more does the general family lead a really Christian life.

The entire life of the Christian family is a continuous act of worship in the more extended sense of the word, and must gradually become more and more so, since all its actions are done in the name of Christ and for the glory of God. This thoroughly Christian conduct is, however, sustained and strengthened by the family worship in the proper sense, in which the family, as such, seeks for strength in the Word and in the Spirit of God. The more perfectly this family worship is organized, the more will it resemble public worship, consisting, like it, in the reading and exounding of Scripture, singing, and prayer. The eader in the religious exercises of the family should be the father, as priestly head of the house. This, however, is not to exclude the co-operation of the mother, children, and other members  of the family their participation, on the contrary, adds much to theinterest of the service, and makes it an admirable supplement to public worship, as in the family the feeling of trust in each other and of self-dependence add much: to liberty in prayer. This constitutes the true hearth of the family, the center around which all meet again, from whence they derive light and warmth, and whose genial influences will be felt through life. From the bosom of such a family the spirit of Christianity goes out with its healthful influence into the Church, the school, the state, and even the whole world.

See generally the writers on moral philosophy and Christian ethics, and especially Herzog, Real-Encyklopddie 4:318; Rothe, Theolog. Ethik, in, 605; Schaff,. Apostolical Age, § 111; Harris, Patriarchy, or the Family (Lond. 1855, 8vo); Anderson, Genius and Design of the Domestic Constitution (Edinb. 1826, 8vo); Thiersch, Ueber christliches Familienleben (4th ed. Frankf. 1859; translated into several languages).

## Family of Love[[@Headword:Family of Love]]

             SEE FAMILISTS.

## Family prayer[[@Headword:Family prayer]]

             SEE FAMILY; SEE PRAYER; SEE WORSHIP.

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

             One of the most favorite themes of Christian art, from its earliest period in the Catacombs, has been the presentation of scenes from the infancy and childhood of the Savior. The name "holy family" is given especially to those paintings and sculptures in which the parents, Joseph and Mary, are worshipping the infant Savior, or are holding him up for the adoration of spectators. In a wider sense, it is also applied to the birth of the Savior, the adoration of the magi, of the shepherds, and of the mythical three kings, to the flight into Egypt, the finding of Christ in the Temple disputing with the doctors, and all other scenes from the childhood of Christ that are drawn from the gospels. Accessory figures of angels, saints, and of persons contemporary with Christ or with the artist, and sometimes of the artist or the donor of the painting to the church, are often added. (G.F.C.)

## Famine[[@Headword:Famine]]

             (properly רָעָב, raab', λιμός, hunger, whether of individuals or of nations). "In the whole of Syria and Arabia, the fruits of the earth must ever be dependent on rain; the watersheds having few large springs, and the small rivers not being sufficient for the irrigation of even the level lands. If, therefore; the heavy rains of November and December fail, the sustenance of the people is cut off in the parching drought of harvest-time, when the country is almost devoid of moisture. Further, the pastoral tribes rely on the scanty herbage of the desert-plains and valleys, for their flocks and herds; for the desert is interspersed in spring-time with spontaneous vegetation, which is the product of the preceding rain-fall, and fails almost totally without it. It is therefore not difficult to conceive the frequent occurrence and severity of famines: in ancient times, when the scattered population, rather of a pastoral than an agricultural country, was dependent on natural phenomena which, however regular in, their season, occasionally failed, and with them the sustenance of man and beast.

"Egypt, again, owes all its fertility — a fertility that gained for it the striking comparison with the 'garden' of the Lord' — to its mighty river, whose annual rise inundates nearly the whole land, and renders its cultivation an easy certainty. But this very bounty of nature has not unfrequently exposed the country to the opposite extreme of drought. With scarcely any rain, and that only on the Mediterranean coast, and with wells only supplied by filtration from the river through a nitrous soil, a failure in the rise of the Nile almost certainly entails a degree of scarcity, although if followed by cool weather, and if only the occurrence of a single year, the labor of the people may in a great measure avert the calamity. The causes of dearth and famine in Egypt are occasioned by defective inundation, preceded, and accompanied, and followed by prevalent easterly and southerly winds. Both these winds dry up the earth, and the latter, keeping back the rain-clouds from the north, are perhaps the chief cause of the defective inundation, as they are also by their accelerating the current of the river — the northerly winds producing the contrary effects. Famines in Egypt and Palestine seem to be affected by drought extending from northern Syria, through the meridian .of Egypt, as far as the highlands of Abyssinia.

"It may be said of the ancient world generally that it was subject to periodical returns of dearth, often amounting in particular districts to  famine, greatly beyond what is usually experienced in modern times. Various causes of a merely natural and economical kind contributed to this, apart from strictly moral considerations. Among these causes may more especially be mentioned the imperfect knowledge of agriculture which prevailed, in consequence of which men had few resources to stimulate, or in unfavorable seasons and localities to aid, the productive powers of nature; the defective means of transit, rendering it often impossible to relieve the wants of one region, even when plenty existed at no great distance in another; the despotic governments, which to so great an extent checked the free development of human energy and skill; and the frequent wars and desolations, in a great degree also the result of those despotic governments, which both interrupted the labors of the field and afterwards wasted its fruits. Depending, as every returning harvest does, upon the meeting of many conditions in the soil and climate, which necessarily vary from season to season, it was inevitable that times of scarcity should be ever and anon occurring in particular regions of the world; and from the disadvantages now referred to, under which the world in more remote times labored, it was equally inevitable that such times should often result in all the horrors of famine."

The Scriptures record several famines in Palestine and the neighboring countries. The first occurs in Gen 12:10, which is described as so grievous as to compel Abraham to quit Canaan for Egypt (Gen 26:1). Another occurred in the days of Isaac, which was the cause of his removal from Canaan to Gerar (Gen 26:17). The most remarkable one was that of .seven years in Egypt, while Joseph was governor. It was distinguished for its duration, extent, and severity, particularly as Egypt is one of the countries least subject to such a calamity, by reason of its general fertility. The ordinary cause of famine in Egypt is connected with the annual overflow of the Nile. But it would appear that more than local causes were in operation in the case noticed in Gen 41:30, for it is said that "the famine was sore in all lands," that "the famine was over all the face of the earth." By the foresight and wisdom of Joseph, however, provision had been made in Egypt during the seven preceding years of plenty, so that the people of other parts sought and received supplies in Egypt — "all countries came into Egypt to buy corn." Among other lands, Canaan suffered from the famine, which was the immediate occasion of Jacob sending his sons down into Egypt, and of the settlement in that land of the descendants of Abraham; an event of the highest consequence in the  sequel, and serving to illustrate the benignity and wisdom of divine Providence in bringing there a band of shepherds to prepare and qualify them for becoming ultimately the founders of the Hebrew nation.

The fruitfulness of Egypt depends upon the inundations of the Nile; but these are occasioned by the tropical rains which fall upon the Abyssinian mountains. These rains depend upon climatic laws of wide extent and great regularity. Yet there is scarcely a land on the earth in which famine has raged so often and so terribly as in Egypt, or a land that so very much needs the measures which Joseph adopted for the preservation of the people. The swelling of the Nile a few feet above or below what is necessary proves alike destructive. Particular instances of famine which history has handed down to us are truly horrible, and the accounts of them are worthy of notice also, inasmuch as they present the services of Joseph in behalf of Egypt in their true light. Abdollatif relates thus: "In the year 596 (A.D. 1199), the height of the flood was small almost without example. The consequence was a terrible famine, accompanied by indescribable enormities. Parents consumed their children; human flesh was, in fact, a very common article of food; they contrived various ways of preparing it. They spoke of it and heard it spoken of as an indifferent affair. Men-catching became a regular business. The greater part of the population were swept away by death. In the following year, also, the inundation did not reach the proper height, and only the lowlands were overflowed. Also much of that which was inundated could not be sown for want of laborers and seed; much was destroyed by worms which devoured the seed-corn; also of the seed which escaped this destruction, a great part produced only meagre shoots which perished." (See the account of this famine translated in the Am. Bibl. Repos. 1832, page 659 sq.) Compare with this account the "thin ears and blasted with the east wind" (Gen 41:6). "Of the horrors in this second year's famine, the year of the Flight, 597 (A.D. 1200), Abdollatif, who was an eye-witness, likewise gives a most interesting account, stating that the people throughout the country were driven to the last extremities, eating offal, and even their own dead, and mentions, as an instance of the dire straits to which they were driven, that persons who were burnt alive for eating human flesh were themselves, thus ready roasted, eaten by others. Multitudes fled the country, only to perish in the desert-road to Palestine.

"But the most remaikable famine was that of the reign of the Fatimi Khalifeh, El-Mustansir billah, which is the only instance on record of one  of seven years' duration in Egypt since the time of Joseph (A.H. 457-464, A.D. 1064-1071). This famine exceeded in severity all others of modern times, and was aggravated by the anarchy which then ravaged the country. Vehement drought and pestilence (says Es-Suyuti, in his Hosn el- Mohdarah, MS.) continued for seven consecutive years, so that they [the people] ate corpses, and animals that died of themselves; the cattle perished; a dog was sold for 5 dinars, and a cat for 3 dinars ... and an ardebb (about 5 bushels) of wheat for 100 dinars, and then it failed altogether. He adds that all the horses of the Khalifeh, save three, perished, and gives numerous instances of the straits to which the wretched inhabitants were driven, and of the organized bands of kidnappers who infested Cairo, and caught passengers in the streets by ropes furnished with hooks and let down from the houses. This account is confirmed by El- Makrizi (in his Khitat; Quatremere has translated the account of this famine in the life of El-Mustansir, contained in his Memoires Geographiques et Historiques sur 'Egypte), from whom we further learn that the family, and even the women of the Khalifeh fled, by the way of Syria on foot, to escape the peril that threatened all ranks of the population. The whole narrative is worthy of attention, since it contains a parallel to the duration of the famine of Joseph, and at the same time enables us to form an idea of the character of famines in the East. The famine of Samaria resembled it in many particulars; and that very briefly recorded in 2Ki 8:1-2, affords another instance of one of seven years: “Then spake Elisha unto the woman whose son he had restored to life, saying, Arise, and go thou and thy household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years." Bunsen (Egypt's Place, etc., 2:334) quotes the record of a famine in the reign of Sesertesen 1, which he supposes to be that of Joseph; but it must be observed that the instance in point is expressly stated not to have extended over the whole land, and is at least equally likely, apart from chronological reasons, to have been that of Abraham.

"In Arabia, famines are of frequent occurrence. The Arabs, in such cases, when they could not afford to slaughter their camels, used to bleed them and drink the blood, or mix it With the shorn fur, making a kind of. black pudding. They ate also various plants and grains, which at other times were  not used as articles of food. Thus the tribe of Hanifeb were taunted with having in a famine eaten their god, which consisted of a dish of dates mashed up with clarified butter asnd a preparation of dried curds of milk (Sihah, MS.)."

Famine is likewise a natural result, in the East, when caterpillars, locusts, or other insects destroy the produce of the earth. The prophet Joel compares locusts to a numerous and terrible army ravaging the land (chapter 1). Famine was also an effect of God's anger (2Ki 8:1-2). The prophets frequently threaten Israel with the sword of famine, or with war and famine, evils that frequently go together. Amos threaten.s another sort of famine: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amo 8:11). In ancient times, owing to the imperfect modes of warfare in use, besieged cities were more frequently reduced by famine than by any other means, and the persons shut up were often reduced to the necessity of devouring not only unclean animals, but also human flesh (compare Deu 28:22-24; 2 Samuel 21; 2Ki 6:25-28; 2Ki 15:3, Jer 14:15; Jer 19:9; Jer 42:17; Eze 5:10-12; Eze 5:16; Eze 6:12; Eze 7:15).

The famine predicted by Agabus (Act 11:28) was the same with that which is related by Josephus (Ant. 20:2, 6) as having taken place in the fourth year of Claudius, and affected especially the province of Judaea. (See Kuinol, Comment. proleg.) SEE DEARTH.

## Fan[[@Headword:Fan]]

             (מִזְרֶה, mizreh', πτύον), a winsowing-shovel, with which grain was thrown up against the wind, in order to cleanse it from the brokensstraw and chaff (Isa 30:24; Jer 15:7; Mat 3:12 ; Luk 3:17). SEE AGRICULTURE. At the present day in Syria, the instrument used is a largee wooden fork. (See Robinson's Researches, 2:277, 371; Smith's Dict. of Class., Antiq. s.v. Pala). Both kinds of instruments are delineated on the Egyptian monuments (Wilkinson, 2:4046). SEE WINNOWING.

## Fan, Ecclesiastical[[@Headword:Fan, Ecclesiastical]]

             SEE FLABELLUM.

## Fan-tracery Vaulting[[@Headword:Fan-tracery Vaulting]]

             "a kind of vaulting used chiefly in late Perpendicular work, in which all the ribs that rise from the springing of the vault have the same curve, and diverge eqmmally in every direction, producing an effect something like that of the bones of a fan. This kind of vaulting admits of considerable variety in the smibordinate parts, but the general effect of the leading features is more nearly uniform. It is very frequently used over tombs, chantry chapels, and other small erections, and fine examples on a larger scale exist at Henry the Seventh's Chapel; St. George's Chapel, Windsor; King's College Chapel, Cambridge, etc.," in England.

## Fanaticism[[@Headword:Fanaticism]]

             1. The ancients primarily gave the name of fanatici to those who uttered oracular announcements, or exhibited wild antics and gestures under the (supposed) inspiration of some divinity whose temples (fana) they frequented. The heathen vates, who pretended to prophesy under the  guidance of an indwelling spirit (δαίμων), was called by the Greek writers ἔνθεος, and by the Latinsfanaticus (see Suidas, s.v. ἔνθους; Bingham, Orig. Ecclesiastes 16, 5:4). Thence the name was transferred to persons actuated by a frantic zeal in religion.

2. The word is sometimes improperly used to stigmatize such Christians as are "zealously affected in a good thing" (Gal 4:18). Its only legitimate application is to such as add to enthusiasm and zeal for the cause which they believe to be the cause of truth a hatred of those who are opposed to them, whether in politics, philosophy, or religion. Isaac Taylor, speaking of religious fanaticism, remarks that, "after rejecting from account that opprobious sense of the word fanaticism which the virulent calumniator of religion and of the religious assigns to it, it will to found, as we believe, that the elementary idea attaching to the term in its manifold application is that of fictitious fervor in religion, rendered turbulent, morose, or rancorous by junction with some one or more of the unsocial emotions. Or, if a definition as brief as possible were demanded, we should say that fanaticism is enthusiasm inflamed by hatred." He classifies the chief varieties of fanaticism "under four designations, of which the first will comprehend all instances wherein malignant religious sentiments turn inward upon the unhappy subject of them; to the second class will belong that more virulent sort of fanaticism which looks abroad for its victims; the third embraces the combination of intemperate religious zeal with military sentiments, or with national pride and the love of power; to the fourth class must be reserved all instances of the more intellectual kind, and which stand connected with opinion and dogma. Our first sort, then, is austere, the second cruel, the third ambitious, and the fourth factious.' Or, for the purpose of fixing a characteristic mark upon each of our classes as above named, let it be permitted us to entitle them as follows — namely, the first, the fanaticism of the scourge, or of personal infliction; the second, the fanaticism of the brand, or of immolation and cruelty; the third, the fanaticism of the banner, or of ambition and conquest; and the fourth, the fanaticism of the symbol, or of creeds, dogmatism, and ecclesiastical virulence" (Fanaticism, Neew York, 1834, 12mo, page 62).

The fanatic begins by rejecting the light of reason to abandon himself to the dictates of his fancy. He generally adopts some single and exclusive idea, which destroys the proper balance of his mind. This absorbing idea may have a germ of truth in it, but the fanatic will not recognize it, if in another form, in others: he cannot admit that truth which has taken a certain shape  for him may have taken another in the eye of his neighbor without ceasing to be the truth. He thus becomes exclusive, malevolent, and prone to persecue tion. The hatred of blood relations is more intense and fierce than that between strangers, and so the fat. natic is all the more fierce and tyrannical against others in proportions as their views approach, his own, without being identically the same. He will undergo any suffering rather than abate one jot of his claims, or retreat one step forathe sake of charity and union. He prefers darkness to light, the letter to the spirit, hatred to love, the wildness of passion to the calmness of inquiry. Fanaticism may show itself in all the relations of life, but its special field is found in politics and religion; and it becomes most dangerous when the two are combined. Being entirely one-sided, it is yet liable to go in the most opposite directions, and then goes all lengths. Thus we have in politics fanatics of peace, who want peace at any cost, and under all circumstances; fanatics of unrest, who believe only in the overthrow of existing institutions; fanatics of progress, who think anything good if it is only new; and fanatics of the past, or conservatives, who wish to hold fast whatever is, no matter how bad it is; fanatics of liberty, who, however, require others. to view liberty in the same light as they do, or else deny it to them; and fanatics of despotism, who would wish all hearts to beat in unison, like so many well- reagulated clocks.

We find cosmopolitan fanatics, who glory in reviling their own country, and patriotic fanatics, who consider alil other nations but their own as barbarians; and heathens; fanatics of rationalism, who consider every opponent a blockhead, and fanatics of orthodoxy, who think the pope requires only might to make him perfect, and who pray for the re- establishment of the Inquisition and the stake. Fanaticism has left especially sad records of its excesses in the religious history of the world, not only among the heathen in India, the Moslems and the Jews, but also among Christians. It caused the bloody encounters of the monks of Constantinople at the time of the controversy between the Eutychians and the Nestorians. It envenomed the quarrels of the Montanists and the Donatists. It persecuted the Jews in the Middle Ages. It organized the Inquisition, developed the method of the cogite intrare (Luk 14:23), and invented a new sense for the words in Tit 3:10 (hareticum de vita!); it instigated the crusade against the Albigenses, who when they were indiscriminately massacred, were comforted with the assurance that "the Lord would know his own;" it aimed the dagger in the hands of Ravaillac against the breast of his king; it inspired the Te Deum of Gregory XIII as a thanksgiving for the massacre of St. Bartholomew's. In the Protestant  world we find fanaticism in the Anabaptists of Munster, in the Crypto- calvinistic troubles, and in the wars of the Cavaliers and Roundheads of England (Beck, in Herzog, Real-Encyklop. 4:327 sq.). "Fanaticism is the most incurable of all mental diseases, because in all its forms — religious, philosophical, or political — it is distinguished by a sort of mad contempt for experience, which alone can correct errors of practical judgments" (Mackintosh, Works, London, 1851, 2:671). See also Stillingfleet, Works, 5:19, 92, 130; Fletcher, Works (N.Y. ed.), 4:233 sq.

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

             a dissenting minister, and the originator of circulating libraries in London, was born in 1678, and died in 1768. He published several Sermons and theological treatises in 1720. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fanino or Fannio, Faventino[[@Headword:Fanino or Fannio, Faventino]]

             a nativeof Faenza, in Italy, one of the first martyrs of the Reformation in Italy. The Scriptures in Italian (probably Bruccioli's version, 1532) fell into his hands, and he soon began to speak of the truth to his neighbors. When the ecclesiastical authorities heard of his course they arrested and imprisoned him. His wife and family came to him with entreaties and tears when first apprehended, and he yielded to their persuasions to gain his release from prison by recantation. Under the bitter reproaches of conscience he soon determined to confess Christ openly, and he went publicly through Romagna preaching the Reformed doctrines. He was arrested at Bagna Cavallo, and condemned to the stake. He was removed to Ferrara, where, for eighteen months, persuasion, promises, and tortures were used in vain to induce him to recant. Soon after the accession of pope Julius III a brief was issued for the execution of Fanino. He embraced the messenger, saying, "I accept death joyfully for Christ's sake." Being urged to recant for the sake of his wife and children, whom he was about to leave without a protector, he replied, "I have recommended them to the care of the best of guardians." "What guardian?" "Jesus Christ! I think I could not commit them to the care of a better." He was ironed,and led out to execution; and on the way, being reproached by his enemies for his cheerfulness, when Christ was exceeding sorrowful at the approach of death, he answered, "Christ sustained all manner of pangs and conflicts with death and hell on our account, and by his sufferings freed those who really believe in him from the fear of them." He was strangled at dawn, and his body was burned at noon, in September, 1550. — Young, Life of Aonio Paleario (1860, 2:111); M'Crie, Reformation in Italy, chapter 5.

## Fannio[[@Headword:Fannio]]

             SEE FANINO.

## Fano, Fidelis a[[@Headword:Fano, Fidelis a]]

             an Italian writer, was born December 24, 1838, at Fano, Italy. In 1855 he entered the order of the Franciscans, and was ordained priest in 1862. Having been called to Rome in 1870, he published there Bonaventurae Doctrina de Pontificis Primatu et Infallibilitate: — Ratio Novae Collectionis Operum S. Bonaventurae (1874). After having ransacked almost all the European libraries with a view to editing a new and critical  edition of Bonaventura's works, for which he seemed to have been specially adapted, he died August 12, 1881, at the College of St. Bonaventmura in Quaracchi, near Florence. His notes, comprising several folio volumes, are in the hands of P. Ignatius, one of the first assistants of Fidelis, who will probably bring about the publication of the works of the doctor Seraphicus. (B.P.)

## Fano, Menachem Asaria di[[@Headword:Fano, Menachem Asaria di]]

             a Jewish rabbi, who died at Mantua in 1620, is famous alike for his Talmudic and Cabalistic lore. Most of his writings are on the Cabala, for which see Furst, Bibl. Jud. 1:274 sq.; De' Rossi, Dizionario Storico (Germ. transl.), page 103 sq.; Wolf, Bibl. Hebraea, 1, No. 772; 3, No. 1447. (B.P.)

## Fanon[[@Headword:Fanon]]

             (1) A head-dress worn by the pope when he celebrates mass pontifically. It is described as a veil variegated, like the Mosaic ephod, with four colors, symbolizing the four elements, put over the head after the pope was vested with the alb, and tied round the neck, forming a kind of hood, the tiara or other headdress being put on above it. The lower part was concealed by the planeta. The annexed figure is from a small brass statue on the doors of the oratory of St. John Baptist at the Lateran. At the "Foot-washing" the "Roman Ceremonial" directs that the pope should wear the fanon alone without the mitre.

(2) The napkin or handkerchief, used. by the priest during the celebration of the mass to wipe away perspiration from the face, etc., properly called facitergium.

(3) In later times the white linen cloth in which the laity made their oblations at the altar. The word is sometimes erroneously spelled "favones"

(4) A still later use of the word is for the church banners employed in processions. This is perhaps inot earlier than the French and German writers of the 11th century.

(5) The strings or lappets of the mitre.

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

             Fanti is a language spoken in the neighborhood of Cape Coast Castle, in West Africa. The Fanti people are supposed to number about two millions, of whom about five thousand are able to read. At present the four gospels only are circulated, the translation having been made but recently (it is first mentioned in the annual report of the British and Foreign Bible Society for 1884), by a Mr. Parker, a very able native minister of the Wesleyan Church, whose father was a fetish worshipper. The version, chiefly made from the Authorized English Version, compared with the Otji translation, was submitted to a number of ministers for revision, and finally passed at the annual district meeting by a vote of the whole of the ministers. (B.P.)

## Fara (or Burgundofara), Saint[[@Headword:Fara (or Burgundofara), Saint]]

             daughter of Chagneric, a high official of the court of Theodebert, king of Austrasia, early became a nun at Meaux in 614, and afterwards abbess of a convent near that place. She died in 655, and is celebrated December 7.

## Fardh[[@Headword:Fardh]]

             a term by which the Mohammedans describe what is clearly declared in the Koran; and they consider any one an infidel who rejects it.

## Farel, Guillaume[[@Headword:Farel, Guillaume]]

             one of the boldest pioneers of the Reformation in Switzerland and France, was born near Gap, in Dauphiny, in 1489. He studied at Paris with great success, and was for some time teacher in the college of cardinal Le Moine, to which post he was recommended by Lefevre d'Etaples. SEE FABER STAPULENSIS. At this period of his life he had no personal religious convictions; but yet, while devoured with a love of letters, he was zealous in the service of the Roman Catholic Church. But he was led, under the influence of Lefevre, to the study of the Scriptures. About 1521 he went to Meaux, at the invitation of Lefevre, and the bishop (Brimonnet, q.v.) gave him authority to preach. His mind was now fixed substantially in the Reformed doctrine, and he preached, perhaps, with more zeal than discretion; and in 1523, Briconnet, now becoming timid, sent away the ardent young preacher. He soon found it best to retire to Switzerland. At Basel, Febtruary 15, 1524, he sustained publicly thirteen theses on the chief points in controversy (Themata quaedam Latine et Germaniae praposita Basel, 1528). During his few months' stay at Basel he visited some of the Swiss cities, and made friends of Myconius, Haller, and Zwingle. At Basel, OEcolampadius was his warm friend, admiring his zeal and energy, but, at the same time, not unaware of his lack of discretion. Farel was soon involved in a dispute with Erasmus, whose "trimming" tendency was just the opposite of his own ardent and decided nature. He compared Erasmus to Balaarm; but the scholar soon proved too strong for the young reformer, who was compelled to leave Basel. In one of his later letters, Erasmus say's of him (Epist. page 798, ed. Lond.): "You have in your neighborhood the  new er angelist Farel, than whom I never saw a man more false, more virulent, more seditious." But the abuse of Erasmus could not, in the long run, injure Farel. Towards the end of March 1524, Farel went to Strasburg, where he made the friendship of Bucer and Capito. Under the direction of OEcolampadius, he went to serve a newly-formed society at Montbeliard. Here he preached successfully, but yet with great violence. Once, on a procession day, he pulled out of the priest's hand the image of St. Anthony, and threw it from a bridge into the river; he narrowly escaped being torn to pieces by the mob. His friends became alarmed, and (Ecolampadius censured him for his imprudence, (see Correspondance des Reformateurs, Paris, 1866, 1:265). Leaving Montbeliard in the spring of 1525, he spent a short time at Basel, and the next year partly in Alsace and partly in Switzerland. In 1527 he went to Aigle, and in 1528, when Berne became Protestant, he extended his labors to all the territory connected with Berne. Under his labors, Aigle and Bex became Protestant in 1528-9; Morat and Neufchaltel in 1530; Orbe in 1531. His labors during these years were not only vast, but perilous; but the government of Berne gave him strong and steady support. In 1531 he was sent as a deputation (with A. Saunier) to the Waldensian Synod at Angrogne. He always retained great influence among the Waldenses.

In 1532, on his return from the Waldensian meeting, he came to Geneva, then full of religious strife. His first preaching was private, but it was too successful to be kept secret and he was sumnmoned before the episcopal council, at the time trembling for its authority, and therefore the more likely to be severe. The meeting with the council was a scene of bitter recriminations, and when Farel was leaving it a gun was fired at him. He coolly remarked, "Your shots do not terrify me." But he was forced to quit Geneva for the time, and sent Froment and Olivetan to continue the work there. In 1533 he returned to Geneva, where the Reformation was gaining ground. Farel's situation here was full of trial and peril, but his courage and devotion admirably fitted him for his task. The triumph came August 27, 1535, when the city council, by an edict, formally proclaimed the adhesion of Geneva to the Reformation. Farel was full of toil and anxiety in organizing the Reformed discipline and worship, is which he was assisted especially by Viret (q.v.). In 1536, Calvin stopped at Geneva to visit the Reformers. Farel urged him to stay, and, on Calvin's refusal, thus addressed him: "I declare, in the name of God, that if you do not assist us in this work of the Lord, the Lord will punish you for following your own interest  rather than his call." Calvin, struck with this denunciation, submitted, and was appointed preacher and professor. SEE CALVIN.

From that time on Farel's labors were closely united eith those of Calvin. The confession of faith drawn up by Farel, with Calvin's counsel, was approved by the people in July, 1537. The same year the Council of Geneva conferred on Farel the honor of a burgess of the city, in token of their respect and gratitude. But the popular will was not prepared for the severe discipline of the Reformers, and in a short time the people, under the direction of a faction, met im a public assembly and expelled Farel and Calvin from the place (April 1538). Farel went to Neufchatel, emhere the Church was in a state of disorder, in consequence of the troubles occasioned by the severity of the Reformed discipline. He dealt with offenders severely; even a lady of noble birth did not escape. She had left her husband; Farel urged her to return to him and on her refusal rebuked the scandal and its authors publicly from the pulpit. A great strife arose, and the people emere on the point of expelling Farel; but at last his energy overcame the factious party, and the council by vote, in 1542, proclaimed his triumph. In that year he returned to Geneva, and went thence to Metz, to organize the Reformed Church. He preached first in the Dominican cemetery, amid the ringing of the convent bells purposely to drown his voice. Thousands afterwards flocked to hear him. Once, when a Franciscan was preaching Mariolatry, Farel contradicted him, and nearly fell a victim to the fury of the mob, especially of the women. On October 2, 1542, the city council forbade his preaching in the city, and he retired to the neighboring town of Montigny, and afterwards to Gorze, where the count of Furstemberg took him and his friends under his protection. On March 25, 1543, an armed band fell upon the evangelicals while celebrating the Easter communion. Many were killed and wounded; among the latter was Farel, who took refuge in the castle. He escaped in disguise, and went to Strasburg, where he remained a flew months. He then visited his old friends in Neufchatel and Geneva. Here he approved the execution of Servetus (q.v.). In 1557 he was sent, with Beza, to the Protestant princes of Germanmy, to implore their aid for the Waldenses, and on his return he went to preach the Refornation among the Jura Mountains. At sixty-nine he married a young wife, very much to Calvin's disgust, who spoke of him under the circumstances as our poor brother (povre frere). In 1560 he visited his native Dauphiny, established a Reformed Chureh at Grenoble, and passed several months at Gap, preaching against Rome with all the vehemence of his youth. On November 24, 1561, he was thrown into prison, but was rescued by his friends, who  took him from the rampart in a basket. In 1564 he paid a visit to the dying Calvin, and then passed some months with his old flock at Metz. He returned to Neufchaetel worn out with fatigue, and died there September 13, 1565.

Farel was an ardent, impulsive man, a missionary rather than an organizer, an iconoclast rather than a theologian. His gifts admirably supphemented those of Calvin. Beza (Life of Calvin) says of Farel that in his preaching "he excelled in a certain sublimity so that none could hear his thunders without trembling." Among his writings are Sommaire; brieve declaration d'aillcuns lieux fort necessaires a un chacum Chretien, etc. (many editions; reprinted in 1865, along with Du vray usage: see below): — De Oratione Dominica (1524, 8vo), afterwards in French, enlarged (Gene's. 1543, 12mo): — Traite du Purgatoire (1543, 12mo): — La Glaive de l'Esprit (against Libertines; Genev. 1550): Du vray usage de ha croix de J. C. (Genev. 1560, 8vo; new ed., with other letters and writings of Farel, Neufchautel, 1865, 8vo): — Traite de la Cene (1555). There are several lives of Farel: Ancillon, Vie de Guill. Farel (Amst. 1691); Kirchhofer, Leben Farel (Zurich, 1833, 2 volumes); translated, Kirchhofer's Life of Farel (Lond. 1837, sm. 8vo); Blackburn, Life of Farel (Phila. Presb. Board). See also Schmidt, Etudes sur Farel (Strasb. 1834); Haag, La France Protestante, vol. iv; Bayle, Dictionnare, s. vr.; Hoefer, Nouv. Biog. Generale, 17:103; Cosrespondance des Reformateurs dans les Pays de langue Francaise (Paris, 1866, tom. 1).

## Farfa[[@Headword:Farfa]]

             one of the three most celebrated Italian monasteries of the Middle Ages (Montecassino, Nonantula, and Farfa), situated on the little river Farfa, in Central Italy. It was in existence before the invasion of the Lombardians, by whom it was destroved, togethor with a number of other monasteries. It was re-established in 681 by the priest Thomas of Maurienea, who, on his return from the Holy Land, came to Farfa. It soon became celebrated, and received numerous presents and privileges from popes and kings. The moamastery was so strongly fortified that abbot Peter, at the close of the 9th century, was able for nine years to resist a siege by the Saracens, though he was finally compelled to depart emith the monks and the treasures of the monastery. Having remained abandoned and desolate for 48 years, it was re-established about the middle of the 10th century by king Hugo, but it afterward became the seat of frightful disorders. Several  abbots were assassinated and poisoned; and the monks, without restraint and disguise, defied all the laws of the Church and the state. At the beginning of the 11th century a stop was put to these disorders, and the reformation of Clugny was carried through at Farfa. Since then the history of the monastery presents no points of special interest. A work of considerable importance for the history of Italy, called after the monastery, Chronicon Farfense, was compiled at the close of the 11th century by Gregory, a monk and librarian of Farfa (died 1100). After many vicissitudes, the monastery is still in existence. — Wetzer und Welte, Kirchen-Lex. 3:904.

## Farinato, Paolo, degli Uberti[[@Headword:Farinato, Paolo, degli Uberti]]

             an eminent Italian painter, was born at Verona in 1522, and studied some time under Nicolo Golfino. Among his principal works which are at Verona are three pictures in Santa Maria in Organo, representing St. Michael Discomfiting Lucifer, the Mothers Presenting their Children to Constantine, and the Murder of the Innocents. In San Tommaso is a  picture of St. Onuphrius. One of Farinato's finest paintings is the Descent from the Cross, in the Church of the Cappucini. He painted a number of other pictures for different churches. He died in 1606. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             an eminent divine of the Church of England, was born at Sunning, in Berkshire, England, in 1596; was admitted scholar of Trinity College, in Oxford, in 1612, and was elected fellow in 1617. He took his M.A. degree in 1620, and, entering into holy orders, he became a tutor in his college. In 1634, being then B.D., he was called to be vicar of Bray, in Berkshire, and soon was made divinity-reader in the king's chapel at Windsor. During the Civil War he was ejected for conformity to the Church of England, and was reduced to such extremities as to be very near starving. Sir John Robinson, alderman of London, and some of the parishioners of Milk Street, London, invited him to be pastor of St. Mary Msagdalen there, "which invitation he gladly accepted, and preached to the great liking of the royal party. In the year 1657 he published a folio volume of these sermons and dedicated them to his kind patron Robinson, ‘as a witness or manifesto,' says he to him, 'of my deep apprehension of your many noble favors, and great charity to me and mine, when the sharpness of the weather and the roughness of the times had blown all from us, and well-nigh left us naked.'" He died at his house in Milk Street in September, 1658. Three posthumous volumes of his sermons (folio) were published (1658-1673) in 1663, a second folio volume of his sermons containing forty, and a third in 1673 containing fifty. He also left in manuscript several memorials of the life of Hales (q.v.) of Eton, his intimate friend. A new edition of his Sermons, with a Life of the Author by F. Jackson, appeared in London in 1849 (4 volumes, 8vo). They afford a "fine specimen of sterling English, and of rich and varied eloquence." See Wood, Athenae Oxonienses; Hook, Ecclesiastical Biography, 5:57; Jackson, Life of Farindon, prefixed to the new edition of his sermons.  Farissol or Peritzol Abraham Ben-Mordecai,

a French Rabbi, distinguished alike in geography, polemics, and exegesis, was born at Avignon about the middle of the 15th century. In 1472 he went to Ferrara as minister to a Jewish congregation, and while there gave most of his time and attention to the study of the sacred writings. He published in 1500 a commentary on the Pentateuch, entitled פְּרִחֵי שׁוֹשִׁנִּים (the flower of lilies), which, according to De Rossi, was begun in 1468. Next followed an apologetic and polemic work, מָגֵן אִבְרָהָם (the shield of Abraham), consisting of three parts, of which the first is an apology for Judaism, the second an attack on Mohammedanism, and the third against Christianity. About 1517 he published a scholarly commentary on Job,

פֵּרוּשׁ עִל אִיּוֹב, printed in the Venetian Rabbinical Bible (1517, fol.), and in the Amsterdam Rabbinical Bible (edited by Frankfurter, 1727-1728). In 1524 he published his famous cosmography, אָרְחוֹת עוֹלָם אִגֶּרֶת, Itinera Mundi (Venice, 1587, 8vo, very rare; reprinted Offenbach, 1720; and again with a Latin translation and elaborate notes by the English Orientalist, Thomas Hyde, Oxford, 1691). In this lastnamed work Farissol describes the abodes of the ten tribes, the Sambation [Eldad], and the garden of Eden, which he places in the mountains of Nubia (chapter 18 and 30). A year later Farissol completed a Commentary on the book of Ecclesiastes, קֹהֶלֶת פֵּרוּשׁ סֵפֶר, which has, however, never been printed. He died about the end of 1528, shortly after his return to Avignon. — Jost, Gesch. des Judenthums u. s. Sekten, 3:122; Etheridge, Introd. to Hebrews Liter. page 453; Hoefer, Nouv. Biog. Generale, 39:614; Kitto, Cyclopedia, 2:4; Furst, Bib. Jud. 1:276. (J.H.W.)

## Farlatti, Daniele[[@Headword:Farlatti, Daniele]]

             an Italian Jesuit, was born at San Daniele in Friuli in 1690. He studied at Bologna, was for some time at Rome, and in 1722 was called to Padua to assist Riceputi in preparing his history of the Illyrian Church. For twenty years he arranged the material, and after Riceputi's death, in 1742, he commenced the publication of the work, of which he edited four volumes, while four more volumes were published after his death, April 23, 1773, by Coleti.. The title of the work is Illyricum Sacrum (Venice, 1751-1819, 8 volumes). The fifth volume contains a biography of Farlatti. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Farm[[@Headword:Farm]]

             (ἀγρός, elsewhere usually rendered "field"), a plot of arable land (Mat 22:5). Moses, following the example of the Egyptians, made agriculture the basis of the Hebrew state. He accordingly apportioned to every Hebrew a certain qaantity of land, and gave him the right of tilling it himself, and of transmitting it to his heirs (Num 26:33-54). This equal distribution of the soil was the basis of the Hebrew agrarian law. As in Egypt the lands all belonged to the king, and the husbandmen were not the proprietors of the fields which they cultivated, but farmers or tenants  who were obliged to give to the king one fifth of their produce (Gen 47:20-25), just so Moses represents Jehovah as the sole possessor of the soil of the Promised Land, in which he was about to place the Hebrews by his special providence; and this land they held independent of all temporal superiors, by direct tenure from Jehovah their king (Lev 25:23). Moses further enacted that for the land the Hebrews should pay a kind of quit-rent to Jehovah, the sovereign proprietor, in the form of a tenth or tithe of the produce, which was assigned to the priesthood. The condition of military service was also attached to the land, as it appears that every freeholder was obliged to attend the general muster of the national army, and (with few exceptions, Deu 20:5-9) to serve in it, at his own expense, as long as the occasion required. The Hebrews appear to have acquired in Egypt considerable knowledge of agriculture; but the physical circumstances of the land of Canaan were in many respects essentially different, as it was not a land rarely refreshed with rain as Egypt (Deu 11:10-15). The Hebrews, notwithstanding the richness of the soil, endeavored to increase its fertility in various ways. In order to avert the aridity which the summer droughts occasioned, they watered the soil by means of aqueducts communicating with the brooks, and thereby imparted to their fields a garden-like verdure (Psa 1:3; Psa 65:10; Pro 21:1; Isa 32:2; Isa 32:20).

In the hilly part of the country terrace cultivation was practiced, so that the hills otherwise barren were rendered fertile (Deu 11:11; Psa 72:16; Psa 104:10 : Isa 30:25). With the use of manure the Hebrews were undoubtedly acquainted; and that the soil might not be exhausted, it was ordered that every seventh and every fiftieth year the whole land should lie fallow. The dung, the carcasses, and the blood of animals were used to enrich the soil (2Ki 9:37; Psa 73:10; Psa 8:2; Jer 9:22). Salt, either by itself, or mixed in the dunghill in order to promote putrefaction, is specially mentioned as a compost (Mat 5:13; Luk 4:34-35). The soil was enriched, also, by means of ashes, to which the straw, stubble, husks of corn, brambles, grass, etc., that overspread the land during the fallow or sabbatical year, were reduced by fire. The burning over the surface of the land had also the good effect of destroying the seeds of noxious herbs (Pro 24:31; Isa 30:25). The soil of Palestine is very fruitful, if the dews of spring, and the rains of autumn and winter are not withheld. "Nevertheless," observes Hengstenberg, "it is to be considered that the Canaan of which Moses speaks is in a manner an ideal land. It was never what it might have been, since the bond of allegiance, in consequence of  which God had promised to give the land its rain in its season, was always far from being perfectly complied with." Among the Hebrews the occupation of the husbandman was held in high honor, and even distinguished men disdained not to put their hands to the plough (1Sa 11:5-7; 1Ki 19:19; 2Ch 26:10). The esteem in which agriculture was held diminished as luxury increased, but it nevsqr wholly ceased; even after the exile, when many of the Jews had become merchants and mechanics, the esteem and honor attached to this occupation still continued, especially under the dynasty of the Persians, who were agriculturists from religious motives. SEE LAND.

In ancient Egypt, the peasants or husbandmen, like the modern fellahs of the same country, seem to have formed a distinct class, if not caste, of society (Wilkinson, Anc. Egypt. 2:1, 2). The government did not interfere directly with the peasants respecting the nature of the produce they intended to cultivate, and the vexations of later times were unknown under the Pharaohs. They were thought to have the best opportunities of obtaining, from actual observation, an accurate knowledge on all subjects connected with husbandry; and, as Diodorus observes, "being from their infancy brought up to agricultural pursuits, they far excelled the husbandmen of other countries, and had become acquainted with the capabilities of the land, the mode of irrigation, the exact season for sowing and reaping, as well as all the most useful secrets connected with the harvest, which they had derived from their ancestors, and had improved by their own experience." "They rented," says the same historian, "the arable lands belonging to the kings, the priests, and the military class, for a small sum, and employed their whole time in the tillage of their farms;" and the laborers who cultivated land for the rich peasant, or other landed proprietors, were superintended by the steward or owner of the estate, who had authority over them, and Che power of condemning delinquents to the bastinado.lrhis is shown by the paintings of the tombs, whichfrequently represent a person of consequence inspecting the tillage of the field, either seated in a chariot, walking, or leaning on his staff, accompanied by a favorite dog. To one officer were intrusted the affairs of the house, answering to "the ruler," "overseer," or "steward of Joseph's house" (Gen 39:5; Gen 43:16; Gen 43:19; Gen 44:1); others "superintended the granaries," the vineyard (comp. Mat 20:8), or the culture of the fields; and the extent of their duties, or the number of those employed, depended on the quantity of land, or the will of its owner.  At the present day the lower orders in Egypt, with the exception of a very small proportion, chiefly residing in the large towns, consist of fellahhin (or agriculturists). Most of those in the great towns, and a few in the smaller towns and some of the villages, are petty tradesmen or artificers, or obtain their livelihood as servants, or by various labors. In all cases their earnings are very small; barely sufficient, in general, and sometimes insufficient, to supply them and their families with the cheapest necessaries of life. Their food chiefly consists of bread (made of millet or of maize), milk, new cheese, eggs, small salted fish, cucumbers and melons, and gourds of a great variety of kinds, onions and leeks, beans, chick-peas, lupins, the fruit of the black egg-plant, lentils, etc., dates (both fresh and dried), and pickles. Most of the vegetables they eat in a crude state. When thee maize (or Indian corn) is nearly ripe, many ears of it are plucked, and toasted or baked, and eaten thus by the peasants. Rice is too dear to be an article of common food for the fellahin, and flesh-meat they very seldom taste. It is surprising to observe how simple and poor is the diet of the Egyptian peasantry, and yet how robust and healthy most of them are, and how severe is the labor which they can undergo (see Lane, Mod. Egypt. chapter 7).

Dr. Thomson thus describes the modern lower class of farmers in Palestine (Land and Book, 1:531 sq.): "These farmers about us belong to el-Mughar, and their land extends to the declivity immediately above Gennesaret, a distance of at least eight miles from their village. Our farmers would think it hard to travel so far before they began the day's work, and so would these if they had it to do every day; but they drive their oxen before them, carry bed, bedding, and board, plow, yoke, and seed on their donkeys, and expect to remain out in the open country until their task is accomplished. The mildness of the climate enables them to do so without inconvenience or injury. How very different from the habits of Western farmers! These men carry no cooking apparatus, and, we should think, no provisions. They, however, have a quantity of their thin, tough bread, a few olives, and perhaps a little cheese in that leathern bag which hangs from their shoulders — the 'scrip' of the New Testament — and with this they are contented. When hungry, they sit by the fountain or the brook, and eat; if weary or sleepy, they throw around them their loose 'aba, and lie down on the ground as contentedly as the ox himself. At night they retire to a cave, sheltering rock, or shady tree, kindle a fire of thornbushes, heat over their stale bread, and, if they have shot a bird or caught a fish, they broil it on  the coals, and thus dinner and supper in one are achieved with the least possible trouble. But their great luxury is smoking, and the whole evening is whiled away in whiffing tobacco and bandying the rude jokes of the light-hearted peasant. Such a life need not be disagreeable, nor is it necessarily a severe drudgery in this delightful climate. The only thing they dread is an incursion of wild Arabs from beyond the lake, and to meet them they are all armed as if going forth to war." SEE AGRICULTURE.

## Farmer, Hugh[[@Headword:Farmer, Hugh]]

             a learned Independent minister, was born in 1714, near Shrewsbury, England. He studied under Doddridge, and gained his entire esteem and approbation. On leaving Northampton, he became assistant to Mr. David Some. His services, however, proving acceptable to the Dissenters in the neighborhood of Walthamstow, a place of worship was soon built, and for many years he continued there. In 1761 he became afternoon lecturer at Salters' Hall, and soon after Tuesday lecturer at the "Merchants' lecture." As he declined in years, he gradually relinquished his engagements as a preacher. In 1772 he resigned the afternoon lecture at Salters' Hall, and eight years after he gave up the Tuesday morning sermon; but he did not leave his church at Walthamstow till a few years later, when he gave up pulpit exercises entirely. He died February 6, 1787. He published A Dissertation on Miracles (London, 1771, 8vo); An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness (London, 1776, 8vo, 3d ed.); and An Essay on the Deaoniacs of the New Testament (London, 1775, 8vo), in which he endeavored to prove that these were not cases of real possession, but of persons afflicted wtih epilepsy or madness. "This publication was answered by the late Mr. Feal, one of the tutors of Homerton Academy; and a controversy ensued, in which much acrimony of temper was discovered on both sides. Mr. Farmer was rather of a high spirit and hasty temper; but, abating these defects, he was a most estimable man," though he allowed himself larger liberty in speculation than was common in that age. Thus he interprets the temptation of Christ as a vision, and demoniacal possession as a disease. SEE DEMONIACS. A clause in his will directed his manuscripts to be burned; among them was a treatise on Balaam, and a revised edition of his essay on miracles. See Dodson, Memoirs of Farmer (London, 1805, 8vo); Jones, Christian Biography, page 145.

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

             a learned English divine, was born at Leicester in 1735, and educated at Emmanuel College, Cambridge, of which he became master in 1775.: He subsequently became vice-chancellor and principal librarian of the university, and obtained prebends at Lichfield and Canterbury. He exchanged the latter for a canonry at St. Paul's. Both an English and Irish bishopric were offered him and declined. He died in 1797. In 1766 he issued proposals for publishing a history of the town of Leicester, from the MSS. of Thomas Staveley. He found the work too laborious, and gave his materials to John Nichols, who published it under the title, History and Antiquities of Leicester (1795-1811). See Chalmers, Biog. Dict. s.v.; Alibone, Dict. of Brit. and Amer. Authors, s.v.

## Farneworth, Ellis[[@Headword:Farneworth, Ellis]]

             an English divine, was born in the parish of Bonsall, Derbyshire, England, of which his father was rector, pursued his studies first at Chesterfield School, then at Eton, and then at Jesus College, Cambridge. In 1763 he was presented to the rectory of Carsington, in his native county, where he died in 1763. His works, which are all translations, are:

1. Life of Pope Sextus V, from the Italian of Gregorio Leti, with Preface, etc. (London, 1754, fol., and Dublin, 1778, 8vo): —

2. A Short History of the Israelites, from abbe Fleury's Les Fleurs des Israelites (Lond. 1756, 8vo; new editiaon by Adam Clarke, Lond. 1805, 12mo; republished N.Y. in 16mo): —

3. The History of the Civil Wars of France, from the Italian of Davila (1757, 2 volumes, 4to): —

4. The Works of Machiavelli, translated, with Notes, Anecdotes, and Life (1761, 2 volumes, 4to, and 1775, 4 volumes, 8vo), a work not appreciated during the life of the translator, but now commanding a high price (Disraeli, Calamities of Authors, Lond. and N.Y. 1859, page 84). See Rose, New Genesis Biog. Dict., and Allibone, Dict. of Authors, s.v. (J.W.M.)

## Farnham, Nicholas Of[[@Headword:Farnham, Nicholas Of]]

             SEE FERNHAM.

## Farnovius[[@Headword:Farnovius]]

             (STANISLAUS FARNOUSKI or FARNESIUS), one of the principal Antitrinitarians of Poland, was a pupil of Peter Gonesius (q.v.). After siding for some time with the Socinians, he became in 1567 a violent champion of the right wing of Unitarianism, teaching, in the true Arian sense, the subjection of the Son to the Father, without, however, denying the preexistence of the supernatural part of his nature. The followers of his system are called Farnovians or Farnesians. Farnovius vigorously attacked the Socinian wing which maintained that Christ was essentially a man, but is to be worshipped as God since his ascension. He found it difficult, however, to retain the half-way position he had taken, and in the course of events most of his followers joined the main body of the Unitarians, especially when Socinus became the chief of that party. His own school vanished at his death, about 1614. — Herzog, Real-Encyklop. 4:331; Zeltner, Hist. Crypto-Socinismi, 1:1201; Bock, Hist. Antitrinitariorum; 0.  Fock, Socinianismus, 1:155 sq.; Mosheim, Church History, 3:242; Trechsel, Die protest. Antitrinitarier, volumes 1 and 2.

## Farnsworth, Benjamin F., D.D[[@Headword:Farnsworth, Benjamin F., D.D]]

             a Baptist minister and distinguished educator, was born about 1790. He graduated from Dartmouth College in 1813; for a short time was editor of the Christian Watchman; and in 1826 was chosen first principal and professor of theology in the New Hampton Literary and Theological. Institution. In 1836 he was called to the presidency of Georgetown  College, Kentucky, but shortly after went to Louisville, where he established the Prather Grove Seminary. Subsequently he was elected president of Union University, Murfreesborough, Tennesee, and then of the Memphis University. He died near Lexington, Kentucky, May 4, 1851. See Amer. Baptist Register, 1852, page 416. (J.C.S.)

## Faro (or Burgundofaro), Saint[[@Headword:Faro (or Burgundofaro), Saint]]

             was born in Burgundy about 592, being the son of Agneric, one of the principal officers of Theodebert, king of Austrasia, and was educated at the court of that prince. In 613 he went over to Clotaire II, by whom he was highly esteemed. He then renounced the world, with the consent of his wife Blidechilde, received the clerical tonsure in Meaux, and was elected bishop of that city in 627. He administered his diocese with great zeal, died in 672, and was buried in the abbey of Sainte-Croix, near Meaux. He is commemorated October 28. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v.

## Faroe Islands[[@Headword:Faroe Islands]]

             SEE DENMARK.

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

             SEE SCANDINAVIAN VERSIONS.

## Farolfus, Michael Angelo[[@Headword:Farolfus, Michael Angelo]]

             a native of Crete, who died March 6, 1715, joined the Minorites and studied at Padua. He was chaplain to pope Alexander VIII, and was elevated to the episcopal, see at Trau, in Dalmatia, by Clement XI. He wrote, Conciones in Sacellis Pontificis Habite: — Synopsis Controversiarun Graecorum cun Latinis: — Pro Canonisatione B. Jacobi de Marchia (3 volumes). The latter work made him lose the favor of the Roman see and the cardinalate, which was designed for him. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Farquharson, James, F.R.S., LL.D[[@Headword:Farquharson, James, F.R.S., LL.D]]

             a Scotch clergyman, son of the excise officer at Coull, was born in 1781; graduated at the University and King's College, Aberdeen, in 1798; was appointed schoolmaster of the parish the same year; presented by the prince regent to the living at Alford in August, and ordained September 17, 1813. He died December 3, 1843. His attainments in meteorological science were of a very high order, and he was a frequent contributor to various learned periodicals, and corresponded with most of the learned  men in Europe. He published, A Near Illustration of the Latter Part of Daniel's Last Vision and Prophecy (Lond. 1838): — The Native Forests of Aberdeenshire: — Noah's Ark: — The Aurora Borealis: — The Currency: — An Essay on Cutting Grain with the Scythe, in the Transactions of the Highland Society: — besides many papers in the Philosophical Transactions: — also An Account of the Parish. See Fasti Eccles. Scoticanae, 3:547.

## Farr, Alfred A[[@Headword:Farr, Alfred A]]

             a Methodist Episcopal minister was born in Middlebury, Vermont, August 29, 1810. He joined the Church in 1826, and in 1839 entered the Troy Conference, wherein he labored earnestly and faithfully as a pastor, chaplain, and missionary until 1869, when he became superannuated. He died November 4, 1874, honored as a sort of "veteran reserve" in all useful labor. See Minutes of the Annual Conferences, 1875, page 65.

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

             an eminent composer of music, and regarded as one of the fathers of Church music in England, was born in the early part of the 16th century, and died about 1585. His name appears on the list of gentlemen of the chapel to Edward VI in 1564, and he was afterwards organist and master of the choristers of St. George's Chapel, Windsor. His "compositions for the Church, simple as they seem, are so solemn, so devout, so tender, and affecting, that they may:challenge comparison with the sacred music of any age or country" (Pictorial Hist.). Many of his pieces are found in the collections of Boyce and Barnard. The best are, "Hide not thou thy face," "Call to remembrance," and "Lord, for thy tender mercy's sake." — Rose, New Genesis Biog. Dict.; Allibone, Diet. of Authors; Pictorial Hist. of England, 3:562 (Chambers' ed.). (J.W.M.)

## Farrar, Abraham Eccles[[@Headword:Farrar, Abraham Eccles]]

             an English Wesleyan minister, was of a family somewhat distinguished in clerical lists. His father (John) was a Methodist minister, who died in 1837; his younger brother was president of the British Conference in 1870, and is the author of Dictionary of the Bible and other valuable works; his elder son, Wesley, entered the Wesleyan ministry in 1846, and his youngest son is canon of Durham and author of the Critical History of Free Thought. Abraham E. was born at Sowerby. a village overhanging the vale of Todmorden, April 20, 1788. From 1797 to 1801 he was at the Kingswood School. Soon after his return home he gave his heart to God. He was articled to an attorney at Sunderland, but in 1807 was received into the ministry. His first field was Holderness, where this talented and refined young man was subjected to all the humiliating trials that mobs and persecuting rectors made the order of the day with the early Methodist preachers (Stevens, Hist. of Methodism, 3:211 sq.; Smith, Hist. of Wesl. Meth. 2:451 sq.). He served the Church faithfully, and was intrusted by it with important offices. While the fire of youth was still burning upon the altar, and the gravity of age and the maturity of intellect gave evidence of long years of usefulness, he was suddenly called away. On April 1, 1849, in great pain, he preached an anniversary sermon in the East London Circuit, and died one week thereafter. Farrar was amiable, courteous, diligent, and sympathetic. He had a mind of critical, reflective, and analytical power. He  wrote, The Condemner of Methodism Condemned (1814): — Religious Instruction of Children Enfobrced (1820): — The Juvenile Bible-class Book (1825): — The Benefits of Messiah's Advent, a sermon (1842): — Sketches of Popular Antiquities for the Young (1850). See Minutes of the British Conference, 1849; Stevenson, City Road Chapel, page 322; Wesl. Meth. Mag. 1849, pages 543, 986; 1853, page 305; Wesleyan Takings, 1:346.

## Farthing[[@Headword:Farthing]]

             is the rendering in the Auth. Vers. for two Roman coins of different values. SEE MONEY.

1. The assarius (Graecized ἀσσάριον, Mat 10:29; Luk 12:6), properly a small as, assarium, but in the time of our Lord used as the Gr. equivalent of the Lat. as. In the texts cited it is put (like our term "a copper") for any trifling amount. The Vulg. in Mat 10:29 renders it by as, and in Luk 12:6, puts dipondius for two assaria, the dipondius or dupondius being equal to two ases. The ἀσσάριον is therefore either the Roman as, or the more common equivalent in Palestine in the Graeco- Roman series, or perhaps both. The rendering of the Vulg. in Luk 12:6 makes it probable that a single coin is intended by two assaria, and this opinion is strengthened by the occurrence, on coins of Chios, struck during the imperial period, but without the heads of emperors, and therefore of the Greek autonomous class, of the words ACCAPION, ACCAPIA AYO, ACCAPIA TPIA. The half assarion of the same island has also been  found, yet it is of the same size as the full assarion (Akerman, Numismatic Ilustrations of the New Testament, page 7).

The proper as was a copper coin, the Roman unit of value for small sums, equal to a tenth of the denarius or drachma, i.e., 1½ cents (Smith's Dict. of Class. Antiq. s.v. As). SEE PENNY.

2. The quadrans (Grae. cized κοδράντης, Mat 5:26; Mar 12:42), the fourth of an as, equal to two lepta (Mark, l.c.), a small copper coin, equal nearly to two fifths of a cent. The name quadrans was originally given to the piece of three ounces, therefore also called teruncius. Hence it bore three balls as its distinctive mark (Kitto, Pictorial Bible, note on Mark , 1.c.). The lepton, small Greek copper coin, seven of which with the Athenians went to the χαλκοῦς, or bronze piece. The copper currency of Palestine, in the reign of Tiberius, was partly of Roman coins, partly of Graco-Roman (technically Greek linperial). In the former class there was no common piece smaller than the as, equivalent to the ἀσσάριον of the N.T. (above), but in the latter there were two common smaller pieces, the one apparently the quarter of the ἀσσάριον, and the other its eighth, though the irregularity with which they were struck makes it difficult to pronounce with certainty; the former piece was doubtless called the κοδράντης, or quadrans, and the latter the λεπτόν, or lepton. SEE MITE.

## Fascination[[@Headword:Fascination]]

             SEE CHARM.

## Faselt, Christian[[@Headword:Faselt, Christian]]

             a Lutheran theologian of Germany, who died April 26, 1694, while pastor and superintendent at Liebenwerda, in Saxony, is the author of Diss. de Imperio Hominis in Hominem: — De Origine Falsi: — De Unctura Christi Sepulcrali: — De Vita Solitaria: — De Primao Avium in Gen 1:20. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

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

             a Sicilian theologian, was born in Palermo in 1599, and died in the same city in 1663. He became a Jesuit in 1614, and taught successively belles- lettres, philosophy, theology, and the Scriptures. Of his religious and philosophical works, the most important are Disputationes philosophicae, de quantitate, ejusque Compositione, Essentia, etc. (Palermo, 1644, fol.); and Immaculata Deiparce Conceptio theologicae Commissa trutinae  (Lyons, 1666, fol.). — Hoefer, Nouv. Biog. Generale; Mongitore, Bibliotheca Sicula; Bibliotheque des Ecrivains de la Compagnie de Jesus. (J.W.M.)

## Fassel, Hirsch B[[@Headword:Fassel, Hirsch B]]

             a Jewish rabbi, was born at Boskowitz, in Moravia, in 1801. He was for some time preacher at Prossnitz, in Moravia; and from 1851 until his death, in December 1883, at Gross-Kaniza, in Hungary. He wrote, Das mosaisch- rabbinische Civilrecht (Gross-Kaniza, 1852-54, 2 volumes): — Das mosaischrabbinische Gerichtsverfahren (ibid. 1858): — Die mosaisch- rabbinische Tugend- und Rechtslehre (ibid. eod.): — Das mosaisch- rabbinische Strafrecht und strafrechtliche Gerichtsverfahren (ibid. 1870). He also published a Catechism of Judaism, Sermons, and some minor treatises. See Furst, Bibl. Jud. 1:277; Lippe, Bibliographisches Lexikon (Vienna, 1881), page 98 sq. (B.P.)

## Fassi, Guido[[@Headword:Fassi, Guido]]

             SEE CONTE.

## Fassoni, Liberato[[@Headword:Fassoni, Liberato]]

             an Italian theologian, was born about A.D. 1700, and died at Rome in 1767. He was professor of theology in the college of his order at Rome. We have from him De Leibnitiano Rat. Princ. (Sinigaglia, 1754, fol.): — De Graeca Sacrarum Litterarum editione a LXX interpretibus (Urbino, 1754, fol.): De Piorum in sinu Abrahae beatitudine ante Christi mortem (Rome, 1760, 4to). — Hoefer, Nouv. Biog. Generale. (J.W.M.)

## Fast[[@Headword:Fast]]

             (properly, צוּם, tsum, strictly, to keep the mouth shut; νηστεύω, strictly, not to eat). In the early ages of the world, when the spontaneous productions of nature and the spoils of the chase formed man's chief aliment, fasting from time to time was compulsory, in consequence of the uncertainty of obtaining food when wanted. It would be easy for superstitious ignorance to interpret this compulsion into an expression of the divine will, and so to sanction the observance of fasting as a religious duty. The transition would be the easier at a time and in countries when the office of physician was united in the same person with that of priest; for in hot climates occasional abstinence is not without its advantages on the health; and an abstinence which the state of the body required, but which the appetite shunned or refused, the authority of the priest and the sanctions of religion would exact at once with ease and certainty. In the earlier stages of civilization no idea is more prevalent and operative than that the Deity is propitiated by voluntary sufferings on the part of his' creatures. Hence ensued all kinds of bodily mortifications, and even the sacrifice of life itself. Nay, "the fruit of the body" — the dear pledges of mutual affection, the best earthly gift from the heavenly Father — children, were sacrificed in expiation of "the sin of the soul." Human enjoyments were held to be displeasing in the sight of God. The notion that the gods were jealous of man's happiness runs through the entire texture of Greek and Roman mythology; and the development of this falsehood, as presented in Greek tragedy, has given birth to some of the finest productions of the human mind. But what more pleasurable than food to man, especially to the semi-barbarian? The denial of such a pleasure must  then be well-pleasing to the Divinity, the rather because, on occasions of family bereavement, of national disaster, or any great calamity, the appetite is naturally affected under the influence of grief, and is made to loathe the food which in its ordinary condition it finds most grateful.

A connection between sorrow and fasting would thus be established which would carry with it a sort of divine siaction in being natural and inevitable in its origin. Accordingly, abstinence, which seemed imposed by Providence, if not in expiation of guilt, yet as an accompaniment of sorrow, easily became regarded as a religious duty when voluntarily prolonged or assumed, and grew to be considered as an efficacious means for appeasing the divine wrath, and restoring prosperity and peace. "Climate, the habits of a people, and their creed, gave it at different periods different characteristics; but it may be pronounced to have been a recognized institution with all the more civilized nations, especially those of Asia, throughout all historic times. We findd it in high estimation among the ancient Parsees of Irania. It formed a prominent feature in the ceremonies of the mysteries of Mithras; and found its way, together with these, over Armenia, Cappadocia, Pontus, and Asia Minor, to Palestine, and northward to the wilds of Scythia. The ancient Chinese and Hindus, and principally the latter, in accordance with their primeval view — which they held in conmmon with the Parsees — of heaven and hell, salvation and damnation, of the transmigration of the soul, and of the body as the temporary prison of a fallen spirit, carried fasting to an unnatural excess. Although the Vedas attach little importance to the excrumciation of the body, yet the Pavaka, by the due observance of which the Hindu believer is purified from all his sins, requires, among other things, an uninterrupted fast for the space of twelve days.

Egypt seems to have had few or no compulsory general fasts; but it is established beyond doubt that for the initiation into the mysteries of His and Osiris, temporary abstinence was rigorously enforced. In Siam, all solems acts are preceded by a period of fasting, the seasons of the new and full moon being especially consecrated to this rite. In Java, where abstinence from the flesh of oxen is part of the religion of all, Buddhists and emorshippers of Brahma alike, the manner and times of the observance vary according to the religion of the individual. Again, in Tibet, the Dalailamaites and Bogdolamaites hold this law in common. That Greece observed and gave a high place to occasional fast-days — such as the third day of the festival of the Eleusinian mysteries, and that, for instance, those who came to consult the oracle of Trophonius had to abstain from food for twenty-four hours — is well known. It need hardly be added that the Romans did not omit so  important an element of the festivals and ceremonies which they adopted from their neighbors, though with them the periods of fasting were of less frequent recurrence" (Chambers, Encyclopedia, s.v.). The Mohammedans fast (till sunset) during the, whole of their ninth (lunar) month Ramadan (see D'Herbelot, Bibl. Or. s.v.). (On this religious observance among pagan nations, consult Meiners, Gesch. der Relig. 2:139; Lakemacher, Antiq. Grcec. Sacr. page 626; Wachsmuth, Hellen. Alterthum. 2:237; Bottiger, Kunstmythol. 1:132.) SEE ASCETICISM.

I. Jewish Fasting. — The word צוּם(νηστεία, junium) is not found in the Pentateuch, but it often occurs in the historical books and the prophets (2Sa 12:16; 1Ki 21:9-12; Ezr 8:21; Psa 69:10; Isa 58:5; Joe 1:14; Joe 2:15; Zec 8:19, etc.). In the law the only term used to denote the religious oaservance of fasting is the more significant one, נֶפֶשׁ עִנִּה). (ταπεινοῦν τὴν ψυχήν; affligeae animam), "affflicting the soul" (Lev 16:29-31; Lev 23:27; Num 30:13). The word תִּעֲנִית, i.e., affliction, which occurs Ezr 9:5, where it is rendered in A.V. "heaviness," is commonly used to denote fasting is the Talmuda, and is the title of one of its treatises.

The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, afflicting the soul. The faithful son of Israel realized the blessing of "chastening his soul with fasting" (Psa 69:10). But the frequent admonitions and stern denunciations of the prophets may show us how prone the Jews were in their formal fasts to lose the idea of a spiritual discipline, and to regard them as being in themselves a means of winning favoifroma God, or, in a still worse spirit, to make a parade of them in order to appear religious before seen (Isa 58:3; Zec 7:5-6; Mal 3:14; comp. Mat 6:16).

The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence frona food (Est 4:16, etc.). On other occasions there appears to have been only a restriction to a very plain diet (Dan 10:3). Rules are given in the Talmud (both in Yoma sand Taanith) as to the mode in which fasting is to be observed on particular occasions, The fast of the day, according to Josephus (Ant. 3:10, 3), Was considered to terminate at sunset, and St. Jerome speaks of the fasting Jew as anxiously waiting for the rising of the stars. Fasts were not  observed on the sabbaths, the new maoons, the great festivals, or the feasts of Purim and Dedication (Jdt 8:6; Taanith, 2:10).

Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot (1Ki 21:27; comp. Josepheus, Ant. 8:13, 8; Neh 9:1; Psa 35:13). The rabbinical directions for the ceremonies to be observed in public fasts, and the prayers to be used in theam, may be seen in Taanith, 2:1-4 (see the Cod. Talm. "Taanith," c. verss. et notis De Lundii, Traj. ad Rh. 1694, 8vo). Consult also Maimonides, Jod Ha-Chezeka, Hilchoth Taunioth, 1:315 sq.; Lightfoot, Horae Hebraic on Luk 18:12; Schottgen, Horae Hebraicae on Luk 18:12 Reland, Antiquitates Sacrae Veteruin Hebraorum (1717), page 538 sq.; Bloch, in Geiger's Wissenschaftliche Zeitschrift fur judische Theol. 4:205 sq.; Fink, in Ersch und Grasber's Encyklopadie, s.v. Fasten; Jost, Gesch. des Judenthums und seiner Secten (Leipzig, 1857), 1:184 sq.; Bauer, Gottesd. Verf. 1:348 sq.; Otho, Lex. Rabb. page 233 sq.

1. The sole fast required by Moses was on the great day of annual atonement. This observance seems alvays to have retained some prominence as "the fast" (Act 27:9). But what the observance of the enjoined duty involved we are nowhere expressly informed, and can approximate to a knowledge of precise details only so far as later practices among the Jews may be considered as affording a faithful picture of this divinely-sanctioned ordinance. In these remarks the opinion is implied that "the fast," whatever importance it may have subsequently acquired, was originally only an incident, not to say an accident, in the great solemnity of the annual atonement. SEE ATONEMENT, DAY OF.

There is no mention of any other periodical fast in the O.T. except in Zec 7:1-7; Zec 8:19. From these passages it appears that the Jews, during their captivity, observed four annual fasts in the fourth, fifth, seventh, aelnd tenth months. When the building of the second Temple had commenced, those who remained in Babylon sent a message to the priests at Jerusalem to inquire whether the observance of the fast in the fifth month should not be discontinued. The prophet takes the occasion to rebuke the Jews for the spirit in which they had observed the fast of the seventh emonth as well as that of the fifth (Zec 7:5-6); and afterwards (Zec 8:19), giving the subject an evangelical turn, he declares that the whole of the four fasts shall be turned to "joys and gladness, and cheerful feasts." Zechariah simply distinguishes the fasts by  the months in which they were observed; but the Mishna (Taanith, 4:6) and St. Jerome (in Zechariah 8) give statements of certain historical events which they were intended to commemorate:

(1.) The fast of the fourth month. — Kept on the 17th of Tamnmuz, to commemorate the making of the golden calf by the Jews, the breaking of the tables of the law by Moses (Exodus 24; comp. 33:3), the failure of the daily sacrifice for emant of cattle during the siege, and the storming of Jerusalem by Nebuchadnezzar (Jeremiah 52).

(2.) The fast of the fifth month. — Kept on the 9th of Ab, to commemorate the decree that those who had left Egypt should not enter Canaan (Num 14:27, etc.); the Temple burnt by Nebuchadnezzar. and again by Titus; and the ploughing up of the site of the Temple, with the capture of Bether, in which a vast number of Jews from Jerusalem had taken refuge in the time of Hadrian (comp. Jost, Gesch. d. Israeliten, 3:240).

(3.) The fast of the seventh month. — Commemorating the complete sack of Jerusalem by Nebuchadnezzar, and the death of Gedaliah (2 Kings 25), on the 3d of Tisri (comp. Sedera Olam Rabba, c. 26).

(4.) The fast of the tenth month. — On the 10th of Tebeth, to commemorate the receiving by Ezekiel and the other captives in Babylon of the news of the destructian of Jerusalem (Eze 33:21; compare 2Ki 25:1).

These four fasts have been Christianized, and tradition tells us that their transfer into the Christian Church was made by the Roman bishop Callistus (flour. A.D. 223). To deprive them, however, of their Jewish appearance, the whole year was divided into four seasons (quatnor tempora), and a fast was appointed for one week of each season (compare Herzog, Encyklopadie, 3:336).

(5.) The fast of Esther. — Additional to the above; kept on the 13th of Adar (Est 4:16). SEE ESTHER (FAST OF).

Some other events mentioned in the Mishna are omitted as unimportant. Of those here stated several could have had nothing to do with the fasts in the time of the prophet. It would seem most probable, from the mode in which he has grouped them together, that the original purpose of all four was to commemorate the circumstances connected with the commencement of the captivity, and that the other events were subsequently associated with them  on the ground of some real or fancied coincidence of the time of occurrence. As regards the fast of the fifth month, at least, it can hardly be doubted that the captive Jews applied it exclusively to the destruction of the Temple, and that St. Jerome was right in regarding as the reason of their request to be released from its observance the fact that it had no longer any purpose after the new Temple was begun. As this fast (as well as the three others) is still retained in the Jewish calendar, we must infer either that the priests did not agree with the Babylonian Jews, or that the fast, having been discontinued for a time, was renewed after the destruction of the Temple by Titus.

The number of annual fasts in the present Jewish calendar has been multiplied to twenty-eight, a list of which is given by Reland (Antiq. page 274). SEE CALENDAR.

2. Public fasts were occasionally proclaimed to express national humiliation on account of sin or misfortune, and to supplicate divine favor in regard to some great undertaking or threatened danger. In the case of public danger, the proclamation appears to have been accompanied with the blowing of trumpets (Joe 2:1-15; comp. Taanith, 1:6). The following instances are recorded of strictly national fasts: Samuel gathered "all Israel" to Mizpeh and proclaimed a fast, performing at the same time what seems to have been a rite symbolical of purification, when the people confessed their sin in having worshipped Baalimn and Ashtaroth (1Sa 7:6); Jehoshaphat appointed one "throughout all Judah" when he was preparing for war against Moab and Ammon (2Ch 20:3); in the reign of Jehoiakim, one was proclaimed for "all the people in Jerusalem, and all who came thither out of the cities of Judah," when the prophecy of Jeremiah was publicly read by Baruch (Jer 36:6-10; comp. Bar 1:5); three days after the feast of Tabernacles, when the second Temple was completed, "the children of Israel assembled with fasting, and with sackclothes and earth upon them," to hear the law read, and to confess their sins (Neh 9:1). There are references to general fasts in the prophets (Joe 1:14; Joe 2:15; Isaiah 58), and two are noticed in the books, of the Maccabees (1Ma 3:46-47; 2Ma 13:10-12).

There are a considerable number of instances of cities and bodies of men observing fasts on occasions in which they were especially concerned. In the days of Phinehas, the grandson of Aaron, when the men of Judah had been defeated by those of Benjamin, they fasted in making preparation for  another battle (Jdg 20:26). David and his men fasted for a day on account of the death of Saul (2Sa 1:12), and the men of Jabesh Gilead fasted seven days on Saul's burial (1Sa 31:13). Jezebel, in the name of Ahab, appointed a fast for the inhabitants of Jezreel, to render more striking, as it would seem, the punishment about to be inflicted on Naboth (1Ki 21:9-12). Ezra proclaimed a fast for his companions at the river of Ahava, when he was seeking for God's help and guidance in the work he was about to undertake (Ezr 8:21-23). Esther, when she was going to intercede with Ahasuerus, commanded the Jews of Shushan neither to eat nor drink for three days (Est 4:16). A fast of great strictness is recorded in the Scriptures as having been proclaimed by the heathen king of Nineveh to avert the destruction threatened by Jehovah (Jon 2:5-9).

Public fasts expressly on account of unseasonable weather and of famine may perhaps be traced in the first and second chapters of Joel. In later times they assumed great importance, and form the main subject of the treatise Taanith in the Mishna. The Sanhedrim ordered general fasts when the nation was threatened with any great evil, such as drought or famine (Josephus, Life, § 56; Taanith, 1:5), as was usual with the Romans in their supplications (Livy, 3:7; 10:23).

3. Private occasional fasts are recognised in one passage of the law (Num 30:13). The instances given of individuals fasting under the influence of grief, vexation, or anxiety are numerous (1Sa 1:7; 1Sa 20:34; 2Sa 3:35; 2Sa 12:16; 1Ki 21:27; Ezr 10:6; Neh 1:4; Dan 10:3). The fasts of forty days of Moses (Exo 24:18; Exo 34:28; Deu 9:18) and of Elijah (1Ki 19:8) are, of course, to be regarded as special acts of spiritual discipline, faint though wonderful shadows of that fast in the wilder ness of Judaea, in which all true fasting finds its mean ing (Mat 4:1-2). After the exile private fasts became verya frequert (Lightfoot, p. 318), awaiting the call of no special occasion, but entering as a regular part of the current religious worship (Sueton. Aug. 76; Tacit. Hist. 5:4, 3). In Jdt 8:6 we read that Judith fasted all the days of her widowhood, "save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and the solemn days of the house of Israel." In Tobit 12 prayer is declared to be good with fasting; see also Luk 2:37; Mat 9:14. The parable of the Pharisee and Publican (Luk 18:9; comp. Mat 9:14) shows how much the Pharisees were given to  voluntary and private fasts, "I fast twice a week." The first was on the fifth day of the week, on which Moses ascended to the top of Mount Sinai; the second was on the second day, on which he came down (Taanith, 2:9; Hieros. Mlegillah, 75, 1). This bi-weekly fasting has also been adopted in the Christian Church; but Monday and Thursday were changed to Wednesday and Friday (feria quarta et sexta), as commemorative of the betrayal and crucifixion of Christ. Of a similar semi-occasional character was the First-born sons' fast (תִּעֲנִית בְּכוֹד), on the day precedrng the feast of Passover, in commemoration of the fact that while God on that occasion smote all the first-born of the Egyptians, he spared those of the house of Israel (comp. Exo 12:29, etc.; Sopherim, 21:3). SEE FIRST-BORN.

The Essenes and the Therapeutae also were much given to such observances (Philo, Vit. Contenmpl. page 613; Euseb. Prop. Evan. 9:3). Fasts were considered a useful exercise in preparing the mind for special religious impressions; as in Dan 10:2 sq. (see also Act 13:3; Act 14:23). From Mat 17:21 : "Howbeit this kind (of demons) goeth not out but by prayer and fasting," it would appear that the practice under consideration was considered in the days of Christ to act in certain special cases as an exorcism.

Fasting (as stated above) was accompanied by the ordinary signs of grief among the Israelites, as may be seen in 1Ma 3:47. The abstinence was either partial or total. In the case of the latter food was entirely foregone, but this ordinarily took place only in fasts of short duration; and abstinence from food in Eastern climes is more easy and less detrimental (if not in some cases positively useful) than keeping from food would be with us in these cold, damp Northern regions (Est 4:16). In the case of partial abstinence the time was longer, the denial in degree less. When Daniel (10: 2) was " mourning three full weeks," he ate no "pleasant bread, neither came flesh nor wine in his mouth." There does not appear to have been any fixed and recognized periods during which these fasts endured. From one day to forty days fasts were observed. The latter period appears to have been regarded with feelings of peculiar sanctity, owing, doubtless, to the above instances in Jewish history. There are monographs, entitled De jejuniis Hebraeorum, by Opitz (Kil. 1680), Peringer (Holm. 1684), and Lund (Aboae, 1696).

II. In New Testament. — We have already seen how qualified the sanction was which Moses gave to the observance of fasting as a religious duty. In  the same spirit which actuated him, the prophets bore testimony against the lamentable abuses to which the practice was turned in the lapse of time and with the increase of social corruption (Isa 58:4 sq.; Jer 14:12; Zec 7:5). Continuing the same species of influence and perfecting that spirituality in religion which Moses began, our Lord rebuked the Pharisees sternly for their outward and hypocritical pretences in the fasts which they observed (Mat 6:16 sq.), and actually abstained from appointing any fast whatever as a part of his own religion. In Mat 9:14, the question of the reason of this avoidance is expressly put, “Whydo we (the disciples of John) and the Pharisees fast oft, but thy disciples fast not?" The answer shows the voluntary character of fasting in the Christian Church, "Can the children of the bridechamber fast?"

It is true that a period is alluded to when these children "shall fast;" but the general scope of the passage, taken in connection with the fact that Christ's disciples fasted not, and with the other fact, that while John (Mat 11:18-19) "came neither eating nor drinking," the Son of man "came eating and drinking," clearly shows that our Lord, as he did not positively enjoin religious fasting, so by the assertion that a time would come when, being deprived of the (personal presence of the) bridegroom, his disciples would fast, meant to intimate the approach of a period of general mourning, and employed the term "fast" derivatively to signify rather sorrow of mind than any corporeal self-denial (Neander, Leben Jesu, pages 231, 305). In his sermon on the mount, however (Mat 6:17), while correcting the self-righteous austerity of Pharisaic fasting, he clearly allows the practice itself, but leaves the frequency, extent, and occasion of its performance to the private conscience and circumstances of each individual. That the early Christians observed the ordinary fasts which the public practice of their day sanctioned is clear from more than one passage in the New-Testament Scriptures (Act 13:2; Act 14:23; 2Co 6:5); but in this they probably did nothing more than yield obedience, as in general they thought themselves bound to do, to the law of their fathers so long as the Mosaic institutions remained entire. Although the great body of the Christian Church held themselves free from all ritual and ceremonial observances when God in his providence had brought Judaism to a termination in the rasure of the holy city and the closing of the Temple, yet the practice of fasting thus originated might easily and unobservedly have been transmitted from year to year and from age to age, and that the rather  because so large a portion of the disciples being Jews (to say nothing of the influence of the Ebionites in the primitive Church), thousands must have been accustomed to fasting from the earliest days of their existence, either in their own practice, or the practice of their fathers, relatives, and associates (comp. Corinthians 7:5). SEE FASTING.

Literature. — Ciacconius, De jejuniis apud antiquos (Romans 1599); Tiegenhorn, Descriptio jejuniorum (Jen. 1607); Drexel, Dejrjunio (Antw. 1637); Dalleus, De jejuniis et Quadragesima (Dauentr. 1654); Ortlob, De ritu jejuniorum (Viteb. 1656); Lochner, De jejunio contra pontificios (Rost. 1656); Launoy, De ciborum delectu in jejuniis (Par. 1663); Funke, Dejejuniis (Altenb. 1663); Nicolai, Dejejunio Christiano (Par. 1667); Sommer, De jejuniorum natura (Jen. 1670); Sagittarius, De jejuniis veterum (Jen. 1672); Varenius, Jejunium Christianorum (Rost. 1684); Salden, De jejuniis (in Otia theol. [Amst. 1684], page 658 sq.); Thomasin, Traite des jeunes (Paris, 1690); Hooper, Discourse concerning Lent (Lond. 1696); Ortlob, De jejunio Mosis quadragesim Tali (Lips. 1701); Andry, Le regime de careme (Par. 1710); Pfanner, De jejuniis Christianor. (in Obss. sacr. 2:324-520); Mabillen, Jeune de l'Ep'phanie (in (Euvresposth. 1:431 sq.); Hildebrand, De jejunio (Helmst. 1719); Bohmer, De jure cira jejunantes (Hal. 1722); Schutz, De quat. temporum jejuniis (Wemig. 1723); Volland, De jejuniis Sabbaticis (Rost. 1724); Muratori, De quat. temporuns jejuniis (in Anecd. 2:246 sq.); Bernhold, De jejunio partiali (Altd. 1725); Walchf De jejunio quadragesimali (Jena, 1727); Bernhold, De jejunio spirituali (Altorf. 1736); Carpzov, Dejejuniis Sabbaticis (Rost. 1741); Seelen, De jejuniis Sabbaticis (Rost. 1741-2); Becker, De jejuniis vett. Christianorum (Leucop. 1742); Ehrlich, De Quadragesimae jejunio (Lips. 1744); Kiesling, De xerophagia ap. Judeos et Christianos (Lips. 1746); Seidel, De Hieronymo, jejunii suasore (Lond. 1747); Schickedanz, De jejunio Sabbatico (Servest. 1768); Karner, Jejunium Christo propasitum (Lips. 1776); Anon. Gesch. den Fastenaustalten (Vien. 1787); Anon. Apologie dujeune (Par. and Genev. 1790); Van Falekenhausen, Ueb. d. 40thg. Fisitengebet (Augsburg, 1809); Brauan, Verth. d. Fastens (AVien. 1830); Morin, Jeune chez les anciens (in Mim. da l'Acad. des Inscr. 4:29 sq.). On fasting in the Christian Church, SEE FASTING.

## Fast Of The Holy Apostles[[@Headword:Fast Of The Holy Apostles]]

             a fast observed by the Greek Church in imitation of the apostles, who, they suppose, prepared themselves by fasting and prayer for going forth to proclaim the gospel message. This fast commences the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul. Past Synods, a name given to Christian synods in ancient times, which met on fast weeks.

## Fasti[[@Headword:Fasti]]

             the sacred books of the ancient Romans, in which were recorded the fasti dies, or lawful days — days on which legal business might be transacted before the praetor without impiety. These fasti contained a full enumeration of the months and days of the year, the various dates belonging to a calendar, and the several festivals arranged under their appropriate dates. Before the adoption of the, practice of preparing such tables, it was customary for the priests to proclaim the different festivals, for the information of the people.

## Fastidius[[@Headword:Fastidius]]

             Priscus, an English writer, and, according to some authorities, bishop of London in the 5th century. He is proved by Holstenius to be the author of a treatise found in Augustine's works, volume 9, and published by Holstenius (Rome, 1663) under the title De Vita Christiana et Viduotate. Its precepts are good and practical, but Tillenont (Mem. 15:16) considers it as tending to Pelagianism, inasmuch as it reduces Christianity to love of God and our neighbors, including good works. It is given, with prolegomaena, in Galland, Bib. Vet. Patr. t. 9, and is reprinted in Migne, Patrol. Lat. 1:377 sq. — Clarke, Succession of Sac. Lit. 2:152; Cave, Hist. Lit. 1:401.

## Fasting In The Christian Church[[@Headword:Fasting In The Christian Church]]

             In the article FAST SEE FAST we have given an account of Jewish fasting, and also of the notices of fasting in the N.T. 'We confine ourselves in this article to a history of fasting in the Christian Church.

I. Early Church. — Fasting and abstinence have been practiced in the Christian Church from the beginning, SEE ABSTINENCE, as means of self-discipline. Where the ascetic spirit has prevailed, fasting has been used as a means of mortification and penance. SEE ASCETICISM; SEE MORTIFICATION; SEE PENANCE. In the N.T. fasting appears either (1) as a token of sorrow or repentance, or (2) as a means of preparation for and aid in the discharge of spiritual duties (e.g. prayer, etc.). It was free from superstition; and the N.T. nowhere makes fasting, of itself, a means of grace. But the ascetic tendency in the early Church led to reliance on fasting, etc., as not only helps to, but substitutes for, the inward and spiritual life. The theory which placed the origin and seat of sin in the body, SEE SIN, also tended to give value to the practice of fasting. It came at last to be considered as an effectual means of securing forgiveness of sin. The earliest notices of fasting in the Christian writers are in a better vein. "The days of holy consecration, of penitence and prayer, which individual Christians appointed for their own use, were oftentimes also a sort of fast- days. That they might be less disturbed by sense while their minds were intent on holy things, they were accustomed on such days to confine their bodily wants within stricter limits than usual, or else to fast entirely; where we must take into consideration the peculiar nature of that hot climate in ebhich Christianity first began to spread. Whatever they saved by their  abstinence on these days was appropriated to the maintenance of the poor brethren" (Neander, Church History, Torrey's, 2:274).

We cite some of the Apostolical Fathers. Hermias (1st century), Shepherd (Simil. 5, chapter 3): "This fasting is very good, provided that the commandments of the Lord be observed. Observe as follows the fasting you intend to keep. First of all, refrain both from speaking and from hearing what is wrong; and cleanse thy heart from all pollution, from all revengeful feelings, and from all covetousness; sand on the day thou fastest content thyself with bread, vegetables, and water, and thank God for these. But reckon up what thy meal on this day would have cost thee, and give the amount to some widow, or orphan, or to the poor. Happy for thee if, with thy children and whole household, thou observest these things." (See also Simil. 5, chapter 1.) The Epistle of Barnabas declares that the Jewish fasts are not true fasts, nor acceptable unto God, and cites Isa 58:4-9, as giving the true fast "which God hath chosen." The Epistle of Polycarp ,(2d century) exhorts Christians "to return to the word handed down from the beginning, watching unto prayer, and perseveringa in fasting" (chapter 7). Justin Martyr (t 165) also cites Isaiah 58 as giving the "true fast," and applies it to practical life. He speaks, how, ever, of fasting being joined with prayer is the administration of baptism (Dial. c. Tryph. ch. 15). Irenaeus (t 200) speaks of the fast before Easter, and says, "Not only is the dispute respecting the day, but also respecting the manner of fasting.

For some think they ought to fast only one day, some two, some more days; some compute their days as consisting of forty hours night and day; and this diversity existing among those that observe it is not a matter that has just sprung up in our times, but long ago among those before us, who perhaps, not having ruled with sufficient strictness, established the practice that arose from their simplicity and inexperience. And yet with all, these maintained peace, and we have maintained peace with one another; and the very, difference ie our fasting establishes the unanimity in our faith" (Eusebius, Ch. history, 5:24). Clement of Alexandria (t 220?) notices the fact that many kinds of pagan worship required celibacy and abstinence from ameat and wine in'their priests; that there were rigid ascetics among the Indians, namely, the Sancaneats, and hente argued that usages which may exist also in other religions, and even be combined with superstition, cannot, in themselves considered, be peculiarly Christian. He then adds: "Paul declares that the kingdom of heaven consists not in meat and drink, neither therefore in abstaining from wine and flesh, but in righteousness  and peace, and joy in the Holy Ghost. As humility is shown, not by the castigation of the body, but by gentleness of disposition, so also abstinence is a virtue of the soul, consisting not in that which is without, but is that which is within the man. Abstinence has reference not to some one thing alone, not merely to pleasure, but it is abstinence also to despise nmoney, to tame the tongue, and to obtain bv reason the dominion over sin" (Strong. lib. 3).

Clement also speaks of weekly fasts as the usage of the Church. It appears to be clear that weekly fasts were observed in the Church before the end of the 2d century, but that they were not enforced as essential means of grace. The Montanists were rigorous to excess with regard to fasting. "Besides the usual fasts, they observed special xerophagiae (aridius victus), as they were called; seasons of two weeks for eating only dry, or, properly, uncooked food, bread, salt, and water. The Church refused to sanction these excesses as a general rule, but alloweed ascetics to carry fasting even to extremnes. A confessor in Lyons, for example, lived on bread and water alone, but forsook that austerity when reminded that he gave offense to other Christians by so despising the gifts of God" (Schaff, Ch. Hist. 1, § 90). Tertullian (t c. 220), in his De Jejuniis, complains of the little attention paid by the Catholic Church to the practice of fasting, thereby showing that liberty of judgment was exercised with regard to it. Origen speaks of Wednesdays and Fridays in the Church at Alexandria as fastdays, on the ground that our Lord was betrayed on a Wednesday and crucified on a Friday (Hom. 10 on Leviticus).

By the 6th century fasting ceased to be a voluntary exercise; for by the second Council of Orleans, A.D. 541, it was decreed that any one neglecting to observe the stated times of abstinence should be treated as an offender against the laws of the Church. In the 8th century it was regarded as meritorious, and the breach of the observance subjected the offender to the penalty of excommunication. In later times, some persons who ate flesh during prescribed seasons of abstinence cere punished with the loss of their teeth. These severities were, however, subsequently relaxed, and pernission was given to use all kinds of food, except flesh, eggs, cheese, and wine. Afterwards flesh only was prohibited, eggs, cheese, and wine being allowed; an indulgence which was censured by the Greek Church, and led to a quarrel between it and the Western. The following fasts generally obtained:

1. Lent, the annual fast of forty days before Easter. At first the duration of this fast was forty hours; in the time of Gregory I it was thirty-six days; but  afterwards, either by Gregory I or Gregory II (8th century), in imitation of the fasts of Moses, Elias, and our Savior, it was extended to forty days. SEE LENT; SEE QUADRAGESIMA.

2. Quarterly fasts, which cannot be traced beyond the 5th century, though Bellarmin asserts that they dated from the apostles' time.

3. A fast of three days before the festival of the Ascension, introduced by Mamercus of Vienne (5th century). In some places it was not.celebrated till after Whitsuntide. It was called jejunium rogationum, or jejunium litaniarum, the feast of rogations or litanies (hence rogation-days), on account of certain litanies sung on those days (Bingham, book 21, .c. 2, § 8).

4. Monthly fasts, a day in every month, except July and August, being selected.

5. Fasts before festivals, instead of the ancient vigils, which were abolished in the 5th century.

6. Weekly fasts, on Wednesdays and Fridays, entitled stationes, from the practice of soldiers keeping guard, which was called statio by the Romans.

7. There were also occasional fasts, appointed by ecclesiastical authority, in times of great danger, emergency, or distress (Tertull. De Jejun. c. 13). "The custom of the Church at the end of the 4th century may be collected from the following passage of Epiphanius: 'In the whole Christian Church, the following fast-days throughout the year are regularly observed. On Wednesdays and Fridays we fast until the ninth hour (i.e. three o'clock in the afternoon), except during the interval of fifty days between Easter and Whitsuntide, in which it is usual neither to kneel nor fast at all. Besides this, there is no fasting on the Epiphany or Nativity, if those days should fall on a Wednesday or Friday. But those persons who especially devote themselves to religious exercises (the monks) fast also at other times when they please, except, on Sundays and during the fifty days between Easter and Whitsuntide. It is also the practice of the Church to observe the forty days' fast before the sacred week. But on Sundays there is no fasting, even during the last-mentioned period (compare Doctr. de fide). But even at this late date there was no universal agreement in the practice of the Church in this matter, neither had fasts been established by law. The custom, so far as it existed, had been silently introduced into the Church, and its observance  was altogether voluntary. This fasting consisted, at first, in abstinence from food until three o'clock in the afternoon. A custom was afterwards introduced, probably by the Montanists, affecting the kind of food to be taken, which was limited to bread, salt, and water" (Siegel, Alterthumer, 2:77, translated by Coleman, Anoient Christianity, page 445).

II. Roman and Greek Churches. — The Church of Rome prescribes the times and character of fasts by law (Concil. Trident. session 25, De delect. ciborum). "Moreover, the holy council exhorts all pastors, and beseeches them by the most holy coming of our Lord and Savior, that as good soldiers of Jesus Christ they assiduously recommend to all the faithful the observance of all the institutions of the holy Roman Church, the mother and mistress of all churches, and of the decrees of this and other oecumenical councils; and that they use all diligence to promote obedience to all their commands, and especially to those which relate to the mortification of the flesh, as the choice of meats and fasts." The Church commands fasts, and disobedience to her commands is sin. "See Abstract of the Douay Catechism (page 44): 'Slighting or neglecting the precepts of the Church, and living in habits of breaking tee fasts commanded, or of eating meat on Saturdays, or other days of abstinence, without just dispensation, were sins which excluded from the benefits of the jubilee, unless confessed and forsaken in the same manner as drunkenness, swearing, and debauchery' (Instructions and Directions, etc., page 24). But a papal dispensation changes the nature of things; the Spaniard who has paid the pope for a flesh bull may feast even in Lent; while his neighbor, who has neglected or declined to purchase the privilege, cannot eat an egg or drink a spoonful of milk during that period without committing mortal sin" (Cramp, Text-book of Popery, chapter 14). Among the "satisfactory" works of " penance" in the Roman Church, fasting goes along with prayer and almsgiving (Dens, Theologia, 6, De Satisf. 176). The Church distinguishes between days of fasting and of abstinence. On the former but one meal, and that not of flesh, is tasted during twenty-four hours; on the latter, flesh only is abstained from. The following is the distribution of Church fasts as given in bishop Challoner's Garden of the Soul:

1. The forty days of Lent.

2. The Ember Days, being the Wednesday, Friday, and Saturday of the first week in Lent, of Whitsun Week, of the third week in September, and of the third week in Advent.  3. The Wednesdays and Fridays of the four weeks in Advent.

4. The vigils or eves of Whitsuntide, of the feasts of St. Peter and St. Paul, of the Assumption of the Blessed Virgin Mary, of All Saints, and of Christmas Day.

When any fasting day falls upon a Sunday, it is to be observed on the Saturday before. Abstinence Days.

1. The Sundays in Lent.

2. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Ascension Day.

3. St. Mark, April 25, unless it falls in Easter Week.

4. The Fridays and Saturdays out of Lent, and the Ember Weeks, or such as happen to be vigils; but should Christmas Day fall upon a Friday or Saturday, it is not of abstinence.

In the Practical Catechism upon the Sundays, Feasts, and Fasts, the reason assigned for observing St. Mark's Day as a day of abstinence is, that his disciples, the first Christians of Alexandria, under his own conduct were eminent for their mortification; moreover, that St. Gregory the Great, the apostle of England, first set it apart in memory of the cessation of a mortality in his time at Rome. All Fridays and Saturdays, except those which fall between December 25 and February 2, are days of Abstinence; but in the United States there is a dispensation of Saturdays for twenty years from 1840. The Fasting days are, every day in Lent except Sunday; the Ember Days; the vigils of Pentecost, Assumption, All Saints, and Christmas.

In the Greek Church fasting is kept with great severity. There are four principal fasts. That of Lent, commencing according to the old style; one, beginning in the week after Whitsuntide, and ending on June 29, so that it varies in length, and is called the Fast of the holy Apostles; one, for a fortnight before the Assumption of the Virgin (August 15), which is observed even to the prohibition of oil, except on the day of the Transfiguration (August 6), on which day both oil and fish may be eaten; and one forty days before Christmas.

III. Protestant Churches. — In these, fasting is not made imperative as a term of membership in the Church, but is generally recommended as a  Christian duty, especially under circumstances of national or individual affliction.

1. Church Of England. — "In the reign of queen Elizabeth there was a royal ordinance for fasting; not, however, so much with a religious view as for the encouragement of the fisheries. The Church has only so far recognized the custom in its ecclesiastical law as to retain the fast-days and prayers, but has prescribed no regulation of diet. Abstinence from food is not, therefore, the duty which it enjoins on its members, but whatever each finds to be best adapted for self-discipline, and most suitable under his circumstances for a repentant spirit. Mention is made of abstinence in the 'Collect for the first Sunday in Lent;' but it is not the abstaining from food, or particular kinds of food, but such abstinence as shall subdue the flesh to the spirit, i.e., the abstaining habitually from excess" (Eden). No legal distinction is drawn between fasting and abstinence; so Wheatley, (On Common Prayer, chapter 5, § 4): "IIn the Church of Rome, fasting and abstinence admit of a distinction, and different days are appointed for each of them. But I do not find that the Church of England makes any difference between them. It is true, in the title of the table of vigils, etc., she mentions 'fasts and days of abstinence' separately; but when she comes to enumerate the particulars, she calls them all ' days of fasting or abstinence,' without distinguishing the one from the other. Nor does she anywhere point out to us what foad is proper for such times or seasons, or seem to place any part of religion in abstaining from any particular kinds of meat. It is true, by a statute still in force, flesh is prohibited on fast-days; but this is declared to be for a political reason, viz. for the increase of cattle, and for the encouragement of fishery and navigation.

Not but that the statute allows that abstinence is serviceable to virtue, and helps to subdue the body to the mind; but the distinction of clean and unclean nmeats determined, it says, with the Mosaic law; and therefore it sets forth that days and meats are in themselves all of the same nature and quality as to moral consideration, one not having any inherent holiness above the other.' And for this reason it is that our Church, as I have said, nowhere nakes any difference in the kinds of meat; but, as far as she determines, she seems to recommend an entire abstinence from all manner of food till the time of fasting be over; declaring is her homilies that fasting (by the decree of the six hundred and thirty fathers, assembled at the Council of Chalcedon, which was one of the four first general councils, who grounded their determination upon the sacred Scriptures, and long-continued usage or practice both of the prophets and  other godly persons before the coming of Christ; and also of the apostles and other devout men in the New Testament) is a withholding of meat, drink, and all natural food from the body for the determined time of fasting." The fixed days appointed by the Church of England for fasting and abstinence are the folloving: 1. The forty days of Lent. 2. The Ember Days at the four seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the feast of Pentecost, September 14, and December 13. 3. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord. 4. All the Fridays is the year except Christmas Day. These days are — mentioned in 2 and 3 Edward VI, c. 19, and in 5 Elizabeth, c. 5; and by 12 Charles II, c. 14, January 30 is ordained to be a day of fasting and repentance for thea "martyrdom" of Charles 1. But an act passed in 1859, the 22 Victoria, repeals all enactments requiring special Church service to be observed on January 30, May 29, November 5, and October 23. Other days of fasting are occasionally appointed by royal proclamation (Encyclopaedia Metropolitana, s.v.).

2. Lutheran Church. — Luther by no means rejected or discountenanced fasting, but discarded the idea that it could be meritorious (Comm. on Aatt. 6:16). The Augsburg Confession (art. 26) repudiates "diversity of meats" and other traditions; but adds, "The charge, however, that we forbid the mortification of our sinful propensities, as Jovian asserts, is groundless. For our writers have always given instruction concerning the cross which it is the duty of Christians to bear. We moreover teach that it is the duty of every man, by fasting and other exercises, to avoid giving any occasion to sin, but not to merit grace hey such works. But this watchfulness over our body is to be observed always, not on particular days only. On this subject Christ says, Take heed to yourselves lest at any time your hearts be overcharged with surfeiting (Luk 21:34). Again, The devils are snot cast out but by fasting and prayer (Mat 17:21). And Paul says, I keep under may body, and bring it into subjection (1Co 9:27). By which he wishes to intimate that this bodily discipline is not designed to merit grace, but to keep the body in a suitable condition for the several duties of our calling. We do not, therefore, object to fasting itself, but to the fact that it is represented as a necessary duty, and that specific days have, been fixed for its performance."

3. Calvin. — The views of Calvin on fasting have been very generally adopted in the Reformed churches: "Therefore let us say something of  fasting, because many, for emant of knowing its usefulness, undervalue its necessity, and some reject it as almost superfluous; while, on the other hand, where the use of it is not well understood, it easily degenerates into superstition. Holy and legitimate fasting is directed to three ends, for we practice it either as a restraint on the flesh, to preserve it from licentiousness, or as a preparation for prayers or pious meditations, or as a testimony of our humiliation in the presence of God, when eme are desirous of confessing our guilt before him. The first is not often contemplated in public fasting, because all men have not the saue constitution or health of body; therefore it is rather more applicable to private fasting. The second end is common to both, such preparation for prayer being necessary to the whole Church, as well as to every one of the faithful in particular. The same may be said of the third, for it will sometimes happen that God will afflict a whole nation with war, pestilence, or some other calamity; under such a common scourge, it behooves all the people to make a confession of their guilt.

When the hand of the Lord chastises an individual, he ought to make a similar confession, either alone or with his family. It is true that this acknowledgment lies principally in the disposition of the heart; but when the heart is affected as it ought to be, it can scarcely avoid breaking aot into the external expression, and most especially when it promotes the general edification, in order that all, by a public confession of their sin, may unitedly acknowledge the justice of God, and may mutually animate each other by the influence of example. Wherefore fasting, as it is a sign of humiliation, is of more frequent use in public than among individuals in private, though it is common to both, as we have already observed. With regard to the discipline, therefore, of which we are now treating, whenever supplications are to be presented to God on any important occasion, it would be right to enjoin the union of fasting with prayer. Thus, when the faithful at Antioch laid their hands on Paul and Barnabas, the better to recommend their very important ministry to God, they ‘fasted,' as well as 'prayed.' So, also, when Paul and Barnabas afterwards 'ordained elders in every church,' they used to 'pray with fasting.' In this kind of fasting their only object was that they might be more lively and unembarrassed in prayer. And we find by experience that after a full meal the mind does not aspire towards God so as to be able to enter on prayer, and to continue in it with seriousness and ardor of affection. So we are to understand what Luke says of Anna, that 'she served God with fastings and prayers.' For he does not place the worship of God in fasting, but signifies that by such means that holy woman habituated  herself to a constancy in prayer. Such was the fasting of Nehemiah, when he prayed to God with more than common fervor far the deliverance of his people. For this cause Paul declares it to be expedient for the faithful to practice a temporany abstinence from lawful enjoyments, that they may be more at liberty to 'give themselves to fasting and prayer;' for by connecting fasting with prayer, as an assistance to it, he signifies that fasting is of no importance in itself any further than as it is directed to this end.

Besides, from the direction which he gives in that place to husbands and wives, to 'render to' each other 'due benevolence,' it is clear that he is not speaking of daily prayers, but of such as require peculiar earnestness of attention. That there may be no mistake respecting the term, let us define what fasting is; for we do not understand it to denote mere temperance and abstinence in eating and drinking, but something more. The life of the faithful, indeed, ought to be so regulated by frugality and sobriety as to exhibit, as far as possible, the appearance of a perpetual fast. But besides this, there is another temporary fast, when we retrench anything from our customary mode of living, either for a day or for any certain time, and prescribe to ourselves a more than commonly rigid and severe abstinence from food. This restriction consists in three things in time, in quality and in quantity of food. By time I mean that we should perform, while fasting, those exercises on account of which fasts are instituted. As, for example, if any one fast for solemn prayer, he should not break his fast till he has ,attended to it. The quality consists in an entire abstinence from dainties, and content with simpler and humbler fare, that our appetite may niot be stimulated by delicacies. The rule of quantity is that we eat more sparingly and slightly than usual, only for necessity, and not for pleasure. But it is necessary for us, above all things, to be particularly on our guard against the approaches of superstition, which has heretofore been a great source of injury to the Church. For it were far better that fasting should be entirely disused, than that the practice should be diligently observed, and at the same time corrupted with false and pernicious opinions, into which the world is constantly falling, unless it be prevented by the greatest fidelity andipxudence of the pastors. The first caution necessary, and which they should be constantly urging, is that suggested by Joel: 'Rend your heart, and not your garments;' that is, they should admionish the people that God sets no value on fasting unless it be accompanied by a corresponding disposition of heart, a real displeasure against sin, sincere self-abhorrence, true humiliation, and unfeigned grief arising from a fear of God; and that fasting is of no use on any other account than as an additional and  subordinate assistance to these things; for nothing is more abominable to God than when men attempt to impose upon him by the presentation of signs and external appearances instead of purity of heart. Therefore he severely reprobates this hypocrisy in the Jews, who imagined they had satisfied God merely by having fasted, while they cherished impious and impure thoughts in their hearts. 'Is it such a fast, saith the Lord, that I have chosen?' The fasting of hypocrites, therefore is not only superfluous and useless fatigue, but the greatest abomination. Allied to this is another evil, which requires the most vigilant caution, lest it be considered as a meritorious act, or a species of divine service.

For as it is a thing indifferent in itself, and possesses no other value than it derives from those ends to which it ought tm be directed, it is most pernicious, superstition to confound it with works commanded by God, and necessary in themselves, without reference to any ulterior object. Such was formerly the folly of the Manichoeans in the refutation of whom Augustine most clearly shows that fasting is to be held in no other estimation than on account of those ends which I here mention, and that it receives no approbation from Gad unless it be practiced for their sake. The third error is not so impious indeed, yet is pregnant with danger, to enforce it with extreme rigor as one of the principal duties, and to extol it with extravagant encomiums, so that men imagine themselves to have performed a work of peculiar excellence when they have fasted. In this respect I dare not wholly excuse the ancient fathers from having sown some seeds of superstition, and given occasion to the tyranny which afterwards arose. Their writings contain some sound and judicious sentiments on the subject of fasting, but they also contain extravagant praises, which elevate it to a rank among the principal virtues. And the superstitious observance of Lent had at that time generally prevailed, because the common people considered themselves as performing an eminent act of obedience to God, and the pastors commended it as a holy imitation of Christ; whereas it is plain that Christ fasted; not to set an example to others, but in order that by such an introduction to the preaching ofthe Gospel, he might prove the doctrine not to be a human invention, but a revelation from heaven" (Calvin, Institutes, book 4, chapter 12, § 15-20). The Westminster Confession declares that "solemn fastings" are, "in their times and seasons," to be used in a holy and religious manner (21:5); and the Westminster Catechism makes "religious fasting" one of the duties required in the second comacmandment (quest. 109).  In Scotland there is generally a yearly fast appointed by the kirk-session of the Established Church of the parish, or by concurrence of kirk-sessions in towns, but generally by use and wont fixed as to their date. The fast-day is always some day of the weeke preceding the Communion Sunday, or Sunday set apart in the Presbyterian churches for the Lord's Supper. It is usually appointed as a day for 'fasting, hunliliation, and prayer.' Business is generally suspended, shops shut as on a Sunday, and churches opened for public worship. By an act of Parliament passed not many years since, factories are prohibited from carrying on work on the parish fast-day; but, in consequence of the ecclesiastical divisions in Scotland, it has become more common than it once was for agricultural and other kinds of work to be carried on" (Chambers, Encyclopaedia, s.v.).

America. — The New England Puritans rejected the ancient ecclesiastical fast-days. The Pilgrim fathers observed "seasons of fasting and prayer" before sailing from Europe, and after their arrival in America. They admitted the night and duty of the civil rulers to set apart days for fasting and prayer. This right has been recognized, and the duty observed, in most states of the American Union. During the Civil War (1861-5) the President of the United States appointed days of national fasting, which were generally observed by all the churches. The Methodist Episcopal Church enjoins "fasting, or abstinence," upon the people in the "General Rules" (Discipline, part 1, chapter 1, § 3); advises weekly fasts to the clergy (2, chapter 2, § 3); and directs that "a fast be held in every society on the Friday preceding every quarterly meeting'" (part 2, chapter 2, § 17). The Presbyterian Church adopts the doctrine of the Westminster Confession on fasting (seeabove); makes "public solemn fasting" one of the ordinances established by Christ in the Church (Form of Government, chapter 7); ordains a fast-day in the congregation before an ordination (chapter 15), and declares that while "there is no day under the Gospel commanded to be kept holy except the Lord's day, which is the Christian Sabbath, nevertheless, to observe days of fasting and thanksgiving, as the extraordinary dispensations of divine Providence may direct, we judge both scriptural and rational. Fasts and thanksgivings may be observed by individual Christians or families in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a presbytery or of a synod; or by all the congregations of our Church. It must be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast  or thanksgiving, and to the church-sessions to determine for particular congregations, and to the presbyteries or synods to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the Synod or General Assembly. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion, as we live under a Christian government, to pay all due respect to the same" (Directory for Worship, chapter 14).

Besides the writers heretofore quoted, consult Tillotson, Sermons (sermon 39); Bingham, Orig. Eccl. book 21, chapter 1-3; Coleman, Ancient Christianity, page 552 sq.; Bishop Morris, in Meth. Quart. Review, 1849, 205 sq.; Augusti, Denkwurdigkeiten, 10:311 sq.; Suicer, Thesaurus, s.v. νηστεία; Ducange, Glossarium, s.v. Jejunium; Ferraris, Promta Bibliotheca, 4:867 sq. (ed. Migne); Wesley, Sermons, 1:245.

## Fat[[@Headword:Fat]]

             for receiving wine; an old orthography for VAT SEE VAT (q.v.).

Fat

(prop. חֵלֶב, che'leb). [For the use of the word as a verb, SEE FATTED FOWL. ] The Hebrews distinguished between the suet, or pure fat of an animal (חֵלֶב), and the fat which was intermixed with the lean (מִשְׁמִנֵּים, oily pieces, Neh 8:10). Certain restrictions were imposed upon them in' reference to the former: some parts of the suet, viz. about the stomach, the entrails, the kidneys, and the tail of a sheep, which grows to an excessive size in many Eastern countries, and is a special delicacy, were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev 3:3; Lev 3:9; Lev 3:17; Lev 7:3; Lev 7:23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to him (Lev 3:16). It has been supposed that other reasons were superadded, as that the use of fat was unwholesome in the hot climate of Palestine (Maimonides, More Nebochimn, part 3, chapter 48). There appears, however, to be no ground for such an' assumption (Bahr, Symbol. 2:382). The presentation of thefat as the richest part of the animal was agreeable to the dictates of natural feeling, and to the analogy in dedicating the first-born and first-fruits to God. This was also the ordinary practice even of heathen nations, as instanced in the Homeric descriptions'of  sacrifices (II. 1:460; 2:423; Od. 3:457), and in the customs of the Egyptians (Herod. 2:47), and Persians (Strabo, 15:732); Accordingly, Abel, who brought the first anfimal sacrifice, not only presented to the Lord "the firstlings of his flock," but "the fat thereof," which, by virtue of its being the best part, was as much the firstling of the animal itself as the animal was the firstling of the flock (Gen 4:4); or if the word here means the fattest of his flock, the same idea is essentially implied. Indeed, the term cheleb is itself significant of the feeling on which the regulation was based, for it sometimes describes the best of any production (Gen 45:18; Num 18:12; Psa 81:16; Psa 147:14; compare 2Sa 1:22; Jdg 3:29; Isa 10:16). With regard to the other parts of the fat of sacrifices or the fat of other animals, it might be consumed, with the exception of those dying either by a violent or a natural death (Lev 7:24), which might still be used in any other way. The burning of the fat of sacrifices was particularly specified in each kind of offering, whether a peace offering (Lev 3:9), consecration offering (Lev 8:25), sin offering (Lev 4:8), trespass offering (Lev 7:3), or redemption offering (Num 18:17). The Hebrews fully appreciated the luxury of well-fatted meat, and had their stall-fed oxen and calves (1Ki 4:23; Jer 46:21; Luk 15:23). This was, however, not a usual practice; and even at this day in the East, domestic cattle seldom undergo any preparatory feeding or fattening before being killed. Hence there is little fat in the carcase except that belonging to the parts specified in the prohibition, which is all more or less of the nature of suet. SEE FOOD.

The parts of the fat or suet of the victims which belong to God, and are especially to be appropriated to the altar, are given in Exo 29:13-22, and Lev 3:3-5, as follows:

1. The fat which covers the entrails (הִחֵלֶב חִמְכִסֶּה אֶתאּהִקֶּרֶב) = ἐπίπλους, as Josephus rightly has it (Ant. 3:9, 2); the omentum, which is only to be found in man and mammals, and is very fat in ruminants (comp. Aristot. Hist. Anim. 1:16; Pliny, Hist. Nat. 11:80).

2. The fat which accumulates around entrails (הִחֵלֶב אֲשֶׁר עִלאּהִקֶּרֶב), and is easily separated therefrom, i.e., the reticular adherings to the colon.

3. The two kidneys, with the fat on them, at the internal muscles of the loins (הִכְּלָיֹת וְאֶת הִחֵלֶב עֲלֵחֶן אֲשֶׁר עִל הִכְּסָלִים שְׁתֵּי), as the most  fat accumulates near the kidneys (Deu 32:14; Isa 34:6), and to such an extent in sheep that they sometimes die of it (οἱ νεφοὶ μάλιστα τῶασπλάγχνων ἔχονσι πιμελήν, Aristot. De Part. Animn 3:9, and Hist. Anim. 3:16; Pliny, Hist. Nat. 11:81),

4. The יֹתֶרֶת, yothereth, which is taken by the Sept and Josephus (Ant. 3:9, 2) to mean ὁ λοβὸς τοῦ ἣπατος, the greater lobe of the liver, similarly the Syriac and Chaldee (חצרא דעל כבדא); and is explained by the Talmud (Chulin, 49:6), Rashi, Kimchi, Solomon ben-Melech, etc., as טִרְפְּשָּׂא= τρἀπεζα, whereby the Greeks, according to Hippocrates, understood the greater and thickest of the five segments of the liver (Bahr, Symb. 2:354). This meaning of יוֹתֶרֶתis ably defended by Bochart (Hieroz. lib. 2, c. 45), and followed by Le Clerc, J.D. Rosenmuller, Kalisch (on Exo 29:13), and others. But the Vulgate, Luther, Tyndale, the Bishops' Bible, the Geneva Bible, the A.V., Piscator, De Wette, Knobel, Furst, etc., take it to denote omentum minus, which is preferable, for the lobes have no accumulation of fat.

5. The tail ( אִלְיָה alyah', A.V. "rump") of a sheep (Lev 7:3), which, in a certain species (ovis laticaudata), contains a great quantity of fat. It is for this reason that the eating of fat is forbidden (Lev 3:17). It affords a delicate marrowy substance much used in pillaus and other messes which require to be lubricated by animal juices. The Rabbinical Jews maintain that the prohibition of it is restricted to the sacrifices, while the Karaite Jews regard the eating of the tail as absolutely forbidden. SEE SHEEP.

One of the metaphorical senses of "fat" (in the Hebrew) is noticed above. By a natural figure,"fat" is occasionally put in Scripture for a dull and torpid state of mind, as if the heart were covered with thick fat, and therefore insensible (Psa 17:10). SEE OIL.

## Fatalism[[@Headword:Fatalism]]

             the doctrine of an inevitable necessity, implying an omnipotent and arbitrary superior power. It is derived from the Latin fatum ("what is spoken or decreed," passive participle offari). The Greeks expressed it also by the passive participle εἱμαρμένη; but their words μοῖρα (Destiny, the Goddess of Fate) and αϊvσα (decree, destiny, goddess who dispenses fate) have an active meaning.  I. In Homer, Moira has a twofold force; it is sometimes considered as superior to Zeus, then again as inferior to him; a twofold force which Nagelsbach correctly expounds (after Delbrick and Creuzer) by saying that in Homer the monarchical will of Zeus does not appear as directly opposed to the contrary efforts of the other gods. Yet the human mind has a monotheistic tendency even among the heathen, and therefore seeks to give to the heavens one supreme ruler, and to unite all the gods into one exclusive unity. On the other hand, however, this unity is inert and dead. and this leads Homer to identify it with the highest, the living god with the "total will" of the other gods. The gradual development of Greek philosophy led to the thought of representing the supreme ruling power by Moira: so we find it in Herodotus, 1:91, τὴν πεπρωμένην μοἴραν ἀδὐνατά ἐστιν ἀποφυγέειν καὶ θεῷ. This agency of Fate was afterwards made to apply to the regulation of the outward life of men, and the conception of Fate as the ruling power of the universe became deeper and more spiritual: so Anaxagoras recognises Νοῦς, the spirit, as ruler of the world; and Plato does the same, especially in Philebus (31, 4, ἐν τῇ τοῦ Διὸς φὐσει βασιλικὴν μὲν ψυχήν, βασιλικὸν δὲ νοῦν ἐγγίγνεσθαι). This same tendency towards a spiritualization of Fate is found in the tragic authors, especially in Sophocles, who has happily expressed these views in his oEdmpus Coloneus, 266, 267 (edition Schneidewin): ἐπεὶ τὰ γ ἔργα μυο πεπονθοτ᾿ ἐστὶ μᾶλλον ἢ δεδρακότα (for my actions are rather to be called my destiny's than smy own). But this fate does not exclude guilt on the part of man, for the curse rested from the first on individual sin, as is shown especially in the revelation of fearful guilt in the (Edipus Rex, and the possibility of pardon in the Colonens. The Greek tragedy is based on this very antagonism between individual being and the supreme world-power. After Sophocles, the two notions of the word Μοῖρα war's separated, and each was gradually brought out more distinctly. From Euripides down to thee Epicureans a tendency prevailed to nlake the power of fate subservient to human caprice, and to make it subordinate to Τύχη (chance), which plays an important part in Thucydides. Blind chance was made to rule the earth. The Epicureans proclaimed their gods the "essence of pure inactive self- indulgence, indifferent to the condition of mankind and the world," so that, the gods no longer interfering in human affairs; it became matter of indifference whether they were worshipped or not. On the other hand, Stoicism maintained that to live according to the laws of nature, i.e., to resign one's self to the necessary course of things, is the true wisdom of  life. In this point, as in others, the views of the Stoics and the Epicureans were directly opposed to each other, SEE EPICUREAN PHILOSOPHY, yet in their results they arrived at the same point, viz. that against the inehictabile fatum, whether the result of separate accidental chances or of the general law of nature, there is nothing to be done. The Moira, acting according to higher laws incomprehensible to humanity, is thus confounded with blind destiny.

II. The conception of fate which underlies all theories of fatalism is as follows: (1.) Destiny is a dead, blind power; (2.) human liberty is completely and irresistibly controlled by destiny. Under this twofold aspect, fatalism finds its most complete realization in Mohammedanism; but it has also been defended on scientific grounds within the sphere of Christendom. The doctrine of absolute predestination, in its hidden absolutum decretum (see Luther, De servo arbitrio, and Ullmann, Studien u. Kritiken, 1847, 1:2), resembles the heathen conception of fate. In its relation to spiritual and eternal life, fatalism is generally based on (1) the pantheistic view of the world, which swallows up individual freedom and responsibility, so that (as by Spinoza) all our thoughts and actions are represented as but the thoughts and actions of God manifested through us. This leads naturally to (2) the determinism of deism, which considers the world as so ruled by the immutable laws of nature that individual life and actions are but cogs of one of the wheels of the universal machinery; and to modern materialism, according to which thought is but a natural secretion of the brain.

The Christian idea of God is directly opposed to all fatalism, whether pagan or modern maaterialistic. In Christian thought, God is not blind chance, dead fate, er a dark, unknown force of nature; but God is spirit, a living Goad, a personal Being, who is love and the Father of love. And this living and personal God has endowed man with his own image,and therefore with freedom, in the exercise of which endowment man is to become himself a participant in the fulfillment of the divine decrees, a "co- worker" with God, and, as such, not only capable of aiding in the spread and consummation of the kingdom (or royal sway) of God upon the earth, but also bound to aid in it. — Herzog, Real-Encyklopadie, 4:340 sq. (from which this article is chiefly a translation); Cudworth, Intellectual System of the Universe, book 1, chapter 1; Hamilton, Discussions in Philosophy; Werner, Geschichte der apolog. Literatur (Schaffhausen, 1867). SEE MATERIALISM.

## Fate (or Efatese) Version Of The Scriptures[[@Headword:Fate (or Efatese) Version Of The Scriptures]]

             This language is spoken on the island of Fate, or Sandwich island, the centre of the New Hebrides. In 1865 the gospel of Mark was translated by the Reverend D. Morrison of Errakor, and printed at Sydney in 1866. From the annual report of the British and Foreign Bible Society for 1866 we subjoin the following:

"The history of the gospel in Fate has been peculiar and interesting. For about a quarter of a century our brethren of the London Missionary Society have had native teachers from Samoa and Raratonga laboring on this island. Several of those devoted men were barlarously murdered by the natives; several more of them fell victims to the sickly climate, and some of them left the island to recruit their enfeebled health elsewhere. At times as many as six or eight stations were occupied by teachers, but, owing to the above causes, for the last ten or twelve years only one, or, at times, two stations could be kept open; the others relapsed to heathenism. But in one of these stations, Errakor, the chief and the whole people embraced Christianity; and although at one time for two years they had no teacher living among them, they; held fast to their profession, while the rest of the island was heathen. Errakor was like an oasis in the desert. Six years ago we settled two Aneityum teachers on Fate. One of them died about three years ago; the other died in August last. This year we reopened one of the old stations, and settled three teachers from Mare. Eighteen months ago, when we settled Mr. Morrison at Errakor, he found a population of one hundred and sixty, all Christian. Of these sixty were Church members. There is another station at Panlgo, about three miles  distant, occupied by teachers, where the chief and a part of the people are Christians. Mr. Morrison has had no access sions as yet from the heathen; but there is evidently a softening process going on around, and from the growing intelligence and inmcreased vigor of Christian character observable at Errakor, there can be little doubt that from this centre the Word of God will soon sound forth to the regions beyond, till all Fate shall receive the gospel of salvation."

In 1870 the gospel of John was printed at Auckland, New Zealand, the translation having been made by the Reverend James Cosh. This gospel was followed by the translation of that of Luke and the book of Genesis. In 1880 the Acts of the Apostles were also printed, the translation having been made by the Reverend J.W. Mackenzie. (B.P.)

## Fates[[@Headword:Fates]]

             SEE PARCAE

## Father[[@Headword:Father]]

             (אָב, ab, a primitive word, but followilng the analogy of אָבָה, to show kindness, Gesenius, Thesaurus, pages 6-8; Chaldee, אִב, πατήρ). Compare SON.

1. This word, besides its obvious and primary sense, bears in Scripture a number of other applications, most of which have, through the use of the Bible, become more or less common in all Christian countries (see Gesenius's Hebrews and Robinson's Greek Lex.).

(1.) Father is applied to any ancestor near or remote, or to ancestors ("fathers") in general. The progenitor, or founder, or patriarch of a tribe or nation was also pre-eminently its father, as Abraham of the Jews. 'examples of this abound. See, for instance, Deu 1:11; 1Ki 8:11; Mat 3:9; Mat 23:30; Mar 11:10; Luk 1:32; Luk 1:73; Luk 6:23; Luk 6:26; Joh 7:22, etc. So of the founder or rebuilder of a city (1Ch 2:50-52, etc.).

(2.) Father is also applied as a title of respect to any head, chief, ruler, or elder, and especially to kings, prophets, and priests (Jdg 17:10; Jdg 18:19; 1Sa 10:12; 2Ki 2:12; 2Ki 5:13; 2Ki 6:21; 2Ki 13:14; Pro 4:1; Mat 23:9; Act 7:2; Act 22:1; 1Co 4:15, etc.). Also of protector or guardian (Job 29:16; Psa 68:5; Deu 32:6). Hence of seniors, especially of Church fathers. See below.

(3.) The author, source, or beginner of anything is also called the father of the same, or of those who follow him. Thus Jabal is called "the father of those who dwell in tents, and have cattle;" and Jubal "the father of all — such as handle the harp and the organ" (Gen 4:21-22; comp. Job 38:28; Joh 8:44; Rom 4:12). In the Talmud the term father is used to indicate the chief; e.g. the principal of certain works are termed "fathers." Objects whose contact causes pollution are called "fathers" of defilement (Mishna, Shabb. 7:2, volume 2, page 29; Pesach, 1:6, volume 2, page 137, Surenh.). This use of the word is exceedingly common in the East to this day, especially as applied in the formation of proper names, in which also the most curious Hebrew examples of this usage occur. SEE AB —.

(4.) As an extension of all the foregoing senses, the term father is very often applied to God himself (Gen 44:19-20; Exo 4:22; Deu 32:6; 2Sa 7:14; Psa 89:27-28; Isa 63:16; Isa 64:8). Indeed, the analogy of language would point to this, seeing that in the Old Testaments and in all the Syro-Arabian dialects, the originator of anything is constantly called its father. Without doubt, however, God is in a more especial manner, even as by covenant, the Father of the Jews (Jer 31:9; Isa 63:16; Isa 64:8; Joh 8:41; Joh 5:45; 2Co 6:18); and also of Christians, or, rather, of all pious and believing persons, emho are called "sons of God" (Joh 1:12; Rom 8:16, etc.). Thus Jesus, in speaking to his disciples, calls God their Father (Mat 6:4; Mat 6:8; Mat 6:15; Mat 6:18; Mat 10:20; Mat 10:29; Mat 13:43, etc.). The apostles also, for themselves and other Christians, call him "Father" (Rom 1:7; 1Co 1:3; 2Co 1:2; Gal 1:4; and many other places). SEE ABBA.

2. The position and authority of the father as the head of the family is expressly assunsed and sanctioted in Scripture, as a likeness of that of the Almighty over his creatures, an authority — as Philo remarks — intermediate between human and divine (Philo, περὶγονέων τηεῆς, § 1). It lies, of course, at the root of that so-called patriarchal government (Gen 3:16 : 1Co 11:3), which was introductory to the more definite systems that followed, and that in part, but not wholly, superseded it. When, therefore, the name of "father of nations" (אִבְרָהָם) was given to Abram, he was thereby held up not only as the ancestor, but as the example of those who should come after him (Gen 18:18-19; Rom 4:17). The father's blessing was regarded as conferring special benefit,but his malediction special injury, on those upon whom it fell (Gen 9:25; Gen 9:27; Gen 27:27-40; Gen 48:15; Gen 48:20; Genesis 49); and so also the sin of a parent was held to affect, in certain cases, the welfare of his descendants (2Ki 5:27), though the law forbade the punishment of the son for his father's transgression (Deu 24:16; 2Ki 14:6; Eze 18:20). The command to honor parents is noticed by the apostle Paul as the only one of the Decalogue which bore a distinct promise (Exo 20:12; Eph 6:2), and direspect towards them was condemned by the law as one of the worst of crimes (Exo 21:15; Exo 21:17; 1Ti 1:9; comp. Virgil, AEn. 6:609; Aristoph. Ran. 274-773). Instances of legal enactment in support of parental authority are found inr Exo 22:17; Num 30:3; Num 30:5; Num 12:14; Deu 21:18; Deu 21:21;  Lev 20:9; Lev 21:9; Lev 22:12; and the spirit of the law in this direction may be seen in Pro 13:1; Pro 15:5; Pro 17:25; Pro 19:13; Pro 20:20; Pro 28:24; Pro 30:17; Isa 45:10; Mal 1:6. The father, however, had not the power of death over his child under the Mosaic law (Deu 21:18-21; Philomen 1.c.).

From the patriarchal spirit also the principle of respect to age and authority in general appears to be derived. Thus Jacob is described as blessing Pharaoh (Gen 47:7; Gen 47:10; comp. Lev 19:32; Pro 16:31; Philomen 1.c. § 6).

The authority of a father was thus very great in patriarchal times; and although the law of Moses required the parent to bring his cause of complaint to the public tribunals. (Deu 21:18-21), all the more real powers of parental character were not only left unimpaired, but were made in a great degree the basis of the judicial polity which that law established. The children, and even the grandchildren, continued under the roof of the father and grandfather; they labored on his account, and were the most submissive of his servants. The property of the soil, the power of judgment, the civil rights, belonged to him only, and his sons were merely his instruments and assistants. If a family be compared to a body, then the father was the head, and the sons the members, moving at his will and in his service. There were exceptions, doubtless, but this was the rule, and, with some modifications, it is still the rule throughout the East.

Filial duty and obedience were, indeed, in the eyes of the Jewish legrislator, of such high importance that great care was taken that the paternal authority should not be weakened by the withdrawal of a power so liable to fatal and barbarous abuse as that of capital punishment. Any outrage against a parent-a blow, a curse, or incorrigible profligcacy — was made a capital crime (Exo 21:13; Exo 21:17; Lev 20:9). If the offense Was public, it was taken up by the witnesses as a crime against Jehovah, and the culprit was brought before the magistrates, whether the parent consented or not; and if the offense was hidden within the paternal walls, it devolved on the parents to denounce him and to require his punishment.

It is a beautiful circumstance in the law of Moses that this filial respect is exacted for the mother as well as for the father. The threats and promises of the legislator distinguish not the one from the other; and the fifth commandment associates the father and mother in a precisely equal claim  to honor from their children (see Cellerier, Esprit de la Legislation Mosaique, 2:69, 122-129). SEE WOMAN.

Among Mohaimmedans parental authority has great weight during the time of pupilage. The son is not allowed to eat, scarcely to sit, in his father's presence. Disobedience to parents is reckoned one of the most heinous of crimes' (Burckhardt, Notes on Bed. 1:355; Lane, Mod. Eg. 1:84; Atkinson, Travels in Siberia, page 559).

Father (GOD THE) was usually represented in early Christian art by a hand, which was usually extended through a cloud. The principal subjects in which God the Father is represented by a hand are the scenes from the creation: Moses receiving the law, Moses at the burning bush, the sacrifice of Abraham, and the baptism of Christ. The hand is often given as holding out wreaths or crowns to saints and inartyrs at their death, or their ascension to Paradise. As early as the fifth century, God the Father is represented as an old man. This symbol predominated during the later Middle Ages, and is the one now universally adopted by Christian artists. The figures of God in the creation by M. Angelo and Raphael, in the Sistine chapel and in the Vatican, are among the grandest conceptions in all art. God the Father is also represented as an. old man ,in the representations of the Trinity (q.v.). — Martigny, Dictionnaire des Antiquites Chrdtiennes, 1865.

## Father-in-law[[@Headword:Father-in-law]]

             1. חָם, cham (from חָמָה, to join in affinity; SEE MOTHER-IN-LAW ), Gen 38:13; Gen 38:25; 1Sa 4:19; 1Sa 21:2. חֹתִן, chothen' (participle of חַתִן, to marry), one marrying a daugher, Exo 3:1; Exo 4:18; Exo 18:1-27; Num 10:29; Jdg 1:16; Jdg 4:11; Jdg 19:4; Jdg 19:7; Jdg 9:3. πενθερός (strictly one related by marriage, like No. 1), Joh 18:13. SEE AFFINITY.

## Fathers Brother[[@Headword:Fathers Brother]]

             דּוֹד, dod (strictly one beloved, a friend, as in Isa 5:1), an uncle (q.v.), Num 36:11; 2Ki 24:17; fem. FATHER'S SISTER, דּוֹדָה, dodah', Exo 6:20, an aunt (q.v.).

## Fathers Of Somascho[[@Headword:Fathers Of Somascho]]

             a name given to the clerks (regular) of St. Majuli, from the town Somascho, Where their first general resided. SEE SOMASCHIANS.

## Fathers Of The Christian Doctrine[[@Headword:Fathers Of The Christian Doctrine]]

             an order of monks collected in France by Caesar de Bus in the 16th century, who employed themselves in instructing the ignorant, and especially the young. It was approved by Clement VIII in 1597. Another order, bearing a similar name and having a like object, was formed in Italy about the same time by Marcus Cusanus, a knight of Milan, and was approved by Pius V and Gregory XIII. SEE DOCTRINAIRES.

## Fathers Of The Church[[@Headword:Fathers Of The Church]]

             (Patres Ecclesiae), a name applied to certain ancient Christian writers, who have preserved in their writings, to a certain extent, the history, doctrines, and traditions of the early Church. The use of the name "father" for this purpose originated in the Oriental habit of styling the relation of teacher and pupil that of "father" and "son." So Alexander the Great called Aristotle his "father," Elisha calls Elijah his "father" (2Ki 2:12); the pupils of the prophets were called "sons of the prophets." At an early period in the Christian Church, this title was given to preachers and teachers; and later, the title "father" (papa, pope) was given to bishops especially.

The Greek Church closes the list of the "fathers," properly so called, with John of Damascus (t 754), the Latin Church with Gregory the Great (f 604). The use of the word "fathers" is by Protestants "limited to the more distinguished teachers of the first five or six centuries, excepting, of course, the apostles, who stand far above them all as the inspired organs of the Holy Ghost. It applies, therefore, to the period of the oecumenical formation of doctrines, before the separation of Eastern and Western Christendom" (Schaff, Church History, 1:454). The Roman theologians make the following qualities the criterion of a "Church father," viz. antiquity, orthodoxy, sanctity of life, and the approval of the Church (Fessler, Institutiones Patrologice, 1:26). Accordingly, the Roman Church denies the title fathers to such men as Origen, Tertullian, Lactantius, Eusebius, etc., because their writings are not held to be in all respects orthodox; they are designated, not as patres, but as scriptores ecclesiastici (ecclesiastical writers). At a later period, the title doctores ecclesiae (doctors of the Church) was given to writers supposed to have the qualities cited above as constituting the criterion of " a father," substituting eminens eruditio for antiqgutas. A decree of pope Boniface (A.D. 1298) assigns the title macni ecclesice doctores to the four Latin fathers Ambrose, Augustine, Jerome, and Gregory the Great. Among the Greeks, the title doctores ecclesiae was given to Athanasius, Basil, Gregory Nazianzen, and Chrysostom, and the Latins recognize them as such. To a few great men among the scholastics the sasme title 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 Lullius, Illuminatus; Alasus de Insulis  (de l'Isle), Universalis; Durandus de S. Pourcain, Resolutissimus; Gregorius de Rimini, Authenticus; Johannes Taulerus, Illuminatus; Johannes Gersonus, Christianissimus; Alexander Hales, Irrefragabilis; Roger Bacon, Admirabilis; William Occam, Singularis. Since 1830, Bernard of Clairvaux has been included among the "doctors," and, since 1852, Hilary of Poitiers. Chronologically, the fathers are divided into three classes, the apostolical, the anti-Nicene, and post-Nicene.

I. The ApostolicalFathers are those Christian writers (of whom any remains asre now extant) who are supposed to have been contemporary with one or more of the apostles, that is to say, who lived and wrote before A.D. 120. There are five names usually given as those of the apostolic fathers, i.e., there are five men who lived during the age of the apostles, and who did converse, or might have conversed with them, to whom writings still extant have been ascribed, viz. Burnab's, Clement of Rome, Ignatius, Polycarp, Hermas. The following works are generally counted to these writers:

1. The epistle of Barnabas SEE BARNABAS;

2. Two epistles of Clement, bishop of Rome, to the Corinthians SEE CLEMENT. OF ROME;

3. Several epistles of Ignatius, bishop of Antioch SEE IGNATIUS;

4. An epistle of Polycarp, bishop of Smyrna, to the Philippians SEE POLYCARP;

5. The epistle (of an unknown author) to Diognetus SEE DIOGNETUS;

6. The book entitled Pastor Hermas SEE HERMAS.

Certain fragments of Papias are also commonly included amon g the apostolical fathers. SEE PAPIAS. Of the writings attributed to these fathers, some at least are of doubtful genuineness (on this point, see the individual titles referred to). SEE APOSTOLICAL FATHERS,

II. The Ante-Nicene Fathers are those whose writings date before the Council of Nicex, A.D. 325. The chief among them are (lists from Eadie, Riddle, Alzog): Justin Martyr, born probably about A.D. 100; left Palestine 132; presented his first Apology to Antoninus about (140 or) 148; wrote  his second Apology in the reign of Marcus Aurelius, probably about 162-4; has left a variety of other works, and a Dialogue with Trypho the Jew; suffered martyrdom at Rome about 165. Hermias wrote his work, D:rision of the Heathen Philosophers, probably about 170. Dioniysius of Corinth wrote somae epistles; all lost ex cept a very few fragniments; fl. 170. Hegesippus, origInally a Jew, wrote History of the Church, of which only a few fragments survive, about 175. Tatiasm wrote an Oration against the Greeks, which has been preserved; died probably about 176. Athenagoras wrote an Apology for the Christians, and also on the resurrection, both of which have been translated into English, 176. Theophilus, bishop of Antioch, wrote his work on re ligion to Astolycus about 180; died 181. Irenseus, bishop of Lyons, Gaul, in the latter part of the second century (became bishop about A.D. 177), wrote his work Against Heresies, or A Refutation and Subversion of Knowledge falsely so called, between A.D. 182 and 188; died about A.D. 202. Minucius Felix wrote his Octavius, or defense of Christianity, about 208. Clement of Alexandria succeeded Pantinus in the catechetical school of that city 188 or 199; quitted Alexandria 202; died about 217. Tertullian became a Montanist about the year 200; his Apology was composed (198 or) 205; his work against Marcion, 207; has left a great variety of tracts on the vices and customs of his age — as on the theater, the dress of females, idolatry, second marriages, the soldier's crown, and on flight in persecution, etc.; died about 240. Hippolytus, bishop of Port Ramsnus, wrote, besides many other pieces, Philosophoumena, newly discovered; died about 230.

Origen, born 185; head of the catechetical school at Alexandria 204; went to Rome, and returned to Alexandria, 213; went to Caesarea, in Palestine, 215; ordained at Caesarea, and afterwards settled there, about 230; retired to Cappadocia 235; returned to Caesarea 239; a laborious scholar and critic; compiled a Hexapla, or Polyglot Bible; wrote commentaries on Scripture, some of which survive; a treatise on prayer; and a defense against Celsus; thrown into prison 250; died 254. Cyprian, bishop of Carthage, 248; fled from Carthage 250; returned 251; banished 257; author of epistles, addresses, and tracts; advocate of Episcopacy; suffered martyrdom 258. Dionysius, surnamed the Great, bishop of Alexandria, a scholar of Origen, 247 or 248; died 265. Gregory (Thaumaturgus), bishop of Neocaesarea, flourished 245; composed a creed, an oration in praise of Origen, and a paraphrase on Ecclesiastes; died about 270. Victorinus wrote scholia on the Apocalypse; died 303. Arnobius wrote his treatise of seven books Against the Gentiles about 305; died probably about 325. Lactantius, finished his Institutes  about 320; wrote also on The Death of Persecutors, and on The Wrath of God; composed a symposium or banquet, and an itinerary, both in verse; died 325. For the literature, see each of these titles in its alphabetical place. The greater part of this period, down at least to the death of Origen, A.D. 254, may be called the apologetic period of the early Church, and many of the writers of that time belong to the class of apologists (q.v.). The last half of the period was one of construction of doctrines and of polemical discussion of them within the Church. Strife against pageans and pagan philosophy on the one hand, and against Judaic Docetism and Gnosticism on the other, characterizes the whole period (see Neander, History of Dognmas, Ryland's translation, 1:33 sq.). "While the so-called apostolical fathers (with few exceptions) were distinguished bsy a direct practico- ascetical rather then a definite doctrinal activity, the philosophizing tendency allied to Hellenism was in some measure represented by the apologists Justin Martyr, Tatian, Athenagoras, Theophilus of Antioch, and Minucius Felix in the West.

On the contrary, Irenceus, as well as Tertullian, and his disciple Cyprian, firmly adhered to the positive dogmatic theology of the Church, the former is a milder and more considerate, the latter in a strict and sometimes gloomy manner. Clement and Origen, both belonsning to the Alexandrian school, chiefly developed the speculative aspect of theology. But these contrasts are only relative; for we find, e.g. that Justin Martyr manifests both a leaning towards Hellenism, and a strong Judaizing tendency; that the idealism and criticism of Origen are now sad then accompanied with a surprising adherence to the letter; and that Tertullian, notwithstanding his and Gnostic tendency, evidently strives after philosophical ideas. It was the characteristic feature of the apologetical period, that the whole system of Christianity as a religious- moral fact was considered and defended rather than particular doctrines. Still, certain doctrines become more prominent, while others receive less attention. Investigations of a theological and christological nature are certainly more numerous than those of an anthropological character. On this account the doctrine of human liberty is made more conspicuous in this period than later writers approved. Next to theology and christology, eschatology engaged most the attention of Christians at that time, and was more fully developed in the struggle with millenarianism on the one side, and with the scepticism of Grecian philosophers on the other" (Hagenbach, History of Doctrines, § 26, 27).

A valuable literary history of the ante- Nicene fathers is furnished by Donaldson, Critical History of Christian Literature and Doctrine,from the death of the Apostles to the Nicene  Council (Lond. 1864, 3 volumes, 8vo), a work which shows industry and ability, but is not remarkable for true critical judgment. Dr. Buchanan remarks that "Donaldson argues on the erroneous principle that the teaching of the earlier fathers may be applied as a test, if not of the truth of certain doctrines, at least of their necessity and importance as articles of faith. 'If the early writers were heterodox on the Trinity — if they knew nothing of a satisfaction of divine justice, but spoke only in a vague way of the matter — if they wavered in regard to original sin, some denying it entirely, and others expressing themselves with great uncertainty — if their testimony to the inspiration of the New Testament is unsatisfactory and inconclusive, where was Christianity in those days? Did it really sleep for three long centuries? ... Or may not the evangelical school be wrong in asserting that it is necessary for a man to believe in original sin, the Trinity, the atonement, and similar dogmas, before he can be a Christian?' (volume 1, page 64). Dr. Donaldson's work — considered as a 'Critical History of Christian Literature' in the first three centuries — is highly valuable, and exhibits the results of ripe scholarship, and extensive reading and research; but considered as a 'Critical History of Christian Doctrine,' it is far from being a safe guide. His interpretation of many passages in the writings of the fathers is, to say the least, highly questionable, and at direct variance with that of such writers as Bull, and Waterland, and Faber. But, even were it more certain than it is, and did it afford proof that their writings were less in accordance with Scripture than we believe them to have been, we should still fall back on the cardinal principle that they are to be tested by the only infallible standard, the inspired Word of God. 'To the law and to the testimony: if they speak not according to this Word, there is no light in them.' We should then be constrained to say of them, as the prophet said of ancient Israel, 'They have forsaken the word of the Lord, and what wisdom is in them?' but we should have no difficulty in answering the question, Where was Christianity then? for it existed then, as it exists still, in the Word of God, the Gospel of our salvation;' and it was neither dead nor asleep, but alive and active in the Church of the Catacombs" (Buchanan, Doctrine of Justification, Edinb. 1867, page 431).

III. Post-Nicene. — The principal post-Nicene fathers are as follows: Eusebius (Pamphili), born about A.D. 270; bishop of Caesarea, in Palestine, 315; was a learned and laborious writer; wrote, besides many other things; the Evangelical Preparation, in fifteen books; Evangelical Demonstration, in twenty books — the half of which is lost — but both  works belong to Apologetics (q.v.); an Ecclesiastical History, in ten books; died 340. Julius Firmicus Maternus, who wrote on the error of profane religions; flourished about 340. Hilary, bishop of Poictiers, born 305; banished to Phrygia 356; wrote on the Trinity, on councils, against the Arians, with a commentary on the Psalms and Matthew; died 366. Athanasius, born at Alexandria about 296; present as deacon at the Council of Nicea 325; bishop of Alexandria 326; fled to Rome 341; returned to Alexandria 346; fled to the deserts of Egypt 356; wrote a discourse against the Gentiles, on the Incarnation; against the Arians, on the Incarnation; against Apollinaris, etc.; died 373.

Basil, surnamed the Great, born 329; bishop of Caesarea, in Cappadocia, 370; wrote homilies, expositions, panegyrics, Hexiimeron, and letters; died 379. Ephraim the Syrian, deacon of Edessa; published a variety of commentaries, polemical treatise, and smaller works; died about 379. Cyril of Jerusalem, born 315; bishop of Jerusalem 350; wrote catechetical discourses; died 386. Gregory of Nazianzus, born 328; ordained deacon 361; bishop of Suzima 372; bishop of Constantinople 381; wrote discourses, poems, and letters; died about 390. Gregory of Nyssa, born 351; bishop of Nyssa 372; wrote a Hexaemeron, life of Moses, on prayer, along with orations, panegyrics, tracts, and letters; died about 395. Ambrose, born 340; archbishop of Milan 374; published annotations on Scripture, discourses, and miscellaneous treatises; died about 397. Epiphanius, bishop of Salamis, born about 330; wrote a Pannarium, or a treatise on heresies, etc.; died 403. Chrysostom, born at Antioch about 344; ordained presbyter in that church 386; bishop of Constantinople 398; deprived and restored 403; banished 404; was a most eloquent preacher and voluminous writer;wrote many commentaries, homilies, orations, with several controversial pieces; died 407. Ruffinus, presbyter of Aquileia, engaged in controversy with Jerome 394; published a great many Latin translations, as well as original works; died 410. Jerome, born 331; in Rome 363; ordained presbyter about 378; translated or revised the Latin Vulgate; wrote commentaries on most of the books of Scripture, controversial tracts, an Onomasticon, and lives and works of preceding ecclesiastical writers; died 420.

Theodorus, bishop of Mopsuestia, in Cilicia, about 392; wrote commentaries, in which he expounded the grammatical sense; but only a few brief fragments remain; died about 428. Augustine, born 354; baptized 387; ordained presbyter at Hippo 391; coadjutor of Valerius, bishop of Hippo, 395; began his work, De Civitate Dei. 402; published Confessions; engaged in controversy with the Pelagians, Donatists, and Manichaeans; composed a great variety of  tracts bearing on systematic theology and prevalent errors; wrote his Retractationes, or reviews of his own work, 426; died 430. Cyril of Alexandria, bishop of Alexandria 513; an ambitious and turbulent defender of orthodoxy; wrote on the Pentateuch, on adoration in spirit, some commentaries on portions of the Old and New Testaments, on the Trinity, against the emperor Julian, and against Nestorius; died 444.Vincent of Lerins (Vincentius Lirinensis) wrote his Commonitorium, or admonition against profane novelties of heretics, 434; died about 448. Isidore of Pelusium; wrote tracts on Scripture, on doctrines, on discipline, and on monachism; died 449. Sedulius, poet, and Scotsman by birth, wrote several hymns, and a Carmen Paschale, in verse; flourished about 449. Theodoret, born 386 (or 393); bishop of Cyrus, in Syria, 423; deprived 449; restored 451; wrote questions on Scripture, commentaries, and a Church history, extending from 325 to 429; a religious history, and an epitome of heretical fables; died 456. Petrus Chrysologus; wrote a letter to Eutyches and some sermons; died about 456. Leo I, surnamed the Great, to whom are ascribed letters and sermons; wrote on morals, on the pastorate, and left also homilies, dialogues and letters; died 461. Vigilius, bishop of Thapsus; wrote against the heresies of Arius, Nestorius, and on the Trinity; flourished about 480. Boethiuns, author of the Consolation of Philosophy; put to death 525. Procopius of Gaza, a commentator on Scripture; flour ished about 525. Aretas, a commentator on the Apocalypse; flourished about 549. Evagrius, wrote a Church History; died 594. Gregory, bishop of Tours; died 596. Gregory I, surnamed the Great, bishop of Rome 590; died 604. Joannes Moschus, monk, died 620. Isidore of Seville, died 636. Bede, the Venerable, died 735. John of Damascus, Dogmatic Theology, c. 775. See, each of the above names in its alphabetical place in this Cyclopaedia.

IV. Use and Authority of the Fathers in Theology. — On this subject there are three opinions:

(a.) The Roman and Puseyite view, which puts the "consent of the fathers" (embodying tradition) into the rule of faith, along with Scripture. SEE FAITH, RULE OF.

(b.) That of the High-Church writers, who, though they acknowledge the Scriptures as the only rule of faith, yet appeal to the fathers as the proper expositors of Scripture doctrine, and denounce as arrogant and  presumptuous those who attempt to oppose modern opinions to what is held to be the sentiment of Christian antiquity.

(c.) The Protestant view, according to which the fathers are to be treated, like other theological writers, with the deference and respect to which their learning and their virtues may entitle them. "In reading the fathers we must always bear in mind that the Scriptures are the only rule of faith, and that we have no right to insist upon the reception, as an article of faith, of any doctrine which is not to be found clearly revealed in Scripture, or which is not deducible from Scripture. Still, the judgment of antiquity on disputed points may be useful; and while we should not put these writers into the position of judges, they may be regarded as competent witnesses. They are also the historians of the Church, and report its customs in successive ages; we must, therefore, have recourse to their writings for information on matters of ecclesiastical antiquity, just as we refer to the writings of heathen orators, historians, and poets for information with respect to Roman or Grecian antiquities" (Riddle, Christian Antiquities, page 56).

1. The scholastic theology (q.v.) began with comments upon citations from the fathers, considered as anthoritative (sentential). When the Reformation began, the Roman divines found themselves driven anew to the fathers for authority for the doctrines and practices which Luther and his coadjutors showed to be without foundation in Scripture. More loudly than even the scholastics did the controvertists of this period proclaim the authority of patristic tradition in settling questions of faith. We have here a clear polemical reason for the view taken of the fathers in Roman theology (see it stated in Alzog, Patrologie, § 3; and compare the articles FAITH, RULE OF SEE FAITH, RULE OF; TRADITION SEE TRADITION).

Not unnaturally, then, have the Roman theologians been the most diligent workers in this field of Christian literature. But, on the other hand, the Roman theory that questions of doctrine can only be settled by councils (or by pope and council), has not been without effect inm leading Roman writers to depreciate the early writers, or, at least, to see their defects clearly . So Petavius, whose Opus De Theologicis Dogmatibus (Paris, 1644-50; new edit. volume 1, Romae, 1857, fol.) is a store-house of patristical learning, points out the theological errors of Atheicagoras, Tertullian, and others, with great clearness. So also J.H. Newman, in the Introduction to his Essay on the Derelopment of Christian Doctrine (pages 12-15, N.Y. edit.), dwells upon the "incompleteness" and even of the "errors" of the ante-Nicene theology, even in the hands of such fathers as  Irenseus, Gregory, and Cyprian. This whole Introduction may be considered as an argument against the so-called Tractarian view of the authority of the fathers, and especially against the validity and practicability of the much-vaunted dictum of Vincentins Liainetesis (q.v.), quod semper, quod ubique, quod ab ornibus traditum est. All the recent Roman writers who adopt the theory of "development" (q.v.) write in the same vein.

2. The Protestant theologians have, until a late period at least, been divided into two wings on this question of the "right use of the fathers." One of these wings may be represented by Milton (t 1674) and by Daille (t 1670). Milton, in his tract on Prelatical Episcopacy, speaks, in his strong way, of those who, "not content with the plentiful and wholesome fountains of Scripture, seek to themselves teachers, and cannot think any doubt resolved until they run to that undigested heap and fry of authors which they call antiquity. Whatsoever time, or the heedless band of blind chance hath drawn down from of old to this present in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen, those are the fathers." But yet, he adds, in another part of the same tract, "He that thinks it the part of a well-learned man to have read diligently the ancient stories of the Church, sand to be no stranger in the volumes of the fathers, shall have all judicious men consenting with him; not hereby to control and new- fangle the Scriptures, God forbid! but to mark how corruption and apostasy crept in by degrees, and to gather up, wherever we find the remaining sparks of original truth, wherewith to stop the mouths of our adversaries, and to bridle them with their own curb who willingly pass by that which is orthodoxal in them, and studiously cull out that which is commentitious and best for their turns; not weighing the fathers in the balance of Scripture, but Scripture in the balance of the fathers. If we, therefore, making first the Gospel our rule and oracle, shall take the good which we light on in the fathers, and set it to oppose the evil which other men seek from them, sin this way of skirmish we shall easily master all superstition and false doctrine; but if we turn this our discreet and wary usage of them into a blind devotion towards them, and whatsoever we find written by them, we both forsake our own grounds and reasons which led us at first to part from Rome, that is, to hold the Scriptures against all antiquity; we remove our cause into our adversaries' own court, and take up there those cast principles which will soon cause us to solder up with them again, inasmuch as, believing antiquity for itself in any one point we bring an engagement upon ourselves of assenting to all that it charges upon  us." Milton, it is plain, was writing against the Anglican admirers of antiquity as much as against the Roman Catholics.

Daille wrote a treatise, De Vero Usu Patrum (1636; Am. ed. The Right Use of the Fathers, Philadel. 1842, 12mo), which formed an epoch in the history of opinion on this subject. Warburton, in his Introduction to Julian, speaks of the work, its occasion and issues,as follows: "'When the great defection was made from the Church of Rome back again to the Church of Christ, the Reformed, though they shook off the tyranny of the pope, could not disengage themselves from the unbounded authority of the fathers, but carried that prejudice with them, as they did some others of a worse complexion, into the Protestant religion. For in sacred matters, as novelty is suspicious and antiquity venerable, they thought it for their credit to have the fathers on their side. They seemed neither to consider antiquity in general as a thing relative, nor Christian antiquity as a thing positive; either of which would have shown them that the fathers themselves were modern compared to that authority on which the Reformation was founded, and that the Gospel was that true antiquity on which all its followers should repose themselves. The consequence of which unhappy error was that, in the long appeal to reason between Protestants and Papists, both of them going on a common principle of the decisive authority of the fathers, enabled the latter to support their credit against all the evidence of common sense and sacred Scripture. At length an excellent writer of the Reformed [Daille], observing that the controversy was likely to be endless; for, though the gross corruptions of Popery were certainly later than the third, fourth, and fifth centuries, to which the appeal was usually made, yet the seeds of them being sown, and beginning to pullulate, it was but too plain there was hold enough for a skillful debater to draw the fathers to his own side, and make them water the sprouts they had been planting: observing this, I say, he wisely projected to shift the ground, and force the disputants to vary their method both of attack and defense.

In order to this, he composed a discourse of the True Use of the Fathers, in which, with uncommon learning and strength of argument, he showed that the fathers were incompetent deciders of the controversies now on foot, since the points in question were not formed into articles till long after the ages in which they lived. This was bringing the fathers from the bench to the table, degrading them from the rank of judges into the class of simple evidence; in which, too, they were not to speak, like Irish evidence, in every cause where they were wanted, but only to such matters as were agreed to be  within their knowledge. Had this learned critic stopped here, his book had been free from blame; but, at the same time, his purpose had in all likelihood proved very ineffectual, for the obliquity of old prejudices is not to be set straight by reducing it to that line of right which barely restores it to integrity. He went much farther; and by showing occasionally that they were absurd interpreters of Holy Writ, that they were bad reasoners in morals and very loose evidence in facts, he seemed willing to have his readers infer that, even though they had been masters of the subject, yet these other defects would have rendered them very unqualified deciders. However, the work of this famous foreigner had great consequences, and especially with us here at home. The more learned among the nobility (which at that time was of the republic of letters) were the first who emancipated themselves from the general prejudice. It brought the excellent lord Falkland to think moderately of the fathers, and to turn his theological inquiries into a more useful channel; and his great rival in arts, the famous lord Digby, found it of such use to him in his defense of the Reformation against his cousin Sir Kenelm that he has even epitomized it in his fine letter on that subject. But what it has chiefly to boast of is that it gave birth to the two best defenses ever written on the two best subjects, religion and liberty — I mean Mr. Chillingworth's Religion of Protestants, and Dr. Jeremy Taylor's Liberty of Prophesying. In a word, it may be truly said to be the store-house from whence all who have since written popularly on the character of the fathers have derived their materials" (cited in Preface to the Philadelphia edition of Daille).

3. The other Protestant wing consists of the early writers after the Reformation who sought in the fathers to find weapons against Rome, and of their successors, especially in the Church of England, who have favored what are called High-Church views. Among Continental writers, Scultetus (Medullae Theologiae Patrum Syntagma, Frankfort, 1598; Heidelb. 1613; Frankfort, 1634) sought to show that the ante-Nicene fathers had been corrupted and misinterpreted by Roman writers, and that Protestant doctrines were nearer to the ancient than the Roman Catholic doctrines. The Anglican divines, from an early period of the Reformation, made great use of the fathers in the controversy with Rome. Moreover, they found, or believed that they found, the fathers very serviceable in their warfare for episcopacy. Patristic studies became fashionable in the Church; the great names of Bull, Waterland, Usher, Andrews, and many others, show a list of patristical scholars hardly excelled in the Roman schools. Usher set great  store upon the study of the fathers, not simply on polemical, but also on scientific grounds.

Dr. Parr says of him: "Indeed, he had so great an esteem of the ancient authors for the acquiring any solid learning, whether sacred or profane, that his advice to young students, either in divinity or antiquity, was, not to spend too much time in epitomes, but to set themselves to read the ancient authors themselves; as, to begin with the fathers, and to read them according to the ages in which they lived (which was the method he had taken himself), and together with them, carefully to peruse the Church historians that treated of that age in which those fathers lived, by which means the student would be better able to perceive the reason and meaning of divers passages in their writings (which otherwise would be obscure) when he knew the original and growth of those heresies and heterodox opinions against, which they wrote, and may also better judge what doctrines, ceremonies, and opinions prevailed in the Church in every age, and by what means introduced." Bull and Waterland made great use of the fathers in their discussions of the Trinity. Waterland writes against Daille's charges of obscurity in the fathers (Works, Oxford, 6 vols. 8vo); he also wrote on the use and value of ecclesiastical antiquity in general (3:601- 655), and made a reply to Barbeyrac's Morale des Peres de l'glise (Amst. 1728). The great dissenting scholar, Dr. Lardner, applied the fathers in an apologetical way, with rare learning and, skill, in his Credibility of the Gospel History (latest edition, in his Works, 10 volumes, 8vo, London, 1827). He gives brief but painstaking notices of the history and literature of each of the writers cited, and his work is to this day one of the most useful introductions to the study of the writings of antiquity.

There was much controversy in the 18th century about the fathers, generally polemical, and inspired rather by the controversial spirit than by the love of truth. So Priestley attacked the fathers in his Corruptions of Christianity (1782). Bishop Horsley replied to him; and a voluminous issue of tracts followed from both parties (see Horsley, Tracts in controversy with Dr. Priestley on the belief of the first Ages with regard to our Lord's divinity (3d ed. Dundee, 1812). Middleton's Free Inquiry into the miraculous Powers attributed to the Early Church ( Works, 1755, volume 1) also gave rise to a copious controversy. John Wesley, in reply to it, says that "Middleton seeks to prove that all the primitive fathers were fools or knaves, and most of them both one and the other." He vindicates the ante- Nicene fathers from Middleton's charge that they held to all the chief "corruptions of Popery." In his summing up he says of the early fathers, "I  allow that some of these had not strong natural sense, that few of them had much learning, and none the assistances which our age enjoys in some respects above all that went before. Hence I doubt not but whoever will be at the pains of reading over their writings for that poor end will find many mistakes, many weak suppositions, and many ill-drawn conclusions. And yet I exceedingly reverence them, as well as their writings, and esteem them very highly in love. I reverence them because they were Christians; and I reverence their writings because they describe true genuine Christianity, and direct us to the strongest evidence of the Christian. doctrine" (Works, N.Y. ed., 5:705-761).

4. A new impulse was given to the study of the fathers in England by the so-called Catholic revival in that Church in the first half of the 19th century. The old reverence for their authority, and even more, a blind following of their guidance, seemed to take possession of the leaders of that movement. One of its best fruits was the publication of the Library of the Fathers (see below). The movement gave rise, as is well known, to a bitter controversy, reopening the whole question of the character of the fathers, their trustworthiness as witnesses, their authority as teachers, and the general utility of studying their writings. We cite a few specimens:

Coleridge, in his Notes on Hacket, especially on his Sermons, remarks: "Let any competent judge read Hacket's life of archbishop Williams, and then these sermons, qnd so measure the stultifying, nugifying effect of a blind and uncritical study of the fathers, and the exclusive prepossession in favor of their authority in the minds of many of our Church dignitaries in the reign of Charles I" (Works, Harpers' ed. N.Y., 5:128).

Dr. Arnold, of Rugby, who was a hearty hater of the Tractarian movement, writes on the authority of the fathers as follows: "In fact. it would greatly help to clear this question if we understand what we mean by allowing or denying the authority of the so-called fathers. The term authority is ambiguous, and, according to the sense in which I use it, I should either acknowledge it or deny it. The writers of the first four or of the first seven centuries have authority just as the scholiasts and ancient commentators have; some of them, and in some points, are of weight singly; the agreement of many of them has much weight; the agreement of almost all of them would have great weight. In this sense I acknowledge their authority, and it would be against all sound principles of criticism to deny it. But if by authority is meant a decisive authority, a judgment which may  not be questioned, then the claim of authority in such a case, for any man or set of men, is either a folly or a revelation. Such an authority is not human, but divine: if any man pretends to possess it, let him show God's clear warrant for his pretension, or he must be regarded as a deceiver or a madman. But it may be said that an authority not to be questioned was conferred by the Roman law on the opinions of a certain number of great lawyers: if a judge believed that their interpretation of the law was erroneous, he yet was not at liberty to follow his own private judgment in departing from it. Why may not the same thing be allowed in the Church? or why may not the interpretations of Cyprian, or Athanasius, or Augustine, or Chrysostom be as decisive, with respect to the true sense of the Scriptures, as those of Gainus, Paulus, Modestinus, Ulpian, and Papinian were acknowledged to be with respect to the sense of the Roman law? The answer is that the emperor's edict could absolve the judge from following his own convictions about the sense of the case, because it gave to the authorized interpretation the force of law. The text, as the judge interpreted it, was a law repealed; the comment of the great lawyers was now a law in its room. As a mere literary composition, he might interpret it rightly, and Gaius or Papinian might be wrong; but if his interpretation was ever so right grammatically or critically, yet legally it was nothing to the purpose; Gaius's interpretation had superseded it, and was now the law which he was bound to obey. But in the Church, the only point to be aimed at is the discovery of the true meaning of the text of the divine law; no human power can invest the comment with equal authority. The emperor said, and might say to his judges, "You need not consider what was the meaning of the deceivers when they wrote the Twelve Tables, or of Aquillius when he drew up the Aquillian law. The law for you is not what the deceivers may have meant, but what their interpreters meant; the deceivers' meaning, if it was their meaning, is no longer the law of Rome.' But who dare say to a Christian, 'You need not consider what was the meaning of our Lord and his apostles; the law for you now is the meaning of Cyprian, or Ambrose, or Chrysostom; that meaning has superseded the meaning of Christ.' A Christian must find out Christ's meaning, and believe that he has found it, or else he must still seek for it. It is a matter, not of outward submission, but of inward faith; and if in our inward mind we are persuaded that the interpreter has mistaken our Lord's meaning, how can we by possibility adopt that interpretation in faith ?" (Miscellaneous Works, N.Y. 1845, page 274).

Archdeacon Hare (in his notes to the Mission of the Comforter) seeks to show that even the greatest of the fathers were inferior, in their understanding of Scripture, to the great divines of the Reformation. "There is much truth," he says, "though perhaps not without some exaggeration of phrase, in what Coleridge says (Remains, 3:276) with reference to Luther, Melancthon, and Calvin, that the least of them was not inferior to Augustine, and worth a brigade of the Cyprians, Firmilians, and the like.' Surely there is nothing surprising in this. The marvel, the contradiction to the whole course of history would be if this were not the case, unless we suppose that the special illumination which was granted to the apostles was bestowed on the chief teachers of Christianity down to the last of the fathers, was then withdrawn, and has been withheld ever since. But for such a limitation and restriction of the gifts of the Spirit no ground can be discovered, either in Scripture or in the nature of man; nor does the history of the Church present any facts to support it... It is next to a moral impossibility that men living in the decrepitude of the ancient world, under the relaxing and paralyzing influences of the Roman and Byzantine empires, when all intellectual and moral life was fast waning away, and the grand and stirring ideas and aims which had drawn forth the energies of the classical nations in their prime had been superseded by rhetorical tumor and allegorical and grammatical trifling, should have mounted to such a pitch of intellectual power as to be beyond the reach of the noblest minds in the age when all the faculties of the now world were bursting into life, and when one region of power after another was laid open to man, and called him to rise up and take possession of it... . There is no antecedent improbability that a theologian in the sixteenth century should be quite as wise and as sound an expounder of theological truth as one in the fourth or fifth. Though the earlier divines may have had certain special advantages, the advantages enjoyed by those is the later period were far greater and more important; and if they had peculiar temptations to lead them astray, so had the others.

The epoch at which a man lives does not afford us a criterion for judging of the truth of what he says, except so far as his testimony may be appealed to concerning facts; in other respects the value of his writings must be determined on different grounds by candid and intelligent criticism. Nor is such criticism less needful with regard to the fathers than to any other body of writers... . To those who study the fathers critically and discerningly they still yield grains of precious gold in abundance, as we see in the excellent exegetical writings of Mr. Trench. But the superstitious and idolatrous are ever fond of displaying their doting by picking out as the  special objects of their complacency not that which is really valuable — other men might approve of that — but that which is itself is worthless, nay, mawkishly silly or wildly absurd... . And with what exactitude is the training of some of our patrolaters who are lapsing into Romsanism here described! The issue, indeed, so far as we are at present acquainted with it, has been mainly in one direction towards Rome. This is not because the fathers of the first four or five centuries are favorable to the errors and corruptions of Rome.

The contest on this point has been waged again and again, and the victory, in the main, has always been on our side. But the very habit of looking with prostrate minds to outward human authority, and that, too, authority so remote from the special wants and yearnings of our age, and incapable of speaking to us with that intelligent fellow-feeling which elicits the responsive activity of our own spirits-to authority, therefore, which can only speak imperatively, except to the few whose understandings are mature enough to consult it critically, and to distinguish the true from the erroneous, the relevant from the irrelevant tends to breed an imbecile tone of judgment which is incapable of standing alone, and will not be content with the helps wherewith God has supplied us, but craves restlessly for some absolute authority whereby it may be enabled to walk in leading- strings all its life long. Such minds, when one prop after another gives way under them, as they find out that no father can be appealed to as an absolute authority, least of all on the particular questions which agitate our times the most, will try to save themselves from falling into infidelity by catching desperately hold of infallibility. And how long will this bear them up?" (Hare, Vindication of Luther, p. 76-82).

5. But some of the opponents of an undue reverence for the fathers have not been wanting in just appreciation of their historical value. Dr. W. L. Alexander (Anglo-Catholicism not Apostolical, Edinb. 1843, 8vo) gives the following caution against under-estimating the importance and value of the fathers: "There has been among Protestants a great deal of foolish talking and much jesting that is anything but convenient upon this subject. Men who have never read a page of the fathers, and who could not read one were they to try, have deemed themselves at liberty to speak in terms of scoffing and supercilious contempt of these venerable luminaries of the early Church. Because Clement of Rome believed in the .existence of the phoenix, and because Justin Martyr thought the sons of God who are said in Genesis to have intermarried with the daughters of men were angels,  who for the loves of earth were willing to forego the joys of heaven; and because legends and old wives' fables now are found in almost all the fathers, it has been deemed wise to reject, despise, and ridicule the whole body of their writings.

The least reflection will suffice to show the unsoundness of such an inference. What should we say of one who, because lord Bacon bald many opinions which modern science has proved to be false, should treat the Novum Organum With contempt? or of one who should deem himself entitled to scoff at Richard Baxter because in his Saints' Rest that able and excellent man tries to prove the existence of Satan by quoting instances of his apparitions, and of his power over witches? There is no man, however good or great, that can get quite beyond the errors and credulities of his age. It becomes us, therefore, in dealing with the writings of a former generation, to take care that, in rejecting the bad, we do not also despise the good; and especially that we be not found availing ourselves of advantages which have reached us through the medium of these writings, while we ignorantly and ungratefully dishonor the memory of those by whom these writings were penned." In the height of the so-called Tractarian controversy in England, Isaac Taylor wrote his Ancient Christianity and the Doctrines of the Oxford Tracts (Lend. 1839, 2 vols. 8vo; 2d ed. 1844; reprint of vol. i, Phila. 1840, 12mo) for the purpose of laying " pen the real condition, moral, spiritual, and ecclesiastical, of the ancient Church;" and the chief aim and tendency of the book is to lessen the authority of the fathers, especially of those of the ante-Nicene period. Yet even he devotes a chapter to show the dependence of the modern Church upon the ancient, and to deprecate a "setting at naught" of patristical learning. " It is not, we may be sure, those who possess much of this indispensable learning that in any such way set it at naught; and it is an acknowledged rule in all walks of science and literature that the scoffs and captious objections of the ignorant need not be seriously replied to know what you are speaking of, and then contemn it.' Now the mere fact of applying any comprehensive terms, either of admiration or contempt, to a body and series of writers, stretching through seven hundred or a thousand years, and these writers natives as they were of distant countries, some of them simple and rude, while others were erudite and accomplished, may be taken as a proof of heedlessness, regarding the matter in hand, sufficient to excuse a silent disregard of the objection it involves. These 'fathers,' thus grouped as a little band by the objectors, were some of them men of as brilliant genius as any age has produced; some commanding a flowing and vigorous eloquence, some an extensive  erudition, some conversant with the great world, some whose meditations had been ripened by years of seclusion, some of them the only historians of the times in which they lived, some the chiefs of the philosophy of their age; and if we are to speak of the whole as a series or body of writers, they are the men who, during a long aera of deepening barbarism, still held the lamp of knowledge and learning, and, in fact, afford us almost all that we can now know, intimately, of the condition of the nations surrounding the Mediterranean, from the extinction of the classic fire to the time of its rekindling in the fourteenth century.

The Church was the ark of all things that had life during a deluge of seven hundred years. Such is the group which is often conveniently dismissed with a concise phrase of contempt by some! It may be suspected that very many of the delighted admirers of the History of the Decline and Fall of the Roman Empire are little aware of the extent of Gibbon's obligations to the fathers. Were it possible to draw off from that seductive work the entire materials derived by the indefatigable author from the ecclesiastical compartment of his library, it is no small proportion of the splendor, the accuracy, the correct drawing, the vivid coloring, which are its charm and praise, that would be found wanting. Well would it have been if some of the professed champions and historians of Christianity had been as thoroughly conversant with the remains of Christian antiquity as was its most dangerous assailant. The ignorance of which we are here complaining has once endangered our faith as Christians, and it is now endangering our faith as Protestants. Nearly of the same quality, and usually advanced by the same parties, is the portentous insinuation, or the bold and appalling averment, that there was little or no genuine Christianity in the world from the times of Justin Martyr to those of Wickliffe, or of Luther! and the inference from this assumption is that we are far more likely to be led astray than edified by looking into the literature of this vast territory of religious darkness. I must leave it to those who entertain any such sombre belief as this to repel, in the best manner they are able, those fiery darts of infidelity which will not fail to be hurled at Christianity itself as often as the opinion is professed. Such persons, too, must expound as they can our Lord's parting promise to his servants. Notions of this sort, and there are many of like kind, all take their rise from some narrow and sectarian hypothesis concerning Christianity. We do not, perhaps, find, during certain cycles of the Church's history, that style or dialect which, by an intimate association of ideas, has combined itself with our religious sentiments, and therefore it is to us and our peculiar feelings as if Christianity itself had actually not been extant at  such times.

If these are our feelings, it is well that we get rid of them with all speed. Christianity is absolute truth, bearing with various effect, from age to age, upon our distorted and discolored human nature, but never so powerfully pervading the foreign substance it enters as to undergo no deflections itself, or to take no stains; and as its influence varies, from age to age, in intensity, as well as in the particular direction it may take, so does it exhibit, from age to age, great variations of form and hue. But the men of any one age indulge too much the overweening temper that attaches always to human nature when they say to themselves, our Christianity is absolute Christianity, but that of such or such an age was a mere shadow of it. All mystification apart, as well as a superstitious and overweening deference to antiquity, nothing can be more simple than the facts on which rests the legitimate use and value of the ancient documents of Christianity, considered as the repositories of those practices and opinions which, obscurely or ambiguously alluded to in the canonical writings, are found, drawn forth, and illustrated in the records of the times immediately succeeding. These records contain at once a testimony in behalf of the capital articles of our faith and an exposition of minor sentiments and ecclesiastical usages, neither of which can be surrendered wit-bout some serious loss and damage" (Taylor, Ancient Christianity, 8vo ed. p. 66-71).

6. The more recent tendency among the theologians off Germany, England, and America is to study the fathers more thoroughly than ever, but to study them in a scientific way, for historical rather than polemical and dogmatical ends; or, where dogmatic interest-s are involved, to use thee fathers historically, and not as authorities. The terms Patristics and Patrology have come into use to designate the history and literature of the fathers on the one hand, SEE PATRISTICS, and their theology on the other, SEE PATROLOGY. These branches have not yet taken fully scientific shape, but they are on the way to it (see the references below).

IV. Collective Editions of the Fathers.

1. The first great collection was that of De la Bigne, who formed the idea of a collection of the fathers with a view of opposing the doctrines of the French Protestants. This scheme met with the approbation of his superiors in the Sorbonne, and the first eight volumes appeared at Paris in 1575, and the 9th in 1579. It is entitled Bibliotheca Veterum Patrum et Antiquorum Scriptorum Ecclesiasticorum Latine, and it contained about 200 writers.  The 2d edit.,- somewhat improved, was published at Paris in 1589, 9 vols. fol. The 3d edit. (Paris, 1609, 11 vols. fol.) has the addition of an Auctuarium. In these editions the writers are classed according to subjects. The 4th edit., or rather a new work by the professors of Cologne, has the writers arranged in chronological order. It was printed at Cologne in 1608, in 14 vols. fol., to which in 1622 a supplement in one vol. was added. The Sth edit. (or 4th of De la Bigne) was published at Paris in 1624, in 10 vols. fol., with the addition of an Auctuarium Graeco-Latinum compiled by Le Duc (the Jesuit Fronto Ducaeus), and in 1629 a Supplementum Latinusn- in two vols. was added. The 6th edit. (or 5th of De la Bigne), printed at Paris in 1634, in 17 vols. fol., contains the preceding, with the Auctuarium and Supplementum incorporated. The 7th edit. in 1654 is merely a reprint of the last. 2. In 1677 appeared at Lyons (27 vols. fol.) the Bibliotheca Patrum, which generally and deservedly bears the name of Bibliotheca Maxima Patrum Lugdunensis. It contains nearly all the writers found in the preceding works, together with many others (Latin only), chronologically arranged. 3. After this gigantic undertaking, no similar work appeared until that of Andre Galland was published, under the title of Bibliotheca veterum Patrum antiquorensuque Scriptorum Ecclesiasticorum postremam Lugdunensi multo locupletior atque accuratior, in 14 vols. fol. (Venice, 1766-1781). The Greek texts are given, with Latin versions. Galland omits many authors given in the Bibl. Max., but adds also 180 not given in it. 4. The most complete edition of both Greek and Latin fathers is that of Migne, Patrologiae Cursus Completus, see Bibliotheca Universalis, integra, etc., Omnium SS. Patrum, Doctorum, Scriptorumque Ecclesiasticorum (Paris, 1844-1867). This immense collection includes all the Latin writers from the apostolical age down to the time of Innocent III (A.D. 1216), and the Greeks down to the time of the Council of Florence (A.D. 1439). In most cases the Benedictine texts are followed. Ample indexes are. given, both alphabetical and analytical, of the Latin fathers; those for the Greek, unfortunately, were not all finished when Migne's establishment was burned down in 1868. The Latin fathers fill, with the indexes, two hundred and twenty-two volumes imperial octavo. The Greek writers (with Latin versions) take up one hundred and sixty-seven volumes of the same size. - The Latin version of the Greek fathers is also published separately in eighty-four volumes. For purposes of reference, there can be no question that this is the most convenient series of the fathers and ecclesiastical writers ever published. Complaints are made of many of the volumes (and justly) that sufficient care has not been taken with the  editing; and it is further charged that, in some cases, the old literary policy of the Church of Rome, of modifying, omitting, and even garbling, for polemical purposes, has been followed by Migne. For the study of special authors there are, certainly, editions to be had more accurate and trustworthy than Migne's; and no student who desires to be thorough in critical study would ever be satisfied without comparison of various editions. But with all drawbacks, the fact remains that the Cursus Coaspletus Patrologice is an indispensable necessity to every large theological or historical library.

Incomplete Collections and Translations. -Among these we cite, 1. A useful abridgment or analysis, in alphabetical order, viz. Bib. Max. Patrum in Epitomen redacta (Augsb. 1719, 2 vols. fol.); 2. Combefis, Graeco-Lat. Patrum Bibliothecae Novena Auctuarium (1648); also his Bibliothecae Graecorum Patrum Auctuarium Novissimum (2 parts, 1672); 3. Canisius, Antiquae Lectiones seu varia veter. monumenta (Ingolstadt, 1601), enlarged by Basnage (Amst. 1672, 4 vols. fol.); 4. Montfaucon, Collectio Nova Pats-nm et Script. Graecorum (Paris, 1706, 2 vols. fol.); 5. D'Achery, Spicilegium sive collectio vet. aliquot Scriptorusm (Paris, 1655- 77,13 vols.; Par. 1723, 3 vols. fol.); 6. Grabe, Spicilegium SS. Patruss ut et heeretic. seculi post Christ. I-III (2d edit. Oxon. 1714, 2 vols. 8vao); 7. Martehne et Durand, Amp/ais/ma collectio vet. script. et monument. hist. (Paris, 1724-33, 9 vols. fol.);.8. Routh, Scriptorum Ecclesiasticorun Opuscula (2d edit. Oxford, 1840, 2 vols. 8vo); 9. Routh, Reliquicae Sacrae, sive auctorum ferejam deperditorum 2 et 3 sacuhi, accedunt synodi et epist. canosa. Nicaen. (Oxf. 1846-8, 5 vols. 8vo); 10. Angelo Mai, Script. vet. nova collectio (Romma, 1825-38, 10 vols. 4to); 11. Mai, Spicilegium Bomanum (Romie, 1839-44, 10 vols. 8vo); 12. Mai, Nova Patrum Bibliotheca (Rom. 1852,7 vols. 4to); 13. Pitra, Spicilegium Solesanse (Par. 1852 sq., 4 vols. 8vo); 14. (Oxford Selection), Bib. Patr. Eccl. Catholicae, qui ante orientis et occidentis schisma floruerunt; delecta Presbyterorusn quorundam Oxoniensiune (Oxf. 8vo, 1838, and following years- still issuing); 15. (Oxford translation), Library of the Fathers of the Holy Catholic Church anterior to the division of the East and West (translated by members of the English Church; edited by E. B. Pusey, J. Keble, C. Marriott, Oxford, 8vo, 1839, and following years; 40 vols. issued); 16. Bibliotheca Patrum concionatoria, hoc est, anni totius, evangelia,festa dominica, etc., homiliis atque sermonibus adornata SS. Patr. et script. eccles. qui tredecim prior. saec. flor., Opera,et studio F.  Francisci Combefis; editio castigata, etc.; ed. A. Gonel et Ludovic. Pere (Paris, 1852 sq.; to form 30 vols. large 8vo); 17. (Hand Editions), Oberthur, Opera Patrum Graecorum, Greek et Lat. (Wirceb. 1777-92, 10 vols. 8vo); Ibid. Op. Patruim Latinorum (1780-91); Richter, Bibliotheca Selecta Patrnum Graecorum (Lips. 1826 et seq., Josephus, Philo, Clemens); Thilo, Patrnuns Graecorum Dogmatica (Leipz. 1853-4, 2 vols. 8vo, Athanasius, Basil, Gregory Nazianzen); Gersdorf, Patrum Eccles. Lat. selecta Bibliotheca (Lips. 1838,13 vols. 12mo, Clemens Rom., Cyprian, Tertullian, Ambrose, Lactantius, Arnobius, Minucius Felix; a very correct and convenient edition); Corpus Scriptor. Eccles. Latinorum (edited under the direction of the Academy of Vienna, 1866, and continuing); Corpus Apologetarum secundi sceculi (ed. Otto, Jena, 1847, 8 vols. issued); Corpus Hacresiologicum (ed. Oehler, Berlin, 1856-65, 5 vols. 8vo); 18. (German Translation), Siimmtl. Werke der Kirchenvater ins Deutsche iibersetzt. (edit. Ziegler and Waitzmann, Kempten, 1831- 1854; 39 vols. publ. up to 1854); 19. The Ante-Nicene Christian Library; translations of the Ante-Nicene Fathers, edited by Roberts and Donaldson, an admirably conceived and executed work. Up to this date (January, 1869) the following .have been issued: Vol. i, The Apostolic Fathers, translated by Rev. Dr. Roberts, Dr. Donaldson, and Rev. F. Crombie; vol. ii, The Writings of Justin Martyr and Athenagoras, translated by Rev. Marcus Dods, A.M., Rev. George Reith, A.M., and Rev. B. P. Pratten; vol. iii, The Writings of Tatian and Theophilus, and the Clementine Recognitions, translated by B. P. Pratten, Rev. Marcus Dods, A.M., and Rev. T. Smith, D.D.; vol. 4:The Writings of Clement of Alexandria, translated by Rev. W.Wilson, M.A.; vol. v, The Writings of Irenceus, translated by Rev. A. Roberts and Rev. W. H. Rambaut; vol. 6:The Refutation of all Heresies by Hippolytus, translated by Rev. J. H. Macmahon, M.A.; With Fragments from his Commentaries on various Books of Scripture, translated by Rev. S. D. F. Salmond; vol. 7:The Five Books of Tertullian against Marcion, translated by Peter Holmes, D.D.; vol. 8:The Writings of Cyprian, Bishop of Carthage, vol. i, containing the Epistles and some of the Treatises, translated by Rev. E. Wallis, Ph. D.; vol. 9:Irenceus, vol. ii, translated by Rev. H. Roberts and Rev. W. H. Rambaut; vol. 10:The Writings of Origen, translated by Rev. F. Crombie, M.A. For editions of the fathers separately, see the individual names in their alphabetical places.

III. Works on the Fathers; their literary history, their use, authority, etc.  1. Jerome (t 420), De Viris Illustribus s. catalogus Scriptor. Eccles. (Migne, Patrol. Lat. 23:602 sq., many editions and recensions; the work is the basis of Fabricius, Bibliotheca Ecclesiastica, Hamburg, 1718, fol.);

2. Photius (t 890), Βιβλιοθήκη. Bibliotheca (Migne, Patrol. Graec. vols. ciii, civ), containing sketches of 280 pagan and Christian writers;

3. Bellarmine, Liber de Scriptor. Ecclesiasticis (Rom. 1613, and often);

4. Cave, Scriptorum Eccles. Historia Literaria, ad saec. xiv (2 parts, Lond. 1688-98; Genev. 1705, 1720; Basel, 1741; Oxford [continued by Wharton], 1740-43, 2 vols. fol.);

5. Dupin, Nouv. Bibliotheque des Auteurs Ecclesiastiques (Paris, 1686- 1698, 47 vols. 8vo; Amst. 1693-1715, 19 vols. 4to; Latin version, Paris, 1692 sq., 3 vols. 4to [up to Augustine]; English version, including 17th century, Lond. 1693-1707, 17 vols. bound in 7 or 8; Dublin, 1722-24, 3 vols. fol. [without the 17th century]; SEE DUPIN );

6. Ceillier, Histoire Geinrale des Auteurs Sacrs et ecclesiastiques (Par. 172963, 23 vols. 4to; new edition, revised with additions, Paris, 1860- 1865,15 vols. imp. 8vo; SEE CEILLIER );

7. Tillemont, Memoires pour servir a l'histoire ecclesiastique (Par. 1693, 16 vols.);

8. Oudin, Commentarius de Scriptor. Eccles. antiquis, professing to fill up the gaps left by Cave, Dupin, etc. (Lips. 1722, 3 vols. fol.);

9. Le Nourry, Apparatus Criticus ad Bibl. Max. Patr. (Paris, 1703-15, 2 vols. fol.);

10. Tricalet, Bibliotheque portative des peres de lyglise (Paris, 1757-62, 9 vols. 8vo);

11. Sprenger, Thesaurus reipatristicce (Wirceb. 1782-94, 3 vols. 4to);

12. Lumper, Hist. theologico-Critica de vita scriptis, etc., SS. Patrum (Aug. Vind. 178399, 13 vols. 8vo) ;

13. Fabricius, Bibliotheca Greca, etc. (Hamb. 1708-28,14 vols.; ed. by Harless, 1790 to 1812, 12 vols. including Index); Fabricius, Bibliotheca Ecclesiastica (mentioned above); Fabricius, Bibliotheca Latina SEE FABRICIUS;

14. Walch, Bibliotheca Patristrica (Jena, 1770; new ed. by Danz, Jena, 1834, 8vo);

15. (Introductions to Patristics. and Patrology), Wilhelm (R. Cath.), Patrologia ad usus academ. (Freib. 1775); Engelhardt, Leitfaden zu Vorlesungen uib. die Patristik (Erlangen, 1823); Goldwitzer (R. C.), Bibliographie d. Kirchen-Vdter (Niirnberg, 1833-4, 2 vols. 8vo, not of much value); Locherer (R. C.), Lehrbuch der Patrologie (Mainz, 1837, 8vo); Permaneder (R. C.), Patrologia generalis, specialis (Landshut, 1841-43, 2 vols. 8vo); Mohler (R. C.), Patrologie, ed. by Reithmayr (Regensburg, 1840; only first vol. finished, covering first three centuries); Fessler (R. C.), Institutiones Patrol., up to Gregory the Great (1850-51, 2 vols. 8vo); Alzog (R. C.), Grundriss d. Patrologie (Freib. 1866, 8vo); Donaldson, Critical History of Christian Literature, etc. (mentioned above, Lond. 1864, 3 vols. 8vo); 16. (On the Use of the Fathers), Nat. Bonaventura (R. C.), Traite de la lecture des Peres (Paris, 1688-97); also in Latin, De opt. meth. legend. ecclesias. Patr. (August. Vind. 1756, 8vo) ; Daille (see above), Right Use of the Fathers (Phil. 1842, 12mo); Goode, Divine Rule of Faith, etc. (Lond. 1853, 3 vols.; Phila. 2 vols.); Peck, Appealfrom Tradition (N. York, 1844); and other works cited under FAITH, RULE OF SEE FAITH, RULE OF (q.v.); also Campbell, Prelim. Diss. to Four Gospels (diss. iv); Milton, Prelatical Episcopacy (Prose Works, vol. i); Conybeare, Examination of the Ante Nicene Fathers (Bampton Lect. 1839); Taylor, Ancient Christianity (Lond. 2 vols. 8vo); Hare, Vindication of Luther; Blunt, Right Use of the Early Fathers, against Daille and others (London, 1857, 8vo); Schaff, Church History, i, 453 sq.; Moses Stuart, in Bibliotheca Sacra, i, 125 sq.; Jahrbicher fir deutsche Theologie, 1867, 2, 356; 1867, 4, 760; F. Nitzsch, in Jahrbiicherf. deutsche Theologie, 10:37 sq.; Schwann, Dogmengeschichte der patrist. Zeit. (Munster, 1867, 8vo); Huiler, Die Philosophie d. Kirchenviter (Minchen, 1867, 8vo); Levestre, Dictionaire de Patrologie (Paris, 5 vols. 8vo). Brief sketches of the lives of the fathers may be found in Hook, Ecclesiastical Biography (8 vols. 12mo, London, 1845-52); Evans, Biography of the Early Church (2d edit. London, 1859. 2 vols. 18m1o); copious biographies of them in B6hringer, Kirchengeschichte in Biographien (Zurich, 9 parts, 1842-58).

## Fathers Of The Oratory[[@Headword:Fathers Of The Oratory]]

             SEE ORATORY, PRIESTS OF THE.

## Fathom[[@Headword:Fathom]]

             (ὀργυιά), a nautical measure of six (Greek) feet in length (strictly 6-81 Engl, feet); properly (as the word implies) the space which one can cover by extending the arms laterally (Act 27:28). SEE MEASURE.

## Fatihat[[@Headword:Fatihat]]

             (preface or introduction) is the title of the first chapter of the Koran, which consists only of the following short prayer: "Praise be to God, the Lord of all creatures, the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in  the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray."

## Fatima[[@Headword:Fatima]]

             the daughter of Mohammed, was born at Mecca in 606, five years before her father assumed the office of a religious reformer. At the age of fifteen she was married to Ali, the cousin of Mohammed, of whom she was the only wife. She died in 632. The Arabian dynasty of the Fatimites, which from 909 to 1171 ruled over Egypt and the northern part of Africa, and latterly over Syria and Palestine, claimed to be descended from Fatima. The religious tenets of their adherents differed, considerably from those of the orthodox Mohammedans, and in time they sought to give to the Koran an allegorical interpretation, so as to avoid obedience to its literal precepts. The Shiites, including the Mohammedans of Persia, hold both Ali and Fatima, as well as the twelve Imams, in the utmost veneration, while they regard Abubeker, Omar, and Othman as usurpers of the caliphate. They venerate Fatima as a saint, and the Shiites afford us the only instance which occurs in Islamism of giving religious honor to a woman. She was one of the four women whom the prophet regarded as perfect.

## Fatio De Duillers, Nicolas[[@Headword:Fatio De Duillers, Nicolas]]

             a learned mathematician and an eccentric religious enthusiast, was born at Basle, in Switzerland, Feb. 16,1664, and died in the county of Worcester, England, in 1753. He was educated in Geneva, visited and spent some time in Paris and the Hague, but finally chose England for his home. He early showed great ability in the exact sciences, and at the age of eighteen propounded a new theory of the earth and of the rings of Saturn in a letter to Cassini, to whose theory of zodiacal light he in 1685 gave new developments. He made several useful and curious applications of science to practical life, one of which was a new method of determining the speed of a vessel. In the controversy regarding the discovery of the differential calculus he was an earnest supporter of the claims of Newton. Later in life he adopted extravagant views on religious subjects, was an ardent champion of the prophets of the Cevennes, and claimed for himself inspiration and the gift of prophecy and miracles. Neither the ridicule which Shaftesbury, in his letter on enthusiasm, aimed at him, nor his public exposure with two other persons on the pillory in London (Sept. 1707) "for abetting and favoring Elias Marion in his wicked and counterfeit prophecies," had the effect to cure him of his enthusiasm. He even went to Asia in the hope of converting the world, but, not meeting with success, returned to England again, and spent his time in retirement, pursuing his scientific labors, but still cherishing his extravagant religious opinions. Many scientific works from his pen are extant, but his writings in favor of the prophets of the Cevennes are now unknown..-Hoefer, Nouv. Biographie Generale, 17:138.

Fatling.

1. מְרַיא, meria', a fatted animal, especially bullock ("calf") for slaughter, 2Sa 6:13; Isa 11:6; Eze 39:18.

2. מֵחִ, vie'ach, a marrowy sheep (q.v.), especially of the fat-tailed variety (Psa 66:15).

3. Improperly for מַשְׁנֶה, mishne-', the second in rank, i.e. of inferior quality, 1Sa 15:9.

4. (Corresponding with No. 1), σιτιστός, corn fed, i.e. stalled, fat, Mat 22:4. SEE FAT.

## Fatou, Nicholas[[@Headword:Fatou, Nicholas]]

             a French mystic writer, born at Arras in 1644, died at St. Omer in 1694, took the vows of the Dominican order in the convent at Arras, and subsequently entered that at St. Omer. We have from him: 1. Le Paradis terrestre du Saint Rosaire de l'auguste Vierge, mere de Dieu, etc., in 4 vols., of which only one vol. appeared (St. Omer et Lille, 1692, 12mo): -2. A treatise on the famous miracle of the holy candle, entitled Discours sur les Prodiges du Saint Cierge, etc., of which the first edition, quite rare, St. Omer, 1693; the second and third, Arras, 1696, sm. 8vo, and 1744, 12mo. Hoefer, Nouv. Biog. Gen.

## Fatted Fowl[[@Headword:Fatted Fowl]]

             בִּרְבֻּרַים אֲבוּסַים, barbu-nim' abusim', Sept. ὀρνίθων ἐκλεκτῶν σ τευτά, Vulg. aves altiles) are included in 1Ki 4:23 [5:3], among the daily provisions for Solomon's table. Gesenius (Thes. Heb. p. 246) prefers to translate this " fatted geese," referring the word to the root בָּרִר "to be pure," because of the pure whiteness of the bird. He gives reasons for believing that the same word in the cognate languages included also thee meaning of swan (comp. Bochart, Hieroz. ii, 127). Michaelis (Supplem. p. 226) less aptly interprets field animals (from the Chald. בִּר a field). Whether domestic poultry was much raised by the Hebrews has been a matter of dispute; but no good reason can be assigned why they should not in this respect have been as well supplied as their neighbor's the Egyptians, who gave great attention to them. SEE HEN. As it is pretty generally conceded that some kind of bird is intended by the barbur here designated, none can in this particular compete' with the dung-hill fowl; and the fattening implies their domestication, while the fact of their daily consumption at the royal table argues their extensive cultivation and common use. Geese, however, may very probably be intended. as they were an esteemed article of food anciently, especially among the Egyptians,  whose monuments abound with illustrations of their rearing and culinary application. SEE FOWL.

## Faucher, Denis[[@Headword:Faucher, Denis]]

             a French theologian, was born at Aries, A.D. 1487, and died at the abbey of Lerins in 1562. In 1508 he entered the Benedictine order at the con-ent of Polinore, near Mantua, and in 1515 was sent to the monastery of Lerins, of which he in advanced years became prior. His works are found in Vincent Barrale's (of Salerno) Chronologia Sanctorum et Aliorum virorum illustrium ac Abbatum Sacrae insulae Lerinensis (Lyon, 1613, 4to).- Hoefer, Nouv. Biog. Gen.

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

             a French Protestant preacher and controversialist, died at Nismes in 1628. He was minister at Uzes, when he was 'sent in 1611 by the Protestant churches of Lower Languedoc as deputy to the Assembly at Sommieres, and in 1615 to that at Grenoble. When this latter assembly was in the following year transferred to Nismes, Faucher was chosen pastor and professor of theology in that city. He, however, followed the assembly to Rochelle, and did not return to Nismes until 1617, after the conclusion of a peace. He was a man of great energy of character, and agreed in opinion with those Huguenots who hoped by force of arms to secure liberty of conscience, if not the triumph of the Protestant cause in France. He persistently advocated a policy in consonance with such views in the assembly from 1615 to 1617, as indeed also in that convoked by the duke of Rohan in August, 1622, to agree upon terms of peace with the king, declaring that to open their cities to him would prove thee sacrifice of their liberties. Only two works from his pen are known, viz., Exorcismes divins, ou propositions Chretiennes pour chasser hes dimons et les esprits abuseurs qui troublent les royaumes

(Nismes, 1626, sm. 8vo), and Zacharie, ou la Saint/tg dn Mariage et particulierement du Mariage des ecclisiastiques, contra l'usage des sous- introduites et autres impuretes des consciences cauterizees (Nismes, 1627, sm. 8vo).-Hoefer, Nouv. Biog. Generale; Haag, La France protestante. (J. W.M.)

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

             commonly known as the abbe' Fauchet, and a prominent Girondist in the French Revolution, was born at Dornes, in the department of Nievre, Sept. 22, 1744, and was guillotined at Paris Oct. 31, 1793. After his ordination he became one of the priests of St. Roch, at Paris. When scarcely 30 years of age he delivered a panegyric on St. Louis before the French Academy, and was soon thereafter appointed grand vicar to the archbishop of Bourges then one of the court preachers, and abbot of Montfort Lacarre in Brittany. In a sermon delivered -in 1788 at the fete da la Rosiaire at Surenes, he manifested so strongly his sympathy with the revolutionary tendency that his name was stricken from the list of court preachers. Thenceforth an outspoken and zealous champion of the new political doctrines, he was active in the popular meetings in Paris, a participant in the movements against the Bastile, was named a member of the Commune de Paris, and assisted in the reorganization of the Church by composing the treatise entitled Religion Nationale, and was one of the editors of the Bouche de Fer (Iron Mouth). In 1791 he was made constitutional bishop of Calvados, from which department be was chosen a deputy to the Assembly and the Convention, where, though a zealous Republican, he opposed the extreme measures taken in regard to the king and the Church, supporting by his pen in the Journal des Amis the positions maintained by him in the Legislature. He consequently incurred the hatred of the Jacobins, and was included in the list of 21 Girondists proscribed by that party; was accused of federalism and complicity in the crime of Charlotte Corday, though the only ground on which this last charge was based was the accidental fact that Corday, coming to Paris an entire stranger, had applied to him, as the bishop of her province, for an introduction to the tribunes. He was, however, adjudged guilty, and executed with his fellow-Girondist deputies. The statements as to his repentance and recantation of Republican doctrines in prison, made by the. abbe Lothringer (letter in vol. iv of Annales Catholiques), and of his venality by De Molleville (Memoires, ii, 355-6), rest upon too questionable grounds to be accepted as true. In addition to the discourses and writings above mentioned, he published funeral orations in honor-of the duke of Orleans, the archbishop of Bourges, and the abbe de l'Epee; a eulogium of Franklin, three discourses on liberty, and one on the agreement of religion and liberty, a treatise in favor of the agrarian law, and a portion of the text of the Tableau de la Revolution.-Hoefer, Nouv. Biog. Gener. xviii 163L5;  Lamartine, History of the Girondists; Jarry (l'abbe Valmeron), L'Abbe Fauchet peint par luimeme, etc. (Jersey, 1791); Vie de I'Abbe Fauchet (Paris, 1791); Alison, History of Europe. (J. W. M.)

## Faucheur, Michel Le[[@Headword:Faucheur, Michel Le]]

             a French Protestant divine of great talent as a preacher, was successively minister at Montpellier, Charenton, and Paris. He died in 1657. It is related of him that on one occasion he preached so forcibly against duels that marechal De la Force, who heard him, remarked to some officers in the audience that, should a challenge be sent to him, he would decline it. He wrote, Sermons sur les onze premiers chapitres des Actes des Apotres (Genesis 1664, 4 vols. 12mo):-Traite de l'action de l'orateur, ou de la prononciation et du geste (Par. 1657, 12mo):-Sermon, Rom 6:23 : The wages of sin and the reward of grace (translated in Cobbin's French Preacher):-Traiti sur l'Eucharistie (Genesis 1635), etc.-Darling, Cyclop. Bibliographica, s.v.

## Fauchion[[@Headword:Fauchion]]

             i.e. FALCHION, is the rendering (Jdt 13:6; Jdt 16:9) of the Greek ἀκινάκης; (which the Romans also Latinized acinaces), a Persian term for the short sword, usually represented as a straight, thick poniard on the Persepolitan figures (see Smith, Dict. of Class. Ant. s.v. Acinaces), and therefore appropriately employed in the apocryphal account of the decapitation of Holofernes by the Hebrewess. SEE SWORD.

## Faudoas, Pierre Paul, Baron de[[@Headword:Faudoas, Pierre Paul, Baron de]]

             a French prelate, was born at Lalanne, April 1, 1750, of a noble family in reduced circumstances. Having entered into orders, he became titulary of the abbey of GailIac in 1788. During the revolution he was obliged to emigrate, and returning to France, found himself compromised in some conspiracies of the royalists, but was advanced to the bishopric of Meaux in January 1805. Thereafter he attached himself strongly to the emperor. Louis XVIII, on his restoration, left him in a sort of disgrace until his death in 1819. See Hoefer, Nouv. Biog. Generale, s.v.

## Faukelius, Hermannus[[@Headword:Faukelius, Hermannus]]

             was born at Bruges about the year 1560. His parents were warmly attached to the Protestant cause. At twenty we find him in a theological seminary at Ghent. Here he enjoyed the instructions of able professors, among whom was Danaeus (q.v.). After leaving Ghent, where he distinguished himself as a student, he spent a short time at the University of Leyden. In 1585. he was called to serve a Protestant church at Cologne, where he labored for fourteen years amid many discouragements. On June 27, 1599, he was installed over the Reformed church in Middelburg, the chief city of Zealand, where he spent the remainder of his life. He had great reputation as a preacher. His learning was profound, his exhortations earnest and  impressive, and his deportment exemplary. In ecclesiastical affairs he acted a conspicuous part. He was member and assessor of the Provincial Synod held at Tholen in 1602, and was delegated in 1607 to the Conventus praeparatorius at the Hague, where his opposition to the Arminian tendency was strongly exhibited. He assured the Convention that the churches of Zealand desired no revision of the Catechism and Confession. In 1616 the task was assigned to him, in conjunction with Bucerus and Walaeus, to make known to the scholars and to universities in other lands the condition of ecclesiastical affairs in Holland. At the organization of the Synod of Dort he was chosen one of the assessors of that famous body. At its forty-third session he was selected as one of the deputation sent to the Hague to report the proceedings of synod to the States General. During its thirteenth session he was appointed one of the translators of the New Testament. For this work he was eminently fitted. Of this he had given previous evidence in his translation of the N.T., published in 1617 at Middelburg, entitled, Het Nieuwe Testament onses Heeren Jesu Christi, uit den grieckschen overgheset, neerstelick nu oversien na de beste oversettingen, ende van veel druckfauten ghesuyvert; met nieuwe sommatien ende afdeelinghen der capittelen, midtsgaders annotatien aan den Rant tot verclaringhe van den text. In his knowledge of the Hebrew he is said to have surpassed most of his contemporaries. The historical books of the O.T. were translated by him, and neatly written out in two folio volumes, which are still preserved in the vestry of the Reformed church in Middelburg. Other important labors were also assigned him by the Synod. He was appointed one of a committee to compare the Latin, Dutch, and French copies of the Confession, in order to obtain as accurate a copy as possible. He was also a member of the committee appointed to draft articles on the five disputed points known as the Canons of the Synod of Dort. SEE DORT.

He was also requested to prepare two catechetical works. Het Kort begrip der Christelijke Religie (Compendium of the Christian Religion) is due to his pen. This may still be found in company with the Heidelberg Catechism, Confession of Faith, etc., in the book of praise used by the Reformed Church in this country. He published a work on the Anabaptists in 1621. After his death, an exposition of the 45th Psalm, and a volume of sermons on the incarnation, circumcision, death, and resurrection of the Lord Jesus were issued. Various other important trusts, besides those already mentioned, were discharged by him with exemplary zeal. We find nothing alleged against him, even by Brandt, save his strenuous opposition to the Remonstrants; and even in this matter he is  not charged with anything inconsistent with the dignity of his position. If he lacked in Christian charity and forbearance, it was a fault in which he does not seem to have shared more deeply than most of his contemporaries. He died May 9, 1625, and was buried under the old church in Middelburg. See Glasius, Godgeleerd Nederland, I Deel, blz. 455 en very; G. Brandt, Historie der Reformatie, en andere kerkelijke Geschiedenissen in en omtrent de Nederlanden, III Deel, blz. 27, 53, 226, 227, 233, 544, 627, 645, 648. (J. P.W.)

## Fauns[[@Headword:Fauns]]

             a species of demi-gods, inhabiting the forests, called also Sylvani, satyrs. They were sons of Faunus and Fauna, or Fatua, king and queen of the Latins, and, though accounted semi-divine, were supposed to die after a long life. They were Roman deities, unknown to the Greeks, and were represented with horns on their heads, pointed ears, and crowned with  branches of the pine, while their lower extremities resembled those of the goat. Later, when Greek mythology was introduced, they were often confounded with Pan. They were of a musical and voluptuous character. Female fauns are also spoken of.

## Faunt, Arthur, Or Laurence, Arthur[[@Headword:Faunt, Arthur, Or Laurence, Arthur]]

             an English Jesuit, was born at Foston, Leicestershire, in 1544, and died at Ulna, in Lithuania, in 1591. He was educated at Merton College, Oxford, and thence went successively to the Jesuits' College at Louvain, to Paris, Munich, and Rome, where he was appointed divinity reader in the English Jesuits' College. He wrote several theological treatises, for an account of which, see Watts, Bib. Brit.-Rose, New Genesis Biog. Dict.; Allibone, Dict. of Authors.

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

             a French Roman Catholic theologian, born at Luciennes, near Paris, in 1594; died Nov. 4, 1644. He was the first superior-general of the regular canons of the Congregation of France, and devoted his life to the reform of the religious orders. He is the author of several religious works, among which is the Dictionnaire des Novices (Paris, 1711, 4to). -Hoefer, Nouv. Biog. Generale.

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

             a French prelate, born Nov. 8, 1612; died May 11, 1687. He entered the Franciscan order at the age of seventeen, and rose to the highest positions therein; was appointed sub-preceptor of Louis XIV, and finally bishop of Amiens. We have from him a condemnation of the Lettres Provinciales; an Ordonnance contre le Nouveau Testament de Mons (1673); a Panegyrique de Louis XIV(Paris, 1680, 4to); an Oraison funebre de la reine Anne d'Autriche (died 1666); and an Oraison funebre de Henriette-Marie de France, reine de la Grande-Bretagne (Paris, 1670, 4to). -. Hoefer, Nouv. Biog. Generale.

## Faust, DR[[@Headword:Faust, DR]]

             according to tradition, a celebrated dealer in the black art. (The following account, chiefly translated from Pierer, Universal-Lexikon, is taken from Chambers, Encyclopaedia, s.v.) He was born probably about A.D. 1480, at Knittlingen (or Kundlingen), in Wurtemberg, or, as some say, at Roda, near Weimar. He is said to have studied magic at Cracow. "After having spent a rich inheritance left him by his uncle, Faust is alleged to have made use of his 'power' to raise or conjure up the devil, with whom he entered into a contract for twenty-four years, obtaining during that time his fill of earthly pleasure, but at its termination surrendering body and soul into the hands of the great enemy. The devil gave him an attendant spirit or daemon, called Mephistopheles, though other names are given him by the later traditionists, with whom he travelled about, enjoying life in all its forms, and astonishing people by working wonders, till he was finally carried off by the Evil One, who appeared in terrible guise between twelve and one o'clock at night, at the village of Rimlich, near Wittenberg, though several other places lay claim to that very questionable honor. Some have doubted, considering the monstrously mythical form in which his career has come down to us, whether such an individual as Faust ever existed; but it is now generally believed that there was a basis of fact, on which tradition has built its grotesque superstructure. Gorres, indeed, asserts that one George Sabellicus, who disappeared about the year 1517, is the real Faust; but Philip Melancthon the man of all the reformers- whose word in regard to a matter of fact would most readily be trusted-says that he had himself conversed with Dr. Faustus. Conrad Gesner (1561) is equally positive; and Luther, is his Table Talk, speaks of Dr. Faust as a man lost beyond all hope. The opinion that prevails, and which is reckoned to be intrinsically the more probable, is that some man of this name, possessed of varied knowledge, may possibly have practised jugglery (for the wandering savans of the Middle Ages had all a touch of the quack about them), and thus have been taken by time ignorant people for a dealer in the black art, and one' who maintained a secret and intimate relation with evil spirits. His widely diffused celebrity not only occasioned the wonders worked by other so- called necromancers of an earlier age Albertus Magnus, Simon Magus, and Paracelsus to be attributed to him, but likewise many ancient tales and legends of a marvellous character were gradually transferred to him, till he finally appears as the very hero of magicians.

But while, on the one hand, the narrative of Faust's marvels afforded amusement to the people, on the  other they were made use of for instruction by the clergy, who pointed out, in the frightful fate of Faust, the danger of tampering with the 'black art,' and the abominableness of a life sunk in sensuality and vice. The myth of Faust has received a manifold literary treatment. First come the Volksbucher (or people's books), Which record Faust's enterprises and feats. The oldest of these now known appeared at Frankfort in 1588. Then came an 'improved' edition of the same, by Widmann, entitled Wahrhaftige Historien von denen graulichen Sunden Dr. Joh. Faust's (True History of the Horrible Crimes of Dr. John Faust, Hamb. 3 vols. 1599); and in 1695, a work was published at Nurnberg by Pfitzer,. based upon that of Widmann. The oldest of these books was translated into all the civilized languages of Europe. Impostor-s also published books of magic under the name of Faust, such as Faust's grosser und gewaltiger Hollenzwang (Faust's Great and Potent Book of Spells), Fausten's Mirakelkunst (Faust's Art of Performing Miracles), and Dreifache Hollenzwang (The Threefold Book of Spells). These wretched productions are filled throughout with meaningless scrawls and figures, interspersed with texts from the Bible scandalously misapplied; but in the belief of the vulgar, they were supposed capable, when properly understood, of accomplishing prodigies. That the poetical art should in due time have seized on a subject affording so much material for the fancy to work upon was inevitable and consequently German literature abounds in elegies, pantomimes,, tragedies, and comedies on Faust. Since the end of the 17th century, the Puppenspiel (Puppet-show) of Dr. Faust (published at Leipsic in 1850) has been one of the most popular pieces in Germany. It forms the transition from the rude, magic tales concerning Faust to the later philosophic conception of the Faust-myth, which has become the most perfect poetical expression of the eternal strife between good and evil in the soul of man. The first writer who treated the story of Faust dramatically was the English writer Christopher Marlowe, about the year 1600 (German translation by W. Muller, Berlin, 1818): but the grandest work on the subject is Goethe's Faust, the first part of which appeared under the title of Dr. Faust, ein Trauerspiel (Leip. 1790), and afterwards in a remodelled form, under the title of Faust, eine Tragodie (Tubingen, 1808). The second part was published after the author's death, at Stuttgart, in 1833. Besides Goethe's drama may be mentioned Lessing's masterly fragment, Faust und die' Sieben Geister (Faust and the Seven Spirits), G. F. L. Muller's Dr. Faust's Leben (Dr. Faust's Life, Mannh. 1778), and Klinger's Faust's Leben, Thaten, und Hollenfahrt (Faust's Life, Doings, and Descent into Hell;  Petersburg and Leip. 1791). The plastic art has also found a fit subject in Faust. In Auerbach's cellar at Leipsic, where Faust is said to have performed many of his feats, are two rude daubs of the year 1525, representing Faust and Mephistopheles riding out of the cellar on a wine- barrel. Rembrandt and Christoph von Sichem have also illustrated the story of Faust, and, in modern times, Cornelius and Retzsch have done the same. See Peter, Die Literatur der Faustsage (The Literature of the Faust Myth), 2d edit. Leip. 1851."

## Faust, Isaac[[@Headword:Faust, Isaac]]

             a Lutheran theologian, of Germany, was born at Strasburg, June 10, 1631, and died there, a doctor and professor of theology, November 20, 1702. He wrote dissertations in Latin on various passages of Scripture. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

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

             brother of Isaac, was born at Strasburg, September 22, 1632, and died there July 1, 1695, a doctor and professor of theology. He wrote monographs in Latin on several Scriptural subjects. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fausta[[@Headword:Fausta]]

             a virgin martyr under Galerius, A.D. 305, was the daughter of rich parents, and noted for her Christian activity. She is commemorated September 20 or January 2.

## Fausta, Flavia Maximiana[[@Headword:Fausta, Flavia Maximiana]]

             daughter of the emperor Maximianus Herculius and Eutropia, was the second wife of Constantine the Great, to whom she bore three sons, Constantinus, Constantius, and Constans, and two daughters, Constantina and Helena. She was born about A.D. 289, was married in 307, and put to death in 326, if the general opinion in regard to her end be correct. She gained great influence over the mind of her husband by her devotion in revealing to him a plot, formed by her own father; to assassinate him, though with filial tenderness she covenanted fot the life of her parent, who was notwithstanding put to death. This confidence and affection as is alleged by some, she abused so as to instigate the death of Crispus, Constantine's son by his first wife Minervina, a youth of rare promise and great popularity, because, as some say, he stood in the way of her own sons, or, according to others, of his refusal to reciprocate her illicit love. Helena, the mother of the emperor, however, avenged the fate of her grandson, and Fausta, whose perfidy and infidelity were made known, was suffocated in a hot bath. Other accounts, however, hold Fausta innocent of the death of Crispus, which, together with her own and that of the Caesar Licinius, is attributed to the cruel suspiciousness of Constantine, engendered by success-that insolentia rerum secundarum, as Eutropius styles it, which perverted his nature and led to deeds of cruelty. The vague and contradictory statements in regard to her conduct, and to the time, cause, and manner of her death, leave the whole matter in doubt. In one account she is made to survive the death of her son Constantine, who was slain three years after his father's death, and in another is represented as the " most pious of queens." Her conversion to Christianity is also a matter of doubt, though she probably followed her husband in that respect.-Hoefer, Nouv. Biogr. Generale, s.v.; Gibbon, Decline and Fall, ii, 162-3 (N. Y. Harpers', 1852, 6 vols. 12mo); Tillemont, Hist. des Emp. vol. 4:art. lxii, p. 224, and Notes sur Constantin, xvii; Eckhel, Doctrina Nummorum, 8:98;  Eutropius, 10:6; Lactantius, De Morte Persecut. 27; Julian, Orat. i; Zosimus, ii, 10, 29; Philostorgius, Hist. Eccles. ii, 4. (J. W. M.)

## Faustianus[[@Headword:Faustianus]]

             SEE FAUSTINUS.

## Faustinus[[@Headword:Faustinus]]

             bishop of Lyons, lived in the second part of the third century. He became bishop about the year 250, and distinguished himself by his zeal far the faith, and the ardor with which he attacked Marcianus, bishop of Arles, the only Gallic bishop who had embraced Novatianism. Unable to accomplish anything by himself, he made sure of the aid of the bishops of the Narbonnaise, and wrote to the pope, Stephen, to obtain the deposition of Marcianus. The pope hesitated, and Faustinus, in order to hasten matters, wrote to Cyprian, bishop of Carthage. The two letters which he wrote no longer exist, but they form the material of the sixty-seventh letter of Cyprian to pope Stephen, which gives a curious picture of the Gallic Church at that period. Marcianus persisted in his schism, and the result of the affair is uncertain, but it is probable that he was deposed, since his name is not found in the list of the bishops of Arles.-Hoefer, Nouv. Biog. Generale, 17:199.

## Faustinus [[@Headword:Faustinus ]]

             the name of numerous early bishops and several martyrs, of the latter of whom we here notice:

(1) A soldier under Commodus, put to death cir. A.D. 182, for refusing to offer sacrifice; commemorated August 7.

(2) Put to death under Diocletian, at the seventh milestone from Rome; commemorated July 29. The catacomb of Geilerosa, where he was buried, has lately been discovered.

(3) A presbyter, put to death with his brother Jovita, at Brixia, in Italy, under Hadrian, commemorated February 15.

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

             a priest of the sect of the Luciferians (q.v.) in the fourth century. He shared in the persecution they experienced, but was set free by the intervention of the emperor Theodosius, to whom be presented a petition praying for protection to be extended to himself and others who associated with him; this the emperor granted, and Damasus's papal persecutions were stayed. He wrote a treatise, De Trinitate sive de Fide contra Arianes (Concerning the Faith, against the Arians). The discourse is dedicated to the empress Flacilla, and divided into seven chapters. He begins by stating the heresies of the Arians, and then combats them from Scripture. In chap. ii he proves that the word Son belongs to our Saviour, but leaves untouched the question whether the word applies to him as God or man, taking for granted the former; in chap. 3 he shows the omnipotence and perpetual endurance of Christ; explains in chap. iv Joh 14:28; in chap. 5, the qualifications implied in Act 2:36 are pointed out as belonging only to God; and chap. 7 is a short dissertation on the Holy Spirit. He wrote also Fides Theodosio imp. oblata (according to Mabillon, about A.D. 380):- Libellus Precum, a petition addressed to the emperors Valentinian and Theodosius, relating and requesting to be freed from the persecutions  which he, Marcellinus, and others were suffering in consequence of being Luciferians. A short account of this sect is prefixed by Faustinus to the petition. His remains will be found in Galland, Bib. Max. Patr. 7:441, and in Migne, Patrol. Curses, 13:38 sq.-Clarke, Success. Sac. Lit.; Lardner, Works, 4:250.

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

             who lived towards the close of the sixth century after Christ-, was appointed bishop of Dax, France, by authority of Gondowald, who, claiming to be a natural son of Clothaire I, aspired to the throne of Aquitaine, but was vanquished, betrayed, and slain. Faustinus was then deposed by a council held at Macon, which, curiously enough, also condemned the bishops who had ordained him to provide for him in turn, and pay him 100 solidi annually. Gregory of Tours, Epitome historia Francorum; Hoefer, Nouv. Biog. Gen. (J. W. M.)

## Fausto, Bartoloimeo A Santo[[@Headword:Fausto, Bartoloimeo A Santo]]

             a Cistercian of Sicily, who died at Naples in 1636, is the author of De Poenitentia: — De Horis Canonicis: — De Sacris Indulgentiis: — Speculum Confessariorum: — Thesaurus Confessariorum, which were republished in three volumes, under the title of Theologia Moralis. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Faustus[[@Headword:Faustus]]

             the name of numerous early bishops and martyrs, among whom we notice here:

(1) A presbyter and archimandrite of Constantinople, active in the Eutychian controversy, A.D. 448-451.

(2) All Italian, confided in childhood by his parents to St. Benedict of Monte Casino, sent A.D. 543 to assist in founding the monastery of Glanfeuil, in Anjou, where he remained forty-six years. He is commemorated February 15.

## Faustus, Dr[[@Headword:Faustus, Dr]]

             SEE FAUST

## Faustus, Socinus[[@Headword:Faustus, Socinus]]

             SEE SOCINUS

## Faustus, St[[@Headword:Faustus, St]]

             (d'Agaune was born about A.D. 460, but the date of his death is unknown.: He became a monk in the convent of Agaune, in Valois, and in 505 went to Paris with Severinus, his abbot, who was called thither by Clovis I to employ his medical skill in treating him for a chronic fever. On his return journey Severinus died, and Faustus, who had remained in France, was commissioned by Childebert to write his life. This work is commendable for its simplicity, exactness, and scant mention of miracles as wrought by its subject, in an age whose literature is replete with such marvels. The best edition is that by Mabillon in the Acta Sanctorum Ord. Sancti Benedicti (Paris, 1668-1710, 9 vols. fol.; reprinted at Venice, 1733, 9 vols. fol.). The Acta Sanctorum assigns the 11th of February to St. Faustus d'Agaune.- Hoefer, Nouv. Biog. Gener. 17:202.

## Faustus, St (2)[[@Headword:Faustus, St (2)]]

             (de Glanfeuil). was one of the Benedictine monks who came with St. Maurus to France, A.D. 543, and assisted in founding the first monastery of his order in that country at Glanfeuil (Glannafolium), in Anjou. In 585, after the death of Maurus, he returned to Italy, and became an inmate of the monastery of Lateran at Rome, where, at the instance of his brother monks, he wrote a life of St. Maurus, and presented it to pope Boniface IV, who approved it about 607. Faustus died some time after this (on a 15th of February, according to the Bollandists), and was buried in the monastery of Lateran. His life of St. Maurus reflects the spirit of the age, a  credulous faith in the marvellous, and abounds in uninteresting and prolix details. Surius (Vitae Sanctorum, etc.), Du Breul (Supplem. Antiq. etc.), and Mabillon (Acta Sanct. Ord. Sancti Benedicti) have edited it.-Hoefer, Nouv. Biog. Generale, 17:202-3.

## Faustus, The Manichaean[[@Headword:Faustus, The Manichaean]]

             a prominent bishop of the Manichaean, was a native of Mileve, in Numidia. Our knowledge of him is almost exclusively derived from the writings of Augustine. When beginning to doubt the truth of the Manichaean doctrines which he had adopted during his stay at Carthage, Augustine was referred by his Manichaean teachers whom he consulted, and who were unable to solve his doubts, to Faustus, as the ablest man of the sect. Augustine did not, however, find in Faustus what he had expected; his knowledge was by no means so extensive and so profound as the Manichaeans generally believed. Of Latin literature he had only read some orations of Cicero, a part of Seneca's works, a few -poets, and the Latin works of Manichaean authors. He confessed an entire ignorance of natural sciences. He was, however, possessed of a great readiness of speech and dexterity 'in argument. Faustus subsequently wrote a work against the doctrines of the Christian Church and in defence of the Manichaeans, in which the objections of his sect to the Scriptures, and in particular to the Old Testament, are presented with some keenness and wit. Augustine, induced by his friends, wrote against Faustus his work Contra Faustum Manichaeum Libri xxxiii (compiled about 400; sent to Jerome 404), in which nearly the whole of the work of Faustus is quoted. Augustine relates of him that he led a life of luxurious ease, regarded himself as the Incarnate Wisdom, was for a time exiled for his Manichaean opinions to an island, but subsequently released. The work of Augustine against Faustus is in the 8th volume of his works in the Maurine and Migne editions. SEE AUGUSTINE., MANICHAEANS.-Herzog. Real-Encyklop. lv, 342; Wetzer u. Welte, Kirchen-Lex. . iii, 927. (A. J. S.)

## Favaronibus, Augustin Der[[@Headword:Favaronibus, Augustin Der]]

             (also called Augustinus Romanus), archbishop of Nazareth and Barletta, who died in 1443, was a native of Rome. He wrote annotations on the Revelation and St. Paul's epistles, also some treatises, as De Peccato Originali: — De Potestate Papa: — De Perfecta Justitia Militantis Ecclesiae: — De Potestate Principum in Collatione Bonorum Suorum Ecclesiis Facta. His De Sacramento Unitatis Jesu Christi et Ecclesiae, De Christo Capite et Ejus Inclyto Principatu, and De Charitate Christi Circa Electos et Ejus Infinito Amore, were rejected by the Council at Basle in 1435. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Favor [[@Headword:Favor ]]

             SEE GRACE.

## Favre [[@Headword:Favre ]]

             SEE FABER.

## Fawcett, Benjamin[[@Headword:Fawcett, Benjamin]]

             an English dissenting minister, was born at Sleaford, Lincolnshire, in 1715, and died in 1780. He was a pupil of Dr. Doddridge at Northampton, and preached first at Taunton, and then at Kidderminster, where he was pastor of a congregation of Dissenters for 35 years. He was a strict economist of time, and attributed his uninterrupted goad health to his temperate mode of life and the habit of early rising. His works are, Sermons (1756-80), an abridgment of Baxter's Saints' Everlasting Rest, and Religious Melancholy (1780, 8eo).-Rose, New Gen. Biog. Dict.; Allibone, Dict. of Authors.

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

             an eminent Baptist minister, was born in Yorkshire Jan. 6,1739, joined a Baptist church in 1758, and was ordained minister at Wainsgate in 1764. Here he opened an academy, at which many ministers were educated, among them Ward of Serampore. He was a self-taught, but well informed man; in theology he was a moderate Calvinist. He died July 25, 1819. He published The Sick Man's Friend (1774) :-Hymns (Leeds, 1781, 12mo) Essay on Anger (Leeds, 1787, 12mo):-Devotional Family Bible (1807-11, 2 vols. 4to).-Jones, Christian Biography, s.v.; Jamieson, Cyclop. of Biography, p. 194.

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

             minister of an Independent church at Walthamstow, died 1804. He was a very popular preacher, sand published Sermons delivered at the Old Jewry (Lond. 1795, 2 vols. 8vo). :

## Fawkes, Guy[[@Headword:Fawkes, Guy]]

             (properly GUIDO), the head of the conspiracy known by the name of the Gunpowder Plot, was born of a Protestant family in Yorkshire in the year 1570. He became a Roman Catholic at an early age, and served in the Spanish army in the Netherlands. Inspired with fanatical zeal for his new religion, on his return to England he entered into a plot with several Catholic gentlemen for blowing up the king, his ministers, and the members of both houses at the opening of Parliament, November 5, 1605. Guy Fawkes was taken with the burning match in his hand, tried, and, after being put to the torture, was publicly executed January 31, 1606. In remembrance of this event, in most English towns, but particularly in  London, a grotesque figure, stuffed with straw, is carried about the streets on the 5th of November, and finally committed to the flames. A political and religious signification was again imparted to this custom by what was, called the papal aggression' in the year 1850, when the figure of cardinal Wiseman (q.v.) was substituted for that of Guy Fawkes." SEE GUNPOWDER PLOT.

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

             a priest of the French Oratory, was born at Riom, in the Auvergne, in the first half of the 17th century. He was in 1671 excluded from the Oratory for having published, in spite of the prohibition of his superiors, from the Cartesian point of view, a work On the Human Mind (De Mente Humana). While pope Innocent XI was quarrelling with the French government, Faydit, in a sermon on St. Polycarp, preached against the pope, whose conduct he compared with that of pope Victor toward the Asiatic bishops. The view expressed in these sermons he refuted himself in another sermon published at Liege; but in 1687 he again published at Maestricht an extract from his first sermon, with proofs for the facts quoted in it. In consequence of an Essay on the Trinity in which he seemed. to favor Tritheism, he was imprisoned in 1696 at St. Lazarus. Subsequently he was ordered to withdraw to his native city where he continued to compile quarrelsome works, attacking with ridiculous arguments some of the best works of his age, such as Fenelon's Telemaque and Tillemont's Memoires Ecclesiastiques. He died in 1709. -Hoefer, Nouv. Biog. Gener. 16:229.

## Faye, Antoine de la[[@Headword:Faye, Antoine de la]]

             SEE LAFAYE.

## Faye, Jean de[[@Headword:Faye, Jean de]]

             a French prelate, was born in the second part of the 12th century, of a noble family of Touraine. He was dean at the cathedral church of Tours, when, in 1208, he was called to the metropolitan see of that city by the majority of the suffragan bishops, but with much opposition. He introduced  the Minims into the city of Tours. He had great disputes with Maurice, bishop of Mans, whom he suspended from his pastoral functions; and excommunicated Pierre Mauclerc for persecuting Etienne, bishop of Nantes. De Faye died April 23 or 26, 1228. See Hoefer, Nouv. Biog. Generale, s.v.

## Fayet, Jean Jacques[[@Headword:Fayet, Jean Jacques]]

             a French prelate, was born at Mende, July 26, 1787; studied law at Paris; entered the Minorite order at St. Sulpice, and there directed the catechismal exercises. In 1811 he was ordained; became principal of the college of Mende in 1814; was made chevalier of the Legion of Honor; went on a mission through the country; joined the editorial staff of Le Conservateur; went to Rouen as grand-vicar; in 1832 became assistant to the archbishop there; bishop of Orleans in 1842; and died April 4, 1849. See Hosfer, Nouv. Biog. Generale, s.v.

## Fayumi Saadiah[[@Headword:Fayumi Saadiah]]

             SEE SAADIAH.

## Fear Of God[[@Headword:Fear Of God]]

             I. Old Testament. -There is no mention in the Scriptures of the sentiment of fear in the relations between man and God before the fall of Adam. After the transgression, Adam says, "I heard thy voice in the garden, and I was afraid" (Gen 3:10). Fear of God (יַרְאִת יְחוָֹה) stands thus in close connection with conscience, and with the fact of actual or possible sin. We are probably justified in inferring from the narrative in Genesis that the sentiment of fear, in relation to God, is one of the consequences of Adam's sin. Since the Fall, fear is a natural and proper feeling on the part of dependent man with regard to the infinite God whom he has offended. Dependence alone, without the consciousness of sin, or of sinful tendencies and possibilities, would not engender fear. In sinful beings, however,. fear is useful and necessary as a preventive and safeguard against transgression.  As such it is enjoined in the O.T. especially. (Compare Exo 1:1; Exo 1:17; Deu 6:2; Pro 3:7; Pro 14:2.) So in O.T. we find practical piety generally described as the fear of God: "The fear of the Lord is the beginning of knowledge" (Pro 1:7); Job 28:8, "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding ;" "The fear of the Lord is clean, enduring forever" (Psa 19:9). Fear, thus coming to be almost, if not quite, synonymous with piety, did not (under the old covenant) exclude filial and even cheerful trust in God, and delight in his law and in his worship; the Psalms abound in illustrations of this. Under this covenant, too, the law of love prevailed (Deu 6:5, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"). The promise of a new covenant, also, added the grace of hope to the experience of O.T. believers (Jer 31:31-34). But a fear which is conjoined with love and hope is not a slavish fear, but rather filial fear, veneration (compare Deu 32:6; Hos 11:1; Isa 1:2; Isa 63:16; Isa 64:8). Nevertheless, the sense of the filial relation to God through Christ, such as appears in the N.T., was wanting in the old covenant, and fear was, perhaps, under that covenant, the prevailing element in the consciousness of believers, so far as their relation to God was concerned.

II. In the sphere of the N.T., the fear of God, in the sense of slavish or untrusting dread, is completely dispelled. True, in the economy of salvation through Christ fear finds a useful place as a preventive of negligence and carelessness in religion, and as an inducement to penitence (2Co 5:11; 2Co 7:1; Php 2:12 Eph 5:21; Heb 12:28-29), and is enforced in this sense by Christ himself (Mat 10:28). But as Christian experience deepens, and the soul is consecrated to God, the sense of fear vanishes, and love takes its place (Rom 8:15; 2Ti 1:7; 1Jn 4:18). On the other hand, where, there is nothing more than the form of Christian life, without its inward power, the old Jewish and even pagan fear springs up. So the Romish Church does not admit a-free and direct approach to God, but demands the intercession of saints, etc., and makes of the sacrament of the Lord's Supper in which Christians are lovingly to surround his table, a tremendous and fearful mystery. In Protestant theology, on the contrary, the fear to approach God is considered as a consequence of the Fall, and free access to him is held to be an essential element of true Christian life. Edwards, in his Treatise on Religious Affections, remarks as follows on the relations of fear and sin:  "For so hath God contrived and constituted things, in his dispensations towards his own people, that when their love decays, and the exercises of it fail or become weak, fear should arise; for then they need it to restrain them from sin, and to excite them to care for the good of their souls, and so to stir them up to watchfulness and diligence in religion; but God hath so ordered that, when love rises and is in vigorous exercise, then fear should vanish and be driven away; for then they need it not, having a higher and more excellent principle in exercise to restrain them from sin, and stir them up to their duty.

There are no other principles which human nature is under the influence of that will ever make men conscientious but one of these two fear or love; and therefore, if one of these should not prevail as the other decays, God's people, when fallen into dead and carnal frames, when love is asleep, would be lamentably exposed indeed; and therefore God has wisely ordained that these two opposite principles of love and fear should rise and fall like the two opposite scales of a balance; when one rises, the other sinks. Love is the spirit of adoption, or the childlike principle; if that slumbers, men fall under fear, which is the spirit of bondage, or the servile principle; and so on the contrary. And if it be so that love, or the spirit of adoption, be carried to a great height, it quite drives away all fear, and gives full assurance; agreeable to that of the apostle, 1Jn 4:18, "There is no fear in love, but perfect love casts out fear." These two opposite principles of lust and holy love bring hope and fear into the hearts of God's children in proportion as they prevail, that is, when left to their own natural influence, without something adventitious or accidental intervening, as the distemper of melancholy, doctrinal ignorance, prejudices of education, wrong instruction, false principles, peculiar temptations, etc. Fear is cast out by the Spirit of God no other way than by the prevailing of love; nor is it ever maintained by his Spirit but when love is asleep" (Edwards, Works, N. Y. edit., iii, 56). See, on the different dispensations of grace, Fletcher, Works, iii, 175 sq.; Stowell, On Nehemiah, lect. i; Herzog, Real-Encyclopadie, v, 280.

## Feast[[@Headword:Feast]]

             (properly מַשְׁתֶּה, mishteh', δοχή, when a hospitable entertainment; and חָג, chag, ἑορτή), when a religious festival). To what an early date the practices of hospitality are referable may be seen in Gen 19:3, where we find Lot inviting the two angels "Turn in, I pray you, into your servant's house and tarry all night, and wash your feet; and he pressed upon them  greatly, and they entered into his house; and he made them a feast;"' which was obviously of an impromptu nature, since it is added, " and did bake unleavened bread, and they did eat" (Jdg 6:19). It was usual not only thus to receive persons with choice viands, but also to dismiss them in a similar manner; accordingly Laban, when he had overtaken the fleeing Jacob, complains (Gen 31:27), "Wherefore didst thou steal away from me and didst not tell me, that I might have sent thee away with mirth, and with songs, and with tabret, and with harp ?" See also 2Sa 3:20; 2Ki 6:23; Job 8:20; 1Ma 16:15. This practice explains the reason why the prodigal, on his return, was welcomed by a feast (Luk 15:23). Occasions of domestic joy were hailed with feasting; thus, in Gen 21:8, Abraham "made a great feast the same day that Isaac was weaned." Birthdays were thus celebrated (Gen 40:20): " Pharaoh, on his birthday, made a feast unto all his servants" (Job 1:4; Mat 14:6; compare Herod. i, 133). Marriage feasts were also common. Samson (Jdg 14:10) on such an occasion "made a feast," and it is added, " for so used the young men to do." So Laban, when he gave his daughter Leah to Jacob (Gen 29:22), " gathered together all the men of the place, and made a feast." These festive occasions seem originally to have answered the important purpose of serving as evidence and attestation of the events which they celebrated, on which account relatives and neighbors were invited to be present (Rth 4:10; Joh 2:1). Those processes in rural occupations by which the divine bounties are gathered into the hands of man have in all ages been made seasons of festivity; accordingly, in 2Sa 13:23, Absalom invites all the king's sons, and even David himself, to a sheep-shearing feast, on which occasion the guests became "merry with wine" (1Sa 25:2 sq.). The vintage was also celebrated with festive eating and drinking (Jdg 9:27). Feasting at funerals existed among the Jews (2Sa 3:33). In Jer 16:7, among other funeral customs, mention is made of "the cup of consolation, to drink for their father or their mother," which brings to mind the indulgence in spirituous liquors to which our ancestors were given at interments, and which has not yet entirely disappeared in Lancashire, nor probably in Ireland (Carleton's Irish Peasantry; England in the Nineteenth Century, vol. ii). To what an extent expense was sometimes carried on these occasions may be learned from Josephus (War, 4:1, 1), who, having remarked that Archelaus "mourned for his father seven days, and had given a very expensive funeral feast to the multitude," states, " which custom is the occasion of poverty to many of the Jews;" adding,  "because they are forced to feast the multitude; for if any one omits it he is not esteemed a holy person." SEE ENTERTAINMENT.

As among heathen nations, so also among the Hebrews. feasting made a part of the observances which took place on occasion of animal sacrifices. In Deu 12:6-7, after the Israelites are enjoined to bring to the place chosen of God their burnt offerings, tithes, heave offerings, vows, free-will offerings, and the firstlings of their herds and flocks, they are told, "There shall ye eat before the Lord your God, and ye shall rejoice in all' ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee" (1Sa 9:19; 1Sa 16:3; 1Sa 16:5; 2Sa 6:19). These sacrificial meals were enjoyed in connection with peace offerings, whether eucharistic or votive. The kidneys, and all the inward fat, and the tail of the lamb, were burnt with the daily sacrifice; the breast and right shoulder fell to the priest, and the rest was to be eaten by the offerer and his friends, on the same day if the offering were eucharistic, on that and the next day if it were votive (Lev 3:1-17; Lev 7:11-21; Lev 7:29-36). To the feast at the second tithe of the produce of the land, which was to be made every year, and eaten at the annual festivals before Jehovah, not only friends, but strangers, Widows, orphans, and Levites were to be invited, as well as the slaves. If the tabernacle was so distant as to make it inconvenient to carry thither the tithe, it was to be turned into money, which was to be spent in providing feasts at the place at which the festivals were held (Deu 14:22-27; Deu 12:14;. Tobit i. 6). Charitable entertainments were also provided, at the end of three years, from the tithe of the increase. The Levite, the stranger, the fatherless, and the widow were to be present (Deu 12:17-19; Deu 14:28-29; Deu 26:12-15). At the feast of Pentecost the command is very express (Deu 16:11), "Thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are among you." Accordingly, Tobit (ii, 1, 2) affirms, "Now when I was come home again, in the feast of Pentecost, when I saw abundance of meat, I said to my son, go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord." The Israelites were forbidden to partake of food offered in sacrifice to idols (Exo 34:15), lest they should be thereby enticed into idolatry, or appear to give a sanction to idolatrous observances (1Co 10:28). SEE ALISGEMA.  For further particulars as to social entertainments, SEE BANQUET; and as to sacred occasions, SEE FESTIVAL.

## Feast Of Asses[[@Headword:Feast Of Asses]]

             a ridiculous festival of the Roman Catholic Church, celebrated in Rouen and some other cities of France, to commemorate the flight into Egypt. It was not uniformly observed, but the following were generally among the ceremonies, especially at Beauvais. A young woman with a child in her arms was made to ride on an ass. Followed by the bishop and clergy, she was conducted to the church, and a sermon was preached, in which the high qualities of the animal that enabled the Virgin and child to escape from Herod were lauded. During the ceremony, a ludicrous composition, half Latin, half French, was sung with great vociferation, in praise of the ass, of which the last stanza may serve as a specimen:

"Amen dicas asine Jam satur de gramine Amen, amen itera Aspernare vetera. Hez va! Hez va! Hez va! Hez! Bialx sire asnez, car allez, Belle bonche car chantez"

In Rouen it was celebrated about Christmas; in other places, as, for instance, at Beauvais, on the 14th of June. Several popes, papal legates, and bishops endeavored to suppress it, but it maintained itself until the 15th century, when Nicholas de Clemangis, by his work Dae novis celebritatibus non instituendis, and especially the Council of Basle by a decree, caused the suppression of this and a number of similar festivals.-- Ducange, s.v. Festum Asinorum; Moreri, s.v. Fete; Schrockh, Kirchen- Geschichte, vol. 28; Wetzer u. Welte, Kirchen-Lex. 4:710.

## Feast Of Charity, Or Love[[@Headword:Feast Of Charity, Or Love]]

             SEE AGAPAE; SEE LOVE-FEAST

## Feast Of Fools[[@Headword:Feast Of Fools]]

             a festival celebrated during the Middle Ages in many countries of Europe, especially in France, with grotesque, ceremonies. It was an imitation of the Saturnalia, and, like that festival, was celebrated in December. The chief celebration, fell on New Year's or Innocents' Day; but the feast continued from Christmas to the last Sunday of Epiphany. At first only the young boys of the choir and young sacristans played the principal parts in it, but afterwards all the inferior servants of the Church were engaged, the bishop and thee superior clergymen, with the canons, forming the audience. The young people who played the chief parts chose from their own number a bishop or archbishop of fools, as he was called, and consecrated him, in the principal church of the place, with many absurd ceremonies. This mock bishop then took the seat usually occupied by the bishop, and caused high mass to be said. During the performance, the others who took part in the play, dressed in masks and different disguises, engaged in indecent songs and dances, and practised all kinds of follies. It fell into disuse in the 15th century, but some of its features yet remain in the Carnival (q.v.).-Tilliot, Memoires pour servir 'a l'histoire de la fete des foux (Lausanne, 1751); Schrockh Kirchengeschichte, 28:271; 32:55; Siegel, Christl.-Kirchl. Alterthumer, 4:115. SEE BOY-BISHOP.

## Feasts, Or Festivals[[@Headword:Feasts, Or Festivals]]

             in the Christian Church, certain days set apart for the more particular remembrance of the prominent transactions connected with our Lord in his redemption of mankind, and also for the commemoration of the labors and sufferings of his apostles.

I. History and Theory of their Observance.

(1.) "Some Protestants object to the observance of these feasts on the ground that such observance is contrary to the injunction of the apostle Paul (Col 2:16), forgetting that in this passage the apostle alludes exclusively to Jewish feasts; others object to all such festivals as being popish, forgetting that they have been observed from the earliest ages of the Church. If a Church has power to ordain rites and ceremonies which are not contrary to Scripture, she has the power to set apart certain days in commemoration of the most important events and persons connected With the first promulgation of the Gospel to sinners" (Eden).

(2.) Festival days were hallowed in the Church long before the rise of the papacy. At first the religious festivals of the Church. were observed voluntarily, and never by formal obligation; but in the 4th century various decrees of councils were passed, enjoining the observance of them as a duty. The number of festivals was originally small, consisting, besides Sunday, of Easter, Pentecost. and Ascension, and to these the Epiphany and Christmas were added at a later period. "The end designed by the observance of these festivals was to call to mind the benefits of the Christian dispensation, to excite Christians to holy living, to offer thanks for providential mercies, and to aid in the cultivation of Christian graces. The discourses which s-ere delivered on these occasions always referred to the most important topics of the Christian religion. Even the Lord's day, according to Eusebius, was said to have had a threefold origin, emblematic of the sacred Trinity--the creation of the world, the resurrection of Christ, and the effusion of the Holy Spirit" (Bingham, bk. 20:ch. iv; Neander, Church History, i, 301). "The primitive Church were not careful to prescribe a specific time or place for the celebration of their religious festivals. The apostles and their immediate successors proceeded on the principle that these should be observed at stated times, which might still be  varied as circumstances should direct. These seasons were regarded as sacred, not for any peculiar sanctity belonging to the day or hour in which they were solemnized, in itself considered, but merely as being set apart from a common to a religious use. Some, however, have maintained that these festive days should be observed as holy time" (Coleman, Christian Antiquities, ch. xxi). After the 4th century festivals were so greatly multiplied in the Church that later times bear no resemblance in this respect to the first ages. "Many causes contributed to this multiplication of festivals, among which may be mentioned as the chief,

1. The commemorations of martyrs and confessors already introduced, which led to the establishment of numerous festivals in honor of saints, and to the superstitious use of relics, invocations, pilgrimages, and the like;

2. The errors of some sects respecting existing festivals, to correct which the Catholic Church introduced new observances;

3. Several laws of Constantine relating to the celebration of Easter, the religious observance of Friday in every week, and the feasts of martyrs;

4. The celebration of Christmas, which was introduced in the 4th century, led the way to the establishment of other festivals in connection with itself, such as those in honor of the Virgin Mary.

5. The propensity of many Christians to partake in the celebration of heathen festivals and in Jewish observances had become a serious evil in the Church during the third and fourth centuries. In Homilies and decrees of councils of that date we find earnest protests against the amalgamation of Christian worship with Jewish and heathen rites, and a description of the dangers which threatened Christianity from this practice, which had begun to gain ground (see Chrysostom Hoss. 1, 6, 52, and elsewhere; Conc. Laod. c. 29, 37, 39; Conc. Illiber. c. 49, 50). This perverse attachment to forms and ceremonies altogether foreign to the Christian religion appears to have been a leading cause of the multiplication of festivals within the Church. The original simplicity of Christian worship had become unsatisfactory to the multitude, and it was deemed necessary to give splendor and external attraction to the religion of the Gospel by the establishment of new festivals, or by converting Jewish and heathen ceremonies into Christian solemnities. It was thought that this might be done with safety, inasmuch as there was no longer occasion to fear that the people would return to Judaism or heathenism. And accordingly, in the  time of Gregory the Great, many observances were adopted into the course of Christian worship from the Jewish and heathen ritual, without fear of those evil consequences which were formerly apprehended from such a combination. See Gregor. M. Reg. 9:Ep. 71; Theodoret, De Mart. i, viii" (Riddle, Christian Antiquities, p. 648).

(3.) Those who vindicate the observance of festivals in the Church maintain that "this sanctification or setting apart of festival days is a token of that thankfulness, and a part of that public honor which we owe to God for his admirable benefits; and these days or feasts set apart are of excellent use, being, as Hooker observes, the,

1. Splendor and outward dignity of our religion;

2. Forcible witnesses of ancient truth;

3. Provocations to the exercise of all piety;

4. Shadows of our endless felicity in heaven;

5. Records teaching the facts of Christianity in the most obvious way. The Church begins her ecclesiastical year with the Sundays in Advent, to remind us of the coming of Christ in the flesh. After these, we are brought to contemplate the mystery of the incarnation; and so, step by step, we follow the Church through all the events of our Saviour's pilgrimage to his ascension into heaven. In all this the grand object is to keep Christ perpetually before us, to make him and his doctrine the chief object in all our varied services. Every Sunday has its peculiar character, and has reference to some act or scene in the life of our Lord, or the redemption achieved by him, or the mystery of mercy carried on by the blessed Trinity. Thus every year brings the whale Gospel history to view; and it will be found,-as a general rule, that the appointed portions of Scripture in each day's service are mutually illustrative; the New Testament casting light on the Old, prophecy being admirably brought in contact with its accomplishment, so that no plan could be devised for a more profitable course of Scripture reading than that presented by the Church on her holy days"- (Sparrow, Rationale of the Common Prayer).

II. Number and Classes of Feasts.

(1.) Besides the days observed by the whole Church as memorials of the acts of Christ's life and death, other festivals were also introduced  commemorative of the apostles and martyrs. Bingham states that these may be traced up to the 2d century (Orig. Eccl. 20:7), and Mosheim agrees with him (cent. i, pt. ii, chap. 4:§ 4). It is to be observed that while Christmas is celebrated as the birthday of Christ, the martyrs' festivals we held on the days of their deaths-still, however, called birthdays (natales), as on these days they were transferred to endless life. On the, number of these festivals in the early Church, and the modes in which they were observed, see Bingham (1. c.; Neander, Ch. Hist. i, 300 sq.).

(2.) The Roman Catholic Church has retained all the early festivals, with the later ones of the apostles and martyrs, and has added largely to the number. She retains the right to enact festal days, and to fix the mode of their observance. The following list embraces the feasts of the American calendar:

Movable Feasts and Holydays. — Feast of the Holy Name of Jesus; Septuagesima Sunday; Ash Wednesday; Office of the Passion of our Lord; Office of the Most Sacred Crown; Office of the Spear and Nails; Office of the Five Wounds; Office of the Most Precious Blood; Sorrows of the B. V. Mary; Easter Day; Patronage of St. Joseph; Ascension of our Lord; Whit Sunday; Trinity Sunday; Corpus Christi; Feast of the Sacred Heart of Jesus; Feast of the Most Precious Blood of our Lord; Feast of the Holy Name of Mary; Feast of the Seven Dolors of B. V. M.; Feast of the Holy Rosary; Feast of the Maternity of B. V. M.; Feast of the Patronage of B. V. M.; Sundays after Pentecost; First Sunday of Advent.

Immovable Feasts and Saints' Days. -Abdon and Sennen, MM., July 30; AEgidius, Ab., Sept. 1; Agatha, V. M., Feb. 5; Agnes, V. M., Jan. 21; Alexius, C., July 17; All Saints, Nov. 1; All Saints, Octave, of, Nov. 8; A11 Souls, Nov. 2; Aloysius Gonzaga, C., June 21; Alphonsus Liguori, B. C., Aug. 2; Ambrose, B. C. D., Dec. 7; Anacletus, Pope, M., July 13; Andrew, Apostle, Nov. 30; Andrew Avellino, C., Nov. 10; Andrew Corsini, B. C., Feb. 4; Anicetus, Pope, M., April 17; Ann, Mother of B. V. M., July 26; Anselm, B. C. D., April 21; Anthony, Ab., Jan. 17; Anthony of Padua, C., June 13; Antoninus, B. C., May 10; Apollinaris, B. M., July 23; Apollonia, V. M., Feb. 9 ; Athanasius, B. C. D., May 2; Augustine, B. C. D., Aug. 28; Barnabas, Apostle, June 11; Bartholomew, Apostle, April 24; Basil, B. C. D., June 14; Benedict, Ab. C., Mar. 21; Bernard, Ab. D., Aug. 20; Bernardinus, C., May 20; Bibiana, V. M., Dec. 2; Blase, B. M., Feb. 3; Bonaventure, B. C. D., July 14; Boniface, M., May 14; Bridget, Widow,  Oct. 8; Bruno, C., Oct. 6; Cajetan, C., Aug. 7; Callistus, Pope, M., Oct. 14; Camillus de Lellis, C., July 18; Canute, M., Jan. 19; Casimir, C., Mark 4; Catharine, V. M., Nov. 25; Catharine of Sienna, V, April 30; Cecilia, V. M., Nov. 22; Chas. Borromeo, B. C., Nov. 4; Christmas Day, Dec. 25; Chrysanthus and Daria, Oct. 25; Circumcision of our Lord, Jan. 1; Clare, V., Aug. 12; Clement, Pope, M., Nov. 23; Cletus and Marcel. PP. MM., April 26; Cornelius and Cyprian, MM., Sept. 16; Cosmas and Damian, MM., Sept. 27; Cyprian and Justina, MM., Sept. 26; Cyriacus, etc. MM., Aug. 8; Damasus, Pope, C., Dec. 11; Didacus, C., Nov. 13; Dionysius, etc. MM., Oct. 9; Dominic, C., Aug. 4; Dorothy, V. M., Feb. 6; Edward, King, C., Oct. 13; Elizabeth, Widow, July 8; Elizabeth of Hungary, Widow, Nov. 19; Epiphany of our Lord, Jan. 6; Epiphany, Octave of, Jan. 13; Eusebius, B. M., Dec. 16; Eustachius, etc. MM., Sept. 20; Evaristus, Pope, M., Oct. 26; Exaltation of the Holy Cross, Sept. 14; Fabian and Sebastian, MM.; Jan. 20; Faustinus and Jovita, MM., Feb. 15; Felix, P. M., Mar. 30; Felix of Valois, C., Nov. 20; Fidelis, M., April 24; Finding of the Holy Cross, May 3; Frances, Widow, Mark 9; Francis of Assisium, C., Oct. 4; Francis, Stigmas of, Sept. 17; Francis Borgia, C., Oct. 10; Francis Caracciolo, C., June 4; Francis of Paula, C., April 4; Francis of Sales, B. C., Jan. 29; Francis Xavier, C., Dec. 3; Gabriel, Archangel, Mar. 18; George, M., April 23; Gertrude,V., Nov. 15; Gregory the Great, P. C. D., Mark 12; Gregory Nazianzen, B. C. D., May 9; Gregory Thaumaturgus, B. C., Nov. 17; Gregory VII, P. C., May 25; Guardian Angels, Oct. 2; Hedwigis, Widow, Oct. 17; Henry, Emperor, C., July 15; Hermenegild, M., April 13; Hilarion, Ab., Oct. 21; Hilary, B. C., Jan. 14; Hyacinth, C., Aug. 16; Ignatius, B. M., Feb. 1; Ignatius of Loyola, C., July 31; Innocents, Holy, Dec. 28; Innocents, Holy, Octave of, Jan. 4; Irenseus, B. M., June 28; Isidore, B. C. D., April 4; James, Apostle, July 25; Jane Frances de Chantal, Aug. 21; Januarius, etc. MM., Sept. 19; Jerome, C. D., Sept. 30; Jerome AEmilian, C., July 20; John, Apostle and Evangelist, Dec. 27; John, Octave of, Jan. 3; John before Lat. Gate, May 6; John the Baptist, Beheading of, Aug. 29; John the Baptist, Nativity of, June 24: John the Baptist, Octave of, July 1; John Cantius, C., Oct. 20; John Chrysostom, B. C. D., Jan. 27; John of the Cross, C., Nov: 24; John of God, C., Mark 8; John Lateran, Dedication of, Nov. 9; John A. S. Facundo, C., June 12; John Francis Regis, C., June 18; John of Matha, C., Feb. 8; John Gualbert, A. C., July 12; John Nepomucen, M., May 22; John and Paul, MM., June 26; Joseph, C., Spouse of B. V. M., Mar. 19; Joseph Calasanctius, C., Aug. 27; Joseph Cupertino, C., Sept. 18; Juliana Falconieri,V., June 19; Lady of Mercy,  Our Blessed, Sept. 24; Lady ad Nives, Our, Aug. 5; Laurence, M., Aug. 10; Laurence, Octave of, Aug. 17; Laurence Justinian, B. C., Sept. 5; Leo the Great, P. C. D., April 11; Leo, Pope, C., July 7; Lewis, King, C., Aug. 25; Linus, Pope, M., Sept. 23; Lucy, V. M., Dec. 13; Luke, Evangelist, Oct. 18; Magdalen, Mary, Pen, July 22; Magdalen of Pazzi, V., May 27; Marcellinus, etc. MM., June 2; Marcellus, P. M., Jan. 16; Marcus, etc. MM., June 18; Margaret, Queen, Widow, June 10; Marl, Evangelist, April 25; Mark, Pope, C., Oct. 7; Martha, V., July 29; Martin, B. C., Nov. 11; Martin, Pope, M., Nov. 12; Martina,V. M., Jan. 30; Martyrs, Forty, Mar: 10; Mary, B. V. of Mt. Carmel, July 16; Mary, B. V., Annunciation of, Mar. 25; Mary, B. V., Assumption of, Aug. 15; Mary, B. V., Octave of, Aug. 22; Mary, B. Y., Conception of, Dec. 8; Mary, B. V., Octave of, Dec. 15; Mary, B. V., Espousals of, Jan. 23; Mary, B. V., Expected Deliverance of, Dec. 18; Mary, B. V., Help of Christ, May 24; Mary, B. V., Nativity of, Sept. 8; Mary, B. V., Octave of, Sept. 15; Mary, B. V., Presentation of, Nov.l 21; Mary, B. V., Purification of, Feb. 2; Mary, B.V., Visitation of, July 2; Mathias, Apostle, Feb. 24; Matthias, Apostle, leap year, Feb. 25; Matthew, Apostle and Evangelist, Sept. 21; Michael, Archangel, Dedication of the Church of, Sept. 29; Michael, Apparition of, May 8; Monica, Widow, May 4; Nazarius, etc. MM., July 28; Nereus, etc. MM., May 12; Nicholas of Tolent., C., Sept. 10; Nicholas of Myra, B. C., Dec. 6; Norbert, B. C., June 6; Pantaleon, M., July 27; Paschal Baylon, C., May 17; Patrick, B. C., Mar. 17; Paul, Conversion of, Jan. 25; Paul, Commemoration of, June 30; Paul, First Hermit, C., Jan. 15; Paulinus, B. C., June 22; Peter's Chains, Aug. 1; Peter's Chair at Antioch, Feb. 22; Peter's Chair at Rome, Jan. 18; Peter, Martyr, April 29; Peter of Alcantara, C., Oct. 19; Peter Celestinus, P. C., May 19; Peter Chrysologus, B. C. D., Dec. 4; Peter Damian, B. C. D., Feb. 23; Peter Nolasco, C., Jan. 31; Peter and Paul, Apostles, June 29; Peter and Paul, Octave of, July 6; Peter and Paul, Dedication of the Church of, Nov. 18; Philip Beniti, C., Aug. 23; Philip Neri, C., May 26; Philip and James, Apostles, May 1; Pius V, Pope, C., May 5; Pius, Pope, M., July 11-; Placidus, etc. MM., Oct. 5; Polycarp, B. M., Jan. 26; Praxedes,V., July 21; Primus and Felicianus, MM., June 9; Raphael, Arch., Oct. 24; Raymund of Pennafort, Jan. 29; Raymund of Nonnatus, C., Aug: 31; Remigius, B. C., Oct. 1; Romuald, Ab., Feb. 7; Rose of Lima, V., Aug. 30; Sabbas, Ab., Dec. 5; Saviour's Church, Dedication of the, Nov. 9; Scholastica,V., Feb. 10; Seven Brothers, MM., July 10; Silvester, Pope, C., Dec. 21; Silverius, Pope, M., June 20; Simeon, B. M., Feb. 18; Simon and Jude, Apostles, Oct. 28; Soter and Caius, PP.  MM., April 22; Stanislaus Kostka, C., Nov. 14; Stanislaus, B. M., May 7; Stephen, Proto Martyr, Dec. 26; Stephen, Octave of, Jan. 2; Stephen Finding of Relics of, Aug. 3; Stephen, Pope, M., Aug. 2; Stephen, King, C., Sept. 2; Theresa, V., Oct. 15; Thomas, Ap., Dec. 21; Thomas of Aquin, C. D., Mark 7; Thomas of Canterbury, B. M., Dec. 29; Thomas of Villanomva, B. C., Sept. 22; Tiburtius, etc. MM., April 14; Timothy, B. M., Jan. 24; Transfiguration of our Lord, Aug. 6; Ubaldus, B. C., May 16; Valentine, M., Feb. 14; Venantius, M., May 18; Vincent of Paul, C., July 19; Vincent Ferrier, C., April 5; Vincent and Anastasius, MM., Jan. 22; Vitalis, M., April 28; Vitus, Modestus, etc. MM., June 15; Wenceslaus, M., Sept. 28; 'William, Nb. C.,June 25; Zephyrinus, Pope, M., Aug. 26.'

(3.) The Church of England retains the following; the history will be found under the particular name of each festival.

Movable Feasts and Holy Days.-Advent; Septusagesinla; Sexagesima; Quinquagesima; Ash Wednesday; Quadragesinia, and the four following Sundays; Palms Sunday; Maundy Thursday; Good Friday; Easter Eve (Sabbatutm Magnum); Easter Day; Sundays after Easter; Ascension Day; Whit Sunday; Trinity Sunday.

Immovable Feasts and Holy Days. — Jan. 1, the Circumcision of our Lord; Jan. 6, the Epiphany; Jan. 25, the Conversion of St. Paul; Feb. 2, the Presentation of Christ in the Temple, or the Purification of the Virgin; Feb. 24, St. Matthias's Day; March 25, the Annunciation b-f the Blessed Virgin Mary; April. 25, St. Mark's Day; May 1, St. Philip and St. James's Day; June 11, St. Barnabas the Apostle; June 24, St. John the Baptist's Day; June 29, St. Peter and St. Paul's Day; July 25, St. James the Apostle; Aug. 24, St. Bartholomew the Apostle.; Sept., 21, St. Matthew the Apostle; Sept. 29, St. Michael and all Angels; Oct. 18,xSt. Luke the Evangelist; Oct. 28, St. Simon and St. Jude, Apostles; Nov. 1, All Saints' Day; Nov. 30, St. Andrew's Day; Dee. 21, St. Thomas the Apostle; Dec. 25, Nativity of our Lord; Dec. 26, St. Stephen's Day; Dec. 27, St. John the Evangelist; Dec. 28, the Innocents' Day.

See, besides the works already cited, Zyliegan, die alte end neue Festen alter Christl. Confessionen (Dantzic, 1825, 8vo); Augusti, Christl. Archceologie, i, 469 sq.; Coleman, Ancient Christianity exemplified, ch. xxvi; Bingham, Orig. Eccles. Uk. 20:ch. iv; Butler, Feasts and Fasts of the Catholic Church (N.Y. 1856, 12mo); Nelson, Festivals and Fasts of the Church of England; Riddle, Christian Antiquities bk. v, ch. i; Barrow,  Sermons (serm. 77); Bibliotheca Sacra, 4:650; Neander, Planting and Training, i, 158; Lewis, Bible, Missal, and Breviary (Edinb. 1853), ch. i; Schaff, Hist. of the Christian Church, i, 128, 372; Lamson, Church of the first three Centuries, p. 321 sq.; Siegel, Christl.-Kischl. Alterthumer, ii, 81, and references there.

## Feather[[@Headword:Feather]]

             1. נוֹצָה or נֹצָהnotsah' (fuom נָצָת, to fly), a pinion or wing-feather, Eze 17:3; Eze 17:7 (falsely "ostrich" in Job 39:13; but it means the excrement of the crop in Lev 1:16).

2. אֶבְרָה, ebrah' (fem. of אֶבֶר, Isa 40:21, which has the same meaning), likewise a pinion or wing-feather, Psa 68:13; Psa 91:4 (inexactly "wing," Deu 32:11; Job 39:13).

3. Incorrectly for הֲסַירָהchasidah', Job 39:13, the stork, as elsewhere rendered. SEE WING.

## Feathering, Or Foliation[[@Headword:Feathering, Or Foliation]]

             an arrangement of small arcs, separated by projecting points or cusps, to ornament the inside of larger arches, or triangular or circular openings in Gothic architecture. Feathering was first introduced at the close of the early English style, and continued till the supplanting of the Gothic by the  Renaissance architecture. When smaller arcs are added to ornament these small arcs, the feathering is said to be double. It is' also sometimes made triple in the latest decadence of the Gothic architecture.--Parker, Glossary of Architecture.

## Feathers Tavern Association[[@Headword:Feathers Tavern Association]]

             a society of Englishmen, clergymen and laymen, formed to secure a reformation of the English liturgy in the latter part of the 18th century. The name is derived from the "Feathers' Tavern," in London, where their meetings were held. The number of clergymen in the body was nearly 300. Gilbert Wakefield (q.v.) was a leading spirit in the association. "They signed a petition requesting the excision of the damnatory clauses in the Athanasiaum Creed, and the relief of their consciences in the matter of subscription; and with this, no doubt, many of them would have been satisfied. But the laity went much further. In the war of pamphlets which this affair created, some of them spoke of the Reformation, the doctrine of the Trinity, and the Thirty-nine Articles with ridicule. 'When the matter was debated in the House of Commons, the doctrines of the Church of England were treated with contempt. 'I would gladly exchange all the Thirty-nine Articles,' said one of the speakers, 'for a fortieth, of which the subject should be the peace of the Church.' The doctrine of the Trinity was denounced by one of the writers of the association as ' an imposition-a deception of a much later date than Athanasius-a deception, too, on which an article of faith is rested.' The whole system of Christian doctrine, as taught by the Church of England, was assailed. The same writer affirms, with a degree of effrontery that might well rouse the indignation of the clergy, 'that certain parts in the public service and doctrine of the Church are acknowledged by every clergyman of learning and candor to be unscriptural and unfounded; no man of sense and learning can maintain them' (Hints submitted to; the Association, etc., etc., by a Layman, 1789). Bishop Horsley answered with force, but with the unbecoming asperity which defaces all his controversial writings." The society was not long- lived, and, for many years after, any voice raised in the Church of England in favor of liturgical revision was silenced by 'the mention of "the Feathers' Tavern."-Marsdeen, Churches and Sects, i, 314; Baxter, Church History of England (London, 1849), p. 668.

## Featly, Daniel, D.D[[@Headword:Featly, Daniel, D.D]]

             a learned divine, was born at Charlton, near Oxford, in 1582. His' father was cook at Corpus Christi College, where the son received his education. In 1610, Sir Thomas Edmunds, ambassador of king James to France, chose him as his chaplain at Paris, where he spent three years, and did great honor to the English nation and the Protestant cause. After his return he became successively rector of Northill in Cornwall, of Lambeth in Surrey, and of All-hallows in London. This last he soon changed for Acton in Middlesex, and then became provost of Chelsea College. In 1626 he published his Ancilla Pietatis, or "The Handmaid to Private Devotion," which went through many editions. In 1643 he was appointed one of the assembly of divines, and was a witness against archbishop Laud. Heylin said of him that he always was a Calvinist in his heart, but he never showed it openly till then. But the Parliamentary party soon took offence at him, and he was thrown into prison, where he remained six months, and where he chiefly composed his celebrated answer to the Jesuit's challenge published under the name of Roma Ruens. Nearly at the same time he wrote a book against the Baptists, called The Dipper Dipt. His sufferings in prison brought on the dropsy, of which he died, April 17, 1G45. Among his many writings (a list of which may be found in Wood's Athenae Oxonienses) are Clavis Mystica, a key opening divers mysterious texts of' Scripture, in 70 sermons (Lond. 1636, fol.): — Heratexium, or sir cordials against the terrors of death (London, 1637, fol.).-Hook, Eccles. Biog. v, 59; Middleton, Biog. Evangel. vol. iii; Neal, History of the Puritans-, Harper's edit., i, 473; ii, 20 sq.

## Febronia[[@Headword:Febronia]]

             a virgin martyr at Nisibus, in Mesopotamia, under Diocletian, A.D. 304; commemorated June 25.

## Febronius[[@Headword:Febronius]]

             SEE HONTHEIM.

## Febure (or Fevre), Michel[[@Headword:Febure (or Fevre), Michel]]

             (also called Justinien de Tours), a French Capuchin missionary and Orientalist, was born about 1640. For eighteen years he travelled in Syria, Mesopotamia, Chaldaea, Assyria, Kurdistan, Arabia, Palestine, etc. There are no details of his life, but he left some very curious and valued works, especially Overo Descriptione della Turchia (Rome, 1674); translated later into French, German, and Spanish): — Objectiones Muhameticae adversus Catholicos (ibid. 1679): — Christian Doctrine, in Arabic: — Theatre de la Turquie (Paris, 1682). See Hoefer, Nouv. Biog. Generale, s.v.

## Febure, Nicolas le[[@Headword:Febure, Nicolas le]]

             a French Dominican, was born in 1588. He studied at Paris, was in 1631 prior of his convent at Chartres, and died at Rochelle in 1653, leaving Expositio Doctrince Orthodoxae: — Manuale Ecclesiasticum Historicum.  See Echard, De Scriptoribus Ordinis Dominicanorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Febure, Turriane le[[@Headword:Febure, Turriane le]]

             a Jesuit, was born at Douay, France, in 1608, and died there, June 28, 1672. He published, Opuscula Varia: — Elogia Sanctorum. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fecamp[[@Headword:Fecamp]]

             (Lat. Fiscanus or Fiscanum), a place in Normandy, known for its famous abbey, which was dedicated to the Holy Trinity. It was founded in 658 by the count of Caux, but was destroyed in 841 by the Normans. Duke Richard I of Normandy had it rebuilt, and it was dedicated in 1006 as a Benedictine abbey to the Holy Trinity. The abbey lasted till the 18th century. See Busserolle, Recherches-historiques sur Fecamp (Paris, 1859); Fallue, Histoire de la Ville et de l'Abbaye de Fecanmp (Rouen, 1841); Berger, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v. (B.P.)

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

             a German theologian, was born at Salzburg December 26, 1636, and studied at several German universities, especially Tubingen and Heidelberg. In 1666 he became pastor of Langendenzlingen, and court preacher at Durlach in 1668. He afterwards became professor of theology at Rostock, where he died May 5,1716. He was a voluminous writer, delighted in controversy, and was especially bitter against the Pietists. Among his publications are, Lectiones Theologicae (Rostock, 1722): - Compendium Universae Theologiae (Leips. 1744): — Apparatus ad suppl. hist. eccles.  sxc. xvi. Gass calls him a "most learned and fruitful divine, and much read, long after his death."-Hoefer, Nouv. Biog. Generale, 17:246; Gass, Geschichte der Prot. Dogmatik (Berlin, 1862, iii, 148).

## Feckenham, John De[[@Headword:Feckenham, John De]]

             was the last abbot of Westminster, and at the age of eighteen went to Gloucester Hall, Oxford, where he was educated. His right name was Howman. He was the last mitred abbot who sat in the House of Peers. He published a few controversial pieces. See Biog. Brit.; Dodd, Christ. Hist.; Strype, Cranmer; Athen. Oxon. He was continually employed in doing good to the persecuted Protestants of his day, but was afterwards, to the disgrace of the crown, imprisoned himself, and died a captive in Wisbeach Castle, in the Isle of Ely, in 1585. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Feddersen, Jakob Friedrich[[@Headword:Feddersen, Jakob Friedrich]]

             a Lutheran theologian of Germany, was born July 31, 1736, at Schleswig. He studied at Jena; was in 1760 preacher to the duke of Holstein- Augustenburg; and in 1769 third preacher of St. John's, at Magdeburg. In 1777 he was called to Brunswick, and in 1788 accepted a call to Altona, where he died at the end of the same year. He published a number of sermons, which are enumerated in Doring, Deutsche Kanzelredner, page 55 sq. See also Koch, Geschichte des deutschen Kirchenliedes, 6:296 sq.;  Winer, Handbuch der theol. Lit. 2:252, 257, 321, 325, 328, 364, 383, 385. (B.P.)

## Feder, Johann Michael[[@Headword:Feder, Johann Michael]]

             a Roman Catholic theologian, was born at Oellingen, near Wurzburg, in Bavaria. In 1785 he was appointed extraordinary, and in 1786 ordinary professor at the university. From 1804 to 1811 he was first librarian of the university library. He died in 1824. Feder was one of the most prolific writers in the Roman Catholic Church of Germany, though none of his works are of special importance. They are chiefly translations from the Greek (Chrysostom, Cyril, Theodoret), Latin (works of Cicero, Cornelius Nepos, Vincent of Lerin), and French. He revised the translation of the Bible by Braun, and; contributed to a number of the Roman :Catholic periodicals of Germany. A complete list of his publications is given in the Thesaurus librorum rei catholicae (Wurzb. 1848).-Herzog, Real- Encyklop. 4:344; Wetzer u. Welte, Kirchen-Lex. iii, 928. (A. J. S.)

## Federal Theology[[@Headword:Federal Theology]]

             (Lat.faedus, a compact; adj. federalis), a method of stating divine truth, according to which all the doctrines of religion are arranged under the heads of certain covenants God has made with men. We set forth (I.) the doctrine, as stated by its advocates; (II.) its history.

I. Doctrine. — The fundamental idea of the system is that man has always stood towards God in the relation of a covenant, though a covenant of a peculiar character. The ordinary idea of a covenant, which is that of a mutual compact between one or more parties, each bound to render some benefit to the other, is obviously excluded by the nature of the case. Where God and man are the parties, the benefits must be all on one side and the obligations on the other. The relationship. must be determined and be imposed upon man by God in his right of a sovereign ruler. And yet it is something more than a mere law or promise. It involves, indeed, a law which man has no right to disobey; but superadded to this is a promise of benefits vastly disproportioned to the merit of obedience, a limitation of the time and circumstances of the probation on which all is made to depend, and the representation of many by some one as their natural head. There is even a virtual implication of mutual consent and obligations, for on the one hand God graciously binds himself to the performance of certain  engagements with the view of securing results that shall manifest his glory; and man freely consents when, with this understanding, he enters upon a course of obedience., Such a promise on God's part, suspended upon the performance of a condition on man's, is a covenant; The advocates of this system have usually made but two such covenants: viz. 1, that of nature or of works and, 2, that of grace. These have been successive in their revelation to man, since the former was an arrangement before the Fall, and the latter was not made known until after that event; and yet the latter must have been agreed upon before all worlds, whereas the former could not have been formed until the creation of man; and some contend that those who refuse their consent to the covenant of grace must necessarily remain, even now, under the obligations and penalties of the covenant of works. In both we have the same contracting parties, God and man; the same blessing to be attained, eternal life; and the same requirement of perfect obedience; but they differ, inasmuch as the covenant of grace is a dispensation of' mercy to sinners, is through a divine Mediator, and secures the blessings of eternal life without the possibility of-a failure.

1. The covenant of nature, or of corks, is nowhere spoken of under that name, but is supposed' to, be. more than once alluded to in the Scriptures: Some have thought they had discovered an express mention of it in Hos 6:7 : "They, like Adam, have transgressed the covenant" (compare Job 31:33; Psa 82:7). The apostle often speaks of. the law of works in contrast with the law of faith, of the two covenants (Gal 4:24), and not unfrequently of an old and a new covenant. It is not denied that by these expressions he usually meant the Mosaic or Sinaitic dispensation, in distinction from the evangelical, but, it is thought that such a dispensation could be designated a covenant of works only because it was a republication of a moral law to be a rule of conduct, but not a covenant of life, for a particular nation. The contrast and resemblance which Paul also draws between the first and the second Adam (Rom 5:12-21; 1Co 15:45) would seem to have no meaning without the understanding of a covenant with our great progenitor. All the essentials of a covenant, too, are discoverable in the constitution under which Adam was placed by his Maker. Not only was he, as a moral being, under obligation to conform to the law written upon his heart, and to obey the positive precept given to test his confidence in God, but eternal life was promised him on condition of his obedience. He was constituted the representative of his race, and a limited period was assigned him in which  the destiny of all was to be decided. That this is a true statement of the case was inferred from that which actually followed the transgression of our first parents, and must have been more or less clearly known to them. To such an arrangement those who had been created in the image of God could do no otherwise than yield a cheerful assent, inasmuch as far higher blessings were proposed by it than by any merely legal relation. We have reason to suppose, also, that their powers were quite ample for the performance of the condition. Many have thought that before the Fall they were endowed wit-b such supernatural gifts as secured to them the possession of their original righteousness; but, as nothing is said of these in the sacred history, and as they appeared to many inconsistent with the possibility of man's fall, most writers contend that the divine image consisted wholly in the knowledge and moral excellence which Adam had within himself. That hue would have secured eternal life for himself and his descendants had he continued faithful for a prescribed period is inferred from the fact that he fell for himself and them; and we have no reason to think that a benevolent God would have made the penalty more extensive in its influence than the promise. The penalty for disobedience was death, corporeal, spiritual, and eternal, for each of these necessarily followed a forfeiture of a divine life. The seal by which this covenant was ratified and signified was at least the tree of life, lent a sacramental character has been attributed to almost everything mentioned is the scriptural account of Paradise.

After an indefinite period this covenant was violated on man's part. This result was not the effect of any action on God's part either positive or privative, but in the exercise of man's-own freedom. No intellectual knowledge, or upright purposes, or pure affections could give the creature absolute immutability; and hence, with the highest and best gifts, man "being left to the freedom of his own will, fell from the estate in which he was created." The friends of the federal system allege that this as the only proper period of man's probation, since only then as his destiny dependent upon a contingency. Ever since that event, if any are saved it must be by an unconditional grant through Jesus Christ. The whole race sinned in Adam and fell with his-a not because of any confusion of personal or moral identity, not because of any transference of character from one man to another but simply because all were represented in him. As a representative, he was in no sense numerically one and the same with those he represents, for no one can represent himself. He simply acted in behalf  of them, as a parent, or guardian, or agent often does. There was a reason on account of which he was thus chosen to act in their stead. This was the unity of their nature with his, and his peculiar, position as the natural head of the race; but their representation was something additional to all: that. A natural head of a family might be so situated that many consequences might flow to them from his action, and yet he might not stand as their covenant or legal representative. Adam stood in our place, not directly, because he was our natural head, but because God chose him to stand thus. Thee natural relation might have been, and doubtless was, the reason for his being chosen to such an office, but the legal or covenant unity was constituted by the divine designation and choice. The consequence was that all mankind descending from him by ordinary generation, were henceforth to be treated as guilty and fallen creatures. Only his first sin was thus imputed to them because the original covenant was broken by that alone, and Adam must afterwards have stood as a single person, and not as a public representative. Personally he lost the moral image of God, communion with God, corporeal life, a place in Paradise, and the hope of a blessed immortality. His posterity fell under the imputation of his guilt, were destitute of original righteousness, and became corrupt in their whole nature. As a method sanctioned by God for attaining eternal life, the covenant of works was henceforth abolished and forbidden and yet all men are under obligation to obey the law, and on their own disobedience they must endure its penalty, unless they are redeemed by Jesus Christ. God has encouraged no expectation of salvation by an obedience to the law, for, even if such an obedience were possible, no one has ever realized it, and God has provided no promises for a merely hypothetical case. If, therefore, no other scheme bad been proposed to man, each individual of our race had lain under the penalty of a broken covenant, which subjected him to a hopeless abandonment by his Maker, to all the evils of a dying state in this world, to final death itself, and to an everlasting banishment from God in the world to come. Not that each person s-as judicially condemned to all these evils exclusively on account of the first sin, but such were the consequences which would certainly follow that act. It is conceded that in the last day none will be condemned for any but their own personal sin, and yet it is contended that in the first sin all are rendered liable to both the sinfulness and the misery of the present state.

2. The covenant of grace is that glorious scheme of wisdom and goodness bye which eternal life and salvation have been provided for men in a way of  free grace and mercy. It is sometimes distinguished from the covenant of redemption, in as much as the latter phrase may be confined to the arrangement in eternity between the persons of the Trinity, and the former to the engagement into which God enters in time with believers. On the other hand, some have contended that the covenant of redemption is that stricter arrangement according to which believers are delivered from all sin, while that of grace is that wider one according to which a sufficient atonement was provided for all men. It has, however, been most common to speak of all God's arrangements for the salvation of men as under a single covenant, which, however, may have various modes of dispensation. One s-may conceive of the whole race as fallen, and then of a scheme of mercy which provides first a door of mercy sufficiently open for all mankind to enter, and finally a a system of means which should secure the actual salvation of a limited number; or he may conceive of the eye of God being fixed first -upon a limited number of our fallen race, and for their sake alone providing an atonement sufficient indeed for all men, but designed and efficient for the salvation of only a definite number. The latter was the aspect in which the covenant of grace has usually been presented icy its advocates. They have supposed that God originally anticipated the temporary character of the covenant of works, and deter-mined upon another arrangement, by which a portion of mankind might be saved from the ruins of the apostasy. Why he did not include the whole or a larger portion of mankind within the scope of his saving mercy, they prefer to leave out of discussion as an unapproachable mystery.

That he had sufficient reasons without implying a want of benevolence they assert without hesitation. but they think it best never to attempt a, definition of them. Negatively they contend that the favored ones could have had no pre-eminence in natural goodness, since many of them confess themselves to be the chief of sinners. The effort to find a sufficient reason in the anticipated circumstances of men has usually proved so confusing to the finite intellect, that most thinkers have concluded to leave the origin of discriminating grace where the Scriptures have left it, in the mere good pleasure (beneplacitum) of God. As we read of some who were chosen in Christ before the foundation of the world, it has been inferred that there must have been in eternity an agreement or covenant between the persons of the sacred Trinity, according to which a seed was given to the Son to serve him, and that he became their surety to satisfy the claims of justice upon them, to give them a title to eternal life, and to bring them to everlasting glory. The Father (who in this transaction is usually regarded as  personating the Deity as such) engaged to spare his beloved Son, to furnish him with all suitable endowments and preparations for his work, to support him in it, to deliver into his hands all power in heaven and on earth, to pardon and accept all who should come unto God by him, and to confer upon him a glorious reward forever and ever. The Holy Spirit, who must also be looked upon as having a part in this covenant, also engaged to become the efficient agent in the regeneration, sanctification, and glorification of the holy seed. Without ascribing to this transaction the technicalities of a human compact, and conceding that the whole mode of viewing it is anthropomorphic, it is contended that something equivalent to this, and amounting to such a mutual understanding, must have existed in the sacred Trinity. An equal love towards men is supposed to have existed in each of the divine persons. But as man was under condemnation, and could not therefore act for himself, the Son of God acted in behalf of all of whom he was to be the spiritual head. To constitute a natural ground for this headship, he was to become a man, uniting divinity in one person with humanity.

He thus became a new federal head for his spiritual seed, similar to that which Adam had sustained to his natural descendants. In this relation he was to act in all he did as their representative. He was to share with them in the actual curse which the first sin had brought on the human race, not shrinking even from death in its most terrific form. Though this endurance was not the same with that which they would have endured in its spiritual results or in eternal duration, it was supposed to be infinite in value on account of the infinite dignity of his person. It was indeed sufficient in objective worth to expiate for any amount of sin in any number of worlds. It has actually conferred innumerable benefits upon all men. Pardon and salvation is offered to every one who hears the Gospel; time, opportunity, and some means of grace are afforded to all, and sufficient is done to leave those inexcusable who deny the Lord that bought them. But confessedly all are not made partakers of salvation, and only a portion of men were eternally given to Christ by the Father. Obviously it was not left to an uncertainty whether his work would be in vain or not. A seed was secured to him by covenant and it was with an ultimate reference to these that he entered upon his work. Adapted to all, and sufficient for all as his work may be, it must have been specially designed to effect the salvation only of the covenant people. Of these alone can he be regarded as the proper head and representative, since they alone are ingrafted into him by a living and active faith. To them alone is his perfect righteousness imputed, as if he had suffered and obeyed in their stead. By his sufferings he has  satisfied for their guilt, and by his perfect obedience to the law he has obtained for them a title to eternal life. He thus becomes their surety, not merely to make them inherently holy, but to perform what is required of them. He satisfies in this way both the penalty and the precept of the broken covenant. That covenant required obedience only for a limited period, and he has fulfilled the law during the time allotted him by the Father. The whole person of the Redeemer in both natures was subject to the law, and as such an obedience (at least in this special form of it) was not obligatory, but voluntary on his part, it became available for an infinite righteousness.

Such was the covenant of grace as formed in eternity. To this must be added its actual administration in time. Of course the only administrator of it was the Son of God himself, the mediator between God and man. He has power over all flesh, in order to give eternal life to as many as had been given him. He it was who represented the divine Ruler in all those dispensations of mercy of which the sacred history informs us. Although at different periods of human history the outward forms of religion have been changed, the covenant of grace, which lay at the basis of them all, was always the same. Salvation has in all cases been by Christ, even where the subjects of it knew little or nothing respecting him. None have ever been saved by the law of works, and none have had their hopes bounded by promises of an earthly home. The antediluvians, the patriarchs, Job and his friends, the Israelites in Egypt and under the Mosaic dispensation, looked for forgiveness under certain prescribed conditions, and for a city beyond the present world whose builder and maker is God. " The only difference between them was that salvation was presented with greater obscurity, under more symbolical forms, with narrower restrictions to families and nations, and with less enlarged measures of the divine Spirit at some periods than at others. Ordinarily there have been reckoned but two principal economies or dispensations, viz. that under the Old and that under the New Testament. Although the same word in the original languages of the Bible is applied to all covenants between God and man, the advocates of the federal system have translated them differently when applied on the one hand to the great covenants of nature and of grace, and on the other to the different economies under the covenant of grace. Availing themselves of the double meaning, especially of the Greek word (διαθήκη), they lave usually designated these latter economies by the name of testaments, to indicate that they were that peculiar kind of  arrangements which acquire validity only after the decease of him who makes them. Though the Redeemer had not, in fact, died before the earlier dispensation, he was looked upon as slain from the foundation of the world, and the dispensations of mercy were even then constituted in anticipation of his death. Hence, when speaking of the communication of benefits to men, no mutual conditions are implied, but Jesus Christ is said to bequeath them by testament. The death of the testator is indispensable to render the grant valid, and to make the promises sure (Heb 9:16-17). Conditions, in the proper sense of the word, on the part of God's people, are not required, but benefits are supposed to be bestowed absolutely, by free donation, and by an irrevocable will. Men are indeed to believe, to be holy, and to persevere faithfully unto the end, but all this is supposed to be secured by the free grace of God in Christ.'

The Christian dispensation is the ultimate form in which the covenant of grace will be administered; for, since all national restrictions have been removed, and the Holy Spirit is given in his plenitude, no other is conceivable. Jesus Christ will continue to administer it until the whole world shall be subdued unto him. Finally, the present economy of things shall cease, the dead shall be raised, the living shall be changed, every human being shall be judged at Christ's bar for sins, not only against God as a moral ruler, but against himself as the mediatorial king, and sentence shall be passed upon each according to his works. Christ will claim the right to do this even with respect to such as are not under his spiritual headship, inasmuch as they too are in one sense purchased by him (2Pe 2:1), and hence power over all flesh has been given him by the Father (Joh 17:2). Then, having obtained full possession of his kingdom, he will present it to the Father as the economical representative of the Godhead, either in token of the completeness of his work, or as indicating the close of his mediatorship. But, whether he demits his peculiar office (1Co 15:28), or only brings his mediatorial kingdom into some new relation, he will then complete the scheme of the covenant of grace, and receive his eternally betrothed Church into an everlasting union with himself.

II. History. — The words rendered covenant are frequently used in the original Scriptures in application to God's dealings with his creatures. The Hebrew בְּרַיתsignifies undoubtedly in its primary meaning a mutual compact (Robinson's Gesenius's Lexicon), and yet it is not unfrequently  applied to transactions in which such an idea in its strictness is impossible (Gen 9:9-18; Jer 33:20-21). With a true sense of its usage and idea, if not strictly according to its etymological signification, the LXX have translated this word by the Greek διαθήκη, the generic meaning of which is a disposition or arrangement, and lapses into the idea of a mutual compact or testament only when the author or authors of it happened to be mutual stipulators or testators. But neither in the Septuagint nor in the New Testament is the word ever applied to the relation in which man stood before the Fall, but always to some transaction or dispensation under the covenant of grace (Hos 6:7, with this signification, is doubtful). Nor has any clear instance of such an application of the word to man's primeval state been found in any theological writer before the commencement of the 17th century. (See, however, Bede on Gen 17:14.) Certainly no one had attempted to arrange all the materials of a systematic theology under the general heads of divine covenants. And yet there was an obvious tendency in that direction among the Reformed churches of the Calvinistic school. These had become familiar with the word in relation to Christ and his people, and with all the principles involved in a covenant with Adam. They had seen that Adam's original position was not that of a mere subject of law, but that promises had been made to him with a condition, and that the whole race were represented on a limited probation in him. It is generally conceded that the federal system had its origin with Kloppenburg, a professor of theology at Franeker (died in 1652). The first, however, who bad the genius and boldness to give definiteness and completeness to the system was John Koch (Cocceius), a pupil of his, and a successor in the same chair. In his Summa doctrinae de faedere et testamento Dei (1648), and still further in his more enlarged Summa Theologiae (2d edit. 1665), he comprises all the doctrines of the Christian religion under the two great categories of the covenants of nature and of grace. The method he pursued has gained-for him the appellation of the Father of Biblical Theology and, laying aside the practice usual with his predecessors, of viewing divine truth in its subjective form, either as logically constructed by a human mind, or as it was supposed to lie in the divine mind around the great central doctrine of predestination, he professed to come to the Scriptures, reverently to read them, and derive his system from the inspired historical arrangement. The events of human history were regarded in their anthropological aspect as well as related to the divine efficiency. The final cause of salvation he can indeed find nowhere else than in the divine mind, and he has no occasion to impinge against the highest style of  contemporary orthodoxy, and yet he succeeded in giving to theology a more practical character. Although under all dispensations he conceived of man as receptive and God alone as communicative, he still represented man as coming under an obligation to perform certain duties which were looked upon as a virtual condition of the divine promises. This fidelity to the scriptural representation compelled him to develop his system according to the successive periods of the sacred history (Ebrard, Dogmen. § 40; D. Schenkel, Christ.-Dogmen. § 129, note).

As often occurs when great changes are introduced in formal statements of truth, this system was as bitterly opposed as if it had been an essential error. Other principles, on which the author was more vulnerable, were introduced into the controversy; but the main features of his system soon obtained a remarkable degree of acceptance in all the Reformed churches of France, Switzerland, Holland, Scotland, and among the English Puritans. The orthodox Roman Catholics have always regarded it with aversion, and the Jansenists oppose the whole conception of a covenant with Adam as an innovation upon Augustinism, and needless to explain the natural effects of the first-sin (Father Paul's Hist. of the Council of Trent, p. 177-201; Jansenius, August. ii, 208-11). The Lutheran divines have in general rejected it on account of the prominence it still gave to the doctrine of predestination, and because, when the word covenant was divested of t- he idea of a mutual compact, it offered no advantages over the words which had long been in use (Thomasius, Christi Person und Werk, § 28). The Arminians of Holland were partially conciliated by those juridical considerations by which the advocates of the system defended it, and many of them accepted of it with some important modifications. The object of these was to limit the direct consequences of Adam's sin to a privation of original righteousness, or the loss of those aids of the divine spirit on which they made the original moral image to depend, to temporal evils, and to bodily death, together with such a depravation of our mental and moral state as renders us incapable of obedience, and so to extend the benefits of Christ's death, that he should not only be regarded as dying for all men alike, but as actually restoring to them such supernatural aids as, if properly used, would enable them to lay hold upon the great salvation (Nichol's Calvinism and Arminianism in Watson's Theol. Instit. ii, 45). Notwithstanding the objections raised against the federal system, its principles were carried still further forward with fearless and logical consistency by Francis Burmann, a pupil of Koch, and a professor in the  University of Utrecht. In his Synopsis of Theology, and especially of the Economy of the Covenants (1671), he, endeavored to show that all the details of the covenant of nature were fairly to be inferred from the idea of the divine image in man in connection with what- we know of the divine goodness, since that goodness would of course desire to bring man into the highest communion with itself; and Would not he satisfied with the prescriptions of a mere natural justice.

The difficulties, however, with which the system was pressed by its opponents were sought to be removed by Hermann Witsius, a successor and former pupil of Burmann in the theological chair of the University of Utrecht. In his Economy of the Covenants, the first edition of which appeared in .1685, some important distinctions maintained by his predecessors were given up (as, e.g. that between the πάρεσις of the Old and the ἄφεσις of the New Testament, as shown in Rom 3:25-26, and the three dispensations or economies of the covenant of grace); a minute parallel is drawn between the two covenants by the introduction of four sacraments into Paradise (the tree of life, the tree of knowledge, the Sabbath, and Paradise itself);: and a sacramental character is given to a multitude of things under the economy before the law (the coats of skins, the ark, the rainbow, etc. bk. ii, chap. 8:§ 10; bk. 4:chap. vii). In 1688 a further attempt was made to complete the federal system by Melchior Leydecker, another professor in Utrecht, who, though not in the strictest sense a Federalist, professedly wrote under its spirit and tendency. In his Seven Books upon the Truth of the Christian Religion, he endeavors to trace the economy of the covenant of grace to the several Persons of the sacred Trinity, by showing that the Father reveals himself, especially in the Old Testament, as the universal Ruler maintaining the cause of justice; the Son, especially during his life 'on earth, as the: Mediator dispensing mercy; and the Holy Ghost, especially since the day of Pentecost, as the Comforter exercising divine and saving power. This arbitrary assignment of the divine attributes, however, has never been acceptable. Though the Heidelberg Catechism was composed before the federal theory was distinctly broached, most of the great commentaries which have been written upon it were written by Federalists. The maturest fruit of that system may be seen in the writings of Solomon van Til (Tilenus), a professor in Dort and Leyden, whose Compends (Compend of Nat. and Rev. Theol. Leyden, 1704, and Compend of Theology, Berne, 1703) were the organic union of the three great tendencies of Scholasticism, Federalism, and Cartesianism, and have obtained general acceptance in the schools of Holland; and in those of F. A. Lampe, the  pastor of several influential congregations and a professor in Utrecht (1720-27), whose doctrinal and practical works in the German vernacular have had the honor of reconciling Pietism to the orthodox Church, and have sometimes had a popularity scarcely inferior to the authorized Catechism of the national Church. It does not appear that the Federal system has at any time found universal acceptance in the Reformed churches. It has never been either condemned or sanctioned by the public synod, and such has been the balance of parties that, by right of long- established custom, one Federalist must be appointed in each of the universities of Holland (Ebrard, Christ. Dogm. § 41).

A modification both of the Scholastic and Federal theology made its appearance among the Protestants of France. The rival theological schools of Saumur and Montauban zealously adopted the federal system. But John Cameron, a Scotchman, who at different times was a professor in both institutions SEE CAMERON, and his pupils, Moise Amyraut (Amyraldus) and Joshua de la Place (Placaeus), who were associated as professors at Saumur (1633-64), proposed, and for many years maintained, a peculiar system, which attempted to reconcile it with the doctrine of a universal redemption. SEE AMYRAUT AND LA PLACE. The result was a crude syncretism of an ideal or hypothetical Universalism with' a rigid and real Particularism. Amyraut maintained that there were three instead of two general covenants with man-the natural, with a positive prohibition and a promise of a blessed life in Paradise; a legal, promising the land of Canaan on condition of a life of faith; and the gracious, promising eternal life on the condition of faith in Christ. La Place also drew a distinction between a mediate and an immediate imputation, according to which Adam's sin might be imputed to his posterity, either mediately, on account of a previously recognised inherent depravity in them; or it might be imputed to them immediately, simply on account of their federal representation in Adam. This whole system was strenuously opposed by the elder Spanheim, of Geneva and Leyden; J. H. Heidegger, of Zurich; and Francis Turretin, of Geneva. At the two last national synods ever held in France (Charenton, in 1645, and Loudun, in 1659) the authors successfully defended themselves from the charge of heresy, and maintained that their views were only a more distinct statement of doctrines which had been universally held 'by the orthodox Church since primitive times, and especially by Augustine and Calvin; but a statement of opinions imputed to them (incorrectly, as they maintained) was condemned :at a synod at Charenton(1642), and the  Formula Consensus Helvetica was composed principally by Heidegger (1675), and was adopted and sent forth to guard the churches against such views. Although this is one of the most scientific and highly esteemed of the Calvinistic confessions, and is the only one among the Continental confessions which is constructed expressly upon the basis of the federal system, its authority has never been acknowledged in France, and it was received by only five of the Swiss cantons (and there mainly through the support of the civil magistrates), and finally lost all public sanction within fifty years from its promulgation (Ebrard's Christ. Dogm. § 43; L. Noack's Christ. Dogmengesch. § 74; Shedd's Hist. of Chr. Doct. ii, 412).

In the British Islands, and especially in those churches which adhere to the confession of faith put forth by the Synod of Westminster (1643-8), we have the stronghold of the federal system. The representatives of the English Church at the Synod of Dort (1618-19), and especially bishop Davenant, had maintained a system similar to that of Amyraut, and a large party in that Church have always held views based upon the federal theology. Even Jeremy Taylor maintained it (1654), with some Arminian, and even Pelagian modifications, in one of his treatises (On Repentance, ch. i, § 1). The celebrated Richard Baxter, though he "subscribed to the Synod of Dort without any exception, limitations or exposition of any word," was an ardent admirer of the federal theology, as qualified by Amyraut (Preface to The Saints' Rest, 1650; Cath. Theol. 1675; Univ. Redemp. 1657; Orme's Life of Baxter, vol. ii, ch. ii). The assembly of divines at Westminster was, in fact, contemporary with the first publication of Koch's principal work on the covenants (1648), and deserves a credit, perhaps, equal to his for the origination and precise statement of the doctrine. The national Scotch Church, with its affiliated branches in Scotland and Ireland, has always upheld the system in its utmost consistency and extremest form. The United Presbyterian Church alone is said to maintain it, with some modifications connected with the theory of a general atonement (Wardlaw, On the Extent of the Atonement, § 13-15). Among the orthodox dissenters of England it has also been accepted, and found some of, its most able defenders.

The Wesleyans of England and America claim that they are enabled, by their peculiar modifications of it, to "carry through the system with greater consistency than the Calvinists themselves, inasmuch as they more easily account for certain good dispositions and occasional religious inclinations in those who never give evidence of actual conversion." By their doctrine of a general redemption,  they maintain that in spite of the loss of the supernatural aids through the Fall, and the consequent incapacity of unassisted man to have such good dispositions, there is given to every one, through Christ, those gracious influences which, if not resisted, would lead on to a saving conversion (Watson's Theol. Instit. ii, 48-52; Porter's Comp. of Methodism, pt. ii, ch. iv). The reason that these gracious influences are not resisted they can only refer to the doctrine of free-will, and from the nature of the case they can give no farther account of it. The orthodox Congregationalists and the New-school Presbyterians of the United States usually object to the phrase "universal redemption" as used by the Amyraldists of France, the Baxterians of England, and the Arminians generally, inasmuch as the word redemption properly signifies more than what is obtained simply by the expiatory work of Christ, and includes an entire deliverance from sin. They therefore use the word atonement to signify the objective or expiatory work of Christ, and contend that this is for sin, and for all men, while redemption implies the salvation of men, and must, of course, be confined to such as shall be saved (Dr. W. R. Weeks, in Parks's Collections on the Atonement, p. 579). Such an atonement is not merely hypothetical, but really opens the door of salvation to all men, who are supposed, even since the Fall, to possess all those faculties and powers which render them responsible for a compliance with the terms of salvation. And yet, so certain are all men to use their powers, and the best external means of grace, to their perdition, that no reason can be assigned for the repentance and faith of any but the covenant of grace formed in Christ before the world was (Dwight's Theol. ser. xliii; Barnes, ,On the Atonement, chap. ix; Presb. Quart. Rev. iii, 218 7252, 630-648). Other classes of Presbyterians and Calvinistic Baptists in this country use the word redemption, and even atonement, in the sense of an entire deliverance from sin; and they, of course, confine its application to the elect. They speak in the largest terms of the sufficiency of the work of Christ for the pardon of all sin, but regard it as limited in the purpose and design of God to such as are effectually called of the Spirit, and are kept by the power of God through faith unto salvation (Princeton Theol. Essays, vol. v, iii, and xiv; A. Fuller's Gospel, etc., in Works, i, 312-340, vol. i, att. viii and xiv).

III. Literature.-On the general system and history: Turretin's Inst. Theol. Elench. loc. viii and xii; Hill's Lect. is Divinity, bk. v, ch. v; Dick's Lect. on Theol. Lect. xlviii; Witsius, aEcon. of the Cov. 3 vols.; Buck's, Simith's, and Kitto's Dictionaries, art. Covenants; Herzog's Real-Encykl. arts.  Cocceius, Burmanan, Witsius, and Voetius; Ebrard's Chr. Dogm. § 37-44; Vincenst's and Fisher's Catechisms; Hagenbach's Hist. of Doctr. § 224; New Englander, 27:469-516; Bibl. Repeat. for 1868; L. Noack's Chr. Dogmengesch. § 74; Knapp's Christ. Theol. § 76, 113; Hopkins's System, i, 240-250; Mercersburg Review, 10:63; Kelly, On the Covenants; Jahrb. Deutsch. Theolog. 10:209; Fletcher's Works, i, 452; Gass, Protest. Theol. ii, 276, 318; Isaac Watts's Ruin and Recovery, p. 324-347; Ridgley's Body of Divinity, p. 11; Dr. E. A. Park's Discourses and Treatises by Edwards, Smalley, Maxey, Emmons, Griffin, Burge. and Weeks, on the Atonement; Neander, Dogmengesch. per. iii, bk. ii, c-f; Max Goebel, Gesch. d. chr. Lebens, etc., Vol. ii, A, § 7-10, p. 153; Cunningham's Hist. Theol. ch. xxv; Schweitzer, Ref. Dogm. p. 103 sq. (C. P.'W.)

## Feejee Islands[[@Headword:Feejee Islands]]

             SEE FIJI

## Feeling[[@Headword:Feeling]]

             The relation of feeling to religion is a subject of importance both from a religious and philosophical point of view. It has been viewed is very different ways, and has led to long and animated controversies.

In Greek, the word αἴσθησις denoted every kind of perception, sensuous and spiritual, mediate and immediate; consequently, also what we call feeling. Plato referred to a sensuous spiritual feeling, though he did not call it by this names; for, according to his-a, the understanding (νοῦς) communes with the affections (ἐπιθυμητικὁν), and the seat of this communion is the liver, from which proceed the power of divination (μαντεία) and enthusiasm (ἐνθουσιασμός). Connected with this view is the opinion of Plato, that virtue cannot be taught, and that what is substantially good breaks forth in the soul as an immediate light.

The extensive -usage of the Latin word sensus embraces also the natural moral feeling, senses comnunis, senses hominum.

In the Septuagint the word αἴσθησις frequently occurs, and is generally rendered by "knowledge" or "wisdom," as Pro 1:7; Pro 12:23. In the New Testament it occurs only once, Php 1:9, where it is coupled with ἐπίγνωσις (English version: and this I pray that your love may abound yet more and score in knowledge and in all judgment).  The psychological meaning of the words αἴσθησις and sensus in the Greek and Latin fathers is not fully settled, but in general they use them to denote a knowledge, or insight obtained by means of feeling. Origen (contra Celsum, i, 48) speaks of a "divine insight" (θεία αἴσθησις) of the soul by means of which enlightened men perceive supernatural things just as others perceive natural objects by means of their senses. Clement (Stromat. iv, p. 333, ed. Potter) ascribes to the scientific man a συναίσθησις, a faculty of inventing and understanding, analogous to the faculty of taste possessed by the sculptor, and the sense of hearing possessed by the musician. To denote a feeling accompanying the will, the Latin fathers used the word mcivsace. Among the Latin fathers, Tertullian (De anima, chap. ii) spoke of a publicus sensus which leads the soul to a knowledge of God. Augustin introduced the expression inner sense (interior sensus), which become of great importance in the writings of the mystics. The common expressions in the mystics to denote subjective and objective feeling are sensus, sentimentum affectus, gustus. Affectus always embraces a practical impulse. Gustus, which is identified with senses, does not exclude the practical impulse, but properly denotes feeling viewed in its relation to its own contents, and therefore designated as a modes cognoscendi, a kind of cognition. The immediateness of this sensus, which words cannot fully express, is therefore, in the opinion of the mystics, greatly superior to an intellectual insight. Mystic theology, according to Gerson, because it rests on feeling, is widely different from all other sciences. Thomas Aquinas regards not only mystical theology, but theology and faith in general, as founded in the pia affectio (pious or religious feeling), because faith supposes a movement of the will towards the first. truth and the highest good which produces assent (Summa Theol. ii, 2, 9, 4, 5).

The mystical writers of Germany is the Middle Ages, writing on practical more than speculative subjects, spoke of feeling in particulars as a subjective consciousness, and demanded its renunciation. The spiritual man, they urged, should emancipate himself from all emotions and sever his connection with everything created, that God might become present to him, and eternity might be felt by him and tasted. The objective feeling of the supernatural God appears to these writers as the final result of the renunciation of the subjective feeling of personal and individual existence.

Luther warned against a reliance upon "feeling" instead of clinging to the " word." At the same time, however, he demands that the soul feel the call of  the Lord, and the "spirit of adoption, whereby ''we cry Abba, father" (Rom 8:15), he defines as a feeling of the fatherly love of God. The testimony of the Holy Ghost he finds in the religious experience, and this experience he identifies with the religious feeling. Similar are the views of the other reformers and the early writers of the Reformed churches.

A greater stress was laid on feeling as an element of religion by the Pietists, who regarded its very inexpressibility as an argument for its truth. The same was done by the Moravians, who reduced religion to the feeling of truth. Opposition to the Pietists made most of the later dogmatic writers of the Lutheran Church suspicious of feeling as an element of religion; but some recognised its importance, as M. Pfaff (Instit. Theol. and Moral.), who did not hesitate to apply (like the society of Friends) to the "spiritual feeling" (sensus or gustus spiritualas) the expression " spiritual light" (lumen spirituale).

About the middle of the 18th century arose the system of Utilitarianism. Bread and butter were now more valuable than metaphysics. In the same proportion as confidence in the truth of thought vanished, confidence in - the objective contents of feeling was also weakened. But gradually philosophy prepared the way for a more correct appreciation of feeling. Until Wolf, philosophy had only recognised two faculties of the soul, intellect and will (or desire). Tetens added feeling as " the inner sense for the pleasant and the unpleasant." Kant, also, in his Kritik der Urtheilskrsaft, reduced all faculties of the soul to three, one of which was the Gefuhl der Lust und Unlust (feeling of the pleasant and unpleasant). Kant also called attention to the fact that in aesthetics the beautiful and sublime is felt, and the infinite is seen in the finite appearance. Here, therefore, an objective feeling was found. This idea of Kant's aesthetics was further developed by Fries, who based upon feeling an aesthetico- religious system which taught that the highest ideas must be divined by faith. Jacobi taught an immediate faculty of the divine, which he first called the faculty of faith; later, of reason; finally-adopting the terms of Fries--of feeling.

These philosophical speculations greatly influenced the various systems of Rationalism. After the times of Wolf, only a few, as Rohr, adhered to an exclusive intellectualism. Most of the important representatives of Rationalism accept the theories of Fries and Jacobi. Thus Wegscheider refers chiefly to the philosophical works of-the disciples of Jacobi-Gerlach,  Bouterweck, and Salat. And Gabler, one of the keenest of the early Rationalists, defines religion as a ' feeling of dependence upon the infinite."

Among the adherents of Supranaturalism, Bretschneider and Reinhard recognised only a subjective feeling, but De Wette introduced the theory of Fries into systematic theology. Unlike Fries, however, in whose system there still was some obscurity as regards the relation of feeling and will to religion, De Wette based religion altogether on feeling or an esthetic view of the world, in which all difference between religion and art disappeared.

The system of Jacobi and of Spinoza, together with the spirit prevailing among the Moravians, worked together to produce the new doctrine of feeling which constituted the basis of the theology of Schleiermacher, and which still influences most theological systems of modern times. For Schleiermacher, religion is "'the feeling of absolute dependence ;" that to which our reflection traces our individual existence is called God; and thus, in feeling, God is given to us in an original manner. SEE SCHLEIERMACHER. This theory of feeling was defended and keenly developed by Twesten, and in particular by Nitzsch. Hegel severely attacked the views of Schleiermacher, but his own views considerably changed with the gradual development of his system. See Tholuck, in Herzog's Real-Encyklopadie, 4:703.

## Feet[[@Headword:Feet]]

             SEE FOOT

## Fehmel, Amandus Gotthold[[@Headword:Fehmel, Amandus Gotthold]]

             a Lutheran theologian of Germany, was born July 30, 1688. He studied at Leipsic, and died July 22, 1721, doctor and professor of theology at Hildburghausen, leaving De Catacumbis Romanis: — De Errorum Criteriis circa Religionem Communibus: — De Criteriis verae Religioni Comnmunibus: — De Consiliis Irenicis, Unionem Ecclesiae, Evangelicae cum Romana Concernentibus: — De Constitutione Unigenitus. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fehre, Samuel Benjamin[[@Headword:Fehre, Samuel Benjamin]]

             a Lutheran theologian of Germany, who died October 28, 1772, is the author of Die zwei Thiere in der Offenbarung Johannis (Chemnitz, 1754): — Der Weissagung in der Offenbarung Johannis (Frankfort, 1757): — Ueber Hanze's Kirchengeschichte des neuen Testaments (Leipsic, 1768): — Ueber Hane's Entwurf, etc. (ibid. 1770). See Meusel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Zuchold, Bibl. Theol. 1:350. (B.P.)

## Fehse, Johann Heinrich[[@Headword:Fehse, Johann Heinrich]]

             a Lutheran theologian of Germany, who was born at Hamburg, June 10, 1725, and died in 1777, is the author of Explicatio Dicti Paulini ad Gal 1:8 (Rostock, 1744): — Die Lehre von der Salbung Christi (ibid. 1755). See Meusel, Gelehrtes Deutschland, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

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

             (called delBarbiere), a reputable Florentine historical painter, was born in 1538 (or 1543), and studied successively under Ridolfo Ghirlandajo, Pietro Francia, and Tommaso Manzuoli. His works may be seen in the churches of Florence, Pistoja, and Messina. One of his most esteemed pictures is in the Church of Santa Croce. at Florence, representing the Scourging of Christ. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Feigerle, Ignatius[[@Headword:Feigerle, Ignatius]]

             a Roman Catholic theologian and prelate of Germany, was a Moravian by birth. In 1818 he received holy orders; was in 1823 professor of theology at the lyceum in Olmutz; in 1827 first rector of the newly founded university there; in 1830 professor at the Vienna University; in 1831 court chaplain; and in 1840 court preacher there. In 1852 he was consecrated as bishop of St. Polten, and died September 27, 1863. He wrote, Historia Vitae SS. Thomae a Villanova, Thomae Aquinatis et Laur. Justiniani (Vienna, 1839): — Predigt-Entwiirfe (ibid. 1835, 3 volumes; 3d ed. 1844): — Predigten uber die heilige Messe (ibid. 1844): — Der geistige Kampf in Predigten (ibid. 1861, translated also into Italian). (B.P.)

## Feilire Of Aengus The Culdee[[@Headword:Feilire Of Aengus The Culdee]]

             The word feilire, derived from "feil," the Irish equivalent of "vigils," is applied to the metrical festology composed by AEngus the Culdee about the year 780. It is the most ancient of five martyrologies belonging to Ireland. It consists of three parts: —

(1) Five quatrains invoking a blessing on the poet and his work;

(2) a preface of two hundred and twenty quatrains; and

(3) the festology itself, in three hundred and sixty-five quatrains, for every day in the year.

## Feilmoser, Andreas Benedict[[@Headword:Feilmoser, Andreas Benedict]]

             a Roman Catholic theologian of Germany, was born at Hopfgarten, in the Tyrol, in 1777. He took holy orders in 1800, and was for some time professor of theology at Innspruck. In 1821 he was called to Tubingen, where he died, July 20, 1831. Besides contributing to the Tubingen Theologische Quartalschrift, he wrote Einleitung in die Bucher des Neuen Bundes (Innspruck, 1810; Tubingen, 1830). See Winer, Handbuch der theol. Lit. 1:13, 75; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Feith, Rhijnvis[[@Headword:Feith, Rhijnvis]]

             was born at Zwolle Feb. 7, 1753. He received a careful Christian training. At fifteen he entered the University of Leyden. In 1781 he competed with Lannoy in celebrating De Ruyter. His epic received the gold, and his lyric the silver medal. As a poet, he enjoyed a high reputation through life. He excelled chiefly as a didactic poet, though he also tried his hand at lyric and dramatic poetry. His lyric on Immortality (De Onsterfelijkheid) is beautiful and sublime. His didactic poem on the Grave (Het Graf) is his longest, and is regarded as one of his best. productions, abounding in the beautiful, the striking, and the sublime. His poetic writings are very numerous; and he also wrote several volumes of prose. He was appointed one of a commission to prepare a book of hymns for the use of the Reformed Church in Holland. This duty he discharged with great zeal and fidelity. To  this collection he contributed himself a large number of beautiful and appropriate hymns, most of them original, and a few translated from the German. Though a layman, he was a successful cultivator of theology. Two essays or treatises of his on important questions received the premium from Teyler's Theological Society, and another was crowned by the Hague Society. He died February 8, 1824, at his villa near Zwolle. See Siegenbeek's Geschiedenis der Nederlandsche Letterkunde (Haarlem, 1826); Hofdijk's Geschiedenis der Nederlandsche Letterkunde, bl. 415 en very. (Amsterd. 1864); Glasius, Godgeleerd Nederland, blz. 460 en very.; Ge. schiedenis der Christelijke Kerk in Nederland door B. ter Haar, W. Moll, E. P. Swalue, etc., ii Deel, blz. 593 en verv. (Amsterd. 1860); Evangelische Gezangen, introduced in 1807. (J. P. W.)

## Feki, The Blind Men Of[[@Headword:Feki, The Blind Men Of]]

             an order of blind devotees in Japan, instituted in A.D. 1150. There is a legend that their founder, Feki, was captured by Joritomo. The captive, though kindly treated, not being able to look upon his captor without an  irresistible desire to kill him, plucked out his eyes and presented them to Joritomo. There is another more ancient but less numerous order of the blind, claiming as its founder a son of one of the emperors of Japan, who cried himself blind at the death of his beautiful princess. This last society is composed of none but ecclesiastics; the other consists of secular persons of all ranks. They are not supported by alms, like many other devotees, but most of them are mechanics, who earn their own living.

## Felbinger, Jeremias[[@Headword:Felbinger, Jeremias]]

             a Socinian, who was born at Brieg, in Silesia, April 27, 1616, was for some time rector at Coslin in Pomerania, and afterwards chorister at the princely school in Stettin. On account of his Socinian tendencies he had to give up his position, and went to Holland, where he died in 1687. He wrote, Demonstrationes Christiance (1653): — Die Lehre von Gott, etc. (1654): — Epistola ad Christianos unum Altissimum Deum, Patrem, etc. (1672). He also translated into German the Confessio Fidei Christ. edita Nomine Ecclesiar. quae in Polonia unum Deum, Profitentur (1653): and made a translation of the New Test. from the Greek into German (Amsterdam, 1660). See Winer, Handbuch der theol. Lit. 1:169, 333, 419; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Felde, Albert Zum[[@Headword:Felde, Albert Zum]]

             a Lutheran theologian of Germany, was born September 9, 1675, at Hamburg. In 1704 he was pastor at Tonningen; in 1709 pastor, and doctor and professor of theology at Kiel, where he died, December 27, 1720, leaving Institutiones Theologie Moralis: Analecta Disquisitionum Sacrarum: — Politica Sacra: De Enallage Scripturae Sacrae: — Dialogus cum Tryphone verum esse Justini Martyris Faetum: — De Cultu imaginum Anti-Christiano: — Decas Observationum Sacrarum ex Patribus Apostolicis. See Winer, Handbuch der theol. Lit. 1:127; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Moller, Cimbria Litterata. (B.P.)

## Felder, Franz Carl[[@Headword:Felder, Franz Carl]]

             a Roman Catholic theologian of Germany, was born October 6, 1766. He studied at Dillingen, where Sailer was among his teachers. In 1789 he took holy orders, and in 1794 became pastor at Waltershofen, where he died, June 1, 1818. He published, Festpredigten (Ulm, 1804-5, 2 volumes): — Kleines Magazin fur Katholische Religionslehrer (Constance, 1806-8, 3  volumes): — Neues Magazin fur Katholische Religionslehrer (1809-16, 8 volumes): — Literaturzeitung fur Katholische Religionslehrer (Landshut, 1810-16, 7 volumes): — Gelehrten-Lexikon der Katholischen Geistlichkeit Deutschland und der Schweiz (ibid. 1817; the second and third volumes were edited by Waitzenegger, 1820-22). See Doring, Die gelehrten Theologen Deutschlands, 1:397 sq.; Winer, Handbuch der theol. Lit. 1:12, 856; 2:42, 112, 151. (B.P.)

## Feldhoff, Frieidrich August[[@Headword:Feldhoff, Frieidrich August]]

             a Lutheran theologian of Germany, was born at Elberfeld, November 19, 1800. He studied at Heidelberg and Berlin; was for some time assistant to the Lutheran pastor of his native place, and accepted a call to Nymwegen, in Holland, in 1823. In 1828 he was called to Wupperfeld, and died January 8, 1844. He wrote, Die Zeitenlinie der heiligen Schrift (Frankfort, 1831): — Ueber die Jahre der Geburt und Auferstehung unseres Herrn (ibid. 1832): — Die Volkertafel der Genesis (Elberfeld, 1837): — Gnomen zur Geschichte des vier Weltalter (Barmen, 1840): — Christliche Gedichte (ibid. eod.): — Feierklange (ibid.). See Koch, Geschichte des deutschen Kirchenliedes, 7:197 sq.; Zuchold, Bibl. Theol. 1:352. (B.P.)

## Felgenhauer, Paul[[@Headword:Felgenhauer, Paul]]

             a Protestant theosophist and mystic, was the son of a Lutheran clergyman in Bohemia. He was born at Putschwiz, in Bohemia, in 1620. He studied medicine at the University of Wittenberg, but soon after returning to his native country appeared (1620) in public as a writer on theological subjects. In his Chronology he maintained that Christ was born in the year 4235 after the creation of the world, and as the world was not to last more than 6000 years, it ought to come to an end in A.D. 1765. As, however, the time was to be shortened on account of the elect, he assumed that the end of the world would occur before that year, although he claimed no special revelations on the subject. In his Zeitspiegel he denounced the corruption of the Church and of the Lutheran clergy. The persecution of Protestantism in Bohemia compelled him to leave his country. He first (1623) went to Amsterdam, where he published a number of mystic and alchemic writings, the theological views of which may be reduced to Sabellianism and Monophysitism, resting on a pantheistic and cabalistic basis. The large circulation of some of his works alarmed the Lutheran clergy, and many wrote against him. Not satisfied with this, the clergy of Hamburg, Lubeck, and Lineburg requested the ministry at Amsterdam to arrest the circulation of the works of Felgenhauer, and the spreading of his views, if necessary, by force. From 1635 to 1639 he lived at Bederkesa, near Bremen, where he held meetings of his adherents. Expelled from Bremen, he returned to Holland, where he, however, soon left again for Northern Germany. In 1657 he was arrested by order of the governments of Zelle and Hanover, and imprisoned at Syke. The efforts of several Lutheran clergymen to convert him to the Lutheran creed failed. About  1659 he lived in Hamburg. The year of his death is not known. A complete list of his works (forty-six in number) is given in Adelung, Gesch. der menschl. Narrheit, 4:400. -Herzog, Real-Encykl. iii, 348; Arnold, Kirch.- u. Ketzerhistorie, vol. iii, ch. v. (A. J. S.)

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

             a. Roman Catholic divine, was born at Chartres in 1636, and distinguished himself in youth by success in study, especially of the Scripture. In 1668 he became pastor at Vineul; in 1669, canon of Chartres; in 1695, archdeacon of Vendome. He died at Chartres Nov. 23, 1716. Besides various practical works, he wrote Le Symbole des Apotres ex plque par l'ecrilure Sainte (Blois, 1696,12mo) :-Comment. in Oseam (Chartres, 1702, 4to) :- Pentateuchus Historicus ex fonte Hebraico, etc. (Chartres, 1703, 4to). This book gave rise to much clamor, and Felibien was obliged to suppress various passages in which he was supposed to have departed from the orthodox interpretations. Moreover, as it had been printed with the permission only of the bishop, and without that of the royal censor, the book was suppressed by the government, and all the printed copies confiscated.-Hoefer, Nouv. Biog. Generale, 17:274.

## Felice, Guillaume Adam De[[@Headword:Felice, Guillaume Adam De]]

             professor and dean of the Protestant faculty of Montauban, was born at Otterberg in 1803. He studied at Strasburg; was in 1836 pastor at Bolbec; in 1838 was called to the chair of ethics and homiletics at Montauban, and in 1865 was made dean of the faculty. In 1870 he retired from public activity, and died at Lausanne, October 23, 1871. Felice was a very excellent preacher. Besides his contributions to Les Archives du Christianisme, L'Esperace, New York Observer, and the Evangelical Christendom, he published, Essai sur l'Esprit et le But de l'nstitution Biblique, a prize essay (Paris, 1823): — Appel d'un Chretien aux qens de Letires (ibid. 1841; Germ. transl. by Dielitz, Berlin, 1843): — Histoire des Protestants de France (4th ed. Toulouse, 1861; translated into four different languages). See Pedezert, G. de Felice, Professeur et Predicateur; Recolin, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v.; Zuchold, Bibl. Theol. 1:352 sq. (B.P.)

## Felician[[@Headword:Felician]]

             a noted Donatist bishop of Musti, somewhere in Africa, deeply implicated in the controversy concerning Praetextatus, at the close of the 4th century, and finally deposed. See Smith, Dict. of Christ. Biog. s.v.

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

             was arrested at Rome for being a Christian, in company with his brother Primus. The two were brought before the emperor Maximian Hercules, who, on their refusing to sacrifice to idols, condemned them to be publicly scourged. He then sent them to Promotus, the judge of Normentum, a city four or five leagues distant from Rome. Promotus not being able to shake their resolution, beheaded them both, in the year 286 or 287. Moreri says that "the acts of these martyrs do not seem authentical;" however it be, the Church honors their anniversary on June 9. See Hoefer, Nouv. Biog. Generale, s.v.

## Feliciano, Porfirio[[@Headword:Feliciano, Porfirio]]

             an Italian prelate and poet, was born in the canton of Vaud in 1562. He was educated in philosophy, mathematics, jurisprudence, belleslettres, and wrote very fine Latin. Being at first attached to cardinal Salviati, he became secretary to pope Paul V, who appointed him bishop of Foligno, where he died, October 2, 1632. He left Rime Diverse, Morali, Espirituali (Foligno, 1630), and several volumes of letters in Latin and Italian. See Hoefer, Nouv. Biog. Generale, s.v.

## Felicianus, Hispalensis[[@Headword:Felicianus, Hispalensis]]

             a Spanish Capuchin, who died between 1730 and 1740, is the author of Instructio vitea Spiritualis Brevis et Clara (Seville, 1696; Madrid, 1700): — Cantiones Spirituales (Seville, 1698): — Oficinum Parvum SS. Trinitatis (1700): — De Fontibus Salvatoris (1708): — Lux Apostolica (1716). See Bern a Bononia, Bibl. Capucc.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Felicien De Sainte-Magdeleine[[@Headword:Felicien De Sainte-Magdeleine]]

             a French Carmelite monk, was born in the beginning of the 17th century, at Nantes. He taught theology in his native town and at Bordeaux; afterwards became prior of Agen; and at last definitor of the province of Touraine. He  distinguished himself bv his great knowledge and regular habits. Being suspected as a Jansenist, he returned to. Nantes, where he died in 1685, leaving Defensio Providentiae Divine (Bordeaux, 1657, 3 volumes): — Nova Eloquentiae Methodus (Paris, 1666). See Hoefer, Nouv. Biog. Generale, s.v.

## Felicissimus[[@Headword:Felicissimus]]

             the author of a schism in the Church of Carthage in the 3d century, was appointed deacon in Carthage by the presbyter Novatus, without a previous understanding with Cyprian, who, a short time before, had been elected bishop. Cyprian declared his appointment to be an encroachment upon his episcopal prerogatives, but did not depose him. During the Decian persecution Cyprian was for some time absent from Carthage, and some of the presbyters, who claimed greater rights than Cyprian was willing to concede to them, began to readmit the lapsi to the communion of the Church in consequence of the libelli pacis given by the martyrs, without having an understanding on the subject with Cyprian. The latter reproached the presbyters with too great laxity, and sent a commission to Carthage which was to investigate the conduct of the lapsi, and to regulate the support which the treasury of the Church granted in certain cases. Felicissimus denounced the conduct of Cyprian as an encroachment upon his rights as deacon, among which belonged, in the Church of Africa, t-he administration of the treasury of the Church; and he even went so far as to exclude from the communion of his church those who should appear before  the episcopal commission. He was joined in his opposition by five - Presbyters and a number of confessors, and his church became the centre of all the lapsi who wished to have their cases decided before the return of Cyprian. After the return of Cyprian to Carthage in 251, a synod regulated the affair of the lapsi, and excluded Felicissimus and the presbyters acting with him from -the Church. Felicissimus, however, not only persisted in his opposition, but- his party, strengthened by the accession of several African bishops, elected Fortunatus, one of the five presbyters siding with Felicissimus, bishop of Carthage, and sent Felicissimus himself to Rome- where, in the mean while, the Novatian controversy had broken out-for the purpose of gaining the 'Roman bishop Cornelius over to their side. The mission was, however, unsuccessful, and the schism of Felicissimus seems soon after to have become extinct.-Herzog, Real-Encyklop. 4:349; Schaf, Church History. (A. J. S.)

## Felicitas[[@Headword:Felicitas]]

             a saint of the Roman calendar, supposed to have suffered martyrdom A.D. 164. According to the legend, she was a woman of high birth, who embraced Christianity and brought up her seven sons in the faith. She was denounced to Marcus Aurelius, who ordered an inquiry. The prefect ordered her to sacrifice to the gods; she refused, as did her children. After vain efforts to break their constancy, the prefect reported the case anew to the emperor, who ordered a trial before special judges. The lady and her children were all put to death. The story is plainly of comparatively modern invention. Felicitas is commemorated in the Church of Rome Nov. 13, and her seven sons July 16. The bones of two of her sons are said to be preserved in Germany!-Bolland, Acta Sanctor. July 10; Butler, Lives of Saints, July 10.

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

             an African slave who suffered martyrdom at Carthage along with Perpetua (q.v.), in the time of Severus, A.D. 202. They are both said by 13asnage to have been Montanists, but cardinal Orsi seems to have disproved this in his Dissert. Apol. pro SS. Perpetua et Felicitate. They were arrested at Carthage while still catechumens, and were baptized in prisons. All efforts were tried in vain to induce them to abandon their faith; they were condemned to be thrown to the wild beasts at a festival in honor of the anniversary of Geta's nomination (Annales Caesaris). After this judgment  they were- remanded to prison to await the fatal day. For the account of Perpetua, SEE PERPETUA. "As to Felicitas, on her return to the dungeon she was seized with the pains of labor. The jailer said to her, 'If thy present sufferings are so great, what wilt thou do when thou art thrown to the wild beasts? This thou didst not consider when thou refusedst to sacrifice. She answered, ' I now suffer myself all that I suffer; but then there will be another who shall suffer for me, because I also will suffer for him. A custom which had come down from the times of human sacrifices, under the bloody Baal-worship of the Carthaginians, still prevailed of dressing those criminals who were condemned to die by wild beasts in priestly raiment. It was therefore proposed, in the present case, that the men should be clothed; as the priests of Saturn, and the women as the priestesses of Ceres. Nobly did their free, Christian spirit protest against such a proceeding. We have come here, said they, of our own will, that we may not suffer our freedom to be taken from us. We have given up our lives that we may not be forced to such abominations. The pagans themselves acknowledged the justice of their demand, and yielded. After they had been torn by the wild beasts, and were about to receive thee merciful stroke which was to end their sufferings, they took leave of each other for the last time with the mutual kiss of Christian love." Felicitas is commemorated in the Church of Rome March 7.-Neander, Ch. Hist. Torrey. i, 123; Butler, Lives of Saints, March 7.

## Felix[[@Headword:Felix]]

             (happy, Graecized Φῆλιξ, Acts 23-24 in Tacitus, Hist. v, 9, called ANTONIUS FELIX; in Suidas, CLAUDIUS FELIX; in Josephus and Acts, simply FELIX: so also in Tacitus, Ann. 12:54), the Roman procurator of Judaea, before whom Paul so "reasoned of righteousness, temperance, and judgment to come," that the judge trembled, saying, " Go thy way for this time; when I have a convenient season I will call for thee" (Act 24:25; see Abicht, De Claudio Felice, Viteb. 1732; Eckhard, Paulli oratio ad Felicem, Isen. 1779). The context states that Felix had expected a bribe from Paul; and, in order to procure this bribe, he appears to have had several interviews with the apostle. The depravity which such an expectation implies is in agreement with the idea which the historical fragments preserved respecting Felix would lead the student to form of the man.  The year in which Felix entered on his office cannot be strictly determined. He was appointed by the emperor Claudius, whose freedman he was, on the banishment of Velatidius Cumanus, probably A.D. 53. Tacitus (Ann. 12:54) states that Felix and Cumanus were joint procurators, Cumanus having Galilee, and Felix Samaria. In this account Tacitus is directly at issue with Josephus (Ant. 20:6, 2), and is generally supposed to be in error; but his account is very circumstantial, and by adopting it We should gain greater justification for the expression of Paul (Act 24:10) that Felix had been judge of the nation "for many years." Those words, however, must not even thus be closely pressed; for Cumanus himself only went to Judea in the eighth year of Claudius (Josephus, Ant. 20:5, 2). From the words of Josephus (Ant. 20:7, 1), it appears that his appointment took place before the twelfth year of the emperor Claudius. Eusebius fixes the time of his actually undertaking his duties in the eleventh year of that monarch. The question is fully discussed under SEE CHRONOLOGY, vol. ii, 311, 312.

Felix was a remarkable instance of the elevation to distinguished station of persons born and bred in the lowest condition. Originally a slave, he rose to little less than kingly power. For some unknown but probably not very creditable services, he was manumitted by Claudius Caesar (Sueton. Claudius, 28; Tacit-us, Hist. v, 9), on which account he is said to have taken the praenomen of Claudius. In Tacitus, however (1. c.), he is surnamed Antonius, probably because he was also a freedman of Antonia, the emperor's mother. Felix was the brother of Claudius's powerful freedman Pallas (Josephus, War, ii, 12, 8; Ant. 20:7,.1); and it was to the circumstance of Pallas's influence surviving his master's death (Tacitus, Ann xiv,65) that Felix was retained in his procuratorship by Nero. In speaking of Pallas in conjunction with another freedman, namely, Narcissus, the imperial private secretary, Suetonius (Claudius, 28) says that the emperor was eager in heaping upon them the highest honors that a subject could enjoy, and suffered them to carry on a system of plunder and gain to such an extent that, on complaining of the poverty of his exchequer, some one had the boldness to remark that he would abound in wealth if he were taken into partnership by his-two favorite freedmen.

The character which the ancients have left of Felix is of a very dark complexion. Suetonius speaks of the military honors which the emperor loaded him with, and specifies his appointment as governor of the province of Judaea (Claudius, 28), adding an innuendo, which loses nothing by its  brevity, namely, that he was the husband of three queens or royal ladies ("trium reginarum maritum"). Tacitus, in his History (v, 9), declares that, during his governorship in Judaea, he indulged in all kinds of cruelty and lust, exercising regal power with the disposition of a slave; and, in his Annals (xii, 54), he represents Felix as considering himself licensed to commit any crime, relying on the influence which he possessed at court. The country was ready for rebellion, and the unsuitable remedies which Felix applied served only to inflame the passions and to incite to crime. The contempt which he and Cumanus (who, according to Tacitus, governed Galilee while Felix ruled Samaria; but see Josephus, Ant. xx. 7, 1) excited in the minds of the people, encouraged them to give free scope to the passions which arose from the old enmity between the Jews and Samaritans, while the two wily and base procurators were enriched by booty as if it had been spoils of war. This so far was a pleasant game to these men, but in the prosecution of it Roman soldiers lost their lives, and but for the intervention of Quadratus, governor of Syria, a rebellion would have been inevitable. A court-martial was held to inquire into the causes of this disaffection, when Felix, one of the accused, was seen by the injured Jews among the judges, and even seated on the judgment-seat, placed there by the president Quadratus expressly to outface and deter the accusers and witnesses. Josephus (Ant. 20:8, 5) reports that under Felix the affairs of the country grew worse and worse. The land was filled with robbers and impostors who deluded the multitude. Felix used his power to repress these disorders to little purpose, since his own example gave no sanction to justice. Thus, having got one Dineas, leader of a band of assassins, into his hands by a promise of impunity, he sent him to Rome to receive his punishment.

Having a grudge against Jonathan, the high-priest, who had expostulated with him on his misrule, he made use of Doras, an intimate friend of Jonathan, in order to get him assassinated by a gang of villains, who joined the crowds that were going up to the Temple worship-a crime which led subsequently to countless evils, by the encouragement which it gave to the Sicarii, or leagued assassins of the day, to whose excesses Josephus ascribes, under Providence, the overthrow of the Jewish state. Among other crimes, some of these villains misled the people under the promise of performing miracles, and were punished by Felix. An -Egyptian impostor, who escaped himself, was the occasion of the loss of life to four hundred followers, and of the loss of liberty to two hundred more, thus severely dealt with by Felix (Josephus, Ant. 20:8, 6; War, ii, 13, 5; comp. Act 21:38). A serious misunderstanding having arisen between the  Jewish and the Syrian inhabitants of Caesarea, Felix employed his troops, and slew and plundered -till prevailed on to desist. His cruelty in this affair brought on him, after he was superseded by Festus, an accusation at Rome, which, however, he was enabled to render nugatory by the influence which his brother Pallas had, and exercised to the utmost, with the emperor Nero. Josephus, in his Life (§ 3), reports that, "at the time when Felix was procurator of Judaea, there were certain priests of my acquaintance, and very excellent persons they were, whom, on a small and trifling occasion, he had put into bonds and sent to Rome to plead their cause before Caesar." At the end of a two years' term Porcius Festus was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Caesarea, as above noticed (Ant. 20:8, 9). This was in A.D. 55 (not in the year 60, as Anger, De temporum in Act. Apost. ratione, p. 100; Wieseler, Chronologie der Apostelgeschichte, p. 66-82).

While in his office, being inflamed by a passion for the beautiful Drusilla, a daughter of king Herod Agrippa, who was married to Azizus, king of Emesa, he employed one Simon, a magician, to use his arts in order to persuade her to forsake her husband and marry him, promising that if she would comply with his suit he would make her a happy woman. Drusilla, partly impelled by a desire to avoid the envy of her sister Berenice, was prevailed on to transgress the laws of her forefathers, and consented to a union with Felix. In this marriage a son was born, who was named Agrippa: both mother and son perished in an eruption of Mount Vesuvius;' which took place in the days of Titus Caesar (Josephus, Ant. 20:7, 2). With this adulteress was Felix seated when Paul reasoned before the judge, as already -stated (Act 24:24). Another Drusilla is mentioned by Tacitus as being the wife (the first wife) of Felix. This woman was niece of Cleopatra and Antony. SEE DRUSILLA. By this marriage Felix was connected with Claudius. Of his third wife nothing is known. (See Salden, De Felice et Drusilla, Amst. 1684).

Paul, being apprehended in Jerusalem, was sent by a letter from Claudius Lysias to Felix at Caesarea, where he was at first confined in Herod's judgment-hall till his accusers came. They arrived. Tertullus appeared as their spokesman, and had the audacity, in order to conciliate the good-will of Felix, to express gratitude on the part of the Jews, "seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence" (Acts 23, 24). Paul pleaded his cause in a worthy speech; and Felix, consigning the apostle to the custody of a centurion,  ordered that he should have such liberty as the circumstances admitted, with permission that his acquaintance might see him and minister to his wants. This imprisonment the apostle suffered for a short period (not two years, as ordinarily supposed, that expression having reference to Felix's whole term of sole office), being left bound when Felix gave place to Festus (q.v.), as that unjust judge "was willing," not to do what was right, but "to show the Jews a pleasure" (Walch, De Felice procuratore, Jena, 1747; also in his Dissertt. in Act. iii, 29; Smith's Dictionary of Classical Biography, s.v.).

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

             (Pratensis), an eminent Jewish scholar of the 16th century, was born in Prato, Tuscany. He was the son of a rabbi, who taught him the Oriental languages. He travelled in Italy after the death of his father, and, becoming convinced of the truth of Christianity, was baptized, and shortly after entered the order of St. Augustine. The date of his profession of Christianity is uncertain, but it probably took place before 1506. He translated the Psalms into Latin, dedicating the work to Leo X, and received authority from the pope to translate the other books of the Old Testament. v He revised the text of the two first Hebrew editions of the Bible published by Bomberg, carefully correcting the proofs himself. He died in 1557. His works are,

1. Psalterium ex hebraeo ad verbum fere tralatum adjectis notationibus (Venice, 1515, 4to): this version has been inserted in the Psalterium Sextuplex (Lyons, 15030, 830m):

2. Biblia sacra hebraea, cum utraque masora et targum, item cum Cossmentariis rabbinorum; cura et studio Felicis Pratensis, cum prafatione latina Leoni Anuncupata' (Venice, 1518, 4 vols. fol.). There are- said to be versions of Job and other-books of the Bible by Felix, but they have never been published..-Biographie Universelle, 14:273.

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

             bishop of Urgel (Urgelis), in Spain, 9th century. Of his early life little is known. He became bishop of Urgel in 791. Elipandus of Toledo, who had been -his pupil, consulted him as to the doctrine of the person of. Christ, with regard to which he seems to have already embraced the so-called  Adoptian doctrine. SEE ELIPANDUS. " The answer of Felix was that Christ, with respect to his divine nature, was truly and properly the Son of God, begotten of the Father and hence he was the true God, together with the Father and the Holy Spirit, in the unity of the Godhead. But that, with respect to his humanity Christ was the Son of God by adoption, born of - the Virgin by the will of the Father, and thus he was nominally God. Hence, according to the opponents of the Felicians, it followed that there was a twofold Sonship in Christ, and that he must consist of two persons. The opinion of Felix was considered by the orthodox as nothing more than a development of the Nestorian heresy. The doctrine of Felix was adopted by Elipandus, who, being the' primate of Spain, propagated it through the different provinces of Spain, while Felix himself contributed to spread it throughout Narbonne and other parts of Gaul" (Carwithen, Church History, p. 179). It appears to be clear that Felix had read some of the writings of Theodore of Mopsuestia (q.v.), in which a similar doctrine is taught. Felix seems, moreover, to have engaged in controversy with the Mohammedans, and, according to Alcuin, he wrote a Dialogue against them; and it is not unlikely that he was led to the Adoptian view by his desire to render the doctrine of the Incarnation less offensive to the Mohammedans. Alcuin (q.v.) entered into controversy wit-h Felix, and we learn from him a large part of what is known about the controversy (Alcuin, Opera, ii, 760 sq.). Neander gives the following statement: "Felix distinguished between how far Christ was the Son of God and God according to nature (natura, genere), and how far he was so by virtue of grace, by an act of the divine will (gratia, voluntate), by the divine choice and good pleasure (elections, placito); and the name Son of God was given to him only in consequence of connection with God (nuncupative); and hence the expressions for this distinction, secundum naturam and secundum adoptionem. Felix appealed to the fact that, though the name of Son by adoption (δἰ υἱοθεσίας) is not applied in the Bible to Christ, yet there are other designations which express the same idea.

He adduces Joh 10:34, when Jesus disputed with the Jews. (κατ᾿ ἄνθρωπον), and referred to the passage in the Old Testament, in which men are called Elohim, where Christ placed himself as a man in the category of those who were called 'gods' nuncupative, and not in a strict sense. Then as to the passage, 'None is good save one, that is God,' from this it appears that as man he was not to be called good in the Same sense as God, and that only the divine nature in him was the source of goodness. He would allow an interchange of the divine and human predicates only in the same manner as  Theodore; it could not be made without limitation, but the different senses must be observed according as they were attributed to the divine or human natures. He charged his opponents with so confounding the two natures by their doctrine of the singularitas personae that they left no distinction between the suscipiens and the susceptum. Expressions that were then in common use, such as God was born and died, never occur in Scripture, which also never says that the Son of God, but that the Son of man was given for us. On the latter point Alcuin could easily have confuted Felix by other passages, but both were wrong in not distinguishing the various Biblical applications of the term Son of God from the Church use of it- and in taking the idea everywhere in a Church sense. Like Theodore, Felix asserted Agnoetism of Christ. It is also a point of resemblance between them that both sought for an analogy between the union of the man Christ with the divine Being and the relation of believers to God. Felix says .that Christ in as- improper sense (nuncupative) was called the Son of God conjointly with all who are not God according to their nature, but by the grace of God in Christ have been taken' into communion with God (deificati). In this order also the Son of God is, is respect of his humanity, both according to nature and grace. He maintained that, as far as Christ as man is reckoned among the sons of God, all believers are his members; considered according to his divine nature, believers are the temple in which he dwells. He did not wish by that to deny the specific difference between Christ and believers; whatever resemblance existed between them belonged to him in a far higher sense; he was united to God by generation, and was the medium of the communion of the rest with God. Felix also perfectly agreed with Theodore in the thought that the communion with God into which Christ was received as a man might be represented as a revelation of the divine being according to the measure of the various stages of the development of his human nature, and thus supposed various degrees of it up to the highest revelation after the glorification of Christ. It might be peculiarly offensive that be should compare the baptism of Christ with the regeneration of believers; but he certainly did not mean to say that Christ thus became partaker of communion with the divine nature, but only to point out an analogy so far, as baptism marked a distinct stage in Christ's life, after which the operation of the divine life in him was peculiarly conspicuous. It is therefore evident that the doctrine of Felix was altogether that of Theodore, excepting that the latter could express himself more freely in an age when the doctrines of the Church were less rigorously defined, while Felix was obliged to use a terminology which was  opposed to his own system. The great importance of the antagonism in which he stood: to the Church doctrine is likewise manifest; it included not merely Christology, but also Anthropology; for the doctrine of the revelation of the Divine Being in Christ, conditioned by various stages of development, was connected with one of special importance the principle of free self-determination. It is uncertain how far Felix consciously developed his principles; but there is no question that these were throughout contradictory to the prevalent Augustinian doctrine. As Felix lived in the Frankish territory, the Frankish Church was drawn into the controversy. In A.D. 792, Charlemagne convoked an assembly at Ratisbon, at which Felix appeared, and was induced to recant. He was then sent to Rome, where he made similar explanations (Alcuinus adv. Elipandum, i, c. 16; Mansi, Concil. 13:1031). But, on being permitted to return home, he repented of the steps he had taken, took refuge in Saracenic Spain, and again promulgated his doctrine. Alcuin, who had been summponed to take a part in the controversy, endeavored to win him over by a friendly epistle; but Felix regarded the subject of the controversy as too important, afnd thus it was carried on in his writings (Alcuini Libellus adv. liceresin Felicis, Opp. A lc. i, pars ii, 759).

The Spanish bishops interceded for Felix with the emperor, and applied for a new investigation (Alcuin, Opera, ii, 567). In consequence, Charles called a second synod at Frankfort-on-the- Maine in A.D. 794, which again decided against Felix (Mansi, 13:863); and since the Adoptianists had spread themselves even as far as France, the emperor sent a commission of three persons into those parts in order to oppose them. Felix came with them, and was prevailed upon to appear before the synod at Aix-la-Chapelle (Aix), A.D. 799. After Alcuin had disputed with him for a long time, Felix declared himself: to be convinced. He made a recantation in Spain; yet he was not altogether trusted, and was placed under the oversight of Leidrad, bishop of Lyons. He could not at once give up a dogmatic tendency which was so deeply rooted; he still was always inclined to Agnoetism, and after his death a series of questions was found which showed that he firmly adhered to his fundamental views" (Hist. of Dogmas, tr. by Ryland, p. 444 sq.). Felix was deposed A.D. 799, and died about A.D. 818. His writings, whether in apology or retraction of his views, remain only in fragments; but his Profession of Faith, made at Aix-la-Chapelle in 799, is given in Alcuini Opera (Paris, 1617, fol.); in Mansi, Concil. 13:1035; in Labbe, Concil. p. 1171. See Dupin, Eccles. Writers, cent. viii; Neander, Ch. History, iii, 156, 158; Mosheim, Ch. ITistory, cent. 8:ch. v, § 3; Hagenbach, History of Doctrines, § 179;  Dorner, Doctrine of the Person of Christ, Edinb. transl. div. ii, vol. i, 248 sq. SEE ADOPTIANS; SEE CHRISTOLOGY.

## Felix (4)[[@Headword:Felix (4)]]

             is the name of a very large number of early Christians. among whom we notice the following:

(1) Bishop of Aptunga, apparently in proconsular Africa prominent in the controversy concerning the ordination of Csecilianus (q.v.) to the see of Carthage, early in the 4th century.

(2) The apostle of the East Angles and first bishop of Dunwich; died cir. A.D. 647, and commemorated as a saint March 8.

(3) Donatist bishop of Idisia, in Numidia, in 361; guilty of great excesses.

(4) Saint, bishop of Nantes, in Brittany, in 550; died January 6, 582; commemorated July 7.

(5) First bishop of Nuceria (or Nocera), in Umbria, in 402.

(6) Archbishop of Ravenna in 708; carried to Constantinople and blinded, but afterwards restored, and died November 25, 724.

(7) Metropolitan bishop of Seville; confirmed by the Council of Toledo near the close of the 7th century.

(8) Bishop of Siponto; addressed by Gregory the Great in 591 and 593.

(9) Bishop of Treves in 386; resigned about 398.

(10) Bishop of Tubzoca, martyred under Diocletian in 303, and commemorated as a saint October 24.

(11) Abbot of a little monastery in Byzacena, to which Fulgentius (q.v.) retired early in the 6h century.

(12) Surnamed Octavius, a reader, of Abutina, in Africa, martyred at Carthage under Anulinus, the proconsul, with Dativus (q.v.), and commemorated as a saint February 12.

(13) A native of Scilita, martyred at Carthage under Severus (A.D. 200 or 202), along with Perpetua (q.v.) and others; commemorated July 17.

## Felix (III Or) IV[[@Headword:Felix (III Or) IV]]

             Pope, succeeded John I A.D. 526, by the influence of the Arian emperor Theodoric. Little is known of him, but that little is creditable. He died 530.-Baronius, Annal. cent. vi; Dupin, Eccles. Writers, cent. vi.

## Felix I[[@Headword:Felix I]]

             bishop of Rome. According to the Acta Sanctorum, he succeeded Dionysius in 269, and died in 274. He was declared a "martyr" by the Council of Ephesus on "account of his sufferings for Christ," but he did not die by violence. There is extant a letter of his against the Sabellians and Paul of Samosata. Other writings, not believed to be his, are to be found in Migne, Patrolog. Lat. vol. v, and in Galland, Bibl. Pat. iii, 542.-Eusebius, Hist. Eccl. 7:30; Baronius, Annales, p. 272-275; Bower, History of the Popes, i, 78.

## Felix II[[@Headword:Felix II]]

             Anti-pope, was placed in the episcopal chair of Rome A.D. 355, by the Arian emperor Constantius, in place of Liberius (q.v.), who was exiled by the emperor. The clergy refused to acknowledge Felix, and Constantius recalled Liberius to hold the see conjointly with Felix but when the decree was read in the circus, the people rejected it with the cry, " One God, one Christ, one bishop." But Sozomen says that Felix was an adherent of the Nicene faith, and a "blameless" man. Nevertheless, Felix had to retire from Rome, and is said to have died A.D. 365; but the accounts vary very much. His name is found in the Roman Martyrology, July 29; but Baronius decides against his claims (Annal. A.D. 357). Nevertheless, Gregory XIII confirmed his saintship in 1582, -Sozomen, Hist. Ecc 4:11; Tillemont, Mem. poul Servir, etc., vol. vi; Hoefer, Nouv. Biog. Generale, vol. xvii; Bower, History of the Popes, i, 134. SEE LIBERIUS.

## Felix III[[@Headword:Felix III]]

             (II?) was elected successor of Simplicius A.D. 483, under the influence of the Gothic emperor Odoacer. He and Acacius, bishop of Constantinople, mutually excommunicated each other, and thus gave occasion to the first schism between the Greek and Latin churches. He died Feb. 24 or 25, 492. He is commemorated by the Roman Church as a saint (Feb. 25).-Mosheim, Ch. Hist. cent. v, pt. ii, ch. v, § 18, 21; Bower, History of the Popes, ii, 193 sq. SEE MONOPHYSITES.

## Felix Of Cantalicio, Saint[[@Headword:Felix Of Cantalicio, Saint]]

             an Italian monk, was born at Cantalicio, Umbria, in 1513. He took the habit of a Capuchin, in 1543, at Ascoli. In 1546 he was sent to Rome as a mendicant friar. During a plague which desolated Rome in 1580, Felix made himself remarkable by his truly Christian zeal; as also during a famine in 1585. In spite of his privations and penances he lived to the age of seventy-four. Urban VIII beatified him October 1, 1625; Innocent X commenced his canonization February 6, 1652, and Clement XI finished it, May 8, 1709. See Hoefer, Nouv. Biog. Generale, s.v.

## Felix Of Nola[[@Headword:Felix Of Nola]]

             was a native and presbyter of Nola. After his property had been confiscated during the persecution of Decius, he supported himself by cultivating a garden and some rented land. According to a legend, he concealed himself during the persecution in the fissures of an old building, and a spider saved him from the search of the messengers by drawing her web over him. His sufferings and alleged miracles were celebrated by Paulinus, bishop of Nola, and many pilgrims visited his grave.-Herzog, Real-Encyklop. 4:355.

## Felix Of Valois[[@Headword:Felix Of Valois]]

             SEE VALOIS, FELIX OF.

## Felix The Manichaean[[@Headword:Felix The Manichaean]]

             was a contemporary of Augustine. He was an elder or elect of the Manichaeans, and had gone to Hippo to gain converts for his sect. Augustine had a discussion with him in the church of Hippo in the presence of the congregation which lasted two days. The proceedings were taken down by notaries, and are still extant (vol. viii of the Benedictine edition of Augustine's works: De actis cum Felice Manichezo, libri ii). On the day before the disputation, Felix declared his readiness to be burned with his books if anything wrong could be found in them; but during the disputation he is reported to have been timid, weak, evasive, and it was thought that be wished to flee. Before the disputation began, his books were taken from him, and placed under the public seal. Felix undertook to prove that Mani  was the Paraclete who had been promised by Christ, and he used as an argument the information given by Mani on the construction of the world, on which nothing could be found in Paul and the writings of the other apostles. Augustine replied that the Paraclete had the mission to teach the truths of religion, but not to expound mathematics. The result of the disputation was that Felix declared himself refuted, and publicly renounced and cursed Mani. The protocol of the disputation was signed by both Augustine and Felix. Posidius, in the Life of Augustine, also states that Felix, after the third meeting, acknowledged his error, and accepted the faith of the Church.-Herzog, Real Encykl. 4:350.

## Felix V[[@Headword:Felix V]]

             AMADEUS (of Savoy), Pope or Anti-pope, was born Sept. 4, 1383. He succeeded his father, Amadeus VII, in the earldom of Savoy, which the emperor Sigismund raised into a duchy. In his eighteenth year he was married to Maria of Burgundy, and in those times of bloody excess was accounted a wise and just prince. He participated through an envoy in the Council of Constance, and in 1422 shared in the crusade against the Hussites. His naturally strong religious tendencies having been strengthened by his wife's death, he built a hermitage at Ripaille, on Lake Leman, in 1434, and retired to it with the intention of spending the rest of his days in retirement. After the councils of Pisa and Constance had deposed Eigenius IV, another was assembled at Basle, and Amadeus was elected pope. He accepted the nomination, adopted the title of Felix V and as such entered Rome June 24, 1440. Finally he made terms with Nicolas V, Eugenius IV's successor, and, having thus ended the schism, Felix V retired to his hermitage at Ripaille, with the rank of cardinal-legate and permanent vicar general of the papal see in Savoy, Basle, Strasburg, etc. He died at Geneva January 7, 1451. See Guichenon, Histoire generale de lairoy. maisbn de Savoye' (1660); AEn. Sylvii Commentar. de gestis Concil. (Basle. 1577). SEE BASLE, COUNCIL OF.

## Felix, Martyr[[@Headword:Felix, Martyr]]

             and his companion Regula, were, according to tradition, the first Christian missionaries in the city of Zurich, which, before the Reformation, venerated them as patrons, and still has their names in the town seals. They are said to have been executed by order of the emperor Maximian. Nothing certain is known about their history.-- Herzog, Real-Encyklop. 4:351.

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

             an English Independent minister, was born at Cockermouth, 1735, and became pastor at Thaxted Essex. His early opportunities were great, but by his talents and industry he became a very respectable scholar. He was made tutor in the ancient languages in the Dissenters' seminary at Homerton. He is said to have " been dismissed from his office there for reading newspapers on Sunday." His friends got him an annuity of 4l00,-and he was "asked to deliver lectures on the Evidences at the Scots' Church, London Wall.". He had only delivered four when he died, Sept. 6, 1797. He published (in controversy with Dr. Hugh Farmer- q.v.) Demosniacs, an Inquiry into the Heathen and Scriptere Doctrine of Demons (London, 1779, 8vo) :-The Idolatry of Greece and Rome distinguished from that of other Heathen Nations (Lond. 1785, 8vo). After his death Dr. Hunter published his Lectures on the Evidences (Lond. 1798, 8vo).-Bogue and Bennett, Hist. of Dissenters, ii, 518; Kitto, Cyclopedia, s.v.; Darling, Cyclop. Bibliographica, 1125.

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

             bishop of Oxford, a learned theologian, was born at Longworth, in Berks, June 23, 1625, and graduated M.A. in 1643. As a devoted: friend of the Stuarts, for whom he had been in arms, he was deprived of his studentship in Christ Church by the parliamentary visitors, and during the Protectorate he continued in obscurity. After the Restoration lie obtained a stall at Chichester, whence he was preferred to a more valuable one at Christ Church, and soon after became dean of Christ Church. In 1666 he became vice-chancellor of the university, and in 1676 bishop of Oxford, retaining his deanery. He. was a great benefactor to the university, and as a .prelate was distinguished by learning and munificence; but his conduct in the matter of John Locke's. illegal removal from his studentship in Christ  Church is a great stain upon his memory (see Edinburgh Review, 1829, 1, 16). Among his writings are a Latin translation of Wood's History and Antiquities of Oxford (2 vols. fol.):-A Life of Dr. Hammond (1660, prefixed to Hammond's Works):-St. Clement's Two Epistles to the Corinthians (Oxford, 1669, 12mo, Gr. and Lat.):-Artis Logicae Compendium: — Epistle of Barnabas (Oxford, 1685, 12mo):-Cyparini Opera (Oxford, 1677) :-also Athenagoras, Hermes, and Justin's Apologia: Novi Testamenti Libri Omnes; accesserunt Parellela Script. loc. necnon variae lectiones, etc. (London, 1675; Leips. 1697, and again edited by A. H. Francke, 1702; Oxford, ed. by Gregory, fol. 1703; Oxford, ed. by Jacobson, 1852, 8vo) :-Paraphrase and Annotations upon all the Epistles of St. Paul (Lond. 1675, 8vo; but from the edition of 1708 it appears that this book was the work of A. Woodhead, R. Allestree, and O.Walker, "corrected and improved" by Fell). His edition of the N.T. gave a new impulse to critical science, which he farther aided by the assistance he furnished, in money and otherwise, to the critical labors of John Mill (q.v.). Indeed, bishop Fell is said to have devoted his "whole substance" to works of piety and charity. He died July 10, 1686.-Hook, Eccls. Biog. v, 74; Wood, Athenae Oxonienses; Biog. Britannica, s.v.

## Fell, Samuel, D.D[[@Headword:Fell, Samuel, D.D]]

             a learned English divine, was born in the parish of St. Clement Danes, London, in 1594, and was educated at Christ Church, Oxford. In 1626 he was made Margaret professor of divinity, and had a prebend at Worcester. He was then a Calvinist, but, renouncing that system, he was made dean of Lichfield in 1637, and in 1638 dean of Christ Church. He was appointed vice-chancellor in 1645, which office he retained until 1647. He died February 1, 1648-49. He published Primitiae; sive Oratio Habita Oxoniae in Scholia Theologiae, November 9, 1626. See Chalmers, Biog. Diet. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fellenberg, Philippe-Emanuel De[[@Headword:Fellenberg, Philippe-Emanuel De]]

             a philanthropist and earnest laborer in the cause of education, was born at Berne, Switzerland, June 27, 1771. His father, who was a member of the government of Berne, laid the foundation of his intellectual culture, but he received his moral bent and self-sacrificing spirit from -his mother, a great granddaughter of the Dutch admiral Van Tromp. After some time spent at the University of Tubingen in the study of civil law, he devoted himself especially to politics and philosophy. "In order to acquaint himself with the moral state of his countrymen, he spent much of his time in travelling through Switzerland. France, and Germany, usually on foot, with his knapsack on his back, residing in the villages and farm-houses, mingling in the labors and occupations, and partaking of the rude lodging and fare of the peasants and mechanics, and often extending his journey to the adjacent countries." On his return to Berne in 1798 he rendered important service as " commandant of the quarter" in the revolutionary troubles. In 1799 he purchased the estate called Hofwyl, two leagues from Berne, and founded there, successively;, a school of agriculture, a manufactory of agricultural implements, schools for the poor, for the better classes, and a normal school. He devoted the remainder of his life to education with great success, but not without opposition. He died Nov. 21, 1844. See Vericourt, Rapport sur les Instituts de Hofwyl; Haam, Fellenberg's Leben und Wirken (Berne, 1845); Hoefer, Nouv. Biog. Generale, 17:307.

## Feller, Francois, Xavier[[@Headword:Feller, Francois, Xavier]]

             a Flemish Jesuit, was born at Brussels, Aug. 18,1735, entered the; order of Jesuits in 1754, and died May 23, 1802. - He was a very learned and voluminous writer, his publications amounting to 120 volumes. Among them are Reply to Febronius SEE HONTHEIM, 1771:-Observat.- Philos. sur le systeme de Newton (3d edit. Liege, 1778): Catechisme Philosophique-Evidences of Christianity (5th edit. Lyons, 1819; 2 vols. 8vo):-Dictionnaire histarique (Liege, 1818, 8 vols.; 7th ed. Paris, 1829, 17 vols. 8vo): -Cours de Morale Chretienne (Paris, 1825, 5 vols. 8vo). - Hoefer, Nouv. Biog. Genenrale, 17:309.

## Felloes[[@Headword:Felloes]]

             חַשֻּׁקַים, chishshukim', joinings, 1Ki 7:33) probably denotes rather the spokes that connect the rim with the hub of a wheel, being a kindred  term with that used to denote the coupling-rods of the tabernacle (Exo 27:10). SEE CHARIOT.

## Fellon, Thomas Bernard[[@Headword:Fellon, Thomas Bernard]]

             a French Jesuit, was born at Avignon, July 12, 1672, and died March 25, 1759. He published, Paraphrase des Psaumes: — Traite de l'Amour de Dieu Selon Francois de Sales (Nancy, 1754, 3 volumes). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fellow[[@Headword:Fellow]]

             besides its contemptuous use (as a rendering of אַישׁa man, etc.), and its frequent employment (usually as a rendering of רֵעִ, a friend or equal), in the sense of companion, stands in one remarkable passage (Zec 13:7) as the rendering of עָמַית, society, in the phrase גֶּבֶר עֲמַיתַי, man of my association, i.e. my associate; corresponding with רֹעַיmy shepherd in the parallel member, and referred to himself by our Saviour (Mat 26:31) as the great Pastor and Sacrifice for his people; not so much in the sense of simple equality of nature with the Father, as of-copartnership with him in the great work of caring for and redeeming mankind. SEE NEIGHBOR.

## Fellow Of A College [[@Headword:Fellow Of A College ]]

             SEE FELLOWSHIP

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

             was born in Norfolk, England, in 1770; studied at St. Mary's Hall,, Oxford, took holy orders in 1795, and died in 1847. His theological speculations gradually led him to reject the doctrines of the Established Church, and to adopt the opinions found in his Religion of the Universe, published in London in 1836. He was an intimate friend of Dr. Parr and baron Maseres, the latter of whom left him the greater part of his large fortune, to be dispensed in literary and benevolent enterprises. He was for some time editor of the London Critical Review. He was an early advocate of the establishment of the University of London, of which hue was a liberal benefactor. Among his works are Christian Philosophy (1798, 2d ed. 1799, 8vo) :-Supplement to do: — Religion without Cant (1801, 8vo) :- Guide to Immortality (1804, 3 vols.- 8vo):-Manual of Piety (1807, 8vo):-A Body of Theology (1807, 2 vols. 8vo).-Appleton, Cyclopcedia, s.v.; Allibone, Dictionary of Authors, i, 534.

## Fellowship[[@Headword:Fellowship]]

             in a college,- a station of privilege and emolument enjoyed by one who is elect-d a member of any of those endowed societies which in the English  universities are; called colleges. The person so elected shares the benefits of the foundation in common with the other, members, and from such participation derives the name of fellow, the Latins name for which in the statutes of most of the colleges is socius. SEE UNIVERSITY.

In Oxford and Cambridge " the fellowships Were either constituted by the original founders of the colleges to which they belong, or they have been since endowed. In almost all cases their holders must have taken at least the first degree of bachelor of arts or student in the civil law. One of the greatest changes introduced by the commissioners under the University Act of 1854 was the throwing open of the fellowships to all members of the university of requisite standing, by removing the old restrictions by which many of them were confined to founder's kin, or to the inhabitants of certain dioceses, archdeaconries, or other districts. Fellowships vary greatly in value. Some of the best at Oxford, in good years, are said to reach £700 or even £800, whilst there are others which do not amount to £100, and many at Cambridge which fall short of that sum. Being paid out -of the college revenues which arise from land they also vary from year to year, though from this arrangement, on thee other hand, their general value with reference to the value of commodities is preserved nearly unchangeable, which would not be the case if they consisted of :a fixed payment in money. The senior fellowships are the most lucrative, a system of promotion being established among their holders; but they all confer on their holders the privilege of occupying apartments in the college, and generally, in addition, certain perquisites as to meals or commons. Many fellowships are tenable for life, but in general they are forfeited should the holder attain to certain preferments in the Church or at the bar, and sometimes in the case of his succeeding to property above a certain amount. In general, also, they are forfeited by marriage, though this disability may now be removed by a special vote of the college, permitting the fellow to retain his fellowship notwithstanding his marriage. With the single exception of Downing College, Cambridge, in which the graduates of both universities are eligible, the fellowships are confined to the graduates of the university to which they belong."

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

             (κοινωνία), "joint interest, or the having one common stock. The fellowship of the saints is twofold:

1. With God (1Jn 1:3; 1Co 1:9; 1 Corinthians 13:14);

2. With one another (1Jn 1:7). Fellowship with God consists in knowledge of his will (Job 22:21; Joh 17:3); agreement in design (Amo 3:2); mutual affection (Rom 8:38-39); enjoyment of his presence (Psa 4:6); conformity to his image (1Jn 2:6; 1Jn 1:6); participation of his felicity (1Jn 1:3-4; Eph 3:14-21; 2Co 13:14). Fellowship of the saints may be considered as a fellowship of duties (Rom 12:6; 1Co 12:1; 1Th 5:17-18; Jam 5:16); of ordinances (Heb 10:24; Act 2:46); of graces, love, joy, etc. (Heb 10:24; Mal 3:16; 2Co 8:4); of interest spiritual, and sometimes temporal (Rom 12:4; Rom 12:13; Heb 13:16); of sufferings (Rom 15:1-2; Gal 6:1-2; Rom 12:15); of eternal glory (Rev 7:9)." SEE COMMUNION.

## Fels[[@Headword:Fels]]

             a name common to several Protestant theologians:

1. JOHANN HEINRICH, who was born at Lindau in 1733, and died in 1790, is the author of Diss. de Varia Confessionis Tetrapolitanae Fortuna (Gottingen, 1775). See Winer, Handbuch der theol. Lit. 1:332.

2. JOHANN MICHAEL, professor of theology and preacher at St. Gall, was born there in 1761, and died September 21, 1833. He is the author of, Die Kirchliche Trennung der Confessionen (St. Gall, 1829): — Denkmal schweizerischer Reformatoren in Vorlesunogen (ibid. 1819). See Winer, Handbuch der theol. Lit. 1:359, 748.

3. SEBASTIAN, was born September 20, 1697, at Kempten, in Suabia. He studied at Halle and Jena, and died at Lindau, May 18, 1749, leaving De Protestantium Justificatione (1718). See Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Fels, Christian Lebrecht[[@Headword:Fels, Christian Lebrecht]]

             a Jewish convert of Prague, was born in 1640, and died at Hamburg in 1719. He was professor of Hebrew at various universities and gymnasia, and wrote, מראה דר ָהיהודים, i.e., Hodegus Judaeorum (Leipsic, 1703): — Brevis et Perspicua via ad Linguam Sanctam (Sondershausen, 1697): — Brevis et Perspicua via ad Accentuationem (Wittenberg, 1700). See Furst, Bibl. Jud. 1:278 sq.; Steinschneider, Bibliographisches Handbuch, s.v.; Wolf, Bibl. Hebr. 1:1009; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Roi, Die Evangelische Christenheit und die Juden (Carlsruhe, 1884), 1:116 sq. (B.P.)

## Feltham, Owen[[@Headword:Feltham, Owen]]

             an English writer of the reign of James I, who was a native of Suffolk, lived many years in the earl of Thomond's family, and died about 1678. The work by which he is remembered is Resolves, Divine, Political, and Moral, which has passed through many editions, and is still reprinted.

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

             a learned English divine, was born at London in 1679, and was educated at Westminster school, the Charter House, and Edmund Hall, Oxford. In 1711 he became rector of Whitewell, Derbyshire, and was finally appointed principal of St. Edmund's Hall in 1722. He died in 1740. His principal works are, A Dissertation on reading the Classics (Lond. 3d ed. 1723, 12mo) :--The common People taught to defend their Communion with the Church of England (Oxf. 1727, 8vo):-The Christian Faith asserted against Deists, Arians, and Socinians (Oxf. 1732, 8vo):-The Resurrection of the same numerical Body asserted (London, 1733, 3d ed. 8vo) :- Sermons on the Creation, Fall, and Redemption of Man, etc. (Lond. 1748, 8vo) :-Nineteen Sermons, 1748 (posthumous). -Darling, Cyclop. Bibliographica, s.v.; Rose, New Genesis Biog. Dict. s.v.

## Felton, Nicholas, D.D[[@Headword:Felton, Nicholas, D.D]]

             an English prelate, was born at Yarmouth, in Norfolk, in 1563, and educated at Pembroke Hall, where he became fellow November 27, 1583. He was rector of St. Mary-le-Bow, January 17, 1595, and some time of St. Antholin's, London. He was elected master of Pembroke Hall, June 29, 1616, and admitted rector of Great Easton, in Essex, October 23 following; in the same year collated to a prebend in St. Paul's, and in 1617 promoted to the see of Bristol, to which he was consecrated December 14. In 1618 he was nominated to the bishopric of Coventry and Lichfield, but translated to Ely March 11 of that year. He died October 5, 1626. See Chalmers, Biog. Dict. s.v.

## Feltus, Henry J., D.D[[@Headword:Feltus, Henry J., D.D]]

             a Protestant Episcopal clergyman, was born in 1775. He was a native of Ireland, and came to America when quite a young man. Having been for some time a preacher in another communion, he was admitted into the ministry of the Protestant Episcopal Church about 1798. He officiated for a period at Easton, Pennsylvania, when he became rector of Trinity Church, Sweedsborough, N.J., whence he was called, in 1808, to the rectorate of St. Ann's Church, Brooklyn, L.I., and thence, in 1824, to that of St. Stephen's Church, New York city. He died August 24, 1828. Dr. Feltus was distinguished for piety, and fidelity in the discharge of all his ministerial duties. He was humble and affectionate, and much beloved and respected by his congregation. See The Christian Journal (N.Y.), 1828, page 287.

## Felwinger, Johann Paul[[@Headword:Felwinger, Johann Paul]]

             a German theologian, was born at Nuremberg in 1616. Having been professor at Altdorf, he took part in the religious controversies of the time, and distinguished himself by his zeal against the writings of the Socinians, in opposition to whom he put forth, Anti-Ostorodus: — Defensio pro A. Grawero contra Smalzium. He died in 1681. See Hoefer, Nouv. Biog. Generale, s.v.

## Female[[@Headword:Female]]

             ECCLESIASTIC. (For monographs, see Volbeding, Index, p. 164.) SEE MINISTRY; SEE DEACONESS; SEE AGAPETAE.

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

             a Roman Catholic divine of the 16th century, was born at Montacute, Somersetshire. He was educated at New College, Oxford, where he continued till ejected by the queen's commissioners for his zeal for Romanism. He was then schoolmaster at Bury St. Edmund's, till removed on the same account. He fled to Flanders, thence to Italy, and at last fixed his residence at Louvain, where he died in 1613. He wrote and translated many books, living to celebrate his fiftieth year of exile beyond the seas. See Fuller, Worthies of England (ed. Nuttall), 3:106; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fence[[@Headword:Fence]]

             (Psa 62:3), גָּדֵר, gader', a wall (q.v.) rather than hedge (as elsewhere generally rendered). The Hebrews use two terms to denote a fence of different kinds: נָּדֵר, goder', or גְּדֵרָה, gederah', and מְשׂוּכָה, mesukah'. According to Vitringa, the latter denotes the outer thorny fence of the vineyard, and the former the inner wall of stones surrounding it. The chief use of the former was to keep off men, and of the latter to keep off beasts, not only from gardens, vineyards, etc., but also from the flocks at night (see Pro 15:19; Pro 24:31). SEE HEDGE. From this root the Phoenicians called any enclosed place guddir, and particularly gave this name to their settlement in the south-western coast of Spain, which the Greeks from them called Γάθειρα, the Romans Gades, and the moderns Cadiz. SEE GEDERAH. In Eze 13:5; Eze 22:30 gader appears to denote the fortifications of a city; and in Psa 62:3, the wicked are compared to a tottering fence and bowing wall; i.e. their destruction comes suddenly upon them. Fenced cities (see below) were such as were fortified. SEE AGRICULTURE.

## Fenced City[[@Headword:Fenced City]]

             (מְצוּרָה, metsurah', intrenched; 2Ch 11:10; 2Ch 11:23; 2Ch 12:4; 2Ch 14:6; 2Ch 21:3; rendered "stronghold," 2Ch 11:11; "fort," Isa 29:3; "munition," 2:1. מַבְצָר, mibtsar', fortress, is also sometimes rendered "fenced" in connection with עִיר, a city, Num 32:17; Num 32:36; Jos 10:20; Jos 19:35; 1Sa 6:18; 2Ki 3:19; 2Ki 10:2; 2Ki 17:9; 2Ki 18:8; 2Ch 17:19; Jer 5:17; Dan 11:15; elsewhere "stronghold," etc.). The broad distinction between a city and a village in Biblical language consisted in the possession of walls. SEE CITY.

The city had walls, the village was unwalled, or had only a watchman's tower (מַגְדָּל, πύργος, turris custodun; comp. Gesen. Thes. p. 267), to which the villagers resorted in times of danger. A threefold distinction is thus obtained: 1. cities; 2. unwalled villages; 3. villages with castles or towers  (1Ch 27:25). The district east of the Jordan, forming the kingdoms of Moab and Bashan, is said to have abounded from very early times in castles and fortresses, such. as were built by Uzziah to protect the cattle, and to repel the inroads of the neighboring tribes, besides unwalled towns (Ammian. Marc. 14:9; Deu 3:5; 2Ch 26:10). Of these many remains are thought by Mr. Porter to exist at the present day (Damascus, ii, 197)., The dangers to which unwalled villages are exposed from the marauding tribes of the desert, and also the fortifications by which the inhabitants sometimes protect themselves, are illustrated by Sir J. Malcolm (Sketches of Persia, c. 14:p. 148) and Frazer (Persia, p. 379, 380; comp. Judges v, 7). Villages in the Hauran are sometimes enclosed by a wall, or, rather, the houses, being joined together, form a defence against Arab robbers, and the entrance is closed by a gate (Burckhardt, Syria, p. 212). SEE GATE.

A further characteristic of a city as a fortified place is found in the use of the word בָּנָה, build, and also fortif/; so that to "build" a city appears to be sometimes the same thing as to fortify it (comp. Gen 8:20, and 2Ch 16:6, with 2Ch 11:5-10, and 1Ki 15:17). SEE WALL.

The fortifications of the cities of Palestine, thus regularly "fenced," consisted of one or more walls crowned with battlemented parapets, פַּנּוֹת, having towers at regular intervals (2Ch 32:5; Jer 31:38), on which in later times engines of war were placed, and watch was kept by day and night in time of war (2Ch 26:9; 2Ch 26:15; Jdg 9:45; 2Ki 9:17). Along the oldest of the three walls of Jerusalem there were ninety towers, in the second fourteen, and in the third sixty (Josephus, War, v, 4, 2). One such tower, that of Hananeel, is repeatedly mentioned (Jer 31:38; Zec 14:10), as also others (Nehemiah iii, 1, 11, 27). The gateways of fortified towns were also fortified and closed with strong doors (Neh 2:8; Neh 3:3; Neh 3:6, etc.; Jdg 16:2-3; 1Sa 23:7; 2Sa 18:24; 2Sa 18:33; 2Ch 14:7; 1Ma 13:33; 1Ma 15:39). In advance of the wall there appears to have been sometimes an outwork (חֵיל, προτείχισμα), in A. Vers. "ditch" (1Ki 21:23; 2Sa 20:15; Gesenius, Thes. p.  454), which was perhaps either a palisade or wall lining the ditch, or a wall raised midway within the ditch itself. Both of these methods of strengthening fortified places, by hindering the near approach of machines, were usual in earlier Egyptian fortifications (Wilkinson, Anc Eg. i, 401), but would generally be of less use in the hill forts of Palestine than in Egypt. In many towns there was a keep or citadel for a last resource to the defenders. Those remaining in the Hauran and Leja are square. Such existed at Shechem and Thebez (Jdg 9:46; Jdg 9:51; Jdg 8:17; 2Ki 9:17), and the great forts or towers of Psephinus, Hippicus, and especially Antonia, served a similar purpose, as well as that of overawing the town at Jerusalem. These forts were well furnished with cisterns (Act 21:34; 2Ma 5:25; Josephus, Ant. 18:4, 3; War, i, 5, 4; v, 4, 2; 6:2, 1).

At the time of thee entrance of Israel into Canaae- there were many fenced cities existing, which first caused great alarm to the exploring party of searchers (Num 13:28), and afterwards gave much trouble to the people in subduing them. Many of these were refortified, or, as it is expressed rebuilt by the Hebrews (Num 32:17; Num 32:34-42; Deu 3:4-5; Jos 11:12-13; Jdg 1:27-33), and many, especially those on the sea-coast, remained for a long time in the possession of their inhabitants, who c-re enabled to preserve them by means of their strength in chariots (Jos 13:3; Jos 13:6; Jos 17:16; Jdg 1:19; 2Ki 18:8; 2Ch 26:6). The strength of Jerusalem was shown by the fact that that city, or at least the citadel, or "stronghold of Zion," remained in the possession of the Jebusites until the time of David (2Sa 5:6-7; 2 Samuel 1 (Chronicles 11:5). Among the kings of Israel and Judah several are mentioned as fortifiers or " builders" of cities, e.g. Solomon (1Ki 9:17-19; 2Ch 8:4-6), Jeroboam I (1Ki 12:25), Rehoboam (2Ch 11:5; 2Ch 11:12), Baasha (1Ki 15:17), Omri (1Ki 16:24), Hezekiah (2Ch 32:5), Asa ( 2Ch 14:6-7), Jeaoshaphat (2Ch 17:12), but especially Uzziah (2Ki 14:22; 2Ch 26:2; 2Ch 26:9; 2Ch 26:15); and in the reign of Ahab the town: of Jericho was rebuilt and fortified by a private individual, Hiel of Bethel (1Ki 16:34). Herod the Great was conspicuous in fortifying strong positions, as Masada, Machaerus, Herodium, besides his great works at Jerusalem (Josephus, War, 7:6,1, 2; 8, 3; i, 21, 10; Ant. 14:13, 9). SEE FORT.

But the fortified places of Palestine served only in a few instances to check effectually the progress of an invading force, though many instances of  determined and protracted resistance are on record, as of Samaria for three years (2Ki 18:10), Jerusalem (2Ki 25:3) for four months, and in later times of Jotapata, Gamala, Machaerus, Masada, and, above all, Jerusalem itself, the strength of whose defences drew forth the admiration of the conqueror Titus (Josephus, War, iii, 6; 4:1 and 9; 7:6, 2-4 and 8; Robinson, i, 232). SEE FORTRESS.

The earlier Egyptian fortifications consisted usually of a quadrangular and sometimes double wall of -sun-dried brick, fifteen feet thick, and often fifty feet in height, with square towers at intervals, of the same height as the walls, both crowned with a parapet, and a round-headed battlement in shape like a shield. A second lower wall with towers at the entrance was added, distant thirteen or twenty feet from the main wall, and sometimes another was made of seventy or one hundred feet in length, projecting at right angles from the main wall, to enable the defenders to annoy the assailants in flank. The ditch was sometimes fortified by a sort of tenaille in the ditch itself, or a ravelin on its edge. In later times the practice of fortifying towns was laid aside, and the large temples, with their enclosures, were made to serve the purpose of forts (Wilkinson, As-c. Egypt. i, 408, 409, abridgm.).

The fortifications of Nineveh, Babylon, Ecbatana, and of Tyre and Sidon are all mentioned either in the canonical books or the Apocrypha. In the sculptures of Nineveh representations are found of walled towns, of which one is thought to represent Tyre, and all illustrate the mode of fortification adopted both by the Assyrians and their enemies, (Jer 51:30-32; Jer 51:58; Amo 1:10; Zec 9:3; Eze 27:11; Nah 3:14; Tob 4:17; Tob 14:14-15; Jdt 1:1; Jdt 1:4; Layard, Nin. ii, 275, 279, 388, 395; Nin. and Bab. p. 231, 358; Mon. of Nin. pt. ii, pl. 39, 43). SEE FORTIFICATION.

## Fencing The Tables[[@Headword:Fencing The Tables]]

             a special address in the ministration of the Lord's Supper among the Scotch Presbyterians. It is a lecture from the minister just before the distribution of the elements, pointing out the character of those who have and of those who have not a right to come to the Lord's table. It was formerly called " debarrings," because in it the ministry debarred from the sacrament those who were not supposed to be worthy.

## Feneberg, Johann Michael[[@Headword:Feneberg, Johann Michael]]

             a German Jesuit, was born February 9, 1751, at Oberndorf, in Switzerland. In 1773 he was professor at the gymnasium in Ingolstadt, in 1795 preacher at Seeg, in 1805 at Vohringen, near Elm, where he died, October 12, 1812.  Feneberg is the author of several hymns, which breathe an evangelical spirit, and are found in Fuchs, Sammlung Erbaulicher Lieder (Kempten. 1812). See Sailer, Aus Fenebergs Leben (Munich, 1814); Koch, Geschichte des deutschen Kirchenliedes, 6:553 sq. (B.P.)

## Fenelon, Francois De Salignac De La Mothe[[@Headword:Fenelon, Francois De Salignac De La Mothe]]

             the most venerated name in the modern history of the Roman Catholic Church, was born Aug,. 6,1651, at the castle of Fenelon, in Perigord. He was a younger son ,of the marquis of Fenelon. He was carefully trained at home up to twelve years of age, when he was sent to the University of Cahors, and afterwards to the College of Plessis at Paris. His mind was very early turned towards the Church; he preached his first sermon at fifteen. His theological studies were continued at the Seminary of St. Sulpice, then under the charge of the abbe Tronson, from whom he is believed to have imbibed the views of sanctity and of "disinterested love" which were so strongly brought out in his later life. He was ordained in 1675, and for three years was one of the priests of the parish of St. Sulpice. Before his ordination he was strongly inclined -to a foreign mission in the Levant or in Canada, but -was kept back, it is said, by his uncle. The Correspondance Litteraire (July 25,1863) gives a letter (from the archives of the French Ministry of Marine) in Colbert's handwriting, date of 1675, to Frontenac, governor of Canasde in which Louis XIV says, " I have blamed the action, of abbe Fenelon, and have ordered him not to return to Canada. But I ought to say to You that it was difficult to. institute a criminal process against his, or to oblige the priests of the Seminary of St. Sulpice, at Montreal, to testify against him; and it was necessary to remit the case to his bishop or the grand vicar to punish him by ecclesiastical penalties, or to arrest him and send him back to France by the first ship." According, to this, Fenelon was actually in Canada (Am. Pres. & Review, July, 1863). About the year 1678 he was appointed superior of the "Nouvelles Catholiques," a society formed to educate and proselyte the children of Protestants. In this office he wrote his first work, De l'education des filles, which has been translated into English. He now became intimate with Bossuet, and under his guidance wrote Refutation du Systeme de Malebranche sur la nature et la grace; and also a treatise entitled Du Minastere des Pasteurs is which heretics are attacked, though with moderation. Louis XIV, then about to revoke the edict-of Nantes, employed Fenelon on a special mission to the Protestants of Poitou. He accepted the charge on the condition that no means of conversion were to be used but persuasion. In 1689 he was intrusted with the education of the young duke of Burgundy. For his royal pupil he wrote Telemaque. After five years' service, he was elevated to the archbishop of Cambray in 1694. He had previously become intimate with Madame Guyon (q.v.), and his  relations with herb and the complications which, grew out of them, embittered more or less his whole after life.

This interesting history deserves to bee recounted somewhat in detail. For the special history of Quietism, see the article under that title. Suffice it here to say, that the particular form of it taught by Madame Gusyon began to spread widely, and to alarm the leading clergy of the Church of France. Bossuet was soon vigorously enlisted against her. He conducted the controversy against Madame Gusyon with his usual skill. He, together with the bishop of Chartres and abbie Tronson, were appointed commissioners to inquire into the doctrines advanced by Madame Guyon. The conferences between the parties lasted for six months. Bossuet was little conversant at this time with mystical theology, and at his request Fenelon provided him with extracts from the chief of the mystical writers. The commissioners assembled at Issy, a retired country house belonging to the congregation of St. Sulpice. They drew up thirty articles, in which certain alterations were made abby Fenelon, by whom four were added. There was no mention in them of Madame Guidon or her doctrines, but thee were supposed to express the doctrines of the established Church of France on the principal subjects in dispute. Their conclusion amounts to little more than this, that spiritualism, or an aim at the very highest devotional feeling and communion with God, is not necessary to all, and is liable to abuse. Madame Guyon immediately expressed her acquiescence in the articles of Issy. The whole question seemed now to be set at rest. Fenelon, having been nominated before these transactions to the archbishop of Cambray was duly consecrated, Bossuet, bishop of Meaux, officiating, at his own earnest request. But Quietism continued to gain ground, and, to stop its progress, Bossuet published his Instruction sur les etats de l'oraison, for which be sought-the approbation of the new archbishop; but Fenelon refused on the ground that the book absolutely denied, the possibility of a pure disinterested love of God, and that its censures of Madame Guyon were too severe.

Thus began: the bitter controversy between these two distinguished prelates, which for a long time disturbed the peace of the Church of France. Fenelon published his Explication des maximes des saints sur la vie interienre, but not before it was carefully examined by the cardinal de Noailes and abbe Tronson, two of the committee at Issy, and by M. Pirot, a theologian of eminence attached to Bossuet. These pronounced the Maximes to be a golden work. But no sooner was it published than an uproar was raised against it. In this controversy Louis XIV and Madame  de Maintenon took part against Fenelon. Bossuet had the support of the count, and made vigorous use of all the weapons at his command. Fenelon defended himself with spirit. An appeal was made to Rome. Bossuet artfully brought his influence with e Louis to bear upon the court of Rome, and insinuated that Fenelon was, in his own diocese, considered a heretic, and that, as soon as Rome should speak, Cambray, and all the Low Countries, would rise against him. The pope (Innocent XII) proceeded cautiously, and delayed his decision. In the mean time the friends of Fenelon were persecuted by the court, and he himself was suspended from his office of preceptor to the royal dukes; but never, amidst all the indignities be suffered, did he lose the pious serenity of his mind. "Yet- but a little while," he says in one of his letters, ' and the deceitful dream of this life will be over. We shall meet in the kingdom of truth, where there is no error, no division, no scandal; we shall breathe thee pure love of God; he will communicate to us his everlasting peace. In the mean while let us suffer; let us be trodden under foot; let us not refuse disgrace. Jesus Christ was disgraced for us; may our disgrace tend to his glory." At length the pope appointed a congregation of cardinals, who met twelve times without coming to any resolution; he then appointed a new congregation of cardinals, who met fifty-two times, and extracted from Fenelon's work several propositions, which they reported to the pope as censurable. Meantime Louis XIV was urging the pope to condemn Fenelon, although the pope himself was unwilling to come to a final decision. It was difficult to censure Fenelon without censuring some writers of acknowledged orthodoxy. Holy, too, as Fenelon was, it was considered that to submit to a decision against him was an act of such heroic humility that it could scarcely be expected, and that a schism might be caused equal to that of the Reformation. The pope inclined to issue a brief, stating the doctrine of the Church, and calling upon each party to abstain from future discussions. But even a pope may stand in awe of worldly consequences. - Louis XIV, urged on by Bossuet, insisted upon the condemnation of Fenelon, and the pope at last (March 12,1699) issued a brief, by which twenty-three propositions were extracted from Fenelon's work and condemned, "though the expressions used in the condemnation of them were so gentle, that it is evident that if the pope had feared God as much as he feared the French king, Fenelon would have escaped all censure. By this course, the friends of Fenelon were soothed and his adversaries mortified; and their mortification was increased by an expression of the pope, which was soon in every one's mouth, that F6nelon was in fault for too great love of God;  his enemies equally in fault for too little love of their neighbor" (Bausset, Hist. de Fenelon, ii, 220).

The controversy had been going on in France during the time occupied by the investigation at Rome. "Bossuet published a succession of pamphlets. Several of the bishops who had espoused the side of Bossuet issued pastorals in the same sense. Fenelon defended himself vigorously against them all in several publications, explanatory as well of his principles as of the personal imputations in which some of his adversaries did not scruple to indulge. The last blow against the ancient friendship of the great rivals was struck by Bossuet in his celebrated Relation sur le Quietisme. Fenelon was wounded to the heart. The copy of Bossuet's pamphlet which first came into his hands is still preserved in the British Museum, and the margin is literally filled with remarks, annotations, replies, denials, and rejoinders, in the singularly delicate and beautiful handwriting of the indignant archbishop. The copy now in the British Museum is most probably one which, as we learn from his correspondence, he sent to his agent at Rome, and on tie margin of which he corrected, for the guidance of his friend, the many false and exaggerated charges of his great antagonist. The substance of these replies he gave to the public in a most masterly defence, written, printed, and published within little more than a fortnight from the appearance of Bossuet's Relation."

When the papal brief arrived, Fenelon submitted at once, and ordered all copies of the book that were in circulation to be brought that he might burn them with his own hand. He read the brief from his own pulpit, and addressed a pastoral to the people of his diocese, in which he said, "Our holy father has condemned my book, entitled Maxims of Saints, and has condemned in a particular manner twenty-three propositions extracted from it. We adhere to his brief, and condemn the book and the propositions simply, absolutely, and without a shadow of reserve." He even presented to the cathedral a piece of gold plate, on which is a picture engraved representing the angel of truth trampling on several erroneous books, among which is his Maximes. This submission appears to us Protestants to have been at once weak and ostentatious, but in the Roman Catholic Church it is one of -Fenelon's highest titles to glory. Bossuet's conduct is variously represented: according to one account he was really touched by the conduct of Fenelon, and desired to be completely reconciled to him ; according to Others, he retained at heart his bitter feeling, and kept up the same spirit in the mind of the king. About this time Fenelon sent a  complete and corrected copy of Telemaque to the duke of Burgundy. The copyist, it seems, made a duplicate, and printed it at Paris, without the knowledge of Fenelon. The book was immediately suppressed by order of the king, but was printed again in Holland in 1699, spread throughout Europe, and was translated into almost every tongue. By the courtiers of Louis XIV Telemaque was regarded as a satire upon that monarch and his satellites, Sesostris being supposed to represent the king; Calypso, Madame de Montespan; Protesilaus, Louvois; and Eucharis, Mademoiselle de Fontanges. This scandal shut Fenelon out of the court of Louis XIV for the rest of his life. He was ordered to remain within his diocese, and was forbidden all intercourse with his pupil, the duke of Burgundy.

But the displeasure of the court did not diminish the reputation of Fenelon either in France or in Europe generally. He devoted the remainder of his life to diligent care of his diocese, and to literary labors. He founded a seminary at Cambray, to which he gave his personal attention. During the War of the Succession his diocese was often the scene of military operations, and he did his best to assuage the horrors of war. He brought together into his palace the wretched inhabitants of the country whom the war had driven from their homes, and took care of them, and fed them at his own table. Seeing one day that one of these peasants ate nothing, lie asked him the reason of his abstinence. "Alas! my lord," said the poor man, " in making my escape from my cottage I had not time to bring off my cow, which was the support of my family. The enemy will drive her away, and I shall never find another so good." Fenelon, availing himself of his privilege of safe- conduct, immediately set out, accompanied by a single servant, and drove the cow back himself to the peasant. "'This," said cardinal Maury, "is perhaps the finest act of Fenelon's life." He adds, "Alas ! for the man who reads it without being affected." Another anecdote, showing his tenderness to the poor, is thus related of him. A literary man, whose library was destroyed by fire, has been deservedly admired for saying, " I should have profited but little by my books if they had not taught me how to bear the loss of them." The remark of F6nelon, who lost his in a similar way, is still more simple and touching: "I would much rather they were burned than the cottage of a poor peasant." In 1709, the duke of Marlborough, by express- commands, exempted his lands from pillage, while that general himself and his allies showed the aged prelate every mark of courtesy.

In the Jansenist disputes Fenelon wrote against Jansenius, and expressed himself very strongly, though at first charitably, against Quesnel and  Pascal. SEE JANSENISM; SEE PORT ROYAL. He wrote a Memoire demanding a judgment from the pope to settle the controversy by a dogmatic decision, to which all must submit. This Memoire was laid before the pope (Clement XI), and his bull Vineam Domini shows evident traces of its influence. He also wrote a treatise, De Summi Pontificis Auctoritate (in his Euvres, Versailles, 1820, tom. ii), in which he yielded more to the papal claims than became him as a Gallican bishop. Denying the direct temporal power of the pope, he admits a potestas directoria, equivalent to what is called the indirect temporal power. SEE POPE, TEMPORAL POWER OF.

In his personal habits Fenelon was temperate almost to abstemiousness, took no repose except a few hours daily in the exercises of walking or riding, while the rest of his time was devoted to social intercourse with his friends, to visiting the poor, and other pastoral functions. The most of his revenues were devoted to benevolent uses. He died at Cambray Jan. 7, 1715.

We cite a passage from Dr. Channing on the character and writings of Fenelon: "His works have the great charm of coming fresh from the soul. He wrote from experience, and hence, though he often speaks a language which must seem almost a foreign one to men of the world, yet he always speaks in a tone of reality. That he has excesses we mean not to deny, but they are of a kind which we regard with more than indulgence, almost with admiration. Common fanaticism we cannot away with, for it is essentially vulgar, the working of animal passions, sometimes of sexual love, and oftener of earthly ambition. But when a pure mind-errs by aspiring after disinterestedness and purity not granted to our present infant state, we almost reverence its errors; and still more, we recognise in them an essential truth. They only anticipate-and claim too speedily the good for which man was made. They are the misapprehensions of the inspired prophet, who hopes to see in his own day what he was appointed to promise to remoter ages. Fenelon saw far into the human heart, and especially into the lurkings of self-love. He looked with a piercing eye through the disguises of sin. But he knew sin, not, as most men do, by bitter experience of its power, so much as by his knowledge and experience of virtue. Deformity was revealed to him by his refined perceptions and intense love of moral beauty. The light, which he carried with him into the dark corners of the human heart, and by which he laid open its most hidden guilt, was that of celestial goodness. Hence, though the severest of  censors, he is the most pitying. Not a tone of asperity escapes him. He looks on human error with an angel's tenderness, with tears which an angel might shed, and thus reconciles and binds us to our race at the very moment of revealing its corruptions" (Christian Examiner, 6:7).

Literature. — The writings of Fenelon are too numerous to be mentioned in detail. They are classified as follows in the Versailles edition of his works (1820, 22 vols. 8vo): Metaphysical and Theological Writings, vols. i-iii; The Quietistic Controversy, and Discussions thereon with Bossuet, vols. iv-ix; writings on Jansenism, vols. 10-16; Education of Girls, Sermons, Religious Meditations, vols. 17, 18; Fables, Dialogues, smaller writings, vol. xix; Telemaque, vol. 20; Dialogues on Eloquence, Correspondence, Lives of Ancient Philosophers, vols. 21, 22. There are many collective editions of the writings of Fenelon, of which the most complete is that of Lebel, commenced at Versailles 1820-24, in 22 vols. 8vo., with 11 vols. additional of Correspondance (Paris, 1827-29), and 1 vol. of Tables et Index (Paris, 183,), making 34 vols. in all. The next best (in some respects the best) is that of the abbe Gosselin (Paris and Besancon, 1851-52, 10 vols. imp. 8vo), with a copious literary history of Fenelon. Of editions of his select works, the best are that of Perisse (Paris, 1842, 4 vols. large 8vo); that of Dufour, the first volume of which is a Vie de Fenelon (Paris, 1826, 12 vols. 8vo); and that of Lefevre, with Vie by Aime Martin (Paris, 1835; and by Didot, 1838, 3 vols. large 8vo). Of his separate writings the editions are too numerous to be mentioned here. Many of his writings have been translated into English; among them are, On the Education of Daughters (Lond. 1703; Albany, 1806); Dialogues on Eloquence (Lond. 1808; Boston, 1832); Demonstration of the Existence of God (London, 1749, 12mo); Spiritual Works, translated by Houghton, with Life (Dublin, 1771, 2 vols. 8vo); Telemachus (many editions; best by Hawkesworth, Lond. 2 vols. 12mo, 1808); Lives of the Anc. Philosophers, with Life of Fenelon, by Cormach (N.Y. 1841, 12mo); Selections from the Writings of Fenelon, with a Memoir of his Life by Mrs. Follen (Boston, 1829; new ed. 1859, 12mo). Of Lives of Fenelon, besides those already cited in connection with editions of his works, we name Ramsay, Vie de Fenelon (Paris, 1725, 12mo); Querbeuf, Vie de F. (Paris, 1787); Bausset, Hist. de Fenelon (Par. 1817, 3d ed., 4 vols. 8vo); Mudford, Life of F. (transl. from Bausset, Lond. 1810, 2 vols. '8vo); Butler, Life of Fenelon (abridged from Bausset, Lond. 1810, 8vo); Tabaraud; Suppl. aux histoires de Bossuet et de Fenelon (Paris, 1822, 8vo). See also Mackintosh, Ethical  Philosophy (Philadelph. 1832, 8vo), p. 96 sq.; Quarterly Review (Lond.)' 10:409; Princeton Review, April, 1853, art. i; Hoefer, Nouv. Biog. Generale, 17:319 sq.; Hook, Eccles. Biog. v, 78 sq.; Matter, Le Mysticisme en France au Temps de Fenelon (Par. 1864); Sainte Beuve, Nouv. Lundis (Par. 1864), ii, 113 sq.; Revue Chretienne, 1863, 513 sq.; Methodist Quarterly Review, Jan. 1866; Zeitschrift f. d. hist. Theologie, 1869, 239.

## Fenestella[[@Headword:Fenestella]]

             the niche at the side of an altar, containing the piscina (q.v.) or water-drain, into which was poured the water in which the priest washed his hands, and that with which the chalice was rinsed at the celebration of the mass. There is frequently a shelf above the water-drain, on which could be placed certain vessels which were required at the altar. A second niche, at the side of the fenestella, sometimes held the credence-table. In England the fenestella is almost universally at the south side of the altar. (G. F. C.)

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

             a minister of the Church of England, was born January 31, 1831, at Southwark. In 1854 he entered the college of the London Jews' Society, and in 1857 was appointed lay missionary among the Jews of the duchy of Posen. In 1860 Mr. Fenner was to reopen the mission in Tunis, and was ordained: by bishop Tomlinson of Gibraltar. He died at Tunis, July 22, 1874. (B.P.)

## Fenner, William, B.D[[@Headword:Fenner, William, B.D]]

             an English Puritan, was born in 1600, and was educated at Pembroke Hall, Cambridge. He was appointed rector of Rochford, Essex, in 1629, and died about 1640. He was a very popular preacher, and his works, which have become very scarce, are written in a plain, earnest, and impressive style. The principal are, A Treatise of the Affections; or the Soul's Pulse (Lond. 1641, 8vo) :-The Sacrifice of the Faithful; or the Nature, Property, and Efficacy of zealous Prayer (Lond. 1648, sm. 8vo) :-The spiritual Man's Directory, guiding to true Blessedness in his three maine Duties (Lond. 1649, sm. 8vo), collected, with other writings, in his Works (Lond. 1658, 1 vol. in 2, fol.).--Darling, Cyclopcedia Bibliographica, s.v.

## Fenouillet (or Fenoillet), Pierre De[[@Headword:Fenouillet (or Fenoillet), Pierre De]]

             a French prelate, was born at: Annecy (Savoy), studied there, entered into orders, became theological tutor at Gap, and then went to Paris, where he became preacher to Henry IV. In 1607 he was nominated bishop of Montpellier, and in 1609 assisted at the Council of Narbonne; but he became so zealous for Romanism that the Protestants complained of his rigor, and he abandoned his diocese and joined the royal army, July 2, 1621. He was afterwards busy in commissions until his return to his diocese, September 20, 1636. In 1652, being sent to Paris on some religious matters, he died there, November 23, leaving a number of addresses, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Fenris (or Fenrir)[[@Headword:Fenris (or Fenrir)]]

             in Scandinavian mythology, was a wolf, the frightful son of the evil Loke and the giantess Angerbode. The Asas knew the danger that threatened them from the children of this pair, therefore they brought Fenris up, in order to moderate his wildness, which was so great that only one Asa, the strong and wise Tyr, could bring food to him. The gods attempted to bind him, and laid two huge chains on him, Leding and Droma, but when he stretched himself they flew apart. Then the Asas ordered a band to be made, which appeared to be of silk, but was composed of the beard of a woman, the root of a mountain, the breath of a fish, the saliva of a bird, and the muscles of a bear; this was called Gleipner. It was light, but the wolf did not allow it to be laid on him, and he had become much stronger since tearing the two chains. The Asas began to persuade him, telling him  that if he did not expose himself to some danger he would never become renowned; the band was certainly stronger than it appeared to be, but they would loose him in case he were too weak, "If I do not free myself," Fenris answered, "I know what awaits me; therefore let it not touch my feet. There must be some magic in play; but if you are honest, let one of you lay his hand into my throat as an assurance of your sincerity." After much persuasion, Tyr assented to lay his hand into the wolf's throat; the band was adjusted, but when Fenris wanted to stretch himself, he found that the band gradually contracted. Then the Asas laughed, except Tyr, for his hand had been bitten off. Since that time Tyr is one-handed. They might have killed the monster, but the sanctity of the place forbade it. They therefore took one end of the band, called Gelgia, drew it through a rock, Gjol, and with the aid of another rock, Twite, they hammered the first still deeper into the earth, and as Feliris wanted to devour all who came near him, they put a sword into his throat, so that the handle lay in the upper, the blade in the lower jaw, and Fenris was made harmless. His body has grown so that by opening his mouth he touches heaven and earth. Eventually he will free himself, unite with his sister, the Midgardsnake, and with the sons of Surtur, in war against the Asas, devour the sun, and even the god Odin; but finally the god Allvadur will tear his throat so far apart that he will die. Odin will come from his grave, and the world will be renewed. Fenris had two sons, Skoll and Hate, by the giantess Grige. Skoll persecutes the sun, Hate devours the moon. SEE NORSE MYTHOLOGY.

## Fenton, Roger, D.D[[@Headword:Fenton, Roger, D.D]]

             an Anglican clergyman of the 16th century, was born in Lancashire, became fellow of Pembroke Hall, Cambridge, and was the laborious, pious, beloved, and learned minister of St. Stephen's, Walbrook, London. He was a friend of Dr. Nicholas Felton, collegiates and city ministers together. Fenton died in London in 1615, in his fiftieth year, leaving a treatise against usury. See Fuller, Worthies of England (ed. Nuttall).

## Fenwick, Benedict Joseph[[@Headword:Fenwick, Benedict Joseph]]

             a Roman Catholic bishop, was born at Leonardstown, Maryland, September 3, 1782. He was made bishop of Boston, Massachusetts, November 1, 1825, a diocese which then had only three priests. He enlarged his cathedral, established schools, started a theological seminary, introduced the Sisters of Charity through Ann Alexis in 1832, saw the first  synod of Boston assembled in 1842, the erection of a new see of Hartford in 1844, founded the College of the Holy Cross at Worcester, through the Jesuits, the great Catholic university of New England, and died in Boston after an energetic episcopate, August 11, 1846, prudent, learned, and charitable. See De Courcey and Shea, Hist. of the Cath. Church in the U.S. page 509.

## Fenwick, Edward[[@Headword:Fenwick, Edward]]

             a Roman Catholic bishop, was a native of Maryland, long a Dominican missionary in Kentucky, and was consecrated the first bishop of Cincinnati, January 13, 1822, a see which then included Ohio, Michigan, and Wisconsin. He built churches throughout his vast diocese, dedicated the Cathedral of Cincinnati in 1826, called in the aid of the Sisters of St. Dominic, Sisters of Charity, and the Poor Clares, founded in his city the Athenaeum, now St. Xavier's College, and in 1831 established the Catholic Telegraph, the oldest of American Catholic papers. Edward Fenwick died of cholera at Wooster, Ohio, September 26, 1832. See De Gourcey and Shea, Hist. of the Cath. Church in the U.S. page 547.

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

             an eccentric preacher, connected with the early Methodist movement in England, commenced to preach in 1750, and travelled some time with Wesley, until the latter, on account of Fenwick's peculiarities, dismissed him. He almost idolized Wesley, and imitated him so accurately in speaking, praying, preaching, and writing, that it was difficult to discriminate between them. Though imprudent, his courage and zeal for Methodism never changed. He was not given a circuit, nor was he acknowledged as a preacher for several years before his death. Yet he always attended the place of the annual conference, and continued there during its session, though he was not permitted to be present in conference after 1784. The conference allowed him a pittance annually, and he had many generous friends in different parts of the kingdom, in the house of one of whom he lived (in Bridlington) for some years before his death, in 1797. See Atmore, Meth. Memorial, s.v.

## Feologild[[@Headword:Feologild]]

             archbishop of Canterbury, was consecrated June 9, 832, to that see, but died August 29 following. He had formerly been abbot of one of the  Kentish monasteries. See Hook, Lives of Abps. of Canterbury, 1:283 sq.; Smith, Dict. of Christ. Biog. s.v.

## Feralia[[@Headword:Feralia]]

             a festival of the ancient Romans, observed annually in honor of the manes of deceased friends and relations. It was instituted by Numa, and lasted eleven days. The family and acquaintances of the deceased went to the graves and walked round them, offering up prayers to the gods of the infernal regions in behalf of their dead friends. An entertainment was then prepared and placed on a great stone, and of this the dead were supposed to partake. During the entire days of the feast no marriages were allowed to be celebrated, and the worship of the other deities was suspended, all their temples being shut.

## Ferat[[@Headword:Ferat]]

             in Mohammedanism, is separation from God, the greatest and severest punishment for the damned.

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

             a Protestant theologian of Germany, was born at Strasburg in 1673. He studied at different universities, and died at his native place; February 12, 1717, shortly after he was called there as professor of theology. He wrote, De Certitudine Theologice Naturalis (Wittenberg, 1708): — De iis quae in Philosophia Morali Eximia Sunt (ibid. 1709): — De Theologia Experimentali (ibid. 1711): — De Principio Cartesii de Omnibus est Dubitandum (ibid. 1716). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Ferdinand[[@Headword:Ferdinand]]

             SEE FERNANDO.

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

             a Jewish convert, was a native of Poland. He was professor of Hebrew at Oxford and Cambridge, instructed the famous Scaliger in the Talmud, and died in 1598. He wrote, קול י8 8י, Haec sunt Verba Dei, in which he treats of the Jewish precepts, laws, feasts, etc. (Canterbury, 1587). See Furst, Bibl. Theol. 1:279; Wolf, Bibl. Hebrews 1, No. 1832; 3, No. 1832;  Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Roi, Die Evangelische Christenheit und die Juden (Karlsruhe, 1884), page 186 sq. (B.P.)

## Fereter[[@Headword:Fereter]]

             usually indicates the portable shrine in which the relics of saints are carried about in procession; it is also applied to the fixed shrines or tombs in which the bodies or relics of saints are deposited.

## Feretory[[@Headword:Feretory]]

             the inclosure or chapel of a church in which the fereter is placed.

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

             a primitive Scotch bishop and confessor, commemorated November 15 to 18, was probably of Irish birth, and passed through Scotland from the west southward, planting churches and converting the natives to Christianity. See Smith, Dict. of Christ. Biog. s.v.

## Ferguson, Adam[[@Headword:Ferguson, Adam]]

             a Scotch philosopher, was born in 1724 at Logierait, Perthshire. He studied at St. Andrew's and at Edinburgh with a view to the Christian ministry. On being ordained, he was appointed chaplain to the 42d regiment, in which he remained till 1757, when he retired, and was appointed keeper of the advocates' library of Edinburgh. In 1759 he was made professor of natural philosophy in the college of that city, and in 1764 he was appointed to the chair of moral philosophy, a branch of science to which he -had more particulary applied himself. In 1767 he published Essay on the History of Civil Society; in 1776, Remarks on a Pamphlet of Dr. Price, entitled Observations on the Nature of Civil Liberty. " In 1778 he was appointed secretary to the commissioners who were sent to America-in order to try to effect a reconciliation with the mother country, an office in which Ferguson took a clearer view of the state of the question, and of the temper of the American people, than was common at that time with Englishmen. On his return in 1779 he resumed the duties of his professorship, and in 1783 he published History of the Progress and the Termination of the Roman Republic (3 vols. 4to)." In 1784 he resigned his professorship. "In 1792 he published Principles of Moral and Political Science, being chiefly a retrospect of lectures on ethics and politics, delivered in the College of Edinburgh (2 vols. 4to). Another work of Dr. Ferguson on the same subject, though a more elementary one, the Institutes of Moral Philosophy, which he first published in 1769, has been translated into the French and German languages, and often :reprinted." He died at St. Andrew's, February 22, 1816.-Chambers, Encyclopedia, S. V.

## Ferguson, Colin, D.D[[@Headword:Ferguson, Colin, D.D]]

             a Protestant Episcopal minister, was born in Kent County, Maryland, December 8, 1751. A Scotch schoolmaster became interested in him as a pupil and took him to Edinburgh, paying the expenses of his education at the university. In 1782 he was an instructor in the Kent County School at Chestertown, Md. When Washilngton College, the oldest in the state, was organized in 1783, he was chosen professor of languages, mathematics, and natural philosophy, and held the position till 1793, when he.was appointed president. After studying theology, he was admitted to deacon's orders, August 3, 1785, to priest's, August 7 of the same year, and became rector in St. Paul's Parish, Kent County, Maryland, where he served until 1799. In 1804 he retired to his farm, near Georgetown Cross Roads, where he spent the rest of his life. He died March 10, 1806. Of the General Convention of 1789, which framed the constitution of the Church, he was an active member. He was more distinguished as a scholar than as a preacher. See Sprague, Annals of the Amer. Pulpit, 5:342.

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

             minister of Kilwinning, Scotland, a preacher and commentator of some eminence. Little is known of his life; he died about 1670. He published Brief Exposition of Philippians and Colossians (1656) :-Brief Exposition of Galatians and Ephesians (1659); and after his death appeared his Brief exposition of 1 and 2 Thessalonians (1674). Orme (Biblioth. Biblica) says that these " expositions are uncommonly sensible." They have been republished in one volume (London, 1841, large 8vo).

## Ferguson, James, LL.D[[@Headword:Ferguson, James, LL.D]]

             a Scotch clergyman, born in Dolphinton, studied at the United College, and graduated at the. University of St. Andrews in 1763; was licensed to preach in October 1768; presented to the living at Dolphinton in September 1772, and ordained April 7, 1773; transferred to Pettinain, February 22, 1780, and died May 18, 1803, aged fifty-six years, much esteemed for his literary abilities. He published An Account of the Parish of Pettinain. See Fasti Eccles. Scoticanae, 1:221; 2:332.

## Ferguson, Robert, D.D., LL.D[[@Headword:Ferguson, Robert, D.D., LL.D]]

             an English Congregational minister, was born in Glasgow, May 12, 1806; educated at Hoxton College, and entered upon his ministry at Haddington  about 1830. He afterwards preached at Leicester, Finchingfield, Stepney, Stratford, ten years at Ryde, beginning with 1849, and then, returning to London, undertook the charge of Portland Chapel, St. John's Wood, but resigned six years later in order to devote his energies more directly to the establishment of the Pastors' Retiring Fund, of which he was one of the original founders. He died March 27, 1875. As a preacher Mr. Ferguson was in a marked degree argumentative and rhetorical, though not to the exclusion of the practical. As a writer he was elegant, persuasive, and forcible. Among other interesting productions of his pen are, Sacred Studies: — Consecrated Heights: — The Pensalties of Greatness: — Sacrifice: — Family Prayers. He was for some time editor of the Eclectic Review, and the Free Church of England Magazine. He was elected a fellow of the Antiquarian Society in 1854, and in the same year became a member of the Royal Irish Academy. He took great interest in the advancement of workingmen, and wrote for their benefit popular histories of England and Scotland. See (Lond.) Cong. Year-book, 1876, page 331.

## Ferguson, Samuel D[[@Headword:Ferguson, Samuel D]]

             a Methodist Episcopal minister, was born in the city of New York in 1798, but removed with his parents at an early age to Delaware County, where he  was converted at fourteen. He entered the New York Conference in 1819, and died in New York, December 30,1855. He was a highly influential and useful minister, and an able presiding elder. He was three times a delegate to the General Conference, in 1832, 1836, and 1844. He served some time as agent for the Troy Conference Seminary, and spent four years with eminent success as superintendent, of the Leake and Watts Orphan House, New York.-Minutes of Conferences, 6:64.

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

             a Scotch clergyman, born in Blair-Athol, was licensed to preach March 29, 1809; ordained by the Presbytery of Dalkeith, December 7, 1813, as assistant at Inveresk; presented to the living at Beath by the earl of Moray in March 1815, admitted May 4 of the same year, and died March 19, 1866, aged eighty-four years. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 2:578.

## Fergussone, David[[@Headword:Fergussone, David]]

             a Scotch clergyman, born in Dundee, was nominated by the lords of the privy council to be the first Protestant minister at Dunfermline, in 1560. He was a member of thirty-nine assemblies, from June 1563, to May 1597, and moderator in those of 1572 and 1578. In 1567 Rossyth was under his care, and in 1574 Carnock and Baith were added. In 1576 he was appointed visitor of the churches in the diocese from Forth to Tay and from the Ochils to Dunkeld. He died August 23, 1598, at an advanced age. Though not educated at a university, yet from his good taste, lively fancy, piety, and integrity, he was highly useful in improving and enriching the Scottish language, and he was a favorite with all classes. He took a lively share in ecclesiastical affairs, wrote a diary of historical notes, and had a valuable library of books of theology and natural history. He wrote, An Answer to  the Epistle written by Renat Benedict (Edinb. 1563); a Sermon preached at Leith in 1572, and Scottish Proverbs Gathered Together (ibid. 1641). Some of his tracts were printed by.the Bannatyne Club in 1860. See Fasti Eccles. Scoticance, 2:565.

## Feriae[[@Headword:Feriae]]

             (holidays), a name given by the ancient Romans to all peculiar seasons of rejoicing, including sacred festivals or days consecrated to any particular god. The feriae were of several classes. Some of the public festivals were regularly observed, and the date of their occurrence was marked in the Fasti (q.v.). Such were termed Feriae Stativae or stated holidays. Other public festivals were held annually, but not on any fixed day, and received the name of Feriae Conceptivae. The most solemn class of holidays were those appointed by the public authorities to be observed in consequence of Some great national emergency or impending public calamity, and received the name of Feriae Imperative. No lawsuits were allowed to be conducted during the public feriae, and the people were strictly enjoined to abstain from work under penalty of a fine. The introduction of Christianity into Rome, and especially its adoption as the religion of the state, led to the abolition of the feriae and the substitution of Christian festivals.

## Feriae Latine[[@Headword:Feriae Latine]]

             a festival instituted by Tarquinius Superbus, or perhaps at an earlier period, in honor of the alliance between the Romans and the Latins. It was held on Mt. Alba, and was originally dedicated to the worship of Jupiter Latiaris. The festival continued for several days, usually five or six. An ox was generally offered in sacrifice by the consul then in office, amid the assembled multitudes, who engaged in rejoicings of all kinds. The two days immediately following the festival were considered sacred, and on them no marriages were celebrated. This festival was observed until the 4th century.

## Feriae Sementtvae[[@Headword:Feriae Sementtvae]]

             a festival of the ancient Romans, observed during a single dayin seed-time, for the purpose of praying for the blessing of the gods upon the seed sown.

## Ferings, Richard De[[@Headword:Ferings, Richard De]]

             an Irish prelate, was promoted and consecrated to the see of Dublin in 1299. Immediately after his colisecration he made that conveyance of  Church lands alluded to by Carte in the introduction to his Life of Ormond. This caused some disturbance, but archbishop Ferings finally succeeded in bringing about an agreement in 1300. In 1303 he constituted the churches of Stagonil and Tipperkevin prebends of St. Patrick's Cathedral. In 1304 he renewed the privileges granted by his predecessors to the dean and chapter of St. Patrick's, and particularly the exemption of their prebendal churches from visitations by the archdeacon or dean. He did not succeed in his administration, and died October 18, 1306, while on his way from Rome. See D'Alton, Memoirs of the Abps. of Dublin, page 114.

## Ferloni, Severus Antonius[[@Headword:Ferloni, Severus Antonius]]

             a Roman ecclesiastic, born in the States of the Church in 1740. He employed himself for thirty years on a History of the Variations in the Discipline of the Church which was to form 30 vols., and was on the point of completion when the French army entered Rome in 1798. His papers were destroyed and his labor lost. Ferloni was soon after engaged on the side of Napoleon, wrote homilies in his favor, and was made theologian to the privy council of the viceroy at Milan. Among other things he wrote a treatise De Auctoritate Ecclesiae, maintaining French views, but the censors would not allow it to appear. He died at Milan, 1813.-Migne, Biographie Chret. s.v.

## Ferme (Or Fairholme), Charles[[@Headword:Ferme (Or Fairholme), Charles]]

             a Scotch divine, was born in Edinburgh, and was educated at the university there, where he became M.A. in 1587. In 1593 he was made one of the regents of the university. He afterwards became minister at Fraserburgh, and (1600) principal of the college there; he died at Fraserburgh in 1617. He wrote a Logical Analysis of the Epistle of Paul to the Romans which was published under the care of Dr. Adamson in 1671, and has been republished by the Wodrow Society (Edinburgh, 1850, 8vmo). Ins the preface to this edition, Dr. W. L. Alexander gives the work high praise, even saying, "So sagacious, exact, and perspicuous a commentary on the Romans I had not before, had the good fortune to peruse."

## Ferment[[@Headword:Ferment]]

             SEE LEAVEN; SEE WINE

## Fermentarians[[@Headword:Fermentarians]]

             (Fermentarii), a name given to the Greek Church by the Latins, because the former use leavened bread in the Eucharist; the Greeks calling the  Latins Azymites (q.v.). The word fermentum was used, even in the Latin Church, at an. early period, to designate the Eucharist, showing that then fermented bread was used.-Bingham, Orig. Eccles. bk. 15:ch. ii, § 5.

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

             a veteran minister of the Christian denomination, was born March 9, 1784, in Kittery, Me. He learned the trade of a carpenter, and at different times in his vouth went to sea; but was converted in 1807, and united with a Free- will Baptist Church. The following year he began to preach, at once engaged in itinerant labor, and was ordained September 20, 1809. For several years he was a travelling preacher, chiefly in New England. He became regular pastor at York in April 1818, but gradually became identified with the body called "Christians." He died at Kittery, December 29, 1851, where he had been pastor for thirty-six years. See his Life, written by himself. (J.C.S.)

## Fernald, Woodbury Melcher[[@Headword:Fernald, Woodbury Melcher]]

             a Universalist minister, was born at Portsmouth, N.T., March 21, 1813. He began his ministry in Nashua in 1835, received ordination the following year, and in i.838 moved to Cabotville (now Chicopee), Massachusetts. In 1840 and 1841 he was located in Newburyport; then three years in Stoneham; in 1845 removed to Boston; embraced Swedenborgiariism, and was ordained a preacher of that faith. He published, the same year, a work entitled The Eternity of Heaven and Hell Confirmed by Scripture, and Grounded in the Realities of the Human Soul: — Compendium of the Theological and Spiritual Writings of Swedenborg (1854): — God in His Providence (1859): — Memoirs and Reminiscences of the late Professor Bush (1860): — First Causes of Character (1865): — a posthumous volume of Sermons, found marked for publication at his decease, was issued under the title, The True Christian Life, and How to Attain It (1874). He died in Boston, December 10, 1873. Mr. Fernald was a voluminous and vigorous writer; a sincere, pure, and spiritually-minded  man; and possessed of a metaphysical turn of mind. See Universalist Register, 1875, page 124.

## Fernand[[@Headword:Fernand]]

             (PHERNANDUS, FERDINAND, or FERRAND), a Belgian monk and reformer, was born at Bruges in 1450. He either lost his sight in childhood or was born blind, which, however, did not prevent him from studying philosophy, theology, rhetoric, poetry, and music. He pursued these studies in Paris, and was appointed by Charles VIII to the chair of belles-lettres in the University of Paris. It is possible that he may also have occupied the chair of theology. In 1490 he entered the order of the Benedictines, and soon after, by special dispensation from the pope, he was allowed, in spite of his blindness, to take deacon's orders, and began to preach. He died in 1496. His blindness did not prevent him from writing many books, among which are Epistolae Caroli Phernandi, Brugensis (Paris, no date, 4to):-De Animi Tranquillitate libri duo (Paris, 1512):-Speculum monasticae disciplinae Patris Benedicti Magni, etc. (Par. 1515, fol.): --Elegiae de Contemptu Mundi; Odarum in laudem Christi Libri (Paris, 1815).-Hoefer, Nouv. Biog. Generale, 17:455.

## Fernandez, Alfonso[[@Headword:Fernandez, Alfonso]]

             a Spanish Dominican, was born in 1573 at Placentia, and died after 1627. He is the author of Historia Ecclesiastica de Nuestros Tiempos: — Concertatio Praedicatoria pro Ecclesia Catholica contra Haereticos, Gentiles, Judaeos et Agarenos. See Echard, De Scriptoribus Ordinis Dominicanorum; Antonii, Bibliotheca Hispanica; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

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

             a Spanish Jesuit, was born at Coimbra, where he also died, May 14, 1628. He was for some time missionary in the East Indies, and after his return was preacher at Lisbon. He wrote, Commentar. in Visiones Veteris Testamenti cum Paraphrasibus Capitum. See Antonii, Bibliotheca Hispanica; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fernando De Talavera[[@Headword:Fernando De Talavera]]

             a Spanish prelate and theologian, was born at Talavera-la-Reyna (Old Castile) in 1445. He was a Hieronymite monk, became bishop of Avila, confessor and counsellor of Ferdinand V, the Catholic, and of his wife Isabella. He encouraged them particularly in their enterprise against the Moors, which finally led to the surrender of Grenada. He obtained the archiepiscopacy of that city, and labored Very zealously in the propagation of the Catholic religion. The biographers pretend that he died in sanctity, May 14, 1507, and that several miracles took place at his tomb. He wrote, Provechosa Doctrina de lo que Debe Saber Todo Fiel Christiano: — Avisacion de las Maneras de Pecados: — El Restituir y Satisfacer: — De Cono Demos de Comulgar: — Ceremonial Detodos los Oficios Divinos, in Latin and Spanish: — and divers other works. See Hoefer, Nouv. Biog. Generale, s.v.

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

             bishop of Chester, was born at York in 1602, and em-as educated at St. Mary's Hall, Oxford, and at Trinity College, Cambridge, of which he became a fellow. He was made chaplain to the bishop of Durham, and was successively presented to the livings of Masham, of Medborn, and to the archdeaconry of Leicester. He took his doctor's degree in 1642, and espoused the cause of Charles I, who made him his chaplain. On the Restoration Charles II gave him the mastership of Trinity College, and ha was twice chosen vice-chancellor. He was made bishop of Chester in 1660, died in 1661, and was buried in Westminster Abbey. He published four tracts against the rebellion, 1642-43; two sermons, 1644-4 9; and five treatises in defense of the Church of England against Romanism and Presbyterianism, 1647-60. He is said to have aided Walton in the Polyglot Bible.--Hook, Eccles. Biography, v, 89.

## Fernham, Nicholas Of[[@Headword:Fernham, Nicholas Of]]

             (or Nicolas de Ferneham), was born at Farnham, Surrey, and was educated as a physician at Oxford. He became a student in Paris, and there gained great esteem, being accounted famosus Anglicanus (Matthew Paris, 1229). Here he continued until the university was in effect dissolved  through the discords between the clergy and people. He lived for some years in Bologna, and on his return home became physician to Henry III, who at last made him bishop of Chester. Fernham became bishop of Durham in 1241, which see he also resigned in 1249. He wrote many books "of the practice in physic and use of herbs," and died at Stockton in private life in February 1258. See Fuller, Worthies of England (ed. Nuttall), 3:206.

## Ferquhard[[@Headword:Ferquhard]]

             a Scotch prelate, was made bishop of the Isles, and presented to the temporality of this see, and to the commendary of Icolumkill, May 24, 1530. He resigned the bishopric into the hands of the pope, in favor of Roderic Maclean, in 1544. See Keith, Scottish Bishops, page 306.

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

             a French Orientalist. He was born at Toulon October 3, 1645, and was educated in his native city and at Lyons, where he studied Hebrew and other Oriental languages. At twenty he went to Paris, and soon after to Mayence, to undertake a translation of the Hebrew Bible. This project not. succeeding, he returned to France, studied law, and was received as advocate in the Parliament of Paris. He, however, occupied himself much less with his new profession than with controversial writings, and works on the history of the East. He died Mar. 11, 1699. His -works are, Conspectus see Synopsis libri hebraici qui inscribitur Annales Regum Franciae et reagum domus Othomanicae (Paris, 1670, 8vo):-Reflexions sur la Religion Chretienne, contenant les propheties de Jacob et de Daniel sur la venue du Messie, etc. (Paris, 1679, 2 vols. 12mo):-Liber Psalmorum, cum argumentis, paraphrasi et annotationibus (Paris, 1683, 4to):-Traiti de l' Eglise contre les heretiques at princpalement contra les calvinistes (Paris, 1685, 12s-o):-Reponse a l'Apologie pour la Reformation, pour les reformateurs et pour les reformes (Paris, 1685, 12mo) :-Psaumes de David en latin et en francais selon la Vulgate (Paris, 1686, l2mo):-Lettre a Mgr I' eveque de Beauvais sur le Monsachisme de saint Augstin (Journal des Savants) :-Discours ou l' on fait voir que saint Augustin a ete moine (Paris, 1689, 12mo)': -Summa Biblica seu dissertationes prolegomenicae de Sacra Scriptura (Paris, 1689, 12mo). -Hoefer, Nouv. Biog. Generale, 17:488.

## Ferrandus Fulgentius[[@Headword:Ferrandus Fulgentius]]

             SEE FULGENTIUS FERRANDUS.

## Ferranti, Decio and Agostino[[@Headword:Ferranti, Decio and Agostino]]

             two miniature painters, very celebrated in their day, flourished at Milan in 1500. In the cathedral at Vigevano are three of their works, consisting of a Missal, a Book of the Four Evangelists, and a Book of the Epistles, illuminated with miniature pictures and ornaments in the most exquisite taste. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Ferrar, Nicholas[[@Headword:Ferrar, Nicholas]]

             a clergyman of the Church of England, eminent for piety, was -born in London in 1592, and was carefully trained at home both in religion and letters. At fourteen he entered the University of Cambridge, and was eminently distinguished there by his abilities and learning, so that his tutor used to say of him, " May God keep him in a right mind! for if he should turn schismatic or heretic, be would make work for all the world." In 1612 he went abroad, studied at Leipsic and Padua, and, after visiting Rome, returned to England in 1618, and soon after became actively engaged in the affairs of a great company for colonizing Virginia, in America, of which he was chosen deputy governor. In 16-24 he was elected to Parliament, where  he was highly distinguished for eloquence and ability, but soon decided to quit public life and devote himself to a religious life. In the Church of Rome he would have been a monk, and he came as near to it as possible for a Protestant. He purchased in 1612 the manor of Little Gidding, in Huntingdonshire, and organized in the mansion a religious community of some forty persons, male and female, including his mother. In 1626 he was ordained deacon by Laud (then bishop of St. David's). He now ' signed a vow, that since God had heard his most humble petitions, and delivered him out of many dangers, and in many desperate calamities had extended his mercy to him, he would therefore now give himself up continually to serve God to the utmost of his power in the office of a deacon, into which office he had that morning been regularly ordained; that he had long ago seen enough of the manners and of the vanities of the world, and that he did hold them all in so low esteem that he was resolved to spend the remainder of his life in mortifications, in devotion and charity, and in a constant preparation for death." Benefices of great value were offered him, but he refused, saying that his fixed determination was to rise no higher in the Church than the place and office which he now possessed, and which he had undertaken only with the view to be legally authorized to give spiritual assistance, according to his abilities, to his family and others with whom he might be concerned; and that, as to temporal affairs, he had now parted with all his worldly estate, and divided it among his family. Ferrer allotted one room in his house as an oratory for the devotions of the whole family;, besides two separate oratories for the men and women at night. His own lodgings were so contrived that he could conveniently see that everything was conducted with decency and order.

He established a school close to the house, and provided masters for the free instruction of the children. He was diligent in catechizing the children of the neighborhood; and every Sunday, after service, these children, more than one hundred in number, were hospitably entertained. After evening service, all went into the oratory, when select portions of the Psalms were repeated. After this they were at liberty till eight o'clock, when the bell again summoned them to the oratory, where they sang a hymn to the organ and went to prayers, and then all retired. On the first Sunday in every month they received the communion. On week-days they rose at four, at five went to prayers, at six said the Psalms of the hour; then they sang a hymn, repeated some passages of Scripture, and at half past six went to church. "At seven they said the Psalms of the hour, sang a hymn, and went to breakfast. At ten they went to church to litany; at eleven to dinner, during which Scripture  and pious books were read aloud. They went to evening prayers in the church at four, after which came supper and recreations till eight, at which time they .prayed in their oratory. During the night there was a continual vigil or watching, in which several of the men and women, in their respective oratories, repeated the whole Psalter, together with prayers for the life of the king and his sons, from nine at night till one in the morning. The time of this watch being ended, they awoke Nicholas Ferrar, who constantly rose at one o'clock, and betook himself to religious meditation, according to these words, 'At midnight will I rise and give thanks.' Ferrar himself lay upon a skin stretched on the floor, arrayed in a loose frieze gown, and he watched in the oratory or the church three nights in the week. King Charles I held Nicholas Ferrar in great reverence, and came more than once to visit this religious society; and, having perused the Harmony of the Gospels which they had compiled, he was so much pleased with it that he requested them to prepare a copy for his own peculiar use." He died in 1637. Ferrar translated and published (though without his own name) the CX Considerations of Valdes (1638).- Hook, Eccles. Biography, v, 108; Peckard, Life of Ferrar, in Wordsworth, Eccles. Biography, 4:111; Palmer, Church History, 184 sq. SEE VALDES, JUAN.

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

             bishop of St. David's, a martyr of the reign of queen Mary, was born at Halifax, Yorkshire, and was educated at Oxford, where he became B. D. and a regular canon of the order of St. Augustine. The duke of Somerset, lord protector in the reign of Edward VI, was his patron, and employed him in carrying on the Reformation. He was one of the committee nominated to compile the English liturgy. The zeal of Ferrar, who was consecrated bishop in 1547 (under Edward VI), soon procured him many enemies among the Papists,, and after the fall of his eminent patron he was, under a false charge, committed to prison some time before the death of the king. On the accession of Mary he was tried on the new charge of heresy as a Protestant, degraded from his ecclesiastical functions, and, in company with Hooper, Bradford, Rogers, Saunders, and others, delivered over to the secular power for punishment. A little before this good bishop suffered, a young gentleman who visited him lamented the severity of the kind of death he was about to undergo. Ferrar replied, "If you see me once to stir while I suffer the pains of burning, then give no credit to those doctrines for which I die." By the grace of God he was enabled to make good this assertion, for he never moved until he was struck down in the  flames by a blow on his head. He was burned at Caermarthen, in Wales, March 30, 1555.Middleton, Evangelical Biography, i, 346; Burnet, Hist. of Reformation (4 vols.), ii, 347 sq.; Fox, Book of Martyrs; Hook, Eccles. Biography, v, 96.

## Ferrara (Renata), Duchesse De[[@Headword:Ferrara (Renata), Duchesse De]]

             celebrated for her virtues and for her attachment to the Reformation, the daughter of Louis XII and Anne of Bretagne, was born at Blois Oct. 25, 1510. In 1527 she was married to Hercule d'Este, duke of Ferrara and Modena. She is said to have been very learned, excelling in mathematics, especially in astronomy. Her husband died in 1559, and the next year she left Italy on account of her religion, and returned to France, where she was permitted to profess the Protestant faith. She resided at Montargis, and there gave protection to as many as were persecuted till she was forced to desist. During the civil war in France she fed and maintained in her castle a great number of Protestants who had fled to her for refuge. She interceded strongly for the prince of Conde when he was imprisoned at Orleans in the time of the young king Francis, but was afterwards displeased with him, because neither she nor her ministers approved of the Protestants taking up arms. She died at Montargis- June 12, 1575, in full profession of the Reformed faith, though the Jesuit Le Laboureux seeks to show that she abjured her religion.--Bayle, Dictionary, ed. Des Maizeaux (Lond. 1736), iii, 30.

## Ferrara (dEste), Ippolito[[@Headword:Ferrara (dEste), Ippolito]]

             SEE ESTE.

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

             (Concilium Ferrariense), falsely styled oecumenical. Eugene VI having published a bull Sept. 18, 1437, for the transfer of the Council of Basle (q.v.) to Ferrara, a few bishops and abbots assembled Jan. 8, 1438, viz. cardinal Julian, who presided, five archbishops, eighteen bishops, ten abbots, and some generals of the monastic orders; of these bishops only four had left the Council of Basle, which continued its sitting, justly regarding the pope's bull as illegal, and passing sentence of suspension on him Jan. 24, 1438. Charles VII, indeed, forbade any of his subjects to attend at Ferrara. On Jan. 10 the first sitting was held, in which the translation of the council from Basle was pronounced to be canonical, and therefore the oecumenical Council of Ferrara lawfully assembled. Pope Eugene presided in the second session, March 15, at the head of seventy- two bishops, and promulgated a decree against the fathers at Basle. The Greek emperor, John Manuel Paleologus, and the patriarch of Constantinople, Joseph II,, arrived Feb. 9 at Venice, and were received with great pomp, together with Mark, archbishop of Ephesus; twenty-one other prelates (among whom was Isidore, a Russian bishop, and Bessarion of Nicaea), and other ecclesiastics, amounting in all to seven hundred persons. Before holding the first session with the Greeks, a scheme was drawn up of the different questions to be debated: 1. The procession of the Holy Spirit; 2. the addition -"filioque" to the creed; 3. purgatory, and the intermediate state; 4. the use of unleavened bread in the holy Eucharist; 5. the authority of the Roman see and the primacy of the pope. These questions were debated in thirteen sessions, up to the sixteenth, Jan. 10, 1439, when it was proposed to transfer the council from Ferrara to Florence, and, this being agreed to, publication was made of the change.-- Labbe, Concil. 13:1-222, 825-1031; Landon, Manual of Councils, p. 242; Mosheim, Ch. Hist. cent. 15:pt. ii, ch. ii, § 13; Mansi, t. 29:xxxi; Ffoulkes, Christendom's Divisions, Lond. 1867, pt. ii, ch. vii. SEE FLORENCE, COUNCIL OF.

## Ferrari, Bartolommeo[[@Headword:Ferrari, Bartolommeo]]

             (by some erroneously called Ferrera), a noted Italian monk, was born at Milan in 1497, of one of the first families there. He was left an orphan in youth, but distinguished himself by his piety and charity. In connection with Antonio-Maria Zaccario de Cremona and Giacomo-Antonio Morigia, a nobleman of Milan, he instituted the congregation of the Regular Clerks of St. Paul, sanctioned in 1530 under Clement VII, and confirmed three years afterwards by Paul III. Ferrari was elected superior in 1542, but governed his order two years only. The Barnabites (by which name his order was commonly known) spread over Germany, Bohemia, Savoy, France, etc., teaching in the principal universities. Soon afterwards women likewise ianited themselves into communities, and were called Angelice, observing the rules of the Barnabites, under the direction of the same fathers; but the  discipline of this religious order did not keep its original purity very long. Ferrari died in November, 1544. See Hoefer, Nouv. Biog. Generale, s.v.

## Ferrari, Francisco Bernardino[[@Headword:Ferrari, Francisco Bernardino]]

             an Italian archaeologist, was born at Milan in 1576, Entering the Congregation of St. Ambrose, he studied philosophy and divinity, as well as the Latin and Greek languages, and was admitted doctor. Borromeo, archbishop of Milan, appointed him to travel into various parts of Europe to purchase the best books and MSS. to form a library at Milan. Ferrari passed over part of Italy and Spain, and collected a great number of books, which laid the foundation of the famous Ambrosian Library. About 1638 he was appointed director of the College of the Nobles, lately erected at Padua, which office he discharged two years, and then, on account of indisposition, returned to Milan. He died at Milan Feb. 3, 1669. Among his writings are, De Antiquo Eccles. Epistolarum Genere libri tres (Milan, 1613): -De Ritu Sacrarum Ecclesiae Catholicae concionum libri tres (Milan, 1620; Utrecht, 1692, cum praefatione Joannis Georgii Graevii) :- De Veterum acclamationibus et plausu libri septem (Milan, 1627; also in vol. vi of Graevius's Thesaur. Antiq. Rom.). His writings are full of learning; he is very judicious in his conjectures, and exact in his quotations.-Du Pin, Bibl. des Auteurs Eccles. 17:109 (Amst. 1711).

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

             (also called Gaudenzio Milanese), an eminent Italian painter, was born at Vahlhlgia, in the territory of Novara, in 1484, and was probably a scholar of Pietro Perugino. Among his principal works was the cupola of Santa Maria, in Saronno. His picture of St. Christopher, in the church of that saint, at Vercelli, is greatly admired. In the same church are several other pictures of his, representing scenes in the life of Christ, including Mary Magdalene and the Peassion. There are many other paintings of his elsewhere. He died in 1550. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Ferraris, Lucius[[@Headword:Ferraris, Lucius]]

             an Italian divine, author of a large encyclopedic work, entitled Promta bibliotheca canonica, juridica, moralis, theologica, necnon ascetica, polemica, rubricistica, historica (edit. noviss. Venetae, 1782, 10 vols:. 4to). A new edition, revised and enlarged, was published by Migne (Paris, 1866, 8 vols. royal 8vo).

## Ferreol[[@Headword:Ferreol]]

             is the name of several French saints.

(1) A presbyter and martyr of Besangon, suffered with Ferrutio in the time of Irenaeus; commemorated June 16.

(2) Martyr at Vienne, under Maximian, cir. A.D. 304, and commemorated September 18, was a military tribune who befriended the Christians.

(3) Fifth bishop of Uzes, said to have been born of a noble family in Narbonno, was educated by Roricus, bishop of Uzes, whom he sue ceeded in 553. He labored for the conversion of the Jews, and was once temporarily banished by king Childebert under false suspicion. HIe died in 581, and is commemorated January 4.

(4) Fourteenth bishop of Limoges, is said to have died in 595, and is commemorated September 18.

(5) Thirteenth bishop of Grenoble, is said to have been martyred A.D. 683, and is commemorated January 12 (or 16).

## Ferrer Or Ferrier, Vincentius[[@Headword:Ferrer Or Ferrier, Vincentius]]

             (St.), a Dominican monk, was born in Valencia Jan. 23, 1357. He entered the order in 1374, and is 1380 he went to the University of Barcelona, where he spent two years. In 1384 he was made doctor at Lerida. In 1395 he was called to Avignon by pope Benedict XIII as master of the palace, and here he conceived the idea of devoting his life to the healing of the schism in the papacy which then threatened the destruction of the Roman Church. He carried out this idea by declaring for Martin V, and by striving for a reunion in many writings, and by vast labors and travels in Spain, France, Italy, and the British Islands. He died at Vannes, in Brittany, April 5, 1419, and was canonized by pope Calixtus in 1455. His writings aro said to be poor in thought and language.-Mosheim, Ch. Hist. cent. 15:pt. ii, ch. ii, n. 75; Butler, Lives of the Saints, April 5.

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

             brother of St. Vincent Ferrer, and prior of the Carthusian monastery of Portasceli, in Valencia. He translated the whole Scriptures into the Valencian or Catalonian dialect. This translation, which was printed at Valencia in 1478, although it was the work of a Roman Catholic author, and had undergone the examination and correction of the inquisitor James Borrell, had scarcely made its appearance when it was suppressed by the Inquisition, and consigned to the flames. He died in the year 1417.M'Crie, Reformation in Spain, ch. v.

## Ferrer, Rafael[[@Headword:Ferrer, Rafael]]

             a Spanish missionary, was born at Valencia. Having entered the order of the Jesuits, he devoted himself to the preaching of the Gospel in the deserts bordering on the Amazon River. It was in particular, the ferocious and numerous nation of the Cofanes, which had never yet seen a missionary, and which, divided into twenty tribes, occupied a territory about sixty miles from Quito, to which he devoted his labors. The Cofanes had never been subjected to Spanish rule, and had recently destroyed the town of Ecija - and a number of villages. In 1603, after fourteen months of labor, Ferrer succeeded in organizing the mission of San Paulo y San Pedro de los Cofanes. In 1604 two other villages swelled the number of the converted population to 6500. In 1605 Ferrer followed the course of the Aguarico, penetrated into the Napo, and altogether, in the, course of two years and a half, travelled more than 1000 miles, and acquired a better acquaintance with the savage nations in the vicinity of the Amazon than any man of that time. In 1608 he returned to the Cofanes. He then prepared a Grammar of the language of the Cofanes, and translated for them the Catechism. He next undertook a journey to Quito, to induce the authorities to establish new mission-s. His petition having been granted, he again returned to the Cofanes, when his earnest sermons against polygamy cost him his life in  1611, one of the chiefs whom he had compelled to give up his concubines precipitating him from a steep rock.-Hoefer, Nouv. Biog. Gener. 17:535.

## Ferret[[@Headword:Ferret]]

             evidently a conjectural rendering for anakah' ( אֲנָקָהa sighing; Sept. μυγαλή, Vulg. mygale), one of the unclean creeping things mentioned in. Lev 11:30. The Rabbinical writers seem to have identified this animal with the' hedgehog (see Lewysohn, Zool. des Talmuds, § 129, 134). The Sept. and Vulg. refer to an animal which, according to Aristotle (Hist. Anim. 8:24), is the Mus araneus, or shrew-mouse; but the associated names render it more probable that the animal referred to in Leviticus was a reptile of the lizard tribe (so Bochart and Gesenius), deriving its name from the mournful cry, or wail, which some lizards utter, especially those of the Gecko family. The Lacerta gecko (otherwise called "fan-foot" lizard; Gecko lobulatus, the Ptyodactylus of Hasselquist) is perhaps the animal intended. "The geckos are small lizards, usually somewhat clumsy in form, stealthy and cat-like in their actions, secreting themselves in holes and crevices by day, and at night coming forth to prey upon nocturnal insects. The form of the eve indicates their season of activity, for the pupil, which is capable of great expansion and contraction, closes to a vertical line. The animals crawl with ease and confidence on perpendicular walls, and even  on the under sides of ceilings, beams, and-the like, provided these have a somewhat roughened surface. This curious power, the rapidity with which they disappear in some crevice when alarmed, and their sombre and lurid hues, their association with night, their land and harsh, croak, their slow and stealthy pace, and especially a certain sinister expression of countenance, produced by the large globular eye, unprotected by as eyelid and divided by its linear pupil, have combined to give to these reptiles in all countries a popular reputation for malignity and venom, and they are generally much dreaded. This reputation, however, appears to be wholly groundless'; and the story told by Hasselquist of a man who would lay hold of the reptile, and whose hand instantly became covered with red pustules, inflamed and itching, must be received with suspicion. Still more incredible is another account by the same naturalist, to the effect that he saw at Cairo two women and a girl at the point of death from having eaten some cheese over which a gecko had crawled! The most interesting point in the economy of these curious lizards is the structure of their feet, by which they are enabled to defy the laws of gravity. The feet are nearly equal, short, stout, and terminated by five toes, differing- little in length, which radiate as if from a centre, so as to form two thirds of a circle. The under surface of the toes is, in most of the genera, much widened, and furnished with small plates or laminae, overlapping each other in a regular manner, which varies in different genera and species. The toes are frequently united by a membrane at their base. The claws are pointed, hooked, and kept constantly sharp, by an apparatus by which they are capable of retraction, like those of the cat. It is by means of the singular lamellated structure of the under surface of the toes that these reptiles, or at least many of them, are enabled to cling to vertical or even inverted surfaces, as house-flies do. The mode in which this is effected we do not thoroughly understand; but we may conjecture that it is by the raising, of these imbricated plates by muscular action, so as to form a vacuum beneath the sole, when the pressure of the external air causes the toe to adhere firmly to the surface. The similarity of the structure to that of the coronal sucker in the remora suggests this explanation. A familiar illustration of the principle is seen in the leathern suckers which children make, which adhere so firmly that large stones are lifted lay them." SEE LIZARD.

## Ferri, Paul[[@Headword:Ferri, Paul]]

             SEE FERRY

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

             a Scotch clergyman, was promoted from the professorship of civil history, St. Andrews; presented by the earl of Balcarras to the living at Kilconquhar in April 1813, which he held in conjunction, as agreed to by the assembly, and was ordained February 3, 1814. He died June 7, 1850, aged sixty-  seven years. He was an energetic and laborious minister, whom Dr. Chalmers characterized as "the best minister in Fife, and the worst professor." He published, A Catechism on the Evidences of Revealed Religion, with Questions on Natural Religion (Edinburgh), a Sermon preached at Kilconquhar in 1842, and An Account of the Parish. See Fasti Eccles. Scoticanae, 2:438.

## Ferrier, Jeremie[[@Headword:Ferrier, Jeremie]]

             a French Protestant minister, was born about 1560, became professor of theology at Nismes, and is remarkable for having become a Papist, even  after having maintained in a public disputation in 1602 that "pope Clement the VIIIth Was properly the Antichrist." The Parliament of Toulouse having ordered his arrest, it became necessary for Henry IV to intervene to save him from the results of his temerity. In gratitude for this. Ferrier favored the restrictive measures adopted by the court against the Protestants. For this he was suspected by his Protestant friends, and was forbidden to preach by the Synod of Privas in 1612. He did not, however, change his religion till a popular tumult arose against him, in which his house was plundered, and himself so near being murdered, that, for the sake of escaping, he was obliged to lie three days concealed in a tomb. He then became a Roman Catholic, and removed to Paris, where he was subsequently made counsellor of state by Louis XIII. He died Sept. 26, 1626. He wrote a treatise, De l'Antichrist et de ses marques, contre les ennemis de l'Eglise catholique (Paris, 1615).-Hoefer, Nouv. Biog. Generale, 17:550; Bayle, Dictionary (London, 1736), iii? 39.

## Ferrin, Clark Elam, D.D[[@Headword:Ferrin, Clark Elam, D.D]]

             a Congregational minister, was born at Holland, Vermont, July 20, 1818. In 1845 he graduated from the University of Vermont, and, after teaching two years in Georgia, graduated in 1850 from Andover Theological Seminary. He was ordained December 9 following, at Barton, Vermont, and remained with that Church until December 13, 1854. From February 9, 1856, until September 7, 1877, he was pastor in Hinesburg, and in Plainfield from February 1878, till his death, June 27, 1881. During twenty- four years he was a member of the corporation of the Vermont University. In 1858 and 1859 he represented Hinesburg in the State Legislature, He was the author of several pamphlets. See Cong. Yearbook, 1882, page 30.

## Ferris, Isaac, D.D., LL.D[[@Headword:Ferris, Isaac, D.D., LL.D]]

             an eminent Reformed (Dutch) minister, was born in New York city, October 3, 1799. He graduated from Columbia College in 1816, and from the New Brunswick Theological Seminary in 1820; was licensed by the Classis of New Brunswick in the same year, and became pastor there in 1821; at Albany in 1824; Market Street, New York city, in 1836; and was then chosen chancellor of New York University, and professor of moral philosophy and evidences of revealed religion in 1852. After laboring seventeen and a half years, he was made emeritus, with the college debt paid and four professorships endowed. In 1870 he retired from active labors, and remained thus till his death, June 16, 1873. As a preacher, Dr. Ferris was clear, discriminating earnest, and practical; and as an administrator he has seldom been equalled. He was very successful as a pastor, possessing personal magnetism which gained for him friends; and made him a centre of influence. He had a noble, well-balanced, fully- disciplined, and broad mind. His nature was kind, and his benevolence large, vet he could be stern and positive when necessary. He was deeply pious, and this trait shone forth on all occasions. Many of his sermons and addresses have been published, and some of them delivered before various  religious societies are of permanent historical interest. See Corwin, Manual of the Ref. Church in America, 3d ed. page 258.

## Ferry, Paul[[@Headword:Ferry, Paul]]

             a French Protestant divine, was born at Metz Feb. 24,1591, and was educated at the Seminary of Montauban. He became pastor at Metz in 1612, and held that position during sixty years. He was one of the most eloquent men in the province, and by his powers of mind, his activity, and his prudence, he gained the esteems of the most influential men of his time, and early obtained great influence over Roman Catholics as well as Protestants. Being troubled by the divisions which existed among the Protestants, and hoping to do something towards removing them, he held a correspondence on the subject with Duraeus, SEE DURY, the great - "pacificator.” Dury even came to Metz in 1662 to discuss the subject. Nothing substantial came of it; but Ferry carried his love of conciliation so far that he even regarded as possible the reunion of Protestants and Romanists; at all events, it is certain that he bad on this subject a long correspondence with Bossuet. It occurred in this way. Ferry had published in 1654 a Catechisme general de la Reformation, in which he showed that the Reformation was a necessary reaction against the corruption of the Church. Bossuet, at that time canon and archdeacon of Metz, wrote a refutation of this little work. The discussion led to a mutual esteem between the, disputants; and when, in 1667, the project of the reunion of Protestants and Roman Catholics was considered by the government, Ferry was consulted, and entered into correspondence with Bossuet on the subject. This correspondence is printed in vol. 24 of the (Euvres de Bossuet  (edition of Versailles). It has been proved almost -beyond doubt that Ferry was one of the ministers gained over by the cardinal Richelieu to agitate in favor of the reunion of the two religions, and that he received a pension of five hundred crowns for so doing. The receipt of Ferry for this sum is said to be shown in the Imperial Library of Paris. Ferry died at Metz July 28, 1669. He left a large number of writings, most of which remain in MS. Those which are published are, besides a volume of poetry, Scholastici orthodoxi Specimen, hoc est Salutis nostrae methodus analytica, ex ipsis Scholasticorum veterum et recentiorum intimis juxta normam Scripturarum adornata et instructa (Geneva, 1616, 8vo; 2d ed. Leyden, 1630, 8vo) :-Le dernier Desespoir de la Tradition contra l' ecriture (Sedan, 1618, m-a) :-Refutation des Calomnies semees nouvellement contre certain endroit d'un livre publie il y a plusieurs annees et intitule; Le dernier Desespoir, etc. (Sedan, 1624, 8vo): - Remarques d'histoire sur le " Discours de la vie et de la mort de St. Sevier," publis par le Sieur de Ramberviller (1624, 8vo) :-Vindicis pro Scholastico orthodoxo, adversus Leon. Perinium, Jesuit., in quibus agitur d presdestinatione et annexis, de gratia et libern arbitrio, de cause peccati et justificatione (Leyden, 1630, 8vao)Quatra Sermons prononceis en divers lieux et sur differents sujets (La Ferte-au-Col, 1646, 12mo):-Lettre aux ministres de Geneve, vol. ii of the Bibliothique Anglaise. -Hoefer, Nouv. Biog. Generale, 17:563; Bayle, Dictionary (Lond. 1736), iii, 33; Haag, La France Protestante; Floquet, Etudes sur la vie de Bossuet (Par. 1855, 3 vols. 8vo), vol. i; London Rev. July, 1856, p. 409 sq.

## Ferry-Boat[[@Headword:Ferry-Boat]]

             ( עֲבָרָהabarah', passage; Sept. διάβασις), a vessel for crossing a stream (2Sa 19:18). The Syriac and Vulg. refer this word to the men mentioned in the above text- and accordingly Boothroyd renders the passage, "And these went over Jordan before the king, and performed the service of bringing over the king's household," which, as some of the Rabbins understand, was accomplished by carrying over on their backs the  women and children who could not conveniently ford the river. This, however, is not in accordance with the construction of the original (which, moreover, has the article emphatically וְע בְרָה הָעְֲָברָה, and THE ferry[-boat] crossed). Some suppose (so Josephus, Ant. 7:11, 2) that there was a bridge of boats employed on this occasion, and others that a ferry- boat of some kind was used for this purpose (see Kitto, Pict. Bible, note in loc.). It is probable that a raft, or float, was constructed; if not, some kind of boat, for the use of these must have been known to the Hebrews, as we find vessels apparently of this description delineated among the paintings of ships on the Egyptian monuments. Floats of various kinds, buoyed up by inflated bladders, calabashes, wicker-work, and even earthen or metallic vessels, have been used from the earliest ages on the Nile (Isa 18:2) and Tigris,' for transporting passengers or goods; and modern travellers frequently allude to similar modes of conveyance at the present day among the Arabs. SEE FLOAT. Similar scenes are depicted upon the Assyrian monuments (Layard's Nineveh, i, 276). SEE BOAT.

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

             a Bohemian Jesuit, was born in 1585, and died January 21, 1655. He translated from the Latin into the Bohemian language the Lives of Ignatius Loyola and Francis Xavier: — The Glory of Ignatius, by Nicol. Lancitius: — The Spiritual Praxis, by Nicol. Spondratus, etc. See Alegambe, Bibliotheca Scriptorum Societats Jesu; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

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

             (originally WILD), a Franciscan monk and cathedral preacher at Mentz, lived in the 16th century. He published a large number of sermons and Biblical commentaries. Of the latter several were put on the Roman Index. Ferus clings to the literal meaning of the Scriptures, and avoids allegorical interpretations. He recommends the reading of the Scriptures, and refutes the objection that the Scriptures are obscure. He complains of the prevalence of a Pharisaic spirit in the Roman Catholic Church, since there was in it a great deal of outward ceremonial, but little truth. He preached that repentance does not consist in outward works, such as fasting, praying, and giving alms, but that it begins, on the one hand, with the announcement of the divine law, the consciousness of one's sinfulness, and the fear of the judgment of God, and, on the other hand, with the announcement of the grace of God, and with confidence in the divine promise. Ferus thought that popes, emperors, councils, and the diets could do nothing so long as the Church was fill of errors and her doctrines corrupt. He died in 1554.-Herzog, Real Encyklop. 16:141.

## Fervers[[@Headword:Fervers]]

             in Zendic mythology, constitute the third rank of celestial deities, being the souls of every object that had life, to which, therefore, prayers were offered; a species of celestial manes.

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

             a French cardinal, was born in Ajaccio, Corsica, Jan. 3, 1763. His father's second wife was the mother of Laetitia Bonaparte. He studied at the  College of Aix, in Provence, entered the Church, and was archdeacon and provost of the chapter of Ajaccio when the revolution broke out. The Bonaparte family being exiled from Corsica in 1793 for their opposition to Paoli and his British allies, Fesch followed them to Toulon, where his circumstances compelled him to enter the commissariat of the army. In 1795 he was appointed to the commissariat of the Army of Italy, just placed under the command of his nephew, Napoleon Bonaparte. After the 18th Brumaire he resumed his ecclesiastical functions, and was actively engaged in the negotiations concerning the Concordat of July 15, 1801. Napoleon made him archbishop of Lyons, and Fesch took possession of that see Aug. 15, 1802. Six months later he was created cardinal of St. Laurent in Lucina. In 1804 he was appointed ambassador to Rome, and was accompanied in this mission by Chiateaubriand, who thus began his diplomatic career. He subsequently decided Pius VII to come to Paris to crown the emperor. Napoleon appointed him high almoner, commander of the Legion of Honor, and senator. Fesch paid great attention to the interests of his diocese, and established a high theological school. During the difficulties between Napoleon and the pope he showed much consideration for the latter, declining in 1809 the archbishopric of Paris, which was offered him-by the emperor, and even rejecting the petitions of the chapter that he would at least administer the diocese. In 1811 Napoleon called a council to settle his difficulties with Pius VII, and appointed Fesch its president, in which capacity he seems not to have acted according to the views of the emperor, for he was sent back to his diocese. A letter of his addressed to the pope, then at Fontainebleau, caused him to be deprived of his stipend. He introduced into France the order of the' "Brethren of the Christian Schools," founded at Lyons a college of home missions, and was instrumental in procuring the recall of the Jesuits. When Napoleon I was sent to Elba, Fesch withdrew to Rome, where he was well received by Pius VII. During the "hundred days" he returned to France and into his archbishopric. After the battle of Waterloo he returned to Rome, declining, however, to resign his office as archbishop of Lyons. He died May 13, 1839. See Biog. du Clerge contemporain; L' Ami de la Religion; L'Abbe Lyonnet, le Cardinal Fesch, fragments biographiques (Lyon, 1841, 2 vols. 8vo); La Verilt sur le cardinal Fesch (Lyon, 1842, 8vo); Thiers, Hist. du Consulat et de l'Empire, t. xiii; 'Hoefer, Nouv. Biog. Generale, 17:572.

## Fesole, Congregation Of[[@Headword:Fesole, Congregation Of]]

             an order of monks, founded about 1386 by Charles of Montegranelli, who lived among the mountains of Fesole. They were also called Mendicant Friars of St. Jerome. The order was approved by Innocent VII, and confirmed by Gregory XII and Eugenius IV. See Gardner, Faiths of the World, s.v.

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

             a Lutheran theologian of Germany, was born in Saxony in 1599; studied at Wittenberg, was in 1625 court preacher to the widow of the elector of Brandenburg, in 1630 superintendent and member of consistory at Ctistrin, and died October 17, 1676, leaving, Adversaria Sacra: — Theatrum Theologico-Politico Historicum: — Promptuarium Biblicum: — Theosophiae Mysticae Nucleus: — Regnum Christi et Diaboli Mysticum: Christus Mysticus. See Winer, Handbuch der theol. Lit. 1:189; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fessler, Ignaz Aurelius[[@Headword:Fessler, Ignaz Aurelius]]

             a Hungarian historian, was born at Czorendorf, Lower Hungary, in July, 1756. He became a Capuchin in 1773, and in 1784 or 1786 was appointed professor of Oriental languages and hermeneutics in the University of Lemberg. He afterwards joined the freemasons, and withdrew from the Capuchins. In 1787 the representation of a tragedy of his, entitled Sidney, which was denounced as impious, obliged him to retire to Silesia; here he became tutor to prince Carolath's sons. In 1791 Fessler became a Protestant. After remaining a long time in Berlin he went to Russia, and became professor of Oriental languages in the Academy of St. Alexander Newski, but was afterwards accused of atheism, and lost his situation. After being for a while a member of the Legislative Assembly, he went in 1817 to Sarepta, the head-quarters of the Moravians in Russia. In 1820 he became superintendent of the evangelical community at Saratof, and in 1833 general superintendent of the Lutheran congregation at Petersburg, where he died Dec. 15, 1839. His principal works are, Marc-Aurel, a historical novel (Bresh. 1790-92, 3 vols.): Matthias Corvinus (Breal. 1793):-Aristides u. The mistokles (Berlin, 1792 and 1818, 3d ed.):-Attila (Baeslau, 1794):-Gesch. d. Ungarn, etc. (Lpz. 1812-25):Ruckblicke a. meine 70 jaehrige Pilgerschaft (Breslan, 1826).-Hoefer, Nouv. Biog. Gen. (Paris, 1857).

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

             a Roman Catholic theologian and bishop, was born December 2, 1813, at Lochau, in Vorarlberg, Austria, and studied at Brixen and Innspruck. In 1837 he received holy orders, and was promoted in 1839 as doctor of  theology at Vienna. In 1841 he was made professor of Church history and of canon law at Brixen, and in 1852 was called to Vienna. In 1862 he was appointed bishop of Nyssa in partibus, and in 1865 succeeded Feigerle as bishop of St. Polten. At the Vatican council he was first secretary. He died April 25, 1872, leaving, Ueber die Provincial-Synoden und Diocesan- Synoden (Innspruck, 1849): — Institutiones Patrologiae (1850-52, 2 volumes): — Das Kirchliche Bucherverbot (Vienna, 1858): — Die Protestantzenfrage in Oesterreich (ibid. 1861): — Vermischte Schrifteni (Freiburg, 1869): — Die wahre und falsche Unfehlbarkeit der Papste (Vienna, 1871). See Erdinger, Joseph Fessler (Brixen, 1874); Zuchold, Bibl. Theol. 1:354; Literarischer Handweiser fur das Kathol. Deutschland, 1872, page 212. (B.P.)

## Fest, Johann Samuel[[@Headword:Fest, Johann Samuel]]

             a Lutheran theologian of Germany, was born in Thuringia, February 28, 1754. He studied at Leipsic, was in 1784 preacher at Trachenau near that city, and died there, November 16, 1796, leaving, Ueber die Vortheile der Leiden und Widerwartigkeiten dees Lebens (Leipsic, 1784; 2d ed. 1787; translated also into Dutch). His other publications are of no importance. See Doring, Die gelehrten Theologen Deutschlands, 1:399 sq.; Winer, Handbuch der theol. Lit. 1:426, 861; 2:160, 196, 383, 385, 386. (B.P.)

## Festival[[@Headword:Festival]]

             (properly חָג, chag, ἑορτή, "feast"), RELIGIOUS, OF THE ISRAELITES (compare Leviticus 23). These were occasions of public religious observances, recurring at certain set and somewhat distant intervals. In a certain sense, indeed, each day was such an occasion, for at the daily service two lambs of the first year were to be offered at the door of the tabernacle; one in the morning, the other in the evening, a continual burnt- offering. With each lamb was to be offered one tenth of an ephah of flour, mingled with one fourth of a hin of fresh oil, for a meat-offering, and one fourth of a hin of wine for a drink-offering. Frankincense was to be placed on the meat-offering, a handful of which, with the frankincense, was to be burnt, and the remainder was to be eaten by the priest in the holy place, without leaven. The priests were to offer daily the tenth of an ephah of fine flour, half in the morning and half in the evening, for themselves. The high- priest was to dress the lamps in the tabernacle every morning, and light them every evening; and at the same time burn incense on the altar of  incense. The people provided oil for the lamps which were to burn from evening to morning the ashes were removed by a priest, dressed in his linen garment and his linen drawers, and then carried by him out of the camp in his common dress. Great stress was laid on the regular observance of these requirements (Num 28:1-8; Exo 29:38-42; Lev 6:8-23; Exo 30:7-9; Exo 27:20; Lev 24:1-4; Num 8:2). SEE DAILY SACRIFICE.

So, likewise, there was a weekly, a monthly, and a yearly festival, as will presently appear. At the New-moon festival, in the beginning of the month, in addition to the daily sacrifice, two heifers, one ram, and seven lambs of the first -year were to be offered as burnt-offerings, with three tenths of an ephah of flour, mingled with oil, for each heifer; two tenths of an ephah of flour, mingled with oil, for the ram; and one tenth of an ephah of flour, mingled with oil, for every lamb; and a drink-offering of half of a hin of wine for a heifer, one third of a hin for the rams, and one fourth of a hin for every lamb. One kid of the goats was also to be offered as a sin-offering (Num 10:10; Num 28:11-15). SEE NEW MOON.

I. Pre-eaxilian Festivals.-The religious times ordained in the law fall under three heads:

1. Those formally connected with the institution of the Sabbath. These em- ere the following:

(1.) The weekly Sabbath itself. — On this day two lambs of the first year, without blemish, were to be offered for a burnt-offering, morning and evening, with two tenths of an ephah of flour, mingled with oil, for a meat- offering, and one half of a hin of wine for a drink-offering, thus doubling the offering for ordinary days. Twelve cakes of fine flour were to be placed every Sabbath upon the table in the tabernacle, in two piles, and pure frankincense laid on the uppermost of each pile.' These were to be furnished by the people; two were offered to Jehovah, the rest were eaten by the priests in the holy place (Exo 31:12; Lev 23:1; Lev 26:2; Exo 19:3-25; Exo 20:8-11; Exo 23:12; Deu 5:12-15; Lev 23:3; Lev 24:5-9; Num 15:35; Num 28:9). SEE SABBATH.

(2.) The seventh New Moon, or Feast of Trumpets — The first day of the seventh month was to be a Sabbath,-a holy convocation, accompanied by the blowing of trumpets. In addition to the daily and monthly sacrifices, one ram and seven lambs were to be offered as burnt-offerings, with their  respective meat-offerings, as at the usual New-moon festival (Num 28:11-15; Num 29:1-6; Lev 23:23-25). SEE TRUMPETS, FEAST OF.

The other septenary festivals were:

(3.) The Sabbatical Year (q.v.), and

(4.) The Year of Jubilee (q.v.).

2. The great feasts (מוֹעֲדַים, set times; in the Talmud, רְגָלַים, pilgrimage feasts) are : the Passover; the feast of Pentecost, of Weeks, of Wheat- harvest, or of the First-fruits; the feast of Tabernacles, or of Ingathering. In the arrangement of these festivals likewise a sabbatical order remarkably prevails (compare Midrash Rabba on Lev 23:24), and serves to furnish a strong proof that the whole system of the festivals of the Jewish law was the product of one mind. Pentecost occurs seven weeks after the Passover; the Passover and the feast of Tabernacles last seven days each; the days of Holy Convocation are seven is- the year-two at the Passover, one at Pentecost, one at the feast of Trumpets, one on the Day of Atonement, and two at the feast of Tabernacles; the feast of Tabernacles, as well as the Day of Atonement, falls in the seventh month of the sacred year; and, lastly, the cycle of annual feasts occupies seven months, from Nisan to Tisri. SEE SEVEN.

On each of these occasions every male Israelite was commanded "to appear before the Lord," that is, to attend in the court of the tabernacle or the Temple, and to make his offering with a joyful heart (Deu 27:7; Neh 8:9-12; comp. Josephus, Ant. 11:5, 5). The attendance of women was voluntary but the zealous often went up to the Passover. Thus Mary attended it (Luk 2:41), and Hannah (1Sa 1:7; 1Sa 2:19). As might be supposed, there was a stricter Obligation regarding the Passover than the other feasts, and hence there was san express provision to enable those who, by unavoidable circumstances or legal impurity, had been prevented from attending at the proper time, to observe the feast on the same day of the succeeding month (Num 9:10-11). None were to come empty-handed, but every one was to give according as Jehovah had blessed him; and there before Jehovah was every one to rejoice with his, family, the Levite, the stranger, the fatherless, and the widow (Exo 33:14-17; Exo 34:22-24; Deu 16:16-17). On all the days of Holy- Convocation there was to be an entire suspension of ordinary labor of all kinds (Exo 12:16; Lev 16:29; Lev 23:21; Lev 23:24-25; Lev 23:35). But on the intervening days of the longer festivals work might be carried on. The lacy always speaks of the days of Holy Convocation as Sabbaths. But the Mishna makes a distinction, and states in de/tail what acts may be performed on the former, which are unlawful as the Sabbath, in the treatise Yom Tob; while in -Mocd Katan it lays down strange and burdensome conditions in reference to the intermediate days. SEE CONVOCATION, HOLY.

Brown has spoken (Antiquities of the Jews, i, 522) of the defenseless state in which the country lay when all the males were gathered together at Jerusalem. What was to prevent an enemy from devastating the land, and slaying women and children? He refers the protection of the country to the express interposition of God, citing "the promise," as found in Exo 34:23-24. He adds "During the whole period between Moses and Christ we never read of an enemy invading the land at the time of the three festivals. The first instance on record was thirty-three years after they had withdrawn from themselves the divine protection by imbruing their hands in the Saviour's blood, when Cestius, the Roman general, slew fifty of the people of Lydda, while all the rest had gone up to the Feast of Tabernacles, A.D. 66" (Josephus, War, ii, 19). The objection, however, which this writer thus meets is founded on the assumption that the law was strictly, uniformly, and lastingly obeyed. But the requirement that all males should appear three times a year before Jehovah is not without some practical difficulty. During the sojourn in the wilderness its observance would not only be easy, but highly useful in preventing the dispersion of individuals or numbers from the main body-an influence the more needful, because many persons would doubtless stray from time to time in search of pasture. In subsequent and more settled times it must have been a serious inconvenience for all the males of the nation to leave their families unprotected and their business neglected for so many days every year as would be necessary in going to and from Jerusalem. It is true that the seasons of the festivals were well fixed and distributed for the convenience of an agricultural people, Yet to have to visit Jerusalem thrice in seven months was a serious thing, especially in later times, when Israelites were scattered. far abroad. Even if the expense was, as many think SEE ASSESSMENT, a small consideration, yet the interruption to domestic life and the pursuits of business must have been very great; nor would it be an exaggeration to say that the observance was an impossibility to the Jews, for instance, who were in Babylon, Egypt, Italy, Macedonia, Asia Minor,  etc.: How far the law was rigorously enforced or strictly obeyed at any time after the settlement in Palestine, it would not be easy to say. Palfrey (Lectures on the Jewish Scrip. i, 199) supposes that "a man might well be said to have virtually executed this duty who appeared before the Lord (not in person, but) with his offering, sent by the hand of a friend, as a suitor is said in our common speech to appear in a court of justice when he is represented there by his attorney;" a conjecture which, to our mind, savors too much of modern ideas and usages.

That some relaxation took place, at least in "the latter days," appears from Joh 7:8, in which more or less of what is voluntary is obviously connected in the mind and practice of our Lord with " the feast," though it must be allowed that the passage is an evidence of the general observance, not to say the universal obligation, in his days, of at least the feast of Tabernacles. If, however, there was in practice some abatement from the strict requirements of the law, yet obviously time enough was saved from labor by the strong hand of religion to secure to the laborer a degree of most desirable and enviable rest. Not, indeed, that all the days set apart were emancipated from labor. At the feast of Tabernacles, for instance, labor is interdicted only on the first and the last day. So, on other occasions, business and pleasure were pursued in connection with religious observances. But if all males appeared before Jehovah even only once a year, they must, in going and returning, as well as in being present at the festival, have spent no small portion of time in abstinence from their ordinary pursuits, and could not have failed to derive singular advantages alike to their bodies and their minds. The rest and recreation would be the more pleasant, salutary, and beneficial, because of the joyous nature of the religious services in which they were, for the greater part, engaged. These solemn festivals were not only commemorations of great national events, but they were occasions for the reunion of friends, for the enjoyment of hospitality, and for the interchange of kindness. The feasts which accompanied the sacrifices opened the heart of the entire family to joy, and gave a welcome which bore a religious sanction even to the stranger, the fatherless, and the widow (Michaelis, Mos. Recht, art. 199). On these solemn occasions food came partly from hospitality (a splendid instance of which may be found in 2Ch 35:7-9), partly from the feasts which accompanied the sacrifices in the Temple, and partly also from provision expressly made by the travellers themselves. 'It appears that the pilgrims to Mecca carry with them every kind of food that they need except flesh, which they procure in the city  itself. Lodging, too, was afforded by friends, or found in tents erected for the purpose in and around Jerusalem. SEE HOSPITALITY.

Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity. This - may be traced in the apprehensions of Jeroboam (1Ki 12:26-27), and in the attempt at reformation by Hezekiah (2Ch 30:1), as well as in the necessity which, in later times, was felt by the Roman government of mustering a considerable military force at Jerusalem during the festivals (Josephus, Ant. 17:9, 3; 17:10, 2; compare Mat 26:5; Luk 13:1). Another effect of these festivals Michaelis has found in the furtherance of internal commerce. They would give rise to something resembling our modern fairs. Among the Mohammedans similar festivals have had this effect. In Article 199 the same learned writer treats of the important influence which the festival had on the Calendar, and the correction of its errors. SEE YEAR.

The agricultural significance of the three great festivals is clearly set forth in the account of the Jewish sacred year contained in Leviticus 23. The prominence which, not only in that chapter, but elsewhere, is given to this significance, in the names by which Pentecost and Tabernacles are often called, and also by the offering of "the first-fruits of wheat-harvest" at Pentecost (Exo 34:22), and of "the first of the first-fruits" at the Passover (Exo 23:19; Exo 34:26), might easily suggest that the origin of the feasts was patriarchal (Ewald, Alterthumer, p. 385), and that the historical associations with which Moses endowed them were grafted upon their primitive meaning. It is perhaps, however, a difficulty in the way of this view that we should rather look for the institution of agricultural festivals among an agricultural than a pastoral people, such as the Israelites and their ancestors were before the settlement in the land of promise. The times of the festivals were evidently ordained in wisdom, so as to interfere as little as possible with the industry of the people. The Passover was held just before the work of harvest commenced, Pentecost at the conclusion of the corn-harvest and before the vintage, the feast of Tabernacles after all the fruits of the ground were gathered in. In winter, when travelling was difficult, there were no festivals. SEE SEASONS.

(1.) The first of these three great festivals, that of Unleavened Bread, called also the Passover, was kept in the month Abib, in commemoration of the rescue of the Israelites by Jehovah out of Egypt, which took place in that  month. The ceremonies that were connected with it will be detailed under the head PASSOVER. Every one who was ritually clean, and not on a journey, and yet omitted to keep the Passover, was to be cut off from the people. Any one who was disabled for the observance, either by uncleanness of being on a journey, was to keep the Passover on the fourteenth day of the next month. In order to make the season more remarkable, it was ordained that henceforward the month in which it took place should be reckoned the first of the national religious year (Exo 12:2). From this time, accordingly, the year began in the month Abib, or Nisan (March-April), while the civil year continued to be reckoned from Tisri (September-October) (Exo 12:3; Exo 12:14; Exo 12:27; Exo 12:43-49; Lev 23:5; Num 28:16; Deu 16:1-7). The Passover lasted one week, including two Sabbaths (De Wette, Archiolog. p. 214). The first day and the last were holy, that is, devoted to the observances in the public temple, and to rest from all labor (Exo 12:16; Lev 23:6; Num 28:18; Deu 16:8). The modern Jews observe the 15th and 16th, and the 20th and 21st days of Nisan, as holy days in connection with this festival. SEE NISAN.

On the day after the Sabbath, on the feast of Passover, a sheaf of the first- fruits of the barley harvest was to be brought to the priest to be waved before Jehovah, accompanied by a burnt-offering. Till this sheaf was presented, neither bread nor parched coin, nor full ripe ears of the harvest, could be eaten (Exo 12:15-20; Exo 13:6-10; Lev 23:6-8; Deuteronomy 16:28; Num 28:17-25). SEE HARVEST.

(2.) The feast of Pentecost or of Weeks was kept to Jehovah at the end of seven weeks from that day of the festival of Unleavened Bread, on which the sheaf was presented. On the morrow after the seventh complete week, or on the fiftieth day, two wave loaves were presented as first-fruits of the wheat-harvest, together with a burnt-offering, a sin-offering, and a peace- offering, etc. The day was a holy convocation, in which no servile work was done. The festival lasted but one day. The Jews of the present day, however, hold it during two successive days. It is said to have been designed to commemorate the giving of the law on Mount Sinai (Deu 16:9-11; Lev 13:15-21; Num 28:26-31; Num 15:17-21). SEE PENTECOST.

(3.) The feast of Ingathering or of Tabernacles began on the fifteenth day of- the seventh month, and continued eight days, the first and last being  Sabbaths. During the feast all native Israelites dwelt in booths made of the shoots of beautiful trees, palm branches, boughs of thick-leaved trees, and of the willows of the brook, when they rejoiced with their families, with the Levite, the stranger, the fatherless, and the widow, before Jehovah. Various offerings were made. At the end of every seven years, in the year of release, at the feast of Tabernacles, the law was required to be read by the priests in the hearing of all the Israelites (Deu 16:13-15; Deu 31:10-13; Lev 23:39-43; Lev 23:33-36; Num 29:12-38; Num 29:40). The feast of Tabernacles was appointed partly to be an occasion of annual thanksgiving after the ingathering of the harvest (Exo 34:22; Lev 23:39; Deu 16:13), and partly to remind the Israelites that their fathers had lived in tents in the wilderness (Lev 23:40-43). This feast took place in the end of the year, September or October. The modern Jews observe it for seven successive days, the first two and the last two of which are holy days. SEE TABERNACLES, FEAST OF.

(4.) The festival of New Year's Day (Rosh hash-Shanah in the Talmud) is held by modern Jews for two days at the beginning of Tisri. SEE TRUMPETS, FEAST OF.

3. The tenth day of the seventh month was the Day of Atonement-a day of abstinence, a day of holy convocation, in which all were to afflict themselves. Special offerings were made (Lev 23:26-32; Lev 16:1; Lev 16:34; Num 29:7-11; Exo 30:10). SEE ATONEMENT, DAY OF.

II. Additional Post-exilian Festivals.

1. The term "the festival of the Basket" (ἑορτὴ Καρτάλλου) is applied by Philo (Opp. v, 51) to the offering of the first-fruits described in Deu 26:1-11, and occurring on the 16th of the first month (Nisan). SEE FIRST-FRUITS.

2. The Festival of Acra, which was instituted by Simon Maccabaeus, B.C. 141, to be celebrated on the 23d of the Second month (Ijar), in commemoration of the capture and purifying of Acra (q.v.), and the expulsion of the Hellenists from Jerusalem (1Ma 13:50-52). SEE MACCABEES.

3. The Festival of Wood-carryinq, as it was called (ἑορτὴ τῶν ξυλοφορίων), is mentioned by Josephus (War, ii, 17, 6) and the Mishna  (Taanith, 4:5). What appears to have been its origin is found in Neh 10:34. It was celebrated on the 15th (21st) of the fifth month (Ab). SEE XYLOPHORIA.

4. The Festival of Water-drawing (הִשּׁוֹאֲבָה שַׁמְחֵת בֵּית), which was held on the 22d of the seventh month (Tisri), the last day of the feast of Tabernacles (comp. Joh 7:37; Mishna, Succa, 4:9; v, 1-3; see Frey, De aquae libatione in festo tabernaculorum, Altorf, 1744). SEE SILOAM.

5. The Festival of Dedication was appointed by Judas Maccabaeus on occasion of the purification of the Temple and reconstruction of the altar after they had been polluted by Antiochus Epiphanes. The hatred of this monarch towards the Jews had been manifested in various ways: he forbade their children to be circumcised, restrained them in the exercise of their -religion, killed many who disobeyed his mandates, burnt the books of the law, set up idolatry, carried off the altar of incense, the shew-bread table, and the golden candlestick, with the other vessels and treasures of the Temple, and went to such extremes as to sacrifice a sow upon the altar of burnt-offerings, build a heathen altar on the top of that sacred pile, and with broth of swine's flesh to sprinkle the courts and the Temple (1 Macc. i; 2 Macc. v; Prideaux, sub A.C. 167-8, 170). The new dedication took place on the 25th day of the ninth month, called Kisleu, in the year before Christ 170. This would be in December. The day was chosen as being that on which Antiochus, three years before, had polluted the altar by heathen sacrifices. The joy of the Israelites must have been great on the occasion, and well may they have prolonged the observance of it for eight days.. A general illumination formed a part of the festival, whence it obtained the name of the feast of Lights. In Joh 10:22 this festival is alluded to when our Lord is said to have been present at the feast of Dedication. The historian marks the time by stating "it was winter." (Compare 1Ma 4:52-59; Mishna, Taanith, ii, 10; Moed Katon, iii, 9; Josephus, Ant. 12:7, 7; Ap. ii, 39.) SEE DEDICATION, FEAST OF.

6. The Festival of Nicanor to commemorate the defeat by Judas Maccabaeus of the Greeks when the Jews “smote off Nicanor's head and his right hand which he stretched out So proudly," caused "the people to rejoice greatly, and they kept that day a day of great gladness; moreover, they ordained to keep yearly this day, being the thirteenth day of Adar" the twelfth month (1Ma 7:47; Josephus, Ant. 12:10, 5; Taanith, xii; Talm.  Jerus. Taanith, ii, 13; Josippon ben Gorion, iii, 22, p. 244, ed. Breith.). SEE NICANOR.

7. The Festival of Purim or of Lots originated in the gratitude of the Jews in escaping the plot of Haman designed for their destruction. It took its name from the lots which were cast before Haman by the astrologers, who knew his hatred against Mordecai and his wish to destroy his family and nation (Est 3:7; Est 9:2; Est 9:5). The feast was suggested by Esther and Mordecai, and was celebrated on the 13th, 14th, and 15th days of the twelfth month (Adar). The 13th was a fast, being the day on which: the Jews were to have been destroyed; and the 14th and 15th were a feast held in commemoration of their deliverance (see 2Ma 15:36). The fast is called the Fast of Esther, and the feast still holds the name of Purim. Prideaux (Connex.) styles it the bacchanalia of the Jews. SEE PURIM.

The slaughter of Holofernes by the hand of Judith, the consequent defeat- of the Assyrians, and the liberation of the Jews, were commemorated by the institution of a festival (Judith 14, 15). SEE HOLOFERNES. Some other minor festivals may be found noticed in Brown's Antiquities, i, 586, and in Simon's Dictionnaire de la-Bible, art. "Fetes." SEE CALENDAR, JEWISH.

Literature. — Josephus, Ant. ii-iii, xiii-xvii; War, ii, 3, 1, and many other places; Philo, De Septenario et Festis diebus (Περὶ τῆς ῾Εβδόμης, O. vl , . vol. p. 21, edit. Tauch.); the Mishna, Tracts respecting the Festivals, or סדר מועד); especially the Talmudical tract Chagiga (Mishna, ii, 12), sive de trib. festis solemn. c. vers. et Bartenorae comment. (edit. Ludovici, Lips. 1696, 1712); also Hottinger, De trina comparitione Israel. coram Domino (Marb. 1707); Otho, Lex Rabb. p. 288; Johnston, De festis Hebraeor. et Graecor. (Vratisl. 1660; Jen. 1670); Meyer, De tempor. et festis dieb. Hebraeor. (Amst. 1724; als in Ugolini Thesaur- i); Credner, Joel, p. 213 sq.; Baur, in the Tubing. Zeitschr. 1832, iii, 125 sq.; George, Die alte jud. Feste (Berlin, 1835); Fairbairn, Typology, ii, 403 sq.; Meusel, Biblioth. histor. I, ii, 168 sq.; Hospimanus, De fest. diebus Judaeor. Graecor. etc. (Zur. 1592); Pfriem, De festiv. Hebraqeor. (Bamb. 1765); Seligmann, Das jud. Ceremoniell bei Festen (Hamburg, 1722); Spencer, De Legibus Hebraeorum Ritualibus et earum rationibus (Cantabrigiae, 1727); Bahr, Symbolik des Mosaischen Cultus (Heidelberg, 18,39), ii, 525 sq.; Ewald, Die Alterthumer des Volkes Israel (Gottingen, 1854), p. 379 sq.; De Feriarum Hebraearum origine ac ratione (Gottingae, 1841);  Creuzer, Symbol. ii, 597; Saalschutz, Archiologie der Hebraer (Konigsb. 1855), p. 207 sq.; Herzfeld, Geschichte des Volkes Israel (Nordhausen, 1857), ii, 106 sq.-; Jost, Geschicht.cades Juddenthums (Leipzig, 1857), i, 158 sq.; Raphall, Festivals of the Lord (Lond. 1839); Hupfeld, De festis Heb. ex legibus Mosaicis (Hal. 1865). SEE SACRIFICE.

## Festivals In The Christian Church[[@Headword:Festivals In The Christian Church]]

             SEE FEASTS.

## Festus[[@Headword:Festus]]

             (festal), PORCIUS (Graecized Πόρκιος Φῆστος), the successor of Felix as procurator of Judaea (Act 24:27; Joseph. Ant. 20:8, 9; War, ii. 14, 1), sent by Nero, probably in the autumn of A. D. 55. SEE FELIX. A few weeks after Festus reached his province he heard the cause of the apostle Paul, who had been left -a prisoner by Felix, in the presence of Herod Agrippa II. and Bernice his sister. Not finding any thing in the apostle worthy of death or of bonds, and being confirmed in this view by his guests, he would have set him free had it not been that Paul had himself previously (Act 25:11-12) appealed to Caesar. In consequence, Festus sent him to Rome. SEE PAUL. Judaea was in the same disturbed state during the procuratorship of Festus, which had prevailed through, that of his predecessor., Sicarli, robbers, and magicians were put down with a strong hand (Ant. 20:8, 10). Festus bad a difference with the Jews at Jerusalem about a high wall which t-hey had built to prevent Agrippa seeing from his palace into the court of the Temple. As this also hid the view of the Temple from the Roman guard appointed to watch it during the festivals, the procurator took strongly the side of Agrippa, but permitted the Jews to send to Rome for the decision of the emperor. He, being influenced by Poppaea, who was a proselyte (Joseph. Ant. 20:$, 11), decided in favor of the Jews. Festus probably died in the summer of A. D. 62, and was succeeded by Albinus (Joseph. War, 20:9, 1). The chronological questions concerning his entrance on the province and his death are too intricate and difficult to be entered on here, but will be found fully discussed by Anger, De temporum in Act. Apost. ratione, p. 99 sq.; and 'Wieseler, Chronologie der Apostelgeschichte, p. 8999. SEE CHRONOLOGY. Josephus implies (War, ii, 14, 1) that Festus was a just as well as an active magistrate.

## Fete Dieu[[@Headword:Fete Dieu]]

             (Feast of God, the French name for Corpus Christi), a solemn festival observed in the Romish Church on the Thursday after the octave of Whitsuntide, for the performing of a peculiar kind of worship to our Saviour in the eucharist. The festival is said to have originated with pope Urban IV in 1264; but in consequence of the political commotions of the time, the bull appointing it was not universally obeyed. It was confirmed, however, by the Council of Vienne, in 1311, and further solemnized by pope John XXII, in 1316.

## Feti, Domenico[[@Headword:Feti, Domenico]]

             an able Italian painter, was born at Rome in 1589; was a scholar of Lodovico Cardi, and afterwards studied the works of Giulio Romano at Mantua. There is a picture by him, representing the Miraculous Feeding of the Multitude, which is highly commended. Some of his other principal works are: Christ Praying in the Garden; Christ Presented to the People  by Pilate; Christ Crowned with Thorns; and The Entombment. Feti died at Venice in 1624. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Fetiales[[@Headword:Fetiales]]

             a college of ancient Roman priests, supposed to have been instituted by Numa, whose duty it was to see that, in all transactions with other nations, the public faith should be maintained inviolate. In case of any injury from a neighboring nation, four fetales were despatched to claim redress. One of these was chosen to represent the four. This deputy then proceeded to the court of the injuring tribe or nation, delivered his message, and waited thirty days for an answer. On his return the government would proceed in accordance with the message he brought, and in case of a declaration of war it became the duty of the fetial deputy to return at once to the border of the offending country, and, throwing a spear pointed with iron or smeared with blood, to make a solemn declaration of war in the name of the Roman people upon the inhabitants of that land.

## Fetichism-Or Fetishism[[@Headword:Fetichism-Or Fetishism]]

             a term recently introduced to denote the lowest forms of human worship, "in which the shapeless stone, the meanest reptile, or any object however worthless or insignificant, is consecrated by a vague and mysterious reverence" (Milman). It is derived from Feitico. a term borrowed from the Portuguese fetisso, and used by the negroes of Senegal to denote an instrument of witchcraft. It was first brought into use-in Europe by De Brosses, in his Du Culte des Dieux Fitiches (Dijon, 1760). Fetichism is practised in Greenland, Africa, Australia, and Liberia. The fetiches in use in Africa are either natural (as a tiger, serpent, etc.) or artificial (as skins or claws of beasts, stones, etc.). Sometimes a single fetich is made the object of worship for a whole tribe, e.g. the tiger in Dahomey, the serpent by the Whydahs. The negroes of Benin make a fetich of their own shadows. But, besides these, each individual almost has his own particular fetich or fetiches. Any object may become one by the merest accident; e.g. by having been the subject of a dream. When any one has a fetich supposed to possess extraordinary powers of injuring others, no efforts are spared to get it from the owner. Collections of them are highly prized, and a traveller on the coast of Guinea saw as many as 20,000 fetiches in the possession of one negro. Sometimes they are purely imaginary, and are fantastic form's, such as are never found in nature, and generally contrived 'for the purpose of producing fear. At Cape Coast there is a public guardian fetich, supreme in power and dignity. This is a rock which projects into the sea from the bottom of the cliff on which the castle is built. To this rock annual sacrifices are presented, and the responses given through the priests are rewarded by the blinded devotees.

With regard to the religious relation between the fetiches and their worshippers, we find that, although undoubtedly sinking often to the rank of mere instruments of sorcery in practice, fetiches are yet essentially idols. They receive, every morning and evening, offerings of spices, milk, tobacco, etc., and are always approached with marks of respect and of fear. They are resorted to for protection against lightning, beasts of prey, murder, etc. They also serve to protect property, to attest oaths, and the negroes have even a vague idea that after death they will have to render an account to their fetiches. Yet the moral hold of the fetich over its worshipper is, after all, very weak; the object of worship is discarded or broken as soon as its efficacy is distrusted.  Substantially, fetishism is a rude form of pantheism. Its root is to be found in the fear generated in the rude nature of the savage by the unknown forces of the universe.-Herzog, Real-Encyklop. 4:395; Scholten, Geschichte der Relig. und Philosophie (Elberfeld, 1868); Lecky, Rationasism, i, 208 sq.; Hardwick, Christ and other Masters, ii, 127.

## Fetish[[@Headword:Fetish]]

             (from the Portuguese fetisso, "magician,” and fetisseira, "witch"), is a general name for the deities of the negroes of Guinea; each differing according to the direction of his masoucki or priest. The natives of Africa ascribe all their good-fortune to these gods, and make libations of palm wine in their honor. Some birds, the sword-fish, and certain stones are considered fetishes. These deities are worshipped at the foot of certain trees, are adored as household gods, and carried about by the devotees.

## Fetter[[@Headword:Fetter]]

             (זֵק, zek, bond or chain in general, only in the plur. Job 36:8, else-where chains." Psa 149:8; Isa 45:14; Nah 3:10; כֶּבֶל, ke'bel, sing. Perhaps the link joining the fetter, Psa 105:18; plur. and of iron, 149:8; נְחשֶׁת-necho'sheth, brazen, in the dual, the appropriate term, Lam 3:7; Jdg 16:21; 2Sa 3:34; 2Ki 25:7; Jer 39:7; Jer 52:11; πέδη, implying that they were for the feet, in the plur., Mar 5:4; Luk 8:29; Sir 6:24; Sir 6:29; Sir 21:19), shackles or chains for binding prisoners, whether by the wrists or ankles. The Philistines bound Samson with fetters of copper (Jdg 16:21). Manasseh and Zedekiab, king of Judah were bound with fetters by the Chaldaens and carried to Babylon (2Ch 33:11; 2Ki 25:7). Manacles for the feet and hands are represented on the Assyrian monuments (Layard, Nineveh, ii, 376; Kitto, Daily Bible Illustrations, ii, 437). SEE CHAIN. 'One mode of securing prisoners among the Egyptians, as depicted on the monuments,-was to enclose their hands in an elongated fetter of wood, made of two opposite segments, nailed together at each end, such as are used for a similar purpose in Egypt at the present day (Wilkinson, Ancient Egyptians, i, 410, abridgm.).

## Fetva[[@Headword:Fetva]]

             in Mohammedanism, is a declaration that a public act is in conformity with the Koran. The right of granting this sanction belongs to the Sheik ul- Islam, who usually consults the college of Ulemas before making a decision. No act of the Turkish government will be readily obeyed without the fetva, because not necessarily binding on the faithful. It has sometimes been used to dethrone sultans, and deliver them over to the fury of the Janizaries. The privilege was resisted by Mourad IV, who boldly beheaded the Sheik ul-Islam for opposing his will.

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

             a French controversialist, a member of the order of the Discalceati (q.v.), and doctor of the Paris University, was born at Coutances, December 1, 1539. In 1576 he was made doctor of theology, and died, guardian of the monastery at Bayeux, January 1, 1610. He was a severe opponent of the Protestants, and a sort of Ishmael against his own co-religionists, when they differed from him. He wrote, Theomachia Calvinistica: — Divins Opuscules et Exerciaes Spirituels de S. Ephrem, mis en Francais: — Censura Ecclesiae Orientalis de Praecipuis Nostri Saeculi Haereticorum Dogmatibus Hieremiae Constantinop. Patriarchae: — De Sacrorum Bibliorum Autoritate, Veritate, Ulilitate, Obscuritate et Interpretandi Ratione: — Biblia Sacra cum Glossa Ordinaria: — Reponses aux Doutes d'un Heretique Converti: — Antidota Adversus Impias Criminationes, quibus Antiquissimos et Sapientissimos Ecclesiae Africanae Doctores Tertullianum et Cyprianun Vexant Lacerantque Lutherani et Calvini: — Homiliae 25 in Librum Tobum. See Bayle, Dictionnaire Historique Critique; Winer, Handbuch der theol. Lit, 1:341; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Feudal System[[@Headword:Feudal System]]

             SEE FIEF

## Feuerbach, Ludwig Andreas[[@Headword:Feuerbach, Ludwig Andreas]]

             a German philosopher, was born at Landshut, Bavaria, July 28, 1804. He studied theology and philosophy at Heidelberg and Berlin. In 1828 he began to lecture on philosophy at Erlangen, and opened his lectures with a dissertation, De Ratione una, Universali, Infinita. In 1830 he published, anonymously, Gedanken uber Tod und Unsterblichkeit, in which he denied the belief in immortality. As this book closed to him all and every academic advancement, he retired to Bruckberg, where he spent most of. his life. In 1833 he published Geschichte der neueren Philosophie von Bacon von Verulam bis Spinoza; in 1837, Darstellung, Entwickelung und Kritik der Leibnitzschen Philosophie; in 1838, Pierre Bayle nach seinen fur die Geschichte der Philosophie und Menschheit interessantesten Momenten. In 1839 he joined the so-called left wing of the Hegeliani school, became a very bitter opponent of his former master, and published Kritik der hegelschen Philosophie, in the Berliner Jahrbucher. Feuerbach now attempted an independent development in the direction of naturalism, or, rather, materialism. In his principal work, Das Wesen des Christenthums (Leipsic, 1841; Eng. transl. by George Eliot, Lond. 1853; new ed. 1881; Russian transl. by Philadelph Theomachoff; Lond. 1861), he defines God as  a mere projection into empty space of the human ego, as an image of man, and religion as a simple psychological process, as an illusion. In 1848 he once more lectured publicly at Heidelberg; but, when the revolutionary movement completely failed, he again retired to private life. Feuerbach died September 13, 1872. His writings comprise ten volumes (Leipsic, 1845-66; 3d ed. 1876). See Grun, Ludwig Feuerbach in seineni Briefwechsel und Nachlasse (Leipsic, 1874, 2 volumes); Beyer, Leben und Geist Ludwig Feuerbachs (ibid. 1873); Schaller, Darstellung und Kritik der Philosophie L. Feuerbachs (1847); Schaden, Ueber den Gegensatz des theistischen und pantheistischen Handpunkts (1848); Frantz, Ueber den Atheismus (1844); Haym, Feuerbach und die Philosophie (1847); Bartholmay, Histoire Critique des Doctrines Religieuises de la Philosophie Moderne (1855), 2:377; Matter, in Lichtenberger's Encyklop. des Sciences Religieuses, s.v.; Zuchold, Bibl. Theol. 1:355. (B.P.)

## Feuerborn, Justus[[@Headword:Feuerborn, Justus]]

             a Lutheran theologian of Germany, born in Westphalia, November 13, 1587, was for some time court preacher at Darmstadt, afterwards professor at Marburg, and died at Giessen, doctor and professor of theology, February 6, 1656. He wrote, Kenosigraophia Christologica: — Succincta Epitome Errorum Calvinianorum: — Expositio Epistolae Pauli ad Galatas: — Theologia Jobea: — Syntagma Disquisitionum Sacrarum. See Winer, Handbuch der theol. Lit. 1:353; Freher, Theatrum Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Feuerlein[[@Headword:Feuerlein]]

             a name common to several Lutheran theologians, viz.:

1. CONRAD, was born November 29, 1629, in Franconia, studied at different universities, and died at Nuremberg, May 29, 1704. His publications are mostly sermons.

2. CONRAD FRIEDRICH, son of Friedrich, was born at Nuremberg, July 15, 1694, and died there August 22, 1742.

3. FRIEDRICH, brother of Johann Conrad, was born at Nuremberg, January 10, 1664, and died there December 14, 1716.

4. JACOB WILHELM, son of Johann Conrad, was born at Nuremberg, March 23, 1689. He studied at various universities; was in 1715 professor  at Altdorf, in 1736 at Gbttingen, and died there May 10, 1776. He wrote, De Dubitatione Cartesiana Perniciosa (Jena, 1711): — An Existentia Dei sit Veritas In demonstrabilis (Altdorf, 1717): — Philosophemata Potiocra Recognitionum Clementi Romano Falso Attributarum (ibid. 1728): — De Scriba Evangelico, ad Mat 13:52 (ibid. 1730): — De Libero Arbitrio (ibid. eod.): — De Historia August. Confessionis (ibid. 1731): — De Axiomate, ex Nihilo Nihil Fit (ibid. 1732): — De Voce ברא (ibid. 1733): — De Christo, Novo Legislatore (ibid. 1739): — De Jejunio Antepaschali (ibid. 1741): — Bibliotheca Symbolica Evangelica Lutherana (Gottingen, 1752). This is only a partial list of his many writings, the titles of which occupy five and a half columns in Jocher. See Gittens, Gelehrtes Europa, 2, 3; Beitrage zur Historie der Gelahrtheit unserer Zeiten, 5; Moser and Neubauer, Jetztlebende Theologen; Wills, Nurnberger Gelehrten-Lexikon; Pitter, Gel. Geschichte von Gottingen, page 115; Winer, Handbuch der theol. Lit. 1:317, 339, 456, 598, 602, 842, 861, 889.

5. JOHANN CONRAD; son of Conrad, was born January 5, 1650, and died superintendent at Nordlingen, March 3, 1718. His publications are mostly sermons.

6. JOHANN JACOB, son of Conrad, was born at Nuremberg, May 9, 1670, and died there May 30, 1716. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; and Supplement to Jocher, s.v. (B.P.)

## Feuguieres. Guillaume[[@Headword:Feuguieres. Guillaume]]

             was born at Rouen. In his native place he became minister of the Reformed Church. In 1578, at the recommendation of prince William the First, he was appointed first professor of theology in the recently founded University of Leyden. His influence was of decided advantage to the new  institution, but his connection with it was of short continuance. In 1579 he resigned his professorship, in order to accept the pressing invitation of his former charge to again become their pastor. There he spent the remainder of his days, and, died in 1613 at an advanced age. He wrote several works in Latin, of which we deem the following most worthy of mention: G. - Feuguereii propheticae et apostolicae, i.e. totius diince et canonicae scripturae thesaurus, in locos communes rerum, dogmatum suis divinis exemplis illustratorum, et phraseom scripturae familiarium, ordine alphabetico Augustini Marlorati adversarus (Lond. 1574; reprinted at Berne in 1601, and at Geneva in 1624. A compendium of it was published at Geneva in 1613) :-Novum Testamentum latine, ex versione et cum annotationibus Th. Bezae, paucis etiam additis ex Joachimi Camerarii notationibus, studio Petri Loselerii Villeri-, theolog. profess. Genevensis, et nunc postraemo G. F. opera (Lond. 1587). See B. Glasius, Godgeleerd Nederland, Dael i, blz. 464 en very.; also Soermans, Acad. Regist. bl. 32; Paquot, i, frag. 178. (J. P. W.)

## Feuillants[[@Headword:Feuillants]]

             (Feuillants, Congregatio beatae Mariae Fuliensis), a reformed congregation of the Cistercians (q.v.). Their founder, Jean de la Barriere, of the family of the Vicomtes de Turennes, was born at St. Cere in 1544, and finished his education at the University of Paris. In 1562, when only 18 years of age, he received the Cistercian abbey of Notre Dame de Feuillans in commendam, and three years later took possession of it. After heaving received the income of the abbey for eleven months, he entered the order himself. His efforts to restore a stricter monastic discipline met with the unanimous opposition of the members of the abbey, and he was even in danger of being assassinated. He was charged at the chapter general held at Citeaux with introducing innovations, -but his defence made so deep an impression that many of the assembled monks placed themselves under his spiritual guidance, and enabled him to carry through a thorough reformation in his abbey. La Barriere and his friends now suffered a great deal of persecution from the old Cistercians; but their reformation. was, in 1586 and 1587, approved by the pope, though they remained subject, with regard to such points as were not at variance with their new discipline, to the abbot of Citeaux. Other abbys were authorized to adopt the reformation of Feuillans, and pope Sixtus V gave them the house of San  Vito at Rome, to which, after a time, was added the house of St. Pudentiana, and somewhat later a beautiful monastery. In 1588 Henry III gave, them a monastery in Paris. During the civil-war La Barriere remained loyal to Henry III, whose funeral sermon he preached at Bordeaux, but many members of the order became ardent partisans of the Ligue. One of them, Bernard de Montgaillard, became celebrated under the name of "The Little Feuillant." By these partisans of the Ligue, La Barriere was denounced as a traitor to the interests of the Catholic Church. At a chapter held in 1592, under the presidency of the Dominican monk Alexander De Francis, subsequently bishop, of Forli, he was deposed from his position, forbidden to say mass, and required to report himself once every month to the Inquisition. A revision of the trial by cardinal Baronius led, however, to the acquittal of La Barriere. Pope Clement VIII fully dissolved the connection of the new congregation with Citeaux, placed them under the immediate jurisdiction of the papal see, and commissioned six of the members with framing new statutes. These new statutes provided for the mitigation of some of the rules, the rigor of which, it was reported, had caused the death of fourteen members-and they received the sanction of the Church in 1595. The congregation now spread in France and Italy, and at its head in France was an abbot elected for three years. As disciplines again began to slacken, pope Urban VIII in 1630 divided the congregation into two-the French, called after Notre Dame de Feuillants, and the Italians, the members of which were called reformed Bernardines. At the head of each was henceforth a general. Subsequently considerable alterations were made in the statutes of each (of the French in 1634, of the Italian in 1667). Among the most celebrated members of the two congregations belong cardinal Bona and Cosmus Roger. Joseph Moratius wrote their history (Cistercii reflorescentis seu Congregationum Cistercio--Monasticarum B. M. Fuliensis in Gallia et reformatorum S. Bernardi in Italia chronologica historia, Turin, 1690).

The first convent of nuns according to the reformed rule of Feuillants was organized in 1588 at Montesquieu. It was subsequently transferred to Toulouse. The chapters general held in 1595' and 1598 forbade the establishment of new convents, but in 1662 the wife of king Louis XIII succeeded in establishing one in Paris. According to a bull of Clement VIII of 1606, these nuns were subject to all the rules of the congregation of the Feuillants. It seems that the congregation has become entirely extinct in  consequence of the French Revolution.--Helyot, Ordres Religieux, ed. Migne, s.v.; Henrion Fehr, Monchsorden, i, 159; Wetzer u. Welte, Kirchen-Lex. 4:61. (A. J. S.)

## Feustking, Johann Heinrich[[@Headword:Feustking, Johann Heinrich]]

             a Lutheran theologian of Germany, was born at Stella, in Holstein, March. 7, 1672. He studied at Rostock and Wittenberg; was in 1697 superintendent at Jessen; in 1703 provost at Kemberg; in 1706 court preacher at Zerbst; in 1709 professor of theology at Wittenberg; in 1712 first court preacher and member of consistory at Gotha, where he died, March 23, 1713. He wrote, Pastorale Evangelicum: Historia Colloquii Jeurensis (Zerbst, 1707). See Moller, Cimbria Litterata; Winer, Handbuch der theol. Lit. 1:763; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Feutrier, Jean Francois Hyacinthe, Count[[@Headword:Feutrier, Jean Francois Hyacinthe, Count]]

             a French prelate, was born at Paris, April 2, 1785. After studying at St. Sulpice, he entered into orders, and was soon appointed, by cardinal Fesch, general secretary of the great almonry of France., He was active in politico-religious affairs under Napoleon. On the restoration of royalty he  was appointed rector of La Madeleine, where he did many good works. In 1826 he was made bishop of Beauvais, and in 1829 a count and peer of France. He died at Paris, June 27, 1830. See Hoefer, Nouv. Biog. Generale, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.

## Fever[[@Headword:Fever]]

             the rendering, in the A. V., of the Hebrew קִדִּחִת, kaddach'ath (Deu 28:22), and the Greek πυρετός (Mat 8:14; Mark i, 30; Luk 4:38; Joh 4:52; Act 28:8). Both the Hebrew and Greek words are derived from the association of burning heat, which is the usual symptom of a febrile attack; the former coming from the verb קָדִח, to burn, the latter from πῦρ, fire (comp. Aram. אֶשְׁתָּאfrom אֵשׁ; Goth. brinno, from brinnan, to burn; Lat. febris, and our own fever, from fervere). In Lev 26:16, the A. V. renders קִדִּחִת) by " burning ague," but the rendering fever seems better, as it is not necessarily the intermittent type of the disease which is thus designated. In all Eastern climates febrile diseases are common, and in Syria and Palestine they are among the commonest and severest inflictions under which the inhabitants suffer (Russell's Aleppo; bk. v, ch. iii). They are especially prevalent in the vicinity of Capernaum (Thomson, Land and Book, i, 547). The fever under which Peter's wife's mother suffered is called by Luke πυρετὸς μέχας, "a great fever," and this has been regarded as having reference to the ancient scientific distribution of fevers into the great and the less (Galen, De diff febr.; see Wetstein, in loc.), and as an instance of Luke's professional exactitude in describing disease. His use of πυρετοί in the plural in describing the disease under which the father of Publius labored (Act 28:8) has also been adduced as an instance of the same kind, inasmuch as that disease was, from its being conjoined with dysentery, not a continuous, but an intermittent fever. To this much importance cannot be attached, though it is probable that Luke, as a physician, would naturally use the technical language of his profession in speaking of disease. In Deu 28:22, besides קִדִּחִת, two diseases of the same class are mentioned, דִּלֶּקֶת, dalle'keth, a burning (A.V. " inflammation"), and חִרְחֻר, charchur', intense parching (A. V. ' extreme burning"). The Sept. renders the former of these by ῥίγος, shivering, and the latter by ἐριθισμός, a word which is used by the Greek writers on medicine to designate " quodvis Naturae irritamentum, quo sollicitata natura ad obeundas motiones excitatur" (Foes, Oecon. Hippoc.). The former is  probably the ague, a disease of frequent occurrence in the East; and the latter probably dysentery, or some species of inflammatory fever. The Syriac version renders it by burning, which favors the latter suggestion. Rosenmuller inclines to the opinion that it is the catarrhus suffocans, but this is without probability. There is no ground for supposing it to be erysipelas. Fever constantly accompanies the bloody flux or dysentery (Act 28:8; compare De Mandelslo, Travels, ed. 1669, p. 65). Fevers of an inflammatory character are mentioned (Burckhardt, Arab. i, 446) as common at Mecca, and putrid ones at Jedda. Intermittent fever and dysentery, the latter often fatal, are ordinary Arabian diseases. For the former, though often fatal to strangers, the natives care little, but much dread a relapse. These fevers. sometimes occasion most troublesome swellings in the stomach and legs (ii, 290-291). SEE DISEASE.

## Few, Ignatius A[[@Headword:Few, Ignatius A]]

             a minister of the Methodist Episcopal Church. He was born in Columbia County, Georgia, April, 1791. About the year 1804 he was sent North to be under the care of his uncle, then residing in New York, for the benefits of a Northern education. He was prepared for college by a Mr. Traphagen, at Bergen, N. J., and afterwards went to Princeton, but, instead of entering the regular college course, he preferred devoting himself to such accomplishments as music and French, drawing and fencing. After remaining at Princeton some time he went to the city of New York, and after prosecuting his studies there a short time he returned to Georgia. He commenced the study of law, but after his marriage, which took place in 1811, he gave up his legal pursuits, and settled down into the life of a planter, from which he was only aroused by an appointment as colonel of a regiment to repair to Savannah in 1815. At the end of the war he returned to his studies with such intensity as to lead to the neglect of his business and the loss of his property. In the year 1823 he removed to Augusta, and engaged in the practice of the law with flattering success, but in 1824 he was attacked with hemorrhage of the lungs, and from that time was unable to attend to the duties of his profession, and never afterwards fully regained his health. At this period of his life a great change in his character took place. Heretofore he had been inclined to one or other of the forms of scepticism, but Fletcher's Appeal to Matter of Fact and Common Sense falling in his way, his scepticism was dissipated, and his heart opened to the influence of Christianity. In 1828 he was admitted on trial in the South Carolina Conference of the Methodist Episcopal Church. "Notwithstanding  he was always an invalid from the time he entered the ministry, he performed a great amount of labor, and filled some of the most important places in the gift of his denomination. He was the projector, and for a time the president, of Emory College, at Oxford, Ga., and rendered important service to the cause of education and sound morals. "The degree of LL.D. was conferred upon Mr. Few by the Wesleyan University in 1838. Dr. Few's last public act was the drawing up of the report on the division of the Methodist Church, which was, adopted by the Georgia Conference in 1845. The excitement produced by this effort was too much for his strength, and, though he partially rallied and lingered during the greater part of the year, his debilitated constitution sank at last, and he died in great peace at Athens, Ga., Nov. 21, 1845, and was buried in Oxford, the seat of Emory College. He left a widow, but no children. -Sprague, Annals, 7:739.

## Feyerabend, Maurus[[@Headword:Feyerabend, Maurus]]

             a Roman Catholic theologian of Germany, was born October 7, 1754. In 1777 he took holy orders; was for some time teacher in the monastery at Ottobeueren, in Suabia; when it was closed in 1802, lived in literary retirement, and died March 8, 1818. He translated into German theEpistles of Gregory the Great (Kempten, 1807): — his Homilies (ibid. 1810): — and the Writings of Cyprian (Munich, 1817). See Doring, Die gelehrten Theologen Deutschland, 1:404 sq.; Winer, Handbuch der theol. Lit. 1:906 907. (B.P.)

## Fiac[[@Headword:Fiac]]

             an Irish saint, commemorated October 12, was bishop of Sleibhte (now Sletty), and is said to have been consecrated by St. Patrick. There are two hymns attributed to him; one (probably genuine) entitled The Praise of St. Patrick: — another (probably spuriotis), The Hymn on St. Brigida. See Smith, Dict. of Christ. Biog. s.v.

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

             an Irish hermit, who died at Breuil (Brie), in France, about 670. He was originally called in France Fefre and, according to some writers, the name Fiacre was given to him about five or six hundred years after his death. Little is known about his life. According to some writers, he descended from an illustrious Irish family; according to others, he was the son of a king of Scotland. He came to France with some companions while still very young, cultivated a tract of land, and built cells for himself and his companions, and an asylum for foreigners. An Irish or Scotch nobleman, by the name of Chillen, induced him to preach in the neighboring provinces, and his sermons are said to have had great results. He was buried in his oratory at Breuil, and subsequently an oratory was erected on the spot. His relics became quite celebrated, as a number of miracles were ascribed to them; as, for instance, by queen Ann, wife of Louis XIII. In the former province of Artois, where he is the object of a particular veneration, he is commemorated on the 13th of November. He is also the patron of the gardeners, who commemorate him on the 30th of August. A class of four- wheeled French carriages, which became common in the 17th century, are said by some to have been named after him, as the inventor had on his sign the words A Saint Fiacre; but others explain the origin of the word differently. Some writers make mention of a letter written by Fiacre to his sister Syra, and containing some exhortations. Hoefer, Nouvelle Biographie Generale, 17:614.

## Fiancels[[@Headword:Fiancels]]

             a ceremony of betrothal as practiced in the Romish Church, after which an oath was administered to the man, by which he bound himself "to take the woman to wife within forty days, if holy Church will permit."

## Fibus, Bartholomaus[[@Headword:Fibus, Bartholomaus]]

             a Roman Catholic theologian, was born at Aix-la-Chapelle, August 24, 1643. In 1662 he joined the Jesuits; was for some time professor of theology at Cologne, and died there, February 13, 1706. He wrote, Apologia pro Conscientiis Infirmiis (Cologne, 1682): — De Radiae Damnatorum Propositiotnum aub Alexandro VII et Innocentio I1r (ibid. 1682): — Tia Veritatis et Vitae contra Atheos, Paganos, Judcios, etc. (ibid.. 1696): — Demonstratio Tripartita Dei adversus Atheos, Gentiles, etc. (ibid. 1702). See Harzleim, Bibl. Colon.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fichte, Immanuel Hermann Von[[@Headword:Fichte, Immanuel Hermann Von]]

             a German philosopher, the son of Johann Gottlieb Fichte, was born. at Jena, July 18, 1797. Although he had given himself to the study of philosophy, he was at first teacher in the gymnasium at Saarbriick, afterwards at Diisseldorf, and in 1835 at Bonn as professor of philosophy. In 1842 he was called to Tubingen, and died there, August 9, 1879, having been ennobled by the king of Wurtemberg in consideration of his great merits. His career as teacher and writer may be divided into two epochs. The first begins with his Beitragen zur Characteristik der neueren Philosophie (1829), and especially with his Ueber Gegensatz, Wenidspunkt und Ziel heutiger Philosophie (1832). During this period we find him in close connection with the Leipsic professor Weisse, with whom he labored for the destruction of the Hegelian system, out of which he tried to bring forth a speculative theism free from all rationalism. With his Speculative Theologie (1846), and System der Ethik (1850-53, 2 volumes), he closes this phase of development to give himself entirely to psychological speculation. To this second period belong his Anthropologie (1856; 3d ed. 1876), Psychologie (1864-73, 2 parts), and a number of monographs. His Vermischte Schriften zur Philosophie, Theologie und Ethik (1869) contain a part of his essavs contributed to the Zeitschriftful Philosophie und philosophische Kritik, which he edited alone from 1837 to 1847. The ground character of his philosophy was a positive religious one, directed against all and every kind of materialism. See Neue Evangelische Kirchenzeitung, 1879, page 585 sq.; Matter, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v.; Zuchold, Bibl. Theol. 1:356. (B.P.)

## Fichte, Johann Gottlieb[[@Headword:Fichte, Johann Gottlieb]]

             a German philosopher, was born May 19, 1762, at the village of Rammenau, near Bischofswerda, in Lusatia. The baron Miltetz, struck with the promise of the boy, assumed the charge of his education. At thirteen he was placed in the gymnasium of Schulpforte, and ,while there he imbibed (from reading Lessing) a spirit of free inquiry which animated his whole intellectual life. At eighteen he entered the University of Jena as a student of theology, and while there he seems to have adopted the philosophy and theology of Spinoza. But the sense of " personality" soon lifted him out of that abyss. The death of baron Miltetz threw him on his own resources, and privation added strength to his character. For a while he was tutor in a family at Zurich, and in 1790 he went to Leipzig, where he suffered greatly from poverty. "I have nothing,” he writes, "excepting courage left." Kant's Kritik der reinen Vernunft (the Criticism of Pure Reason) wrought a revolution in his mode of thinking, and freed his mind entirely from the remains of Determinism. "I now heartily believe in the freedom of man, and. am well convinced that it is only on this supposition that duty, virtue, and morality is so much as possible .... It is now evident to me that the doctrine of the necessity of all human actions is the source of a great part of the immorality of the so-called higher classes" (Letter to Achelis, 1790). In 1791 he went to Warsaw to fill a place as private tutor, but soon threw it up in disgust, and' on his way home stopped at Konigsberg to visit Kant (June, 1791). Not finding at first a very cordial reception, he wrote, between July 13 and Aug. 18, his Kritik aller Offenbarung (Criticism of all possible Revelation), and laid it before Kant, as an introduction of " his mind" to that philosopher. Kant was, indeed, conciliated; but yet, when Fichte soon after asked for a small loan to help him forward, Kant refused.

The book appeared in the spring of 1792, and attracted universal attention. It was everywhere ascribed to Kant, who was compelled to name Fichte as the author, in order to disclaim it completely for himself. The work seeks to determine the necessary conditions under which revelation must be given by God to man, and to lay down the criteria by which every professed revelation must be tested. In October, 1792, Fichte was married, and took up his abode with his father-in-law (Rahn) at Zurich, where he spent several months. Here he published a work on the French Revolution (1793, 2 vols.), in which he advocated the modern principle that no political constitution can be unchangeable; and that the best constitution is that which carries in itself the principle of progress, and provides a method  for its own change and improvement. He was charged with Jacobinism and democracy on account of this work. In 1794 he became professor of philosophy at Jena, as successor of Reinhold. His lectures awakened great enthusiasm among the students. Part of them were published under the title Die Bestimmung des Gelehrten (transl. by W. Smith, The Vocation of the Scholar, London, 1847, 12mo). In 1795 he published Wissenschacfislehre (Doctrine of Knowledge), and in 1798 his Sittenlehre (Doctrine of Ethics). The freedom and novelty of the doctrines taught in these lectures, together with the fact that he delivered many of them on Sunday (see below), brought upon him a charge of atheism, which he vigorously repelled in his Appellation gegen die Anklage des Atheismus. Nevertheless, he was compelled to resign his chair in 1799. He went to Berlin and delivered private lectures, which were very popular; and in 1800 he published his Bestimmung des Menschen (transl. by Mrs. Sinnett under the title The Destination of Man, Lond. 1846,12mo). In 1805 he held the chair of philosophy at Erlangen for a few months. Between 1805 and 1807 he published lectures, Ueber das Wesen des Gelehrten (transl. by W. Smith under the title The Nature of the Scholar and its Manifestations, Lend. 1854, 12mo); lectures delivered at Berlin on Grundzige des gegenwdrtiges Zeitatters (transl. by W. Smith, The Characteristics of the present Age, London, 1847, 12mo); and Anwzeisung zum seligen Leben, oder die Religionslehre, the most important of his later writings, as giving what he considered to be the ethical and religious results of his philosophy (translated by W. Smith, The Way towards the blessed Life, or the Doctrine of Religion, London, 1849, 12mo). Returning to. Berlin in 1807, he published Reden an die Deutsche Nation (Addresses to the German People), which awakened great political enthusiasm. On the restoration of peace he was called by the king to aid in reorganizing the University of Berlin, and in 1810 he was made rector of the university, which then included among its faculty Schleiermacher, Neander, De Wette, Von Humboldt, and other brilliant names. During the subjection of Germany to Napoleon, much of Fichte's time and thoughts were given to politics; his patriotism was pure, fervent, and self-sacrificing. After the great battles of 1813, the hospitals were filled with wounded men, and his wife was an assiduous and devoted nurse. She was seized with typhoid fever early in 1814, and her husband imbibed the infection from her; she recovered, but he died, Jan. 27, 1814. His son, Immanuel Hermann (born in 1797), inherited his father's aptitudes to a certain extent, has edited his works, and has also vindicated him from the charge of atheism and irreligion. Besides  the works of J. G. Fichte already mentioned, we name Grundlage des Natur-Rechts (Jena, 1767-9, 2 parts):-Die Thatsacheen des Bewusstseyns (Stuttgard, 1817). The following were edited by his son after his death: Nachgelassene Werke (Bonn, 1834, 3 vols.) :-Religions philosophische Schriften (Berlin, 1847): - Popularphilos. Schriften (Berlin, 1807, 7 vols.):-Briefwechsel mit Schelling (Stuttgard, 1856) :-J. G. Fichte's Sammtliche Werke (Berlin, 1845 sq. 8 vols.).

We can give only a summary view of the attempt of Fichte to found a complete philosophy. Historically he stands between Kant and Hegel, and forms the point of transition from the, one to the other. "The end which Fichte proposes to himself in his Wissenschaftslehre is to give to science a true, that is to say, an absolute principle, reposing only upon itself, and leaving a basis to all the rest. Here the idealism of Kant is accepted in all its rigor. There is no longer any arbitrarily supposed objective element, even as a simple phenomenon. All is severely deduced from the subject, the sole term of knowledge admitted by idealism. Fichte's problem is just this: to bring out philosophy whole and entire from the Ego; and this bold reasoner proposes to give his deduction a more than mathematical exactitude. Algebra rests upon the law of identity, which is thus expressed: A=A. Fichte maintains that this law implies another, the only one which a philosopher is entitled to admit without proof, and also the only one which he requires: Me=Me. When you say A=A, you intend to affirm nothing upon the existence of A. You only affirm that if A is A, A can be nothing else than A. The proposition A=A is therefore, says Fichte, absolute only in its form, and. not in its matter or contents. I know not if A exists practically and materially or not; but it matters not. I am formally certain that given A, A cannot differ from A, and that there is necessary relation between these two terms. It is by the analysis of this relation that Fichte undertakes to prove the existence of Ego. In the proposition A-A, he argues, the first A is not considered under the same point of view as the second. The first A, as we have seen, is laid down conditionally, the second absolutely. What reduces these two terms to unity, puts them in a certain relation, judges, affirms, and constitutes this relation? Evidently the Ego. Take away the Ego, and you take away the -relation, the two terms, the proposition A=A. Above it, then, there is a higher and more immediate truth. The principle of identity is only absolute inform; the principle Me =Me is absolute both inform and matter; it alone is truly absolute. I need not follow Fichte in the course of his deduction, the most subtle and  artificial which can-be conceived. It is enough for me to know that he pushed to the utmost the range idea of deducing a vast system of philosophy from this one principle, the Ego. The Ego alone is the principle, explaining, laying down, creating itself. I know not whether I should wonder more at the excess of extravagance to which the human mind may be carried, or at the amazing richness of its resources. By Kant it was condemned to be ignorant of the universe and of God, locked up is the prison of the Ego. Let him alone. This one reserved point will give him back all the rest. From the furthest limits of skepticism he will even pass to the most absolute dogmatism. But a little while ago he doubted of everything. Now he vaunts, not merely that he knows: Nature, but that he creates her. Nay, he vaunts that be creates God. Such are the very expressions, at once absurd and logical, of Fichte. He draws nature and God from the Eye. The Ego implies the Non-Ego. It limits itself. It is only itself by opposing to itself another which is not itself. It poses itself only by opposing its contrary. It is itself the link of this opposition, the synthesis of this antinomy. In fact, if the Ego only exists for itself the faculty of self- limitation which it possesses implies that, in itself, it is infinite and illimitable. Beyond the divisible and relative Ego, opposed to the Non-Ego, there is, therefore, an absolute Ego, comprising nature and scan. This absolute Ego is God. Here, then, is thought in possession of its three essential objects; here are man, nature, and God, in their necessary relation, members of one identical thought, with three terms, at once separated and reconciled; here is a philosophy' worthy of the name; a rigorous, demonstrated, homogeneous science, starting from one great principle to follow out and to exhaust all its consequences.

"Such, in its general principle, is the metaphysics of Fichte. His morality is a logical, though perhaps unforeseen consequence of this. It is founded upon the Ego, whose eminent characteristic is liberty. To preserve one's own liberty, one's Ego is duty-; to respect the Ego, the liberty of others, is another not less sacred duty- which becomes the foundation of right. Hence the noble stoicism of Fichte, and that passion for liberty, which were in such perfect harmony with the masculine strength of his character and the generous part which he played in the political affairs of Germany. But the importance of the system of Fichte does not lie here. I find his greatness and originality in the extraordinary metaphysics so justly and boldly called by himself subjective absolute idealism. It has this singular feature, that in pushing the scepticism of Kant to its extremest  consequences, it prepares the way for the dogmatism of Schelling and of Hegel. Not only does it prepare the way for, but even begins and contains this dogmatism. Fichte openly aspires to absolute science. He explains all things-man, nature, and God. He leads German philosophy, if I may Venture to say so, from the subjective to the objective by the subjective itself. From absolute scepticism he flings it into an enormous dogmatism. Setting out from a teaching so timid that it scarcely ventures to affirm one actual being, it is the prelude of that ambitious philosophy which embraces in its enormous frameworks the history of man and that of nature, and pretends to an unmeasured, unreserved, and universal explanation of all things" (Saisset, Modern Pantheism, Edinb. 1863, ii, 2 sq.).

On the relations of Fichte's life and works to theology and to the Christian Church, we make the following extracts from Hagenbach, German Rationalism (transl. by Gage and Stuckenberg, N. Y. 1865): " It would certainly be doing Fichte injustice to interpret his system to mean that he wished to make himself, J. G. Fichte, God. We might say with more propriety that Fichte, like Spinoza, denied the existence of God only in order to conceive him more spiritually; stripping off all associations of created things from the idea of the Creator, lest he should be dragged down into the sphere of the finite. The humans mind is too apt to think of God in an anthropomorphitic manner. Fichte was a teacher of academic youth. At his feet sat many who were destined to proclaim to Christian congregations the God of the Gospel; a God who is only Creator if there are creatures of his creation, who has called a world into being, not as a visionary world but as an actual and real one; a world in which sin, misery, and affliction appear but too real, from which the mere imagination that they do not exist cannot save us, but which can only- be removed by a higher reality, a divine fact, by God's act of love, as it appears historically is the redemption through Christ. If now the ground were taken from under the feet of those destined to proclaim such a doctrine, if nothing religious remained for them but their miserable Ego, of which they were not even as fully and energetically conscious as Fichte of his, must not many just scruples have arisen in the minds of those, too, who were not accustomed to restrain the freedom of investigation hastily? Hence Fichte was charged With no less an error than atheism, and to this day the learned are not agreed whether this oft-abused term may be applied to Fichte's system as represented in his Wissenschaftslehre. To this must be added, as Fichte himself remarks, that his democracy was as much a thorn in the eyes of his  opponents as his atheism. The fact that he disregarded all established customs offended many.

He chose Sunday for delivering moral lectures to the students. In this the Consistory of Weimar, of which at that time Herder was a member, thought they recognised the secret intention of gradually undermining public worship, although Fichte protested solemnly against this, and appealed to the example of Gellert, whose moral lectures had also been delivered on Sunday, and why not then the philosophical lecture-room? The dispute about reading lectures on Sunday was, however, only the prelude to a fiercer contest. Fichte published a work On the Grounds our Faith in the Divine Government of the World, in which the moral order of the world was denoted as God, and the assertion was made that we need and can conceive of no other God. 'The existence of this God cannot be doubted; it is the most certain of all things, and the ground of all other certainty; but the idea of God as a particular substance is impossible and contradictory-. It is proper to say this candidly to strike down the prating of the schools, so that the true religion of doing right cheerfully may be elevated. Many pious minds, of course, took offence at these expressions. Although Fichte might be satisfied with this moral order of the world, the Christian's faith in, God, a faith, too, in ‘doing right cheerfully,' but at the same time in a real God, could by no means be content with this philosophical theory. This faith would not, however, have been destroyed by this theory, even if no interdiction had been issued against it. Such an interdiction appeared. The book in which Fichte advocated the theory of the divine order of the world was attacked in the electorate of Saxony, and from this place the attention of the court at Weimar was called to the dangers of Fichte's doctrine, ‘as one not only openly hostile to the Christian, but even to natural religion.'... It is remarkable in the case of Fichte that, after he had removed himself farthest from the common Christian feeling, he was led nearer and nearer it again.... After Fichte had called attention to the deep importance of faith, in the book Die Bestimmung des Menschen; after he had pointed out the importance of Christianity as the only true religion in the history, and the great importance of the Christian state, in the Grundzuge des gegenwartigen Zeitalters, he attempted, especially in his Anweisungen zum seligen Leben, oder Religionslehre, to prove the agreement of his: philosophy of that time with the principles of Christianity, which he regarded in a light entirely different from Kant. Kant and the Rationalists placed the essence of Christianity chiefly in morality and the fulfilment of the moral law, and, in accordance with this, esteemed and used with a  special predilection those passages in Scripture in which the various moral precepts are drawn in distinct outlines, as, for instance, the Sermon on the Mount, and several parables of Jesus in the first three gospels (while they' had no taste for John, who appeared to them a mystic); Fichte, on the other hand, threw himself on the fourth gospel, and regarded it as the only true source of the genuine doctrine of Christ; he, of course, did this in a one- sided manner, and with a denial of the other truths of Scripture, Which belong fully as much to the totality of Christian doctrine and history as the gospel of John.

The person of Jesus had with him a signification entirely different from that of the Rationalists. He does not behold in him the teacher of morality, nor simply the moral example. No; exactly that oneness with God, as Christ expresses it in' the gospel of John, exactly that real unity with the Father which the Rationalists desired to remove as a metaphysical formula of no use to morality was to him the heart and the star-- of the Gospel. On this account he held himself so closely to John and his doctrine of the Logos having become flesh, in which he beheld the fulness of all religious knowledge. We should, however, make a great mistake if from this we concluded that Fichte agreed with the old orthodox doctrine in reference to Christ. What this doctrine regarded as a historical fact, which had occurred once, that Fichte regarded as a fact eternally repeating itself, as occurring in every religious man. Christ was not the Saviour to him in the old sense; he was only the representative of that which is continually occurring still. The eternal Word becomes flesh at all times, in every one, without exception, who understands, in a living manner, his oneness with God, and who really yields his entire individual life to the divine life in living quite in the same manner as in Christ Jesus. In the house of the distinguished philosopher, each day, without exception, was closed with proper and solemn evening devotions, in which the domestics were also accustomed to take a part. After several, verses had been sung from a choral-book, accompanies with the clavichord, the father of the family would make some remarks on some passage of the New Testament, most frequently on his favorite gospel of John. In these discourses he was less concerned about moral applications and rules of life than about freeing the mind from the distraction and vanity of the common affairs of life, and elevating the spirit to the eternal." Dorner regards Fichte as closing what he calls the period of "reflection" in philosophy by his theory of absolute subjective idealism; and holds the later form of Fichte's teaching to be Spinozistic, as denying the idea of a self-conscious God  distinct from the world (Person of Christ, Edinb. transl., div. ii, co-l. iii, 93 sq.).

Literature.-Besides the works already mentioned, see J. H. Fichte, J. G. Fichte's Leben (Sulzbach, 1830); T. H. Fichte, Karakteristik d. neuesten Philosophie (Sulzbach, 1841); Erdmann, Entwickelung d. deutschen Speculation seit Kant (vol. i); W. Smith, Memoir of J. G. Fichte (Lond. 1848, 2d ed. 12mo); Christian Examiner, May, 1841, p. 192 sq.; Foreign Quart. Rev. Oct. 1845; Living Age, c-i, 162; 30:193; Tennemann, Manual Hist. Phil. (ed. Bohn), § 4C0-415; Morell, Mod. Philosophy, ch. v, § 2; Lewes, History of Philosophy (Lond. 1867, 3d ed.). ii, 490. sq.; Krug, Allg. Handworterbuch d. philos. Wissenschaften, ii, 31 sq.; Saintes, History of Rationalism, bk. ii, ch. xiii; Schwegler, Hist. of Philosophy, transl. by Seelye, § 41; Lasson, J. G. Fichte im Verhaltniss zu Kirche und Staat (Berl. 1863) Kahnis German Protestantism, bk. i, ch. iv; M'Cosh, Intuitions (see Index); Mills, in Christian Examiner, July, 1866. Fichte's Wissenschaftslehre has recently been admirably translated by A. E. Kroeger,. under the title The Science of Knowledge (Philadelphia, 1868, 12mo).

## Ficinus, Marsilius[[@Headword:Ficinus, Marsilius]]

             (Marsiglio Ficino)-the principal restorer of the Platonic philosophy and the most enthusiastic of its modern advocates-was born at Florence Oct. 19, 1433, and died at his villa of Careggi, in the neighborhood, Oct. 1, 1499. He was the son of the chief physician of Cosmo di Medici, and was designed for the same profession; but his youthful intelligence attracted the great Florentine, and induced his selection as the prospective head of the projected Medicean Academy. During the sessions of the Council of Florence, the conversations of Gemistus Pletho had inspired Cosmo with profound admiration for the Platonic doctrine, and with a desire to disseminate it in Tuscany. The excessive refinements and logomachies of the later schoolmen had discredited the system of Aristotle; the disturbance and alarms preceding the capture of Constantinople had driven many a educated Greeks into Italy, and introduced the works and the followers of Plato and the Neo-Platonists; and the acrimonious controversy of Pletho and Gennadius attracted attention to the sublime reveries and eloquent expositions of the Platonic school.

Marsilius Ficinus devoted himself with ardor-to the acquisition and illustration of the Platonic doctrines, and w as abundantly supplied by the  Medici with MSS., and with the other requirements for the successful prosecution of his task. At the age of 23 he presented to his patron a synopsis of the tenets of the academy, but was recommended to suppress it, as his knowledge was obtained at second-hand, and he had not yet attained an adequate acquaintance with the Greek language. Ficinus Continued his studies, and devoted his whole life to the translation and interpretation of the academic texts, inclining strongly to the views of the later Platonists. He rendered into Latin the whole works of Plato and of Plotinus, and parts of the. writings of Proclus, Porphyry, Iamblichus, etc. The translation of Plotinus was undertaken at -the suggestion of Pico di Mirandola, and was published in 1492. His whole heart seems to have been thrown into this labor of love. In part he transforms himself into Plotinus; in a greater degree he constrains Plotinus to give utterance to his own preconceptions. To each chapter of the work is prefixed a copious summary, which presents rather Ficino's scheme of transcendentalism than an accurate abbreviation of the text. It however affords something like an intelligible and coherent exposition, in place of the dark, oracular, and loosely. connected pantheism of his author, which baffled even the penetration of Longinus. The intricacy, the opacity, and the mysticism of the doctrine expounded, and the ruggedness of its original exposition, are not relieved by any literary graces on the part of the summarist and translator. His style is inconceivably harsh, angular, and obscure; yet it is impossible to withhold admiration from the vigor, and skill, and grasp with which he compels the reluctant Latin to lend itself to the demands of the subject-to twist, and wind, and adapt itself to the sinuosities of the most plastic of all languages, applied to the most perplexed and attenuated of all speculations-and to interpret a style and a system totally foreign to the air of Latium. Lucretius apologized in the Golden Age for the stubbornness of his native tongue in the treatment of the simple and perspicuous doctrines of Epicurus; and a much more wonderful power is exhibited by Ficinus in constraining the dead and stiffened tongue of Rome to conform itself to all the convolutions of Greek thought and fantasy in their most bewildering license. Nor is it just to leave unnoticed the frequency with which Ficinus catches and reflects the splendors of his original, and reproduces the magnificences of their expression.

Attempts had often been made. and were renewed in the 15th century, to conciliate the, teachings of Plato and Aristotle, and the evident aim of Ficinus was to impose upon Plato and the Neo-Platonists a significance  which might identify, or at least harmonize, their doctrines with the Christian creed. It was a preposterous revival of a design fruitlessly attempted at Alexandria in the age of Origen and his successors. Pantheism is wholly antipathetic to Christianity, whether presented as Neo-Platonism, as Spinozism, or as German transcendentalism. But it was a natural effort in that era of confusion and hopeful anticipation which witnessed the Renaissance. Moreover, the doctrines of Plotinus himself are manifestly moulded and modified by the contemporaneous influences of Christianity; and it is a curious taste to detect the Christian impress which marks so much of his abstruse metaphysics, especially in the closing books of the last AEneids. It is scarcely possible to read the concluding capitulum, or summary, without feeling that the hallucination of Ficinus was an honest as well as an earnest delusion; and that, if he misrepresented both Plato and the Alexandrian school by Christianizing their doctrine. he did not suffer himself to be seduced from a recognition of tile personality of the Supreme Being, or into any position consciously at variance .with' the Christian creed.

Ficinus was liberally maintained throughout his life by his generous patrons of the house of the Medici, retaining their favor for three generations-- μετὰ δὲ τριτάτοισιν ἄνασσεν. He was equally countenanced by Cosmo, Pietro, and Lorenzo. He took holy orders in the forty-third year of his age, having, according to some accounts, had his thoughts earnestly directed to religion by the preaching of the celebrated Savonarola.

He was placed in charge of two churches in Florence by Lorenzo di Medici, and promoted to a canonry in the cathedral by the future pope Leo X. Lorenzo made him a present of the villa of Careggi, where he died, seven years after the death of the donor, and five years after the expulsion of his patrons from Florence. His constitution was always very feeble, his health uncertain, and his temperament melancholy. His frail body--for he scarcely attained half the ordinary stature of man-required constant care and nursing, and it is surprising that he was not worn out by continual study long before reaching his climacteric. His character was singularly pure and amiable; his attachments were strong and enduring; his tastes, simple, and his desires moderate. He refused to profit by his powerful connections to enrich either himself or his family. He partook largely of the popular superstitions of the time, which were accordant with the later Platonism which he professed; and is said to have reappeared after death to  his friend Michele Mercati, according to promise, to assure him of the immortality of the soul.

The Medicean Academy was extinguished by the invasion of Charles VIII; but Ficinus had disseminated his influence and renown through the chair of philosophy in the University of Florence, to which he had been appointed by the Cardinal di Medici, afterwards Leo X. Here he acquired many distinguished pupils and friends, among them Giovanni Pico di Mirandola, Cavalcanto, Politian, etc. Enthusiasts came from the depths of Germany to profit by his instructions. Reuchlin regarded him with reverence, and among other illustrious admirers he numbered Matthias Corvinus, the accomplished king of Hungary, and pope Sixtus IV.

The numerous productions of Ficinus are enumerated by Moreri, and a more correct list is given in the Biographie Universelle. A life of him was written by Domenico Mellini, but it was never published, and it disappeared. Another life, composed by Giovanni Corsi .in 1506, was published by Bandini (Pisa, 1771). .The best account of the philosophy of Ficinus is given by .Buhle, Geschichte der Philosophie; but the following authorities may be consulted: Schelhorn, Amaenitatis Lit. tom. i; Niceron, Mem. des Hommes Illustres, Negri, Ist. Scritt. Florentini; J. A. Fabricius, Biblioth. Med. et Inf. Latin. lib. vi, p. 496-7; Morhofius, Polyhistor. II, i, vii; § 15; Tiraboschi, Storia della Lett. Ital. tom. 6:lib. ii, c. ii, § xix-xxi; Brucker, Hist. Crit. Phil. per. iii, pt. i, lib. i, c. ii, § iii; Roscoe, Life of Lorenzo di Medici; Hallam, Hist. Lit. i, ch. iii, § 85-7, 115. (G. F.H.)

## Ficoroni, Francesco Di[[@Headword:Ficoroni, Francesco Di]]

             a famous Italian antiquary, who was born at Lugano in 1664, and died at Rome, January 25, 1747, is the author of, Observazioni Sopra l'Antichita di Roma Descritte nel Diario Italico di Montfoucon (Rome, 1709): — Memorie piu Singolari di Roma e sue Vicinanae (ibid. 1730): — Le Vestigie e Rarita di Roma Antica, e le Singolarita di Roma Moderna (ibid. 1744, 2 volumes). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Fidanque, Jacob ben-Abraham[[@Headword:Fidanque, Jacob ben-Abraham]]

             a Portuguese rabbi of Hamburg, who died at London, August 4, 1709, is the editor of Solomon ben-Melech's מכלל יופי (Amsterdam, 1685), and of Abarbanel's commentary on the former prophets (Hamburg, 1687). See Furst, Bibl. Jud. 1:280; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

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

             a clergyman of the Church of England, and author of several works marked by industry and research rather than talent, was born at Hunmanby, Yorkshire, in 1671. He took his bachelor's degree at University College, Oxford, in 1693. He was made rector of Halsham in 1694, but, losing his health, he devoted himself to authorship. Among his works are, A Body of Divinity (Lond. 1718-20, 2 vols. fol.) :-Fifty-two practical Discourses (London, 1714, 3 vols. 8vo):--Life of Cardinal Wolsey (London, 1724, fol.) :-General Treatise on Morality (Lond. 1724, 8vo). He died at Putney in 1725. Knight, in his Life of Erasmus (Introd. p. 15 sq.), accuses Fiddes of being at heart a Romanist. Knight accounts for Fiddes's speaking irreverently of Erasmus "probably because he had by his writings favored the Reformation. Dr. Fiddes censures the Reformation; and, to give it the more home strokes goes to the very root of it, and does all he can to evince  the unjustifiable grounds it proceeded upon, ridicules the instruments of it, and would insinuate that there was a change made for the worse, and therefore palliates some of the most absurd doctrines of the Church of Rome, which were happily thrown off at the Reformation." He afterwards goes further, asserting, among other particulars, that Fiddes had "most partially, and indeed scandalously, reflected upon the opening of the Reformation, laying on the grossest colors to hide the deformities of Popery." He then proceeds "to give the true rise and occasion of writing his life of Wolsey," which he declares to have been at the solicitation of the late bishop Atterbury, on occasion of the dispute in which he was then engaged with archbishop Wake. — New General Biog. Dict. v, 323.

## Fide, Jerome A Sancta[[@Headword:Fide, Jerome A Sancta]]

             SEE JEROME A SANCTA FIDE.

## Fidejussores[[@Headword:Fidejussores]]

             sureties, a title borrowed from the Roman law, and employed by Augustine to represent the office of sponsor. Baptism at an early period was considered in the light of a contract; and as many of the leaders in the early Church had, before their conversion, been engaged in the interpretation or administration of law, it was natural for them to use a term which they had been accustomed to employ in civil transactions. SEE SPONSORS.

## Fideles[[@Headword:Fideles]]

             SEE FAITHFUL

## Fidelis. ST[[@Headword:Fidelis. ST]]

             properly MARCUS ROY, was born at Sigmaringen in 1577. He studied law, and in 1604-10 visited the principal cities of Europe, but on his return he quitted his profession, and entered the order of the Capuchins under the name of Fidelis. After studying theology in the convents of Constance and Frauenfeld, he was ordained, and in 1621 obtained charge of Feldkirch, in Vorarlberg, Tyrol. Here he labored with great success, trying to reestablish the sway. of the Roman Church among the Grisons. When Austria afterwards attempted to put down Protestantism by force of arms, Fidelis was sent by the pope as a member of the Propaganda, and the ruffian general Baldiron, with his dragoons, travelled from town to town exterminating those who refused to obey. But the peasants rose, defeated Baldiron, and only spared his life upon his taking the oath not to bear arms against them any more. The promise was soon broken; but the peasants rose again, and during the insurrection, Fidelis, having fallen into the hands  of a party of peasants, was put to death, April 24, 1622. He was canonized by Clement XIII.-Herzog, Real-Encyklop. 4:403.

## Fidelium Missa[[@Headword:Fidelium Missa]]

             Mass of the Faithful. Under the Arcani Disciplina (q.v.) the catechumens were not permitted to partake of the Lord's Supper with the faithful (q.v.): they were allowed to join with them, in worship only until the offertory. Then the deacon gave a signal to the catechumens to leave the church, saying Ite, missa est," Depart, the assembly is dismissed." Hence arose the twofold missa, namely, the missa catechumenorum and the missa fidelium; the former meaning that portion of the public worship which was performed before the dismissal of the catechumens, and the latter that portion which was continued until the communicants went away.-Bingham, Orig. Eccl. bk. 13:ch. i, § 3; bk. 15:ch. i, § 1; Farrar, Dictionary, s.v. SEE MASS.

## Fiedler, Constantin[[@Headword:Fiedler, Constantin]]

             a Lutheran theologian, was born at Dantzic, March 6, 1579, and died at Rostock, October 21, 1644. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fiedler, Ferdinand Ambrosius[[@Headword:Fiedler, Ferdinand Ambrosius]]

             a Lutheran theologian of Germany, was born October 18, 1737, at Vienna. He joined the Augustinians, and after, having received holy orders, was for some time professor of apologetics and canon law. In 1767 he left the monastery, went to Leipsic and Hamburg, andl in the latter place joined the. Evangelical Church. In 1772 he was appointed court-preacher at Ludwigslust, and in 1773 received the degree of doctor of divinity. 1n 1774 he was made superintendent at Doberan, and died at Altona, June 26, 1780. He wrote, Der Proselyt (Leipsic, 1768-71, 3 volumes): — De Ecclesia Representante (Bitzow, 1773): — Geschichte aller Ceremonien der misch-Kacholischen Kirche (Leipsic, 1777-85, 2 volumes). See Doring, Die gehrten Theologen Deutschlands, 1:406 sq.; Winer, Handbuch der theol. Lit. 1:626; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fief, Feod, Feud; Feudalism; Feudal System[[@Headword:Fief, Feod, Feud; Feudalism; Feudal System]]

             These terms relate to the peculiar organization of society in Western Europe during the Middle Ages, and specifically to institutions affecting real estate more profoundly than it has ever been affected by any others - institutions whose influence is still manifest in the language, doctrines, and procedure of law throughout Christendom.

A fief, feod, feud, or fee is-an estate-and, primarily, an estate in land-held of a superior on condition of the faithful discharge of prescribed services, chiefly military. Feudalism denotes the essential character of the organization founded on the basis of such estates, and is frequently employed in a concrete sense -to signify the organization itself and its accompaniments. The Feudal System is the name given to this organization, or to that body of institutions, political and social, established upon the military tenure of land which characterized the rising kingdoms of modern Europe. In the period of its incipient growth, in its maturity, and in its decline, the feudal system, like all other political arrangements, assumed diverse aspects, and assimilated to itself other coincident tendencies, but its identity may be discerned through all its manifold transformations. Its existence has been distributed by Sir Thomas Craig into four periods: I. From the barbarian invasions of the Roman empire to the' reunion of the Frank" monarchy under Dagobert I in 628; II. To the restoration of the Western empire in-the person of Charlemagne in 800; III. To the accession  of the Capetian dynasty in France, and of the Franconian line in Germany; IV. From the commencement of the 11th century to the gradual extinction of the polity at different times and in different degrees, in different countries. This division has not been universally accepted, and is open to many objections, but it may be of service. The culminating era of feudalism may be assigned to the times of the first crusade, and to the early ages of chivalry which constituted its bloom and expedited its decay.

An examination of the principles and phenomena of the feudal system will furnish all necessary information in regard to the other terms included in this title so far as these illustrate the religious, moral, and social aspect of Europe during the period over which feudalism extends.

Under the feudal system the whole order of society rested directly on the tenure of land by military service. Territorial possessions were granted by the suzerain, or supreme lord, in consideration of prompt and gratuitous service in war, and participation in his deliberative and judicial courts. Lands were held of the principal lords, or tenants in capite, by the lesser barons, by similar: obligations. By the like service, lands were held by vavassors, knights, and squires. Even the lowest tenure of all, the peculiarly English tenure of socage, frank and villein, was of an analogous character, and secured the cultivation of the lord's domain, and the maintenance of himself, his family, and his retainers, in war and in peace. The system was strictly military in its nature-a uniform organization from the crown to the lowest landholder, establishing a regularly appointed army in scattered strongholds through every part of the country, to insure the support of the whole body politic in arms for the repression of domestic insurrection: and the repulsion of foreign at, tack.

Though such was the feudal system in its definite constitution, it did not, of course, begin in this closely articulated and rigorous form. It assumes much of this aspect even in the Lombard occupancy of Northern Italy in the 6th century; and its general outline may be imperfectly distinguished in the Ostrogothic kingdom of Theodoric (Sartorius, Peuples d' Italie sous les Goths, v, 61). But it had a simpler commencement, and both expanded and modified itself with the changing necessities of, successive generations. It is in its rudimentary types, however, that its essential principles, and its singular adaptation to urgent contemporary needs, can be best detected. Inattention to its humbler beginnings has occasioned numerous  controversies with regard to its origin, and rendered the information, accessible on the subject often perplexed, contradictory, and uninstructive.

The vital germ of feudalism is contained in the act of homage-homagium, hominium, hominagium, hominaticum, hominiscum, etc.-the solemn formula by. which a dependent professed himself the man and faithful adherent of a superior, originally of his own selection, and always theoretically so ("Integram et perfectam in se continet fidelitatem," Libri Feudorum ii, vii). The liegeman knelt down, placed his hands between the hands of his intended chief, and took upon himself the obligation of absolute fidelity in certain prescribed relations, so long as his superior performed the corresponding duties: of protection and support. The. con- tract was sealed with a kiss, and confirmed with the sanctions of religion (Galbert, Vie de Charles-le-Bon, de Flandres, ch. eii; Guizot, Mem. pour servir, etc., 7:339-40). The profession of fidelity was ultimately expressed by the following declaration in the presence of the baronial court: " Devenio homo vester de tenemento quod de vobis teneo, et fidem vobis portabo contra omnes gentes, salva fide debita Domino Regi et haeredibus suis" (Bracton, ii, xxxv 8; Libb. Feud.- ii, x). With this declaration should certainly be compared the statement of Procopius in regard to the ancient usage under the Roman empire (De Bello Vandal. ii, 18:vol. i, p. 491).

Homage, then, was the pledge of true and loyal service to a superior-liege faith and liege obedience -given in consideration of defence and maintenance promised by the baron (man, par excellence baronem ingenuum," a free man, Lex Salic. xxxi; see Du Cange, Gloss. Med. et Inf. Latin. tit. Baro, who omits in his classical authorities for the word, Petron. Satyr. liii). One man voluntarily became the man of another, and that other became the chief, leader, adviser, patron, and protector of his homager. The vassal originally had, and long retained, the right of formally renouncing the reciprocal obligations contracted by the process of diffidatio, or defiance. By carrying this relation of perfect trust and faithful dependence through all gradations of society till it reached the head of the tribe or nation, the whole feudal hierarchy was: constructed, and all the members of the associated body were linked together in strict military union and subordination.

The principal object of this close correlation of the constituents of society was to maintain the population in a constant state of preparation for war,  "with its captains over tens, and its captains over fifties, and its .captains over hundreds, and its captains over thousands." For this purpose the lord granted to his liegeman a definite quantity of land, to be held on condition of rendering a definite amount of service in the wars and other affairs of his chief. In this way, every man within the feudal circle was professed the faithful follower of some lord--except the chief lord of all--the suzerain; and every piece of land was held in fee of some feudal superior. Hence arose the doctrine that the eminent domain of the whole realm belonged to the king, and that all honor, authority, and ownership of the soil descended from him. Hence, too, the maxim of the English law, nulla terra sine domino-no estate in land without its lord. But these deductions were not drawn by the companions of Ataulph the Visigoth, of Clovis the Frank, or of Alboin the Lombard.

The principle of homage and thee principle of' the military tenure of hand are not necessarily though they are usually connected. They have existed separately, but they coalesced in the Middle Ages, and engendered by their conjunction what is so familiar under the name of the Feudal System.

When society was disintegrated by internal discord, misery, and both civil and foreign war; when it was constantly assailed by new hordes of barbarians; when life, and property', the fruits of industry and tranquillity, were continually imperilled by the hazards of the times, the weakness of the government, and the exactions of imperial officials; when there was no longer any faith between man and man, any honesty of dealing, any security or protection against violent or insidious attacks (all which phenomena characterized the declining age of the Western empire and the ensuing centuries; Lactant. Div. Inst. 7:xv; Salvian. De Gubernat. Dei, 4:v- vi, et passim), the social ties' which bind men together snapped like flax in the fire, and the' social organism rotted into incoherent atoms, which were totally deprived of old mutual attractions, and of capacity for continued combination in the ancient forms. In order that men might live together-- and together they must live in order to live at all in such times-it was necessary to provide mutual support against aggression, and to establish entire fidelity at least between individual men, so that conjoint resistance might be obtained by reliance on reciprocal support. These wants were satisfied by the feudal relation, which, commencing with the elements of society' reunited them, separately man to man, under pledges of mutual trust, fidelity, and dependence. It provided also for the defence of the soil and the fruits of the soil, nearly the sole productions of such disordered  times, by resisting any attack upon the community or its members (Salvian. Ibid. v, viii). Feudalism thus supplied the means of reconstructing society from its very foundations, and of restoring coherence and some degree of security to distracted and dissociated populations. Of course, the scheme was cradled in weakness and imperfection, and grew, through many changes-of feature and fluctuations of fortune, into perfect symetry of form. Of course, long and anxious generations were required to permit the confluence, and full development of arrangements at first local and, obscure. And of course, too, the scheme expanded and became more systematic among an intrusive band of foreign warriors, settled in the midst of a larger and more intelligent population, and menaced from without by new intruders, and it developed itself still further and more predominantly as new -necessities, new temptations, and new opportunities arose.

This organization of society with the corresponding tenure of land, is so essential to the maintenance of any degree of social order or public safety in certain conditions of society, that it has presented itself, in some form or other, in analogous circumstances, in widely separated ages and countries. So frequent and so striking is this recurrence, that it suggested to Sir Walter Scott in 1789 an essay, in which he undertook to prove that the feudal system "proceeds upon principles common to all nations when- placed-in a certain situation." Sir Walter s-as delighted is his old age by finding this view illustrated and enforced in colonel Tod's History of Rajahstan (Lockhart, Life of Scott, ch. vi). It contains a considerable amount of truth, but is far from expressing the whole truth.

There are distinct indications of something very like feudalism in ancient Egypt. Approximations to it are found in the early history of China, India, and Persia. Analogies of the same sort may be discovered among the Jews in their early occupation of the Holy Land They' may be suspected in the Spartan constitution; they are very evident in the institutions of Macedon. The principles of feudalism are involved in Plato's ideal state (De Legg.). Time relation of patron and client at Rome was essentially feudal. A semi- feudal organization was adopted by the Saracens in Spain, -and exhibited by the Timariots, or mounted militia, among the Ottoman Turks. It may still be detected among the warlike tribes of Afghanistan, and among the Mongolian tributaries of the Chinese empire. Humboldt recognised it among the Guanches of Teneriffe, and among some of the South-Sea Islanders (Personal Narrative, ch. ii). Other instances might be noted. All show how some arrangement of the kind is inspired or necessitated by  appropriate social requirements; they explain the facility with which feudalism was adopted, and its vitality when adopted; but they do not interpret its special forms in mediaeval Europe, nor supply any testimony to the historical origin of the feudal system.

In regard to this origin a wide divergence of opinion has existed. Montesquieu, Guizot, and the generality of recent writers refer feudalism to the voluntary followers and companions-comites-of the Germanic chieftains, who invaded the Roman empire in the 5th and succeeding centuries; but it was never found among those Northern races in their original abodes. Some juridical antiquaries of the 16th century traced it to the patronatus and clientelae of ancient Rome; but these resembled much more nearly the clans of the Scotch Highlands and the septs of Ireland. The better opinion appears to be that the principles and general framework of the system were of later Roman origin, whatever modifications and developments they may have received in the Teutonic kingdoms. This is the view espoused by Franciscus Balduinus (ad Leges Romuli, apud Heineccii Jurispr. Rom. et Att. i, 50), the profound but inconstant jurist of the 16th century. It was entertained by his rival, the greater jurist Cujacius, and favored by Camden in his Britannia and by Du Cange in his wondrous Latin Glossary. It has been reaffirmed, with suitable rectifications, by Sir Francis Palgrave, Lehuerou, Ozanam, and a few recent students of mediaeval archaeology. This view does not conflict with the distinct acknowledgment of Teutonic influences in animating, sustaining, and moulding the feudal elements.

It is impossible to introduce here either the arguments or the evidences by which this conclusion may he confirmed; but it is scarcely necessary to do more then examine the titles Beneficiarius, Emphyteusis, Milites Limitanei, Leati, Culoni, Adscriptitii, Inquilini, in the Corpus Juris Civilis, and the same titles. with the addition of Commendatio, Feudum and its-- derivatives, in Du Cange, in order to be assured of its substantial correctness. It may be expedient to corroborate this position by citing the earliest distinct notice in a Latin author of such an organization: "Sola quae, de hostibus capta sunt, limitaneis ducibus et militibus donavit, ita ut eorum ita essent, si heredes illorum militarent, nec unquam ad privatos pertinerent; dicens, attentius eos militarent, si etiam sua rura defenderunt" (Lamprid. Alex. Severus, c. lviii; Cod. Theod. vii,- Xv, ii; Novell. Theod. xxxiv; Cod. Just. xi:lx [lix], 3; Bocking, Notit. Dign. i, 292; ii, 1068\*). -To this may be added a significant exposition of the manner in which like  arrangements sprung up in the interior of the Roman empire... "Tradunt se ad tuendum protogendumque majoribus, dedititios se divitum faciunt, et quasi in jus eorum ditionemque transcendunt: nec tamen grave hoc aut indignum abitrarer, immo potius gratularer hanc potentum magnitudinem quibus se pauperes dedunt; sipatrocinia ista nsan venderens si quod se humiles dicunt defensare, humanitati tribuerent, non cupiditati" (Salvianus, De Gubernat. Dei, .v. viii). The class technically designated dedititi ultimately. merged into serfdom, it is true, but only by Justinian's edict of 530 (Cod. 7:v); and the term is plainly. metaphorical in Salvian.

Wherever the Teutonic hordes passed the frontiers of the Roman empire, they found the presence or the memory of the Milites Limitanei, whose constitution, traceable beyond the reign of Augustus, accorded with all the essential characteristics of undeveloped feudalism. These military borderers were, indeed, of kindred blood and race, and when they were supplanted or overlaid by new tribes, the institutions were retained, which had been designed as a protection against incursion. This was only the observance of the habitual policy of thee barbarians in regard to the Roman civilization.

As has been already observed, the feudal scheme, like all other imperial forms, was contracted or extended, weakened or strengthened, according to the changes of fortune and social condition which checkered the agitated and anxious periods attending the overthrow of the Western empire. At times it was as much disguised and obscured, as largely recompounded with Teutonic associations, as was the, ever-subsisting Roman jurisprudence during, the same ages. But it survived in spirit and in outline, ready always to multiply its ramifications, and to attain such proportions as contemporaneous necessities might induce. It is thus that its existence and operation so frequently elude regard during the earlier centuries of its growth, and that its origin is so often referred to the late era when it became predominant and universal as the sole corrective of returning anarchy under the feeble successors of Charlemagne.

It is impracticable, within the space at command, to recount and explain the successive transformations of feudalism which culminated in the perfect type of the feudal system in the 9th, 10th, and 11th centuries. Its development accompanied and was due to the progressive dissolution and increasing inaptitude of the complex administrative organization of imperial Rome. A distinction of ages and a contradistinction of institutions have been suspected in the succession of the terms munera, beneficia, and  feuda; and feudalism has been restricted to the period when the last of these designations prevailed. Munera is supposed to represent estates at will; beneficia, estates for life; and feuda, estates of inheritance. It has been assumed that feudalism could not properly be said to exist until benefices became hereditary. But the essence of feudalism does not reside in the duration of the estate but in the nature, and especially in the obligation of the tenure. Moreover, the contrasted terms may be in some measure concurrent with, but they do not denote, such diversities of duration. Munera is a generic term applied to all honors, dignities, offices, and donations. There was no such clear line of demarcation, in meaning or in time, as Montesquieu and others imagine, between estates for life and estates heritable. Such precision was entirely foreign to the habits and the dispositions of those troubled but practical ages. Life estates were conceded in Germany as late as 1378. The commencement of hereditary feuds is often referred to Hugh Capet, in 947. Montesquieu assigns it to the reign of Charles the Bald, in 877. But such tenures are found under Louis le Debonnaire in 814; and in the form of beneficia they were customary under the Roman empire. Estates in perpetuity are mentioned under the name of beneficia as early as 759 (Ratpert, Casus S. Galli, § 2, apud Pertz, Mon. Germ. Hist. ii, 63; comp. S. Anskarii Vita S. Willehadi, § 8; Ibid. p. 382). But, in order to ascribe a purely Germanic origin to feuds, beneficia and feuda have been represented as diverse institutions. They are used as convertible terms throughout the Book of Feuds. " Feudum idem cum beneficia,"' says Du Cange (s.v., p. 258, cal.). King Alfonso the Wise, of Castile, declares in Las Siete Partidas: "Feudo es benefecio que da el senor a algun home, porque se torna su vasallo, et le fece homenage de serle leal. E tomo este nombre de fe que debe siempre guardar el vasallo al senor." The term fuedum is a barbarous, and probably hybrid compound, whose first employment Hallam assigns to a constitution of Robert I of France in 1008, though: it is found in a constitution; of somewhat doubtful authenticity, of Charles the Fat, in 884. Were there no fiefs antecedent to the introduction of this name? If there were, then beneficia are fiefs. If there were not, then fiefs are the same things as beneficia. The confusion has proceeded from the fantastic derivation of Feod, from the supposed Teutonic word Fe, represented by the Anglo-Saxon Fea, Feoh, fee, and the Scandinavian od, odh, property. Unfortunately, feudalism was a late and very partial innovation among both Anglo-Saxans and Scandinavians, while the term Feudum springs up along the Rhine; and the Anglo-Saxon Feoh is congenerous to the Latin pecus-pecorris if not borrowed from it.  The fe in Fe-od, the Spanish and Provencal fe, the modern French foi, the Scotch feu, are apparently nothing but contractions of the Latin fide or Italian fede. "Feudum, credo, a fide, quia vox ex Italia in Gersaniasm venit. Et ante saeculum xii feuda in Germania et apud omnes Francos beneficia appellabantur" (Leibnitz, Collect. Etymolog. Opp. ed. Dutens, tom. 6:Pt. ii, pa 58, 59). " Nulla autem investitura debet ei fieri, gui fidelitatem facere recusat, qeum a fidelitate feudum dicatur vel a fide" (Libb. Feud. ii, iii, 3; compare vii). This derivation of the term Feod is, singularly corroborated by the use of the word "truage" in Sir Thomas Malory's Morte d'Artur: "And thus Sir Marhans every day sent unto king Marke for to pay the truage which was behind of seven years, or else to find a knight to fight with him for the truage” (pt. ii, ch. 4:Romance of Sir Tristrem).

It is indubitable that feudal tenures long existed in the midst of Roman fundi and possessiones, and of Germanic allodial estates; it is also unquestionable that these were gradually absorbed or transmuted into feudal tenements, for the conversion of allodial into feudal holdings is illustrated by ample documentary evidence; and it is also certain that this feudalization of the land was not completed till the times when the word- feuda comes into use. But this will not justify the juridical distinctions which have been proposed, nor sanction the alleged derivation of Feod, nor sustain the Germanic origination of the tenure. The designation of Feod may well leave been devised as a counterpart to allodh; but the generally received etymology of allodh is very unreliable, and strong arguments may be adduced for referring it to the same source as the common English word lot. This question, however, cannot be examined here. (Compare Kemble, The Saxons in England, bk. i, ch 4:vol. i, p. 90, 91, with Procopius, De Bell. Vandal. i, v, in regard to the κλῆροι Βανδίλων.)

In the 10th and 11th centuries the feudal system acquired its widest extension, assumed its full, symmetrical form, and engrossed nearly all the functions of government, judicature, police, war, and industrial organization. It constrained and overshadowed the attenuated framework of the Roman administrative constitution (which, however, coexisted with it), and adapted itself to it by making the king the feudal suzerain of the nation the emperor, the supreme temporal head of Christendom. Everything accepted a feudal complexion and a feudal structure "nothing but did suffer a sea-change." The process of government, the public revenue, the offices of state, the modes of jurisdiction, the command in  war, the ecclesiastical constitution, the municipal arrangements, the guilds and corporations of arts and trades, the occupations of rural, mining, and other industry, were all feudalized. Everything rested on homage, fealty, and the military tenure of land, or was assimilated to the forms springing from that basis. As in the Russian empire, all office or authority is invested with a military character and designation, so everything under the feudal system adopted a feudal type. To this cause we must attribute the ecclesiastical baronies which arose during the period, and also the priestly warriors, the fighting abbots, and the knightly bishops, who inspire such surprise and disgust during the Middle Ages. The Roman Church, with the pope at its head, was the spiritual empire, rivalling and co-ordinate with the secular empire of Germany, and contending for a loftier supremacy. The ecclesiastical organization became baronial and feudal throughout all its provinces and dioceses, as the counterpart and counterpoise of the feudal kingdoms, and duchies, and counties, under the acknowledged but disregarded suzerainty of the holy Roman empire. No other scheme, no idea inconsistent with the prevailing scheme, could be entertained among populations saturated with feudalism, and environed with its universal atmosphere. How thoroughly the Church had accepted the general feudalization is shown by an allocution of pope Innocent II to the Lateran Council, April 20, 1139: "The pontifical throne is the source of all ecclesiastical authority and dignity; so that every such office or dignity is to be received at the hands of the Roman pontiff as a feoff of the Holy See, without which enfeoffment no such office can be lawfully exercised or enjoyed" (quoted by Greenwood, Cathedra Petri, bk. 12:ch. i).

By this process, infinitely diversified, though ever essentially the same, society was slowly reconstructed and re-edified through long generations of anarchy, wretchedness, and foreign peril from new swarms of ruthless assailants. The elements and forces of a new civilization were thus collected and harmonized, and were recombined into a uniform and coherent system on. the simple basis of fidelity -between man-and man. Ancient paganism had died out, and universal scepticism had supervened before the new religious faith which was to regenerate the world had been accepted by minds still largely tainted with heathenism. All human trust had been betrayed and dissipated; all social ligaments had been corroded or ruptured; all dependence upon government, law, and public force had been deceived and outraged; and yet--consentaneously with the introduction of a new religious creed, and of fresh races to maintain that creed (Salvian. De  Gubernat. Dei; Augustine,- Civitas Dei)--the seeds of a renovated social union were sprouting in the dust and ashes of the dissolving empire, and grew up in the midst of violence and disorder:

“Per damna, per Cae les, ab ipso Ducit opes animumque ferro."

This new growth, from its earliest development, protected life and property, rendered industry possible once more, sustained or revived languishing hope, defended the shattered relics of the old civilization from the ruin of interminable swarms of ever increasing barbarians, disciplined communities in habits of obedience and order, renewed the culture of the soil, reorganized the nations, and inaugurated a new series of the ages by introducing loyal faith between lord and vassal, and the honorable protection of the weak by the powerful. The political renovation thus ran parallel with the spiritual transmutation, deriving life and encouragement from it even when resisting its influence, and confirming its dominion even while contaminating its morality by the infection of worldly interests and passions. Though the feudal order never realized in practice the ideal which its function suggests--what human institution has ever done this though sore blemishes at all times stained its actual manifestations, yet the strong but rare eulogies bestowed upon it are fully justified by the inestimable services' which it rendered to the nations during the millennial agony of humanity. High, indeed, must be the merits which provoke a concert of praise from such antipodes as Montesquieu and De Maistre, and make the former proclaim his conviction that '"the feudal system was the best- constituted government that ever existed upon earth;" and the latter declare that "feudalism was the most perfect institution that the universe has seen." The criminations which have been so bitterly, and not altogether unjustly, directed against the feudal spirit, are applicable to its decline, when it had rendered its incomparable service to mankind, and had become an embarrassment and a tyranny amid the enlarging industry, the augmented intelligence, and the ampler aspirations which its long duration had cherished and trained.

Montesquieu boasted of closing his discussion of feudalism where others commenced, yet he mistook or overlooked its true antecedents and characteristics. From this notice nearly everything has been excluded which is repeated in familiar or accessible authors; nor has the associated topic of  serfs and serfdom been noticed, as it presents an occasion for extended and independent consideration.

From Blackstone, Robertson, Hallam, etc., may be learned the habitual organization of nations during the maturity of the feudal system. From authors of a like character may be pleasantly ascertained the romantic and other aspects of those memorable developments of feudalism, the Crusades and Chivalry-" a gilded halo hovering round decay." — From similar sources may be drawn all needful information in regard to the various species of feuds or fees, and to what are called feudal incidents. These incidents attached to every fief, and consisted of, 1. Reliefs; 2. Fines on alienation; 3. Escheats; 4. Aids; 5. Wardship; 6. Marriage (Hallam, Hist. Middle Ages, ch. ii, pt. i; Blackstone, Comm. bk. ii, ch. v; Robert (du Var), Hist. de la Class Ouvriere, liv. 4:ch. vi; liv. v, ch. i-iv). These servitia, or burdens, varied somewhat at different times and in different countries; they were incidental rather than essential to feudalism, and most of them accompanied the early Roman clientela. Their exposition, therefore, is not indispensable in a summary appreciation of the general characteristics and operation of the feudal system.

Authorities. — To give a list of authorities for such topics as Fief, Feudalism, Feudal System, would require the enumeration of volumes sufficient for an extensive library. It may suffice to note here some of the principal works connected with the subject, a few of which have been already referred to, and most of which have never been seen by the writer:- -Codex Theodosianus (ed. Gothofredus); Corpus Juris Civilis (ed. Gothofredus); Basilica (ed. Heimbach); Baluzii Capitularia--a more complete and satisfactory edition is found in Pertz, Monumenta Hist. Germ.; Libri -Feudorum, cum commentatione J. Cujacii; Foucher, Assizes de Jerusalem; Beugnotm Assizes de Jerusalen (very instructive extracts from this text are given in Cantu, Hist. Universelle, vol: 9:append. A); Lespeyres, Entstehung u. ilteste Bearbeitung der Libb. Feudorum; Marculfi Formulare; Beaumanoir, Coustumes de Beauvosiis; Houard, Coutumes Anglo-Normandes; Loysel, Institutions Coutunieres; Alteserra, Origines Feudorum; Caravita, Prselectiones Feodales; Cragius, De Fcudis; Dalrytmple, History of Feudal Property; Boehmer, Principia Juris Feudorum; Salvaing, L' Usage des Fiefs; Brussel, Usage General des Fiefs; Jenichen; Thesaua us Juris Feudalis; Turgole, Traite de la Seigneurie Faodale Universelle, Guyot, Des Fiefs; Institutions Feudales; Winspeare, Abusi Feudali; Gebauer, Origines Feodi; Le Fevre, De  l'Origine des Firfs; De Gaillardon, Scenes de la Vie Flodale au xiii Siecle; Gallafid, Traite du Franc-Alieu; La Boulaye, Hist. du Dro;t Fancier en Occident; Lehuerou, Institutions Mironingiennes et Carolingieznnes; Bocking, Notitia Dignitatum Utriusque Imperii; Meyer, Esprit, Origine, et Progres des Institutions Judiciaires; Allen, On the Royal Prerogative; Spence, Inquiry into the Origin of the Laws and Institutions of Modern Europe, Equitable Jurisprudence of the Court of Chancery, vol. ii Savigny, Hist. du Droit Romain; Mortreuil, Hist. du Droit Byzanti,; Du Cange, Glossarium Med. et Inf. Latinitatis; Du Bos, Hist. Crit. de la Monarchie Francaise; Boulainvilliers, Mem. Hist. sur l'Etat de Franc ; Mablv, Observations sur l'Histoire de France; Mademoiselle De Lezardiere, Theorie des lois politiques de la Monarchie Francaise; Montlosier, Deuteronomy 1 a. Monarchie Francaise; Montesquieu, Esprit des Lois, liv. 30, 31; Guizot, Hist. de la Civilisation en Europe; Hist. de, la Civ. en France; Ozanam, La Civilisation au Cinquieme Siecle; Etudtes Germaniques; Blackstone, Comentaries on the Laws of England; Robertson, Life of the Emperor Charles V; Lyttelton, History of Henry II, King of England; Hallam, History of the Middle Ages; and Supplement; Kemble, The Saxons in England; Palgrave, The English Commonwealth; Hist. of Normandy and England; St. Palayc, Histoire de la Chevalerie; St. Marie, Diss. Hist. sur la Clevalerie. (G. F. H.)

## Field[[@Headword:Field]]

             (usually שָׂדֶה, sadeh' [poetic שָׂדֵּי;saday'], ἄγρος; but occasionally אֶרֶוֹ, e'rets, land [Chald. בִּר, bar, open country], χώρα; הוּוֹ, chuts, out-doors; חֶלְקָה, chelkah', a portion or plot, χωρίον; שְׁדֵמָה, shedemah', a cultivated field, according to Gesenius and Furst from the context, in the plur. Deu 32:32 ; 2Ki 23:4; Isa 16:8; Jer 31:40; Hab 3:17; also יֶגֵב, fageb', an arable field, in the plur. Jer 39:10). The Hebrew sadeh is not adequately represented by our "field:" the two words agree in describing cultivated land, but they differ in point of extent, the sadeh being specifically applied to what is unenclosed, while the opposite notion of enclosure is involved in the word field, SEE DESERT.

The essence of the Hebrew word has been variously taken to lie in each of these notions, Gesenius (Thesaurus, p. 1321) giving it the sense of freedom, Stanley (Palest. p. 484) that of smoothness, comparing arvum from arare. On the one hand sadeh is applied to any cultivated ground, whether pasture (Gen 29:2; Gen 31:4; Gen 34:7; Exo 9:3), tillage (Gen 37:7; Gen 47:24; Rth 2:2-3; Job 24:6; Jer 26:18; Mic 3:12), woodland (1Sa 14:25, A. V. "ground;"' Psa 132:6), or mountain-top (Jdg 9:32; Jdg 9:36; 2Sa 1:21): and in some instances in marked opposition to the neighboring wilderness, as in the instance of Jacob settling in the field of Shechem (Gen 33:19), the field of Moab (Gen 36:35; Num 21:20, A. V. "country;" Rth 1:1), and the vale of Siddim, i.e. of the cultivated fields, which formed the oasis of the Pentapolis (Gen 14:3; Gen 14:8), though a different sense has been given to the name (by Gesenius, Thesaur. p. 1321). On the other hand, the sadeh is frequently contrasted with what is enclosed, whether a vineyard (Exo 22:5; Lev 25:3-4;. Num 16:14; Num 20:17; compare Num 22:23; "the ass went into the field," with Num 22:24, "a path of the vineyards, a wall being on this side and a wall on that side"), a garden (the very name of which, גִּן, implies enclosure), or a walled town (Deu 28:3; Deu 28:16): unwalled villages or scattered houses ranked in the eye of the law as fields (Lev 25:31), and hence the expression εἰςτοὐς ἀγροὐς = - houses in the fields (Vulg. in villas; Mar 6:36; Mar 6:56). In many passages the term implies what is remote from a house (Gen 4:8; Gen 24:63; Deu 22:25) or settled habitation, as in the case of Esau (Gen 25:27; the Sept., however, refers it to his character, ἄγροικος): this is more fully expressed by פְּנֵי הִשָּׂדֶה, " the opez field" (Lev 14:7; Lev 14:53; Lev 17:5; Num 19:16; 2Sa 11:11), with which is naturally coupled the notion of exposure and desertion (Jer 9:22; Eze 16:5; Eze 32:4; Eze 33:27; Eze 39:5). SEE MEADOW.

The separate plots of ground were marked off by stones, which might easily be removed (Deu 19:14; Deu 27:17; comp. Job 24:2; Pro 22:28; Pro 23:10); the absence of fences rendered the fields liable to damage from straying cattle (Exo 22:5) or fire (Exo 22:6; 2Sa 14:30); hence tile necessity of constantly watching flocks and herds, the people so employed being in the present day named Nature (Wortabet, Syria, i, 293). A certain amount of protection was gained by sowing the tallest and strongest of the grain crops on the outside: "spelt" appears to have been most commonly used for this purpose (Isa 28:25, as in the margin). From the absence of enclosures, cultivated land of any size might be termed a field, whether it were a piece of ground of limited area (Gen 23:13; Gen 23:17; Isa 5:8), a man's whole inheritance (Lev 27:16 sq.; Rth 4:5; Jer 32:9; Jer 32:25 ;  Pro 27:26; Pro 31:16), the ager publicus of a town (Gen 41:48; Neh 12:29), as distinct, however, from the ground immediately adjacent to the walls of the Levitical cities, which was called מַגְרָשׁ(A. V. "'suburbs"), and was deemed an appendage of the town itself (Jos 21:11-12), or, lastly, the territory of a people (Gen 14:7; Gen 32:3; Gen 36:35; Num 21:20; Rth 1:6; Rth 4:3; 1Sa 6:1; 1Sa 27:7; 1Sa 27:11). In 1Sa 27:5, "a town in the field" (Auth. Vers. "country")=a provincial town as distinct from the royal city. A plot of ground separated from a larger one was termed חֶלְקִת שָׂדֶה(Gen 33:19; Rth 2:3; 1Ch 11:13), or simply חֶלְקָה(2Sa 14:10; 2Sa 23:12; comp. 2Sa 19:29). Fields occasionally received names after remarkable events, as Helkath-Hazzurim, the field of the strong men, or possibly of swords (2Sa 2:16), or from the use to which they may have been applied (2Ki 18:17; Isa 7:3; Mat 27:7). SEE LAND.

It should be observed that the expressions "fruitful field" (Isa 10:18; Isa 29:17; Isa 32:15-16) and "plentiful field" (Isa 16:10; Jer 48:33) are not connected with sadeh, but with karmel, meaning a park or well- kept wood, as distinct from. a .wilderness or a forest. The same term occurs in 2Ki 19:23, and Isa 37:24 (A.Vers. " Carmel"); Isa 10:18 ("forest)," and Jer 4:26 ("fruitful place"). SEE CARMEL. Distinct from this is the expression in Eze 17:5, שְׂדֵהאּזֶרִע(AV. " fruitful field"), which means a field suited for planting suckers. SEE AGRICULTURE.

## Field, Benjamin[[@Headword:Field, Benjamin]]

             an English Wesleyan minister of marked ability, was born at Sevenoaks, Kent, in 1823. He was converted when twelve years of age, under the: ministry of Thomas Collins, became a local preacher at the age of sixteen, was accepted as a candidate for the ministry in 1843, spent three years at the Richmond Theological Institution, and July 2, 1846, was ordained; a few days after, with Glanville and Morris, sailed as a missionary to India. For this work he had every qualification except that of physical adaptability to the climate, and he was soon stricken with fever. Returning to England, he travelled the Chatteris (1850), Luton, Bradford, Hackney, City Road, London, and Penzance (1864) circuits until he was compelled to desist through disease. In December 1865; he embarked for Melbourne, Australia, where he spent the rest of his brief life. He edited the Wesleyan Chrionicle for a year (1868). Mr. Field died in the city of Melbourne, September 1, 1869. His piety and earnestness were successful in winning souls, and his love for God, superior abilities, and accumulated sorrows, won for him the love of all. Field wrote, Life of Mrs. C.E. Martin [his sister] (1862, 24mo): — The Penitent's Inquiry, an admirable tractate, which has had a large circulation in England and Australia: — The Student's Hand-book of Christian Theology, an excellent treatise (Melbourne, 1868; enlarged ed., with a biographical sketch by Reverend John C. Symons, Lond. 1870, 12mo). Among the shorter presentations of a systematic Wesleyan theology this latter work is probably unsurpassed. See Symons, Memoir, s.v.; — Minutes of the British Conference, 1870, page 12; Wesl. Meth. Magazine, 1870, page 1026.

## Field, David Dudley, D.D[[@Headword:Field, David Dudley, D.D]]

             a Congregational minister, was born in East Guilford, Conn., May 20, 1781, prepared for college under Dr. John Elliott, of Guilford, and graduated at Yale in 1802. After studying theology under Dr. Backus, he was licensed to preach in 1803, and was installed pastor at East Haddam in 1804. Ho filled this charge with great diligence and success until 1818, and in 1819 accepted a call to Stockbridge, Mass. After eighteen years' pastoral service at Stockbridge, he was called in 1837 to his old parish at Haddam. In 1848 he travelled in Europe. In 1851 he gave up his charge at Haddam, and spent the remainder of his life in quiet retirement at Stockbridge, where he died April 15, 1867. Dr. Field was a man of strong character. His mental powers were vigorous and comprehensive; his culture was at once  thorough and varied. His duties as preacher and pastor were always filled with conscientious care; and his long pastorates, with the unusual case of his return to his first charge after an absence of thirty-three years, sufficiently attest the confidence and affection of his parishioners. Of his ten children, six sons are now living, and all eminent as professional men; among them are Cyrus W. Field, the "father" of the Atlantic Telegraph, and Dr. H. M. Field, editor of The New York Evangelist. Besides a number of occasional sermons, Dr. Field published History of Middlesex: History of Berkshire:- Genealogy of the Brainerd Family.-Appleton's Annual Cyclop. 1867, p. 301.

## Field, Edward[[@Headword:Field, Edward]]

             an English prelate, was born in 1801. He studied at Rugby and Queen's College, Oxford, where he gained a Michel fellowship, was appointed public examiner in 1827, and was consecrated bishop of Newfoundland in 1844. He died June 8, 1876. See Appleton's Annual Cyclop. 1876, page 633.

## Field, Julius[[@Headword:Field, Julius]]

             a veteran Methodist Episcopal minister, was born April 2, 1799. In 1821 he entered the New York Conference (which then extended into Vermont), in which he continued to labor with earnestness and success as pastor and evangelist until 1839; then in the Wisconsin Conference as presiding elder, Sundayschool and Bible agent, and pastor until 1846; then again as pastor in his former conference until his superannuation in 1866. He died September 22, 1884. See Minutes of Annual Conferences, 1885, page 99.

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

             one of the best of the High Church writers of the Church of England, was born at Hampstead, Hertfordshire, is- 1561, and was educated at Magdalen Hall, Oxford, where he lectured for seven years on logic and philosophy' and gained the reputation of a learned preacher and an acute disputant. He was afterwards reader of divinity at Lincoln's Inn, London, and rector of Burghclear in Hampshire. Here he refused the offer of St. Andrew's, in Holborn, London, a much more valuable living, that he might serve God and pursue his studies in a more retired situation. In 1598- queen Elizabeth made him one, of' her chaplains, and he formed a warm friendship with Richard Hooker, a man of kindred spirit. In 1604 he was made canon of Windsor, and in 1609 dean of Gloucester. "He was esteemed a perfect oracle in ecclesiastical learning. Divines, even of the first order, scarce ever went to him without loading themselves with questions. Fuller calls him 'that learned divine, whose memory smelleth like a field which the Lord hath blessed.' When king James heard him preach the first time he said, 'This is a Field for God to dwell in His majesty retained so good an opinion of him that be designed to raise him to the bishopric of Oxford; but God was pleased, as Mr. Wood remarks, to prefer him for a better place, for, on the 21st of November, 1616, he died, leaving behind him a character equally great and amiable. His reputation rests securely on his great work, The Book of the Church, which was originally issued in 1606, and with a fifth book added in 1810. A new edition, printed for the " Eccl. Hist. Society," appeared at Cambridge, 1847-52 (4 vols. 8vo).-Hook, Eccl. Biog. v, 116; Middleton, Eccl. Biog. ii, 374.

## Field-Preaching[[@Headword:Field-Preaching]]

             or preaching in the open air, "a plan adopted by reformers in every age, in order to propagate more extensively and effectually their peculiar sentiments among the great masses of the people6. Christ and his apostles not only availed themselves of the privileges which the synagogues afforded of making known the ' Gospel of the Kingdom' to those who assembled therein from Sabbath to Sabbath, they also proclaimed the doctrines and precepts of the new dispensation on the highways and hedges, on the seashore and on the barren glade, on the mountain's side and in -the streets of the teeming city. Wherever men were found, and under whatever circumstances they were placed, if their ears could be reached, there the voice of the first teachers of Christianity was heard, warning sinners of coming danger, and pointing out the only way of escape the only medium of access unto God. So was it, too, with other reformers, whose labors our limits forbid our noticing, as we desire to add a few words on the field-preaching of Whitefield and Wesley. The practice was commenced by the former, and that without any misgivings as to the 'irregularity' of such a strange proceeding; whereas the latter, though a man of more highly cultivated intellect, and who, on that account, ought to have risen superior to the prejudices of his order, em-as, with much reluctance, induced to follow in the course so heroically opened up by the eloquent Whitefield. But having once commenced, there was no drawing back; he had taken to the field, and no man's face or frown should cause him to retire. John Wesley was not a man of a weak and shrinking spirit, as his whole life testifies; but he was a man who proved himself on all occasions to be a good soldier of Jesus Christ. When Whitefield was refused the pulpits of the London and Bristol churches, and after he had been threatened by the chancellor of the diocese of the latter place with suspension and excommunication if he persisted in preaching in his diocese without a license, be resolved in his mind whether it might not be his duty to preach in the open air. Indeed, he bad thought of this before he was refused permission to preach in the pulpits of the establishment, when he saw that thousands who sought to hear him could not gain admittance into the churches. He mentioned his thoughts to some friends, who pronounced the idea to be a mad one; but now, he believed that in Bristol his duty in this respect was no longer doubtful. Moreover, many persons said to him ''What need of going abroad?

Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough at Kingswood.  To these, therefore, he determined to preach the message of reconciliation. The colliers at Kingswood were without any means of religious instruction; they had no church in which to worship, no minister to teach' them the duties of religion, or to. pray with them hence they were notorious for their brutality and wickedness, and in times of excitement were a terror to all around them. On February 17, 1739, Whitefield proceeded to Rose Green, Kingswood (his first field-pulpit), where he preached to as many as the novelty of the scene collected, which were about 200. The ice being now broke to use his own observation on this first open-air sermon he determined to persevere in the same course. Accordingly, he visited Kingswood frequently, and every time he went there the number of his hearers increased; for, besides the colliers, thousands of all ranks flocked from Bristol and the neighborhood, and the congregation was sometimes computed at 20,000. With gladness and eagerness many of these despised outcasts, who had never been ins a church in their lives, received the instruction of this eminent follower of him who ‘went about doing good.' 'The-first discovery,' says he, 'of their being affected was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits… Sometimes, when 20,000 people were before me, I had not, in my own apprehension, a word to say, either to God (in prayer) or to them (by preaching).... The open firmament above me,' the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some on the trees, and at times all affected and drenched in tears together, to which sometimes was added the, solemnity of the approaching evening, was almost too much for, and quite overcame me.' Whitefield was then- requested to preach in a bowling-green in the city, and he complied. Many of the audience sneered to see a stripling with a gown mount a table on unconsecrated ground; for field-preaching, since common enough in England, was then unknown, and therefore obloquy was poured upon it. His engagements so increased that he sought the help of Mr. Wesley. Without delay Mr. Wesley proceeded to Bristol, and on. his arrival was invited to preach in the open air. I could scarce reconcile myself at first,' says he, 'to this strange way of preaching in the fields, of which he (Whitefield) set me the example on the Sunday, having been all my life, till very lately, so tenacious of every point relating to decency and order that I should have thought the saving of souls a sin if it had not been done in a church.'

However, on the following day, Mr. Wesley preached from a little eminence in an open ground adjoining the city to about 3000 people. In the  days of Whitefield and the Wesley's field-preaching was not unfrequently attended with danger. Though they often met with a kind reception from the Multitudes, yet at other times they experienced the rudest and most determined opposition, and often their lives were in imminent peril from the violence of an ignorant, depraved, and excited populace. In his Earnest Appeal, Mr. Wesley asks, 'Who is there among you, brethren, that is willing (examine your own hearts) even to save souls from death at this price? Would not you let a thousand. souls perish rather than you would be the instrument of rescuing them thus? I do not speak now with regard to conscience, but to the inconveniences that must accompany it. Can you. sustain them if you would? Can you. bear the summer sun to beat upon your naked head? Can you suffer the wintry rain or wind, from whatever quarter it blows? Are you able to stand in the open air, without any covering or defence, when God casteth abroad his snow like wool, or scattereth his hoar frost like ashes? And yet these are some of the smallest inconveniences which accompany field-preaching. Far beyond all these are the contradiction of sinners, the scoffs both of the great vulgar and the small contempt and reproach of every' kind; often more than verbal affronts-stupid, brutal violence. sometimes to the hazard of health, or limbs, or life. Brethren, do you envy us this honor? What, I pray you, would buy you to be a field-preacher? When Mr. Wesley had been accustomed to field-preaching for more than twenty years, he made the following remarks: 'One hour in Moorfields might convince any impartial man of the expediency of field-preaching. What building, except St. Paul's church, could contain such a congregation? and if it would, what human voice could have reached them there? By repeated observations, I find I can command thrice the number in the open air that I can under a roof. And who can say the time for field-preaching is over, while,

1. Greater numbers than ever attend;

2. The converting as well as the convincing power of God is eminently present with them? One extract more, and this article must close. Mr. Wesley thus describes these open-air services: I cannot say I have ever seen a more awful sight, than when, on Rose Green or the top of Hannan Mount, some thousands of people were calmly joined together in solemn waiting upon God, while

"'They stood, and under open air adored The God who made both air, earth, heaven, and sky."'

And whether they were listening to his word with attention still as night, or were lifting up their voice in praise as the sound of many waters, many a time have I been constrained to say in nay heart, "How dreadful is this place!" This, also, "is no other than the house of God! this is the gate of heaven!"' (See Memoirs of Wesley, by Coke, 'Southey, and Watson; also Jackson's Centenary of Wesleyan Methodism.) Having now once adopted this mode of imparting instruction to the neglected classes of the community, Mr. Wesley never abandoned it to the end of his life; and in a short time his brother Charles followed his example in the same self- denying labor of love, being, urged thereto by the indefatigable Whitefield. Mr. Charles Wesley's first field-sermon was preached at Moorfields on June 24, 1739, his congregation amounting to about 1000, and in the evening of the same day- he preached to multitudes on Kennington Commons. A few weeks afterwards he preached to about 10,000 people in Moorfields; and for several years be followed with equal steps both his brother and Mr. Whitefield in laborious zeal and public usefulness. It is not to be supposed that Mr. Wesley had not preached in the open air till the time he was induced by Mr. Whitefield to do so at Bristol. He had done so in Georgia before Mr. Whitefield was ordained, but he had no intention of resuming, the practice in England until compelled to do so by the necessities of the case. He says, "Wherever I was now desired to preach (in churches), salvation by faith was my only theme. Things were in this posture when I was told I must preach no more in this, and this, and another church; the reason was usually added without reserve, " Because you preach such doctrine." After a time I determined to do the same thing is England which I had often done in a warmer climate-to preach in the open air.' 'Be pleased to observe,' he adds,

1. That I was forbidden to preach in any church "for preaching such doctrine."

2. That I had no desire nor design to preach in the open air till after the prohibition.

3. That when I did, as it- was no matter of choice, so neither of premeditation. There was no scheme at all previously formed which was to be supported thereby.

4. Field-preaching was therefore a sudden expedient-a thing submitted to rather than chosen; and therefore submitted to because I thought preaching even thus better than not preaching at all. Field-preaching, or, as it was  called, tent-preaching, that is,' preaching from a tent, was common in Scotland on summer sacramental occasions up till a very recent period. The practice; still survives in some parts of the Highlands. Thousands from neighboring parishes used to assemble on the brae or in the quiet hollow, and listen to the word of life. But unhallowed scenes sometimes occurred, of which Burns's Holy Fair is an exaggerated picture; and such gatherings have been discontinued. Of late, however, field-preaching has been resorted to for a different purpose-that of evangelization-so that the masses may be reached which have given up attendance at the house of God. Everywhere the result seems to be satisfactory, and the practice is every year more: and more extensively followed in 'Great Britain." SEE CAMP- MEETING.

## Fierte[[@Headword:Fierte]]

             a privilege enjoyed formerly by the archbishops of Rouen, in Normandy, in consequence of the miraculous deliverance which St. Romanus is said to have had from a dragon which infested the neighborhood. The saint took with him a condemned malefactor, and repaired to the haunts of the  monster. He then stripped off his stole, bound it around the neck of the dragon, and ordered the criminal to lead it into the town, where it was burned in the presence of the assembled inhabitants. In reward for his bold feat the malefactor obtained his pardon; and in order to keep up the remembrance of this wonderful deliverance, a custom was long preserved in the district of bestowing pardon on Ascension day upon a criminal, if he would only assist to carry in procession the shrine called the fierte of St. Romanus.

## Fiesco, Cattarina[[@Headword:Fiesco, Cattarina]]

             SEE CATHARINE OF GENOA.

## Fiesco, Giorgio[[@Headword:Fiesco, Giorgio]]

             an Italian prelate, was archbishop of Genoa when pope Eugenius IV appointed him cardinal-priest, with the title of St. Anastasia, and bishop of Ostia. Nicholas V gave him the legation of Liguria. Giorgio Fiesco enjoyed the favor of Calixtus III and of Pius II. He died at Rome, October 11, 1461, but his body was transferred to Genoa. See Hoefer, Nouv. Biog. Generale, s.v.

## Fiesco, Giovanni[[@Headword:Fiesco, Giovanni]]

             an Italian prelate, was bishop of Vercelli, and was appointed cardinal- priest, with the title of St. Mark, in 1378, by pope Urban VI, who was very fond of him, and charged him with several important missions. Fiesco died in 1384. See Hoefer, Nouv. Biog. Generale, s.v.

## Fiesco, Guglielmo[[@Headword:Fiesco, Guglielmo]]

             an Italian prelate, was born in Genoa, and was the nephew of pope Innocent IV, who made him, in December 1244, cardinal-deacon, with the title of St. Eustachius. The same pontiff gave him the protectorate of the Augustinians, and placed him at the head of some troops in 1254, to operate against France. Guglielmo came back to Rome after the death of his uncle, and took part at the election of' pope Alexander IV, on December 12 of that year. He died in 1256, and was buried in the Church of San Lorenzo. See Hoefer, Nouv. Biog. Generale, s.v.

## Fiesco, Luca[[@Headword:Fiesco, Luca]]

             an Italian prelate, was appointed in 1298 cardinal-deacon, with the title of St. Mary in Via Lata, by pope Boniiface VIII. Luca proved his gratitude September 9, 1303, by delivering Anagni from an insurrection. On January 6, 1309, he was at Aix-la-Chapelle, and assisted as legate-extraordinary of pope Clement V, in the coronation of the emperor Henry VII of Luxemburg. John XXII sent him as legate to England. Fiesco died in 1336, and was buried in the metropolitan church of Genoa. See Hoefer, Nouv. Biog. Generale, s.v.

## Fiesco, Luigi[[@Headword:Fiesco, Luigi]]

             an Italian prelate, succeeded his uncle Giovanni through the favor of pope Urban VI, and was appointed, in 1385, cardinal-deacon, with the title of St. Adrian. Boniface IX nominated Luigi legate of the holy see in Romagna, and obtained by his instrumentality the submission of several cities, among them Anagni. In 1404 Luigi refused to recognise Cosmo de Migliorati (Innocent VII), who had been chosen by seven cardinals in place of Boniface IX. He put himself under the jurisdiction of the pope at Avignon, Pedro de Luna (Benedict XIII), whom lie abandoned in 1409 or 1410, to join Pietro Philargi (Alexander V). The successor of this latter pontiff, Baldassare Cossa (John XXIII), appointed Luigi governor of Bologna. In 1414 he attended at the Council of Constance, and in 1417 at the election of Ottone Colonna (Martin V). He was sent by this pontiff as a legate into Sicily, and returned to Rome, where he died, April 3, 1423. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an Italian prelate, was bishop of Frejus and of Touloni. On the recommendation of Louis XII, pope Alexander VI appointed him, in May 1503, cardinal-priest of St. Nicolas inter imagines, afterwards with the title of the Twelve Apostles. Some time later Niccolo obtained the archbishopric of Embrun, and also that of Ravenna. According to the account'of his contemporaries, he was a just and liberal counsellor of popes Alexander VI, Julius II, and Adrian VI. It is said that he refused to be a candidate for the papacy in competition with Giulio de' Medici (Clement VII), the successor of Adrian VI. Fiesco died June 14, 1524. See Hoefer, Nouv. Biog. Generale, s.v.

## Fiesole, Giovanni Da[[@Headword:Fiesole, Giovanni Da]]

             SEE ANGELICO.

## Fifth-Monarchy-Men[[@Headword:Fifth-Monarchy-Men]]

             a sect of Millenarians which sprung up in the time of Cromwell, and held that the millennial reign of Christ on earth, styled by them the fifth great monarchy, reckoned in succession with the Assyrian, Persian, Grecian, and Roman ones, was then to begin. Under the lead of Thomas Venner, a wine- cooper, they formed a plot to inaugurate their kingdom of the saints on April 9th, 1657, but were foiled by the vigilance of Thurloe, the secretary of state, and a number of the conspirators, arrested with arms in their hands, were sent to the Tower, though the penalty of the law, death, was not inflicted on any of them. On the 6th of January, 1661, some fifty' or sixty of these madmen, led by the same Venner, rose in insurrection, if we may term it such, against the government of Charles II, proclaimed "king Jesus," attacked the police force, and, after concealing themselves for two day's in Caen Wood, near Highgate, returned to encounter the train-bands, insanely believing that neither bullet nor steel could harm them. Most of them, refusing quarter, were slain outright; but Venner and sixteen others were taken, tried, and executed.-Knight, Popular Hist. of England, 4:206, 251; Pictorial Hist. of England, iii, 421, 679 (Chambers's ed.); Burnet, Hist. of His Own Times, vol. i, bk. ii; Baxter, Hist. of the Church of England, p. 606, 611; Neal, Hist. of the Puritans (London), 4:186. (J. W. M.)

## Fifyne, Thomas De[[@Headword:Fifyne, Thomas De]]

             a Scotch prelate, was probably a dignitary in the Church of Ross before his promotion to the bishopric of that see in 1274. See Keith, Scottish Bishops, page 187.

## Fig[[@Headword:Fig]]

             The usual Hebrew word for this is תְּאֵנָה(teenah', of uncertain ctymology), which is universally translated fig (N.T. σῦκον) and fig-tree (N.T. σνκῆ) in both ancient and modern versions, and no doubt correctly so. It has from the earliest times been a highly esteemed fruit in the East, and its present is well as ancient Arabic name is tin. When figs are spoken of as distinguished from thee fig-tree, the masc. plur. form תְּאֵנַיםis used (see Jer 8:13). The other words rendered fig in the Auth. Vers. are: פִג(pag, "green fig," Son 2:13; (ὄλυνθος, "untimely fig," Rev 6:13), a designation of the late fig, which, being unripe at the proper time for gathering, frequently hangs on the tree over winter (comp. also the name BETH-PHAGE); and בַּכּוּרָה(bikkurah "first ripe," Isa 28:4; Jer 24:2; Mic 7:1; Hos 9:10), which denotes the early or spring fig, still called boccore in, Mauritania, and in Spanish albacora (Shaw, Travels, p. 370, fol.). SEE SYCAMORE.

The fig is mentioned in so many passages of Scripture that our space will not allow us to enumerate them, but they are detailed by Celsius (Hierobot. ii, 368). The first notice of it, however, occurs in Gen 3:7, where Adam and Eve are described, as sewing fig-leaves together to make themselves aprons. The common fig-leaf is not so well suited, from its lobed nature, for this purpose; but the practice of sewing or pinning leaves together is very common in the East even in the present day, and baskets, dishes, and umbrellas are made of leaves so pinned or sewn together. Hence some have supposed the Ficus Indica to be the tree there referred to, but this is unlikely and unnecessary. The fig-tree is enumerated (Deu 8:8) as one of thee valuable products of Palestine; "a land of wheat, and barley, and vines, and fig-trees, and pomegranates." The spies who were sent from wilderness of Paran brought back from the brook of Eshcol clusters of grapes, pomegranates, and figs. Mount Olivet was famous for its fig-trees in ancient times, and they are still found there (see Stanley, Sinai and Palalestine, p. 187, 421, 422). The fig-tree is referred to as one of the signs of prosperity (1Ki 4:25). Hence "to sit under one's own vine and one's own fig-tree" became a proverbial expression among the Jews to denote peace and prosperity (Mic 4:4;  Zec 3:10). The failure of this fruit is likewise noted as a sign of affliction (Psa 105:33). The very frequent references which are made in the Old Testament to the fig and other fruit-trees are in consequence of fruits forming a much more important article of diet in the warm and dry countries of the East than they can ever do in the cold and moist regions of the North (see Jdt 10:5; comp. Mishna, Shebiith, 4:7). Figs are also used medicinally; and we have a notice in 2Ki 20:7, of their employment as a poultice (comp. Pliny, 23:62 Dioscor. i, 184). In the historical books of the Old Testament-mention is made of cakes of figs, used as articles of food, and compressed into that form for the sake of keeping them (ἰσχάδες, caricae, Lucian, Vit. Auct. 19; Martial, 13:28). Such a cake was called דְּבֵלָה(Talmud, עגולor ככר, Mishna Terumoth, 4:8), or more fully דְּבֶלֶת תְּאֵנַים, on account of its shape, from the root דָּבֵלto make round (see 1Sa 30:12; Jern 24:2 sq.). Hence, or rather from the Syriac רבלתאthe first letter being dropped, came the Gr. word παλάθη (see Wesseling, ad. diod. Sic. 17:67). Atheneaus (xi, p. 500, ed. Casaub.) makes express mention of the παλάθη Συριακή. Jerome, on Ezekiel 6 :describes the παλάθη as a mass of figs and rich dates, formed into the shape of bricks or tiles, and compressed in order that they may keep. Such cakes harden so as to need cutting with an axe. The fig is still extensively cultivated in the East, and in a dried state, strung upon cords, it forms an extensive article of commerce from Persia to India. The fig-tree, though now successfully cultivated in a great part of Europe,' even as far north as the southern parts of Es-gland, is yet a native of the East, and probably of the Persian region, where it is most extensively cultivated. The climate there is such that the tree must necessarily be able to bear some degree of cold, and thus be fitted to travel northwards, and- ripen its fruit where there is a sufficient amount and continuance of summer heat. It has a smooth stem, which is seldom quite straight, and is covered with a gray bark; the leaves are of the shape of a heart, with three or five lobes, and are indented; the upper side is rough, the lower is covered with fine hair. The fruit makes its appearance before the leaves, but not before the flowers or blossom, Which lies concealed within a hollow, fleshy receptacle (Hogg, Vegetable Kingdom, p. 676). The fertilization of-the blossoms is often assisted by an artificial process called caprification (Pliny, 20:21; Tournefort, ii, 32; Russel, Aleppo, i, 108; Hasselquist, p. 221). See the Penny Cyclopaedia, s.v.

## Fig-Tree, Cursed[[@Headword:Fig-Tree, Cursed]]

             Few passages in the Gospels have given occasion to so much perplexity as that of Mar 11:13, where the evangelist relates the circumstance of our Lord's cursing the fig-tree near Bethany: "And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it he found nothing but leaves, for the time of figs was not yet." The apparent unreasonableness of seeking fruit at a time when none could naturally be expected, and the consequent injustice of the sentence pronounced upon the tree, has been made the ground of grave impeachment of the Gospel record, and of our Saviour's character itself.

The fig-tree (Ficus Carica) in Palestine produces fruit at two, or even three different periods of the year: first, there is the bikkurah, or "early ripe fig" (πρίδρομος, praecox, Pliny, 15:19; 16:49; Macrob. Sat. ii, 16), frequently mentioned in the O.T. (see Mic 7:1; Isa 28:4; Hos 9:10), which ripens on an average towards the end of June, though in favorable places of soil or temperature the figs may ripen a little earlier, while under less favorable circumstances they may not be matured till the middle of July (Buhle, Calendar (Econ. p. 15). The bikkurah drops off the tree as soon as ripe; hence the allusion in Nah 3:12, when shaken they "even fall into the mouth of the eater." Shaw (Trav. i, 264, 8vo ed.) aptly compares the Spanish name breba for this early fruit, "quasi breve," as continuing only for a short time. About the time of the ripening of the bikkurim the kermus or summer fig begins to be formed; these rarely ripen before August (Buhle, ut sup. p. 41), when another crop, called "the winter fig," appears. Shaw describes this kind as being of a much longer shape and darker complexion than the kermus, hanging and ripening on the tree even after the leaves are shed, and, provided the winter proves mild and temperate, as gathered as a delicious morsel in the spring (see Miss Bremer's Travels in the Holy Land, i, 195; compare Pliny, N. H. 16:26, 27). Thus, especially in sheltered situations (e.g. the plain of Gennesareth, Josephus, War, iii, 10, 8), fresh figs might be had at almost all seasons of the year (compare Strabo, 11:508; Columella, Arbor. 21).

The attempts to explain the above-quoted passage in Mark are numerous, and for the most part very unsatisfactory; passing over, therefore, the ingenious though objectionable reading proposed by Dan. Heinsius (Exercit. Sac. ed. 1639, p. 116) of ο῏υ γάρ ῏ην, καιρὸς σύκων where he was, it was the season for figs" and merely mentioning another proposal to  read that clause of the evangelist's remark as a question, "for was it not the season of figs ?" and the no less unsatisfactory rendering of Hammond (Annot. ad St. Mark), "it was not a good season for figs,"' we come to the interpretations which, though not perhaps of recent origin, we find in modern works.

The explanation which has found favor with most writers is that which understands the words καιρὸςσύκων to mean " the fig-harvest ;" the γἀρ in this case is referred, not to the clause immediately preceding, "he found nothing but leaves," but to the. more remote one, "he came if haply he might find anything thereon ;" for a similar trajection it is usual to refer to Mar 16:3-4; the sense of the whole passage would then be as follows: 'And seeing a fig-tree afar off having leaves, he came if perchance he might find any fruit on it (and he ought to have found. some), for the time of gathering it had not yet arrived, but when he came he found nothing but leaves." (See the notes in 'the Greek Testaments' of Burton, Trollope, Bloomfield, Webster, and Wilkinson; Macknight, Harm. of the Gospels, ii, 591, note, 1809; Elsley's Annot. ad 1. c., etc.) A forcible objection to this explanation will be found in the fact that at the time implied, viz. the end of March or the beginning of April, no figs at all eatable would be found on the trees: the bikkurim seldom ripen in Palestine before the end of June, and at the time of the Passover, the fruit, to use Shaw's expression, would be "hard, and no bigger than common plums," corresponding in this state to the paggim (פִּגַּים) of Son 2:13, wholly unfit for food in an unprepared state; and it is but reasonable to infer that our Lord expected to find something more palatable than these small, sour things upon a tree which by its show of foliage bespoke, though .falsely, a corresponding show of good fruit, for it is important to remember that the fruit comes before the leaves. Again, if καιρός denotes the " fig-harvest," we must suppose that, although the fruit might not have been ripe, the season was not very far distant, and that the figs in consequence must have been considerably more matured than these hard paggim; but is it probable that Mark would have thought it necessary to state that it was not yet the season for gathering figs in March, when they could not have been fit to gather before June at the earliest? It would be better to understand the γάρ here in an adversative-illative sense =although.

There is another way of seeking to get over the difficulty by supposing that the tree in question was not of the ordinary kind. Celsius (Hierob. ii, 385) says there is a peculiar fig-tree known to the Jews by the name of Benoth-  shuach (בנות שוח), which produces grossuli, "small unripe figs" (paggim) every year, but only good fruit every third year; and that our Lord came to this tree at a time when the ordinary annual grossuli only were produced ! We are ignorant as to what tree the Benoth-shuach may denote, but it is obvious that the apparent unreasonableness remains as it was. As to the tree which Whitby (Commentary in Mark , 1. c.) identifies with the one in question, that it was that kind which Theophrastus (Hist. Plant. 4:2, § 4) calls άείφυλλον,, "evergreen," it is enough, to observe that this is no fig at all, but the carob or locust tree (Ceratonia :siliqua). Dr. Thomson, however, speaks of a large green-colored fig that ripens in May on Lebanon, and probably much earlier in milder positions (Land and Book, i, 538).

But, after all, where is: the unreasonableness of the whole transaction ? It has been stated above that the fruit of the fig-tree, appears before the leaves (see Hackett, Illust. of Scripture, p. 133); consequently, if the tree produced leaves, it should also have had some figs as well. As to what- natural causes lad operated to effect so unusual a thing as for a fig-tree to have leaves in March, it is unimportant to inquire; but the stepping out of the way with the possible chance (εί ἄρα, siforte, "under the circumstances;" see Winer, Gram. of N. Test.- Diction. p. 465, Masson's transl.) of finding eatable fruit on a fig-tree in leaf at the end of March, would probably be repeated by any observant modern traveller in Palestine. The whole question turns on the pretensions of the tree; had it not proclaimed by its foliage its superiority over other fig-trees, and thus proudly exhibited its preciousness; had our Lord at that season of the year visited any of the other figtrees upon which no leaves had as yet appeared with the prospect of finding fruit, then the case would be altered, and the unreasonableness and injustice real. The words of Mark, therefore, are to be understood in the sense which the order of the words naturally suggests. The evangelist gives the reason why no fruit was found on the tree, viz. "because it was not the time for fruit;" 'we are left to infer the reason why it ought to have had fruit if it were true to its pretensions; and it must be remembered that this miracle had a typical design (see the Christ. Annotator, i, 228), to show how God would deal with the Jews, who,, professing, like this precocious fig-tree, "to be first," should be "last" in his favor, seeing that no fruit was produced in their lives, but only, as Wordsworth well expresses it, "the rustling leaves of a religious profession, the barren traditions of the Pharisees, the ostentatious display of the law,  and vain exuberance of words without the good fruit of works" (comp. Eze 17:24). So Trench (Notes on the Miracles, p. 438) concludes: "All the explanations which go to prove that, according to the natural order of things in a climate like that of Palestine, there might have been, even at this early time of the year, figs on that tree, either winter figs which had survived till spring, or the early figs of spring themselves-al theses ingenious as they often are, yet seem to me beside the matter. For, without entering further into the question whether they prove their point or not; they shatter upon that ο῏υ γάρ ῏ην καιρὸς σύκων of Mark, from which it is plain that no such calculation of probabilities brought. the Lord thither, but those abnormal leaves which he had a right to count would have been accompanied with abnormal fruit."

Monographs on this fig-tree cursed by the Saviour have been written in Latin by Flensborg (Hafn. 1775), Gosgen (Lips. 1697), Hofmann (Jena, 1670), Iken (Bre. men, 1741), Juster (Abo, 1724), Muler (Hafnioe, 1739), Schmidt (Viteb. 1701), Majus (in Obss. sacr. p. 71 sq.), Simonis (Fr. ad V. 1689), Withon (in Opusc. p. 159 sq.), Witsius (Lugd. Bat. 1709); in German by Pagendarn: (Wolfenb. 1755), Ebeling (in Ilamb. gel. Briefwechsel. 1750, p. 513 sq.), Stosch (in Rathlef's Theolcg. 1754, p. 27 sq.), Kunze (in the Studien u. Krit. 1844, iii, :702). SEE JESUS.

## Fight[[@Headword:Fight]]

             (מַלְחָמָה, milchamah', Deuteronomy ii, 32; 1Ki 20:26; 2 Chronicles 26 :l11; 32:2, war or battle, as usually rendered; or מִעִרָכָה, maaracah', 1Sa 17:20, battle-array, as often rendered; in other passages some form of the verbs לָחִם, צָבָאetc.; Gr. πύλομος war, as usually rendered, or μαχή; also ἄγων, etc.). Thee Israelites began their existence as a nat-ion with an aggressive campaign, in the sequel of which nevertheless they were from time to time compelled to occupy a defensive position throughout the entire period of the Judges (q.v.). This consisted, however, for the most part, of tumultnary and disconnected skirmishes. Regular engagements first occurred under (Saul and) David; and the frequent hostile collisions of disciplined Hebrew generals in, the civil and foreign commotions of subsequent periods must have greatly stimulated military training. The opening of a campaign (generally in spring, 2Sa 11:1; Josephus, Ant. 7:6, 3; Harmer, ii, 283), as well as of single engagements, although not prefaced by regular diplomatic communications  or a declaration of war (but see Jdg 11:12 sq.; 1Ki 20:2 sq.; 2Ki 14:8; Josephus, Ant. 4:8, 41), was preceded in important and deliberate cases by an interrogation of the Urim (q.v.) and Thummims (Jdg 20:27 sq;; 1Sa 14:37; 1Sa 23:2; 1Sa 28:6; 1Sa 20:8) or a prophet (1Ki 22:6 sq.; 2Ch 18:4 sq.; 2Ki 19:2 sq.), in like manner as the Greeks consulted oracles before beginning a contest, and even took seers with them to the field (see Wachsmuth, Hellen. Aterth. iii, 390, 411). A peculiar species of divination prior to an attack is mentioned- (Eze 21:20 -sq.) with regard to the Chaldaeans, SEE LOT, like the extispicium. of the Romans (Cicero, Divin. i, 16; ii. 12 sq.). SEE SOOTHSAYER.

In solemn instances, while the army stood in sight of the enemy, an offering was brought (1Sa 7:9; 1Sa 13:9 sq.), and a priest (Deu 20:2 sq.), who always appears to have accompanied the prince to the field (2Ch 13:12; 2Ch 13:14; comp. Num 10:9; a specially selected and anointed functionary of this kind, like a modern field chaplain [Mill, De sacerdote cast-enssi veter.- Hebr Utr. 17281, is , mentioned in the Mishna, Sotah, 8:1, by the taste of ' מָשּׁוּחִ מלְחָמָה כּהֵן, see Reland, Amitiq. Sacm. ii, 3, 2; Otho, ex. Reabb. p. 89; Van Alphen, in Oebrich's Collectio, ii, 515 sq.; Tatii Diss. de sacerdote castr. Hebr., and Ugolini Diss. deasacea. castr. [both in Ugolini Thesaur. xii]; Thorschmied, De sacerdote ad bell. uncto, Torg. 1737; Kretzsachmar, De uncto belli, Dresd. 1738; although not mentioned in the O.T. books; comp. Deyling, Observe. ii, 298, Lakemacher, Observv. Philol. iii, 236 sq.), or the commander himself, delivered a hortatory oration (2Ch 20:20). Then followed my a trumpet blast the signal for the conflict (Num 13:12; 1Ma 16:8), and the struggle began amid terrific battle-cries ( תְּרוּעָה1Sa 17:52; Isa 13:13; Amo 1:14; Jeremiah 1, 42; Eze 21:22; as among almost all ancient nations; see especially Homer, Il. ii, 144 sq., 394 sq.; iii, 2 sq.; 4:452 sq.; Son 3:10; Son 3:1; Tacit. Germ. iii, a; Dougtsei Analect. i, 74 sq.; Potter, Greek Antiq. ii, 174 sq.). The battle-array מִעֲרָכָה or מִעֲרֶכֶת 2Sa 4:2; 2Sa 22:8; 2Sa 22:20, etc.; comp. עָרִךְ, Jdg 20:30; 1Sa 17:21) appears to have been a simple ranging of the troops in line; and even is- the Maccabean period, when the Jews bad acquired some of the strategic art of the Greek' Syrians, their leaders seem to ham-c rested in their simple tactics, gaining advantage over the martial skill of the enemy chiefly by their patriotic valor. Scientific marshallings and exact military lists are mentioned in 1Ma 7:36 sq.; 1Ma 9:11 ; comp. 1Ma 9:45 (see Joseph. Ant.  13:12, 5); 10:77 sq.; 12:28. The foreign troops of the later Jewish kings were maneuvered according to Greek and Roman tactics (comp. Joseph. Ant. 13:12, 5). For stratagems of the Jews during their final war, see Josephus, War, iii, 7, 13, 14, 20, 28. Nevertheless we can early trace a division of the army into three corps, probably with a view to charge the enemy in the centre- and upon both flanks (Jdg 7:16; Jdg 7:19; 1Sa 11:11; 2Sa 18:2; comp. 1Ma 5:33; so four divisions, 2Ma 8:22 : the expression wings of the army was already known, comp. כְּנָפַים 2Ma 8:8; אֲגִפַּים." Eze 12:14; Eze 12:17; Eze 38:6, etc.; see Gesesius, Comment. zu Jes. i, 335, and Thesaur. p. ?29).

The field was probably fought man against man.. The extended arms of the combatants appear to have been bare ("exserti lacerti, humeri,", etc. Sil. Ital. 12:715; Lucan, ii, 543; Stat-is, Theb. i, 413 etc.), the military mantle having no armlets (comp. Eze 4:7; Isa 52:10; so Dougtaei Analect. 1, 257 sq.). Great prowess, especially bodily dexterity' and agility (for attack sand pursuit), was a main qualification for the soldier or officer (2Sa 1:23; 2Sa 2:18; 1Ch 12:8; Hab 3:19; the " swift of foot" of the Homeric heroes). Signals for retreat or desisting from pursuit of the enemy were sounded on the trumpet (שׁוֹפָר, 2Sa 2:28; 2Sa 18:16; 2Sa 20:22). Single combat (q.v.) between two champions, which decided the battle (like the Horatii and Curiatii of Livy, i, 24), is the well-known one between David and Goliath (1 Samuel 17);' another example occurs 2Sa 2:14 sq. Sometimes peculiar stratagems were resorted to in the fight (comp. 2Ki 7:12 sq.; see Rosenmuller, Morgenl. iii, 233 sq.), especially the surprise (Jdg 7:16 sq.), the ambuscade (אֹרֶב Jos 8:2; Jos 8:12; Jdg 20:36; 1Sa 15:5), and surrounding (2Sa 5:23). Informants and spies מִרְגְּלַים,κατάσκοποι were also employed (Jos 2:6; Jos 2:22; Jdg 7:11 sq.; 1Sa 26:4; 1Ma 5:38; 1Ma 12:26). Distinguished acts of individual valor were often secured by an appointed prize (Jos 15:16; Jdg 1:12; 1Sa 17:25 sq.; 1Sa 18:25 sq.; 1Ch 11:6). With the design of insuring a successful issue in battle, the sanctuary (ark of the covenant) was sometimes carried into the field (1Sa 4:4 sq.; comp. 2Sa 5:21). We have no sufficient accounts at the disposition of the Hebrew camp aside from the Mosaic arrangement (Numbers 2); although from 1Sa 17:20; 1Sa 26:5, it appears to have had a circular form, like that of the Arabs (also the Bedosuins, Arvieux, iii, 214) and ancient Greeks (Xesoph. Rep. Laced. 12:1), and we may understand the term מִעַגָּל  (Auth. Vers. "trench") to refer to the bulwark of vehicles and beasts of burden, or (with Thenius) the circumvallation of the encampment (q.v.). The camps were usually guarded by carefully-posted sentinels (Jdg 7:19; 1Ma 12:27), and during the action a garrison remained in them or among the baggage (1Sa 30:24). Vanquished enemies were in general treated very severely: the captured generals and princes were put to death (Jos 10:24; Jdg 7:25); not unfrequently they were cut to pieces alive or beheaded when dead (2Ma 15:30; 1Sa 17:54; comp. Herodot. 7:77; Joseph. War, i, 17, 2); all warriors sere stripped (1Sa 31:8; 2Ma 8:27), and the living captives either carried into-slavery (Num 31:26 sq.; Deu 20:14; some mitigation, however being shown in the case of females, Deu 21:11 sq.) or put to death (Jdg 9:45), sometimes in a cruel manner (2Sa 12:31; 2Ch 23:12; comp. Jdg 8:7), or even mutilated (Jdg 1:6 sq.; 1Sa 11:2), although these cases of extreme severity are evidently peculiar and exceptional. As in all ancient warfare, the gentler sexs and tender age were not always spared amid the ruthless fury of vengeance: there are notices of women violated or disembowelled of their unborn infants and of children dashed in pieces against stones and the corners of streets (2Ki 15:16; comp. 2Ki 8:12; Isa 13:16; Amo 1:13; Hos 10:14; Hos 14:1; Nah 3:10; 2Ma 5:13; see Schultens, Monument. histor. Arab. -p. 125 Wachesmuth, Hellen. Alterthiimer, iii, 425); although these occur chiefly in connection with heathen countries (comp. Josephus, Apion, ii, 29). Captured horses' were hamstrung (2Sa 8:4; Jos 11:6; Jos 11:9). But SEE BOOTY.

Conquered cities were occasionally burnt or demolished (Jdg 9:45; 1Ma 5:28; 1Ma 5:52; 1Ma 10:84); at least heathen sanctuaries were destroyed (1Ma 5:68; 1Ma 10:84) or carried away (Isaiah 46, see Gesenius, Comment. in loc.): the open country itself was laid waste (Jdg 6:4; 1Ch 20:1; 2Ki 3:19; 2Ki 3:25; comp. Judith ii, 17; Herodot. i, 17). Sometimes the conquerors contented themselves with pulling down the fortifications and carrying away the treasures (2Ki 14:14; comp. 1Ki 14:26; 2Ki 24:13), demanded hostages (2Ki 14:14), and exacted contributions (2Ki 18:14; see Isa 33:18); garrisons were also left in charge (2Sa 8:6; 2Sa 8:14). But a more absolute war of extermination was waged by the Hebrew people against the Canaanites on the episode into Palestine. SEE ACCURSED. Victory was celebrated with joyful shouts, songs, and dances (Judges 5 :1Sa 18:6 sq.; 2 Samuel 22; Jdt 16:2; Jdt 16:24; 1Ma 4:24); trophies were also set up (1Sa 15:12; 2Sa 8:13; but see Thenius, ad loc.). As permanent memorials of good fortune in war, captured weapons or pieces of armor were deposited in the sanctuary (1Sa 21:9; see. 31:10; 2Ki 11:10; 1Ch 10:10; comp. Homer, II. 7:83; Virg. En. 7:183 sq.; Justin, 9:7, Lucan, i; 240; Tacit. Anncal. i,59, 2). For military exploits, individuals were honored with presents or a promotion (1Sa 18:25 sq. [comp. Rosellini,. Moism.; Sttor. 4:74]; 2Sa 18:11), and David had a sort of honorary legion (2. Samuel 23:8).. Herod the Great once rewarded all his soldiers for a hard earned victory with money (Joseph. Ant. 14:15, 4). Leaders who fell were honored by the army with military mourning (2Sa 3:31), and their weapons were placed in their grave (Eze 32:27; comp. Dougtaei Anal. ut sup.), as in that case the burial (with the tumultuary pomp of war, Amo 2:2) of the remains was a cardinal duty of the army and its commander (1Ki 11:15). The scrupulousness of the. later Jews respecting the observance of the Sabbath (q.v.) sometimes gave the enemy an advantage over them.' See generally Lydii Syntagma de re mi'itari, c. notis Van Til (Dordaei, 1698; also in Ugolini Thes. xxvii). Kausler's Worterb. der Schlacten aller Volker (vol. i, Ulm, 1825) is of little value for Hebrew archeology. SEE BATTLE. On 1Co 9:26, SEE GAMES.

## Figure[[@Headword:Figure]]

             stands in the Auth. Vers. as the representative of the following words in the original: סֶמֶל, se'mel, Deu 4:16, i.e. an idol, as elsewhere rendered; מַקְלִעִת, nzikla'ath, 1Ki 6:29, a carving, as, elsewhere rendered; but usually, in a metaphorical sense, תִּבְּנַית, tabnith', Isa 44:13, likeness or pattern, as elsewhere rendered; to which correspond in the N.T. τύπος, Act 7:43; Rom 5:14, a type; άντίτυπον, Heb 9:24, 1Pe 3:21, an antitype; and παραβολή,, Heb 9:9; Heb 11:19, a parable, as elsewhere rendered. SEE TYPE; SEE PARABLE.

## Fiji Islands[[@Headword:Fiji Islands]]

             a group of islands in Polynesia, situated 340. miles north-west of the Friendly Islands, between lat.15° 30' and 19° 30', and long. 177° and 1780 West. It comprises 225 islands, of which 95 are inhabited. The others are occasionally resorted to by natives for the purpose of fishing, and taking  the bichede-mer, or sea-slug. Two are large islands, stretching north-east and south-west nearly throughout the whole extent of the group, and are supposed to be each about 300 miles in circumference. The group comprises seven districts, and is under as many principal chiefs. All the minor chiefs on the different islands are more or less connected or subject to one of these. The area of the whole group is estimated at 8033 sq. miles, and the population at from 125,000 to 150,000. The white population is about 2000, among whom are 40 Americans. The people are divided into a number of tribes, independent of and often hostile to' each other. In each tribe great and marked distinction of rank exist. The classes which are readily distinguished are as follows: 1. kings; 2. chiefs; 3. warriors; 4. the king's messengers (matanivanua, literally "eyes of the lands");: 5. slaves (kaisi). Mbau, the metropolis and imperial city, is situated on a small island, about two miles in circumference. It contains nearly one thousand inhabitants.

War is a constant occupation of the natives, and engrosses most of their time and thought. In 1809 they became acquainted with the use of fire- arms. The crew of a brig which had been wrecked on the reef off Nairai, in order to preserve their lives, joined the Mbau people, instructed them in the use of the musket, and assisted them in their wars. Next to war, agriculture is the most general occupation of this people. They have a great number of esculent fruits and roots, which they cultivate in addition to many spontaneous productions of the soil.

Of the religion of the natives, the following account is given in Newvcomb, Cyclopcedia of Missions: "The pantheon of the Fijians contains many deities. Many of the natives,' says Mr. Hunt, in his Memoirs of Mr. Cross -' believe in: the existence of a deity called Ove, who is considered the maker of all men; yet different parts of the group ascribe their origin to other gods. A certain female deity is said to have created the Vewa people; and yet if a child is born malformed it is attribute to an oversight of Ove The god most generally known next to Ove is Ndengei. He is worshipped in the form of a large :serpent, alleged to dwell in a district under the authority of Mbau, which is called Nakauvandra, and is situated near the western end of Viti-Levu. To this deity they believe that the spirit goes immediately after death for purification, or to receive sentence. All spirits; however, are not believed to be permitted to reach the judgment-seat of Ndengei; for, upon the road, it is supposed that an enormous. giant, armed with a large axe, stands constantly on the watch. With this weapon he endeavors to wound  all who. attempt to pass him. Those who are wounded dare not present themselves to Ndengei, and are obliged .to wander about in the mountains. Whether the spirit be wounded or not depends not upon the conduct in life; but they ascribe an escape from a blow to good luck. They have four classes of gods besides their malicious deities.' The occasions on which the priests are required to officiate are. usually the following: to implore good crops of yams and taro; on going to battle; for propitious voyages; for rain; for storms, to drive boats and ships ashore, in order that the natives may plunder them; and for the destruction of their enemies. Their belief in a future state, guided by no just notions of religious or moral obligation, is the source of many abhorrent practices, among which are the custom of putting their parents to death when they are advanced in years, suicide, the immolation of wives at the funeral of their husbands, and human sacrifices."

The islands were discovered in 1643 by Tasman, partly rediscovered in 17- 73 by Cook, visited in 1789 and 1792 by Bligh, but accurate information about them was for the first time obtained through the expeditions of Dumont d' Urville (1827) and Wilkes (1840). The; history of the Christianization of the Fiji Islands began in 1835. In October of that year, the Rev. Wm. Cross and D. Cargill Wesleyan missionaries from England, proceeded from Vavau,. one of the Friendly Islands, to Lakemba, one of the Fiji Islands. It. is but a small island, being only, about 22 miles in circumference, and did not contain above 1000 inhabitants. The chief, to whom their object was explained, appeared friendly, gave them a piece of land on which to live, and built a temporary dwelling for each of their families. In a few months the missionaries baptized number of the natives, some of whom had previously obtained a knowledge of Christianity in the Friendly Islands. The chief, being only a tributary chief, appeared unwilling to take any step in favor of Christianity until he knew the minds of-the more powerful chiefs of Fiji, and amen threatened and persecuted the converts. Is the course of a few years, the missionaries, with the aid of native teachers and preachers, some of whom came from the Vavau Islands, introduced the Gospel into various other islands of the Fiji group besides Lakemba, as Rewa, Vewa, Bua, Nandy and some others of minor importance. They were favorably received by a number of the chiefs and the people, in some instances, however from motives of a secular character. In 1845 and the following year 'there was a great religious movement in the islands of Vewa, which extended as-o to other islands,  and resulted in large additions to the Christian churches. Among the most remarkable fruits of the movement was the conversion of a chief whose name was Varin and who had long acted as the human butcher of Seru, being called the Napoleon of Fiji.

In 1854, the chief king of the islands, king Thakombau, who occupied several of the smaller islands and the eastern coast of Viti-Levu, together, with his tribe, embraced Christianity. Since this time the prosperity of the islands has rapidly increased, and they are now partially civilized. .A number of whites have; settled on the island, and have developed to a considerable extent the natural resources of the soil. A great part of the territory of Thakombau is now mapped off into cotton and. sugar plantations, most of the planters being Australians. There is also in the island of Levuka, now the head-quarters of the king and his seat of government, a flourishing little town called Ovalau, which has a hotel and a number of stores, all of them kept by whites. There is a British consul also stationed in this island, and in 1868 an agent of the American government was sent there from Sidney. About the same time that king Thakombau embraced Christianity, the crews of two American whalers were murdered by his subjects. The American government preferred a claim for compensation, and it was ultimately agreed that $45,000 should be paid by the Fijians in reparation for the outrage committed.; The king, finding it difficult-to raise the sum agreed upon, offered in 1858 his entire territory to the English government, by which it was, however, declined. In 1868 the king's prime minister, C. H. Hare (an Englishman), proposed that the American government should not only take possession of the three islands which had been mortgaged to it, but that it should also purchase all the other islands of the group. As the government of the United States was disinclined to buy the islands, an offer was accepted from a company in Melbourne the Fiji Trading and Banking Company, Which undertook to pay the amount due to the U. States, and in re turn received very extensive rights and privileges.

Christianity is now the predominant religion in the Fiji Islands. In the Wesleyan Methodist Calendar for 1869, the statistics of the mission are reported as follows: circuits, 9, chapels; 4 53 other preaching-places, 339; missionaries and assistant missionaries, 58; subordinate paid and unpaid agents, 4051; members, -17,836; on trial for membership, 4609; scholars in schools, 35,617; attendants on public worship, 109,088. The Christianization of the whole group makes rapid progress. One heathen  island was visited in 1867 for the first time. In the same year the Rev. Mar. Baker, a Wesleyan missionary, also a native assistant missionary, a native catechist,'and six native students were murdered by the people in the interior of Viti Levu. See Newcomb, Cyclopedia of Missions, p. 720; Brown's History of Missions, vol. i ; J. Hunt's Life of Mr. Cross; Walter Lawry, Missions in Tonga and Fiji; G. R. Rowe-, Life of John Hunt T. Williams and James' Calvert, Fiji 'and the Fijians (London, 2d edit. 1868, 2 vols.). (A. J. S.)

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

             This language is spoken in the Fiji islands (q.v.). The principal dialect is that of Ban, and a translation of the New Test. was made into this idiom by the late Reverend J. Hunt, in concert with other Wesleyan missionaries. The work was completed in 1849. In 1854 the British and Foreign Bible Society printed an edition of five thousand Fijian New Tests., and in 1858 the same society issued an edition of five thousand gospels. In the meantime the missionaries employed in the Fiji Islands were diligently engaged in the translation of the Old Test., which they completed in 1854. The printing of the work was commenced in England under the joint supervision of the Reverend Mr. Calvert, a long resident in the islands, and the editorial superintendent of the British and Foreign Bible Society, in the year 1857. As Mr. Calvert, however, was compelled to return to his. missionary station, the work was left in an unfinished state. The printing was consequently suspended, and a new editor was appointed by the Wesleyan Missionary Society, to whom the examination of the unfinished part of the text was confided, in order that such revision might be introduced as was necessary to secure harmony in grammatical construction and orthography. The Reverend H.B. Lyth having been selected for this important duty, finished the work in 1864, and the conmittee of the British and Foreign Bible Society announced to its supporters in the report for 1865 the completion of the entire Bible in the language of Fiji, a work upon the preparation of which a vast amount of care and anxious study had been expended. The following account of the reception of the Scriptures in Fiji, soon after their arrival, will be read with interest:

"How the natives rejoiced at the sight of the complete Bible! When I told them that the vessel was in with the Bibles on board, they wanted me to start off at once to fetch them. On receiving them,  being greatly excited myself, I walked through Ban with a copy. I took it to the school, and to the king's house, followed by a troop of youngsters, who shouted as we went along, 'Here is the Bible complete-look at it, look at it!' On showing the copy to the king, he asked if we had plenty. I told him we had sufficient for all the preachers in Fiji. 'But,' said he, 'what about us chiefs who can read, and wish to have the whole book: can we not get a copy?' He was satisfied when I told him he should have one." (Report for 1866.)

The extensive circulation of the Fijian Scriptures made it necessary to print, in 1866, two editions of the New Test., consisting together of six thousand five hundred copies, and in 1870 another supply of three thousand copies. A revised edition of the Fijian Bible was published by the British and Foreign Bible Society in 1883. According to the annual report of this society, there were circulated up to March 31, 1884, fifty-five thousand and eight parts of the Bible. For linguistic helps, see Hazlewood, A Compendious Grammar of the Feejeean Language, and his Feejeean and English and English and Feejeean Dictionary. (B.P.)

## Fikenscher, Georg Wolfgang August[[@Headword:Fikenscher, Georg Wolfgang August]]

             a Lutheran theologian of Germany, was born August 28, 1773, at Bayreuth, and died there September 4, 1813. He wrote De Pontificum Eccles. Christ. Maximor. Potestate (Nuremberg, 1813). See Winer, Handbuch der theol. Lit. 1:679. (B.P.)

## Fikenscher, Karl Christoph Christian[[@Headword:Fikenscher, Karl Christoph Christian]]

             a Lutheran theologian of Germany, born at Culmbach, November 30, 1798, became pastor of St. Sebaldus at Nuremberg, and died in 1858. Besides a number of sermons, he published, Geschichte des Reichstags zu Augsbug in Jahre 1530 (Nuremberg, 1830): — Biblisch-Paraktische Auslegung des Evangelium Johannis (ibid. 1831-34, 3 volumes): — Die Protestantische Kirche gegen Herrn Weihbischof-Wittmann in Regensburg vertheidigt (ibid. 1832). See Zuchold, Bibl. Theol. 1:357 sq.; Winer, Handbuch der theol. Lit. 1:752; 2:23, No. 135, 155, 307. (B.P.)

## Fikoosan[[@Headword:Fikoosan]]

             a mountain in Japan, to which an order of Jammabos or monks go in pilgrimage once a year; an extremely difficult task, on account of the precipices with which it abounds. This mountain is believed to be a test of  the character of a man, for if a wicked person should undertake he pilgrimage, the devil would enter into him on his first attempt to ascend the hill. SEE JAMMABOS.

## Filastre (or Fillastre), Guillaume[[@Headword:Filastre (or Fillastre), Guillaume]]

             the name of two French prelates, uncle and nephew.

1. Born in 1347 or 1348 at La Suze (Maine), studied at the University of Angers, became dean of Rhleims, where he also taught theology and mathematics, and founded a library; took an active part in the politico. religious movements of his day; was made prior of St. Ayoub, archbishop of Aix: (in Provence), and in 1411 cardinal. He died at Rome, November 6, 1428. See Hoefer, Nouv. Biog. Generale, s.v.

2. Born probably in Maine, early entered the Benedictine order, became prior of Sermaise, abbot of St. Thierry in Champagne; was received as doctor at Louvain in January, 1436; made bishop of Verdun, September 30: 1437, but after many turmoils exchanged. his see for that of Tournay in 1452, and died at Ghent, August 22, 1473, leaving La Toison d'Or, a treatise on that order, of which he had been chancellor (published at Paris, 1517; Troyes, 1530). See Hoefer, Nouv. Biog. Generale, s.v.

## File[[@Headword:File]]

             is the incorrect rendering in the Eng. Bible of the expression פְּצַירָה פַּרם(pelsirah'pim found only in 1Sa 13:21), which literally signifies a notching of the mouth or edge of tools, i.e. bluntness or dulness of the agricultural instruments, in consequence of the want of smiths to sharpen them by welding out the point.

## Filiation[[@Headword:Filiation]]

             (OF SON OF GOD). The state of, relationship' in which the Second Person .of the Godhead stands to the First, as the Son of the Father. SEE CHRISTOLOGY; SEE FATHER; SEE SON OF GOD; SEE SONSHIP; SEE TRINITY.

## Filioque Controversy[[@Headword:Filioque Controversy]]

             a historical question as to the introduction of the words reading καὶ ἐκ τοῦ υίοῦ (filoque and from the Son) into the Nicene Creed, to denote the procession of the Holy Ghost from the Son as well as from the Father. The Western churches admit the filoque; the Eastern deny it; and this is the chief doctrinal point of division between the Greek and Latin churches.

1. The original Nicene Creed (A.D. 325), it is admitted on all hands, does not contain the filioque. The simple statement there made is, "We believe also in the Holy Ghost" (καὶ εἰς τὸ Πνεῦμα τὸ ἄγιον). SEE CREED, The Nicaeno-Constantinopolitan Creed (A.D. 381) adds the phrase τὸ ἑκ τὃν πατρὸς ἐκπορενόμενον, who proceded from the Father; but says nothing about "the Son". The Council, of Chalcedon (A.D. 451) made certain modifications of the language of the creed SEE CHALCEDON, but left the passage relating to the Holy Ghost unchanged. Nor has any change on this point ever been authorized by any general council recognised, as  such either by the Eastern or Western churches. To this day the creed is recited and used throughout the East in the original form But the Roman Church, and also the Reformed church used it with the words " and from the Son." The historical question is, When and how did this interpolation take place ?

2. It was said under CREED SEE CREED that this addition of filoque first appeared in the acts of a synod at Braga, in Spain, A.D. 412 (A.D. 411; Bingham, Orig. Ecet. 10:4, 16), but the records of that synod are now acknowledged, even by the Latins, to be spurious (Hefele, Conciliengeschichte, ii, 91). In 446, Turibius bishop of Astorga, addressed a letter to Leo the Great complaining of the Priscillianist heresy in Spain. Leo ordered a council of all Spain, but the troubles of the time (the Goths controlling much of the country) made this impossible; and two synods were held, one in Toledo, the other in Gallicia (A.D. 447; Mansi, 6:491). At Toledo, nineteen bishops were present; and here, and by these nineteen Spanish bishops, the words filoque were first used- of the procession of the Holy Ghost in a creed (Hefele, Concilmengeschichte, ii, 289). But the records were not added here to the Nicaeno-Constantinopolitan Creed. This was first done at the third Council of Toledo (A.D. 589), held by order of king Reccaredus, on the occasion of his abjuring Arianism (Hefele, iii, 44). At this council, and by order of Reccaredus, an anathema was declared against all who should deny the procession from "the Son also" (filoque). It is doubtful, however, whether the reverend fathers really knew what was the original form of the creed, as they issued a canon at the same time ordering the creed to be recited " according to the form of the Oriental churches." But the General Council of Constantinople (A.D. 681) paid no attention to this obscure Spanish innovation, and promulgated the creed in its original form, as also did the seventh General Council at Nicaea, A.D. 787. But the habit of using the creed with the filioque had now grown up in the West, and was favored by Charlemagne. In 809 two Western monks from the court of Charlemagne were at Mount Olivet, and there used this new Western form, for which they were accused of heresy by the Easterns. Charlemagne hated the East heartily, drew up a refutation of the Eastern doctrine, and summoned a council at Aix-la-Chapelle (809), which sanctioned the filoque, and sent deputies to Leo III to obtain his confirmation of their decision.

Leo refused to add the filoque to the creed, and even had the creed, itself, in its original form, engraved on two silver shields (in Greek and Latin), which he hung up in St.: Paul's Church as a  testimony to his unwillingness to break his oath of allegiance to the general councils by adding to the creed. At the same time, he gave his sanction to the doctrine of the filoque as scriptural and sound. In the latter part of the century the troubles with Photius (q.v.) renewed the controversy between East and West; and the Council of Constantinople (A.D. 879), which was attended by 380 bishops, anathematized all who add the filoque. No pope had as yet formally authorized the addition, and yet it was coming into general use in the West, under the authority, especially, of pope Nicholas I (Neale, .Eastern Church; p. 1155 sq.; Mansi, 15:255). Finally, Rome did add the filoque to the creed, but in no public or open way; " no decretal, encyclical or synodical, announcing her adhesion. The thing was done in a corner, and, but for a curious liturgical writer of the Western empire, who went to see his sovereign, Henry II, crowned at Rome, A.D. 1014, by pope Benedict VIII, nobody could have guessed when it occurred. Berno therefore records what he witnessed with his own eyes and ears; and being engaged himself in a work on the Mass, he would naturally be very particular in his inquiries when he came to Rome, of all places, how things were done there.

Now his account is that up to that time the Romans, that is, the Church of Rome generally, had in no wise chanted the creed after the gospel; but that the lord emperor Henry would not desist till, with the approval of all, he had persuaded the apostolic lord Benedict to let it be chanted at high mass. Thus Reccard inaugurated the addition, Charlemagne patronized it, and Henry II got it adopted by the popes themselves. When this had been done, the pontifical oath was changed. Later popes, of course, shrank from imprecating a judgment-upon themselves, according to the terms of their oath, in case they failed to keep the decrees of the general councils enumerated in it, 'usque ad unum npicem,' when they felt they had notoriously failed to do so by the creed. That clause was accordingly struck out. For the last 1000 years the Roman communion has been committed to the use of a creed which is not that of the Church, but of the Crown! I do not say, therefore, to the use of a creed which is heterodox. On the theological question involved in it I would wish to speak with becoming reverence; but thus much is certain, that the addition which forms its distinguishing feature was made and had been in use many centuries before any pope judged it allowable, much less necessary; many centuries before theologians in the West had agreed among themselves whether the terms 'mission' and 'procession' were distinguishable. Doubtless it has since found able defenders; but among them there are scarce two who give the same account of it, historically or doctrinally, and  some of them are neither consistent with each other nor with themselves. Others, in arguing for it against the Easterns, have grievously misstated facts, and numberless passages have been adduced in support of it from the fathers, either wholly spurious or interpolated. I know of no parallel to it in this respect in any religious controversy before or since. If the Athanasian Creed was not expressly coined for this controversy, it was employed in this controversy first as a polemical weapon" (Ffoulkes, Letter to Archbishop Manning, London, 1868).

For the renewal of the question, with a view to union between the Greeks and Latins at the Council of Florence, SEE FLORENCE. The great English divines, Pearson and Waterland, while adhering to the doctrine of the West, condemn the interpolation of the creed. So Pearson remarks: "Thus did the Oriental Church accuse the Occidental for adding filoque to the creed, contrary to a general council, which had prohibited all additions, and that without the least pretence of the authority of another council; and so the schism between the Latin and the Greek Church began and was continued, never to be ended until those words, καὶ ἐκ τὃν νἱοῦ, are taken out of the creed" (Exposition of the Creed, art. 8:Oxford, 1820, ii, 394).

The commissioners for a review of the English Prayer-book, 1689, expressed in a note their opinion that something should be done to satisfy the Greek Church. At a later period the non-juring prelates made proposals to the Greeks, stating that in the clause filoque nothing more is meant than "from the Father by the Son;" to which the Greek patriarch and Synod of Constantinople replied (April 12, 1718): "We receive no other rule or creed than that which was set forth by the first and second holy General Council, in which it was decreed that the Holy Ghost proceeds 'from the Father.' Therefore we receive none who add the least syllable (and the most perfect word would fall far short), either by way of insertion, commentary, or explication to this holy creed, or who take anything from it. For the holy fathers at that time anathematize all such as shall either take from or add to it any word or syllable. If any one has formerly inserted any word, let it be struck out, and let the creed be unaltered as it was at first written, and is to this day, after so many years, read and believed by us. Now, concerning this point, we thus believe that there is a twofold procession of the Holy Spirit: the one natural, eternal, and before time, according to which the Holy Spirit proceeds front the Father alone; and of which it is both written in the creed, and the Lord has said, the Comforter,  whom I will SEND unto you from the Father, even the Spirit of truth, which PROCEEDETH FROM THE FATHER' (Joh 15:26). The other procession is temporal and deputative, according to which the Holy Spirit is externally sent forth, derived, proceeds, and flows from both the Father and the Son for the sanctification of the creature. As to his temporal and outward procession, we agree that he proceeds, comes, or is sent by the Son, or through the Son's mediation, and from the Son, in this sense of an outward procession, for the sanctification of the creature. But this πρόεσις, or mission, we do not call procession, lest we should be as unhappy as the Papists, who, because of the limited dialect of the -Latin language, which is unable to express the πρόεσις, or mission, by one word, and the ἐκπόρενσις, or procession, by another, have called them both processions, which afterwards grew into error, and made them: take the eternal procession for that πρόεσις which was in time" (Amer. Quart. Church Rev. April, 1868, p. 93).

The historical question is very thoroughly discussed by the Rev. E. S. Ffoulkes (a convert from the Anglican to-the Roman Church) in several recent works of his, especially in A Historical Account of the Addition of the Words Filioque to the Creed (Lond. 1867). Mr. Ffoulkes states that he has no objection to the doctrine of the double procession in the abstract, but he objects to its "embodiment in the creed in a word of four syllables, foisted in without authority, retained there without authority, in a place that was never designed for it, in. a proposition set apart for the declaration of another truth" (p. 31). Moreover, he objects to the clause because it binds to the acceptance of a proposition which has two meanings; "the sense in which the Holy Ghost is said to proceed from the Son not being in every way coextensive with the sense in which he is said to proceed from the Father." And he expresses his conviction that this clause has a good deal to do with the Socinianism and Unitarianism so long rife in the West. Mr. Ffoulkes notices that in the East, where the filoque is not adopted," there is positively no such thing known as Unitarianism among baptized Christians "and it happened to himself once to meet with this reply from a literary' friend with whom he had been discussing the clause-" I find my escape from it in Unitarianism."

3. For the theological question involved, SEE HOLY GHOST, PROCESSION. Suffice it here to say, that while the Latins are inexcusable, according to their own canons law, for their addition of the filioque to the creed, they are still correct as to the doctrine. Their deeper anthropological  investigations naturally developed the doctrine of the mission of the Holy Ghost by the Son. Palmer (Dissertations on Subjects relating to the Eastern Communion, Lond. 1853, 8vo, p. 103.sq.) gives the following summary of the controversy:

"I. That When the expression of the Holy Ghost proceeding also from the Son was first noticed and objected against by the Greeks, the Latins explained it away or dissembled it, instead of openly insisting on it as truth. Again,

II. That when, at length, they had all received it themselves, the Latins attempted to force it into the creed, and to impose it on the Church at large by overbearing violence, not by an ecumenical council.- Again,

III. That in seeking to impose it upon the Easterns, the Latins generally have rested it upon manifestly false grounds, as upon the ground of unbroken and. explicit tradition. Again,

IV. That a vast multitude of. passages, formerly alleged by the Latins, both from Greek and Latin fathers, have been proved either to be interpolations altogether, or to have been corrupted. Lastly,

V. That some of the texts most insisted on by the Latins at the Council of Florence, and shown afterwards, by Zoernikaff, to have been corrupted, have, since Zoernikaff wrote, been surrendered, even by Latin editors; so that the Greek cause, as respects the critical examination of passages, has gained materially in strength since the Council of Florence. But to reject a doctrine not revealed in Scripture, nor handed down by unbroken tradition from the beginning, but dug out' or developed by a part of the Church in later ages, and violently thrust upon the rest on false grounds, can never be heresy. If, indeed, it were confessed to be a novelty and a development, and sufficiently shown to be, notwithstanding, a legitimate and necessary development, there might be a greater responsibility in rejecting it. On the other side, very many of the Greeks assert, not only that the Latin doctrine is false in itself, but also that it is a heresy, and that the Latins are heretics for maintaining it.

But against this view it is fair to object,

I. That those heretical consequences which seem to flow from the assertion of the procession from the Son as well as from the Father, and on  account of which the doctrine itself is said to be heresy, are clearly rejected and condemned as heresies by the Latins, no less than by the Greeks; - which would seem to reduce the Latin error, if it be an error, to a mere misconception and misuse of words.

II. That all heresies spring from evil motives; but the motive, which prompted the assertion of this doctrine is commonly admitted, even by the Greeks, to have been good, namely, the desire to maintain against the Arians and other heretics, the coequality of the Son with the Father.

III. That the Greeks have repeatedly and all along offered to unite and communicate with the Latins, winking at all other faults if only the form of the creed were restored, which they could not have done if the doctrine of the procession from the Son had been held to be heresy in itself. IV. That until not only some or many passages, but all those passages in St. Augustine and other Latin fathers which assert the procession from the Son, have been shown to be corrupt or interpolated, or, in sense, to mean no more than they were stated to mean in the explanation given at Rome to Maximus the martyr in the 7th century, the Latins, even if they be in error, cannot be called heretics for adhering to a doctrine seemingly taught and bequeathed to them by great saints, who are venerated as such by the Eastern Church, no less than by their own. 'We conclude, then, that so long as the "Filioque" is not interpolated into the creed without the consent of a council, the question of the doctrine in itself is still open and pending; sand that neither are the Greeks heretics if they deny it, nor the Latins if they assert it, so long as they both desire that the subject may be fairly and religiously decided by an ecumenical council."'

Literature. Besides the works already mentioned, see J. G. Walch, Hist. Cont. Graec. Latinorumque (Jen. 1751, 8vo); J. G. Voss, De Tribus Symbolis, diss. iii.; Neale, Eastern Church, Introduct.; Waterland, Works (Oxford, 1843), iii, 201, 437; Pearson, On the Creed, art. viii; Hagenbach, History of Doctrines, § 169; Neander, Church History, Torrey's transl., iii, 234, 553 sq.; Schaff, Hist. of the Christian Church, § 131; Gieseler, Church Hist. § 13, 41; Hist. of the Council of Florence, transl. by Popoff and J. M. Neale (Lond. 1861; 12mo); Neale, Voices from the East (London, 1859), p. 60 sq.; Harvey, History of the Creeds, p. 452 sq.; Hardwick, Middle Age, p. 61, n. 4; Browne, Exposition of the Articles, p. 114 sq.; Procter, On Common Prayers, p. 234; Heurtley, Harmonia Symbolica., p. 121; Christian Remembrancer, July, 1853, p. 69 sq.;  Ffoulkes, Christendom's Divisions, i. 59 sq.; ii, 67, 551 sq.; Westminster Rev. Jan. 1868, p. -111; American Quarterly Church Review, April, 1868, art. v. SEE FLORENCE, COUNCIL OF; SEE GREEK CHURCH; SEE HOLY GHOST; SEE PROCESSION.

## Filipowski, Herschell[[@Headword:Filipowski, Herschell]]

             a Hebrew scholar, was born in Poland in 1817. In 1840 he went to England, and received an appointment as teacher of Hebrew and Oriental languages in the Jews' College, Finsbury Square, London. Subsequently he became connected with the Colonial and Standard Life offices of Edinburgh, remaining in that city a number of years, and died July 12, 1872. Filipowski is especially known as the editor of older Jewish works, such as of Abraham bar-Chiyah's Sepher Haibur, which treats of the mathematical and technical chronology of the Hebrews, Nazarites, Mohammedans, etc. (Lond. 1851): — Menahem ben-Saruk's Machbereth, מחברת, or first Hebrew lexicon (1854): — Azarja de' Rossi's Sepher Mazreph Lakesseph or Dissertio Critica de Aetate Mundi (Edinb. eod.): — Abraham Saccuto's Liber Juchassin, יוחסין ס (Lond. 1857). He also published Sepher Ha-asiph, or treatises pertaining to the exegesis of the Old Test. (Leipsic, 1849), and Sepher Moed Moidim, or a Hebrew and Roman almanac (Lond. 1846). See  First, Bibl. Jud. 3:84 sq.; Morais, Eminent Israelites of the 19th Century (Phila. 1880), page 71 sq. (B.P.)

## Filippi, Sebastiano[[@Headword:Filippi, Sebastiano]]

             (called Bastianino), an eminent Italian painter, was born at Ferrara in 1532, and was instructed by his father, Camillo. When eighteen years of age he went to Rome and entered the school of Buonarotti. His great work in the Cathedral of Ferrara, representing the Last Judgment, established his fame. Among his best works are the Martyrdom of St. Catherine, in the church dedicated to that saint; and the Adoration of the Magi, in Santa Maria de Servi. He painted also the Virgin and Infant; St. John, and the Dead Christ supported by Angels. Filippi died in 1602. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Fillan, ST[[@Headword:Fillan, ST]]

             "Two Scoto-Irish saints of the name of Fillan appear in the Church calendars, and have left their mark on the topography of Scotland and Ireland.

(1.) ST. FILLAN, or Faoaan, surnamed the Leper, had his yearly festival on the 20th of June. His chief church in Scotlaned was at the east end of Loch Enne, in Perthshire, where St. Fillan's Well was long believed to have supernatural powers of healing. A seat in the rock of Dunfillan still keeps thee s-me of 'St. Fillan's Chair;' and two cavities beside it are said to have been hollowed by St. Fillan's knees in prayer. His Irish church is at Ballyheyland (anciently called Killhealan or Kill Feelain), in the barony of Cullenagb, in Queen's County.

(2.) ST. FILLAN, the abbot, the Son of St. Kentigerna of Inchscaileoch, in Loch Lomond, lived in the 8th century, and had his yearly festival on the 7th or 9th of January. His church in Ireland was at Cluain Maosenaain Fartullacb, in the county of Westumeath. His chief church in Scotland was is Perthshire, in the upper part of Glesndoeheart, which takes from him the name of Strathfillan. Here a well-endowed priory, dedicated in his honor, was repaired or rebuilt in the beginning of the 14th century. King Robert Bruce made a grant of money to the work, in gratitude, probably, for the miraculous encouragement which be was said to heave received on the eve of Bannockburn from a relic of the saint-one of his arm bones enclosed in a silver case. Another relic of St. Fillan's the silver head of his crosier or pastoral staff has been preserved to our time. It is called the 'Coygerach' or 'Quigrich,' and appears in record as early same year 1428, when it was in the hereditary keeping one family named Jore or Dewsar, who were believed to leave been its keepers from the time of king Robert Bruce. They bad half a boll of meal yearly from every parishioner of Glendochart who held a merk land, and smaller quantities from smaller tenants; and they were bound, in return, to follow the stolen cattle of -the parishioners wherever their traces could be found within the realm of Scotland. The Quigrich, besides its virtues in the detection of theft, was venerated-also  for its miraculous powers of healing. In 1487, the right of keeping it was confirmed to Malice Doire or Dewar by king James III in a charter, which was presented for registration among the public records of Scotland so lately as the year 1734. Sixty years later, the Quigrich still commanded reverence; but its healing virtues were now only tried on cattle, and its once opulent keepers had fallen to the rank of farm-laborers. It was publicly exhibited in Edinburgh in the year 1818, before being carried to Canada, where it now is, in the hands of a descendant of its old custodians, a farmer named Alexander Dewar. He puts such a value on the relic that he has hitherto refused to part with it for less than £400 sterling, or 1000 acres of Canadian land. It has been recently figured and described by Dr. Daniel Wilson in a paper in the Canadian Journal, No. 24:reprinted in a pamphlet, with the title of The Quigrich, or Crosier of St. Fillan (Toronto, 1859); and in the Proceedings of the Society of Antiquaries of Scotland, vol. iii, pt. ii, p. 233, plate xxvi (Edinb. 1861). A linn in the river Fillan or Dochart, in Strathfillan, was long believed to work wonderful cures on insane persons, who were immersed, in the stream at sunset, and left bound hand and foot till sunrise in the ruins of the neighboring church of St. Fillan. A hand-bell, which bore the name of St. Fillan, was also believed to work miracles."

## Filles de Dieu[[@Headword:Filles de Dieu]]

             (Daughters of God), an order of nuns in France who devote themselves to visiting the sick. They repeat the Penitential Psalms once a week. Another religious order bearing the same name was formed in the 13th century, which afterwards became merged in the order of Fontevrault (q.v.).

## Fillet[[@Headword:Fillet]]

             is an erroneous translation in the A. V. of two Heb. words: חֲשֻׁקַים, chashukim', joinings (comp. Exo 38:17; Exo 38:28; Exo 27:17), the poles or rods which served to join together the tops of the columns .around the court of the tabernacle (q.v.), and from which the curtains were suspended (Exo 27:10-11; Exo 36:38; Exo 38:10-12; Exo 38:17; Exo 38:19). חוּט, chut, a thread (as elsewhere rendered), a measuring-line 12 cubits long for the circumference of the pillars of copper in Solomon's Temple (Jer 52:21). SEE COLUMN; SEE GARLAND.

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

             a small flat face or band in classical architecture, used to separate mouldings; in Gothic architecture, a flat band on a curved moulding, used to decorate a shaft on a larger moulding. When on the front of a large  moulding, it is called its keel; on the sides, it is called a wing. In the cut, a a a are examples of fillets.

## Filliuccius (or Figliucci), Vincente[[@Headword:Filliuccius (or Figliucci), Vincente]]

             a Jesuit of Sienna, was born in 1566, and died professor of theology at Rome, April 5, 1622, leaving De Christianis Oficiis et Casibus Conscientice (Lyons, 1626, 2 volumes): — Synopsis Universae Theologiae (ibid. 1628): — De Statu Clericorum de Beneficiis, de Pensionibus, de Spoliis, de Clericoruin Vita et Simonia, de Alienatione Rerum Spiritualium. See Moreri, Dictionnaire; Alegambe, Bibliotheca Scriptorum Societatis Jesu; Le Mir, De Scriptoribus Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Elcyclop. des Sciences Religieuses, s.v. (B.P.)

## Fillmore, Glezen, D.D[[@Headword:Fillmore, Glezen, D.D]]

             a Methodist Episcopal minister, was born in Bennington, Vermont, December 22, 1789. He received license to preach in 1809, spent the following years as a local preacher, and in 1818 entered the Genesee Conference and was appointed to Buffalo and Black Rock. There were then about fifteen hundred inhabitants in Buffalo, and no church edifice. He leased a lot on what is now Franklin Street, forty-eight days later had on it  a house of worship, and two years later reported eighty-two members. His next appointment was to the presiding eldership of Erie District, which stretched from Lake Ontario to Meadville, Pennsylvania, and on which his labors were extremely severe and his support exceedingly meagre. In 1830 and 1831 he was pastor of the first and only Methodist Episcopal Church in Rochester. A camp-meeting held in Henrietta had such an effect upon Rochester that nine hundred people professed conversion. The last four years of his active ministry were spent as presiding elder of Buffalo District. In that city, as pastor and presiding elder, he labored twenty-one years. He belonged to the Genesee Conference fifty-four years, and to the Western New York two years, during the; last fifteen holilinga superannuated relation. He took an active part in the establishment of the Genesee Wesleyan Seminiary, Lima, N.Y., and was chosen four times as a delegate to the General Conference. He died in Clarence, January 26, 1875. See Minutes of Annual Conferences, 1875, page 158; Simpson, Cyclop. of Methodism; Stevens, Hist. of the M.E. Church, 4:268.

## Fillmore, Isaac Otis, D.D[[@Headword:Fillmore, Isaac Otis, D.D]]

             a Presbyterian minister, was born July 15, 1816, at Sennett, N.Y. He graduated with honor at Union College in 1840, and soon after entered Princeton Seminary, where he spent nearly two years in study. He was licensed to preach by the Presbytery of Troy, February 18, 1842; ordained and installed at Cambridge. Washington County, by the same presbytery, September 15, 1843; labored there twelve years, and was next at Batavia two and a half years; then became pastor of the Park Central Church, Syracuse, for seven years; in 1866 took charge of the Church at Knowlesville, where he labored four years, and then went to California, and for two years preached at San Francisco, Marysville, and other important places. After this he returned to the East, preached (1873-74) at Jordan, N. Y., and then at Green Island, Albany County, where he died, October 22, 1875. See Necrol. Repoirt of Princeton Theol. Sem. 1876, page 24.

## Fin[[@Headword:Fin]]

             (סְנֵפַּיר, senappir', of uncertain etymol.), the fin of a fish (q.v.), a distinctive mark of such as might be eaten under the Mosaic law (Lev 11:9-10; Lev 11:12; Deu 14:9-10). SEE CLEAN.

## Final Perseverance[[@Headword:Final Perseverance]]

             SEE PERSEVERANCE

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

             SEE FINNAN.

## Finbar[[@Headword:Finbar]]

             SEE BARRFINN.

## Finckel, Samuel, D.D[[@Headword:Finckel, Samuel, D.D]]

             a Lutheran minister, was born at Jonestown, Lebanon County, Pennsylvania, February 22, 1811. In 1825 he began preparations for the ministry under the direction of Reverend John Stein, of Jonestown; in 1827 continued his studies at Gettysburg; in July, 1831, was employed as tutor in the Dauphin Academy, Harrisburg; in 1832 was licensed to preach, and in the following year was ordained pastor of the churches in Middletown, and Greensburg. For more than-three ye.ars he resided in Taneytown, Maryland; about three years in Middletown, Pennsylvania; for years in Germantown, and nearly three years in Cumberland, Maryland. Then for twenty-three years he was pastor of the German Evangelical Church in Washington, D.C. Resigning this charge on account of advancing age, he subsequently gathered an English congregation in Memorial Hall, in the same city, to whom he ministered about two years. In 1848, in addition to his pastoral labors in Washington, he was employed as a clerk in the quartermaster general's office. He died in Washington, February 13, 1873. See Fifty Years in the Lutheran Ministry, 1878, page 235.

## Findlay, John (1), D.D[[@Headword:Findlay, John (1), D.D]]

             a Scotch clergyman, was born in Glasgow, September 26, 1751; graduated at Glasgow University; was licensed to preach August 2, 1780; presented to the living at the High Church, Paisley, ordained March 14, 1781, and died March 25, 1821. He was a warm friend of the Bible, missionary, and school societies, and aided by his advice the formation of auxiliary societies at Paisley and Renfrew. He was grave and cheerful in conversation, uniformly correct in language and matter, yet lively, entertaining, and instructive. He published Sermons, preached before the London Missionary Society (Lond. 1799). See Fasti Eccles. Scoticanae, 2:207.

## Findlay, John (2), D.D[[@Headword:Findlay, John (2), D.D]]

             a Scotch clergyman, was licensed to preach May 7, 1800; called to the living at Norriestown in March, and ordained June 16, 1803; promoted to St. Paul's Church, Perth, in August 1807, and died April 4, 1846, aged sixty-six years. He published an address, annexed to a sermon (Glasgow, 1803). See Fasti Eccles. Scoticanae, 2:619, 728.

## Findlay, Robert (1), D.D[[@Headword:Findlay, Robert (1), D.D]]

             a Scotch clergyman, son of Reverend Thomas Findlay, minister at Prestonkirk, graduated at Edinburgh University, December 10, 1734; was licensed to preach July 5,1738; called to the living at Inch, April 3, and ordained July 26, 1739; engaged in business at London, November 18, 1761, and died March 30, 1782. See Fasti Eccles. Scoticanae, 1:758.

## Findlay, Robert (2), D.D[[@Headword:Findlay, Robert (2), D.D]]

             a Scotch clergyman, was licensed to preach October 5, 1743; called to the living at Stevenston in March, and ordained August 23, 1744; transferred to Galston April 29, 1745; promoted to the Town Church, Paisley, February 20, 1754; transferred to the north-west quarter, Glasgow, January 29, 1756; being admitted professor of divinity in the Glasgow University, he resigned his parish duties and charge, January 1, 1783. He died June 15, 1814, aged ninety-three years. Dr. Findlay published, Vindication of the Sacred Books (1770): — Psalmody (1763). See Fasti Eccles. Scoticanae, 2:26, 116, 187, 203; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fine[[@Headword:Fine]]

             or mulct for damages (q.v.). In some instances, by the Mosaic law, the amount of a fine, or of an indemnification that was to be made, was determined by the person who had been injured; in other instances it was fixed by the judge, and in others was defined by the, law (Exo 21:19-36; Deu 22:19; Deu 22:29). Twofold, fourfold, and even fivefold restitution of things stolen, and restitution of property unjustly retained, with twenty percent over and above, was required. Thus, if a man killed a beast, he was to make it good, beast for beast. This ordinance, observes Michaelis (Laws of Moses, art. 160), appears only incidentally in Lev 24:18, among criminal laws. If an ox pushed or gored another man's servant to death, his owner was bound to pay for the servant thirty shekels of silver (Exo 21:32). In the case of one man's ox pushing or goring another's to death, it would have been a very intricate point to ascertain which of the two had been to blame for the quarrel, and therefore both owners were obliged to bear the loss. The living ox was sold, and the price, together with the dead one, equally divided between them (Exo 21:35). If, however, the ox had previously been notorious for pushing, and the owner had not taken care to confine him, this made a difference; for then, to the man whose ox had been pushed, he was obliged to give another, and the dead ox he got himself (Exo 21:36). If a- man dug a pit and did not cover it, or let an old pit belonging to him remain open, and another man's beast fell into it, the owner of the pit was obliged to pay for the beast, and had it for the payment (Exo 21:33-34). When a fire was kindled in the fields, and did any damage, he who kindled it was obliged to make the damage good (Exo 22:6). SEE PUNISHMENT.

## Finer[[@Headword:Finer]]

             (צֹרֵ, tsoreph',),:a gold and silver worker (Pro 25:4). SEE REFINER. In Jdg 17:4, our version renders the word "founder;" in Isa 41:7, "goldsmith." It refers especially-to the melting of fine metal. SEE FURNACE. The Egyptians carried the working of metals to a very extraordinary degree of perfection, as their various articles of jewelry preserved in our museums evince; and there is no doubt the Hebrews derived their knowledge of these arts from this source, though there is at the same time reference to their being known before the Flood (Gen 14:19-22). SEE METAL.

## Fingask, Thomas De[[@Headword:Fingask, Thomas De]]

             a Scotch prelate, was employed in divers embassies to England during the captivity of king David II, and was bishop of Caithness in 1348 and 1357. He died in 1360. See Keith, Scottish Bishops, page 213.

## Finger[[@Headword:Finger]]

             (אֶצְבִּע, etsba', δάκτυλος), besides its ordinary meaning, is used in Scripture to denote the special and immediate agency of any one. SEE ARM. The Egyptian magicians, terrified by the numerous plagues inflicted upon their country, at length said, "This is the finger of God," i.e. this is done by the power of God himself (Exo 8:19). Moses gave the tables of the law written by the finger (personal direction) of God to the Hebrews (Exo 31:18). The heavens are said to be the work of God's fingers, i.e. his power (Psa 8:3). Christ cast out devils with the finger or power of God (Luk 11:20). " To put forth the finger" is a bantering, insulting gesture (Isa 58:9). Some take this for a menacing gesture, as Nicanor stretched out his hand against the Temple, threatening to burn it (2Ma 14:33). "Four fingers thick" occurs as a measure in Jer 52:21. SEE RING.

## Finial[[@Headword:Finial]]

             the cluster of foliage that is frequently used to ornament the top of pinnacles, canopies, pediments, etc., in Gothic architecture. The term is also often used as synonymous with the pinnacle of a spire, roof, or canopy.

## Fining-Pot[[@Headword:Fining-Pot]]

             (מִצְרֵ, matsreph'), a crucible or melting-pot (Pro 17:3; Pro 27:21). SEE METALLURGY. The use of these for reducing gold was familiar to the ancient Egyptians " Much cannot, of course, be expected from the objects found in the excavated tombs to illustrate the means employed in smelting the ore, or to discloses any of the secrets they possessed in metallurgy; and little is given in-the paintings beyond the use of the blow- pipe, the forceps, and the mode of concentrating heat by raising cheeks of metal round three sides of the fire in which the crucibles were placed. SEE FURNACE. Of the latter, indeed, there is no indication in these subjects, unless it be in the accompanying woodcut; but their use is; readily suggested, and some which have been found in Egypt are preserved in the museum of Berlin. They are nearly five inches in diameter at the mouth, and about the same is- depth, and present thee ordinary form and appearance of those used at the present day" (Wilkinson, Anc. Eg. abridgm. ii, 138). SEE HANDICRAFT.

## Finland[[@Headword:Finland]]

             when first mentioned in history was inhabited by savage tribes belonging to the Finnish nations, which by piracy and frequent inroads became especially formidable to the Swedes. The latter subjugated with difficulty and only for a short time the coast of Finland, while the republic of Novgorod extended its rule over the southern branches of the Finns. The frequent robberies of the pagan Suousi induced king Eric of Sweden to conquer them, and compel them to adopt Christianity. Accompanied by bishop Henry, of Upsala, an Englishman, be landed in 1157 on the south-western coast, and at first met with but little resistance. The first church was built at Iendams- ecki, near the town of Abo, the foundation of which had likewise been laid by Eric. When Eric returned to Sweden, bishop Henry remained in the country, but the progress of Christianity was very slow, as the Finns had yielded only to compulsion; the missionaries had a very imperfect knowledge of the language, and the poverty of the language presented the greatest obstacles to an adequate designation of the new Christian ideas. While outwardly professing Christianity, most of the converts remained secretly addicted to their old pagan ideas, or at least sized up Christian doctrines with pagan mythology. Bishop Henry baptized a large number,  established an episcopal see at Rendameeki, and finally lost his life (1160) in consequence of his zeal in enforcing Church discipline.. After the complete triumph: of Christianity, the Finns venerated him as their apostle and patron saint. He was commemorated on the 19th of January and the 18th of June; his picture, exhibiting his full episcopal ornament with an axe by his side and the murderer at his feet, was hung up in every church, and many miracles were ascribed to his relics (SEE HENRY, apostle of the Finns). His successor, Rudolphus, was carried off by -the Courlanders and killed. The progress of Christianity was considerably delayed by the opposition of the Russians to the advance of the Swedes, on whom the existence of the feeble Christian Church was wholly dependent. In 1198, Abo was burned by the Russians, and the fourth bishop, also an Englishman, had to seek a refuge upon the island of Gothland. In 1249, the brother of the king of Sweden, Birger Magnusson, the first year of thee kingdom, landed on the southern coast of Asterbothnia, routed the tribe of the Tavasti, established the fortress of Tavasteborg, subsequently called Tavastehus, built several churches, and compelled the inhabitants to accept Christianity and to pay taxes to the bishop These taxes the fifth bishop, Bero, of his own accord, ceded to thee king. Another great Swedise expedition was undertaken in 1293 by Thorkel Knutson, the guardian of the minor king, Birger II.

The pope not only sanctioned this expedition, but granted to the knights and warriors who took part in it the same indulgences as to the Crusaders. Thorkel landed with a large fleet, overpowered the inhabitants, and established the fortress of Wiborg. Bishop Peterm of Westeras, announced Christianity; to the tribes which were still pagans, and the Swedish arms left to thee natives only the choice between Christianity and slavery. Thus Christianity was gradually forced upon the whole -nation, with the exception of a few remote districts where paganism continued to maintain itself. Though planted and spread by force, Christianity finally rooted itself in the minds of the people by means of schools and churches. The episcopal see at Abo attained considerable celebrity. The number of churches was largely- increased, the cathedral school of Aba was numerously attended, and gradually six monasteries were established. The Reformation met in Finland with comparatively little resistance, and soon the Lutheran Church superseded Roman Catholicism altogether. In consequence of the wars between Sweden and Russia in the 18th and the beginning of the 19th centuries, Finland was lost to Sweden and gained by the emperor of Russia. In 1721, at the peace of Nyastadt, Russia received thee tomens of Wiborg and Kaeybholm; in 1743, at the  peace of Abo, a territory of about 4800 square miles, with the fortresses of Nyslott, Frederiksham, and Savolax; and in .1809, at the peace of Frederikshana, the whole of Finland. Emperor Alexander I reunited Wiborg, which for some time lead constituted a Russian province, with Finland, which retains its old Constitution, its Swedish laws, and Lutheran religion. Finland is, in point of administration, wholly separated from Russia Proper; the highest authority is the imperial senate for Finland, consisting of 16 natives, under the presidency of a governor general. The diet, as formerly in Sweden, consists of four estates, nobility, clergy, burghers, and peasants.

The population of Finland in 1887 amounted to 2,232,0378, of whom 41,032 was connected with the Greek Church, which has 17 churches and 2 monasteries. The Roman Catholics have a church in Wiborg and in Helsinigfors. Nearly the whole remainder, a population of about 2.190,000, belongs to the Lutheran Church. The organization of the Lutheran Church of Finland is in every respect similar to that of the Lutheran Church of Sweden. Liturgies, hymn-book, catechism, and other Church books, are substantially the same as in Sweden. The Church has one archbishopric, of Abo (the archbishop resides at Helsingfors), and two bishoprics, of Borgio and Kuopio, the latter of recent origin. The number of parishes in 1867 was 214. Most of the congregations have, besides the pastor, a chaplain, also a. church council. The churches are generally well attended. Ins most of the churches, especially in the country, the sermons are preached in the Finnish language; in others, both Finnish and Swedish are used and in some Swedish exclusively. The highest literary institution is the University of Helsingfors (until 1847 at Abo). It has among the faculties one of Lutheran theology, about 45 professors, as-au 1700 students. There is also at Helsingfors a theological seminary. Finland has 6 gymnasia, 13 secondary and 33 primary schools, 3 female institutions, and a number of schools for special purposes. At the higher institutions instruction is generally given in Swedish'; 'but the use of the Finnish language is advancing at the expense of the Swedish, and this movement is greatly encouraged by the Russian government. An Evangelical Society was established in 1817; there are also several Bible Societies.-Wetzer u. Welte, Kirchen-Lexikon, 4:7 ; Wiggers, Kirchl. Statistik, ii, 423; Rubs, Fins and u. se-a Bewohner (Leipz. 1808). (A. J. S.)

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

             a Scotch prelate, was bishop of Dunblane in 1406 and 1408. He died in 1419. See Keith, Scottish Bishops, page 176.

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

             a Scotch prelate, was a Dominican friar, and chaplain to Murdoch, duke of Albany, in 1425. Upon the fall of the duke this prelate went to Ireland, and there died. He was probably for a time bishop of Argyle. See Keith, Scottish Bishops, page 287.

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

             a Baptist minister, was born in the parish of Loudofin, Ayrshire, Scotland, March 10, 1794. He was educated in the Scottish Kirk; graduated from the  University of Glasgow in 1810; was converted under the ministry of Dr. Chalmers; came to America in 1817, and, soon after landing at Savannah, went to Augusta, Georgia, where he was elected rector of Richmond Academy. He was licensed by the Harmony Presbytery, and, for a time, preached in the "Brick Church" in Augusta; subsequently went to New York, where, uniting with Dr. Arch. McClay's Church, he was licensed as a Baptist preacher; soon after was ordained in Albany, N.Y., where he was pastor until called to the First Church in Baltimore, in 1821. In 1835 he removed to Jackson, Tennesee, preaching and teaching for a time until a church was formed. Subsequently he went to Louisville, Kentucky, where he was pastor a year and a half; then returned to Jackson; next went to Middleton, Ohio, then to Lebanon, and in the fall of 1849 to Memphis, Tennesee, where he remained till the spring of 1852. He died at Greenville, on the Mississippi, about 1860. See Borum, Sketches of Tenn. Ministers, pages 254, 263. (J.C.S.)

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

             a Scotch clergyman, professor of logic in the Edinburgh University, which office he held in conjunction with his benefice, was formerly tutor in the family of Sir William Murray; presented to the living at Borthwick, August 30, 1786, and ordained April 6, 1787; transferred to Lady Yester's Chapel of Ease, Edinburgh, June 8, 1790; promoted to Old Greyfriars Church in that city, December 25, 1793; transferred to the High Church, February 27. 1799; unanimously elected moderator of the General Assembly, May 20, 1802; appointed almoner to the king the same year, but resigned the office soon afterwards, and died January 28, 1808, in his fiftieth year. His life exhibited an example of self-prompted merit, unblemished purity, and elevated virtue; while to his generous aid not a few were indebted for their promotion in life. He was deeply interested in the welfare of the Church, and skilled in the management of her affairs. He published, Argument in Support of Chapels of Ease (fol. 1798): — Preaching, a Means of Promoting the General Progress of Human Improvement (Edinburgh; 1801): — Sermons (ibid. 1809, 8vo): — Life of Dr. Blair, with Blair's Sermons, volume 5. See Fasti Eccles. Scoticanae, 1:24, 44, 63, 64, 268.

## Finlayson, Thomas Campbell, D.D[[@Headword:Finlayson, Thomas Campbell, D.D]]

             an English Congregational minister, was born in 1836; was first a member of the United Presbyterian Church; in 1859 became pastor at Cambridge, and in 1865 at Manchester, where he served until his death, February 7, 1893. He was a frequent contributor to various magazines, and author of Biological Religion, a reply to Prof. Drummond's Natural Law in the Spiritual World: — also Koheleth: — The Divine Gentleness: — a volume of sermons, and a posthumous volume of essays, addresses, etc. See (Lond.) Cong. Year-book, 1894.

## Finley, James Bradley[[@Headword:Finley, James Bradley]]

             one of the most distinguished and useful pioneers of Methodism in Ohio, was the son of the Rev. R.W. Finley, and was born in North Carolina July 1, 1781. He received a good education from his father. In 1801 he married, and settled in what is. now Highland County, Ohio. In 1802, while returning from a camp-meeting in Kentucky, he was converted. He at once felt called to preach, but refused to obey, lost, all religion, and lived for seven years a- worse sinner than before. At the end of this time he was again converted, and immediately began to persuade his wicked neighbors to seek God, and soon formed a-large society. , In 1809 he entered the Western Conference, travelled with great success for six years, and was in 1816-21 presiding elder on Steubenville, Ohio, and Lebanon Districts. Through the labors of John Stewart, the colored preacher, and Between- the-Logs, a converted chief, a great revival had begun among the Wyandotte Indians at Upper Sandusky. Thither Finley was sent in 1821, and spent six years of labor, suffering, and glorious success among the Indians. After his removal he still had supervision of the mission, and-from 1829 to 1845 served the Church as preacher or presiding elder in the principal cities of Southern Ohio. He served as chaplain of the Ohio Penitentiary, at Columbus, from 1845 to 1849, when his health failed, and he was made superannuate. He was afterward appointed to Clinton Street, Cincinnati (from him named Finley Chapel). His last appointment was that of Conference missionary. He was thus forty-five times a delegate to the, General Conference. He died. Sept. 6, 1856, in Cincinnati. Both in character and labors he was an extraordinary man. His zeal, his indomitable courage, which the Indian chiefs both respected and feared, his sympathy and his integrity, gave him a dominant control over men of all professions and conditions. His eloquence in the pulpit, especially at camp-meetings, often brought down thousands almost at a stroke, and wherever he went conversions were multiplied. He published an Autobiography (Cincinnati, 1854, 12mo) :--Wyandotte Mission (12mo) :-Sketches of Western Methodism (Cincinnati, 1857, 12mo):Life among the Indians (Cincinnati, 1857, 12mo):- :Memorials of Prison Life (Cincinnati, 1860, 12mo).-. Minutes of Conferences, 6:441; Autobiography of J. B. Finley (Cincinnati, 1854); Stevens, History of the Methodist Episcopal Church, vol. iv.

## Finley, John P[[@Headword:Finley, John P]]

             a Methodist Episcopal minister and professor of languages in Augusta College, Kentucky, was born in South Carolina in June, 1783, and, though early removed by his parents to the West, "\* through their exertions and his own he obtained a classical education." From 1810 to 1822 he taught in schools and academies in Ohio, and preached also with zeal and success. In 1822 he was elected to the chair of languages in Augusta College, and the same year entered the itinerancy, and in both labored zealously and usefully until his death in May, 1825.- Minutes of Conferences, i, 505.

## Finley, Robert Smith[[@Headword:Finley, Robert Smith]]

             a Presbyterian minister, was born at Basking Ridge, New Jersey, May 9,1804, and was educated at Princeton College. He studied law, and was admitted to the bar at Cincinnati; but in 1833 he determined to enter the ministry, and spent a short time at Lane Seminary. In 1835 he was licensed by-the Presbytery of Mississippi, and was ordained in 1842. His first charge was Pine Grove, La.; and for some time he was missionary among the slaves near Natchez. For six years he edited, at St. Louis, the Liberian "Advocate, devoted to African colonization, 'in which cause he was greatly interested through life. In 1850 he became pastor of the Presbyterian church at Metuchin, N. J., and in 1858 principal of the Presbyterian Female Institute at Talladega, Ala., where he died July 2,1860.--Wilson, Presbyterian Almanac, 1861, p. 85.

## Finley, Robert W[[@Headword:Finley, Robert W]]

             a distinguished Methodist Episcopal minister, was born in Bucks County, Pa., June 9,1750. He was converted at seventeen. Soon after he entered Princeton College, N. J., where he spent seven years in general and theological studies. In 1774 he was licensed to preach in the Presbyterian Church, and was sent as a missionary to Georgia and the Carolinas. Here he was a patriot as well as a preacher, and was often with general Marion in his expeditions, and incurred much enmity and risk of life from the Tories. In 1784 he went to Hampshire County, then in New Virginia, where he preached two years. In 1788 he emigrated to Kentucky, and eventually opened a school for students in divinity, and a number of his pupils were distinguished in subsequent life. In 1795 he went with general Massie to explore the Scioto country, then in the Northwest Territory and in May, 1796, he settled on the Scioto, below Chillicothe. In 1808 he connected himself with the Methodist Church, and in 1811 or 1812 joined the Ohio Conference as a travelling preacher. For many years he labored with great success, and received hundreds into the Church., When almost eighty and superannuated, he mounted his horse, with his books and clothes, and set off as a missionary to Sault St. Mari, and there formed a circuit and appointed a camp-meeting. He died at Germantown, Ohio, Dec. 8, 1840.-Minutes of Conferences, iii, 239. ,

## Finley, Robert, D.D[[@Headword:Finley, Robert, D.D]]

             a Presbyterian minister, and president of the University of Georgia, was born at Princeton, N. J., in 1772, and graduated at Princeton College in 1787. From 1793 to 1795 he was a tutor in the college, and a trustee from 1807 to 1817, when he resigned. He was the minister of a Presbyterian church at Baskingridge, N. J., from June, 1797, till 1817. In 1816 he became greatly interested in the welfare of the free blacks, and formed a plan of sending them to Africa. He was thus the founder of the American Colonization Society. -He was chosen president of Athens College, Ga., and went there in 1817, but died Oct. 3d of that year.-Sprague, Annals, 4:126.

## Finley; Samuel, D.D[[@Headword:Finley; Samuel, D.D]]

             a Presbyterian minister and president of-New, Jersey College, was born in Couity Armagh, Ireland,, and came to America in 1734. On his arrival at Philadelphia he renewed his studies preparatory to the ministry, and was licensed in 1740. He labored long and successfully in West Jersey, in Deerfield, Greenwich, and Cape May, and supplied the church in Philadelphia for a time. He was ordained by the Presbytery of New Brunswick in 1742, and in 1744 he accepted a call from Nottingham, Maryland, where he continued for nearly seventeen years, and where he kept an academy of great reputation. In 1761 he was called to the presidency of New Jersey College, and removed to Princeton, and soon after was honored with the degree of D.D. from Glasgow.; He died July 17, 1766. He published a sermon entitled Christ triumphing and Satan raging, 1741:A Refutation of a Sermon on the Doctrine of Convictions, 1743 :-Satan. stripped of his angelic Robes, 1743:-A charitable Plea for the Speechless, 174'7:-A Vindication of-the preceding, 1748 :-A Sermon-  The Curse of Meroz, etc., 1757 :-A Sermon on the Death of President Davies, 1761.-Sprague, Annals, iii, 96.

## Finnan[[@Headword:Finnan]]

             an Irish ecclesiastic whom Oswin, king -of Northumberland, called to the abbacy of lindisfarne, and to superintend the churches in his kingdom. The Venerable Bede says, "He was a man of fierce and rough nature, but very successful in ministerial labors. He baptized Peada, king of the Middle Angles, and sent four priests to instruct his subjects in Christianity." He also consecrated Ceadmon, who afterwards became a very prominent bishop among the East Angles, and baptized Sigebert their king, together with great numbers of the common people. He was very active in promoting the temporal as well as the spiritual interest of the Church. During his superintendency, Bede says " he erected a church on the island of Lindisfarne fit for an episcopal see, which, nevertheless, he built after the manner of the Scatts [Irish], not of stone, but of sawn oak, and covered it with thatch" (Eecles. Hist. lib. iii, c. xxv). Years afterwards, when the Britishm clergy took possession of these churches in Northumberland, Theodore, archbishop of Canterbury, required this church to be reconsecrated, and dedicated to the patronage of St. Peter. 'Finnsan, having for ten years superintended the abbacy' of Lindisfarne and the churches of Northumberland under the simple title of "bishop," died A.D. 661. Ha left a treatise entitled Pro Valters-Pasclali Rile, regarding the Irish and Oriental time of keeping Easter as the old and true time, and that of Rome as of recent date. See Bede's Eccles. Hist.; Illust. Men of Ireland, vol. i.' (D. D.),

## Finney, Charles G[[@Headword:Finney, Charles G]]

             an eminent Congregational minister, was born at Warren, Connecticut, August 29, 1792. In early manhood he left his father's farm in western New  York, and began the study of law in Adams, Jefferson County, but shortly abandoned it for the ministry, to which he was ordained in 1824, with comparatively little previous theological training. He soon became noted as an evangelist, and great revivals attended his preaching everywhere. In 1835 he became a professor in Oberlin College, Ohio, where he continued as teacher, pastor, and president (1852-66), with brief tours as a revivalist in England (1848, 1851), until his death, August 16, 1875. He was eminently successful in religious labors for the conversion of sinners, which were conducted with great fervor and earnestness, very much after the manner of Methodists. Mr. Finney wrote, Lectures on Revivals (Boston, 1835, and many editions since): — Lectures to Professing Christians (Oberlin, 1836): — Sermons on Important Subjects (N.Y. 1839): — Lectures on Systematic Theology (Oberlin, 1846, and later). See Autobiography (N.Y. 1876); OBERLIN THEOLOGY.

## Finnish Version[[@Headword:Finnish Version]]

             SEE RUSSIA, VERSIONS OF.

## Finns[[@Headword:Finns]]

             "geographically the name of the inhabits of Finland, bit in ethnology that of a considerable branch, of the Ugrian race, dwelling for the most part in Finland, though with: some representatives in Sweden and Norway as wall. The Ugrians have bees classed among the nations said to have a Mongolian origin. Dr. Lathasn places them among the 'Tauranian Altaic Mongolidaw,' and divides them into Ugrians of the East and Ugrians of, the West. The Western Ugrians consist of Lapps, Finns, Permians, and other nations or tribes in the north and north-west of Russia, and of the Magyars in Hungary. The Magyars are the most numerous, and next after these come the Finns comprising about--2,000,000 of individuals. All the other tribes  of Western Ugrians do not together comprise so many. The Finns, in. common with the other Ugrians, are of the Mongolian type. The Finns, from having been originally a nomadic race, have for many centuries. been stationary and civilized. Long before thee arrival of thee German and Slavic. nations in the north of Europe, the Ugrians,. or, Ogres (for the name, so common in fiction, is really of historic origin), possessed it, and were gradually pushed further north and east by the new invaders. Both Finns and Lapps,' there is good reason to believe, originally extended much further south than they do at present occupying, perhaps, the whole of Sweden and Norway. 'The Finns,” says Priebard, were in the time of Tacitus as savage as the Lapps; but the former during the succeeding ages, became so far civilized as, to exchange a nomadic life for one of agricultural pursuits, while the Lapps have ever continued to be barbarous nomades,--as well as the Siberian tribes of the same race-namely, the Woguls and Ostiaks. The Finns, as well as their brethren the Beormahs, or Finns of thee White Sea, bad probably undergone this. change long before the time when they were visited by Otther, the guest of Alfred. When the Finns were conquered by the Swedes, they had long: been a settled people, but one of curious, and singular, and isolated character."" SEE FINLAND.

## Finotti, Joseph M[[@Headword:Finotti, Joseph M]]

             a Roman Catholic divine, was born in Ferrara, Italy, in 1817, and educated at the Jesuit College, Rome. Being induced, in 1845, by professor Ryder, of Georgetown College, to come to America, Finotti was ordained at Georgetown; in 1850 was pastor of St. Mary's Church, Alexandria, Virginia; in 1852 left the Society of Jesus, and went to Boston, Massachusetts, where he was for three years editor of the Boston Pilot, was also pastor of Brookline, Brighton, and other missions, and afterwards at Arlington, near Boston. He resided for a time at St. Mary's Seminary, near Cincinnati, Ohio, from there he went to Omaha, Nebraska, and finally to Central City, Colorado, in 1877, of which parish he had charge ulnntil his death, January 10, 1879. Finotti was a lover of books, most of his time being spent in his library, and he was constantly writing. He published, A French Grammar (in Italian): — A Month of Mary (1853): — Life of Blessed Paul of the Cross (1860): — Italy in the Fifteenth Century: — Diary of a Soldier (1861): — The French Zouave (1863): — Herman, the Pianist (ibid.): — The Spirit of St. Francis of Stales (1866): — Works of Rev. Arthur O'Leary: — Life of Blessed Peter Cleaver, etc. Most of these works are translations, or were edited by him. His greatest work, never completed, was his Bibliographia Catholica Americana, being a list of all  the Roman Catholic books published in the United States, with notices of their authors and epitome of their contents. The first part, bringing the list down to 1825, was published in 1872. One of the projects of Finotti was the introduction into schools of a wellarranged series of Christian classics. See (N.Y.) Catholic Annual, 1880, page 44.

## Fintanus Or Fintan[[@Headword:Fintanus Or Fintan]]

             the founder of the monastery of Rheinau (q.v.), in the canton of Zurich. He descended from a. noble family in the province of Leinster, Ireland, In a war between two chieftains, one chieftain killed Fintan's brother, and, fearing that Fintan would avenge the brother's death, caused him insidiously to be carried off by the Normans. Having changed his master several times within a few days, Fintan was to be taken to Scotland, but escaped when the vessel landed at one of the Orkney Islands. He had to spend three days on this uninhabited island, after which he swam, miraculously supported, to Scotland. He remained for two years with a bishop who had studied in Ireland then, in compliance with a vow, he journeyed, through Gallia, Alemannia, and Lombardy, to Rome. After his return he first went to the monastery of Pffaffers, and from there to Rheinau, where he completed, conjointly with Wolfen, a scion of the house of the Welfs, the monastery which the grandfather and father of Wolfen had begun. After working at Rheinau for five years as a priest, he entered thee monastery ins 851, remained there five years?, and thereupon became a hermit, leading for 22 years, from 856 to 878, the year of his death, a life of extreme asceticism. Thus he came to be venerated as a saint, even  during his lifetime, throughout the whole region. When his friend Wolfen, who in the mean time had become abbot of Rheinau, returned from Rome with the relics of St. Blasius, Fimntan took a portion of them to a cell in the Black Forest, which subsequently was called St. Blasien.-Herzog, Real- Encyk1opadie 19:491.

## Fir[[@Headword:Fir]]

             (the -name. of an extensive family of coniferous evergreens; see Penny Cyclopaedia, s.. v.. Abies) is the uniform rendering in the Auth.Vers. of בְּרוֹשׁ, beroesh (from its being cut into planks, Gesenius, Thees. Heb. p, 246), which frequently occurs (2Sa 6:5; 1Ki 5:8; 1Ki 5:10; 1Ki 6:15; 1Ki 6:34; 1Ki 9:11; 2Ki 9:23; 2Ch 2:8; 2Ch 3:5; Psa 104:17; Isa 14:8; Isa 37:24; Isa 41:19; Isa 55:13; Isa 60:13; Eze 27:5; Eze 31:8; Hos 14:8; Nah 2:3; Zec 11:2), and בְּרוֹת beroth', which is said to be only the Aramsean form of the same cord (in Son 1:17). In most of the passages. the terms rendered cedar and fir in the Auth.Vers. are mentioned together. Berosh is: translated variously in the Sept. πίτυς, πεν῎κη, κνπάρισσος, and (Eze 27:5) κέδρος; in Isa 14:8, ξύλα Διβάνου; in thee Vulg. chiefly abies, cupressals. It was a lofty tree (Isa 55:13), growing on Lebanon (Isa 37:24), and of an ornamental figure (Isa 60:13). The passages from which any special account of its use can be derived are,

1. Of musical instruments (2Sa 6:5);

2. Of doors (1Ki 6:34);

3. Of gilded ceilings (2Ch 3:5);

4. Boards or decks of ships (Eze 27:5), or planks for flooring, (1Ki 6:15). Rosenmuller says "In most of the passages where the Hebrew word occurs, it is by the oldest Greek sand the Syriac translators rendered cypress." Celsius, on the contrary, is 'of opinion that beroshk indicates the cedar of Lebanon, and that es-z, which is usually considered to have that meaning, is the common pine (Pinus syrestris), apparently because hue conceives berosh to be changed from sherbin, the Arabic name of pine' J. E. Faber, as quoted by Rosenmuller, conjectures that the Hebrew sname berosh included three different trees which resemble each other, viz, the evergreen cypress, the thyine, and; the savine. The last, Jenaiperua soabi/a, is so like the cypress that the ancients often called it by that name,  and the moderns have noticed the resemblance, especially as to the leaves. "Hence, even among the Greeks, both trees bore the old Eastern names-- of berash, learoth, brutha, or brathy" (Rosesmuller Bot. of the Bible, ta- ansl. p. 260). The word berosh 'or beroth is slightly varied in the Syriac and Chaldee versions, being written berutha in the former, and berath in the latter. All these are closely allied to' breta, a name of the sacsnea plat, which is the βράθυ, βράθυν, and βαράθους of the Greeks, and which the 'Arabs have converted into burasi and busratl.' By them it is applied to a species of juniper, which they call abhul and ases or oss. It appears that man' of these terms must be considered generic rather than specific in the modern sense, when so much care is bestowed on the accurate discrimination of one species from another. Thus arus, applied by the Arabs to a juniper, indicates a pine-tree in Scripture, whether we follow the common acceptation and consider it the cedar, or adopt the opinion of Celsius, that the Pinus sylvestris is indicated. So bursal' may have been applied by the Arabs, etc. not only to the sasvine and other species of juniper, but also to plants, such as the cypress, which resemble these. In many of those 'cases, therefore, where we are unable to discover any absolute identity or similarity of name, we must be guided by the nature of the trees, the uses to which they were applied, and the situations in which they are said to have been found. Thus, as we find erez and berosh so constantly associated in Scripture, the former may indicate the cedar with the wild pine-tree, while the latter may comprehend the juniper and cypress tribe. SEE CEDAR; SEE CYPRESS;. SEE JUNIPER. All these were extensively used for architecture, and are at this day found in Lebanon (Balfour, Trees of Scripture, p. 11; Thenius on 1Ki 6:34; Saalschutz, Hebr. Arch. i, 280, note 4; Miller, Gardener's Dict. s.v. Cupressus;. Stephens, Thes. Ling. Gr. s.v. πεύκη; Belon, Obs. c. 110, p. 165; Loudon, Arboretum, 4:2163). In Hos 14:8, the " stone-pine " (Pinus pinea), which has a cone containing an edible nut, seems to be intended (Kitto, Pict. Bible, in loc.), although Henderson (Comment. in loc.) thinks that a fruitless tree is there referred to by way of contrast. SEE TREE.

## Fire[[@Headword:Fire]]

             (properly אִשׁ, esh, πῦρ). On the origin of fire, see Kitto's Daily Bible Illust. i, 94. The applications of fire in Scripture are susceptible of the following classification:  I. Religious.

1. That which consumed the burnt sacrifice and the incense-offering, beginning with the sacrifice of Noah (Gen 8:20), and continued in the ever-burning fire on the altar; first kindled from heaven (Lev 6:9; Lev 6:13; Lev 9:24), and rekindled at the dedication of Solomon's Temple (2Ch 7:1; 2Ch 7:3). SEE SACRIFICE.

"Fire from heaven," "'fire of the Lord', usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often to be understood as the fire of the altar, and sometimes the holocaust itself (Exo 29:18; Lev 1:9; Lev 2:3; Lev 3:5; Lev 3:9; Num 28:6; 1Sa 2:28; Isaiah 20:16; Mal 1:10). SEE LIGHTNING.

The perpetual fire on the altar was to be replenished with wood every morning (Lev 6:12; comp. Isa 31:9). According to the Gemara, it was divided into three parts, one for burning the victims, one for incense, and one for supply of the other portions (Lev 6:15; see Reland, Antiq. Hebr. i, 4. 8, p. 26; and 9:10, p. 98). Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for use of such Nadab and Abihu were punished with death by fire from God (Lev 10:1-2; Num 3:4; Num 26:61). SEE ALTAR.

2. Parallel with this application of fire is -to be noted the similar use for sacrificial purposes, and the respect paid to it, or to the heavenly bodies as symbols of deity (see below), which prevailed among so many nations of antiquity, and of which the traces are not even now extinct: e.g. the Sabaean and Magian systems of worship, and their alleged connection with Abraham (Spencer, De Leg. Hebr. ii, 1, 2); the occasional relapse of the Jews themselves into sun, or its corrupted form of fire-worship (Isa 27:9; compare Gesenius, s.v. חִמָּן, Thesaur. p. 489; see Deu 17:3; Jer 8:2; Eze 8:16; Zep 1:5; 2Ki 17:16; 2Ki 21:3; 2Ki 23:5; 2Ki 23:10-11; 2Ki 23:13; comp. Jahn, Bibl. Arch. c. 6:§ 405, 408); the worship or deification of heavenly bodies or of fire, prevailing to some extent, as among the Persians, so also even in Egypt (Herod. iii, 16; see Wilkinson, Anc. Eg. i, 328, abridgm.); the sacred fire of the Greeks and Romans (Thucyd. i, 24; ii, 15; Cicero, De Leg. ii, 8, 12; Livy, 28:12; Dionys. ii, 67; Plutarch, Numa, 9, i, 263, ed. Reiske); the ancient forms and usages of worship, differing from each other in some important respects, but to some extent similar in principle, of Mexico and Peru (Prescott,  Mexico, i, 60, 64; Peru, i, 101); and, lastly, the theory of the so-called Guebres of Persia, and the Parsees of Bombay. (Frazer, Persia, c. 4:p. 141, 162, 164; Sir R. Porter, Travels, ii, 50, 424; Chardin, Voyages, ii, 310; 4:258; 8:367 sq.; Niebuhr, Travels, ii, 36, 37; Mandelslo, Travelb, b. i, p. 76; Gibbon, Hist. c. 8:i, 335, ed. Smith; Benj. of Tudela, Early Trav. p. 114, 116; Burckhardt, Syria, p. 156.) SEE IDOLATRY. On the heathen practice of children "'passing through the fire," SEE MOLOCH.

3. In the case of the spoil taken from the Midianites, such articles as could bear it were purified by fire as well as in the water appointed for the purpose (Num 31:23). The victims slain for sin-offerings were afterwards consumed by fire outside the camp (Lev 4:12; Lev 4:21; Lev 6:30; Lev 16:27; Heb 13:11). The Nazarite who had completed his vow, marked its completion by shaving his head and casting the hair into the fire on the altar on which the peace-offerings were sacrificed (Num 6:18).

II. Domestic.- Besides for cooking, baking, and roasting purposes, SEE BREAD, FOOD, etc, fire is often required in Palestine for warmth (Jer 36:22; Mar 14:54; Joh 18:18; see Harmer, Obs. i,125; Raihner, p. 79). For this purpose a hearth with a chimney is sometimes constructed, on which either lighted wood or pans of charcoal are placed (Harmer, i, 405). In Persia, a hole made in the floor is sometimes filled with charcoal, on which a sort of table is set covered with a carpet; and the company, placing their feet under the carpet, draw it over themselves (Olearius, Travels, p. 294; Chardin, Voyages, iii, 190). Rooms in Egypt are warmed, when necessary, with pans of charcoal, as there are no fireplaces except in the kitchens (Lane, Mod. Eg. i, 41; Eng. in Eig. ii, 11). SEE COAL; SEE FUEL.

On the Sabbath, the law forbade any fire to be kindled even for culinary purposes (Exo 35:3; Num 15:32). As the primary design of this law appears to have been to prevent the proper privileges of the Sabbath day from being lost to any one through the care and time required in cooking victuals (Exo 16:23), it is doubted whether the use of fire for warmth on the Sabbath day was included in this interdiction. In practice, it would appear that the fire was never lighted or kept up for cooking on the Sabbath day, and that consequently there were no fires in the houses during the Sabbaths of the greater part of the year; but it may be collected that in winter fires for warming apartments were kept up from the  previous day. Michaelis is very much mistaken with respect to the climate of Palestine in supposing that the inhabitants could, without much discomfort, dispense with fires for warmth during winter (Mosaisches Recht, 4:195). To this general prohibition the Jews added various refinements; e.g. that on the eve of the Sabbath no one might read with a light, though passages to be read on the Sabbath by children in schools might be looked out by the teacher. If a Gentile lighted a lamp, a Jew might use it, but not if it had been lighted for the use of the Jew. If a festival day fell on the Sabbath eve no cooking was to be done (Mishna, Shabb. i, 3; 16:8, vol. ii, p. 4, 56; Moed Katan, ii, vol. ii, p. 287, ed. Surenhus). The modern Jews, although there is no cooking in their houses, have fires on the Sabbath day, which are attended to by a Christian servant; or a charwoman is hired to attend to the fires of several houses, which she visits repeatedly during the day. SEE SABATH.

III. Statutory Regulation. — The dryness of the land in the hot season in Syria of course increases the liability to accident from fire (Jdg 9:15). The law therefore ordered that any one kindling a fire which caused damage to corn in a field should make restitution (Exo 22:6; comp. Jdg 15:4-5; 2Sa 14:30; see Mishna, Maccoth, 6:5, 6; vol. 4:48, Surenhus.; Burckhardt, Syria, p. 496, 622). This law was calculated to teach caution in the use of fire to the herdsmen in the fields, who were the parties most concerned. And it is to be remembered that the herdsmen were generally substantial persons, and had their assistant shepherds, for whose imprudence they were made responsible. Still no inference is to be drawn from this law with regard to fires breaking out in towns, the circumstances being so very different. SEE DAMAGES.

IV. Penal. — Punishment of death by fire was awarded by the law only in the cases of incest with a mother-in-law, and of unchastity on the part of a daughter of a priest (Lev 20:14; Lev 21:9)., In the former case both the parties, in the latter the woman only, was to suffer. This sentence appears to have been a relaxation of the original practice in such cases (Gen 38:24). Among other nations, burning alive appears to have been no uncommon-mode, if not of judicial punishment, at least of vengeance upon captives; and in a modified form was not unknown ins war among the Jews themselves .(2Sa 12:31; Jer 29:22; Dan 3:20). In certain cases the-bodies-of executed criminals and of  infamous persons were subsequently burnt (Jos 7:25 ; 2Ki 23:16). SEE PUNISHMENT-.

V. Military.-In time of war towns were often destroyed by fire. This, as a war usage, belongs to all times and nations'; but among the Hebrews there were some particular notions connected with it, as an act of strong abhorrence, or of demotement to abiding desolatioas. SEE ACCURSED. The principal instances historically- commemorated are the destruction by fire of Jericho (Jos 6:24); Ail (Jos 8:19); Hazor (Jos 11:11); Laish (Jdg 18:27); the towns of the Benjamites (Jdg 20:48); Ziklag, by- the Amalekites (1Sa 30:1); Jazerine Pharaoh (1Ki 9:16); and the Temple and Palaces of Jerusalem by Nebuchadnezzar (2Ki 25:9). Even the war-chariots of the Canaanites were burnt by the Israelites (Jos 6:24; Jos 8:28; Jos 11:9; Jos 11:13), probably on the principle of precluding the possibility of recovery by the enemy of instruments of strength for which they had themselves no use. The frequency with which towns Ware fired in ancient warfare is show in by the very numerous threats by the prophets that the towns of Israel should be burned by their foreign enemies. Some great towns, not of Israel, are particularly named; and it would be an interesting task to trace, as far as the materials exist, the fulfilment of these prophecies in those more marked examples. Among the places thus threatened we find Damascus (Isa 43:12-13), Gaza, Tyre, Teman (Amo 1:7; Amo 1:10-11). - The temples and idols of a conquered town or people were very often burnt by the victors (Isa 53:12). The Jews were expressly ordered to destroy the idols of the heathen nations, and especially any' city of their own relapsed into idolatry (Exo 32:20; 2Ki 10:26; Deu 7:5; Deu 12:3; Deu 13:16). One of the expedients of war in sieges was to set fire to the- gate of the besieged place (Jdg 9:49; Jdg 9:52). SEE SIEGE.

In battle, torches were often carried by the soldiers, which explains the use of torches is the attack of Gideon upon the camp of the Midianites (Jdg 7:6). This military use of torches was very general among ancient nations, and is alluded to by many of their writers (Statius, Theb. 4:5, 7; Stobus, Serm. p. 194; Michaelis, in -Symbol. Liter. Bremens. iii, 254). SEE TORCH.  Signal fires on the tops of mountains were also anciently common as a telegraphic mode of conveying intelligence both in civil and military matters (Jdt 7:5). SEE BEACON.

VI. Funeral. - Incense was sometimes burnt in honor of the dead, especially royal personages, as is mentioned specially in the cases of Asa and Zedekiab, and negatively ins that of Jeharate (2Ch 16:14; 2Ch 21:19' Jer 34:5). SEE FUNERAL.

VII. Metallurgic. — The use of fire in reducing and refining metals was well known to the Hebrews at the time of the Exodus, (Exo 32:24'; 35:32.; 37:2, 6, 17; 38:2, 8; Num 16:38-39).Kitto, s.v.; Smith, s.v. SEE HANDICRAFT.

VIII. Figurative Senses.

1. Fire is in the Scriptures considered as a symbol of Jehovah's presence (see Malbner" De Deo in igne, Dresd., n. d.) and the instrument of his power, in the way either of approval or of destruction (Exo 14:19; Num 11:1; Num 11:3; Jdg 13:20; 1Ki 18:38; 2Ki 1:10; 2Ki 1:12; 2Ki 2:11; 2Ki 6:17; comp. Isa 51:6; Isa 66:15; Isa 66:24; Joe 2:30; Mal 2:2-3; Mal 4:1; 2Pe 3:10; Rev 20:14-15; see Reland, Ant. - Sacr. i, 8, p. 26; Jennings, Jewish Ant. ii, 1, p. 301; Josephus, Ant. iii, ,8, 6; 8:4, 4). , Thus he appeared in this element at the burning bush and on Mount Sinai (Exo 3:2; Exo 19:18). He showed himself to Isaiah, Ezekiel, and John in the, midst of fire (Isa 6:4; Eze 1:4; Rev 1:14), and it is said that he will so appear at his second coming (2Th 1:8). The people of Israel wandered through the desert, guided by the Lord under the form of a -pillar of fire, SEE PILLAR, (Exo 13:21); and Daniel, relating his vision, in which, he saw the Ancient of days, says, "A fiery stream issued and came forth before him" (7:10). God may be compared to fire, not only by reason of his glorious brightness, but also on account of his anger against sin, which consumes those against whom it is kindled, as-sire does stubble (Deu 32:22; Isa 10:17; Eze 21:3; Heb 12:29).. Coals of fire proceeding from God's mouth denote his anger (Psa 18:8). His word also" is compared to fire (Jer 23:29). Thus in Jer 5:14, " Behold, I will make my words in thy mouth fire, snd this people wood, and it shall devour them." SEE FLAME.

2. Hence the destructive energies of this element and the torment which it inflicts rendered it a fit symbol of

(1) whatever does damage and consumes (Proam. 16:27; Isa 9:18);

(2) of severe trials, vexations, and misfortunes (Zec 12:9; 'Luk 12:49 [see the dissertations on this text -by Scharbes' (Obs. Sacs-. p. 127-146), Ellrod (Erlang. 1774)]; 1Co 3:13; 1Co 3:15 [see the dissertation on this text by Liebtenstein (Hainest. 1771), Georgi (Viteb. 1748)] ; 1Pe 1:7);

(3) of the punishments beyond the grave (Mat 5:22; Mar 9:44; Rev 14:10; Rev 21:8). SEE HELL.

3. Fire or flame is also used in a metaphorical sense to express excited feeling sand divine inspiration (Psa 39:3; Jer 20:9). Thus the influences of the Holy Ghost are compared to fire (Mat 3:11), sand the descent of the Holy Spirit was denoted in the appearance of lambent flames, or tongues of fire (Act 2:3). SEE TONGUE. The angels of God also are represented under the emblem of fire (Psa 104:4). 'These are the more benign application as of the figure, in the sense of warmth, activity, and illumination. SEE LIGHT.

## Fire Ordeal[[@Headword:Fire Ordeal]]

             SEE ORDEALS.

## Fire, Holy, of the Greek Church[[@Headword:Fire, Holy, of the Greek Church]]

             a fire kindled by the Greek and Armenian monks in the Church of the Holy Sepulchre at Jerusalem, under pretense of a miracle, on Saturday of the Greek Easter week, amid the wildest enthusiasm of the multitude, and the utmost confusion and uproar; so much so that many are trampled to death in the crowd. Dr. Wolff, in his Missionary Journal, relates that the Greek metropolitan declared in reference to this pretended miracle, "The holy fire was known in the time of the Greek emperors; it was then seen in the Holy Sepulchre, and also in the time that the Crusaders were in possession of the place. Many of the Latin historians mention it. From the time of the invasion of the Turks till now; the holy fire has been seen both by believers and unbelievers." See Herschell, Visit to my Fatherland in 1843.

## Fire, Pillar Of[[@Headword:Fire, Pillar Of]]

             SEE PILLAR OF CLOUD.

## Fire-Baptism[[@Headword:Fire-Baptism]]

             The expression "baptize with fire" (Mat 3:11; Luk 3:16) is understood by most modern interpreters to be synonymous with baptism by the Holy Spirit, e.g. on 'the day of Pentecost (See Arthur, Tongue of Fire, passim, Lond. 1856, N. Y. 1857). Olsleausen (Comment. ad loc., Am. ed. i, 269) regards " fire" here is put in contrast with the opposite element " water," i.e. the spiritual as distinct from the material baptism. So also Alford (Greek Test. ad 10b. Matthew), who remarks that -"'to separate off Πν. Α᾿γ. as belonging to one set of persons, and 7s-pt as belonging to another, when both are united in ὑμᾶς, is harsh and confused." Yet so Origen early understood the passage, and in this Neander, De Wette, Meyer, and many other expositors coincide. Dr. Robinson observes that "the wheat are evidently those who receive Christ as the Messiah, and embrace his doctrines; these he will baptize with the Holy Ghost, i.e. he will impart to them spiritual gifts, the teachings and consolations of the Holy Spirit; while the chaff are as evidently those who  reject-Christ and his doctrines, and live in sin; these he will baptize with fire unquenchable" (in Calmet, s.v. Baptism). There are monographs on this subject by Iken (Dissert. p.300-316) Mieg (Misc. Duisb. i, 205 sq., 602 sq.), Osiander (Tubingen, 1755), Schmid (Lips. 1706), Ribov (Gott. 1744), Zeibich (Ger. '1781) Compare SEE BAPTISM. WITH FIRE.'

## Fire-Worship[[@Headword:Fire-Worship]]

             For an account of the fire-worshippers of modern times, the reader is referred to the article PARSEES. We attempt here only a brief sketch of the origin and extent of pyrolatry among ancient nations. Under varying conceptions, was the symbol of purity, or of the divine presence and power, or as one of the constituent elements, or as typifying the destructive  principle in nature, fire was early and among many nations an object of religious worship. If we attach any credit to the statements of the reputed Sanchoniathon, Usous, whose name reminds us of the Biblical Uz, the son of Aram, was the first to introduce the worship of fire. The violence of the winds at Tyre, by rubbing the branches of trees together, caused this element to manifest its presence, and Usous thereupon erected rude altars to fire and wind, and made libations thereon of the blood of animals captured in the chase.

The prevalence of pyrolatry among the Canaanites is frequently referred to in the Scriptures, and the people of God are solemnly and repeatedly warned against forsaking his worship to join in the abominations which belonged to the worship of Molech, the fire-god of these people (Lev 18:21; Lev 20:2-5; Deu 12:31; 1Ki 11:7; 2Ki 16:3; 2Ki 23:10; 2Ki 23:13; 2Ch 28:3 : Psa 106:37-38; Jer 7:31; Jer 19:5-6; Jer 30:35; Eze 16:20-21; Eze 23:37); yet, despite the' denunciations of divine wrath and punishment, the Israelites sometimes apostatized to this worship, and caused their seed to pass through or be burnt in the fire to Molech. Solomon and Aliaz were notable instances of such apostasy, and from the terms employed to describe the conduct of the latter, ",and burnt his children in the fire after the abominations of the heathen whom the Lord had cast out before-the children of Israel" (2Ch 28:3), we learn that the worship of Molech in the time of Ahaz was the same as in that of the old Canaanites. For the ceremonies of this worship, SEE MOLECH.

"Adrammelech, the fire-god of Scpharvaim; Chemosh, the fire-god of Moab; Urotal, Dusares, Sair, and Thyandrites, of the Edomites and neighboring Arab tribes, and the Greek Dionysus, were worshipped under the symbol of a rising flame of fire, which was imitated in the stone pillars erected in their honor" (Movers, Phonizier, i, c. 9). Among the ancient Persians and Medes fire-worship was practised in very early times by their religious teachers, the Magi, though pyrea or fire-temples probably date no further back than Zoroaster. Herodotus states (iii, 16) that the Persians regarded fire as a god, and sacrificed to it, as also to the heavenly bodies, and the other terrestrial elements (i, 131), using the tops of mountains or hills, for they had no temples or altars for the worship of their deities. Strabo, in agreement with Herodotus, states (§ 732) that they worshipped on high places, had no images or altars, and called the heavens Zeus; that they made sacrifices, especially (διαφερόντως) to fire and water, placing  dry wood without the bark, and putting fat upon it, then kindling the fire from beneath, not blowing it with the breath, but fanning it, for they esteemed it worthy of death to defile this sacred element by blowing the breath or placing a corpse or excrement upon it. In speaking of Cappadocia (§ 733), he, moreover, tells us that there were many magi there, called fire- worshippers (πύραιθοι), and also pyroethea or fire-temples, in which the sacred fire was kept perpetually burning by the Magi. Fire-temples also were found in Persia and other places. The chief men of Persi were wont to feed the sacred fires with precious oils and rich aromatics, styled by them fire banquets (epulte Ignis)1. For the ceremonies of worship ins connection with these fire-temples, SEE MAGI AND PARSEES.

Fire-worship was practised also amsong the Carthaginianes, Scythiaums, the ancient Germans, and the ancient inhabitants of the British Isles, and we find traces of it also in the Mexican and Peruvian -worship (Prescott Mae/ico, i, 60, 64; Peru, i, 101). Diodorus Siculus states (xx, 14) that the Camtluginians, when hard pressed by Agathocles, attributing their reverses to the anger of their ancestral divinities, whose worship they had neglected, sacrificed 200 of the noblest children (to which number 300 were added by voluntary offerings.) to Chronos or Saturn, whose brazen stata was so constructed that a child pierced in its arms loaded into a pit of fire. This deity was therefore evidently the sauna as the Mahech of their Ty-rianu ancestors. The Himedoos worshipped Agni, the god of fire, and in their mythology fire was the symbol of Siva, the destroyer, a conception of this element seemingly in accord with that of the ancient Egyptians (Herod. iii 16).

The sacred fire was carefully watched in the temple of Vesta, at Rome, by virgins consecrated to this special service (Virginesque Vestales in urbe- custodiunto ignem focipublici sempitersnum, Cic. De Leg. ii, 8), and the extinction of this fire s--as regarded as a fearful omen, portending great. disaster to the state, so that the unhappy Vestal whose carelessness or ill luck was the occasion of such a misfortune atoned therefor by a severe and degrading punishment (Liv. 28:11). The ancient Greeks paid worship to the same divinity in Hestia, reckoned one of the twelve great gods, and symbolized by the fire which burns upon the hearth a deity admitted to the penetralia of domestic life.

'We find the worship of the heavenly bodies frequently mentioned in connection with that of the gods of fire, and the former was doubtless  older, As it was the higher form of worship (Deu 17:3; 2Ki 17:16-17; 2Ki 21:3; 2Ki 23:5; 2Ki 23:11; Isa 27:9; Jer 8:2; Eze 8:16; Zep 1:5; Herodotus, 1. c.; Strabo, 1. c.). There appears, therefore, to have been some connection between them. According to the Greek legends, it was Prometheus, the fire-bearer who, purloining the ethereal and beneficent element from the sun, the high divinity of the Sabaean worship, conveyed it by stealth to earth as a gift to men, braving therefor and incurring thereby the anger of Zeus, the Greek form of the name by which, according to Herodotus and Strabo, the circuit of the heavens was called by the Magi, and probably the same as Mithra. May we not find symbolized is this Promethean legend the connection and the conflict between sun-worship and fire-worship, Sabmeanism and Magism ? For an abstract of the relation of the Mithraic worship ands the original doctrines of the Zend-Avesta, with references to works of modern writers on this subject, see De Guignaut's. translation of Creuzer's Rel. de l'Antiquite, notes 8, 9, to bk. ii, vol. i, pt. ii, p. 728.-Smith, Dict. of the Bible, s.v. Molech and Fire; Auct. Univ. Hist. (Lond. 1747, 21 vols. 8So; see index in vol. 20); Gibbon, Decline and Fall of Rom. Empire (N. Y. 1852, 6 vyas. 12mo), i, 226-238; Smith, Genti/le Nationms (N. Y.); Stoddart, Introd. Univ. Hist. p. 228-9, 301; Hyde, De Ielig. vet. Persarum (Oxon. 1700, 4to); Creuzer, Religion de l'Antiquitl; Anquetil du Perron, Zend-Avesta, etc. (improved in German translation by discussions of Kleuker); Richter, Aelteste Religionen des Orients. (J. W. M.)

## Firebrand[[@Headword:Firebrand]]

             (אוּד, ud, a poker or burnt end of a stick, Isa 7:4; Amo 4:11; "brand," Zec 3:2; לִפַּיד, lappid', Jdg 15:4, a lamp, or torch [as often elsewhere], i.e. flambeau; זֵק, zek, only in the-plur., burning darts, i.e. arrows, [q.v.] fitted with combustibles, Pro 26:18;: comp. Eph 6:16). In Jdg 15:4, it is said, "And Samson went and caught three hundred foxes [jackals], and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails." A firebrand in such a position, if sufficiently ignited to kindle a blaze in the shocks of corn, would soon have burnt itself free from the tails of the foxes, or have been extinguished by being drawn over the ground. A torch or flambeau, on the other hand, made' of resinous wood or artificial materials, being more tenacious of flame, would have answered a far better purpose, and such is the legitimate import of the original. His "turning them tail to tail" was apparently intended to prevent them making too rapid a retreat to their holes, or, indeed, from going to their holes at all. They were probably not so tied that they should pull in different directions, but that they might run deviously and slowly, side by side, and so do the more effectual execution. Had he put a torch to the tail of each, the creature, naturally terrified at fire, would instantly have betaken itself to its hole, or some place of retreat, and thus the design of Samson would have been wholly frustrated. But by tying two of them together by the tail they would frequently thwart each other' in running, and thus cause the greater devastation. Similar conflagrations' produced by animals, particularly by foxes, were well known to the Greeks and Romans. Thus Lycophron (Alexandra, 344) makes Cassandra represent Ulysses as a cunning and mischievous man, the 'man for many wiles renowned" of Homer, and styles him, very properly, λαμπουρίς, fre-tail, a name for the fox (AEsch. Fragm. 386). The Romans, also, at their feast in honor of Ceres, the patron goddess of grain, offered in sacrifice animals injurious to corn-fields, and therefore introduced into-the circus, on this occasion, foxes with firebrands so fastened to them as to burn them: a retaliation, as Ovid seems to explain  it, of the injuries done to the corn by foxes so furnished (Fasti, 4:681, 707, 711). In Leland's Collectanea, there is an engraving representing a- Roman brick found twenty-eight feet below a pavement in London, about the year 1675, on which is exhibited, in basso-relievo, the. figure of a man driving into a field of corn two foxes with a fire fastened to their tails, which many have supposed to refer to the feat of Samson, or at least to be a memento of the Roman usage just mentioned. Richardson, in his Dissertation oe the Eastern Nations, speaking of the great festival of fire celebrated by the ancient Persians on the shortest night of the year, says, "Among other ceremonies common on this occasion, there was one which, whether it originated in superstition or caprice, seems to have been singularly cruel. The kings and great men used to set fire to large bunches of dry combustibles, fastened around wild beasts and birds, which being let loose, the air and earth appeared one great illumination; and as these terrified creatures naturally fled to the woods for shelter, it is easy to conceive that the conflagrations which would often happen must have been peculiarly destructive." SEE FOX.

## Firepan[[@Headword:Firepan]]

             (מִחְתָּה, machtah', from , חָתָה, to take up coals of fire, etc.; Sept. πυρεῖον,Vulg. ignium receptaculum), one of the vessels of the Temple service (Exo 27:3; Exo 38:3; 2Ki 25:15; Jer 52:19); elsewhere rendered "snuff-dish" (Exo 25:38; Exo 37:23; Num 4:9; Sept. ἐπαρυστἡρ, ἐπαρυστρίς, ῦπόθεμα, Vulg. emunctorium) and "censer" (Lev 10:1; Lev 16:12; Num 16:6 sq.; 2Ch 4:22; Sept. θυμιατήριον, Vulg. thuribalum). These appear, however, not to have been two or three forms of utensils, but essentially the same kind of article, probably i. q. a' metallic- cinder-basin, of different sizes, for at least two uses': one, like a chafing-dish, to carry live coals for the purpose of burning incense; another, like-a snuffer-dish, used in trimming the lamps, in order to (carry the snuffers and) convey away the snuff. SEE CENSER.

## Firkin[[@Headword:Firkin]]

             (μετρητής, a measurer, occurs only in Joh 2:6), a metretes, i.e. the Attic AMPHORA, a -measure for liquids, equivalent to thee Hebrew BATH, and containing about 8S gallons (Smith's Diet. of Class. Antiq. S. v. Metretes). SEE METROLOGY.

## Firkowitsch, Abraham[[@Headword:Firkowitsch, Abraham]]

             a Karaite scholar, was born September 27, 1786, at Lootsk, in Volhynia, and died June 7, 1874, at Shufut-Kale, in the Crimea. He is known for his zeal in collecting old manuscripts concerning the history of the Karaite Jews. The collected material he published in Massa, u-Meriba (Eupatoria, 1838), and Abne Sikkaron (Wilna, 1872). Many of his manuscripts and epigraphs he sold to the Imperial Library at St. Petersburg. Although Firkowitsch was highly esteemed among his co-religionists, yet some doubts were raised as to the genuineness of some of his pretended dates, said to be found on tombstones and in manuscripts. What was a mere supposition while he was alive became a certainty after his death. Scholars like Strack and Harkavy examined his investigations, and proved that Firkowitsch was guilty of wilful forgeries, by which he deceived the literary  world. See Jellinek, Abraham Firkowitsch (Vienna, 1875); Harkavy, Abr. Firkowitsch's Altudische Denkmaler in der Krim (St. Petersburg, 1876); Deinard, Biography of Firkowitsch [in Hebrew] (Warsaw, 1875); but especially Strack, A. Firkowitsch und Seine Entdeckungen (Leipsic, 1876). (B.P.)

## Firmament[[@Headword:Firmament]]

             a term introduced into our language from the. Vulgate, which- gives firmamentum as the equivalent of the στερἑωμα of the Sept. and the raki'a (רָקַיעִ) of the Hebrew text (Gen 1:6); more fully רְקַיעִ הִשָּׁמִיַם, firmament of the heavens, Gen 1:14-15; Gen 1:17). SEE HEAVEN. '

1. The Hebrew term is generally regarded as expressive of simple expansion, and is so rendered in the margin of the A. V. (1. c.); -but the true idea of the word is a complex one, taking in the mode by which the  expansion is effected', sand consequently implying the nature of the material expanded. The verb רָקִע, means to expand by beating, whether by the hand, the foot, or any instrument. It is especially used, however, of beating out metals into thin plates (Exo 39:3; Num 16:39), and hence the substantive רַקֻּעַים"broad plates" of metal (Num 16:38). It is thus applied to the flattened surface of the solid. earth (Isaiah 42; Isaiah 5; Isa 44:24; Psa 136:6), and it is. in this sense that the term is applied to the heaven in Job 37:18,-" Hast thou spread (rather hammered) out the sky- which is strong, and as a molten looking-glass"-the mirrors to which hue refers being made of metal. The sense of solidity, therefore, is combined with the ideas of expansion and tenuity is- the term rakia. Saalschtitz (Archaol. ii, 67) conceives that the ideas of solidity is inconsistent with Gen 2:6, which implies, according to him, the passage of the mist through the rakia; he therefore gives it the sense of pure expansion-it is the large and lofty room in which the winds, etc. have their abode. But it should be observed that Gen 2:6 implies the very reverse. If the mist had penetrated the rakia it would have descended in the form of rains the mist, however, was formed under the rakia, and resembled a heavy dew-a mode of fructifying the earth which, from its regularity and quietude, was more appropriate to a state of innocence than rain, the occasional violence of which associated it with the idea of divine vengeance. But the same idea of solidity runs through all the references to the rakia.

In Exo 24:10, it is poetically represented as a solid floor, "a paved work of a sapphire stone nor is the image much weakened if we regard the word לַבְנִת as applying to the transparency of the stone rather than to the paving as in the A. V., either sense being admissible. - So again, in Eze 1:22-26, the " firmament" is the floor on which the throne. of the Most High is placed. That the rakia should be transparent, as implied in the comparisons with the sapphire (Exodus 1. c.) and with crystal (Ezekiel 1. c.; comp. Rev 4:6), is by no means inconsistent with its solidity. Further, the office of the rakia in the economy of the world demanded strength and substance. It was to serve as a division between the waters above and the waters below (Gen 1:7). In order to enter into this description we must carry our ideas back-to the time when the earth was a chaotic mass overspread wit-h water, in which the material elements of the heavens were intermingled. The first step, therefore, in the work of orderly arrangement as to separate the elements of heaven and earth, and to fix a floor of partition between the waters of the heaven and the waters of the  earth; and accordingly the rakia was created to support the upper reservoir (Psa 148:4; comp. Psa 104:3, where Jehovah is represented as ",,building his chambers of water," not simply "in water," as the A. Vers.; the prep. בְּ signifying the material out of which the beams and joists were made), itself being supported at the edge or rim of the earth's disk by the mountains '(2Sa 22:8; Job 26:11). In keeping with- this view the rakia was provided with "windows-" (Gen 7:11; Isa 24:18; Mal 3:10) and " doors" (Psa 78:23), through which the rain and the, snow might descend. A secondary purpose which the rakia served was to support the heavenly bodies, sun, moon, and stars (Gen 1:14), in which they were fixed as nails, and from which consequently, they might be said figuratively to drop off (Isa 14:12; Isa 34:4; Mat 24:29). .In all these particulars we recognise the same view as: was entertained by the Greeks, and, to a certain extent, by the Latins. The former applied to the heaven such epithets as "'brazen" (χάλκεον, Homer, Illad, xvii, 425; Pind. Pyth. 10:42; Nem. vi, 6; πολύχαλκον, I. v, 504; Od. iii,'2) and iron" σιδήρεον, Od. 15:328; 17:565)-epithets also used in the Scriptures (Lev 26:19)-and that this was not merely poetical embellishment appears from the views promulgated: by their philosophers, Empedocles, who described the heavens as στερἐμνιον and κρυσταλλοειδής, composed of air glacialized by fire (Plutarch, Plac. Phil. ii, 11; Stobaeus, Eclog. Phys. i, 24; Diog. Laertius, 8:77; Lactant. De Opif Dei, c. 17; comp. Karsten, Phil. Gr. Veter. Operum Reliquicejii, 422); and Artemidorus, who taught that "summa cceli ora solidissima est, in modum tecti durata" (Seneca, Qucest. 7:13). The same idea is expressed in the ccelo afixa siderao of the Latins (Pliny ii, 39; 18:57).

Plato also, in his Timceus, makes mention of the visible heaven under the notion of τάσις (from τείνω, to extend), not unlike the ;Hebrew derivation. If it be objected to the Mosaic account that the view embodied in the word rakia does not harmonize with strict philosophical truth, the answer to such an objection is, that the writer describes things as they appear rather than as they are. But, in 'truth, the same absence of philosophic truth may be traced throughout all the terms applied to this subject, and the objection is levelled rather against the principles of language than anything else. Examine the Latin coelum (κοίλον), the "hollow place" or cave scooped out of solid space ("cavernme coeli," Lucret. - 4:172; compare Pott, Etymol. Forschungen, i, 23, 27); our own heaven," i.e. what is heaved up; the Greek οὐρανός, similarly significant of height' (Pott, Etym. Forsch.i, 123); or the German  "himmel," from heimeln, to cover the "roof" which constitutes the "heim" or abode of man: in each there is a large amount of philosophical error. Correctly speaking, of course, the atmosphere is the true rakia by which the clouds are supported, and undefined space is the abode of the celestial bodies. There certainly appears an inconsistency in treating the rakia as the support both of the clouds and of the stars, for it could not have escaped observation that the clouds were below the stars; but perhaps this may be referred to the same feeling which -is expressed in the caelumn ruit of the Latins, the downfall of the rakia in stormy weather. Although the rakia and the shamayim (" heavens") are treated 'as identical in Gen 1:8, yet it was more correct to recognise a distinction between them, as implied in the expression "firmament of the heavens" (Gen 1:14), the former being the upheaving power and the latter the upheaved body-the former the line of demarcation between heaven and earth, the latter the strata or stories into which the heaven was divided. SEE COSMOGONY.

2. Hence it is easy to conceive how the Gr. translators came to render the Heb. term in question by στερέωμα, a word which is commonly used to designate some compact solid, such as the basis of a pillar, or a pillar itself, and which is used elsewhere by the Sept. as equivalent to the Heb. סֶלִע,'a rock (Psa 18:2), and by Symmachus and Theodotion as the rendering of the Heb. מִטֶּה, a staff. Basil (Hexaem. 'Hom. 3) explains the term as not intended to describe what is naturally hard, and solid, and weighty, which belongs. rather to the earth; but says that because the nature of the object above it is fine and thin, and not perceptible by sense, it is called στερέωμα, by a comparison between things of extreme rarity and such: as can be :perceived by sense (συγκρίσει τῶν λεπτοτάτων καί τῇαίσθήσει καταληπτῶν). It is not very clear what his meaning here is, but probably he intended that as a solid extension would be properly called a στερέωμα, so this mass of light and vapory substances might by analogy receive this name. Others have suggested that this term was employed to indicate that the רָקַיעִis the "universitas τῶν λεπτομερῶν in regionein superam conglobata et firmata," along with the idea that this "nihil habet uspiam inanitatis, sed omnia sui generis naturse plena" (Fuller, Miscel. Sac. bk. i, c. vi). Fuller thinks also that the Sept. selected στερέωμα rather than πέτασμα or περιπέτασμα in order to convey the idea of depth as well as superficial expansion. The general opinion, however, is, that the Sept. adopted this term rather than one exactly equivalent to the original, because it conveys what was the Hebrew belief concerning the upper  atmosphere or visible heavens, which they regarded as a solid expanse encircling the earth, although the true state of the case was probably not unknown to them (Job 36:27-28). Others, nevertheless, think that the waters above. the rakia are merely the clouds, which need no solid support (Delitzsch, Comment. on Gen 1:6; Kurz, Bible and Astronomy, in Hist. of the Old Covenant, i, 30).

3. With some old astronomers the firmament is the orb of the fixed stars, or the highest of all the heavens. But in Scripture and in common language it is used for the middle regions, the space or expanse appearing like an arch immediately above us in the heavens. Many of the ancients, and of the moderns also, account the firmament a fluid substance; but those who gave it the name of "firmament" must have regarded it as solid. In the Ptolemaic astronomy, the firmament is called the eighth heaven or sphere, with respect to the seven spheres of the planets, which it surrounds. It is supposed to have two motions--a diurnal motion imparted to it by the primum mobile, from east to west, about the poles of the ecliptic, and another opposite motion from west to east, which last is completed, according to Tycho, in 25,412 years; according to Ptolemy, in 36,000; and according to Copernicus, in 25,800; in which time the fixed stars return to the same points in which they were at the beginning. This period is called the Platonic, or Great Year. SEE ASTRONOMY.

## Firmament, in Christian Art[[@Headword:Firmament, in Christian Art]]

             This seems to be represented usually by a male figure supporting an ach (see cut under DOCTORS), but occasionally likewise by a female figure in a similar position (Martigny, Dict. des Antiq. Chretiennes, s.v.).

## Firmicus, Julius Maternus[[@Headword:Firmicus, Julius Maternus]]

             a Christian writer of the 4th century, of whom little is known. There was an astrologer of the same name and time, who wrote Matheseos lib. viii. There was a bishop of Milan of the same name, who flourished at the same time, but probably not the same person. He wrote a book, De Errore Profanarum Religionum, which he dedicated So Constantius and Constans; and from this it appears he was bred up in heathenism, and afterwards converted to the Christian faith. He is not mentioned by any ancient writer; and there is no direct evidence that he held any sacred office in the Christian Church. From internal evidence, it appears certain that the treatise was written between A.D. 343 and 350.' An analysis of it is given by Ceillier, Auteurs Sacres (Pat. 1865), 4:310 sq. The object of the treatise is to trace the history of the pagan faith, and to demonstrate the falsehood of its various forms. It adopts and applies the theory of Euhemerus (q.v.). It was first 'printed by Matthew Flacius (Strasburg, 1562); the latest separate edition is that of Munter (Copenhagen, 1826, 8vo), with  prolegomena and notes. It may be found also in Bib. Mar. Patrol. 4:164; Galland, Bib. Patrol. v, 23-; and Migne, Patrol. Lat. vol. xii.

Firmilian, St.

bishop of Ceesarea, in Cappadocia, was an intimate friend both of Origen (Euseb. 6:27) and Cyprian, with the latter of whom he took part in the controversy relative to the necessity of rebaptizing those who had been baptized by heretics. On this subject he wrote an Epistle to St. Cyprian, which was undoubtedly written in Greek, though the epistle, extant in St. Cyprian's works is in Latin; it is generally allowed to have been translated by Cyprian himself. It is very valuable in disproving the authority of the bishop of Rome is pope in the 3d century. This epistle, which is a very long one, is the sixty-fifth among those of St. Cyprias, and may be found in Oberth-Ur's edition of Cyprian (i, 254) ;. also in Routh, Seript. Eccl. Opuscula (Oxon. 1840, i, 227); and in Migne, Patrol. Lat. vol. iii. Baronius places the death of Firmilian A.D. 272.-Clarke, Succession of Sacred Literature. i, 172; Cave, Hist. Liter. (Geneva, 1720), i, 78; Ceillier, Auteurs Sacrss (Paris, 1865), ii, 435 sq.

## Firmin[[@Headword:Firmin]]

             the name of several early saints and ecclesiastics, of whom we particularize:

(1) Bishop of Amiens, a native of Pampeluna, ordained as a missionary bishop of Gaul, died probably A.D. 303, and commemorated Sept. 25.

(2) Saint, fourth bishop of Uzes, born in Narbonne of noble parentage, cir. A.D. 516; trained by his uncle, Poricus, early ordained, and consecrated bishop A.D. 538; died in 553, and commemorated October 11.

## Firmin, Giles[[@Headword:Firmin, Giles]]

             an English Nonconformist divine, was born in Suffolk in 1617, and educated at Cambridge. He was ordained, and became minister at Shalford, in Essex, where he continued until he was ejected, in 1662, by the act of uniformity. He died in 1697, leaving several sermons and theological treatises (1652 sq.), the best of which is The Real Christian. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English. Unitarian, noted for public benefactions and charities, was born at Ipswich, in Suffolk, June, 1632. His parents were Puritans, very reputable and substantial people, and at a proper age put out their son to, an apprenticeship in London. His master was an Arminian, a hearer of Mr. John Goodwin, to whose sermons young Firmin resorting, "exchanged," as we are told, "the harsh opinions of Calvin, is which he had been educated, for those more reasonable ones of Arminius and the Renmonstrants-." -He was led to certain opinions not agreeable to the orthodox faith, for instance, that "the unity 'of God is a unity of person as well as of nature, and that the Holy Spirit is indeed a person, but not God." He settled in business in Lombard Street, and became intimate with Whichcote, Wilkins, Tillotson, etc.; so particularly with the last that, when obliged to be out of town, at Canterbury, perhaps, where he was dean, he left to Mr. Firmin the provision of preachers for his Tuesday's lecture at St. Laurence. Queen Mary heard of his usefulness, and that he was heterodox in the articles. of the Trinity', the divinity of our Saviour, and the atonement. She spoke to Tillotson, therefore, to set him right in those weighty and necessary' points, who answered that he had often endeavored it, but that Mr, Firmin had  now so long imbibed the Socinian doctrine as not to be capable of renouncing it. However, his grace, for he cm-as then archbishop, published his sermons, formerly preached at St. Laurence's, concerning those questions, and sent Mr. Firmin one of the first copies from the press, who, not convinced, caused a respectful answer to be drawn up and published, with this title, Considerations as the Applications and Defences of the Doctrine of the Trinity, himself giving a copy to his grace. The plague in 1665, and the fire in 1666, furnished his- with a variety of objects of charity. He went on with his trade in Lombard Street till 1676, at which time his biographer supposes him to have been worth £9000, though lie had disposed of incredible sums in charities. This year he erected' his warehouse in Little Britain for the employment of the poor in the linen manufacture, on which Tillotson, spoke honorably in his funeral sermon on Mr. Gouge in 1681. In 1680 and 1681 came over the French Protestants, who furnished news work for Mr. Finmin's zeal and charity, and in. 1682 he set up a linen, manufacture for them at Ipswich. During the last twenty years of his life he was one of the governors, of Christ-church Hospital' in London, to which he procured many. considerable donations. In April, 1693, he became a governor of St. Thomas's Hospital in Southwark; and, indeed,-there was hardly any public trust of charity in --which he either was not or might not have been concealed. He was buried, according to his desire, in the cloisters of Christ-church Hospital, and there is placed -in the wall near his grave an inscription in terms of the highest panegyric. His Life, was published in 1698, and again by Cornish, 1780, 12mo.-New Gen. Biog. Dict. s.v.; Wesley, Works (N. Y.), ii, 574. v

## Firmus[[@Headword:Firmus]]

             is the name of several early Christians, of whom we particularize: (1) A martyr with Rusticus at Verona, A.D. 304; commemorated August 9. (2) Bishop of the Cappadocian Caesarea, deposed by the Oriental party, and died A.D. 439. He left a number of letters, first published by Muratori, Anecdot. Graec. (Patav. 1707), also by Migne, Patrol. lxxvii, 1477. See Smith, Dict. of Christ. Biog. s.v.

## First Day Of The Week[[@Headword:First Day Of The Week]]

             SEE LORDS DAY.

## First-Born[[@Headword:First-Born]]

             (בְּכוֹרָח בְּכוֹר, בְּכַירָה, from בָּכִר, to ripen early; Sept., and N T. πρωτότοκος,Vulg. prsimogenitus), applied equally to animals and human beings. Among the Hebrews the first-born son had many privileges, to be entitled to which it was not only required that a man should be the first child of his mother, but that he should be, at the same time,-the first son of his father (Deu 21:15-17). The eldest son received a double portion of the father's inheritance (Deu 21:17), but not of the mother's (Mishna, Bekoroth, viii; 9)-. If the father had married two wives, of whom he preferred one to the' other, he was forbidden to give precedence to the son of the one if the child of the other were the first-born (Deu 21:15-16). 'In the case of levirate marriage, the son' of  the next brother succeeded to his uncle's vacant inheritance (Deu 25:5-6). Under the monarchy, the eldest son usually, but not always, s-appears in the case of Solomon, succeeded his father in the kingdom (1Ki 1:30; 1Ki 2:22). That some rights of primogeniture existed in very early times is plain, but it is not so clear in what they consisted. They have been classed as

(a.) authority over the rest of the family

(b.) priesthood;

(c.) a double portion of the inheritance.

The birthright of Esau and of Reuben, set aside by authority or forfeited by misconduct, prove a general privilege as. well as quasisacredness of primogeniture (Gen 25:23; Gen 25:31; Gen 25:34; Gen 49:3; 1Ch 5:1; Heb 12:16), and a precedence which obviously existed, and is alluded to in various passages (as Psa 89:27; Job 18:13; Roam. 8:29; Col 1:15; Heb 12:23); but the story of Esau's rejection tends to show the supreme. and sacred authority of the parent irrevocable even by himself, rather than inherent right existing in the eldest son, which was evidently not inalienable (Gen 27:29; Gen 27:03; Gen 27:36; Grotius,. Calmet, Patrick, Knobel, on Genesis 25). See Hottinger, Deprimagenilis (Marb. 1711); Schreder, De vett. Hebrm. etprissogeasitis (Msarb. 1741); 'Fabricius, Bibliogr. Antiq. p. 892; Gerdes, De variis locs ismb quibus primogenitorum mentio occurrit (Duisb. 1730); Frischmnuth, De prinmogens-tura (Jan. 1649). SEE BIRTHRIGHT.

The expression "first-born" is not always to be understood literally' it is sometimes taken for the prime, most excellent, most distinguished of things. Thus "'Jesus Christ” is "the first-born of every creature, the first- begotten, or first--born from the dead;" begotten of the Father before any creature was produced; the first who rose from the dead by his own power (see Jour. Sac. Lit. Apr. 1861). Wisdom, says that she came out of the mouth of the Most High before he had produced any'creature (Pro 8:22; Sir 24:3; Ina. 14:390). "The first-born of the poor." signifies the most miserable of the poor (Job 18:13). "the first-born of death," the most terrible of deaths (see Wemyss, Symbol. Dict.). The "Church of the firstborn" (Heb 12:23) signifies the Church of the redeemed-those who have become peculiarly the Lord's, and through the blood of the everlasting covenant, applied to their consciences, are consecrated to his  for evermore, in accordance with the custom of consecration described below (see Schottgen, Hoas. Hebr..i, 922).

DESTRUCTION OF THE FIRST-BORN. This was the tenth and last plague inflicted on the Egyptians (Exo 11:1-8; Exo 12:29-30). 'We learn from Herodotus (ii, 85) that it was the custom of the Egyptians to rush from the house into the street, to bewail the dead with loud and bitter outcries; and every member of the family united in these expressions of sorrow. How great must their terror and grief have been when A' at - midnight Jehovah smote all the first-born in the land of Egypt.", Hemmgstenberg remarks (Egypt and the Books of Moses) that the phrase 'sall the first-born' must' not be pressed too far. The whole tenor of the narrative is opposed to such a proceeding, and particularly the declaration, 'There was no house where there was not as dead; since in every house there was not a first-born. It must not be inferred that none of the first- born remained alive in the land, or that none besides the first-born died. That the Egyptians were swept off by an epidemic is indeed probable,' and much more than probable, from Exo 9:15. What the Lord there says he had long been able to do, that he now really dies; since the reasons here given in Exo 9:16, which until now have prevented him from proceeding to this last resource, have now ceased; since, in short, he has by a series of acts sufficiently unfolded his omnipotence and grace." SEE PLAGUES OF EGYPT.

FIRST-BORN, SANCTIFICATION AND REDEMPTION OF.(קְדוּשִׁת בְּכוֹר, פַּדְיוֹן הִבֵּן). Males of human beings and animals were strictly enjoined to perpetuate the remembrance of the death. of Egypt's first-born, whereby the liberty of the Israelites was secured, and of the preservation of Israel's first-born. Compare Exo 12:2; Exo 12:11-15.

1. Sanctification of the First-born, its signification, etc. - The fact that the first-born of Egypt were selected to be smitten down for the hard- heartedness of Pharaoh, and that their death was regarded as the greatest calamity, shows of itself that a peculiar sanctity had already been attached to the first-born of both man and cattle. The cause of this is easily traced in the Scriptures. The power of procreation was declared by God himself to be a special blessing (Gen 1:22; Gen 1:28; Gen 9:1; Gen 17:16; Gen 29:31), and was granted as a reward to those who were well pleasing in his sight (Gen 15:4; Psa 128:4). This was fully appreciated by the Jews; for the possession of children, especially of the male sex, was esteemed the  climax of social happiness (Gen 16:2; Gen 29:31; Deu 7:13-14; Psa 128:3-4), and the absence of them was considered a reproach (חֶרְפָּה), since it implied divine displeasure (Gen 30:23), and no other earthly blessing could compensate for it (Gen 16:1-5). Moreover, the first-born of newly-married young people (הִנְּעוּרִים בְּנֵי, Psa 127:4) were believed to represent the prime of human vigor (אוֹן

רֵאשַׁית), being born before the strength of the father began to diminish (Genesis 43; Deu 21:17; Psa 78:51; Psa 105:36). It was therefore natural that the first instalment of God's blessing, and the prime of man's strength, should be regarded with peculiar affection, and have special sanctity attached to him, and that by virtue of the claim which God has to what is most loved and held sacred by us, and gratitude on the part of man, the first-born males, both of man and animals, should be consecrated to the Giver of all good things; the one as a priest, representing the family to which he belonged (Exo 19:22; Exo 19:24), and the other as a sacrifice (Gen 4:4), just as the fat of sacrifices was devoted to God because it was regarded as the prime part of the animal. SEE FAT. This explains the fact why the plague of the first-born of the Egyptians was so terribly felt; it was the destruction of the objects most dear and sacred to them, whilst the first-born of the Hebrews, i.e. their priests and sacrifices, were spared. Moreover, it shows the import of the consecration enjoined in Exo 13:1. Hitherto it was optional with the Hebrews whether they would devote the first-born to the Lord, but now God, by virtue of having so signally interposed for their deliverance, claims the public consecration of the first-born of man as his priests, and of the first-born of animals as sacrifices.

2. Origin of the Redemption of the First-born.-This devotion of the first- born was believed to indicate a priesthood belonging to the eldest sons of families, -which being set aside in the case of Reuben, was transferred to the tribe of Levi. This priesthood is said to have lasted till the completion of the tabernacle (Jahn, Bibl. Arch. 10:§ 165, 387; Selden, De Syn. c. 16; Mishna, Zebachins, 14:4, vol. v, 58; comp. Eze 24:5). After the building of the tabernacle and the introduction of the extensive sacrificial service, which required a special priestly order, as well as a separate staff of servants, who could exclusively devote themselves to the ministry of the sanctuary, the offices of the firstborn were superseded by those of the Levites (Numbers iii, 11-13); and it was ordained that the first-born of the  other tribes, as well as the first-born of the animals which could not be sacrificed, should henceforth be redeemed (ib. 18:15).

3. Redemption of the First-born of Man.-The redemption of a child is to take place when it is a month old, when the father is to give to the priest five silver shekels of the sanctuary, i.e. about three dollars as the maximum. If it died before the expiration of 30 days, the Jewish doctors held the father excused, but liable to the payment if it outlived that time (Exo 13:12-15; Exo 22:29; Num 8:17; Lev 27:6; Lightfoot, Hor. - Hebr. on Luk 2:22; Philo, De Pr. Sacerd. i, i, 233; Mangey). If the child was sickly, or appeared otherwise to be inferior to children generally, the priest could estimate it at less than this sum (Num 3:46, etc.; 18:16). The priest had to come to the house of the infant, as the mother could not appear with it in the Temple because her days of purification, according to the law (Lev 12:2; Lev 12:4), were not as yet accomplished. No bargaining was allowed, but if the priest saw that the parents were poor, he could, if he chose, return the money when the ceremony was over. When the mother's days of purification were accomplished, and she could appear in the Temple, she then brought the child to the priest to be presented publicly to the Lord (Luk 2:22). The Jews still observe this law of redemption. When the first-born male is thirty days old, the parents invite to their house their friends and a priest (כֹּהֵן) to a meal for the following day. The priest, having invoked God's blessing upon the repast, and offered some introductory prayers, etc., looks at the child and the price of redemption presented before him, and asks the father which he would rather have, the money or the firstborn child. Upon the father's reply that he would rather pay the price of redemption, the priest takes the money, swings it round the head of the infant in token of his vicarious authority, saying, "This is for the firstborn, this is in lieu of it, this redeems it; and let this son be spared for life, for the law of God, and for the fear of Heaven. May it please Thee, that, as he was spared for redemption, so he may be spared for the Law, for matrimony, and for good works. Amen." The priest lays his hand upon the child's head and blesses it, as follows: " The Lord make thee as Ephraim and Manasseh!" etc. It is to this that the apostle Peter refers when he says, "Ye were not redeemed with corruptible things, as silver and gold," etc. (1Pe 1:18). When the first-born son is thirteen years of age, he fasts the day before the feast of Passover, in commemoration of the sparing of the first-born of the Hebrews in Egypt. SEE FAST.  4. Redemption of the First-born of clean Animals. The male first-born of animals ( פֶּטֶר רֶחֶםSept. διανοῖγον μήτραν; Vulg. quod aperit vulvam) was also devoted to God (Exo 13:2; Exo 13:12-13; Exo 22:29; Exo 34:19-20; Philo, . c., and quis rerum div. hceres. 24, i, 489, Mang.). The first-born of every clean animal (i.e., ox, sheep, goat, etc.), from eight days to twelve months old, had to be taken to Jerusalem every year (Deu 12:6, etc.), and delivered to the priest, who offered it as a sacrifice to Jehovah, sprinkled its blood upon the altar, burned the fat, and ate the flesh (Exo 13:13; Exo 22:30; Exo 34:20; Num 18:15-17; Neh 10:6). In the mean time the animal was not to be used for any work, for it belonged to the Lord (Deu 15:19); but if it had any blemish it was not to be sacrificed, but eaten up at home (ib. 15:21, 22). Various refinements on the subject of blemishes are to be found in Mishna, Bekoroth. (See Mal 1:8. By "firstlings," Deu 14:23, compared with Num 18:17, are meant tithe animals: see Reland, Antiq. iii, 10, p. 327.; Jahn, Bibl. Arch. § 387). If, however, the man whose cattle had first-born lived at too great a distance from Jerusalem to carry them thither, he was commanded to sell them, and take the money to the sanctuary :(Deu 14:24-25).

5. Redemption of the First-born of unclean Animals --.The first-born of unclean animals, not being allowed to be offered as sacrifices, were either to be redeemed according to the valuation of the priest, with the addition of one fifth of the value, and then remain with their owner, or be' sold, and the price given to the priests (Lev 27:11-13; Lev 27:27). The first-born of an ass was to be redeemed with a lamb, or, if not redeemed, put to death- (Exo 13:13; Exo 34:20; Num 18:15). Commentators hold that them first-born of dogs were killed, because they ere unclean; and that nothing was given for them to the priests, because there was no trade or commerce in them. See Deu 23:18.

6. Literature.-Josephus, Ast. 4:4, 4; Mishna, Bekoaoth; Maimonides, Mishusa Tora, iii, 241; Hilchoth Bechoroth; Ibn Ezra's comments as- the passages cited in this article; Calmet, on Numbers 18 The Hebrew Prayer- Book, by Knopflmacher (Vienna, 1859), entitled Derech Ha-Chajim, p. 407; Der Israelitische Volksleher, 7:41. sq.; 9:138 sq., 212 sq., 248 sq.

## First-Fruit[[@Headword:First-Fruit]]

             (in the sing. רֵאשַׁיתr reshith, beginning; in the plur. בַּכּוּרַים, bikkurim', first-ripe fruits; -Sept. πρωτογεννήματα, ἀπαρχή, ἀφαίρεμα; Vulgate priimtice, priunitiva, frugum initia; comp. תַּרוּמָה, Ierumak', ablation; A. V. "heave-offering," etc.). The -same natural feeling which at first led man out of, gratitude to consecrate to the Giver of all good things the 'first-born of both man and animals, and the prime parts -of sacrifices, because they were regarded as the first instalments of his blessings, and which afterwards led to the legalizing of these offerings, also gave rise to the offering of thee first-fruits and to its becoming law. This was done publicly by the nation at, each of the three great -yearly festivals, sand also by, individuals without limitation of time. No ordinance appears to leave been more distinctly recognised than this, so that the use of the term in the way of illustration carried within a full significance even in N.T. times (Pro 3:9,; Tob. i, 6; 1 Macc. iii, 49; Rom 8:23; Rom 11:16; Jam 1:18; Rev 14:4).'

1. Character and Classification of the First-fruits.

(1) On the morrow after the Passover Sabbath, i e. on the 16th of Nisan, a sheaf of new corn was to he brought to the priest, and waved before the altar, in acknowledgment of the gift of fruit-fulness (Lev 23:5-6; Lev 23:10; Lev 23:12; Lev 2:12). Josephus tells us that the sheaf was of barley, and that, until this ceremony had been performed, no -harvest work was to be begun (Ant. iii, 10, 5). SEE PASSOVER.

(2.) At the expiration of seven weeks from this time, i e. at the feast of. Pentecost, an oblation was to be made of two loaves of leavened bread made from the new flour, which were to be waved in like manner with the Passover sheaf (Exo 34:22; Lev 23:15; Lev 23:17; Num 28:26). SEE PENTECOST.

(3.) The feast of ingathering, i.e. the feast of Tabernacles is- the 7th month, was itself an acknowledgment of the fruits of the harvest (Exo 23:16; Exo 34:22; Lev 23:39). SEE TABERNACLES.

Besides these stated occasions, the law also required every individual to consecrate, to the Lord a part of the first-fruit of the land (comp.  Exo 22:29; Exo 23:19; Exo 34:26; Num 15:20-21; Num 18:12-13; Deu 18:4; Deu 26:2-11). The first-fruits to be offered are restricted by Jewish tradition to the seven chief productions of Palestine, viz. wheat, barley, grapes, figs, pomegranates, olives, and honey, mentioned in Deu 8:8 in praise of the land (comp. Mishna, Biksrim, i, 3; Berachoth, 35, a; Maimonides, Jod Ha-Chezaka, Hichoth Bikmrim, ii, 2), to which perhaps may be added dates (Gesenius, Thes. p. 219; Mishna, Bikursim, i, 3; 1Hasselquist, Travels, p. 417); but the law appears to have contemplated produce of all sorts, and to have been so understood by Nehemiah (Deu 26:2; Neh 10:35; Neh 10:37). By the Talmudists they are divided into two classes:

1. The actual produce of the soil, the raw material, such as corn, fruits, etc., which are denominated בַּכּוּרַים, πρωτογεννήματα, and,

2. Preparations of the produce, as oil, flour wine, etc., which are called

תְּרוּמֹת, ἀπαρχαί, (comp. Midras-h Rabba, the Chaldee Paraphrases of Onkelos and Jonathan ben-Uziel, and Rashi on Exo 22:29). (Gesenius, Thes. p. 1276,; Augustine, Quaest. in Hebr. 4:32, vol. iii, p. 732; Spencer, De Leg. Hebr. iii, 9, p. 713; Reland, Anstiq. iii, 7; Philo, De Pr. Sacard. i [ii 233, Mang.]; De Sacrific. Abel. et Ca/am, 21 [i, 177, M.]; De Monarchia, ii, 3 [ii, 224, Mang.])

2. Quantity and Time of Offering.— Of the public offerings -of first-fruits, the law defined no place from which the Passover a sheaf should be chosen but the Jewish custom, so far as it is represented by the Mishisa, prescribed that the wave-sheaf or sheaves should be taken from the neighborhood of Jerusalem (Terumoth, 10:2). Deputies from the Sanhedrim went out on the eve of the festival, and tied the growing stalks in bunches. In the evening of the festival day the sheaf was cut with all possible publicity, and carried to the Temple. It was there threshed, and an omer of grain, after being winnowed, was bruised and roasted: after it had been mixed with oil and frankincense laid upon it, the priest waved the offering in all directions. A handful was thrown on the altar-fire, and the rest belonged to the priests, to be eaten by those who were free from ceremonial defilement.' After this the harvest might be carried on. After the destruction of the Temple all this was discontinued, on the principle, as it seems, that the house of God was exclusively the place for oblation (Lamentations 2:14; 10:14; 23:13; Num 18:11; Mishnaf Terum. v, 6; 10:4,5; Shekalim, -viii, 8; Josephus,  Ant. iii, 10, 5; Philo Dea Proem. sac. i [ii, 233, Mang.]; Reland, Antiq. iii, 7, 3; 4:3, 8).

The offering made at the feast of Pentecost was a thanksgiving for the conclusion of wheat harvest. It consisted of two loaves (according to Josephus one loaf) of new flour baked with leaven, which were waved by the priest as at the Passover. The size of the loaves is fixed by the Mishna at seven palms long and four wide, with horns of four fingers length. No private offerings of first-fruits were allowed before this public oblation of the ten loaves (Lev 23:15; Lev 23:20; Mishrna, Terunu. 10:6; 11:4; Josephus, Ant. iii, 10, 6; Reland, Antiq. .iv, 4, 5).

The quantity of private first-fruits to be consecrated to the Lord has neither been fixed by the law nor by tradition; it was left entirely to the generosity of the people. "Yet" says Maimonides, "it is implied that a sixtieth part is to be consecrated, and he who wishes to denote all the. first-fruits of his field may do so" (Hilchoth Bikurim, ii, 17). The way in which a proprietor fixed which first-fruit he should offer was this, as the Mishna tells us, "when he went into his field and saw a fig ripening, or a bunch of grapes, or a pomegranate here a first-fruit'” (Bikurim, iii). All the first-fruits t-us devoted to the Lord had to be delivered at Jerusalem between the feasts of Pentecost and Dedication (Exo 23:16; Lev 23:16-17; Bikurims, i, 36); any offering brought after this time was not received.

3. Manner in which these offerings were taken to Jerusalem.-The first- fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was to set the basket down before the altar. The offerer was then, in words of which the outline, if not the whole form was prescribed, to recite the story of Jacob's descent into Egypt, and the deliverance therefrom. of his posterity, and to acknowledge the blessings with which God had visited him (Deu 26:2-11). The law that every one should take up the first-fruits to Jerusalem was soon found impracticable, since even the most pious Israelite found it very- -difficult, in addition to his. appearing at the three great festivals, to have to go to the Temple; with every newly-ripened fruit. 'Nor was it found convenient for every one to go up with his first-fruits separately. Hence the. custom arose, that when the first-fruits were ripe, all the, inhabitants of one district who were ready to deliver, them assembled together in the principal town of that locality where their representative lived, with a basket containing the ripe fruits of the seven several kinds, arranged in the  following manner: "The barley was put lowermost, the wheat over it, the olives above that, the dates over them the pomegranates over the dates, and the figs were put uppermost in the basket, leaves being put between every kind to separate it from the other, and clusters of grapes were laid upon the figs to form the outside of the basket" (Maimonides, Hilchoth Biksrim, iii, 7; Tosifta Bikurim, ii). With this basket all the pilgrims (or at least a company of twenty-four persons) staid up all night in the open market-place, because they were afraid to go into houses to sleep lest any inmate of theme should die, and thus cause pollution. Early in the morning the representative of the district, who was the official (מִעֲמָד) and ex officio the leader of the imposing procession, summoned them with the words of the prophet Jeremiah, " Arise, and let us go up to Zion, to the house of Jehovah our God" (Deu 31:6).

The whole company were then ready to start. We cannot do better than give literally the description which the Misnlna and the Talmud give of this imposing procession: An ox [destined for, a peace-offering] went before them with gilded horns and an olive crown upon his head, and a piper who played before them, whilst the air rang, with the song of the people, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa 122:1). On approaching Jerusalem a messenger was sent forward to announce their arrival, and the first-fruits were tastefully' arranged. Thee officiating priest, the Levites, and the treasurers went out to meet them, the number of officials who went out being in accordance with the largeness of the party that arrived, and conducted them into the holy city, singing, as they entered, "Our feet stand within thy gates, O Jerusalem" (Psa 112:2), whilst all the workmen [who plied their craft] in the streets of Jerusalem stood up before them and welcomed them, saying, " Brethren of such and such a place, peace be with you." The piper continued to play before them till the procession came to the mount of thee Temple. Here every one, even the king ,took his own basket upon his shoulders, and went forward till they all came to the court- of the Temple, singing, "Praise ye thee Lord, praise God in his sanctuary," etc. [through the whole. of Psalms 101]; whereupon the' Levites sang, "I will extol thee, O Lord! -because thou. hast. lifted me up, and hast not made my foes to rejoice over me' (Psalms 30). Then the pigeons which were hung about the baskets were taken for burnt-offerings, and the pilgrims gave to the priests what they brought in their hands. 'With the baskets still upon their shoulders every one repeated, " I profess this' day unto 'the Lord thy God," etc., till he came to the words, '"A wandering Syrian was my father" (i.e. from Deu 26:3-5), when he took the basket off his  shoulders' and laid hold of it by its brim; the priest then put his. hands under it and waved it, whilst the offerer continued to recite from the words "A wandering Syrian," where he had left off, to the end of the section (to Deu 26:10), then put the basket by the side of the altar, threw himself down on his face, sand afterwards departed (Mishna, Bikurim, iii 2- 6; Jerusalem Bikurim, 65; Maimonides, Hilchoth Bikurim, 4:16, 17). These first-fruits then became the property of the priests who officiated 'during that week. The baskets of the rich were of gold or silver, 'those of the poor of peeled' willow. The baskets of the latter kind were presented to the priests who waved the offerings at the S.W. corner of the altar: the more valuable baskets were returned to the owners (Bik. iii, 6, 8). After passing the night at Jerusalem, the pilgrims returned on the following day to their homes (Deu 16:7; Terum. ii, 4). It is mentioned that king Agrippa bore his part in this highly picturesque national ceremony by carrying his basket like the rest to the Temple (Bik. iii, 4). Among other by-laws were the following:

1. He who, ate his first. fruits elsewhere than in Jerusalem and without the proper form, was liable to punishment (Macccoti, iii, 3, vol. 4:.284, Surenh.).

2. Women, slavma, deaf and dumb persons, and some others are exempt from the verbal oblation before the priest, which was not generally used after the feast of Tabernacles (Bik. i, 5, 6).

4. Exemption from the, Offering or the connected Service.-Those who simply possessed the trees and not thee land', were exempted from the offering of firstfruits, for they could not say '"the land which thou hast given me" (Maimonides, Hilchoth Bikurim, ii, 13). Those, too, who lived beyond the Jordan could not bring firstfruits in the proper sense of the libation, inasmuch as they could not say the words of the service, from "the land that floweth with milk and honey" (Deu 26:15; compare Mishna, Bikurim, i,,10). A proselyte, again, though he could bring the offering, was not to recite the service, because he could not use the words occurring therein (Deu 26:3), ."I am come to the country which the Lord sware -unto our fathers to give us" (Bikurim, i, 4),- Stewards, servants, slaves, women, sexless parson, and hermaphrodites were--also not allowed to recite 6thee service, though they could offer the libation, because they could. not use the words, "I have brought the. first-  fruits of the land which thou, “O Lord, hast given me" (Deu 26:10), they having originally had no share in the land (Bikurim, i, 5). '

5. Offering of -the prepared Produce.-In this, too, the quantity to be offered was left to the generosity of the people. -But it was understood', says Maimonides, that "a liberal man will give a fortieth part of his first- fruits; one who is neither liberal nor illiberal will give a fiftieth part, and a covetous man will give 'a sixtieth" (Hilchoth Teruma,,iii, 2). They had to be presented even -from the produce of Jewish fields is foreign countries, and were not allowed to be taken from the portion intended for tithes, nor from the corners left for the poor (Teru-ma, i, 5;' iii, 7), and were not required to be delivered in the Temple, but might be given to thee nearest priest (lb. 4:3; Bikurins, ii, 2). They consisted of wine, wool, bread, oil, date-honey, onions, cucumbers (Teruim. ii, 5, 6; Num 15:19; Num 15:21; Deu 18:4). The measuring-basket was to be thrice estimated during the season (lb. 4:3). He who ate or drank his offering by mistake was bound to add one fifth, and present it to the priest (Lev 5:16; Lev 22:14), who was forbidden to remit the penalty (Terum. 6:1, 5). The - offerings were to be eaten or used only by those who were clean from ceremonial defilement (Num 18:11; Deu 18:4).

6. The First-fruit of the Dough.-Besides the offering of the first-fruits themselves, the Israelites were also required to give to the Lord a cake. made of the first -corn that was threshed, winnowed, and ground (Num 15:18-21). Tradition restricts this to wheat, barley, casmin, or rye, fox-ear (barley), and oats (Chala, i, 1; Maimonides, Bikurim, 6:1), of which a twenty-fourth part had to be given, but the baker who made it for sale had to give a forty-eighth part (Maimonides, Hichoth Bikerum, v, 2, 3).'' This was the perquisite of the priest, and it is to this that' the apostle refers in Rom 11:16.

7. First-fruits of Fruit-trees.-According to the law, the fruits of every newly-planted tree were not to he eaten or sold, or used. in any way for the first three years, but considered "Uncircumcised" or unclean. In the fourth year, however, the first-fruits were to be consecrated to the Lord, or, as the traditional. explanation is, eaten in Jerusalem, and in the fifth year became available to the owner (Lev 19:23-25). The three years, according to Rabbinic law, began with 'the first of Tisri, if the tree was planted before the sixteenth of Ab.' The reason of this is that the fruits of 'those three years were considered imperfect; such imperfect fruit could  not, therefore, be offered to God; and as man was not allowed to partake of the produce 'before he consecrated the first instalment of God's blessings to the giver of all good things, the planter, had to wait till the fifth year (comp. Josephus, Ant. 4:8, 19; and Aben Ezra on Lev 19:23). The law may also have had the ulterior object of excluding from use crude, immature, and therefore unwholesome fruits. 'Michaelis (iii,: 267-8), indeed, finds a benefit to the 'trees themselves in this regulation: "The economical object of the law is very striking. Every .gardener will teach us not to let fruit-trees bear in their earliest years, but to pluck off the blossoms; and for this reason, that they will 'thus thrive the better, and bear more abundantly afterwards, since, if we may not taste the fruit the first three years, we shall be the more. disposed to pinch off the blossoms, and the son will learn to do this of his father. The very expression 'to regard them as uncircumcised' suggests the propriety of pinching them off; I do not say cutting them off, because it is generally the hand, and not a knife, that is employed in the operation." The trees found growing by the Jews at the conquest were treated as exempt from this rule (Mishna, Osrlah, i, 2). SEE FRUIT.

8. Historical Notices.--The corruption of the nation after the time of Solomon gave rise to neglect in these as well as in other ordinances of the law; and restoration of them was among the reforms brought about by Hezekih (2Ch 31:5; 2Ch 31:11). Nehemiah also, at the return from captivity, took pains to reorganize the offerings, of first-fruits of both kinds, and to appoint places to receive them (Neh 10:35; Neh 10:37; Neh 12:44). Perversion or alienation of them is reprobated, as care in observing is eulogized by the prophets, and specially mentioned in the sketch of the restoration of the Temple and Temple-service made by Ezekiel (Eze 20:40; Eze 44:30; Eze 48:14; Mal 3:8).

An offering of first-fruits is mentioned as an acceptable one to the prophet Elisha (2Ki 4:42).

Offerings of first-fruits were sent to Jerusalem by Jews living in foreign countries (Josephus, Ant. 16:6, 7).

Offerings of first-fruits were also customary in heathen systems of worship (Homer, Il. 9:529; Odys. iii, 444; Eurip. Orest. 96; Phan. 1523; Callim. in Cerer. 19; Theocr. 7:31; Stat. Thieb. ii, 742; Aristoph. Ran. 1272; Pausan. i, 43, 4; ix; 19, 4; Long. Pastor. ii, 2 and 22; Diod. Siculus, i, 14; Plutarch, Isid. 66; Pliny, 18:2; 4:6; Calpurn. Eccl. 4:122; Ovid, Met. 8:273; 10:431;  Fast. ii, 519; Tibul. i, '1, 13; Spanheim, ad Callim. Del. 283; Porphyry, De Abstin.: ii, 56, 32; Epictet.'38; etc.). See Patrick, On Deuteronomy 26; Spencer, De Lea. Hebr. iii, 9, De Primitiarum Origine; Les'lie, On Tithes, in Works, vol. ii; Dougtmei Analect. i, 89; Lakemacher, Ant. Gr p. 402; Munter, Relig. der Karthag. p. 54.

9. Figurative Allusions.-In the New Testament, the "first-fruits" are emblematical of abundance and excellence, and also the earnest or sample of a full harvest at hand. Paul says (Rom 8:23) Christians ''have the first-fruits of the Spirit," i.e. the first gifts of the Spirit' the earnest, the pledge of future and still higher gifts. (See the monographs on this text by Gruner [Hal. 1767], Anon. [Gott. 1767], Muller [Saqtura Obs. Philol. p. 120], Keil [Lips. 1809].) Christ is called " the first-fruits of them that slept," i.e. the first who rose from the dead (1Co 15:20; 1Co 15:23; 1Co 16:15; Rom 11:16; Jam 1:18; Rev 14:4).

10. Literature.-Mishna, Bikurim, Teruma, Chala, and Orla; Maimonides, Jod Ha-Chaaka, Hilchoth Bikurim, iii, 121; Lewis, Antiq. of the Hebrew Republic, i, 145, etc. (Lond. 1724); Saalschiitz, Mosaische Recht, i. 343 sq., 416 sq., 433 sq.; Herzfeld, Geschichte d. Volkes Israel, ii, 128 sq.; Jost, Geschichte des Judenthums, i. 172 sq.; Carpzov, Appar. p. 611 sq.; Bauier. Gottesd. Verfissuvng, i, 251 sq.; Gruner, De primitiarum oblatione (Lugd. B. 1739; also in Ugolino, xvii). SEE OFFERING.

## First-Fruits[[@Headword:First-Fruits]]

             1. True Christians are called 'a kind of first-fruits of God's creatures (Jam 1:18), as being specially consecrated to him.'

2. The communications of God's grace on earth, as. an earnest of future glory, are also so called (Rom 8:23), and for the same. reason, the resurrection of Christ, as the pledge of the resurrection of the just' (1Co 4:20).

3. In an ecclesiastical sense, this term is applied to the first year's produce of benefices, which the pope demanded of foreigners to whom he gave benefices of the Church of England. Henry VIII rescued this payment from the pope, but annexed it to the crown. Queen Anne, however, gave them back to the Church for the augmentation of small livings" (Eden). SEE ANNATES. The valor beneficiorum, commonly called the value in the King's Books, was made at the same time as the statute 26 Henry VIII, c.  3, by which these payments were transferred to the crown. A former valuation had been made, 20 Edward I, which still exists in the exchequer. By this statute and one subsequent, 1 Elizabeth IV, every spiritual person admitted to a benefice must pay his first-fruits within three months after induction, in proper proportion: if he does not live half a year, or be ousted before the expiration of the first year, only one quarter is required; if he lives' the year, or be ousted before eighteen months, one half; if a year and a half, three quarters; if two years, the whole. Archbishops and bishops have four years allowed them, and shall pay one quarter every year, if they live so long on the see. Other dignitaries pay as rectors and vicars. By several statutes of Anne, all livings under £50 per annum are discharged of the payment of first-fruits and tenths. The following notice of the valuation in the King's Books, and the former payments to the pope as primitiae, is taken from Godwin's work, De Prcesulibus Angl. The florin was 4s. 6d., the ducat 8s. English:

## Fisch, George, D.D[[@Headword:Fisch, George, D.D]]

             a French theologian, commonly known as "Pastor Fisch," was born at Nyon, canton of Vaud, Switzerland, July 6, 1814. He studied at Lausanime, was for some time preacher of a small German congregation at Vevay, till in 1846 called to Lyons, France, to become an assistant preacher to Adolphe Monod, whom he subsequently succeeded. In 1855 he went to Paris as successor of Louis Bridel, and died July 3, 1881, at Vallorbe, Switzerland. Fisch took an active part in the Constitutional Synod of 1849 which formed the union of the Evangelical churches of France. From 1863 till his death he was president of the Synodal Commission, and thus directed the work of the Free churches. When, in 1856, the Evangelical Alliance was founded, he became the very soul of the branch of this society in France, and attended the meetings at London, Paris, Berlin, Geneva, Amsterdam, and New York. He was particularly interested in the South-Africa mission among the Bassutos, in Mr. McAll's mission in Paris, and in every way he advanced the cause of the Gospel. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

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

             (called also Mentzer, from his native place, Mayence), a Lutheran hymn- writer, was born about 1547. He studied law, and for some time practiced it at Frankfort-on-the-Main. From there he went to Strasburg and died in 1589. Many of his hymns are found in the hymn-books of the 16th and 17th centuries. A copy of his Gesangbichlein, published in 1576, has been found in the British Museum at London, by professor Max Muller, and from a copy made by him, with the assistance of Herr von Bunsen, an edition was published at Berlin in 1849. See Godecke, Grundniss der deutschen Dichtung (Hanover, 1849), 1:386-398; Vilmar, Zur Literatur Fischarts (Marburg, 1846); Weller, Neue Originalp oesien Joh. Fischarts (Halle, 1859); Gervinus, Geschichte der poetischen Nationalliteratur der Deutschen, 3d ed. 3, page 131; Kurz, Geschichte der deutschen Literatu;, 4th ed. 4, page 26; Koch, Geschichte des deutschen Kirchenliedes, 2:279 sq., 487 sq. (B.P.)

## Fischer, Augustin[[@Headword:Fischer, Augustin]]

             a Roman Catholic theologian of Germany, was born April 12, 1766. He was for some time teacher at the Augustinian monastery in Erfurt, accepted a call in 1813 as court-preacher and sub-regent of the seminary at  Aschaffenburg, and died in 1816, leaving Lehrbuch der christlichen Religion, etc. (Erfurt, 1802; 6th ed. 1826). See Winer, Handbuch der theol. Lit. 2:242. (B.P.)

## Fischer, Carl Gottlieb[[@Headword:Fischer, Carl Gottlieb]]

             a Lutheran theologian of Germany, was born October 9, 1745. He studied at Konigsberg, where Kant's lectures greatly influenced him. In 1778 he was appointed pastor of the royal hospital at Kdnigsberg, and died there, September 19, 1801, leaving Homilien uber mernkwurdige Erzahlungen cous der Geschichte Jesu (Kdnigsberg, 1799, 3 volumes). See Doring, Deutsche Kanzelredner, page 58 sq,; Winer, Hanulbuch der theol. Lit. 1:118, 232, 293. (B.P.)

## Fischer, Christoph (1)[[@Headword:Fischer, Christoph (1)]]

             a Lutheran theologian of Germany, who died as court-preacher and general superintendent at Zell, in 1597, wrote Erklarungen on the passion, resurrection, and ascension of Christ, on the Psalms, on Luther's catechism, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fischer, Christoph (2)[[@Headword:Fischer, Christoph (2)]]

             a Roman Catholic theologian, teacher of the Greek language and of hermeneutics of the New Test. at Prague, where he died, January 13, 1791, is the author of Die heiligen Schriften des Neuen Testaments ubersetzt mit Erklarungen (Prague, 1784; Treves, 1794): — Institutiones hermen. Novi Testamenti (Prague, 1788). See Winer, Handbuch der theol. Lit. 1:107, 174. (B.P.)

## Fischer, Erdmann Rudolph[[@Headword:Fischer, Erdmann Rudolph]]

             a Lutheran theologian of Germany, was born November 28, 1687, was in 1721 preacher at Coburg, in 1758 general superintendent there, and died June 1, 1776. He wrote, Comm. de θεοδρόμοις Veteris Ecclesiae Legatis (Coburg, 1717): Vita Jo. Gerhardi (Leipsic, 1723): — Die unverdinderte Augsburgische Confession (Coburg, 1730; 1755): — De Eliqenda inter Christianos Religione Dissidentes (ibid. 1734): — Cypriani Dissertationes Varii: Argumenti (ibid. 1755): — Hieronymi Epist. ad Nepotianum (ibid. 1758). See Moser and Neubauer, Jetztlebende Theologen; Meusel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:20, 30, 613, 860. (B.P.)

## Fischer, Friedrich[[@Headword:Fischer, Friedrich]]

             a Lutheran theologian of Germany, was born in 1558. In 1586 he was rector at Grimma, and accepted a call in 1594 to Bautzen, where he died, in 1623, leaving, Decalogus: or thirty-eight sermons on the decalogue (Bautzen, 1608): — Oratio Dominica, or fifteen sermons on the Lord's Prayer (ibid. 1611): — Misteriodidascalia, or twenty-two sermons on baptism and the Lord's supper (Wittenberg, eod.): — Paedagogia Christiana,a or twenty sermons on the catechism (ibid. 1613). See Ober- Lausitzer, Merkwurdigkeiten; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fischer, Gottfried Angelus[[@Headword:Fischer, Gottfried Angelus]]

             a Roman Catholic theologian of Germany, was born at Munich, November 5, 1768. He was for some time professor of philosophy and history at.the gymnasium of his native place, received in 1817 a call as pastor to Niedervichbach, inBavaria, and died in 1836. He wrote, Lehre der Katholischen Kirche (Munich, 1819): — Predigten uber die acht Selig preisungen (ibid. 1834): — Vollstandiges Katholisches Religionslehrbuch (ibid. 1822, 1829): — Lese- und Gebetbuch fur junge Katholische Christen (Augsburg, 1827). See Winer, Handbuch der theol. Lit. 1:465; 2:120, 243, 373. (B.P.)

## Fischer, Gottlob Eusebius[[@Headword:Fischer, Gottlob Eusebius]]

             a Lutheran theologian of Germany, was born May 23, 1769, at Golssen, in Lower Lusatia. In 1797 he was deacon, in 1801 archdeacon, in 1810 pastor at Ranis, in 1819 superintendent at Sangerhausen, and died in 1849, leaving, Predigtentwurfe uber freie Texte (Eisleben, 1835, 1836, 2 volumes): — Christliches Predigtbuch ( Sangerhausen, 1836): — Christliche Betstunden (Neustadt, 1834-36, 4 parts): — Jesus Christus, eine Erzahlung fur verstandige Kinder (Leipsic, 1794): — Kirchliche Catechisationen (Neustadt, 1828-31, 4 volumes): — he also worked up the New Test. part to Dinter's Die Bibel, als Erbauungsbuch fur Gebildete (ibid. 1832). See Winer, Handbuch der theol. Lit. 2:56, 74, 84, 144, 189, 257, 271, 354; Zuchold, Bibl. Theol. 1:360 sq. (B.P.)

## Fischer, Jacob Benjamin[[@Headword:Fischer, Jacob Benjamin]]

             a Lutheran theologian of Germany, general superintendent of Livonia, who died November 3, 1744, deserves to be mentioned for the great interest he took in having the Bible given to his people in their vernacular. The first Livonian or Lettish Bible was edited by his father, John, who died in 1705. The care of the second edition devolved on Jacob Benjamin, and it was printed at Konigsberg in 1739. (B.P.)

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

             a Lutheran theologian of Germany, was born at Coburg, October 10, 1724, became rector of the Thomas school at Leipsic, and died there, October 17, 1799. He published, Commentantio de Statu et Jurisdictione Judaeorum Secundum Leges Rom. Germ. (Strasburg, 1763): — Prolusiones de Verss. Graec. Ve. Test. (Leipsic, 1772): — Prolusiones de Vitiis Lexicorum Novi Test. (ibid. 1772-90): — De Chaldaicis Onkelosi Jonathanaeque Versionibus Vet. Test., etc. (ibid. 1775): — De Versione: Librorum Divinorum Novi Test. Vulgata (ibid. 1776): — Clavis Reliquiarum Vers. Graecar. V. Test. Aquilae, Symmatchi, etc. (ibid. 1758). See Furst, Bibl. Jud. 1:282; Winer, Handbuch der theol. Lit. 1:48, 125, 127, 128, 129, 130, 192. (B.P.)

## Fischer, Johann Michael[[@Headword:Fischer, Johann Michael]]

             a Lutheran theologian of Germany, was born at Coburg, March 21, 1682. He studied at Leipsic, was in 1709 rector at his native place, in 1714 preacher at the Holy Cross Church, and died March 1, 1724, leaving De Solemnis Veteris Ecclesicae: Antepaschalibus (Leipsic, 1704). See Unschuldige Nachricten, 1725, page 1041; Winer, Handbuch der theol. Lit. 1:617; Jicher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fischer, Ludwig Eberhard[[@Headword:Fischer, Ludwig Eberhard]]

             a Lutheran theologian of Germany, was born August 6, 1695. He studied at Tubingen, was in 1727 preacher at Zavelstein, in 1732 at Stuttgart, and took a prominent part in the religious as well as political welfare of his country. He died in 1773, leaving several hymns, which are found in the Wurtemberg hymn-book. See Moser, Schwabische Merkwurdigkeiten, page 372; Koch, Geschichte des Deutschen Kirchenliedes, 5:85 sq. (B.P.)

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

             a Reformed theologian, who died at Aarberg, in Switzerland, in 1831, is the author of, Geschichte der Reformation in Bern (Berne, 1827): — Geschichte der Disputation und Reformation in Bern (ibid. 1828). See Winer, Handbuch der theol. Lit. 1:811. (B.P.)

## Fischlin, Ludwig Melchion[[@Headword:Fischlin, Ludwig Melchion]]

             a Lutheran theologian of Germany, was born in 1672 at Hansen, near Brackenheim, in Wurtemberg, studied at Tubingen, and died August 11, 1729. He wrote, Theatrunam Mysterii ἀποκαταστάσεως πάντων (Ulm, 1710, 2 volumes). See Jocher, Allgemeines Gelerhten-Lexikon; s.v.; Winer, Handbuch der theol. Lit. 1:856. (B.P.)

## Fisen, Bartholomew[[@Headword:Fisen, Bartholomew]]

             a Jesuit, was born at Liege inl 1591, and died at Lisle, June 26, 1649. He is the author of, Origo Prima Festi Conpor is Christi (Liege, 1628): — Historia Ecclesiae Leodiensis (ibid. 1642, 1696, 2 volumes, fol.). See Winer, Handbuch der theol. Lit. 1:619, 825; Jichler, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fish[[@Headword:Fish]]

             (דָּג, dag, so called from its great fecundity; Gr. ἰχθὐς, Gen 9:2; Num 11:22; Jon 2:1; Jon 2:10; Mat 7:10; Mat 14:17; Mat 15:34; Luk 5:6; Joh 21:6; Joh 21:8; Joh 21:11). The Hebrews recognised fish as one of the great divisions of the animal kingdom, and, as such, give them a place in the account of the creation (Genesis i,-21, 28; 'where, however, they are included under the general terms שֶׁרֶוֹ, she'rets, swarm, and רֹמֶשֶׂת, romneseth, creeping thing, i.e. destitute of legs; and as distinguished from the larger inhabitants of the deep, תִּנַּינִים, tanninim'), as well as in other passages where an exhaustive description of living creatures is intended (Gen 9:2; Exo 20:4; Deu 4:18; 1Ki 4:33). They do not, however, appear to have acquired any intimate knowledge of this branch' of natural history. Although they were acquainted with some of the names given by the Egyptians to the different species. (for Josephus, War, iii, 10, 8, compares one found, in the Sea of Galilee to the coracinus), they did not adopt a similar method of  distinguishing them ; nor was any classification attempted beyond the broad divisions of clean and unclean,. great and small. The former was established by the Mosaic law (Lev 11:9-10), which pronounced unclean such fish as were devoid of fins and scales: these were and are regarded as unwholesome food in Egypt (Wilkinson, Anc. Egypt. iii, 58, 59), so much so that one of the laws of El-Hakim prohibited the sale, or even the capture of them (Lane, Modern Egyptians, i, 136, note; De Sacy, Chrestomathie Arabe, 2d ed. i, 98). This distinction is probably referred to in the terms σαπρά (esui nona ido.nea, Schleusner's Lex. s.v.; Trench, On Parables, p. 137) and καλά (Mat 13:48). This law of Moses may have given rise to some casuistry, as many fishes have scales, which, though imperceptible when first caught, are very apparent after the skin is in the least dried. Maimonides, with less reason, sees in the Levitical distinctions of fins and scales among fishes "marks whereby the more noble and excellent species might be distinguished from those that were inferior" (Townley's sTore Noevochi.in, p. 305). In no ordinance of the laws of Moses do we find fishes prescribed as religious offerings. In this respect, as well as many others, these laws were opposed to the heathen rituals, which appointed fish-offerings to various' deities. Besides the lepidotus, the oxyrhincus, the phagrus (eel, "fron its unwholesome qualities not eaten by the ancient Egyptians," Wilkinson, v, 251), latus, and nceotes were held sacred in various parts of ancient Egypt (Clem. Alex., Plutarch, Strabo, Athenaeus, are the authorities referred to by Sir G.Wilkinson, v, 125). In the Ordinances of Menu, ch. v (on Diet, Purification, etc.), sees. 15, 16, "the twice-born man is commanded diligently 'to abstain from fish; yet the two fishes called pathina (sheat- fish, Silurus pelorius) and rohila (rohi-fish, Cyprinus denwiculatus) imay be eaten by the guests, when offered at a repast. in honor of the gods or manes; and so may the rajiva (a large fish, Cyprinus Niloticus), the sinhatunzda, and the sasalca (probably shrimps and prawns) of every species" (Sir W. Jones's Laws of JlMenit, by Haughton, p. 146). Similarly in the heathen observances of other nations'; thus Apua [queryj Anchovy] Veneri erat sacra.; Concha [perhaps 'Pearl' oyster] Veneri stat; Mullus Diane ; pisces omnes Neptuno; Thunnus Neptunio." (Beyer, Addit. ad Seldeni Syntag. de Diis Syriis; Ugolini Thesaur. 33:338. 'Vossius, in Hoffmanni Lexicon, iii, 771, has a much longer list of fourteen fishes, "a veteribus pro Diis habiti." Consecrated fishes were kept in reservoirs, with-rings of gold, or silver, or brass attached to them. So Sir J.Chardin in Harmer, iii, 58.) It was perhaps as an image of fecundity that the fish was  selected as an object of idolatry: the-worship of it was widely spread, from Egypt (Wilkinson, iii, 58) to Assyria (Layard, Nineveh, ii, 467), and even India (Baur, Mythologie, ii, 58). -Among the Philistines, Dagon (=littlefish) was represented by a figure half man and half fish (1Sa 5:4). On this account the worship of fish is expressly prohibited (Deu 4:18). SEE DAGON. The form of a fish (Notius Poseidon) was, from remote ages, a type of protective dominion, which the symbolizing spirit of the ancients caused to pass into Christianity, as appears from Eusebius (Life of Constantine) and St. Augustine (De Civitate Dei). On the walls of the oldest catacombs of Rome the representation of the ΙΧΘΥΣ is frequently discernible, and always interpreted as an emblem of the Saviour.

Taking fishes in the scientific sense of "oviparous, vertebrated, cold- blooded animals, breathing water by means of gills or branchice, and generally provided with fins," none are mentioned by name throughout the 0. T. and N.T.; but, regarded in the popular and inexact sense of aquatic animals, inhabitants more or less of the water, we meet with eleven instances which require some notice here. -

1. That well-known batrachian reptile, the 'frog (צְפִרְדֵעִ, tseparde'i), which emerges from a fish-like infancy, breathing by gills instead of lungs, and respiring water instead of air, is often mentioned in Exodus 8 but only in two passages else, Psa 78:45; Psa 105:30. SEE FROG.

2. The annelid horse-leech, whose name occurs only once, Pro 30:15 (עֲלוּקָה, alukah'). "It would appear that the blood-sucking quality of this useful little animal is a direct and exclusive ordination of Providence for man's advantage. That blood is not the natural food of the animal is probable from the fact that, in the streams and pools which they inhabit, not one in a hundred could, in the common course of things, ever indulge such an appetite; and even when received into the stomach, it does not appear to be digested; for, though it will remain there for weeks without coagulating or becoming putrid, yet the animal usually dies unless the blood be vomited through the mouth" (Gosse's Zoology, ii, 374). Of course it is the smaller species, the Hirudo medicinalis, that is here referred to. But the larger species, the Hcemopsis satuigsugiqa, or "horse-leech," has a still greater voracity for blood. Bochart (Sieqroz. ii,.. 796-802) and Schultens (Proverbs in loc.) give another turn to Pro 30:15, by identifying עלוקהwith the Arabic aluk, and maldngfte or destiny, instead  of the horse-leech, the insatiable exacter. The ancient versions, however, must be deemed to outweigh their learned speculations; added to which the Arabic alakat, the Syriac aluka, and the Chaldee and Talmudic: עִלְקָאor עֲלוּקַא, -all designate the leech, which is as abundant in the East as it ever was in our Western countries. The blood-appetite of this animal made it suitable to point a proverb: Horace says, Non missura cutecm, nisi plena cruoris, hirudo (De Arte Poet. 476). With this comp. Plautus, Epidicus, ii, 2, 4, 5; and Cicero, ad Atticum, lib. i, epist. 13. SEE HORSELEECH.

3. The testaceous mollusk (Ostrea marina, Gesenius, Thes. p. 1263), called by the Hebrews אִרְגָּמָן, argamann'; by Avicenna, Alargiawan; by Galen, Θαλασσία φορφύρα, is the Murex trunculus of, zoology, 'from which the renowned Tyrian dye used to be obtained. This shell-fish (and not the "purple" extracted from it) is with good reason supposed by Gesenius to be referred to in Son 7:5 : The tresses of thine head are like the wreathed shell of the purple-fish ; reminding us of the ancient head-dresses of the Athenians, described by Thucydides, i, 6, 3 (comp. the conical head-tuft of the Roman Tutulus [Varro, De .ing. latin. 7:3, 90], and Virgil's Crines nodantur in aurum). A second reference to this shell-fish probably occurs in Eze 27:7.. The Tyrians seem to have imported some ,murices from the Peloponnesus (the same as "Elishah" according to Heeren, Researches, Asiatic Nations [Oxford. trans.], i, 361); and Gesenius supposes that these,, the material' out of which the celebrated dye was procured, arc referred to by the prophet in his enumeration of the Tyrian merchandise.' That these fishes were supplied from the coast of Greece we learn from Horace, Od. ii' 18, 7 (Laconics puspurce) from Pausanias, iii, 21, 6; and from Pliny, ix,.36. SEE PURPLE.

4. The other word used by Ezekiel in this passage, תְּבֵלֶת, teke'leth, in described by Gesenius, Thes. 1503, as ''a species of shellfish (Conchylium, Helix ianthinae [conches-]), found' cleaving to the rocks in the "Mediterranean Sea, covered with a violet shell (Forskal, Descript. animal. p. 127), from which was procured a dark-blue dye." In the many other passages where these two words occur, they undoubtedly designate either the colors or the material dyed in them. The phrase "treasures hid in the sand" (Deu 32:19) is supposed to refer to the abundance of the rich dyes afforded by the תכלתand other testaceous animals found in the sand, on the Phoenician coast, assigned to. Zebulon and Issachar  (Targum of Jonathan b. Uziel, Walton, 4:387, and Gesenius, Thes. p. 1503). SEE BLUE.

5. The תִּנִּין-tannin (plur. תִּנִּינִיםor תִּנִּינִם) must be carefully distinguished from תִּנִּים tannin', the plural of thee-unused word תִּן, a jackel, according to Gesenius, Thesaur. p. 1138. "The seamonsters," which are described by Jeremiah (Lament. 4:3). as "suckling their young," used to he regarded as the mammiferous whales or other large cetacea (Calbnet by Taylor, " Fragments" on Natural History, No. 26). ' They are by Gesenius(1. c.) supposed to be rather תִּנִּים, jackals; this is the reading of some of the MSS. (Kaennicott, ii, 546), sand Gesenius accepts the Masoretic text as an Aramaic form of it. In Eze 29:3; Eze 32:2, the textual reading תִּנִּים, which is represented usually as an anomalous singular noun, should -no doubt be תִּנִּיןthe regular singular, which may well bear (what the other word could not) the 'suitable' sense of crocodile; thee MS. authority in favor of the latter word is overwhelming (Kennicott ii, 212). For a description of the תנין, SEE WHALE.

6. בְּהֵמוֹת, Behemoth' (q.v.).

7. לִוְיָתָןLeviathan. SEE CROCODILE.

8. "The great. fish," דָּג גָּדוֹלof Jon 1:17 ( דָּגָהin 2:1), was probably some species of shark, such as the Zygaene malleus, or the Carcharias vulgaris (the white shark), therefore -strictly a fish. Of the same kind of huge fish, ἀνθρωποφάγοι, does Amos speak is prophecy, Amo 9:3, "I will command the serpent from a the bottom of the sea, and he shall bite them" (Bochart, Hieroz. i, c. 40, 1. 40). The difficulty that in the Sept. of Jonah, and in the Greek Testament (Mat 12:40), κῆτος is the word by which the fish is designated, is removed by the fact, that, this Greek term does not specifically indicate whales only as the objection supposes, but any of the larger inhabitants of the deep. (Wesseling's Herodot. Fragm. de Incrementos Nili, p. 789, as quoted in Valpy's Stephani Thes. s.v. Κῆτος; here "Pisces," as well as "be/s-ceu 'qcehi bet ingenae-s, veluti crocodilus et hippopotamus." are included.) Accordingly κῆτος stands in the Sept., passim, for דָּג, 'as well as for תִּנִּין(see Schleusner, Lex. V. T. s.v. Κῆτος). Admiral Smyth, in the chapter on Ichthyology, in his Mediterranean, p. 196, says the white shark has been called "'Jonce piscis' from its transcendent claim "to have been the great fish that swallowed the  prophet, since lie can readily engulf a man whole." For more on the subject of this fish, see Kitto, Bibl. Illustr. 6:399-404, and SEE JONAH.

9. Of Tobit's fish,. O.T. Fritzsche, in his commentary on the passage (Tobit 6 :passim) enumerates nine or ten speculations by different writers. According to Bochart and Helvigius, the Silurus has the best claim. This the former describes as "being very large, of great strength and boldness, and ever ready to attack other animals, even men, an inhabitant of the rivers Euphrates and Tigris." C. H. Smith, in the first edition of Kitto's Cyclopedia. combats Bochart's conclusions, and suggests the Sicsar of the Indus, a, crocodile, probably of the genus Gavial, which grows to a great size, is, eaten, and has a gall bladder, still used to cure obstinate wounds and defluctions Glaire suggests the sturgeon, but this is more suitable to Northern rivers. Pennant mentions. the capture of one in the Esk weighing 464: pounds (British Zoology, iii, 127). See more in Bochart, Hieroz. v, 14; Glaire,' Introduction de lAncien. et du N.T. ii, 91 [ed. 3], Paris, 1862, and TOBIT.

10. If Dr. French and Mr. Skinner, in their Translation of the Psalms, are right in rendering Psa 104:26, "There swimmeth the nautilus and the whale" etc. (as if the sacred writer meant to indicate, a small, though conspicuous, as well as a large aquatic animal, as. equally the object of God's care), we have, in the אַנִיּוֹת, aniyoth', A. V. 's-ships, "an unexpected addition to our Scripture nomenclature of fishes, in what lord Byron calls

"The tender Nautiltis who steels his prow, The sea-born sailor of his shell canoe, The ocean Mab, the fairy of the sea.--The Island,

In their note the translators say, "The Nautilus. This little creature floats at pleasure upon the surface of the sea. Its shell resembles the hull of a ship, whence it has its name." Mr. Thrupp accepts the new rendering as having “much apparent probability" (Introduction to the Psalms the Psalms, ii, 178).' Another recent expositor of the Psalms, J. Olshausen (Exeg. Handb. p. 402), remarks that "the introduction of ships amongst the living creatures of the sea has always presented an 'obstacle' to the understanding of the sentence. The paper nautilus (Argonauta) frequents the Mediterranean. The verb יְהִלֵּכוּן, proceed, walk, very well describes the stately progress of the nautilus as it floats upon the wave. We may add that it gives greater fitness to the 27th verse, which at present is hardly  compatible with the 25th and 26th, owing, to the intrusion of the clause, there go the ships. Replace this by the nastilus, and the coherence of the 27th verse with the two preceding is complete in all its terms.

11. Our last specific fish is rather suggested than named in Eze 29:4, where the prophet twice mentions "the fish of the rivers which cleave to the scales" [of the crocodile]. This description seems to identify this fish with the Echeveis remora, so remarkable for the adhesive or sucking disc which covers the upper part of the head, and enables it to adhere to the body of another fish or to the bottom of a vessel. (Its fabulous powers of being able even to arrest a vessel in her course are recorded by Pliny, Hist. Nat. 32:1; it is mentioned by Aristotle, Hist. Assinm. ii, 14, ἰχδύδιόν τι ὅ καλοῦσί τινες ἐχεν῏ηιδα. It is also mentioned by Fonakal as seen at Gidda, and by Hassebquist at Alexandria). The lump-sucker (Cyclopterus lumpus) is furnished with ventral fins which unite beneath the body and form a concave disc, by which the fish can with ease adhere to stones or other bodies. Either in the remora, with its adhesive apparatus above, or in the lump-sucker with-a similar appendage below, or in both, we have in all probability the prophet's fishes which cleave to the monster of the Nile. The species of fishes known to the Hebrews, or at least to those who dwelt on the coast, were probably very numerous, because the usual current of the Mediterranean sets in, with a great depth of water, at the Straits. of Gibraltar, and passes eastward on the African side until the shoals of the delta of the -Nile begin to turn it towards the north; it continues in that direction belong the Syrian shores, and falls into a broken course, only when turning westward on the Cyprian and Cretan coasts. Every spring, with the sun's return towards the north, innumerable, troops of littoral species, having passed the winter in the offings of Western Africa, return northward for spawning, or are impelled in that direction by other unknown laws. A small part only ascend along the Atlantic coast of Spain and Portugal towards the British Channel, while the main bodies pass into the Mediterranean, follow the general current, and do not break into more scattered families until they heave swept round the shores of Palestine. Lists of species of the fish frequenting various parts of the Mediterranean may be found in Risso (Ich/ thyol. de Nice), who describes 315 species he had observed at Nice; and in Adm. Smytth's Mediterranean, where in the chapter on Ichthyology hue gives a list of about 300 fishes haunting the waters of Sicily, besides 240 crustacea, testacea, and mollusks. Admiral Smyth remarks generally of the Mediterranean fish, that, "though mostly  handsomer than British fishes, they are, for the most part, not to be compared with them in flavor" (p. 192-209). Professor E. Forbes (in his Report on Lgean Inveslebrala) divides that part of the East Mediterranean, in which for many years he conducted his inquiries, into eight regions of depth, each characterized by its peculiar fauna. "Certain species," he says, "in each are found in no other; several are found in one region which do not range into the next- above, whilst they extend to that below, or vice versa. Certain species have their maximum of development in each zone, being most prolific in individuals at that zone in which is their maximum, and of which they may be regarded as especially characteristic. Mingled with these true natives are stragglers, owing their presence to the secondary influences which modify distribution." The Syrian waters are probably not less prolific. The coasts of Tyre and Sidon would produce at least as great a number. The name of the latter place, indeed, is derived from the Phoenician word fish (see Gesenius, s.v. צִידוֹן, Sidon: the modern name has the same meaning, Saida; Abulfar. Syria, p. 93. SEE SIDON), and it is the oldest fishing establishment for commercial purposes known in history. The Hebrews had a less perfect acquaintance with the species found in the Red Sea, whither, to a certain extent, the majority of fishes. found in the Indian Ocean resort. Besides these, in Egypt they had anciently eaten those of the Nile (for the fish of the Nile, sea. Rawlinson's Herodotus, ii, 119-121, and, more fully, Wilkinson's Ancient Egyptians, iii, 58; v, 248-254); subsequently, those of the lake of Tiberias and of the rivers falling into the Jordan (Von Raumer, Palistina, p. 105, after Hasselquist, mentions the Sparus Gallilcus, a sort of bream the silurus and mugil; and Reuchlin, in Herzog after Dr. Barthe, adds the Labrus Nicloticusas inhabiting this lake, which Stanley, Sinai and Palestine, p. 375, represents as abounding in fish of all kinds [comp. Joh 21:11, with Mat 14:17; Mat 15:34]. From the earliest times-so said the Rabbinical legends-this lake had-been so renowned in this respect [see Reland, p. 260, who quotes the Baba Bethra of the Babylonian Gemara], that one of the ten fundamental laws laid down by Joshua was, that any one might fish with a hook in the Sea of Galilee [see Lightfoot, Talm. Exercit. on Mat 4:8]. Two of the villages on the banks derived their name from their fisheries, the west and the east Bethsaida, "house of fish" [compare the modern name of Sidon just mentioned]. The numerous streams which flow into the Jordan are also described by Stanley as full of fish, especially the Jabbok, p. 323); and they may have been acquainted with species of other lakes, of the Orontes, and even of the Euphrates. The  supply, however, of this article of food, which the Jewish people appear to have consumed largely, came chiefly from the Mediterranean. From Neh 13:16, we learn that the Phoenicians of Tyre actually resided in Jerusalem as dealers in fish, which must have led to an exchange of that commodity for corn and cattle. 'They must. have previously salted it (in which form it is termed מליח in the Talmud; Lightfoot on Mat 14:17): the existence of a regular fish-market is implied in the notice of the fish-gate, which was probably contiguous to it (2Ch 23:14; Neh 3:3; Neh 12:39; Zep 1:10). In addition to these sources, the reservoirs formed in the neighborhood of towns may have been stocked with fish (2Sa 2:13; 2Sa 4:12; Isa 7:3; Isa 22:9; Isa 22:11; Son 7:4, where, however, " fish" is interpolated in the A. V.). SEE FOOD.

The most nutritious and common of the fishes which must have filled the Jewish markets were genera of Percadem (perch tribes); Scicenids (much resembling the perches); and particularly the great tribe of the Scomberidce (mackerel), with its numerous genera and still more abundant species, frequenting the Mediterranean in prodigious numbers, and mostly excellent for the table; but being often without perceptible scales, they may have been of questionable use to the Hebrews. All the species resort to the deep seas, and foremost of them is the genus Thynnus, our tunny, a fish often- mentioned with honor by the ancients, from Aristotle downward; a specimen taken near Greenock in 1831 was nine feet in length. Its flesh is highly prized, and from its great solidity it partakes much of the character of meat. Although repeatedly taken on the English coast, it is really a native of the Mediterranean, where it abounds, not only in Sicilian waters but, in three or four species, in the Levant. The following complete the catalogue the Mugilidae family (the sea mullets, mugiles, being valuable in every part of the Mediterranean), the Labridce (or Wrasse of Pennant), and Cyprinidce (carps, particularly abundant in the fresh waters of Asia); after these may be ranged the genus Mormyrus, of which the' species, amounting to six or seven, are almost exclusively tenants of the Nile and the lake of Tiberias, and held among the most palatable fish which the fresh waters produce. Cat or sheat-fish (Si-slude) are a family of numerous genera, all of which, except the Loricarice, are destitute of a scaly covering, and. were consequently unclean to the- Hebrews; though several -of them were held by the ancient Gentile nations and by some of the modern in high estimation, such as the blackfish, probably the shilbeh (Silurus Shilbe' Niloticus) of the Nile, and others. Of salmons (Salmonidsce), the Myletes denstex or Hasselquist belongs to the  most edible fishes of the Egyptian river; there were also Clupeidae.(herrings) and the Gadidae (or cod), these last being present about Tymre; Pleuronectes (or flatfish) are found off the Egyptian coasts, and eel-shaped genera are bred abundantly in the lakes of the Delta. A comparison of this list with the enumeration of the ancient Egyptian fish given by Strabo (xvii, 823), or by Sir G. Wilkinson in his Ancient Egyptians (iii, 58), will show us that some of the fish which have to the present day preserved their excellent character as wholesome food (such as some species of the Percadce [e.g. the "gisher"], and the Labridae [e.g. the " bultit"], and the Cyprinidt [e.g. thee "benni;" " the carpe is a dayntous fisshe," wrote old Leonard Maschal in 1514, when he introduced the fish into England]), were the identical diet which the children of Israel " remembered" so invidiously at Taberah, when they ungratefully loathed the manna (Num 11:5). Finally, there are the cartilaginous orders, where we find the file-fish (genus Balistes), having a species (B. vetusa) in the waters of the Nile; and true chondropterygians, containing the sharks, numerous in genera and species, both in the Mediterranean and Red Sea. We notice only Carcharus Lamia, the white or raging shark, often -found of enormous size off Alexandria, and always attended by several pilot-fish (Naucrates), and the saw-fish (Pristis antiquorum), most dreaded by the pearl-fishers in the Persian Gulf, and which has been seen in the Red Sea pursuing its prey even into the surf, with such force and velocity that, on one occasion, half of a fish cut asunder by the saw flew on shore at the feet of an officer while employed in the surveying service. On rays we shall only add that most of the genera are represented by species in either sea, and in particular the sting rays (Trigon) and electric rays (Torpedo), with which we close our general review of the class, although many interesting remarks might be subjoined, all tending to clear up existing misconceptions respecting fishes in general-such as that cetaceans, or the whale tribe, belong to them; and the misapplication of the term when tortoises and oysters are denominated fish; for the error is general, and the Arabs ven include lizards in the appellation. SEE ZOOLOGY.

The extreme value of fish as an article of food [when cooked, or otherwise prepared as a relish, ὀψασιον, lit. sauce] (our Lord seems to recognise this as sharing with bread the claim to be considered as a prime necessary of life, see Mat 7:9-10) imparted to the destruction (fish the character of a divine judgment (see Isaiah 1, 2; Hos 4:3; Zep 1:3; compare with Exo 7:18; Exo 7:21; Psa 105:29;  and Isa 19:8). This would especially be the case in Egypt, where the abundance of fish in the Nile, and the lakes and canals (Strabo, 17:p. 823; Diod. i, 36, 43, 52; Herod. ii, 13, 149), rendered it one of the staple commodities of food (Num 11:5; comp. Wilkinson, iii, 62). How fish is destroyed, largely in the way of God's judgment, is stated by Dr. E. Pococke on Hos 4:3, where he collects many conjectures of the learned, to which may be added the more obvious cause of death by disease, such as the case mentioned by Welsted (Travels in Arabia, i, 310) of the destruction of vast quantities of the fish of Oman by an epidemic, which recurred nearly every five years. St. John (Travels in Valley of the Nile, ii, 246) describes a vast destruction offish from cold. Aristotle (Hist. Anim. 8:19) mentions certain symptoms of disease among fish as known to skilful fishermen; but he denies that epidemics such as affect men and cattle fall upon them. In the next section he mentions the mullein plant (verbascum, πλόμος) as poisonous to fresh-water and other fish. Certain waters are well known to be fatal to life. The instance of the Dead Sea, the very contrast of the other Jordan lakes so full of life, is well described by Schwarz (Descripire Geography of Palestine, p. 41-45), and by Stanley (Sinai and Palestine, p. 290-294), and more fully by De Saulcy (Dead Sea, passim). Contrast the present condition of this Sea of Death with the vitality which is predicted of it in the vision of Ezekiel (Eze 47:9-10). Its healed waters and renovated fish "exceeding many," and "the fishers which shall stand on it from Engedi even unto Eneglaim," and "the places on its coast to spread forth nets"-all these features are in vivid opposition to the present condition of " the Asphaltic lake." Of like remarkable import is 2 Esdr. v, 7, where the writer, among the signs of the times to come, predicts, "The Sodomitish sea shall cast out fish." For ancient testimonies of the death which reigns over this lake, see St. Jerome on Ezekiel, lib. xiv., Tacitus, Hist. v, 6; Did. Sic. ii, 48, and 19:98; and the Nubian Geographer, iii, .5, as quoted by Bochart, Hieroz. i, 40. But there are other waters equally fatal to fish life, though less known, such as the lake called Canoudan .(Avicenna, i. q. ἄγονον, without life.), in Armenia, .and that which AElian (Hist. Animal. iii, 38) mentions ἡ δὲ ἐν Φενεῷ λίμνη ἰχθὑων ἄγανός ἐστιν). This epithet ἄγονος is applied to the Dead Sea itself by Josephus, War, v, 4 (see Bochart, Hieroz. i, 40). SEE DEAD SEA.

## Fish In Christian Symbolism[[@Headword:Fish In Christian Symbolism]]

             Of all the symbols used by the early Christians, none was more widely used than that of the fish. It was employed as a metaphor in the writings of the fathers of the Church, and was graven or painted as a secret sign upon monuments of all kinds. We do not speak, of course, of the fish introduced into arabesque ornamentation, or into the scenes drawn from the New Testament, nor of those cases where it was used upon tombs to indicate the calling of the deceased, but of those cases where it was used independently, and manifestly in a purely symbolical sense. Numberless examples are extant of its being thus used on tombstones, rings, seals, and amulets. It manifestly had two significations, sometimes referring to Christ, and sometimes to the Christian Church.

I. Referring to Christ, it was in familiar use as early as the 2d century. Its significance was drawn from the fact that the letters of ἰχθύς, the Greek word for fish, form the initials of the acrostic Ι᾿ησοῦς, Χριστός, Θεοῦ, Υἱός, Σωτήρ (Jesus Christ, Son of God, Saviour).

The complete acrostic is found upon but one monument, a tombstone. It is explained in the writings of St. Augustine. Sometimes the entire word was used; in other cases there were but parts of it. The figure of a ash was very frequently cut or painted to represent the Saviour. Fishes of glass or of bronze were often hung upon the necks of believers as amulets. Seals and rings often had other symbols also, as the anchor, the cross, and the A Ω. The fish was especially used on baptismal fonts and on the walls of baptisteries. A ship resting on a fish was used to indicate that Christ supports the Church.

II. The fish represents the Christian in all artistic presentations of those parables where the apostles are spoken of as fishers of men. The fish, attached to a hook and line, with or without a fisherman, always refers to the Christian, as do those representations of a number of fishes on pavements of churches, and on those tombstones where funeral inscriptions, as injrace, are added. Often two fishes are given, one on each side of an anchor or a cross. Many interpretations are given of this, the best established being the one that considers them as referring to the Jews and Gentiles, though much weight is attached to the interpretation which considers the two fishes to allude to the two covenants, the Jewish and the Christian. The baptisteries were therefore sometimes called piscinee.  Tertullian speaks of Christians as accustomed to please themselves with the name pisciculi, "fishes," to denote that they were born again into Christ's religion by water. He says, Nos piscicui secundum ἰχθύν, nostrum Jesum Christun, in aqua nascimur (De Bapt. ch. i).

The use of the fish as a symbol ceased almost entirely with the death of Constantine the Great, though examples are foundo6f it as late as the 5th or 6th century.-Rossi, De Christianis Monumentis ΙΧΘΥΝ ex" hibentibus (Par. 1855); Martigny, Dictionnaire des Antiquits Chretienanes (Paris, 1865); Piper, Die christlice Kunst; Becker, Die Darstellung Jesu Christiunter dem Bilde des Pisches' (Bresla-, 1866, 8vo); Didron, Christi/as Iconography, i, 344; Bingham, Orig. Eccles. bk. i, ch. i, § 2- '

## Fish, Henry Clay, D.D[[@Headword:Fish, Henry Clay, D.D]]

             a Baptist minister, was born at Halifax, Vermont, January 27, 1820; graduated from Union Theological Seminary, N.Y., in 1845; was ordained, June 26 of that year, over the Church in Somerville, N.J., and in January, 1851, became pastor of the First Church in Newark, which office he held till his death. October 2, 1877. Dr. Fish was the author of several works, among them, Primitive Piety Revived (Boston, 1855): — Pulpit Eloquence of the Nineteenth Century (N.Y. 1856, 1877): — The Hand-book of  Revivals (Boston, 1874). His Bible Lands Illustrated (Hartford, 1876), was the outcome of a tour in the Holy Land. See Genesis Cat. of Union Theol. Sem. 1876, page 36; (N.Y.) Examiner, October 1877; Cathcart, Baptist Encyclop. s.v. (J.C.S.)

## Fish, Henry, A.M[[@Headword:Fish, Henry, A.M]]

             an English Wesleyan minister, was born at Hooton-Pagnell, near Doncaster, August 5, 1802. He joined a class in his eighteenth year, was accepted by the conference as a candidate for the ministry in 1823, became a supernumerary at Kettering in 1847, was a happy and useful servant of the Church during his long retirement, and died January 16, 1879. He was a powerful preacher. "He had a quick discernment of the meaning of the text, and a faculty of clear, logical arrangement; and the Gospel which he proclaimed with noble eloquence and intense earnestness wrought deep conviction in the hearts of his hearers and turned many to righteousness, some of whom have ranked among the most gifted and devoted sons of Methodism." Mr. Fish published, Truth of the Christian Religion (Bristol, 1839): — Natural Theology (ibid. 1840): — The Workings of Popery (Lond. 1845): — Methodism the Work of God (Bristol, 1839): — Death of Reverend Maximiilian Wilson (Lond. 1857): — Purchase of the Truth (Hull, eod.): — Memorials of Mrs. Parson Cooper, of Dunstable (Lond. 1845, 8vo): — Joseph Pearson (Bath, 1849, 12mo): — John Wild, of Armley (Lond. 1863, 18mo): — Romanism (Hull, 1836, 8vo): — Movements of the Oxford Tractarians (Lond. 1842, 8vo): — Doctrines of the Oxford Tractarians (ibid. 1841, 8vo): — Chapters on the Teaching of the Roman Catholic Church (ibid. 1853, 12mo): — The Class-leaders' Manual (ibid. 1849, 18mo): — The Present Agitation in the Wesleyan Methodist Connection (3d ed. ibid. 1851, 12mo): — Rev. Evan Lewis, B.A. (Cong.), and the Wesleyan Methodists (ibid. 1863, 2 volumes, 12mo). He also edited, with an introduction, A Poetical Version of the Psalms of David, by Charles Wesley (ibid. 1854, 8vo). He was for many years a contributor to Methodist periodical literature. See Minutes of the British Conference, 1879, page 24; Wesl. Centenary Takings, 1:307; Osborne, Methodist Bibliography, page 102.

## Fish, John H., D.D[[@Headword:Fish, John H., D.D]]

             a Protestant Episcopal clergyman, graduated from the General Theological Seminary, N.Y.; in 1853 was employed as chaplain in the United States army, at San Salba; in 1854 served in the same capacity at Jefferson Barracks, Missouri; in 1868 was removed to Fort Rice; in 1871 to Fort Randall, Dakota, and there remained until within a short time of his death, which occurred at Montclair, N.J., October 21, 1878, at the age of sixty- six years. See Prot. Episc. Almanac, 1879, page 168.

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

             a zealous promoter of the English reformation, was born in Kent, educated at Oxford and died about 1531. He published, The Supplicacyon for the Beggars, a satire upon bishops, abbots, priors, monks, friars, and the popish clergy ion general (1526): — The Sum of the Scriptures, from the Dutch (1530). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fish, in Christian Art [[@Headword:Fish, in Christian Art ]]

IMAGE ERRORThe fish is a symbol of almost universal occurrence in the painting and sculpture of the primitive Church. Like the dove or the lamb, it is used in more than one sense; but its nonscriptural or anagrammatic meaning was perhaps the most popular. SEE ICHTHYS. At so early a period as the middle of the 2d century, and under the continual dangers of persecution, the use of such a symbol for the person of the Lord was perfectly natural, as it would attract no notice from the outer world; and in the same manner, with even more obvious reasons, the form of the cross was frequently disguised up to the time of Constantine. But the mystic senses assigned to the emblem by various fathers often seem to the modern mind somewhat gratuitous and ill-founded. SEE FISHERMAN.

## Fish-Gate[[@Headword:Fish-Gate]]

             (שִׁעִר הִדָּגִים,shah'ar had-dagim, gate of the fishes; Sept. ἡ πύλη ἡ ἰχθυϊκή, in Neb. ἡ πύλη ἰχθυρά, in Zephaniah πύλη ἀποκεντούντων; Vulg. porta uiscium), the name of one of the gates of Jerusalem (2Ch 33:14; Neh 3:3; Neh 12:39; Zep 1:10); probably on the east side, just north of the Temple enclosure (Strong's Harm. and Expos. of the Gospels, Append. i, p. 18), although Bartlett (City of Great King, p. 153) locates it on the west side of the Temple, supposing it to have been near the mediseval "'piscina" (p. 301); a very unsuitable position, as it doubtless derived its name from the fact that fish (q.v.) from the lake of Tiberias (or perhaps from the Mediterranean) were brought-to the city by that route, or that they were sold 'there (Gesenius, Thes. p. 1054, who identifies it with the present gate of St. Stephen). SEE JERUSALEM.

## Fish-Hook[[@Headword:Fish-Hook]]

             (in the plur. סִירוֹת דּוּגָהthorns [as often rendered] of fishing; Sept. at random λέβηται ἔμπυροι Vulg. equally so olle ferventes, both taking the term in the sense of pots, contrary to the synonymous ענּוֹת, "hooks," of the other hemistich), used figuratively of an instrument of control (Amo 4:2), after the analogy of animals which were tamed by putting hooks and rings in their noses (comp. Isa 37:29; Eze 39:4; Job 40:26; see Oedmann, Sammnl. v,- 5).' Others, as Doderlein (in loc.), prefer to retain the simple meaning of thorns, as referring to pastoral customs. SEE FISHING.

## Fish-Pool[[@Headword:Fish-Pool]]

             (בְּרֵכָה, berekah', a pool, as often elsewhere), a pond or reservoir in general; presumed by our translators at Son 7:4 to be intended for fish (q.v.), such as we know were anciently constructed for the purpose of pleasure angling. SEE FISHING (above).

## Fish-Spear[[@Headword:Fish-Spear]]

             (צִלְצִל דָּגִים, lit-, a prong of fishes; Sept. and Vulgate vaguely πλοία ἁλιεύων, gurgustium piscium), a harpoon or trident for spearing fish (Job 41:2 [in the Heb 11:31]). SEE FISHING.

## Fisher[[@Headword:Fisher]]

             (דִּוָּג, davvag', Jer 16:16 [marg.]; Eze 47:10; or דִּיָּג, dayyag', Isa 19:8; Jer 16:16 [text]; Gr. ἁλιεύς, seaman or sailor, hence fisherman, as rendered Luk 5:2), a term used, besides its literal import [SEE FISHING, above], in the phrase "fishers of men" (Mat 19:1; Mark i, 17), as applied by our Saviour to the apostles (q.v.) in calling them to their office; and in a like typical manner, but in an unfavorable sense, the word occurs Jer 16:16. The application of the figure is obvious (see Wemyss, Symbolical Dict. s.v.). On the "fisher's coat" (ἐπενδύτης, Joh 21:7), SEE COAT.

## Fisher, Abiel, D.D[[@Headword:Fisher, Abiel, D.D]]

             a Baptist minister, was born at Putney, Vermont, June 19, 1787. He graduated from the University of Vermont in 1811; studied theology with Rev. Nathaniel Kendrick; was ordained an evangelist in Brandon, June 15, 1815; was pastor in Bellingham, Massachusetts, twelve years; in West Boylston, three years; and subsequently in Sturbridge, Mass., Pawtuxet, R.I., and Swansea and Sutton, Massachusetts. He died at West Boylston, in the summer of 1862. He was one of the "fathers" of the Baptist denomination in Massachusetts, and held in high esteem. See Cathcart, Baptist Encyclop. page 295. (J.C.S.)

## Fisher, Edward[[@Headword:Fisher, Edward]]

             an English Protestant theologian, was born in 1597, and was educated at Oxford, where he became a gentleman commoner in 1627. He taught a school at Caermarthen, in Wales, and died in Ireland. He was a strong Calvinist. His Marrow of Modern Divinity, published in 1644, excited a vigorous controversy when republished in Scotland by Hogg (1718, 8vo). It went through numerous editions (12th ed. Lond. 1726, with notes by Thomas Boston, 2 vols. 8vo). fisher also wrote Appeal to the Conscience (Oxford, 1644, 8vo)':-Feast of Asses (1644, 4to) :--Caveat to the Sabbatarians (1650, 4to).-Allibone, Dictionary of Authors, s.v.; Hagenbach, History of Doctrines, ed. Smith, ii, 431. SEE MARROW CONTROVERSY.

## Fisher, George H., D.D[[@Headword:Fisher, George H., D.D]]

             a Reformed (Dutch) minister, graduated from Columbia College in 1821, and from the New Brunswvick Theological Seminary in 1825; was licensed by the Classis of New Brunswick in the same year; was pastor at North Branch until 1830; at Fishkill until 1835; at Hudson until 1841; at Broome  Street, New York city, until 1855; at Utica until 1859; at Hackensack, Second Church, from 1864 to 1870, and was then made pastor emeritus. He died at the last named place; November 23, 1874. As a preacher, Dr. Fisher stood for years in the foremost rank in his denomination, being fluent in speech, clear in statement, and tender in manner. He was for six years secretary of the Board of Domestic Missions for the eastern department, and published, Divine Providence Proved and Illustrated, in the National Preacher (1848). See Corwin, Manual of the Ref. Church in America, 3d ed. page 260.

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

             one of the four leaders of the secession from the Established Church of Scotland, and professor of divinity to the Associate (Burgher) Synod, was born at Bar, Scotland, January 23, 1697. He commenced his curriculum in Glasgow in 1712, and closed it in St. Andrews in 1716; and then entered the Divinity Hall in the University of Edinburgh, where he continued six sessions. He was licensed to preach in 1722, and for some time supplied pulpits within the bounds of the presbytery. His first parish was at Glenisla, Forfarshire, and in 1725 he removed to Kinclaven. In 1732 he took an active part in denouncing the encroachments of the British legislature on the ecclesiastical liberties of Scotland, before the General Assembly, which soon resulted in his being suspended from the ministry. Mr. Fisher, with his other dissenting brethren, shortly afterwards constituted themselves into a presbytery, and with their respective congregations thus formed The Associate Presbytery. After various fruitless endeavors on the part of the General Assembly to induce Mr. Fisher to return to the Established Church, he, in 1741, was ejected from the church and manse of Kilclaven, whence he removed to Glasgow in response to a unanimous call from a newly organized Church holding his views, which he served continuously for over thirty years. He died September 28, 1775. Mr. Fisher was somewhat under the middle size, well proportioned, had a lively, affectionate, cheerful countenance, easy and alert in all his movements, was neat in dress, and orderly and punctual in all his affairs, an habitual early riser, and a conscientious, diligent student. His published works are, The Inestimable Value of Divine Truth, (Edinb. 1739): — Christ Jesus the Lord, Considered as the Inexhaustible Matter of Gospel Preaching (ibid. 1741): — The Character of a Faithful Minister of Christ (ibid. 1752): — The Assembly's Shorter Catechism Explained by Way of Question and Answer (Glasgow, 1753, part 1, 8vo; part 2, 1760): — Christ the Sole and  Wonderful Doer in the Work of Man's Redemption (ibid. 1755), and a few reviews. See Memorials of Alexander Moncrieff and James Fisher, in the United Presbyterian Fathers, 1849, page 9; Fasti Eccles. Scotianae, 2:802.

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

             bishop of Rochester, was born at Beverly, in Yorkshire, in 1459. He was educated at Michael House, Cambridge, of which house he became master in 1495; and being appointed confessor to Margaret, countess of Richmond, mother of Henry VII, he induced her to found St. John's and Christ's colleges. He was made divinity-professor in Cambridge, 1502, and bishop of Rochester, 1504. He was a great benefactor to the University of Cambridge. He opposed the Lutheran reformation, and was supposed by some to be the real writer of Henry VIII's book against Luther; and on Luther's replying, he wrote a Defence of the King of England's Assertion  of the Catholic Faith. He continued in high favor with Henry VIII till he opposed the king's divorce, and to his honest views on this point he adhered unflinchingly. He remained unmolested till 1534, when he refused to take the oath of allegiance, and was committed to the Tower. He was attainted by Parliament November 3, 1534, and his bishopric was declared void January 2, 1535. He would probably have been permitted to remain quietly in prison during the rest of his life had not Paul III, by making him, in May, 1535, cardinal-priest of St. Vitalis, angered the king, who issued orders that no person should be permitted to bring the hat into his dominions. Lord Cromwell, being sent to examine the bishop, asked him, "My lord of Rochester, what would you say if the pope should send you a cardinal's hat; would you accept of it?" The bishop replied, "Sir, I know myself to be so far unworthy any such dignity, that I think of nothing less:; ut if any such thing should happen, assure yourself that I should improve that favor to the best advantage that I could, in assisting the Holy Catholic Church of Christ, and in that respect I would receive it upon my knees." When this answer was brought to the king by secretary Cromwell, Henry said in a great passion, "Yea, is he yet so lusty ? Well, let the pope send him a hat when he will, Mother of God, he shall wear it on his shoulders then, for I will leave him never a head to set it on." Fisher was convicted of high treason, and beheaded on Tower Hill, June 22, 1535. His Life Rev. Bailey is published with those of More and Roper (Dublin, 1835, 7th edit.). There is also a Life by Lewis (Lond. 1862, 2 vols. 8vo). His polemical and miscellaneous writings will be found in the edition Opera. J. Fisheri quce hactenus inveniri potuerunt omnia (Wurtzb. 1597, fol.). "The character of Fisher is remarkable for firmness. In his steady maintenance of the fallen cause of queen Catharine, undaunted by the anger of the vindictive king, this quality peculiarly shone forth; and still more with regard to the oath of supremacy, refusal to take which was certain to call forth severe punishment, and in all probability death. Fisher was immovable, not being convinced that he was in the wrong; his fearless firmness allowed him to maintain an open profession that he was in the right. He was a learned and devout man, and his conduct fully proved his sincerity."-Dupin, Eccles. Hist. cent. 16:p. 412; Burnet, Hist. Reform. ii, 248, 567 sq.; Hook, Eccl. Biography, v, 132.

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

             an English prelate, was born in 1748. He received his early education at Peterbor ough and at St. Paul's School, London in 1766 was admitted. at Peterhouse, Cambridge, where he took the degree of A.B. in 1770; in 1773 was elected a fellow of St. John's College, and in the same year proceeded A.M., in 1780 B.D., and in that year was appointed tutor to his royal highness prince Edward, afterwards duke of Kent. In 1781 he was nominated chaplain to the king, and appointed one of the deputy clerks of the closet; and in 1783 elected a fellow of the Society of Antiquaries. In 1785, his attendance upon prince Edward ceasing upon his royal highness going to Germany to finish his education there, he went to Italy for his health; but was recalled from Naples in 1786, and appointed by the king a canon of Windsor; he resigned his canonry in 1803, on being promoted to the see of Exeter; at the end of the same year was appointed preceptor to the princess Charlotte of Wales; in 1807 translated to the see of Salisbury, which position he held until his death, May 8, 1825. Bishop Fisher was an accomplished scholar and a sound divine; but owing to the numerous duties which devolved upon him he had but little leisure to devote to literary pursuits. He published a number of sermons delivered by him on special occasions, which possess superior merit. See The (Lond.) Annual Register, 1825, page 247.

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

             a Congregational minister, was born Oct. 7,1768, at New Braintree, Mass. He graduated at Harvard College, 1792, entered the ministry Oct. 1793,  and was installed pastor at Blue Hill, Me., July 13,1796, where he labored until Oct. 24, 1837, and died Sept. 22, 1847. He published a volume of Miscellaneous Poems; Scripture Animals; and a sermon.-Sprague, Annals, ii, 344.

## Fisher, Jonathan Parker, D.D[[@Headword:Fisher, Jonathan Parker, D.D]]

             an English divine, was born about 1757. He was matriculated May 7, 1774; proceeded A.M. October 10, 1780; B.D. May 22, 1802; and grand compounder May 14, 1807. He died in 1838, being at the time sub-dean and canon-residentiary of Exeter Cathedral, and rector of Farringdon, Devonshire. See The (Lond.) Christian Remembrancer, September 1838, page 568.

## Fisher, Nathaniel[[@Headword:Fisher, Nathaniel]]

             a Protestant Episcopal clergyman, was born at Dedham, Massachusetts, July 8, 1742. He graduated from Harvard College in 1763, and soon after  the beginning of the revolution was in the service of the Society for the Propagation of the Gospel in Foreign Parts, as a schoolmaster at Granville, Nova Scotia. Having crossed the Atlantic for ordination in 1777, he was admitted to orders by the bishop of London, Sept. 25; not long after arrived at Nova Scotia as a missionary to the churches at Annapolis and Granville, and remained there till 1781. In the following year he was invited to the rectorship of St. Peter's Church, Salem, Mass.; but on arriving in that commonwealth he was arrested as a subject of Great Britain, and imprisoned. On taking the oath of fidelity to the new government he was released. His ministry in Salem covered a period of thirty years, until his death, December 20, 1812. Mr. Fisher actively promoted the organization of the Protestant Episcopal Church in Massachusetts, and was secretary of the first convention of the churches of Massachusetts and Rhode Island in 1784. In 1790 he was one of those chosen to frame the constitution for the government of the Protestant Episcopal churches in Massachusetts; elected a member of the first standing committee of the diocese, and was one of the persons appointed to publish the revised Book of Common Prayer. A volume of Mr. Fisher's Sermons, edited by judge Joseph Story, was published after his death. His style of preaching was compact, dignified, and vigorous. See Sprague, Annals of the Amer. Pulpit, 5:328.

## Fisher, Peter S[[@Headword:Fisher, Peter S]]

             a pious and successful German Reformed minister, was born in Berks County, Pennsylvania, October 11,1804; studied theology under the Reverend Dr. F.L. Herman; was licensed and ordained in 1826, and placed over some congregations in the vicinity of Harrisburg. After laboring there with great acceptance for seven years, he removed to Centre County, where he proved himself a faithful servant of Christ, and enjoyed the undiminished confidence of the people up to the time of his removal to Bucks County in 1857. Here he labored with his usual zeal, prudence, and success. Mr. Fisher always manifested a deep interest. in the various benevolent operations of the Church, especially in the cause of orphans. He died very suddenly, May 22, 1873, universally esteemed. He is thought to have preached about ten thousand sermons, added to the Church some fifteen hundred members, and solemnized two thousand marriages. See Ref. Church Mess., June 4, 1873. (D.Y.H.)

## Fisher, Richard Adams[[@Headword:Fisher, Richard Adams]]

             a minister of the German Reformed Church, was born in Berks Co., Pa., Oct. 25, 1805. Having finished his preparatory studies under his own pastor, Rev. F. Herman, Jr., he began the study of theology with Rev. Dr. Hermsan; was licensed and ordained in 1826. He took charge of the German Reformed congregation in Sunbury, Pa., together with several affiliated churches, in 1827, and continued in this field of labor till 1854, when failing health. compelled him to resign. Recovering somewhat, he labored a short time in Lyken's Valley, Dauphin Co., Pa., where he died Jan. 27, 1857. Mr. Fisher had- a good mind, was a logical and instructive preacher, a genial and kind friend, and was greatly beloved throughout the church in which be labored. He preached well in -both the German and English languages. (H. H.)

## Fisher, Samuel R., D.D[[@Headword:Fisher, Samuel R., D.D]]

             a prominent minister of the (German) Reformed Church, was born at Norristown, Pennsylvania, June 2, 1810. From his earliest chilthood he evinced a spirit of piety, and became a full member of the Church when only fourteen years of age. About this time he entered the family of his pastor, the Reverend George Wack, in part as servant-boy and partly as student. Here he remained five years. In 1829 he matriculated at Jefferson College,. Cannonsburg, and graduated in 1834. Soon afterwards he began the study of theology in the Seminary of the Reformed Church, then located at Carlisle. He was licensed to preach in 1836, and became pastor of the Reformed Church in Emmittsburg, Maryland. He remained here only about three years, when, in 1840, he became identified with the Publication Society of the Reformed Church, located at Chambersburg, Pa. In 1864 the establishment was removed to Philadelphia, where Dr. Fisher continued his labors, with slight changes, as editor-in-chief of the Reformed Church Messenger and superintendent of the publication interests of the Church. He died at Tiffin, Ohio, whither he had gone to attend the General Synod, June 5, 1881. During a period of forty years or more, Dr. Fisher acted as stated clerk of the Synod of the Reformed Church in the United States.

The duties of this office he performed with scrupulous exactitude and fidelity. In the meantime, also, he filled other stations of honor and responsibility, serving for many years as a member of the board of visitors of the theological seminary and as treasurer of the board of education. In every position which he occupied he rendered full and complete satisfaction. He was a man of good natural endowments, fine culture, and great skill in the practical application and use of his acquirements. He was also noted for his extraordinary energy of character, perseverance, sterling integrity, and wonderful endurance. The amount of work which he accomplished was enormous. Besides the large amount of writing done as editor of the Messenger and stated clerk of the Synod, he published, Exercises on the Heidelberg Catechism: — Heidelberg Catechism Simnplified:— Family Assistant, a book of devotions: — The Rum Plague, translated from the German. He was also a frequent contributor to the Guardiarc and the Mercersburg Review. See Ref. Church Mess. June 15, 1881. (D.Y.H.)

## Fisher, Samuel Ware, D.D., LL.D[[@Headword:Fisher, Samuel Ware, D.D., LL.D]]

             a Presbyterian minister, was born at Morristown, N.J., April 5, 1814. His father was an eminent Presbyterian minister in that town, his church being one of the largest in the state. Samuel graduated at Yale College in 1835; studied theology two years at Princeton, N.J., and one year at Union Seminary, New York. Shortly afterwards he was ordained pastor in West Bloomfield, N.J. Here he remained a little more than four years, and then was installed, October 13, 1843, over the Fourth Presbyterian Church of Albany, N.Y. From Albany he removed to Cincinnati, Ohio, and became pastor of the Second Presbyterian Church and successor of Dr. Lyman Beecher, entering upon the duties of his office in April 1847. Here he had a brilliant and eminently successful ministry. A series of sermons preached by him to young men, Three Great Temptations, published in 1852, went through six editions. In the fall of 1858 he was inaugurated president of Hamilton College, N.Y., and remained in office eight years. He was installed pastor of the Westminster Church of Utica, November 15, 1867, and remained four years in that position. His death took place at College Hill, near Cincinnati, Ohio, January 18, 1874. See Biog. Encyclop. of Ohio, page 55; Genesis Cat. of Union Theol. Sem. 1876, page 13. (J.C.S.)

## Fisher-Ring Or Fishermans Ring[[@Headword:Fisher-Ring Or Fishermans Ring]]

             SEE ANNULUS.

## Fisherman, in Christian Art[[@Headword:Fisherman, in Christian Art]]

             By this emblem our Lord and his disciples are frequently depicted on ancient monuments. The net is more rarely represented than the hook and line; but the net of St. Peter, with the Lord fishing with the line, is a device of the papal signets. At San Zenone, in Verona, the patron saint is thus represented, and this subject, with those of Abraham's sacrifice, Noah's ark, and others, on the bronze doors and marble front of that, most important church, are specially valuable as connecting the earlier Lombard carvings with the most ancient and scriptural subjects of primitive church-work. This symbol, like the vine, is adopted from pagan decorations, which, of course, proves its antiquity.

## Fishing[[@Headword:Fishing]]

             (דִּיג, dig; ἁλιεύειν). The copious supply of fish in the waters of Palestine encouraged the art or a vocation of fishery, to which frequent allusions are made in the Bible: in the 0. T. these allusions are of a metaphorical character, descriptive either of the ,conversion (Jer 46:16;. Eze 47:10) or of the destruction (Eze 29:3 sq; Ecc 9:12; Amo 4:2; Hab 1:14) of the enemies of God. In the N.T. the allusions are of a historical character for the most part (see Thomson, Land and Book, ii, 79), though the metaphorical application is still maintained in Mat 13:47 sq. It was from the fishing-nets that Jesus called his earliest disciples to "become fishers of men" (Mar 1:16-20); it was from a fishing-boat that he rebuked the winds and the waves (Mat 8:26); it was from a fishing-boat that -be delivered his wondrous series of prophetic parables of the kingdom of -heaven (Matthew 13); it was to a fishing-boat that he walked on the sea, and from it that Peter walked to him (Mat 14:24-32); it was with fish (doubtless dried) as well as with head that he twice miraculously fed the multitude (Mat 14:19; Mat 15:36); it was from the mouth of a fish, taken with a hook, that the tribute-stater was paid (Mat 16:27); it was " a piece of broiled fish" that he ate before his disciples on the day that he rose from the dead (Luk 24:42-43); and yet again, before he ascended, he filled their net with "great fishes, an hundred and fifty and three," while he himself prepared a "fire of coals," and "laid fish thereon," on which then he and they' dined (Joh 21:1-14).  The most prevalent method of catching fish in use among the Hebrews was by sets of various kinds and sizes. Four of these are mentioned: two in Hab 1:15-16, חֶרֶם(che'rem, Sept. ἀμφὶβληστρον: no doubt in v, 16 this word and σαγήνη have been by' some means transposed; Hab 1:17 compared with Hab 1:15 makes this evident), the casting-net, Mat 4:18 (δίκτυον), and Mar 1:16; and מִכְמֵרֶת(mikme'reth, Sept. σαγήνη), the drag-net, a larger kind (see Mat 13:48),. requiring the use of a boat: the latter was probably most used on the Sea of Galilee, as the number of boats kept on it was very considerable (Josephus, War, iii, 10, 9). The third occurs Ecc 9:12, מִצּוֹדָה (mitst3odah', Sept. ἀμφίβληστρον),. a castling-net. The fourth, רֶשֶׁת (re'shet/, Sept. παγίς), a fowler's net as sell as a fisher's. In Psa 35:7-8, the רֶשֶׁת, inet, is used with שִׁחִת, a pit ("they have hid for me their net in a pit"): the allusion would seem to be to that mode of winter-fishing which Aristotle describes as practised by the Phoenicians (Hist. Animal. 8:20). Net-fishing is still used on the lake of Tiberias (Dr. Pococke, Descrip. of the East, ii, 69). SEE NET. This mode of fishing prevailed in Palestine, and is a prominent feature of the piscatorial associations in the Gospel history to the very last (see Joh 21:6; Joh 21:8; Joh 21:11). It is certainly less characteristic of Egyptian fishing, of which we have frequent mention in the O. T. SEE ANGLING.

The instruments therein employed were the חִכָּה (chakkmh', Sept-. ἀγκίστρον, comp. Mat 17:27), as angling- hook, four smaller fish; Isa 19:8; Hab 1:15. These hooks were (for disguise) made to resemble thorns (on the principle of the fly- fishing instruments, though not in the same m inner; for the Egyptians, neither anciently nor now, seem to have put winged insects on their hooks to attract their prey Wilkinson, iii, 5-4), and were thence called סִירוֹת, sisaoth', Amo 4:2 (" from their resemblance to thorns," Gesenius, Lex. s., v.); and (in the case of the larger sort) שֻׂכָּה, sukkah', A. V. " barbed irons ;" Job 12:7 [40:31]. As-other name for these thorn-like instruments was צִנּוֹת, Amo 4:2 (a generic word, judging from the Sept., ὄπλα). חוֹחִ, was either a hook or a ring put through the nostrils of fish to let them down again, alive into the water (Gesenius), or (it may be) a crook by which fishes were suspended to long poles, and carried home after being caught (such as is shown in plate 344 [from a tomb near the Pyramids] in Wilkinson, iii, 56). The word is used in Job 41:2 [40:26] with אִגְמוֹן, agmaon ,a cord of rushes (σχοῖνος). Rosenmuller, ad loc.,  applies these two words to the binding of larger fish to the bank of the river until wanted, after they are captured and quotes Bruce for instances of such a practice in modern Egyptian fishing. The rod was occasionally dispensed with (Wilkinson, iii, 53), and is not mentioned in the Bible: ground-bait alone was used, fly fishing being unknown. Though we have so many terms for the hook, it is doubtful whether any have come down to us denoting the line אגְמוֹןand הֶבֶלand though the most nearly connected with piscatorial employment, hardly express our notion of a line for angling (see Gesenius, s.v.); while חוּטand פָּתִיל) (thread,, twine) are- never used in Scripture for fishing purposes. SEE HOOK.

The large' fish- spear or harpoon used for destroying the crocodile and hippopotamus was called צלְצִל דָּגִים(Job 41:7 [40:31]; comp. with Wilkinson, iii, 72, 73). צְלָצִלmeans a cymbal or any clanging instrument, and this seems to have led to the belief of fishes being attracted and caught by musical sounds; stories of such, including Arioa- and the dolphin, are collected by Schelhorn in his Dissertatio de Dean צלצל דגים(Ugolini Thesantr. 29:329). "The Egyptian fishermen used the net; it was of a long form, like the common drag-net, with wooden floats on the upper and leads on the lower side, though sometimes let down from a boat, those who pulled it generally stood on the shore and landed the fish on a shelving- bank" (Wilkinson, ii, 21). This net is mentioned in Isa 19:8, under the name מִכְמוֹרֶת. It is, however, doubtful whether this be anything more than a frame, somewhat between a basket and a net, resembling the landing-net represented in Wilkinson, iii, 55. The Mishna (vi, 76,116) describes it by the word אָקיּן, nassa, corbis piscatoria, a basket. Maillet (Epist. ix) expressly says that "nets for fishing are not used in Egypt." If this be so, the usage has much altered since the times which Wilkinson has described. Frame's for fishing, attached to stakes driven into the bottom, were prohibited in the lake of Tiberias, "because they are an impediment to boats" (Talmudic Gloss, quoted by Lightfoot, Hora Heir. on Mat 4:18). No such prohibition existed in Egypt, where wicker-traps, now as anciently, are placed at the mouth of canal, by which means a great quantity of fish is caught (Rawlinson, Herod. ii, 232', note). The custom of drying fish is frequently represented is the sculptures of Upper and Lower Egypt (p. 127, note). There was a caste of fishermen; and allusion to the artificial reservoirs and fish-ponds of Egypt occurs in the Prophets (Isa 19:8-10). Fishing pavilions, apparently built on the margin of artificial lakes, also appear in the Assyrian sculptures (Layard's Nineveh, i,  55). According to Aristotle (Hist. Animal. 8:19), compared with Luk 5:5. the night was the best time for fishing operations: "before sunrise and after sunset."

## Fisk, Ezra, D. D[[@Headword:Fisk, Ezra, D. D]]

             a Presbyterian minister, was born in Shelburne, Mass., Jan. 10, 1785, graduated at Williams College in 1809, and was licensed in 1810. After preaching for some months, he was ordained as an evangelist, and labored chiefly among destitute congregations of Georgia; after which he engaged as missionary in Philadelphia. In 1813 he was chosen pastor of the Presbyterian church in Goshens, N. Y., where he continued for upwards of twenty years. He became a trustee of Williams College in 1823, and a director of the Theological Seminary at Princeton in 18259 He retired to Georgii in 1832 for his health and was appointed the following year professor of ecclesiastical history and Church government in the Western Theological Seminary, and moderator of the General Assembly. He removed to Philadelphia, and died Dec. 5, 1833. He published An Oration delivered before the Society of Alumni of Williams College (1825): -A Lecture on the Inability of Sinners (Phila. 1832):A Farewell Sermon  (1833) :-Articles on Mental Science, in Church Advocate (1832).-Sprague, Annals, 4:457.

## Fisk, Pliny[[@Headword:Fisk, Pliny]]

             a Congregational minister and missionary, was born at Shelburne, Mass., June 24, 1792. He graduated at Middlebury College in 1814, studied theology at Andover, entered the ministry in January, 1814, and preached for a time in Wilmington, Vt. Having determined to be a missionary, be was, with Mr. Levi Parsons, appointed by the American Board of Missions to the Palestine mission in September, 1818, and spent the winter traveling through the South, raising money for the missionary cause. With his colleague, he sailed from Boston for Smyrna, Nov. 3, 1819, and arrived at their port Jan..15, 1820. The two missionaries spent some time in Scio to study modern Greek, then visited the "seven churches'" in Asia Minor, and finally settled in Smyrna. Early in 1822. Mr. Fisk accompanied Mr. Parsons to Egypt, where the latter died, Feb. 10. His successor, the Rev. J. King, met Mr. Fisk at Malta, and in April, 1823, they went, together with Mr. Wolff, by way of Egypt and the desert, to Judea. After visiting Jerusalem and Beyrout, they visited the principal cities in Northern Syria to "spy” out the land," and spent some part of 1824 at Damascus and-Aleppo studying Arabic. In May, 1825, he joined the mission already established at Beyrout, and died there on the 23d of October following. See Bond, Life of Pliny Fisk (Boston, 1828, 12mo). -American Miss. Memorial, p. 254;' Sprague, Annals, ii, 622.

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

             SEE FISKE, SAMUEL

## Fisk, Wilbur[[@Headword:Fisk, Wilbur]]

             first president of. the Wesleyan University, was born in Brattleboro, Vt., August 81, 1792. His parents were of the old Puritan stock, and he- was trained in habits of virtue and religion, especially by his mother. In 1809 he went to the Grammar School at Peacham, and in 1812 to the University of Vermont, where he passed A.B. in 1815. In 1818 be entered the ministry of the Methodist Episcopal Church, and soon became remarkable for piety and success in his ministry. His talents as a preacher were of a very high order; indeed, he has hardly been surpassed in this respect in the American pulpit. His health was feeble, however, from the beginning, and his  unwearied labors in the itinerant ministry were too great for him. In 1823 he was made presiding elder of the Vermont district, and in 1824 was chosen delegate to the Vermont Conference, a rare distinction for so young a man. From this time onward his life was devoted to the cause of Christian education in the Methodist Episcopal Church. When he entered the ministry in 1818 "there was not a single literary institution of any note under the patronage of the Church. A few years later, in 1824, he was appointed agent to collect funds for one which had been established in Newmarket, N. H.; but he declined the service because, as he said, it was not established on a permanent basis. Still be was anxious that one should be established, and through his efforts, with others, the academy at Wilbraham was commenced, and he was appointed its principal in 1826.

The spirit which was thus aroused soon demanded an institution of a higher grade. The Northern and Eastern Conferences united to found the Wesleyan University at Middletowns and Dr. Fisk naturally, and without a rival, was chosen its president in 1830. The part he had already taken in awaking the people to the subject, his devotion to it, and his abilities, made him more than even a leader in the cause of education in the Church. Students gathered to the institution from every part of the nation, and many soon went forth from it who, by his recommendation, became presidents, professors, and teachers in the rapidly multiplying colleges and seminaries under the patronage of the Church throughout the United States. His heart was in this work. He believed, too, that he was where Providence designed him to be. And when, in 1836, he was elected bishop, he declined the office, for he said,' If my health would allow me to perform the work of the episcopacy I dare not accept it, for I believe I can do more for the cause of Christ where I am than I could do as a bishop.' Who shall say that his decision was not only honest, but wise; that his duties as an educator of the young, and the part he took in awaking the people to the great value of general education, were less important than the work of any bishop ?" (Centenary Memories, in The Methodist, N. Y.). In 1828 he had been elected bishop of the Canada Conference, but declined the office. In 1829 he received the degree of D.D. from Brown University, and in the same year was elected president of Lagrange College, Alabama, and also professor in the University of Alabama, both which offices he declined. For many years his life was an incessant struggle with pulmonary disease, and in 1835-6 he travelled in Europe for the benefit of his health. He died at Middletown, Feb. 22, 1839. Among his writings are, The Calvinistic Controversy (N. Y. 18mo): -Travels in Europe (N. Y. 1838, 8vo):-  Sermons and Lectures on Universalism :-Reply to Pie7point on the Atonement, and other tracts and sermons.

Dr. Fisk was a saintly man, of the type of Fenelon, and endowed with some of Fenelon's best moral and mental traits-clearness and logical force; flexibility and adroitness in controversy; with earnest love of truth and goodness for the animating spirit of all his life and thought. As a preacher, few surpassed him in eloquence, none in fervor. As a teacher, he had that highest of all qualities, the power to kindle the enthusiasm of his pupils. Take him for all in all, he was a man of rare symmetry of character, moral and intellectual, of whom all whom he knew would be more willing to say, "'Mark the perfect man, and behold the upright," than of any man of his time who held so high a place. Dr. Stevens describes him as follows: " Wilbur Fisk's person bespoke his character. It was of good size, and remarkable for its symmetry. His features were beautifully harmonious, the contour strongly resembling the better Roman outline, though lacking its most peculiar distinction, the nasus aquilinus. His eye was nicely defined, and, when excited, beamed with a peculiarly benign and conciliatory expression. His complexion was bilious, and added to the diseased indication of his somewhat attenuated features. His head was a model, not of great, but of well proportioned development. It had the height of the Ronan brow, though none of the breadth of the Greek. There is a bust of him extant, but it is not to be looked at by any who would not mar in their memories the beautiful and benign image of his earlier manhood by the disfigurations of disease and suffering. His voice was peculiarly flexible and sonorous: a catarrhal disease affected it, but just enough, during most of his life, to improve its tone to a soft orotund, without a trace of nasal defect. Few men could indicate the moral emotions more effectually by mere tones. It was especially expressive in pathetic passages. His pulpit manner was marked in the introduction of the sermon by dignity, but dignity without ceremony or pretension. As he advanced into the exposition and argument of his discourse (and there were both in most of his sermons), he became more emphatic, especially as brilliant though brief illustrations ever and anon gleamed upon his logic.

By the time he had reached the peroration his utterance became rapid, his thoughts were incandescent, the music of his voice rang out in thrilling tones, and sometimes even quivered with trills of pathos. No imaginative excitement prevailed in the audience as under Maffitt's eloquence, no tumultuous wonder as under Bascom's; none of Cookman's impetuous passion, or  Olin's overwhelming power, but a subduing, almost tranquil spell of genial feeling, expressed often by tears or half-suppressed ejaculations; something of the kindly effect of Summerfield combined with a higher intellectual impression. Fisk lived for many years in the faith and exemplification of Paul's sublime doctrine of Christian perfection. He prized that great tenet as one of the most important distinctions of Christianity. His own experience respecting it was marked by signal circumstances, and from the day he practically adopted it till he triumphed over death, its impress was radiant on his daily life. With John Wesley, he deemed this important truth promulgated, in any very express form, almost solely by Methodism in these days-to be one of the most solemn responsibilities of his Church, the most potent element in the experimental divinity of the Scriptures" (Methodist Quarterly Review, July, 1852, p. 446). See Holdich, Life of Wilbur Fisk (N.Y. 1840, 8vo); Methodist Quarterly, 1842, p. 579; Sherman, New-England Divines, p. 238; M'Clintock, Lives of Methodist Ministers(N. Y. 8vo; sketch of Fisk by the Rev. 0. H. Tiffany, D.D.); Sprague, Annals, 7:576; Stevens, History of the Methodist Episcopal Church; Christian Review, July 9, 1868; Zion's Herald, 7:400 sq. SEE ALSO NEW ENGLAND THEOLOGY.

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

             a Congregational minister, was born Oct. 26,1770, in Warwick, Mass. He graduated at Dartmouth College, 1791; entered the ministry May 6, 1794; and was ordained pastor in New Braintree Oct. 26, 1796, where he remained until his death, Mar. 15,1855. Dr. Fiske assisted largely in the founding of Amherst College. He published a Spelling-book (1807), and two sermons. - Sprague, Annals, ii, 367.

## Fiske, Nathan Welby[[@Headword:Fiske, Nathan Welby]]

             an eminent Congregational minister, was born April 17, 1798, at Weston, Mass. He graduated at Dartmouth College 1817; was chosen tutor 1818, in which position he remained two years, and then entered the Theological Seminary at Andover. In Nov. 1823, he went to Savannah, and preached among the seamen and others not belonging to any church. He was chosen professor of languages in Amherst Collegiate Institution (afterwards Amherst College), 1824. A few years after, he was transferred to the chair of intellectual and moral philosophy, which he held until his death. In 1846, on account of ill health, he sailed (Nov. 5) for Palestine, and died in  Jerusalem May 27,1847. Mr. Fiske published a translation of Eschenburg's Manual of Classical Literature (1836), which went through three editions, and was stereotyped for the fourth ed. (1843). A volume of his Sermons was published in 1850, and also Memoirs of N. W. Fiskce, with Selections from his Sermons and other Writings, by Heman Humphrey, D.D. (Amherst, 1850). The New Englander (Feb. 1850. p. 70) speaks of his sermons as follows: They are eminently suggestive. Some of them, like that on the analysis of conscience, are fine specimens of philosophical analysis. Some, like that on the wonderfulness of man's mental constitution, and that on the fearfulness of man's mental constitution, lead the reader over a track almost untrodden by sermonizers, and yet presenting grounds for most powerful appeals. No thinking mind can fail to be enriched by the attentive reading of these discourses. They belong in many respects to the class of bishop Butler's sermons; yet with the bishop's strong reasoning and clear analysis of principles, they have much more of the direct and powerful application of the truth to the conscience, and are more imbued with the very essence of the doctrines of the cross."

## Fiske, Nathan, D.D[[@Headword:Fiske, Nathan, D.D]]

             a Congregational minister, was born at Weston, Massachusetts, September 9, 1733. He graduated from Harvard College in 1754; became pastor May 28, 1758, in the Third Precinct, Brookfield, and died there, November 25, 1799. He had a genius for progressive improvement. His preaching was practical, and yet abounded in the beauties of literary composition. Besides several sermons, two volumes of his essays, entitled The Moral Monitor, are among his published works. See Sprague, Annals of the Amer. Pulpit, 1:571.

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

             a Congregational minister, was born in Shelburne, Mass., July 23, 1828, and was educated at Amherst College, where he graduated in 1848. After two years spent in teaching, he studied theology at Andover until 1852, when he became tutor at Amherst, where he remained until 1855, when he sailed for Europe and the East. His letters describing this journey were collected under the title of Mr. Dunn Browne's Experiences in foreign Parts (Boston, 1857, 12mo), and abound with wit, humor, and graphic power. . In 1857 he was ordained pastor of the Congregational church at Madison, Conn., where he was remarkably useful and successful. During the Civil War his patriotism led him to join the army; and failing to secure a chaplaincy, he entered the service as private, but soon rose to be captain. While in service he wrote Mr. Dunn Brown's Experiences in the Army (Boston, 1866, 12mo). Made prisoner at Chancellorsville, he spent some time in Libby prison, Richmond. He fell in the first battle of the Wilderness, May 6,1864. His Christian life in the army was kept up as at home, and he was more than a chaplain could be to his men. He was a Christian officer, illustrating in camp, and on the march, and in battle the noblest Christian character. He decidedly rebuked all the vices of the army; he gently soothed the sick and wounded, prayed with the dying and over the dead. Touching memories of him have been recalled in our hospitals at the  mention of his name. 'Oh,' said one in Washington, 'he is the man who put his arm around me so kindly, and begged me to promise him that I would never utter another oath, and I never have.' Said another: 'Captain Fiske - oh yes; he helped me off the field after that dreadful battle, gave me his blanket, and spoke kind words of cheer that helped to keep me alive.' Multitudes could testify of his fidelity to them. It was his daily duty to care both for the bodies and the souls of all about him."--New Englander, January, 1866, art. iv; Congregational Quarterly, 1866, art. i.

## Fistulae[[@Headword:Fistulae]]

             pipes or reeds used in the administration of the wine in the Eucharist from the 8th. century to the 12th. The deacon held the cup in his own hand, a small reed or pipe was introduced into the wine, and the communicant drew up the wine into his mouth through this pipe. The object was to prevent the possibility of spilling any of the wine.

## Fitch, Chauncey W., D.D[[@Headword:Fitch, Chauncey W., D.D]]

             a Protestant Episcopal clergyman, was for a number of years rector of the church in Piqua, Ohio; in 1861, of St. Stephen's Church, Terre Haute, Indiana; in 1864, of St. Paul's Church, Jeffersonville, and chaplain of the military hospital at that place; in 1866 was appointed post-chaplain at Fort Wayne, Detroit, Michigan, a position which he continued to hold unitil 1875, when he removed to Jeffersonville, Ind., and died there, July 13, 1878, aged seventy-seven years. See Prot. Episc. Almanac, 1879, page 168.

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

             a Presbyterian minister, and president of Williams College, Mass., was born in Norwich Sept. 26, 1756, and graduated in Yale in 1777. After teaching for some time in Hanover, N. Y., he became tutor in Yale, and remained there till 1783, when he formed a mercantile connection, which proving disastrous, he returned to his former office, to which was added that of librarian. He was licensed to preach in 1787, and in 1791 became preceptor of the academy in Williamstown, Mass., of which, with the title of Williams College, he was appointed president in 1793. He resigned in 1815, and was installed pastor of the Presbyterian church, West Bloomfield, N. Y., which he resigned in 1828, after a zealous and efficient ministry. He died March 21,1833. He published A Baccalaureate Discourse, 1799.-Sprague, Annals, iii, 511.

## Fitch, Eleazar Thompson, D.D[[@Headword:Fitch, Eleazar Thompson, D.D]]

             a Congregational divine, was born at New Haven, Connecticut, January 1, 1791. He graduated from Yale College in 1810, and from Andover Theological Seminary in 1815; was ordained in 1817, became professor in the Yale Divinity School the same year, lecturer on homiletics in 1853, professor emeritus in 1863, and died there, January 31, 1871. He often wrote for the religious reviews, published several sermons,and aided in compiling Congregational hymnnals.

## Fitch, Elijah[[@Headword:Fitch, Elijah]]

             a Congregational minister, was born at Windham, Connecticut, in 1746, and graduated from Yale College in 1765. After preaching for a time in Franklin, Massachusetts, he was ordained, January 15, 1772, at Hopkinton, as colleague with Reverend Samuel Barrett, who died the December following, when Mr. Fitch became sole pastor of the church. He remained in office until his death, December 16, 1788. He was a fine scholar and poet, as well as an excellent minister. See Hist. of Mendon Association, page 117. (J.C.S.)

## Fitches[[@Headword:Fitches]]

             (i.e. VETCHES or chick-pea), the incorrect rendering, in the Auth. Vers., of two Heb. words. SEE BOTANY.

1. קֶצִח (kettsa'h, something strewn), which occurs only in Isa 28:25; Isa 28:27, where especial reference is made to the mode of threshing it; not with “a threshing instrument," מוֹרִג, חָרוּוֹ), but "with a staff" (מִטֶה), because  the heavy-armed cylinders of the former implement would have crushed it. Although ketsach, in Chaldee קִצְחָא(Buxtorf, Lex. Talm. col. 2101), is always acknowledged to denote some seed, yet interpreters have had great difficulty in determining the particular kind intended, some translating it peas, others, as Luther and the English version, vetches, but without any proof. Meibomius considers it to be the white poppy, and others a black seed. This last interpretation has the most numerous, as well as the oldest authorities in its support. Of these a few are in favor of the black poppy- seed, but the majority of a black seed common in Egypt, etc. (Celsius, Hiesrobot. ii, 70). The Sept. translates it μελάνθιον, the Vulg. gith (perhaps from the Heb. גִּד, coriander; see Plautus, Rud. v, 3, 39), and Tremellius melanthium, while the Arabic has shuznez. All these mean the same thing, namely, a very black-colored and aromatic seed, "fennel- flower" or "black cumin," still cultivated and in daily employment as a condiment in the East. Thus Pliny (xx, 17,71), "Gith, from the Greeks, others call melanthion, and still others melanspermon. The best is that of the most pungent smell, and blackest." By Dioscorides (iii, 93), or the ancient author who is supposed to have added the synonymes, we are informed that μελάνθιον was also called the "wild black poppy," that the seed was black; acrid, and aromatic, and that it was added to bread or cakes. Pliny also says, " The seed of the melanthium or melanspermum makes an excellent confection in the loaves" (xix, 8). Mlfelanthium is universally recognised by botanists to be the Nigella. Thus Bauhin Pinax, "Nigella, from the black color of the seed, is commonly called μελάνθιον."

The shunez of the Arabs is, moreover, the same plant or seed, which is usually called "black cumin." So one kind of cumin is said by Dioscorides to have seeds like those of melanthion or nigella. It was commonly cultivated in Egypt, and P. Alpinus mentions it as "Suneg Egyptiis." The Arabs, besides shunez, also call it hub-al-souda, and the Persians seah dana, both words signifying black seed. One species, named Nigella Indica by Dr. Roxburgh, is called kalajira in India, that is, black zlra or cumin, of the family of Ranunculacese. " Nigella sativa is alone cultivated in India, as in most Eastern countries, and continues in the present day, as in the most ancient times, to be used both as a condiment and as a medicine" (Illusto Himal. Byt. p. 46). If we consider that this appears to have always been one of the cultivated grains of the East, and compare the character of nigella with the passages in which ketsach is mentioned, we shall find that the former is applicable to them all. Indeed, Rabbi Obadias de Bartenora states that the barbarous or vulgar name of the  ketsach was nielle, that-is, nigella. The Nigella sativa is a garden plant, which commonly attains the height of an ell, with narrow leaves, like the leaves offennel, a blue flower, out of which is formed, on the very top of the plant, an oblong muricate capsule, the interior of which is, by means of thin membranes, separated into compartments containing a seed of a very black color not unlike the poppy, but of a pleasant smell, and a sharp taste not finlike pepper. The various species of nigella are herbaceous (several of them being indigenous in Europe, others cultivated in most parts of Asia), with their leaves deeply cut and linear, their flowers terminal, most of them having under the calyx leafy involucres which often half surround the flower. The fruit is composed of five or six capsules, which are compressed, oblong, pointed, sometimes said to be hornlike, united below, and divided into several cells and enclosing numerous angular, scabrous, black-colored seeds. From the nature of the capsules, it is evident that, when they are ripe, the seeds might easily be shaken out by moderate blows of a stick, as is related to have been the case with the ketsach of the text. SEE THRESHING.

Besides the N. sativa, there is another species, the N. arvemmais, which may be included under the term ketsach; but the seeds of this last-named plant are less aromatic than the other. They are annual plants belonging to the natural order Ranunculacece, and suborder Helleboresa. The nigella far-ms a singular exception among the family to which it belongs, inasmuch as they are terrible poisons, while the nigeala produces seeds that are not only wholesome and aromatic, but are in great reputation for their medicinal qualities. SEE AROMATICS.

2. In Eze 4:9, fitches" are mentioned among the materials of the bread the prophet was bidden to make, but there it represents the Heb. word כֻּסֶּמֶת, kusse'meth. This word is incorrectly translated in A.V. "rye" (q.v.) in Exo 9:32, and Isa 28:25; but in the latter place, as in Eze 4:9, we have the marginal reading "' spelt," which is the true rendering of the word. The -root of כֻּסֶּמֶתis כָּסִם, to shear, and the species of corn to which it-gives a name is the 'Triticum spelta of Linnous- in Greek ζἐα; in Latin far and ador. " Spelt has a four-leaved blunted calix, small blossoms, with little awns, and a smooth, slender ear (as it were shorn), the grains of which sit so firmly in the husks that they must be freed from them by peculiar devices; it grows about as high as barley, and is extensively cultivated in the southern countries of Europe, in Egypt,  Arabia, and Palestine, in more than one species. The Sept. translate it by ὄλυρα, in Pliny arinca, which corresponds with the French riguet; and 'Herodotus. (ii, 36) observes that it was used by the Egyptians as for baking bread" (Kalisch ama Exo 9:32). SEE CEREALS.

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

             one of the founders of the Roman Catholic Church in New England, was born in Boston, Massachusetts, in 1803, and was confirmed by the first bishop of Boston, Dr. Cheverus. He attended the first Catholic school in New England, under Reverend Dr. Matignoii, and was for a while teacher in the seminary attached to the old church in Franklin, where he had for  one of his pupils, Dr. Williams, archbishop of Boston. He was ordained to the priesthood by Bishop Fenwick, December 23, 1827. In 1829 he was sent on a mission to the Passamaquoddy Indians, in Maine, the same year to New Hampshire and Vermont, and soon established his headquarters at Hartford, Connecticut, where he purchased the first Catholic church, established the Catholic Press, and extended his labors to even county in Connecticut. He established what is now the College of the Holy Cross, at Worcester, Mass., and helped build the Catholic cause at Northampton, Providence, R.I., Newport, and other places in those two states. In August, 1855, he was transferred to East Boston, Mass., where he founded four parishes. He also established several schools. He died in Boston, September 15, 1881. Mr. Fitton compiled The Triumph of Religion, edited the Manual of St. Joseph, a prayer-book, and was the author of a History of the Catholic Church in New England (1872). "His work is seen in the whole history of Catholicity in New England. No page can be written without his impress upon it. Wisdom filled his works; wisdom completed them. In life he seemed to us what he really was, a model priest" (Bishop Healy). See (N.Y.) Catholic Annual, 1883, page 74.

## Fitz, Daniel, D.D[[@Headword:Fitz, Daniel, D.D]]

             a Congregational minister, was born in New Hampshire in 1795; graduated from Dartmouth College in 1818, and from Andover Theological Seminary in 1825; was ordained June 28, 1826, pastor of South Church, Ipswich, Massachusetts, and died there, September 2, 1869. See Trien. Cat. of Andover Theol. Sem. 1880, page 64.

## Fitz-Geffrey (or Fitz-Geoffroi), Charles[[@Headword:Fitz-Geffrey (or Fitz-Geoffroi), Charles]]

             an English clergyman, was born in Cornwall about 1575; educated at Broadgate-hall, Oxford; became rector of St. Dominic's, in his own county, and died in 1636. He was an excellent Latin poet. His publications are, Affanice sive Epigrammata, lib. 3, and Cenotaphia, lib. 1 (1601): — a religious poem called the Blessed Birthday (1634, 1636). He also published some Sermons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fitz-James, Francois, Duc de[[@Headword:Fitz-James, Francois, Duc de]]

             a French prelate and theologian, was born at Saint-Germain-en-Lave, June 9, 1709. He renounced his family dignities to enter the clerical life at the age of eighteen, and was appointed abbot of Saint Victor in 1727. He became bishop of Soissons in 1739, and afterwards succeeded cardinal of Auvergne, as first almoner of Louis XV. This prelate taught the rigid doctrines of Jansenism. He died at Soissons, July 19, 1764, and after his death his works were published under the title, OEuvres Posthumes (1769- 70, 3 volumes). See Hoefer, Nouv. Biog. Generale, s.v.

## Fitz-James, Richard[[@Headword:Fitz-James, Richard]]

             an English prelate, and a distinguished benefactor of Merton College, Oxford, was a native of Somersetshire. He went to Oxford about 1459, and in 1465 was elected probationer fellow of Merton College; in 1473 was proctor; in March, 1484, vicar of Minehead, and about the same time rector of Aller, in Somersetshire. In May 1496, he was consecrated bishop of Rochester, from which, January 1503, he was translated to Chichester,. and in March 1505, to the see of London. He died January 15, 1522.

## Fitz-Jocelin, Reginald[[@Headword:Fitz-Jocelin, Reginald]]

             an English prelate, was the son of Jocelin, bishop of Salisbury, and was born in 1141. Early in life he was appointed archdeacon of Salisbury; when thirty-three he was elected to the important see of Bath and Wells, in 1174. He accompanied the archbishop-elect of Canterbury to Rome soon after. and was consecrated at the Church of St. John de Maurienne, in Savoy, by Richard, archbishop of Canterbury. On his return to England he was enthroned in great state. There was some opposition to this appointment.  Reginald appears to have been a weak, well-meaning man, probably under the influence of his associates. In 1191 he was very unexpectedly elected to the see of Canterbury. Reginald sent to Rome for the pallium, and would have gone himself had he not been detained by illness. Meantime his illness increased, and he said "It is God's will that I should not be an archbishop, and my will submits to his." He died December 26, 1191. See Hook, Lives of the Abps. of Canterbury, 2:574 sq.

## Fitz-Ralph, Richard[[@Headword:Fitz-Ralph, Richard]]

             an Irish prelate, is supposed to have been born in Devonshire. He was educated at Oxford, and in 1347 was created archbishop of Armagh. He was a strenuous opponent of the mendicant orders; and being in London at a time when a warm contest was carried on between the friars and secular clergy, about preaching, hearing confessions, etc., he delivered several sermons, in which he laid down nine conclusions against the mendicants. Upon complaint made by the latter to the pope, Richard was ordered to appear at Avignon, which he did, and well defended his views, Miracles were attributed to him after his decease, in 1360, and a fruitless application for his canonization was made to Boniface IX. He wrote, Sermones ad Crucen Londciniensem (1356): — Adversus Errores Amenorum (Paris, 1612): — Defensio Curatoruun adversus Fratres Mendicantes, etc. (Paris, 1496): — De Ladibus S. Deipare. Bayle says that he translated the New Test. into Irish.

## Fitzgerald, Gerald, D.D[[@Headword:Fitzgerald, Gerald, D.D]]

             Hebrew professor in Dublin University; published Originality and Permanence of the Biblical Hebrew (1796): — A Hebrew Grammar, for  the use of the students of the University of Dublin (1799). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a zealous Roman Catholic, was born in Staffordshire in 1552; educated at Oxford; in 1614 became a Jesuit at Rome, and was rector of the English college in that city for twenty-three years. He died in 1640, leaving a treatise concerning Policy and Religion (1606-10), and several Tracts in Defence of the Church. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fitzpatrick, John Bernard, D.D[[@Headword:Fitzpatrick, John Bernard, D.D]]

             a Roman Catholic bishop, was born of Irish parents, in Boston, Massachusetts, November 1, 1812. He received his education at Boston, the College of Montreal, and the Sulpitian Seminary, Paris. He was ordained priest in 1840, in 1844 was consecrated coadjutor-bishop of Boston, and in 1846 succeeded bishop Fenwick in the episcopacy. He died February 13, 1866.

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

             a zealous Jesuit, was born at Dublin in 1569, educated at Oxford, and died in 1644. He published a Justification of the Mass (1611): — a Catalogue of the Irish Saints (1621), and some other theological treatises in defence of his faith. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fitzsimon, Patrick, D.D[[@Headword:Fitzsimon, Patrick, D.D]]

             all Irish prelate, was dean of Dublin, and was appointed to the see of Dublin in 1763, having previously been parish priest of St. Audeon's. He filled this see six years, and died in Francis Street, Dublin, in 1769. His life seems to have been so unobtrusive and purely ecclesiastical as to leave no materials of interest for a memoir. See D'Alton, A Memoirs of the Abps. of Dublin, page 471.

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

             an Irish prelate, was a bachelor of civil and canon law, a learned divine and philosopher, precentor of St. Patrick's Church, whose chapter he represented as proxy in a parliament of 1478. On June 14, 1484, he was appointed to the see of Dublin, and consecrated in St. Patrick's Cathedral, September 26 following. In 1487 this prelate was one of those who espoused the cause of Lambert Simnel, and were accessory to his coronation in Christ Church in 1488 Fitzsimon was permitted to renew his allegiance, and receive pardon through Sir Richard Edgecombe. In 1492 this prelate was made deputy to Jasper, duke of Bedford. While in this situation he endeavored to promote industrious habits among the more indolent of the people. In 1496 he held a provincial synod in the Church of the Holy Trinity, on which occasion all annual contribution for seven years was settled by the clergy of the province, to provide salaries for the lecturers of the university in St. Patrick's Cathedral. In May of the same year he granted to John Alleyne, dean of St. Patrick's, license to build a hospital for the relief of poor Catholics. In 1508 he was deputy to Gerald, earl of Kildare, and in 1509 lord-chancellor. He died May 14, 1511, at Finglass. See D'Alton, Memoirs of the Abps. of Dublin, page 171.

## Five Points[[@Headword:Five Points]]

             the five doctrines controverted between the Calvinists and Arminians, viz. predestination, extent of the atonement, grace, free-will, and final perseverance. The quinquarticular-controversy in England was a dispute which arose at Cambridge in 1594 respecting the above points. In 1626 two fruitless conferences were held on these points; sand in 1630 bishop Davenant preached at court on. these disputed matters, and thereby gave great offence to Charles I. The next year the controversy was revived at Oxford and in Ireland, of which archbishop Usher was then primate. The king issued certain injunctions concerning the bounds within which these points might be discussed. SEE ARMINIANISM, CALVINISM; SEE DORT.

## Five-Mile Act, Or Oxford Act[[@Headword:Five-Mile Act, Or Oxford Act]]

             an act of the British Parliament, passed in 1665, which imposed an oath on all nonconformists, binding them at no time to endeavor any alteration of the government in either Church or State; and ordering that nonconforming ministers should neither live in, nor come within five miles (except in crossing the road) of any borough, city, or corporate town, or within five miles of any parish, town, or place in which they bad been, since the Act of Oblivion, parson, vicar or lecturer, under a penalty of forty pounds, or six months' imprisonment, and being rendered incapable of teaching any school, or taking any boarders to be taught or instructed.-Baxter, Church History of England, ii, 632; Neal, History of the Puritans (Harpers' ed.), ii, 255.

## Fix, Christian Gotthelf[[@Headword:Fix, Christian Gotthelf]]

             a Lutheran theologian, was born at Chemnitz, June 5, 1761, and died there, January 6, 1809. He published, Der Kursachsische Kirchenstaal vor de Reformation (Freiburg, 1806, 1807, 3 volumes): — Abriss der Kursachsischen Kirchen- und Consistorialverfassung (Leipsic, 1795, 2 volumes): — Geistliche Statistik vom Konigreich Sachsen (Giessen, 1800). See Winer, Handbuch der theol. Lit. 1:800. (B.P.)

## Flabellum[[@Headword:Flabellum]]

             (fan; Gr. ῥιπίδιον). Among the evidences of the Eastern origin of the Christian religion is the use of this implement during the celebration of the eucharist. Having its birthplace and earliest home in a climate teeming with insect life, where food exposed uncovered is instantly blackened and polluted by swarms of flies, it was natural that the bread and wine of its sacramental feast should be guarded from defilement by the customary precautions. The flabellum having been once introduced among the furniture of the altar for necessary uses, in process of time became one of its regular ornaments, and was thus transferred to the more temperate climates of the West, where its original purpose was almost forgotten.

The earliest notice of it as a liturgical ornament is in the Apostolical Constitutions, which direct that after the oblation, before and during the prayer of consecration, two deacons are to stand, one on either side of the altar, holding a flabellum made of thin membrane (parchment), or of peacock feathers, or of fine linen, and quietly drive away the flies and other small insects, that they strike not against the vessels. In the liturgies also of Chrysostom and Basil, the deacons are directed to fan the holy oblations diiring the prayer of consecration. This fanning ceased with the Lord's Prayer, and was not resumed. Early writers furnish many notices of the use of the flabellum as an essential part of the liturgical ceremonial. Moschus (Prat. Spirit. 196), when narrating how some shepherd boys near Apamea were imitating the celebration of the eucharist in childish sport, is careful to mention that two of the children stood on either side of the celebrant, vibrating their handkerchiefs like fans.

As the deacons were the officers appointed to wave the fan over the. sacred oblations, its delivery constitutes a part of many of the Oriental forms for the ordination to the diaconate. After the stole has been given and placed on the left shoulder, the holy fan is put into the deacon's hands, and he is placed “at the side of the holy table to fan;" and again, the deacon is directed to take the fan and stand at the right side of the table, and wave it over the holy things. SEE ELEVATION OF THE HOST.  Although there is no mention of the flabellum in the Latin ritual books, there is no doubt that it was used by the Western Church at an early time. The fan appears to, have gradually fallen into disuse there, and to have almost entirely ceased by the 14th century. At the present day, the only relic of the usage is in the magnificent fans of peacocks' feathers carried by the attendants of the pope in solemn processions on certain great festivals.

Though the original intention of the fan was one of simple utility, various mystical meanings collected round it. Reference has been already made to the: idea that these feather fans typified the cherubim, and seraphim surrounding the holy throne. Germanus also holds (Contemp. Rev. Eccles. page 157) that the vibration of the fans typifies the tremor and astonishment of the angels at our Lord's Passion. We find the same idea in a passage from the monk Job, given by Photius, who also states (Cod. 5:25) that another purpose of the vibration of the fans was the raising of the mind from the material elements of the eucharist, and fixing them on the spiritual realities.

See Martigny, De Usage du Flabellum ; Bingham, Christ. Antiq. 8:6, § 21; 15:3, § 6; Bona, Rer. Liturg. 1:25, § 6; Augusti, Christl. Archaeol, 3:536 sq.; Archaeol. Jour. 5:200; 14:17; Smith, Dict. of Christ. Antiq. s.v.

## Flaccilla[[@Headword:Flaccilla]]

             (sometimes written Placilla or Placidia), an early Christian empress, was a Spaniard by birth, or rather, perhaps, daughter of Antonius (praefect of Gaul); was married to Theodosius I, in 376, by, whom she had several children. She was a woman of great virtue and charity; died apparently in 385, and is commemorated as a saint in the Greek Church on September 14.

## Flaccillus[[@Headword:Flaccillus]]

             (written also Flacillus, Placillus, Flacitus, Placetus, and Placentius), Arian bishop of Antioch, A.D. 333-342.

## Flaccus, Caius Norbanus[[@Headword:Flaccus, Caius Norbanus]]

             (Greacized Γάϊος Νόρβανος Φλάκκος, Josephus, Ant. 16:6, 6), son of a somewhat notable consular Roman of the same name (see Smith's Dict, of Class. Biogr. s.v.), was consul with Octavianus in A.D. 51 (Tacitus, Ann. i, 54; Sueton. Vit. 3). While proconsul of Asia Minor, he promulgated the emperors decrees to the provincial magistrates in favor of the Jews  (Joseph. Ant. 16:6, 3-6); and when praeses of Syria he befriended Herod Agrippa till influenced by Aristobulus (ib. 18:6, 2-3).

## Flachs, Sigismund Andreas[[@Headword:Flachs, Sigismund Andreas]]

             a Lutheran theologian of Germany, was born November 21, 1692, studied at Leipsic, where he was also adjunctus of the philosophical faculty, and died at Leisnig, in Saxony, in 1745, leaving, De Restitutendis Duobus Versibus Joshua 21 (Leipsic, 1714): — De Casu Stellarum in Fine Mundi  (ibid. 1718): — De Vocibus ἃπαξ λεγομένοις in Epistola Jacobi (ibid. 1727): — Einleitung zur Augsburgischen Confession (ibid. 1730). See Winer, Handbuch der theol. Lit. 1:272; Furst Bibl. Jud. 1:282; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Flacians[[@Headword:Flacians]]

             a name given to those who adhered, in the controversies among the German reformers, to Matthias Flacius (q.v.).

## Flacius (Flach), Matthias[[@Headword:Flacius (Flach), Matthias]]

             also called ILLYRICUS from his native country, an eminent Lutheran reformer, was born at Albona, in Illyria, about 1520. At sixteen he proposed entering a convent, but Baldo Lupetino, the provincial of the Franciscans, who had imbibed Protestant tendencies, advised him to study theology in the universities of Germany. Accordingly he went to Basle in 1539, to Tubingen in 1540, and in 1541 to Wittenberg, where he rave private lessons in Greek and Hebrew. In his travels he became acquainted with Grynsus, Leonard Fuchs, Eber, and finally with Luther himself, whose zealous disciple he soon became. He was after a while appointed professor of O.T. literature at Wittenberg, but, driven away by the issue of the Smalcaldic War in 1547, he went to Brunswick. Recalled by prince Maurice, he came back, but, having opposed Melancthon's Leapsic Interim SEE ADIAPHORA AND INTERIM, he went to Hamburg, and thence to Magdeburg, whence he published several writings against the Interim, though in other points, especially in the Osiandrian controversy, he sided with Melancthon. He was also for several years engaged ill theological controversies with Major, Strigel, Schwenkfeld, etc. SEE SYNERGISTIC CONTROVERSY.

About the same time he projected the Magdeburg Centuries SEE CENTURIES, of which great work he was the life and soul. In 1557 he was made professor of the newly-organized University of Jena, which became the stronghold of strict Lutheranism, and where he was chiefly instrumental in the drawing up of the Slichsische Confutationsschrift, to enforce Lutheran views. It, however, proved injurious both to the university and to himself, as it led the duke to establish a censorship, to which Flacius and his colleagues were unwilling to submit, an! were dismissed in 1561.. He bad made himself especially odious by the rash statement (in his discussion with Strigel at Weimar, 1560) that original sin is the very substance of man in his fallen state. He was accused, therefore, of Manicheeism. After spending five years in Regensburg, he accepted a call to Antwerp, and from thence to Frankfort -  and Strasburg. Obliged to leave the latter city on account of his opinions, he returned to Frankfort, where he died in the hospital in 1575. The career of Flacius was, on the whole, a stormy and unhappy one. But, after all the abuse that has been heaped upon him, it cannot be denied that he was a. consistent upholder of the doctrines which he learned originally from Luther. The writers in the Reformed interest have generally treated him too severely; an unfavorable view of him is given by Planck, Geschichte des Protestant. Lehrbegriffs. The best account of him is to be found in Preger, Matthias Flacius Illyricus u. seine Zeit (Erlangen, 1859-61, 2 vols.), from a notice of which, in the Bibliotheca Sacra (1862, p. 226), we make the following extracts: "If it was right for a sincere follower of Luther to espouse the cause of his deceased friend and teacher, and to show by the severest logic that the Lutheran Church was, under Melancthon's. guidance, drifting away from . its moorings, then Flacius is to be exonerated from the charge of unchartiableness, and his plea must be- allowed, that the unhappy division was not chargeable to him who defended the old Wittenberg theology, but rather to him who introduced innovations. 'We say nothing now about the truth of the one or the other view; we only remark that Flacius was the undoubted champion of the genuine theology of Saxony, as taught by Luther. We cannot, therefore, uphold Luther and condemn Flacius. In theology we cannot say that what Luther, as the first reformer, had a right to teach, Flacius, his inferior in authority, had not a right to maintain against so greet a men as Melancthon; for the theologian swears allegiance not to men, but to principles. Flacius could justly reply to all who thus reproached him, that if Melancthon was great, truth was greater.... But how stands the matter as it affects the intellectual and moral character of the two chief combatants?

Flacius clearly had Luther's great authority on his side, and that was enough for him. Melancthon saw that the Genevan and Strasburg theologians entertained clearer and more scriptural views of the subject than Luther and the party of Flacius. With him the authority of Luther was not final. According to Flacius, all questions of theology and church usages were to be decided by the authority of the Bible and of Luther. According to Melancthon, they were to be decided by the authority of the Bible and of reason. Both were sincere and deeply in earnest. Both make out their points by' irresistible logic. Schmidt, in the new Life of Melancthon just published by him, vindicates Melancthon's character in this controversy triumphantly. Preg-er has done the same for Flacius. Flacius shows more firmness and tenacity, Melancthon more conciliation and forbearance. The  former had such a reverence for truth, or for what seemed to be -truth, that he forgot the respect due to a great and good man. He was mercilessly but conscientiously contentious. The latter was so amiable and fond of peace that he would for the sake of it yield what he might have maintained. He was never a polemic, except by necessity... It is a somewhat remarkable fact that Flacius was incessantly persecuted, and often driven from place to place for teaching exactly what Luther taught. He was evidently a tenacious man, and born to be a polemic; but, notwithstanding his bad name for disputatiousness, he was far less violent and abusive in his language than his opponents, sand more measured and unimpassioned than Luther. It was the sharpness of his logic, and the unsparing severity with which he exposed to the light of day any deviation from Luther, that- so galled his opponents.

They charged him, and perhaps not unjustly, with assuming to be the guardian of the Church. He did, indeed, endeavor to persuade princes and magistrates to watch over the purity of Christian doctrine, and confessed that he called every man to account, no matter what his rank or position was, who either openly or secretly attempted to destroy what Luther had built up. At the same time, he affirmed that he did it as a faithful son of the Church, doing only what every one was bound to do, namely, to guard its purity with all the power and skill he possessed. He furthermore. maintained that, as the pupil and friend of Luther, he owed it to his memory to defend him and his doctrines against all assaults, even though they were made at Wittenberg itself, and by no less a man than Melancthon. He was undoubtedly governed by conscientious motives, however he may have erred both in matters of doctrine and of expediency; but when he trusted in princes to preserve the orthodoxy of the Church, he found, to his grief, that he trusted to a broken reed. Though unfortunate in his life, and a wanderer and fugitive in his old age, and apparently unsuccessful in the chief aim of his life, still he ranks third among the men of his age in his influence upon the doctrines of the old Lutheran Church. He has, indeed, been long almost forgotten, except as an ecclesiastical historian." The chief writings of Flacius are Omnia Scriptla Latinia contra adiaphoristicas fraudes edita (Magdeburg, 1550, 8vo):-Osiandri de Justificatione Refutatie (Franecf. 1552, 4to) :-Catalogus Testaum Veritatis; etc. (Ba'e, 1556; Frainef. 1674, 4to):-Unses. Prim. Ecclesice consensus de non scrutando divinae generationis Filhi Des modo (Bale, 1660, 8vo):-Historia certaminum de primats- Papee (Bale, 1554, 8vo).:- Clavis Scripturae Sacrce (Bale, 1567, 4to; Jenan 1675, fol.; a valuable Biblical and hermeneutical dictionary). See, besides the works already  noticed, Twesten, M. Flaclus Illyrsicus (Berlin, 1.844); Adami, Vitee Theolog. Germ.; Hoef. Nouv. Biogr. Generale, 17:808; Herzog, Real- Encyklopadie, 4:410 sq.; Heppe, Die confess. Entwickelung der altprotest. Kirche Deutschlands (Marburg, 1854); Stueian u. Kritiken, 1855, 648; Schmidt, in Zeitschroft f. d. histor. Theologie, 1849; Dorner, Geschichte d.prot. Theologie (Munchen, 1867, 8 vo), 361-374; Gieseler, Ch. History, ed. Smith, vol. 4:§ 37;. and the articles SEE ADIAPHORISTIC CONTROVERSIES; SEE SYNERGISTIC CONTROVERSY.

## Flack, Alonzo, Ph.D[[@Headword:Flack, Alonzo, Ph.D]]

             a Methodist Episcopal educator, was born at Argyle, N.Y., September 19, 1823. He graduated from Union College in 1849, and began a course at the Concord Biblical Institute, but before completing it was elected the principal of a school at Charlotteville. He became the president of the Hudson River Institute in 1855. In 1869 the board of regents of the state of New York granted it a college charter. He died in March 1885. See Minutes of Annual Conferences (Spring), 1885, page 97.

## Flacksenius, Jacobus[[@Headword:Flacksenius, Jacobus]]

             a Finnish theologian and physician, a native of Mackylad, was provost of the cathedral of Abo. In 1665 he taught logic and metaphysics in that same city; in 1679 he lectured on theology, and died in 1696, leaving, Institutiones Pneumaticae (Abo, 1664): — Colleqium Logicum, (ibid. 1678). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Lutheran theologian and prelate of Finland, was born at Mackyla in 1636. He studied at the University of Abo, of which he became secretary in 1665. Still later he was successively connected with the faculty of philosophy, professor of mathematics in 1669, and pastor in 1682. Finally he became bishop of Wiborg, and died July 11, 1708, leaving, among other works, Oratio Funebris in Abitum M. Andreae Thuronis, etc. (Abo, 1665): — De Ecclesia Ejusque Subjecto, etc. (1689): — Sylloge Systematum Theolgiae, etc. (ibid. 1690): — Chronologia Sacra (ibid. 1692): — Harmoniae Evangeliae (ibid. 1701). See Hoefer, Nouv. Biog. Generale, s.v.

## Flag[[@Headword:Flag]]

             (as the name of a plant) stands in the Auth. Vers. as the representative in part of two Heb. words. SEE BOTANY.

1. Achu' (אָחוּ; Sept. Grs-cizes ἄχι, ἄχει, βούτομον; Vulg. locus palustris, carectaus-), a word, according to Jerome (Comment. in Isa 19:7), of Egyptian origin, and denoting " any green and coarse herbage, such as rushes and reeds, which grows in marshy places" (comp. Gesenius, Thes. Heb. p. 67). III Job 8:11, it is asked, " Can the achu ("flag") grow without water?" It seems probable that some apacsfie plant is here denoted, as Celsius has endeavored to prove (Herob. i, 342), for the achu is mentioned with the gome or "papyrus." See the treatise of Happoch, De papyro, etc. (Coburg, 1772; with the Adlitaument. ib. 1777). The word occurs once again in Gen 12:2; Gen 12:18, where it is said that the seven well-favored kine came .up out of the river and fed in an achu (" meadow"). Now it is generally well known that most of the plants which grow in 'water, as well as many of those which grow in its vicinity, are not well suited as food for cattle; some being very watery, others very coarse in texture, and some possessed of acrid and even poisonous properties. None, therefore, of the Algxa can be intended, nor any' species of Butomus, or "flowering rush" (as might be inferred from one rendering of the Sept.).

The different kinds of Juencus, or rush, though abounding in such situations, are not suited for pasturage, and, in fact, are avoided by cattle. So are the majority of the Qqyperace, or sedge tribe; and also the numerous species of ('arex, which grow in moist situations, yet yield a very coarse grass, which is scarcely if ever touched by cattle. A few species; of Cyperus serve as pasturage, and the roots of some, of them are esculent and aromatic; but these must be dug up before cattle can feed on them.  Some species of Scirpus, or club-rush, however, serve as food for cattle: S. cespilosus, for instance, is the principal food of cattle and sheep in the highlands of Scotland from the beginning of March till the end of May, Varieties of S. meritimus, found in different countries, and a few of the numerous kinds of Cyperacese common- in Indian pastures, as Cyperasr dubius and hexastachkyss, are also eaten by cattle. Therefore, if any specific plant is intended, as seems implied in what goes before, it is perhaps one of the edible species of scirpus or cyperus, perhaps C. esculentmss, which, however, has distinct Arabic names: or it may be a true grass; some species of panicum, for instance, which form excellent pasture in warm countries, and several of which grow luxuriantly in the neighborhood of water. But it is weal known to all acquainted with warm countries subject to excessive drought- that the only pasturage to which. cattle can resort is a green strip of different grasses, with some sedges, which runs along the banks of rivers or of pieces of water, varying more or less id breadth according to the height of the bank, that is, the distance of water from the surface. Cattle emerging-from rivers, which they may often be seen doing in hot countries, would naturally go to such green herbage as intimated in this passage of Genesis, and which, as indicated in Job 18:2, could not grow without water in a warm, dry country and climate. Kitto (Pict. Bib. on Genesis , 1. c.) identifies this sedge with thie', μαλιναθάλλη of Theophrastus (Hist. Plant. 4:8, 12), which plant was much eaten by sheep and cattle.' There is, however, much doubt as to what the malinathalla denotes, as Schneider has shown. Theodotion, in Job 8:11, has ἀχί; and ἄχι occurs in .the. Sept. (Isa 19:7) also as the representative of עָרוֹת(A. V. "paper reeds"), which word is explained by Gesenius, naked places without trees-the grassy places on the banks of the Nile. The same Greek word is used by the son of Sirach, Eccles. 11:16 (ἄχι or ἄχει, for; the copies vary). As no similar name is known to be .pplied to any plant or plants in Hebrew, endeavors have been made to find a similar one so applied in the cognate languages (see Jablonski, Opusc. i, 45; ii, 159, ed. Te-Water), and, as quoted by Dr. Harris (Nat. Hist. of the Bible, s.v.), the learned Chapellon says, "We have no radix for אָחוּ, unless we derive it, as Schultens does (Comment. in Job , 1. c.), from the Arabic achi, to bind or join together." Hence it has been inferred that it might be someone of the grasses or sedges employed in former times, as some still are, for making ropes. But there is probably some other Arabic root which has not yet been ascertained, or which may have become obsolete; for there are numerous words in the Arabic language having reference to  greenness, all of which have akh as a common element. Thus akhyas, thickets, dark groves, places- full of reeds or flags, in which animals take shelter; akhevas,' putting forth leaves; so akhzirar, greenness, verdure; a/khchish!lb, abounding in grass. These may be connected with kah, a common term for grass in Northern India, derived from the Persian, whence amber is called kah- robehy grass-attracter. SEE REED.

2 . Suph. (סוּ, Sept. ἔλος, Vulg. carectum, pelagus) occurs frequently in the 0. T. in connection with yam, "sea," to denote the "Red Sea" (q.v.). The term here appears to be used in a very wide sense to denote " weeds of any kind." The yam-suph, therefore, is the "sea of weeds," and perhaps, as Stanley (S. and P. p. 6, note) observes, suph "may be applied to any aqueous vegetation," which would include the arborescent coral growths for which this sea is celebrated, as well as the different algae which grow at the bottom: see Pliny (H. N. 13:25) and Shaw (Travels, p. 387, fol. 1738), who speaks of a "variety of algae and fuci that grow within its channel, and at low water are left in great quantities upon the sea-shore" (see also p. 384). The word suph in Jon 2:5, translated "weeds" by the A. V., has, there can be no doubt, reference to " seaweed," and more especially to the long, ribbon-like fronds of the Laminarie, or the entangled masses of Fuci. In Exo 2:3; Exo 2:5, however, where we read that Moses was laid "in the suph, A. V. 'flags,' by the river's brink," it is probable that "reeds" or "rushes," etc., are denoted, as Rab. Salomon explains it, "a place thick with reeds." (See Celsius, Hierob. ii, 66.) The yam-suph in the Coptic version (as in Exo 10:19; Exo 13:18; Psa 106:7; Psa 106:9; Psa 106:22) is rendered "the Sari-sea." The word sari is the old Egyptian for a sedge of some kind. Jablonski (Opusc. i, 266) gives Juncus as its rendering, and compares a passage in Theophrastus (Hist. Plant. 4:8, § 2, 5) which thus describes the sari: "The sari grows in water about marshes and those watery places which the liver after its return to its bed leaves behind it; it has a hard and closely-twisted root, from which spring the saria (stalks) so-called." Pliny (Hr. N. 13:23) thus speaks of this plant: " The sari, which grows about the Nile, is a shrubby kind of plant (?), commonly being about two cubits high, and as thick as a man's thumb; it has the panicle (coma) of the papyrus, and is similarly eaten; the root, on account of its hardness, is used in blacksmiths' shops instead of charcoal." Sprengel (Hist. Herb. i, 78) identifies the sari of Theophrastus with the Cyperusfastigiatus, Linn.; but the description is too vague to serve as a sufficient basis for identification. There can be little doubt that suph is sometimes used in a general sense like  our English " weeds." It cannot be restricted to denote alga, as Celsius has endeavored to show, because none of the proper algce are found in the Nile. Lady Calcott (Script. Hlerb. p. 158) thinks the Zostera marina ("grass-wrack") may be intended, but there is nothing in favor of such an opinion. The svph of Isa 19:6, where it is mentioned with the kaneh, appears to be used in a more restricted sense to denote some species of " reed" or "tall grass." There are various kinds of C.yperacece and tall Graminacece, such as A rundo and Saccharum, in Egypt. SEE WEED.

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

             (as a military term) is represented generally in Heb. by דֶּגֶלde'gei, such being those borne by the Israelitish camp during their march through the wilderness. Each three tribes had a banner of this description (Num 1:52; Num 2:2 sq.; Num 10:14 sq.), of the color and form of which the Rabbins have many legendary stories (see Jonathan on Numbers ii; comp. Carpzov, Appar. p. 667 sq.). The tribe of Judah (together with Issachar and Zebulon) bore as a device a young lion (compare Gen 42:9); the tribe of Reuben (with Simeon and Gad), a man (according to Jonathan, a stag, instead of the bullock, as a memento of the golden calf, Gen 49:6); Ephraim (with Manasseh and Benjamin), a steer (boys, according to Jonathan); Dan (with Asher and Naphtali), an eagle (according to Jonathan, a cerastes; comp. Gen 49:17), on their tribal standard. How the field-ensigns of the several families, which in those passages are called אֹתוֹת, signs, differed from these דְּגָלִים, is not clearly defined. The assertion of colored pennants (Harmer, i, 478) is not sustained by proof. On the pretended motto upon the banner of the Maccabees, SEE MACCABAEUS. נֵס, nes, which is often taken for a banner; is a military signal raised upon a mountain as a telegraphic notice (Isa 5:26; Isa 13:2; Isa 23:3; Isa 30:17; Isa 62:10, etc.; comp. Cicero, Attic. 10:17; Macrob. Saturn. i, 16), and may have usually consisted of a high pole with a streamer flying from its summit. Others regard it rather as a beacon fire- (πυρσός, φρυκτός; comp. Curtius, v, 2, 7; 7:7, 5, 13). See generally Faber, ii, 462 sq.; Jahn, II, ii, 462 sq.; Celsius, De Vexillis Hebr: (Upsal. 1727). To the Roman standards, aquilce (Josephus, War, iii, 62; comp. Hermann, ad Lucian. conscrib. hist. p. 185), an allusion apparently occurs in Mat 24:28. (On the Egyptian ensigns, see Wilkinson, i, 294.' Rosellini, II, iii, 230.) The Persians under Cyrus bore the same symbol (Xenoph. Cyrop. 7:i, 4; but Eze 17:3 is not in point, being a  reference to Chaldaean usages). See generally Lydii Synt. sacr. de re milit. iii, 7. SEE BANNER.

## Flagellants[[@Headword:Flagellants]]

             (Lat.flagellare, to scourge), a name given to certain fanatical sects from the 12th to the 15th century, who used the scourge as a means of purification. SEE DISCIPLINE OF THE LASH. They were also called crucferi, crucifratres, because they held it their duty, as they said, to copy the sufferings of Christ; and acephali, because of their separation from the Roman Church authority. Their excesses were only the natural development of certain features .of the Roman discipline SEE PENANCE; SEE PENITENTIAL DISCIPLINE; especially of the belief, springing from the system of indulgences, that the mercy of God could be propitiated by self-inflicted punishments. It is said that the first society of Flagellants appeared in Padua in the beginning of the 12th century. Amid the contests between the Guelphs and Ghibellines, cruelty and rapine were followed by remorse; and about 1260 public associations sprang up for the purpose of discipline, under the name of Flagellantes. In an edict of the marquis of Este and the people of Ferrara for their suppression, they are termed Le Compagnie de' Rattuti, and Soxalitas Scopex sive Fustigationis. Muratori has given' a plate of the thongs which they employed against themselves (Antiq. Ital. med. cevi, 6:469). Self-scourging was practised in the open streets, and little regard was paid to decency. A hermit named Rainier, of Perugia, is named as the founder of the sect, and his success was wonderful. Vast bodies of men, girded with ropes, marched in procession, with songs and prayer, through the cities, and from one city to another, calling on the people to repent. All hostilities ceased. The momentary impression produced by these movements was profound, but it did not last long. From Italy the contagion passed over the Alps; large bodies wandered over Carniola, Austria, and even as far as Poland. In a few years they disappeared. Under the alarm of the great plague of the following century the Flagellants revived again.

The plague reached Italy in 1347, and carried off throughout Europe millions of persons: 1,200,000 in Germany, where, in 1349, the Flagellants "arose afresh, with increased enthusiasm. They wandered through several provinces, whipping themselves, and propagating the most extravagant doctrines, namely, that flagellation was of equal virtue with the sacraments; that the forgiveness of all sins was to be obtained by it, exclusive of the merits of Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining  the baptism of blood, to be administered by whipping, was to be substituted in its place. Clement VI issued a bull against them (Oct. 20,1349), and in many places their leaders were burned. They are again mentioned in the beginning of the 15th century as venting yet stranger and more mystical tenets in Thuringia and Lower Saxony. They rejected every branch of external worship, entertained some wild notions respecting the evil spirit, and held that the person who believes what is contained in the Apostles' Creed, repeats frequently the Lord's Prayer and the Ave Maria, and at certain times lashes his body severely as a voluntary punishment for the transgressions he has committed, shall obtain eternal salvation. The infection spread rapidly, and occasioned much disorder; for, by travelling in such numbers, they gave rise to seditious disturbances and to very many excesses. The shameful exposure of their persons, and their extortion of alms, rendered them so obnoxious to the higher clergy and to the more respectable classes, that several princes in Germany and Italy endeavored to suppress their irregularities, and the kings of Poland and Bohemia expelled them from their territories. A numerous list of these fanatics who were condemned to the flames is preserved by the German ecclesiastical historians. At Sangerhausen, in the year 1414, no fewer than ninety-one were burned" (Encyc. Metrop. s.v.). In the year 1399 a society of this character, the White Brethren (Bianchi), descended from the Alps into Italy, and were everywhere enthusiastically welcomed both by the clergy and the populace; but no sooner had they reached the papal territory than their leader was put to death, and the whole array dispersed. After this processions of Flagellants were led through Italy, Spain, and the south of 'France by the Dominican Vincentius Ferrentius, who may perhaps have. been the secret instigator of the White Brethren. But such' processions having been condemned at the Council of Constance, he also discontinued them (Gieseler, § 120). Gieseler gives extracts from the trial at Sangerhausen, 1414, with many of their articles of doctrine (Church Histosy, § 120). See Boileau, Histoire des Flagellans (Paris, 1700, 12mo); Mosheim, Ch. Hist. cent. 13:pt. ii, ch. iii; cent. 14:pt. ii, ch. v; cent. 15:pt. ii, ch. v; Forstemann, Die christ. Geisslergesellschaften (Halle, 1828); Herzog, Real-Encyklop. 4:726 sq.; Neander, Ch. Hist. (Torrey's), v, 512.

## Flagellation[[@Headword:Flagellation]]

             SEE SCOURGE

## Flaget, Benedict Joseph[[@Headword:Flaget, Benedict Joseph]]

             a Roman Catholic prelate, was born at Courtenay, Auvergne, November 7, 1763. He entered the Sulpitianl seminary at Clermont, and after his ordination was received into the society of St. Sulpice. As the troubles of the French revolution dame on he offered himself to bishop Carroll for service in America, and arrived in Philadelphia, November 7, 1793. His first mission was at Vincennes, Indiana, one of the oldest French settlements in the West, whence he was recalled m 1795 to assume a professorship in Georgetown College. On November 4, 1810, he was consecrated bishop of the new diocese of Bardstown. His zealous labors extended to St. Louis and New Orleans. He established a seminary in his new diocese, and by the aid of priests like David, Elder, Byrne, and the Dominican and Jesuit fathers, institutions arose to meet the needs of his flock. In 1832 his resignation of his see was accepted, but, with Dr. Chalrat as coadjutor, he was reinstated. Bishop Flaget then visited Rome, when the  pope urged him to travel through France and Northern Italy, to commend the, Association for the Propagation of the Faith. Cures said to have been effected by his prayers added to the force of his reputation. Returning to Kentucky, he resumed his toilsome labors. After his see was removed to Louisville, Dr. Chalrat resigned, and M.J. Spalding, afterwards the learned archbishop of Baltimore, succeeded him. Bishop Flaget closed his long and laborious life, February 11, 1850. See Cath. Almanac, 1872, page 57; De Courcy and Shea, Hist. of the Cath. Church in the United States, pages 70, 538.

## Flagon[[@Headword:Flagon]]

             a word employed in the A. V. to render two distinct Hebrew terms.

1. Ashisha'h, אֲשִׁישָׁה(2Sa 6:19; 1Ch 16:3; Son 2:5; Hos 3:1). The real meaning of this word, according to the conclusions of Gesenius (Thes. Heb. p. 166), is a cake of pressed raisins (q.v.), such as are a common refreshment in the East, especially for travellers. SEE CAKE. He derives it from a'root signifying to compress, and this is confirmed by the renderings of the Sept. (λάγανον, ἀμορίτη, πέμματα) and of the Vulgate (simila, but in Hos. vinacia, in Cant. flores, where the Sept. has μύρα), and also by the indications of the Targum Pseudojon. and the Mishna (Nedarim, 6, § 10). In the passage in Hosea there is probably a reference to a practice of offering such cakes before the false deities. The rendering of the A. V. is perhaps to be traced to Luther, who in the first two of the above passages has ein NSssel Wein, and in the last Kanne Wein; but primarily to the interpretations of modern Jews (e.g. Gemara, Baba Bathra, and Targum on Chronicles), grounded on a false etymology (see Michaelis, quoted by Gesenius, and the observations of the latter, as above). It will be observed that in' the first two passages the words "of wine" are interpolated, and that in the last "of wine" should be "of grapes." SEE FRUIT.

2. Nebbel, נֵבֶל(Isa 22:24), which is commonly used for a bottle (q.v.) or vessel, originally probably a skin, but in later times a piece of pottery (Isa 30:14). But it also frequently occurs (Psa 57:9, etc.) with the force of a musical instrument (A.V. generally "psaltery," but sometimes "viol"), a meaning which is adopted by the Targum, and the Arabic and Vulgate (musici), and Luther, and given in the margin of the A. V. The text, however, seems to have aimed to follow the rendering of the Sept. (confusedly ἐπικρεμάμενοι), and with this agree Gesenius (Comment. in loc.) and Furst (Hebr. Handw. s.v.), as being agreeable to the parallel אִגָּנוֹת, bowls (" cups," Vulg. crateroe). SEE MUSICAL INSTRUMENTS; SEE PITCHER.

## Flake[[@Headword:Flake]]

             is the rendering in the A. V. at Job 41:15 (" the flakes of his [i.e. leviathan's] flesh are joined together, דָּבֵקוּ, have clung, i.e. are rigid), for מִפָּל, mappal', something pendulous (elsewhere only Amo 8:6, for  refuse of grain, as that which falls away in winnowing, i.e. chaff), referring to the dewlaps or flabby parts on the belly of the crocodile (q.v.), which are firmly attached to the body, instead of loosely hanging as in the ox.

## Flambard (Or Passeflabere), Ranulph (Or Ralph)[[@Headword:Flambard (Or Passeflabere), Ranulph (Or Ralph)]]

             an English prelate, and justiciar under William Rufus, was a Norman of low birth, who came to England in the train of William the Conqueror, in 1066. He took holy orders, obtained several Church preferments, was appointed chaplain to the bishop of London, and made prebendary of St. Paul's. He afterwards entered the service of William II, who made him his chaplain. By his unscrupulous artifices with the king he raised himself to the highest places in Church and State. He seems to have been the first man to apply feudalism to the estates of the Church. He suggested that they should be considered as fiefs or benefices held of the king, which at every vacancy should devolve to the crown till the vacancy was supplied. After the death of Lanfranc the king gave himself up unreservedly to Flambard. The justiciar obtained for himself the custody of the vacant abbeys of Winchester and Chertsey, the bishopric of Lincoln, and the archbishopric of Canterbury. His oppressive measures brought him into such odium that an attempt was made in 1099 to murder him at sea, which, however, proved unsuccessful. He was then rewarded with the see of Durham, for which he was obliged to pay the king £1000. On the death of William II, in 1100, he was imprisoned in the Tower, "the first man," says Freeman, "recorded to have dwelled as a prisoner in the Conqueror's fortress." In February of the following year he managed to escape from his prison, and fled to Normandy. There he joined duke Robert, instigated him to invade England, whither he returned with him. He was afterwards restored to his see, and appears to have attended to his duties faithfully the rest of his life. He completed his cathedral, built Norham castle, and fortified Durham. He endowed the college of Christ-church, and founded the priory of Motitsford. He died September 5, 1128. See Encyclop. Brit. 9th ed. s.v.

## Flamboyant[[@Headword:Flamboyant]]

             (Fr. fambeau=a torch), "a term applied by the antiquaries of France to the style of architecture which was contemporary is that country with the Perpendicular of England, from the flame like wavings of its tracery. It ought perhaps to be regarded as a vitiated Decorated rather than a distinct style, though some of its characteristics are peculiar, and it seldom possesses the purity or boldness of earlier ages; is. rich works the intricacy and redundancy of the ornaments are sometimes truly surprising. One of the most striking and universal features is the waving arrangement of the tracery of the windows, panels, etc."

## Flame[[@Headword:Flame]]

             (prop. לִהִב, la hab, φλόξ), the incandescent vapor of fire, with which latter term it is usually found connected in the Bible. The only thing respecting fire which calls for explanation here is its symbolical use. In this we may distinguish a lower and a higher sense: a lower when the reference is simply to the burning heat of the element, in which respect any vehement affection, such as anger, indignation, shame, love, is wont to be spoken of as a fire in the bosom of the individual affected (Psa 39:3; Jer 20:9); and a higher, which is also by' much the more common one in Scripture, when it is regarded as imaging the more distinctive properties of the divine nature. In this symbolical use of fire the reference is to its powerful, penetrating agency, and the terrible melting, seemingly resistless, effects' it is capable of producing. So viewed, fire, especially a " flame [לִבָּה] of fire" (Exo 3:2), is the chosen symbol of the holiness of God, which manifests itself in a consuming hatred of sin, and can endure nothing in its presence but what is in accordance with the pure and good. There is considerable variety in the application of the symbol, but the passages are all explicable by a reference to this fundamental idea. God, for example, is called "a' consuming fire" (Heb 12:29; was שִׁלְהֶבֶתan intense flame); to dwell with him is to dwell "with devouring fire" (Isa 33:14); as manifested even in the glorified Redeemer, " his eyes  are like a flame of fire" (Rev 2:18); his aspect when coming for judgment is as if a fire went before him, or a scorching flame compassed him about (Psa 97:3; 2Th 1:8) in these, and many similar representations occurring. in Scripture, it is the relation of God to sin that is more especially in view, and the searching, intense, all- consuming operation of his holiness in regard to it. They who are themselves conformed to this holiness have nothing to fear from it; they can dwell amid its light and glory as in their proper element; like Moses, can enter the flame-enwrapping cloud of the divine presence, and abide in it unscathed, though it appear. in the eyes of others " like devouring fire on the top of the mount" (Exo 24:17-18). Hence we can easily explain why in Old Testament times the appearance of fire, and in particular the pillar of fire (enveloped in a cloud, as if to shade and restrain its excessive brightness and power), was taken as the appropriate form of the divine presence and glory; for in those times, which were more peculiarly the times of the law, it was the holiness of God that came most prominently into view; it was this which had in every form to be pressed most urgently upon the consciences of men, as a counteractive to the polluting influences of idolatry, and of essential moment to a proper apprehension of the covenant. But in the new, as well as in the old, when the same form of representation is employed it is the same aspect of the divine character that is meant to be exhibited. Thus, at the commencement of the Gospel era, when John the Baptist came forth announcing the advent of the Lord, he spoke of him as coming to baptize with fire as well as with the Spirit, not less to burn up the chaff with fire unquenchable than to gather in the wheat into his garner (Mat 3:11-12). The language is substantially that of an Old Testament. prophet (Mal 3:2; Mal 4:1); and it points, not, as is often represented, to the enlightening, purifying, love-enkindling agency of Christ, but to the severe and retributive effects- of his appearance. He was to be set for judgment as well as for mercy; for mercy indeed first, but to those who rejected the mercy, and hardened themselves in sin, also for judgment.' To be baptized with the Spirit of light, holiness, and love, is what should ever follow on a due submissions to his authority; but a baptism with fire the fire of divine wrath here (Joh 3:36), growing into fire unquenchable hereafter should be the inevitable portion of such as set themselves in rebellion against him.

It is true that fire in its symbolical use. is also spoken of as purifying-the emblem of a healing process effected upon the spiritual natures of persons  in covenant with God. We read, not merely of fire, but of refiner's fire, and of a spirit of burning purging away the dross and impurity of Jerusalem (Mal 3:2; Isa 4:4). Still it is a work of severity and judgment that is indicated; yet its sphere is, not thee unbelieving and corrupt world, but the mixed community" of the Lord's people, with many false members to be purged out, and the individual believer himself with an old man of corruption in his members to be mortified and cast off. The Spirit of holiness has a work of judgment to execute also there; and with respect to that it might doubtless be said that Christ baptizes each one of his people with fire. But in the discourse of the Baptist the reference is rather to different classes of persons than to different kinds of operation in the same person; he points to the partakers of grace on the one side, and to the children of apostasy and perdition on the other. Nor is the reference materially different in the emblem of tongues, like as of fire, which sat on the apostles at Pentecost, and in the fire that is said to go out of the mouth of the symbolical witnesses of the Apocalypse (Act 2:3; Rev 11:5). In both cases the fire indicated the power of holiness to be connected with the ministrations of Christ's chosen witnesses-a, power that should, as it- were, burn up the corruptions of the world, consume the enmity of men's hearts, and prove a resistless weapon against the power and malice of the adversary. COMPARE FIRE.

## Flamen[[@Headword:Flamen]]

             according to Vasro and Festus, from filamen, the band of white wool wrapped about the cap, was the title given to members of a college of Roman priests devoted severally to the service of a particular deity. " Divisque. alias Sacerdotes, omnibus Pontyflces, singulis Flamines sunto," says Cicero (De Leg. ii, 8). Each received his distinctive name from that of the god to -whose service he was devoted-" haorum singuli cognomen habent ab eo deo quoi sacrafaciunt (Varro, De Ling. Lat. v, 84). Therea were two classes of flamens,

(1.) those styled firmines majaores, and always patricians, viz. the fl. dialis, martialis, and quirinalis, instituted by Numa, according to Livy (i, 20), to take charge of those religious services which had hitherto been functions of the kingly office; and

(2.) the fiamines majores, who might be, and usually were plebeians, about twelves in number; and instituted at various times.  The flamens were in the earlier times nominated by the Comitia Curiata (in the case of the dialis three being designated), but after the enactment of the Lex Dom/tIa (B.C. 104) they were named by the Comitia .Tributa, and when thus nominated were received (cap,I) and inaugurated by the pontifex maximus, who always claimed paramount authority over them. The office was for life, but forfeitable for a breach of duty, or on the occurrence of some accident of ill omen while engaged in priestly functions. Their official dress was the, apex, a sort of close-fitting cap, the laena, χλαῖνα. a thick woollen cloak (see Smith, Dict. A ntiq. s.v.), and a laurel wreath. The highest in rank and honor was the flamen dialis, or priest of Jupiter, who must be the son of parents united in marriage by the. ceremony of confarreatio (which rule probably applied to all thee majores), and who was himself married by the same form to his wife, officially styled flaminica, whose aid was so indispensable to him in the performance of his priestly offices that, in the event of her death, he was forced to resign, since the flamen dialis could not marry Again. He was subject to many restrictions-among others, was forbidden to leave the city for a. single night (though this rule was somewhat modified by Augustus and Tiberius), or to sleep out of his bed for three consecutive nights; to touch or mount a horse, or look upon an army drawn up outside of the pomeerium; nor could he take an oath, hence he could not be a consul or governor of a province, and was, it would appear, summo jure, excluded from all civil offices, and made Jove adsidusum sacerdotem (Liv. i, 20). Furthermore, he could not wear a ring nisi pervio et casso, whatever that may mean, or go out without his proper headdress, or allow a knot in his attire, touch flour, leaven, leavened bread, a dead body, a dog, a she-goat, ivy, beans, or raw flesh. Similar restrictions followed the actions of the flaminica. On the other hand, the flamen dialis enjoyed peculiar privileges, viz. exemption from parental control, an ex officio seat in the senate, a lictor, the right to use the sells- curslis and the toga proetexta, the seat next below the rex sacrificulus at banquets, and the right of sanctuary for his house. His distinctive dress was the albogalerus (see Hope's Costumes, pl. 266). Of the flamen martialis, or priest of Mars, and then flamen quirinalis, or priest of Quirinus, less frequent mention is made, and of the femisnes minores but little is known beyond the names. The municipal towns also had flamens, and after it became a custom to deify the emperors, flamens were appointed, both in Rome and the provinces, to attend to their worship.- Smith, Diet. Greek and Roman Antiq. S. v.; Ramsay, Man. Romans Antiq. s.v.; Livy, i, 20; v, 52; Epit. 19:27:8; 29:38; 30:26; 31:50; 37:51; Tacitus,  Ann., iii, 58, 71'; 4:16; Plutarch, Numsa, 7, and Quest. Ross. p. 114, 118,, 119, 164-170 (ed. Reiske); Festus, s.v. Maximae dignationes and majores flamines; Aulus Gellius, 10:15, etc. (J. W. M.)

## Flamingians[[@Headword:Flamingians]]

             SEE MENNONITES

## Flaminia[[@Headword:Flaminia]]

             the name of a young priestess, who assisted the Flaminica in her sacred duties. This was also the name given. to the house of the Flamen Dialis, from which no one could carry out fire except for sacred purposes.

## Flaminica[[@Headword:Flaminica]]

             the wife of the Flamen Dialis, SEE FLAMEN, or priest of Jupiter, among the ancient Romans. She was put under the same restrictions as her husband, and if she died he was compelled to resign his office. She sacrificed a ram to Jupiter on each of the Nundinae (q.v.).

## Flaminio (Originally Tarrabini), Marco Antonio[[@Headword:Flaminio (Originally Tarrabini), Marco Antonio]]

             an eminent Italian poet, was born at Seravalle, in 1498, studied philosophy at Bologna, attached himself to various ecclesiastics, and died at Rome, February 18, 1550, judge of St. Peter. He was appointed secretary for the Council of Trent, but, being of a friendly disposition towards Luther and his work, he refused to accept the appointment. He Wrote several poetical works, especially, In Librum Psalmorum Brevis Explanatio (Venice, 1545). See Winer, Handbuch der Theol. Lit. 1:207; Furst, Bibl. Jud. 1:282; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Flanders, Charles Worthen, D.D[[@Headword:Flanders, Charles Worthen, D.D]]

             a Baptist minister, was born at Salisbury, Massachusetts, in February 1807. He graduated at Brown University in 1839; pursued his theological studies with Reverend John Wayland, D.D. (a brother of Dr. F. Wayland), then pastor of the First Baptist Church in Salem; was ordained over the First Baptist Church in Danvers, November 11, 1840, remaining there for nearly ten years, when he took charge of the First Baptist Church at Concord, N.H.; and subsequently was pastor of Baptist churches in Kennebunkport, Maine, and Westboro and Beverly Farms, Massachusetts. He died at Beverly, August 2, 1875. (J.C.S.)

## Flank[[@Headword:Flank]]

             כֶּסֶל, kesel, the loin of an animal (Job 14:27, where fatness is noted as a sign of self-pampering); elsewhere in the plur. for the internal muscles of the loins near the kidneys, to which the fat adheres, Gr. ψόαι (Lev 3:4; Lev 3:10; Lev 3:15; Lev 4:9; Lev 7:4); hence the viscera in general, umetaphorically for the inmost feelings C" loins," Psa 38:8). SEE REINS.

## Flash Of Lightning[[@Headword:Flash Of Lightning]]

             (Eze 1:14. SEE LIGHTNING.

## Flatt[[@Headword:Flatt]]

             a name borne -by several theological writers of Germany.

I. JOHANN JAKOB, born at Balisgen in 1724, studied theology at Tubingen, and became tutor in that university in 1749. He was successively appointed deacon of Leonberg in 1753, of Tubingen in 1757, of. St. Leonard's Church at Stuttgsard in 1759, pastor in the latter city in- 1781, court preacher in 1783, counsellor of the Consistory in 1784, and abbot of Herrnalb in 1791 He died Sept. 16, 1792. - His principal works are: Meletemata philosophico-theologica ad melterias gravissimas (de imputatiome peccati Adamitici: —De vicaria Christi satisfactione: -De humanae Christi nature omnipraesentia [Tub. 1759]):-Untersuchung. v. d. Sunde wider d. Heiligen Geist (Lpz. 1770).

II. JOHANN FRIEDRICH, son of the foregoing, was born at Tubingen Feb. 20, 1759, became professor of theology in the university of his native city in 1798, and died Nov. 24, 1821. His principal writings are Versuche theolog.-kritisch-philosophischen Inhalts (Lpz. 1785):-Beistrage z. Bestimmung, etc. d. Causalitat (Lpz. 1788) .-Briefe, u. d. moralischen Erkenntnissgrunde der Religion (Tub: 1789) :-Vorlesungen u. christliche Moral, herausgeg. v. Steudel (Tub. 1823) :-Opuscula Academica,  herausgeg. v. Susskind (Tub. 1826):-Magazin fur christlche Dogmatik u. Moral (Tub. 1796-1810). Hoffmann and Kling have also published his Vorlesungen u. d. Brief a. d. Romer (Tubing. 1825):-a. d. Korintsher (1827):-a. d. Galater end Ep/heser (1828):-a. d. Philipper, Kolosser, Thessalonicher u. Philemon (1829):a. d. Timotheus s. Titus (1831).- Doering, Gelehrte Theologen Deutschlands, i, 408.

III. KARL CHRISTIAN, brother of the preceding, was born at Stuttgard in 1772. He became in 1812 high counsellor of the Consistoray and prebendary of Stuttgard, counsellor of the university in 1813, prelate in 1822, and general superintendent at Ulm in 1828. He resigned his office in 1842, and died in 1843. He wrote, in connection with Storr, Lehrbuch d. chrsstl. Dogmatik (2d ed., 1813, 2 vols.; tranasl. by Schmucker, Staor and Flatt's Biblical Theology, Andover, 2d ed., 1836); and published, in connection with Ewald, the Zeitschrift z. Nahrung christlichen Sinns (1815-1819, 3 vols.).-Pierer, Universal-Lexikon, s.v.

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

             a German theologian and educator, was born in 1713 at Beyhingen, near Ludwigsburg. After studying theology at Tobingen, he became in succession preacher of the garrison of Hohenasberg (1742), past-or of Metterzimmern (1747), and pastor at Munchingen (1760). At the latter place he died in 1797. - Flattich wrote a number of works and essays on education, as Hausregeln, Vom Ehestand, Untesrschiedliche Gedanken, Von der Auferziehung der Kinder. Most of his works are collected in Ledderhose, Leben and Schriften des J. F. Flattich (3d edit. Heidelberg, 1856). He also enjoyed the reputation of being one of the most successful educators in Southern Germany, and was on intimate terms with many of the prominent men of that period. 'See Palmer, in Herzog, Real-Encyklop. 19:493; Volter, in Sebmid, Encyklop. fur das Erziehungs-und Uterrichtswesen, ii, 382. (A. J. S.)

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

             a nonconformist divine and writer of practical works, was born in Worcestershire, England, in 1627. He was in early life religiously educated by his father, and completed his public education at Oxford. Having devoted himself to the Gospel ministry, he was settled at Deptford in 1650 as curate to Mr. Walplate, and on his death succeeded to the rectory. In 1655 he accepted a. unanimous and' pressing call to remove to Dartmouth,  where be received a much smaller stipend, but had a larger field of usefulness. In 1662 he was ejected from his living for nonconformity; he did not, however, forsake his flock, but seized every opportunity of ministering-to their spiritual necessities.' His colleague dying soon after, the whole care devolved on him. On the execution of the Oxford Act he was compelled to remove five miles from Dartmouth, to Slapton, where he was out of the reach of legal disturbance, and where many of his former flock, in spite of the severity of the laws, resorted to him, and he at times stole into the town to, visit them. Once, while preaching in a wood, he was just entering on his discourse, when the soldiers suddenly rushed in and dispersed the conventicle. Several of the fugitives were apprehended and fined; but the remainder, rallying after the effects of their first surprise had subsided, conveyed Mr. Flavel to a more retired spot, where he resumed his sermon. In 1687, when James II dispensed with the penal laws, Mr. Flavel came forth from obscurity, and renewed his self-sacrificing labors. He took a lively interest in the proposed union between the Presbyterian and Independent churches, which was effected in 1601, and,; like many a good man in those days, fondly anticipated from. that consummation a season of ecclesiastical peace and concord which never arrived. He died June 26, i 69 ., leaving behind him the name of a most faithful minister. Flavel's writings are valued more for their pungent and practical earnestness than for any other qualities. His Whole Works were published in London in 1820 (6 vols. 8vo). The American Tract Society publishes, in cheap form, his Fountain of Life, Method of Grace, Christ knocking at the Door, On keeping the Heart, and Touchstone of Sincerity.--Jamieson, Religious Biography, s.v.; Jones, Christian Biography, s.v.; Bogue and Bennett, History of Dissenters, i, 340.

## Flavianus[[@Headword:Flavianus]]

             patriarch of Antioch, was born of one of the best families in that city in the early part of the 4th century. Even while a layman he was an earnest opponent of Arianism. Theodoret (who gives a full account of Flavian) says that he, associated with another lay monk, Diodorus, "by night and day exhorted all men to be zealous in religion." He says also that " they were the first to devise the choir, and to teach them to sing the Psalms of David responsively" (Hist. Eccles. ii, 24). His zeal did not diminish after his ordination as priest by Meletius (q.v.), about A.D. 365 (?). When Meletius was banished from his see by Valens, Flavian remained to serve the churches in Antioch. But the Eustathian (q.v.) bishop Paulinus contested  the right of Meletius, and the churches were divided. On the death of Meletius, A.D. 381, Flavian was elected to succeed him, although (according to the accusation of Paulinus) he had bound himself by oath not to accept the office while the Eustathian bishop survived. The dispute was a fierce one; but at last, when Evagrius, successor of Paulinus, died, 390, Flavian was acknowledged by both the Eastern and Western churches. He was held in great respect: Chrysostom; who was his pupil, speaks very highly of him. He died A.D. 404. He treated the Messalians severely SEE MESSALIANS.--Socrates, Hist. Eccl. bk. v, ch. xxiv; Sozomen, Hist. Eccles. 8:24; Theodoret, Hist. Eccl. ii, 24; Cave, Hist. Litt.; Ceillier, Auteurs Sacres (Paris, 1860), 6:310. SEE EUSTATHIUS; SEE MELETIUS.

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

             the second of that name, bishop of Antioch, A.D. 498-512, was weak and vacillating in moral character, originally a monk at Tilmognon, in CoeleSyria, later nuncio of the Church of Antioch at the imperial court in  Constantinople, and was deposed in consequence of the Monophysite troubles at Alexandria, ending his life in banishment, A.D. 518. See Smith, Dict. of Christ. Biog. s.v.

## Flavianus Of Constantinople[[@Headword:Flavianus Of Constantinople]]

             was chosen bishop of that city, as successor to Proclus, A.D. 446 or 447. The emperor Theodosius was set against him from the beginning of his episcopate. Eutyches and his friends were very strong at court, but at a Home Synod at which Flavian presided (A.D. 448) at Constantinople, Eusebius of Dorylseum presented a formal complaint against Eutyches. Flavian, knowing the danger of attacking persons so powerful in court influence, at first sought to quiet the matter; but, as Eutyches was stubborn, the trial was had, and ended in his condemnation for heresy. The emperor was greatly offended, and, under the advice of Dioscurus, summoned a council at Ephesus (the Robber Council), at which Dioscurus presided, and where the most violent courses were pursued. Flavian was not only deposed, but so brutally beaten by the Egyptian attendants of Dioscurus that he died three days after (A.D. 449). The Council of Chalcedon named him martyr, and his name is to be found in the Roman martyrology, Feb. 18. See Evagrius, Hist. Eccl. i, 8; Neander, Church History, ii, 506 sq.; and arts. SEE EUTYCHES; SEE EUTYCHIANISM; SEE EPHESUS, ROBBER COUNCIL OF; SEE EUSEBIUS OF DORYLLESM.

## Flavigny, Valerian De[[@Headword:Flavigny, Valerian De]]

             a French; Hebrew scholar, was born at Villers-en-Prayrres, near Laon, about the commencement of the 17th century; was made doctor of the Sorbonne in 1628, and in 1630 professor of Hebrew at the College of France. Flavigny was master of several Oriental languages, and was  considered one of the best critics of the Bible text of his time. He was engaged in a controversy with Abraham Echellensis (q.v.) and Gabriel Sionita with regard to the correctness of the polyglot of Le Jay, which was finally decided against him by a committee of the Sorbonne. He condemned the Copernican system as heretical in his Expostulatio adversus thes'm, etc. (Paris, 1666, 12nmo). He died April 29, 1674. Flavigny's writings on the text of the Bible are, Epistole iv de inoenti Bibliorum opere septemlingui (1636):-Epistolce duce in quibus de ingenti Bibliorum opere quod nuper Lutetime Parisiorumprcodiit ac ei prefixa praefatione, etc. (1646): - Epistola in qua de libello Ruth Syriaco, quen Abr. Echellnsis insertun esse voluit inqgenti Bibliorum operi, etc. (1647) :--Eistola adversus Abr. Echellensemn de libello Ruth, simulque sacrosancta veritas hebraica strenue defenditur atquepropugnatur (1648):-Disquisitio theologica, an, ut habet Capellanus, nonnulla sanctee Scriptures testimonia alio modo proferanztur a rabbinis quam nunc leguntur in voluminibus hebraicis (1666). Flavigny published also a dissertation against the propositions of Louis of Cleves on the episcopacy and priesthood. He was also editor of the works of Guillaume de Saint-Amour, a divine of the 13th century.- Dupin, Bibliotheque des Aut. ecclesiastiques, 18:99; Hoefer, Nouv. Biographie Generale, 17:864; Biographie Universelle, 15:27.

## Flax[[@Headword:Flax]]

             פִּשְׁתָּה, pishtah' (Exo 9:31; Isa 42:3; "tow," Isa 43:17); and פִּשְּׁתֶּה, pishteh' (rendered "flax" or "linen"); Greek λίνον. As regards the latter of these two Heb. terms, there is probably only one passage where it stands for the plant in its undressed state (Joshua ii, 6). Eliminating all the places where the words are used for the article manufactured in 'the thread, the piece, or the made-up garment (q.v. severally), we reduce them to two: Exo 9:31, certain, and Joshua ii, 6, disputed. In the former the flax of the Egyptians is recorded to have been damaged by the plague of hail. The word גִּבְעֹל, there rendered "boll," is retained by Onkejos; but is rendered in the Sept. σπερματίζον, and in the Vulg. folliculos germinabat. Rosenmuller renders it "the globule or knob of ripening flax" (Schol. ad loc.). Gesenius makes it the calix or corolla; refers to the Mishna, where it is used for the calix of the hyssop, and describes this explanation as one of long-'steding among the ,more learned Rabbins (Thes. p. 261). SEE BOLLED.

As the departure of the Israelites took place  in the spring, this passage has reference no doubt to the practice adopted in Egypt, as well as in India, of sowing grain partly inl the months of September and October, and partly in spring, so that the wheat might easily be in blade at the same time that the barley and flax were more advanced. From the numerous references to flax and linen, there is no doubt that the plant was extensively cultivated, not only in Egypt; but also in Palestine. Ritter (Erd/cunde, ii, 916; compare his Vorhalle, etc., p. 45-48) renders it probable that the cultivation of flax for the purpose of the manufacture of linen was by no means confined to these countries, but that, originating in India, it spread over the whole continent of Asia at a very early period of antiquity. For the culture of flax, low alluvial lands which have received deposits left by the overflowing of rivers are deemed the most favorable situations. To this circumstance Egypt must have been indebted for the superiority of her flax, so famous in the ancient world, and which gave to her more elaborate manufactures the subtlety of the most exquisite muslin, well meriting the epithet "woven air." Herodotus mintions (iii,47) as laid up in a temple at Lindus, in Rhodes, a linen corset which had belonged to Amasis, king of Egypt, each thread of which was composed of 360 strands or filaments. In length and in fineness of fibre no country could compete with 'the flax: which produced the "fine linen of Egypt," and which made the Delta "the great linen market of the ancient world" (Ksalisch). By annihilating this crop, the seventh plague inflicted a terrible calamity. It destroyed what, next to corn, formed the staple. of the country, and would only find its modern parallel in the visitation which should cut off a cotton harvest in America. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Jos 2:6, the second of the two passages mentioned above. There is, however, some difference of words פִּשְׁתֵּי הָעֵוֹ (Sept. λινοκαλὰμη, Vulg. stipuloe lini, and so A. V. "stalks of flax"); Josephus speaks of λίνου ἀγκαλίδες, armfuls or bundles of flax.; but Arab. Vers. "stalks of cotton." Gesenius, however, and Rosenmuller are in favor of the rendering "'stalks of flax." If this be correct, the place involves an allusion to the customs of drying the flax-stalks by exposing them to the heat of the sun upon the flat roofs of houses; and so expressly in Josephus (Ant. v, i, 2). SEE STALK.

In later times this drying was done in ovens. There is a decided reference to the raw material in the Sept. rendering of Lev 13:47 (ἱματίῳ στυππυίνῳ), and Jdg 15:14 (στυππίον; comp. Isa 1:31). In  several other passages, as Lev 13:48; Lev 13:52; Lev 13:59; Deu 22:11; Jer 13:1; Eze 40:3; Eze 44:17-18, we find it mentioned as forming different articles of clothing, as girdles, cords, and bands. In Pro 31:13, the careful housewife "seeketh wool and flax, and worketh it willingly with her bands." The words of Isaiah (Isa 42:3), "A bruised reed shall he not break, and the smoking flax shall he snot quench," are evidently. referred to in Mat 12:20, where λίνον is used as the name of flax, and as the equivalent of pishtah. But there can be no doubt of this word being correctly understood, as it has been well investigated by several authors. (Celsius, Hierobot. ii, 283; Yates, Texhrinum Ansiquorum, p. 253). SEE COTTON.

Few plants are at once so lovely and so useful as the slender, upright herb, With taper leaves and large blue-purple flowers, from which are fashioned alike the coarsest canvas and the most ethereal cambric or lawn the sail of the ship and the fairy-looking scarf which can be packed into a filbert shell. It was of linen, in part at least, that the hangings of the. tabernacle were constructed, white, blue, and crimson, with cherubim in woven; and it. was of linen that the vestments of Aaron were fashioned. When arrayed in all his, glory, Solomon could put on nothing more costly than the finest linen of Egypt; and describing "the marriage of the Lamb," the seer of Patmos represents the bride as." arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." As to Egypt, we have proof in the mummny-cloth being made of linen, and also in the representations of the flax cultivation in the paintings of the Grotto of El-Kab, which represent the whole process with the utmost clearness; and numerous testimonies might be adduced from ancient authors of the esteem in which the linen of Egypt c-as held (Wilkinson, Anc. Eg. iii,. 139). From these pictures, preserved at Beni Hassan, it would seem that the Egyptian treatment of the flaxplant was essentially the same as that which was pursued till quite lately by ourselves, which even now is only modified by machinery, and which is thus described by Pliny: "The stalks are immersed in water warmed by the heat of the sun, and are kept down by weights placed upon them, for nothing is lighter than flax. The membrane or rind becoming loose is a sign of their being sufficiently macerated. They are then taken out, and repeatedly turned over in the sun until. perfectly dried, and afterwards beaten by mallets on stone slabs. The tow which is nearest the rind is inferior to the inner fibres, and is fit only for. the wicks of lamps.' It is combed out with iron hooks until all the rind is removed. The inner part is  of a finer and Whiter quality. After it is made into yarn, it is polished by striking it frequently on a hard stone, moistened with water; and when woven-into cloth it is Again beaten with clubs, being always improved in propcstiam as it is beaten" (Hist. Nat. 19:1). The various processes employed in preparing the flax for manufacture into cloth are indicated in Scripture.

1. The drying process (see above).

2. The peeling of the stalks and separation of the fibres (the name of flax itself being derivable either, as Parkhurst, from פָּשִׁט, pashat', to strip, peel, or as Gesenius, from פָּשִׁשׁpashash', 'to separate into parts).

3. The hackling (Isa 19:9; Sept. λίνον τὸ σχιστόν; see Gesenius, Lex. s.v. שָׂרִיקand 'for the combs used in the process, comp.Wilkinsoui, Asnc. Egypt. iii, 140). The flax, however, was not always dressed before weaving (see Sir 11:4, where ὠμόλινον is mentioned as a species of clothing worn by the poor). That the s-se of the coarser fibres was known to the Hebrews may be inferred from the mention of tow (נְעֹרֶת) is- Jdg 16:9; Isa 1:31. That flax was anciently, one of the most important crops in Palestine appears from Hos 2:5; Hos 2:9; that it continued to be grown and manufactured into linen in N. Palestine down to the Middle Ages se have the testimony of numerous Talmudists and Rabbins. At present it does not seem to be so much cultivated there as the cotton-plant. For the flax of ancient .Egypt, see Herodotus, ii, 37, 105; Cels. ii, p.). 285 sq.; Heerem, Ideesm, ii, 2, p. 368 sq. For that of modern Egypt, see Hasseiquist, Jours-y, p. 500; Ohvier, Voyage, iii, 297; Girard's Observations in Descsipt. de lI'Lypte, 17:98; Paul Lucas, Voyages, ii, 47. SEE LINEN.

## Flea[[@Headword:Flea]]

             (פִּרְעשׁ), parosh', from its leaping; a name found in the Arab. equivalent: see Bocbart, iii, 474, ed. Rosenm.) occurs only 1Sa 24:14 [15]; Isa 26:20, where David thus addresses his persecutor Saul at the cave of Adullam: "After whom is the king of Israel come out? after whom dost thou pursue ?-after a flea ;" " The king of Israel is come out to seek a flea!" In both these passages our translation omits the force of the word אֶחָד,  which is found in the Hebrew of each: thus, "to pursue after, to seek one or a single flea" (Sept. ψύλλος, Vulg. pulex unus). David's allusion to the flea displays great address. It is an appeal founded upon the immense disparity between Saul, as the king of Israel, and himself as the poor contemptible object of the monarch's laborious pursuit. Hunting a flea is a comparison in other ancient writings (Homer, Il. 10:378; Aristoph. Nub. i, 2; iii,1) for much labor expended to secure a worthless result.- This insect, in the East, is often used as a popular emblem for insignificance (Roberts, Oriental Illustrations, p. 178). An Arabian author thus describes this troublesome insect: "A black, nimble, extenuated, hunch-backed animals, which, being sensible when any one looks on it, jumps incessantly, now on one side, now on the other, till it gets out of sight." The flea belongs to the Linns-san order anptera (Latreille, smphonap X tera; Kirby, ophanaopera). For a description of itself and congeners, see the Penny Cyclopedia, s.v. Puleax. Owing to the habits of the lower orders, fleas abound so profusely in Syria (see Thomson, Land and Book, ii, 94), especially during the spring, in the streets and dusty bazaars, that persons of condition always change their long dresses on returning home. There is a popular saying in - Palestine that " the king of the fleas keeps his court at Tiberias," though many other places in that region might dispute the distinction with that town (Kitto, Physical History of Palestine, p 421)..

## Flechier, Esprit[[@Headword:Flechier, Esprit]]

             a celebrated French. orator and prelate, was born June 10, 1612, at Pernes, near Avig. non. After studying in the college of the "Fathers of the Christian Doctrine," he went to Paris, and soon became known by a Latin poem on the famous carousal given by Louis XIV in 1662. His sermons and funeral orations soon raised him to such a pitch of reputation that the duke of Montausier recommended him to fill the office of reader to the dauphin. In 1673 he was chosen a member of the Academy, and in 1682 he was appointed almoner to the dauphiness. In 1685 he obtained the bishopric of Lavaur. When the monarch gave it to him, he said, "Do not be surprised that I have been so tardy in rewarding your merit; I was loth to be deprived of the pleasure of hearing you preach." In 1687 he was removed to the bishopric of Nismes. The Protestants of his neighborhood suffered greatly from the revocation of the Edict of Nantes, but. Fleebier administered his office so mildly and tenderly that he gained the lobe of even the Protestants. He died in February, 1710; and when Fenelon heard of his death, he cried out,." We have lost our master!" His panegymic en  Tmu-senne is considered his masterpiece of eloquence. Among his. writings are, Les Paneryriques des Saints (Paris, 1697, 2 vols. 12mo):- Oraisoans Fsunsbres (4to):-Histoire de l'Empereur Theodoce le Greind (Paris, 1679, 4to, and often 12mo): -Vie'du Card. Ximenes (2 vols. 12mo). They may all be found in the collection of his works, Nuvres comphites, revues sur les manuscritat. de lauteur, etc., (Nismes, 1782, 10 vols. 8vo).- Biog. Universelle, 15:35.

## Flechiere, DE LA[[@Headword:Flechiere, DE LA]]

             SEE FLETCHER, JOHN

## Fleck, Ferdinand Florens[[@Headword:Fleck, Ferdinand Florens]]

             a Lutheran theologian of Germany, was born at Dresden, April 5, 1800, and died, doctor and professor of theology, at Leipsic, in 1849, leaving, De Regno Christi (Leipsic, 1826): — De Regno Divino (ibid. 1829): — Otium Theologicum (ibid. 1831): — Wissenschaftliche Reise, etc. (ibid. 1835-38, 2 volumes): — Die Vertheidigung des Christenthums (ibid. 1842): — System der christlichen Dogmatik (ibid. 1847): — Der Fortschritt des Menschengeschlechts (Giessen, 1848). He also edited Testamentum Novum, Vulgatae Editionis, etc. (Leipsic, 1840). See Winer, Handbuch der Theol. Lit. 1:440; Zuchold, Bibl. Theol. 1:363. (B.P.)

## Fledgling[[@Headword:Fledgling]]

             would be a proper rendering for גּוֹזָלgozal' (so called from its peeping; the Arab. and Syr. use essentially the same word in, the sense of nestling), a "young" bird, a. g. of the dove [squab], or pigeon (Gen 15:9), or eagle [eaglet] (Deu 32:11. The' Greek corresponding term is νεοσσός ("young" pigeon, Luke ii, 24). . SEE BIRD.

## Fleece[[@Headword:Fleece]]

             (גֵּז, ga, no called from shearing, Deu 18:4; Job 31:20; or גִּזָּה, the fem. form, Jdg 6:37; Jdg 6:39-40), the wool of a sheep whether on the back .of the animal, or shorn of, or attached to the flayed skin, which last appears to have been the case in the passage last cited. The threshing-floor of Gideon appears to have been an open uncovered space, upon which the dews of heaven fell without interruption. SEE THRESHING-FLOOR. The miracle of Gideon's fleece consists in the dew having fallen one time upon the fleece, without any on the floor, and that at another time the fleece remained dry while the ground was wet with it. SEE GIDEON. It may appear a little improbable to us who inhabit northern climates where the dews, are inconsiderable, how Gideon's fleece in one night should contract such a quantity of water that when be came to wring it, a bowl-full was produced; but Kitto observes (Pict. Bible, note ad loc.), " We remember, while tramelling in Western Asia, to have found all the baggage, which had been left in the open air, so wet, when we came forth from the tent in the morning, that it seemed to have been exposed to heavy rain, and we could with difficulty believe that no rain had fallen. So also, when sleeping in the open air, the sheep-skin cloak which served for a  covering has been found in the morning scarcely less wet than, if it had been immersed in water." SEE DEW.

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

             probably an assumed name for the author of the Christian Prayer-book (Lond. 1772): — Christian Dictionary (1773): — Life of Christ (often printed, and formerly very popular): — and Lives of the Apostles, John the Baptist, and the Virgin Mary (Glasgow, 1813). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             bishop of Ely, and one of the most eloquent preachers of his time, s-as born January, 1656, in the Tower of London, and was educated at Eton and King's College, Canebridge. After having held the preferments of rector of St. Austin's and canon of Windsor, he was made bishop of St. Asaph in 1706, and was translated to Ely in 1714. He-died at Rottenham, Middlesex, Aug. 4, 1723. In politics he held liberal views. His principal works are, An Essay on Miracles (1701, 8vo):--Inscriptionum Antiquarum Sylloge (1691, 8vo):--Chronicon Pretiosum, or an Account of English, Money (1707) :-Method of Devotion, translated from Jurieu (1692; of which the 27th edition appeared in 1750):-The Judgment of the Church of England concerning Lay Baptism (1712):-The Life and Miracles of St. Winfried (1713). His sermons, etc., are gathered in A complete Collection of the Sermons, Tracts, etc., of Bp. Fleetwood (London, 1737, fol.); and there is a new edition of his Whole Works from the University Press (Oxford, 1854, 3 vols. 8vo).-New Genesis Biog. Diet. v, 373; Allibone, Dictionary of Authors, p. 604.

## Flekeles, Eleazar ben-David[[@Headword:Flekeles, Eleazar ben-David]]

             a Jewish rabbi, was born at Prague in 1754, and died there in 1826, leaving אִהֲבִת דָּוַד, a disquisition and criticism of the sect of the Sabbathaeans in Prague, (1800): — צַבּוּר עוֹלִת, a collection of derashas, in which he vents his ire against the translators of the Bible, especially against the school of Moses Mendelssohn (1787): — הֵקּדֶשׁ מְלֶאכֶת, on the holy names of God in the Scripture (1812). See Furst, Bibl. Jud. 1:283 sq.; Spitz, אֶלְעָזָר זַכְרוֹן, or Biography of Flekeles (Prague, 1827). (B.P.)

## Flemael (Fr. Flemalle), Bertholet[[@Headword:Flemael (Fr. Flemalle), Bertholet]]

             an eminent Flemish painter, was born at Liege in 1614, and was a pupil of Gerard Doufflest, at Liege, whence he went to Italy, and studied the works of the great masters. He soon gained distinction, and was invited to Florence by the grand duke of Tuscany, to do some work. He went to Paris, and painted for the cupola of the Carmelites, Elijah taken up into  Heaven, and Elisha Receiving the Mantle of the Prophet. He also painted the Adoration of the Magi, for the sacristy of the Augustines. He returned to his native city in 1647, and was employed in many important works for the churches, the first of which was The Crucifixion, for one of the collegiate chapels, which gained him great reputation. Some of his other principal works are, The Elevation of the Cross; The Assumption of the Virgin; The Communion of St. Paul; The Raising of Lazarus, and The Crucifixion. He was elected a member, and subsequently a professor, of the Royal Academy at Paris. He died at Liege in 1675. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Flemimgians Or Flamingians[[@Headword:Flemimgians Or Flamingians]]

             SEE MENNONITES.

## Fleming (or Flemmynge), Richard[[@Headword:Fleming (or Flemmynge), Richard]]

             an English prelate, and the founder of Lincoln College, Oxford, was born at Crofton, in Yorkshire, about 1360, and educated at University College, Oxford. In 1406 he was presented to the prebend of South Newbold, in the Church of York, and in 1407 was proctor of the university. In 1415, being rector of Boston, in Lincolnshire, he exchanged his prebend of South Newbold for that of Langford, in the Cathedral Church of York, and in April 1420, was promoted to the see of Lincoln. In 1428 he executed that decree, of the Council of Constance which ordered that the bones of Wyckliff should be taken up and burned. He died at Sleford, January 25, 1431.

## Fleming, Alexander (1), D.D[[@Headword:Fleming, Alexander (1), D.D]]

             a Scotch clergyman, son of a farmer in Hawkwood, was born July 30, 1747; licensed to preach March 28, 1780; presented by the duke of Hamilton to the living at Hamilton, second charge, and ordained November 17, 1775; appointed one of the king's chaplains in ordinary in Scotland, September 7, 1799, and died May 28, 1830. See Fasti Eccles. Scoticanae, 2:261.

## Fleming, Alexander (2), D.D[[@Headword:Fleming, Alexander (2), D.D]]

             a Scotch clergyman, graduated at Glasgow Univetsity; was licensed to preach January 20, 1801; elected by the parishioners to the living at Neilston, Paisley, in June, and ordained September 27, 1804. The parishioners, in 1826, refused to take the sittings by auction, which led to protracted litigation, ending in an appeal to the House of Lords in April 1834. The assembly publicly thanked Mr. Fleming, in 1833, for his zeal, labors, and great exertions in the cause. The want of increased accommodation being felt in many other places gave rise to the appointment of a committee of the assembly in May 1828, for Church accommodation, which merged in May 1835, into that of the committee for Church extension, and has led to the erection of more than one hundred and fifty additional churches and parishes. Dr. Fleming died June 10, 1845, aged seventy-four years. His publications were numerous, and treated chiefly of Church matters in controversy at the time, one of which related to the building and endowing of churches. He printed An Historical Lecture on Trends (1835): — a Sermon preached at the admission of Reverend R. Stevenson (1836): — A Letter to Sir Robert Peel (1842): —  An Account of the Parish of Neilston. See Fasti Eccles. Scotianae, 2:231, 232.

## Fleming, Caleb, D.D[[@Headword:Fleming, Caleb, D.D]]

             a distinguished English Independent minister, was born at Nottingham in 1698, and studied classical and scientific subjects and mathematics under able teachers in Nottingham and London. The bishops of Winchester and Carlisle made him handsome and liberal offers to enter the Church, but his preference was for nonconformity, and accepted a pastorate in Bartholomew Close in 1738, with a small imposition of hands. In 1753 he was appointed to succeed Dr. Foster as minister at Pinner's Hall. Here he labored till his death, July 21, 1779. His published works are mostly of a controversial character, the first issued in 1729, the last in 1775, and they are fifty in number. They show much learning and research, but his doctrines were Socinian in character, and they imbittered his temper and kept him in a continual atmosphere of contention and disputation. See Wilson, Dissenting Churches, 2:283.

## Fleming, John (1), D.D[[@Headword:Fleming, John (1), D.D]]

             a Scotch clergyman, son of William F., minister of Houston, was licensed to preach April 24, 1734; called in January to the living at Kilmalcolm, ordained June 23, 1737, and died June 30, 1787, aged seventy-five years. He was distinguished for his talents, knowledge, conduct, and piety, which commanded the highest esteem and respect. See Fasti Eccles. Scoticanae, 2:251.

## Fleming, John (2), D.D[[@Headword:Fleming, John (2), D.D]]

             a Scotch clergyman, son of Alexander, of Bathgate, was born January 10. 1785; licensed to preach April 22, 1806; called to the living at Bressay in August, and ordained September 22, 1808; transferred to Flisk, Cupar, in 1810, and admitted April 18, 1811; promoted to Clackmannan, September 4, 1832; admitted professor of natural philosophy in the university and King's College, Aberdeen; but in 1843, having become identified with the Free Church, he resigned his position, and two years later became professor of natural science in the Free Church College of Edinburgh. He died November 18 1857. His writings were chiefly scientific. See Fasti Eccles. Scoticanae, 2:251, 494, 697; 3:424, 697.

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

             an Irish Roman Catholic ecclesiastic and writer, was born at Louth, 4pril 17, 1599. He was appointed lecturer of divinity at Prague, where he remained until the city was besieged by the elector of Saxony in 1631, when he was murdered. He published Collectanea Sacra, or Lives of Irish and Scotch Saints (1667). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fleming, Robert, Jun[[@Headword:Fleming, Robert, Jun]]

             son of the above, was born at Cambuslang, and was educated at Leyden and Utrecht. In 1692 he became minister of the Scottish church at Leyden. In 1694 he succeeded his father at Rotterdam, and in 1698 became minister  at Lothbury, London, where he died in 1716. He wrote a remarkable Discourse on the Rise and Fall of the Papacy, the predictions of which have received a singular fulfilment. In this sermon, published in 1701, Fleming ventures his opinion that the French monarchy would be humbled in 1794, that the period of the fifth vial extended from 1794 to 1848, and that/in the last-mentioned year the papacy would receive its most signal blow, and that it would be followed by the destruction of the Turk. The sermon was reprinted in 1848. He published also Christology, a Discourse concerning Christ (Lond. 1705-8, 3 vols. 8vo), in which he maintains the eternal pre-existence of the human soul of Christ.-Jamieson, Religious Biography, p. 200; Dorner, Person of Christ, Edinb. transl., div. ii, vol. ii, p. 329.

## Fleming, Robert, Sen[[@Headword:Fleming, Robert, Sen]]

             an eminent Scotch divine, was born at Yester in 1630. He studied philosophy at the University of Edinburgh, and divinity at St. Andrew's, under Rutherford. His first pastoral charge was at Cambuslang, in Clydesdale. He was one of four hundred ministers ejected by the Glasgow Act after the restoration of Charles II. He was imprisoned in the Tolbooth of Edinburgh, but was liberated in 1673, and went to Holland, where he succeeded Mr. Brown as pastor of the Scots congregation at Rotterdam. He died July 15, 1694, leaving behind him several works, of which the most remarkable is The fulfilling of the Scriptures, complete in three parts: 1. Providence; 2. in the word; 3. in the Church (Lond. 1726, 5th ed. fol.), with memoir of the author by D. Burgess.--Middleton, Biog. Evang. 4:69.

## Fleming, Thomas (1), D.D[[@Headword:Fleming, Thomas (1), D.D]]

             an Irish prelate, of the family of the barons of Slane, was a Franciscan friar, and for some time a professor of theology in Louvain. He was made archbishop of Dublin, October 23, 1623. In conformity with a proclamation issued by lord Falkland, in April 1629, the archbishop and mayor of Dublin seized upon several priests in that city in, the act of saying mass, their ornaments were taken from them, the images battered and destroyed, and the priests and friars were delivered up to the solders. Between the years 1633 and 1640, Dr. Fleming's life appears to have been passed in the unobtrusive exercise of his ecclesiastical duties. In 1640 he presided at a provincial council, which was held at Tycrogher, in the county of Kildare. In 1642 archbishop Fleming, being much annoyed with the affairs of the country, sent the Reverend Joseph Everard to appear as his proxy at the synod of the Roman Catholic clergy, which met at Kilkenny in May of that year. On June 20, 1643, archbishop Fleming and the archbishop of Tuam were the only prelates who signed the commission authorizing. Nicholas, viscount Gormanston, Lucas Dillon, Sir Robert Talbot, and others, to treat with the marquis of Ormond for the cessation of arms. In July 1644, he  was present at the general assembly, when the oath of association was agreed upon, whereby every confederate swore to bear true faith and allegiance to the king and his heirs, to maintain the fundamental laws of Ireland, the free exercise of the Roman Catholic faith, and to obey the orders and decrees of the supreme council. In 1649 he was one of those who signed the declaration, at Clonmacnoise, reconciling all former differences. In October 1650, this prelate, in person, at Galway, signed the document authorizing Dr. Nicholas French, bishop of Ferns, and Hugh Rochfort, to treat and agree with any Catholic prince, state, republic, or person as they might deem expedient for. the preservation of the Catholic religion. He died about 1666. See D'Alton, Memoirs of the Abps. of Dublin, page 390.

## Fleming, Thomas (2), D.D[[@Headword:Fleming, Thomas (2), D.D]]

             a Scotch clergyman, a native of Kirkmichael, was educated at the parishschool of Blairgowrie, at the grammar-school, Perth, and at the universities of St. Andrews and Edinburgh. He became tutor to Robert Haldane, of Airthrey, and his brother, who were the founders of the Tabernacle Church; was licensed to preach November 5, 1777; called March 4 to the living at Kirkmichael, and ordained April 29, 1779; transferred to Kenmore July 4, 1780, and presented to the living by the earl of Breadalbane; promoted to Kirkcaldy by George III, in July 1788; transferred to Lady, Yester's Chapel of Ease in Edinburgh, April 17, 1806, and died July 19, 1824, aged seventy years. He was characterized by enlightened piety, holy deportment, the diligent discharge of public and private duty, and the strenuous opposition he gave to infidelity and vice. The benevolent institutions of Edinburgh reaped much advantage from his friendly counsels and aid; he gave particular attention to the affairs of George Heriot's Hospital, the Orphan Hospital, the Elinburg Education Society, and the Christian Knowledge Society. He published three single Sermons (1790-1809): — Sermons (Edinburgh, 1826): — A Remarkable Agitation of the Waters of Loch Tay (Trans. Royal Soc. Edinb.): — An Account of the Parish of Kirtkcaldy: — Memoir of Robert Cathcart, Esq., of Drum. He translated the Shorter Catechism into Gaelic, and assisted in revising the translation of the Scriptures into Gaelic. See Fasti Eccles. Scoticanae, 1:64; 2:516, 804, 824.

## Fleming, Thornton[[@Headword:Fleming, Thornton]]

             a Methodist Episcopal minister, was born at Williamsburg, Va., Oct., 1764; was converted at about twenty; entered the itinerant ministry in 1788. He was set off with the Pittsburg Conference from the Baltimore Conference in 1825, superannuated in 1834, and died at Elizbethtown, Pa., in 1846. He was fifty-eight years in the ministry, fifteen of which he was presiding elder. He possessed rare endowments as a man and a minister, and was widely useful in his life and labors.-Minutes of Conferences, 4:139; Stevens, Hist. of the Methodist Episcopal Church.

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

             a Scotch clergyman, a native of Strathaven, studied at Glasgow University; was licensed to preach April 28, 1818; became assistant in succession to the Reverend Dr. Pollock, of Govan, and Dr. Taylor, of St. Enoch's, Glasgow; was presented by George IV, in February 1826, to the living at Westruther, and ordained May 11; transferred to Old Kilpatrick in August of the same year. Having been elected professor of Oriental languages in Glasgow University, he resigned his benefice October 23, 1832, and died March 3, 1866, aged seventy-four years. See Fasti Etccles. Scoticane, 1:537; 2:362.

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

             This is merely a dialectic variety of the Dutch. It is spoken in East and West Flanders, in Antwerp, and in part of Limburg. It is also spoken in the arrondissements of Brussels and Louvain, in Brabanit, and even in parts of the neighboring departments of France. The first printed edition of the Belgic or Flemish Bible appears to have been that published at Delft in 1477, and again at Gouda in 1479. Other editions were printed at Antwerp in 1518 and 1525. In 1526 another translation of the Scriptures into Belgic was made by several learned men, and published at Antwerp. The next edition was that of the Old Test. by William Vosterman, published at Antwerp in 1528; the New Test. was published in 1531 and again in 1533. This edition was followed by others, almost too numerous to be here specified. Many of these editions were afterwards prohibited by the Inquisition, and their continued publication was suspended by the edict of Charles V, in 1546. In spite of this edict, certain divines of the University of Louvain, among others Nicholas von Wingh, a regular canon of Louvain, undertook the revision and correction of the Belgic version according to the last revision of the Vulgate, and this revised edition was published under the sanction of the emperor, at Louvain and Cologne, in 1548. After numerous editions of this version had been issued at Antwerp, it was revised and corrected by the doctors of Louvain, according to the text of the Vulgate as revised by order of pope Clement VIII. This revised translation was printed by Plantin, at Antwerp, in 1599; again at Cologne in 1604, and at Anntwerp in 1626; and it may, perhaps, be regarded as the standard Flemish version. Several other revised editions of this version followed.

In 1717, Algildius Wit, a Ghent divine, published another version of the Belgic Scriptures, and about the same time another translation was  commenced by Andrew Scurrius, at Gorcum. Two volumes were printed at Utrecht in 1715-17, but the death of the translator, in 1719, put an end to the work, when he had carried it only as far as the Second Book of Kings. It is said to be in the purest dialect of the Flemish. Another Flemish translation, according to the Vulgate, was printed. at Antwerp in 1717, and again at Utrecht in 1718. In 1820, in accordance with the wishes of the people, permission was given by the archbishop of Malines to print an edition of the Flemish New Test., translated by Maurenhof. This appeared at Brussels about 1821; an edition of the whole Bible was printed at the same time from the Louvain edition of 1599. In 1837 the British and Foreign Bible Society published an edition of the Flemish Testament under the superintendence of her agent, Mr. W.P. Tiddy, then residing at Brussels. Soon other editions of the Test., and an edition of the entire Bible followed. Of late the British and Foreign Bible Society has undertaken a revision of the Flemish New Test., and in the report for 1877 we read that pastor De Jonghe has, "at the request of the committee, undertaken a new translation of St. Matthew's gospel from the Greek into Flemish, with the assistance of M. Matthyssen of Antwerp. This new version has been ordered, not so much in deference to the wishes of the Belgian Protestant clergy, who make use of the Dutch states-general version, but from a desire not to be restricted in the Flemish to the Louvain translation, which was made from the Vulgate at the end of the 16th century, but to have a version made directly from the original. M. Matthyssen is also superintending a new edition of the Louvain Test., in which the orthography. will be conformed to that now in general use, and adopted by the Belgian government." Of the revised edition the four gospels and Acts are now circulated. Up to March 31, 1884, the British and Foreign Bible Society, had disposed of 248,075 parts of the Flemish Bible version. (B.P.)

## Flemming, Paul[[@Headword:Flemming, Paul]]

             a German poet and hymn maker, was born October 15, 1609, at Hartenstein, in Sch6nburg, and studied medicine at Leipsic. In 1633 he accompanied the embassy sent by the duke of Holstein to Russia, and in 1635 was attached to an embassy to Persia. He returned in 1639, and died in Hamburg April 2, 1640. His Geistliche und weltliche Poemata (Jena, 1642) contain many love songs, and also sacred poems; among them the beautiful hymn In alien unseren Thates,' a translation of which is given in Miss Winkworth's Lyra Germanica, second series, p. 149. His life, with his select poems, was published by Schwab (Stuttgard, 1820). See Knapp, Evangelischer Liederschatz (Stuttg. 1837), and Miller, in the Bibliothek deutscher Dichter des 17 Jahrhundert (Lpz. 1822, 3 vols.).

## Flentes[[@Headword:Flentes]]

             προςκλαίοντες, mourners or weepers, candidates for penance in the early Church. Their station was in the church porch, where they lay prostrate, begging the prayers of the faithful as they went in, and desiring to be admitted to do public penance in the church. SEE PENITENTS.

## Flesh[[@Headword:Flesh]]

             I. בָּשָׂר, basar [Chald. בִּשִׂר, besar'] (so called from its plump freshness), σάρξ, terms of extensive application in the O. and N.T. (see Gesenius, Heb. Lex.; Robinson, N.T. Lexicon; Wemyss, Clavis symbolica). They are applied generally to the whole animal creation, whether man or beast; or to all beings-whose material substance is flesh (Gen 6:13; Gen 6:17; Gen 6:19; Gen 7:15-16; Gen 7:21; Gen 8:17); and to the flesh of cattle, meat, as used for food (Exo 16:12; Lev 7:19; Num 11:4; Num 11:13). SEE FOOD. Specially:

1. All flesh, i.e. all men, the human race, mankind (Gen 6:12; Psa 6:2; Psa 145:21; Isa 40:5-6; Luk 3:6; Joh 17:2; Act 2:17; 1Pe 1:24; Mat 24:22; Rom 3:20; Gal 2:16);

2." Flesh," or the body, as distinguished from " soul" or " spirit" (Job 14:22; Job 19:26;. Pro 14:30; Isa 10:18; Joh 6:52; 1Co 5:5; 2Co 4:11; 2 Corinthians 7; Col 2:5; 1Pe 4:6); so also "flesh and blood", SEE BLOOD as a periphrasis for the whole animal nature or man (Heb 2:14);

3. Human nature, man (Gen 2:23-24; Mat 19:5-6; 1Co 6:16; Eph 5:29-31); spoken also of the incarnation of Christ (Joh 1:14; Joh 6:51; Rom 1:3; Eph 2:15; Col 1:22; 1Ti 3:16; Heb 5:7; Heb 10:20; 1Pe 3:18; 1Jn 4:2-3; 2Jn 1:7);

4. As the medium of external or natural generation, and of consequent kindred, relationship (Gen 29:14; Gen 37:27; Jdg 9:2; 2Sa 5:1; 2Sa 19:13; Joh 1:13; Rom 9:8; Heb 2:11-14; Heb 12:9); of one's countrymen (Rom 9:3; Rom 11:14; Act 2:30; Gal 4:23); also of any other person, a fellow-mortal (Isa 57:17);

5. "Flesh" is also used as a modest general term for the secret parts (Gen 17:11; Exo 28:42; Lev 15:2-3; Lev 15:7; Lev 15:16; Lev 15:19; Eze 23:20; 2Pe 2:10; Jud 1:7); in Pro 5:11, the "flesh" of the intemperate is described as being consumed by infamous diseases;

6. Spoken of circumcision in the flesh, the external rite (Gen 17:11; Rom 2:28; 2Co 11:18; Gal 3:3; Eph 2:11);

7. Spoken figuratively of human nature as opposed to the Spirit of God (Gen 6:3; Job 10:4; Isa 31:3; Psa 56:4; Jer 17:5; Mat 16:17; 2Co 10:4; Gal 1:16); the unregenerate nature, the seat of carnal appetites and desires (Meth. Quart. Rev. April, 1861, p. 240 sq.), whether physical or moral (Rom 7:5; Rom 8:1; Rom 8:4-5; Rom 8:8; Galatians v, 16,17; Eph 2:3); and as implying weakness, frailty, imperfection, both physical and moral (Psa 78:39; Mat 26:41; Mar 14:38; Joh 3:6; Rom 6:19; 1Co 15:50; 2Co 10:3; Eph 6:12).

Other terms occasionally rendered "flesh" in the O.T. are שְׁאֵר, sheer' (from a similar idea of fulness), Psa 73:26; Psa 78:20; Psa 78:27; Pro 11:17.; Jer 51:35; Mic 3:2-3 (elsewhere "food," "body," "kin"), which has more especial reference to the muscle or physical element, as food or a bodily constituent (see Weller, Erklarung d. zwei hebr. W"Srter. בָּשָׂר und שְׁאֵר, Lpz. 1757); also טִבְחָה, tibchah', a slaughtered carcase (1Sa 25:11; i.e. “laughter," i.e. slaughter- house, Psa 44:22; Jer 12:3); and לִהוּם, lechum, food (Zep 1:17; " eating," Job 20:23).

II. ESHPAR' (אֶשְׁפָּר), an obscure Heb. word, found only in 2Sa 6:19; 1Ch 16:3. The Sept. appears to understand by the term some peculiar sort of bread (ἐσχαρίτης, ἀρτοκοπιακός v. ar. ἀρτοκοπικός), and the Auth. Vers., following the Vulg. (assastura bebulce carnis, pars assae carnis bubulae, apparently with the absurd derivation from אֵשׁ, fire, and פָּר, a bullock), renders it " a good piece of (roasted) flesh." But there, can be little doubt that it was a certain measure of wine or drink (for שְׁפָר'with אprosthetic), a measure, cup., An approach to the truth was made by L. de Dieu, who, following the same  etymology, understands a portion of thee sacrifice measured out (Gesesius, Heb. Lex. s.v.)- SEE MEAT.

FLESH. The word flesh (בָּשָׁר, σάρξ) is used both in the O. and N.T. with a variety of meanings, physical, metaphysical, and ethical, 'the latter occurring especially in the writings of St. Paul.

I. Old Testament.— In the O.T. it designates

(1.) a particular part or parts of the body of man and of animals (Gen 2:21; Gen 41:2; Job 10:11; Psa 102:6);

(2.) is a more extended sense, the whole body (Psa 16:9; Psa 84:2) in contradistinction from the heart (לֵב) ar soul (נֶפֶשׁ)-the body, that is, as - possessed of a soul or spirit - (Lev 17:11; Job 12:10). Hence it is also applied

(3.) to all living things having flesh (Gen 6:13), and particularly to man and humanity as a whole, which is designated as "all flesh" (Gen 6:12). It is often connected

(4.) with the ideas of mutability,' of degeneracy, and of weakness, which are the natural defects of the flesh proper. It is thus represented as the counterpart of the divine strength, as the opposite of -God or of the Spirit, as in 2Ch 32:8, " With -him is an -arm of flesh, but with as is the Lord our God to help us" (see also Isa 31:3; Psa 78:39). To this we can also add Gen 6:3 the only passage in the O. T. in which the word approaches to an ethical sense, yet without actually acquiring it. The peculiar softness of the flesh is also

(5.) the basis of the expression "heart of flesh" (לכ בָּשָׂר, as opposed to "heart of stone" (Eze 11:19).

(6.) The expression "my flesh" (oftener "my flesh and bone"), to indicate relationship '(Jdg 9:2; Isa 58:7), evidently refers to the physical and corporeal connection between persons sprung from a common father. In all these cases the 0. T. only uses the word flesh in the physical and metaphysical senses.'

II. New Testament.-These senses of the word "flesh" are also found in the N.T.

(1.) As a same for the body, the exterior appearance of humanity, it easily passes on also to denote external phenomena in general, as opposed to what is inner and spiritual. So, when Christ says to the Jews, "I judge not after the flesh," he means "the flesh is the rule by which you judge" '(Joh 7:15; compare also Php 3:3; 2Co 5:16). In Rom 4:1, the ethical sense appears. The word "flesh" here denotes man's incapacity for good apart from divine aid. This impotence, both practical and spiritual is also expressed in other passages, as ins Rom 6:19; Mat 16:17; and in Mat 26:41, where the lower, earthly and sensual element in humanity, as opposed to the "spirit," is, as such, incapable of bearing trial and temptation. The root of this weakness is in dwelling in the flesh (Rom 7:18; Rom 16:20), by which man is divided within himself as well as separated from God, inasmuch as he -has, on the one side, the self-conscious spirit (νοῦς), which submits to the divine law, and takes pleasure in this obedience, desiring all that is commanded, and avoiding all that is forbidden; and, on the other hand, thee flesh, which, being inhabited by sin, seeks only for the lower satisfactions, thus inclining to evil rather than good, and opposed to thee divine law (see Rom 7:7-25; Rom 8:3). The "sinful flesh" (σὰρξ ἁμαρτίας) hinders the efficacy' of the divine law, so that, although it (the law) gains the assent of the "inner man," it is not fulfilled, because of this tendency of the flesh towards what is forbidden. Hence the " being in the flesh" means. in fact, such activity of the sinful passions (παθήματα ἁμαρτιῶν) of the organism (ἐν τοῖς μέλεσιν) as results in death (Rom 8:8-9). To live and act " according to the flesh" is to live and act sin-fully; the "carnal mind is enmity against God" (Rom 8:4-5; Rom 8:7; Rom 8:12).

The "wisdom according to the flesh" is a mistaken, Godless wisdom (1Co 1:26). All efforts, boasts, etc., having the flesh for object or for motive (βουλεύεσθαι στρατεύεσθαι, καυχᾶσθαι κατὰ σάρκα, 2Co 1:17; 2Co 10:2; 2Co 11:18), are foreign- to the life of the true Christian. The lusts, desires, and works of the flesh are sinful, and opposed to holy, divine impulses and actions (Gal 5:16; Eph 2:3). To crucify the flesh and the works of the flesh is the great object of the Christian, which he attains through the power of the spirit of Christ which dwells in him (Gal 5:25; Rom 8:11). The fleshly mind is the mistaken mind, leading away from Christ to pride, and consequently to error (Col 2:18-19). Finally, to act according to the flesh is called to " be sold under sin" (Rom 7:12; comp. 1Jn 2:16; Rom 8:3).  But "flesh" does not always denote sinfulness (see Rom 1:3; Rom 9:5; 1Ti 3:16; Joh 1:14). The flesh, in Christ, was not sinful; God sent him only " in the likeness of sinful flesh" (έν ὁμοιώματι σαρκὸς ἁμαρτίας, Rom 8:3). This sinless flesh, as the organ of the 'Word of life, contains the divine life, which is communicated to, men also living in the flesh, to redeem them from the death of sin, and to make them partakers of everlasting life (Joh 6:51).

We see, then, that the meaning of the word flesh was, on the one hand, gradually extended from a physical to a metaphysical, and finally to an ethical senses In the ethical use in thee N.T., moreover, of the term "flesh," we do not find the idea of essential sin as lying in the flesh.. Flesh in itself is neither bad nor sinful. It is the living body the casket of the soul, containing within itself the interior and exterior organism of the senses, which, by its union with the spirit, conceives ideas, sensations, desires, and contains the so-called faculties of the soul with their divers functions. In the normal state, its whole activity is governed by the spirit, and in so far as the latter remains in unison with God from whom it proceeds, it is in turn governed by him. But sin, which disturbs this unison of the spirit with God, alters also the power of the spirit over the body. The ego oversteps the bounds of the divines life, moves no longer in harmony with the divine spirit, and, being no longer supported by the divine power, gradually becomes earthly and worldly, and all its functions partake of this character. The spirit endeavors, it is true, to bring the flesh under subjection to the higher laws, but does not succeed. It may, under the form of conscience, succeed in regaining some ground, but not in bringing back the state of abnegation and of detachment from the world, It is only through an immediate action on the part of God that the original relation of the flesh to the spirit is restored, the lost power regained, and the flesh brought back to its normal condition (And the Word was made flesh, and dwelt among us, fell of grace and truth, John i, 14).

The original source of sin in man is neither to be found in the spirit, the organ of God's revelation within us, nor in the flesh, which is in turn the physical organ of the spirit. According to Scripture, it is the heart, the centre of our personality, in which all the influences, both godly and ungodly, meet-in which the choice between them is made. If the heart then gives entrance to sin, permits any doubt of God's truth, any mistrust of his love and kindness, and thus lowers him to put self in his place (Genesis 3), the union between God and man ceases; the inner man loses his energy to  govern the σάρξ; the flesh starts s-p in opposition to the divine commands in its feelings and its desires. It asserts its independence. Self is made the centre. Hence hatred, strife., desire for worldly superiority. creating envy, and giving rise to all the "lusts of the flesh." That both selfishness and sensualism have their seat in the σάρξ, and that the actions of men are guided by one or the other, is clearly shown in the enumeration given by the apostle of the works of the flesh (Gal 5:19), which are clearly the effects of selfishness and of sinful passions; and that the word flesh, as used by Paul, is intended to signify both, is proved by the apostle's warning (Gal 5:13) not to use Christian liberty for "an occasion to the flesh," i.e. to satisfy the desires of the flesh, adding to it the recommendation " but by love serve one another." Whichever of the two is then especially alluded to when .he Scriptures, and especially St. Paul, speak of the nature, the life, or the works of the flesh, the context will show. Sometimes. both are equally active, sometimes the one only to the exclusion of the other. This is the only way in which we can arrive at a true appreciation of the meaning in each case. Those interpreters who, in view of the substitution of σάρξ for σῶμα and μέλη, consider it as meaning exclusively the bodily, sinful side of human nature, fall into the errors of the Manichoeans. See Tholuck, Erneute Untersuchung i. σάρξ als Quelle d. Siinde (Theol. Stud. u. Kritiken, 1855, 3); Stirm, i. d. Tiib. Zeitschr. 1834 (i. d. n. t. Anthropol.); Neander, Planting and Training, vol. ii; Kling, in Herzog. Rerl-En2cyklopddie; Campbell, On Four Gospels, diss. i, § 2.

## Flesh And Blood[[@Headword:Flesh And Blood]]

             An expression employed by our Lord to denote (after an Oriental figure) "his Spirit," represented by his flesh and blood, as these again are by the sacramental bread and wine (Eden). SEE EUCHARIST.

## Flesh-Hook[[@Headword:Flesh-Hook]]

             (מִזְלֵג, mazleg', and, מִזְלָגָה, mizlagah'), an instrument used in the sacrificial services (1Sa 2:13-14; Exo 27:3; Exo 38:3; Num 4:14; 1Ch 28:17; 2Ch 4:16), probably a many-pronged fork, bent backward to draw away the flesh. The priests required such an instrument that, if the flesh burnt too quickly, they might draw it out, and again throw it into the flame or upon the coals. The implement in 1Sa 2:13-14 (where the first or masc. form of the  above Heb. term is used), is stated to have been three-tined, and was apparently the ordinary fork with prongs for culinary purposes, such as was familiar likewise to the Greeks and Romans (κρέαγρα; see. Smith's Diet, of Class. Antis. s.v. Harpago).

## Flesh-Pot[[@Headword:Flesh-Pot]]

             (סִיר הִבָּשָׂר, sir hab-basar', pot of the .flesh, Exo 16:3), probably a bronze vessel, standing on three legs, appropriated for culinary purposes among the Egyptians, such as we frequently see represented in the paintings of the tombs, with a fire lighted beneath it. SEE POT.

## Flessa, Johann Adam[[@Headword:Flessa, Johann Adam]]

             a Lutheran theologian of Germany, was born December 24, 1694. He studied at Altdorf, was in 1723 professor at the gymnasium in Bay-reuth, and in 1727 court-deacon to the margrave George Friedrich Carl. In 1741, he was called as professor of theology and director of the gymnasium at Altona, and died at Oldenburg, October 11, 1775. He wrote, De Beneficiorum Fundamento in Fenuturum, ex 1Ti 6:19 (Altdorf, 1716): — Disis. Theses Theologico-Ecclesiasticae (Bayreuth, 1731): — De Illo Paulino ὀρθοτομεῖν 2Ti 2:15 (ibid. 1733): — De Fatis  Babylonis θεοπνευστίας Prophetarum Testibus (Altona, 1748). See Doring, Die gelehten Theologen Deutschlands, 1:412 sq. (B.P.)

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

             was born at the Bridge of Teith, Scotland, in 1787. He studied divinity in the University of Glasgow, and succeeded his father as minister of the secession church at the Bridge of Teith in 1807. In 1808 he came to London to supply the Presbyterian chapel in Miles's Lane, and his popularity soon became so great that a spacious building (Albion Chapel, Moorfields) was erected for him. Some indiscretion in a love affair caused him to be cut off from the Presbyterian Church, but did not injure his moral character. A great chapel in Finsbury Circus was built for him, where he preached for many years as an Independent, but both. he and his church were finally admitted into the Presbyterian body. The University of Glasgow made him D.D. During thirty years of service he was one of the most popular dissenting ministers of London, especially for his Sunday- school addresses and sermons. He published a number of works, chiefly for children and youth, among them, Scripture Sacred History (16mo):- Scripture Natural History (16tno):-The Christian Conqueror (12mo):- Guide to Family Devotions (4to):-Sermons for Children (3 vols. 18mo):- Warning to Evil Speakers (12mo):-Sabbath Remembrancer (12mo):Sabbath-school Preacher (12mo). It is computed that 70,000 copies of his Guide to Family Devotions were sold before his death. He died at his residence in Clapton, Sept. 30, 1860.-The Christian World, Oct. 5, 1860.

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

             a Methodist Episcopal minister, was born near Leeds, Yorkshire, England, January 10, 1811. He was converted in 1827, licensed in 1829, and was for several years a local preacher in England and America. He joined the New York East. Conference in 1852, filling the stations of Summerfield Church, Brooklyn; Birmingham and Bridgeport, Connecticut; Seventh Street and Twenty-seventh Street, New York City; Mamaroneck, New York; Meriden, Connecticut; Sands Street, Brooklyn; First Church, New Haven- Pacific Street, Brooklyn. He served full terms as presiding elder of Long Island South and New York East Districts. Death closed his successful ministry, April 20, 1880. He was an excellent preacher, and people of mature judgment and scholarship and of cultivated taste, sat under his ministry with delight. See Minutes of Annual Conferences, 1881, page 79.

## Fletcher, David, A.M[[@Headword:Fletcher, David, A.M]]

             a Scotch prelate, second son of Andrew, of Dundee, graduated at the University of St. Andrews in 1625; was elected by the town council to the second charge, or collegiate church, at Edinburgh, and admitted May 22, 1635; in 1638 was assaulted and maltreated by several women for refusing to obey some unruly people in the city; was deposed by the commission of assembly, January 1, 1639, for disobeying the General Assembly at Glasgow, and reading and defending the service-book; but restored by the General Assembly in August following; was admitted to the living at Melrose, February 4, 1641; was a member of the commission of assembly in 1645 and 1647; and promoted to the bishopric of Argyll in 1662, yet retaining bis benefice in conjunction till his death in March, 1665, aged about sixty years. See Fasti Eccles. Scoticanae, 1:14, 560.

## Fletcher, Giles[[@Headword:Fletcher, Giles]]

             an English theologian and poet, nephew of bishop Richard Fletcher, was born about 1588; educated at Cambridge; entered into orders, and became in 1617 rector of Alderton, Suffolk, which position he retained till his death in 1623. Besides some minor effusions, he is thought to have been the author of Christ's Victory and Triumph over Death, a poem of  considerable celebrity (Cambridge, 1610, 4to; 1632, 1640, 1783; improved ed. by Grosart, Lond. 1869).

## Fletcher, Horace, D.D[[@Headword:Fletcher, Horace, D.D]]

             a Baptist minister, was born at Cavendish, Vermont, October 28, 1796; graduated from Dartmouth College; studied law, and practiced it in his native village; became a teacher in the academy at North Bennington; was licensed, and in 1843 called to a pastoral charge in the latter place, and so continued until his death at Townshend, November 26, 1871. (J.C.S.)

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

             (FLECHIERE, JOHN W. DE LA), an early Methodist and saintly minister of the Church of England, was born Sept. 12, 1729, at Nyon, Vauld, of a distinguished family. He was educated at Geneva, where he studied profoundly both in philology and philosophy. At an early period he was, to a certain extent, master of the French, German, Latin, Greek, and Hebrew languages: His parents intended him for the ministry, but he preferred the sword, and at twenty he.- entered the service of Portugal as captain. Peace returning, he went to England, and became tutor in the family of T. Hill, Esq., Shropshire. About 1755 he joined the Methodist society, and in 1757 he took orders in the Church of England. Through the influence of Rowland Hill, he received, three years after, a presentation to the living of Dunham, worth £400 a year; but, finding that in this place there was "too much time and too little labor," he, with characteristic zeal and disinterestedness, accepted Madeley in preference, as, though the income was just the half of the other, it afforded a more extensive sphere of usefulness. This was a situation for which, by his energy of character and varied accomplishments, he was peculiarly adapted. The fact is, he was such a ,parish priest that it is surprising he was tolerated at all within the pale of the Church of England; he belonged more to the Methodists than to the Establishment, and he was too apostolical for those who are fondest- of talking about apostolical succession. The country gentlemen resisted him for reproving some of their barbarous sports and pastimes, and even many of the clergy looked on him with an evil eye, as disturbing the quiet of their lifeless routine. Opposition was shown to him in, many quarters by refusals of admissions into houses-by placards posted on the doors of his chapel- and in a variety of other forms. But, unmoved by slander and undaunted by menaces, he pursued the onward tenor of his way, and did his Master's work according to the dictates of his conscience, whether men would hear or whether they would forbear. With incessant preaching he combined the most diligent pastoral labors. He went from house to house, sympathizing with the afflicted, helping the poor, ministering to the sick, and admonishing the vicious. His liberality to the poor is said, by his successor in the parish, to have been scarcely credible. He led a life of severe abstinence that he might feed the hungry; he clothed himself in cheap attire that he might cloth the naked; he sometimes unfurnished his house that he might supply suffering families with necessary articles.

Thus devoted to his holy office, he soon changed the tide of opposition which had raged against  him, and won the reverence and admiration of his people, and many looked upon their homes as consecrated by his visits. In the summer of 1769 Mr. Fletcher visited France, Italy, and Switzerland. Towards the close of the' summer he returned to England, when, at the request of Lady Huntingdon, he became president of her seminary for educating young men for the ministry at Treveces, in Wales. In 1770 he want there to reside, but shortly afterwards resigned, on account of some difference with Lady Huntingdon. Benson describes Fletcher at Treveccac in glowing terms: "The reader," he says, "will pardon me if he thinks I exceed; my heart kindles while I write. Here it was that I saw, shall I say, an. angel in human flesh?' I should 'not far exceed the truth if I said so. But here I saw a descendant-of fallen Adam so fully raised above the ruins of the fall, that though by the body he was tied down to earth,. yet. was his whole conversation in heaven; yet was his life from day to day hid with Christ in God. Prayer, praise, love, and zeal, all ardent, elevated above what one would think attainable in this state of frailty, were the elements in which he continually lived. Languages, arts, sciences, grammar, rhetoric, logic, even divinity itself, as it is called, were all laid aside when he appeared in the schoolroom among the students. And they seldom hearkened long before they were all in tears, and every heart caught fire from the flame that burned in his soul." 'On leaving Trevecca he resumed his missionary and pastoral labors, making Madeley his centre. But his health failed, and again he was obliged to visit Switzes-land. He derived great benefit from the change of climate, and, soon after his return to England in 1781, he married.

Mr. Fletcher had for many years seen, with regret and pain, the neglected condition of poor Wbidren, and he opened a school-room for them in Madeley Wood, which was the lasts public work in which he was employed. On the 14th of August, 1785, he expired, in sure and certain hope of a joyful resurrection. In his life the primitive excellence of apostolical Christianity was emulated and illustrated; and if any man, since the apostolic time, has deserved the title of seis-nt, it is Fletcher. "For a time he fell into asceticism-, living on vegetables and bread, and devoting two whole nights each week to meditation And prayer, errors which he afterwards acknowledged. He received Wesley's doctrine of Perfection, and not only wrote in its defense, but- exemplified it through a life of purity, charity, and labor, which em-as as faultless, perhaps, as was ever lived by mortal man. Southey says: No age or country has ever produced a man of more fervent piety or more perfect charity; no Church has ever possessed a more apostolic minister' (Life of Wesley, ch. xxv). His preaching is described as greatly effective.  He spoke the English language not only with correctness, but with eloquence. There was, say's Gilpin, who heard him often, an energy in his discourse which was irresistible; to hear him without' admiration was impossible. Powerful-as are his writings, his preaching was mightier; ' his living word soared with an eagle's flight; be basked in the sun, carried his young ones on his wings, and seized the prey for his Master.' He was Wesley's most ardent coadjutor among the clergy; his counsellor, his fellow-traveler at times in his aemangelical itinerancy, an attendant at his Conferences, the champion of his theological views, and, above all, a saintly example of the life and power -of Christianity as taught by Methodism, read and known, admired and loved by Methodists throughout the world. Madeley, his vicarage, is familiar and dear to them next to Epworth itself" (Stevens, Methodism, i,' 367, 422).

He was eminent, also, as a controversial writer, for point, directness, acuteness, and logical skill. He wrote largely upon the Calvinistic controversy, against Toplady and others and his writings, especially his Checks to Antinomiasmisssm, are essential to the thorough study of that controversy. "Written as -detached pamphlets, and abounding in contemporary and personal references, the Checks could not possibly have the consistence and compactness of a thorough treatise on the difficult questions of the great Quinquarticular Controversy.' But they comprehend, nevertheless, nearly every important thesis of the subject. Its highest philosophical questions-theories of the freedom of the will, prescience, fatalism-are elaborately discussed by them, as in the Remarks on Top lady's Scheme of Necessity, and the Answer to Toplady's Vindication of Decrees. The scriptural argument is thorough; and exegetical expositions are given in detail, as in the Discussion of the ninth Chapter to the Romans, and the View of St. Paul's Doctrine of the first Chapter to the Ephesians. No writer has better balanced the apparently contradictory passages of Scripture on the question. The popular argument has never, perhaps, been more effectively drawn out. No polemical works of a former age are so extensively circulated as these Checks. They are read more to-day than they were during the excitement of the controversy. They control the opinions of the largest and most effective body of evangelical clergymen on the earth. They are staples in every Methodist publishing-house. Every Methodist preacher is supposed to read them as an indispensable part of his theological studies, and they are found at all points of the globe whither Methodist preachers have borne the cross. They have been. more influential in the denomination than Wesley's own controversial writings on the subject; for he was content to  pursue his itinerant -cork, replying but briefly to the Hills, and leaving the contest to Fletcher" (Stevens, History of Methodism, ii, 53-55). His Appeal to Matter of Fact and Common Sense is an admirable, and, in some respects, novel treatise on the doctrine of universal depravity. Mr. Fletcher's English style is a marvel of purity and precision, considering that he acquired the language after twenty. His writings have been collected in several editions in England, and also in America, under the title, The Works of the Rev. John Fletcher (New York, Methodist Book Concern, 4 vols. 8vo). For 'his life, see Gilpin's account, prefixed to Fletcher's Portrait of St. Paul; and Benson's Life of the Rev. J. W. de la Flechiere (New York, 1833, 12mno). See also Stevens, History of Methodism, vols. i and ii; Jones, Christians Biography; New York Review, i, 76.

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

             an Independent minister. was born at Chester in 1784. He entered Hoxton Academy in 1803, and the University of Glasgow in the following year. In 1807 he became minister of the Independent chapel at Blackburn, being at the same time engaged as theological tutor in an academy, and in 1823 be accepted a call as minister at Stepneay. He died in 1843. His principal writings were edited by the Rev. Joseph Fletcher,under the title Of Select Works and Memoirs (London, 1846, 3 vols. 8vo), including the Memoir, vol. i, essay on Romanism and Puseyism, vol. ii; Sermons, vol. iii.. There appeared separately, A Discourse (Romans 8 b) on Spirituality of Mind (London, 1824, 2d. ed. 8m-o): — A Discourse (1Jn 2:18) on the Prophecies concerning Antichrist(Lond. 1825, 8vol):-Discourse (Jud 1:21), the Christian's Hope of Mercy (Lond. 1832, 8vo).-Darling, Cyclopcedia Bibliographica, s.v.

## Fletcher, Joshua, D.D[[@Headword:Fletcher, Joshua, D.D]]

             a Baptist minister, was born at Kingsbury, Washington County, N.Y., April 27, 1804; graduated from what is now Madison University in 1829; shortly after was ordained pastor of a Church in Saratoga, where he remained until 1848. His other pastorates were in Amenia and Cambridge, in Southington, Conn., and Wallingford, Vermont. He died at Wallingford, May 8, 1882. See Cathcart, Baptist Encyclop. page 400. (J.C.S.)

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

             an English prelate, was probably a native of Kent; graduated from Trinity College in 1563; in September 1572 was instituted to the prebend of Islington; in 1585 received that of Sutton-Longa, in the Church of Lincoln; in 1589 was promoted by Queen Elizabeth to the bishopric of Bristol; in 1592 was translated to Worcester, and about two years after to the see of London. He died in London, June 15, 1596.

## Fleuriau, Louis Gaston[[@Headword:Fleuriau, Louis Gaston]]

             a French prelate, was born in Paris in 1662. After he had been canonist successively of Chartres, abbot of Moreilles, and treasurer of St. Chapelle, he was appointed, in 1698, bishop of Aire, and transferred in 1706 to the episcopal see of Orleans. On his entry into the city he delivered eight hundred and fifty-four debtors from the prison. He died January 11, 1733, leaving, Ordonnances Reglements et Avis Synodaux (Orleans, 1736): — Histoire de l'Entree de Louis Gaston Fleuriau d'Annenonville (Paris, 1707): Discours Academique (Orleans, eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Fleury[[@Headword:Fleury]]

             (Lat. Floriacum), a French town, famous for its Benedictine abbey, was situated in the department of Loiret-on-the-Loire, not far from Sully. The abbey was founded about the year 640, and, after the bones of St. Benedict were transported there in 653, it became very famous. The school founded there by St. Odo was soon known as a seat of learning. The monastery, with. its library, was destroyed in 1652 by the Calvinists. See Rocher, L'Histoire de Abbaye Royale de St.-Benoit-sur-Loire (Orleans, 1865); herger, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Fleury, Andre Hercule De[[@Headword:Fleury, Andre Hercule De]]

             a French statesman and prelate, was born at Lodeve, June 22, 1653; studied early at the College of Clermont, in Paris, and afterwards at that of Harcourt; entered into political life, was made bishop of Frejlus about 1707, but left that position in 1715 for the abbe of Tournus, and afterwards for that of St. Stephen, in Caen; in 1726 was made cardinal, and died at Paris, January 29, 1743. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an eminent French historian sand divine, was born in Paris Dec. 6, 1640. He was educated as an advocate at the College of Clermont, and became a counsellor of the Parliament of Paris in 1658, but subsequently took orders, and, acquiring a great reputation for learning, he was appointed in 1674 preceptor to the "princess of Conti, and afterwards associated with Fenelon in educating the young dukes of Burgundy, Anjou, and Berri. He was made member of the Academyim I 1696, and in 1707 obtained from Louis XIV the priory of Argenteuil, where he resided till 1716, when he left it to become confessor to Louis XV. He died July 14, 1723, greatly  respected for his learning and his virtues. His reputation rests chiefly upon his Church History, in twenty volumes, the first of which was published in 1691, and the last in 1722, ending with the year 1414. This work, as Fleury says in the preface, was meant to be rather a popular history than one of research and erudition; but yet it is a clear and generally fair account of the progress of Christianity, and evinces a large amount of the proper talent of the historian. It is written from the Gallican stand-point. "Fleury writes diffusely and in the spirit of a monk, but with taste and skill, in mild temper and strong love for the Church and Christianity, and with a view always to edify as well as to instruct. He follows the order of time, though not slavishly, prefacing some of his volumes with general characteristics. He also defends antiquity and the Gallican ecclesiastical constitution, without, however, surrendering at all the credit of the Church, its general tradition, or the necessity of the pope as its head. His principal concern is with doctrine, discipline, and practical piety" (Schaff, Apost. Church, § 26). Fleury, as a writer of Church history, is not at all in favor with Ultramontanists; a specimen of their feeling towards him is given by the Univers (Paris) for July 8, 1856, which calls him "the worthless and hateful Fleury, so ardent and furious in his calumnies and spite against the pope !" His Church History was continued by Fabri, but feebly, down to A.D. 1598. The best edition is Histoire Ecclesiastique avec continuation par Fabri et Gouget (Paris, 1769-74, 36 vols.; indexes, 4 vols.; in all, 40 vols. 12mo). A very good recent edition is that of Didier (Paris, 1840, 6 vols. 8vo). A translation by Herbert, up to the 9th century, was published in London (1727, 5 vols. 4to); and a partial translation by Rev. J. H. Newman appeared in 1842-44 (3 vols. 8vo). The Abrege de l'Histoire Ecclesiastique de Fleury, published at Berne in 1776, is ascribed to Frederick the Great. His other writings were very numerous; the most important are, Mcaeurs des Chretiens (Paris, 1682):--Mours des Israelites (Paris, 1681), which was translated and published, with additions, by Dr. Adam Clarke (Manchester, 1805; New York, 1836):-Institution du droit ecclesiastique (Paris, 1771, 2 vols. 12mo):-Discours sur les libertes de l'Eglise Gallicane. His. minor works are collected in Martin's edition of (Euvres de 'abbe Fleury (1837, imp. 8vo), to which is prefixed a life of Fleury. Jortin translated his Discourse on Eccles. History. from 600 to 1100 (see Jortin, Remarks on Ecclesiastical History, Lond. 1773, v, 72 sq.). See also Dupin, Ecclesiast. Writers, cent. xvii; Hoefer, Nouv. Biog. Generale, 17:916; Dowling, On the Study of Ecclesiastical History, ch. iii.

## Flexman, Robert, D.D[[@Headword:Flexman, Robert, D.D]]

             an English Presbyterian minister, was born at Great Torrington, Devonshire, February 22, 1778. He studied for the ministry at Tiverton Academy; in 1730 was ordained at Modbury; next spent five years at Crediton, and four years at Chard, and settled at Bradford, Wilts, in 1739. In 1747 he removed to Rotherhithe, London. In 1783 his health failing, he resigned, and the Church was dissolved, but he continued the morning lecture at St. Helen's. He afterwards preached occasionally as health permitted. His published works were varied. He was a man of prodigious memory, which secured him the task of compiling the general index to the journals of the House of Commons from 1660 to 1697. He published sermons, tracts, and several important biographical sketches of distinguished ministers. He died June 14, 1795. See Wilson, Dissenting Churches, 4:361-366.

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

             a German philanthropist, was born at Eppstein, Rhenish Prussia, in 1800, where his father was pastor. His early education was conducted by his father, and he entered the ministry with some misgiving, rather doubting his fitness, and choosing rather the function of teacher. But in 1820 a call to the pastorate of the little village community of Kaiserswerth, a small town on the Rhine, opened his way, and he diffidently began his work in the place now forever associated with his name, and which became, under his hand, the centre of an influence approaching that of Wesley himself, whose power of endurance, faith, and incessant labor Fliedner rivalled. The inhabitants of Kaiserswerth were chiefly supported by a large manufactory, which failed in 1822. Fliedner devoted himself to the work of helping his flock instead of being supported by them. "Never did a man begin to ask for help with a heavier heart, nor with worse success, till a brother pastor at Elberfeldt took him home to dinner, and told him that the three requisites for his work were patience, impudence, and a ready tongue.' The receipt, to which Fliedner added much prayer and much faith, proved so successful that he was spoken of before his death as the most accomplished beggar ever known in Germany. England, America, and many distant regions learned to pour their contributions into his wallet, and often his worst necessities were relieved by what seemed almost miraculous unsolicited gifts, which exactly answered the demands upon him." In 1823 he visited England on a begging excursion, and there became acquainted with Elizabeth Fry and with her benevolent movements. SEE FRY, ELIZABETH.

On his return he examined the prisons of his neighborhood, and found them in a wretched state. "The convicts were crammed together in narrow, dirty cells, often in damp cellars without light or air; boys who had fallen into crime from thoughtlessness were mixed up with hoary, cunning sinners; young girls with the most corrupt old women. There was absolutely no classification; even accused persons waiting for trial, who might soon be released again as innocent, were placed with criminals who might be undergoing a lengthened term of imprisonment. There was as good as no supervision at all; as long as the jailers allowed no one to escape, they had fulfilled their duty." For more than two years Fliedner tried to bridge the gulf which lay between this criminal class and the rest of the community in his own person, visiting, teaching, reorganizing, and in 1826 he founded the first German society for improving prison discipline. " Seeking a matron for the female wards at Dusseldorf, he found his wife,  whose parents refused to let her take the position first offered to her, but approved her acceptance of the young pastor himself, although the second involved all the duties of the first. In 1833 he took a poor creature released from prison into a summer-house in his garden, and so practically started a scheme which had for some time been in his mind, to provide a refuge for such women as desired to reform on the expiration of their sentences. A friend of Mrs. Fliedner's came to take charge of this minute beginning, and assumed the title of deaconess. The summerhouse gave way to a house, the deaconess got companions, and the establishment grew. Then the thought of founding an order of deaconesses for the care of the sick poor dawned upon him. He bought a house in 1836, having no money, but a vast amount of faith. The same may be said of all his subsequent enlargements of his borders. His hospital was started with one table, some broken chairs, a few worn knives and two pronged forks, worm-eaten bedsteads, seven sheets, and four severe cases of illness. The effort soon flourished under royal favor." In .1838 Fliedner first sent deaconesses from his establishment to work in other places; they spread, fresh mother-houses multiplied, till now there are 139 stations. (For statistics, SEE DEACONESSES, vol. ii, p. 709.)

In 1849 he visited America, and travelled widely. He founded a " house" at Pittsburg, Pennsylvania. " In the course of his life Fliedner established at Kaiserswerth schools, training colleges for middle-class school-mistresses as well as for governesses, a lunatic asylum, a boy's school, and a training college for schoolmasters. The hospital, the asylum, the schools, are all utilized for the training of deaconesses, whom Fliedner frequently taught himself by the example of his wonderful gifts for interesting the young. Comical stories might be told of his doings in his infant-schools, where he would fall prostrate by way of illustration of the story of Goliath, distribute bread and honey to fix the excellence of the heavenly manna on the children's minds, or suddenly send a boy under the table to vivify his tale of the fall of a traveller over a precipice. His labors lasted till his death. He died at Kaiserswerth, Oct. 4,1864, worn out by journeys' in Germany, France, Great Britain, and America. which had brought on disease of the lungs To the very last day of his life, he continued, in spite of painful weakness, to exhort those near him to a re-a li~ious and earnest life, took keen interest in the details of daily work going on around him, and died a day or two after taking the communion with his whole establishment and family, including two sons,' whose entrance into the Church he specially rejoiced to see." Fliedsner published (after 1836) annual reports of his institution, and a monthly periodical called Der  Asrmeaund Krasmkensfreund. He also wrote a work, in four volumes, on the martyrs of the Evangelical Church, Bech der Martyrer unat anderer Glaubenszeagen der evangel. Kirche vons den Aposteln bis auf unsere Zeit, 1852-1860, 4 vols.-London Quarterly Review, April, 1868, p. 247; Spectator, April. 11, 1868; Winkworth, Life of Pastor Fliedner (Lond. 1867); Appleton, Am. Cyclop. (1864), p. 377.

## Flies[[@Headword:Flies]]

             SEE FLY

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

             a Lutheran theologian and hymn-writer, was born in 1512. In 1537 he was preacher at Augsburg, in 1553 at Strasburg, and died there in 1578. See  Rittelmeyer, Die evang. Kirchenliederdichter des Elsasses (1855); Koch, Geschichte des deutschen Kirchenliedes, 2:278 sq. (B.P.)

## Flinn, Andrew, D D[[@Headword:Flinn, Andrew, D D]]

             a Presbyterian minister was born in Maryland in 1773, graduated at thee University of North Carolina in 1799, and was licensed to preach by Orange Presbytery in 1800. In 1803 he became pastor of the Presbyterian church at Fayetteville, and in 1811 he was installed pastor of a new church, expressly organized for him, in Charlestons, S. C. Here he gained a brilliant and solid reputation, which was soon widely diffused throughout the country. He was one of the most impressive and attractive preachers of his day." He died Feb. 24, 1820. He printed a few occasional sermons.- Sprague, Annals, 4:276. '

## Flins[[@Headword:Flins]]

             (or Flinz), in Slavonic mythology, was a manly, bearded figure on a large flint stone (whence the name). The figure is very thin, so that it was held as a skeleton in some places, and thus made this the god of death among the Slavs. From several attributes of the accompanying figure it has been concluded that the black, burned staff indicates a torch, significant of the resurrection. The animal standing by was said to be a lion, because by his loud roaring he would raise the dead.

## Flint[[@Headword:Flint]]

             (חִלָּמִושׁ, challassish', from its smoothness, Psa 104:8; Isa 50:7; "rock," Job 28:9; frequently with the accompaniment צוּר, a rock, Deu 8:15; Deu 32:13; once for צרitself, Eze 3:9; "sharp stone," Exo 4:25), 'any hard stone, especially of a silicious character, as quartz or granite; but in mineralogical science it is applied only to silicious nodules. In the three passages first cited above the reference is to God's bringing water and oil out of the naturally barren rocks of the wilderness for the sake of his people. In Isaiah the word is used metaphorically to signify the firmness of the prophet is resistance to his persecutors. So also in, Isa 5:28 we have like flsnt, in reference to the hoofs of horses. In 1 Mace. 10:73, κόχλαξ is translated flint, and in Wis 11:4 the expression ἐκ πέτρας ἀκροτόμου is adopted from Deu 8:15 (Sept.). SEE ROCK. 'Flints abound in nearly' all the plains and valleys through which the Hebrews marched during thee forty years of wandering.' In the northward desert, low hills' of chalk occur, as  well as frequent tracts of chalky soil, for the most part overspread with flints. In the western desert Burckheardt saw some large pieces of flint perfectly oval three to four feet in length, and about a foot and a half in breadth. This desert presents to the traveller's view its immense expanse of dreary country, covered with black flints, with here and there some hilly chains rising fromthe plain. SEE DESERT.

## Flint, Abel, D.D[[@Headword:Flint, Abel, D.D]]

             a Congregational minister, was born Nov., 1765, at Windham, Conn.. He graduated at Yale in 1785, and in 1786 was elected tutor in Brown University, where he remained until 1790, and on April 20, 1791, was installed pastor of the Second Church, Hartford. He was chosen secretary of the Connecticut Missionary Society at its organization, June, 1798, and held the office for twenty-four years. In January, 1824, He was dismissed from his pastoral charge on account of his failing health, and (lied Marcl 7, 1825. Dr. Flint published A Treatise on Surveying, and several occasional discourses. He assisted in compiling The Hartford Selection of Hymns, and was also assistant editor of the Connecticut Evangelical Magazine for seven years. Sprague, Annals, ii, 273.

## Flint, Ephraim, D.D[[@Headword:Flint, Ephraim, D.D]]

             a Congregational minister, was born at Lincoln, Massachusetts, November 29, 1828. He attended Lawrence Academy at Groton; graduated from Williams College in 1851; the next year was principal of the academy in Westfield, and held the same position in 1855. Meantime (1853-54) he was in charge of Orleans Academy. From 1856 to 1862 he was principal of the high-school in Lee; and thereafter until 1865 occupied the same position in Lynn. Subsequently he was a resident student at Andover, was ordained pastor of the church in Hinsdale, September 19, 1867, and died November 28, 1882. See Cong. Year-book, 1883, page 22.

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

             a Unitarian minister, was born at Reading, Massachusetts, December 10, 1779. He studied under the Reverend Eliab Stone, and graduated from Harvard College in 1802; was engaged for a year or two as principal of an academy at Andover; then became a student of theology under the Rev. Joshua Bates, of Dedham. In due time he was licensed to preach; was ordained pastor of the Congregational society in East Bridgewater, October 29, 1806; resigned in 1821; was installed September 19 of that year over the East Society in Salem, and died there, March 4, 1855. His publications consisted chiefly of single sermons. See Sprague, Annals of the Amer. Pulpit, 8:407.

## Flipart, Jean Jacques[[@Headword:Flipart, Jean Jacques]]

             a reputable French engraver, was born at Paris in 1723, instructed by his father, Jean Charles, became a member of the Royal Academy, and died in 1789. The following plates, among others, are by him: The Holy Family; Adam and Eve after their Fall; Christ Curing the Paralytic. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             a Lutheran theologian and hymn-writer of Germany, was born November 1, 1618. He studied at different universities, was in 1646 deacon at Grimrmen, near Greifswalde, and died at Stralsund, January 7, 1678. His hymns are published in Himmlisches Lust Gairtlein (Greifswalde, 1661). . See Mohnike, Hymnologische Forschungen (Stralsund, 1830), 2:1 sq.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Koch, Gesch. des deutschen Kirchenliedes, 3:442 sq.; 4:128; 8:232. (B.P.)

## Float[[@Headword:Float]]

             (oalsy in' the plur. דֹּבְרוֹתobesath' drifts, 1Ki 5:9; רִפְסֹדוֹתraphsodoth', of uncertain derivation, 2Ch 2:15; Sept. in both passages σχεδίαι, as also in 1 Esdr. v, 55), a raft for conveying bulky substances by water. Two methods of conveying wood is- floats appear to have been practiced in ancient times. The first was by pushing single trunks of trees into the water, and suffering them to be carried along by the stream this was commonly adopted with regard to firewood. The other was ranging a umber of planks close to each other in regular order, binding them together, and steering them down the current: this was probably the most ancient practice. The earliest ships, or boats, were nothing more than rafts, or a collection of deals and planks bound together. 'They were called σχεδίαι by the Greeks, and rates by the Romans. The ancients Ventured out to sea with them on piratical expeditions, as weal as to carry on commerce, and after the invention of ships they were still retais-ed for the  transportation of soldiers (Scheffer, De Milit. Nav. Vet.). Solomon, it ap- pears from the above passages, entered into a contract with Hiram, king of Tyre, by which the latter was to cause cedars for the use of the Temple to be cut down on the western side of Mount Lebanon, above Tripolis, and to be floated to Jaffa. At present no streams run from Lebanon to Jerusalem, and the Jordan, the. only river in Palestine that could bear floats, is at a. considerable distance from the cedar forest. Time wood, therefore, must - lave been brought along the coast by sea to Jaffa. The Assyrian monuments represent men crossing rivers on inflated skins SEE FERRY and in basket- boats, precisely as described by ancient authors (Herod. i, 194); and in the same region transportation and travelling is still' largely carried on by means of floats, some of them open rafts, and others with an awning or cabin. SEE NAVIGATION.

## Flock[[@Headword:Flock]]

             (usually and properly עֵדֵר, e'der, ποίμνη [or dimin. ποιμνίον, a "little flock,' like חֲשַׂי, chasiph', 1Ki 20:27]; occasionally מִקְנֶה, mikneh', cattle, as generally rendered; frequently צאֹן, sheep collectively, as commonly rendered; also מִרְעִית," marith', Jer 10:21, pasture, as elsewhere rendered; and עִשְׁתְּרוֹת, ashteroth' [q.v.], Deu 7:13; Deu 28:4; Deu 28:18; Deu 28:51, i.e. Venuses, ewes for breeding). SEE FOLD; SEE PASTURAGE; SEE SHEEP.

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

             the correlative term to "pastor." "The way in which this term, or the language which implies it, invariably occurs in Scripture (1Pe 5:2; Joh 21:15), points out to the people that they are not properly the minister's flock (which would exalt him into the mediator between them and God), but Christ's." Eden, Church Dictionary, s.v.

## Flodoard[[@Headword:Flodoard]]

             (Flodoardus or Frodoardus) OF RHEIMS, a French chronicler, was born at Epernay in 894, and became canon of Rheims. He was persecuted by count Heribert for opposing the raising of his unqualified son Hugo to the archbishopric of Rheims, and was imprisoned for several months. -After the death of the count, Hugo the son did justice to Flodoardus. He died March 28, 966. He wrote Chronica or Annales, a chronicle of France from  919 to 966, published by Pithou (Paris, 1588). He also wrote a Historia Ecclesice Remensis, in four books, giving an account of the prelates who had presided over its affairs (printed by Colvener, Douay, 1617). Both these works, as far as extant, are given in Migne, Patrologia Latina, vol. 135, together with the Opllscula Metrica of Flodoard, including his Triumphus Christi, a sort of Church History in verse.-Hoefer, Nouv. Biog. Genesis 17:936; Clarke, Succession of Sacred Literature, ii, 565.

## Floh, Jacob Hendrik[[@Headword:Floh, Jacob Hendrik]]

             was born in the year 1758, at Crefeld. He studied theology in the Baptist seminary in Amsterdam, He was invited in 1783 to take charge of the Baptist church at Enschede. Here he labored between forty and fifty years. He was a man of extensive knowledge and of a ready wit, and was indefatigable in his labors. He contributed greatly to promote the cause of education in the section of the country where he was located. Several valuable essays were written by him on the subject of education. One, on the Best Theory of Punishments and Rewards in Schools, received the prize from the Maatschappy tot nut van 't algemeen. Several works on other subjects were written by him. One, on the Indissoluble Connection between Virtue and true Happiness, was crowned by the same society. Another, on a kindred subject, we deem worthy of mention here: National Happiness cannot Exist without national Virtue. For a few years Floh allowed himself to be drawn aside from his ministerial vocation to engage in political life. In 1796 he was chosen representative of the people in the National Convention at the Hague. In 1798 he was chosen secretary of the first chamber of the representative body of the Batavian people. He acquitted himself in these positions with great credit. His theological views were Latitudinarian. His principal works are, Proeve eener beredeneerde verklaring der geschiedenis vcan's Heilands verzoeking in de woestijn, Deventer, 1790; lets over bedestonden, 1817. His attack on the Heidelberg Catechism, as teaching, in the answer to the fifth question, a doctrine dangerous to the state, made in the National Assembly at the Hague, was regarded as highly injudicious, and excited great indignation. It elicited -a triumphant reply from the pen of Ewaldus Kist, one of the most highly esteemed ministers of the Reformed Church. Floh attempted no reply. It was thought that he was himself convinced by the moderate and judicious reply of Kist. We may add in honor of Floh that this attack of his was regarded as an exception to his otherwise impartial conduct as a public representative. He died at Ensched6 in March, 1830. See B. Glasius,  Godgeleerd Nederland, i Deel, blz. 467 en very.; Ypey en Dermont's Geschiedenis der Nederlandsche Her-cormde Kerk, iv Deel, blz. 206 en very. (Breda, 1827). (J. P. W.)

## Flohr, George Daniel[[@Headword:Flohr, George Daniel]]

             a minister of the Lutheran Church, was a native of Germany, born in 1759. He died in Wytheville, Va., in 1826. He studied medicine in Paris, and was one of the throng that witnessed the execution of Louis XVI. The accidental but tragical death of an individual in the crowd standing near him, part of whose mangled body was thrown upon his person, most deeply affected him, and so operated upon his mind as to lead him to change all his purposes and plans for the future. This was the turning-point in his character. A train of serious thought was awakened which resulted in his conversion, and subsequent consecration to the work of the ministry. Soon after he came to America, and pursued the study of theology under the direction of the Rev. William Carpenter, Madison County, Va. After his licensure to preach the Gospel, he engaged in successful missionary service in south-western Virginia, but subsequently took charge of several congregations in Wythe County, among whom he faithfully labored till his death. Mr. Flohr exercised an extraordinary influence not only upon the members of his church, but upon all classes of society. When difficulties occurred in the community they were always referred to him for adjustment, and from his decision scarcely any one ever thought of an appeal. The basis of this influence was the unlimited confidence which every one had in his personal worth and Christian integrity. So far as his professional engagements allowed, Mr. Flohr was devoted to study. His acquaintance with the German and French was extensive and thorough, and his attainments in Latin and Greek considerable. The only work of his ever published was a posthumous volume of sermons. (M. L. S.)

## Flood[[@Headword:Flood]]

             (the rendering of several Heb. words SEE RAIN, but especially of מִבּוּל, mabbul', κατακλυσμός), an event related in the book of Genesis (ch. vii and viii), by which, according to the usual interpretation of the description, the whole world was overwhelmed and every terrestrial creature destroyed, with the exception of one human family and the representatives of each species of animal, supernaturally preserved in an ark, constructed by divine appointment for the purpose. SEE ARK.

1. The successive stages of its progress were in order and at intervals as follows. In the 600th year of his life, Noah was commanded to enter the ark, taking with him his wife, and his three sons with their wives. One week afterwards, on the 17th day of the 2d month (answering nearly to our November),)there began a forty-days' rain, and the fountains of the great deep were broken up, so that its waters rose over the land until all the high hills under the whole heavens were covered. Fifteen cubits (twenty-seven feet) upward did the waters prevail (rise). On the 17th day of the 7th month (about April), or 150 days after the deluge began, the ark rested on the mountains of Ararat, or Armenia, the waters having begun to abate. They continued to decrease till the 1st day of the 10th month (July), when the tops of the mountains were visible. Forty days after this, Noah sent forth a raven from the ark, which never returned. He next (apparently after seven days) sent forth a dove, which came back. Seven days afterwards he dispatched the dove again to ascertain the state of the earth, and in the evening she returned with an olive-leaf in her mouth. After an interval of seven days the dove was sent forth a third time, and returned no more. On the first day of the 1st month of the new year (Sept.-Oct.) the waters were dried from off the earth, and on the 27th day of the 2d month,(Nov.) Noah came out of the ark, built an altar, and offered sacrifice. SEE NOAH.

2. The truth of the Mosaic history of the deluge is confirmed by the tradition of it which universally obtained. A tradition of the deluge, in many respects accurately coinciding with the Mosaic, account, has been preserved almost universally among the ancient nations. It is a very remarkable fact concerning the deluge that the memory of almost all nations begins with the history of it, even of those nations which were unknown until they were discovered by enterprising voyagers and travellers; and that traditions of the deluge were kept up in all the rites and ceremonies Of the Gentile world; and it is observable that, the farther we go back, the more vivid the traces appear, especially in those countries which were nearest to the scene of action. Such narratives have formed part of thee rude belief of the Egyptians, Chaldaeans, Greeks, Scythians, and Celtic tribes. They have also been discovered among the Peruvians and Mexicans, the aborigines of Cuba, North America, and the South-Sea Islands. SEE ARARAT.

3. The account furnished by the sacred historian is circumstantially distinct, and the whole is expressly ascribed to divine agency: but in several of the lesser particulars secondary causes, as rain, "the opening of the windows of  heaven" (Gen 7:11), and the "breaking up of the fountains of the great deep," are mentioned, and again thee effect of wind in drying up the waters (Gen 8:1). It is chiefly to be remarked that the whole event is represented as both commencing and terminating in the most gradual and quiet manner, without anything at all resembling the catastrophes and convulsions often pictured in vulgar imagination as accompanying it. When the waters subsided, so little was the surface of the earth changed that the vegetation continued uninjured; the olive-trees remained from which the dove brought its token. We allude particularly to these circumstances in the narrative as being those which bear most upon the probable nature and extent of the event, which it is our main object in the present article to examine, according to the tenor of what little evidence can be collected on the subject, whether from the terms of the narrative, or from other sources of information which may be opened to us by the researches of science. See Cockburn, Inquiry into the Truth and Certainty of the Mosaic Deluge (London, 1750).

The evidence which geology may disclose, and which can in any degree bear on our present subject, must, from the nature of the case, be confined to indications of superficial action attributable to the agency of water, subsequent to the latest period of the regular geological format-ions, and corresponding in character to a temporary inundation of a quiet' and tranquil nature, of a depth sufficient to cover thee highest mountains and, lastly (as indeed this condition implies), extending over the whole globe; or, if these conditions should not be fulfilled, then indications of at least something approaching to this, or with which the terms of the description may be fairly understood and. interpreted to correspond. (See Prof. Hitchcock, on - The Historical and Geological Deluges compared," in the Bib. Repos. January, 1837; April, 1837; April, 1838; also Brown's. translation of " twelve dissertations" [on the Flood] out of Le Clerc [Commentary, i, 66-70, 1710] on Genesis, London, 1696.) Of those geological facts which seem to bear at all upon such an inquiry, the first, perhaps, which strikes us is the occurrence of what was formerly all included under the common name of dilivium, but which more modern research has separated into many distinct classes. The general term may, however, not in aptly describe superficial accumulations, whether of soil, sand, gravel, or loose aggregations of larger blocks, which are found to prevail over large tracts of the earth's surface, and are manifestly superinduced over the deposits of different ages, with which they have no  connection. An examination of the contents of this accumulated detritus soon showed the diversified nature of the fragments of which it is composed in different localities. The general result, as bearing on our present subject, is obviously this: the traces of currents, and the like, which the surface of the earth does exhibit, and which might be ascribed to diluvial action of some kind, are certainly not the results of one universal simultaneous submergence, but of many distinct, local, aqueous forces, for the most part continued in action for long periods, sand of a kind precisely analogous to such agency as is now at work.

While, further, many parts of the existing surface show no traces of such operations; and the phenomena of the volcanic districts prove distinctly that 'during the enormous periods which have elapsed since the craters were active, no deluge could possibly have passed over them without removing all those lighter portions of their exuviae which have evidently remained wholly untouched since they were ejected. Upon the whole, it is thus apparent. that we have no evidence whatever of any great aqueous revolution at any comparatively recent period having affected the earth's surface over any considerable tract: changes, doubtless, may have been produced on a small scale in isolated districts.' The phenomena presented by caves containing bones, as at - Kirkdale and other localities, are not of a kind forming any breach in the continuity of the analogies by which all the changes in the surface are more and more seen to have been carried on,, But a recent simultaneous influx of water covering the globe, and ascending above the level of the mountains, must have left-'indisputable traces of its influence, which not only is' not the case, but against which we have seen positive facts standing out. Such traces must especially be expected to be found in the masses of human remains which such a deluge must have imp bedded in the strata of soil and detritus, if these were formed by that event. Now it is quite notorious that no bed indisputably attributable to diluvial action has ever been found containing a single bone or tooth of the human species. We must therefore contend that no evidence hems yet been adduced of any deposit which can be identified with the Noachian deluge. SEE GEOLOGY.

Apart from the testimonies of geology, there are other sciences which must be interrogated on such a subject. These are, chiefly, terrestrial physics, to assign the possibility. of a supply of water to stand all over the globe five miles in depth above the level of the ordinary sea; natural history, to count the myriads of species of living creatures to be preserved and continued in the ark; mechanics, to construct such a vessel; with some others -not less  necessary' to the case. But we have no space to enter more minutely on such points: the reader will find them most clearly and candidly stated in Dr. Pye Smith's Geology and Scripture, etc., p. 130, 2d edit. SEE ARK.

Let us now glance at the nature and possible solutions of the difficulty thus presented. We believe only two main solutions have been attempted. One is that proposed by Dr. Pye Smith (ib. p. 294), who expressly contends that there is no real contradiction between these facts and the description in the Mosaic record, when the latter is correctly interpreted. This more correct interpretation then refers, in the first instance, to the proper import of the Scripture terms commonly taken to imply the universality of the deluge. These the author shown by a large comparison of similar passages, are only to be understood as expressing a great extent; often, indeed, the very same phrase is applied to a very limited region or country, as in Gen 41:56; Deu 2:25; Act 2:5, etc. Thus, so far as these expressions are concerned, the description may apply to a local deluge. Next, the destruction of the whole existing human race does not by any means imply' this universality, since, by ingenious considerations as to the multiplication of mankind at the alleged era of the deluge, the author has- shown that they probably had not extended beyond a comparatively limited district of the East. A local destruction of animal life would also allow of such a reduction of the numbers to be included in the ark as might obviate objections on that score; and here again the Oriental idiom may save the necessity of the literal supposition of every actual species being included. This is a consideration of very great importance when we take into account the countless varieties of animated beings for which the ark itself made no provision, such as reptiles, insects, and even fishes, which could not exist in the brackish waters, even if they survived the collisions of the flood.. The other difficulties above alluded to, arising from kindred sciences, such as the lack of water, the effect of so large an accession of water upon the temperature and upon the rotation of the earth, the unfitness of such a place as the ark for the long confinement of so many animals, the actual existence of trees in different parts of the world older than. the deluge, and the impossibility of preserving even vegetable life for so long a time under water, are all likewise obviated by the supposition of a local deluge. Again, the difficulties in the way of the descent of so many animals from so lofty, bleak, and craggy a mountain as Ararat, and their dissemination thence over all the world, are obviated in this way, by supposing that it was on one of its lower eminences that the ark grounded, as it floated by the force  of the southerly irruption towards the great mountain barriers of Armenia. Lastly, this author suggests considerations tending to fix the region which may have been the scene of the actual inundation described by Moses in about that part of Western Asia where there is a large district now considerably depressed below the level of the sea (see the Bibliotheca Sacra, July, 1867, p. 465): this might have been submerged by the joint action of rain, and an elevation of the bed of the Persian and Indian Seas. Finally, he quotes the opinions of several approved divines in confirmation of such a view, especially as -hearing upon all the essential religious instruction which the narrative is calculated to convey.

The only other mode of viewing the subject is that which, accepting the letter of the scriptural narrative, makes the deluge strictly universal; and allowing (ass they must be allowed) all the difficulties, not to say contradictions, in a natural sense, involved in it, accounts for them all by supernatural agency. In fact, the terms of the narrative, strictly taken, may perhaps be understood throughout as representing the whole event, from beginning to end, as entirely of a miraculous nature. If so, it may be said, there is an end to all difficulties or question, since there are no limits to omnipotence, and one miracle is -not greater than another. In a word, if we suppose the flood to have been miraculously produced, and all the difficulties thus overcome, we must also suppose that it was not only miraculously terminated also, but every trace and mark of it supernaturally effaced and destroyed. Now, considering the immense amount of supernatural agency thus rendered necessary, this- hypothesis has appeared to some quite untenable. Dr. Pye Smith, in particular (whom no one will suspect of any leaning to scepticism), enlarges on the difficulty (p. 157, and note), and offers some excellent remarks on the general question of miracles (p. 84-89); and there can be no doubt that, however plausible may be the assertion that all miracles are alike, yet the idea of supernatural agency to so enormous an amount as in the present instance is, to many minds at least, very staggering, if not wholly inadmissible. In fact, in stretching the argument to such an extent, it must be borne in mind that we may be trenching upon difficulties in another quarter, and not sufficiently regarding the force of the evidence on which any miracles are supported. SEE MIRACLE.

If we look to the actual tenor of the whole narrative as delivered by Moses (Genesis 7, 9), we shall observe that the manifest immediate purport of it is the same as that of the rest of the early portion of his history, viz. as  forming part of the introduction TO THE LAW. Thus we find, in thee first instance, the narrative dwelling on the distinction of clean and unclean beasts (Gen 7:2); afterwards on the covenant With Noah; the promise of future enjoyment of the earth and its fruits; the prohibition of eating blood; the punishment of murder (Gen 9:4, etc.); all constituting, in fact, some of the rudiments out of which the Mosaic law was framed, and which were thus brought before the Israelites as forming an anticipatory sanction for it. Regarded in a Christian light, the narrative is important solely in respect to the applications made of it is- the New Testament, and these are only of the following kind: it is referred to as a warning of Christ's coming (Mat 24:38; Luk 17:27); as an assurance of judgment on sin (2Pe 2:5),; and of God's long- suffering; while the ark is made a type of baptism and Christian salvation (1Pe 3:20); and, lastly, Noah is set forth as an example of faith (Heb 11:7). In these applications no reference is made to the physical nature of the event, nor even to its literal universality. They are all allusions, not to the event abstractedly, but only in the way of argument with the parties addressed in. support of other truths; an appeal to the Old Testament a addressed to those who already believed in it-in the first of the instances cited, to the Jews in the others, to Jewish converts to Christianity (compare 1Pe 1:1, and 2Pe 3:1).

Indeed, if the terms "earth" (אֶיֶוֹ) and ,"heavens" (שָׁמִיַם) be referred in the Mosaic -narrative itself to the visible extent of land and superincumbent arch of sky (as they often signify), all direct statement of the universality of the deluge over the surface of the globe will at once disappear. - That it was coextensive with the spread of the human race at the time is indeed demanded by the conditions of the sacred history SEE ANTEDILUVIANS;- but there is no evidence that the population before the flood was either so extensive or so widely disseminated as many have imagined, calculating upon the inapposite rate of modern increase and later usages. On the contrary, it appears that even after the deluge the inhabitants were still so greatly inclined to cluster around one native centre that the catastrophe of Babel was requisite in order to induce a fulfilment of the divine behest that mankind should "fill the earth." Undoubtedly, if read from the present advanced stage of the world's history, it would be impossible to understand the language otherwise than of an absolute. universality; for, now that every region of the world is known, and known to be more or less occupied by man and beast, it must have been in the  strictest sense a world-embracing catastrophe which could be described as enveloping in a watery shroud every hill under the whole heaven, and destroying every living thing that moved on the face of the earth. But here it must be remembered, the sacred narrative dates from the comparative infancy of the world, when but a limited portion of it was peopled or known; and it is alsias one of the most- natural, as well as s-most fertile sources of error, respecting. the interpretation of such early records, that one is apt to overlook the change of circumstances, and contemplate what is written from a modern point of view. Hence thee embarrassments so often felt, and the misjudgments sometimes actually pronounced, respecting those parts of Scripture which speak of the movements of the heavenly bodies in language suited to the apparent, but at variance, as has now been ascertained, with the real phenomena. In such cases it is forgotten that the Bible was not intended to teach the truths of physical science, or point the way to discoveries in the merely natural sphere. Of things in these departments of knowledge it uses the language of common life. So, whatever in the scriptural account of the deluge touches on geographical limits or matters strictly physical, ought to be taken with the qualifications inseparable ‘from the bounded horizon of men's views and relations' at the time. Accordingly, there were not wanting theological writers who, long before any geological fact, or well-ascertained fact of any sort in physical science, had appeared to shake men's faith in a strictly universal deluge, actually, put the interpretation now suggested as competent upon the narrative of the deluge.

Thus Poole, who flourished in the middle of the 17th century, says in his Synopsis on Gen 7:19 : “It is not to be supposed that the entire globe of the earth was covered with water, Where was the need of overwhelming those regions in which there were no human beings? It would be highly unreasonable to suppose that mankind had so increased before the deluge as to have penetrated to all the corners of the earth. It is, indeed, not probable that they had extended beyond the limits of Syria and Mesopotamia. It would be absurd to affirm that the effects of the punishment inflicted upon men alone applied to places in which there were no men.” Hence he concludes that “if not so much as the hundredth part of the globe was overspread with water, still the deluge would be universal, because the extirpation took effect upon all the part of the world which was inhabited.” In like manner Stillingfleet, a writer of the same period, in his Origines Sacrae (book 3, chapter 4), states that “he cannot see any urgent necessity from the Scripture to assert that the flood did spread over all the surface of the earth. The flood was  universal as to mankind; but from thence follows no necessity at all of asserting the universality of it as to the globe of the earth, unless it be sufficiently proved that the whole earth was peopled before the flood — which I despair of ever seeing proved.” Indeed, this view dates much farther back than the comparatively recent time when these, authors lived; for while bishop Patrick himself took the other and commoner view, we find him thus noting in his commentary on Gen 7:19 : “There were those anciently (i.e., in the earlier ages), and they have their successors now, who imagined the flood was not universal — ἀλλ᾿ ἐν ω῏/ οἱ τότε ἄνθρωποι ᾤκουν — but only there where men then dwelt; as the author of the Questiones ad Orthodoxos tells us, Quaest. 34.” It is certain, therefore, that this is not a question between scientific naturalists on the one side, and men of simple faith in Scripture on the other. Apart from the cultivation or the discoveries of science, we have two classes of interpreters of Scripture, one of which find no reason to believe in more than a restricted universality, while the other press the language to its farthest possible extent — take it, not as descriptive of God's judgment upon the earth, in so far merely as it was occupied by men, but with reference to the globe at large, and to an event in its natural history. See Offerhaus, De diluvio Noetico (Franeck. 1694); Hardt, Historia diluvii Noachi (Helmst. 1728); Diecke, Ueber die Sundfluth (St. Gall, 1861); Rendell, History of the Flood (Lond. 1851, 1864). SEE DELUGE.

## Floor[[@Headword:Floor]]

             (גֹּרֶן, go'ren; ἄλων), prop. a level or open area (as the “place” or square around the gates of Oriental cities, 1Ki 22:10; 2Ch 18:9); hence usually the spot, well-beaten and smooth, on which grain is trodden out by cattle in the East, i.e., the “barn-floor”, or “threshing- floor.” SEE THRESHING. For the floor of rooms, SEE HOUSE; for that of court-yards, SEE PAVEMENT.

## Flora[[@Headword:Flora]]

             in Roman mythology, was the goddess of flowers, whose lively festivals. were celebrated on April 27. Her first temple was dedicated to her in Rome by the Sabine king Titus Tatius. Her festival, called Floralia, was instituted in the year of the city 516. It was celebrated by plays, dancing, ard midnight debauches. The accompanying figure, after an antique statue, may be found in the museum at Naples.

## Flore, Order Of[[@Headword:Flore, Order Of]]

             (Floriacences, Florenses, or Florienses), a monastic order of the Roman Catholic Church, was founded, in 1189, by Joachim de Celico (generally called Joachim of Floris), who resigned his position of abbot of the Cistercian monastery of Corazzo in order to withdraw with some companions into the desert of Flora. Soon a monastery arose there, the statutes of which were sanctioned in 1196 by pope Celestine III. Gradually the statutes were adopted by several monasteries in Naples and the two Calabrias; but, as the. founder was suspected of heresy, the order had repeatedly to suffer persecution. In 1470 began the rule of commendatory abbots, which led to a rapid degeneration. In 1505 most of the monasteries connected with the order joined the Cistercians, while a few others were incorporated with the Carthusians and Dominicans. At the close of the 16th century no more monasteries of the order seem to have been. in existence. There were also a few convents of nuns following the rule of Flore The order differed but little from the Cistercians. — Wetzer und Welte, Kirchen-Lexikon, 4:102.

## Florence Of Worcester[[@Headword:Florence Of Worcester]]

             an English monk and chronicler, lived during the end of the 11th and beginning of the 12th century. He acquired a great reputation for learning, and died June 5, 1118. He wrote a Chronicle, which begins with the creation of the world and ends with the year of his death. That part of the work which relates to contemporary events is one of the most valuable of existing authorities. The chronicle was continued from 1118 to 1141 by an anonymous writer. The most accessible edition is a translation, with notes, by. Thomas Forester, in Bohn's Antiquarian Library. See Encyclop. Brit. 9th ed. s.v.

## Florence, Council of[[@Headword:Florence, Council of]]

             (transferred from Ferrara in 1439). The circumstances under which the Council of Ferrara was called by Eugenius IV are stated under BASLE, COUNCIL OF SEE BASLE, COUNCIL OF; FERRARA, COUNCIL OF SEE FERRARA, COUNCIL OF. The plea for the transfer of the council from Ferrara to Florence was the prevalence of the plague in Ferrara; but this must be pronounced a blind, as the plague had prevailed for months, and was nearly over when the transfer took place. “Are we, then, free to surmise that the true reason was kept a profound secret after all, and was, really, that the Latins were getting thoroughly the worst of it on the point of adding to the creed, and that attention was to be diverted from the subject by a change of scene and improved fare ?” (Ffoulkes, Christendom's Divisions, 2:346). “ It is clear that the Greek bishops were only led to consent to obey the pope and go from Ferrara to Florence by the promise that their allowance for expenses, which had been withheld for several months, should be promptly paid” (Popoff, History of the Council of Florence, edited by Neale, Lond. 1861, chapter 6).

The bull transferring the council to Florence was read in the cathedral of Ferrara, January 10, 1439, on February 9 the pope and bishops entered  Florence; the emperor, John Palseologus, arrived on the 15th. The aim of the council was (in continuation of that at Ferrara) to restore union between the churches of the East and the West, Eugenius IV desired this greatly, in order to confound his enemies at the Council of Basle, who were still in session, and who soon afterwards deposed him (June 25,1439: SEE BASLE ); while the emperor John Palaeologus sought to gain the aid of the West in his wars with the Turks. The chief topic of discussion was the addition of the filioque to the creed, SEE FILIOQUE; but the Latins succeeded in taking up the doctrinal question of the procession of the Holy Ghost instead of the historical one of the additions to the creed. The cardinal Julian chiefly represented the Latin side, and Mark of Ephesus was the strongest disputant on the side of the Greeks. Bessarion, of the Greek side, was won over to the Latin by promises of rewards from the pope. SEE BESSARION.

At the first session, February 26, 1439, Joseph, patriarch of Constantinople, was absent on account of illness. He died before the close of this council. Cardinal Julian proposed a discussion of the means of union; the emperor reminded him that the dispute on the filioque was not ended. At the end of the sitting, he held a private meeting of the Greeks to consider terms of union, but nothing came of it. In the second session (March 2) a beginning was made in discussing the doctrine of the procession, the Latin side being ably represented by Johannes de Monte Nigro, provincial of the Dominicans in Lombardy. The discussion was continued in several sessions up to the ninth (March 25). The Greeks succeeded best in the scriptural argument, and also showed that many of the passages from Epiphanius, Basil, and Augustine, cited by the Latins, had been corrupted. After the session of March 17, the emperor prohibited Mark of Ephesus and Anthony of Heraclea, the two strongest advocates on the Greek side, from taking further part in the discussions. The emperor was bent on union at any price. At the end of the session of March 24, the pope sent word to the patriarch that the Greeks must either express their assent to thee Roman view, or return home, by Easter, April 5. From this time the emperor vacillated: on the one side was his conscience, and also the fear that the whole East would brand him traitor to orthodoxy; on the other hand was his desire for the aid of the West in maintaining his falling empire. Policy triumphed. Moreover, the Greeks were far from home, and without money and they received nothing on account of the allowance promised them by the pope from the time of their arrival in Florence until  May 22. The emperor summoned a meeting of the Greek bishops, March 30, in the apartment of the invalid patriarch Joseph, and other such meetings followed. The discussions were stormy. Dositheus of Jerusalem declared that he would rather die, than be false to time creed and “Latinize.”

Mark declared that the Latins were not only schismatics, but heretics. It was finally agreed that a committee of twenty should be, appointed, ten from each side, to lay down the doctrine of the procession in a form that might be accepted by both sides. “After many unsuccessful endeavors, they drew up a profession of faith upon the subject of the procession of the Holy Spirit, in which they declared as follows: ‘That the Holy Spirit is from all eternity from the Father and of the Son; that he from all eternity proceedeth from both, as from one only principle, and by one only spiration; that by this way of speaking it is signified that the Son also is, as the Greeks express it, the cause, or, as the Latins, the principle of the subsistence of the Holy Spirit equally with the Father. Also we declare that what some of the holy fathers have said of the procession of the Holy Spirit from (ex) the Father by (per) the Son is to be taken in such a sense as that the Son is, as well as the Father, and conjointly with him, the cause or principle of the Holy Spirit; and since all that the Father hath he hath, in begetting him, communicated to his only begotten Son, the paternity alone excepted; so it is from the Father from all eternity that the Son hath received this also, that the Holy Spirit proceedeth from the Son as well as from the Father.' In the same decree the council declared that it was lawful to consecrate unleavened bread as well as that which had been leavened and upon the subject of purgatory, that the souls of those who die truly penitent in the love of God, before bringing forth fruit meet for repentance, are purified after death by the pains of purgatory, and that they derive comfort in those pains from the prayers of the faithful on earth, as also by the sacrifice of the mass, alms, and other works of piety. Concerning the primacy of the pope, they confessed the pope to be the sovereign pontiff and vicar of Jesus Christ, the head of the whole Church, and the father and teacher of all Christians, and the governor of the Church of God, according to the sacred canons sand acts of the oecumenical councils, saving the privileges and rights of the Eastern patriarchs.

After various conferences, the decree of union was drawn up in due order, in Greek and in Latin; it was then read and signed by the pope, and by eighteen cardinals, by the Latin patriarchs of Jerusalem and Grenada, and the two episcopal ambassadors of the duke of Burgundy, eight  archbishops, forty-seven bishops (who were almost all Italians), four generals of monastic orders, and forty-one abbots. On the Greek side, it was signed by the emperor John Palseologus, by the vicars of the patriarchs of Alexandria, Antioch, and Jerusalem (the patriarch of Constantinople had lately died), and by several metropolitans. This decree was published on the 6th of July, 1439, after which the Greeks, to the number of thirty, left Florence, and arrived at Constantinople, February 1, 1440. The union — thus formed was of very short duration. SEE GREEK CHURCH. After their departure, the council continued its sittings; and in the next session, held September 4th, the fathers at Basle were declared to be heretics and schismatics. In the second, November 22d, a very long decree was made upon the subject of the union of the Armenians with the Roman Church. This decree runs in the name of the pope only. In the third, March 23, 1440, the anti-pope Amadeus, who on the council at Basle had elected, pope (Felix V), was declared to be a heretic and schismatic, and all his followers guilty of high treason; a promise of pardon being held out to those who should submit within fifty days. In the fourth session, 4th of February, 1441, a decree for the reunion of the Jacobites of Ethiopia with the Roman Church was published, signed by the pope and eight cardinals. Andrew, the deputy of John XI, the patriarch of Alexandria, received it in the name of the Ethiopian Jacobites. In the fifth session, 26th of April, 1442, the pope's proposal to transfer the council to Rome was agreed to, but only two sessions were held there, in which decrees for the union of thee Syrians, Chaldaeans, and Maronites with the see of Rome were drawn up” (Landon, Manual of Councils, s. 5). On the return home of the Greeks, they found no welcome: Mark of Ephesus was held up as the true representative of orthodoxy, and the signers to the union were denounced as recreants. Most of those who haud signed their names recanted, saying, “Alas! we have I seen seduced by distress, by fraud, and by the hopes and fears of a transitory life. The hand that has signed the union should be cut off, and the tongue that has pronounced the Latin creed deserves to be torn from the root.”

Literature.—For the acts of the council (on the Latin side), see Hor. Justinianus, Acta Concil. Florentini (Rom. 1638, 3 parts fol.); Mansi, Concilia, 5, 9; Labbe et Cossart, Consil. 13:223, 510, 1034; Harduin, Cons cil. 9: The acts are summed up in Semler, Selecta Historiae Eccles. capit. 3:140 sq. On the Greek side we have Sylvester Sguropulos (often written Syropulus) Α᾿πομνημονεύματα, Vera Hist. unionis non verae inter  Graecos et Latinos, s. Concil. Florent. narratio; Gr. et Lat., ed. Rob. Creyghton (Hague, 1660, fol.); in reply to which, Leo Allatius wrote Exercit. in R. Creyghtoni apparat., etc. ,(Romae, 1674, 166o, 4to). — See also Schrockh, Kirchengeschichte, 34:388 sq.; Ffoulkes, Christendom's Divisions (Lond. 1867) 2:332 sq.; Milman, Latin Christianity, Luke 13, chapter 14; Hefele, in Tubing. Quartal-Schrift, 1847, 183 sq.; Grier, Epitome of Councils (Dublin, 1827, 8vo), chapter 26; The History of the Council of Florence translated by Basil Popoff, ed. by J. M. Neale (Lond. 1861, 12mo) Cunningham, Historical Theology, 1:468 sq.; Elliott, Delineation of Romanism, book 3, chapter 3.

## Florentina[[@Headword:Florentina]]

             a Spanish saint, commemorated June 20, was sister of Leander, Isidore, and Fulgentius, and became a nun and superior of the convent near Astigis (Ecija) aboult the close of the 6th century.

## Florentius[[@Headword:Florentius]]

             a Scotch prelate, was elected to the see of Glasgow in 1202, but was never consecratetd. He died at Rome. See Keith, Scottish Bishops, page 236.

## Florentius Radewins[[@Headword:Florentius Radewins]]

             successor of Gerhard Groot as director of the Brethren of the Common Life (q.v.), was born at Leerdam in 1350. He became M.A. at time University of Prague, and on his return to Holland came under the influence of Gerhard, and became his close friend, and a leader among the Brethren. He died A.D. 1400. His life was written by Thomas A Kempis (Vita Florentii, in Opera Omniae, ed. 1635, volume 3). See Ullmann, Reformers before the Reformations, 2:82 sq. SEE BRETHREN.

## Florez, Alphonso de[[@Headword:Florez, Alphonso de]]

             a Spanish Jesuit, who died December 11, 1660, is the author of De Inclyto Agone Maratyrii, etc.: — In Cap. xxiv Ecclesiastici. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Florez, Enrique[[@Headword:Florez, Enrique]]

             a Spanish historical scholar, was born at Valladolid, February 14, 1701. He entered the order of St. Augustine, taught theology at the University of Alcala, and published a Cursus Theologice (1732-38, 5 volumes, 4to). He afterwards devoted himself exclusively to historical.studies, and died at Madrid in May or August 1773. He wrote, Clave Historial (1743): La Espana Sagrada (1747-49), a vast compilation of local ecclesiastical history, which obtained a European reputation, and of which twenty-nine volumes appeared in the author's lifetime, and others by later hands at subsequent dates: and other works of less importance. See Hoefer, Nouv. Biog. Generale, s.v.

## Florian[[@Headword:Florian]]

             1. A martyr (saint in the Roman Catholic Church), was the son of Christian parents of Celia, and served in the Roman army at the time of the emperor Dioclesian. When the prefect Aquilinus went to Lorch to search for Christians, Florian voluntarily confessed his faith and was drowned in the Enns. A pious matron, Valeria, in pursuance of a vision, had his corpse buried at the place where subsequently the monastery of St. Florian was erected. Later, his relics were taken to Rome, and in 1183 pope Lucius III sent them to king Casimir, of Poland, and bishop Gedeon, of Cracow. Thus he became the patron saint of Poland. He is commemorated on the 4th of March. As he is particularly invoked by those in danger of fire, he is represented in Christian art with a vessel extinguishing flames.

2. One of the most celebrated Augustinian monasteries of Austria. It was erected over the grave of St. Florian ( SEE FLORIAN, 1) in the 6th century, and built anew in 1713.—Stulz, Gesch. des regulirten Chorhernn- Stiftes St. Florian (Linz, 1835).

## Florida[[@Headword:Florida]]

             a diocese of the Protestant Episcopal Church of the United States coextensive with the state of the same name. It was organized in 1838. The first bishop was Francis Huger Rutledge, D.D., a native of South Carolina, consecrated in 1851; died at Tallahassee November 4, 1866. He was succeeded by John Freeman Young, consecrated July 25, 1867. From 1862 to 1865 Florida belonged to the “General Council of the Confederate States of America.” In 1890 the diocese counted 54 clergymen, 21 parishes, and 3438 communicants.

## Florinians[[@Headword:Florinians]]

             a sect in the 2d century who inclined to the views of the Valentinians. They were so named from Florinus, a Roman presbyter who was deposed by Eleutherius. His views are only to be gathered from a letter of Irenaeus and from a passage in Eusebius (5:20). It appears that Florinus at first pushed monarchianism so far as to make God the author of evil; and afterwards, on the other extreme, in connection with the peculiar dogmas of Valentinus, Florinus maintained that light and darkness were two eternal principles from which all the good and evil respectively in the universe had proceeded.—Neander, Ch. Hist. 1:680; Mosheim, Ch. Hist. 1:408. SEE VALENTINIANS.

## Florinus[[@Headword:Florinus]]

             a presbyter of the Church of Rome, degraded for heresy in the latter part of the 2d century (Euseb., Hist. Ecc 5:15; Ecc 5:20).

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

             a French theologian, was born in the diocese of Langres in 1604. He became curate of Lais, a parish near Paris, and finally confessor of the nuns of Port-Royal-des-Champs. He died December 1, 1691, leaving, La Morale du Pater (Rouen, 1672): — Homolies sur les Evangiles (Paris, 1677): — Traite de la Messe (ibid. 1679): — Recueil de Pieces  Concernant la Morale Chretienne (Rouen, 1745). See Hoefer, Nouv. Biog. Generale, s.v.

## Floris, Frans[[@Headword:Floris, Frans]]

             an eminent Flemish painter, was born at Antwerp in 1520, and studied sculpture under his uncle, Claude de Vriendt, until he was twenty, when he turned his attention to painting, and entered the school of Lambert Lombard. He afterwards went to Rome and studied there several years. He was favored with the especial patronage of the counts of Hoorn and Egmont, and was received into the academy at Anltwerp in 1559. His most esteemed work is, The Last Judgment, painted for the Church of Notre Dame, at Brussels, and now in the Museum there; in the Museum at Antioch is his next best work, The Fall of Luciftr. He died in 1570. See Spooner. Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.

## Floris, Joachim Of[[@Headword:Floris, Joachim Of]]

             SEE JOACHIM.

## Florke, Wilhelm[[@Headword:Florke, Wilhelm]]

             a Lutheran theologian of Germany, who died August 6, 1874, pastor at Toitenwinkel, near Rostock, is the author of, Die Lehre vom tausend jahrigen Reiche (Marburg, 1860): — Von hochwurdigen Sakramente (Breslau, 1869): — Die letzten Dinge in Vortragen (Rostock, 1866): — Das Summ-episcopat, seine Bedeutung und sein Fall (Hanover, 1872). (B.P.)

## Florus, Drepanius[[@Headword:Florus, Drepanius]]

             (commonly called FLORUS DIACONUS or MAGISTER), a deacon of the Church of Lyons in the 9th century, noted especially for the share he took in the disputes with Gottschalc and Johannus Scotus, and also between Agobard and Amalarius. Against the former he wrote (A.D. 852) Liber de Predestinatione contra Joh. Scoti erron. definitiones.

He asserts a twofold predestination, or, rather, predestination under a twofold aspect: a gratuitous predestination of the elect to grace and glory, and a, predestination of the reprobate to damnation for their sins, which they commit by their own free will; and maintains that, though our free will can choose that which is good, yet it never would choose, or do it, if it were not assisted by the grace of Jesus Christ. And to explain this, he  makes use of the comparison of a sick man, of whom we may say that he may recover his health, although he hath need of physic to restore it; or of a dead man, that he may be raised, but by the divine power. In like manner, saith he, the free will being distempered, and dead, by the sin of the first man, may be revived, but not by its own virtue, but by the grace and power of God, who hath pity on it, which Florus understands not only of that grace which is necessary for actions, but of that also which is necessary to seek conversion by prayer, and begin to do well. “While he censured Scotus on account of his abuse of the worldly sciences, he did not suffer himself to be so far misled by the zeal of the polemic as to discard them as useless in themselves to theology; but he had the discretion to distinguish the right use of them, in investigating truth, from that abuse. He only demanded that everything should be tried by the test of the sacred Scriptures. But, at the same time, he declared that, in order rightly to understand and apply Scripture truth, it was not enough to study the letter alone, but that the inward illumination of a Christian temper was also required. The holy Scriptures themselves could not be rightly understood and profitably read unless faith in Christ first existed in the heart of the reader, so that the truth might be rightly apprehended by means of that, or unless faith in Christ was truly sought, and found in them by the light which cometh from above.” This, and his tract De Actione Missarum, and De electionibus Episcoporum, may be found in Bib. Max. Patr. tom. 15; the Opusc. adv. Amalarium in Martene et Durand, collect. 9, page 577. He compiled, chiefly from Augustine, a Comm. in Omnes Pauli Epistolas, which was published as Beda's until Mabillon showed it to be Florus's. All his extant writings are given in Migne, Patrol. Lat. 119:1423.—Mosheim, Ch. Hist. cent. 9, part 2, chapter 2, n. 45; Hook, Eccl. Biog. 5:153; Hist. Litt. de la France, tom. 5; Neander, Ch. Hist. (Torrey), 3:489; Ceillier, Auteurs Sacres (Paris, 1862), 12:478 sq.

## Florus, Gessius[[@Headword:Florus, Gessius]]

             (Graecized Γέσσιος Φλῶρος by Josephus), sometimes with the praenomen Festus or Cestius, a native of Clazomenae, appointed procurator of Judaea, A.D. 64, in place of Albinus, by Nero, through the influence of his wife Cleopatra with Poppaea, the empress. His rule was marked with such unprecedented rapine and violence as to drive the Jews into their final rebellion (Tacit. Hist. 5:10), a result apparently intended by him in order to cover his own enormities (Josephus, Ant. 18:1, 6; 20:11, 1; War, 2:14). He took a bribe at Caesarea from the Jews for protecting them  in their synagogue worship, and then abandoned them to the fury of the Greeks, imprisoning those who came to supplicate his promised protection. He massacred and impaled Jewish citizens of rank at pleasure, and publicly derided their efforts to secure the intervention of Cestius Gallus, proconsul of Syria, in their favor. His term ended with the Jewish insurrection, A.D. 65, in which he was superseded by Vespasian, or perhaps perished (Josephus, Life, 6; Ant. 14:9, 2; 20:9, 5; War, 2:15; Suetonius, Vesp. 4; Orosius, 7:9; Sulpic. Sev. Sacr. Hist. 2:42; Eusebius, Chron. 66).—Smith, Dict. of Class. Biog. s. 5. SEE GOVERNOR.

## Floss, Heinrich Joseph[[@Headword:Floss, Heinrich Joseph]]

             a Roman Catholic theologian of Germany, was born July 29, 1819, at Wormersdorf, near Rheinbach; received holy orders in 1842; commenced his academical career at Bonn in 1854, and died a professor of theology there, May 4, 1881, leaving, Geschichtliche Nachrichten uber die Aachener Heiligthumer (Bonn, 1855): — Die Papstwahlen unter den Ottonen (Freiburg, 1858): — Die Uebertragung der heiligen Dreikonige von Mailand nach Koln (Cologne, 1864): — Das kloster Rolandswerth bei Bonn (ibid. 1868), (B.P.)

## Flote[[@Headword:Flote]]

             SEE FLOAT.

## Flour [[@Headword:Flour ]]

             stands in the Auth. Vers. as the representative of the following Heb. words: קֶמִח(ke'mach, literally marrow, SEE FAT, Jdg 6:19; 1Sa 1:24; 1Sa 28:24; 2Sa 17:28, meal, as it is elsewhere rendered), סֹלֶת(so'leth, from stripping off the hull, the finest and purest part of the meal, usually rendered “fine flour,” Sept. and N. Test. σεμίδαλις, Rev 18:13), and בָּצֵק(batsek', from its swelling in rising, 2Sa 13:18, dough as it is elsewhere rendered). SEE MEAL.

In early times corn was often eaten whole without any preparation at all (Deu 23:25), and the custom was not entirely disused in the time of our Savior (Mat 12:1). Parching it afterwards became so general that the words which properly mean parched were also used for corn or meal (Rth 2:14; 2Sa 17:28). SEE PARCHED CORN. Mortars were used in the time of Moses for bruising corn, as was also the mill (Num 11:8). SEE MORTAR. Fine meal, that is, corn or grain ground or beaten fine, is spoken of as far back as the time of Abraham (Gen 18:6). At first, barley alone was ground. but afterwards wheat, as only the poor used barley. Barley-bread appears to have been more suitable in the warm climate of the East than in a colder climate. SEE BREAD.

On the second day, however, it becomes insipid and rough to the palate, as is likewise the case with wheaten bread; hence the necessity of baking every day, and hence also the daily grinding at the mills about evening—alluded to by the prophet Jeremiah (Jer 25:10). SEE MILL. The flour, being mingled with water, was reduced to a solid mass in  a sort of wooden tray or kneading-trough (q.v.); this, after remaining a little time, was kneaded, some leaven being also added to it (Exo 12:34). SEE LEAVEN. In case it was necessary to prepare the bread very hastily, the leaven was left out (Gen 18:6; Gen 19:3). The cakes, when made, were round, and nine or ten inches in diameter, and often not thicker than a knife.—Jahn, Aschaeol. § 137-140. SEE CAKE. Fine flour was especially offered by the poor as a sin-offering (Lev 5:11-13), end in connection with other sacrifices in general (Num 15:3-12; Num 28:7-29). SEE OFFERING.

## Flower[[@Headword:Flower]]

             (usually some form of the kindred roots צוּוֹand נָצִוֹ, to glitter, and hence to blossom; Sept. and N.T. ἄνθος), a generic term, not designating any particular species. — Flowers grow in great variety and abundance in Palestine, and from the month of January to May the groves and meadows are adorned with the blossoms of different species of wild plants. Travellers have noticed different species of anemone, ranunculus, crocus, tulip, narcissus, hyacinth, lily, violet, aster, pink, iris, asphodel, daffodil, crowfoot, wind-flower, willow-herb, hyssop, dragon-wort, periwinkle, squill, the spiked veronica, white clover, and a flower resembling the hollyhock, and several others, which, by their variety and multitude, perfume the air, and yield a very lovely prospect. The rose of Sharon, which is not properly a rose, but a cistus, white or red, grows abundantly; also the rose of Jericho, though not properly so, grows spontaneously, particularly near the Dead Sea and the Jordan. The celebrated henna plant abounds in several places. With the jasmine, as well as with the vine, the people ornament the alleys and the arbors of their gardens. Burckhardt noticed the pretty red flower of the nomen plant, which abounds in all the valleys of Sinai, and is also seen among the most barren granitic rocks of the mountains (see Tyas, Flowers of Holy Land, Lond. n. d.). SEE PALESTINE.

Flowers in the Bible are not treated from a scientific point of view. Very few species are mentioned; and, although their beauty is once or twice alluded to in descriptive passages (sometimes under the general terms— “grass,” Matthew 6:38; Son 2:12; Son 5:13), they are seldom introduced, except in the single pathetic analogy which they afford to the transitory life and glory of mankind (Job 14:2; Psa 103:15; Isa 28:1; Isa 40:6; Jam 1:10; 1Pe 1:24). SEE BOTANY. The  ancient Egyptians were exceedingly fond of flowers, and they are often represented on the monuments (see Wilkinson, 1:19, 37, 57, 78, 141, 257, etc.). Gardens גִּנַּוֹת, פִּרְדֵס, גִּנַּים, παράδεισοι) were in use among Orients from the earliest times (Gen 13:10); Deu 11:12, etc.); but, although they were planted with flowers and fragrant herbs (Son 6:2; Son 4:16), often chosen for their beauty and rarity (Isa 17:10), yet they appear to have been chiefly cultivated for useful and culinary purposes (Jer 29:5; Son 6:11; Son 4:13; Deu 8:8, etc.). SEE GARDEN.

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

             (פֵּרִח, pe'rach, a bud, Isa 18:5; Num 17:8, as just bursting open into a blossom, Isa 5:24; Nah 1:4) is used to describe the floral ornaments of the golden candelabrum (Exo 25:31 sq.; Exo 37:17; 1Ki 7:26), and also the artificial lily-ornaments around the edge of the great laver (1Ki 7:26; 2Ch 4:5) in the tabernacle and Temple. SEE CANDLESTICK, GOLDEN; SEE BRAZEN SEA.

## Flowers[[@Headword:Flowers]]

             (נַדָּה, niddah', uncleanness, as often elsewhere rendered) stands in Lev 15:21; Lev 15:33, for the menstrual discharge of females. Flowers. 1. It was an ancient practice to strew flowers on graves. Jerome bestows the following commendation on Pammachius: “While other husbands throw thorns, lilies, violets, roses, and purple flowers upon the graves of their wives, our Pammachius waters the bones and holy ashes of his wife with the balsam of alms. With these perfumes and odors he solaces the ashes of the dead that lie at rest” (Epist. 26).

2. The practice of decorating churches with flowers is very common in the Roman, and some of the Protestant churches of the Continent, and exists in various parts of England. It probably arose out of a desire to “honor the first-fruits” of nature's most beautiful productions, and may therefore be retained among things in themselves indifferent. The modern Ritualists, however, carry this, as other things, to excess.—Bingham, Orig. Eccles. book 23, chapter 3, § 20; Walcot, Sacred Archaeology, page 280; Barrett,  Flowers and Festivals, or Directions for the Floral Decoration of Churches (London, 1868).

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

             a classical festival of the Hindis, celebrated by the Rajpoots during nine days, in honor of Gauri, the wife of Mahadeva or Iswara. It takes place at the verinal equinox, the ceremonies commencing on the entrance of the sun into Aries, which is the opening of the Hindu year. Clay images are formed  of Gauri and Siva, which are immediately placed together. A small trench is then opened in the earth, in which barley is sown. The ground is irrigated, and artificial heat supplied until the grain begins to germinate, when the women with joined hands dance round the trench, invoking the blessing of Gauri upon their husbands. After this the young barley is taken up and presented by the women to their husbands, who wear it in their turbans. Various ceremonies are then performed during several days within the houses, at the close of which the images are richly adorned and carried in a grand procession.

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

             a minister of the Methodist Episcopal Church, was born in the city of New York August 20, 1806. He received his academical education at Columbia College, New York, but left college before graduating, and went to London, where he was for some time a student of botany and horticulture at the Royal Botanical Gardens. Returning to New York, be became a clerk in the Methodist Publishing House. In 1831 he joined the Bowery Village (now, Seventh Street) Methodist Episcopal Church, and for some time acted as teacher and superintendent of a Sunday-school for colored persons under the care of that church. He was also appointed a class- leader; was licensed to preach in February, 1833; was received into the travelling ministry as a probationer at the New York Conference of 1835, and appointed to Riverhead, Long Island, N.Y. His subsequent appointments were: 183637, Hempstead Circuit; 1837-39, Harlem Mission. He was an earnest abolitionist at a time when abolitionism cost a man. something; and in 1838 he was censured by his Conference for attending an abolition Convention. He lived to see his principles triumph both in Church and State. At the Conference for 1839 be was ordained elder, and appointed to Kortright Circuit, Delaware County, N.Y., but, on account of the illness of his wife, he was released from the appointment. From 1840 to 1842 be was at Washington-street Church, Brooklyn; 1842- 44, Danbury, Conn.; 184446, Madison Street, New York; 1847-48, Middletown, Conn.; 1848-50, New Haven, Connecticut; 1850-52, Madison Street, New York, second time; 1852-54, Twenty-seventh Street, New York; 1854-56, presiding elder of New York District; 1856-60, editor of National Magazine and Secretary of the Tract Society of the Methodist Episcopal. Church; 1861-63, Seventh Street, New York; 1863, Beekman Hill, New York.

Three times his Conference elected him a delegate to the General Conference. His appointments during the twenty-four years of his pastoral life strongly indicate the high appreciation that was held of his merits; and it is believed that be never failed to leave any charge better than when he came to it. He also took a lively interest in the general affairs of the Church; was diligent in his attendance on the sessions of his Conference, where his influence was always potent. As assistant secretary and secretary he kept the Conference journals fourteen years. In 1848 he received the degree of D.D. from the Wesleyan University. As a preacher,  he was clear, direct, and earnest; eminently evangelical in doctrine; in exhortation, pungent and effective; elevated in matter, and rigidly correct in style and manner. His death as sudden. On the evening of Oct. 14, 1863, in his study, with only a son with him, be was seized with apoplexy, and expired almost instantly. Dr. Floy was a man of powerful personal character, and of vigorous as well as acute intellect. His critical faculty was largely developed; his personal culture was careful and thorough; his English style cease pure and clear to a rare degree. For twenty years he was a contributor to the Methodist Quarterly Review, and some of the best articles in that journal are from his pen. He was devoted to Sunday- schools, and wrote several books for the use of the schools, among them Harry Budd, a very successful juvenile tale. One of his most important labors was the editing of the Methodist Hymn-book, a task assigned to a committee, of which Dr. Floy was the most active member, by the General Conference of 1849. The Hymn-book now in use owes its comprehensiveness and general excellence largely to Dr. Floy. He edited the posthumous works of Dr. Olin (q.v.). After his death appeared his Old Testament Characters delineated and illustrated (N. York, 12mo): — Occasional Sermons, Reviews, and Essays (N.Y. 12mo).— Curry, in Methodist Quarterly Review, January, 1864, article 6; Woodruff, in The Ladies Repository, July, 1865, art. 1; Minutes of the Annual Conferences, 1864, page 88.

## Floyd John[[@Headword:Floyd John]]

             an English Jesuit, was born in Cambridgeshire. He became a Jesuit on the Continent in 1593, and returned to England as a missionary. He was afterwards banished, and was employed by his superiors to teach polite literature and divinity at St. Omer and Louvain. The time of his death is not known. He was involved in controversies with Chillingworth, Antonius da Dominis, Crashaw, Sir Edward Hobby, and other Protestants, in which he assumed the names of Daniel a Jesu, Hermannus Laemelius, and Annosus Fidelis Verimontanus. Under these names he wrote Synopsis Apostasiae M.A. de Dominis (Antwerp, 1617, 8vo): — Detectio Hypocrisis M. A. de Dominis (1619, 8vo):— The Church Conquerant over human Wit, against Chillingworth (St. Omer, 1631, 4to):— The Total Suum, against the same (1639, 4to):— Answer to William Crashaw (1612, 4to):— A Treatise of Purgatory, in answer to Sir Edward Hobby (1613). — Alegambe, De Script. Frat. Jesu; Hook, Eccl. Biog. 5:154.

## Fludd Robert[[@Headword:Fludd Robert]]

             (Latin, DE FLUCTIBUS), an English physician and theosophist, was born at Millgate, in Kent, in 1574. He was educated at Oxford, and afterwards traveled on the Continent, where he became a Rosicrucian (q.v.). Returning to England, he became M.D., and practiced in London, devoting himself also to the study of the natural sciences, in which he showed rare aptitudes. He was also a zealous student of the occult sciences. He died at London September 8, 1637. He was a man of real genius. Kepler and Gassendi thought it worth while to write against him. Fludd's works were published in Latin at Oppenheim, 1617-38, 6 volumes, folio. His Mosaical Philosophy, grounded upon the: essential Truth or eternal Sapience (Lond. 1659, fol.), is translated from the Latin text. See Rich, Biog. Dictionary ; Brucker, Hist. Crit. Philosophic; Wood, Athenae Oxonienses. SEE THEOSOPHY.

## Flue Nikolaus Von Der[[@Headword:Flue Nikolaus Von Der]]

             also known under the name of Brother Klaus, was born at Flueli, in the canton of Unterwalden, Switzerland, March 21, 1417. He was religiously educated, and was early distinguished for his asceticism, while, at the same time, he neglected none of his social duties. He served in the army with distinction, and afterwards was nineteen years councillor of state and judge. His countrymen would have appointed him to the highest offices, but he declined, and, resigning even his function of judge, he left his family October 16, 1467, barefooted, bareheaded, and coarsely clad, to withdraw from the world entirely, and live in the wilderness. He settled among the Alps, where he is said to have lived for twenty years without touching any food except the consecrated wafer brought to him by the priest. The people erected a chapel for him, and he gained great renown. After 1477 he began preaching in the chapel. In 1481 he suddenly appeared at a diet of the eight cantons, which at that time composed the Swiss Confederation, held at Slanz, and by an effective address averted the threatening disruption of the Confederation. He died March 21, 1487. He was canonized in 1669 by Clement IX. — Herzog, Real-Encyklop. 4:431; Piper, Evang. Kalender, 1851; Goldlin von Tieffenau, Geist und Leben des heil. Bruders Klaus (2d edit. Lucerne, 1808); Businger, Bruder Klaus u. sein Zeitalter (Lucerne, 1827); Schneller, Ueber Nicolaus von der Flue (Einsied. 1852). There are also biographies by Wysing, Weissenbach, Herzog, Widmer, Geiger, and G. Gorres.

## Flugel, Gustav Lebrecht[[@Headword:Flugel, Gustav Lebrecht]]

             a German Orientalist, was born February 18, 1802, at Bautzen, in Saxony, and studied theology and philology at Leipsic. He continued his Oriental studies at Vienna under Hammer-Purgstall, and at Paris under De Sacy. In 1851 Fligel was called to Vienna to prepare a catalogue of the Oriental manuscripts of the imperial library. His main work is the Lexicon Bibliographicum et Encyclopaedicum a Haji Khalfa. Compositum, which he published with a Latin translation and commentary, at the expense of the Oriental Translation Fund of London (Lond. and Leipsic, 1835-58, 7 volumes). He also edited an elegant edition of the Koran (Leipsic, 1834, 1841, 1858), and published Concordantiae Corani Arabicae (ibid. 1842). Of his other writings we mention, Geschichte der Araber (1832-40, 3 volumes; 2d ed. 1864): — Al-Kindi, genannt der Philosoph der Araber (ibid. 1857): — Mani, seine Lehren und seine Schriften (ibid. 1862): — Die grammatischen Schulen der Araber (ibid. eod.): — Geschichte der Araber bis auf den Sturz des Chalifats von Bagdad (2d ed. 1864), besides contributions to German reviews and cyclopaedias. Flugel died at Dresden, July 5, 1870. After his death, Rodiger and Muller published his edition of Kitab al-Fihrist, of Ibn-al-nadin (1871-72, volumes 1 and 2). See Dugat, Histoire des Orientalistes (Paris, 1870), 2:91, 291; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Brockhaus, Conversations- Lexikon (13th ed.), 6:927 sq. (B.P.)

## Flugge, Christian Wilhelm[[@Headword:Flugge, Christian Wilhelm]]

             a Lutheran theologian of Germany, was born December 7, 1773, at Winsen, in Luneburg; studied at Gottingen, where he also lectured after completing his studies; in 1801 took charge of the pastorate of Scharnebeck, in Liineburg, and died June 21, 1828, leaving Geschichte des  Glaubens (Leipsic, 1794-1800, 3 volumes): — Versuch einer Geschichte der theolog. Wissenschaften (Halle, 1796-98, 3 volumes): — Darstellung des bisherigen Einflusses der Kantischen Philosophie (Hanover, 1796): — Einleitung in die Geschichte der theologischen Wissenschaften (Halle, 1799): — Einleitung in das Studium und in die Literatur der Religions- und Kirchengeschichte (Gottingen, 1801): — Die Himmelfahrt Jesu (Hanover, 1808). See Doring, Die gelehrten Theologen Deutschlands, 1:416 sq.; Winer, Handbuch der theol. Lit. 1:5, 509, 529, 562, 604, 634, 779. (B.P.)

## Flute[[@Headword:Flute]]

             (מִשְׁרוֹקַיתָא, mashrokitha', from its hissing or whistling sound; Theodot. σὐριξ, a pipe), a musical instrument, mentioned among others (Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15) as used at the worship of the golden image which Nebuchadnezzar had set up. (Comp. the αὐλός of 1Es 5:2, as a Persian instrument.) According to the author of Shilte-Haggiborim, this instrument was sometimes made of a great number of pipes — a statement which, if correct, would make its name the Chaldee for the musical instrument called in Hebrew עוּגָב, ugab', and erroneously rendered in the A.V. “organ.” SEE PIPE.

There is notice taken in the Gospels of players on the flute (αὐλητής, “minstrel”), who were collected at funerals (Mat 9:23-24). The Rabbins say that it was not allowable to have less than two players on the flute at the funeral of persons of the meanest condition, besides a professional woman hired to lament; and Josephus relates that, a false report of his death being spread at Jerusalem, several persons hired players on the flute by way of preparation for his funeral. In the Old Testament, however, we see nothing like it. The Jews probably borrowed the custom from the Romans. When it was an old woman who died they used trumpets, but flutes when a young woman was to be buried. SEE FUNERAL.

Flutes, or rather flageolets, were very early in use in ancient Egypt, where they were of various forms and lengths, both single and double, with different numbers of holes, and used by players of both sexes.

So also among the Greeks and Romans these instruments were common (Wilkinson, Anc. Eg. 1:126 sq., abridgm.; Kitto, Pictorial Bible, note on Dan 3:10).

They are likewise frequent in the modern East (Lane's Egyptians, 2:82). SEE MUSICAL INSTRUMENTS.

## Flutes or Flutings[[@Headword:Flutes or Flutings]]

             curved channels cut perpendicularly in the shafts of columns of classical architecture. In the Doric order the column has twenty flutes, separated by a sharp edge. In the Ionic, Corinthian, and Composite there are twenty- four, separated by a small fillet. Spiral flutes occur in some classical, and in early Romanesque architecture. Flutes also occur, but rarely in pillars and pilasters of Gothic buildings.

## Flux Bloody[[@Headword:Flux Bloody]]

             (δυσεντερία, Act 28:8), the same as our dysentery, which in the East is, though sometimes sporadic, generally epidemic (as in the case of the Asiatic cholera), and then assumes its worst form. It is always attended with fever (q.v.), frequently in an intermittent form; the presence of which Luke, with professional accuracy, intimates by the plural (πυρετοί) in the above case of Publius. A sharp gnawing and burning sensation seizes the bowels, which give off in purging much slimy matter and purulent discharge. When blood flows it is said to be less dangerous than without it (Schmidt, Bibl. Medic. c. 14, pages 503-507). King Jehoram's disease is thought by Dr. Mead to have been a chronic dysentery, and thee “bowels falling out” the prolapsus ani, known sometimes to ensue (2Ch 21:15; 2Ch 21:19). SEE DISEASE.

## Fly[[@Headword:Fly]]

             is the rendering in the Auth. Vers. of two Heb. words. (Egli has a curious article on the name of the butterfly among the Hebrews, in the Zeitschr fur uissenschaftl. Theologie, Jena, 1864, 1.) SEE ANT; SEE BEE;SEE FLEA; SEE GNAT; SEE HORNET; SEE LICE; SEE LOCUST; SEE SCORPION, etc.

1. Zebub' ( זְבוּבSept. μυῖα, Vulg. musca) occurs only in two passages (comp. Wis 16:9; Wis 19:10), namely, Ecclesesiastes 10:1, “Dead zebubim cause the ointment of the apothecary to send forth a stinking savor,” and in Isa 7:18, where it is said, “The Lord shall hiss for the zebub that is in the uttermost part of the rivers of Egypt.” The Hebrew name, it is  probable, is a generic one for any insect, but the etymology is a matter of doubt (see Gesenius, Thes. p. 401; Heb. and Chald. Lex. s.v.; and Furst, Heb. Concord. s.v.). The word zebub, fly, enters as an element into the name originally appropriated to an idol worshipped at Ekron, Baalzebub (2Ki 1:2); but, according to the English version and the Vulgate, in the time of our Lord applied to the prince of daemons, interchangeable with “Satan” (Mat 12:24; Mat 12:26-27). . This “lord of flies” corresponds to the Ζεὺς ἀπόμυιος and the ᾿Ηρακλῆς μυίαγρος of time Greeks and Romans, as if a defender from flies (see Kitto, Pict. Bible, note on 2Ki 1:2). The Greek in the New Testament reads Beelzebul (Βεελ-ζεβούλ, which is said to mean “lord of dung” instead of “lord of flies,” and has been considered as one of those contemptuous puns which the Jews were in the habit of making by slight changes of letters. There might be a peculiar sting in this particular case, from the circumstance that flies are chiefly bred in dunghills, and many species do greatly congregate thither; hence the deity in question, being confessedly a “lord of flies,” must ipso facto be a “dungy lord.” One of the names by which “idols” are expressed in the Old Testament is גַּלּוּלַים, which has the closest affinity with גֵּלֶל, ge'lel, dung. The margin of the English Bible, indeed gives “dungy gods” as the rendering of this Word in Deu 29:17. SEE BEELZEBUL.

In the first quoted passage allusion is made to flies, chiefly of the family Muscidae, getting into vessels of ointment or other substances: even in this country we know what an intolerable annoyance the houseflies are in a hot summer when they abound, crawling everywhere and into everything; but in the East the nuisance is tenfold greater. There the common houseflies (Musca domestica) swarm in immense numbers; and though they inflict no physical injury, yet, from their continual settling on the face, they are inexpressibly annoying. (Rosenmuller, Alterth. IV, 2:420 sq.; Russel, Aleppo, 2:123 sq.; Tavernier, 1:74; compare Prosp. Alp. Dassr. AEgypt. 4:3, p. 207). — In Egypt the peasants are so subject to a virulent kind of ophthalmia that almost every second person is said to be affected with it, and multitudes are blind of either one or both eves. The complaint is greatly augmented by the constant presence of the flies, which congregate around the diseased eyes, attracted by the moisture which exudes; and so useless is it to drive them away, that the miserable people submit to the infliction, and little children are seen with their eyes margined with rows of black flies, of whose presence they appear unconscious, though presenting  a most painful sight to Europeans (Lorent. pages 25, 48; compare Forskal, Descr. Anim. page 85; Rosenmuller, in Bochart's Hieroz. 3:342). Thee “ointment of the apothecary,” composed of substances perhaps peculiarly attractive to these impudent intruders, would be likely to become choked up with their entangled bodies, which, corrupting, would be the more offensive for their contrast with the expected odor. Thus would little follies render despicable him who bad a reputation for wisdom. The man is the ointment, his reputation the perfume, his little folly the dead fly, his disgrace the stinking savor. SEE UNGUENT.

Is the other passage, the zebub from the rivers of Egypt has by some writers, as by Oedmann (Vermisch. Samm. 6:79), been identified with the zimb of which Bruce (Trav. 5:190) gives a description, and which is evidently some species of Tabanus. Sir G. Wilkinson has given some account (Transac. of the Entomological Soc. 2, page 183) of an injurious fly under the name of dthebab, a term almost identical with zebub. It would not do to press too much upon this point when it is considered that Egypt abounds with noxious insects; but it must be allowed that there is some reason for this identification; and though, as was stated above, zebub is probably a generic name for any flea, in this passage of Isaiah ei may be used, to denote some very troublesome and Injurious fly, κατ᾿ ἐξοχήν. “The dthebab is a long gray fly which comes out about the rise of the Nile, and is like the cleg of the north of England; it abounds in calm hot weather, and is often met with in June and July, both in the desert and on the Nile.” This insect is very injurious to camels, and causes their death if the disease which it generates is neglected; it attacks both man and beast. The phrase hissing, or, rather, histing, for the fly (Isa 7:18) is explained in the article BEE SEE BEE.

2. Arob' (עָרֹב; Sept. κυνόμυια, Vulg. omne genus muscarum, muscae diversi generis, musca gravissima; but in Psalm canomyia; A.V. “swarms of flies,” “divers sorts of flies”), the name of the insect or insects which God, sent to punish Pharaoh (Exo 8:21-31; see Psa 78:45; Psa 105:31). The question as to what particular insect is denoted by arob, or whether any one species is to be understood by it, has long been a matter. of, dispute. The scriptural details are as follows: the arob filled the houses of the Egyptians, they covered the ground, they lighted on the people, the land was laid waste on their account. From the expression in Psa 105:31,  “there remained not one,” some writers have concluded that the Heb. word points to some definite species; we do not think, however, that much stress ought to be laid upon this argument; if the arob be taken to denote “swarms,” as the A.V. leaders it, the “not one remaining” may surely have for its antecedent an individual fly understood in the collective “swarms.” The Sept. explain arob by κυνόμυια, i.e., “dog-fly;” it is not very clear what insect is meant by the Greek term, which is frequent in Homer, who often uses it as an abusive epithet. Thus he, represents Mars as applying the epithet to Minerva for instigating the gods to quarrel (II. 21:394). It is also referred to as an insect by AElian, who, in describing the myops, tabanus, or horse-fly, says it is similar to what is called the κυνόμυια (Hist. Anim. 4:51). Philo, in his Life of Joses (1:23, page 401, ed. Mangey), expressly describes it as a biting insidious creature, which comes like a dart, with great noise, and, rushing with great impetuosity on the skin, sticks to it most tenaciously. It seems likely that Jerome, in translating Exodus, derived the word from עָרִב, “to mingle,” and understood by it a mixture of noxious creatures, as did Josephus, Aquila, and all the ancient translators. The diversity of Jerome's renderings in Exodus, however, betokens his uncertainty, and. in the Psalms he has adopted that of the Septuagint. More modern writers, reasoning on other senses of the Hebrew word, which are somewhat numerous, have proposed several different insects.

Thus one of the meanings of עָרִב is “to darken,” and Mouffet observes that the name cynomyia agrees with no kind of flies better than with those black, large, compressed flies which boldly beset cattle, and not only obtain ichor, as other flies, but also suck out blood from beneath, and occasion great pain. He observes that they have no proboscis, but, instead of it, have double sets of teeth, like wasps, which they infix deeply in the skin; and adds that they greatly infest the ears of dogs (Theat. Insect. 111). Pliny describes an insect of this kind (Hist. Nat. 11:40); so also Columella (7:13). (See Pliny by Grandsagne and Cuvier, Parisus, 1828, 2:461, note.) But the ancient naturalists generally describe the cynomyia as a sort of whame-fly (Tabanus), which might include both senses, for this genus is most impudently pertinacious in its assaults, spares neither man nor beast, gorges itself to bursting with blood, infusing an irritating venom at the same time, and occurs, in suitable localities even in our own climate, in immense numbers. If the arob was composed of one or more species of Tabanidae, miraculously augmented in numbers, and preternaturally induced to penetrate into the houses, such a visitation would be a plague of no slight intensity, even supposing their blood-thirstiness and pertinacity,  individually considered, to be of no higher standard than we are accustomed to see. It is not improbable that one of the Hippoboscidae, perhaps H. equina, Linn., is the κυνόμυια of AElian (N.A. 4:51), though Homer may have used the compound term to denote extreme impudence, implied by the shamelessness of the dog and the teasing impertinence of the common fly (Musca). As the arob are said to have filled the houses of the

Egyptians, it seems not improbable that common flies (Muscidae) are more especially intended, and that the compound κυνόμυια denotes the grievous nature of the plague, though we see no reason to restrict the arob to any one family. “Of insects,” says Sonnini (Trav. 3:199), “the most troublesome in Egypt are flies; both man and beast are cruelly tormented with them. No idea can be formed of their obstinate rapacity. It is in vain to drive them away; they return again in the self-same moment, and their perseverance wearies out the most patient spirit.” The arob may include various species of Culicidae (gnats), such as the musquito, if it is necessary to interpret the “devouring” nature of the arob (in Psa 78:45) in a strictly literal sense; though the expression used by the Psalmist is not inapplicable to the flies, which even to this day in Egypt may be regarded as a “plague,” and which are the great instrument of spreading the well- known ophthalmia, this being conveyed from one individual to another by these dreadful pests; or the literal meaning of the arob “devouring” the Egyptians may be understood in its fullest sense of the Muscidae if we suppose that the people may have been punished by the larvae gaining admittance into the bodies, as into the stomach, frontal sinus, and intestines, and so occasioning in a hot climate many instances of death (see, for cases of Myasis produced by Dipterous larvae, Transactions of Entomol. Soc. 2:266-269). SEE GNAT.

The identification of the arob with the cockroach (Blatta Orientalis), which Oedmann (Verm. Sam. part 2, c. 7) suggests, and which Kirby (Bridgw. Treat. 2:357) adopts, has nothing at all to recommend it, and is purely gratuitous, as Mr. Hope proved in 1837 in a paper on this subject in the Trans. Ent. Soc. 2:179-183. The error of calling the cockroach a beetle, and the confusion which has been made between it and the sacred beetle of Egypt (Ateuchus sacer), has recently been repeated by M. Kalisch (Hist. and Crit. Comment. Exodus 1.c.). The cockroach, as Mr. Hope remarks, is a nocturnal insect, and prowls about for food at night; “but what reason have we to believe that the fly attacked the Egyptians by night and not by day ?” The miracle involved in the plague of flies consisted,  partly at least, in the creature being brought against the Egyptians in so great an abundance during winter. Possibly, however, the better rendering of the Hebrew would be beetles. (See Wibel's treatise, Ueber der Arob. in the “Fruhaufgelesene Fruchte,” 1738, page 244.) SEE BEETLE.

## Flying buttress[[@Headword:Flying buttress]]

             in Gothic architecture, a buttress extended above the wall of the side aisles, or other outer wall, and connected with the wall of the clerestory, or of a tower, by a portion of an arch, to afford lateral support.

## Fo, Foe[[@Headword:Fo, Foe]]

             (or FUH), the Chinese name for Buddha (the first syllable of Foe-t'a or Fu-t'a — Buddha). See Hardwick, Christ and other Masters, 2:74, 84, 95; and the articles BUDDHISM SEE BUDDHISM; CHINA SEE CHINA(2:249); FUH-HE SEE FUH-HE; LAMAISM SEE LAMAISM .

## Fo-hi[[@Headword:Fo-hi]]

             SEE FUH-HE.

## Foal[[@Headword:Foal]]

             (עִיַר, a'yir, or simply בֵּן, the son of an ass, Zec 9:9, as υἱός; in Mat 21:5), an ass's colt (Gen 32:15; Gen 49:11). SEE ASS; SEE COLT.

## Foam[[@Headword:Foam]]

             occurs as a translation of קֶצֶ(Ke'tseph, something broken): in Hos 10:7, “As for Samaria, her king is cut off as the foam upon the water,” after the Vulg. spuma. The Sept. doubtless gives the correct sense, φρύγανον, a dry twig or splinter. Horsley (Comment. in loc.) renders “bubble.”

“Foam” is the true meaning of ἀφρός, froth (Luk 9:39; with its derivatives in Mar 9:18; Mar 9:20; Jud 1:13).

## Fobes, Perez, LL.D[[@Headword:Fobes, Perez, LL.D]]

             a Congregational minister, was born at Bridgewater, Massachusetts, September 21, 1742. He graduated from Harvard College in 1762, then taught school, studied theology, and November 19, 1766, was ordained pastor at Raynham. During the Revolution he was the outspoken friend of liberty, and, notwithstanding his feeble health, volunteered as chaplain in the army in 1777. The president of Brown University, Dr. Manning, having been elected to Congress in 1786, Mr. Fobes was chosen vice-president, and soon after became professor of natural philosophy. These positions, however, did not affect his pastoral charge, and he still resided at Raynham. From 1795 until his death, February 23, 1812, he was a fellow of the university. In 1796 he was called to the supervision of Bristol Academy, to which institution he rendered important aid. The American Academy of Arts and Sciences numbered him among its members. As a preacher, he had more than a common reputation; his sermons were carefully prepared, and were marked by their perspicuous style. In the pulpit his manner was earnest and accompanied by considerable action. His success as a teacher grew out of his rare talent in communicating knowledge. See Sprague, Annals of the Amer. Pulpit, 1:645.

## Fobian, Moses[[@Headword:Fobian, Moses]]

             a Jewish writer, who flourished in Greece in the 16th century, published the book of Job with a Neo-Greek translation in Hebrew letters, רוּמָאנַי אַיּוֹב עִם תִּרְגוּם(Constantinople, 1576): — the Proverbs of Solomon in the same manner (ibid. 1548): — the Pentateuch, with a Neo-Greek and Spanish translation (ibid. 1547; Ferrara, 1583). See Furst, Bibl. Jud. 1:285 sq. (B.P.)

## Fock, Johann Georg[[@Headword:Fock, Johann Georg]]

             a Lutheran theologian of Germany, was born November 16, 1757, at Neuenmnllster, in Holstein. For some time superintendent of the evangelical congregations in Austria and pastor, at Vienna, he was called in 1796 to Kiel, where he died, August 23, 1835. He published Sammlung einiger Kanzelvortrage (Vienna, 1791): — Oeffentliche Religiose Vortrage (ibid. 1793): — Anleitung zur grundlichen Erkenntniss der christlichen Religion (ibid. 1794; 6th ed. 1834). See Winer, Handbuch der theol. Lit. 2:93, 178, 205, 208, 221, 273; Zuchold, Bibl. Theol. 1:366. (B.P.)

## Focus[[@Headword:Focus]]

             the ancient Roman hearth, which was dedicated to the Lares (q.v.) of each family. The domestic hearth was looked upon with such veneration that to swear by the royal hearth was accounted the most sacred oath among the Scythians. On the occasion of religious festivals the hearth was adorned with garlands.

## Fodder[[@Headword:Fodder]]

             (בְּלַיל, belil', Job 6:5; Job 24:6; Isa 30:24). In the second passage in Job this word is rendered in our version “corn;” the margin gives “mingled corn or dredge;” in that of Isaiah it is rendered “provender.” The word properly signifies a mixture, a medley. Gesenius (Heb. Lex.) says, “The two latter passages are most clearly understood by a reference to the Roman  farrago (Pliny, Hist. Nat.), consisting of barley or oats, mixed with vetches and beans, which. were sown and reaped together.”

Foggini Pietro Francisco,

an Italian archaeologist, was born in 1713 at Florence, devoted himself to the Church, and was made doctor at Pisa. In 1741 he published De primis Florentinorum Apostolis, and an edition of Virgil (Florence, 4to). In 1742 Foggini accepted an invitation from Bottari, second librarian of the Vatican, to come to. Rome, where Benedict XIV gave him a place in the pontifical academy of history, and made him sub-librarian at the Vatican. In 1775 he succeeded Bottari as librarian. He died at Rome May 31, 1783. He devoted great part of his life to the ;study,. of the MSS. of the Vatican; and published, besides the works already mentioned, Epiphanius, De. XII gemmis, etc. (Rome, 1743, 4to):—Epiphanius Salomo, Comment. in Calet. (Rome, 1750, 4to): — Appendix Historiae Byzantinae (Rome, 1777). — Hoefer, Nouv. Biog. Generale, 18:35.

## Fodhail, Ben-Aiadh, Abou Ali[[@Headword:Fodhail, Ben-Aiadh, Abou Ali]]

             a Mohammedan saint and ascetic, was born at Abiwerd (Khorassan) or at Samarcand. He commenced by being a thief on the highway, then he studied the works of Coufa, and settled at Mecca, where he died in the year 187 of the hegira (A.D. 803). He is the reputed author of a large number of sentences and replies, some of which may be mentioned here: “God," said he, "multiplies the afflictions of those whom he loves, and the worldly prosperity of those whom he hates;" "Actions of piety which are performed through ostentation are the actions of pagans;" "It is better to be affectionate to one's equals and to try to be agreeable to them, than to spend the night in prayer and the day in abstinences." Fodhail had one day refused the presents of the caliph, Haroun al-Raschid; his companions remarked to him that he ought to have accepted these gifts in order to distribute them among the poor; but he answered, "If this money had been legally acquired, it would have been legal to accept it." Fodhail laughed but once after his conversion, and that was when he heard of the death of his son, "for," said he, "what pleases God, pleases me also." See Hoefer, Nouv. Bing. Generale, s.v.

## Foering, Christian Frederick[[@Headword:Foering, Christian Frederick]]

             an early Reformed (Dutch) minister, was born in Hanover, Germany, in 1736, and studied theology under professor Weyberg. His father died in the military service of his country, and his mother brought him, when he was but seven years old, to New York. Afterwards they settled in Philadelphia. He became a school-teacher, then a surveyor, and at last a minister, being licensed in 1770 by the Classis of New York, in the Reformed Dutch Church. He was settled in Germantown, Pennsylvania, in 1771; in the German Reformed Church, New York, from 1772 to 1774; and in the Dutch Reformed Church, Hillsborough, or Millstone, N.J., from 1774 to 1779, where he died, March 29 of the latter year. Mr. Foering was of a devout and fervid spirit, and preached in German, Dutch, or English. He was one of the original trustees of Rutgers College. During the American Revolution he espoused the cause of his adopted country with patriotic zeal. See the Millstone Centennial Hist. Discourse, by Reverend E.F. Corwin, one of his successors, pages 47-55; Corwin, Manual of the Ref. Church in America; page 83. (W.J.R.T.).

## Foinard, Frederic Maurice[[@Headword:Foinard, Frederic Maurice]]

             a French theologian, who died at Paris in 1743, is the author of, Explications du Sens Litteralet Spirituel de la Genese (2 volumes): Projet pour un nouveau Breviaire Ecclesiastique (1720): — Breviarium Ecclesiasticum (2 volumes): — Les Psaumes traduits, etc. (1742). See, Moreri, Grand Dict. Historique, 4:110, 230; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.).

## Foix, Paul de[[@Headword:Foix, Paul de]]

             a French prelate, was born in 1528; became first a magistrate, and was engaged in royal commissions; but in 1576 was made archbishop of Toulouse, and in 1579 went as ambassador to Rome, where he died about the end of May 1584. See Hoefer, Nouv. Biog. Generale, s.v.

## Foix, Pierre de[[@Headword:Foix, Pierre de]]

             cardinal and archbishop of Aries, was born in 1386. Pope Benedict XIII sent him as a legate to the Council at Constance, and he greatly promoted the cause of Martin V, who, after his election, sent him as his legate to the  king of Aragon. In 1429 he convened a council at Tortosa, and the then pending differences were harmonized by him. In 1457 he attended the provincial council at Avignon. He died in 1464. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P).

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

             a Swedish theologian, was a native of Calmar. He studied at Upsal and at Giessen, became master of arts in 1693, licentiate in theology in 1696, professor of philosophy at Calmar in 1698, and of theology at Pernau in 1701. His sympathies with the doctrines of the Pietists involved him in violent controversies, so that he had to flee to Stockholm at the time of the taking of Livonia by the Russians. He then retired to an estate which he possessed in Scania. In 1723 he came back to Stockholm, where he found again the same opposition. He died in 1729, leaving, De Spiritu Animali (Upsal, 1689): — De G. Fabio Cunctatore (Giessen, 1693): — Δοχιμασία Veri Hominis Christiani, etc. (ibid. 1696): — Streitschriften mit Broems, Gezelis und Humble. See Hoefer, Nouv. Biog. Generale, s.v.

## Fold[[@Headword:Fold]]

             (properly גְּדֵרָה, gederah', a place walled in, Num 32:16; Num 32:24; Num 32:36; αὐλή, a court-yard, Joh 10:1; Joh 10:16; also מֵכְלָה, miklah', a place shut up, Hab 3:17; Psa 50:9; Psa 78:70; whereas דֹּבֵר, dober', Isa 5:17; Mic 2:12; and נָוֶה, naveh' 2Sa 7:8; 1Ch 17:7; Isa 65:10; Jer 23:3; Eze 25:5; Eze 34:14, signify pasture, and ποίμνη, Joh 10:16, the flock itself) a small enclosure for flocks to rest together (Isa 13:20). It appears that, before the shearing the sheep were collected together into an uncovered enclosure (αὐλή), surrounded by a wall (Joh 10:11; Joh 10:16). The object of this is that the wool may be rendered finer by the sweating and evaporation which necessarily result from the flock being thus crowded together. These are the sheepfolds mentioned in Num 30:16; 2Sa 7:8; Zep 2:6, etc. No other kind than this are used in the East (Jabs, Archaeol. § 46). SEE PASTURAGE.

Such an enclosure, open above, was often made of hurdles, in which, during the summer months, the flocks are kept by night or at noon. They were usually divided into two  parts for the different kinds of flocks, i.e., sheep and goats (Jdg 5:16). SEE FLOCK.

The gentlemen forming the Scotch Mission of Inquiry to the Jews in 1839, when at Eshtaol, observed, “Many large flocks of sheep and goats were coming into the village, and we followed the footsteps of the flocks in order to see where they were lodged all night. We found the dwellings to be merely cottages of mud with a door, and sometimes also a window, into a court-yard. In this yard the flocks were lying down, while the villagers, were spreading their mats to rest within. Small mud walls farmed rail partitions to keep separate the larger and smaller cattle, for, oxen, horses, and camels were in some of these enclosures.” In the East it is common for shepherds to make use of ruined edifices to shelter their flocks from the heat of the middle of the day and from the dangers of the night. Thus it was prophesied of the cities of Ammon, Aroer, and Judea that they should be couching-places for flocks (Eze 25:5; Isa 17:2; Isa 32:14). But Babylon was to be visited with a far greater desolation, and to become unfit even for such a purpose (Isa 13:19). The peculiar expression in Psa 68:13, “Though ye have been among the pots,” or, according to J.D. Michaelis, “drinking- troughs” or “water-troughs,” would be better rendered, “Though ye have lien among the folds.” See POT. To lie among the folds, says Gesenius, seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet. In Joh 10:16, the Jews and Gentiles are represented under the image of two different flocks enclosed in different folds. SEE SHEEP.

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

             a Roman Catholic bishop, was born in Baltimore, Maryland, March 6, 1822. He graduated from Mount St. Mary's College in 1840, studied theology for six years, was ordained priest, August 16, 1846, served missions in Montgomery County, in a few months was called to St. Patrick's Church, Washington, D.C., in 1848 was appointed secretary to archbishop Eccleston, and in. 1851 was made chancellor. In 1864 bishop Spalding of Baltimore selected him as chancellor, and in 1867 as vicar- general. He was appointed to the see of Chicago, November 19, 1869, was consecrated March 27, 1870. and died there February 19, 1879. "In point of person and dignified bearing, Foley was one of the best specimens of a thoroughbred Churchman on this continent. He was a fine pulpit orator, possessed great executive ability, and was beloved by all for his piety and charity." See (N.Y.) Catholic Annual, 1880, page 41.

## Foligno, Agnola De[[@Headword:Foligno, Agnola De]]

             an Italian nun, was born at Foligno (duchy of Spoleto). She made herself famous bvy an exalted piety from her early life, but married a nobleman of her native town, yet did not discontinue her religious practices. Being left a  widow in the prime of life, she entered a convent of the third order of St. Francis, and connected herself closely with Ubertino de Casal, a monk of the same order, who was famous for his mysticism. According to Ubertino's report, it was Agnola who guided him into the way of salvation, sustaining him by her example and advice. She assisted him also in writing the Arbor Vitae Crucificae Jesu (Venice, 1485), a rare and singular book, in which the authors pretend that Jesus himself was the founder of their order. Agnola submitted cheerfully to flagellations and macerations the most painful, saying, “that the surest mark of love is to suffer freely for the one who is loved." She composed a book, giving an account of her various temptations by the evil spirit, published at Paris in 1538, under the title, Theologia Crucis. She died January 4, 1309. See Hoefer, Nouv. Biog. Genrale, s.v.

## Foliot, Gilbert[[@Headword:Foliot, Gilbert]]

             a monk of Cluny, was abbot of Gloucester in 1139, and bishop of Hereford in 1148. He was also bishop of London in 1163. He died in 1188, leaving Expositio in Cant. Canticorum (ed. Junius, 1638). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             cousin of bishop Gilbert Foliot, was a native of Devonshire. According to Bale (De Script oribus Brit. cent. 3, No. 8), he lived for a long time in France, where he got the surname of Robertus Melodunensis (Robert of Melun). He was first tutor to Becket, by whose favor he succeeded his kinsman in the see of Hereford. He wrote several books, of which that on The Sacrament of the Old Law is the most remarkable. According to bishop Godwin (Lives of the Bishops) Robert, de Melun (also bishop of Hereford) was a distinct person from Robert Foliot, and the latter was advanced bishop after the death of Becket; He is also called the archdeacon of Oxford. He died in 1186. See Fuller, Worthies of England (ed. Nuttall), 1:404.

## Follen Charles Theodore Christian, Ll.D.[[@Headword:Follen Charles Theodore Christian, Ll.D.]]

             a Unitarian minister, was born at Romrod, Hesse Darmstadt, September 4, 1796. He was educated at the Gymnasium and University of Giessen, which last he entered in 1813. After the battle of Leipsic he entered the army as a volunteer against the domination of Napoleon. In 1815 he returned to the university, and received his degree of doctor of laws in 1817. In 1819 he. lectured on the Pandects and the Roman law in Jena; but he had incurred the hatred of the government for his advocacy of freedom, and in 1820 he retired to Switzerland. In 1821 he was appointed lecturer at the University of Basle but in 1824 the governments of Russia, Prussia, and Austria demanded his surrender as a political prisoner. He was advised to depart, and, after various adventures and escapes, reached New York January 12, 1825. He was soon after appointed professor of German at Harvard, and in 1828 was made professor of Church History in the  theological school at Cambridge. He engaged at an early period with all his heart in the American and slavery movement, a course which alienated some of his friends, and hindered his advancement. He finally became pastor of a Unitarian church in East Lexington, Mass. On the night of January 13, 1840, he perished in the burnings of the steamer Lexington in Long Island Sound. He was a thorough scholar, and a man of the purest principles, and of courageous devotion to them. His writings were published after his death by his widow, under the title, The Works of Charles ,Follen, with/ a Memoir of his Life (Bost. 1841, 5 volumes, 12mo). — Christian Examiner, 1842, page 33; Sprague, Unitar. Pulpit, page 538.

## Follen, Mrs. Eliza Lee[[@Headword:Follen, Mrs. Eliza Lee]]

             (nee Cabot), a poetess, wife of Dr. Charles T.C. Follen (q.v.), was born in Boston, August 15, 1787. She was married in 1828, and died at Brookline, Massachusetts, Jan. 26, 1860. Besides several works in prose, she published Poems (1839), some of which became quite popular. See Duyckinck, Cyclop. of Amer. Literature, 1:989.

## Folly[[@Headword:Folly]]

             SEE FOOL.

## Folsom, Nathaniel Smith, D.D[[@Headword:Folsom, Nathaniel Smith, D.D]]

             a Congregational minister and educator, was born at Portsmouth, N.H., March 12,1806; graduated from Dartmouth College in 1828, and Andover Theological Seminary in 1831; in 1833 became professor of languages in Lane Theological Seminary; the next three years professor of biblical literature in the Western Reserve College; and resumed the pastorate in  1836, serving various churches. In 1847-49 the Christian Register was under his editorial care; 1849-61 he occupied the chair of Biblical literature in the Theological Seminary at Meadyille, Pa. The rest of his life was spent in retirement. He died at Asheville, N.C., November 10, 1890. See (Am.) Cong. Year-book, 1891.

## Fonda, Jesse[[@Headword:Fonda, Jesse]]

             an early Reformed (Dutch) minister, was born at Watervliet, N.Y. in 1786. He was converted in youth, and graduated from Union College with honor, in 1806. The Classis of Albany licensed him to preach in 1809, his theological course having been pursued with some neighboring ministers.  He then began a course of systematic and thorough study, which gave high tone to his future ministry. His first settlement was at Nassau, from 1808 to 1813, in connection with the adjacent church of Schodack. His reputation grew so rapidly as a preacher that he was called in the latter year to the First Church of New Brunswick, N.J. Here he sustained himself with marked ability in the presence of the professors and students of the college and theological seminary. In 1817 he removed to the large and flourishing church at Montgomery, N.Y., where he labored until his decease in 1827. Mr. Fonda published several pamphlets upon subjects. of current interest, and was the author of a valuable practical volume upon The Sacraments, which elicited considerable discussion as to .his views of the nature of the baptism of John the Baptist; viz. that it was not Christian baptism. See Magazine of Ref. Dutch Church, November and December 1827, 2:228, 263, 340; Steele, Centennial Discourse; Corwin, Manual of the Ref. Church in America, s.v. (W.J.R.T.)

## Fonseca (Soares), Antonio da[[@Headword:Fonseca (Soares), Antonio da]]

             (better known by the name of Antonio das Chagas), a celebrated Portuguese theologian, was born at Vidigueira, June 25, 1631. He studied at the University of Evora, and after the death of his father engaged as a  simple soldier, but having killed a man in a duel, fled to Brazil. At Bahia he was reformed from a life of licentiousness by reading a treatise of F. Luiz da Granada, and from that time resolved to become a Franciscan. He returned to Europe, and, after some relapses of faith, joined the order of St. Francis of Evora, May 18, 1662. Afterwards he studied theology at Coimbra, established a seminary at Torres-Vedras in 1678, and there died, with the reputation of sanctity, October 20, 1682, leaving the following works, posthumously published: Faiscas de Amor Dicino (Lisbon, 1683): — Obras Espirituaes (ibid. 1684, 1687, in 2 parts): — O Padre nosso Commentado (1688): — Espelho do Espirito em que deve verse e Comporse a Alma (1683): — Escola da Penitencia (1687) Sermoes Genuinos (1690), besides a number of ascetical writings still in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Fonseca Pedro Da[[@Headword:Fonseca Pedro Da]]

             a Jesuit and metaphysician, was born at Cortizada, Portugal, 1528. He entered the order in 1548, and. in a few years was made professor of philosophy at Coimbra, and afterwards professor of theology at Evora. He obtained the name of the “Portuguese Aristotle.” He stood high in the favor of king Philip II and of pope Gregory XIII, He died November 4, 1599. He was the first who publicly taught the doctrine relative to the divine prescience known as scientia media, and which was discussed long and furiously between the adherents of Molina (he was a pupil of Fonseca) and the Dominicans. SEE PRESCIENCE. Among his works are Commentarii in Aristotelem (4 volumes, often reprinted): —Institutiones Dialecticae (Lisbon, 1564): — De concord providentiae ai gratiae Dei cum libero arbit. hom. (Lisb. 1588). — Hoefer, Nouv. Biog. Generale, 18:81.

## Fonseca, Aaron and Isaac Diaz[[@Headword:Fonseca, Aaron and Isaac Diaz]]

             two brothers of Portuguese descent, were both strict adherents of orthodox Judaism. When they found that the teachings of the Bible were not in harmony with those of the rabbins, they questioned them with regard to their doubts, which finally had the result that on February 28, 1712, they were both excommunicated from the Jewish community. In the eyes of the Christians they were suspected of being Atheists, and to counteract this suspicion the two brothers appealed to the pastor of the Reformed Church, Hero Sibersma, requesting him to examine them. He did so, and openly declared them to be true believers in the Old Test. A more diligent study of the Old Test. in the light of the New brought them to the knowledge of the Messiah, and six months after their excommunication from the synagogue they were received into the Church. The two brothers published, in the Dutch language, in 1714, the reasons for their apostasy from Judaism. See Furst, Bibl. Jud. 1:286; Kalkar. Israel u. die Kirche, page 64; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Le Roi, Die Evangelische Christenheit und die Juden (Carlsruhe, 1884), page 415 sq. (B.P.)

## Fonseca, Juan Rodriguez de[[@Headword:Fonseca, Juan Rodriguez de]]

             a Spanish prelate, was born at Toro in 1451. He became successively dean of Seville, bishop of Badajoz, of Cordova, of Valencia and Burgos, and archbishop of Rosana. He accomplished several diplomatic missions. While dean of Seville he was charged with the ordering of the armament destined for the discovery of the New World. Being consulted before on the project of Christopher Columbus, he treated the great navigator as a visionary. He never forgave him for having succeeded, and let pass no occasion for doing him harm, especially after the death of Isabella, when Fonseca, being charged with the management of affairs regarding the New World, pursued with all his hatred the family of Columbus. He was less hostile to Fernando Cortez and to La Casas, who challenged and obtained, in 1520, the dissolution of the council of which this prelate was president. Being a hard- man, fanatic and passionate, Fonseca became a great friend of the inquisitor Torquemada. He died at Burgos, March 4, 1524. See Hoefer, Nouv. Biog. Generale, s.v.

## Font[[@Headword:Font]]

             (baptismal), the vessel containing the water for baptism. It was for some time the custom to baptize in or near flowing streams of water. Then baptisteries were erected outside of churches. Properly speaking, the baptistery was the building in which baptism was performed; and the vessel  in which it was performed was called in Greek κολυμβήθρα, in Latin piscina. At a later period the vessel for baptism was placed in the church, and called fons, font or fountain. Fonts finally came to be generally made as vases of stone, elevated three or four feet from the floor, supported by a stone standard, and usually placed before the altar. They were frequently lined with silver, lead, or brass, and were usually adorned with ornamental work in the same style as the church edifice, or with bas-reliefs of scriptural scenes. In form, the early fonts were sometimes round, and sometimes built in the shape of a cross or of a tombstone (Romans 7). At first fonts were covered simply with a lid. These were later enlarged into high and highly ornamented pinnacles or spires.—Bingham, Orig. Eccles. book 8, chapter 7; Parker, Glossary of Architecture, s.v.; Martigny, Dictionnaire des antiquites Chretiennes.

## Font, Baptismal[[@Headword:Font, Baptismal]]

             The material in the Western Church was, as a rule, stone, frequently porphyry, or other rich marbles. In the Eastern Church the font was usually of metal or wood, and seldom or never possessed any beauty (Neale, Eastern Church, 1:214).  The usual form of the font was octagonal, with a mystical reference to the eighth day, as the day of our Lord's resurrection, and of regeneration by the Spirit (comp. Ambros. Epist. 20, 44). The piscina is sometimes found of a circular form, and is occasionally, though very rarely (as at Aquileia) hexagonal. Gregory of Tours (De Glor. Martyr. lib. 1, c. 23) speaks of a font in the shape of a cross, in Spain. The form of a sepulchre is stated to have been sometimes adopted, in allusion to the Christian's burial with Christ in baptism (Rom 4:4).

The piscina usually formed a basin in the center of the baptistery, rather beneath the level of the pavement, surrounded with a low wall. It was entered by an ascent and descent of steps. According to Isidore Hispal. (Orig. 15:4; De Div. Oq.: 2:24) the normal number was seven; three in descent, to symbolize the triple renunciation of the world, the flesh, and the devil; three in ascent, to symbolize the confession of the Trinity, and a seventh, "septimus... qui et quartus," at the summit of the enclosing wall, for the officiating minister to stand on. But the rule concerning the number was not invariable. At Nocera, the number of steps is five, two in ascent, and three in descent. The descent into the piscina of St. John Lateran is by four steps.

## Font, Consecration Of[[@Headword:Font, Consecration Of]]

             In the 4th century, the ceremony of blessing the water to be used in baptism was already regarded as of high antiquity (see Basil the Great, De Spiritu Suacta, 27; Ignatius, Ad Ephes. 18; Irenaeus, Haeres. 1:21, § 4; Tertullian, De Baptismo, 4; Cyprian, Epist. 70, 71; Sedatus of Thuburbum, Sententien Ejusc. 18, 3 Cyprian's Works; Cyril of Jerusalem, Catech. 3:3; Ambrose, De iis qui Initiantur, 5). Probably the earliest form extant, which cannot be assumed with certainty to be older than the beginning of the 4th century, is that of the Apostolical Constitutions (7:43), in which the priest, after a recitation of the mercies of God, analogous to the preface of the eucharistic office, proceeds, "Look down from heaven, and sanctify this water, and grant grace and power that he who is baptized according to the command of thy Christ may with him; be crucified and die, and be buried and rise again to the adoption which is in him, by dying unto sin, but living unto righteousness." Compare Dionysius Areop. Hierarch Eccles. c. 2.  Another ceremony, the pouring in of chrism, generally so as to form a cross on the surface of the water, was probably of later introduction, though it is found at least as early as the 6th century. Amalarius (De Eccl. Off. 1:25) expressly mentions insufflation as one of the rites in exorcism (q.v.). After the expulsion of the evil spirit by exorcism, he simply says, "munitur aqua crucis signaculo," not distinctly mentioning the pouring in of chrism in the form of a cross.

In the Gregorian Sacramentary (pages 71-73) is mentioned another rite, that of plunging tapers into the water to be consecrated. Two lighted tapers are carried before the bishop to the font; after the benediction, the aforesaid two tapers are plunged into the font, and the bishop "insufflates"' on the water three times. After this the chrism is poured into the font, and the children are baptized. The ceremony mentioned by Consecration of the Baptismal Water by a Taper. (From a Pontifical of the 9th Century.). Amalarius (De Eccl. Off. 1:25), of plunging the tapers of the neophytes into the font, seems to be distinct from this. See Martene, De Rit. Ant.; Binterim, Denkwurdigkeiten; Probst, Sakraniente u. Sakramentalien;' Smith, Dict. of Christ. Antiq. s.v.

## Fontaine, Edward, LL.D[[@Headword:Fontaine, Edward, LL.D]]

             a Protestant Episcopal clergyman, was born at Greenwood, Virginia, August 5, 1814. He was educated in the military academy at West Point, N.Y.; became a Methodist minister in Texas in 1840; held various parishes in Mississippi, Texas, and Louisiana from 1847 until 1855, when he was admitted to the bar. He served as captain in the battle of Manassas. He died at Belvidere, Mississippi, January 19, 1884.

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

             a French theologian, was born at Paris in 1625. At the age of twenty he joined the Port-Royalists, and soon became intimately acquainted with Nicole, Arnauld, De Sacy, and others. In 1666 he was imprisoned with De Sacy. After his release he lived at different places, and finally died at Melun, January 28, 1709. He wrote Histoire de l'Ancien et du Nouveau Testament (Paris, 1670): — Psaumes de David (1674): — Explication du Nouveau Testament (1675, 4 volumes; 1685, 2 volumes): — Vies des Patriarches (1683): — Vies des Prophetes (1693): — Dictionnaire Chretien (1691, 1712): — Sermons de St. Grgoire de Nazianae (1693, 2 volumes): — Homilies de St. Chrysostom, sur les Epitres de St. Paul (7 volumes), besides other works. He is best known by his posthumous work, Memoires pour Servir a l'Histoire de Port-Royal (Cologne, 1736). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale; Biog. Universelle, s.v. (B.P.)

## Fontana, Carlo[[@Headword:Fontana, Carlo]]

             a famous Italian architect, was born in 1638, and died at Rome in 1714. He wrote, II Tempio Vaticano, etc. (Rome, 1694, fol.): — Descrizione della Capella del Fonte Baptismale nella Basilica Vaticana (ibid. 1697). See Winer, Handbuch der theol. Lit. 1:814; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Fontana, Domenico[[@Headword:Fontana, Domenico]]

             an eminent Italian architect, was born near lake Como in 1543; studied architecture at Rome, and while there was employed to erect the chapel of the Persepio in Santa Maria Maggiore. The pope, being desirous of raising an obelisk in the square of St. Peter's, collected about five hundred mathematicians, engineers, and learned men, among whom Fontana's plan was approved, and with the assistance of one hundred and forty horses and eight hundred men, he removed this immense mass, weighing about 750,000 pounds. For this undertaking he was created a knight of the Golden Spur, and a Roman nobleman. He afterwards erected other obelisks in Santa Maria Maggiore. He died at Naples in 1607. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Fontana, Francesco Ludovico[[@Headword:Fontana, Francesco Ludovico]]

             an Italian prelate, was born August 28, 1750, at Casala Maggiore (duchy of Milan); entered the Barnabite order in 1767; eventually became professor of eloquence in the College of Milan, where he acquired great fluency in the Greek language; in 1804 he accompanied Pius VII to France, and on the return of the pope to Rome was made cardinal, March 8, 1816, placed at the head of the congregation of the Index, still retaining his title as superior-general of the Barnabites. He died at Rome, March 19, 1822. See Hoefer, Nouv. Biog. Generale, s.v.

## Fontana, Lavinia[[@Headword:Fontana, Lavinia]]

             an eminent Italian painter, daughter of Prospero Fontana, was born at Bologna in 1552, and studied under her father. She painted a number of works for the Bolognese churches, of which the best are, The Miracles of the Loaves; The Annunciation; and The Crucifixion. She subsequently went to Rome, where she practiced portrait-painting with great success.  She died at Rome in 1614. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Fontana, Prospero[[@Headword:Fontana, Prospero]]

             an eminent historical and portrait painter, was born at Bologna in 1512, and studied under Francucci. His masterpiece is at Bologna, in Santa Maria della Grazie. In the same church is an admirable picture of The Annunciation, by him. He also executed the Descent from the Cross, in the Bolognese Academy. He died in 1597. See Hoefer, Nouv. Biog Generale, s.v.; Spooner, Biog. Hist. of the Fine. Arts, s.v.

## Fontanes, Ferdinand[[@Headword:Fontanes, Ferdinand]]

             a French Protestant theologian, was born at Nimes, May 15, 1797. He studied at Geneva, and entered the ministry in 1821. While discharging his ministerial duties at his native place, there occurred, in 1824, a vacancy in the theological faculty at Montauban. Fontands made an application, and passed such an excellent examination that his appointment. became a matter of course. Rumors from Nimes having reached the faculty as to some liberal opinions of the candidate, it was thought best to prepare a theological formula which Fontanes was to sign. But he refused to do this on conscientious grounds. In 1826 he succeeded M. Olivier Desmont at Nimes, and died there, January 9, 1862. Of his writings we mention, besides his many articles in the Evangeliste: Catechisme Evanglique (8th ed. 1867): — Histoire Sainte, in questions and answers (4th ed. 1866): — De l'Unite Religiouse dans l'Eglise Reforme de France (1844): — De la Lutte Engagee dans les Eglises Protestantes (1842). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Fonte Avellana Order Of[[@Headword:Fonte Avellana Order Of]]

             a monastic order of the Roman Catholic Church. The name is derived from the desert of Fonte Avellana, near Faenza, where the first monastery of the order was established in 1001 by Ludolf, subsequently bishop of Eugubio. The best known member of this order is the abbot Peter Damiani (q.v.), under whom it made considerable progress. Little is known of its subsequent history, except that it greatly degenerated.'' In 1570, cardinal Jules de la Rovere, who had been appointed by pope Pius V abbot in commendam of the abbey of Fonte Avellana, caused the monks to unite with the Camaldulenses. — Helyot; Migne, Dict. des Ordres Religieux, s.v. Font Avellane.

## Fontein Pieter[[@Headword:Fontein Pieter]]

             was born in 1708. He enjoyed the instructions of the celebrated Tiberius Hemsterhuis and Albert Schultens. His taste for the literature of antiquity was developed under their able tuition. His first charge was a Baptist congregation in Rotterdam, to which he was called in 1732. Here he labored seven years. From this field of labor he was transferred to a similar, one in Amsterdam, where he remained till his death, which occurred in 1788 or 1789. The literary taste acquired in early life he continued to cultivate. He became an uncommon proficient in Greek and Roman literature. He edited the Characteres Ethici of Theophrastus according to a Florentine; MS. He was on terms of friendly intercourse with the most eminent scholars of the age. His library, containing the best editions of the  Greek and Roman, classics, and enriched with the stores of patristic, theological, and philosophical literature, was bequeathed to the Baptist church in Amsterdam. By this bequest, which served for the foundation of the valuable library of the Baptists in that city, he conferred a great and lasting benefit on the cause of theological education. See Glasius, Godgeleerd Nederland, i Deel, blz. 470; also Blaupot ten Cate, Geschiedenis der Doopsgezinden in Holland enzv. ii Deel, blz. 156 very.; S. Muller, Geschiedenis van het onderwijs in de theologie by de Nederl. Doopsgezinden, blz. 70. (J.P.W.)

## Fontenay Pierre Claude[[@Headword:Fontenay Pierre Claude]]

             a Jesuit, was born at Paris in 1683. He became rector of the college at; Orleans, but was recalled to Paris to continue Longueval's Histoire de l'Eglise Gallicane, of which he wrote volumes 9, 10: He died at La Fleche, October 15, 1742. Migne, Dict. de Biog. Chretienne, s.v.

## Fontevrault Order Of[[@Headword:Fontevrault Order Of]]

             (Ordo Frontis Ebraldi), a monastic order of the Roman Catholic Church, founded at the close of the 11th century by Robert of Arbrissel, SEE ARBRISSEL, who in the forest of Craon united a number of hermits under the rule of St. Augustine. The number of members rapidly increased, and Arbrissel had to establish several convents for men and women. The latter were divided into three. different establishments, namely, 1 (Le Grand Mou tier), for virgins and widows; 2 (St. Lazarus), for leprous and other sick people; 3 (St Magdalen), for fallen women who wished to reform. The whole order was devoted to the glorification of the Virgin Mary, and the men of the order were placed under the supreme jurisdiction of the abbess of Fontevrault, who became the general of the whole order. Tersende, a relative of the duke of Bretagne, was the first abbess; Petronella, baroness of Chemillee, her assistant. The order was confirmed by pope Paschal II (in 1106, and again in 1113). After the death of the founder, the number of convents gradually rose to about sixty, all of which, with the exception of a few in Spain and England, were in France. The history of the order presents no facts of importance; it soon degenerated to an even higher degree than the majority of the mediaeval orders. Attempts to reform it were made by the abbesses Maria, of Bretagne (1477), Renate of Bourbon (1507), and Antoinette of Orleans (1571 to 1608), but they had no lasting  results. The whole order perished during the French Revolution; the last abbess, Julie Sophie Charlotte de Pardaillan, died in Paris in 1799. No attempt has since been made to revive it. — Wetzer und Welte, Kirchen Lex. 4:109; Helyot (ed. Migne), Ordres Religieux, s.v.; Honore Niquet, Hist. de l'Ordre de Font. (Angres, 1586). (A.J.S.) .

## Fontinalia[[@Headword:Fontinalia]]

             a festival celebrated annually among the ancient Romans on October 13, when the wells were adorned with garlands, and flowers thrown into them.

## Food[[@Headword:Food]]

             (represented by several Heb. and Gr. words [especially some derivative of the verb אָבֵל, akal', to eat], which are variously rendered in the A.V.). SEE VICTUALS.

I. Materials. — The original grant of the Creator made over to man the use of the vegetable world for food (Gen 1:29), with the exception of the tree of the knowledge of good and evil (Gen 2:17), and, as some hold, also, the tree of life (Gen 3:22). So long as man continued in Paradise, he doubtless restricted his choice of food within the limits thus defined; but whether, as is commonly stated, we are to regard this as characteristic of the entire period between the creation of Adam and the grant of animal food to Noah after the flood (Gen 9:3), admits of doubt. It is doing no violence to the passage last cited to view it rather in the light of an ordinance intended to regulate a practice already in use, than as containing the first permission. of that practice; and when we consider that man is, by his original constitution, omnivorous, that there are special adaptations in his frame, as made by God, far the use of animal food, that from the beginning. he was acquainted with the use of fire, that from the beginning there was a distinction known to him between clean and unclean animals (Gen 7:2; Gen 7:8), corresponding. apparently to a distinction between animals good for food and animals not so, and that the pastoral was as early as the agricultural occupation among men, it seems more probable than otherwise that the use of animal food was not unknown to the antediluvians. Perhaps some fierce or cruel custom connected with the use of raw flesh, such as Bruce found in his day among the Abyssinians, and. such as Moses glances at (Exo 12:9), may have prevailed among the more barbarous and ferocious of the antediluvians; and it may have been in order to check this that the communication recorded in Gen 9:2-5, was made to Noah. It is not, however, to be overlooked that, in the traditions of antiquity, the early age of the world was represented as one in which men did snot use animal food  (Diod. Sic. 1:43; 2:38; Ovid, Metam. 1:100 sq.; 15:96 sq.; Fast. 4, 395 sq.).

In the Patriarchal age the food of the ancestors of the Hebrews comprised the flesh of animals both tame and wild, as well as the cereals. We read of their using not only cakes of fine meal, but also milk and butter, and the flesh of the calf, the kid, and game taken by hunting (Gen 18:6-8; Gen 27:3-4). They used also leguminous food, and a preparation of lentiles seems to have been a customary and favorite dish with them (Gen 25:34). They made use also of honey (either honey of bees or sirup of grapes), spices, nuts, and almonds (Gen 43:11).

During their residence in Egypt the Israelites shared in the abundance of that land; there they “sat by the flesh-pots, and did eat bread to the full” (Exo 16:3); and amid the privations of the wilderness they remembered with regret and murmuring “the fish which they did eat in Egypt freely (the abundance of fish in Egypt is attested by Diod. Sic. 1:34, 36; and Allian, De Nat. Asim. 10:43), the cucumbers and the melons, and the leeks, and the onions, and the garlic” (Num 11:5). These vegetable products have always formed an important part of the food of the people of Egypt; and the abundant use also of animal food by them is sufficiently attested by the monuments (Wilkinson, Anc. Egypt. 2:367- 374).

In their passage through the wilderness, the want of the ordinary materials of food was miraculously supplied to the Israelites by the manna. As it was of importance that their flocks and herds should not be wholly consumed or even greatly reduced before their entering on the promised land, they seem to have been placed under restrictions in the use of animal food, though this was not forbidden (Lev 17:3 sq.) and when their longing for this food broke out into rebellious murmurs, a supply was sent to them by means of large flocks of a species of partridge very much ins use in the East (Exo 16:11-13; Num 11:31; comp. Diod. Sic. 1:60).

When they reached the promised land, “the land flowing with milk and honey,” abundance of all kinds of food awaited the favored people. The rich pasturelands of Palestine enabled. them to rear and maintain large flocks and herds; game of various kinds was abundant in the more mountainous and uninhabited districts; fish was largely supplied by the rivers and inland seas, and seems to have been used to a considerable  extent (2Ch 33:14; Neh 3:3; Mat 7:10; Mat 14:17; Mat 15:34; Luk 24:42; Joh 21:6-14), so that the destruction of it was represented asa special judgment from God (Isa 50:2; Hos 4:3; Zep 1:3). SEE FISH.

In the Mosaic code express regulations are laid down as to the kinds of animals that may be used in food (Leviticus 11; Deuteronomy 14). Those expressly permitted are, of beasts, the ox, the sheep, the goat, the hart, the roebuck, the fallow-deer, the wild goat, the pygarg, the wild ox, the chamois, and, in general, every beast that parteth the hoof and cleaveth the cleft into two claws [that is, where the hoof is completely parted, and each part is separately eased in bone], and cheweth the cud; of fish, all that have scales and fins; of fowls, all clean birds, that is, all except the carnivorous and piscivorous birds; of insects, the locust, the bald locust, the beetle, and the grasshopper. Whether the Hebrews attended to the rearing of gallinaceous fowls remains a matter of doubt. SEE COCK.

Besides animals declared to be unclean, the Israelites were forbidden to use as food anything which had been consecrated to idols (Exo 34:15);, animals which had died of disease or been torn by wild beasts (Exo 22:31; Lev 22:8; comp. Eze 4:14), and certain parts of animals, viz. the blood,(Lev 27:10; Lev 19:26; Deu 12:16-23), the fat covering the intestines, the kidneys, and the fat covering them, the fat of any, part of the ox, or sheep, or goat, especially the fat, tail of certain sheep (Exo 29:13-22; Lev 3:4-10; Lev 9:19). They were also forbidden to Use any food or liquids occupying a vessel into which the dead body of any unclean beast had fallen, as well as all food and liquids which had stood uncovered in the apartment of a dead or dying person (Num 19:15). The eating of a kid boiled in the milk or fat of its mother was also prohibited (Exo 23:19; Exo 32:26; Deu 14:21). These restrictions rested chiefly, doubtless, on religious and theocratic grounds, SEE FAT, but for some of them reasons of a sanitary kind may also have existed. It belonged to the essence of the theocratic system that the people should be constantly surrounded by what reminded them of the separation to Jehovah, and the need of keeping themselves free from all that would level or lower the distinction between them and the nations around them. For this reason specific restrictions were laid upon their diet, which were not attended to by other nations, nor were always insisted on in the case of strangers dwelling within their bounds (Deu 14:21). This does not, however, preclude our admitting  that reasons of a social or political kind may also have conspired to render these restrictions desirable. In warm. climates the importance of avoiding contagion rendered the utmost action necessary in handling whatever may have been exposed to the influence of a corpse; and it is well known that the use of adipose matter in food requires, in such climates, to be restricted within narrow limits. The peculiar prohibition of a kid boiled in its mother's milk was ordained probably for the purpose of avoiding conformity to some idolatrous usage, or for the purpose generally of encouraging humane feelings on the part of the Israelites towards their domesticated animals (Spencer, De Legg. Hebr. Rituall. book 2, chapter 8; Michaelis, Mos. Recht, 4:200). SEE CLEAN.

Subject to these restrictions, the Israelites were free to use for food all the produce of their fertile and favored land. “Thou shalt bestow thy money,” said God to them, “for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, and thou shalt eat thereof before the Lord thy God, and thou shalt rejoice, thou and thy household” (Deu 14:26). In the enumeration of blessings conferred by God on Israel, we find “honey out of the rock, and oil out of the flinty rock, butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat,” specified as among his free gifts to his people (Deu 32:13-14). Though allowed this wide range, however, of animal food, the Hebrews do not seem in ordinary life to have availed themselves of it. The usual food of the people appears to have consisted of milk and its preparations, honey, bread, and vegetables of various sorts; and only at the royal table was animal food in daily use (1Ki 4:23; Neh 5:18). The animals commonly used for food were calves (Gen 18:7; 1Sa 28:24; Amo 6:4): these were fattened for the purpose, and hence were called fatlings, or fatted calves (μόσχος σιτευτός, Luk 15:23; σιτιστά, Mat 22:4); lambs, 2Sa 12:4; Amo 6:4); sheep (1Sa 14:34; 1Sa 25:18; 1Ki 4:23); oxen stall-fed, or from the pastures (1Ki 1:9; 1Ki 4:23;. 2Ch 18:2; Mat 22:4); fat cattle מְרַיא, a particular kind of the bovine genus peculiar to Bashan, supposed by some to be a species of buffalo or ure-ox, but not to be confounded with the fatling or fatted calf above mentioned, 2Sa 6:13; 1Ki 1:9; Amo 5:22; Eze 39:18); kids (1Sa 16:20); and various kinds of game, such as the ayil, the tsebi, and the yachmur (1Ki 5:3 [15:23, A.V.]). The articles brought by  Abigail to David were bread, sheep, parched [roasted] corn, raisins, and figs (1Sa 25:18); when Ziba met David on his flight from Absalom he brought to him bread, raisins, and summer fruits (2Sa 16:1); and the present of Barzillai to the king consisted of wheat, barley, flour, roasted corn, beans, lentils, honey, butter, sheep, and cheese (2Sa 17:28). We may presume from this that these formed the principal articles of food among the Jews at this time. Besides raisins or grapes dried in the sun, they used grapes pressed into cakes (אֲשַׁישָׁה); they had also fig-cakes (דְּבֵלַים). On special occasions they probably indulged in more costly viands; in times of famine they resorted even to very vile food; in seasons of affliction they abstained from all delicacies, and even sometimes from all food; and to prisoners the food allowed seems to have been only bread and water (1Ki 22:27; Jer 37:21).

Besides the vegetables above mentioned, the Jews were acquainted with the melon, the cucumber, the mallow, the leek, the onion, garlic, and bitter herbs. In Job 6:6, mention is made of רַיר חִלָּמוּת, which Gesenius would translate purslain-slime, or purslain-broth=something extremely insipid (Thesaur. page 480). The reasons he gives for this are not without force, but cannot be held conclusive. The A.V. “white of an egg,” follows the Rabbinical interpretation, which Rosenmuller, Ewald. etc., also approve; Lee (ad verb.) and Furst prefer understanding it of the whey of curdied milk; Renan translates it le jus de la mauve.

The drinks of the Hebrews were, besides water, which was their ordinary beverage, milk, wine, and שֵׁכָר, which in the A.V. is rendered strong drink. To give the water a stronger relish, they probably sometimes dissolved a portion of fig-cake in it, according to the fashion of the Arabs at the present day (Niebuhr, Arab. page 57). The wines used were of various sorts, and sometimes their effect was strengthened by mingling different kinds together, or by the mixture with them of drugs (Psa 75:9; Proverbs 9:23, 30; Isa 5:22). A species of delicacy seems to have been furnished by “spiced wines,” that is, wines flavored by aromatic herbs, or perhaps simply by the juice of the pomegranate (Son 8:2). No mention is made in Scripture of the mixing of water with wine for the purpose of drinking it; the reference in Isa 1:22 being to the adulteration of wine by fraudulent dealers; but the habit was so common in ancient times (comp. Odyss. 1:110; 9:208 sq.; Hippocrates, De Morb. 3:30; Lucian, Asin. 7; Plin. H. Nat. 23:22) that we can hardly doubt  that it was known also among the Hebrews. SEE WINE. Vinegar, חֹמֶוֹ, was also used by them as a means of quenching thirst (Rth 2:14; Num 6:3); mixed with oil, this is still a favorite in the East, and mixed with water, it was drunk by the Roman soldiers and poor under the name of posca (Pliny, H. Nat. 19:29; 22:58; Plautus, Mil. Glor. 3:2, 23). SEE DRINK.

The Hebrews made use of condiments to heighten the flavor of their dishes, as well as of spices to increase the effect of their wines. Besides the general condiment salt, they used cumin, dill, mint, coriander, rue, mustard, and the seeds of an herb to which they gave the name of קֶצִח, “fitches.” Sometimes their made dishes were so richly flavored that the nature of the meat used could not be discovered (Gen 27:9; Gen 27:25). Besides myrrh, with which they flavored their wines, the Hebrews used various odoriferous products; but whether they used any of these with food is uncertain. SEE AROMATICS.

II. Methods of Preparation. The early acquaintance of the race with the use of fire renders it probable that from the beginning men used some process of cooking in the preparation of their food, except in the case of such products as are more agreeable to the palate in a crude than in a concocted state. The cereals were sometimes eaten raw (Lev 23:14; Deu 23:25; 2Ki 4:42; Mat 12:1); but from an early period it was customary to roast the grains, and so prepare them for food (Lev 2:14; comp. Robinson, Bib. Res. 2:394). This received the name of קָלַי (more fully אָבַיב קָלוּי בָאֵשׁ) and קָלִיאA.V. “parched corn;” and was eaten either dry or formed into a sort of porridge, perhaps something after the manner of the pilaw in the East at the present day. This was not peculiar to the Hebrews; even as late as the time of Virgil roasting was a recognised method of preparing corn for use (Georg. 1:267), though this may have been only preparatory to bruising it (comp. Servius on AEn. 1:179; Pliny, H.N. 18:18, 23). For the preparation and kinds of bread in use among the Hebrews, SEE BREAD AND MILL.

Vegetables were cooked by boiling, and seem to have been made into a pottage (נָזַיד, the Niph. part. of זוּד, to boil, Gen 25:30; Gen 25:34; 2Ki 4:38-39), probably strengthened by the addition of some oily substance, such as butter or fat, or by having bones and gristles boiled  down with them, as is still customary in the East (Shaw, Travels, page 125, cited by Jahn, Archaol. I, 2:190).

When animal food was to be used, the animal was killed in such a way as to allow all the blood to leave the carcase, in order scrupulously to observe the prohibition, Exo 22:31. Among the modern Jews, this is accomplished by cutting the throat of the animal quite through, and then suspending the carcase so as to allow all the blood to run out. the entrails with the fat are removed, the nerves and veins extracted, and strict search is made lest any drop of blood should. be allowed to remain in any. part (Buxtorf, Syn. Jud. chapter 27). The flesh, thus prepared for cooking, was commonly boiled in water (בַּשֵּׁלִ, Piel of בָּשִׁל) probably also sometimes in milk, as is still the case among the Arabs. Before being put into the pot, thee flesh, freed from the skin, appears to have been cut into small pieces, or, perhaps this was done during the process of cooking (Mic 3:3; comp. Hitzig, ad loc.). The broth and the flesh were served up separately (Jdg 6:1), and both were eaten with bread. Salt was used to season the food; spices were also occasionally introduced, and highly flavored dishes were sometimes prepared (Eze 24:10; Gen 27:4; Pro 23:3). For boiling, the pot or caldron was used; and the fuel was commonly wood, especially thorns (Ecc 7:6; Psa 58:9; Isa 44:16; Eze 24:10), sometimes the dried excrement of animals (Eze 4:15), a species of fuel still much used in the East (Irby sand Mangles's Travels, page 172; Rae Wilson's Travels, 2:156; Huc's Travels, passim). Food was also prepared by roasting (צָלָה). This was regarded as the more luxurious mode of preparation, and was resorted to chiefly on festive occasions. The paschal lamb was to be roasted whole (Exo 12:4; Exo 12:6), but it does not appear that this was the. usual method of roasting flesh; it is more probable that the ancient Hebrews, like the modern Arabs, roasted their meat in small portions by means of short spits of wood or metal placed near the fire, and turned as the process of cooking required (comp. Odyss. 3:461-2, etc.; 1:465, etc.). Birds were roasted whole on such a spit. The Persians roast lambs and calves entire by placing them in an oven (Tavernier, 1:269; Chardin, 3:88), and this may also have. prevailed among thee Hebrews. Among the poor, locusts were eaten roasted, as is still common among the Arabs, whose method of cooking them is as follows: the feet and wings having been plucked off, and the entrails taken out, the body is salted, and then roasted by means of a wooden spit, on which a row of bodies similarly prepared are strung. Fish  were usually broiled (Luk 24:42; Joh 21:9), but it would seem that they were sometimes cured, or at least brought into a state in which they could be used without farther cooking (Mat 14:17; Mat 14:19; Mat 15:34; Mat 15:36). In either case they were eaten with bread.

In primitive times the mistress of the house presided over the cooking of the food, as the master of the house charged himself with the slaughtering of the animals required (Gen 18:6; Gen 18:8; Jdg 6:19; comp. Il. 24:622, and Odyss. 2:300). Among the Egyptians, servants who were professional cooks took charge of preparing the food (Wilkinson, Anc. Egypt. 2:382 sq.); and in later times among the Hebrews similar functionaries were employed, both male and female (טִבָּח, 1Sa 9:23-24; טִבָּחָה, 1Sa 8:13). The culinary utensils were פָרוּר a deep pan (Num 11:8; Jdg 6:19; 1 Samuel 11, 14); קִלִּחִת; סַיר; דּוּד; [CALDRON SEE CALDRON ]; כַּיּוֹר a basin or pan (Exo 30:18; 1Sa 2:14; by); סֵפֶל; צֵלָחָה; סִ; מִהֲבִת, an iron pan; מִרְחֶשֶׁת a frying-pan (Lev 2:5-7; Lev 7:9); חֲבַתַּים, pans (1Ch 9:31); מִזְלֵג, a fork or flesh-hook with which flesh was drawn from the pot (1Sa 2:13-14), and perhaps the flesh separated from the bones in the pot (Mic 3:3); כַּירִיַםa word of doubtful significancy, rendered by the Sep χυτρόποδες (Lev 11:34), by the Syr. place of pots, by Gesenius range jar pots, by Furst hearth for cooking, consisting of two rows of stones meeting at an angle, by Rosenmuller a place in the hearth under which was fire, and on the surface of which were, orifices, over which pots were placed, and by Knobel an earthenware stew-pan (Ravius, De re cabana vet. Heb. Traj. ad Rhen. 1768; Pareau, Antiq. Hebr. p. 388 sq.; Jahn, Archalolgie, 1, 2:167 sq.; Wilkinson, Ancient Egyptians, 2, chapter 57). SEE COOK.

## Food, Spiritual[[@Headword:Food, Spiritual]]

             “an expression found in two places in the ‘Order for the Holy Communion in the English Church service, to signify the sustenance which the soul receives from the sacrifice of the flesh and blood, that is, the offering up of the life of the Son of man (‘for the blood,' says Moses, ‘is the life') to atone for the sins of the world, and to redeem us form everlasting death. Some have maintained from those words of our Lord, ‘This is my body,' that the literal, material flesh and blood of Christ are, in some sense received in the communion; while others see clearly that the Church of  England at least, has taken special pains to guard against and exclude such a notion, both in the above passages, and by the language of the 38th. Article of Religion. The opponents of the ‘material' view contend also that literal flesh and blood ‘cannot be spiritually received,' or ‘refresh the' soul.” SEE TRANSUBSTANTIATION.

## Fool[[@Headword:Fool]]

             (represented by several Hebrew and Greek words, especially נָבָל nabal, ἄφρων). The “fool” of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one whose conduct is not regulated by the dictates of reason and religion (Psa 14:1). Foolishness, therefore, is not a negative condition, but a condition of wrong action in the intellectual or sentient being, or in both (2Sa 13:12-13; Psa 38:5). In the book of Proverbs, however, “foolishness” appears to be sometimes used for lack of understanding, although score generally for perverseness of will. The phrase “Thou fool” (Mat 5:22) implies not only angry temper, by which such severe language is, prompted, but a scornful, contemptuous feeling, utterly inconsistent with the love and meekness which characterize disciples of Christ, and, of course exposing thee individual who is under its influence. to eternal punishment. SEE WISDOM.

## Fools Feast Of[[@Headword:Fools Feast Of]]

             SEE FEAST OF FOOLS.

## Foot[[@Headword:Foot]]

             (properly רֶנֶל, re'gel, ποῦς). Of the various senses in which the word “foot” is used in Scripture The following are the most remarkable. Such phrases as the “slipping” of the foot, the “stumbling” of the foot, “from head to foot” (to express the entire body), and “footsteps” (to express tendencies, as when we say of one that he walks in another's footstep), require no explanation, being common to most languages.

The extreme modesty of the Hebrew language, which has perhaps seldom been sufficiently appreciated dictated the use of the word “feet” to express the parts and the acts which it is not allowed to name. Hence such phrases as the “hair of the feet,” the “water of the feet,” “between the feet,” “to open the feet,” “to cover the feet,” all of which are sufficiently intelligible,  except perhaps the last, While certainly does not mean “going to sleep,” as some interpreters suggest, but “to dismiss the refuse of nature.”

“To be under any one's feet” denotes the subordination of a subject to his sovereign, or of a servant to his master (Psa 8:6; comp. Heb 2:8; 1Co 15:26); and was doubtless derived from the symbolical action of conquerors, who set their feet upon the neck or body of the chiefs whom they had vanquished, in token of their triumph. This custom is expressly mentioned in Scripture (Jos 10:23), and is figured on the monuments of Egypt, Persia, and Rome., SEE TRIUMPH.

In like manner, “to be at any one's feet” is used for being at the service of any one, following him, or willingly receiving his instructions (Jdg 4:10). The last passage, in which Paul is described as being brought up “at the feet of Gamaliel,” will appear still clearer if we understand that, as thee Jewish writers allege, pupils actually did sit on the floor before, and therefore. at the feet of, the doctors of the law, who themselves were raised on an elevated seat. SEE DISCIPLE.

“Lameness of feet” generally denotes affliction or calamity, as in Psa 35:15; Psa 38:18; Jer 20:10; Mic 4:6-7; Zec 3:9. SEE LAME.

“To set one's foot” in a place signifies to take possession of it, as in Deuteronomy 1:36; 11:34, and elsewhere.

“To water with the feet” (Deu 11:10) implies that the soil was watered with as much ease as a garden, in which the small channels for irrigation may be turned, etc., with the foot. SEE GARDEN.

An elegant phrase, borrowed from the feet, occurs in Gal 2:14, where Paul says, “When I saw that they walked not uprightly, ῎οὐκ ὀρθοποδοῦσι, literally, “not with a straight foot,” or “did not foot it straightly.”

Nakedness of feet expressed mourning (Eze 24:17). This must mean. appearing abroad with naked feet, for there is reason to think that the Jews never used their sandals or shoes within doors. The modern Orientals consider it disrespectful to enter a room without taking off the outer covering of their feet. It is with them equivalent to uncovering the head among Europeans. The practice of feet-washing implies a similar usage among the Hebrews. SEE ABLUTION; SEE WASHING. Uncovering  the feet was also a mark of adoration. Moses put off his sandals to approach the burning bush where the presence of God was manifested (Exo 3:5). Among the modern Orientals it would be regarded as the height of profanation to enter a place of worship with covered feet. The Egyptian priests officiated barefoot; and most commentators. are of opinion that the Aaronite priests served with bare feet in the tabernacle, as, according to all the Jewish writers, they afterwards did in the Temple, and as the frequent washings of their feet enjoined by the law seem to imply. SEE SANDALS.

The passage, “How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace” (Isa 52:7 ), appears to signify that, although the feet of messengers and travelers are usually rendered disagreeable by the soil and dust of the way, yet the feet of these blessed messengers seemed, notwithstanding, even beautiful, on account of the glad tidings which they bore.

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

             Kissing of the Pope's. — The kissing of the feet of rulers was an Oriental mode of testifying reverence or subjection. It was also done in the West to some, at least, of the Roman emperors, Dioclesian is said to have had gems fastened to his shoes, that the honor of kissing his feet might be more willingly paid. It was introduced as a sign of reverence for the pope of Rome at some, date not precisely known. In defense of this practice, the Roman writers adduce an early usage of the sort in favor of all bishops; but it was kissing of the hand, not of the foot, that seems to have been the usage (Bingham, Orig. Eccles. book 2, chapter 9). The first example of an emperor kissing the pope's foot is that of Justin with the foot of pope John I, A.D. 525. It is now practiced (1) after the election of a new pope, when all the cardinals kiss his foot; (2) on the election of a new cardinal, when he kisses the pope's foot, formally, in sign of homage and submission; (3) at public audiences of the pope, when persons presented kiss his foot. Protestants are not required to perform this homage when presented. A crucifix is fastened to the slipper, that the act of adoration may be interpreted as paid to Christ in the person of his so-called vicar.

## Foot Joseph Ives, D.D.[[@Headword:Foot Joseph Ives, D.D.]]

             a Presbyterian minister, and president of Washington College, Tenn., was born at Watertown, Connecticut, November 17, 1796, and graduated at Union College in 1821. Having passed through the usual theological course at Andover, he was licensed in 1824, and ordained as an evangelist, when he went to South Carolina, and labored successfully for some months. Returning to New England, he preached for some time at Boston, and at a later period was called to the Congregational church at West Brookfield, Mass. From this charge he obtained a dismission in 1831 on account of ill health, and in 1833 accepted a call from Salina, N.Y., where he continued for two years, and then accepted a call to Cortlandt. Here he opposed with much ability the system of perfectionism then prevalent, on which he wrote an able article in the Literary and Theological Review (1834). In 1837 he removed to Westport, Conn., and while there he joined the Presbyterian Church, with which he remained connected during his life. In 1839 he accepted a call to the Presbyterian church of Knoxville, Tennessee. He was connected with the Presbyteries of Bedford and Geneva, and with the Old- school Church, and while at Knoxville was elected to the presidency of Washington College. He was on his way to be inaugurated as president of the college when he was killed by a fall from his horse, April 20, 1840. He published The prominent Trait in Teachers of false Religion (1828):— A historical Discourse (1828):— Sermons on Intemperance (1828):— Three  Sermons on Perfectionism (1834). A Memoir, with a selection from his MS. sermons, was published by his brother (1841, 8vo) — Sprague, Annals, 4:669.

## Foot-Washing In The Christian Church[[@Headword:Foot-Washing In The Christian Church]]

             The use of sandals among the Eastern nations instead of shoes, as well as the heat of the climate, gave rise to frequent ablutions, and especially of the feet. It became a duty of hospitality, and a mark of respect towards strangers. Abraham offered water to the three angels (Gen 18:4) to wash their feet; Lot did the same to the two angels who visited him (Gen 19:2); Abigail to the messengers of David (1Sa 25:41). The Pharisee Simon gave Jesus no water for his feet (Luk 7:44), and Mary Magdalene therefore washed his feet with tears, and wiped them with the hairs of her head. At the last supper Christ washed the feet of his disciples (Joh 13:4). This was at once a symbol and an ex ample: a symbol, as it was meant to teach them (1) that those only whose sins were washed away by him, the Lamb of God, could have part with him hereafter; and (2) that such as had once been thus purified in the blood of the Lamb “ needeth not save to wash his feet, but is clean every whit” (Joh 13:10). The act thus performed by Christ at the institution of the  Supper suggests to believers at every communion this lesson of humility. It is also an example of humility, patience, forbearance, and charity, and particularly of assistance in helping each other to purification from sin.

In the early post-apostolic times, the command “ye also ought to wash one another's feet” came to be observed not only after the spirit, but also after the letter. Augustine speaks (Ep. 118, ad Januarium) of this practice, as also of the doubts entertained in his times as to the proper day when the ceremony ought to be performed. The Synod of Toledo, 694 (ch. iii) stated that it should take place on the anniversary of the day when Christ performed it — the Thursday, 14th of Nisan. In the Greek Church, foot- washing came to be even considered as a sacrament. In the Roman Catholic Church, Bernard de Clairvaux strongly recommends it as sacramentum, remissionis peccatorum quotidianorum. Yet it did not become a general public practice in either Church. It was mostly observed at the installation of princes and bishops in the Middle Ages. In the Greek convents, however, and at the Russian court, it is yet observed with great solemnity (Leo Allat. De dom. et hebd. graec. 21). In the papal court, in those of Vienna, Munich, Madrid, Lisbon, and in the cathedrals and convents of the Roman Catholic Church, the command is also literally carried out to this day, the pope, emperor, kings, etc., washing the feet of twelve persons, generally poor old men, who receive a small gratuity on the occasion. In Rome, the twelve representatives of the apostles are seated in the Clementine Chapel, dressed in tunics of white woollen cloth, and the pope, attired in the same plain manner, sprinkles a few drops on the right foot of each, then wipes and kisses it. At the beginning of the ceremony the antiphony Mandatum novum do vobis is sung, from whence the ceremony of the Pedilavium is also called Mandatum. After this a repast takes place, at which the pope, assisted by his cabinet, serve the twelve (thirteen) apostles, who, at the close, are permitted to take away the white tunics, the towels with which their feet have been wiped, and a small piece of money.

Luther opposed “this hypocritical foot-washing,” in which the superior washes the feet of his inferior, who, the ceremony over, will have to act all the more humbly towards him, while Christ had made it an emblem of true humility and abnegation, and raised thereby the position of those whose feet he washed. “We have nothing to do,” said he, “with feet-washing with water, otherwise it is not only the feet of the twelve, but those of everybody we should wash. People would be much more benefited if a  general bath were at once ordered, and the whole body washed. If you wish to wash your neighbor's feet, see that your heart is really humble, and help every one in becoming better.”

The Church of England at first carried out the letter of the command; but, instead of it, there are now assembled in Whitehall every year as many poor men and women as the sovereign has reigned years; to each of these are given clothes, food, and as many pieces of money as the sovereign counts years. The Anabaptists continued the practice of foot-washing, which, in consideration of the passages Joh 13:14; 1Ti 5:10, they considered as a sacrament instituted and recommended by Christ (see the Confessio of the United Baptists, or Mennonites, of 1660). The Lutheran Upper Consistory of Dresden condemned in 1718 twelve Lutheran citizens of Weida to public penance for having permitted duke Moritz Wilhelm to wash their feet. As the Moravians revived the old love-feasts, they also revived the practice, yet without strictly enforcing it. It used to be performed not only by the leaders towards their followers, but also by the latter among themselves, while they sang a hymn explanatory of the symbol, in which it was called “ the lesser baptism.” The. Mennonites (q.v.) and the River Brethren (q.v.) still practice foot-washing. The Church of God (q.v.) regards foot-washing as a positive ordinance of perpetual standing in the Church, the same as baptism and the Lord's Supper. — Herzog, Real-Encyklop. 4:630.

## Foot-washing[[@Headword:Foot-washing]]

             The custom of washing the feet held, in ancient times, a place among the duties of hospitality, being regarded as a mark of respect. to the guest, and a token of humble and affectionate attention as the part of the entertainer. It had its origin in circumstances for the most part peculiar to the East. In general, in warm Oriental climes, cleanliness is of the highest consequence, particularly as a safeguard against the leprosy. The East knows nothing of the factitious distinctions which prevail among us between sanitary regulations and religious duties; but the one, as much as the other, are considered a part of that great system of obligations under which man lies towards God. What therefore, the health demands, religion is at hand to  sanction. Cleanliness is, in consequence, not next to godliness, but a part of godliness itself. As in this Oriental view may be found the origins and reason of much of what the Mosaic law lays down touching clean and unclean, so the practice of feet-washing in particular, which considerations of purity and personal propriety recommended, hospitality adopted ad religion sanctioned. In temperate climes bathing is far too much neglected but in the East the heat of the atmosphere and the dryness of the soil would render the ablution of the body peculiarly desirable, and make feet- washings no less grateful than salutary to the weary traveler. The foot too, was less protected than with us. In the earliest ages it probably had no covering and the sandal worn in later times was little else than the sole of our shoe bound under the foot. Even this defense, however, was ordinarily laid aside on entering a house, in which the inmates were either barefoot or wore nothing but slippers. SEE SHOE.

The washing of the feet is among the most ancient, as well as the most obligator of the rites of Eastern hospitality. From Gen 18:4; Gen 19:2, it appears to have existed as early as the days of the patriarch Abraham. In Gen 24:32, also, “Abraham's servant”. is provided with water to wash his feet, and the men's feet that were with him. The same custom is mentioned in Jdg 19:21. From 1Sa 25:41, it appears that the rite was sometimes performed by servants and sons, as their appropriate duty, regarded as of an humble character. Hence, in addition to its being a token of affectionate regard, it was a sign of humility. Vessels of no great value appear to have been ordinarily kept and appropriated to the purpose. These vessels would gain nothing in estimation from the lowly, if not mean office for which they were employed. Hence, probably, the explanation of Psa 60:8, “Moab is my wash-pot.” Slaves, moreover, were commonly employed in washing the feet of guests. The passage, then, in effect, declares the Moabites to be the meanest of God's instruments. SEE WASH-POT.

The most remarkable instance of this custom is found in the 13th chapter of John's Gospel, where our Savior is represented as washing the feet of his disciples, with whom he had taken supper. Minute particulars are given in the sacred narrative, which should be carefully studied, as presenting a true Oriental picture. From Psa 60:12 sq., it is clear that the act was of a symbolical nature, designed to teach, a fortiori, brotherly humility and good-will. If the master had performed for his scholars an act at once so lowly yet so needful, how much more were the disciples themselves bound  to consider ally Christian service whatever as a duty which each was to perform for the other. The principle involved in the particular act is, that love dignifies any service; that all high and proud thoughts are no less unchristian than selfish; and that the sole ground of honor in the Church of Christ is meek, gentle, and self-forgetting benevolence. It was specially customary in the days of our Lord to wash before eating (Mat 15:2 Luk 11:38). This was also the practice with the ancient Greeks, as may be seen in Iliad, 10:577. From. Martial (Epig. 3, 50, 3, “Deposui soleas”), we see it was usual to lay aside the shoes, lest they should soil the linen. The usage is still found among the Orientals (Niebuhr, 1:54; Shaw, page 202). But Jesus did not pay a scrupulous regard to the practice, and hence drew blame upon himself from the Pharisees (Luk 11:38). In this our Lord was probably influenced by the superstitious abuses sand foolish misinterpretations connected with washing before meat. For the same reason he may purposely have postponed the act of washing his, disciples feet till after supper, lest, while be was teaching a new lesson of humility, he might add a sanction to current and baneful errors. SEE ABLUTION. The union of affectionate attention and lowly service is found indicated by feet-washing in 1Ti 5:10, where, among the signs of the widows that were to be honored-supported, that is, at the expense of the Church — this is given, if any one “ have washed the saints feet.” SEE WASHING OF HANDS AND FEET.

## Foote, Charles Henry, D.D[[@Headword:Foote, Charles Henry, D.D]]

             a Presbyterian minister, was born at Lenox, Massachusetts, June 17, 1825. He prepared for college at Rochester, N.Y.; graduated from Williams College in 1849; taught one year at the academy at Mendon; studied law one year; graduated from Princeton Theological Seminary in 1854; was licensed by the New Brunswick Presbytery, and afterwards ordained pastor  of the Second Presbyterian Church of that city. After an earnest and successful pastorate of three and a half years, he removed to the West; in 1866 was installed pastor at Jerseyville, Illinois; next at Cairo, in 1868; over the North Church of St. Louis, Missouri, in 1871; over the Walnut Street Church, Evansville, Indiana, in 1876, and at Ionia, Michigan, in 1879, where he died, June 28, 1880. See Necrol. Report of Princeton Theol. Sem. 1881, page 72. (W.P.S.)

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

             a Scotch clergyman, son of the Reverend James Foote, minister of Fettercairn, graduated from Marischal College and the University, Aberdeen, March 31, 1798; was licensed to preach July 25, 1804; presented by king George III to the living at Logie, and ordained December 21, 1809; promoted to the third charge at Aberdeen in November 1824, and admitted. June 23, 1825; joined the Free Secession May 24, 1843, and died June 25, 1856, aged seventy-four years. He published four single Sermons (Dundee, 1813; Lond. 1819): — Lectures on the Gospel by Luke (Glasgow, 1838, 6 vols.): — Pastoral Letter to the Congregation of the Free East Church (Aberdeen, 1844): — A Treatise on Effectual Calling (Edinb. 1846): — A Sermon in the Free Church Pulpit (volume 1). See Fasti Eccles. Scoticanae, 3:473, 838.

## Foote, William Henry, D.D[[@Headword:Foote, William Henry, D.D]]

             a Presbyterian minister, was born at Colchester, Connecticut, December 20, 1794. He entered Yale College in the junior year; spent some time teaching, and then entered and studied for one year in Princeton Theological Seminary. Having been licensed by the Presbytery of Winchester in October 1819, he preached at various missionary stations in Virginia until June 1822, when he organized and afterwards became pastor of a church in Woodstock. In November 1824, he became pastor of the congregations of Mount Bethel, Springfield, and Romney; about 1838 agent of the Central Board of Foreign Missions, laboring within the bounds of the synods of Virginia and North Carolina. While thus engaged, he gathered the materials for his volumes, afterwards published, of Sketches, Historical and Biographical, of the Presbyterian Church in Virginia and North Carolina. In 1845 he returned to his old charge, in Romney, and continued till 1861. During the war he was occupied in lower Virginia as agent for Hampden-Sidney College, also in supplying vacant pulpits, and in  Petersburg, during Grant's siege, as chaplain to the hospital. He returned to Romney and Springfield (now in West Virginia), and labored till his death, November 22, 1869. See Obituary Record of Yale College, 1870; Genesis Cat. of Princeton Theol. Sem. 1881, page 27.

## Footman[[@Headword:Footman]]

             a word employed in the A.V. in two senses. SEE RUNNER.

1. Generally, to distinguish those of the people or of the fighting-men who went on foot from those who were on animals or in chariots. The Hebrew word for this is רִגְלַי, ragli', from regel, a foot. The Sept. commonly expresses it by πεζοί, or occasionally τάγματα. It is a military term, designating the infantry of an army (1Sa 4:10; 1Sa 15:4; 2Sa 10:6; Jer 12:5), or those simply who journeyed on foot, whether soldiers or not (Exo 12:37; Num 11:21). In the latter case the word perhaps indicates the male portion of the company, those who walked while the females rode, like the Arabic rajal, a man. Sometimes it is joined with אַישׁ, a man (Jdg 20:2). SEE ARMY; SEE RIDER.

2. The word occurs in a more special sense (in 1Sa 22:17) as the translation of a different term, rats, part of רוּוֹ, to run. This passage  affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel (1Sa 8:11). This body appears to have been afterwards kept up, and to have been distinct from the body-guard — the six hundred and the thirty-who were originated by David (see 1Ki 14:27-28; 2Ch 12:10-11; 2Ki 11:4; 2Ki 11:6; 2Ki 11:11; 2Ki 11:13; 2Ki 11:19). In each of these cases the word is rendered “guard:” but the translators were evidently aware of its signification, for they have put the word “runners” in the margin in two instances (1Ki 14:27; 2Ki 11:13). This, indeed, was the force of the term “footman” at the time the A.V. was made, as is plain not only from the references just quoted, but, among others, from the title of a well known tract of Bunyan's, The heavenly Footman, or a Description of the Man that gets to Heaven, on 1Co 9:24 (the apostle Paul's figure of the race). The same Heb. word is also used elsewhere to denote the royal or praetorian guard (2Sa 15:1; 1Ki 1:5; 2Ki 10:25). Whether they were the same as the Pelethites is doubtful. The word likewise occurs (Job 9:25) of any swift messenger, hence a weaver's shuttle (Job 7:6), and also of the couriers of the Persian king (Est 3:13; Est 3:15; Est 8:14). Swift running was evidently a valued accomplishment of a perfect warrior — a gibbor, as the Hebrew word is among the Israelites. There are constant allusions to this in the Bible, though obscured in the A.V. from the translators not recognising the technical sense of the word gibbor. Among others, see Psa 19:5; Job 16:14; Joe 2:7, where “strong man,” “giant,” and “mighty man” are all gibbor. David was famed for his powers of running; they are so mentioned as to seem characteristic of him (1Sa 17:22; 1Sa 17:48; 1Sa 17:51; 1Sa 20:6), and he makes them a special subject of thanksgiving to God (2Sa 22:30; Psa 18:29). The cases of Cushi and Ahimaaz (2 Samuel 18) will occur to every one. It is not impossible that the former “the Ethiopian,” as his name most likely is — had some peculiar mode of running. SEE CUSHI. Asahel also was “swift on his feet,” and the Gadite heroes who came across to David in his difficulties were “ swift as the roes upon the mountains ;” but in neither of these last cases is the word rats employed. The word probably derives its modern sense from the custom of domestic servants running by the side of the carriage of their master. SEE GUARD.

Footsteps (generally פִּעִם, pa'am, a tread; but spec. עָקֵכ, akeb', Psa 56:6; Psa 77:19; Psa 89:51; Son 1:8, the heel, as  elsewhere rendered). On the meaning of this term in Psa 17:5; Psa 17:11, Mr. Roberts says; among the Hindus, “ a man who has the people watching him, to find out a cause for accusation against him to the king, or to great men, says, Yes, they are around my legs and my feet; their eyes are always open; they are ever watching my suvadu, ‘steps;' that is, they are looking for the impress or, footsteps in the earth.” For this purpose, the eyes of the enemies of David were “bowing down to the earth.”

## Footprints, Monumental[[@Headword:Footprints, Monumental]]

             Sepulchral slabs have been found in the catacombs and elsewhere incised with footprints. The two feet as a rule point the same way, though sometimes, but rarely, they are turned in opposite directions. A slab in the Kircherian Museum bears two pairs of footprints pointed contrary ways, as of a person going and returning (fig. 1). Some of these slabs are certainly Christian, though the fact in other cases is uncertain. A slab given by Boldetti, inscribed with JANUARIA IN DEO at one end, bears the sole of a foot, with IN DEO incised upon it, at the other. Perret gives a slab erected by a Christian husband to his wife, with a pair of footprints incised on it, not bare, as is customary, but shod in shoes or sandals. Sometimes, but more rarely, we find a single foot seen in profile.

The signification of this mark is much controverted. Some regard the footprint as the symbol of possession, denoting that the burial-place had been purchased by the individual as his own. This view is based on a false etymology. The idea that a sense of their loss and a deep regret and affection for the departed was thus indicated is a mere romantic fancy. More may be said for the view, that as such emblems were sometimes dedicated as votive offerings by travellers on their return from a journey, they were intended on a Christian slab to indicate a holy thankfulness for the safe completion of the earthly pilgrimage of the departed. Another, more prosaic, but by no means, improbable, interpretation, especially of a single foot, is that it was a thank-offering for recovery from gout or other disease affecting the foot.

The same emblem is frequently found on seal rings. The sole of the foot bears sometimes the name of the owner, e.g. FORTVNIVS (Boldetti, page 506 ; Perret, volume 4, pl. 11, No. 4); JVSTVS (Aringhi, 2:698; Agincourt, Sculpt. pl. 8, No. 23), from the catacomb of St. Agnes; sometimes a Christian motto or device, e.g. SPES IN DEO (fig. 2) (Perret,  n.s. No. 5), and the monogram of Christ (ib. No. 6). In an example given by' Perret (volume 4, pl. 23, No. 21), we see the stamp of such a seal bearing the sole of a foot, with PAVLI incised on it, five times repeated on the mortar in which a gilt glass had been imbedded, in the catacomb of St. Sixtus.

## Footstool[[@Headword:Footstool]]

             (spec. כֶּבֶשׁ, ke'besh, something trodden upon; Sept. ὑποπόδιον v.r. ἐνδεδυμένοι, Vulg. scabellum, 2Ch 9:18). Where sitting is referred to in Scripture, it is frequently spoken of as a posture of more than ordinary state, and means sitting on a throne, for which a footstool was necessary, both in order that the person might ascend to it, and for supporting the legs when he was placed in it (2Ch 9:18). The divine glory which resided symbolically in the holy place, between the cherubim above the ark of the covenant, is supposed to use the ark as a foot-stool (1Ch 28:2; Psa 99:5; Psa 132:7). So the earth is called God's foot-stool by the same expressive figure which represents heaven as his throne (Psa 110:1; Isa 66:1; Mat 5:35). We find, on the paintings in the tombs of Egypt, as well as on the Assyrian monuments, frequent representations of their Akings sitting on a throne or chair of state, with a foot-stool. SEE THRONE. The common manner of sitting in the East is upon a mat or carpet spread upon the ground or floor, with the legs crossed. Many of the Turks, however, through European intercourse, attempt to sit upon chairs. SEE DIVAN.

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

             a Scotch prelate, was rector of Fettercairn, in Mearns, and was promoted to the see of Caithness, November 12, 1606, where he sat until he was translated to Aberdeen in 1615. See Keith, Scottish Bishops, page 217.

## Forbes, Alexander Penrose, P.C.L[[@Headword:Forbes, Alexander Penrose, P.C.L]]

             a Scotch bishop, was born in Edinburgh, June 6, 1817. He was educated at the Edinburgh Academy, the University of Glasgow, and Haileybury College. In 1836 he went to Madras, India, but finding the climate unfavorable to his health, was obliged after two or three years to return to England. He then entered Brasenose College, Oxford, graduated in 1844, was ordained in the English Church, and held an English curacy. In 1846 he became vicar of St. Saviour's, Leeds, and in the following year was appointed bishop of Brechin. Being prosecuted for heresy, on account of some opinions set forth in his primary charge, delivered and published in 1857, he was acquitted with "a censure and an admonition." He died at Dundee, Oct. 8, 1875, leaving treatises on the Nicene Creed, the Thirty- nine Articles, various commentaries and devotional works, discourses, and reviews. See Encyclop. Brit. 9th ed. s.v.

## Forbes, Eli, D.D[[@Headword:Forbes, Eli, D.D]]

             a Congregational minister, was: born at Westborough, Mass., October 1726; graduated at Harvard College, 1751; and in 1752 became pastor of the church at Brookfield, Massachusetts. In 1762 he went on a mission among the Oneida Indians. In 1776 he was installed as pastor at Gloucester, having left his former parish on account of a false charge of Toryism. He died December 15, 1804. He published The Family Book (1801, 12mo), and a number of occasional sermons. Sprague, Annals, 1:493.

## Forbes, George, D.D[[@Headword:Forbes, George, D.D]]

             a Scotch clergyman, second son of the minister at Leochel, graduated from Marischal College and the university, Aberdeen, March 31, 1797; was licensed to preach July 12, 1803; presented in November following to the living at Strathdon, and ordained March 1, 1804; resigned his cure in November, 1829, and retired from the ministry January 27, 1830. He died suddenly, February 16, 1834, aged fifty-five years. He discharged the duties of his ministry with zeal, and his labors were crowned with eminent success. See Fasti Eccles. Scoticanae, 3:565.

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

             (of Corse), son of Patrick Forbes, was born May 2, 1593. After studying at Heidelberg and Sedan, he was appointed professor of divinity in King's College, Aberdeen, in 1619. In the great struggle in Scotland between Presbyterianism and prelacy, he favored Episcopacy, but sought to be a peacemaker, publishing Irenicum Amatoribus Veritatis et Pacts in Ecclesia Scotiana (Aberdeen, 1629). In 1638 he published, A peaceable Warning to the Subjects in Scotland. Refusing to sign the Solemn League and Covenant, he was, deprived of his benefice in 1640. His case was one of peculiar hardship, for he had made over part of his own private property to be attached to the professorship which he held, and he lost this property on being dismissed from his office. In 1642 he went to Holland, married there and remained three years. Returning to Scotland, he spent the remainder of his life on his estate at Corse, and died April 20, 1648. His reputation chiefly rests upon his great work Instructiones Historico-Theologicae de doctrina Christiana et vario rerum statu, ortisque erroribus et controversiis (Amnst. 1645, fol.; Geneva, 1680, fol.; abridged by Arnold Montanus (Amst. 1663, 8vo). His collected works were published under the title Joannis Forbesii a Corse Opera Omnia, inter quae plurima  posthuma, with Vita by Dr. Garden (Amst. 1702-3, 2 volumes, fol.). His Instructiones is still a valuable work; its design was to show, in opposition to Bellarmine, the doctrinal agreement between the Reformers and the earlier fathers, sand it formed a precursor of the modern works on the History of Doctrines. Bishop Burnet (Preface to Life of Bedell) says that Forbes of Corse was a man “of much more extensive learning than his father (Patrick Forbes), in which, perhaps, he was excelled by none of that age. Those who shall read his book of Historical and Theological Institutions will not dispute this title with him; for it is so excellent a work, that, if he had been left in quiet, in the retirement he had chosen, to apply himself to his studies, and could have finished it by a second volume, it would, perhaps, have been the most valuable treatise of divinity that has yet appeared in the world.” Baur names Forbes and Petavius ,as the two great writers of the 17th century on History of Doctrines. — Encycl. Britannica, 9:776; Niceron, Memoires pour servir, etc. t. xlii; Donaldson, History of Christian Literature, 1:66.

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

             a Scotch clergyman, third son of William Forbes of Corse, was born about 1566; studied at San Salvator's College, and took his degree from the University of St. Andrews in 1583; was admitted to the living at Alford in 1593. He was commissioned in 1605 to wait upon the king to inform his majesty what the assembly of Aberdeen had done in opposition to the royal pleasure, he having been the moderator. The privy council condemned him to be imprisoned, first in Edinburgh castle, then in the castle at Blackness. In 1606, he, with five others, was tried at Linlithgow on the charge of treason, declining to acknowledge the authority of the privy council, and banished, October 23, 1606, for life. He went to Sedan in 1607, became the minister to the British merchants at Middleburgh, laid the foundation of a Scottish church there in 1611, removed to the church at Delft in 1621, was displaced by orAer of the British government, and died about 1634. He published, The Saint's Hope, and its Infalibleness (1608): — Two Sermons (eod.): — A Treatise Tending to the Clearing of Justification (1616, 4to): — A Treatise how God's Spirit may be Discerned fiom Man's Spirit (Lond. 1617): — Four Sermons on 1 Timothy 6 (1635, 4to): — Certain Records Touching the Estate of the Kirk in 1605, 1606: — Three Letters to James VI (1851). See Fasti Eccles. Scoticanae, 3:545.

## Forbes, John Murray, D.D[[@Headword:Forbes, John Murray, D.D]]

             a Protestant Episcopal clergyman, was born in 1807. He served as rector of St. Luke's Church, New York city, and dean of the General Theological Seminary there, and died at Elizabeth, N.J., October 11, 1885.

## Forbes, Lewis William, D.D[[@Headword:Forbes, Lewis William, D.D]]

             a Scotch clergyman, graduated at the university and King's College, Aberdeen, March 29, 1811; was licensed to preach July 4, 1815; presented to the living at Boharm in June, and ordained August 20, 1816; elected moderator of the General Assembly in May 1852, and died January 8, 1854, aged sixty years. He occupied a prominent position in the Church in the North, was most exemplary in the discharge of his duties, and much esteemed. He published the sermon he preached at the opening of the General Assembly in 1853, and also An Account of the Parish of Boharm. See Fasti Eccles. Scoticanae, 3:228, 898.

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

             bishop of Aberdeen, was born of a noble family in Aberdeenshire in 1564, and became “laird of Corse” and baron of O'Neil. He was educated at Aberdeen ands St. Andrew's. “For a good space,” says bishop Keith, “he refused to enter into holy orders; but at last, when he was forty-eight years old, viz. anno 1612, he was prevailed upon a very singular accident having intervened, which made him then yield, namely, the earnest obtestation of a religious minister is the neighborhood, who, in a fit of melancholy, had stabbed himself, but survived to lament his error.” He became pastor of Keith in Morayshire, where he remained until 1618, when he was elected bishop of Aberdeen, on the recommendation of the king. He died March 28, 1635. “He was wont to visit his diocese in a very singular retinue, scarce any person hearing of him until he came into the church on the Lord's day; and according as he perceived the respective ministers to behave themselves, he gave this instructions to them.” He wrote Commentaria in Apocalypsin,. cum Appendice (Amst. 1646, 4to); translated, An exquisite Commentary on the Revelation (London, 1613, 4to) — a treatise entitled Exercitationes de Verbo Dai; and a Dissertatio de Versionibus vernaculis. He was a great benefactor to Aberdeen University, of which he was chancellor, and he revived the professorships of law, physic, and divinity. — Keith, Historical Catal. of Scottish Bishops  (Edinb. 1824, 8vo); Burnet, History of our own Times, Hook, Eccl. Biog. 5:157.

## Forbes, Patrick (2)[[@Headword:Forbes, Patrick (2)]]

             a Scotch clergyman, son, of the Reverend Francis Forbes of Grange, graduated from Marischal College and the university, Aberdeen, in 1793; was appointed schoolmaster of the parish of Boharm, May 1 following; licensed to preach by the Presbytery of Strathbogie, May 3, 1797; presented to the living at Boharm in May, and ordained August 14, 1800;  promoted to Old Machar, second charge, April 25, 1816; was elected moderator of the General Assembly in May 1829, and died October 13, 1847, aged seventy-two years. He published Considerations on the Constitution of the Church of Scotland (Edinb. 1841), and translated Principles of Interpretation of the Old Testament, by J.H. Pareau, in the Biblical Cabinet, volume 8. See Fasti Eccles. Scoticanae, 3:220, 488, 898.

## Forbes, Rt. Hon. Duncan[[@Headword:Forbes, Rt. Hon. Duncan]]

             one of the most eminent lawyers of Scotland, was born at Bunchrew or Culloden in 1685. He was educated at the University of Edinburgh, and afterwards spent some time at the universities in Leyden, Utrecht, and Paris. In 1717 he became solicitor-general, and in 1742 lord-president of the court of session. In the Rebellion of 1745 he espoused the Hanoverian cause, and it is said that the ingratitude of the government so chagrined him that he fell a victim to fever produced by it. President Forbes cultivated the study of Hebrew and Biblical criticism. He was a follower of the English philosopher and theological writer John Hutchinson. In his work, Thoughts on Religion, natural and revealed (Edinb. 1735-43, 8vo), translated into French by father Houbigant), he lays down the doctrine that a system of natural science as well as religion could be drawn from the books of the O.T. if interpreted according to the radical import or root of the language. Forbes published also Reflections on the Sources of  Incredulity with regard to Religion (Edinb. 1750, 2 volumes, 12mo, or 1 volume 12mo): — Letters to a Bishop concerning some important Discoveries in Philosophy and Theology (Lond, 1735, 4to; also translated into French by father Houbigant). The entire works of Forbes, with a biographical sketch, were published by J. Bannatyne (Edinb. 1816, 8vo; 2 volumes, 12mo). Bishop Warburton calls him: the greatest man that ever Scotland produced, both as a judge, a patriot, and a Christian. — Encyclop. Brit. 9:771; Allibone, Dict. of Authors, 1:611. (J.H.W.)

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

             bishop of Edinburgh, was born at Aberdeen, 1585, and was educated at Marischal College. About the age of twenty he went abroad and studied at the German universities, especially Helmstadt and Heidelberg. He returned after five years, and was offered the chair of Hebrew at Oxford; but he declined it, and became minister first at Alford, next at Monimusk, and afterwards at Aberdeen. About 1617 he was chosen principal of Marischal College in that city, and about 1619 he accepted a pastorate in Edinburgh, When Charles I was in Scotland in 1633 he heard Forbes preach, and said that he had found a man who deserved to have a see erected for him. His patent from the king, to be the first bishop of Edinburgh, bears date the 26th of January, 1634, and he died April 1 in the same year. He wrote Considerationes modestae et pacificae controversiarum de justificatione, purgatorio, invocatione sanctorum, which was published postumomsly (Lond. 1658, 8vo; are printed, With an English version, in the Library of Anglo-Catholic Theology, Oxford, 1850-56, 2 volumes, 8vo). This work is a storehouse of learning on. the subject, but does not maintains the Protestant doctrine of justification. It embodied a proposal for an accommodation between the Protestant Episcopal churches and the Church of Rome, the only result of which would have been to make episcopacy regarded with more suspicion in Scotland than it was. Some other polemicas works. of. his which had raised high expectations were lost. Burnet, characterizing his eloquence, says that “he preached with a zeal and vehemence that made him forget all the measures of time — two or three hours was no extraordinary thing for him” (English Cyclopedia).— Hook, Eccles. Biog. 5:158; Encyclopedia Britannica, 9:777.

## Forbin-Janson, Charles Auguste Marie Joseph, Comte De[[@Headword:Forbin-Janson, Charles Auguste Marie Joseph, Comte De]]

             a French prelate, was born in Paris, November 3, 1785; early became a politician, but shortly after entered the seminary: of St. Sulpice; was ordained in 1811; immediately became grand-vicar of the diocese of Chambdry; was consecrated bishop of Nancy and Toul in 1824; during the political dangers following he took refuge in Canada, but returned to France, and died near Marseilles, July 12, 1844. See Hoefer, Nouv. Biog. Generale, s.v.

## Forcellini Egidio[[@Headword:Forcellini Egidio]]

             an Italian lexicographer, was born August 26, 1688, at Fener, a village near Padua. As his family was poor, it was only towards manhood that he wag able to begin the regular course of study in the seminary at Padua. His industry and success in studying Latin gained the confidence of Facciolati (q.v.), who associated him with his labors especially in preparing the Totius Latinitatis Lexicon, consilio et cura Jac. Facciolati, opera et studio AEg.  Forcellini Lucubratum (Padua, 1771). The excellence of this great work is largely. attributed to Forcellini. He died April 4, 1768. SEE FACCIOLATI.

## Forces[[@Headword:Forces]]

             (spec. חִיַל cha'yil, strength, especially in a military point of view; hence, also, army, fortification, etc.), in one phrase, “forces of the Gentiles” (Isa 60:5; Isa 60:11), seems to be used in its widest sense (see Alexander, ad loc.) to denote (as the context implies) not only the subjugation of the heathen, but also the consecration of their wealth (Gen 34:29, where the Same Heb. word occurs). The אֵֹלהּ מָעֻזּים, or god of strongholds, of Dan 11:38, is probably Mars, or rather Jupiter (Olympius or Capitolinus), whom Antiochus (q.v.) specially honored. SEE DANIEL.

## Ford[[@Headword:Ford]]

             (מִעֲבָר, maabar', and מִעְבָּרָה, mabarah', a pass), a shallow place in a stream where it may easily be crossed on foot or by wading (Gen 32:23; Jos 2:2; Jdg 3:28; Jdg 12:5-6; Isa 16:2). SEE RIVER. The Hebrew word is also used both in the singular and in the plural with reference to the mountain pass at Michmash, between Seneh and Bozez (1Sa 14:4, and Isa 10:29). Mention is repeatedly made of the fords of Jordan (Jos 2:7; Jdg 3:28; Jdg 12:5-6; A.V. “passages”). These were evidently in ancient times, few in number, and well known, though now the Jordan is fordable in hundreds of places (Smith's Diet. of Classical Geogr. s.v. Palestina, page 521). SEE JORDAN. Of these, that named Bethabara (q.v.) was probably the most noted. Mention is also made of the ford of the Jabbok (Gen 32:22), and the fords of Arnon (Isa 16:2). SEE ARNON. The fords of the Euphrates (Jer 51:32) were probably the bridges across that river built by Nitocris, as the Euphrates was not fordable at Babylon (Hitzig, Exeget. Heb. ad loc.). SEE EUPHRATES.

## Ford Joshua Edwards[[@Headword:Ford Joshua Edwards]]

             a Presbyterian minister, was. born in Ogdensburgh August 3, 1825, graduated at Williams College in 1844, and studied theology at Union Theological Seminary, New York. In 1847 he entered the missionary work in Syria, under the auspices of the American Board. His first station was Aleppo. He was afterwards transferred to Beirut, and subsequently to  Sidon. Invited by the Turkish Missions Aid Society, be spent some months in England in 1861, advocating the claims of the Syrian Mission. in 1865 he returned to America on account of illness in his family, and labored earnestly in behalf of his mission; but his exertions enfeebled him, and he died of pneumonia at Geneseo, N.Y., April 3, 1866. While in the East he obtained a thorough knowledge of Arabic, and could use it in preaching. He rendered useful service in editing Arabic books for the press, and wrote a book in that language on “Fasting and Prayer.” He also used the Turkish language. — Wilson, Presbyterian Historical Almanac, 1867, page 289.

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

             a Scotch clergyman, graduated from Edinburgh University, April 14, 1743; was licensed to preach November 26, 1746; ordained July 31, 1751, as minister to the congregation at Warnford; presented by the earl of Lauderdale to the living at Lauder; admitted September 27, 1753, and died September 24, 1810, aged eighty-six years. He published two single Sermons (1777-78), and An Account of the Parish of Lauder. See Fasti Eccles. Scoticanae 1:521.

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

             a divine and Latin poet of some notoriety, was born in East Ogwell, Devonshire, in 1619, and educated at Magdalen Hall, Oxford. In 1651 he was vicar of St. Laurence, Reading, of Northampton in 1659, and in 1685 of Old Swinford, Worcestershire. He died in 1699. He was one of the translators of Plutarch's Morals, printed in 1684, and published a number of sermons, Latin poems, etc., from 1646 to 1696, a list of which will be found in Athen. Oxon. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fordicidia[[@Headword:Fordicidia]]

             a festival celebrated annually in the month of March among the ancient Romans. It was instituted by Numa, in consequence of a general.  barrenness which happened to prevail among the cattle. The name was. derived from the sacrifice of a Forda, that is, a cow with a calf.

## Fordyce, David[[@Headword:Fordyce, David]]

             brother of James, was born in 1711 at Aberdeen. In 1742 he was appointed professor of moral philosophy in Marischal College. He perished by shipwreck in 1751. He wrote Dialogues concerning Education: — Theodorus, a Dialogue on the Art of Preaching (Lond. 1755,. 3d ed. 12mo): — Elements of Moral Philosophy (Lond. 1769, 4th ed. 12mo).

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

             a Scotch divine, was born in 1720 at Aberdeen, was educated at Marischal College, and was successively minister at Brechin and Alloa, in Scotland, and at Monkwell Street, London. In 1782 he relinquished the pastoral office, and retired first to Hampshire and afterwards to Bath, where he died, Oct. 1, 1796. He wrote Sermons to Young Women (London, 9th ed. 1778, 2 vols. 12mo): — Addresses to Young Men (Lond. 1777, 2 volumes, 12mo): — Addresses to the Deity (London, 1785, sm. 8vo); and several single sermons, which were very popular. — Jones, Christian Biography, s.v.

## Fore-Ordination[[@Headword:Fore-Ordination]]

             SEE PREDESTINATION.

## Fore-jotre[[@Headword:Fore-jotre]]

             in Norse mythology, was the principal Jote, i.e., the oldest giant, the forefather of the ancient Forjontnian deities, who ruled over Scandinavia prior to the Asas, and were driven out by Odin. Their history lies so far in the past that little is known of them save their name; but from this we deduce a mythology personifying nature. Fore-jotre had three sons: AEger, the sea; Kare, the air; Loge, the fire; and one daughter: Ran, theft. This last was the wife of AEger, and by him. she had nine daughters: Himinglafa, the heaven-threatening; Dufa, the deep; Blodugadda, the blood-thirsty; Heffring, the rising; Udur, the falling; Raun, the rustling; Bylgia, the storm; Drosbna, the threatening; Kolga, the flood. Kare, the air, produced Frosta, the frost; the latter produced Snio-hingamble, the icy snow. Loge, the third son of Fore-jotre; married Glod, the flame; and by him she had Einmiria, the coal, and Eisa, the ashes. SEE NORSE MYTHOLOGY.

## Forehead[[@Headword:Forehead]]

             (מֵצִח, me'tsach, from an obsolete root signif. to shine, Gesenius, Thes. Heb. page 815; μέτωπον). The practice of veiling the face in public for women of the higher classes, especially married women: in the East, sufficiently stigmatizes with reproach the unveiled face of women of bad character (Genesis 25:65; Jer 3:3; Niebuhr, Trav. 1:132, 149, 150; Shaw, Travels, pages 228, 240; Hasselquist, Travels, page 58; Buckingham, Arab Tribes, page 312; Lane, Mod Eg. 1:72, 77, 225248;  Burckhardt, Travels, 1:233). An especial force is thus given to the term “hard of forehead” as descriptive of audacity in general (Eze 3:7-9; compare Juvenal, Sat. 14:242 — “Ejectum attrita de fronte ruborem”). SEE VEIL.

The custom among many Oriental nations both of coloring the face and forehead, and of impressing on the body marks indicative of devotion to some special deity or religious sect is mentioned by various writers (Burckhardt, Notes on Bed. 1:51; Niebuhr, Tray. 2:57; Wilkinson, Anc. Eg. 2:342; Lane, Modern Eg. 1:66). Sometimes it extends to serious inflictions. SEE CUTTINGS IN THE FLESH. It is doubtless alluded to in Revelation (Rev 13:16-17; Rev 14:9; Rev 17:5; Rev 20:4), and in the opposite direction by Ezekiel (Eze 9:4-6), and in Revelation (Rev 7:3; Rev 9:4; Rev 14:1; Rev 22:4). The mark mentioned by Ezekiel with approval has been supposed by some to be the figure of the cross, said to be denoted by the word here used, תָּו, in the ancient Shemitic language (Gesenius, Thes. page 1495; Spencer, De Leg. Hebr. 2:20; 3:409, 413). SEE MARK (ON THE PERSON).

It may have been by way of contradiction to heathen practice that the high- priest wore on the front of his mitre the golden plate inscribed “Holiness to the Lord” (Exo 28:36; Exo 39:30; Spencer, l.c.). SEE MITRE.

The “jewels for the forehead” mentioned by Ezekiel (16:12), and in the margin of the A.V., Gen 24:22, were in all probability nose-rings (Isa 3:21; Lane, Mod. Egypt 3:225, 226; Harrer, Observ. 4:311, 312; Gesenius, Thesaur. page 870). The Persian and also Egyptian women wear jewels and strings of coins. across their foreheads (Olearius, Travels, page 317; Lane, Mod. Eg. 2:228). — Smith, s.v. SEE NOSE JEWEL.

For the use of frontlets between the eyes, SEE FRONTLET, and for the symptoms of leprosy apparent in the forehead, LEPROSY SEE LEPROSY. For baldness in the forehead, SEE BALD.

## Foreigner[[@Headword:Foreigner]]

             (נָכְרַי, nokri', Deu 15:3; Oba 1:11, a stranger, as elsewhere rendered; תּוֹשָׁב, toshab', Exo 12:45, a sojourner, as usually rendered; πάροικος, lit. a neighbor, Eph 2:19, elsewhere “stranger” or “sojourner”), a resident in a country not native to him, i.e., in the Jewish sense a Gentile. SEE ALIEN. Such non-Israelites (גֵּרַים,  Josephus ἀλλοτριόχωροι, Ant. 3:12, 3) as resided among the Hebrews were by the Mosaic law not only commended in general to the sympathy and humanity of the citizens (Exo 22:21; Exo 23:9; Lev 19:33-34; Deu 10:18 sq.; comp. Jer 7:6; Eze 22:7; Zec 7:10; Mal 3:5; see Josephus, Apion, 2:28), but were also entitled to certain privileges belonging to the poor, namely, to participation in the festivals and decennial feasts (Deu 14:28 sq.; Deu 16:10 sq.; Deu 26:11 sq.; Tob 1:7), to gleanings in the vineyards and fields (Lev 19:10; Lev 23:22; Deu 24:19 sq.), and to the harvest in the year of jubilee (Lev 25:6); prescriptions which found a definite point of support in Oriental hospitality. Before the courts they had equal rights with the native-born residents (Exo 12:49; Lev 24:22; Num 15:15 sq.; Deu 1:16; Deu 24:17; Deu 27:19), and the cities of refuge were appointed for them likewise in case of unintentional homicide (Num 35:15). On the other hand, they also were not allowed to perform anything which was an abomination according to the Hebrew law (Exo 20:10; Lev 17:10; Lev 18:26; Lev 20:2; Lev 24:16; Deu 5:14; Eze 14:7); yet they were exempted from the prohibition of using the flesh of animals that died of themselves (Deu 14:21; but there are also other distinctions between this passage and Lev 17:15. SEE CARCASE ).

Foreign slaves must be circumcised, but were then entitled to eat the passover (Gen 17:12 sq.; Exo 12:44). It was lawful to take interest from foreigners for loaned capital (Deu 23:20). SEE DEBT. Under certain restrictions, when they submitted to circumcision, they became naturalized, and received the prerogatives of Jewish citizenship; Edomites and Egyptians in the: third generation (Deu 23:7 sq.; comp. Theodoret, Quaest. in Deuteronomy 26), others after a longer time. Only Ammonites, Moabites, castrated persons, and the off-spring of public harlots were altogether excluded from this privilege (Deu 23:1 sq.; comp. Neh 13:1).. Foreigners accordingly appear in the royal service (1Sa 21:7; 1Sa 22:9; 2Sa 11:3; 2Sa 11:6, etc.). SEE GITTITE. Later fanaticism, however sought to expel all foreigners from the country (Neh 13:3; on the contrary, Eze 47:22), or impose the hard conditions of circumcision (Josephus, Life, 23). See generally Michaelis, Mos. Recht, 2:443 sq.; Jahn, I, 2:346 sq. The legal treatment of foreigners was in the earlier ages the more humane, as originally at Rome (Adam, Rom. Ant. 1:145) and at Athens. SEE PROSELYTE..

## Foreiro Francisco[[@Headword:Foreiro Francisco]]

             (Forerius, Franciscus), a Portuguese Dominican monk, was born at Lisbon is 1523, and, entering early into the Dominican order, was sent by John III to study theology in the University of Paris. On his return to Lisbon he was charged with the education of the young prince Antonio, and was appointed preacher to the king. Among the Portuguese, at the Council. of Trent he held the first place. He offered to preach before the council in any language. The council sent him on a mission to Pius IV, who made Foreiro confessor to his nephew, cardinal Charles Borromeo. He was employed to reform the Breviary and the Roman Missal, and to aid in the preparation of the “Catechism of the Council of Trent.” On his return to Portugal he was chosen prior of the Dominican convent at Lisbon in 1568. He died January 10, 1587. His principal work is Isaiae Prophetae vetus et nova ex Hebraico Versio cum Commentario, etc. (Venice, 1563, fol.), inserted in the fifth volume of the Critici Sacri.—Echard et Quetif, Script. Ord. Prod. 2:261; Hook, Eccles. Biogr. 5:161; Hoefer, Nouv. Biogr. Generale, 18:170.

## Foreknowledge[[@Headword:Foreknowledge]]

             SEE PRESCIENCE.

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

             was prothonotary apostolic in Scotland in 1499, in 1501 was promoted to the see of Moray, and together with it held in commendam the priories of Pittenweem in Scotland, and of Cottingham in England. About 1506 he was appointed by king James IV as his ambassador, to procure a personal conference between him and Henry, king of England. In 1514 he was translated to the see of St. Andrews, and in 1517 was also perpetual commendator of the monastery of Dunfermline. He died in 1522. See Keith, Scottish Bishops, page 35, 146.

## Forer Laurent[[@Headword:Forer Laurent]]

             a Jesuit, born in Switzerland, 1580, was professor of philosophy in many colleges of his order; then chancellor of the University of Dillingen, and finally rector of the Jesuits College at Lucerne. He died in 1659, leaving 44 works, a list of which may be found in Sotwell, Bibliographie de la Societe de Jesus. Among them is Symbolum Catholicum, Lutheranum, Calvinianum cum. Apostolico collatum (Dillingen, 1622, 4to). — Migne, Diet. de Biog. Chretienne, s.v.

## Forerunner[[@Headword:Forerunner]]

             is the literal meaning of πρόδρομος (Heb 6:20), a precursor, one who not only goes before to a particular place, to lead or prepare the way, but who makes arrangements for those that follow. In this sense it in  usually applied to John the Baptist, as the harbinger of Christ. But in the above text (the only one where it occurs in Scripture) it is spoken of Jesus, the high-priest of the new dispensation, as entering before his followers into the heavenly sanctuary, and making expiation of perpetual. efficacy for sinners (comp. Joh 14:2).

## Foreship[[@Headword:Foreship]]

             (πρώρα, the prow, Act 27:30; Act 27:41), the bow or stem of a vessel. SEE SHIP.

## Foreskin[[@Headword:Foreskin]]

             (עָרְלָה, orlah', a native term for this special rite; Greek ἀκροβυστία ;' both used in their literal and metaphorical meaning), the prepuce or projecting fold of skin in the distinctive member of the male sex, which was removed in circumcision, so as to leave the glans penis artificially uncovered. This well known symbolical rite was instituted by Jehovah for the consecration of all the male Israelites — originally descendants. of Abraham (and in that case on the eighth days after birth, Gen 21:4; Lev 12:3; Luk 1:59; Luk 2:21; see Philo, 3:5; Josephus, Ant. 1:12, 2; yet compare Exo 4:25, with 2:12, and the Mishna, Shabb. 19:5, where in certain cases the ceremony is deferred till the ninth or twelfth day: the Sabbath, however, did not cause a postponement, Joh 7:22 sq.; compare Wetstein, 1:887; but delicate children might be circumcised after weaning, Mishna, 1.c.), and in later times “Proselytes of Righteousness” (Exo 12:48; comp. Jdt 14:10; see Tacit. Hist. 5:5, 3), — as a ratification of their title to the theocratic citizenship. (Whether circumcision among the Egyptians stood in connection with Phallus worship [Tuch, Genesis page 344] is not determined, but its use among the Israelites is rather against such a supposition. Baur [Tub. Zeitschr. 1832, 1:104 sq.] refers it to the idea of separation from heathendom, which is consistent with the entire system of Mosaism [comp. the Mishna, Nedar. 3:11].) House-born (heathen) slaves were also to undergo the. operation (Gen 17:12), as a sign of participation in the covenant with Jehovah. (But children born of a heathen father and an Israelitish mother must not be circumcised, according to Yebam. 55:2; yet comp. Act 16:3.), Every Israelite (Joseph., Anisa. 12:5, 4), generally the father of the house (Gen 17:23; but, in cases of exigency, also women; see Buxtorf, Synagog. Jud. page 90; comp. Exo 4:25 : not heathens, however, yet  see Aboda Sara, ed. Edzard, 2:40 sq. In adults a physician was required, Joseph. Ant.. 20:2, 5.

In case two sons by the same mother died of the operation, the [later] rabbins allowed the circumcision of the third son to be delayed till he was full grown; Maimonides, Hil. Milah, 1:18), should perform the rite, and they employed for the purpose a sharp knife (Quanat, De cultris circumcisoriis et secespitis Rebr. Regiom. 1714; also in Ugolini Thesaurus, 22), earlier an edged stone or stone knife (Exo 4:25; Jos 5:2 sq.; comp. Herod. 2:86; see Dougtaei Analect. 1:59; Abicht, De cultris saxeis, etc. Lips. 1712; also in Hasei Thesaur. 1:497 sq.; and Gedaei. Diss. de instrumentis circumcis. Lips. 1698; also in the Nov. thesaurus philol. 1:263 sq.; and in Ugolino, 22), as the Galli or priests of Cybele castrated themselves with a shell (“Samia testa,” Pliny, 35:46; comp. Catull, 63:5; Martial, 3:8; see Arnobius,. adv. Gent. 5:16) under the idea that healing was. thereby promoted. The Christians of Abyssinia also performed the operation with stone knives (Ludolf, Hist. Aticlop. 3:1, 21) Modern Jews use for this purpose steel knives, and the operation is thus described by Otho (Lex. Rabb. page 133): “The circumcizer applies a rod to the organ, and draws the prepuce forward over it as far as possible; then with a forceps be seizes a part of its and cuts it off with a razor. He next seizes the prepuce with his two thumbs, and rolls it back till the whole glans is exposed, after which he sucks out the blood (Mishna, Shabb. 19:2) till the blood comes from the remoter parts of the body, and finally be applies a plaster to the wound.” (Comp. Thevenot, Trav. 1:58; Cheliusn Handb. d. Chirurg. II, 1:50; Wolfers, in Henke, Zeitschr. f. Staatsarzneik. 1825, 1:205 sq.; also in the Encycl. Worterb. d. medic. Wissensch. 5:256 sq.) On Arab circumcision, see Arvieux, 3:146. That so severe and painful an operation (comp. Targ. Jonath. on Gen 22:1) could not well be performed on an infant less than eight days old is evident. The practice of female circumcision, or excision, referred to by several ancient and modern writers, as practiced by certain nations, may have consisted in removing the anterior flap of skin which in some actual specimens of Hottentots or Bushwomen has been found to cover the female genitals, apparently wholly distinct from the vaginal membrane (see the Penny Cyclopcedia, s.v. Circumcision). As circumcision was a symbol of purification, the prepuce was a type of corruption; hence the phrase “foreskin of the heart” (Deu 10:16; Jer 4:10), to designate a carnal or heathenish state (Rom 2:29; compare Philo. 2:258). SEE UNCIRCUMCISION. The part removed by circumcision thus naturally became one of the harshest terms of opprobrium (1Sa 17:26; 1Sa 17:36;  comp. Ludolf, Comment. in Hist. AEth. p. 274), like verpus among the Romans (Martial, 7:82, 6). It was sometimes brought as a trophy of slain Gentiles (1Sa 18:25; 2Sa 3:14), like scalps by the North American savages. Paul, on the other hand, uses the ironical terms “concision” (Php 3:2) to stigmatize the extreme attachment of a Judaizing party to this ordinance. SEE CIRCUMCISION.

## Foreskins, Hill Of[[@Headword:Foreskins, Hill Of]]

             a place near Gilgal, so called from the circumcision of the Israelites at that spot before entering Canaan (Jos 5:3). SEE GIBEAH-HA- ARALOTH.

## Forest[[@Headword:Forest]]

             is the rendering in the Auth. Vers. of three distinct Heb. words. SEE TOPOGRAPHICAL TERMS.

1. Usually and most properly יִעִר, ya'ar, or יִעֲרָה, yaa'rah (once rendered; “wood,” Deu 19:5), signifying a dense woods from its redundancy or luxuriance, such as is seen in the growth of forest-trees, and in use restricted (with the exception of 1Sa 14:26, and Son 5:1, in which it refers to honey) to an abundance of trees. It is the name given to all the great primeval forests of Syria, where the stately trees grew (Ecc 2:6; Isa 44:14), and where the wild beasts had their homes (Jer 5:6; Mic 5:8). Hosea (Hos 2:12) appears to use it as equivalent to the Arabic ya'ur, a rugged and desolate place, like midbar or “wilderness.” SEE WOOD.

2. חֹרֶשׁ, cho'resh, is apparently derived from a Chaldee root, חֲרִשׁ, to be entangled, and would therefore signify a thicket of trees or bushes, such as might afford a safe hiding-place (comp. 1Sa 23:15), and such as is now often seen in Palestine on the sites of ruined cities (comp. Isa 17:9). It applies to woods of less extent, the word itself, according to others, involving, the idea of what is cut down (from חָרִשׁ, Gesen. Thes. page 530): it is only twice (1Sa 23:15 sq.; 2Ch 27:4) applied to woods properly so called; its sense, however, is illustrated in the other passages in which it occurs, viz. Isa 17:9 (A.V. “bough”), where the comparison is to the solitary relic of an ancient forest, and Eze 31:3, where it applies to trees or foliage sufficient to afford shelter (Vulg. frondibus nemorosus; A.V. “with a shadowing shroud”).  The term occurs seven times in Scripture, but is only once rendered forest” In the forests (Sept. ἐν τοῖς δρυμοῖς) he built castles and towers” (2Ch 27:4). The locality here referred to appears to be the south of Judah, where the mountains were formerly, and are in places still, clothed with dwarf oaks and tangled shrubberies. SEE THICKET.

3. פִּרְדֵּס, pardes', a word of foreign origin, like the Greek παράδεισος, and the Arabic pardasun, q.d. park, means an enclosed garden or plantation attached to a palace, intended either for ornament or for containing animals of the chase (Ecc 2:5; Son 4:13; comp. Xenophon, Cyrop. 1:3, 12). It is found only three times in the Bible, and is once translated forest. In Neh 2:8, Asaph is called “the keeper of the king's forest” (Sept. τοῦ παραδείσου), where it appropriately expresses the care with which the forests of Palestine were preserved under the Persian rule, a regular warden being appointed, without whose sanction no tree could be felled. Elsewhere the word describes an orchard (Ecc 2:5; Son 4:13). SEE ORCHARD.

Although Palestine has never, in historical times, been a woodland country, yet there can be no doubt that it contained much more wood formerly than it has at present. Tracts of woodland are mentioned by travelers in Palestine, but rarely what we should call a forest. There are still some remnants of ancient oak forests on the mountains of Bashan, Gilead, Hermon, and Galilee. One solitary grove of cedars exists on Lebanon, but fir-trees are there abundant. The other forests of Palestine (2Ki 2:23; 1Sa 14:25; 1Sa 7:2, etc.) have almost disappeared. Yet here and there, in every district of the country, north and south, east and west, one meets with a solitary oak or terebinth of huge dimensions, as at Hebron, and the valley of Elah, and Shiloh, and Daniel These are the last trees of the forests, and serve to indicate what the forests of Palestine once were. Hence it is probable that the highlands were once covered with a primeval forest, of which the celebrated oaks and terebinths (e.g. those of Abraham, Tabor, etc.) scattered here and there were the relics. The woods and forests mentioned in the Bible appear to have been situated where they are usually found in cultivated countries, in the valleys and defiles that lead down from the high to the low lands, and in the adjacent plains. They were therefore of no great size, and correspond rather with the idea of the Latin saltus than with our forest. The following are those that occur in Scripture. SEE TREE.

(1.) The most extensive was the forest (yaar, “wood”) of Ephraim, implying a region of Ephraim covered with forests where Mount Jearim (Hill of Forests) was situated (Jos 15:10); or in allusion to the name of the city Kirjath-jearim (1Sa 7:1-2). It clothed the slopes of the hills that bordered the plain of Jezreel, and the plain itself in the neighborhood of Bethshan (Jos 17:15 sq.), extending, perhaps, at one time to Tabor, which is translated δρυμός by Theodotion (Hos 5:1), and which is still well covered with forest-trees (Stanley, p. 350). It is, perhaps, the same with the wood of Ephratah (Psa 132:6). SEE EPHRATAH.

(2.) There was a trans-Jordanic forest (yaar, “wood”) of Ephraim (2Sa 18:6; Sept. δρυμός). It was here that the army of Absalom was defeated, and he himself slain. It lay near, probably a little to the west of, the town of Mahanaim, where David had his headquarters, and where he received the first tidings of the fate of his son (17:26; 18:24). Why a forest east of the Jordan should bear the name Ephraim cannot now be determined; but one thing is certain — in the noble oaks which still clothe the hills of Gilead north of the Jabbok we see the remnants of “the wood of Ephraim,” and the representative of that “great oak” in one of whose branches Absalom was strangely imprisoned (18:9; see Porter's Handbook for Syria and Palestine, pages 311, 314). Winer places it on the west side of the Jordan; but a comparison of 2Sa 17:26; 2Sa 18:3; 2Sa 18:23, proves the reverse. The statement in 18:23, in particular, marks its position as on the highlands, at some little distance from the valley of the Jordan (comp. Joseph. Ant. 7:10, 12). SEE EPHRAIM, WOOD OF.

(3.) The forest (yaar, Sept. πόλις, A.V. “forest”) of Hareth, in the mountains of Judah, to which David withdrew to avoid the fury of Saul (1Sa 22:5), was somewhere on the border of the Philistine plain, in the southern part of Judah. SEE HARETH.

(4.) The wood (choresh, Sept. ὄρος, A.V. “wood”) in the wilderness of Ziph, in which David concealed himself (1Sa 23:15 sq.), lay south- east of Hebron. SEE ZIPH.

(5.) The forest (yaar, Sept. δρυμός, A.V. “wood”) of Bethel (2Ki 2:23-24) was situated in the ravine which descends to the plain of Jericho. — SEE BETHEL. —

(6.) The forest (yaar, δρυμός, “wood”) through which the Israelites passed in their pursuit of the Philistines (1Sa 14:25) was probably near Aijalon (1 Samuel 5:31), in one of the valleys leading down to the plain of Philistia. SEE SAUL.

(7.) The woods (choresh, δρυμός, “forest”) in which Jotham placed his forts (2Ch 27:4) must have been similarly situated. SEE JOTHAM.

(8.) The plain of Sharon was partly covered with wood (Strab. 17:758), whence the Sept. gives δρυμοί as an equivalent for that name in Isa 65:10. It has still a fair amount of wood (Stanley, page 260). SEE SHARON.

(9.) The excellency or pride of the Jordan, so called from its green and shady banks, clothed with willows, tamarisks, and cane, in which lions made their covert (Zec 11:3; Jer 12:5). SEE JORDAN.

(10.) The forest (yaar) of cedars on Mount Lebanon (2Ki 19:23; Hos 14:5-6), which must have been much more extensive formerly than at present; although, on the assumption that the “cedar” of Scripture is the Pinus cedrus, or so-called “ cedar of Lebanon,” its growth is by no means confined, among those mountains, to the famous clump of ancient trees which has alone engaged the attention of travelers. SEE CEDAR. The American missionaries and others, travalling by unfrequented routes, have found woods of less ancient cedar-trees in other places. SEE LEBANON,

1. “The house of the forest (yaar) of Lebanon” is several times mentioned. It appears to have been a part of the royal palace built by Solomon at Jerusalem, and used as an armory (1Ki 7:2 sq.; 2Ki 10:17-21; 2Ch 9:16-20). The house had “four rows of cedar pillars, with cedar beams upon the pillars, and it was covered with ceda, above upon thee beams.” Hence, in all probability, its name (see Keil, ad loc.). SEE SOLOMON.

“The forest (yaar, δρυμός) of Carmel' is a phrase used is 2Ki 19:23, and Isa 37:24, in reference to the ravages committed by the army of Sennacherib on the land of Israel. The meaning of the clause, יִעִר כִּרְמַלוֹ(“forest of his Carmel”), seems to be its garden forest; that is,' the garden-like cedar forests of Lebanon, to which reference is made (see Keil on Kings, and Alexander on Isaiah, ad loc.).

(11.) The forest (yaar) in Arabia” occurs in Isa 21:13. The phrase is remarkable, because Arabia is a country singularly destitute of trees. In no part of it are there any, traces of forests.' (The Sept. translates the passage ἐν τῷ δρυμῷ ἑσπὲρας; and Lowth and others adopt. it; but the Masoretic reading is preferable.) The meaning of the word יִעִר in this place is probably the same as that of the Arabic yaur, a rugged region, whether wooded or not. SEE ARABIA.

(12.) In Zec 11:2 there is a singular expression “Howl, O ye oaks of Bashan, for the forest of the vintage is come down.” The Hebrew יִעִר הִבֵּצַוֹר (Sept. ὁ δρυμὸς ὁ σύμφυτος) rather signifies “the fortified forest” (Vulg. saltus munitus), and it is probable that Jerusalem is thus figuratively alluded to, the houses of which are close together as the trees of a forest (compare Mic 3:12; see Henderson, Of the Minor Prophets, ad loc.). It may, however, refer to the devastation of that region, for the greater portion of Peaea was, and still is, covered with forests of oak and terebinth (Isa 2:13,; Eze 27:6; comp. Buckingham's Palestine, page 103 sq., 240 sq.; Stanley, p. 324). SEE BASHAN.

Forest is used symbolically to denote a city, kingdom, polity, or the like (Ezekiel 14:26). Devoted kingdoms are also represented under the image of a forest, which God threatens to burn or cut down. (See Isa 10:17-19; Isa 10:34, where the briers and thorns denote the common people; “the glory of the forest” are the nobles and those of highest rank and importance. See also Isa 32:19; Isa 37:24; Jer 21:14; Jer 22:7; Jer 46:23; Zec 11:2.) It was also an image of unfruitfulness as contrasted with a cultivated field or vineyard (Isa 29:17; Isa 32:15; Jer 26:18; Hos 2:12). SEE PALESTINE.

## Forgiveness[[@Headword:Forgiveness]]

             “the pardon of any offense committed against us. We are not apt to entertain any permanent or incurable ill will against the author of injuries to others, and why should we be irreconcilable when injuries have been done to ourselves? To love our enemies, or rather not to hate our enemies, is a duty which no guilt can annul, no injury efface. We are not required to love our enemies as our friends; but, when any injury has been done us, we are to endeavor to regard it with so much resentment as any just and impartial person would feel on hearing it related, and no more. To revenge injuries is to retaliate evil for the sake of retaliation. We are, all weak, frail, and sinful creatures. None of us passes through one day without feeling that he requires forgiveness from his God, and too often also from his fellow- creatures. Mercy is all our hope, forgiveness our constant prayer. In such a state, should we not pity and assist each other? Does not mutual weakness call for mutual forbearances? Weak, frail, and sinful as we are, we all hope, through the merits of Christ, to attain the happiness of heaven; and can creatures who, after a few short years, expect to, be forever united in the presence of God, to be liberated from all unruly passions, and to live together forever in heavens, in peace, and joy, and everlasting love can such creatures hate each other on earth? can they add to the sorrows of this state of trial, and spread more thorns in the path of life by acts of malice and revenge? can they risk their own eternal happiness by denying to each other that forgiveness without which they must not dare to hope that they shall be themselves forgiven? We know, from the express declaration of our Savior, that if we forgive not men their trespasses, neither will our heavenly Father forgive us. Christ estimated virtues by their solid utility, and not by their fashion or popularity, and hence he prefers the duty of forgiveness to every other. He enjoins it more frequently, with more earnestness, and under a greater variety of forms and he adds this weighty and peculiar circumstance, that the forgiveness of others is the sole condition on which we are to expect or even ask from God forgiveness for ourselves. This preference is justified by the superior importance of the virtue itself. The feuds and animosities which exist in families and among neighbors, which disturb the intercourse of human life, and collectively compose half its misery, have their foundation in the want of a forgiving temper, and can never cease except by the exercise of this virtue. Let us endeavor to forgive, that we may not be afraid to ask forgiveness. Let us take care so to pray for forgiveness, that our prayers may not justify and  increase our condemnation. Let us remember the amazing condescension of the Son of God, in ‘taking upon him the form of a servant,' and thence learn humility. Let us represent to our minds the terms of our salvation, in order to excite us to repentance. Let us adore the infinite love of our Redeem, who laid down his life for his enemies,' and let this be the pattern of our charity” (Fellowes, Body of Theology, 2:210-213; Paley, Moral and Polit. Philosophy, 1:269; Warner, System of Divinity and Morality, 2:356). — Robinson, Theological Dictionary, s.v.; American Presbyterian Review, October 1867, art. 2.

“Some confound things that are separate and different the act of forgiving with the act of loving with approbation. — Repentance and confession are indispensable, when one has intentionally injured us in any way, to restore him to our fellowship and approbation. But what is a necessary condition of this is not a necessary condition of forgiving. Blending these two things together, and thinking of them as if they were one and inseparable, has doubtless caused some to differ in opinion from others who clearly discern the proper distinctions. It is a mistaken idea that in the matter of forgiveness we are strictly to imitate God the Father, and not forgive those who trespass against us until they repent and ask our pardon. God is clothed with the responsibilities of moral government over his creatures, while we are not. If he had made it our duty to revenge our own wrongs, and administer just punishment to the doers of the wrong, then it would be right and wise to follow his example in that particular. But the case is far otherwise. The Lord not only relieves us of that responsibility, but has commanded us not to usurp his prerogatives: ‘Avenge not yourselves.' No doubt there are certain cases in civil and family governments in. which the outward acts of forgiveness. should be held in abeyance until forgiveness is duly sought. The offender in himself has no right to forgiveness until he seeks it in the true spirit of repentance. In the outward expressions of this, parents should often wait for the outward signs of penitence in their children. The same. may be true sometimes in other relations as between brothers and sisters and other domestic and civil relations. Hence there is an objective and a subjective view to be taken of the duty of forgiveness — an act in the heart, and an appropriate outward and formal expression of it. The former should be performed at once, to prevent greater evil to ourselves, while the latter may wisely be delayed until the proper occasion for it arrives. One may say he forgives, when in reality he does not forgive  from the heart; so we may forgive from the heart long before we proclaim it to the parties concerned” (Zion's Heralds, January 2, 1867).

## Forgiveness Of Sin[[@Headword:Forgiveness Of Sin]]

             is that act of God's free grace by which, in virtue, of the merits of Christ's atonement, appropriated by faith, he frees the sinner, who accepts Christ by such faith, from the guilt and penalty of his sins. “By the atonement of Christ,” which is God's own provision, his law is vindicated, and the penalty of sin is paid. To all who will believe in Christ with the heart, God offers a free, full, and present forgiveness (Act 5:31; Act 13:38-39; 1Jn 2:12). “Being justified freely by. his grace, through the redemption that is in Christ Jesus,” etc. (Rom 3:24, et seq.). By a careful consideration of this language, we see,

1. That every believer in Christ Jesus is justified or pardoned, for justification is called in Rom 3:25, “remission of sins.” Yet it is not simply forgiveness: the terms justification. and justify, when applied to a guilty persons do not import his being morally just, but just with respect to law and the lawgiver; that is, placed in the position of a person who has not broken the law, both in respect to exemption from punishment, and the favor and kindness of the judge. Justification is pardon administered consistently with the requirements of justice and law.

2. That such believers are forgiven freely, as a free gift, not of right, not meritoriously and of desert. It is to grace, and not to justice, that the appeal for pardon is made; and we could ourselves have done nothing which could have legally cancelled our sins. The whole scheme is of grace, the result of the pure love of God, who compassionate our misery, himself provided the means of our deliverance, by sending his only-begotten Son into the world, who voluntarily submitted to die on the cross, that he might reconcile us to God. The whole was completed without our intervention, and the faith which is the condition of our salvation is by grace” (Farrar, Biblical Dictionary, s.v.). SEE JUSTIFICATION.

The “forgiveness of sins” is one of the articles of the (so-called) Apostles Creed, as well as of the Nicene. According to the so-called sacramental theology (Act 2:38), “ forgiveness of sins” is conveyed to the penitent by the act of the priest pronouncing the absolution, making the priest the sole ordinary channel through which remission is to be obtained. But sin against God can only be forgiven by God, on the condition he prescribes,  of repentance, and of this no man can infallibly. judge. See Pearson, On the Creed, art. 9; Eden, Churchman's Dictionary, s.v. SEE ABSOLUTION; SEE JUSTIFICATION.

## Fork[[@Headword:Fork]]

             (שְׁלשׁ קַלְּשׁון, shelosh' killeshon', a triad of prongs), a three-pronged fork, i.e., pitch-fork with which hay, straw, and the like are gathered (occurs only 1Sa 13:21). The Targum (on Ecc 12:11) uses the same word to express a pointed instrument. SEE AGRICULTURE.

The Orientals do not use forks at meals as we do but convey the food to their mouth with the fingers. SEE EATING.

## Form[[@Headword:Form]]

             (Lat. forma, by transpose from μορφή) is defined by Aristotle as λόγος τῆς οὐσίας, the doctrine of the substance or essence of a thing. “A trumpet may be said to consist of two parts, the matter or brass of which it is made, and the form which the maker gives to it. The latter is essential, but not the former; since, although the matter were silver, it would still be a trumpet, but, without the farm it would not. Now, although there can be no form without matter, yet as it is the form which makes the thing what it is, the word form came to signify essence or nature” (Fleming, s.v.). The Scholastics distinguished form substantial from form accidental. Substantial form they defined as actus primaries una cum materia constituens unum per se; accidental forms as actus secondarius constituting a unit per accidens. The unit of being composed of soul and body was defined to be of the former sort. Form, according to the ancient definitions, is therefore necessary to matter; absolutely formless matter is inconceivable. Lord Bacon (Nov. Organ. 2:17, says: “When we speak of forms, we understand nothing more than the laws and modes of action which regulate and constitute any simple nature, such as heat, light, weight, in all kinds of matter susceptible of them; so that the form of heat, or the form of light, and the law of heat, and the law of light, are the same thing.” Also (Nov. Organ. 2:13), “The form of a thing is the very thing itself, and the thing no otherwise differs from the form thane as the apparent differs from the existent, the outward from the inward, or that which is considered in relation to man from that which is considered in relation to the universe.”

“The sense attached at the present day to the words form and matter. is somewhat different from, though closely related to, these. The form is what the mind impresses upon its perceptions of objects, which are the matter; form therefore means mode of viewing objects that are presented to the mind. When the attention is directed to any object, we do not see the object itself, but contemplate it in the light of our own prior conceptions. A rich man, for example, is regarded by the poor and ignorant under the form of a very fortunate person, able to purchase luxuries which are above their own reach; by the religious mind under the form of a person with: more  than ordinary temptations to contend with; by the political economist under that of an example of the unequal distribution of wealth; by the tradesman under that of one whose patronage is valuable. Now the object is really the. same to all these observers; the sauce rich man has been represented under all these different forms. And the reason that the observers are able to find many in one is that they connect him severally with their own prior conceptions. The form, then, in this view, is mode of knowing, and the matter is the perception or object we have to know” (Thomson, Outline of Laws of Thought, page 34). Sir W. Hamilton calls the theory of substantial forms “the theory of qualities viewed as entities conjoined with, and not as mere dispositions or modifications of matter” (Hamilton's edition of Reid's Works, page 827).

Dr. M'Cosh remarks, on the distinction between form and matter, that “this phraseology was introduced by Aristotle, who represented everything as having in itself both matter (ὕλη) and form (εϊvδος). It had a new signification given to, it by Kant, who supposes that the mind supplies from its own furniture a form to impose on the matter presented from without. The form thus corresponds to the a priori element, and the matter to the a posteriori. But the view thus given of the relation in which the knowing mind stands to the known object is altogether a mistaken one. It supposes. that the mind in cognition adds an element from its own resources, whereas it is simply so constituted as to know what is in the object. This doctrine needs only to be carried out consequentially to sap the foundations of all knowledge; for if thee mind may contribute from its own stores one element, why not another? whey not all the elements? In fact, Kant did, by this distinction, open the way to all those later speculations which represent the whole universe of being as an ideal construction. There can, I think, be no impropriety in speaking of the original principles of the mind as forms or rules, but they are forms merely, as are the rules of grammar, which do not add anything to correct speaking and writing, but are merely the expression of the laws which they follow. As to the word matter,' it has either no meaning in such an application, or a meaning of a misleading character” (Intuitions of the Mind, N.Y. 1866, page 308). Formal, in philosophy, is that which relates to the form, as opposed to material, or that which relates to the matter. So formal logic gives the theory of reasoning as grounded in the laws. of thought, without reference to the subject-matter to which reasoning may be applied. — Fleming, Vocabulary of Philosophy, s.v.; Krug, Handwort. der philosoph. Wissenschaften, 2:56.

## Form of Concord[[@Headword:Form of Concord]]

             SEE CONCORD,

## Formalists[[@Headword:Formalists]]

             a sect of thinkers which arose in the 12th century, as a compromise between the doctrines of the Nominalists and Realists. They professed to hold an intermediate place between the two parties, abstracting the forms of things, and assigning to them the place of universals. Duns Scorls is said to have originated formalism, although the elements of the doctrine were to be found in the writings of mediaeval philosophers anterior to his time.

## Forman, Aaron Parker, D.D[[@Headword:Forman, Aaron Parker, D.D]]

             a Presbyterian minister, was born November 12, 1827, in Ralls County, Mo. He was converted at the age of eleven; graduated from Centre College, Kentucky, in 1849, with the highest honors of his class, and from Princeton Theological Seminary in 1853; preached that year in Hannibal, Missouri, and in March 1854, was ordained pastor there. In 1864 he was called to St. Joseph, where he acted with great prudence, fidelity, and zeal. In 1870 broken health compelled him to resign, and travel in Minnesota and Colorado; and after serving in the Price Street Church, St. Louis, Missouri, in March 1872, he became pastor of the Church in Canton, Miss. He died at Courtland, Alabama, October 14, 1875. Dr. Forman was a man of great gentleness and amiability of character, combined with unusual firmness and sound judgment; an excellent scholar, a popular preacher, and a beloved pastor. See Genesis Cat. of Princeton Theol. Sem. 1881, page 178. (W.P.S.)

## Formatae[[@Headword:Formatae]]

             SEE LITERAE FORMATAE.

## Formosans, Religion Of The[[@Headword:Formosans, Religion Of The]]

             Formosa is a large island in the China Sea, called in Chinese Taiwan, 245 miles in length from north to south, and about 100 miles in breadth at, the broadest part, containing an area of 14,982 square miles. The religion of the islanders is polytheistic in its character, there being recognized among them a plurality of deities, two of whom are regarded as supreme, one of them residing in the north, and the other in the east. The one is a guardian of men, the other, who is a goddess, the guardian of women. They acknowledge also another deity who resides in the north, and is an evil spirit. There are two gods of war, a god of health, a god of forests, and a god of cornfields. They have also household gods, who preside over the several departments of nature. The worship of the gods, which consists of invocations, sacrifices, and libations, is conducted by priestesses called Juibas, who work themselves up to a frenzy, or fall into a trance, during which they pretend to hold familiar intercourse with the gods. The Formosans acknowledge the immortality of the soul, and always erect a bamboo hut for the dwelling of the spirit of a departed relative or friend. They also hold to future rewards. and punishments, but have no idea of the resurrection of the body. An attempt was made by the Dutch in the 17th century to Christianize the island, but without success. They are now in gross heathenism.

## Formosus I[[@Headword:Formosus I]]

             Pope (891-896), was bishop of Porto, and was sent by Nicholas I in 866 as legate to Bulgaria (q.v.), and would have been made archbishop there but that the canons (at that the) forbade transfers from one see to another. In the time of pope John VIII — he was condemned on a charge of conspiracy against Charles the Bald and the pope (Hefele, Conciliengeschichte, 4:496), A.D. 876. He was deprived of his episcopacy, and of all rights except lay communion. Pope Martin V restored him to his see in 883. Formosus was elected pope September 21, 891, and was the first instance in the West of a bishop transferred from one see to another. Soon after his election, legates sent by the emperor Leo and the Eastern bishops arrived in Rome to obtain a confirmation of the ordinations of Photius (q.v), but Formosus would not grant the request, and the East and West were still farther alienated. In 893 he took sides politically with Charles the Simple against Odo. On the death of Guido, 894, Formosus invited Arnulf Rome, and crowned him emperor, 895. Formosus died on Easter day, 896. Pope Stephen VI caused the dead body of Formosus to be taken up and brought into a synod at Rome, condemned as guilty of intrusion into the holy see, and treated with gross indignity. Stephen declared all the acts of Formosus null and void. His “character” was restored by pope John IX, A.D. 898. — Bower, Lives of the Popes, 5:71- 73; Baronius, Annales, A.D. 891-896.

## Forms of Prayer[[@Headword:Forms of Prayer]]

             are set prayers, prepared to be used in worship, public and private. As to the propriety and utility of such forms there has been much dispute. The arguments are about as follows.

I. From Scripture. —

1. On the one hand it is asserted against the use of forms that “there is not the slightest trace in all the New Testament of any established liturgical  service of Christian worship. There are no forms of prayer prescribed for such worship — a thing which we conceive must be inevitable if such liturgical form had been the best form, the most accordant with the will of the Great Head over all things to the Church, and the most consonant with the mind of the Spirit, the most appropriate for the bestowment and exercise of his influences. In things of much less importance we have explicit directions; and it is hardly to be supposed, if a liturgy for public worship were most appropriate for the wants of men, and most agreeable to the will of God, that there should have been no directions, nor even intimations in regard to it. It is hardly to be. supposed, when all things were set in order in the churches, that this main thing should have been neglected, or left at loose ends — so loose that not a single trace even of so much as a prescribed articular confession of faith or form of prayer can be found in the New Testament oracles” (Cheever). In the same spirit, Coleman (Apostolical and Primitive Church, chapter 11) undertakes to prove,

1, that the use of forms of prayer is opposed to the spirit of the Christian dispensation;

2, that it is opposed to the example of Christ and of his apostles; and,

3, that it is unauthorized by their instructions.

2. On the other hand, in favor of forms, it is declared that ‘ the slightest acquaintance with Scripture is enough to convince cavillers that contrary to Scripture could not be that practice for which we can plead the precedent of Moses and Miriam, and the daughters of Israel, of Aaron and his sons when they blessed the people, of Deborah and Barak; when the practice was even more directly sanctioned by the Holy Ghost at the time he inspired David and the Psalmists; for what are the Psalms but an inspired form of prayer for the use of the Church under the Gospel, as well as under the law? The services of the synagogue, too, it is well known, were conducted according to a prescript form. To those services our blessed Lord. did himself conform; and severely as he reproved the Jews for their departure, in various particulars, from the principles of their fathers, against their practice in this particular never did he utter one word of censure; nay, he confirmed the practice when he himself gave to his disciples a form of prayer, and framed that prayer, too, on the model, and in some degree in the very words, of prayers then in use. Our Lord, moreover, when giving his directions to the rulers of his Church, at the  same time that he conferred on them authority to bind and to loose, directed them to agree touching what they should ask for, which seems almost to convey an injunction to the rulers of every particular Church to provide their people with a form of prayer” (Hook). But “far more weight than all other arguments together has the one obvious and simple reason that our Lord's especial blessing and favorable reception of petitions is bestowed on those who, assembling in his name, shall agree touching what they shall ask in his name. Now this surely implies the exclusive use of precomposed prayers in a congregation, since it plainly seems an impossibility for uninspired men to agree together in a prayer offered up by one of them if they do not know at least the substance of the prayer before they hear him utter the words. In their private devotions, let individuals address their Father who seeth in secret in any expressions (that are but intelligible to themselves) which occur at the moment. But congregational prayer, common supplication, joint worship, is a very different thing. And accordingly our Lord supplies to his disciples no form of words for solitary devotion, but does teach them a form evidently designed for joint worship. The contrast is most remarkable: ‘Thou, when thou prayest, enter into thy closet,' etc.; when ye pray, say, ‘Our Father,' etc. Our Lord, by teaching this form (and which he delivered on two distinct occasions in nearly the same words — Mat 6:9, and Luk 11:1-2), gave the strongest possible sanction to the use of precomposed prayers for congregational worship.”

II. From Antiquity and Usage. — Extreme views are maintained as to the usage of the primitive Church in prayer.

1. On the one hand, lord King says (Constitution of the Primitive Church), “There is not the least mention of fixed forms in any of the primitived writings, nor the least word or syllable tending thereto, that I can find, which is a most unaccountable silence if ever such there were, but rather some expressions intimating the contrary.” One of the principal authorities which he adduces is Justin Martyr, who, describing the manner of the prayer before the celebration of the Lord's Supper, says that the bishop sent up prayers and praises to God with his utmost ability (ὅση δύναμις). This he expounds, that he prayed with the best of his abilities, invention, expression, and judgment, exerting his own gifts and parts in suitable manner and apt expression. He also quotes Tertullian and Origen in vindication of his views, that written forms of prayer were never used in the Church. To the same effect Coleman (Apost, Church, chapter 11) primitive worship,” and that their use, in fact, “was unknown in the primitive Church.” In proof of this position, he (with lord King) adduces Justin Martyr (t 165) (translation by Semisch, 1:72), and Tertullian (t 220) (Apolog. chapter 39), who uses the phrase we pray without a monitor, because from the heart (sine monitore, quia de pectore), and also the fact that the four earliest liturgies originated in the 4th century.

2. On the other hand, it is argued that the Jewish synagogue: had its liturgy, to which Christ and the apostles conformed; that John Baptist taught his disciples to pray, and that Christ gave a form to his followers in answer to their request: that if the four ancient liturgies can only be traced to the 4th century, there are numerous passages in the fathers that imply their use in the apostolic age, and that fragments of them as far back as Clemens (A.D. 194) and Dionysius of Alexandria (247) are found; that the passages from Justin and Tertullian, rightly interpreted, bear as strongly in favor of liturgies as against them; that the Apostolical Canons (q.v.) enjoin them; and that, from the 4th century downwards, both the Eastern and Western churches have uniformly used forms of prayer. On the historical questions as to the early use of liturgies, SEE LITURGY.

III. From the Tendencies and Results of their Use.

1. Against forms, it is alleged that those adopted in one age are unsuitable to another; that the perpetual repetition of the same prayers makes them wearisome, and destroys their significancy; that they must often be unsuited to the occasion, to the sermon, and to the circumstances of the congregation; and that their general tendency is, and always has been, to formalism and a mere outside worship, not of the heart, but of the lips.

2. For the use of forms, it is asserted that the forms in use are, like the Psalms, from which they are largely derived, adapted to the worship of the Church in all ages; that forms are not as wearisome to a devout mind as extempore prayers of the same length; that for special occasions special prayers can always be framed; and that their tendency has been proved, in the history of the Church, to be most salutary. It is further objected to extemporaneous prayers that

(1) “it must be generally impossible that the whole congregation should join in a prayer they never had heard before, the instant it is uttered; uniformly employing the same extemporaneous prayer.”

(2) That free prayer gives too little scope to the congregation; nothing is left for them to do; they are, throughout, passive and receptive; they hear the minister pray rather than join in public prayer; at best, they follow the minister rather than worship in prayer.

(3) That free prayer tends to degenerate into preaching or exhortation; that the preacher can hardly fail to aim at edifying his congregation instead of being simply their mouthpiece in the act of worship, and so his prayers become homiletical instead of devotional.

(4) That unpremeditated prayers are apt to depend on the impulse of the moment in the preacher, his state of health, etc., and may therefore be either short and cold on the one hand, or long and diffusive on the other; and that it is apt, therefore, to be personal rather than representative, if the prayer is the natural outflow of the minister's heart, which, on the theory, it ought to be.

A judicious writer in the Brit. and For. Evang. Rev. (July, 1857), after stating that there are only three positions possible on this question — (1) the use of forms, with the exclusion of free prayer; (2) free prayer, excluding all forms; (3) the combination, in greater or lesser measure, of both argues that the Reformers and fathers of Protestantism favored the third. “In practice they stood precisely midway between the two antagonist positions of modern times, and can be legitimately claimed as partisans by neither. They were the advocates neither of form nor of freedom, but of both. They at once sanctioned the use of liturgical aids, and vindicated the right of personal freedom, Whether rightly or wrongly, whether as a remnant of the old bondage which they could not all at once throw off, or the dictate of that divine conservative wisdom which in most things so marvellously guided them in reforming, not new founding, the Church, having regard also, perhaps, in some measure, to the circumstances and necessities of their times, the fact, at least, is historically certain that with one consent they aimed rather at the combination and mutual cooperation of both elements than the exclusive predominance of either.

While not confining their churches to any unbending ritual, they yet deemed it their duty. to provide for them such fit and solemn forms of common prayer as should serve at once as a model and as an aid in the public worship of God. This was the principle alike of Knox and of Cranmer, of Calvin equally  with Luther and Melancthon. At Geneva, at Zurich, at Wittenberg, at St. Andrew's — wherever the great leaders of the Reformation were at liberty to carry out their views, the solemn service of the house of God proceeded according to a certain normal order, which was designed to regulate and assist, not to restrain, the free outpourings of the heart. England was an apparent, but only an apparent, exception, to this rule. In her case the more rigid enforcement of an unvarying ritual was rather the result of urgent circumstances than of the personal convictions of her leading divines. The principle of comprehension on which her reformation was based rendered a certain restraint necessary in the interest, not of ritual uniformity, but of Protestant truth. The object of suspicion then was the Roman priest, not the evangelical pastor, and the design of ritual restriction was rather to curb the license of the one than to fetter the liberty of the other. Ave Marias must be silenced, even though at the sacrifice of free prayer; the communion service must be prescribed by imperative rubric, or it will be turned by many into a mass. But for this adventitious, and, in their view, probably temporary necessity, there is every reason to believe that the liturgical ordinances of the English reformers would have been much less fixed and stringent, and that in the matter of worship, as well as in other elements of her constitution, the Church which they founded would have been brought into much nearer conformity with the general model of other Reformed communions. Be this, however, as it may; the real and essential point of difference, even in practice, between Canterbury and Geneva was not the use, but the exclusive use of forms. The one confined, the other permitted and encouraged, the spontaneous utterances of devotion. The one supplied an aid, the other ordained a law. In truth, in the Scottish form at least, while much was provided, nothing was prescribed. Instead of the Anglican then shall the priest say, ‘its gentler and wiser language is the minister useth one of these two confessions,' or this prayer following, ‘or such like.' The accustomed order, in short, was rather observed as a rule than obeyed as a law; worn as a dress than borne as a burden; followed with free and willing heart in the spirit rather than the letter — as a law of liberty, not a yoke of bondage” (page 600 sq.). We cite also the Princeton Review as follows: “As to stated forms of prayer, their value must vary with circumstances. In no case ought the liberty of extemporaneous prayer to be taken from the minister in the pulpit. As well might preaching be confined by authority to prescribed forms of words.

The discretion of the ministry may be trusted as freely in the one as the other. But if, in the solemn office of leading the united devotions of the assembly, the ministry  might exercise a judgment better informed by approved examples set forth for that end, and if it might even have an election between extemporaneous prayer and a form appointed to be used at option the standard of extemporary prayer itself would rise, and the edification of our people in public worship would be enlarged. We must not make our liberty a cloak of licentiousness. There are few of our most able and eminent ministers who come as near the true standard of pulpit prayer as they do that of the sermon. When we hear it said of such a man as Robert Hall that his prayers were felt by his hearers to be strikingly unequal to his sermons, we seem to discern in a mind keenly sensitive to the proprieties of pulpit prayer an aversion to making prayer the work of genius, and at the same time some lack of zeal in cultivating the peculiar talent for its just and most useful performance. But among our brethren of the lower grades of ability and industry we not unfrequently observe habits in this service from which many of our sensible and pious people would gladly take refuge in a. book of prayers. When we sometimes hear the intimation that the Book of Common Prayer, could it be quietly introduced, would be an improvement upon the present forms of devotion in many of our pulpits, we know this preference not to be for written prayers in general, but as an alternative and a way of escape from peculiar and unnecessary faults in prayers with which the observers are often afflicted. We cannot assent to such a remark, but we have a deep impression of the needless imperfection of our present standard, and desire to speak that impression with emphasis. We are confident that our standard may be so raised that all would feel the transition from extemporaneous to written prayers as a descent and a defection. When we observe the special satisfaction of thousands of devout worshippers with what appear to us the indefinite and comparatively barren forms of the English liturgy, we see the great power of a few striking points of propriety in public prayer to engage the heart of true demotion” (January, 1847, pages 81, 82).

The conclusion arrived at by Richard Watson (Institutes 2:507) is just and temperate, viz. that there are advantages in each mode of worship, and that, when combined prudently, the public. service of the sanctuary has its most perfect constitution. Much, however, in the practice of churches is to be regulated by due respect to differences of opinion, and even to prejudice, on a point upon which we are left at liberty by the Scriptures, and which must therefore be ranked among things prudential. Here, as in  many other things, Christians must give place to each other, and do all things “in charity.”

Among the modern Protestant churches, the Church of England and the Protestant Episcopal Church use forms of prayer to the exclusion (generally) of free prayer in public worship. The Methodist Episcopal Church uses liturgical forms for sacraments and other services, and free prayer in worship. The Presbyterian churches use free prayer (Directory of Worship, chapter 5). The Lutheran and Reformed churches have liturgical forms for certain services, but generally use free prayer in worship. A movement towards more full liturgical services has been going on for some time in the German Reformed Church. SEE GERMAN REFORMED CHURCH, AND LITURGY. A tendency in the same direction appears to have arisen in the Presbyterian Church in the United States (see Shields, Liturgia Expurgata, Philadel. 1864; see also Baird, Eutaxia, or the Presbyterian Liturgies, N. York, 1855, 18mo; reprinted in London as A Chapter on Liturgies, edited by Thomas Binney, 1856, 18mo). In the Established Church of Scotland, Dr. Robert Lee, of Edinburgh, was tried before the General Assembly in 1859 for using a book entitled Prayers for Public Worship in the public services of Old Grayfriars Church, Edinburgh; and the Assembly enjoined Dr. Lee to discontinue the practice. But the tendency went on; and in 1867 appeared Euchologion, or Book of Prayers, being Forms of Worship issued by the Church-service Society (Edinb. and Lond. 1867), under the auspices of Dr. Lee and Dr. Macleod. See, besides the works all ready mentioned, Bingham, Orig. Eccl. book 13; Palmer, Origines Liturgica; Leighton, Works, 2:422; Milton, Prose Works.(Philadel. 1850), 11, 96 sq. (against forms); Shields, The Book of Comm. Prayer as amended by the Westminster Divines A.D. 1661, with a historical and liturgical Treatise (Philadelphia, 1867, 12mo) Brownell, Family Prayer-book (Introduction), Butler, Common Prayer Illustrated, chapter 1; Princeton Review, 7:389 sq.; 18:487 sq.; 27:445 sq.; Mercersburg Review, January 1868, art. 7; Evangelical Quarterly Review, January 1869, page 80.

## Formula[[@Headword:Formula]]

             in ecclesiastical phrase, is a profession of faith.

## Formula Consensus Helvetica[[@Headword:Formula Consensus Helvetica]]

             SEE HELVETIC CONFESSIONS.

## Formularies[[@Headword:Formularies]]

             a general name for the articles of religion, forms of service, etc., adopted by any particular church. SEE CREEDS; SEE CONFESSIONS;SEE LITURGY. Formula Concordiae. SEE CONCORD, FORMULA OF.

## Fornacalia[[@Headword:Fornacalia]]

             a festival celebrated among the ancient Romans in honor of the goddess of baking, Fornax. It is said to have been instituted by Numa, and the time of its celebration was announced every year by the Curio Maximus.

## Fornari, Maria Victoria[[@Headword:Fornari, Maria Victoria]]

             an Italian foundress of a religious order, was born at Genoa in 1562. She was married to Angelo Strate, by whom she had five children, who all devoted themselves to the Church. After the death of her husband, she instituted the order of the Celestial Annonciades, which had over a hundred houses in Italy, Germany, and France. The nuns were dressed in white robes, with a light blue shawl. She died December 15, 1617. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an Italian prelate, was born at Rome, January 23, 1788. He studied with ardor, was received into orders, and devoted himself to instruction in theology. Pope Gregory XVI made him nuncio to Brussels. He was afterwards appointed a chief commissioner of the congregation of studies. Fornari was made cardinal in petto, December 21, 1846, and proclaimed as such September 30, 1850. He was for some time papal nuncio at Paris, where he died, June 15, 1856. See Hoefer, Nouv. Biog. Generale, s.v.

## Fornication[[@Headword:Fornication]]

             תִּזְנוּת, taznuth' πορνεία, illicit sexual intercourse, especially of a married woman). SEE ADULTERY. From the Scriptures we learn that long before the time of Moses, morals had become very much corrupted, and not only the prostitution of females, but of boys, was very common among many nations, and even made a part of the divine worship, as may be inferred from the Hebrew words kadesh, a prostitute boy, and kedeshah, the feminine of it, which words properly, and originally mean a person religiously set apart and consecrated to the flagitious vice in question (Deu 23:18; 1Ki 14:24; Job 36:14; Gen 38:21-22; Num 21:1; Deu 23:18; Hom. 4:14). How great the corruption of manners with reference to the marriage relation was among the Egyptians appears from Herodotus (2:11.1) as well as the Bible. The wife of one of the oldest kings was untrue to him. It was a long time before a woman could be found who was faithful to her husband and when one was at last found, the king took her without hesitation for himself. With impudent shamelessness Potiphar's wife seeks to seduce Joseph (Gen 39:7). The evidence of the monuments is also not very favorable to the Egyptian women. Thus they are represented as addicted to excess in drinking wine, as even becoming so much intoxicated as to be unable to stand or walk alone, or “to carry their liquor discreetly” (Wilkinson's Egypt 2, 167). To prevent those evils to which the Greeks and Roman philosophers refused to oppose any decided resistance. Moses made the following regulations:

1. That among the Hebrews no prostitute, either male nor female, should be tolerated; and that if the daughter of a priest especially were guilty of fornication, she should be stoned and her body burnt (Lev 21:9); because these things, as Moses observes in Lev 19:29; Deu 23:17-18, were a great abomination in the sight of God. Further, in order that priests of avaricious minds should not, in. imitation of other nations, make crimes of this kind a part of the divine worship, he enacted,

2. That the price of prostitution, though presented in return for a vow, should not be received at the sanctuary (Deu 23:18). This law,  it seems, was sometimes violated in the times of the kings (2Ki 23:7). He also enacted,

3. That the man who had seduced female should marry her, and in case the father would not consent, should pay the customary dowry, viz; thirty shekels: — in case violence had been offered, fifty shekels (Exo 22:16; Deu 22:23-29), This law appears to have originated in an ancient custom alluded to in Gen 34:1-12. Finally, to secure the great object, he enacted,

4. That any one who, when married was not found to be a virgin, as she professed before marriage, should be stoned before her father's house (Deu 22:20-21). These laws, it must be admitted, were severe; but prostitutes of both sexes, notwithstanding their severity, were set apart in the time of the kings for the service of idols (Pro 2:16-19 : A, Pro 2:3-6; Pro 7:5-27; Kings 14:24; 15:12; Amo 2:7; Amo 7:17; Jer 3:2; Jer 5:7; Joh 8:3-11). Among the Greeks and Romans of the apostles' day licentiousness was fearfully prevalent. SEE HARLOT.

In Scripture this word occurs more frequently in its symbolical than in its ordinary sense. In the Prophets woman is often made the symbol of the church or nation of the Jews, which is regarded as affianced to Jehovah by the covenant on Mount Sinai. In Ezekiel 16 there is a long description of that people under the symbol of a female child, growing up to the stature of a woman, and then wedded to Jehovah by entering into covenant with him. Therefore, when the Israelites acted contrary to that covenant by forsaking God and following idols, they were very properly represented by the symbol of a harlot or adulteress offering herself to all comers (Isa 1:2; Jer 2:20; Ezekiel 16; Hosea 1:2; 3:11). Thus fornication, or adultery (which is fornication in a married state), became, and is used as the symbol of idolatry itself (Jer 3:8-9; Eze 16:26; Eze 16:29; Eze 23:37). SEE IDOLATRY.

## Forojulian Manuscript[[@Headword:Forojulian Manuscript]]

             (Codex Forojuliensis), an important copy of the early Latin version of the Gospels at Triuli, published in part by Blanchini (Evangel. Quadruplex, append.). Mark's Gospel is partly at Venice in a state of decay, and partly at Prague, the last having been edited by Dobrowsky in 1778. — Scrivner, Introd. page 265; Tregelles, in Horne's Introd. 4:254. SEE LATIN VERSIONS.

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

             a Presbyterian minister, was born at Edinburgh, Scotland, September 19, 1799. He graduated from Edinburgh University, studied theology, received a call from the Scotch Presbyterian Church of Charleston, S.C., in June 1832, and being ordained by the Edinburgh Presbytery, was in due time installed pastor. He continued there until his death, which occurred in July 1879. (W.P.S.)

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

             a Scotch prelate, was first a canon of the Church of Aberdeen, next was made secretary of state, and then promoted to the bishopric of Brechin in  1401, where he was still ruling in 1415. See Keith, Scottish Bishops, page 163.

## Forsete[[@Headword:Forsete]]

             in Norse mythology, was a son of Baldnr, and Nanna, the lovely daughter of' Nef. He was the god of peace, union, and friendship; pacifying every quarrel. A beautiful palace called Glitner, resting upon golden pillars, and covered with silver shingles, was his throne, which constituted the most righteous judgmentseat of the world.

## Forskal Peter[[@Headword:Forskal Peter]]

             a Swedish naturalist, was born at Smaland in 1736, and was educated at Gottingen. He devoted his life to natural science, traveled extensively, and died on an Eastern tour at Djerim, in Yemen, July 11, 1763. His name is mentioned here on account of his Descriptiones Animalium, ovium, amphibiorum, etc., quae in itinere orientali observavit P. Forsksid, published after his death (Copenh. 1775, 4to); Flora Egyptiaco-Arabica sive descriptiones plantarum, etc. (ed. C. Niebuhr (Copenhagen, 1775, 4to); and Icones rerum naturalium, etc. (Copenhagen, 1776, 4to), which are of value for the natural history of Scripture. Hoefer, Nouv. Biog. Generale, 18:198.

## Forstemann, Carl Eduard[[@Headword:Forstemann, Carl Eduard]]

             a Lutheran theologian of Germany, secretary at the university library in Halle, who died in 1847, published, Briick's Geschichte der Religionshandlung (in the Archie fiir die Geschichte der Kirchl. Reformation, Halle, 1831): — Urk-undenbuch zu der Geschichte des Reichstages zu Augsburgi im Jahre 1530 (1833, 2 volumes): — Zehn Briefe Dr. Johann Forster's an Johann Schradi (Nordhausen, 1835): — Luther's Testamente aus den Jahren 1537 und 1542 (ibid. 1846): — Denkmale dem D.M. Luther von der Hochachtung und Liebe seiner Zeitgenossen errichtet (ibid. eod.): — Luther's Tod und Beyrabniss im Jahre 1546 (ibid. eod.). See Winer, Handbuch der theol. Lit. 1:741, 752; Zuchold, Bibl. Theol. 1:367. (B.P.)

## Forster, Bartholomaeus[[@Headword:Forster, Bartholomaeus]]

             a German Roman Catholic theologian, was born August 12, 1753. He was ordained a secular priest in 1776, and went then to Altenottingen. Here his opposition to the celibacy of the clergy, etc., brought him into trouble. He finally became professor of rhetoric and Greek literature in the Gymnasium of Landshut in 1803. Among his writings are Entlarvter Aberglauben bei Reliquien, Bildern, etc. (Muinchen, 1803): — Von d. Interesse d. romischen Curie an Ablassen u. Bruderschaften (Min. 1803). — Herzog, Real-Encyklop. 4:436.

## Forster, Froben[[@Headword:Forster, Froben]]

             a German philosopher and ecclesiastic, was born August 30, 1709, at Konigsberg. He studied at Regensburg, where he also joined the Benedictines, and took holy orders in 1733. In 1744 he was called to Salzburg, but in 1747 was recalled to his monastery, and became its prior in 1750. In 1762 he was made abbot, and died October 11, 1791. He wrote, besides philosophical treatises, De Scripturce Sacrce Vulgata Editione (Salzburg, 1748), and edited Alcuini Opera (ibid. 1777, 4 volumes, fol.). (B.P.)

## Forster, Heinrich, D.D[[@Headword:Forster, Heinrich, D.D]]

             an eminent Roman Catholic prelate of Germany, was born November 24, 1800, at Gross-Glogau. He studied at Breslau, and received holy orders in 1825. While chaplain and pastor at Landshut, his pulpit abilities became known, and he was called, in 1837, as cathedral-dean to Breslau. When  bishop Hepenbrock died in 1853, Fbrster was appointed as "persona gratissima” his successor. At the Vatican council he belonged to the opposition party, but finally yielded, and accepted the dogma of infallibility. Not obeying the so-called May-laws of the Prussian government, he was deposed, in 1875 from his office, and fled to the castle in Johannisberg, in Austro-Silesia, where he died, October 20, 1881. He is the author of, Lebensbild Diepenbrocks (Breslau, 1869): — Predigten (ibid. 1851, 7 volumes; 5th ed. Ratisbon, 1878): — Pastoral Letters (Breslau, 1880, 2 volumes). See Franz, Heinrich Forster, Furstbischof von Breslau, ein Lebensbild (Breslau, 1875). (B.P.).

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

             an eminent German theologian and scholar, was born at Augsburg in 1495. He became professor of Hebrew at Zwickau, and assisted Luther in his translation of the Bible. In 1535 he was made pastor of St. Moritz at Augsburg by the influence of Luther. His zeal for the Lutheran doctrines often brought him into conflict with his colleagues at the university. He even attacked Blarer and CEcolampadius. A visiting committee, sent from Stuttgard in 1540, laid the matter before the duke, who decided against Forster. The latter retired to Nuremberg, from whence he proceeded to Ratisbon, and in 1543 accepted a call to Schleusingen. He finally succeeded Cruciger as professor of theology in the University of Wittenberg. In 1554 he assisted Melancthon in the Osiandrian controversies, and died at Wittenberg December 8, 1556. He wrote a Hebrew Lexicon, Dictionarium Hebraicum Novum, etc. (Basel, 1557, fol.), founded purely on the Hebrew of the Bible, and throwing out Rabbinical sources of information. His letters are of considerable  importance for the history of that time. — Herzog, Real-Encyklop. 4:436. There is an elaborate article on Forster in the Zeitschrift f. d. hist. Theologie, 1869, page 210 sq.

## Forster, Johann (2)[[@Headword:Forster, Johann (2)]]

             a Lutheran theologian of Germany, was born Dec. 25, 1576. He studied at Leipsic, was in 1599 preacher there, in 1601 rector at Schneeberg, in 1609 professor of theology at Wittenberg, and in 1613 general superintendent and president of the consistory at Mansfeld. He died Nov. 17,1613, leaving, Systema Problematum Theologicorum: — Vindiciae Lutheri: — Comment. in Jesaicam: — Thesaurus Catecheticus: — Comment. in Jeremiam Ejusque Threnos: — Medulla Capitis 53 Jesaiae Disputationibus 5 Expressa: — Passio Christi Typica ex Psalmis et Prophetis, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Forster, Johann Christian[[@Headword:Forster, Johann Christian]]

             a Lutheran theologian of Germany, was born at Auerstidt, in Thuringia, October 6, 1754. He studied at Leipsic, was in 1782 afternoon-preacher at Naumburg, and in 1794 cathedral-preacher there; in 1800 accepted a call as superintendent to Weissenfels, and died there at the end of that same year. He published a number of ascetical books. See Doring, Die gelehrten Theologen Deutschlands, 1:418 sq.; Winer, Handbuch der theol. Lit. 2:132, 207, 213, 224, 252, 331, 366, 394. (B.P.)

## Forster, Nathaniel[[@Headword:Forster, Nathaniel]]

             a learned English divine. was born at Stadscombe, Devonshire, February 3, 1717; educated at Corpus Christi, of which he became fellow in 1729; obtained a prebendal stall in the cathedral of Bristol and the vicarage of Rochdale in 1754. In 1757 he became preacher at the Rolls, and died October 20 in that year. He wrote Reflections on the high Antiquity of Government, Arts, and Sciences in Egypt (Oxf. 1743, 8vo): — A Dissertation on Josephus's Account of Jesus Christ (Oxf. 1749): — Biblia Hebraica sine punctis (1750, 2 volumes, 4to): — Popery destructive of the Evidences of Christianity (Oxf. 1746). — Biog. Britannica, s.v.

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

             a member of the Society of Friends, was born at Tottenham, England, in 1794. He was carefully trained by his parents, who were excellent “Friends,” and at nineteen began to exercise his gifts as a “minister.” Most of his life was devoted to missionary journeys through the British Islands, the Continent of Europe, and the United States, on his third visit to which, “with an antislavery address to the president and governors,” he died in Tennessee, in the sixty-ninth year of his age. In the preceding year, 1852, he visited the Vaudois of Piedmont, and printed a large number of books and tracts in Italian for circulation. Everywhere he scattered blessings by word and deed, “leaving his mark for good on everything he set his hand to.” His son, William E. Forster, is (1869) a member of the British Parliament, and an eminent Liberal in politics. — Seebohm, Memoirs of William Forster (London, 1865, 2 volumes); Christian Remembrancer, January, 1866, art. 4.

## Forsyth, John Alexander, LL.D[[@Headword:Forsyth, John Alexander, LL.D]]

             a Scotch clergyman, son of John Forsyth, graduated from the university and King's College, Aberdeen, in 1786; was licensed to preach October 13, 1790; presented by the king to the living at Belhelvie, in succession to his father, in January 1791, and ordained August 24 following. He died June 11, 1843, aged seventy-four years. To his knowledge of theology and the pastoral office he added a profound knowledge of chemistry, and was of  great service to the British government in the manufacture of gunpowder. He was the discoverer, in 1805, of the percussion-lock, which was afterwards universally adopted, both in the army and by sportsmen; but he never received any public reward. See Fasti Eccles. Scoticanae, 3:495.

## Fort[[@Headword:Fort]]

             the rendering in the A.V. of the following Heb. words: מְצָר, metsad' (so called as a place of lying in wait), a castle, esp. on a hill, Eze 33:27 (elsewhere usually “stronghold”); or fem. מְצוּדָה, metsudah', a similar kind of fastness, e.g. the citadel of Zion. 2Sa 5:9 (elsewhere “fortress,” etc.). מָעוֹז, maoz' (so called from its strength), a stronghold, fortified by nature and art, Dan 11:19 (elsewhere usually “strength,”  etc.)., דָּיֵקdayek' (so called from looking out), a watch-tower, especially a scaling-tower in a siege, 2Ki 25:1; Jer 52:4; Eze 4:2; Eze 17:17; Eze 21:22; Eze 26:8. מְצוּרָה, metsurah' (so called as being compact), a fortification, e.g. in the siege of a city; generally for defense (“fenced city,” q.v.), but also for assault, Isa 29:3. ֶָפל, o'phel (q.v.), a mount (so called from its tumulus form), Isa 32:14 (elsewhere “tower,” “stronghold”). מַשְׂגָּב, misgab' (so called from its height), a refuge (as often rendered; also “tower,” “defense”), Isaiah 25:13. SEE FORTIFICATION.

## Fortia dUrban[[@Headword:Fortia dUrban]]

             Marquis of, was born February 18, 1756, and died at Paris August 4, 1843. After completing his studies at the Military School in Paris, he entered the army in 1773, but resigned his commission in 1779 to attend to an important suit in Rome before the papal court of appeals (the Rota), pending the decision of which he devoted himself to the study of the fine arts, antiquities, and mathematics. He was a prolific author, and wrote on a variety of subjects, of which we mention Principes et Questions de Morale Naturelle (Paris, new ed., 1834, 2 volumes, 12mo): — Direction pour la Conscience dun roi (Paris, 1821, 12mo): Chronologie de la vie de Jesus- Christ (Paris, 1827, 8vo, and 1830, 12mo): — Note sur la Genie du Christianisme (Par. 1830, 8vo): — Essai sur l'origine de l'ecriture, etc. (Paris, 1832, 8vo): — Sur les trois systemes d'Ecriture des Egyptiens (Paris, 1833, 12mo): — Essai sur l'immortalite de l' me et sur la resurrection (Paris, 1835, 12mo) — Discours prononces au Cercle de Morale Universelle (Paris. 1835-9, 12mo): — Memoires pour servir a ‘ histoire de l'introdsuction du Christianisme dans les Gaules (Par. 1838, 8vo). He was also a collaborator in the Chefsd' OEuvsres des Peres de l'Eglise (Paris, 15 volumes, 8vo), and the Annales. de la Philosophie Chretienne. — Hoefer, Nouv. Biog. Generale, 18:217-221. (J.W.M.)

## Fortification[[@Headword:Fortification]]

             The Hebrews had several terms which include the idea of military walls, and which are variously rendered in the Auth. Vers., as “fort,” “fortress,” “fenced city,” “castle,” “strong-hold,” mound,” “trench,” etc., all of which see in their places.  Inventions for the defense of men in social life are older than history. The walls, towers, and gates represented on Egyptian monuments, though dating back to a period of fifteen centuries before the Christian aera, bear evidence of an advanced state of fortifications of walls built of squared stones, or of squared timber judiciously placed on the summit of scarped rocks, or within the circumference of one or two wet ditches, and furnished alone the top with regular battlemen to protect thee defenders (see Wilkinson, 1:407 sq.). All these are of later invention than the accumulation of unhewn or rudely chipped uncemented stones, piled on each other in the form of walls, in the so-called Cyclopean, Pelasgian, Etruscan, and Celtic styles, where there are no ditches, or towers, or other gateways than mere openings occasionally left between the enormous blocks employed in the work. As the first three styles occur in Etruria they show the progressive advance of military architecture, and may be considered as more primitive, though perhaps posterior to the era when the progress of Israel, under the guidance of Joshua, expelled several (Canaanitish tribes, whose system of civilization, in common with that, of the rest of Western Asia, bore an Egyptian type, and whose towers and battlements were remarkably high, or, rather, were erected in very elevated situations. When, therefore, the Israelites entered Palestine, we may assume that the “fenced cities” they had to attack were, according to their degree of antiquity, fortified with more or less of art, but all with huge stones in the lower walls, like the Etruscan. Indeed, Asia Minor, Armenia, Syria, and even. Jerusalem, still bear marks of this most ancient system, notwithstanding that this region. the connecting link between Asia and Africa, between the trade of the East and the West, and between the religious feelings of the whole earth, has been the common battlefield of all the great nations of antiquity, and of modern times, where ruin and desolation, oftentimes repeated, have been spread over every habitable place. Stones from six to fifty feet in length. with suitable proportions, can still be detected in many walls of the cities of those regions, wherever quarries existed; from Nineveh, where, beneath the surface, there still remains ruins and walls of huge stones, sculptured With bas-reliefs, originally painted, to Babylon, and Bassorah, where bricks, sundried or baked, and stamped with letters, are yet found, as well as in all the plains of the rivers where that material alone could be easily procured. SEE ARCHITECTURE.  As among the Hebrews there was no system of construction strictly so called, but simply an application of the means of defense to the localities, no uniformity of adaptation existed, and therefore we refer to the foregoing as specimens of the numerous illustrations of this subject that occur on the Egyptian and Assyrian monuments and to other explanations which are given under the several. terms in other parts of this work. SEE CITY; SEE SIEGE; SEE WAR, etc.

The wall, חוֹמָה, chomah', was sometimes double or triple (2Ch 32:5), successively girding a rocky elevation; and “building a city” originally meant the construction of the wall. SEE WALL. Before walltowers, מַגְרָּלוֹת, migdaloth', were introduced, the gate of a city, originally single, formed a kind of citadel, and was the strongest part of all the defense: it was the armory of the community and the council-house of the authorities. “Sitting in the gate” was, and still is, synonymous with the possession of power, and even now there is commonly in the fortified gate of a royal place in the East, on the floor above the doorway, a council- room with a kind of balcony, whence the sovereign sometimes sees his people, and where he may sit in judgment. Hence the Turkish government is not unfrequently termed the Porte, and in this sense allusion to gates often occurs in the Scriptures. The tower, צְרַיחִ, tseri'ach, was another fortification of the earliest date, being often the citadel or last retreat when a city was taken; or, standing alone in some naturally strong position, was intended to protect a frontier, command, a pass, or to be a place of refuge and deposit of treasure in the mountains, when the plain should be no longer defensible. This was the kind of citadel which defended passes, and in the mountains served for retreat in times of calamity, and for the security of the royal treasures; and it was on account of the confined space within, and the great elevation of the ramparts, that private houses frequently stood upon their summit, as was the case when the harlot Rahab received Joshua's spies in Jericho (Jos 2:1). Watch-towers, מַזְפָה, mizpah', and טַירָה, tirah', used by shepherds all over Asia, and even now built on eminences above some city in the plain, in order to keep a look-out upon the distant country, were already in use, and occasionally converted into places of defense (2Ch 26:10; 2Ch 27:4). SEE TOWER.

The gateways were closed by ponderous folding doors, שִׁעִר, sha'ar, the valves  or folds, רְּלָתִים, delatha'yim, being secured by wooden bars: both the doors and bars were in after times plated with metal. SEE GATE. A ditch (? חֵיל, cheyl), where the nature of the locality required it, was dug in front of the rampart, and sometimes there was an inner wall, with a second ditch before it. SEE DITCH. As the experience of ages increased, huge “counter forts,” double buttresses, or masses of solid stone and masonry (not bulwarks), were built in particular parts to sustain the outer wall, and afford space on the summit to place military engines (2Ch 26:15). SEE FENCED CITY; SEE MUNITION.

## Fortiguerra (or Forteguerri), Niccolo (2)[[@Headword:Fortiguerra (or Forteguerri), Niccolo (2)]]

             an Italian cardinal of the 15th century, who rendered important military and diplomatic service to popes Engenius IV, Nicholas V, Pius II, and Paul II, and was a liberal patron of learning, died at Viterbo in 1473, aged fifty-five years.

## Fortiguerra, Niccolo (1)[[@Headword:Fortiguerra, Niccolo (1)]]

             a Dominican of Sienna, was born in 1180, made bishop of Aleria in 1264, and died in 1270, leaving Postillae in IV Prophetas Majores, in IV Evangelia, in Epistolas Pauli et in Apocalypsin: — Comment. in Dionysium de Divinis Nominibus: — De Duabus in Christo Natunis: — De Coelibatu. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fortiguerra, Niccolo (3)[[@Headword:Fortiguerra, Niccolo (3)]]

             an Italian prelate and poet, surnamed the Younger, to distingtuish him from an ancient member of his family, the cardinal of the same name, was born at Pistoja, November 25, 1674. While still young, he showed quite a disposition for poetry; but after he had been made doctor, in 1695, he went to. Rome, and distinguished himself there by his knowledge. He accompanied into Spain the papal legate, Zondadari, and on his return to Rome became honorary chamberlain to Clement XI, canon of Santa Maria Maggiore, and referendary of two chancelleries. About the same time he was admitted into the academy of the Arcades, under the name of Nidalmo Tiseo. In 1715 he improvised a poem in the manner of Berni, Du Pulci, and Ariosto. He died February 17, 1735, leaving several orations, addresses, and other minor pieces, for which see Hoefer, Nouv. Biog. Generale s.v.

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

             a convert from Judaism, who lived in the 16th century, is the author of a Hebrew grammar, entitled ס8 דקדוק(Prague, 1570): — De Mystica Litterarum Significatione (part of it reprinted in Kircher's OEdipus AEgyptiacus, Rome, 1652-54). See Furst, Bibl. Jud. 1:287; Steinschneider,  Biblogr. Handbuch, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fortlage, Arnold Rudolph Karl[[@Headword:Fortlage, Arnold Rudolph Karl]]

             a German philosopher, was born June 12, 1806, at Osnabrick. He first studied theology at Gottingen and Berlin, but, attracted by Hegel's lectures, betook himself entirely to the study of philosophy, which he continued in 1829 at Munich, under Schellilig. In the same year he commenced his philosophical lectures at Heidelberg; in 1845 he was at Berlin, and in the following year accepted a call to Jena, where he died, November 8, 1881. Of his works we mention, Die Lucken des Hegel'schen Systems der Philosophie, etc. (Heidelberg and Leipsic, 1832): — Philosophische Meditationen uber Plato's Symposion (Heidelberg, 1835): — Aurelii Augustini Doctrina de Tempora (ibid. 1836): — Genetische, Geschichte der. Philosophie seit Kant (Leipsic, 1852): — Das System der Psychologie als empirischer Wissenschaft aus der Beobachtung des innern Sinnes (ibid. 1855, 2 vols.): — Acht Psychologische Vortrage (Jena, 1869): — Sechs Psychologische Vortrage (1870): — Vier Psychologische Vortrage (1874): — Beitrage zur. Psychologie als Wissenschaft aus Spekulation und Erfahrlung (Leipsic, 1875), as a supplement to his System. His position concerning the philosophy of religion Fortlage had already defined in the Darsfellung und Krik der Beweise fui das Dosein Gottes (Heidelberg, 1840). The belief in God is not a matter of rational persuasion, but rests entirely on moral motives. Religion is essentially a moral state, and only the translation of this state into the idea is the dogma of God's existence. Philosophic speculation had the peculiar fate that it commenced with the secondary factor of the religious consciousness, and found itself, and this against its own will, only towards the end driven back to the other. This turn, so rich in consequences, commenced with Kant — after him the philosophy of religion, instead of advancing, has only been protracted. But Kant, too, needs to be supplemented: the purely transcendental belief, emanating from a moral and religious need, asks for precise points from which it connects with the material world; it nec essarily wishes to know the places, where upon entering into the world, it can suppose the efficiency of the character of its moral persuasion, in accordance with reason and experience. This is the gap which Fortlage endeavored to fill out in his lectures on the philosophy of religion. Besides these works he wrote, Das musikalische System der Griechen, etc. (Leipsic, 1847): — the article "Griechische Musik," in Ersch and Gruber's  Allg. Eucyklopidie, 81:175-245 (ibid. 1863): — Die Gesange Christlicher Vorzeit (Berlin, 1844, containing translations of Greek and Latin hymns): — Vorlesungen uber die Geschichte der Poesie (Stuttgart, 1839). (B.P.)

## Fortress[[@Headword:Fortress]]

             the rendering in the A.V. of the following Hebrew terms: מָצוֹר, matsor' (from its intrenchment), fortification, Jer 10:17 (elsewhere “bulwark,” “fenced city,” etc.). מַצוּדָה, metsudah' (from its security), a castle, espec. poet., 2Sa 17:2; Psa 18:2-3; Psa 71:3; Psa 91:3; Psa 144:2 (elsewhere usually “stronghold”).

מַבְצָר, mibtsar' (as being inaccessible), a fortified place, Isa 18:3; Isa 25:12; Isa 34:13; Hos 10:14; Amo 5:9 (elsewhere “fenced city” [q.v.], “stronghold,” etc.). מָעוֹז, maoz' (from its strength), a stronghold, Jer 16:19; Dan 11:7; Dan 11:10 (elsewhere “strength,” etc.). SEE FORTIFICATION.

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

             a Lutheran theologian of Germany, was born July 24, 1654, at Wertheim, in Francohia, studied at different universities, was in 1695 professor at Tubingen, in 1705 professor at Jena, and died April 24, 1724. He published, Commentarius ad Ambrosii Libros de Officiis: — Institutio Isagogica de Justitia et Jure: — De Origine, Veritate, et Immutabili Rectitudine Juris Naturalis, etc.: — Vindiciae Doctrinae de Divina Scripturce Sacrae Inspiratione: — Dissertationes ad Ezech. 3:17-19; Hosea 6; Mat 19:28; Mat 10:22; Rom 1:4; Rom 1:17; Rom 1:19-20; Rom 8:14; Rom 8:21; Tit 1:1-2; Heb 2:10-11, etc. See Kocher, Schediasma de Vita, Scriptis, ac Meritis Faertschii in Ecclesiam (1725); Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Fortunatianus[[@Headword:Fortunatianus]]

             bishop of Aquileia, was of African origin, and an active participant in the strifes which agitated the Church in the 4th century. At the Council of Milan, A.D. 355, he joined in the condemnation of Athanasius, but after 357 we hear no more of him. He wrote commentaries on the Gospels, characterized by Jerome as useful, though incorrect in style. — Hoefer, Nouv. Biog. Generale, 18:232; Ceillier, Histoire des Auteurs Ecclesiastiques, t. 6, page 11. (J.W.M.)

## Fortunatus[[@Headword:Fortunatus]]

             (Graecized Φορτούνατος), a disciple of Corinth, of Roman birth or origin, as his name indicates, who visited Paul at Ephesus, and returned, along with Stephanus and Achaicus, in charge of that apostle's first Epistle to the Corinthian Church (1Co 16:17), A.D. 54. Some have  supposed that these three Corinthian brethren were “they which are of the house of Chloe” (οἱ Χλοῆς), alluded to in 1Co 1:11; but the language of irony, in which the apostle must in that case be interpreted in chapter 16 as speaking of their presence, would become sarcasm too cutting for so tender a heart as Paul's to have uttered among his valedictions. “The household of Stephanas” is mentioned in chapter 1:16 as having been baptized by Paul himself: perhaps Fortunatus and Achaicus may have been members of that household. There is a Fortunatus mentioned at the end of Clement's first Epistle to the Corinthians, who was possibly the same person.

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

             an Italian hagiographer, was born at Vercellae in the beginning of the 6th century. He has been confounded sometimes with Fortunatus Venantitus. He merited by his knowledge the surname of the Philosopher of the Lombards, and was elevated to the episcopate; it is not known, however, in what diocese. He was obliged to leave his church, but for what reason is unknown; retired to France, where he bound himself in friendship with St. Germanus, bishop of Paris; and died at Chelles, near Paris, about 569. He wrote the Life of St. Marcellus. The Life of St. Hilary has also been attributed to him. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Antiq. s.v.

## Fortunatus, Venantius, Honorius Clementianus[[@Headword:Fortunatus, Venantius, Honorius Clementianus]]

             bishop of Poitiers, and a Latin poet, was born about A.D. 530, near Treviso, in Italy. He studied grammar, rhetoric, literature, and law, and became so distinguished as an orator as to receive the surname of “Scholasticisimus.” From Italy he came to France, where he acquired great reputation as a poet, and was received with favor at the court of Sigebert, king of Austrasia, in honor of whose marriage with Brunhilde (566) he wrote one of his poems. Having gone to Poitiers, he became preacher and confessor of the convent to which the former queen Radegunde and her sister had retired. Here he continued his philosophical and theological studies with great ardor, and became connected with Gregory of Tours (q.v.) and other dignitaries of the Church. He was appointed bishop of Poitiers in 599, but died soon after, probably about 609. He wrote eleven books of poetry on divers subjects; hymns, many of which have been used by the Church; epistles to different bishops, especially to Gregory of Tours; stories dedicated to his protectors, Radegunde and Agnes, which have given rise to an unfounded accusation of improper intimacy between them; the life of St. Martin; an explanation of the Lord's prayer, etc. He was the first to use rhyme with a certain degree of mastery, though with considerable license; he also mastered the trochaic tetrameter. His best known hymns are Vexilla Regis prodeunt, and Pange Lingua Gloriosi, which are incorporated into the Roman breviary. They may be found in Daniel, Thesaurus Hymnologicus, 1:160 sq., and are given, with Neale's translations, by Schaff, History of the Christian Church, 3:596 sq., and in Schaff, Christ in Song (New York, 1869). A Commentary on the Athanasian Creed is attributed to him ; Waterland vindicates his authorship of it (Works, Oxford, 1843, 3:134 sq.), but Lucchi and other critics deny it. Muratori conjectured (without adequate ground) that Fortunatus was the  author of the Athanasian Creed itself. His writings were collected by Brower, Opera Omnia, published also in Bibl. Max. Patrum (1677). The best edition is that of Lucchi (Rome, 1786-7, 2 volumes, 4to; reproduced in Migne, Patrologia Latina, volumes 72 and 78). A full account of the writings of Fortunatus is given in Ceillier, Auteurs Sacres (Paris, 1862), 11, 402 sq. See also Hoefer, Nouv. Biog. Generale, 18:227-31.

Fosbrooke Thomas Dudley,

a distinguished archaeologist, was born in London May 27, 1770. He was educated at St. Paul's School, and elected scholar at Pembroke College, Oxford, in 1785. In 1794 he became curate of Horsley; in 1810, curate of Walford; in 1830, vicar of Walford. He died January 1, 1842. His archaeological writings are very valuable. His works are British Monachism: Manners and Customs of Monks and Nuns in England (Lond. new ed. 1843, imp. 8vo): — Encyclopaedia of Antiquities, Classical and Medieval (new ed. Lond. 1843, 2 volumes, imp. 8vo): — Arts, Manufactures, etc. of the Greeks and Romans (London, 1833-5, 2 volumes, imp. 8vo). A memoir of his life is pre-fixed to the British Monachism.

## Fortunatuss (Venantius) Hymns[[@Headword:Fortunatuss (Venantius) Hymns]]

             Fortunatus is the author of the following hymns: Vexilla Regis Prodeunt (q.v.), translated into English ("The royal banners forward go") by Neale, in Mediaeval Hynmns and Sequences (Lond. 1867), page 6: — Quem Terra, Pontus, AEthera (English translation, "The God whom earth and sea and sky," in Hymns Ancient and Modern): — Pange Lingua, Gloriosi (q.v.): — Crux Benedictd Nitet (the original is found in Trench, Sacred Latin Poetry, page 130 sq., and an English translation, "The blessed cross shines now to us," in Lyra Messianica, page 220 sq.): — Salve, Festa  Dies, toto Venerabilis Evo (q.v.): — Agnoscet Omne Saeculuum, on the nativity of Christ: — Tibi Laus Perennis Author, on baptism. "The poetry of Venantius Prudentius," says Mr. Yule (Dict. of Christ. Biog. s.v.), "represents the expiring effort of the Latin muse in Gaul. Even the poet himself felt the decadence not merely of language, but of thought, which characterizes his verse,

'Ast ego sensus inops . . . Faece gravis, sermone levis, ratione pigrescens,

 Mente hebes, arte carens, usu rudi, ore nec expers'

(Vit. St. Martin, 5:26-28),

and it is difficult to dissent from the severe judgment he has passed upon himself. His style is pedantic, his taste bad, his grammar and prosody seldom correct for many lines together. Two of his longer poems, however, display a simplicity and pathos which are foreign to his usual style. One of these treats of the marriage of Galesuintha, sister of Brunehart, with Chilperic; the other is the elegy upon the fall of Thuringia. For what is of real merit in these two pieces we are in all probability indebted to the genius of Rhadegund rather than to any sudden access of inspiration in the poet himself." See Trench, Sacred Latin Poetry; Daniel, Thesaurus Hymnologicus, 1:16 sq.; Bormann, Ueber das Lebel des Lateinischen Dichters Fortunatus (Fulda, 1848), (B.P.).

## Fortune[[@Headword:Fortune]]

             in Roman and Greek mythology, "chance." This goddess, called Tyche by the Greeks, was represented at AEgira, in Achaia, in a small temple, by the horn of Amalthaea, and a small winged Cupid, which signified that the love-affairs of men were furthered more by fortune than by beauty. Pindar, therefore, called her one of the Parcae, or goddesses of destiny. The Fortuna of the Romans had temples in various parts of the city, and in several cities of the empire, those at Antium (Horace, Od. 1:35) and Fraeneste being the most celebrated.

## Fortunio, Agostino[[@Headword:Fortunio, Agostino]]

             an Italian member of the order of the Camaldules, who lived in the 16th century, is the author of, Historiarum Camaldulensiam Libri 3 (Florence, 1575): — Historiar. Camald. pars Posterior (Venice, 1579): — De  Origine Ordinis Camaldulensis (Florence, 1592). See Winer, Handbuch der theol. Lit. 1:714; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Forty Martyrs[[@Headword:Forty Martyrs]]

             (1) This number of soldiers is commemorated on March 9, as having suffered under Licinius in 320, at Sebaste, in Armenia.

(2) Another set of forty martyrs is commemorated on May 20, as having suffered in Persia, A.D. 375.

(3) Forty virgins are said to have suffered on December 24, under Decius, at Antioch, in Syria.

## Foscarari (Lat. Forsherarius), Egidio[[@Headword:Foscarari (Lat. Forsherarius), Egidio]]

             an Italian Roman Catholic prelate, was born at Bologna, January 27, 1512. He entered the Dominican order, and in 1544 became prior and inquisitor at his native place, and afterwards bishop of Modena. He was imprisoned for heresy by Paul V, but vindicated by Pius IV. He entered the Council of Trent in 1561, in which he assisted Forerius and Leonardo Marini in preparing the catechism, and correcting the missal and breviary. He died at Rome, December 23, 1564. He was frugal, modest, and austere, and devoted much time and money to the poor and to the reclamation of the vicious classes.

## Foss, Archibald Campbell[[@Headword:Foss, Archibald Campbell]]

             a Methodist Episcopal minister, son of Reverend Cyrus Foss, was born at Phillipstown, N.Y., March 6, 1830. He spent two years of his youth as clerk in a dry-goods store in New York city; entered Amenia Seminary at the age of seventeen; became highly honored for his scholarly and Christian character; received license to preach; entered the Sophomore class of Wesleyan University at the age of nineteen; supported himself by teaching during vacations; graduated in 1852, and immediately joined the New York Conference. His appointments were: Lenox, 1852 and 1853; Morrisania, 1854 and 1855; Thirtieth Street, New York city, 1856 and 1857; St. Paul's, 1858 and 1859; the next year with Dr. McClintock, Tarrytown, but labored there only a few weeks, when, being appointed to the professorship of Latin and Hebrew in Wesleyan University, he repaired thither, and there continued two years; Poughkeepsie District, 1862 to June 1865; Thirtieth Street, New York city, July 1865, to 1867, and finally to Sing Sing, in  1868, where he labored one year, and then retired from the effective ranks and sailed to Europe. In 1869 he preached one month in Florence, Italy, and another in Lausanne, Switzerland. Early in 1870 he left his pleasant Swiss home for a tour through the principal cities of Italy. He returned to Clarens, Switzerland, March 3, thoroughly worn out with fatigue, and prostrated with gastric fever, and after a few days of suffering died. Mr. Foss was pre-eminently independent and original. He was brave and self- reliant, a wise and safe counsellor, generous, yet cautious, patient, painstaking, able, and eminently successful. See Minutes of Annual Conferences, 1870, page 97.

## Fossarii[[@Headword:Fossarii]]

             (or Fossores), the term by which the grave-diggers or sextons of the early Church were designated. The term fossor is of frequent occurrence in the inscriptions of the catacombs. 'The most common appearance of the term is in the later epitaphs, which testify to the purchase of graves from individuals of this class. The burial of the departed was probably at first a work of Christian charity, performed without fee or reward by their surviving brethren. Afterwards, when the Church had become more numerous, it was carried out at the public expense under the special care of the presbyters of the "titles" of Rome. When Christianity became the established religion, the fossores evidently established a kind of property in the catacombs, which authorized them to sell graves either to living persons for their own burial, or to the friends of the deceased. This state of things seems, to have had a widespread but transient existence. A fossor's pick has been discovered by De' Rossi in the cemetery of Callistus, much oxidized, but still recognizable. See Martigny, Dict. des Antiq. Chretiennes, s.v.

## Fosse, Charles De La[[@Headword:Fosse, Charles De La]]

             an eminent French painter, was born at Paris in 1640, studied under Charles le Brun, and having gained the prize of the academy, was sent to Italy with the royal pension. On his return to Paris he was immediately taken into the service of Louis XIV, and painted four fine pictures for the apartments of the Tuileries. His next work was a fresco painting in. the chapel of St. Eustache, representing Adam and Eve, and the Marriage of the Virgin. 1693 he was elected a royal academician. The following are  some of his best paintings at Versailles: The Sacrifice of Iphigenia; The Infant Moses Saved from the Nile; The Resurrection; The Nativity; The Adoration of the Magi. He died at Paris in 1716. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Fossores, Fossorii[[@Headword:Fossores, Fossorii]]

             SEE COPIATAE.

## Fosta[[@Headword:Fosta]]

             in North German mythology, was a goddess worshipped by the Frisians. She stands in close union with Herthia, the goddess of the earth. Both are goddesses of peace, and it is singular that they appear armed. In the temple of Fosta, on Helgoland, she was represented with bow and arrow at her back, a helmet on her head, five arrows in her left hand, and four ears of corn in her right. She was worshipped in Holstein and Denmark.

## Foster, Benjamin D.D.[[@Headword:Foster, Benjamin D.D.]]

             a Baptist preacher and author, was born at Danvers, Massachusetts, June 12, 1750, and graduated at Yale College in 1774. Near the close of his college course, having been appointed to take part in a discussion of the subject of baptism on the Pedobaptist side, his investigations made him a convert to Baptist views. He pursued his studies in; theology under the Rev. Dr. Stillman, of Boston, and was ordained pastor of a church in Leicester, Massachusetts, in 1776. He was afterwards pastor successively at Newport, Rhode Island, and at New York. During the prevalence of yellow fever in 1798 he declined to seek immunity from it by leaving his post of duty, and died from the pestilence, August 26. He was a diligent and zealous preacher, a devoted pastor, and respective scholar. He was the author of,

1. The Washing of Regeneration, or the Divine Right of Immersion: —  2. Primitive Baptism defined:—

3. A Dissertation on the Seventy Weeks of Daniel (Newport, 1787). (L.E.S.)

## Foster, Even Burroughs, D.D[[@Headword:Foster, Even Burroughs, D.D]]

             a Congregational minister, grandson of Reverend Eden Burroughs, D.D., of Hanover, N.H., was born at Hanover, May 26, 1813. He studied at Kimball Union Academy; graduated from Dartmouth College in 1837, and spent one year at Andover Theological Seminary. From August 18, 1841, to January 7, 1847, he was pastor in Henniker. After supplying the church in Pelham for several months, he was installed pastor of it, June 21, 1848, and remained until January 1853; thereafter was pastor of the John Street Church, Lowell, Massachusetts; in 1861 at West Springfield; and in May 1866, was reinstalled at Lowell, where he died, April 11, 1882. After 1875 he was assisted by a colleague. Among his publications are the following: Sermons on Baptism (1843): — Duty of Young Men (1850). See Cong. Year-book, 1883, page 22.

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

             ans eminent Nonconformist divine, was born at Exeter ins 1697. He began. preaching as an Independent in 1718. In 1724 he became a Baptist, succeeding the eminent Gale. His eloquence gained for him enthusiastic popularity. Pope, Savage, and Bolingbroke were among his eulogists. But, with all his personal virtues and popular talents, “ he neither professed nor possessed much zeal for the essential doctrines of Christianity.” He published Sermons (Lond. 1745, 4th ed. 8vo): — Discourses on Natural Religion and the Social Virtues (Lond. 1749); and an Essay on Fundamentals, especially the doctrine of the Trinity. His most important, work, and that by which he is best known, is his Defence of the Usefulness, Truth, and Excellency of the Christian Religion, written against Tyndale (Lond. 1734, 3d ed. 8vo). He died in 1753. (L.E.S.)

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

             the celebrated essayist, was born vat Halifax, Yorkshire, September 17, 1770. In early life he was set to the trade of a weaver. At the age of seventeen, having joined a Baptist. church, he entered the Baptist College at Bristol. On the completion of his studies he began preaching at Newcastle on Tyne. Being somewhat unsettled in his doctrinal views,' he sought a connection with the “General Baptists,” and made an unsuccessful attempt to establish himself at Dublin. Returning to England, he labored successively at Chichester, Frome, and Downend. His moderate success as a preacher was in striking contrast with his unquestioned intellectual power sand his literary reputation. While residing at Downend he produced the Essays which have won a permanent place in English literature. Becoming disabled for labor in the pulpit, he removed to Stapleton, near Bristol, and gave himself wholly to literary pursuits. For thirteen years he was a principal contributor to the Eclectic Reviews. In 1819 he published his essay On the Evils of Popular Ignorance, which he esteemed his best production, though it has never attained to the popularity of the essay On Decision of Character. His contributions to the Eclectic Review we published ins 1840, in two volumes. A volume selected from these has been published in this country. He died October 15, 1843. Since his death have  appeared Lectures delivered. at Broadmead Chapel, Bristol (2 volumes), a discourse on Missions, an essay On the Importance of Religion, written as an introduction to Doddridge's Rise and Progress, and an unfinished essay On the Improvement of Time. His Life and Correspondence, edited by J.E. Ryland ,(1846), is a work of great interest (republished in Boston). A letter written late in life, and then first published, disclosed the fact, before unsuspected, that he lad renounced the doctrine of the eternity of future Punishment. His writings are marked by strong original, often sombre thought, stimulating to the best principles and purposes. (L.E.S.)

## Fothad[[@Headword:Fothad]]

             a Scotch prelate, was deprived in the first year of his administration of the see of St. Andrews (952), by king Inldulfus. He died in 961 or 962. See Keith, Scottish Bishops, page 6.

## Fotherby, Martin, D.D[[@Headword:Fotherby, Martin, D.D]]

             dean of Canterbury, was born at Great Grimsby in 1559, educated at and became a fellow of Trinity College, Cambridge. In 1596 was prebendary of Canterbury, and in 1618 bishop of Salisbury. He died March 11619, leaving Four Sermons (1608): — The Clearing of Four Truths against  Atheists (1622). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fothergill Samuel[[@Headword:Fothergill Samuel]]

             an eminent Quaker preacher, was born September 9, 1715 (O.S.), travelled and preached in many parts of England, Scotland, Ireland, and North America, and died June 15, 1772. He wrote Remarks on an Address to the People called Quakers, etc. (1761, 8vo): — Reply to E. Owen on Water Baptism (1763, 8vo) Letters (1816). — Allibone, Dictionary of Authors, s.v.; Rose, 7:423.

## Fothergill, George, D.D[[@Headword:Fothergill, George, D.D]]

             an English divine, was born at Lockholme, in Ravenstonedale, in 1705, and educated at Oxford, where he became fellow. He was elected principal of Edmund Hall, October 17, 1751, vicar of Bramley soon after, and died October 5, 1760. His works were published in 1756, 1757, 1758, and some Sermons in 1761 and 1762. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Foucher Paul[[@Headword:Foucher Paul]]

             a learned French-abbot, was born at Tours in 1704, and died at Paris in 1778. He studied theology at the Sorbonne, but showed more fondness for the ancient languages. His chief work, Traite historique de la Religion des Perses, inserted in the Memoirs of the Academy of Inscriptions (tom. 25, 27, 29, 31, 39; German translation by Kleuker, Riga, 1781-3, 2 volumes, 4to), combats the opinion of Hyde that the Persians had preserved natural religion and the worship of the true God. A supplement, after the appearance of Du Perron's Zend Avesta, retracts many of his previous opinions. His next most important work, Richerches sum L'Origine et la Nature de la Religion des Grecs, also inserted in the Memoirs of the Academy, considers the gods of the Greek and Roman pan theon as only deified men, and claims a historical basis for their myths.—Hoefer, Nouv. Biog. Gener. 18, 284, 285.

## Foucher de Chartres[[@Headword:Foucher de Chartres]]

             SEE FULCHERIUS.

## Foulis Henry[[@Headword:Foulis Henry]]

             was born about 1638, and died in 1685. He pursued his studies at Oxford, was ordained for the ministry, but devoted himself to history. We have from him, History of the wicked Plots and Conspiracies of our pretended Saints, etc. (Lond. 1662, and Oxford, 1674, fol.): — History of the Romish Treasonous and Usurpations, etc. (Oxford, 1671, fol.); and, according to Watt, Cabala, or the History of the Conventicle Uncased (1664, 4to): — Sermons, etc. — Allibone, Dict. of Authors, s.v.; Wood, Athen. Oxon. (J.W.M.)

## Foullon, Jean Erard[[@Headword:Foullon, Jean Erard]]

             a French Jesuit, arid rector of the college at Huy, who was born at Liege in 1608, and died October 25, 1668, is the author of, Jonas Typus Hominis a Deo Fugientis: — Compendium Historic Leodicensis: — Comment. Historici et Morales ad Duos Lib os Maccabaeorum. See Winer, Handbuch der theol. Lit. 1:825; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Biog. Universelle, s.v. (B.P.)

## Foulques[[@Headword:Foulques]]

             (Lat. Fulco), a French prelate, was born about 850, and educated in the church at Rheims, where he was eventually a canon. He afterwards became abbot of St. Beitun, and in March 883, archbishop of Rheims. He greatly improved the diocese, but at length became so deeply involved in the political convulsions of the times that he was assassinated in 900. See Hoefer, Nouv. Biog. Generale, s.v.

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

             (surnamed the Great), a French writer of sacred history, was born in the first part of the 11th century. He was the thirty-first abbot of Corbie; assisted as such at the Council of Rheims in 1049, and at the Council of the General States in 1065, at Corbie. He is noted for his long contest for the privileges of his Church against two bishops of Amiens. He died in 1095. See Hoefer, Nouv. Biog. Generale, s.v.

## Foulques de Neuilly[[@Headword:Foulques de Neuilly]]

             SEE FULCO.

## Foundling Hospitals[[@Headword:Foundling Hospitals]]

             are institutions for the reception and care of children, especially illegitimate ones, abandoned by their parents. They owe their origin, it is said, to the desire of preventing infanticide and the exposure of children. Among the ancient Greeks and Romans, infanticide and abortion not only prevailed. to a fearful extent, but were tolerated, nay, in certain cases, even sanctioned b the laws and by the opinions of philosophers (see Plato, De Repub. 5:460, C.; Aristotle, Polit. 7:16; Livy, Hist. 27:37; Cicero, De Leg. 3:8, et al;). The exposure of children was a still more prevalent custom, commending itself, we may suppose, to the natural feelings of the parents as less cruel than infanticide, since it promised a chance, at least, of saving life. The foundling became the slave of the individual or community at whose expense it was cared for and educated. To facilitate the finding of exposed infants, places of public resort were chosen for the exposure, such as marketplaces, temples, road-crossings, wells, etc. In Athens the cynosarges, and in Rome the columna lactaria, were usually selected for this purpose. Frequently tokens (crepundia), as rings or other costly ornaments, or, ins the case of poor parents, trinkets of small value, were deposited with the child, for the purpose of inducing some one to receive it, or as a means of identifying the child, should its parents afterwards wish to recover it. Gibbon, treating of the limitations of paternal authority in his chapter on Roman jurisprudence (Hist. 4:344, N.Y. 1852), says: “The exposition of children was the prevailing and stubborn vice of antiquity; it was sometimes prescribed, often permitted, almost always practiced with impunity by nations who never entertained the Roman ideas of paternal.  power; and the dramatic poets, who appeal to the human heart, represent with indifference a popular custom which was palliated by the motives of economy and compassion.” As some relief to the dark shading of this picture, and yet a proof of its correctness, we may instance the praise which Strabo (lib. 17) bestows on the Egyptians, and AElian (Variae Historiae, 2, 7) on the Boeotian Thebes, because their laws and customs forbade the killing or exposure of children; as also the statement of Tacitus (De Mor. Germ. 19), that the Germans reckoned infanticide a crime. It is said however, that they exposed children before the introduction of Christianity among them.

Though the laws of Moses contained no express provisions on this subject, the Jews rightly interpreted their spirit as forbidding this unnatural conduct (see Tacitus, Hist. 5:5; Josephus, Contra Apion, 2:24, Philo Judaeus, De Legib. Special. ad praecept. 6 et 7).

The teachings of Christianity, by causing infanticide and child-exposure to be regarded as sins, gradually wrought a change in the laws and customs in regard to them, though the first Christian emperors did not venture to forbid exposure as a crime. Constatine, however, termed it a sort of murder, and, prompted perhaps by the humane Lactantius, sought in his decrees, A.D. 315, 322, 331, to prevent the murder, sale, giving in pawn or exposure of children, by making provision out of the public treasury for those whose parents were too poor to support them (Codex Theodos. lib. 11, tit. 27), and by depriving parents of the hope of recovering exposed children, or making good the expenses incurred by those who bad received sand maintained them (Codex Theodos. lib. 5, tit. 7, De Expositis, l. 1, page 487, ed. Ritter). The cruel custom was, however, not entirely prohibited until the latter half of the 4th century, when, under Valentinian and his colleagues, such murders were brought “within the letter and spirit of the Cornelian law” (Codex Justin. lib. 4, tit. 52). A further advance of opinion in the right direction was indicated by a special law of Justinian, A.D. 529, which forbade the. enslavement of foundlings (Codex Justin. lib. 8 tit. De Infant. Expos. 1. 3.

Some suppose that foundling hospitals, or institutions of a similar character, were, at a very early period, established at or near the columna lactaria at Rome and the cynosarges at Athens, mentioned above as places of exposure. The Justinian Codes, by the term brephotrophium (βρεφοτροφεῖον), mentioned in connection with, but as distinct from,  other institutions (for the relief of strangers, the poor, orphans, etc.), appear to refer to hospitals for foundlings. An establishment of the kind is said to have been founded at Treves in the 6th or 7th century. The Capitularies of Charlemagne employ the Justinian term brephotrophia apparently with reference to foundling hospitals, though the Franks at that time regarded foundlings as the, property of those who should receive and educate them. The earliest foundling hospital concerning which we have any authentic information was that founded at Milan, A.D. 787, by Datheus, a priest, because of the prevalence of infanticide. If the child had not been baptized, salt was strewed between its swaddling-clothes before bringing it to the hospital to denote that fact. The children were suckled by hired nurses, supplied with necessaries, taught some handicraft, and at seven years of age discharged as freeborn. In 1070 Oliver de la Trau founded at. Montpellier the order of the Hospitalarii Sancti Spiritus, one of whose vows was to provide for the maintenance and educations of foundlings. Since that time hospitals. for foundlings have been gradually established in most European,. and Spanish, and Portuguese American states, to the most important of which only we have space to refer. Attached to the hospital of the Spirito Santo in Rome is one for foundlings, with accommodations for 3000 children; the numbers annually received is about 800, some of whom are sent to the country to be nursed; the mortality in the hospital was (1859) 57 per cent., and still greater in the country. The Spedale degl' Innocenti at Florence was founded in 1316; here special means are taken to identify each child by secretly fastening a leaden badge, stamped with a certain number, around the neck. The use of tokens of some sort, attached to the person or clothing of thee child, for the purpose of identification, is not uncommon ins the history of other hospitals. There are many other foundling hospitals in Italy to provide for the numerous foundlings, for whom it is stated that Naples makes the best provision (1859). The Hospice des Enfans Trouvis at Paris was founded in 1640 by Vincent de Paul. ‘In this, as well as many others in France, in order to secure secrecy in depositing the child, a turning-box (tour) is provided, in which the child is placed, and a bell rung for its removal without the person who brought it being seen. A decree in 1811 ordered that such boxes should be provided for all the French foundling hospitals, but,. owing to a conviction that the great increase in the number of foundlings since that time was due largely to the tours, they were retained in 1856 in only 65 of the 141 hospitals then existing. in France. In 1856 thee number of foundlings in France was estimated at 120,000 under 12  years of age, when the administrative control ceases; and 60,000 to 70,000 between the ages of 12 and 21. The proportion of foundlings to population was 1 to 353; to births, 1 to, 39; the annual number, 25,000 to 30,000, of whom nine tenths were illegitimate. The average life of the foundlings was only 4 years; the mortality 52 percent the first year, and 78 percent up to 12 years; while the general average for the community was only 50 percent up to 21 years. The male foundlings constituted 13 percent of the convicts and prisoners, and the female one fifth of the prostitutes in that country. Foundling hospitals are numerous in Belgium, where the number of abandoned children was estimated in 1859 to be 1 to 18 births. In 1826 there were only two foundling hospitals in Holland; that of Amsterdam receives about 3000 children annually. There is a well-managed one in Vienna, founded in 1784 by Joseph II, and others in the chief cities of the Austrian empire, but the system of maintaining. such institutions is said to be no longer regarded with favor in Germany. In Spain the number may be reckoned at 60 to 70, with some 13,000 foundlings, with larger proportional numbers for Portugal. The great hospitals of Moscow and St. Petersburg are said to be well managed under strict governmental supervision, to which annually great numbers of children are sent from various parts of the Russian empire, very many of which die on the way. The children are, it is said, carefully educated, those of superior promise specially so; and many of them become useful, the females as governesses, teachers, etc., and the males as engineers and mechanics. Recruits for the army and navy are also supplied from these hospitals. Foundling hospitals are numerous in Sweden, where the average of illegitimate births is said to he large, 1 to 11 in the country, and 1 to 2 in Stockholm. Norway has fewer, and also a less proportion of illegitimate children. The foundling hospital in London was established in 1739 through the efforts of captain Thomas Coram, butt not opened fully until 1756, from which time to 1760, 4 years, 14,934 children were received into it, but only 4400 lived to be apprenticed, or 30 per cent. In view of this frightful mortality, ands the abuses in the matter of admission, and the difficulty of correcting them or adequately providing against their recurrence, Parliament withdrew its grant of public funds, and the institution “ceased to be a receptacle for foundlings,” and was made a hospital for poor illegitimate children whose mothers are known, and children of soldiers and sailors killed in the service of their country. One was also established in Dublin in 1730, in which the mortality is said to have been even greater than in London. The average yearly admissions from 1805-1825 were about 2000. A foundling hospital  has been established in Canton, but had not up to 1859, much influence in preventing infanticide. The most important ones in America are those in thee city of Mexico and Rio Janeiro. There are no foundling hospitals in the United States where provision is made for foundlings in common with other objects of public or private charity, and the number of such children is comparatively small. Whether such institutions may or may not have proved beneficent under the conditions of ancient or medieval society we cannot at this day determine, but the trial of them as parts of the systems of the charitable and philanthropic agencies of modern times, either as controlled and supported in whole or part by the state, or as left to the care and direction of private benevolence, presents results, we think, contrary to thee expectation of their founders; and the general tendency of opinion, especially in Protestant countries, is against their usefulness as means for the attainment of the desired ends. Granting that they may have some effect in diminishing the frequency of direct infanticide (which, however, their statistics do not prove), they certainly tend to increase the number of children abandoned by their parents, while the frightful mortality connected with them would seem to demonstrate that there can be no actual saving of human life, through such establishments. We believe that vastly more children have prematurely died from causes inseparably connected with their transmission to and treatment in these hospitals than would have, been destroyed outright by the parents from the, same motives. Statistics seem clearly; to show that they tend to foster licentiousness, increase the number of illegitimate births, and relax morals. In reviewing all thee facts, the language of the author of the article Medical Jurisprudence, in the Encyclop. Britannica, 14:444, 8th ed.), seems hardly; too strong, “Foundling hospitals, from the mortality in them, even under the best management, seem ,to be amongst the most pestilent institutions of mistaken benevolence.” — New Amer. Cyclop. 7:634-640; Beckmann, History of Inventions, 2:434-449 (Bohn's ed.); Cassel's Magazine, 1:123- 4; Knight, Popular History of England, 7:118-19; Chambers, Encyclopedia, s.v.; Encyclop. Britannica, s.v.; Guerry, Statistique Morale de la France; Benoiston de Chateauneuf, Considerations sur les Enfans- trouves dans les principaux etats de l'Europe. (J.W.M.)

## Fountain[[@Headword:Fountain]]

             the rendering in the A.V. of the following Hebrew terms:

1. Properly and usually עִיַן, a'yin (lit. the eye), so called from flowing (Gesenius, Thes. Heb. p. 1017), a natural source of living water. SEE EN

2. Likewise מִעְיָן, mayan' (from the same root), a well-watered place (Psa 84:6, “well”); also a single spring (as rendered in Psa 87:7; Psa 104:10) of running water (Lev 11:36; Jos 15:9; 1Ki 18:5; 2Ch 32:4; Psa 74:15; Psa 114:8; Pro 5:16; Pro 8:24; Pro 25:26; Son 4:12; Son 4:15; Isaiah 12:18; Hos 13:15; Joe 3:18); spoken of the tide or influx of the sea (Gen 7:11; Gen 8:2). Its force and meaning are unfortunately sometimes obscured by the rendering in the A.V., “well,” as in Exo 15:27; in Elim “were twelve wells of water;” that is, not artificial wells, but natural fountains, as still seen in wady Ghurundel (Bartlett's Forty Days in the Desert, page 43). — These two words, on the contrary, like the corresponding Greek πηγή, always denote a stream of “living” or constantly running water, in opposition to standing or stagnant pools, whether it issues immediately from the ground or from thee bottom of a well. SEE AIN.

3. מִבּוּעִ, mabbu'a (so called from gushing or bubbling forth), a native rill (fig. of the vital flow Ecc 12:6; elsewhere literally a “spring” in general, Isa 35:7; Isa 49:10). 4. מָקוֹר, makor' (so called from having been opened by digging), an artificial source of flowing water, used both literally and figuratively, but mostly in such phrases as fountains of life” (Pro 13:14), “fountain of wisdom” (Pro 18:4), etc.; occasionally rendered “spring,” “well, etc.

5. Improperly בּוֹר, bor, or בִּיַר, ba'yir (Jer 6:7), which designates only a pit or standing water. SEE WELL. The idea of a fountain is also implied in the phrase מוֹצָא מִיַם, motsa' ma'yim, or going forth of waters (“spring,” 2Ki 2:21; Psa 107:33; Psa 107:35; Isaiah 12:18; Isa 58:11; “course,” 2Ch 32:30); as likewise in גִּל, gal (from its rolling down the water), or גֻּלָּה, gullah', a purling stream or overflowing fountain (“spring,” Son 4:12; Jos 15:19; Jdg 1:15). SEE TOPOGRAPHICAL TERMS.

Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more  striking, than the natural gush of waters from the ground. Instead of watering his field or garden, as ins Egypt, “with his foot” (Shaw, Travels, page 408), the Hebrew cultivator was taught to look forward to a land “drinking water of the rain of heaven, a land of brooks of water, of fountains and depths springing from valleys and hills” (Deu 8:7; Deu 11:11). In the desert of Sinai, “the few living, perhaps perennial springs,” by the fact of their rarity, assume an importance hardly to be understood in moister climates, and more than justify a poetical expression of national rejoicing over the discovery of one (Num 21:17). But the springs. of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes throughout its whole course (Stanley. Palest. pages 17, 122, 123, 295, 373, 509; Burckhardt, Syria, page 344). The spring or fountain of living water, the “eye” of the landscape (see No. 1), is distinguished in all Oriental languages from the artificially sunk and enclosed well (Stanley, page 509). Its. importance is implied, by the number of topographical names compounded with En or (Arab.) Ain: En-gedi, Ain-jidy, “spring of the gazelle, “ may serve as a striking instance (1Sa 23:29; see Reland, 7: 763;. Robinson, 1:504; Stanley, App. § 50). Fountains are much more rare on the eastern side of the Jordan than on the western. There are a few among the mountains of Gilead; but in the great plateaus of Moab on the south and Bashan on the north, they are almost. unknown. This arises in part from the physical structure of the country, and in part from the dryness of the climate. Huge cisterns and tanks were constructed to supply the want of fountains. SEE CISTERN. Some of the fountains of Palestine are of great size. All the perennial rivers and streams in the country have their sources in fountains, and draw comparatively little strength from surface water. ‘Such are the fountains of the Jordan at Dan and Banias;' of the Abana at Fijeh and Zebedany; of the Leontes at Chalcis and Baalbek of the Orontes at Ain and Lebaweh; of the Adonis at Afka, etc. Palestine is a country of mountains and hills, and it abounds in fountains of lesser note. The murmur of their waters is heard in many dell, and the luxuriant foliage which surrounds them is seen on every plain. For a good classification of these natural springs, see. Robinson's Physical Geog. of Palestine, page 238 sq.; and for descriptions of many of them, see Taristram's Land of Israel, and Sepp's Heilige Land.

Advantage was taken of these fountains to supply some of the great cities of Palestine with water. Hence, in Oriental cities generally, public fountains  are-frequent (Poole, Englishw. in Eg. 1:180). Perhaps thee most remarkable works of this kind are at Tyre, where several copious springs were surrounded with massive walls, so as to raise the water to a sufficient height. Aqueducts, supported on arches, then conveyed it to the city (Porter, Handb for Syria and Pal. pages 142, 555, 390). One of less extent conveyed an abundant supply to Damascus from the great fountain at Fijeh. Hence no Eastern city is so well supplied with water as Damascus (Early Trav. page 294). At Beyrut there is an ancient aqueduct that brings water from a source at last twenty miles distant, and two thousand feet above the level of the sea (Thomson, Land and Book, 1:48). An aqueduct some ten miles in length brought water to Jerusalem from a fountain near Solomon's Pools by subterranean channels. In these may perhaps be found the “sealed fountain” of Son 4:12 (Hasselquist, page 145; Maundrell, Early Trav. page 457). Traces of fountains at Jerusalem may probably be found in the names En-Rogel (2Sa 17:17), the “ Dragon-well” or fountain, and the “gate of the fountain” (Neh 2:3; Neh 2:14): But Jerusalem, though mainly dependent for its supply of water upon its rain- water cisterns, appears from recent inquiries to have possessed either more than one perennial spring, or one issuing by more than one outlet (see Robinson, 1:343, 345; Williams, Holy City, 2:458, 468; comp. Eze 47:1; Eze 47:12). With this agree the “fons perennis aquae” of Tacitus (Hist. 5:12), and the ὑδάτων ἀνέκλειπτος σύστασις of Aristeas (Josephus, 2:112, edit. Havercamp; compare Raumer, page 298; Kitto, Physical Geogr. pages 412, 415). SEE JERUSALEM. In the towers built by Herod, Josephus says there were cisterns with χαλκουργήματα through which water was poured forth (War, 5:4, 4): these may Slave been statues or figures containing spouts for water after Roman models (Plin. Epist. 5:6; Hist. Nat. 36:15, 121). The fountain of Nazareth bears a traditional antiquity, to which it has probably good derivative, if not actual claim (Roberts, Views in Palestine, 1:21, 29, 33; Fisher, Views in Syria, 1:31; 3:44). SEE NAZARETH.

The volcanic agency which has operated so powerfully in Palestine has from very early times given tokens of its working in the warm springs which are found near the Sea of Galilee and the Dead Sea. These have been famous from time immemorial for their medicinal properties (Pliny, Hist. Nat. 5:15; Lightfoot, Opp. 2:224). They are confined to the volcanic valley of the Jordan, and all are strongly impregnated with sulphur. The  temperature of that of Tiberias is 1440 Fahr. (Porter, Handbook for Syr. and Pal. pages 311, 320, 423). One of the most celebrated of these was Callirrhoe, mentioned by Josephus as a place resorted to by Herod in his last illness (War, 1:33, 5; Kitto, Phys. Geogr. of Pal. pages 120, 121; Stanley, page 285). His son Philip built the town, which he named Tiberias (the Hamath of Jos 19:35), at the sulphurous hot springs on the south of the Sea Of Galilee (Joseph, Ant. 18:2, 3; Hasselquist, Travels, App. page 283; Kit. to, page 114; Burckhardt, Syria, pages 28, 330). Other he springs are found at seven miles distance from Tiberias, and at Omkeis or Amathe, near Gadara (Reland, page 775; Burckhardt, pages 276, 277; Kitto, pages 116, 118). SEE CALLIRRHOE.

From the value of such supplies of water in and countries, fountains figure much in the poetry of the East as the natural images of perennial blessings of various kinds. In the Scriptures fountains are made the symbols of refreshment to the weary, and also denote the perpetuity and inexhaustible nature of the spiritual comforts which God imparts to his people, whether by the influences of the Spirit, or through the ordinances of public worship. There are also various texts in which children, or an extended posterity, are, by a beautifully apt image, described as a fountain, and the father or progenitor as the source, of spring from which that fountain flows (Deu 33:28; Psa 68:26; Pro 5:16; Pro 5:18; Pro 13:14, etc.). SEE WATER.

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

             an English clergyman, was born at Merton, near Doncaster, about 1714. He was educated at Catherine Hall, Cambridge, of which he became fellow; and was successively prebendary of Salisbury, canon of Windsor, and dean of York. Twice in his life, if not oftener, he might have been advanced to the episcopal bench, but declined it. He died February 14, 1802. He was exemplary in the discharge of every relative and social duty; hospitable, benevolent, and a lover of good men. See The (Lond.) Christian Observer, February 1802, page 144.

## Fouquere Dom Antoine-Michel[[@Headword:Fouquere Dom Antoine-Michel]]

             a learned Benedictine of the Congregation of St. Maur, was born at Chateauroux in 1641, and died at Meaux November 3, 1709. He was made teacher of rhetoric in the monastery of St. Pierre de Mauriac, where he acquired the reputation of being an excellent professor, especially of Greek. In 1678 he was appointed superior of his convent, and filled the  post for fifteen years, after which he retired to the abbey of St. Faron at Meaux, where he died. His works are,

(1) a Latin translation of a work of Dionysius, patriarch of Constantinople, on points of controversy between the Calvinists and Roman Catholics, published, together with original text, under the title of Dionysii patriarchae Constantinopolitani super Calvinistarum erroribus ac reali imprimis praesentia Responsio; and with the preceding,

(2) a Latin translation of the acts of the council held at Jerusalem A.D. 1672, under the title of Synodus Betleemetica pro reali praesentia anno 1672 celebrata, graece et lat. (Paris, 1676, 8vo). (By the advice of Francois Combefis and A. Arnauld, these translations were revised and corrected, and a new edition published in 1678, the latter under the title of Synodus Hierosolymitana pro reali praesentia).

(3) Under the pseudonyme of Tamaguinus, Celebris historia Monothelitarum atque Honorii controversia scrutiniis octo comprehensa (Paris, 1678, 8vo), a work which excited a good deal of interest. — Hoefer, Nouv. Biog. Generale, 18:309-10.

## Fouquet (or Foucquet), Louis[[@Headword:Fouquet (or Foucquet), Louis]]

             a French prelate, who died in 1703, bishop and count of Agde, and master of the royal oratory, became involved in trouble, and finally retired from his diocese. See Hoefer, Nouv.: Biog. Generale, s.v.

## Fouquet Jean-Francois[[@Headword:Fouquet Jean-Francois]]

             a French Jesuit, was sent as a missionary to Central Asia in the early part of the 18th century. He made himself acquainted with the language, idioms, and the theogony of the Celestial Empire, and was struck with their points of resemblance not only to Christian doctrine, but especially to the prophecies contained in the holy Scriptures. According to him, the Chou- King (sacred book of Confucius) is only a paraphrase of Genesis, and the praises addressed to Wen-wang and to Tcheou-Koung in the Chi-King are only hymns in honor of the Messiah. One can see how much this ingenious interpretation would aid in proselyting the Chinese, who thus had only to change the names of their deities to claim priority in holding the doctrines of revelation over Christians themselves. Strict theologians attacked his opinions and censured his means of conversion; nevertheless, on his return to Rome in 1720, pope Clement XI made him bishop of Eleutheropolis. He was recommended by the Academy of Inscriptions as the only person capable of criticizing Fourmont's Chinese Grammar. His Tabula Chronologica historiae Sinicae, 1729 (on 3 sheets), contains a list of the Chinese monarchs, and the chief events of their reign, and a complete series of the Nianhao, or names of years (new edition by Seutter,  Augsburg, 1746). He wrote also a letter to the duke de La Force, and inserted in tom. 5 of Lettres edifiantes, which furnishes curious details in regard to the Chinese army and the bonzes. — Hoefer, Nouv. Biog. Generale, 18:332.

## Four Crowned Martyrs[[@Headword:Four Crowned Martyrs]]

             SEE CORONATI QUATUOR.

## Four Rivers[[@Headword:Four Rivers]]

             SEE RIVERS, THE FOUR.

## Fourier, Francois Charles Marie[[@Headword:Fourier, Francois Charles Marie]]

             a philosophical socialist, was born at Besancon April 7, 1772. His father designed him for trade, but he never took to it willingly. In 1796 he entered the French army, but in 1798 he left it and entered a mercantile house at Marseilles. His mind seems to have been turned about this time to social questions by the scarcity of food and the terrible sufferings of the poor. The relations of capital to labor, and similar social problems, occupied his mind intensely for several years, and in 1808 he issued his first book, entitled Theorie des Quatre Mouvements et des Destinees Generales. “It is the strangest, most mystical, and most startling of all his works, though merely given as a general announcement of his theory. Surprise and wonder were the only effects which it produced on those who read it, and the few public writers who reviewed it.” In 1821 he removed to Paris, in order to publish his writings, and he lived there, with some interruptions, to his death, October 10, 1837. His principal works are Theorie des Quatres Mouvements et des Destinees Generales (1808, 8vo): — Traite de Association Domestique Agricole (1822, 2 volumes, 8vo): — Le Nouveau Monde, Industriel et Societaire (1829); a Livret d'annonce (1830): — Pieges et Charlatanisme des deux Sectes St. Simon et Owen (1831): — La Fausse Industrie, morcelee, repugnante, mensongere, et l'Antidote, l'Industrie naturelle, combinee, attrayante. His (Euvres completes were published at Paris in 6 volumes (1840-46). The Passions of the Human Soul, translated by Morell, was published in London in 1851 (2 volumes, 8vo). “His philosophy may be divided into science and praxis, or his psychological and ontological theory and its application in his societary system. The first comprises what he styles passional attraction, the last its application to society in industrial association. His psychology is confined to an analysis of the affections, from which he infers that the Newtonian principle of attraction is equally applicable to the social and mental worlds, and that society should be moulded in accordance with the diversity and intensity of individual attractions. Unity in diversity and harmony in contrast is what he professes to achieve in his new social system. This principle of passional attraction is regarded by Fourier as his grand discovery, which had been culpably neglected and overlooked by past  philosophers” (Tennemann, Hist. Philos. § 435). Among the followers of Fourier are counted Considerant, Pompery, Lemoyn, Hennequin, Jules Lechevalier, and Transen. Several periodicals mostly short-lived, have been established for the defense of Fourierism, as Le Nouveau Monde, Le Phalanstere, La Phalange, La Democratie Pacifique.

Several attempts to carry out the view of Fourier were made in France, the United States, and Brazil, but all failed. See Gamond, Fourier and his System (London, 1842, 8vo); Doherty, False Association, with Memoir of Fourier (London, 1841, 8vo); Christian Examiner, 36:57; Methodist Quarterly Rev. 5:545. SEE COMMUNISM.

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

             of Mataincourt, a Roman Catholic religious reformer, was born at Mire (Lorraine) November 30, 1565, and died at Gray December 9, 1640. He reformed the regular canons of the congregation of St. Sauveur de Lorraine, and established the religieuses of the congregation of Notre Dame for the instruction of girls. He died in the odor of sanctity, and his name was placed on the list of the beatified at Rome January 29, 1730, See lives of him by Bedel (Paris, 1645, 8vo) and Friant (Nancy, 1746, 12mo). — Hoefer, Nouv. Biog. Generale, 18:344-5.

## Fourmont Etienne[[@Headword:Fourmont Etienne]]

             (Stephen), a French Orientalist, known as Fourmont the elder, to distinguish him from his brother, the abbe Fourmont, was born at Herbelay, near Paris, June 23, 1683, and died December 19, 1745. He was an earnest and indefatigable student, and, being endowed with an unusually quick and retentive memory, stored his mind with a vast amount of information in regard to the classic and Oriental languages and their literature. On the death of the abbe Galland in 1715, Fourmont succeeded him as professor of. Arabic in the College of France and as member of the Academy of Inscriptions, and subsequently became a member of the learned societies of Paris, Berlin, and London. Freret describes him as being of a gentle and cheerful disposition, wholly absorbed in his labors, and possessed of little knowledge of men, but offensively vain of his knowledge. For a list of Fourmont's numerous writings, published or in manuscript, see his life by De Guignes et Des Hautes-Rayes (Vie d'Etienne Fourmont et Catalogue de ses Ouvrages) in the second edition of his Critical Reflections on Ancient History, and Catalogue des Ouvrages de M. Fourmont (Amst.  1731), which is said, however, to contain some works only projected and never completed. Besides his famous commentary on the Psalms and Hebrew poetry, we mention here only Meditationes Sinicae, complectens artem legendi linguae Sinicae Characteres (Paris, 1737, fol.), which is the preliminary portion of the following, published separately: Linguae Sinarum mandarinicae hieroglyphicae grammatica duplex, latine et cum characteribus Sinensium (Paris, 1742, fol.): — Refexions sur l'Origine, l'histoire et la succession des anciens peuples, Chaldeens, Hebreux, Pheniciens, Egyptiens, Grecs jusqu'au temps de Cyrus (Paris, 1735 and 1747, 2 volumes, 4to). — Hoefer Nouv. Biog. Generale, 18:354-365; Rose, New General Biog. Dict. 7:427; Querard, La France litteraire. (J.WM.)

## Fourmont, Michel[[@Headword:Fourmont, Michel]]

             a famous French Orientalist, was born at Herblay, September 28, 1690, and died at Paris, February 5, 1746. He was professor of Syriac at the royal college in Paris, and member of the Academy of Inscriptions. Many of his dissertations are found in the Memoires of the academy. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Freret, Eloge de l'Abbe Fourmont, in Hist. de l'Acadamie des Inscriptions, 18:432; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Fournier (baron de la Contamine), Marie Nicolas[[@Headword:Fournier (baron de la Contamine), Marie Nicolas]]

             a French prelate, was born at Gex (Ain), December 27, 1760; educated in Paris; became professor of theology at Orleans; after the Revolution went to Paris as a preacher; was appointed (1805) chaplain, afterwards almoner to the emperor, and bishop of Montpellier, July 15, 1806; was nominated, in 1817, for the archbishopric of Navarre, but was not confirmed, and died  at Montpellier, December 29, 1834. See Hoefer, Nouv. Biog. Generale, s.v.

## Fowl[[@Headword:Fowl]]

             is the rendering of the following Heb. words in the Bible:

1. Usually עוֹ (oph, a flier), πετεινόν, any winged animal, a generic term for the feathered race, frequently with the addition of הָּשָּׁמִיַם, “of the heavens.”

2. עִיַט (a'yit, so called from rushing on. its prey; compare Jer 12:9, where it is spoken of a beast), a ravenous bird (Job 28:7); as an emblem of a warlike king (Isa 46:11); collect for birds of prey (Gen 15:11; Isa 18:6; Eze 39:4). like ὄρνεον, as a vulture (Rev 18:2; Rev 19:17; Rev 19:21); translated fowl in Gen 15:11; Job 28:7; Isa 18:6.

3. צַפּור (tsippor', so called from its twittering; Chald. צַפִּר, Dan 4:9; Dan 4:11; Dan 4:18; Dan 4:30), a small bird, spec. a sparrow (Psa 84:4; Psa 102:8; Pro 26:2; Pro 27:8; Job 40:29 [Job 40:24]; Ecc 12:6, etc.), or similar small birds (Psa 11:1; Psa 104:17; Psa 124:7; as caught by the fowler, Pro 6:5; Pro 7:23; Amo 3:5, etc.; also collect. birds of any kind, Gen 15:10;. Lev 14:4-53 Deu 4:17; Psa 8:9; Psa 148:10 : etc.; and even a bird of prey, Eze 39:4), occasionally rendered by swallow and sparrow. In Neh 5:18, the word seems to have the special sense which “fowl” has with us, as it is enumerated among the viands provided for Nehemiah's table.

4. בִּרְבֻּרַים(barburim'), “fatted fowls,” 1Ki 4:23, as provided for the table of Solomon, where Kimchi understands capons, but Gesenius, with the Jerus. Targum, geese, so called from the pureness and whiteness of their plumage: The ancient Egyptians had spacious poultry-yards, set apart for keeping geese and other wild-fowl, which they fattened for the table; and their poulterers bestowed especial care upon the geese (Wilkinson, 1:215; 2:174, abridgm.). SEE FATTED FOWL.

In the N.T. the word translated “fowls” is most frequently τὰ πετεινά, which comprehends all kinds of birds (including ravens, Luk 12:24).; but in Rev 19:17-21, where the context shows that birds of prey are meant, the Greek is τὰ ὄρνεα. The same distinction is observed in thee apocryphal writings: comp. Jdt 11:7; Sir 17:4; Sir 43:14, with 2Ma 15:33. SEE COCK; SEE SPARROW.

The following statements cover the remaining details. — Clean binds כָּלאּצַפּוֹר טְהֹרָח, Deu 14:11; Deu 14:20), i.e., all not named in Lev 11:13-19; Deu 14:12-18, were (as well as their eggs, בֵּיצַים) used for food (Luk 11:12), e.g. quails (q.v.), chickens, doves, also wild-fowl; hence bird-catching was very common (Psa 124:7; Amo 3:5; Hos 5:1; Hos 7:12, etc.), for. which purpose. nets, traps, and stool-birds (Jer 5:27; Sir 11:31 [37]) were used (see Gesen. Thes. page 685). SEE FOWLER. In robbing a nest of its eggs or young, however, “the mother-bird must be allowed to escape (Deu 22:6 sq.; see Michaelis, Syntagm. Comm. 2, 89 sq.; Mos. Recht, 3:181 sq.), a prescription founded snot only on motives of humanity (comp. Lev 22:28; yet see Heumans, De legis div. semnsu, Gott. 1748; also in his Nova Sylloge Dissertatt. page 282 sq.); although the Talmudists (Mishna, Chollin, 12:2) refer this only to clean birds, and make many nice distinctions in the matter, with various penalties attached (Maccoth, 3:4). Birds were not regularly offered in sacrifice, except in commutation for some costlier victim (Lev 1:15-17; compare Mishna, Kinnim, 5:11). SEE DOVE.

The bird was first brought to the altar, where the priest (with his nail) nipped off the head, or rather cracked (מלק) thee neck, so that it still hung to the bird (Lev 5:8); he then squeezed out the blood (sufficient, at least, in quantity for sprinkling), and finally threw the body into the fire, but without the crop, which (with its contents and the offal) was separately (ברל) thrown into the ash-heap under the altar. Before the flesh was committed to the flames, however, a  folding back or breaking of the wings (שַׁסִּע בּכְנָפָיו) is prescribed, a symbol of which the meaning is not clear (see Dassov, De ave ungue secta, Viteb. 1697; Eskuche, De gall/a et gallisis ad aram Jehovca nonfractisa Rint. 1741). The Talmud mentions geese (אִוָּז, Chol. 12:1; Bekor. 7:4), a well-knows article of luxury with modern Jews. The Hebrews were accustomed to play with parlor-birds, especially children (Job 40:29 [Job 40:24]; Bar 3:17; comp. Catull. 2:1 sq.; Plaut. Capt. 5:4, 5). Of that form of divination which draw omens from the appearance or flight of birds (Muller, Etrusk. 2:187 sq.), an example occurs in the history of the Herodian family (Josephus, Ant. 19:8, 2). SEE SOOTHSAYER. Thee fable of the phoenix (Pliny, 10:2; Ovid, Met. 15:392 sq.; comp. Herod. 2:73) is thought by some (also Ewald) to be alluded to in Job 29:18 (see Gesenius, Thes. Heb. page 453 sq.). See generally Tenzel, in the Thesaur. theol. philol. 1:559 sq. Comp. BIRD.

## Fowler[[@Headword:Fowler]]

             (some form of the verb יָקִשׁ, yakash', to lay snares; thus rendered in Psa 91:3; Psa 124:7; Pro 6:5; Jer 5:26; Hos 9:8). The act of taking birds by means of nets, snares, decoys, etc., is frequently alluded to in Scriptures, mostly in a figurative and moral way (Pro 7:23; Ecc 9:12; Eze 17:20, etc.). The Egyptian paintings and sculptures exhibit, various scenes of hunting and fowling; there is scarcely any process now followed which was not known in very ancient times. The ancients had not only traps, nets, and springs, but also bird-lime smeared upon the twigs; they used likewise stalking-horses, setting-dogs, bird-calls, etc. The Egyptian paintings exhibit birds shot with arrows while upon the wing by peasants, and in others they are shown as knocked down by amateur sportsmen with sticks thrown at them as they perched or flew in the thickets or marshes., Game of all kinds was a favorite food of the Egyptians, and the capture of birds was a lucrative occupation to some and an amusement to others. Persons engaged in this act are represented as accompanied by their families in the boat, and often by a favorite cat vq.v.). See Wilkinson, Anc. Eg. 1:234 sq. (abridgm.). The Egyptians were also well skilled in preserving and preparing for the table the game thus secured, as well as poultry reared by domestication (ib. 2:183 sq.). SEE FATTED FOWL.

Birds of various kinds abound, and no doubt abounded in ancient times, in Palestine. Stanley speaks of “countless birds of all kinds, aquatic fowls by the lake side, partridges and pigeons hovering, as on the Nile. bank, over the rich plains of Gennesaret” (Sinai and Palestine, page 427). The capture of these for the table or other uses would, we might expect, form the employment of many persons, and lead to the adoption of various methods to effect it. SEE PALESTINE.

We read of the “snare,” פִּה, pach (Psa 91:3; Psa 124:7; Hos 9:8), and of the “net,” רֶשֶׁת, re'sheth (Pro 1:17; Hos 7:11); “of the fowler,” יוֹקֵשַׁor יוּקִשׁ=snarers. In Hos 5:1, both net and snare are mentioned together. The mokes (מוֹקֵשׁ) is used synonymously with the pach in Amo 3:5. This was employed for taking either beasts or birds. It was a trap set in the path (Pro 7:23; Pro 22:5), or hidden on or in the ground. (Psa 140:6; Psa 142:4). The form of this spring, or trap net, appears from two passages (Amo 3:5, and Psa 69:23). It was in two parts, which, when set, were spread out upon the ground, and slightly fastened with a stick (trap-stick), so that, as soon as a bird or beast touched the stick, the parts flew up and is closed. the bird in the net, or caught the foot of the animal. SEE SNARE.

By a humane as well as wise regulation, Moses forbade any one finding a bird's nest to take also the dam with the eggs or young (Deu 22:6-7), lest the species should become exterminated (Kitto, Pictorial Bible, ad loc.). SEE BIRD.

## Fowler, Charles James, LL.D[[@Headword:Fowler, Charles James, LL.D]]

             a Scotch clergyman, was licensed to preach by the Aberdeen Presbytery in 1828; elected minister of the church at Roxburgh Place, Morningside, Edinburgh, and ordained August 7, 1834; transferred to St. Luke's, Glasgow, February 22, 1837; promoted to Ratho, December 22, 1842, and died at Torquay, England, March 16, 1866. He published The Right Improvement of Divine Judgments (a sermon, 1851): — lectures on The Evidences of Revealed Religion, on Infidelity, and on Sabbath-Schools: — A Preface to Watson's Apology for the Bible. See Fasti Eccles. Scoticanae, 1:131; 2:45.

## Fowler, Christopher[[@Headword:Fowler, Christopher]]

             an eminent Puritan divines, was born at Marlborough in 1611, and died is 1676. He was educated at Oxford, and took orders first in the English Church, but became a Presbyterian in 1641, and signalized his zeal by the earnestness of his preaching. He was made vicar of St. Mary's, Reading, but lost the post at the Restoration. Wood's prejudices doubtless influenced his view of Fowler, whom he calls “a conceited and fantastical Presbyterian.” He wrote,

1. Daemonium Meridianum (1655, pt. 1. 4to; 1656, pt. 2. 4to): —

2. Anti-Christian Blasphemies, etc. (1655, 4to): —

3. Answer to Thomas Speed, a Quaker (1656), in which Simon Ford assisted him: —

4. Sermons (1675, 4to); and some occasional sermons. — Rose, New Genesis Biog. Dict. 7:428; Allibone, Dict, of Authors, s.v. (J.W.M.)

## Fowler, Edward[[@Headword:Fowler, Edward]]

             bishop of Gloucester, was born in 1632 at Westerleigh, in Gloucestershire, where his father was minister. He was educated at Corpus Christi College, but, removing to Cambridge, be took his master's degree as a member of Trinity College and, returning to Oxford, was incorporated in the same degree July 5, 1656. About the same time he became chaplain to Arabella, countess dowager of Kent, who presented him to the rectory of Northill, in Bedfordshire. As he had been brought up among the Puritans, he, at first objected to conformity with the Church of England, but became afterwards one of its greatest ornaments. In 1681 he was made vicar of St. Gibes's, Cripplegate, when he took his degree of D.D. He was. an able defender of Protestantism, and appears as the second of the London clergy who refused to read James II's declaration for liberty of conscience in 1688. He was rewarded for his eminent services in the cause of religion, and in. the promotion of the revolution, by being made in 1691 bishop of Gloucester. ‘He died at Chelsea in 1714. He belonged to the moderate or latitudinarian school of divines. His writings are, The Principles and Practice of Latitudinarians (so called) defended (London, 1671, 8vo): — The Design of Christianity (Lond. 1676, 8vo; pub. in Watson's Tracts, volume 6). This work was attacked by Bunyan (to whom Fowler replied in a tract entitled Dirt wiped out, 1672, 4to): — Libertas Evangel/ca (1680, 8vo); various tracts against Popery, two on the Trinity, and a number of sermons. — Biographia Britannica, s.v.; Hook, Eccles. Biog. 5:164; Orme, Life of Baxter, 2:238.

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

             an eminent English Wesleyan minister, was born at Little Horton, near Bradford, Yorkshire, May 18, 1791. He was educated at the Bradford Grammar-school, converted under the preaching of John Crosse, vicar of Bradford, and in 1811 admitted into the ministry. In 1848 he was elected secretary of the conference, and it was owing to failure of health that he was not elected president in 1849 or 1850. He died, after acute suffering, in the Chapel-house, City Road, London, March 17, 1851, being the only preacher who has died there since Wesley. Joseph Fowler was an able preacher, a judicious superintendent, an unwearied pastor, and a large- hearted friend. He was the leader of the liberal section of the conference. See Stevenson, City Road Chapel. page 324 sq.; Wesl. Meth. Magazine, 1851, pages 400, 918; 1852, page 242; Minutes of the British Conference, 1851; Wesl. Takings (Lond. 1841), 1:351.

## Fowler, Orin[[@Headword:Fowler, Orin]]

             a Congregational minister, was born July 29, 1791, in. Lebanon, Conn. ‘He graduated at Yale 1815, entered the ministry October 14, 1817, and in June, 1818, started as missionary to the Western States, through which he traveled a year, and was ordained pastor in Plainfield, Connecticut, March 1, 1820, where he remained eleven years, when he was dismissed, and July 7, 1831, became pastor in Fall River. He was elected to the Senate of Rhode Island in 1847, and in 1848 to the U.S. Senate, in. which office he  remained until his death, September 3, 1852. Mr. Fowler published a Disquisition on the Evils attending the Use of Tobacco (1833): — Lectures on the Mode and Subjects of Baptism (1835): — History of Fall River (1841): — Papers on the Boundary (1847), a sermon, several speeches in Congress, etc. Sprague, Annals, 2:648.

## Fowler, Philemon Halsted, D.D[[@Headword:Fowler, Philemon Halsted, D.D]]

             a Presbyterian minister, was born at Albany, N.Y., February 9, 1814. He received his preparatory education at the academy in his native place; graduated from Hobart College, Geneva, in 1832, and for one year was tutor in that institution; was licensed by the Albany Presbytery, October 15, 1835; graduated from Princeton Theological Seminary in 1836; served as pastor elect the Second Presbyterian Church of Washington, D.C.; and in 1839 was installed in Elmira, N.Y., where he remained until 1850. In 1851 he became pastor of the First Presbyterian Church of Utica, where he  labored till 1874. In 1866 he was made a member of the Joint Committee on, Reunion, on the part of the New School General Assembly; in 1869 was elected moderator of the General Assembly. He died December 19, 1879. Dr. Fowler was the author of a number of published sermons and small volumes, his largest work being his History of Presbyterianism in Central New York (1877). He was a member of the American Board of Commissioners for Foreign Missions, a trustee of Hamilton College, and a director of Auburn Theological Seminary. He was widely known and honored for his personal qualities. He preached Christ with great directness and fidelity. See Necrol. Report of Princeton Theol. Sem. 1880, page 23.

## Fowler, Robert, D.D[[@Headword:Fowler, Robert, D.D]]

             an Irish prelate, was prebendary of Westminster, and received his education at Trinity College, Cambridge, where he took the degree of bachelor of arts in 1747, master of arts in 1751, and in 1771 was promoted to the see of Killaloe and Kilfenora. In 1773 he was ordered by the House of Lords to preach before them at Christ Church on October 2; translated to the see of Dublin, December 22, 1778; in 1782 was one of twelve spiritual peers who protested against the bill for the relief of the Dissenters; in 1789 concurred with fourteen others in protesting against the memorable address of the Irish House of Lords to the prince of Wales. He died at Bassingbourne Hall, near Dunmow, in Essex, October 10, 1801. See D'Alton, Memoirs of the Abps. of Dublin, page 347.

## Fowler, William Chauncey, LL.D[[@Headword:Fowler, William Chauncey, LL.D]]

             a Congregational minister, was born at Killingworth (now Clinton), Connecticut, September 1, 1793. He graduated from Yale College in 1816, and then spent a year as private tutor in a family in Fauquier County, Virginia; resumed his position as rector of the grammar-school in New Haven, beginning also the study of theology under Professor Fitch. In 1819 he was appointed tutor in the college, and August 31, 1825, was ordained pastor of the Congregational Church in Greenfield, Massachusetts. In 1827 he was dismissed, to accept the professorship of chemistry and natural history in Middlebury College, Vermont, where he remained until 1838, and then went to Amherst College, Massachusetts, as professor of rhetoric. He resigned this position in 1843, but continued to reside in Amherst till 1858, when he removed to Durham, Conn., and died there, January 15, 1881. From the time of his resignation as professor, he was engaged in  preparing various works for the press. In 1845 he edited the university edition of Webster's Dictionary. He next prepared three volumes, composing a series of English grammars, entitled The English Language in its Elements and Forms. In 1858 he published Memorials of the Chaunceys; in 1863 The Sectional Controversy; in 1866 a History of Durham; in 1872 a Treatise on Local Law in Massachusetts and Connecticut; and later several collections of essays. In 1850 he was elected to the Massachusetts legislature from the town of Amherst. He represented the 18th district of Connecticut in the state senate in 1864. See Obituary Record of Yale College, 1881.

## Fowles James H.[[@Headword:Fowles James H.]]

             a minister of the Protestant Episcopal Church, was born at Nassau, N.P., in 1812 and died in 1854. He graduated at Yale College in 1831, and about 1843 was licensed to preach by the Presbytery of New York, but afterwards joined the Protestant Episcopal Church, and was ordained by bishop Bowen, of South Carolina, in which state he labored until 1845, when he succeeded Dr. S.H. Tyng as rector of the Church of the Epiphany, Philadelphia, where he remained until compelled by ill health to resign, only a few months before his death. He edited Goode's Better Covenant, etc., and The Convict Ship, for which he wrote introductions; and was the author of Protestant. Episcopal Views of Baptism, Explained and Defended (Philadel. 1846, 18mo): — Sermons (30) preached in the Church of the Epiphany, Philadelphia, preceded by a biographical sketch (Phila. 1855, 8vo). — Allibone, Dictionary of Authors, s.v.

## Fox[[@Headword:Fox]]

             is the rendering in the A.V. of שׁוּעָל (shual' Sept. ἀλόπηξ, as in Mat 8:20; Luk 9:58; Luk 13:32; Jdg 15:4; Neh 4:3; Psa 63:10; Son 2:15; Lam 5:18; Eze 13:4), a name derived, according to Bochart (Hieroz. 2:190), from the coughing or yelping of that animal, but, according to Gesenius (Thes. Heb. page 1457), from its digging or burrowing under the ground. The latter remarks that jackals must be meant in Jdg 15:4, since the fox is with great difficulty taken alive; and also in Psa 63:11, inasmuch as foxes do not feed on dead bodies, which are a favorite repast for the jackal. There is also another word, אַיִּים (iyim', literally howlers, occurs only in Isaiah 13:32; 34:14; Jeremiah 1: 39, where it is rendered “wild beasts of the islands”), which seems to refer to the jackal, or some other species of the fox family. Fox is again the translation of ἀλώπηξ in Mat 8:20; Luk 9:5-8; Luk 13:32; but here also the word in the  original texts may apply generically to several species rather than to one only. SEE ANIMAL.

Fox is thus applied to two or more species of the Canidae, though only strictly applicable in a systematic view to Taaleb, which is the Arabic name of a wild canine, probably the Syrian fox, Vulpes Thaleb or Taaleb of modern zoologists — and the only genuine species indigenous in Palestine. This animal is of the size of an English cur fox, and similarly formed; but thee ears are wider and longer, the fur in general ochry-rufous above, and whitish beneath: there is a faint black ring towards the tip of the tail, and the back of the ears are sooty, with bright fulvous edges. The species burrows, is silent sand solitary, extends eastward into Southern Persia, and is said to be found. in Natolia. The Syrian Taaleb is reputed to be very destructive in the vineyards, or, rather, a plunderer of ripe grapes; but he is certainly less so than the. jackal, whose ravages are carried on in troops, and with less fear of man. Ehrenberg's two species of Taalab (one of which he takes to be the Anubis of ancient Egypt, and Geoffroy's Canis Niloticus, the Abu Hossein of the Arabs) are nearly allied to, or varieties of the species, but residing in Egypt, and further to the south, where it seems they do not burrow. The Egyptian Vulpes Niloticus, and doubtless the common fox (V. vulgaris), are Palestine species. There is also the so-called Turkish fox (Cynalopex Turcicus) of Asia Minor, not unknown to the south as far as the Orontes,. and therefore likely to be an occasional visitant at least of the woods of Libanus.

This animal is one of an osculant group, with the general character of vulpes, but having the pupils of the e yes less contractile in a vertical direction, and a gland on the base of the tail marked by a dark spot. There is, besides, one of a third group, namely, Thous anthus, or deeb of the Arabs, occasionally held to be the wolf of Scripture, because it resembles the species in general appearance, though so far inferior in weight, size, and powers as not to be in the least dangerous, or likely to be the wolf of the Bible. The first two do not howl, and the third is solitary and, howls seldom; but there is a fourth (Canis Syriacus, Ehrenb. Mammal. 2) which bowls, is lower and smaller than a fox, has a long, ill-furnished tail, small ears, and a rufous-gray livery. This can hardly be the Canis aurenus, or jackal of Palestine, and certainly not the χρύσεος of AElian.

The German naturalists seem not to have considered it identical with the common Jackal (Sacalius aureus), which is sufficiently common along the coast, is eminently gregarious, offensive in  smell; howls intolerably in complete concert with all others within hearing; burrows; is crepuscular and nocturnal, impudent, thievish; penetrates into outhouses; ravages poultry-yards more ruinously than the fox; feeds on game, lizards, locusts, insects, garbage, grapes; and leaves not even the graves of man himself undisturbed. It is probable that Canis Syriacus is but a chryseus, or wild dog, belonging to the group of Dholes, well known in India, and, though closely allied to, distinct from, the jackal. Russell heard of four species of Canidae at Aleppo, Emprich and Ehrenberg of four in Libanus, not identical with each other; nor are any of these clearly included in the thirteen species which the last-named writers recognize in Egypt. They still omit, or are not cognizant of, wild dogs, SEE DOG, and likewise other wild species in Arabia and Persia; all, including foxes, having migratory habits, and therefore not unlikely to visit Palestine. Some of these may have accompanied the movements of the great invasions of antiquity, or the caravans, and become acclimated; and, again, may have departed, or have been gradually extinguished by local circumstances, such as the destruction of the forests or of the inhabitants, and the consequent reduction of the means of subsistence; or, finally, they may have been extirpated since the introduction of gunpowder. Hasselquist (Travels, page 184) says foxes are common in the stony country about Bethlehem, and near the Convent of St. John, where, about vintage time, they destroy all the vines unless they are strictly watched. Thomson started up and chased one when passing over that part of the plain where Timnath is believed to have been situated (Land and Book, 2:340). That jackals and foxes were formerly very common in some parts of Palestine is evident from the names of places derived from these animals, as Hazar-Shual (Jos 15:28), Shaal-bim (Jdg 1:35). SEE JACKAL.

The fox is proverbially fond of grapes (Aristoph. Equit. 1076 sq.; Theocr. 5:112 sq.; Nicand. Alexipharm. 185; Phaedr. 4:2; Galen, Alim. Facult. 3:2), and a very destructive visitor to vineyards (Son 2:15). The proverbially cunning character of the fox is alluded to in Eze 13:4, where the prophets of Israel are said to be like foxes in the desert, and in Luk 13:22, where our Savior calls Herod “that fox.” The fox's habit of burrowing among ruins is referred to in Neh 4:3, and Lam 5:18 (see also Mat 8:20). (On Psa 63:11, see Pausan. 4:18, 4.) The Rabbinical writers make frequent mention of the fox and his habits. In the Talmud it is said, “The fox does not die from being under the earth; he is used to it, and it does not hurt him.” And  again, “He has gained as much as a fox in a ploughed field,” i.e., nothing. Another proverb relating to him is this:

“If the fox be at the rudder, Speak him fairly, My dear brother.”

Foxes are figured in hunting-scenes on the Egyptian monuments (Wilkinson, Anc. Egypt, 1:224, abridgm.). SEE CHASE.

None of the usual explanations of the controverted passage in Jdg 15:4-5, relative to the foxes, jackals, or other canines which Samson employed to set fire to the corn of the Philistines is altogether satisfactory. First, taking Dr. Kennicott's proposed explanation of the case (Remarks on Select Passages in the O.T., Oxf. 1787, page 100), on the authority of seven Heb. MSS., by changing שׁוּעָלַיםto שְׁעָלַים, thus reading handfuls (comp. the Sept. at 1Ki 20:10), i.e., “sheaves” instead of “foxes,” and translating זָנָב, “ end” instead of “tail, the meaning then would be, that Samson merely connected three hundred shocks of corn, already reaped, by bands or ends, and thus burned the whole. We admit that this, at first view, appears a rational explanation (see Hopkins, Plumb-line Papers, Auburn, 1862, page 20 sq.); but it should be observed that three hundred shocks of corn would not make two stacks, and therefore the result would be quite inadequate, considered as a punishment or act of vengeance upon the Philistine population, then predominant over the greater part of Palestine; and if we take shocks to mean corn-stacks, then it may be asked how, and for what object, were three hundred corn-stacks brought together in one place from so large a surface of country. The task, in that hilly region, would have occupied all the cattle and vehicles for several months; and then the corn could not have been thrashed out without making the whole population travel repeatedly, in order finally to reload the grain and take it to their threshing-floors. Nor will the verb לָקִח(“ caught”) bear the rendering thus required, for it properly means to ensnare, to take captive, and is specially applied to. the act of catching animals (e.g., Amo 3:5). (See, also, what an anonymous French author has written under the title of de Samson, and his arguments refuted in a treatise, “ De Vulpibus Simsonaeis,” by Gebhard, in Thes. Nov. Theol. Philippians 1:553 sq.; and comp. Gasser, Comment. ad loc. [Hal. 1751]; Pfaff; Von dem Fuchsen Simsons [Tub. 1753]; Schroder, De vulpibus Simsonis [Marb. 1713]; Tage, De vulpibus Simsonaeis [Griefsw. 1707]). The proposed reading of Kennicott has deservedly found little favor with commentators. Not to  mention the authority of the important old versions which are opposed to this view, it is pretty certain that שְׁעָלַיםcannot mean “sheaves.” The word, which occurs only three times, denotes in Isa 40:12 “the hollow of the hand,” and in 1Ki 20:10; Eze 13:19, “handfuls.” Reverting, therefore, to the interpretation of foxes burning the harvest by means of firebrands attached to their tails, the case is borne out by Ovid (Fasti, 4:681)

“Cur igitur missae junctis ardentia telis Terga ferunt vulpes” —

in allusion to the fact that the Romans, at the feast in honor of Ceres, the goddess of corn, to whom they offered animals injurious to cornfields, were accustomed to turn into the circus foxes with torches so fastened to them as to burn them to death, in retaliation of the injuries done to the corn by foxes so furnished. Again, in the fable of Apthonius, quoted by Merrick, but not, as is alleged, by the brick with a bas-relief representing a man driving two foxes with fire fastened to their tails, which was found twenty- eight feet below the present surface of London (Leland, Collectanea); because tiles of similar character and execution have been dug up in other parts of England, some representing the history of Susanna and the elders, and others the four Evangelists, and therefore all derived from Biblical, not pagan sources. Commentators, following the rendering of the Sept. (κέρκος, cauda), have, with common consent, adopted the interpretation that two foxes were tied together by their tails with a firebrand between them. Now this does not appear to have been the practice of the Romans, nor does it occur in the fable of Apthonius. Hence some have understood the text to mean that each fox had a separate brand; for it may be questioned whether two united would run in the same direction. They would be apt to pull counter to each other, and perhaps fight most fiercely; whereas there can be no doubt that every canine would run, with fire attached to its tail, not from choice, but necessity, through standing corn, if the field lay in the direction of the animal's burrow; for foxes and jackals, when chased, run direct to their holes, and sportsmen well know the necessity of stopping up those of the fox while the animal is abroad, or there is no chance of a chase. But this explanation requires that by the words rendered “tail to tail” we should understand the end of the firebrand attached to the extremity of the tail, i.e., one apiece; this would be using the word in a double sense in the same passage, an equivoque not in accordance with the direct style of the narrative. It is also probable that  after a few fruitless efforts at trying to pursue each his own course, the animals would soon agree sufficiently to give the firebrand its fullest effect. Again, we know nothing as to the length of the cord which attached the animals, a consideration which is obviously of much importance in the question at issue, for, as jackals are gregarious, the couples would naturally run together if we allow a length of cord of two or three yards, especially when we reflect that the terrified animals would endeavor to escape as far as possible out of the reach of their captor, and make the best of their way out of his sight. Finally, as the operation of tying 150 brands to so many fierce and irascible animals could not be effected in one day by a single man, nor produce the result intended if done in one place, it seems more probable that the name of Samson, as the chief director of the act, is employed to represent the whole party who effected his intentions in different places at the same time, and thereby insured that general conflagration of the harvest which was the signal of open resistance on the part of Israel to the long-endured oppression of the Philistine people. (See Clarke's Comment. ad loc.; Kitto's Daily Bible Illustrations, ad loc.; Thomson, Land and Book, 2:341). SEE SAMSON.

## Fox (Or Foxe), John[[@Headword:Fox (Or Foxe), John]]

             author of the Book of Martyrs, was born at Boston, Lincolnshire, in 1517, was educated at Brazenose, Oxford, and was elected a fellow of Magdalen College in 1543. In his youth he showed a talent for poetry, and wrote several Latin comedies, the subjects taken from the Scriptures. One of them, De Christo Triumphante, printed in 1551, was translated into English by Richard Day, with the title Christ Jesus Triumphant, wherein is described the glorious triumph and conquest of Christ over sin, death, and the law, etc. (1579, 1607, 1672). He embraced the principles of the Reformation, and for that cause was expelled from his fellowship in 1545 (according to Wood, Athen. Oxon., he resigned it), for having espoused the Reformation, and, till he was restored to it by Edward VI, he subsisted by acting as a tutor, first to the family of Sir Thomas Lucy, of Charlecote Park, and afterwards to the children of the earl of Surrey. June 23, 1556, he was ordained deacon by Bishop Ridley. During the reign of Mary he sought an asylum at Basle. Returning on the accession of Elizabeth (1559), he was taken into the house of the duke of Norfolk, and Cecil obtained for him a prebend in the cathedral of Salisbury in 1563. He died April 18, 1587. His great work Is the Acts and Monuments of the Church, first published in 1563, usually known by the name of Fox's Book of Martyrs,  the merits and demerits of which have been a source of violent dispute between Protestant and Catholic writers; but no faults, beyond unimportant mistakes, have been detected in it. To the credit of Fox it must be recorded, that he strenuously, though vainly, endeavored to prevail upon Elizabeth not to disgrace herself by carrying into effect the sentence which, in 1575, condemned two Baptists to the flames as heretics. The best edition of the Martyrs is Acts and Monuments of Matters most special and memorable happening in the Church, or Acts and Monuments of Martyrs, with additions, etc. (London, 1784, 9th ed. 3 volumes, fol.); the latest are Fox's Acts and Monuments, new edition, with a Life of the Martyrologist, and Vindication of the Work, by the Reverend Geo. Townsend (Lond. 1843-49, 8 vols. 8vo), and a still better edition by Mendham and Pratt, 8 volumes, 8vo (Lond. 1853 sq.). There is an American reprint in one large volume (New York, royal 8vo, page 1082), revised by Reverend M.H. Seymour.

## Fox, Charles M., LL.D[[@Headword:Fox, Charles M., LL.D]]

             a Protestant Episcopal clergyman, of the diocese of Illinois, was rector of St. Paul's Church, Brooklyn, N.Y., in 1870. He died September 4, 1871. See Prot. Episc. Almanac, 1872, page 127.

## Fox, Edward[[@Headword:Fox, Edward]]

             one of the English Reformers, was born in Gloucestershire (date not known precisely). — He was educated at Eton, and at King's College, Cambridge, of which he became provost in 1528. He held this post during his life. Wolsey sent him on an embassy to Rome, with Gardiner, to promote a bull from Clement VII authorizing the divorce of the king from Catharine of Aragon. “It was in conversation with Fox. and Gardiner, in 1529, that Cranmer suggested his method of settling the question of the king's divorce, by taking the opinion of the most learned men and universities in Christendom; and he it was who made it known to the king as Cranmer's suggestion, when Gardiner would have taken the credit of it to himself. In the prosecution of this plan be was sent with Stephen Gardiner, in 1530, to obtain the determination of the University of Cambridge: The heads of the university, the vice-chancellor, and the afterwards notorious Bonner, were on the king's side, but the university was divided. It was honorable to the University of Cambridge that so strong a resistance was offered to the will of the king. The royal authority being at this time on the side of reform, the commissioners, Fox and Gardiner, the latter being afterwards the great opponent of the Reformation, at length, though with difficulty, carried their point, and it  was determined that the king's marriage was contrary to the law of God. In 1531 he became archdeacon of Leicester, and in 1533 archdeacon of Dorset. In 1535 he was appointed bishop of Hereford. Shortly after his consecration he was sent ambassador to the Protestant princes in Germany assembled at Smalkald, whom he exhorted to unite, in point of doctrine, with the Church of England. He spent the winter at Wittenberg, and held several conferences with some of the German divines, endeavoring to conclude a treaty with them upon many articles of religion; but nothing was effected.” Bishop Burnet gives a particular account of this negotiation in his History of the Reformation (part 3). He returned to England in 1536, and died at London May 8, 1538. He published a book, De vera differentia Regiae Potestatis et Ecclesiasticae, et quae sit ipsa veritas et virtus utriusque (Lond. 1534 and 1538), which was translated into English by Henry Lord Stafford. — Burnet, History of the Reformation, volumes 1, 3; Hook, Eccles. Biography, 5:166; Collier, Eccles. History of England, 4:312 sq.

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

             founder of the Society of Friends, was born at Drayton, Leicestershire, England, in July, 1624. His parents were pious members of the Church of England, and brought him up carefully. “His rather, Mary Lago, was of thee martyr stock, and had inherited their intense feelings and religious enthusiasm. To her he probably owed his education and many of the determining impulses of his life; as to his father, he was indebted for the incorruptible integrity and tenderly scrupulous regard for truth by which he was characterized. As a child, he was singularly quiet, docile, observant, and meditative. He sat among his alders silently, watching their frivolity, untruthfulness, gluttony, and intemperance, and inwardly resolving, ‘If ever I come to be a man, surely I shall not do so, nor be so wanton.' Some of his relatives would have had the thoughtful lad trained for a clergyman, but others objecting, he was apprenticed to a person who, as the manner then was, combined a number of trades — shoemaking, wool-stapling, cattle- dealing, and so on. George proved a valuable assistant to him. The fear of God rested. mightily upon him, and he was anxiously watchful in all things to maintain strict integrity. ‘Verily' was a favorite word of his, and it became a common saying among those who knew him, ‘If George says “Verily” there is no altering him' (Christian Times). His early religious experience was very deep; and, after the termination of his apprenticeship, he felt himself impelled by a divines monition (1643) to leave his home and  friends, seeking “light.” For economy's sake, in these travels he wore a leathern doublet.

In 1647, after, as he says, “I forsaking the priests and the separate preachers also, and those esteemed the most experienced people.,” none of whom could “ speak to his condition,” he “heard a voice” calling him to Christ, and his “heart leaped for joy.” This was in 1647, in which year he, began the ministry, which lasted during his life. When he began his work the mind of England was in a state of ferment, and he found many willing auditors. His personal peculiarities of dress and manner attracted attention and persecution. “When the Lord sent me forth into the world, he forbid me to put off my hat to any, high or low, and I was required to ‘thee' and ‘thou' all men and women, without any respect to rich or poor, great or small; and as I travelled up and down, I was not to bid people ‘good-morrow' or ‘good-evening,' neither might I bow or scrape with my leg to any ones; and this made the sects and professions to rage” (Journ 1648). He taught (Journ. 1649, page 26) that “it is not the Scriptures, but the Holy Spirit, by which opinions and religions are to be tried.” Of course these novel and earnest views excited great opposition; Fox was imprisoned for some time as a “disturber of the peace.” He continued, however, to travel up and down England, preaching, and exhorting, and leaving permanent traces behind him almost everywhere. ‘His followers were first called “Quakers” at Derby, in 1650, by Justice Bennetas Fox says, “because I bid them tremble at the word of the Lord.” In 1655 he was brought before Cromwell, who pronounced favorably upon both his doctrines and character. Nevertheless, he was frequently imprisoned by country magistrates. “In 1669 he married the widow of Judge Fell. He then went to America, where he spent two years in propagating his views with much success. On his return to England in 1673, he was imprisoned for some time in Worcester Jail, under the charge of having ‘held a meeting from all parts of the nation for terrifying the king's subjects.' On his release he visited Holland, and afterwards Hamburg, Holstein, and Dantzic, always endeavoring to persuade men to. listen to the voice of Christ within them. He died in London, January 13, 1691” — (Chambers, Cyclopaedia, s.v.).

The personal character of George Fox was, in many respects, a lofty one. — In self-sacrifice, earnestness, and purity, he was a model. His intellectual powers were not of a vary high order. His doctrine of the “inner light” was elaborated by Robert Barclay. (q.v.) with a clearness and method of which Fox was incapable. Fox carried this doctrine, and also his abhorrence of “a  hireling ministry,” to almost absurd extremes. “But, amid all his extremes and obscurities, the substance of George Fox's ‘testimony' was a truth of which every generation is in danger of forgetfulness, and of which no generation ever so much needed to be reminded as this, namely, ‘that the kingdom of God is not meat and drink — not forms and ceremonies — not creeds, however sound — not organizations, however efficient, but righteousness, and peace, and joy in the Holy Ghost” (Christian Times). Sir James Mackintosh calls Fox's Journal “one of the most extraordinary and instructive narratives in the world, which no reader of competent judgment can. peruse without revering the virtue of the writer, pardoning his self-delusion, and ceasing to smile at his peculiarities” (Works, London, 1851, page 362). See Collection of Christian Epistles written by George Fox (London, 1698, 2 volumes, fol.); Journals of George Fox (London, 1691; Leeds, 1836, 2 volumes); Works of George Fox (Philadel. 8 volumes); Sewell, History of the Quakers (1795, 2 volumes); Neal, History of the Puritans, Harper's edition, 2:118; Janney, Life of George Fox, with Dissertations, etc. (Philadelphia, 1853, 8vo); Marsh, Life of George Fox (London, 1847, 8vo); Westminster Review, 47:371.

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

             bishop of Winchester, and the founder of Corpus Christi College, Oxford, was born at Grantham, Lincolnshire, of humble parentage, and educated at Boston school and Magdalen College, Oxford. Through the friendship of Morton, bishop of Ely, he was brought to the notice of the earl of Richmond, who, when he became king (Henry VII), made Fox a privy councillor, bishop of Exeter, employed him on several embassies, then transferred him to these of Durham, and finally to that of Winchester. Fox evinced his appreciation of learning by founding Corpus Christi College, Oxford; with two lectures for Greek and Latin, and by establishing several free schools. He died in 1528, and was buried in Winchester Cathedral. He wrote The Contemplacyon of Synners (Lond. 1499, 4to): — Letter to Cardinal Wolsey. — Allibone, Dictionary of Authors, s.v.; Rose, New Gen. Biog. Dict. 7:428; Wood, Athenae Oxonienses, Chalmers, Biog. Dict (J.W.M.)

## Fox, William Johnson[[@Headword:Fox, William Johnson]]

             an English Unitarians minister, and also a politician, was born at Uggleshall Farm, near Wrentham, Suffolk, in 1786, the son of a. small farmer. In youth he gave promise of talent, and was dedicated to the Christian ministry, and; studied at Homerton College, then under the direction of Dr. Pye Smith. He soon abandoned the orthodox Independents, and became  first a Unitarian, and later “a deistical heresiarch, who preached more on politics than on religion.” His chapel at Finsbury Square. was filled by auditors attracted by his eloquence and his spirit of philanthropy. Politics at last became more attractive to him than preaching, and in 1847 he entered Parliament, in which he held a seat for Oldham until 1862, when failing health compelled him to resign. He died June 3, 1864. He was a man of literary tastes, and was a frequent contributor to the Westminster Review and to the Retrospective Review. His peculiar theological views are set forth in his Religious Ideas (Lond. 1849). He also published Lectures on Morality (1836, 8vo). These, with other writings of his, are collected in Memorial Edition of the Works of W.J. Fox (Lond. 1865, 2 volumes, 8vo).

## Fox-worship[[@Headword:Fox-worship]]

             a species of idolatry practiced only among the Japanese, who seem to be in doubt as to whether the fox is a god or a devil. If a Japanese feels himself in need of supernatural aid, he sets out a platter of rice and beans as an offering to his fox, and if on the following day some of it has disappeared, this is looked upon as a favorable omen. There are in Japan two species of foxes, very much like the ordinary foxes of Europe and America, and, from the immunity they enjoy, they are great nuisances. See Gardner, Faiths of the World, s.v.

## Fra Paolo[[@Headword:Fra Paolo]]

             SEE SARPI.

## Frachet Gerard De[[@Headword:Frachet Gerard De]]

             a monkish ecclesiastical historian, was born at Chalus (Limousin), in France, about the beginning of the 13th century, and died at Limoges October 4, 1271. He entered the Dominican order in 1225, and filled in succession the posts of prior of the convent of Limoges (1233-45), then of that of Marseilles, provincial of Provence (1251-9), and (1266) was chosen assistant (definiteur) provincial by the chapter of Limoges. He wrote (according to Lacordaire), by the order of the chapter general which assembled at Paris in 1256, Vitae Fratrum ordinis Praedicatorum (Douay, 1619, and Valence, 1657): — Chronicon ab initio Mundi; and left, besides, some manuscripts, — Hoefer, Nouv. Biog. Genesis 18:421-2.

## Fraction[[@Headword:Fraction]]

             a technical name for the act of breaking the bread in the celebration of the holy eucharist. There are three kinds of fraction in use at present; though only the first of them is essential to the sacrament, and can be traced with certainty to the infancy of the Church:

(1) a fraction illustrative of the words of institution, and therefore a direct imitation of our Lord's action;

(2) purely symbolical fractions after the consecration has been completed;

(3) the necessary fraction for the distribution of the bread among the communicants. For the illustration of each of these in the various rituals, see Smith, Dict. of Christ. Antiq. s.v.

## Fragments of Wolfenbuttel[[@Headword:Fragments of Wolfenbuttel]]

             SEE WOLFENBUTTEL FRAGMENTS.

## Frahn, Christian Martin[[@Headword:Frahn, Christian Martin]]

             a famous German Orientalist, numismatician, and historian, was born at Rostock, June 4, 1782, where he also pursued his Oriental studies. In 1807 he was appointed professor of Oriental languages at Kasan, and in 1815 chief librarian and director of the Asiatic Museum at St. Petersburg, where he died, August 16, 1851. He published, among other works, Recensio Numorum Muhamedanorum (St. Petersburg, 1826), to which must be added his Opuscula Posthuma (ed. by Dorn, ibid. 1855-77, 2 volumes): — Ibn Fosslans und anderer Araber Berichte uber die Russen alterer Zeit (ibid. 1823): — Topographische Uebersicht der Ausgrabungen von alten aracbischen Gelde in Russland (ibid. 1841): — Cunrarum Exeget. et Crit. in Nahumunt prophet. Specimen (Rostock, 1806): — De Chasaris (St. Petersbutrg, 1822). See Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Frame[[@Headword:Frame]]

             is the rendering in the A.V of יֵצֶר, ye'-tser, form (usually spoken figuratively of imagination), e.g. the bodily formation (Psa 103:14; “thing framed,” Isa 29:16); and מַבְנֶה, mibneh', building, e.g. of a city (Eze 40:2).

## France[[@Headword:France]]

             a country of Europe, having an area of 204,092 square miles, and in 1886 a population of 38,218,403 inhabitants.

I. CHURCH HISTORY. —

1. From the first Establishment of Christianity until the 16th Century. — France, or, as it was formerly called, Gaul, was among the first of the European countries in which Christian churches were founded. Roman Catholic writers tell us that the apostle Peter ordained bishops for Limoges, Toulouse, Bordeaux, Rheims, Aries, Sens, le Mans, Vienne, Chalons, Bourges, Clermont, and Saintes. This statement is not historical; but it is certain that Christianity was planted in many parts of Gaul at least as early as the 2d century. The first Christians in Gaul doubtless came from Asia Minor. We may assume as certain that the number of churches was already tolerably large at the time of Irenseus (q.v.) who in 198 presided at three provincial synods, and seems to have established a school of catechists at Lyons. At the beginning of the 4th century there was no province in Gaul as to which we have not accounts of bishoprics, or at least of Christian churches. Of the nations which founded new kingdoms in Gaul in the 5th century the Burgundians were already Christians when they left the southern districts of Germany, and settled between the rivers Saone and Rhone and the Alps, before the year 417. Among the Franks, king Clovis (q.v.) first embraced Christianity, together with more than 3000 soldiers, after the battle of Tolbiacum, in 496. In the mean time Christianity became so generally extended in all parts of the country, in the north has well as in the south, that Church provinces began to be farmed everywhere, the capital of each political province generally becoming also thee neat of the metropolitan. The Franks, embracing the Catholic faith while a considerable part of Europe was still under the rule of the Arians, began soon to be regarded as the chief Catholic nation of Europe. Through the establishment of the empire of Charlemagne, France seemed for a time to become only a part of the union of all the German nations, but soon after the division of the empire in 843 it recommenced its development as an independent state. King Lothaire I was obliged to humble himself before the pope, as the hostile princes of his own family stood ready to execute the papal threats, and the Frankish bishops did not object to have the spurious decretals, SEE PSEUDO-DECRETALS, used for the first time against, Hincmar (q.v.) of Rheims, for they thought it better to obey a distant pope than a threatening metropolitan at home. But when, after the death of Lothaire I (869), Hadrian II attempted to interfere in the political and ecclesiastical controversies of France, Hincmar gave him to understand that in France a wide distinction was made between spiritual and secular power, and that the bishops of older times had had independent privileges. The emperor Charles the Bald compelled the French bishops to  acknowledge Ansegius archbishop of Sens, as the primate and papal vicar for Gaul and Germany; but, under the counsel of Hincmar, they persisted in obeying the holy father only as far as was consistent with the rights of all the metropolitans and with the laws of the Church. In general, the bishops of France, as well as the kings, resisted more energetically than any other nation the ever- growing claims of the popes, and their unceasing efforts to establish an absolute sway over all bishops, synods, and kings. The Gallican Church stands forth ins Church History as the prominent defender of national and episcopal rights against papal usurpations. Urban II, at the Council of Clermont (1095), excommunicated king Philip for his adulterous connection with the countess Bertrade, and, aided by the sympathy of the people, compelled him to give up his paramour. Louis IX (q.v.), though so firmly attached to the doctrines and usages of his Church that, after his death, he was declared a saint, confirmed the rights of the nation by the Pragmatic Sanction in 1269, the great palladium of the Gallican Church. SEE GALLICANISM.

In opposition to pope Boniface VIII, who declared every one a heretic who did not believe that the king in temporal as well as in spiritual matters was subject to the pope, the three estates of France, convened in a General Diet (1302), were unanimous in maintaining the independence of the French kingdom, The pope pronounced an interdict upon the whole of France, but popular opinion effectually protested against all attempts to blend the spiritual with the secular authority. In 1303 the king of France even succeeded in having a pope elected who took up his residence at Avignon (q.v.), and for more than a hundred years (until 1408) the papacy remained a tool in the bands of the French kings. The concordat which Martin V proposed to France was rejected in 1418 by the Parliament, which has ever since remained the steadfast advocate of Gallican liberties. The kings, however were not equally steadfast in their opposition to the demands of thee popes, and often made concessions in the hope, with the aid of the popes, of increasing their power at home. Thus the new Pragmatic Sanction, which the Council of Bourges (q.v.) established in 1438, was soon set aside by the succeeding kings. In all the great ecclesiastical movements of the Middle Ages France took a prominent part. Most of the efforts made either to overthrow the papacy for the purpose of restoring a purer forma of Christianity, SEE WALDENSES; SEE ALBIGENSES, or to reform the Church from within, either centred in France, or found there the most vigorous support.

2. History of the Roman Catholic Church since the beginning of the 16th Century. At the beginning of the 16th century Francis I concluded a concordat, August 18, 1516, in which he sacrificed many of the liberties of the Gothican Church. After the rise of the Reformation the Roman Church succeeded in securing her ascendency by long-continued and cruel persecution (see below, History of the French Reformed Church). Henry IV, when contesting the throne of France, found the public sentiment so strongly in favor of the. old Church that he thought it expedient, from political reasons,. to change his faith. Henceforth the ascendency of the Roman Church over Protestantism was secured, and the reformatory movements of the Jansenists (q.v.) and others were likewise suppressed, at the request of the popes, by. the secular arm. The Golden Age of France, under Louis XIV, produced also in the Church some master minds, as Bossuet, Fenelon, Bourdaloue and many others, who were ornament of their Church, but were not able to stay the rising tide of an infidel philosophy. The episcopate, under the leadership of Bossuet, reaffirmed the liberties of the Gallican Church at the famous assembly held in 1682.. This assembly, which consisted of eight archbishops, twenty-six bishops, and thirty-eight other clergymen, unanimously affirmed the principles of the Regale (the Pragmatic Sanction of 1438), announcing them in the forms of four propositions, which were registered by the Parliament of Paris March 23, 1682. Though the popes often succeeded in enforcing obedience to their decrees, most of the great theologians of the 17th and 18th centuries adhered to Gallican doctrines, and the Regale continued in force until the revolution of 1789. Monasticism, in the same period reached the climax of literary culture in some congregations of the French Benedictines and Oratorians. Nevertheless the very foundations of the Roman Church were gradually undermined by the spread of French philosophy, and the success of the French Revolution seemed for a time to sweep away the entire Church of France. The National Assembly decreed (November 27, 1790) that all ecclesiastical officers, under penalty of losing their offices, should take an oath for the civil constitution of thee clergy, which Pius VI declared (April 13, 1791) inadmissible. Bishops were chosen in accordance with the new law, and consecrated without having the confirmation of the pope. In 1793 Christianity itself was declared to be. abolished. Napoleon, though perhaps personally indifferent towards all churches, regarded the re-establishment of the Roman Church as the religion of the state as indispensable to. the tranquillity of the country, and therefore concluded in 1801 a concordat, SEE CONCORDAT, the introduction of which was  solemnized in 1802. Napoleon added to the concordat certain organic laws, which make the promulgation of papal decrees dependent on the authorization of the government, establish an appeal to the Council of State against the abuses of ecclesiastical power, and bind, the theological seminaries to the four propositions of the Gallican clergy of 1682. Two years later Napoleon was crowned emperor by the pope.

When, however, the States of the Church were taken possession of by the French (1808), and when the pope declared every one who laid his hand upon the patrimony of St. Peter excommunicated, Napoleon had the pope arrested and brought to France. An attempt to render, by means of a synod convoked at Paris (1811), the French Church independent of Rome, failed. In. 1813 Napoleon extorted, in a new concordat, some important concessions from the imprisoned pope; and when the pope revoked all he had done, Napoleon published the concord at as the law of the empire on the. very next day (March 25). After the overthrow of Napoleon (1815), Louis XVIII recognised the Roman Church as the religion of the state, though granting religious toleration to every form of public worship. Powerful efforts were made to re-estasblish among the French the belief in the doctrines of the Roman Church, and the leaders in this contest Lamennais (q.v.), de Maistre (q.v.), and the “priests of the Mission” (q.v.) attached themselves more closely to the papal than to the Gallicans school. Gallicanism, at least is its ancient form, began to die out. The Apostolic Congregation, though in opposition to the. inclinations of the prudent king, obtained a concordat (1817) by which the concordat of 1801 was revoked, and that of 1516 substituted for it. So decided, however, was the opposition of public opinion that it was never laid before the Chamber of Deputies. Without the consent of the Chambers, the government of Louis XVIII, and still more that of Charles X, did as much for the Church as was in their power, although, to appease public excitement, a royal ordinance (June 16, 1828) had to close the schools of the Jesuits. The revolution of 1830 was connected with some outbreaks of popular indignation against the Church, which lost the prerogative of being the religion of the state. Yet Louis Philippe made as great concessions to the Church as the origin of his own authority would allow. Lamennais, Lacordaire, Maontalembert, and others anticipated great results from a union between ultramontanism and democracy, but the condemnation of their organ, L'Avenir, by the pope, put a stop to their novel schemes, and drove Lamennais out of the Church. An attempt, made by. the abbe Chatel in 1830, to found a new French Catholic Church, in the spirit of an extravagant liberalism, and  without any Christian basis, was an utter failure.

A plan of national education, which placed (1833) the public schools under the superintendence of the: university was violently assailed by the Church, yet the government never ceased. to seek a reconciliation, or at least a compromise, with the Church; and when Thiers called up in the Chamber of Deputies the laws still in existence against the Jesuits, the government executed them with the utmost possible mildness. To the Republican Revolution of 1848 the Church offered no opposition, and. the priests did not hesitate to bless the tree of liberty and pray for the sovereign people. The Church received almost everything she had been in vain demanding during the reign of Louis Philippe. Nevertheless, the dread of the Red Republic made most of the clergy and of the leaders of the Catholic party partisans of Louis Napoleon. Having become emperor, Napoleon III attached a majority of the bishops and of the ultramontane school to his interests by increasing the salaries of the bishops, raising their influence in the supreme educational and political boards of the state and by permitting the bishops to revive the provincial councils which had been in desuetude for more than a hundred years. The ultramontane school, headed by the Univers, readily approved of all the measures of the government by which the political liberties of the nation were curtailed, and many hoped that the emperor would realize their boldest dream — the restoration of a politico- ecclesiastical theocracy under the rule of the pope. Yet many leading men in the Church, especially among the laity, dissented from this view, and organized a moderate school, which not only opposed the political views of the government and of the ultramontanes, but also accused the latter of ultraism in their defense of ecclesiastical institutions and practices. Montalembert, Lacordaire, prince de Broglie, Falloux, Lenormant, and bishop Dupanloup of Orleans were the most distinguished men of the party, the Correspondent and the Ami de la Religion its most important organs. The controversy between the two parties grew not only very bitter and violent; but even led several times to a split between the bishops, whose sympathies were almost equally divided between the two parties. Several bishops. took decided ground against the Univers, and even in Paris it required the mediation of the pope to prevent its prohibitions by archbishop Siboiur. An entire change in the relation of Napoleon to the Church and the so-called Catholic party took place is consequence of the war in Italy (1857) and the attitude of Napoleon with regard to the temporal sovereignty of the pope. The war silenced all the eulogies of the emperor, and only a few solitary voices, like that of Lacordaire, dared to  express sympathy with the cause of Italian independence. But after Napoleon had advised the pope to give up a portion of his states, both thee parties, the ultramontane and the moderate, turned against the government. All the bishops except one condemned, more or less explicitly, the course pursued my the government, and every ecclesiastical journal in France took the same ground. Thee government used all means to keep down the agitation of thee public mind on the subject, and to force the leading advocates of the ecclesiastical interests to submission. The Univers and several Catholic papers in the provinces were suppressed, and almost every other organ of the party received an official warning; and the bishops were threatened, in the case of a continuance of the agitation, with the re- enforcing of the organic articles. It is generally admitted that thee Roman Church in France has grown strong in comparison with its condition during the 18th and at the beginning of the 19th century. All the leading religious societies, confraternities, and associations of the Roman Church center in France, which contributes for some religious purposes, as the foreign missions, more than the rest of the Roman Church together.

3. The History of French Protestantism. — The Reformation of the 16th century, soon after its rise in Germany and Switzerland, found many friends and patrons in France; but it met at once with a determined opposition on the part of the University of Paris, which declared against it in 1521. Among the earliest preachers of the Reformed faith were Bucer, Melancthon, Lefevre, and Farel;, somewhat later, Calvin published his Institutes of the Christian Religion, with a dedication to king Francis I. In 1521 the first Protestant congregation was formed at Meaux, the bishop of which city, Briconnet (q.v.), was one of the converts of Lefevre and Farel. The bishop subsequently yielded to persecution and recanted, but the congregation maintained itself. (For a fuller account of the beginnings. of Protestantisms in France, SEE REFORMATION. )

Under the reign of Henry II (1547-59), the members of the French Reformed Church had increased so greatly in numbers and strength that it became difficult to treat them any longer as holders of a forbidden religion. The Protestants did not content themselves with seeking to secure toleration, hut, regarding the Roman Church as doomed to destruction, and themselves as called by God to take its place, they often entered into plans for establishing Protestantism as the religion of the state. The adhesion to the Reformation of several members of the royal, family, as the king of Navarre and his brother, the prince of Conde, and several grandees of the empire (among  whom the three brothers Chatillon and the noble admiral Coligny distinguished themselves), early introduced into the Protestant Church a political element which: was: strengthened by the cruel rigor with which the princes generally persecuted. it. This element was developed the more strongly as the general spirit of those. times was democratic, and as Calvin himself, the father of the Reformed Church, inclined to theocratic principles. “In 1555 the first avowed French Reformed church was established in Paris. All the chief towns followed this example. The first synod of the French Protestant Church assembled privately in Paris, May 25, 1559. Owing to the danger of the enterprise only thirteen churches sent deputies. Nevertheless, the foundations of an important superstructure were then and there laid. A complete system of ecclesiastical polity was speedily adopted, for the members of the synod had too vivid a sense: of the dangers to which they were exposed to waste time in unprofitable discussions among themselves. The form of government thus established was thoroughly Presbyterian in its character. It seems to have corresponded very closely to that of the Church of Scotland. The Consistory maybe viewed as representing the Kirk Session, the, Colloquy the Presbytery, while the Provincial Synods of each are analogous; and the National Synod corresponds to the General Assembly. The Consistory was elected at first by the whole congregation over which it was to rule, but vacancies occurring afterwards were filled up by the Colloquy. The ministers were elected by the Colloquy. A minister, on being thus elected, was required to preach before the congregation on three consecutive Sabbaths; whereafter, if no objection was made, the congregation was considered as acquiescing in the appointment. If there was any objection, the matter was referred to the Provincial Synod, whose decision was final. These provincial synods have been generally sixteen in number. The National Synod has met but seldom, owing to the severe persecutions to which the Church has been exposed, and the increasing restrictions which have been imposed upon her. The Confession of Faith adopted at the first synod consisted of forty articles. Its doctrines were strictly Calvinistic. Though the Church was much harassed by persecution during the reign of Henry II, still it greatly increased; so much so that we are told that Beza, who died in 1605, could count 2150 churches in connection with the Protestant Church of France; and the churches were not small or insignificant in point of strength. In some there were, 10,000 members. The church of Orleans had 7000 communicants, and the ministers in such churches were proportionally numerous: two ministers to a church was  common, and that of Orleans had five. At this period there were 305 pastors in the one province of Normandy, and in Provence there were 60” (Eadie, s.v.). The cruel persecution to which the Calvinists were subjected after the death of Henry II, under the reign of Francis II, led them to organize the Conspiracy of Amboise, in which some discontented members of the Roman Catholic Church also took part, though the majority of the conspirators were Calvinists, Its aim was the overthrow of the proud duke of Guise and his brother, the cardinal of Lorraine, who were the uncles of the king, and the chief instigators of the persecution of the Protestants. The conspiracy was betrayed, and many of the participants lost their lives. Calvin and Beza had been notified of the enterprise, but discouraged it, though they did not feel themselves bound to betray it. The weak king of Navarre, and still more his brother, the prince of Conde, were implicated in the plot, and nothing but the death of the king saved their lives. The Calvinists henceforth received the name Huguenots, a name whose etymology is not quite certain. SEE HUGUENOTS.

During the regency of Catharine of Medicis the Huguenots increased in number, and the court party, which feared that their extirpation was not possible without exposing France to the terrors of civil war was inclined to grant them religious toleration. The dukes of Guise saw the necessity of enlarging and consolidating the Catholic party. They prevailed on the aged and vainglorious constable of Montmorency to form with them a triumvirate, which was soon also joined by the king of Navarre, who was induced by false promises to abandon the cause of the Huguenots. The cardinal of Lorraine even feigned an inclination to the Confession of Augsburg, and, contrary to the wishes of his own party, brought about a, religious conference with the Calvinists at Poissy (1561), at which Beza brilliantly defended the Reformation against the whole prelatic strength of the Roman Church. A committee, consisting of five members of each party was appointed to conciliate the views of the two churches concerning the doctrine of the Lord's Supper. It succeeded in drawing up a formula which was accepted by the Calvinists, as well as by the queen-mother and the cardinal. But the Sorbonne declared it to be heretical, and it was soon generally abandoned. The celebrated edict of January, 1562, granted to the Huguenots provisionally the right to assemble for religious worship outside of the towns, until further provisions should be made by an oecumenical council. Beza and the Huguenots in general accepted this trifling concession with gratitude, but a number of Parliaments, especially that of Paris, raised against it the strongest remonstrances. The duke of Guise  threatened to cut it with the edge of his sword, and commenced hostilities in the same year at Vassy, where a number of the Huguenots were massacred. A bloody civil war ensued, in which the Huguenots suffered heavy losses, and which was ended by the Peace of St. Germain (1570), in which the government gave to the Huguenots four fortified towns as security for the future. The Huguenots conceived new hopes; their chief defender, Henry of Navarre, was married to the king's sister; but when all their chief men were assembled at Paris to celebrate the nuptials, the queen mother gave treacherously the sign for that general and bloody massacre known in history as the Night of St. Bartholomew, in which from 20,000 to 100,000 Protestants perished, and among them the great Coligny (q.v.). The Protestants again rose in despair, and received new concessions in the Edict of Poitiers (1577), but the Holy League, which had been organized by the duke of Guise and his brother, compelled the king to revoke everything, and to take a pledge not to rest until the last heretic should be extirpated from France. The assassination of the duke of Guise and his brother by order of the king, who wished to free himself from the influence of the League, stirred up anew the fanaticism of the Catholic population, and led to the expulsion, and, later, to the assassination of the king himself. The legitimate heir to the throne, Henry of Navarre, had been the head of the Protestants, yet, to overcome the hostility of the Roman Catholic party, he believed it necessary to join the Roman Church (1593)He gave, however, to his former co-religionists, by the Edict of Nantes (1598), which he declared irrevocable, freedom of faith and of public worship (with only a few restrictions), their rights as citizens, and great privileges as an organized political corporation. They were declared eligible for admission into the university, and for appointments in the public service, and received an annual grant of 1000 crowns. The remonstrances of several magistrates and provinces against this decree were in vain. Thus brighter days seemed to approach. During the twenty-six years which intervened between the massacre of St. Bartholomew and the publication of the Edict of Nantes only six National Synods had been held, and the only thing that had served to cheer up the drooping hearts of Protestants had been the publication of anew and improved edition of the Genevan version of the Bible. After the assassination of Henry IV (1610) the Protestants were again forced by persecution to take up arms in defense of their rights; but they were disarmed as a political party by cardinal Richelieu, though, by an act of amnesty at Nismes (1629), he secured to them their former ecclesiastical privileges. About this time their number had been reduced to only about  half of what it was before the massacre of St. Bartholomew. Louis XIV regarded it as his special mission to break the power of Protestantism in the state. The Protestants were deprived of a great many churches and schools; the utmost efforts were made to convert all who were accessible to fear, promises, or persuasion; children were taken from their parents; “booted missions of dragoons” were sent in every direction (after 1681), and at last the Edict of Nantes was formally repealed in 1685. SEE NANTES, EDICT OF.

One mountain tribe, SEE CAMISARDS, in the Cevennes took up arms against the king, but its prophets and heroes either perished on the battle- field, or gained only the privilege of going into exile (1704). It is calculated that from 30,000 to 40,000 Protestants fled from France at this time. Nevertheless, two millions of the Reformed remained, with no congregations except in the wilderness, and in 1744 they again held Their first National Synod. “In the closing years of thee reign of Louis XIV, and during the regency of Philippe d'Orleans, the Protestants were more leniently dealt with. Though now enjoying external peace, the Church began to exhibit signs of internal declension. The chief causes producing this effect were the want of trained and educated men to fill the office of pastor, and the spirit of fanaticism which had sprung up among the members of the Church. These defects were remedied mainly by the exertions of Antoine Court, who has been styled the ‘Restorer of the Protestantism of France.' He instituted prayer-meetings wherever he could, and also held synods or conferences of the ministers,. along with a few intelligent laymen. By thus exciting a spirit of prayer and a love of order he much benefited the Church. But, while the Protestant Church was gradually recovering from, its depressed condition, it was startled by the proclamation by Louis XV, on May 14, 1724, of the last great law against the Protestants, This law re-enforced the most severe measure of Louis XIV. It sought not so much to intimidate Protestants into a recantation, or to punish them if they refused but rather sought to force them, willing or not, to receive the ordinances of the Roman Catholic Church. For instance, it made baptism by the parish curate compulsory in every case, and declared that no marriage was valid unless performed by a Roman priest. This attempt to force people into the Church of Rome only drove them further from it. Antoine Court (q.v.) was supported by multitudes.

The Provincial Synods, which he had reinvigorated, multiplied; and, to meet the want of pastors, he opened a school of theology at Lausanne, which continued to supply the Protestant, Church with pastors until the time of Napoleon. From 1730 to 1744 the Protestants enjoyed quiet. In the latter  years a National Synod was held in Lower Languedoc. When the news of the holding of this synod reached Paris, it caused the king sand his ministers to embark in a new crusade of horrors against the defenseless Protestants. This caused a new emigration. Calmer days followed the storm, and, after 1760, principles of toleration began to prevail. The school of Voltaire, while doing incalculable injury to the cause of religion and morality generally, did good service in spreading the principles of toleration and of religious liberty. The nation gradually became leavened with these principles. Louis XVI, though rather inclined to the opposite principles, was ultimately obliged to yield to the spirit of the age, and in November, 1788, be published an edict of tolerance. The privileges granted by this edict to those who were not Roman Catholics are the following: ‘The right of living in France, and of exercising a profession or trade in the kingdom, without being disturbed on account of religion; the permission to marry legally before the officers of justice; the authority to record the births of their children before the local judge.' It also included a provision for the interment of those who could not be buried according to the Roman Catholic ritual” (Eadie, s.v.).

The Reformation of Luther found early adherents in France, some of whom suffered martyrdom for them faith, SEE REFORMATION IN FRANCE, but the influence of Calvin soon prevailed. In 1648, Alsace, and a, number of other districts and towns in which the Lutheran Church was either exclusively or partly established, were ceded to France by the Peace of Westphalia. Religious liberty was guaranteed to the Lutherans, and again confirmed by the Peace of Nymvegen in 1678. On the same terms France acquired, in 1681, Strasburg, and in 1696, from Wurtemberg, Mompelgard. The congregations of these districts gradually coalesced into the one evangelical Lutheran Church of France, showing the diversities of its origin by the variety of liturgies, hymn-books, catechisms, etc. which are still in use. The free exercise of their worship has not on the whole, been interfered with; yet many royal decrees have favored the Roman Church and proselytism, and the number of entire congregations which have been brought back to the Roman Church is said to be over sixty.

The National Assembly of 1789 gave to all religious denominations equal rights, yet the Revolution soon. afterwards raged against thee Protestant churches as much as against the Roman Catholic. Peace and order were first restored by the decree of 1802, in which Napoleon assigned to the clergymen of the French Reformed and the French Lutheran churches  salaries from the public treasury, and gave them, of his own authority, a new constitution. The principal points of this constitution were as follows: The lowest ecclesiastical board for both denominations, is the Consistory, which consists of the pastors of the consistorial district, and from six to twelve laymen. There is to be one Consistory for every 6000 souls, no matter whether they belong to one or to several congregations. The lay members are elected every other year from the number of those citizens who pay the highest taxes. The Cosnsistory is presided over by the oldest pastor. In the Reformed Church five consistorial districts form one synodal district. The Provincial Synod consists of one pastor and one elder from every congregations The president is elected. The synod cannot be convoked without the permission of the government; cans discuss only subjects which have previously been brought to the knowledge of the minister, of public worship, and in the presence of the prefect or an officer delegated by him; and can remain in session only six days. The Lutheran Church is divided into Inspections, the assemblies of which correspond to the Provincial Synods of the Reformed Church, with this difference, however, that the assemblies of the Lutheran Church elect for lifetime one inspector, and two lay, adjuncts, who have the right to visit the churches. Above these provincial synods stands in the Lutheran Church a kind of central synod, called the General Consistory. It consists of a lay president and two clerical inspectors, appointed by the government for life, and of one lay deputy from every Inspection elected for life. This board is subject to the same restrictions ass the Provincial Synods and the Assemblies of the Inspections.

In the interval between the sessions, a committee, consisting of the president, the elder of the two inspectors, two lay members designated by the General Consistory, and a commissary appointed by the head of the state, acts as the supreme administrative board of the Church. This responsible committee, is called the Directory. At first this new constitution was regarded with great favor by the Protestants, but its defects soon revealed themselves. The Reformed Church complained that the Provincial Synods cere never convoked. The want of Presbyterial Councils was so palpable that they were organized in spite of the silence of the law, in the Reformed Church, under the name of Consistoires Sectionnaires; in the Lutheran Church, under the name Conseils Presbyteraux. The larger Reformed congregations also appointed deacons, to have the care of the poor, and this example was imitated by the Lutheran congregation of Colmar. During the reign of Napoleon and that of the Bourbons, no improvement of the law could be expected, because  the one was too absolute, and the other too hostile to Protestantism. Under Louis Philippe several attempts were made to reorganize the Church, but dissension between the government and the Church boards, and, in the Lutheran Church, between the Inspections and the General Consistory, frustrated all these efforts. After the Revolution of 1848, both churches availed themselves of the liberty granted to them, and held General Assemblies, which prepared drafts of new constitutions, and also expressed a desire for union between the two churches. Louis Napoleon returned to the principles of the former legislation, and by a decree of March 26, 1852, re-established the law of 1802, with a few alterations. According to these alterations, Presbyterial Councils, based on universal suffrage, are established in both churches; from them Consistories proceed, which elect their clerical president, who must, however, be approved by the government. The Reformed Church receives, moreover, from the government a Conseil Central, as supreme ecclesiastical board, the members of which are appointed by the government. But the Consistories have not yet admitted the authority of the Conseil, which, in fact, is only an organ for the government rather than for the churches. In the Lutheran Church the inspectors are in future to be appointed for life by the government, instead of being elected by the district assemblies. The supreme Church board is called the Supreme Consistory, and the government appoints its president and one member. All the inspectors are also members of this Supreme Consistory, with two lay deputies from each inspection district, and one deputy of the theological seminary.

The election of these latter two classes is left to the Church. The Directory has the right of appointing all pastors, subject to the. approval of the government. Soon after the publication of the decree of March 26, a new division and an increase of the consistories of the two churches, and of the Inspections of the Lutheran Church, took place. This reorganization of the two churches afforded to both this theoretical advantage, that each department was assigned to a Consistory, and that henceforth congregations could be formed without having to encounter obstacles on the part of Roman Catholic boards. On the other hand, it was pernicious to the interests of the dissenters, many of whose churches and schools were closed in the purely Roman Catholic districts. In consequence of the hostility of the bishops, and their influence in the provinces, the Protestants had frequently to suffer from articles 291, 292, and 294 of the Napoleonic Criminal Code, according to which all associations of twenty persons or more, without previous authorization of the government, are forbidden.  This law has frequently been put in force against the religious meetings of the Protestants, both in the state and in the free churches, in places where there are no church edifices. Many of these grievances were redressed on the establishment of the Republic, when a minister of public worship declared those articles not to be applicable to religious meetings. But a decree of Louis Napoleon, issued March 25, 1852, extended it again to “all public meetings,” and subjected the Protestants to many new annoyances. They hope to find some relief from a recent law of March 19, 1859, which takes the authorization of new churches, chapels, and oratories out of the hands of the prefects, and transfers it to the State Council, which is less suspected of yielding to the influence of the bishops and the Roman Catholic party. A great revival in the Protestant churches commenced about 1820. Those who, under the influence of this revival, sought to unite themselves by closet spiritual bonds than the state churches afforded them were generally designated by the name Methodists, although they were not organized as a Methodist denomination. Many of the converts kept themselves aloof from the state churches, and began to lay the foundation of independent congregations. In the state Church a violent contest arose between the Evangelical and the Rationalistic parties. The “Evangelical Association,” founded in 1833, was supported as a home missionary society by evangelical Christians both in and out of the state churches. A large number of religious societies sprung up, partly supported by only one of the great parties, but partly also by both. In 1848, Frederick Monod (q.v.), with several other clergymen of the Evangelical school, seceded from the Reformed State Church because the synod of the Church refused to demand from all ministers an adhesion to the fundamental articles of the evangelical faith. With the assistance of count de Gasparin and others, he succeeded in having all the dissident churches united into a Union des eglises evangeliques de France,” which held its first General Synod in 1849. The churches belonging to this union, are entirely independent of the state, and their General Synods now meet biennially. In both the state churches some leading men and journals of the Rationalistic party have gone so far as to avow undisguised deistical views, and all attempts to force them out of the Church have failed. On the other hand, when a pastor of the Evangelical school showed an inclination towards Baptist views, the choice was left to him either to recant or to secede.

II. Ecclesiastical Statistics of France. —  1. The Roman Catholic Church. — The Roman Catholic Church had, at the beginning of the year 1869, eighteen archbishoprics, viz. Aix, Alby, Algiers (established in 1867), Auch, Avignon, Besancon, Bordeaux, Bourges, Cambrai, Chambery, Lyons, Paris, Rheims, Rennes (established in 1859), Rouen, Sens, Toulouse, and Tours. A number of the archbishops are generally cardinals (in 1868, five), who, as such, are senators of the empire, and receive a higher salary. The number of bishoprics is 69 in France, 2 in Algeria, 3 in the colonies (Martinique, Guadeloupe, and Reunion); total, 74. Since the overthrow of Louis Philippe, the bishops have claimed the right to meet, without previous authorization from the government, in Provincial Synods, and many such synods have since been held. The archbishops and bishops are assisted in the administration of their dioceses by vicar-generals, whose number ranges from two to fifteen, and by two or three secretaries. The ecclesiastical courts have risen in importance since the re-establishment of the provincial and diocesan synods, and consist of a president, an official, a vice-official, a promoteur, one or several assessors, and one greffier. As the bishops are not elected, but nominated by the government, the chapters have less importance than in other countries. The canons of these chapters, all of whom are appointed by the bishops, form three classes, called chanoines d' honneur, chanoines honoraires, and chanoines titulaires. The third class contains the active resident members. The first class contains bishops of other dioceses; the second class (the most numerous), many pastors, vicars, professors of theological faculties, presidents of seminaries, colleges, and institutions, both Frenchmen and foreigners. Rural deaneries, other chapters, and the office of archdeacon were swept away by the Revolution, but a new chapter of St. Denys (Dionysius), prominent not so much by influence as by high position, has been founded, near the tomb of the imperial family, by Louis Napoleon. It has two classes of members: first, the bishops who have retired; and, secondly, ten canons, with ten honorary members, these latter including the imperial chaplains. The lower clergy are divided into cures, desservants, and vicaires. There are about 3600 of the first, about 32,000 of the second, and more than 9000 of the third class. Besides, there are a number of aumoniers (chaplains) appointed for the lyceums, colleges, normal schools, hospitals, and jails; also for. the army and the navy, each of which has its aumonier en chef. Thus the total number .of the lower (secular) clergy exceeds 40,000. Ins the administration of the secular affairs of the parishes, some members of the laity take part as marguilliers de  paroisse (treasurers), or members of the so-called Fabrique (church council).

In the Roman, Church, the religious orders and communities of thee clergy, and societies and confraternities among the laity, are very numerous. Among the monastic orders the Jesuits (q.v.) occupy a prominent position, both by the number of their establishments and by their influence. Some of their members (e.g. Ravignan and Felix) have shone as the greatest pulpit orators of modern France. The Benedictines (q.v.) have re-established a convent at Solemnes, and have resumed the, literary labors of their order, but have not been able as yet to obtain many members. The Dominicans, though not very numerous, have gained prestige from the reputation of Lacordaire, who re-established the order ins France. Nearly all the monastic orders of the Roman Church have now some establishments is France, and a. number of new ones (e.g. the Oblates, Marists, and society of Piepus) have been founded. Many of the religious orders and communities. devote. themselves with great zeal to the work of foreign missions. At the head of them are the Lazarists (q.v.), whose principal establishment is in Paris. With them vies especially the Seminary of Foreign Missions at Paris, which was founded in 1663, abolished in 1792, and re-established in 1825. It is under the administration of a superior and six directors, and sends out every year large numbers of missionaries to Eastern Asia. The Oblates, the Marists, the Piepus Society, the Jesuits, the Priests of Mercy, the Capuchins, and many other orders and congregations; sustain missions in foreign lands. A new missionary seminary for the missions in Africa was established at Lyons in 1858.

The communities of women, who nurse the sick and the aged poor, or devote themselves to teaching and to the reformation of prisoners and wretched females, are very numerous and prosperous. Many of these congregations and societies as the Sisters of Charity (q.v.), the congregation of the Good Shepherd (q.v.), the Little Sisters of the Poor, etc. increase with a rapidity which is almost without example in the entire history of the Roman Church. The religious societies among the laity also increase in strength and numbers every year. The most important among them are the Society for the Propagation of the Faith, the central missionary society of the Roman Church, to which now nearly all countries of the world contribute. It was founded in France in 1822, has its centers at Paris and Lyons, and its contributions amount to about 5,000,000 francs annually, more than one half of which is contributed by France. The society publishes a bimonthly,  Annals of the Propagation of Faith, in various languages. The central children's missionary society of the Church, called the Society of the Holy Childhood; has its central organization in France. Its annual income amounts to about 1,000,000 francs. The St. Vincent Society, for visiting and assisting the poor, has established branch associations is sore than 3000 localities, and expends for the assistance of the poor more than 3, 000,000 francs annually. Primary education in France is almost entirely under the control of the bishops.

Most of the schools are conducted by religious congregations, such as the Brothers of the Christian Schools, the Brothers of the Christian Doctrine, the Brothers of St. Joseph, Brothers of Mary, Brothers of the Society of Mary, Daughters of thee Holy Spirit, and many others. The seminaries, in which those who have the priesthood: its view are educated from their early boyhood (Grands et Petits Seminaires) are now, as they always have, been, under the sole control of the bishops. The relations of the Church to the State colleges were, until the Revolution of 1848, not to the satisfaction of the bishops, although every college had its chaplain. The controversy between Church and State on this point was terminated by the law of March 15, 1850, which grants to the Church the liberty to found free colleges. This permission has called into existence a very considerable number of Roman Catholic colleges and boarding- schools. Faculties of theology exist at Paris (the Sorbonne), at Lyons, Rouen and Bordeaux, but, as the professors and deans are appointed by the Minister of public worship, they do not — enjoy the patronage of the bishops, and have but a limited number of students. Moreover, the course of studies at the three last-named is by no means superior to that of the Grands Seminaires. In order to promote the study of scientific theology, which, on the whole, is cultivated but little, the bishops have organized at Paris an Ecole ecclesiastique des hautes etudes.

Nominally, the immense majority of the population of France is still connected with the Roman Catholic Church. The census of 1851 claimed out of the entire population (35,781,627) 34,931,032 as Roman Catholics. At the last French census the religious denominations were not taken into consideration. In 1866 the Roman Catholic population of the French dominions was estimated as follows: France, 36,000,000; French possessions in America, 314,000; Algeria, 190,000; other French possessions in Africa, 133,000; possessions in Asia, 200,000; possessions in Oceanica, 30,000. A very large portion of these, however, ase practically not only without any connection whatever with the Church, but even  decided opponents of it. Among the daily journals published at Paris only a few are considered as Roman Catholic papers. The number of religious journals, ins proportion both to the Roman population of France and to the religious press of other Roman Catholic countries, is small. The most important among the Roman Catholic papers are the Monde and the Univers, both dailies of Paris, and counted among the most important organs of the ultramontane party in the world.

The following table gives the list of ecclesiastical provinces, with number of dioceses, clergy and religious communities in each, as reported in 1868:

2. Protestantism. — Of the Protestant churches of France, two, the Reformed and the Lutherans are recognised as state churches. The French government appropriates a certain sum of money every year for their support. The budget for 1861 gave, as the total sum of this appropriation, 1,462,236 francs — a little less than 300,000 dollars. It was divided as follows, namely: for the salaries of Reformed pastors, 890,400 francs; salaries of Lutheran pastors, 415,750 francs; in aid of theological schools, 32,000 francs. The remainder was devoted to buildings and repairs, to the support of widows, and to incidental expenses. The salaries are allotted by law, according to the population of the communes, or districts. The pastors of Paris receive 8000 francs; pastors of communes with a population of over 30,000 souls have 2000 francs; from 30,000 down to 5000 souls, 1800 francs; below 5000 souls, 1500 francs. Thus a pastor in one of the state churches in the poorest village in France, or in a remote country parish, is insured a salary of 300 dollars a year. The communes are allowed to add to the stated salary where they are able and willing to do so. Some of the parishes, especially in the departments of the Doubs, Bas-Rhin, Haut-Rhin, and Vosges, have funded or real property, the proceeds of which are devoted either to the support of the pastor, or to repairs, church expenses, etc. Collections for parish purposes, or for the poor, are taken up at the church-doors every Sunday. In general, the parishes have parsonages; where they have not, the communes are bound by law to furnish a subsidy for rent, unless the funds of the parish afford sufficientincome for the purpose. "A garden," to cite the language of the law, "is not de rigueur, but the communes are authorized to provide it" (Napoleon's Decree of May 5, 1806). The state also provides for two Protestant theological seminaries — one at Strasburg, for the Lutheran  Church, and the other at Montauban, for the Reformed Church. None but French citizens. can become pastors. No doctrinal decision or formulary, whether called a confession of faith or by any other title, can be published, or be made the basis of instruction, without authorization from the government, nor can any change of discipline to made without the same authorization. No one can be admitted to the ministry before twenty-five years of age. No parish can augment its number of ministers without the consent of the government. No religious service at which more than twenty persons shall assemble can be held except in an authorized place of worship. No preacher is allowed to inculpate individuals, directly or indirectly, in his sermons, or to attack the Roman Catholic religion, or, any other authorized by the state. The highest Church judicatories are, in part, filled with nominees of the government, and no real autonomy of the churches is allowed. The professors in the theological schools, though nominated by the Church authorities, are appointed by the government.

Reformed Church. — The highest judicatory of the Reformed Church, as already stated, is the Conseil General (Central Council) at Paris. The decree of 1852, which established this council, ordered that it should be composed, "for the first time, of eminent Protestants appointed by the government, together with the two oldest pastors in Paris." How vacancies are to be filled was not stated. Its president for 1868 was General Dautheville, of the Engineers; secretary, M. Sayous, sub-director of the non-Catholic cults in the Ministry of Worship. Besides them there were 11 other members. The Council is the organ of communication between the Reformed Church and the government of the state. Its functions are not. clearly defined, and its working, on the whole, has not been satisfactory. The governing bodies of the Church, under the Central Council, are the Consistories, Synods, and Presbyterial Councils. The whole of France was in 1868 divided, for the Reformed Church, into 104 Consistorial Districts, intended to embrace at least 6000 souls each, though this result can only be approximately reached. The Consistory is composed of all the ministers of the Consistorial District, and of a body of laymen elected by the Presbyterial Councils of towns other than the chief town of the parish. The Presbyterial Council of the chief town belongs to the Consistory ex-officio. The president is elected by the Consistory, subject to the approbation of the government of the state. The functions of the Consistory are to see that church-worship and discipline are regularly observed; to receive, judge of; and transmit to the government the acts of the Presbyterial Councils; and  to superintend the schools of the district. It has no legislative power whatever, but superintends the general interests, both religious and financial, of the parishes under its jurisdiction. It nominates to the government pastors for vacant parishes. The Presbyterial Council is a body oflaymnien in each parish, not less than four in number, nor more than seven. They are elected by the parish every three years. The minister of the parish is president of the council. Its functions are to administer the property, order, and discipline of the parish, under the authority of the Consistory. The Synods are essentially ecclesiastical bodies, superintending the spiritual element, as the Consistories do the general administration of the Church.. Five consistorial churches constitute a Synodal District, and each send a clerical and layi deputy to the Synod, which thus consists of ten members. Of these Provincial Synods there are twenty-one in France. No periodical sessions are thowcd, nor can any session be called without the permission of the government, to whom the questions to be treated at the session must be stated beforehand. A prefect, or sub-prefect, must be present at the sessions, which cannot last more than six days. The result of all these restrictions may readily be imagined. The Provincial Synods either do not meet at all, or, if they do, their sessions have no impoit for the life and government of the Church. No National Synod is provided for, and none is held. Thus the Reformed Church of France lacks the most vital element of presbyterian connectional government, a General Assembly. The feebleness of the Church government is lamentably manifest in many points.. The present contest about Rationalism brings this weakness out in the strongest Nght. The old French confession of faith is nominally the standard of doctrine, but a man may preach Unitarianism. Universalism, or even Pantheism, and there is no power to call him to an account before any ecclesiastical tribunal competent to try him and to depose him. The Theological Seminary of the Reformed Church is at Montauban, in the South of France (Tarn et Garonne). No one can be a minister in the Reformed Church of France without a certificate that he has studied at one of the theological schools (of France or Geneva), and the diploma of bachelor in theology. All the regulations of the theological schools must be approved by the government. According to Th. de Prat, Annnaire Protestant, 1868-1870 (Paris, 1868), the statistics of the Reformed Church in 1868 were as follows: Consistories, 104; parishes, 508, with 597 "annexes;" temples or oratories, 903; schools, or "salles d'asile," 1385; official pastors, 606; auxiliary pastors, suffraganu and aumoniers  (chaplains), 86. The population reported by the Consistories (eight Consistories which made no report being estimated) amounts to 630,000.

Lutheran Church. — The highest judicatories of the Lutheran Church are the Higher Consistory and the Directory. Under these are Inspections, Consistories, and Presbyterial Councils. The Higher Consistory consists of 27 members, all holding office for life. It is composed of a president and one layman nominated by the government; of 16 laymen chosen by the Inspections or Inspectoral Assemblies; of one professor from the theological seminary, chosen by the faculty; and of eight pastors, who are at the same time inspectors. It meets at least once a year, and at any other time when summoned by the government. Its duty is to watch over the constitution, discipline, and worship of the Church; to form a final court of appeal; to audit the account of lower judicatories. Its seat of government is Strasburg, but it is represented officially by the Consistory of Paris. The Directory consists of five members, also holding office for life; the president, appointed by the government (who is also president of the Higher Consistory); one lay member and one clerical inspector appointed by governsment; and. two deputies named by. the Higher Consistory. Its functions are purely administrative, but that means a great deal in France. It nominates to thee govsernment all the pastors, and has full authority over the schools and the theological seminary, not only to name the professors, but to direct the course of instruction. The Inspections are territorial districts, under the government of Inspectors or Inspectoral Assemblies. Of those there are now eight in France, composed of one or more Consistories; the largest Inspection includes nine Consistories. The Inspectoral Assembly includes all the pastors embraced in the district, and an equal number of laymen chosen by the Consistories. They. meet only at times fixed by the state. — In each Inspection there is an ecclesiastical inspector appointed by the government, who convokes and presides over the Inspectoral Assemblies. These inspectors, under the authority of the Directory, visit each parish at least once in four years; ordain and install ministers; have supervision over the publication of books for schools, etc.; and, in fact, have general administrative supervision of the district. The Consistories of the Lutheran Church of France are forty-four in number. They are composed of both lay and clerical members, the laymen holding office for three years. All the pastors of the district, with the members of the Presbyterial Council of the chief city, and an equal numher of laymen chosen by the more popular parishes, constitute the Consistory. The  functions and jurisdiction of the. Consistories are very much the same as those of the Consistories of the Reformed Church, which havem already been described. One of the most important points of difference between them is, that in the Reformed Church the Consistomies nominate the pastors, while in the Lutheran this function is discharged by the Directory, as above stated. The powers and duties of the Presbyterial Councils are similar to those of the Reformed Church. The theological seminary of the Lutheran Church is at Strasburg. The president of thee Directory is ex- officio director of the seminary. — There are six professors, whose salaries are paid by the, state. The faculty of theology are also professors in the Seminary of Strasburg, which leas, besides, five other professors in philosophy and philology. The school is well organized and conducted.

According to the Annuaire Protestant, the statistics of this Church in 1868 were as follows: 44 Consistories, 233 parishes, 202 annexes, 386 temples (96 were subject to the simultaneum, or joint use by the Reformed Church), 713 schools, 271 official pastors, 46 vicars auxiliary pastors, and aumonirs. According to the reports furnished by 42 Consistories, and estimatesi for the two other Consistories, the. Lutheran population amounted to 305,000.

In Algeria, the United Protestant Church (Reformed and Lutheran) has 3 Consistories, 16 parishes (9 Reformed, 7 Lutheran), 66 annexes, 255 temples or oratories, 14 schools; 16 official, pastors (7 Reformed, 9 Lutheran).

Independent Churches. — The largest body of independent (i.e., not state) Protestants in France is that which is organized under the name Union des Eglises Evangeliques de France (Union of Evangelical Churches of France). Five churches in Paris, with nine stations, are connected with the Union. — The number of provincial churches is 40. There are 18 additional stations connected with the provincial churches. Time total membership is 2735, an average of 60 to each church. The largest church is that of the Taitbout, in Paris with 210 members. There are seven independent churches not in connection with the Union, and numerous small. congregations served by pastors of the societies. In Algeria the Union has six stations, As yet the Union has no theological seminary. Its candidates for the ministry study at Geneva or Lausanne, and aid is furnished by an education society to such students as need it. There is great vitality in this  organization; it numbers Pressense, Bersier, and de Gasparin among its leaders.

The Evangelical Society of France is a powerful auxiliary to the Union of Evangelical. Churches. It reported for 1868 the following statistics: Expenditure, £5240; agents aided by its funds, nearly 50 of whom 11 are pastors, 8 evangelists and 27 teachers.

The Independent, Evangelical Church of Lyons (not included in the Union) had in 1868 six places of worship, with five pastors and eight evangelists. Number of members, 700, mostly converts from Roman Catholicism; children in Sunday-schools, 250; in day-schools, 300. The Church has eight libraries, an infirmary for the indigent, and a retreat for aged ceomen.

The Baptists have had societies in France for more than twenty years. They are in relation with the American Baptist Missionary Union, from whose funds they derive a part of their support. Their number of members in 1868 was reported at about 300, mostly converts from Romanism; nine churches, ten pastors, and perhaps forty preaching-places.

Though there were Methodists ins France before the beginning of the 19th century, they were not organized as a French denomsination until 1852. Their Conference embraces also French Switzerland. The theological students attend the lectures of the theologicalh faculty of the Free Church of the Canton of Vaud. At the seventeenth Conference, held in Paris in June, 1868, the following statistics were reported: districts, 3; circuits, 16; chapels and preaching-rooms, 184; millisters and. probationers, 30; colporteurs and day-schoolmasters, 20; local preachers, 110; members, 1979; on trial, 146; day-schools, 11; Sunday-scbools, 57; Sunday-school teachers, 277; scholars, 2588. The Annuaire Protestant gives five Moraviaes and four "Anabaptist" churches. It has no statistics of the Darbyites, Irvingites, Hinschists, and other small sects, of which it says there are some churches in France.

The Jews have 10 high rabbis, with salaries of from 3500 to 7000 francs; 66 rabbis, with incomes ranging from 800 to 1500 francs; and 64 precentors, with allowances of from 500 to 2000 francs. The Jewish population in 1866 was estimated at 159,000 in France, and 35,700 in Algeria.

See Herzog, Real-Encyklopadie, 4:489 sq., 529 sq.; Gallia Christiana in provincias ecclesiasticas distributa opere et studio Dionysii Sammartbani  [St. Marthe] (Paris, 1715-25, Volumes 1-3; Opere et studio monach. cong. S. Mauri. 1728-70; volume 4-12; 1785, volume 13); Fisquet, La France Pontlicale (Gallia Christiana) Hist. chronologique et biographique des archeveques et eveqes de tous les dioceses, etc. (Paris, 1865, volume 1; 1866, volume 2); Jager, Histoire de l'Eglise Catholique en France depuis son origine jusq'au Concordat de Pie VII (Paris, 1863-66, volumes 1-13); (Beza), Histoire ecclesiastique des eglises reformees de royaume de France; De Felice, Hist. des Protestants de France (Paris, 1850); Vincent; Vues sur le Protestantisme en France (Nismes, 1829, 2 volumes); Bost, Memoires pour servir a l'histoire du reveil religieux des eglises prot. de la Suisse et de la France (Paris, 1854, 2 volumes); Mader, Die protestant. Kirche Frankreichs von 1787 bis 1846 (ed. by Gieseler, Leipzig, 1848, 2 volumes); Reuchlin, Das Christenthum in Frankreich (Hamburgh, 1837); Puaux, Hist. de la Reformation Francaise (Paris, 1863-64, 6 volumes, of popular caste and little scientific value); Soldan, Gesch. des franz. Protestantismus bis zum Tode Carl's IX (1853, 2 volumes); Polenz, Gesch. des franz. Calvinismus (Gotha, 5 volumes). — A periodical specially devoted to the history of French Protestantism is published by Haag (Bulletin de la Societe de l'Histoire d'Protestantisme Francais). A biographical dictionary of celebrated French Protestants was also published by Haag (La France Protestantes,8 volumes). For the statistics of France, see Wiggers, Kirchl. Statistik, 2:60-84; Neher, Kirchl. Geographie und Statistik, volume 2 (Ratisbon, 1864); La France Ecclesiastique (annual, Paris) gives the statistics of the Roman Catholic Church; De Prat, L'Annuaire Protestante, 1868-70 (Paris, 1868); M'Clintock, in The Methodist, 1861, February, March, and April. (A.J.S.)

## Franceschini, Baldassare[[@Headword:Franceschini, Baldassare]]

             (called il Volterrano), an eminent Italian painter, was born at Volterra in 1611, and studied under Matteo Roselli and Gio. de San Giovanni. Among his great frescos is the cupola of the Cappella Niccolini, in the church of Santa Croce at Florence;. and in the vault of a chapel of Santa Maria Maggiore is a picture of Elias, which is considered a grand production. He died in 1689. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Franceschini, Cav. Marc Antonio[[@Headword:Franceschini, Cav. Marc Antonio]]

             an eminent Italian painter, was born at Bologna, April 5, 1648, and was instructed in the school of Gio. Battista Galli. The principal works of this master at Bologna are a ceiling in the Palazzo Ranuzzi; The Death of St. Joseph, in Corpus Domini; St. Francis of Sales Kneeling before the Virgin and Infant, in La Madonna di Galeria; a fine picture of The Annunciation, at the Institute. At Rimini, in the Church of the Augustines, is a fine picture of St. Tommaso Giving Alms to the Poor. Franceschini died December 24, 1728. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             an Italian convert from Judaism, who lived at Mantua in the 17th century, is the author of, אַגֶּרֶת, or Epistola in Lingua Hebr., Chald., Syriaca, etc. (Mantua, 1630; transl. into Germ. by Chrys. Dudulaeus, Nuremberg, s.v.). See First, Bibl. Jud. 1:287; Wolf, Bibl. Hebr. 3:951. (B.P.)

## Francfort[[@Headword:Francfort]]

             SEE FRANKFURT.

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

             a reputable Italian painter, was born at Lucca, July 14, 1634, studied under Baldassare Franceschini, and settled at Florence. He painted a number of works for the churches, among which his picture of Christ Giving the Keys to St. Peter, in the parochial church of Caporgnano, at Lucca, is considered his masterpiece. He died July 8, 1709. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Franchi, Guglieimo[[@Headword:Franchi, Guglieimo]]

             an Italian convert from Judaism, of the 16th century, is the author of הקדשׁ שמש לשון, or a Hebrew grammar in the Italian language (Bergamo, 1591, and often): — Alphabetum Hebraicum, or a Hebrew reader (Rome, 1596). See Furst, Bibl. Jud. 1:287; Jocher, Allgemeines Gelehrten- Lexikon, s.v. Steinschneider, Bibliogr. Handbuch, s.v.; Wolf, Bibl. Hebr. 3:237. (B.P.)

## Franchini. Giovanni[[@Headword:Franchini. Giovanni]]

             an eminent Italian ecclesiastical historian, was born at Modena, December 28, 1633. Having entered the order-of the Minorites, he became theologian to Francis II, duke of Modena. He died in his native city, April 4, 1695, leaving several works on the history of his order, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Francis[[@Headword:Francis]]

             SEE FRANCESCO; SEE FRANCOIS.

## Francis I[[@Headword:Francis I]]

             king of France, son of Charles of Orleans, count of Angouleme, and Louisa of Savoy, was born at Cognac September 12, 1494, and died at  Rambouillet March 31, 1547. He came to the throne on the death of his father-in-law, Louis XII, January 1, 1515. He made a concordat with pope Leo X which sacrificed the independence of the Gallican Church. and was resisted by the Parliament of France until its registry was compelled. by the. arbitrary measures of Francis. In 1519 he was a candidate for the imperial throne of Germany, made vacant by the death of Maximilian II, but was beaten by Charles V: and thereafter gave expression to his disappointed ambition in efforts to humble his successful rival, which led to almost incessant wars between them, and wasted the lives and treasures of his subjects without adding to his fame or possessions. Francis sought to secure the support of Henry VIII of England, and a personal interview was held between these monarchs on a plain near Calais, called, from the magnificence displayed, the "Field of the Cloth of Gold;" but the crafty Wolsey managed to nullify the results of the meeting. The contests which followed were generally unfortunate for Francis, who in 1525 led an army into Italy, and was defeated and made prisoner at the battle of Pavia. He was only released on signing a treaty dishonorable to himself and his country, which he secretly protested against, and when once more at home openly repudiated. A powerful combination, called the Holy League, was formed to curb the ambition and power of Charles, but failed, chiefly from lack of energy and discretion on the part of Francis, whose mind was too much under the control of favorites and mistresses. With alternations of success and failure, of truce and war, these conflicts continued during the life of Francis, who sought aid of the Turks, the pope, the English, and the German Protestants, and abandoned the one or the other ally as the vacillations of feeling, the promptings of policy, or the influence of favorites determined. It is said that he finally died from the effects of a disease which an injured husband found means of communicating to him. Francis was a patron of artists and literary men, and his name is justly associated with the renaissance of literature and art; but he was despotic, devoted to pleasure, and grossly licentious — now inclining to religious toleration, now witnessing himself the torch applied to light the fires of the stake; in 1531 an ally of the Protestant “league of Smalcald," in 1545 permitting a most atrocious persecution of the peaceful Vaudois, his life presents a picture wherein the virtues of the brave chevalier are overlapped and almost hid by vices that darkened the lustre of his early fame, and left their traces in the corrupt morals of successive reigns. — Wright, History of France (London, 3 volumes, 4to), 1:636-676; Sismondi, Histoire des Frangais (Bruxelles, 1849, 18 volumes, 8vo; see Index in volume 18);  Ranke, History of the Papacy (1851, 2 volumes, 8vo); Hoefer, Nouv. Biog. Generale, 18:510-530. (J.W.M.)

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

             SEE XAVIER.

## Francis of Assisi[[@Headword:Francis of Assisi]]

             founder of the order of Franciscans, was born in 1182 at Assisi, in Umbria, where his father, Peter Bernadone, was a rich merchant. The son was intended also for business; but, having a taste for military life, he took part in a contest between Assisi and Perugia, and was taken prisoner. After a year's captivity he was released. Soon after, an illness brought him near the gates of death. He determined to renounce the world. But, on recovering his health, he abandoned his religious life and plunged into gayety.  Suddenly conscience stricken, he vowed to live a life of poverty. The following incident illustrates the character of his religion at this time. "Worshipping in a country church consecrated to St. Damian, he seemed to hear a voice saying, ‘Francis, go and prepare my house, which thou seest falling into ruins.' What was the man pledged to poverty to do? He quietly went home, stole a horse from his father's stable, then went to his father's warehouse, and stole from thence silks and embroideries, with which he laded the purloined horse, and sold both horse and goods at the neighboring town of Folingo. Romish casuists say that this action was justifiable by the simplicity of his heart. It is clear that his religious training had not instructed him in the ten commandments. He offered the money to the officiating priest at St. Damian, who cautiously refused to take it. Francis cast the money into the mire, but vowed that the building should be his home until the divine behest had been fulfilled. His father found him out, and, though Francis was twenty-five years old, gave him a sound whipping, and put him into prison in his own house. Francis was set at liberty by his mother during his father's absence from home. He returned to St. Damian's, and his father followed him thither, insisted that he should either return home, or renounce before the bishop all his share in his inheritance, and all manner of expectations from his family. The son accepted the latter condition with joy, gave his father whatever he had in his pockets, told him he was ready to undergo blows and chains for the love of Jesus Christ, and went with his father before the bishop of Assisito make a legal renunciation of his inheritance in form." By the world, and, it would seem, by his father himself, he was regarded as a madman, but the bishop viewed the enthusiasm of the youth with allowance, and treated him with kindness.

He soon after renewed his vow of poverty, imagining himself warned from heaven to do so. He begged for and labored at the restoration of several churches. At this time he pretended to the gifts of prophecy and miracles. He soon attracted followers, and, associating with himself Bernard of Quintavalle and Peter of Catania, on the 16th of August, 1209, laid the first foundation of the Franciscan order. The number of his adherents increased rapidly, and he drew up, in twenty chapters, a rule for his order. He carried his rule to Rome, there to obtain for it the sanction of pope Innocent III, who regarded Francis as a madman, but saw how well fitted for his purposes such a man and such an order might be. He ordained Francis a deacon in 1210, and gave his verbal approbation to the rule he had drawn up. Among his triumphs we must record his conversion of Clara, or St. Clare. SEE CLARE, ST. Born to rank  and fortune, St. Clare had recourse from her early years to ascetic practices. She heard of Francis, was captivated by the lustre of his piety, and, assisted by him, she eloped from her friends. "Although a saint, Francis was obviously deficient in the moral sense. They fled to the Portiuncula, a church which the Benedictines had now given to the Franciscans. He was in his thirtieth, she in her nineteenth year. She was welcomed by the monks and attended by her spiritual guide, and took sanctuary in the neighboring church, of St. Paul until arrangements could be made for her reception in a convent. Francis, regardless of filial duty and parental authority, induced her two sisters Agnes and Beatrice, notwithstanding the agony of her father, to follow her in her flight, and to partake of her seclusion. The church of St. Damian became the convent of the Order of Poor Sisters thus established. It was at first the design of Francis and his associates to study how they might die to the world, living in poverty and solitude. But, now that he had reached a summit of renown and influence he imagined that he had a further commission. He consulted Silvester and Clara, who declared that it was revealed to them that the founder of their order should go forth to preach. And the Franciscans became a preaching order, though the founder was an illiterate man. He persevered in his devotion to poverty, though many of his followers soon showed an inclination to appropriate to themselves some of the comforts of life. He would not permit even his churches to be richly decorated: they were to be low and unadorned. He was continually devising new methods of afflicting and mortifying his body. If any part of his rough habit seemed too soft, he sewed it with packthread. Unless he was sick he rarely ate anything that was dressed with fire, and when he did he usually put water or ashes upon it. He fasted rigorously eight Lents in the year" (Hook, s.v.).

It is unnecessary to record the miracles he was said to have performed. In Roman Catholic phrase, he had a singular devotion to the Virgin Mary, whom he chose for the patroness of his order, and in whose honor he fasted from the feast of St. Peter and St. Paul to that of the Assumption. Roman writers tell us that he was endowed with an extraordinary gift of weeping; his eyes seemed two fountains of tears, which were almost continually falling from them, insomuch that at length he almost lost his sight. "When the physician prescribed that, in order to drain off the humors by an issue, he should be burnt with a hot iron, Francis was very well pleased, because it was a painful operation and a wholesome remedy; when the surgeon was about to apply the searing iron, Francis spoke to the fire,  saying, ‘Brother fire, I beseech thee, burn me gently, that I may be able to endure thee:' he was seared very deep from the ear to the eyebrow, but showed no sign of pain!"

At length, finding Europe insufficient for his zeal, he resolved to preach to the Mohammedans. With this view he embarked, in the sixth year after his conversion, for Syria, but a tempest drove him upon the coast of Dalmatia, and he was forced to return to Ancona. In 1214 he set out for Morocco, to preach to the famous Mohammedan king Miramolin, and went on his way; but in Spain he was detained by a fit of sickness, and by various accidents, so that he could not go into Mauritania. But he wrought several pretended miracles in Spain, and founded there some convents, after which he returned through Languedoc into Italy. Ten years after the first institution of the order in 1219, Francis held near the Portiuncula the famous general chapter called the Matts, because it was assembled in booths in the fields. Five thousand friars met on the occasion. The growing ambition of the order showed itself in their praying Francis to obtain from the pope a license to preach everywhere, without the leave of the bishops of each diocese. Francis rebuked them, but employed the more ambitious spirits on foreign missions,. He reserved for himself the mission to Syria and Egypt. but the affairs of his order obliged him to defer his departure. Innocent III had approved of his order by word of mouth. Honorius III, who succeeded Innocent in 1219, had appointed cardinal Ugolino to the post of protector of the Minorite brethren, and approved of their missions. Francis met sail with Illuminastus of Reate and other companions from Ancona, and landed at Acre or Ptolemais in Palestine. The Christian army in the sixth crusade lay at that time before Damiaetta. Francis was taken by the infidel scouts, and brought before the sultan, who taeated him as a madman, and sent him back to the Christian camp. He returned by Palestine into Italy, where le had the affliction to find that Elias, whonm he had left vicar-general of his order, had introduced several novelties and mitigations, and wore himself a habit of finer stuff than the rest, with a longer capuche or hood, and longer sleeves.. Francis called such innovators bastard children of his order, and deposed Elias from his office. Resigning the generalship that year (1220), he caused Peter of Cortona to be chosen minister general, and after his death, in 1221, Elias to be restored. Francis continued always to dir ect the government of his order personally while he lived. Having revised his rule and presented it to Hosorius III, it was confirmed by a bull dated the 29th of November, 1223. In 1215, Count Orlando of Cortona had bestowed on  Francis a secluded and agreeable residence in Mount Alberno, a part of the Apesise, snd built a church there for the friars. To this solitude Francis was accustomed to retire. Shortly before his death, according to his monkish chroniclers, behead a vision of Christ under the form of a seraph. "The vision disappearing, left in his soul a seraphic ardor, and marked his body with a figure conformed to that of the crucified, as if his body, like wax, had received the impression of a seal; for soon the marks of thenails began to appear in his hands and feet, such as he had seen in the image of the God-man crucified. SEE STIGMATA.

His hands and feet were pierced with nails in the middle: the heads of the nails, round and black, were on the palms of the hands and fore part of the feet. The points of the nails, which were a little long, and which appeared on the other side, were bent backwards on the wound which they made. He also had on his right side a red wound, as if he had been pierced with a lance, which often shed sacred blood on his tunic." Francis is said to have concealed this singular favor of heaven ever after by covering his hands with his habit, and by wearing shoes and stockings modesty which prevented others from seeing, and therefore from bearing emitness to the marks, for whose existence we have no evidence. The bishop of Olmutz denounced the miracle as irrational. A papal bull in 1255 vindicated the, claims of the miracle. "The Dominicans represented the whole affair as an imposture, the invention of the new order of Franciscans to raise their credit, but it is now generally believed in the Romish Church." Worn out at last, Francis retired to Assisi. In a year he began to act as an itinerant preacher throughout Umbria, and it was "during this time that a woman of Bagnarea brought an infant to him that it might be healed. Francis laid his hands on the child and it recovered: that child grew to be a man, and that man Bonaventura (q.v.) who proved his gratitude by becoming the biographer of Francis, carefully recording all the wonderful circumstances of his life and working them up into a beautiful fiction." In the latter part of his life he "attributed no value to self- mortification, in itself considered, but regarded it solely as a means for overcoming sensual desires and for promoting purity of heart. Love appeared to him to be the soul of all. Once, when one of the monks, who had carried his fasting to excess, was deprived by it of his sleep, and Francis perceived it, he brought him bread with his own hands, and exhorted him to eat; and as the monk still shrunk from touching it, he set him the example, and ate first. On the next morning, when he assembled his monks, he told them what he had done, and added, 'Take not the eating, but the love, my brethren, for your example.' Later in life he did not shrink  from preaching before the pope and the cardinals. 'His words,' says Bonaventura, ‘penetrated, like glowing fire, to time inmost depths of the heart.' Once, when he was to preach before the Roman court, for which occasion he had committed to memory a carefully written discourse, he felt all of a sudden as if he had forgotten the whole, so that he had not a word to say. But after he had openly avowed what had occurred to him and invoked the grace of the Holy Spirit, he found utterance for words full of power, which produced a wonderful effect on all present. Again, as the ascetic bent admits of being easily converted into a contempt of nature, so we cannot but regard as the more remarkable that love, pushed even to enthusiasm, with which Francis embraced all nature as the creation of God that symphthy and feeling of relationship with all nature, by virtue of its common derivation from God as Creator, which seems to bear more early the impress of the Hindoo than of the Christian religion, leading him to address not only the brutes, but even inanimate creaturess as brothers and sisters. He had a compassion for brute animals, especially such as are employed in the sacred Scriptures as symbols of Christ. This bent of fanatical symepathy with nature furnished perhaps a point of entrance for the pantheistic element which in later times found admission with a party among the Franciscans" (Neander, Church History, Torrey's transl. 4:273 sq.). Francis died October 4, 1226, and was canonized by Gregory IX in 1230. His order soon rose to great power and splendor. SEE FRANCISCANS. His writings (epistles, sermons, ascetic. treatises, discourses, poems, etc), with his life by Bonaventura, were published by La Haye, general of the Misorites (Par. 1641, fol.). His life will also be found is Wadding, Annales Minorum, volume 1 (Rome, 1731); Voigt, Leben von Franz von Assisi (Tubing. 1840); Chavin de Malan, Vie de St. Francois (Par. 1841, 8vo); and in Bohlringer, Kirche Christi in Biographien, volume 2, part 2, page 489; Hase, Franz von Assisi ein Heiligenbild (Lips. 1856). — Hase, Ch. History, page 265; Mosheim, Ch. Hist. cent. 13, part 2, chapter 2, n. 49; Jortin, Remarks on Eccles. History, volume 5; Hook, Eccles. Biography, 5:206.

## Francis of Borgia[[@Headword:Francis of Borgia]]

             a Jesuit and saint of the Roman Catholic Church, was a Spanish nobleman, born in Valencia in 1510. After a careful education he became a courtier of the reign of Charles V, but was turned to a religious life, bla thee solemn circumstances attending the funeral of the empress Isabella, after which be became a disciple of Ignatius Loyola, and was appointed by his to preach  the Gospel in Spain and Portugal. On the death of Lainez in 1565, he was elected general of the order of Jesuits. He is the author of many ascetic writings, and contributed much to the perfection of the organization of the Jesuits. He would have been made pope on the dsath of Pius V, had not the state of hie health prevented it. Francis of Borgia died at Rome in 1572, and was canonized by Clement IX in 1671. See Vie de S. Francois de Borgia, by Verjus, after Ribadaneira (1672, 4to); Creatineau-Joly, Histoire de la Comp. de Jesus (volumes 1,2). The writings of Francis were translated into Latin by the Jesuit Deza (Brux. 1675, fol.). — Hoefer, Nouv. Biog. Gen. 18:487.

## Francis of Paula[[@Headword:Francis of Paula]]

             founder of the order of Minims, was born at Paula, in Calabria, in 1416. He was brought up in a Franciscan convent at St. Mark, where he distinguished himself by rigid asceticism. In order to exceed St. Francis himself in austerity of life, he retired to a cell on the desert part of the Oast where he soon obtained followers, built a monastery in 1436, and thus commenced a new order, called Hermits of St. Francis. Sixtus IV confirmed the statutes, and named Francis superior general, 1474. He enjoined on his disciples a total abstinence from wine, flesh, and fish; besides which, they were always to go barefoot, and never to sleep on a bed. Alexander VI changed the name of the order to Minims, as better expressing the hummility professed by the new monks. Francis died at Plessis-les-Tours, in France, April 2, 1507, and was canonized by Leo X Francis was in high favor with Louis XI, Charles VIII, and Louis XII of France, and established many houses of his order in that kingdom, where they are called Bons Iiommes. — Hoefer, Nouv. Biog. Generale, 18:489; Hilarian de Coste, Le Portrait en petit de St. Francois de Paul (Paris, 1655).

## Francis of Sales[[@Headword:Francis of Sales]]

             (Saint) was born near Annecy, August 21, 1567, and was carefully educated at the colleges of La Roche and Annecy. He went to Paris in 1578, and studied with great success at a Jesuit college; afterwards he studied law at Padua. But in 1590, much to the regret of his parents, he devoted himself to the Church, and in 1593 was ordained priest. For some years he was employed in "converting" the Protestants in Savoy, and in 1599 he got the duke of Savoy to expel the Protestant ministers from  several districts. He promised Beza a cardinal's hat if he would turn Roman Catholic. In return for this service he was made coadjutorbishop of Geneva; and on the death of the bishop of Geneva Francis succeeded him, and redoubled his zeal for the reform of the diocese and the monasteries. He instituted, in connection with Madam de Chantal, the Order of the Visitation at Annecy in 1610. He died at Lyons, November 28, 1622, and was canonized in 1665. The Roman writers report the number of converts to Popery through his means as 72,000. His writings are published in a complete edition under the title OEuvres de St. Francois de Sales (Paris, 1823, 6 volumes, 8vo; another edition, Paris, 1834, 16 volumes). The abbe Migne has published a new edition, 7 volumes, royal 8vo (1861 sq.). His Traite de l'amour de Dieu (On the Love of God), and his Philothea, or Introduction a la vie devote, are greatly admired, have passed through scores of editions in French, and are translated into most of the European languages. There are many lives of him; the latest are Hamon, Vie de St. Francois de Sales (Paris, 1854, 2 volumes, 8vo), and Perennes, Hist. de St. Francois de Sales (Paris, 1864, 2 volumes).

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

             D.D., a Unitarian minister, was born at West Cambridge, Massachusetts, November 9, 1795, and was educated at Harvard, where he passed A.B. in 1815. After completing his theological course at the divinity school in Cambridge, he became (1819) pastor of the Unitarian church in Watertown, Mass., where he remained until 1842, when he was made Parkman professor of pulpit eloquence and pastoral care at Cambridge. He filled this post acceptably until his death, April 7, 1863. He published The Life of John Eliot, Apostle to the Indians (1836), in Sparks's Collection of American Biography; several memoirs in the Collections of the Massachusetts Historical Society, and a number of occasional discourses. He was also a frequent contributor to periodicals. — Appleton, Annual Cyclopaedia, 1863, page 202.

## Franciscans[[@Headword:Franciscans]]

             the name of several monastic orders which follow the rule of Francis ofAssisi (q.v.). Francis himself founded three orders: an order of friars, called Minorites (Fratres Miinores), an order of nuns, SEE CLARISSES, and an order of Tertiaries (q.v.). These orders split into a large number of divisions, some of which even assumed other names, and became entirely independent of the original Franciscans. SEE MINIMS; SEE CAPUCHINS.

1. Franciscan Friars. — This order was founded in 1210; in that year, at least, Francis gave the rule which united his followers into a monastic community. As, however, their life in common commenced before that period, some historians assume the year 1208 or 1206 as the year of foundation. The origin of the Franciscans marks a turningpoint in the history of monasticism, for they were the first andfmost prominent representatives, of the mendicant (q.v.) orders. Francis with some difficulty obtained the papal approbation of his order, SEE FRANCIS OF ASSISI, in 1210, and in 1215 he received also the sanction of the Council of Lateran. The growth of the order was astonishingly rapid. At the first General Chapter, held in 1219, more than 5000 friars assembled, and it weas resolved to send out preachers of repentance to Germsany, France, Spain, England, Hungary, and Greece. In 1223 the rules of the order was written down, and at the same time the order received extensive privileges from Honorus III. Francis resigned the burden of the generalship in 1220. His first successors, Peter of Carbons, and Elias, assumed, however, only the title of ministers general, regarding Francis, notwithstanding his resignation, as the chief superior. Elias introduced various changes; the monks assumed a less coarse garb, built beautiful churches and convents, and commenced to cultivate science. Francis had severely censured these mitigations, but after his resignation they soon began to prevail. The advocates of the primitive rigor, at their head Anthony (q.v.) of Padua, succeeded, however, in enlisting the sympathy of pope Gregory IX, by whom Elias was deposed. But a few years later (1236) Elias was re- elected general, and returned to his old principles of mitigation.

The  rigorous party, and especially their leader, Caesarius (q.v.) of Spires (hence their name, Caesarius), were subjected to a cruel persecution, by which Caesarius even lost his life (1239). This, however, caused the second deposition of Elias, and the first two of his saecessors favored the strict party. But Crescentius of Jesi, elected in 1244, followed the footsteps of Elias, and the Caesarines were again persecuted until Bonaventura (q.v.) ewas elected general in 1256. He gradually restored the strict discipline, and raised the order to a degree of prosperity which it had never enjoyed before. The ascendency of the strict party lasted until the generalship of Matheo di Aquas Spartas, who again sided with the other party, which henceforth remained predominant until the whole order permanently split into, two parties. The advocates of the primitive rigor sought to form themselves into independent congregations, such as the Celastines, the Minorites of Narbonne, and the Spirituals [SEE DISCALCEATI, 13], but they suffered from their opponents an almost uninterrupted persecution. The Celestines (established in 1294) were condemned by the Inquisition as heretics in 1307, the Miinorites of Narbonne and the Spirituals in 1318. The Minorite Clarenines, founded in 1302 by the ex-Celestine Angelo di Cordona, obtained toleration as an independent congregation, and existed as such until 1517, when they united with the Observants. Two other congregations, the Minorites of the Congregation of Philip of Majorca, and the Minorites of John of Valees and Gentile of Spoleto, were of very short duration. In 1368 Paoletto di Foligno founded a new congregation, which followed the unaltered rule of Francis, spread rapidly, was approved by the popes, and thus caused the order of Franciscan friars to split into two main branches, the Conventuals, who followed the mitigated rule, and the Observants who adhered to the primitive strict rules. The efforts of the Conventuals to suppress their opponents failed, for the latter were confirmed by the Council of Constance in 1415, received the permission to hold General Chapters, and obtained possession of the church of Portiuncula, the celebrated birthplace of the order. From both the Observants and Conventuals other congregations branched off. The consequent confusions in the order induced pope Julius II to command by a bull all congregations to unite either with the Observants or Conventuals. The former received also, in 1517, from Leo X, the right to elect the general of the whole order, while the Conventuals could only elect a minister general, whose election had to be ratified by the general. Thee following independent congregations joined the Observants in consequence of the measures of Julius II and Leo X: the Minorites of Peter of  Villacrezes, founded in 1390 upon Mount Celia; the Minorite Colettans, founded by the Clarisse Colette of Corbie, in Savoy; the Minorite Amadeists, founded by the Spaniard Amadeo in 1457.

Some congregations became extinct before the sixteenth century; thus the Minorites of Philip of Berbegal (Minorites of the Little Cowl, della Capucciola) existed only from 1426-1434, the Minorites Caperolans from 1475 to 1481, the Minorites of Anthony of Castel St. Jean, who were suppressed soon after their foundation in 1475. The Minorites of Mathias of Timol, founded in 1495, were united with the Conventuals. The Minorites of Juan de la Puebla, founded in Spain in 1489, joined in 1566, when they counted fourteen convents, the Observants, but continued to remain a separate province with a number of peculiarities. The Minorites of John of Guadeloupe (a disciple of Juan de la Puebla), also called Discalceate Minorites of the Cowl, or Minorites of the Holy Gospel, were founded in Spain in 1494, and united with the Observants in 1517; but they assumed the name. Reformed Observants, and formed two separate provisces, which gradually increased to twelve (is Spain, Portugal, Italy, and America). They still have a procurator general at Rome. An Italians Congregation of the Strict Observance (Riformati) was founded in 1525, and still exists; a French Congregation, called Recollets, by the Duke of Nevers in 1592. The most rigorous among the congregations of Reformed Observants was that founded by Peter of Alcantara in 1540. It spread especially in Italy and Spain, was joined by the Paschasites, or Reformed Minorites of St. Paschasius, and then formed into a province, which was afterwards divided into several. This branch of the Reformed Observants had also in Rome a procurator general. At present it has only a small number of convents. In 1852 some Observants of Westphalia received papal permission to erect convents of this congregation in Germany, but they soon fell out with the bishops, and, then also with the pope and at the request of the bishops the incipient organization was suppressed by the Prussian government. The Franciscan friars have always been, and still are, very numerous. In the eighteenth century they counted more than 180,000 members, in 9000 convents.'' The Conventuals, by far the less numerous, bad in 1789 about 30 provinces, with about 15,000 monks.

"As a literary order, the Franciscans have chiefly been eminent in the theological sciences. The great school of the Scotists takes its name from John Duns Scotus SEE SCOTUS, a Franciscan. friar, and it has been the pride of this order to maintain his distinctive doctrines both is philosophy  and in theology against the rival school of the Thomists, to which the Dominican order gave its allegiance. SEE THOMISTS. In the Nominalistic controversy the Thomists were for the most part Conceptualists; the Franciscans adhered to the rigid Realism. SEE NOMINALISM. In the Freewill question the Franciscans strenuously resisted the Thomist doctrine of ‘predetermining decrees.' Indeed, all the greatest names of the early Scotist school are the Franciscans, St. Bonaventure, Alexander de Hales, and Ockham. The single name of Roger Bacon, the marvel of mediaeval letters, the divine, the philosopher, the linguist, the experimentalist, the practical mechanician, would in itself have sufficed to make the reputation of his order, had his contemporaries not failed to appreciate his merit. Two centuries later the great cardinal Ximenes was a member of this order. The popes Nicholas IV, Alexander V, Sixtus IV, the still more celebrated Sixtus V, and the well-known Ganganelli, Clement XIV, also belonged to the institute of St. Francis. In history this order is less distinguished; but its own annalist, Luke Wadding, an Irish Franciscan, bears a deservedly high reputation as a historian. In lighter literature, and particularly poetry, we have already named the founder himself as a sacred poet. Jacopone da'Todi, a Franciscan, is one of the most characteristic of the mediaeval hymn-writers; and in later times the celebrated Lope de Vega closed his eventful career as a member of the third order of St. Francis. We may add that in the revival of art the Franciscan order bore an active, and, it must be confessed, a liberal and enlightened part."

No order of monks, save the Benedictines, has had so many members as that of the Franciscans. About fifty years after its foundation it reckoned no fewer than 33 “provinces," the aggregate number of convents in which exceeded 8000, while the members fell little, if at all, short of 200,000. Some idea, indeed, of the extraordinary extension of this remarkable institute may be formed from the startling fact that, in the dreadful plague of the Black Death in the following century, no fewer than 124,000 Franciscans are said to have fallen victims to their zeal for the care of the sick, and for the spiritual ministration to the dying! The Reformation destroyed a large number of its convents; but, on the other hand, it spread so rapidly that at the beginning of the 18th century it still numbered 115,000 monks in 7000 monasteries, and 28,000 nuns in 1000 convents.

"The supreme government of the Franciscan order, which is commonly said to be the especial embodiment of the democratic element in the Roman Catholic Church, is vested in an elective general, who resides at Rome. The  subordinate superiors are, first, the 'provincial,' who presides over all the brethren in a province; and, secondly, the 'guardian,' who is the head of a single convent or community. These officers are elected only for two years. The provincial alone has power to admit candidates, who are subjected to a probation of two years, SEE NOVITIATE, after which they are, if approved, permitted to take the vows of the order. Those of the members who are advanced to holy orders undergo a preparatory course of study, during which they are called ‘scholars;' and if eventually promoted to the priesthood they are styled 'fathers' of the order, the title of the other members being 'brother' or 'lay brother."'

2. Statistics. — At present the number of Frarciscans is much smaller than it was in former times. It exists in Italy, France, Austria, Belgium, England, Ireland, Holland, Switzerland, Prussia, Bavaria, Poland (54 convents in 1843), Russia, Turkey, Ionian Isles, Greece, Mexico (60 convents in 1843), in most of the states of Central and South America, China, India, Egypt, Tripoli, Tunis, Morocco, in Australia, and Polynesia. In the United States of America there are Observants in the dioceses of New York, Buffalo, Philadelphia, Alton, Cincinnati, and Louisville. The principal convent of the Regular Observants is Ara Coeli; that of the Reformed, St. Francisco a Ripa — both at Rome. The Conventuals have convents in Italy, Austria (45 convents and 455 members in 1843), Bavaria, Switzerland, Poland, and the United States of America (in Philadelphia). Their principal convent is at Rome (the Twelve Apostles'). The superiors now residing in Rome are a general of the Observants, a minister general of the Conventuals, a procurator general of the Reformed Franciscans, a procurator general of the Alcantarines, a general of the Capuchins, and a general of the Tertiaries. Together, all these branches of Franciscans had in 1862 about 3600 houses and 50,000 members.

See Herzog, Real-Encyklopadie, 4:466; Wetzer u. Welte, Kirchen- Lexikon, 4:126; Henrion-Fehr, Gesch der Monchsorden, volume 1; Helyot, Odres Religieux, s.v.; Wadding, Annales Minorum (Rome, 1731-41, volume 1-17, reaching to 1540; continued by De Luca to the year 1553); Dom. de Gubernatis, Orbis Seraphicus, s. historia de tribus ordin. a S. Francisco institutis (Romans 1682); Ozanam, Les Poetes Franciscains en Italic au 13e siecle (Paris, 1852); P. Karl vom heil. Aloys, Jahrbuck der Kirche (Ratisbon, 1862), gives an alphabetical list of all the convents. (A.J.S.)

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

             a Lutheran hymn-writer, was born November 19, 1627, at Lubeck; and died at Nuremberg, December 20, 1694. Some of his hymns are still to be found in German hymn-books. See Molleri, Cimbria Litterata, 1:178-184;  Wezel, Hymnopaeographia, 1:227-233; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Koch, Geschichte des deutschen Kirchenliedes, 3:526 sq. (B.P.)

## Franciscis, Alessandro Di[[@Headword:Franciscis, Alessandro Di]]

             an Italian Dominican of the 16th century. Being of Jewish origin, he was also called Hebraeus or, Hebraeinus. He was vicargeneral and procurator of his order, in 1594 received the episcopal see at Forli, but resigned his office in 1597, and retired to Rome, where he died about 1600. He wrote a commentary on Genesis and on Exodus 1-20, which is still in manuscript in the Vatican library. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Ughelli, Italia Sacra, 2:629; Delitzsch, Wissenschaft, Kunst, Judenthum, page 292. (B.P.)

## Francisco de Vittoria[[@Headword:Francisco de Vittoria]]

             a Spanish theologian, was born at Vittoria, and died at Salamanca, August 14, 1549. He completed his studies at Paris, entered the order of St. Dominic, and returned to his native country to teach. His Theologicae Prelectiones (of which there have been several editions; last one, Antwerp, 1604, 2 volumes, 8vo) embrace divers treatises. He published also Confessionario, etc. (Salamanca, 1562, 12mo): — Instruccion y Refugio del Anima (Salamanca, 1552, 8vo); and left in MS. Commentaria in universam Summam Theologiae Sancti Thomae et iv lib. Sententiarum. — Hoefer, Nouv. Biog. Gen. 18:540.

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

             a Lutheran hymn-writer of Germany, was born June 1, 1618, at Guben, in Lower Lusatia, and died June 18, 1677. His hymns belong to the gems of German hymnology. Some of his spiritual songs have also been translated into English. See Wezel, Hymnop. 1:164 sq.; Pasig's introduction to his edition of Franck's Hymns (Grimma, 1846); Jeutsch, Johann Franck von Guben (Guben, 1877); Koch, Gesch. des deutschen Kirchenliedes, 3:278 sq. (B.P.)

## Franck, Sebastian[[@Headword:Franck, Sebastian]]

             SEE FRANCUS.

## Franck, Solomon[[@Headword:Franck, Solomon]]

             a Lutheran hymn-writer of Germany, was born March 6, 1659, at Weimar, and died July 11, 1725. Some of his hymns are still in use in the German Church. They were edited by Schauer, Sol. Franck's Geistliche Lieder (Halle, 1855). See Wezel, Hymnop. 2:217 sq.; Koch, Geschichte des deutschen Kirchenliedes, 5:420 sq. (B.P.)

## Francke, August[[@Headword:Francke, August]]

             a Lutheran theologian of Germany, was born in 1792. He commenced his ministerial work in 1816, was in 1821 preacher at Dresden, in 1828 court- preacher there, and died in 1859. He published, De Fide Christo Habenda  (Dresden, 1830): — Das Altarfest des evangelischen Christen (ibid. 1834): — Geschichte des biblischen Offenbarung Glaubens (ibid. 1830): — Das Leben Jesu (Leipsic, 1839; 3d ed. 1842): — Die Grundlehren der Religion Jesu (ibid. 1848). He also published a number of sermons. See Winer, Handbuch der theol. Lit. 1:445; Zuchold, Bibl. Theol. 1:371 sq. (B.P.).

## Francke, August Hermann[[@Headword:Francke, August Hermann]]

             an eminently pious divine and philanthropist of Germany, was born at Lubec March 23, 1663, and studied theology and philosophy at the universities of Erfurt, Kiel, and Leipsic; and Hebrew, with great success, at Halmburg. In 1685, in connection with Paul Anton, he established at Leipsic the Collegium Philobiblicum, for the study of the Bible with practical exegesis. It met with great success, but made him many enemies. In 1687 he went to Luineburg to study exegesis with Sandhagen, and here he imbibed a deep spiritual experience. The aims of his whole life from this time were purely Christian; all his labors and studies were consecrated to the glory of God. In 1688 he taught school in Hamburg, and laid the basis of his subsequent mastery of the art of teaching. After visiting Spener from whom he derived comfort and strength in the Christian life, he returned to Leipsic in 1689, where he gave exegetical lectures on St. Paul's epistles. Crowds attended them, and a new impulse was given to the study of the Bible. His instructions developed also a new religious spirit among the students. Opposition was soon awakened and he and his friends were stigmatized as pietists. In 1690 his lectures were arrested by the faculty. He then "accepted an invitation to preach at Erfurt, where his sermons attracted such numbers (among them many Roman Catholics) that the elector of Mentz, to whose jurisdiction Erfurt then belonged, ordered him to leave the city within twenty-four hours. On this he went to Halle (1692) as professor in the new university, at first of the Oriental languages, and afterwards of theology. At the same time he became pastor of Glaucha, a suburb of Halle, the inhabitants of which he found sunk in the deepest ignorance and wretchedness, and for whose benefit he immediately began to devise schemes of usefulness. He first instructed destitute children in his  own house, and gave them alms; he then took into his house some orphans, the number of whom rapidly increased. In this charitable work he was aided by some benevolent citizens of Halle, and his charitable institutions increased from year to year. In 1698 was laid the first stone of the buildings which now form two rows eight hundred feet long. Sums of money poured in to him from all quarters; and frequently when reduced to the utmost embarrassment in meeting the expense, the providence of God, in which he implicitly trusted, appeared for his relief. A chemist, whom he visited on his death-bed left him the recipe for compounding several medicines, which afterwards yielded an annual income of from twenty thousand to thirty thousand dollars, by which he was enabled to prosecute his benevolent undertakings without any assistance from government."

The following account of the several institutions founded by Francke is taken from an excellent article by professor Stoemer, in the Evangelical Quarterly Review, April 1868:

1. The Orphan House engaged Francke's most assiduous attention. The main edifice, six stories high and 150 feet wide, was the largest in the city, colossal in proportions, handsomely finished, and imposing in appearance. Connected with this were other buildings, adapted to the various wants of the children, and intended to accommodate upwards of 1000 orphans. This was erected without capital, without soliciting the funds for the purchase of the material, or for the payment of the workmen. The Lord, from day to day, in answer to prayer, supplied everything that was required. In 1704 it was educating 125 orphans; at a subsequent period, as many as 500.

2. The Normal Seminary, designed for the education of teachers. Poor young men received gratuitous instruction and boarding, and, as an equivalent, rendered services in the Orphan House. In 1704 there were seventy-five students in this department. The course of instruction extended to five years. For its maintenance no contributions were ever asked.

3. The Divinity School grew out of the necessity of assisting in their studies indigent students in theology. From the very first Francke had employed the services of these young men studying in the university as his co- laborers in the Orphan House and the schools for the poor. Many were thus prepared for the ministry. They received special instruction from Francke and other professors in the university, and funds came in freely for  their support. In this institution cany of the earlier American Lutheran ministerm were trmained.

4. The Seven Schools, partly designed for the children of citizens who were able to pay tuition, and partly for those in the humble walks of life. In 1704, the pupils in these schools, independently of the orphan children, amounted to 800, the teachers to 70.

5. The Royal Pedagogium, an institution designed for the sons of noblemen, and man of wealth. Its benefits were subsequently extended to others. The school at first consisted of only twelve pupils, but in 1704 numbered seventy scholars and seventeen teachers. Instruction was here communicated in the ancient and modern languages, the sciences, and in literature.

6. The Collegium Orientale, designed to advance the critical study of the Scriptures in the Oriental languages in 1704, consisted of thirteen individuals, but accessions to the number were made from time to time.

7. The Institution to provide free Board for poor Students. This was a most excellent feature in Francke's operations. Without any special resources, he furnished, at first, gratuitous boarding to twelve young men; the number gradually increased, until nearly one hundred regularly sat down to their meals in the great hall of the Orphan House.

8. The Book-store and Publishing Department, small in the beginning, expanded till it became one of the most extensive enterprises of the kind in Germany. Not only were school-books issued, but standard religious books, and also works in the Hebrew and Oriental languages. The fonts in the Greek, Hebrew, Syriac, and Arabic characters, in the course of time, were the most complete in the country. The presses were also extensively used for printing the, Scriptures. In the early history of the American Lutheran Church, the Bible, through this instrumentality, was furnished to hundreds who were destitute of the Word of Life. This department always sustained itself, as the greater part of the labor was performed by the older boys in the school, all of whom were trained to industrious habits.

9. The Chemical Laboratory and Apothecary Department. Occasional cases of sickness, at the beginning, rendered it necessary to make provision for such exigencies. This department soon became very much enlarged. A  dispensary, with separate rooms for putting up medicines connected with. it was extensively used by the people of Halle.

10. Other Eleemosynary Departments. In these are included various benevolent agencies, viz. The Infirmary; A Home for indigent Widows; An Institution for the care of the Poor in Glaucha; A Home for itinerant Beggars. In 1714, 1775 scholars snd 108 teachers were connected with the different schools under Francke's superintendence. At the present time there are nearly 4000, and a corps of 200 teachers.

The whole establishment forms one of the noblest monuments of Christian faith, benevolence, and zeal; and the philological and exegetical labors of Francke are gratefully acknowledged by Biblical scholars of the present day, whose views of the doctrines of revelation widely differ from his. In his Collegia Biblica, at Halle, there was a return from human forms and systems to the sacred Scriptures, as the pure and only source of faith, and the substitution of practical religion for scholastic subtleties and unfruitful speculations. Thus Scripture interpretation again became, as among the first Reformers, the basis of theological study. His labors as a lecturer were as industrious and thorough as if he had no other occupation; the philanthropist never trespassed on the student in his well-balanced life.

After a life full of labor, faith, zeal, and usefulness, Francke died at Halle June 8, 1727. Among his writings are Manuductio ad Lectionem Scripturae Sacrae (Halle, 1693, 1704; Lond. 1706; also translated, with life of Francke by Jacques, Lond. 1813, 8vo): — Observationes Biblicae (Halle, 1695, 8vo): — Praelectiones Hermeneuticae (Halle, 1717, 8vo): — Methodus Studii Theologici (Halle 1723, 8vo); besides many practical works, among which we have, in English, his Nicodemus, a. Treatise against the Fear of Man (Lond. 1709, 12mo): — Footsteps of Divine Providence (London, 1787, 8vo). For the life of Francke, and accounts of the phiblanthropic institutions founded by him, see biographies by Guericke (A.H. Francke, eine Denkschrift. Halle, 1827), Leo (Zwickau, 1848), Koch (Breslau, 1854), Niemeyer. (Uebersicht von Francke's Leben, etc., Halle, 1778); Life of Francke (Christ. Family Library, Lond. 12mo); Princeton Rev. 1830, page 408; Stoever, in Evang. Qu. Review, 1868; Kramer, Beitrage z. Gesch. francke's. (Halle, 1861), from MSS. recently found in the Orphan House, containing, among other matter, an account by Francke of "the Beginning and Progress of his Conversion;" a chronological summary of the principal events in Francke's life, also written by himself,  and the correspondence between Francke and Spener; Hurst, History of Rationalism, chapter 3: SEE PIETISM.

## Francke, Christoph[[@Headword:Francke, Christoph]]

             a Lutheran theologian of Germany, was born at Nuremberg, October 26, 1642. He studied at different universities, commenced his academical career at Kiel in 1665, and died professor and librarian, February 11, 1704, leaving, Specimen Controversiarum Ecclesiae Lutheranae cum Remonstrantibtus: — Exercitationes anti-Wendelianae et anti- Limzborchionae: — Brevis et Liquida Demonstratio Deitatis Christi, Jonae Slichtingio Opposita. See Jocher, Allgemenines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:353. (B.P.).

## Francke, Georg Samuel[[@Headword:Francke, Georg Samuel]]

             a Lutheran theologian of Germany, born September 7, 1763, was in 1806 preacher at Sonderburg, in 1810 doctor and professor of theology at Kiel, and died March 28, 1840. He published, Entwurf einer Apologetik der Christl. Religion (Altona, 1817): — De Historia Dogmatum Adminiorum (Kiel, 1814): — Commentat. Quaedam Theologicae de Librorum Vet. Test. (1788): — Ueber die neuren Schicksale des Spinozismus (1808): — Theologische Encyklopadie (Altona, 1819). See Winer, Handbuch der theol. Lit. 1:3, 386, 765; Furst, Bibl. Jud. 1:290. (B.P.)

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

             a Lutheran theologian of Germany, was born in 1650. He studied at Leipsic, had several pastorates in Poinerania, and died.April 17,1723. He published, Lux Tenebrosa, etc.: — Tenebrae Lucide, etc.: — Commentarius in Psalmos: — Prophetia Amosi, Nahumi, Habacuci, Sophoniae, Obadiae, Haggai, Malachiae: — Ministerium Accentum Hebraeorum. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. Furst, Bibl. Jud. 1:288. (B.P.).

## Francke, Theophil August[[@Headword:Francke, Theophil August]]

             son of Asgust Hermann Francke, was born at Halle March 21, 1696, and died September 2, 1769. In 1720 he was made pastor of the House of Correction in Halle, in 1723 adjunct to the faculty of theology, and in 1727 succeeded his father as diocesan inspector and a director in the Orphan House and paedagogium, and subsequently became archdeacon and consistorial counsellor to the king of Prussia. He was the editor of several works, and wrote introductions to Niekamp's Missions-Geschichte and the Canstein Bibel,.and published a continuation of the memoirs of Danish missionaries in the East Indies. — Hoefer, Nouv. Biog. Generale, 18:572.

## Francken, Algidius[[@Headword:Francken, Algidius]]

             was probably born at Dort, where his father, Reverend Henricus Francken, was settled from 1662 to 1704. The son was called in 1704 to take charge of a church at Rijsoert. Having labored here nine years, he accepted a call to Maassluis, where he exercised his ministry till removed by death in 1743. He was warmly attached to the Voetian party in the Reformed Church. He was a zealous advocate of their views, and was highly esteemed by the party. He insisted much on experimental and practical religion. He excelled in analyzing the workings of the human heart, and in exposing to view its hidden recesses. His writings, though not wholly free from mysticism and asceticism, were productive of great good. His work on ascetic theology, entitled Heilige Godgeleerdheid, published in 1719, was frequently reprinted; this was also the case with his Kern der Godgeleerdheid. His Witte Keursteen of tien.Leredenene appeared in 1724. Several other volumes on practical religion were published by him. Their titles are sufficiently quaint, and remind us of Rutherford's mode of expression. His brother Peter was settled at Geertruidenberg from 1695 to 1728. See Glasius, Godgeleerd Nederland, blz. 471 en verv. (Tes Hertogenbosch, 1851); Geschiedenis der Nedelrlandsche Hervormde Kerk door Ypeij en Dermont, 111 Deel, blz. 306 en verv. (Te Breda, 1824); Geschiedenis von de Predikkunde in de Protestantische Kerk van Nederland door J. Hartog, Predikant bij de Doopsgezinde Gemeente to Zaandam (Amsterdam, 1865). (J.P.W.)

## Francken, Christian[[@Headword:Francken, Christian]]

             a German divine, surnamed the weathercock from the instability of his religious opinions, was born at Gardeleben in 1549, and died about the close of that century. He was first a Lutheran, then became a Jesuit, afterwards returned to the Lutheran faith, then became a Socinian, and finally a Roman Catholic again. The most important of his writings is Colloquium Jesuiticum, etc. (Leipzig, 1579 and 1580), a severe satire on the Jesuits. — Hoefer, Nouv. Biog. Generale, 18:466-7; Rose, New Biog. Dict. 7:439. (J.W.M.)

Franco.

SEE BONIFACE VII.

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

             an English clergyman, was born in 1721, and in June, 1750, was chosen Greek professor of Cambridge. He was preferred to the livings of Ware and Thundrich in 1757, and to that of Brasted in 1776. He died in 1784. He published, separately, translations from Phalaris, Cicero, Sophocles, and Lucian (1749-81). See Chalmers, Biographical Dictionary, s.v.; Allibone, Dict. of Brit. ad Amer. Authors, s.v.

## Franco, Alfonso[[@Headword:Franco, Alfonso]]

             an eminent painter of Messina, was born in 1466. His best pictures were in Messina, a Taking Down from the Cross, in the Church of San Francesco di Paolo, and the Dispute of Christ with the Doctors, in San Agostino. He died in 1524.

## Franco, Battista[[@Headword:Franco, Battista]]

             (called il Semelei), an eminent painter and engraver, was born at Venice in 1498. He went to Rome and studied the works of Michael Angelo. He painted in fresco the choir of the Metropolitan Church at Urbino; and a picture in oil representing the Virgin and Infant, between St. Peter and St. Paul. There are several easel pictures from the life of Christ in the cathedral at Osimo. The following are some of his works; Moses Striking the Rock; Abraham Meeting Melchisedec; Abraham about to Sacrifice Isaac; The Israelites Gathering Manna in the Desert; St. Jerome Holding Skull; The Virgin and Infant with St. John; St. John the Baptist; The Adoration of the Shepherds, with Angels in the Clouds. He died in 1561. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Francois de Toulouse[[@Headword:Francois de Toulouse]]

             a French theologian and preacher, lived in the latter half of the 17th century, and was notably zealous in striving to bring the Protestants of the Cevennes back to the Roman faith. He belonged to the order of Capuchin  monks, of which he became provincial. Of his writings, we nane Le Parfait Missionaire (Paris, 1662, 2 volumes, 4to): — Le Missionaire Apostolique (Paris, 1664, 8 volumes, 8vo): — Sermons sur les Fetes des Saints (Paris, 1673, 2 volumes, 8vo); — Sermons sur les fetes et les mysteres de Jesus Christ et de la Sainte Vierge (Paris, 1673, 8vo). — Hoefer, Nouv. Biographie Generale, 18:543-4. (J.W.M.)

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

             a French ecclesiastic, was born at Paris in 1559, and made his profession at the abbey of the Benedictines of St. Vannes, March 21, 1589. In 1606 he aided in effecting a radical reformation within his congregation, revised the principal articles, and became a deputy to Monte-Cassino to consult the constitutions of that monastery. In 1610 he was sent to Paris to secure the approval of the new regulations by the ecclesiastical superiors and Louis XIII, and frequently served as president of his congregation. He died at St.  Mihiel, August 10, 1632, leaving several works relating particularly to the affairs of his order, for which see Hoefer, Nouv. Biog. Generale, s.v.

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

             a French abbe, was born November 2, 1698, at Arinthod (Franche-Comte), and died at Paris February 24, 1782. He was for some time a chevalier of St. Lazarus, but, quitting that society, went to Paris, and engaged in teaching. He there composed several books, defending Christianity against the attacks of the philosophers, which attracted the attention of Voltaire, who sought to cast ridicule upon their author, but only succeeded in giving him a more prominent position in the list of apologists. His principal works are, Les Preuves de la Religion de Jesus-Christ, contre les spinosistes et deistes (Par. 1751, 4 volumes 12mo): — Defense de la Religion Chretienne contre les difficultes des incredules (Paris, 1755, 2 volumes, 12mo): — Examen du Catechisme de l'honnete homme, etc. (Brussels and Paris, 1764, 12mo): — Reponse aux difficultes proposees contre la religion Chretienne par J.J. Rousseau, etc. (Paris, 1765, 12mo): — Examen des faits qui servent de fondement a la religion Chretienne, etc. (Paris, 1767, 3 volumes 12mo): — Observations sur la "Philosophie de l'Histoire" et sur le "Dictionnaire philosophique," avec des reponses a plusieurs diffcultes (Paris, 1770, 2 volumes, 8vo). — Hoefer, Nouv. Biog. Generale, 18:547; Rose, New General Biog. Dict. 7:440. (J.W.M.)

## Francus, Or Franck Sebastian[[@Headword:Francus, Or Franck Sebastian]]

             a so-called enthusiast of the times of the Reformation, was born about 1500 at Donauwerth. He was first a Roman priest, then a Lutheran minister, afterwards soap manufacturer and printer, always a thinker and writer. He anticipated a class of modern divines in certain views: e.g. extolling the spirit of Scripture in distinction from the letter; viewing religion in a thoroughly subjective way; holding that one believes only on the united testimony of one's heart and conscience. Well read in ancient and mystical philosophy, he imbibed from it a sort of pietistic pantheism. He held that whenever man passively submits to God, then God becomes incarnate in him. The divines at Smalcald (1540) requested Melancthon to write against him, and, signed a severe declaration about his writings "as the devil's favorite and special blasphemer." He was driven out of Strasburg and Ulm, and died at Basie 1543. An account of him may be found in Wald, De Vita Franci (Erlangen, 1793); Ch. K. amn Ende, Nachlese zu F.'s Lelen u. Schriften (Nuremb. 1796). See also Herzog, Real-Encyklop. 4:450; Erbkum, Gesch. d. protest. Sekten im Zeitalter der Reformation; C.A. Hase, Seb. Franck von Word, der Schwarmgeist (Leip. 1869); Hase, Ch. History, § 373 Bayle, Dictionary, s.v.

## Frank[[@Headword:Frank]]

             a name common to several Lutheran hymnwriters, of whom we mention the following:

1. MICHAEL, was born March 16, 1609, and died September 24, 1667. His hymns are collected in Geistliches Harpiffenspiel (Coburg, 1657), and Geistlicher Lieder erstes Zwolf (ibid. 1662). See Koch, Geschichte des deutschen Kirchenliedes, 3:435 sq.

2. PETER, a brother of Michael, was born September 27, 1616, studied at Jena, was preacher in 1645, and died July 22, 1675. See Koch, ut sup., page 441 sq.; Ludovici, De Hymnnis et Hymnopolis Hennebergicis, page 21; Wezel, Hymnopceographia, 1.

3. SEBASTIAN, oldest brother of the three, was born January 18, 1606, and died April 12, 1668. He suffered very much from the miseries of the Thirty Years' War. See Ludovici, De Hymnis, etc.; Winterfeld, Der evang. Kirchengesang, 2:468, 472 (Berlin, 1845); Koch, ut sup., page 431 sq. (B.P.)

## Frank Jacob[[@Headword:Frank Jacob]]

             (Jankiew Leouwicz), founder of the Jewish sect of the Frankists, was born in Poland in 1712. While a young man he traveled through the Crimea and neighboring parts of Turkey, where he received the surname of Frank, given by the Turks to Europeans, and which he retained. Having returned to Poland in 1750, he acquired great reputation as a Kabbalist, and settled in Podolia, where he was soon surrounded by adepts, among whom were several rabbis. His most zealous followers were among the Jewish communities of Landskron, Busk, Osiran, Opotschnia, and Kribtschin. He preached a new doctrine, the fundamental principles of which he had borrowed from that of Sabathai-Sevi, and which he explained in a book  which his disciples looked upon as directly inspired from God. The rabbis of Podolia, jealous of his influence, caused him all sorts of annoyances, and had him arrested, but he was liberated through the influence of the Roman Catholic clergy, and authorized by the king to profess freely his tenets. His followers then, under the name of Zoharites (from their sacred book Zohar) and Anti-Talmudists, oppressed their former adversaries in turn, and even obtained an order from the cardinal of Kamienitz to have all the copies of the Talmud in his diocese burned. They soon, however, lost their influence, the papal nuncio at Warsaw declaring against them. Some fled to Moldavia, where they were badly treated, and most of the others, including Frank, professedly embraced Christianity; but, as he continued to make proselytes, he was imprisoned in the fort of Czenstochow until the invasion of Poland by the Russians in 1773. His sect had increased in the mean time, and he made large collections in Poland and Bohemia. In 1778 he went to Vienna, and then went to Brunn, in Moravia, where he lived in princely style on the means furnished him by his followers. Driven again from Vienna, where he had returned, he settled at Offenbach, in Hesse, where he died of apoplexy (notwithstanding his disciples believed him immortal) December 10, 1791. The sect exists yet, and has its head-quarters in Warsaw, but the mystery which surrounds it has not yet been dissipated. Their profession of faith has been published at Lemberg-in rabbinical Hebrew and in Polish. — Hoefer, Nouv. Biog. Gen. 18:565; see Czacki, Dissertation sur les Juifs; Peter Beer, Histoire des Juifs; Fort, Histoire des Juifs; Franck, La Cabale; Leon Hollaenderski, Les Israelites de Pologne; Salomon Maimon, Des sectes religeuses des Juifs polonais; Carmoly, Etat des Israelites en Pologne; G. atz, Frank u. d. Frankisten (Breslau, 1868); Jahrbucher f. deutsche Theologie (1868), page 555; Judische Zeitschrift (Geiger's), 6:1, 49.

## Franke, Karl Christian Lebrecht[[@Headword:Franke, Karl Christian Lebrecht]]

             a Protestant theologian of Germany, was born November 24, 1796, and died May 1, 1879, at Halle, doctor and professor of theology. He wrote, De Diei Dominici Apud Veteres Christianos Celebratione (Halle, 1826): — Geschichte der Hallischen Reformation (ibid. 1841). Besides, he published sermons, for which see Winer Handbuch der theol. Lit. 1:617; 2:36, 174; Zuchold, Bibl. Theol. 1:373 sq. (B.P.)

## Frankel, David (1)[[@Headword:Frankel, David (1)]]

             a Jewish author of Germany, born at Berlin in 1779, was director of the Jewish schools at Dessau, and died in 1865. He published, Zeitschrift zur Beforderung der Kultur und Humanitat unter der jud. Nation (1806- 1840): — Geneinnutzige Blatter fur Wissenschaft, Schule und Leben (Dessau, 1835): Die Lage der Juden in der altern und neueren Zeit (ibid. 1808). With M.E. Bock he translated the Pentateuch and Joshua into German (ibid. 1815). See Furst, Bibl. Jud. 1:291. (B.P.)

## Frankel, David (2) ben-Naftali Hirsch[[@Headword:Frankel, David (2) ben-Naftali Hirsch]]

             a Jewish rabbi, who was born at Dessau in 1707, and died at Berlin in 1767, is the author of a commentary on several treatises of the Jerusalem- Talmud. See Furst, Bibl. Jud. 1:290 sq. (B.P.)

## Frankel, Zacharias[[@Headword:Frankel, Zacharias]]

             a Jewish theologian, was born at Prague, October 18, 1801. He studied in the University of Pesth, and received the degree of doctor of philosophy in 1831. In the spring of 1832 he was intrusted with the district-rabbinate of Leitmeritz, in Bohemia, and in the temple at Teplitz, his seat of office, the service received a new cast, owing to the German sermon which he was the first to introduce in the Bohemian synagogue. In 1836 he was called to Dresden as chief rabbi for Dresden and Leipsic. At Dresden, Frankel battled for justice at the bar of public opinion, and secured for the Jews the right of citizenship by his Die Eidesleistung der Juden in theologischer und historischer Bedeutung (Dresden, 1840; 2d ed. 1847), followed by Der gerichtliche Beweis nach mosaisch-talmudischen Rechte (Berlin, 1841), which promoted the cause of his Prussian co-religionists. In 1854 Frankel was called to Breslau to organize the Jewish theological seminary, whose director he became. He died at Breslau, February 13, 1875. In the Christian world he is known as the author of, Vorstudien zur Septuaginta (Leipsic, 1841): — Ueber den Einfluss der Pallstinischen Exegese auf die Alexandrinische Hermeneutik (ibid. 1851): — Ueber Paldstinische und Alexandrinische Schriftforschung (Breslau, 1854). Of other works we mention, Hodegetica in Mischnam Librosgue cum ea Conjunctos (in Hebrew, Leipsic, 1859): — Additamenta to the preceding work (also in Hebrew, ibid. 1865): — Grundlinien des mosaisch-talmudischen Eherechtes (Breslau, 1859): — Entwusf einer Geschichte der Literatur der nachtalmudischen Responsen (ibid. 1865): — Introductio in Talmud Hierosolymitanum (Hebrew, ibid. 1870): — Targum der Propheten (ibid. 1872). He also intended to publish a new edition of the Jerusalem-Talmud, with notes; of this, however, only two treatises, Berachoth and Peah, were printed (Vienna, 1874). In connection with other learned Jews, he published Zeitschrift fur die Religiosen Interessen des Judenthum (Berlin, 184446, 3 volumes); and in 1851 he commenced his Monatschrift fur Geschichte und Wissenschaft des Judenthums, which is still continued by Gritz and Frankel. See Furst, Bibl. Jud. 1:294; Zuchold, Bibl. Theol.  1:374; Morals, Emninent Israelites of the 19th. Century (Philadelphia, 1880), page 81 sq. (B.P.)

## Frankenberg Johann Heinrich[[@Headword:Frankenberg Johann Heinrich]]

             count of Frankenberg, a cardinal of the Honman Cath. Church, was born at Glogau September 18, 1726. He studied first at Breslau, and afterwards in the GermanHungarian College at Rome. After his return to Germany he became successively coadjutor of the archbishop of Gortz in 1749, archbishop of Mecheln in 1759, soon after member of the Belgian Council of State, and cardinal in 1778. He defended the liberties of the Church and of the episcopal seminaries. against the innovations of the emperor, Joseph II, but, being accused of having taken part in some disturrbances which occurred in Brabant in 1789, the emperor deposed him. Accused  afterwards of having opposed the measures taken by the French against the churches of hisn, diocese, he was condemned to deportation, and taken to Brussels. He lived for a while at Emmerich, then in the village of Ahabus, in Westphalia, and finally removed to Breda, in Holland, where he died, June 11, 1804. See A. Theiner, Der Cardinal von Frankenberg (Freiburg, 1850); Pierer, Universal-Lexikon, s.v.

## Frankenberg, Abraham von[[@Headword:Frankenberg, Abraham von]]

             a German nobleman, an adherent of Jacob Bohme, was born June 24, 1593. He studied at Breslaut, where he became acquainted with Bohme's writings. The latter's philosophy influenced him so much that he now betook himself entirely to mystic contemplations, and in order to do this with greater effect, he retired to his countryseat. He died June 25, 1652. For his writings and hymns see Arnold, Ungarteiische Kirchen- und Ketzer-Historie, 2:410 sq.; Wezel, Hymnopographia, 4; Weimarisches Jahrbuch, 1854, pages 157-160; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Koch, Geschichte des deutschen Kirchenliedes, 3:287 sq. (B.P.)

## Frankfurt, Concordat of[[@Headword:Frankfurt, Concordat of]]

             SEE CONCORDAT.

## Frankfurt, Council of[[@Headword:Frankfurt, Council of]]

             (CONCILIUM FRANCOFORDIENSE), a synod of great importance in Church history, held at Frankfurt-on-the-Main, A.D. 794. Some Roman writers deny the authenticity of the acts of the Council of Frankfurt (e.g. Barruel, Du Rom. Pope, Paris, 1803, 2:402), but Baronius (Aninales, A.D. 794) admits it, and Labbe publishes the canons enacted at it (Concil. 7:1057). Mansi publishes but two of the canons (Concil. 12:909), referring to Capit. Reg. Franc. (ed. Baluz. 1:263) for the rest. Dupin holds that it was considered in France to be a general council, and that three hundred bishops attended it (Eccles. Hist. cent. 8). They came from Germany, Gaul, Spain, Italy, and England, and there were two delegates from the pope.

The occasion of the council was as follows. After the close of the second Council of Nicea, A.D. 787, the pope sent a copy of its acts to Charlemagne, seeking the approval of the French bishops, which they declined on the ground that their worship of images, sanctioned at Nicea, was unauthorized in the Church, and unlawful. The Libri Carolini, SEE CAROLINE BOOKS, were composed under the name of Charlemagne, and by his order, to refute the canons of Nicmae. "Nothing can be stronger than the opposition which they offer to every act of or appearance of worship as paid to images, even to bowing the head and burning lights before them. Romanists pretend that the Gallican bishops, as well as the author of these books, were deceived by a false translation of the acts of the second Council of Nicea, which, they say, led them to fancy that the council had inculcated the paying divine honor and worship to images, and that it was this false notion which induced them to condemn the council; but this is evidently suntrue, since it is an historical fact that authentic copies of the acts of the council were sent into France by the pope, as also that Charlemagne received another copy direct from Constantinople" (Palmer,  On the Church, part 4, chapter 10 § 4). Roger de Hoveden has the following: "In the year 792, Charles, king of the Franks, sent into Britain" [to Offa, king of the Mercians] "a synodal cloak, sent to him from Constantinople, in which, alas! were found many things inconvenient, and contrary to the true faith, especially in this, that it was established by unanimous consent of almost all the doctors and bishops of the East, no less than three hundred, that images ought to be worshipped" [imagines adorari debere], "which the Church of God doth altogether abominate" [execrator]. "Against which Albinus" [Alcuinus] " wrote an epistle, fortified with the authority of the holy Scriptures." Matthew of Westminster, anno 793, gives a similar account.

Finally, Charlemagne called the Council of Frankfurt for A.D. 794, to consider this question, and also that of the Adoptianist heresy (q.v). Fifty- six canons were passed at the council, of which the following are the most important: Canon 1. Condemning Felix and Elipandus, the propagators of the Adoptian heresy. 2. Condemning the second Council of Nicea, and all worship of images. "Allata est in medium quaestio de nova Grecorum Synodo, quam de adorandis imaginibus Constantinopoli fecerunt, in qua scriptsum habebatur ut qui imaginibus sanctorum, ita ut deificae Trinitati, servitium aut adorationem non impenderent, anathema judicarentur. Qui supra sanctissimi patres nostri omnimodis adorationem et servitutem renuentes contempserunt atque consentientes condemnavermunt." 6. Ordering that bishops shall see justice done to the clergy of their diocese; if the clergy are not satisfied with their judgment, they may appeal to the metropolitan synod. 11. Ordering all monks to abstain from business and all secular employments. 16. Forbidding to take money for the ordination of monks. See, besides the authorities already cited, Gieseler, Church History, period 3, § 12; Landon, Manual of Councils, s.v.; Inett, History of the English Church, part 1, chapter 13; Hefele, Conciliengeschichte, 3:635 sq.; Harduin, Conch. 4:904; Schrockh, Kirschengeschichte, 20:598; and the article SEE IMAGE WORSHIP.

## Frankfurter Moses Ben-Simeon[[@Headword:Frankfurter Moses Ben-Simeon]]

             a distinguisned printer and Hebraist lived at Amsterdam between 1700 and 1762. His reputation as a scholar chiefly rests on the "Great Rabbinic Biblet (called משֶׁה קְהַלִּת, the Congregation of Moses, Amsterd. 1724- 1727, 4 volumes, fol.), which he edited, and to which he gave the greatest part of his life and fortune. This work constituted in itself a library of  Biblical literature and exegesis, and is indispensable to every critical expositor of the O.T. Besides giving the text in Hebrew and Chaldee by Onkelos, it contains the Massora, the commentaries by Rashi, Aben-Ezra, Kimchi, Levi b. Gershon, Jacob b. Asher, Samuel b. Laniado, Ibn Jachjo, Duran, Saadia, Chaskuni, Sephorno, a number of other rabbis, and by the editor, Frankfurter. Not less noteworthy are his Index Rerum, the different Introductions written either by himself or by distinguished rabbis; his Index to all the chapters and sections of the O.T., giving the commencement of the verses; a treatise on the design of the law by Obadiah Sephorno; the Great Massora; the various readings of the Eastern and Western Codd.; a treatise upon the Accents; and last, but not least, the differences in text between Ben-Naphthali and Ben-Asher, to the latter of whom so great prominence is given by Mamonides, who, in his treatise upon the sacred Scriptures, regards Ben-Asher's revision as the most correct, and adopts it himself as a model. It is frone this revision of the text that the Hebrew Bibles of the present days are printed. Frankfurter wrote also glosses on the different portions of the Bible, entitled מנחה קטנה(a small offering); מנחה אדולה, (the great offering); מנחה הערב(the evening offering). — Kitto, Cyclopadia of Bib. Lit. 2:37: Etheridge, Introd. to Heb. Liter. 101; Parst, Biblioth. Jut. 1:295. SEE RABBINICAL BIBLES. (J.H.W).

## Frankfurter, Naftali[[@Headword:Frankfurter, Naftali]]

             a Jewish rabbi of Germany, was born February 13, 1810, at Oberndorf, in Wirtemberg; studied at Heidelberg and Tubingen, was rabbi at Braunsbach, accepted in 1840 a call to Hamburg, and died there, April 13, 1866, leaving, besides Sermons, Stillstand und Fortschritt (Hamburg, 1841): — Die Verantwortlichkeit des Volkslehrers im jetzigen Israel (ibid. 1844). In connection with Berthold Auerbach he published Gallerie der ausgezeichneten Israeliten (Stuttgart, 1838). See Kayserling, Bibliothek judischer Kanzelredner, 1:278 sq.; Allgemeine Zeitung des Judenthums, 1866, col. 266; Fiirst, Bibl. Jud. 1:296. (B.P.)

## Frankincense[[@Headword:Frankincense]]

             (לְבוֹנָה, lebonah'; whence λίβανος), an odorous resin, so called from its whitenesss (Plin. 12:14, 32); mostly imported from Arabia (Isa 60:6; Jer 6:20; see also Strabo, 16; Virgil, Georg.), yet growing also in Palestine (Son 4:14; unless perhaps some odoriferous kind of plant is here referred to); and used for perfume (Son 3:6), but more especially in sacrifices for fumigation (Lev 2:2; Lev 2:16; Lev 5:11; Isa 43:23; Isa 66:3; Luk 1:9); and it also was one of the ingredients in the perfume which was to be prepared for the sanctuary (Exo 30:34). Its use as an accompaniment of the meat-offering (Lev 2:1; Lev 2:16; Lev 6:15; Lev 24:7; Num 5:15) arose from its fragrant odor when burnt, in which respect the incense was a symbol of the divine name, and its diffusion an emblem of the publishing abroad of that name (Mal 1:11; comp. Son 1:3); and from this, as prayer is a calling on God's name, the incense came to be an emblem of  prayer (Psa 141:2; Luk 1:10; Rev 5:8; Rev 8:3). In this symbolical representation the frankincense especially set forth holiness as characteristic of the divine attributes, so that the burning of it was a celebration of the holiness of Jehovah (Bahr, Symbolik d. Mos. Cultus, 1:466; 2:329, etc.). In this respect its name (=whiteness) likewise became significant. Frankincense was also used in the religious services of the heathen (Herod. 1:183; Ovid, Trist. 5:5, 11; Metam. 6:164; Arnob. adv. Gentes, 6:3; 7:26, etc.). On the altars of Mylitta and the Paphian Venus only incense was burnt (Minter, Relig. der Babylonier, page 55; Der tempel d. himmel. Gottin zu Paphos, page 20; Homer, Od. 8:363; see Damme, s.v. θυήεις; Tacitus, Hist. 2:3). The substance itself seems to have been similar to that now known as such, a vegetable resin, brittle, glittering, and of a bitter taste, obtained by successive incisions in the bark of a tree called the arbor thuris, the first of which yields the purest and whitest kind (ל8 8 זִבָּה, λίβανος διαφανής, or καθαρός); while the produce of the afterincisions is spotted with yellow, and, as it becomes old, loses its whiteness altogether. The Indian olibanum, or frankincense, is imported in chests and casks from Bombay as a regular article of sale. It is chiefly used in the rites of the Greek and Roman churches; and its only medical application at present is as a perfume in sick rooms. The olibanum, or frankincense used by the Jews in the Temple services; is not to be confounded with the frankincense of commerce, which is a spontaneous exudation of the Pinuus abies, or Norway spruce fir, and resembles in its nature and uses the Burgundy pitch which is obtained from the same tree. SEE INCENSE.

The ancients possessed no authentic information respeqting the plant from which this resin is procured (Strabo, 16:778, 782; Diod. Sic. 2:49; Pliny, 6:26, 32; Arrian, Peripl. page 158; Ptolemy, 6:7, 24; Herod. 3:97, 107; Arrian, Alex. 7:20; Virg. AEN. 416; Georg. 1:57, etc.), and modern writers are nearly as much confused in their accounts of it. Even Pliny and Theophrastus, who had never seen it, give merely contradictory statements concerning it. It is described by the latter as attaining the height of about five ells, having many branches, leaves like the pear-tree, and bark like the laurel; but at the same time he mentions another description, according to which it resembies the mastic-tree, its leaves being of a reddish color (Hist. Plant. 9:4). According to Diodorus (5:41), it is a small tree, resembling the Egyptian hawthorn, with gold-yellow leaves like those of the woad. The difficulty was rather increased than otherwise in the time of Pliny by the  importation of some shoots of the tree itself, which seemed to belong to the terebinthus (12:31). Garcia de Horto represents it as low, with a leaf like that of the mastic: he distinguishes two kinds: the finer, growing on the mountains; the other, dark and of an inferior quality, growing on the plains. Chardin says that the frankincense-tree on the mountains of Caramania resembles a large pear-tree. The Arabian botanist Abulfadli says it is a vigorous shrub, growing only in Yemen and on the hills, and in respect to its leaves and fruit resembling myrtle; a description which has been thought (Sprengel, Hist. rei bot. 1:12, 257) to apply very well to the Amyris katab (Forskal, Flor. page 80), or (Gesch. d. Botan. 1:16) to the Anyris kafal (Forskal, page 19), or even to the Juniperus thurifera (Martins, Pharmakogn. page 384). Niebuhr, in his Descript. of Arabia, 2, 356, says, "We could learn nothing of the tree from which the incense distils, and Forskal does not mention it. I know that it is to be found in a part of Hadramaut [comp. Wellsted, 1:196; 2:333], where it is called oliban. But the Arabians hold their own incense in no estimation, and make use of that only which comes from India. Probably Arabian incense was so called by the ancients because the Arabs traded in it, and conveyed it from India to the ports of Egypt. and Syria." The Hebrews imported their frankincense from Saba (Isa 60:6; Jer 6:20); but it is remarkable that at present the Arabian libanum, or olibanum, is of a very inferior kind, and that the finest frankincense imported into Turkey comes through Arabia fiom the islands of the Indian Archipelago.

The Arabian plant may possibly have degenerated, or it may be that the finest kind was always procured from India, as it certainly was in the time of Dioscorides. Burckhardt, in his Travels in Nubia, page 262, observes: "The liban is a species of gum, collected by the Bedouin Arabs, who inhabit the deserts between Kordofan and Shilluk, on the road to Sennaar. It is said to exude from the stem of a tree, in the same manner as gum arabic. It is sold in small thin cakes, is of a dull gray color, very brittle, and has a strong smell. The country people use it as a perfume, but it is dear. It is much in demand for the inhabitants of Taka, and all the tribes between the Nile and the Red Sea. It is exported to Souakin; the Cairo merchants receive it from Jidda. At Cairo it is considered as the frankincense, and is called incense. There are two sorts, one of which is much coarser than the other. It is also imported into Jidda from Souahel, on the eastern coast of Africa, beyond Cape Gardafui." Colonel James Bird likewise observes: "There are two kinds of frankincense, or loban, one of which is the produce of Hadramaut, and is collected by the Bedouin Arabs, the other is brought by the Sumalis  from Africa. The former, which is met with in small globular lumps, has a tinge of green in its color; but the other, which is more like common resin in appearance, is of a bright yellow appearance. What the Sumalis import and name loban mati is less fragrant than the Arabian kind; it is therefore preferred for chewing, but the last is more used for fumigation. Both kinds are exported by the Hindu merchants to India, along with gum, myrrh, and small portions of honey collected in the country near Aden." The Arabs, says Rosenmuller (Alterthumsk. 4:153), call the most excellent species of frankincense cundhur; and that this is an Indian production appears from Colebrooke's observation (Asiatic Researches, 9:377), that in Hindu writings on medicaments an odorous gum is called kundura, which, according to the Indian grammarians, is a Sanscrit word.

They unanimously state it to be the produce of a tree called sallaki, and in the vulgar language salai. When the bark is pierced there exudes a gum of a whitish or yellowish color, externally powdery from friction, but internally pellucid, very brittle, with a balsamic or resinous smell, and a somewhat acrid taste; it burns with a clear blaze and an agreeable odor. The tree grows in the Indian mounr tains, and is one of considerable size, somewhat resembling the sumach, and belonging to the same natural family, terebinthaceae, or turpentine-bearing trees (see Ainslie, Matthew 1 nd. 1:265). It is known to botanists by the name of Boswellia serrata or thurifera (Roxburgh, Flora Indica, 3:388); it has pinnated leaves, the folioles of which are pubescent, ovate acuminate and serrate, and very small flowers disposed in simple axillary racemes. By incisions in the bark a very odorous gum is obtained, which the spice-merchants of London recognised as olibanum or frankin- cense, although it had been sent to England as an entirely different species of perfume (see Oken, Lehrb. d. Botan. II, 2:687 sq.; Geiger, Pharsmac. Botan. 2:1204 sq.). The Boswellia serrata grows to a height of forty feet, and is found in Amboyna and the mountainous districts of India. Another species, the B. papyrifere, occurs on the east coast of Africa, in Abyssinia, about 1000 feet above the sea-level, on bare limestone rocks, to which the base of the stem is attached by a thick mass of vegetable substance, sending roots to a prodigious depth in the rocky crevices (Hogg's Veg. Kingdom, page 249). Its resin, the olibanum of Africa and Arabia, usually occurs in commerce in brownish masses, and in yellow-tinted drops or "tears," not so large as the Indian variety. The last is still burnt in Hindum temples under the names of "rhunda" and "luban" — the latter evidently identical with the Hebrew lebonah; and it is exported from Bombay in considerable quantities for the use of Greek and Roman Catholic churches.  From Son 4:14 it has been inferred that the frankincense- tree grew in Palestine (compare Athen. 3:101), and especially on Mount Lebanon. The connection between the names, hoemever, goes for nothing (Lebonah, Lebanon); the word may be used for aromatic plants generally (Gesen. Lex. s.v.); and the rhetorical flourishes of Florus. (Epit. 3:6, "thuris silvas") and Ausonius (Monosyl. page 110) are of little avail against the fact that the tree is not at present found in Palestine. (See Celsii Hierob. 1:231; Bod. a Stapel, comment. in Theophr. page 976 sq.; Gesenius, Heb. Thesaur. page 741; Penny Cyclop. s.v. Olibanum and Boswellia Thurifera). SEE AROMATICS.

## Frankland, Benjamin, A.B[[@Headword:Frankland, Benjamin, A.B]]

             one of the men representing the scholarship of the English Wesleyan Connection, was born at St. Ives, Cornwall, in May 1819. He was a descendant of Dr. Benjamin Frankland, eminent as the great Puritan schoolmaster of his time (see Dr. Halley's Puritanism in Lancashire, etc.), the son of Rev. Benjamin Frankland, and brother of Reverend W. Joseph Frankland. He was educated at the Woodhouise Grove School (1829-33), and the University of Dublin (1837 sq.); and was for ten years tutor at Woodhouse Grove, and six months master at Wesley College, Sheffield. He was converted when eighteen years of age, entered the ministry in 1845, and throughout his various circuits, from Diss, in 1845, to Islington, London, in 1863, his ministry was greatly prized, especially by the thoughtful and cultivated, and his personal character won profound and  affectionate esteem. In 1864 he succeeded J. Gilchrist Wilson as assistant editor of the Wesleyan Methodist Magazine and other connectional publications, and on the death of the lamented Thornton, in 1865, the entire duties of editorship devolved on him, shared however, in 1868, by the appointment of a colleague, Benjamin Gregory. This position he held until his unexpected death after a short illness, January 17, 1876. Besides his scholarly contributions to the Magazine, Frankland wrote, Outlines of Literary Culture (Lond. 1853, 12mo): — Intuitionalism (ibid. 1861, crown 8vo): — Of Israel, but not Israel (Exeter, 1859, 12mo): — The Wesleyan Conference (Lond. 1852, 8vo). See Wesl. Meth. Magazine, 1876, page 192, 742, 844; Minutes of the British Conference, 1876, page 19.

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

             an English divine, was born in Lancashire in 1633, and was educated at and became a fellow of Brazenose College, Oxford. He became a preacher, afterwards a physician, and died in 1690. His published works are, The Honors of the Lords Spiritual Asserted (1681): — The Annals of King James I and King Charles I (eod.). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Franks, Conversion of[[@Headword:Franks, Conversion of]]

             SEE CHLODWIG; SEE FRANCE.

## Franz, Or Franzius Wolfgang[[@Headword:Franz, Or Franzius Wolfgang]]

             as Lutheran theologiane, was born at Plauen, 1564. He became professor of history, and afterwards of theology, at Wittenberg, where he died October 26, 1628. Among his voluminous writings are Animalium historia Sacra (best ed. Frankfort, 1712, 4 volumes, 4to): —Tractatus theologicus de interpretatione S.S. (Wittenb. 2d edit. 1708, 4to): — Schola sacrificiorum patriarchalium sacra, asserting the orthodox doctrine of the atonement against the Socinians (Wittenb. 1654, 4to, and often).

## Franzoni, Luigi[[@Headword:Franzoni, Luigi]]

             an Italian prelate, was born at Genoa, March 29, 1789; studied under the direction of Zanobi Benucci; was ordained priest in 1814; became first an urban missionary, bishop of Turin in 1831, and died March 26, 1862. He was an avowed champion of Ultramontanism, for which he was imprisoned in 1850, and took refuge in Lyons. See Hoefer, Nouv. Biog. Generale, s.v.

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

             D.D., minister of Kirkhill, Scotland, wrote Key to Prophecies not yet accomplished (Edinburgh, 1795, 8vo), described by Orme (Bibl. Bib.) as “a work of some merit," containing "rules for the arrangement of the unfulfilled prophecies, observations on their dates and a general view of the eaent-s foretolid in them;" also Commentary on Isaiah (1800, 8vo). See Fasti Eccles. Scotic. 3:266.

## Fraser, Edward[[@Headword:Fraser, Edward]]

             a talented colored Wesleyan preacher, was born a slave in the island of Barbadoes. He was in youth so appreciated by his master that he was given a good education and made his confidential clerk. Converted in Bermuda, becoming a local preacher and called into the ministry in 1827, he was given his liberty at the request of the British Wesleyan Conference, and labored in several of the West Indian islands. As a preacher, he was thoughtful, calm, dignified, clear in exposition and powerful in application. He moved with dignity and grace among the people of his chargen training the young, comforting the sick, and relieving the poor. On perplexing questions his well-balanced mind and clear, logical views made him  powerful among his brethren. He was for eighteen years district secretary. For the cause of missions and education he twice visited England, where the memory of his noble pulpit and platform deliverances are still remembered. At the annual missionary meeting in Exeter Hall, London, in his visit of 1837-38, he delivered a powerful address. He died at Grateful Hill, Jamaica, in 1872, aged seventy-four years. See Minutes of the British Conference, 1872, page 41; Smith, Hist. of Wesl. Methodism, 3:366, 367; Everett, Wesleyan Centenary Takings, 2:14.

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

             D.D. a minister of the Church of Scotland, born about 1700, and died 1769, was the author of The Scripture Doctrine of Sanctification  (Edinburgh, 1774, 12mo), of which several, editions have appeared, the last an abridgment (Lonedon, Tract Society, 1849, 18mo). This work was edited by Dr. Erskine, and is highly praised by Orme (Bibl. Bib.). See Fasti Eccles. Scotic. 2:585.

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

             a Scotch clergyman, graduated from the university and Marischal College, Aberdeen, in 1771; was licensed to preach February 3, 1779; presented to the living at Drumoak in November 1785, ordained June 15, 1786, and died January 31, 1828, aged seventy-two years. He published An Account of the Parish of Drumoak, and edited Lectures on the Pastoral Character of Principal George Campbell (1811). See Fasti Eccles. Scoticanae, 3:498.

## Fraser, James, D.D (2)[[@Headword:Fraser, James, D.D (2)]]

             an Anglican prelate, was born at Prestbury, near Cheltenham, in 1818. He graduated from Lincoln College, Oxford, in 1839; in 1840 became a fellow of Oriel College, and acted as tutor there for five years; in 1847 became rector at Cholderton, Wiltshire; in 1860 at Upton Nervet, near Reading; in 1870 bishop of Manchester, and died October 22,1885. He was the author of several reports, charges, and addresses on politico-religious subjects.

## Fraser, Paul, D.D[[@Headword:Fraser, Paul, D.D]]

             a Scotch clergyman, a native of Inverness, graduated from the university and King's College, Aberdeen, April 30, 1755; was ordained by the Presbytery of Lorn, September 2, 1761, as missionary at Glencoe, from which he was removed to that of Fort William; was admitted minister of the parish of Craignish in 1765; transferred to the second charge, Inverary, May 28, 1789, admitted June 17, and died "Father of the Church," October 2, 1827, aged ninety-five years. For a time he held the chaplaincy of the 98th Foot regiment, and the 5th regiment of Fencibles. He published An Account of the Parish of Inverary. See Fasti Eccles. Scoticanae, 3:4, 6.

## Frassen Claude[[@Headword:Frassen Claude]]

             Franciscan monk, was born in Picardy in 1620. He was doctor of the Sorbonne, theological professor at Paris, and superior of the Franciscan convent there. He wrote Dissertationes Biblicca (Paris, 1682, 2 volumes 4to): — Cours de Philosophie (Paris, 1668, 2 volumes, 4to): — Cours de Theologi (Paris, 1672, 4 volumes, fol.); reprinted, with additions by the author, in Latin, as Scotus Academicus seu universa doctoras subtilis theologica dogmata (Venice, 12 volumes, 4to). He died in Paris, February 26, 1711.

## Frater[[@Headword:Frater]]

             the Latin word for brother. SEE BROTHER.

## Fratercili[[@Headword:Fratercili]]

             SEE FRATRICELLI.

## Fraternity[[@Headword:Fraternity]]

             (confraternitas, sodalitas), the name of associations in the Roman Catholic Church which pursue special religious and ecclesiastical purposes, observe corresponding statutes and religious exercises, and are endowed with indulgences, and sometimes with other privileges. Among the purposes to which fraternities are devoted. are thes nursing of the sick support of the poor, the practice of a special devotion to some part of the Roman Catholic worship, the veneration of a particular saint, etc. In the earlier timesof the Christian Church, as all Roman Catholic writers admit, there is no trace of fraternities. The first reference to them is found in an order of bishop Odo, of Paris (died 1208), providing for the annual meeting of a Marianic fraternity. In the 12th century thee fraternity of Bridge Brethren (q.v.) arose at Avignon. Among the oldest associations of this class belongs also the fraternity of the Golifalonieri, who were confirmed by pope. Clement IV. In the 17th and 18th centuries the "Marianic Congregations" spread widely, especially in Southern Germany, and in connectiowith the order of Jesuits. Among the other most noted associations were that of the Scapulary (q.v.), Rosary (q.v.), and Corpus Christi. The popes Clement VIII, Paul V, Benedict XIII, and Benedict XIV issued several constitutions and decrees concerning fraternities. All the  fraternities of the Church are subject to the jurisdiction of the bishop and his right of visitation. No fraternity can be erected in a diocese without the consent of the bishop, who has the right of examining sanctioning, and, whenever be chooses, altering their statutes. Among the fraternities of modern origin, none has extended so widely as the "Fraternity of the most Holy and Immaculate Heart of Mary for the Conversion of Sinners," which was founded in 1837 by the abbe Dufriche Desgenettes in Paris. Among the many religious societies which have been of late established by the High. Church school in the Anglican Church are many which assume the name "Brotherhood" or "Confraternity." The "Kalendar for the English Churchbe" for the year 1869 mentions all societies of this kind then in existence in England, among them the "Guild of St. Alban the Martyr," all the branches of which call themselves motherhood or sisterhood; the "Confraternity of the most Holy Trinity;" the "Confraternity of the Blessed Sacrament of the Body and Blood of Christ;" the "Brotherhood of St. Luke the Physician and Evangelist." — Allgemeine Real-Encyklop. 3:134 (s.v. Braderschaften); Kalendar for the English Church for 1869 (London, 1869, pages 198-211). (A.J.S.)

## Fratres[[@Headword:Fratres]]

             plural of frater. SEE BRETHREN.

## Fratricelli, Fraticelli, Or Fratelli[[@Headword:Fratricelli, Fraticelli, Or Fratelli]]

             a low Latin or Italians diminutive, denoting fratres minores, little brothers. The term has been applied to so many different sects that its use in writers of the Middle Age is confusing. It was first applied to a sect of Franciscans which arose in Italy sbout the year 1294. It was used as a term of derision, as the greater number of them were apostate monks; and for this reason it was sometimes given to other sects, as the Catharists, Waldenas. etc. When this name was applied to the more rigid of the Franciscans, it was deemed honorable. AS there were many divisions among the Franciscans (q.v.), pope Coelestin V authorized Pet. det Macerata and Pet. de Sempronio to form a new order, who were called Pauperes ememiti Dom. Caelestini, and who obtained permission to live in solitude, as hermits, and to observe the rule of St. Francis in all its rigor. Many of the more ascetic and extravagant monks joined them, who, living according to their own fancies, and making all perfection consist in. poverty, and opposed by the regular Franciscans, were condemned by Boniface VIII (1302), and the inquisitors,  were ordered by John XXII (1318) to proceed against them as heretics, which commission they executed with the utunost barbarity. After this, many of them adopted the views of Peter John Oliva de Serigtean, published in his commentary. SEE OLIVA. Thev held thee Roman Church to be Babylon; that thee ruie of St. Francis was observed by Jesus Christ and his apostles. They farctold the reformation of the Church, and the restoration of the true Gospel of Christ. They affirmed that St. Francis was the angel mentioned in Rev 14:6; that the Gospel was to be abrogated in 1260, and to give place to a new Gospel, a book published under the name of the abbot Joachim; that the ministers of this reformation were to be barefooted friars. They were repeatedly condemned; and from authentic records it appears that no fewer than two thousand persons were burnt by the Inquisition from 1318 to the time of Innocent VI. These severities were repeated by pope Nicholas V and his successors; nevertheless, they maintained themselves down to the 15th century. — Herzog, Real-Encyklop. 4:562; Mosheim, Ch. Hist. cent. 13, part 2, chapter 2, § 39, notes 86, 87; Hase, Ch. Hist. § 265; Limborch, History of the Inquisition. SEE EVERLASTING GOSPEL; SEE FRANCISCANS.

## Fratzscher, Heinrich Wolfgang[[@Headword:Fratzscher, Heinrich Wolfgang]]

             a Lutheran theologian of Germany, born at Erfurt, November 12, 1694 studied at Halle, was in 1720 magister at Erfurt, in 1738 professor, accepted in 1744 a call as general-superintendent of the duchy of Coburg, and died July 14, 1757. He wrote, De Jeremia et Vaticinio Ejus (Halle,  1712): — De Necessitate et Utilitate Lectionis Script. Sacrae in Fontibus (Erfurt, 1738). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Frauds[[@Headword:Frauds]]

             Pious, "artifices and falsehoods made use of in propagating what is believed to be useful to the cause of religion. They are the offspring of sincerity and insincerity; of religious zeal combined with a defective morality; of conscientiousness in respect of the end, and unscrupulous dishonesty as to the means: without the one of these ingredients, there could be. no fraud; without the other, it could in no sense be termed a pious fraud.” These frands have been more particularly practiced in the Church of Rome. But Protestants, in their abhorrence of the frauds that have been so often employed in support of that corrupt system, are prone to forget, or at least not sufficiently to consider, that it isnotthe corruptness of the system that makes the frauds detestable, and that their separation from the Church of Rome does not place theuc in a situation which exasempts them from all danger of falling into corruptions; among the rest, into the justification of pious frauds, substantially similar to those with which that Church is so justly reproached. See Whately, Errors of Rommasmism. SEE CASUISTRY;SEE PROBABILISM.

## Frauenstadt, Christian Martin Julius[[@Headword:Frauenstadt, Christian Martin Julius]]

             a German philosopher, was born April 17, 1813, at, Bojanowo, in the duchy of Posen. He studied theology and philosophy at Berlin and published, in 1838, Die Freiheit des Menschen und die Personlichkeit Gottes, which was followed in 1839 by Die Menschwerdung Gottes nach ihrer Moglichkeit, Wirnklichkeit und Notwendigkeit. In his Studien und Kritiken zur Theologie und Philosophie (Berlin, 1840), he examined the philosophy of religion of Steffen, and with his Schelling's Vorlesungen in Berlin (ibid. 1842), he placed himself in opposition to the Philosophic der Offenbarung. In 1846 he made the acquaintance of Schopenhauer, and became his most ardent admirer. In 1848 he published his Ueber das wahre Verhaltniss der Vernunft zur Offenbarung (dedicated to Schopenihauer), followed by other works in which he advocated more or less the system of his friend, whose works he also edited (Leipsic, 1873-74, 6 volumes; 2d ed. 1877). Frauenstadt died at Berlin, January 13, 1879. See Brockhaus, Conversations-Lexikon (13th ed.), s.v. Zuchold, Bibl. Theol. 1:377. (B.P.)

## Fravashis[[@Headword:Fravashis]]

             certain fetichistic spirits worshipped by the early inhabitants of Media.

## Fravitta[[@Headword:Fravitta]]

             (Phravittas, Flavita, or Flavianus), twenty-third bishop of Constantinople, A.D. 489, is said to have acquired his position by a remarkable fraud, having been originally a presbyter of the Church of St. Thecla, in the suburbs of that city. He died within four months, and the trick was exposed.

## Frayssinous Denis, Count Of[[@Headword:Frayssinous Denis, Count Of]]

             an eminent prelate of the Gallican Church, bishop of Hermopolis, peer of France, commander of the order of the Holy Ghost, etc., was born May 9, 1765, at Curieres, in Gascony. His father designed him for the law, but he preferred the Church, and in 1788 he attached himself to the community of Laon, directed by the priests of St. Sulpica, in Paris. The society was broken up by the Revolution, but after the adoption of Napoleon's concordat in 1801 it was reunited, and Frayssinous became lecturer on dogmatic theology. In 1803 he commenced a series of "catechetical conferences" in St. Sulpice, which had great success. Napoleon threatened to break up these conferences unless Frasyssinous would make certain political recommendations to his hearers; but be waould not consent, nor was he further disturbed. These meetings were suspended by the Church authorities from 1809 to 1814, then continued till 1822; and his lectures at them were printed under the title Defense de Christianisme (Paris, 1823, 3 volumes, 8vo), containing a resume of previous books on the evidences, with additional scientific arguments. It was translated into English, Defense of Christianily, in a Series of Lectures, etc. (London,.1836, 2 volumes, 8vo). After the restoration (1814) he became very popular at court, and was made first almoner of Louis XVIII. He refused to accept the bishopric of Nismes, but in 1822 was made bisnop of Hermopolis in partibus infidellum. In the same year he was made grand master of the University and a member of the Academy, and one of his first acts was to put an end to Guizot's lectures on history "as of dangerous tendency." In 1824 he became peer of France and minister of public instruction and worship. He was also minister of worship under Charles X, but soon retired; and gave his advice, in retirement, against the famous Ordonnances which led to the Revolution of 1830. He followed the fortunes of Charles X, who died in his arms at Goritz. Frayssinous died at St. Genibz December 12, 1841. His life was written by Henrion (2 volumes, 8vo). Besides the work mentioned above, he wrote Les Vrais Principes de I'Eglise Gallicane sur la puissance ecclesiastique, la papaute, etc. (1817, 8vo), a work said by the Ultramosntanists to "look towards Jansenism, or something worse." According to it, the pope is infallible only when in harmony with the voice of the entire Church. —Hoefer, Nouv. Biog. Generale, 18:619.

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

             a Scotch prelate, was abbot of Melrose, and promoted to the see of Ross in 1485. He was witness to an agreement between the community of Linlithgow and the priory of St. Andrews in 1497, and was one of the king's privy council in 1506. He died February 5, 1507. See Keith, Scottish Bishops, page 189.

## Frazer, John (2), D.D[[@Headword:Frazer, John (2), D.D]]

             a Methodist Episcopal minister, was born in Ireland in 1803. He was a descendant of the celebrated Scotch Frazer family, which gave so many distinguished officers to the British army. At the age of seventeen he sailed to the United States and entered the woods of Maine as a lumberman. In 1831 he joined the New York Conference, and began his itinerant career on the shores of lake Champlain. For twenty-five years he continued to preach in that region, then embraced in the Troy Conference. His sppointments were Middlebury, Poultney, and Grand Isle in Vermont; Albany, Troy, Schenectady, Lansingburg, and two terms as presiding elder in New York. In 1856 failing health induced him to remove to Ohio, where he joined the Ohio Conference, and was stationed as presiding elder three years each in Columbus and Zanesville. In 1866 he was transferred to the Southern Illinois Conference, and stationed first at Alton, then at Brighton, and last at Lebanon, where he died, February 17, 1871. Dr. Frazer was a man of the purest character, a scorner of all hypocrisy and double-dealing; thoroughly read in theology, was powerfully fluent, and an eminently successful revivalist. See Minutes of Annual Conferences, 1871, page 231.

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

             a Scotch prelate, was promoted to the see of St. Andrews in 1279, and was consecrated at Rome by pope Nicholas III, June 14, 1280. About the same time he was lord chancellor and witness to king Alexander III. In 1288 he was chosen to be one of the regents of the kingdom, and after the death of queen Margaret he yielded a forced submission to Edward I of England. He died at Arteville, September 13, 1297. See Keith, Scottish Bishops, page 20.

## Freda[[@Headword:Freda]]

             was a god of war among the Frisians, who was worshipped with another similar figure, Weda, which caused the Romans to make a comparison with Castor and Pollux. They appear armed, with wings projecting from their shoulders. Predegaire (Lat. Fredegarius), a French ecclesiastical historian of the middle of the 7th century, has left a chronicle of France, and of Burgundy in particular, from Gregory of Tours to his own time (published as a sequel to the works of the former, Basle, 1568, 8vo, and later).

## Fredegise Or Fridugise[[@Headword:Fredegise Or Fridugise]]

             a mediaeval monkish ceriter, was of English origin, and flourished in the 9th century. He was a pupil of Alcuin, who took him to France, where he obtained employment at the court of Charlemagne. He succeeded Alcuin in the abbey of St. Martin, and had also conferred on him those of St. Bertin and Cormery, and was chancellor to Louis le Debonnaire. His Epistola de Nihilo et tenebris (preserved in the Miscellanea of Baluze, tom. 1) is divided into two parts, and the author attempts to show in the first part that the nihilum is something real, and in the second that the tenebrae are a corporeal substance. His work against Agobard is lost, but the description of Cormery in the poems of Alcuin is generally attributed to him. — Hoefer, Nouv. Biog. Generale, 18:626.

Frederiks Willem,

was an enlightened Rgmsan Catholic priest, who contributed much to prepare the way for the Reformation in Holland. In earlier life he enjoyed the friendship of John Wessel and R. Agricola, and in later years that of Erasmus. He was a man of learning, and also skilled in medicine. He was pastor of St. Martin's church in Groningen. He also frequently served the city in apolitical capacity. He acquired great influence, and was highly esteemed. Erasmus regarded him not only as an enlightened man, but as a model priest. He belonged to a circle in which the spirit of Wessel continued to live. Associated with such men as Everard Jarghes, Herman Abring, Nikolaas Lesdorp, Johannes Timmermans, and Gerard Pistoris, he diffused liberal ideas more in harmony with the views of the Reformers than with those pf the Roman hierarchy. The Dominicans attempted to counteract these liberal views by offering to defend certain theses. A debate ensued in 1523. In the progress of it it became apparent that this circle of friends had deeply imbibed the spirit and sentiments of the illustrious Wessel. The liberty which they enjoyed in the expression of their views was greatly due to the extraordinary influence of Frederiks. He laid Groningen under still further obligations to him by bequeathing to the St. Martin's church his library, volumes of which are still found on the shelves of the University Library of that place. He died in 1525. He left a son, who was a civilian, and who rendered himself very useful by his hospitality and readiness to assist those who were persecuted for their faith. See Glasius, Godgeleerd Nederland, blz. 472 en verv.; Ypeij and Dermont,  Geschiedenis der Nederlandsche Hervormde Kerk, 1 Deel, blz. 66 (Breda, 1819). (J.P.W.)

## Freder, Johannes (1)[[@Headword:Freder, Johannes (1)]]

             a Lutheran theologian and hymn-writer of Germany, was born Aug. 29, 1510, at Cdslin, in Pomerania. He studied at Wittenberg, was in 1537 called to Hamburg, in 1547 to Stralsund, in 1549 to Greifswalde, and in 1556 to Wismar, where he died, January 25, 1562. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Koch, Geschichte des deutschen Kirchenliedes, 1:421 sq.; Mohnicke, Johannes Frederus Leben und geistliche Gesange (Stralsund, 1840); Zuchold, Bibl. Theol. 1:377. (B.P.) .

## Freder, Johannes (2)[[@Headword:Freder, Johannes (2)]]

             son of the preceding, was born at Hamburg, January 6, 1544. He studied at Wittenberg and Rostock, was professor of theology at the latter place, and died in 1604. He edited Dav. Chytrmei Summa Doctrinae de Vera Dei Agnitione: — Explicatio Articulorum Symboli Apostolici de Filio Dei: — Liber de Spir. Sanct. Divinitate. He wrote, Theses de Praedestinatione Honinuim in Christo ad Vitam et Salutem Eternam. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Molleri, Cimbria Litterata. (B.P.)

## Frederick III Of Saxony[[@Headword:Frederick III Of Saxony]]

             (usually styled the Wise), was born at Torgau, January 17, 1463, and succeeded his father Ernest as elector, in 1486. He is chiefly. known as the founder of the University of Wittenberg, and the friend of Luther, whom he carried off for safety to the Warburg; but he had not the courage to establish the reformed faith in his dominions. He became administrator of the empire in 1519, and declined the imperial crown. He died May 5, 1525. See the literature by Kluppel, in Plitt-Herzog's Real-Encyklop. s.v. SEE LUTHER.

## Frederick III Of The Palatinate[[@Headword:Frederick III Of The Palatinate]]

             (called the Pious), was born February 14, 1525, succeeded his father, John II, in 1556, as palatine of Simmern, and Otto Henry as elector-palatine in 1559. In 1537 he married a Lutheran princess, and adopted the Reformed faith, which in 1560 he introduced into his dominions, despite an effort in 1566 to secure an imperial edict against him. He died October 26, 1576. See the literature in Plitt-Herzog's Real-Encyklop. s.v. SEE REFORMATION.

## Fredol, Berenger De[[@Headword:Fredol, Berenger De]]

             (called the Elder), a French prelate, was born at the chateau de la Vdrune about 1250; became successively canon at Bdziers, Narbonne, and Aix, bishop of Beziers, October 28, 1294, and cardinal in 1305. He was employed by the pope in several literary and diplomatic functions, and died at Avignon, June 13, 1323, leaving a few works on canon law, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Free (Or Free-Will) Offering[[@Headword:Free (Or Free-Will) Offering]]

             (נְדָבָה, nedabah', i.e., voluntar, as often), spoken of a spontaneous gift (Exo 35:29; Ezr 1:4; comp. 7), but chiefly of a voluntary sacrifice (Lev 22:23; Ezr 3:5; Eze 46:12; plur. 2Ch 31:14; Lev 23:38; Amo 4:5; fig. Psa 119:108), as opposed to one in consequence of a vow (נֵדֶר), or in expiation of some offense. SEE THANK-OFFERING.

## Free Christian Brethren[[@Headword:Free Christian Brethren]]

             the name under which one congregation in Scotland is returned in the British census of 1851.

## Free Church of Scotland[[@Headword:Free Church of Scotland]]

             SEE SCOTLAND, FREE CHURCH OF.

## Free Congregations[[@Headword:Free Congregations]]

             (Freie Gemeinden), an organization of advanced. German Rationalists and opponents of Christianity who have formally seceded from the state churches. They arose out of the society of Protestant Friends (Protstantische Freunde), or, as they were called by their opponents, Friends of Light (Lichtfreunde). The first impulse to the organization of Protestant Friends was given by pastor Uhlich, who, on June 29, 1841, presided at Gnadau in the Prussian province of Saxony, at a meeting of 16 theologians and school-teachers. A second meeting, held at Halle on the 20th of September, 1841, was attended by 56 Friends of Prussia, Saxony, and Anhalt, and agreed upon nine fundamental articles. The third meeting, held in Leipsic in 1842, counted about 200 participants, ministers and laymen; the seventh, held in Coethen in 1844, about 150 ministers and 500 laymen. In 1845 the Prussian government deposed two of the leaders of the movement, Uhlich and Dr. Rupp, from their positions as ministers of the State Church. Both at once established Free Congregations Uhlich at Magdeburg and Rupp at Konigsberg. The former, within a few months, numbered 7000 members. Other congregations were soon after established in Halle (by Wislicenus), in Nordhausen (by E. Balzer), in Marburg (by prof. Bayrhofer). In 1847, the first Conference of Free Congregations took place at Nordhausen, to which also the German Catholics (q.v.) were invited. The revolution of 1848 gave to the Free Congregations greater liberty, and consequently a considerable increase of members. At the second Conference, held at Halberstadt in 1849, the way was prepared for a union with the German Catholics; and by the third Conference, held in May, 1850 (it was opened at Leipsic, but, when some members were ordered out of the city, adjourned to Coethen), the union was consummated. At this Conference the Apostles Creed was formally rejected, and the creed of the new organization summarized in the formula "I believe in God and his eternal kingdom as it has been introduced into theworld by Jesus Christ." With regard to baptism, the Lord's Supper, and all forms of divine worship, full liberty was given to individual  congregations. After the overthrow of the free political constitutions established in Germany in 1848, the Free Congregations were in most German states again subjected to very oppressive laws. In Saxony they were altogether suppressed. In Bavaria, the baptisms performed by their ministers were declared invalid. At the same time, dissensions broke out among the congregations themselves. Some leaders, like Dr. Rupp, desired to retain the name Christian, and to be regarded as Christians; but the majority wished to drop the name Christian, and even declared against the belief in a personal God. In 1868 the Union of Free Congregationss numbered in Germany 121 congregations, with 25,000 members; and six periodicals advocated their views. Among the Germans of the United States, the Union (Bund) of Free Congregations embraces five congregations, viz. Philadelphia (since 1852); St. Louis (1850); Sank Co., Wisconsin (three branches); Dane County, Wisconsin ; Hoboken (1865). A periodical is published in Philadelphia. The Union acts hand in hand with the "Alliance of Freethinkers" (a German society in New York), and a number of "Free Men's Associations" in different parts of the country. Similar Free Societies exist in France, Italy, Belgium, and Holland. — See Zschiesche, Die protestant. Freunde (Altenburg, 1846); Haym, Krisis unserer relig. Bezwegung (1847); Nippold, Handbuch der neuesten Kirchengesch. (2d edit. Elberfeld, 1868); Schem, American Eccles. Almanac for 1868 (N.Y. 1868). (A.J.S.)

## Free Methodist Church[[@Headword:Free Methodist Church]]

             SEE METHODISTS, FREE.

## Free Religious Association[[@Headword:Free Religious Association]]

             "the name of an association established in Boston, tnited States, in May 1867. The Constitution adopted at the first meeting declared the objects of the association to be to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit; and to this end all persons interested in these objects are cordially invited to its membership. Each member of the association is left individually responsible for his own opinions alone, and affects in no degree his relations to other associations. Any person desiring to cooperate with the association will be  considered a member, with full right to speak in its meetings, but is required to contribute a small annual fee as a preliminary to the privilege of voting on questions of business. The association is to hold an annual meeting at Boston, one month's notice of the meeting being previously given. A permanent organization was effected of officers and committees. At the first meeting speeches were made by Unitarians, Universalists, Spiritualists, Progressive Friends, Progressive Jews, and others connected with no particular religious denomination. At the second meeting, held in 1868, a Baptist clergyman, who had bean censured for close communion practice, and an Episcopalian clergyman, who had been tried for an exchange of pulpit with a non-Episcopal clergyman, were among the speakers. (A.J.S.)

## Free Spirit, Brethren of the[[@Headword:Free Spirit, Brethren of the]]

             SEE BRETHREN OF THE FREE SPIRIT.

## Free will[[@Headword:Free will]]

             SEE WILL.

## Free-thinkers[[@Headword:Free-thinkers]]

             "a name adopted by sceptics to express the liberty which they claim and exercise, to think (or doubt) as they please upon all subjects, especially those connected with religion. The term originated in the 18th century, though free-thinking had earlier appeared in England. In 1718, a weekly paper, entitled The Free-thinker, was published; and in France and Germany a corresponding spirit extensively prevailed." — Eden, Churchman's Dict. s.v. SEE INFIDELITY.

## Free-thinking Christians[[@Headword:Free-thinking Christians]]

             a sect which arose in London in 1796, professing to be a Christian Church founded on the principles of free inquiry. They were originally a body of Universalists, who separated from their congregation. by rejecting the doctrine of the trinity, the atonement, and many other doctrines held by orthodox Christians generally. Their next step was to dispense with the sacraments, and deny the immateriality of the soul. Finally, they rejected the Scriptures, and abolished all forms of worship, though still holding their meetings on the Sabbath as a matter of convenience. They assembled for purposes of discussion and debate on religious and social questions.

## Free-will Baptists[[@Headword:Free-will Baptists]]

             SEE BAPTISTS.

## Freedom[[@Headword:Freedom]]

             (חֻפְשָׁה, chuphshah', manumission, Lev 19:20; entirely different from πολιτεία, citizenship, Act 22:28; “commonwealth," i.e., polity, Eph 2:12). Strangers resident in Palestine had the fullest protection of the law, equally with the native Hebrews (Lev 24:22; Num 15:15; Deu 1:16; Deu 24:17); the law of usury was the only exception (Deu 23:20). The advantage the Hebrew had over the Gentile was strictly spiritual, in his being a member of the ecclesiastical as well as the civil community of Jehovah. But even to this spiritual privilege Gentiles were admitted under certain restrictions (Deu 23:1-9; 1Sa 21:7; 2Sa 11:13). The Ammonites and Moabites were excluded from the citizenship of the theocracy, and the persons mentioned in Deu 23:1-6. SEE FOREIGNER. The Mosaic code points out the several cases in which the servants of the Hebrews were to receive their freedom (Exo 21:2-4; Exo 21:7-8; Lev 25:39; Lev 25:41; Lev 25:47-55; Deu 15:12-17). SEE SLAVE. There were various modes whereby the freedom of Rome could be attained by foreigners, such as by merit or favor, by money (Act 22:28), or by family. The ingenuus or freeman came directly by birth to freedom and to citizenship. The libertinus or freedman was a manumitted slave, and his children were denominated libertini, i.e., freedmen or freedmen's sons. SEE LIBERTINE. Among the Greeks and Romans the freedmen had not equal rights with the freemen or those of free birth. The Roman citizen could not be legally scourged; neither could he be bound, or be examined by question or torture, to extort a confession from him. If, in any of the provinces, he deemed himself and his cause to be treated by the president with dishonor and injustice, he could, by appeal, remove it to Rome to the determination of the emperor (Act 16:37-39; Act 21:39; Act 22:25; Act 25:11-12). Christians are represented as inheriting the rights of spiritual citizenship by being members of the commonwealth or community of Jehovah (Eph 2:12; Php 3:20). SEE CITIZENSHIP. The Christian slave is the Lord's freedman, and a partaker of all the privileges of the children of God; and the Christian freeman is the servant of Christ (1 Corinthians 6:22; Rom 6:20-22). Paul acknowledges that freedom is worthy of being eagerly embraced; but the freedom which he esteemed most important in its consequences was that which is given through our Lord Jesus Christ (1Co 7:21-23). The Jews, under the Mosaic law, are represented as in a state of servitude, and-Christians as in a state of freedom (Joh 8:31; Gal 4:22-31). SEE SLAERY.

## Freeke William[[@Headword:Freeke William]]

             an English Socinian, born in 1663, wrote a book in the form of questions and answers, entitled A Dialogue on the Deity, and a Confutation of the Doctrine of the Trinity, which was publicly burned and the author was  fined £500 and compelled to make a recantation in Westminster Hall. — Allibone, Dict. of Authors, s.v.; Rose, New Biog. Dict. 7:4489. (J.W.M.)

## Freeman[[@Headword:Freeman]]

             (ἀπελεύθερος, one manumitted, a freedman, 1Co 7:22; so Josephus, Ant. 7:11, 2; AEschines, 59:25; Xenophon, Athen. 1:10), FREEWOMAN SEE FREEWOMAN (ἐλευθέρα, a free-born female, Gal 4:22-23; Gal 4:30; elsewhere simply “free"). SEE FREEDOM.

## Freeman James[[@Headword:Freeman James]]

             the first pastor of a Unitarian church in New England, was born in Charlestown, April 22,1759, and graduated at Harvard in 1777. His theological studies were carried on with difficulty during the war. In 1782 he was invited to officiate as reader in King's Chapel for six months, and in 1783 he was chosen pastor of the church, stipulating, however, for permission to omit the Athanasian Creed from the service. He soon began to feel doubts as to the doctrine of the Trinity, and finally preached a series of sermons to his people renouncing the doctrine. The church resolved (in 1785) to alter their liturgy and retain their pastor. Thus the first Episcopal church in New England became the first Unitarian church in America. Application was made to Bishop Provost in 1787 to ordain Mr. Freeman; but the bishop, of course, refused, and the pastor was ordained by his own people. He was a man of fine social qualities, and of excellent intellectual powers, and was very successful as pastor and preacher. He died November 14, 1835. Besides contributions to periodical literature and to the Collections of the Massachusetts Historical Society, he published Sermons and Addresses (Boston, 1832). — Ware, Unitarian Biography, 1:143, sq.; Sprague, Annals, 8:162.

## Freeman, Bernardus[[@Headword:Freeman, Bernardus]]

             a Reformed (Dutch) minister, was born in Westphalia, and licensed there; came to America in 1700; was refused by the Church at Albany for want of education; became a missionary to the Mohawks (1700-5); preached at various places on the western end of Long Island, and died in 1743. He was a man of great natural ability, and the author of several works in the Mohawk language, for which see Corwin, Manual of the Ref. Church in America, 3d ed. page 265.

## Freeman, George W., D.D[[@Headword:Freeman, George W., D.D]]

             missionary bishop of the Protestant Episcopal Church in the south-west, was born at Sandwich, Massachusetts; taught a large boarding-school in Warrenton, N.C.; was ordained rector of Christ Church, Raleigh, where he remained for many years; then of Emmanuel Church, New Castle,  Delaware; consecrated bishop October 26, 1844, in Philadelphia, Pennsylvania, and died at Little Rock, Arkansas, April 29, 1858, aged sixty-nine years. See Amer. Quar. Church Rev. 1858, page 340.

## Fregoso, Federigo[[@Headword:Fregoso, Federigo]]

             an Italian prelate, was born at Genoa about 1480; early took religious orders; became bishop of Gubbio in 1507; fled on account of political troubles to Rome, but returned to Genoa in 1513; was of great service in the civil war ensuing; made cardinal in 1539, and died at Gubbio, July 13 1541.

## Freia[[@Headword:Freia]]

             in Norse mythology, was the most excellent among the Asas next to Frigga, the wife of Odin, being daughter of the dark Niord and the shady Skade. Freia was the goddess of the moon, in the ancient Scandinavian religion of nature. Later she was the goddess of love. She favors suitors, and finds great pleasure in songs, which she teaches to the scalds. She loves spring and flowers, and is gracious to the elves. In order to secure greater swiftness she makes use of a pair of falcon wings, which she allows other deities to use. The glittering necklace which the dwarfs presented to her is called Brising. Freia was married to Odur, and had two daughters by him: Hnos (beautiful) and Gersemi (attractive). Some time after, Odur made a journey, and as he did not return, Freia sought him, travelling through many countries, and assuming different names: Mardol, Horn, Gefion, Syr, Vanadys; but it was all useless. She therefore shed bitter tears, which were changed into gold. Her journey made her known in all lands, and she was worshipped under various names. In North Germany,  Denmark, Friesland, and Saxony, she retained the name Freia. She was represented with helmet, armor, bow, and sword, above in male, below in female dress. Odin receives valiant warriors into Valhalla; Freia receives all virtuous and lovely women into her heavenly dwelling, Folkvangur. She herself loves mostly to stay in her hall, Sesrumner, and has melancholy thoughts about her departed husband, Odur. The Swedes dedicated a number of temples to her, among which that at Upsala was the most celebrated. Her name is connected with the German verb "freien," to woo, and the sixth day of the week, Friday, is named after her.

## Freind, Robert, D.D[[@Headword:Freind, Robert, D.D]]

             an English clergyman, was born in 1667; educated principally at Westminster; elected to Christ Church, Oxford, in 1686; engaged in the famous controversy about the epistles of Phalaris, and died in 1751, leaving some Latin and English poetry, for which see Bentley, Nichols's Collection. He also published a Sermon, preached before the House of Commons (1711), and Cicero's Orations (1724). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Freir[[@Headword:Freir]]

             (or Prey), in Norse mythology, was the son of Niord; the latter became one of the Asas, after showing his power to perform wonders. Freir's mother was Skade. His sister Freia represents the moon, and correspondingly he represents the sun. Freir is called the most excellent of the Asas. He rules over the rain and sunshine, and must be invoked for fruitful years and for peace. He presides over wealthy people, gives to maidens their lovers, and restores to women their husbands, when taken in battie. Freir once seated himself on the throne Hlidskialf, from which he could look over the whole world. This throne was designed only for Odin, and Freir was immediately punished for the liberty he took by becoming enamored of a Jote maiden, namely, the beautiful Gerdur, daughter of the mountain-giant, Gymer, and of Aurboda. When he came home, he neither ate nor drank, nor said anything. A consuming melanecholy fell upon him, and no one dared to talk with him.

Even his father Niord asked his servant, Skirner, to find out what was the troulble. Freir said he loved the beautiful Jote maiden and could not live without her any longer. Skirner then went out to woo Gerdur for him, after he had asked Freir for his trusty sword, which had been made by dwarfs, and possessed the singular faculty of killing of itself  after it had once been drawn. Freir gave it to him, and thus, when he was attacked by the powerful Beli, he was forced to slay him with the horns of a reindeer. Skirner brought back the favorable answer that after nine nights Gerdur would appear to him. Then Freir said, “I cannot wait so long, for a single night is longer than a whole month." Gerdur is the northern light personified. Freir lives with her in Alfheim. As god of the sun, he also possesses the gold-colored boar, Guillinbursti. Besides this he owns the horse Blodughofi. He also has a skillful air-vessel, called Skidbladnir, made by dwarfs, the sons of Yvold. Oaths are given in Freir's name, in which case usually a boar is sacrificed to him, and a ring dipped in its blood, which is held by the swearer, who says: “So help me, Freir, Niord, and the mighty Asas!"

## Freitag, Augustine M[[@Headword:Freitag, Augustine M]]

             a Redemptorist preacher, was born in Hanover, of Lutheran parentage, in 1836. At the age of sixteen he joined the Roman Catholic Church,. and commenced his preparatory studies for the priestly office at Gottingen. After coming to America, he completed his studies at Cumberland, Maryland, and joined the Redemptorists. He was ordained priest in 1863, and assigned to duty in New York city. After serving there for some years he was transferred to Boston, Massachusetts. In 1882 he returned to New York city, be. came assistant-rector of St. Alphonso's, and died there July 26 of the same year. (B.P.)

## Frelinghuysen[[@Headword:Frelinghuysen]]

             the name of a family eminent in the history of the American Church.

1. FRELINGHUYSEN, THEODORUS JACOBUS, first minister of the Reformed Protestant Dutch Church in Somerset County, New Jersey. He was born at Lingen, in East Friesland (now in Hanover, Prussia), about 1691, was educated there, and was ordained in 1717. By the personal  influence of Sicco Tjadde, one of the ministers of the classis of Amsterdam, Holland, he was induced to come to America, where he arrived in January 1720, and became pastor of the Dutch people in the vicinity of the present city of New Brunswick, upon the banks of the Raritan and its tributaries. Encountering all the difficulties of a newly-settled country and a sparse population, whose religious spirit was very formal and relaxed, his faithful and fearless ministry gave great offense to many, and aroused a spirit of persecuting. opposition. But, with apostolic zeal, he declared, "I would rather die a thousand deaths than not preach the truth." A great revival of religion resulted from his evangelical labors. The hihest testimony to his success has been left on record by such men as Reverend Gilbert Tennent, George Whitefield, and President Edwards; and by Reverend Dr. A. Messler, in his Historical Review of the R.D. Church of Raritan; also in his paper entitled "The Hollanders in New Jersey," read before the New Jersey Historical Society, September, 1850 — a valuable document. A characteristic volume of his sermons, translated from the Dutch language by Reverend William Demarest, was issued in 1856 (12mo, pp. 422) by the Board of Publication of the R.P.D. Church, New York. His biographer says "his labors continued for more than a quarter of a century; and although he was often attacked in the civil courts, before the colonial authorities, and by complaint to the Classis of Amsterdam, he never succumbed. He was, always sustained by thie ecclesiastical authorities. All his children were believers. His five sons were ordained to the nlinistry, and his two daughters were married to ministers." His ministry closed about 1747 (see Memoir of Hon. Theo. Frelinghuysen, by Reverend T.W. Chambers, D.D., New York, Harpers, 1863). (W.J.R.T.)

2. FRELINGHUYSEN, Reverend THEODORE, eldest son of the above- named, came to this country in 1745 an ordained minister, and was settled over the Reformed Dutch Church in Albany, New York. He is represented to have been an ardent, frank, and popular man; earnest, eloquent, tender, and warm-hearted as a preacher; of spotless life, and of eminent piety — "the apostolic and much-beloved Freylinghuysen," as the name was formerly written. After a ministry of fifteen years in Albany, he returned to Holland in 1760, partly because of ministerial discouragements from the excessive worldliness of the city, partly to visit his native land, and, according to some accounts, to procure funds for founding a literary and theological institution. But he never returned, having been lost at sea on the voyage. It is remarkable that his two brothers, Jacobus and  Ferdinandus, both of whom had been educated and ordained as ministers in Holland, also died at sea in 1753, of small-pox; and that the youngest brother, Henricus, pastor of the churches in Wawarsing and Rochester, Ulster County, New York, died of the same disease soon after his settlement in 1756. (W.J.R.T.)

3. FRELINGHUYSEN. JOHN, second son of T.J. Frelinghuysen, was educated and ordained in Holland, and succeeded his father as pastor at Raritan, New Jersey, in 1750. He "was a man of greater suavity than his father, but was equally firm in upholding the claims of spiritual Christianity. He was distinguished for his gifts in the pul pit, for his easiduity in the religious training of the young, and for his zealous endeavors to raise up worthy candidates for the sacred office." He died, greatly lamented, in 1754, in the twenty-eighth year of his age. His wife, who afterwards married the Reverend Dr. Jacobus Rutea Hardenbergh, and who survived her first husband more than fifty years, is represented to have been "as eminent in her day for intelligent piety as any of the female saints of the Old Testament or of the New" (see Chambers, Memoir of Hon. Theo. Frelinghuysen, Harpers, 1863). (W.J.R.T.)

4. FRELINGHUYSEN, THEODORE, an eminent Christian lawyer, statesman, orator, and educator of youth, was great-grandson of the Reverend Theodorus Jacobus Frahiaghuysen, and the son of major-general Frederick Frelinghuysen, of the Revolutionary army, member of the Provincial Congress of New Jersey and of the Continental Congress, and senator of the United States froms his native state (New Jersey). He was born at Millstone, Somerset County, New Jersey, March 28, 1787, educated in schools at New Brunswick and at Basking Ridge, and graduated at Nassau Hall, Princeton, in 1804, with the highest honors of the institution, After studying law in the offices of his brother John at Millstone and of the Hon. Richaed Stockton at Princeton, he was admitted to the bar in 1808, at the age of twenty-one. His eminent qualities as a lawyer led to his appointment in 1817 as attorney general of the state, which office he held until, in 1829, he was elected to the Senate of the United States. At the end of his term in the Senate he resumed the profession of the law, but soon accepted the chancellorship of the University of the City of New York. From 1839 to 1850 he occupied this high place, and then became president of Rutgersan College at New Brunswick, New Jersey) where he died, April 12, 1861, after a protracted illness. Durincr his residence in New York he was a candidate for the vice-  presidency of the United States, on the same ticket with Henry Clay for president, in 1844. Mr. Frelinghaysen's civil, forensic, and political eminence was eclipsed by the luster of his Christian and philanthropic career. His piety was humble, devout, genial, simple, and most carefully cultivated. His religious life was felt with unusual power at the bar, in the Senate, in society, and in the Church. He was a Sunday-school teacher almost until his death. His efforts for the salvation of public men — presidents, governors, senators, judges, and others — were most remarkable and blessed. Especially was he in the place of father, pastor, and adviser to the young men over whom he presided in the university and college. He was one of the foremost Temperance advocates and laborers in his generation. His eloquent tongue was ever ready to plead for every good Christian or humane cause. The American Sunday-school Union, the American Colonization Society, and other benevbolent enterprises, often shared in these efforts. At one time, and for years together, he was the president of those three greatest of our Christian voluntary associations — the American Bible Society, the American Tract Society, and the American Board of Commissioners for Foreign Missions. Necessarily he was a Christian patriot of the first order. His eloquent speech in the United States Senate on the Indian Bill, and his course on the Sunday-mail Question, told with electric force upon the whole country. And when the civil war broke out in 1861, he was among the first, the most decided, pronounced, and enthusiastic of all the eminent defenders. of the Union. The completeness of his elevated character and. record is remarkable, and his name will ever be illustrious for its goodness and greatness. A memoir of his life and services by Reverend T.W. Chambers, D.D., was issued by Harper and Braothers, New York, 1863, 12mo. (W.J.R.T.)

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

             a French monk, was born at Tours in 1610; entered the order of Grammont at the age of eighteen, and conceived the idea of bringing back the monks  to the rigor of their primitive rule. Despite his superiors, through the protection of cardinal Richelieu, he succeeded in establishing the ancient discipline, not only in the house of Thiers, in Auvergne, which citizens had founded for him in 1650, but also in six or seven other houses, which had become nearly. ruined. He died in 1689, leaving La Vie, la Mort et las a Miracles de Saint-Etienne, Confesseur, Fondateur de l'Ordre de Grammont (Dijon, 1647). See Hoefer, Nouv. Biog. Generale, s.v.

## French Confession[[@Headword:French Confession]]

             (Confessio Gallicana). SEE GALLICAN CONFESSION.

## French Lutheran Church[[@Headword:French Lutheran Church]]

             SEE FRANCE.

## French Prophets[[@Headword:French Prophets]]

             the name given in England to a sect formed by the Camisards, who came over to England about 1706, and who brought with them the "gift of prophecey," and soon made converts in England. The great subject of their predictions was the speedy establishment of Messiah's kingdom. "Their message was (and they were to proclaim it as heralds to every nation minder heaven), that the grand jubilee, 'the acceptable year of the Lord,' the accomplishment of those numerous scriptures concerning the new heavens and the new earth, the kingdom of the Messiah, the marriage of the Lamb, the first resurrection, or the new Jerusalem descending from above, was now even at the door; that this great operation was to be effected by spiritual arms only, proceeding from the mouths of those who should by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labor in the vineyard; that this mission of God's servants should be witnessed to by signs and wonders from heaven by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, wars, etc.; that the exterminating angels should root out the tares, and there shall remain upon earth only good corn; and the works of mean being thrown down, there shall be but one Lord, one faith, one heart, and one voice among mankind. And they declared that all the great things they had spoken of would be manifest over the whole earth within the term of three years. These prophets also pretended to the gift of languages, of miracles, of discerning, etc.; discerning the secrets of the heart; the power of conferring the same spirit on others by the  laying on of hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction their experienced, the spirit of prayer which was poured forth upon them, and the aanswer of their prayers by the Most High. These pretensions, however, laid the foundation of their detection and complete overthrow. They went so far as to pretend to raise the dead, and fixed upon one of their octn number for the experiment, who was to rise on a particular day. But Dr. Emes did not rise" (Adams, View of all Religions). They obtained, for some time, considerable success in Great Britain having their admiring followers not only in London but also in the chief provincial towns. They were even joined by some parties of influence, such as Sir Richard Bulkely, Lady Jane Forbes, John Lacey, Esq., and others. Mr. Lacey, who was originally a member of Dr. Calamy's congregation, entered, we are told, “into all their absurdities, except that of a community of goods, to which he strongly objected, having an income of £2000 per annum." The influence of the prophets speedily declined; but their proceedings left a stigma for a time upon the reputation of the Huguenot refugees settled in Britain. See Hughson, A Copious Account of the French and English Prophets, etc. (London, 1814). A curious tract, entitled A Brand snatched from the Burning, by Samuel Keaner, who was one of the sect, and afterwards became a Quaker and came to America, professes to give an account of the French prophets "by one of themselves." The claims of the French prophets resemble, in some respects those of the modern Irvingites (see English Review, 9:22 sq.).

## French Reformed Church[[@Headword:French Reformed Church]]

             SEE FRANCE; SEE REFORMATION.

## French Roman Catholic Church[[@Headword:French Roman Catholic Church]]

             SEE FRANCE, AND GALLICAN CHURCH.

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

             The British and Foreign Bible Society, since its inception of Bible-work in France and the French-speaking countries, circulated the translations of Martin, Osterwald, and De Sacy; the latter for the use of Roman Catholics. In 1869 the same society published a revised edition of Osterwald's New Test. The object of this edition was to bring it as far as possible into conformity with the original editions, and to do away with the needless alterations which have been introduced by various printers or editors. On the same basis the Old Test. was published in 1871. In 1875 the Reverend Arnold Bovet addressed a communication to the agent of the British and Foreign Bible Society in Germany, the subject of which was the present condition and character of the French Protestant versions. In how far Mr. Bovet's suggestions were carried out we do not know, but in the report for the year 1877 we read: "The committee have been busy throughout the year in remedying certain minor defects in several of the French editions, in order to make them more perfect and more uniform. Several new versions of the Scriptures in French have been urged on the committee, but they did not see their way to the adoption of any of them; they hope, however, that the present activity in Bible translating and revision may lead to the production of a version more accurate and more acceptable: to the French people than any which they now possess." From the annual report published in 1884 it appears that the Societe Biblique de France had undertaken a revision of Osterwald, and that. this revised recension has also been adopted by the British and Foreign Bible Society.

The report reads thus: "The committee have resolved to adopt the recently revised version of Osterwald. The revision of the New Test. was completed bv Mons. Frossard in 1869. A conference of pastors at Paris appointed a  commission to examine the version, and they expressed the wish in the following year that the Society Biblique de France should publish it. In 1868 a committee, consisting of MM. Bruston, H. Kruger, W. Monod, and M. Byse began the revision of the Old Test. In 1877 the number of revisers was raised from four to thirteen, namely, professors Bois, Bruston, Chapuis, and Coussivat, and pastors Le Savoureux, Kruger, Monod, Laufer, Bornand, Byse, Favez, Frossard, and Monnier. All the books of the Old Test, were revised at least twice, the greater part three times, and some (Psalms, Daniel, Hosea, Joel, Amos, etc.) four times. 'The direction of the work was intrusted to pastor Frank Vermeil, with whom were associated MM. Matter and Frossard. In 1879 the publication commenced. Since then 17,000 of the 8vo and 16mo Bibles have been sold, and 150,000 copies of the revised New Test. since its publication. The basis of the revision of the New Test. was the Textus Receptus. The committee of the British and Foreign Bible Society, in taking up this latest revision of Osterwald's version, have the hearty approval of the Society Biblique de France." The British and Foreign Bible Society has also undertaken since 1879 the printing of De Sacy's Bible, collated with the folio of 1759, and with' alternative readings from the originals for all passages liable to misconstruction.

Outside of the Bible societies, there were published La Sainte Bible, Texte de la Vulgate, Traduction Francaise en Regard, avec Commentaires Theol., Moraux, Philol., Histor., etc. Rediges d'Apres les Meilleurs Travaux Anciens et Contemp. (Paris, 1869-82, 16 volumes). In this Bible work, the commentaries of German, French, English, and American scholars have been made use of. Thus, Alexander's Commentary on Isaiah, Lyman Abbott's New Test., The Speaker's Commentary, the works of Alford, Wordsworth, Ellicott, and even Smith's Dict. of the Bible have been perused. Besides this work of Roman Catholics, we must mention the Protestant Bible work by Reuss, La Bible. Traduction Nouvelle avec Introductions et Commentaires (Paris, 1874-81, 16 parts). The different parts have the following titles, besides the Preface et Introduction Generale and Table Generale des Matieres: I. Histoire des Israelites Depuis la Conquite de la Palestine jusqu'a l'Exil (Livres des Juges, de Samuel et des Rois); II. Les Prophetes, 2 volumes; III. l'Histoire Sainte et: la Loi (Pentateuque et Josue), 2 volumes; IV. Chronique Ecclesiastique de Jerusalem (Chronicles, Ezra, Nehemiah); V. Poesie Lyrique (Le Psautier, les Lamentations, le Cantique des Cantiques); VI. Philosophie Religieuse  et Morale des Hebreux (Job, les Proverbes, Ecclesiaste, l'Ecclesiastique, la Sapience, Contes Moraux [Jonas, Tobit, Susanne, Pages du Roi Darius], Baruch, Manasse); VII. Litterature, Politique, et Polemique (Ruth, Maccabees, Daniel, Esther, Judith, Leviticus 3 me Livre des Maccabees, l'Histoire du Bel et du Serpent, l'Epitre de Jeremie); VIII. Histoire Evangelique (Synopse des 'Trois Premiers Evangiles); IX. La Theologie Johannique (Evangile et Epitres); X. L'Histoire Apostolique (Actes des Apotres); XI. Les Epitres Pauliniennes, 2 volumes; XII. Les Epitres Catholiques; XIII. L'Apocalypse.

Last, but not least, we mention the new translation of the Old Test. from the Hebrew text by the Reverend Dr. Louis Segond, published at Geneva in 1874 (2d ed. Nancy, 1877; 8d ed. Geneva, 1879), and the new translation of the New Test. from the Greek, published in 1879. His work has been accepted by the University Press, Oxford, England. This version is regarded as a decided improvement upon all others, and as worthy of national official use. In 1878 appeared La Bible Annoteepar une Socigte de Theologiens et de Pasteurs, fasc. 1 (Ancien Testament, les Pirophetes I), Neulfchatel. (For a review of this part comp. Diestel, in Schurer's Theol. Literaturzeitung, 1879, col. 217). (B.P.)

## French Versions Of The Holy Scriptures[[@Headword:French Versions Of The Holy Scriptures]]

             I. We may gather from the conciliar edicts prohibiting the use of translations of the sacred books in the vulgar tongue that such existed as early as the beginning of the 13th century (Acta Concil. Tolos. c. 14, ap. Mansi, 23:197; comp. those also of the Synod of Tarragona in 1234, and Beziers in 1246), and even as early as 1199, Pope Innocent III had heard that "evangelia, epistolas Pauli, moralia Job, et plures alios libros in Galileo sermone," were in use among the Albigenses (Epist. ed. Baluzej 1:432); but we are very much in the dark as to the character of these translations, or the source whence the emanated. Writers on the Waldensian Church assert the existence of translations in the Romance dialect possessed by that church anterior to the 12th century (Monastier, History of the  Vaumdois, page 73; Henderson, The Vaudois, page 248; Gilly, The Romaunt Version of the Gospel of St. John, etc., Lond. 1848); but the evidence on which this is advanced does not stand the test of a thorough scrutiny. In the Nobla Leyezon, which contains the religious belief of that church, there are several citations of Scripture, but there is no evidence that these are made from any extant version; and, at any rate, this work cannot be placed earlier than the end of the 12th or beginning of the 13th century (Hallam, Hist. of Literature, 1:26). Walter de Maies says that, during the pontificate of Alexander III (1159-1181), he was present at a synod at Rome where certain Waldensians presented to the pope a book written in the Gallic tongue, "in quo textus et glossa Psalterii plurimorumque, legis utriusque librorum continebatur" (De Nugis Cusial. page 64, Camden Society ad.; Usher, De Chr. Eccles. Success. in Opp. ed. Elrington, 2:244); but it is doubtful whether any part of this was in the vernacular except the gloss, which in a translation would be of little use. That Peter Valdo himself possessed a vernacular translation of the Scriptures has been asserted; but, when examined, this tradition resolves itself into the fact that he requested a grammarian, Stephanus de Ansa, to supply him with a translation of the Gospels and other books of the Bible, "et auctoritates sanctorum;" but whether it was a "textus cum glossa," or "sententia per titulos congregates," the witnesses leave uncertain. From what Reiner says (ap. Usher, 1.c.), "Cum esset [Valdus] aliquantulum literatus, Novi Testamenti textum docuit eos vulgariter," the presumption is that no vernacular version existed, but that Valdo in preaching translated for his hearers, i.e., probably gave them the glosses which Stephanus had collected for him. Trithemius, however, expressly says, "Libros sacrum scripturae maxime Novi Testamenti sibi in linguam Gallicam fecit transferri" (Ann. Hirsaugiens. ann. 1160, 1:442). The MSS. of the Waldensian versions preserved at Zurich, Grenoble, Dublin, and Paris are not of an earlier date than the 16th century, nor can the version they present claim any high antiquity. That vernacular versions of the N.T., and portions of the Old, existed among the so-called Sectaries of the south of France from an early period does not admit of doubt, but we are not in eicunietanceis to, say anything definite concerning them. Dr. Gilly (page 22) has called attention to the curious fact that an English ecclesiastic in 1345 disposed by will of a copy of the Romance Bible, "Bibulam (Bibliam?) in Romanam linguam translatam" (Publications of Surtees Soc. for 1836, 2:10). In the library of the Academie des Arts at Lyons there is a Codex containing the N.T. in Romance, to which is appended the liturgy of  the Cathari, indicating its origin among them (Gieseler, Church Hist. 3:409). In the north of France also we have some clear traces of vernacular copies of the Scriptures. A translatian of the four books of Kings in the dialect of the north of France (langue d'Oil) has been, published (Paris, 1841, 4to) by M. Leroux de Lincy, who attributes it to the 12th century. M. Reuss has examined ands described in the Revue de Strasboury (4:1 sq.), a Codex preserved is the library of that city, which contains in the name dialect, somewhat varied, the Pentateuch, Josishum, and Judges, with the Glossa ordinaria et interlinearis, SEE GLOSS, and the rest of the historical books of the O.T., with the Psalter without the gloss. As respects the translation said to have been executed, cir. 250, for Louis IX, that of Du Vignier (cir. 1340), that of De Sy (1350), and that of Vaudetar (1372), we can say nothing more than that tradition asserts that such did once exist.

Of translations of parts of Scripture, chiefly the Psalters, into the more modern French, a large number exist in MS., of which a copious list is given by Le Long in his Bibliotheca Sacra. About the year 1380 a translation was undertaken by comimand of Charles V of France, by Raoul de Prailles, of which more than one copy exists. Le Long gives a description of a Codex containing it, with some extracts, by way of specimen, of the languages; and there is another MS. of it in the British Museum, of which a full description is given in the Bibliotheca Lansdowniana, page 284 sq. The version in these codices does not go beyond Proverbs.

II. Emerging from these obscurer regions of inquiry, we conce to those versions which have been printed, and of which it is possible to give a certain account.

1. That of Guiars des Moulins, an ecclesiastic of Picardy. Taking as his basis the Historia Scholastica of Peter Comestor, a digest of the Bible History with glosses, he freely translated this; adding a sketch of the history of Job, the Proverbs, and probably the other books ascribed to Solomon; substituting for (Comestor's history of the Maccabees a translation of this from the Vulgate, and in general conforming the whole more closely to the text of the Vulgate than Comestor had done. The Psalms, Prophets, and Epistles were not in the work as at first issued, and it is uncertain whether the Acts were not also omitted; all these, however, were added in later copies. Many MSS. of this work exist, the most  important of which is at Jena. An edition of this Bible, as completed by different hands, was issued from the press by order of Charles VIII, about the year 1487, edited by the king's confessor, J. de Rely, and printed by Verard, Paris, 2 volumes, fol. Twelve editions of this, some at Paris and some at Lyons, appeared between 1487 and 1545. This is called La Grande Bible, to distinguish it from a work entitled La Bible pour les simples gens, which is a summary of the history of the O.T., and of which several undated editions have been examined. Previous to the edition of 1847, an edition of the N.T., of the same translation as that found in the completed works of Guiars, but not by Guiars himself, was printed at Lyons by Barth. Buyer, fol., and edited by two Augustinian monks, Julien Macho and Peter Farget: it is undated, but is referred to the year 1478, and justly claims to be the Editio Princeps of the French Scriptures.

2. In the year 1523 appeared at Paris, from the press of Simon de Colines, an anonymous translation of the N.T., which was often reprinted, and to which, in 1525, was added the Psalter, and in 1528 the rest of the O.T. (together 7 volumes, 8vo), the last portion being issued at Antwerp, in consequence of attempts on the part of the French clergy to prevent its appearance. Tradition ascribes this version to Jacqimes le Fevre d'Etaples, who had before this distinguished himself by a Latin tranlsation, of Paul's epistles, and by exegetical works on the Gospels and Epistles; and there is no reason to question the justice of the ascription. This version is made from the Vulgate, with slight variations in the N.T., where the author follows the Greek. The complete work appeared in one volume fol., at Antwerp, in 1530, and again from the same types in 1532. It was placed in the papal Index in 1546; but in 1550 it was reissued at Louvain in fol., edited by two priests, Nicolas de Leuze, and Franz van Larben, who corrected the style, and struck out all that savored of what they deemed heresy. Of this corrected version many editions have been issued.

3. The first French Protestant version was prepared by Pierre Robert Olivetan, a relation of Calvin, and was printed at Serrieresn, near Neufehatel, in Switzesland, in 1535, fol. Of this edition very few copies remain. It was reprinted at Geneva in 1540, at Lyons in 1541, and, with a few emsendations from the pen of Calvmin, again at Geneva in 1545. In 1551 a thoroughly revised edition, with the addition of some of the apocryphal books by Beza, and a new translation of the Psalms by Bude, was issued at Geneva. It has often been reprinted since. An edition for the use of the Vaudois, and for which they subscribed 1500 golden crowns,  was printed at Neufchatel in 1556. This translation was made for the O.T. from the Latin version of Santes Pagninus, sand for the N.T. after the versions of Lefevre and Erasmus. In its first form it was very imperfect, and even after the revisal of Calvin, and the emendations of subsequent editors, it remainedhbehind the requirements of an authorized version.

4. To remedy the defects of Olivetan's version, and to produce one more suited to the wants of the age, the Venerable Company of Pastors at Geneva undertook a thorough revisal of the work, with the special aid of Beza, Goulart, Fay, etc., and under the editorial care of Cornelius Bertram. This appeared in 1588. In this revision, יְהוָֹה, which in all the other Protestant versions is rendered by a word equivalent to Lord, is throughout translated L'Eternel. Revised editions have been issued by theVenerable Company in 1693, 1712, 1726, 1805, and of the N.T. in 1803; the last two very much modernized in style. This claims to be the most elegant of the French versions, but it is far from being an adequate rendering of the original.

5. The Bible of Diodati, Genesis 1644; of Desmarets, Amst. 1669; of Martin, Utr. (N.T.) 1696, (Bible) 1707, 2 volumes, fol.; of Roques, Basle, 1744; Osterwald, Amast. 1724; Neufch. 1744, are revisions of Olivetan's text undertaken by individuals. Of these, Osterwald's is the most thorough, and may be viewed as occupying the place in the French Protestant Church of an authorized version, though Martin's is the one most esteemed by the score orthodox of its members, while that of Desmarets is, sought by those who attach much value to fine paper and printing. A carefully revised edition of Osterwald's Bible, with parallels by the Reverend W. Mackenzie, has been issued by the French Bible Society, Paris, 1861.

6. Of avowedly new translations from the original by individuals may be mentioned that of Seb. Chastillon (Castalio), 2 volumes, fol., Basle, 1555, in which the translator aimed to impart classical elegance to the style, but which was universally regarded as neither conveying the just sense of the original, nor being in accordance with French idiom; that of Le Clerc, 2 volumes, 4to, Amst. 1703, in the interests of Arminianism; that of Le Cene, published after his death in 2 volumes, fol., Amst. 1741, deeply marked by Socinian leanings; and that of Beaessobre and L'Enfant, 2 volumes, 4to, Amst. 1718. This last is by much the best, and has been repeatedly reprinted. SEE BEAUSOSBRE.

7. Of Roman Catholic versions of the Bible, the first is that of Rene Benoist, a member of the theological faculty at Paris, which appeared in 1566. It was condemned by Pope Gregory XIII in 1575, and involved the author in much trouble because of its supposed Protestant leanings. It is, in fact, only a slightly altered transcript of the Geneva Bible. A revised edition, conformed to the Vulgate, was proposed and issued by the divines at Lsouvain. Four translations of the N.T. had appeared before this, viz. that of Claude Deville, 1613; that of Jaques Corbin, an advocate of Paris, 1643; that of Michel de Marolles, abbe of Villeloins, 1649; and in 1666 that of Denys Amelotte, a priest of the oratory, whose hatred of the Jansenists and desire to damage their version, then in the press prompted him to a work for which he was wholly unfit, and the blunders of which drew down on him the unsparing criticism of Richard Simon, a priest of his own order. Marolles had begun a translation of the O.T., but it was suppressed after the printing had proceeded as far as Leviticus 23. A translation of the N.T. by the theologians of Louvain appeared in 1686; of this only a few copies exist. All theses are made from the Vulgate. So also is the famous Jansenist translation begun by Antoine Lemaitre, and finished by his brother Isaac Louis Lemaitre de Sacy, aided by Antoine Arnauld, P. Nicole, etc. The N.T. was first published in 2 volumes, 8vo in 1667, and subsequently the O.T., nominally at Mons, but really at Amsterdam. It is variously styled the version of Mons, the version of Port Royal, but now commonly the version of De. Sacy. Many editions of it have appeared, with and without notes; the best is that of Fosse and Beaubrun, Par. 1682, 3 volumes, 8vo; a beautifully illustrated edition was issued at Paris in 1789- 1804, in 12 volumes, 8vo. It was with an edition of this version, altered so as to be more conformed to the Vulgate, that Quesnel published his Reflections, 1671-80. The translation of Calmet, in his Commentaire Litteral et Critique, Paris, 1724, may be also viewed as a revised edition of the Mons Bible. Antoine Godeaus, bishop of Grasse, published a translation made from the Vulgate, in 2 volume, 8vo, Paris, 1668. It holds a middle place between a literal version and a paraphrase. The translation of Nic. Legros was published anonymously at Cologne in 1739, and afterwards with his name in several editions. Of the N.T. a translation, from the pen of Richard Simon, appeared anonymously in 1702 at Trevoux. This version was charged by Bossuet with Socinian leanings, and was condemned by Cardinal de Noailles. Of the translation by Huren, 1702, and that by the Jesuits Bouhours, Tellier, and Bernier, between 1697 and 1703, it may suffice to make mention.

8. In our own day several versions of the Psalms have appeared in France. A translation of the whole Bible from the Vulgate, by Eugene Geronde, in 23 volumes, 8vo, appeared at Paris between 1820 and 1824. This has frequently been reprinted, and has excited much attention, some of the journals vehemently commending it, while by others it has been no less severely criticised. The latest appearance in this department is the translation of the Gospels by La Mennais, 1846, the style of which is admirable, but the notes appended to it are in the interest of Socialism. But the most important work of this kind is undoubtedly the translation from the Hebrew of the O.T. by S. Cahen, La Bible: Traduction Nouvelle avec l'Hebreu en regard, etc. Par. 1832-39, 18 volumes, 8vo. (Le Long, Bibliotheca Sacra; Simon, Hist. Crit. du N. Test. 54:2; Brisnet, Manuel de Libraire; Horne, Introduction, volume 2, part 2; Reuss, Gesch. des V.T. section 466, etc.; and in Herzog's Real-Encyklop. s.v. Romanische Bibelubers.; Darling, Encycl. Bibliogr. 2:99 sq.).

## French William. D.D.[[@Headword:French William. D.D.]]

             a distinguished divine and mathematician was educated at Caius College, Cambridge, and became second wrangler in 1811. He soon after became fellow asnd tutor of Pembroke College, was made M.A. in 1814, master of Jesus College is 1820, and D.D. in 1821. He was successively aspointed vice-chancellor in 1821 and 1834, rector of Moor-Monktown, Yorkshire, in 1827, and canon of Ely in 1832. He died, in 1849. He published A new translation of the Book of Psalms from the original Hebrew (new ed. Land. 1842, 8mvo): — A new translation of the Proverbs of Solomon from the original Hebrew, with Notes by W. French and G. Skinner (Lond. 1831, 8vo)., — Darling, Cyclop. Bibliog. s.v.

## French, Edward Warner, D.D[[@Headword:French, Edward Warner, D.D]]

             a Presbyterian minister, was born at Barre, Vermont, August 23, 1829. He graduated from Williams College in 1852; studied two years in the Union Theological Seminary, N.Y.; became pastor at Bergen, N.J., in 1856, and died February 4, 1885.

## French, John W., D.D[[@Headword:French, John W., D.D]]

             a Protestant Episcopal clergyman of the diocese of Maryland, graduated from the General Theological Seminary of New York, was for some years rector in Washington, D.C.; in 1857 was chaplain at the Military Academy, West Point, N.Y.; in 1866 was appointed professor of moral philosophy in the same institution, and continued there until his death, July 7, 1871. See Prot. Episc. Almanac, 1872, page 127.

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

             an English clergyman, was born in 1786, and educated at Caius College, Cambridge. In 1820 he was master at Jesus College, and canon of Ely in 1832. He died in 1849, leaving New Translations of the Proverbs of Solomon (1831): — New Translations of the Book of Psalms (1842). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## French-Basque Version[[@Headword:French-Basque Version]]

             SEE BASQUE FRENCH.

## Frensdorff, Solomon[[@Headword:Frensdorff, Solomon]]

             a Jewish writer, and professor at the Israelitish teachers' seminary in Hanover, who died in 1880, is the author of, Fragmente aus der  Punctations- und Accentlehre der hebraischen Sprache (Hanover, 1847): — Die Massora Magna nach den altesten Drucken (ibid. 1875, of which only the first part, Die Massora in alphabetischer Ordalung, was published). He also edited the masoretic work, אכלה ואכלה(ibid. 1864), a description of which is given under Oclah ve-Oclah in this Cyclopcedia. (B.P.)

## Frenzel[[@Headword:Frenzel]]

             a name common to several German authors, of whom we mention:

1. ABRAHAM, was born in November, 1656, at Kosel, studied at Wittenberg, and died April 15, 1740, at Schonau, near Bernstadt. He wrote, De Originibus Linguae Sorobicae, libri 4 (Bautzen, 1693-96): — De Diis Slavorum et Soroborum in Specie (published in Hoffmann's Scriptores Rerum Lusaticorumn, 2 volumes): — De Vocabulis Propriis Sorobicis Pagorum (published also in Hoffmann's work). Besides, he left in manuscript a Dictionary of the Wendish Language, works on the manners of the people of Upper Lusatia (extracts from which were published by Muka under the title Frenceliana, in Casopis Macisy Serbskeje, Bautzen, 1880-82). See Jocher, Allgemeines Gelehrten-Lexicon, s.v.

2. MICHAEL, born February 2, 1628, studied at Leipsic, was pastor at Kosel, and died June 29, 1706. He translated the New Test. into the Wendish language, also the Psalms, and Luther's catechism. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.

3. MICHAEL, Jr., brother of Abraham, was born February 14, 1667, studied at Wittenberg, and died as deacon at Hoyerswerda, February 11, 1752. He wrote Dissertatio de Idolis Slavorum (Wittenberg, 1691).

4. SOLOMON GOTTHOLD, son of Michael, Jr., who was born in 1701, and died deacon at Hoyerswerda, March 22, 1768, is the author of a Wendish Catechisn (Libau, 1738). See Jocher, Allgemeines Gelehrten- Lexikon, s.v. For the family Frenzel see Schubert, Chronike der- Geschlechter Frenzel und Schletter (Dresden, 1843). (B.P.)

## Freret Nicolas[[@Headword:Freret Nicolas]]

             a celebrated French scbiolar, was born at Paris February 15, 1688, and died in the same city March 8, 1749. He at first studied law, but absandoned it for literature, especially for investigations into the languages, history, and religious systems of ancient and Oriental peoples. At the age of twenty-five he was admitted to the Academy of Inscriptions, and gave as his inaugural a discourse on the origin of the Franks, which, though favorably received by the Academy, and vindicated in great part by the subsequent progress of historical research, was strongly opposed by the abbe Vertot, and led to Freret's being sent for a short time to the Bastile. On his release he produced a long series of papers for the Academy of Inscriptions, which gave him great reputation for learning and research. In treating mythology, he rejected the theory which traces back religious fables to historical facts, SEE EUIHEMERUS, assigned to the historical element a secondary place, and thought that the Greeks had borrowed most of their divinities from the Egyptians and Phoenicians. He extended his investigations also to the religions of the Celts, the Germans, the Hindus, the Chinese, the Persians, and the Romans, and was one of the first in France to prosecute the study of Chinese. Of his writings we name only those which belong more especially to the subjects embraced in this work, viz.: Essai sur la Chronologie de l'Ecriture Sainte (Histoire de l'Acad. tom. 23): — Observations sur les fetes religieuses de l'annee persane, et en particulier sur celle de Mithra, tant chez les Persans que chez les Romains (Mem. de  l'Acad. t. 16): — Reflexions generales sur la Nature de la religion des Grecs, et sur l'idee qu'on doit se former de leur Mythologie (Hist. de l'Acad. tom. 23): — Recherches sur le Culte de Bacchus parmi les Grecs (Mem. de l'Acad. t. 13); — La Nature du Culte rendu en Grece aux heros, et particulierement a Esculape (Hist. de l'Acad. t. 21): — Hist. des Cyclopes, des Dactyles, des Telchines, des Curetes et Corybantes, et des Cabires (Hist. de l'Acad. t. 23 et 27): — Les Fondements historiques de la fable de Bellerophon et la maniere de l'expliquer (Hist. de l'Acad. t. 7; Memn. t. 7): — Observations sur les recueils de predictions ecrites qui portaient le nom de Musee, de Bacis et de la Sibyl'e (Mem. de l'Acad. t. 23): — Observations sur les oracles rendus par les ames des morts (Mem. t. 23): — Observations sur la religion des Gaulois et sur celle des Germains (Mem. de l'Acad. t. 24): — Etymologie du mot Druide (Hist. de l'Acad. t. 17): — La Nature et les dogmas des plus connus de la religion gauloise (Hist. de l'Acad. t. 18): — L'Usage des sacrifices humains etabli chez les differentes nations et particulierement chez les Gaulois (Hist. de l'Acad. t. 18): — Recherches sur le dieu Hercule Endovellicus et sur quelques autres antiquites iberiques (Hist. de l'Acad. t. 3): — Les Assassins de Perse (Mem. t. 17). Leclerc de Septchenes published a collection of Freret's works under the title OEuvres completes, nouv. edit. considerablement augmentee de plusieurs ouvrages inedits (Paris, 1796- 99, 20 volumes, 12mo), but, despite its title, by no means a complete edition. — Hoefer, Nouv. Biog. Gener. 18:807-818; Rose, New. Biog. Dict. 7:451. (J.W.M.)

## Fresco[[@Headword:Fresco]]

             or wall-painting in water-colors, was very common in the early ages of the Christian mera, and was gradually introduced into sacred places, especially churches and the catacombs, portions of it still remaining. The subjects are  usually Scriptural, though sometimes purely ideal. (See illustration on page 417.) For the details see Smith, Dict. of Christ. Antiq. s.v. SEE PAINTING.

## Fresco Painting[[@Headword:Fresco Painting]]

             a method of painting with mineral and earthy colors dissolved in water, upon freshly-plastered walls. As only so much can be painted in one day as can be executed while the plaster is wet, and as the colors become lighter on drying, fresco painting is very difficult of execution. As the wall dries, all the color that is applied is carried to the surface, and there forms a coating to the wall. But little retouching can be done. Fresco painting was carried to great perfection by the ancients. It was revived, by the Italian painters especially, during the Middle Ages. It again fell into disuse from the seventeenth till the present century, when it has been revived by Cornelius, Overbeck, and others. With the exception, perhaps, of mosaic painting (q.v.), fresco painting is better adapted than any other style to the production of monumental works of art. For full effectiveness, it requires the natural light, and hence cannot be used with success in churches or  other buildings which are lighted with windows of stained glass. — Kugler and Schnaase, Gesch. der Malerei.

## Fresenius Johann Phiipp[[@Headword:Fresenius Johann Phiipp]]

             a Germah Lutheran clergyman, was born October 22, 1705. After finishing his theological studies at the University of Strasburg in 1725, he became tutor of the young Rhinegrave of Salm-Grumbach. In 1727 he succeeded his father as pastor of Oberwiesen, and in 1734 became second "Burgprediger" at Giessen. In the following year he also began to give exegetical and ascetic lectures at the university of that city. From 1736 to 1742 he was Hofdiaconus (aulic deacon) at Darmstadt; from 1742 to 1743 again preacher and professor at Giessen. In 1743 he accepted a call from the magistracy of Frankfort on the Main, where he remained until his death, which occurred July 4, 1761. In 1749 he received from the University of Gottingen the title of doctor of divinity. Fresenius enjoyed great reputation as a powerful preacher and experienced spiritual guide. From early youth he displayed a great zeal in the defense of Lutheran orthodoxy and of Lutheran prerogatives, and thus became involved in numerous controversies. In 1731 he wrote a work (Antiweislingerus) against a scurrilous pamphlet (Friss Vogel oder Stirb) against Lutheranism by the Jesuit Weislinger, and produced thereby so great an excitement among Roman Catholics that a plan was made to kidnap him, with the aid of an Austrian army then stationed on the Rhine. He had to flee for safety to Darmstadt. In that city he caused the establishment of an institute for proselytes, and became its director and inspector. In Frankfort he opposed the effort of the Reformed congregations to obtain the public exercise of their religion and the permission for building churches. He was, in particular, a determined and even violent opponent of count Zinzendorf and the Moravians. Zinzendorf regarded him as the most energetic opponent, and called him an "incarnate devil" (eingefjeischten Teufel). Some of his works are still in common use in the German Lutheran Church. Thus the Heilsame Betrachtungen ueber die Sonn-und Festtagsevangelien, which first appeared in 1750, were published in a new edition in 1845 (2d ed. 1854) by Johann Friedrich von Meyer (q.v.), and of his Epistelpredigten, first published in 1754, a new edition was issued in 1858 by Ledderhose. His controversial writings against the Moravians number 24 volumes (Streitschriften gegen die Herrnhuter, Frankf. 1748- 60). — Steitz in Herzog, Real-Encykl. 19:501.

## Fresne, Du[[@Headword:Fresne, Du]]

             SEE DU CANGE.

## Fresnoy, Charles Alphonse Du[[@Headword:Fresnoy, Charles Alphonse Du]]

             a very eminent French painter, was born in Paris in 1611, and studied in the school of Francois Perrier, after which he visited Italy. In 1656 he returned to his native city, where he painted, among other works, a fine picture of St. Margaret, for the church of that name. He died in Paris in 1665. He was occupied during a long period of his life in preparing for publication his admirable poem on art, De Arte Graphica, which was issued after his death. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Freudentheil, Wilhelm Nicholas[[@Headword:Freudentheil, Wilhelm Nicholas]]

             a Lutheran theologian of Germany, was born at Stade, in Hanover, June 5, 1771. He studied at Gottingen; was in 1792 professor of literature and history at Zelle; in 1796 subrector; in 1805 con-rector; in 1809 rector at Stade; in 1816 was called as deacon to Hamburg; in 1828 was pastor at the Chuch of the Holy Ghost, and was honored in 1841 by his alma mater with the theological doctorate. He died March 7, 1853. Besides his Commentatio de Codiae sacro more, etc. (Gottingen, 1791), he contributed some fine specimens to German hymnology. See Winer, Handbuch der theol. Lit. 1:108; Schroder, Lexicon der Hamburger Schrifstellen; Geffcken, Biographical Introduction to Freudentheil's Poems (Hamburg, 1854); Koch, Geschichte der deutschen Kirchenliedes, 7:71 sq. (B.P.)

## Frey, Franz Andreas[[@Headword:Frey, Franz Andreas]]

             a Roman Catholic theologian of Germany, was born July 20, 1763, at Bamberg, where he also, studied, and took holy orders in 1787. In 1795 he commenced his lectures on canon law at the university of his native place, and died there, June 24, 1820. He published, Disp. Theses theol. de Religione, nec non de Principiis Theologicis (Bamberg, 1787): — Kritischer Commentar uber das Kirchenrecht fur Katholiken und Protestanten (ibid. 1812-20, 3 volumes). See Doring, Die Gelehrten Theologen Deutschlands, 1:435 sq.; Winer, Handbuch der theol. Lit. 2:9; Zuchold, Bibl. Theol. 1:380. (B.P.)

## Frey, Jean Jacques[[@Headword:Frey, Jean Jacques]]

             an eminent Swiss engraver, was born at Lucerne in 1681, and after acquiring the elements of, his art in his own country, went to Rome, where he studied for some time under Arnold van Westerhout. The following are some of his many plates: The Holy Family; St. Jerome; St. Joseph Presenting Cherries to the Infant Christ; St. Andrew Kneeling before the Cross; St. Bernard; The Adoration of the Shepherds; The Archangel Michael. He died at Rome in 1752. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts. s.v.

## Frey, Jean Louis[[@Headword:Frey, Jean Louis]]

             a Swiss theologian and philologist, was born at Basle in 1682, and died in thee same place in 1759. He is said to have been familiar with Hebrew at ten years of age. He was a pupil of Jean Buxtorf, under whom he studied Hebrew, Chaldee, Syriac, and Arabic. In 1703 he became a minister, and then traveled through Europe to increase his knowledge. In 1711 he was made professor of history and theology at Berne, and subsequently of Biblical exegesis, which chair he filled till his death. He was distinguished for the extent and variety of his knowledge. He left a considerable sum of money, and his own library of more than 8000 volumes, for the benefit of the library and students of the college at Basle. Together with other works, we have from him Disputatio in qua Mohammedis de Jesu-Christo sententia expenditur (Basle, 1703): — De Officio Doctoris Christiani dissertationes 4 (1711-1715). He edited a corrected and enlarged edition of Suicer's Thesaurus Ecclesiasticus (Amsterdam, 1728, 2 volumes, fol.), an edition of J. Grynseus's Opuscula, etc., and wrote many of the notes for the edition of the Patres Apostolici, published in Basle in 1742. — Hoefer, Nouv. Biogr. Generale, 18:841-2.

## Frey, Joseph Samuel Christian Frederick[[@Headword:Frey, Joseph Samuel Christian Frederick]]

             was born in Germany of Jewish parents. At the age of twenty-five he became a Christian, and in 1816 came to the United States. He was then and for some years a Presbyterian minister, and subsequently became a Baptist. But he never ceased to be a Jew in feeling, and was an enthusiastic votary of Rabbinical studies, whigh influenced him as a Biblical interpreter. He labored chiefly for the conversion of the Jews, was agent of "The American Society for Ameliorating the Condition of the Jews" and edited a periodical called The Jewish Intelligencer. He died at Pontiac, Michigan, in 1850, in the 79th year of his age. He was the author of a "Narrative" of his life: — "Joseph and Benjamin," a work on the differences between Jews and Christians: — Judah and Israel; or the Restoration of Christianity (1837, 12mo): — Lectures on Scripture Types (1841, 12mo). He also published an edition of the Hebrew, Bible, a Hebrew Lexicon, Grammar, and Reader, and The Hebrew Student's Pocket Companion. See Sprague, Annals, 6:757. (L.E.S.)

## Freya[[@Headword:Freya]]

             the goddess of the moon and love in the Scandinavian mythology, was the daughter of Niord and sister of Freyr, and is regarded by some as originally the same with Frigga (q.v.), to whom, among the goddesses, she ranks next in power and honor. She is described as beautiful, virtuous, and gentle, and ever ready to hear the prayers of men; as fond of music, flowers, fairies, and the spring, and the source of inspiration of the love- songs of the scalds. In the myths, which represent her, like His, as seeking her absent spouse (Odin), and as ranking next to Frigga, the earth-goddess, we may have symbolized the relation of the moon to the earth and the sun, and find an explication of those resemblances which have led to the confounding her with Frigga. "She is always described as attended by two of her maids" (see pl. 13, figure 4, Mythology and Religious Rites, in Icon. Encyclop.). The name of Friday, the sixth day of the week, is derived from her. — Iconographic Encyclopedia, 4:279-80 (N.Y. 1851); Thorpe, Northern Mythology. (J.W.M.)

## Freyenmoet (or Frymuth), John Caspar[[@Headword:Freyenmoet (or Frymuth), John Caspar]]

             a Reformed (Dutch) minister, was born in Switzerland in 1720, came to America in his youth, and lived at what is now Port Jervis, N.Y., then the centre of the Dutch churches situated on the Delaware river Minisink, Walpeck, Smithfield, and Mahackemack which sent him to Holland to be educated for the ministry and ordained as their pastor. He returned in 1741, and ministered to them until 1756. His great popularity as a preacher, and his deep piety and zeal, created an active strife for his services between the churches referred to and those in Ulster County. He removed to Columbia County in 1756, and continued until his death, in 1778, the acceptable and useful minister of the churches of Kinderhook, Claverack, Livingston Manor, Red Hook, and Schodack. He favored the ordination of ministers in this country, and was a conservative in the early Coetus party, but indignantly withdrew when they proposed to organize a classis. His social qualities were of a high order, and his prudence and skill in settling delicate ecclesiastical cases brought him into frequent request upon official commissions. See Slauson, Hist. Discourse at Port Jervis; Zabriskie, Centennial Discourse at Claverack; Corwin, Manual of the Reformed Church in America, s.v. (W.J.R.T.)

## Freylinghausen Johann Anastasius[[@Headword:Freylinghausen Johann Anastasius]]

             an eminent German Pietist theologian, was born at Gandershelm December 2, 1670. He studied theology at Jena in 1689, and at Halle in 1692. In the latter place he gained the friendship of Aug. H. Francke, whose vicar he became in 1695 at Glaucha, a suburb of Halle. In 1715 he became Francke's son-in-law, his adjunct in the church of St. Ulrich, and was afterwards made director of the Waisenhaus (orphan house). He died February 12, 1739. His principal works are, Grundlegung der Theologie (Halle, 1703, often reprinted) — Predigtenz u. d. Sonn u. Festtagsepisteln (Halle, 1728): — Busspredigten (1734): he also published Geistliches gesangbuch, etc. (Halle, 1704-1714, 2 volumes; latest edit. 1741). Forty of these hymns are of his own composition, and some of the best of them are translated in Miss Winkworth's Lyra Germanica. See A.H. Niemeyer, Lebensbeschreibung (Halle, 1786); J.L. Schulze, Denkmal d. Liebe u. Hochachtung fur F. (Halle, 1784); L. Pasig, Biographische Skizze F's (A. Knapp's Christoterpe, 1852, page 211); Herzog, Real-Encykl. 4:591; Doering, Gelehrt. Theol. Deutschlands, 1:491. (J.N.P.)

## Freyr[[@Headword:Freyr]]

             in the Scandinavian mythology, one of the dynasty of the Vanir, or second class of gods, and son of Niord, was, together with his father and sister  Freya, given as a hostage to the Asir, or first class of gods, who adopted them, and bestowed on Freyr for a dwelling the celestial castle of Alfheim. He was the god of the sun and fruitfulness, to whom men prayed for favoring seasons and peace, and was regarded as well disposed to men. He was a patron of marriage, and the patron god of Sweden and Iceland. His chief temple was at Upsala, and sacrifices of men and animals were made to him. His festival was at the winter solstice, and his procession the signal for the ceasing of strife. The myths relate that Freyr, once mounting Hlidskialf, the lofty seat of Odin, whence everything on earth was visible, beheld in the high north, where dwelt the giants, the wondrously beautiful Gerda, the brightness of whose naked arms filled both air and sea with light, and was so smitten with love for her that he could neither eat, drink, or sleep. His parents, by means of his faithful servant Skyrnir, found out the cause of his malady, and, after much trouble, succeeded in obtaining Gerda for his wife. Freyr is represented (Icon. Encyklop. Mythology and Religious Rites, pl. 13, figure 3) with a halo around his head, and holding in his right hand ears of wheat, and in his left an urn whence water flows, with the boar Gullinbursti at his feet, and sometimes (Ibid. pl. 11, fig. 6) as standing at the left of Odin, with a branch of something in his right and a drinking-horn in his left hand. — Iconographic Encyclopcedia, 4:279 (N.Y. 1851); Thorpe, Northern Mythology. (J.W.M.)

## Freytag, Georg Wilhelm Friedrich[[@Headword:Freytag, Georg Wilhelm Friedrich]]

             a German theologian and scholar, was born at Luneburg, September 19, 1788, and educated in philology and theology at the University of Gottingen. From 1811 to 1813 he acted as theological tutor there, then went to Konigsberg as sub-librarian; in 1815 became a chaplain in the Prussian army, in which capacity he visited Paris; afterwards resigned his chaplaincy, and remained in Paris to prosecute his Oriental studies under De Sacy. In 1819 he was appointed professor of Oriental languages at  Bonn, and continued in that position until his death, November 16, 1861. Besides publishing a compendium of Hebrew grammar (Kurzgefasste Grammatik der hebraischen Sprache, 1835), and a treatise on Arabic versification (Darstellung der Arabischen Verskunst, 1838), Freytag edited two volumes of Arabic songs (Hamasae Carmina, 1828-52), and three of Arabic proverbs (Arabum Proverbia, 1838-43). His principal work, however, was his Lexicon Arabico-Latinum (1830-37), which rapidly superseded the earlier lexicons. See Encyclop. Brit. 9th ed. s.v.

## Friar[[@Headword:Friar]]

             (Lat. frater, Fr. frere, brother), a term common to monks of all kinds, founded on the supposition that there is a brotherhood between the persons of the same monastery. It is especially applied to members of the four mendicant orders, viz.

1. Franciscans, Minorites, or Gray Friars;

2. Augustines;

3. Dominicans, or Black Friars;

4. Carmelites, or White Friars.

In a more restricted sense, the word means a monk who is not a priest: those in orders are generally denominated father.

## Fricco[[@Headword:Fricco]]

             in Norse mythology, was the third god with Odin and Thor, who were worshipped in the great temple at Upsala (then the capital of Sweden). According to the latest researches he is one with Freir.

## Frick, Albert[[@Headword:Frick, Albert]]

             a German theologian, was born at Ulm, September 18, 1714, and died May 30, 1776. He studied at Leipsic, and was appointed assessor (judge) to the  faculty of theology. In 1743 he became minister at Jungingen, but, returning to Ulm in 1744, filled the post of librarian and professor of morals. In 1751 he went to Munster as preacher; and in 1768 was named head librarian. Among his writings are Historia traditionum ex monumentis Ecclesiae Christianae (Ulm, 1740): — De Natura et Constitutione Theologie Catecheticae (Ulm, 1761-64, 4to). — Hoefer, Nouv. Biog. Generale, 18:871.

## Frick, Elias[[@Headword:Frick, Elias]]

             a German theologian, was born at Ulm, November 2, 1673, and died February 7, 1751. He studied at the gymnasium of his native city and at the universities of Leipsic and Jena, and in 1704 was pastor at Boehringen, in 1708 pastor at Bermaringen, in 1712 preacher in Ulm, in 1729 professor of morals in the gymnasium of Ulm, and also, in 1739, head librarian. We have from him De Studio pacis et benevolentiae omnium erga omnes (1704): — Diss. i et ii de cura veterum circa haereses (Ulm, 1704 and 1736), followed by his treatise De Catechisatione veteris et recentioris Ecclesice: — Hellleuchtende Wahrheit der Lehre vom heiligen Abendmahl, etc. (Ulm, 1725). — Hoefer, Nouv. Biog. Gen. 18:871.

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

             a German theologian, brother of the preceding, was born at Ulm December 30, 1670, and died March 2, 1739. After studying at the gymnasium of his native city he went to the University of Leipsic, where he applied himself especially to theology, and at an early date took part in editing the Acta Eruditorum. In 1698 he was named archdeacon of Ilmenau, but, owing to bad health, could not perform the duties. After his recovery he was appointed pastor at Pfuhl. In 1701 he went to Munster as preacher, and in 1712 was called to the chair of theology there. His principal works are, Grun der Wahrheit von dem grossen Hauptunterschiede der evangelischen und roemisch-catholischen Religion (1707): — Britannia rectius de Lutheranis edocta, etc. (Ulm, 1709, 4to): — Inclementia Clementis examinata, etc. (Ulm, 1714): — Die bulla Unigenitus, oder Clenzentis XI Constitution, etc. (1714): — Dissertatio solemnis de culpa schismatis protestantibus immerito imputata, etc. (Ulm, 1717, 4to) Zozimus in Clemente XI redivivus (Ulm, 1719, 4to): Περὶ τοῦ λόγου, sive de Verbo aeterno Dei Filio, ad proaemium Evangelii Joannis (Ulm, 1725, 4to): — De Cura Ecclesiae veteris circa Canonem S. Scripturae et ad  conservandam codicum puritatem (Ulm, 1728, 4to). — Hoefer, Nouv. Biog. Generale, 18:869-70; Ersch u. Gruber, Allgemeine Encyclopadie, s.v. (J.W.M.)

## Friday[[@Headword:Friday]]

             is a day of fasting in the Greek and Latin churches in memory of the crucifixion of Christ. It is a fast-day in the Church of England, unless Christmsas-day happens to fall on a Friday.

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

             the Mohammedan weekly Sabbath, commencing at the preceding sunset. The Mohammedans regard it as the chief of all days. The public services, which occupy only a portion of the day, the rest being devoted to business and recreation, commence at noon, and besides the usual prayers there are additional ceremonies performed, including the reading and reciting of parts of the Koran from the reading-desk, and the delivery of sermons from the pulpit by the Imams.

## Fridegode[[@Headword:Fridegode]]

             was a monk of Dover in thee 10th century, who. was chosen by his patron, Odo, archbishop of Canterbury, to write in heroic verse a life of St. Wilfrid, when, in 956, the relics of that saint were brought from Northumbriaa to Canterbury. Eadmer (Vita Oswaldi, in Wharton's Anglia Sacra) says that Fridegode: was Oswald's teacher, and was thought to excel the men of his time in secular and divine learning (Ang. Sac. 2:193). His life of Wilfrid is mereby a poetic version of that by Eddius Stephanus, and so abounds in Greek words that, according to William of Malmesbury (De Gest. Pont. page 200), it needed a sibyl to interpret it. Mabillon has published it in the Acta Sanctorum, etc.; a part from as imperfect MS. at Corvei in Saec. iii, pars prima, pages 171-196, and the remainder from a MS. in England, in Saec. iv, pars prima, pages 722-726. Several other works not now extant have been attributed to Fricegoode. — Wright, Biog. Brit. Lit. (Anglo-Saxon Period, pages 433-4). (J.W.M.)

## Friderici, Jeremias[[@Headword:Friderici, Jeremias]]

             a Lutheran theologian of Germany, was born at Leipsic in 1696, studied in the same city and became master of arts, catechist, and preacher, and died there, September 6, 1766. He wrote, De Hosea Propheta (Leipsic, 1715): — De Daniele (ibid. 1716): — De Zacharia (ibid. 1718): — De Ezechiele (ibid. 1719): — De Deo, Patriarche Jacobi (ibid. 1729): — Sixtini Anamae Parcenesis (ibid. 1730). See Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Friderici, Johann Christoph[[@Headword:Friderici, Johann Christoph]]

             a Lutheran theologian of Germany, was born June 25, 1730, at Tempelburg, in Pomerania, studied at Halle, and was for some time military chaplain. In 1760 he was called to the pastorate at Neustadt- Magdeburg, and in 1768 to Gottingen. In 1770 he was appointed general superintendent and first pastor at Clausthal, but five years later he accepted  a call to Hamburg, where he died, August 12, 1777. Besides a number of sermons, he published Specimen Inaugurale Theologicum de Virtute vere Christiana (Kiel, 1776; Germ. transl. by Thiess, Hamburg, 1779). See Doring, Die gelehrten Theologen Deutschlands, 1:448 sq.; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B.P.)

## Frideswida[[@Headword:Frideswida]]

             (Fredeswithe, Frithswith, etc.), an early English saint, is said to have been a king's daughter, who fled to Oxford to escape marriage, and founded a convent there about the time of Bede. She died about 735, and is commemorated on October 19.

## Fridolin ST[[@Headword:Fridolin ST]]

             The histoery of Fridolin, written in the 10th century by Valtherus (Walter), a monk of Sackingen, cannot, according to Rettberg, be considered as a really historical source, yet is received by learned Roman Catholics as an authority. The best edition is contained in Mone's Quellansammlung d. bidischen Landesgeschichte. All our knowledge of hilm is derived from this biography. The exact time of his life even is unknown, but he is generally considered as a coantemporary of Chlodwig I (t 511). According to this biography he was a Celt, but left the British islands to escape the reputation hue had gained by his preaching. In Poitiers he brought back the people and the clergy to the veneration of their St. Hilary, whose relics he brought to light, and to whom he erected a church. He is also said to have been the first apostle of Germany. While seeking an island in the Rhine  which had been shown him in a vision by Hilary, he came to Chur, or, according to others, to Glarus, where he brought a dead man back to life; in consequence, he is considered as the patron of the canton, and is still represented on its coat of arms. He finally found the island he sought between Schaffhausen and Basel, and founded there a church to St. Hilary and the nunnery of Sackingan, where, after the Rhine had, at his request, moved to another bed (!), he died, on the 6th of November, on which day he is commemorated. According to Rettherin, this biography is a legend invented for the purpose of establishing the right of the convent to the whole island; and his travels were imagined to give the divers churches erected to St. Hilary in different places a renowned founder. — Herzog, Real-Encyklop. 4:595.

## Fried-Ailek[[@Headword:Fried-Ailek]]

             in the mythology of the Laplanders, is that one of the three supreme gods who superintended Friday. He was the companion of the sun, and allowed no works on that day; sacrifices, however, could reconcile him.

## Friedemann, Friedrich Traugott[[@Headword:Friedemann, Friedrich Traugott]]

             a Lutheran theologian of Germany, born March 30, 1793, was in 1820 rector at Wittenberg, in 1823 rector at Brunswick, in 1828 director at Weilburg, and died in 1839. He wrote, De Summa Christianae Doctrinae (Wittenberg, 1821; transl. by Fried. Beck, Leipsic, 1823): — Christlichreligiose Anregungen (Weilburg, 1837). See Winer, Handbuch der theol. Lit. 1:369; 2:378; Zuchold, Bibl. Theol. 1:383. (B.P.)

## Friedenthal, Marcus Beer[[@Headword:Friedenthal, Marcus Beer]]

             a Jewish writer of Germany, was born at Gross-Glogau in 1779, and died at Breslau, December 5, 1859. He wrote, עקרי אמונה, Ueber die Dogmen des Judischen Glaubens (Breslau, 1816-18, 3 volumes): — יסוד הדת(1821-23, 7 volumes), a kind of apology, of Judaism, which was followed by a supplement, entitled החכמה התבונה והדת(ibid. 1843- 46). See Furst, Bibl. Jud. 1:299 sq. (B.P.)

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

             a Protestant theologian of Germany, born January 2, 1779, was in 1812 preacher at Bornheim, in 1816 at Frankfort-on-the-Main, and died there in 1860. He published, Reden der Religion.und demn Vaterlande geweiht  (Frankfort, 1817-19, 2 volumes): — Christliche Vortrage (3d ed. Hanau, 1833, 2 volumes): — Christus an die Herrscher und das Volk (Frankfort, 1831): — Das Christenleben (Stuttgart, 1836): — Religion und Kirchenthum (Giessen, 1842), etc. See Winer, Handbuch der theol. Lit. 1:408; 2:99, 159, 172, 315, 321, 336, 364, 366, 374, 379, 403; Zuchold, Bibl. Theol. 1:383-385. (B.P.)

## Friedlander David[[@Headword:Friedlander David]]

             a Jewish scholar, was born at Kdnigsberg (Prussia) December 6, 1749. The Reform movement at Berlin, under the leadership of Mendelssohn (q.v.), attracted him to the Prussian metropolis, and brought hims into relations: ewith Mendelssohn. He devoted himself to educationams and other reforms among the Jews, and at one tiume went so far as to propose a union of the Jewish Chetrch with the Christian. In a Sendschreiben addressed to the Protestant clergyman Teller, he asked "how it might be possible for a conscientious Jew to enter into Christian fellowship without making a hypocritical confession." The unfavorable reply which he received to this inquiry and the disapprobation with which it was met from many Jews, caused him to abandon the project. Friedlander was a constant contributor to the Berlinische Monatsschrift, and to the Sammler (a Jewish periodical at Kdnigsberg, supported mainly by disciples of Kant). Besides a number of works of inferior merit, he translated the liturgies, and contributed to Mendelssohn's great Bible work (קהלת), Das Buch Kohelath, im Original mit d. hebraische. Commentar Mendelssohn's u. d. Uebers. David Friedlinder's (Berlin, 1772). He died at Berlin, December 26, 1834. — Jost, Gesch. d. Judenthums u. s. Sekten, 3:316; Biographie Universelle, 64:513; Kitto, Cyclop. of Bib. Lit. 2; Etheridge, Introd. to Bib. Lit. 477. (J.H.W.)

## Friedlieb, Philipp Heinrich[[@Headword:Friedlieb, Philipp Heinrich]]

             a Lutheran theologian of Germany, who died at Stralsund, September 10, 1663, wrote, Theologia: — Angelologia: — Anthropologia Christologia: — Ecclesiologia: — Medulla Theologiae Theticae, Polemicae et Moralis: — Theologia Biblica seu Exegetica: — Phosphorus Biblicus, etc. See Jicher, Allgemeines Gelehrten-Lexikon, s.v.; Witte, Diarium Biographicum. (B.P.)

## Friend[[@Headword:Friend]]

             "is taken for one whom we love and esteem above others, to whom we impart our minds more familiarly than to others, and that from a confidence  of his integrity and good will towards us; thus Jonathan and David were mutually friends. Solomon, in his book of Proverbs, gives the qualities of a true friend. 'A friend loveth at all times:' not only in prosperity, but also in adversity; and, 'There is a friend that sticketh closer than a brother.' He is more hearty in the performance of all friendly offices; he reproves and rebukes when he sees anything amiss. 'Faithful are the wounds of a friend.' His sharpest reproofs proceed from an upright and truly loving and faithful soul. He is known by his good and faithful counsel, as well as by his seasonable rebukes. ' Ointment and perfume rejoice the heart, so does the sweetness of a man's friend by heartv counsel: by such counsel as comes from his very heart and soul, and is the language of his inward and most serious thoughts. The company and conversation of a friend is refreshing and reviving to a person who, when alone, is sad, dull, and inactive. 'Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' The title, 'the friend of God,' is principally given to Abraham: 'Art not thou our God, who gavest this land to the seed of Abraham, thy friend, forever?' And in Isa 41:8, 'But thou Israel art the seed of Abraham, my friend.' 'And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God' (Jam 2:23). This title was given him, not only because God frequently appeared to him, conversed familiarly with him, and revealed his secrets to him, 'Shall I hide from Abraham that thing which I do?' (Gen 18:17), but also because he entered into a covenant of perpetual friendship both with him and his seed. Our Savior calls his apostles 'friends:' 'But I have called you friends;' and he adds the reason of it, 'For all things that I have heard of my Father I have made known unto you' (Joh 15:15). As men use to communicate their counsels and their whole minds to their friends, especially in things which are of any concern, or may be of any advantage for them to know and understand, so I have revealed to you whatever is necessary for your instruction, office, comfort, and salvation. And this title is not peculiar to the apostles only, but in common with them to all true believers. The friend of the bridegroom is the brideman, he who does the honors of the wedding, and leads his friend's spouse to the nuptial chamber. John the Baptist, with respect to Christ and his Church, was the friend of the bridegroom; by his preaching he prepared the people of the Jews for Christ (Joh 3:29). Friend is a word of ordinary salutation, whether to a friend, or foe; he is called friend who had not on a wedding garment (Mat 22:12). And our Savior calls Judas the traitor friend. Some are of opinion that this title is given to the guest by an irony, or  antiphrasis, meaning the contrary to what the woerd importeth; or that he is called so because he appeared to others to be Christ's friend, or was so in his own esteem and account, though falsely, being a hypocrite. However, this being spoken in the person of him who made the feast, it is generally taken for a usual compellation, and that Christ, following the like courteous customs of appellation and friendly greeting, did so salute Judas, which yet left a sting behind it in his conscience, who knew himself to be the reverse of what he was called. The name of friend is likewise given to a neighbor. 'Which of you shall have a friend, and shall go to him at midnight, and say, Friend, lend me three loaves?' (Luk 11:5)." — Watson, Dictionary, s.v.

## Friendly Islands[[@Headword:Friendly Islands]]

             "as distinguished from the Fiji Islands (q.v.), generally reckoned a part of them, are otherwise styled the TONGA GROUP. They stretch in S. lat. from 180 to 230, and in W. long. from 1720 to 1760, and consist of about 32 greater and 150 smaller islands, about 30 of which are inhabited. The great majority are of coral formation, but some are volcanic in their origins and in Tofua there is an active volcanoe. The principal member of the archipelago is Tongataboo, or Sacred Tonga, which contains about 7500 inhabitants, out of a total population of about 25,000" (Chambers, s.v.). In 1847 the missionaries estimated the population at 50,009. Next to Tongataboo, the most important islands are Vavau, with about 5000 inhabitants, and the Habai group, with about 4000. "The Friendly Islands were discovered by Tasan in 1643, but received their collective name from Cook. Both these navigators found the soil closely and highly cultivated, and the people apparently unprovided with arms. The climate is salubrious, but humid; earthquakes and hurricanes are frequent, but the former are not destructive" (Chambers, s.v.). The first attempt to introduce Christianity was made in 1797, when captain Wilson, of the Duff, left ten mechanics at Hihifo or Tongataboo, in the capacity of missionaries. This attempt met with no success. The chief under whose protection they resided was murdered by his own brother, and the island involved in a civil war. Three of the missionaries were murdered by the natives; the others were robbed of all their, goods, and in 1800, being utterly destitute, and having but little prospect of usefulness among the natives, accepted from the captain of an English ship a passage to New South Wales. For twenty years after this, no missionaries visited the islands. In August 1822, the Reverend Walter Lawry, of the Wesleyan Missionary Society, arrived at Tongataboo, but he  left again the next year for New South Wales. In 1825 the Reverend Messrs. John Thomas and John Hutchinson were appointed to Tongsataboo.

They arrived in June 1826, at Hihifo. In 1827 they were re- enforced by the arrival of Reverend Nathaniel Turner, Reverend William Cross, and Mr. Weiss. They found at Nukualof, one of the chief towns of the island, two native preachers from Tahiti, who had been some time employed in that locality, preaching to the people in the Tahitian language. They had erected a chapel, and 240 persons attended their teaching. In 1830 Mr. Thomas proceeded to Lifuka, the chief of the Habai Islands. On his arrival he found that the king, Taufaahau, had renounced idolatry. Schools were soon opened both for males and females, which were well attended, chiefly by adults, and taught principally by the natives themselves. After being some months in the island, Mr. Thomas baptized king Taufaahau, whose conversion was followed by that of a large portion of the people. Among others was Tamaha, a female chief of the highest rank, who had been regarded as a deity, and was one of the pillars of popular superstition. In the island of Vavau, king Finau also yielded to the exhortations of the missionaries and of king Taufaahau, and with his, about a thousand of his, people renounced idolatry. In 1831 three new missionaries arrived, one of whom was a printer. A printing-press was now established, at which were printed large editions of several school-books, select passages of Scripture, hymn-books, catechisms, and other useful books. Thus education made great progress, and numerous native helpers assisted the missionaries in preaching the Gospel iin the various islands. In 1834 a powerful religious revival occurred, beginning in Vavas, and soon extending to the Habai and Tonga islands. It was followed by a remarkable reformation of manners. Polygamy was now abandoned, marriage became general, and greater decency and modesty prevailed in dressing, Among the most zealous of the converts was king Taufaahau, who at his baptism was called king George, while his queen was named Charlotte. He erected for the missionaries a very large chapel in Habai, and, being a local preacher, preached himself an appropriate sermon on the occasion. In 1839, king George, in a large assembly of the chiefs and people, promulgated a code of laws, and appointed judges to hear and decide all cases of complaint which might arise among them. In June 1840, the heathen chiefs of Tonga, where Christianity had made much less progress than in Habai and Vavau, broke out in rebellion. Captain Croker, of the British ship Favorite, who happened to arrive just at this time, united the force under his command to that of king George, but he and two of his officers were killed, and the first  lieutenant and nineteen men dangerously wounded. The mission in Tongataboo was broken up for a time, but it was resumed at the restoration of peace. In 1844 king George for a short time became a backslider in heart, but soon penitently acknowledged his fall, and ever since remained a devoted Christians.

In 1845 he succeeded to the sovereignty of all the islands. In 1852 a new rebellion broke out in Tonga. It was instigated by a few chiefs who still adhered to heathenism; but the Roman Catholic missionaries made common cause with them, and one of them went in search of a man-of-war to chastise king George. The latter, however, succeeded in suppressing the revolt. In November 1852, a French man-of-war arrived, the commander of which, captain Bolland, had been commissioned by the French governor of Tahiti to inquire into certain complaints lodged against king George by the captain of a French whaler; and by the Roman Catholic priests residing in Tonga. The king obeyed the summons of the captain, went on board the man-of-war, and had a five hours' conversation with the captain, who declared himself satisfied ewith the reports made by the king, and in the name of the French government recognised him as the king of the Friendly Islands, only stipulating that the king should protect the French residents and tolerate the Roman Catholic Church. These conditions were accepted by the king. In 1868 paganism in the Friendly Islands was almost extinct. Great numbers of the islanders can speak English, and, in addition, have learned writing, arithmetic, and geography, while the females have been taught to sew. The missions are still under the care of the Wesleyan Missionary Society, which in 1868 had in the islands 5 circuits, 178 chapels, 2 other preaching-places, 19 missionaries and assistant missionaries, 1686 subordinate paid and unpaid. agents, 8613 members, 795 in trial for membership, 6617 scholars in schools, and 23484 attendants in public worship. See Newcomb, Cyclopedia of Missions, page 714; Walter Lawry, in Missions in Tonga and Feejee; Wesleyan Almanac for 1869. SEE SOCIETY ISLANDS.

## Friends Society Of[[@Headword:Friends Society Of]]

             This body of Christians now subsists in two main divisions, generally known to the public; as the Orthodox and the Hicksite; but these designations are not used by the bodies them. selves. The former body is designated below as No. 1, and the article is written by William J. Allinson, editor of The Friends' Review; the latter body is designated as No. 2, and the article is written by Samuel M. Janney, of Lincoln, London County, Virginia.  FRIENDS (No. 1). The organization of the Friends as a distinct society o church was not the result of any deliberate design to form a sect, but must be regarded as a providential ordering, and as a necessity growing from the degeneracy, corruptions, and worldlinsess which permeated the churches in the early part of the 17th century. They did not profess tto establish a new religion, or claim to have discovered any new truthe. Their object was the revival of primitive Christianity, which had been maintained through the centuries of the Christian aera by successive testimony-bearers, many of whom had sealed the truth with their blood, and been counted unto the Lord for a generation. Especially they were led to call the attention of the people to the Holy Spirit as the living and infallible guide, as a precious and glorious reality, essential to the Christian life, and sufficient to lead into true holiness. They never held the doctrine of the Spirit as a mere theory, or ignored the great truth that this unspeakable gift proceeded from the adorable Giver, and was consequent upon the death and vicarious sacrifice of him who for our sakes laid down his life upon Calvary.

They always regarded the close connection of cause and effect as described in our Lord's words: "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you" (Joh 16:7). This truth George Fox began to teach aied preach, not as an invention of his own, but as a priceless jewel thrown aside and hidden under the rubbish ofdogmas and forms. The Divine Spirit asserted himself almost simultaneously in the hearts of many contemporaries, who were ready to respond to the preaching of Fox: "It is the very truth." Had the clergy and other professors of that day opened their hearts to the spirituality of the Christian religion, and yielded themselves to the Spirit's guidance, the Church would have been reformed, and Fox would have been satisfied. The religious awakening of this period was well described by the pen of Milton: "Thou hast sent out the spirit of prayer upon thy servants over all the land to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say that now certainly thou hast visited this land, and hast not forgotten the uttermost corners of the earth, in a time when men thought that thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages." Christ the object of faith, the Spirit the transforming power, was the doctrine of the first Friends, as it has ever been that of their true successors. The divinity of our Lord was not called in question by the teachers of that day, whilst the guidance of His Spirit, the light of Christ in the conscience, was denied or ignored; and  hence the prominence given to the latter truth, and the comparative silence respecting the other, in the controversial writings of the early Friends. George Fox, the founder of the Society of Friends, was born in 1624, and in 1647, after much deep experience of the blessedness of the Comforter, "even the Spirit of Truth which proceedeth from the Father," he went forth through England, on foot and at his own charges, freely preaching to the people the unsearchable riches which Christ had purchased for them, and was ready to give liberally to all who would ask for it, coming unto God by him. To the spiritual standard thus raised many flocked ministers of various churches, sin-sick members of their flocks who had wandered unsatisfied upon "barren mountains and desolate hills," magistrates, rich men and poor, and "honorable women not a few." Eight years from the date last given, ministers of the new society preached the Gospel in various parts of Europe, in Asia, and Africa, and bore, with heroic endurance, persecutions, imprisonment, and the tortures of the Inquisition in Rome, Malta, Austria, Hungary, etc. An authentic history of their sufferings was collected by Joseph Besse, and published, London, 1753, in two large folios. The systematic interference by the state in matters of religion and conscience, which was the policy of England through all the political overturnings, caused shameless oppressions and wrongs to be perpetrated upon this peaceable and God-fearing people, three thousand four hundred of them at one time being incarcerated in filthy and unwholesome prisons, where many of them died martyrs to the truth. No one seemed to think of purchasing exemption from persecution by yielding, even in appearance, a point of principle.

"No — nursed in storm and peril long

The weakest of their band was strong;"

and, whilst men and women were perishing in jails, even the little boys and girls would meet together at the places appointed, and in the beauty and sweetness of early piety worship the God of their fathers in spirit and in truth. But not even childhood was sacred from religious intolerance and official interference. These babes in Christ (as truly they might be called) were disturbed at their worship, savagely threatened, and sometimes cruelly beaten.

The early history of Friends is closely connected with that of George Fox, and necessarily included in the various biographies of that remarkable man. He commenced his career as a seeker after the truth, amid meeting, in  Europe and America, with many whose yearnings were similar, they were called Seekers. The epithet of Quakers was given in derision, because they often trembled under an awful sense of the infinite purity and majesty of God, and this name, rather submitted to than accepted by them, has become general as a designation. "To this man will I look," said the Holy Spirit by Isaiah, "even to him that is poor and of a contrite spirit, and trembleth at my word." To tremble, then, at the presence of the God of the whole earth, and especially when speaking in his name, is not to be regarded as any reproach; but their name, as a body, is "The Religious Society of Friends." The spread of the society in North America was rapid, especially after the founding of Pennsylvania in 1680 by William Penn, whose career as a wise legislator is prominent in history, and who, as a Christian philanthropist, a statesman, a writer, and a minister of the Gospel of Christ, established a reputation which even the vindictive attacks of Macaulay could not undermine. As early as 1672 George Fox found an established settlement of Friends in Perquimans County, North Carolina, which proved the germ of an independent diocese, or Yearly Meeting, whose members from that time have been exemplary upholders, at the cost of persecution and much loss of substance, of the principles of civil and religious liberty, steadily testifying against slavery and war, and maintaining the freeness of the Gospel. During the War of the Rebellion their heroic firmness in refusing to bear arnms was proof against cruel tyranny, so that some of these simple testimony-bearers, who "loved not their lives unto the death," by meek yet brave endurance of tortures and privations have made their names historic. It is noteworthy that in North Carolina, within a very few years (during and since the Rebellion), about seven hundred persons joined the society frohm convincement. The membership of that Yearly Meeting, although many times thinned by emigration to free states, is now about three thousand souls. The persecution of Friends in New England was so sanguinary that

"Old Newbury, had her fields a tongue,

And Salem's streets, could tell their story

Of fainting woman dragged along,

Gashed by the whip accursed, and gory;"

and four Friends actually suffered martyrdom — a Quaker woman of remarkable refinement and piety, and three men of equal worth, being hanged on Boston Common. The number of victims was likely to be increased, when proceedings were checked by a royal mandamus.  The membership of the society becoming very widely extended, a formal organization by a system of Church government became necessary, and George Fox evinced much sagacity, mental soundness, and spiritual guidance in successful efforts to establish rules for the government of the Church, and meetings for discipline in a harmonious chain of subordination, the highest and final authority being a Yearly Meeting. The Yearly Meetings are, in a sense, diocesan, having each a derlied torrifolial jurisdiction, and independent of each other in their government and lawmaking powers, whilst by a sort of common law there are principles of discipline sacred to all, and membership in any meeting involves a connection with the society wherever existing, and may be transferred by certificate when the person claiming suchi credential is not liable to Church censure.

The transaction of the business of these meetings is regarded as the Lord's work; and as he declared "where two or three are gathered in my name, there AM I in the midst of them," they regard his immediate presence with his Church as the foundation of its authority. Hence, in these meetings, and in those especially for worship, it is held to be necessary for all kinds to be turned to him who is present by His Spirit, and whose anointing teacheth all things, and alone can enable his people to serve him according to the counsel of his will.

In the ministry of the Word, no Friend who is true to the principles of the society will speak without feeling a direct call and movement of the Holy Spirit for the service. Under this influence, the Gospel ministry is regarded as very precious, and a blessing to be guarded and cherished. Elders are appointed, who are believed to be prudent persons, gifted with a discerning spirit, and it is their duty to counsel, foster, and aid the ministers, and either to encourage or restrain the vocal offerings of those who attempt to speak in this capacity, according as they are or are not believed to be called of God to the work.

No system of theological training is known or could be permitted among the Friends. They are favorable to education, and provide for its free extension to the children of poor mnembers; but they regard it as the exclusive province of the Holy Spirit to select his own ministers, and to instruct them what they shall say. It is, however, considered the duty of all and especially of those who stand as ambassadors for Cherist, to be diligent and prayerful in the perusal of the Holy Scriptures, through which the man  of God, led as he will assuredly be by the Spirit which gave them forth, will be "thoroughly furnished unto all good works." So great is the stress which Friends place upon the perusal of the Scriptures, and upon the bringing up of their children and others under their care in this practice, that it is made a natter of semi-annual investigation in all their meetings, and so long ago as 1754 London. Yearly Meeting enacted a rule of discipline that the families of poor Friends should be provided with Bibles — a gratuitous Scripture distribution which was in advance of any Bible Society.

The privilege and duty of prayer, both secretly and vocally, under a reverent and filial sense of the character of the engagement, are regarded as of the very highest importance. It is believed that "men ought always to pray," but a jealousy is felt lest any should in a light and flippant way rush into this exercise. He who knoweth. what we have need of before we ask him, will, if reverently waited upon, extend his kingly scepter and put into, the heart the prayer of faith; and before anyone shall pray vocally in their meetings, as mouthpiece for the people, it is requisite that a direct movement of the Holy Spirit should prompt the offering, lest the words of rebuke be applicable: "Ye ask and receive not, because ye ask amiss." The following clause in the London Discipline expresses the creed of the society respecting this part of the service of Almighty God:

"As prayer and thanksgiving are an important part of worship, may they be offered in spirit and in truth, with a right understanding seasoned with grace. When engaged herein, let ministers avoid many words and repetitions, and be cautious of too often repeating the high and holy name of God or his attributes; neither let prayer be in a formal or customary way, nor without areverent sense of divine influence."

The meetings of the society are characterized by practical recognition of the presidency and headship of Christ in the Church, and a conviction that every movement of the body should be dictated by its Head.

The Society of Friends is not at issue with other orthodox churches on the, general points of Christian doctrine. Avoiding the use of the word Trinity, they revresntly believe in the Holy Three: the Father, the Lord Jesus Christ, the only-begotten of the Father, by whom are all things, who is the mediator between God and man, and in the Holy Spirit, who proceedeth from the Father and Son — ONE GOD, blessed forever. They accept is its fullness the testimnony of holy Scripture with regard to the nature and  offices of Christ, as the promised Messiah, the Word made flesh, the atonement for sin, the Savior and Redeemer of the world. They have no reliance upon any other name, no hope of salvation that is not based upon his meritorious death on the cross. The charge that they deny Christ to be God. William Penn denounced as "most untrue and uncharitable," saying, "We truly and expressly own him to be so, according to the Scripture." As fully do they admit his humanity, and that he was truly man, "sin only excepted." They so fully believe in the Holy Spirit of Christ, that without the inward revelation thereof they feel that they can do nothing to God's glory, or to further the salvation of their own souls. Without the influence thereof they know not how to approach the Father through the Son, nor what to pray for as they ought. Their whole code of belief calls for the entire surrender of the natural will to the guidance of the pure, unerring Spirit, "through those renewed assistance," says one of their writers, "they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank." As it was the design of Christ, in going to the Father, to send asea comforter his Spirit to his disciples, so it is with his Spirit that he baptized and doth baptize them, it being impossible, in the estimation of the Friends, that an outward ablution should wash from the spirit of man the stains of sin. Hence they attach importance only to "the baptism which now saveth," and which John the Baptist predicted should be administered by Christ. And it is by his Spirit, also, that his followers are enabled to partake of the true supper of the Lord: "Behold, I stand at the door and knock: if any man hear my voice and, open unto me, I will come in and sup with him, and he shall sup with me." Thus they hold that the coming of the Lord Jesus Christ is the flesh was the grand epoch and central fact of time, and that types, and shadows, and all ceremonial observances, which had their, place before as shadows of good things to came, now that they have been fulfilled in him, are only shadows of those shadows. The type properly precedes the reality, and truly this was worthy of being foreshadowed; "but," says Paul (1Co 13:10), "when that which is perfect is come, then that which is in past shall be done away."

Their view respecting the resurrection may be briefly stated in the language of one of the society's documents: "The Society of Friends believes that theawill be a resurrection both of the righteous and the wicked; the one to eternal life and blessedness, and the other to everlasting misery and torment, agreeably to Mat 25:31-46; Joh 5:25-30; 1Co 15:12-58. That God will judge the world by that man whom he  hath ordained, even Christ Jesus the Lord, who will render unto every man according to his works; to them who by patient continuing in well-doing during this life seek for glory and honor, immortality and eternal life; but unto the contentious and disobedient, who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and angumish upon every soul of can that sinneth, for God is no respecter of persons" (Thomas Evans).

They have ever regarded war as inconsistent with Christianity. For this they refer to the teachings of Christ and his apotiles, the example of the early Christians, and to the witness for truth in their own consciences, tested and confirmed by the sacred writings. They find that all the emotions which are exercised in wars and fightings are traced to evil lusts, and are inconsistent with that love which is the substance of the first, the second, and the new commandment, which "worketh no ill to his neighbor," and on which "hang all the law and the prophets."

They consider oaths to be inadmissible, as being positively forbidden by our Lord in language not to be mistaken, and this testimony was made the occasiol of inflicting severe penalties upon the first Friends. When their persecutors failed to convict them upon false charges, it was customary to administer the testoaths to them on refusing to take which they were thrown into prison. They decline to employ the complimentary and false language of the world, and to apply to the months and days the names given in honor of pagan gods, preferring, the numerical nomenclature adopted in the Scriptures. In dress they aim at plainness and simplicity, avoiding the tyranny of an ever-changing fashion. As a natural result, a degree of uniformity of dress prevails among them, bearing much resemblance to the style in vogue at the rise of the society. This approach to uniformity, which at first was unintentional, came to be cherished as a hedge of defense against worldly and ensnaring associations, and a means by which they recognized each other. The principle at stake is not in the fashion of a garb, but in simplicity and the avoidance of changes of fashion. Were the customary patterns all abandoned today, and the principle of simplicity still consistently adhered to the kaleidoscope of fashion would make frequent changes in the people around them and Friends would soon be left as peculiar in their appearance as at present.

Whilst Friends, as good citizens, have cheerfully paid all legal assessments for the support of public schools and of the poor, and have contributed  abundantly to the various charities and general claims of benevolence, they have always been characterized by their scrupulous care in relieving their own poor, so that none of their members come upon the public for maintenance or for gratuitous education.

A dangerous tendency to "hold the truth in parts" led a portion of the society, in the early part of the preselt century, into the error of insisting too singly upon the precious doctrine of Christ within the hope of glory, and of denying, or at best holding lightly, a belief in his true divinity whilst incarnate, and in the atoning, cleansing, saving efficacy of his blood which was shed for us. Thus Socinianism gained a footing in the society, to the grief of those who held the ancient faith, and in 1827 an extensive and much-to-be-regreted secession occurred, in which doctrinal and personal considerations were mingled; and, in the excitement of the division, it is believed that many failed to comprehend the true issues, and that not a few who were essentially one in faith were dissevered for life as regards church fellowship. Thus two entirely distinct societies now exist, each claiming exclusive right to the same name, and causing confusion among other professors as to their identity. In this secession portions of six out of ten Yearly Meetings then existing joined with the body popularly designated by the name of their leader (though they have never acknowledged the title). In Great Britain and Ireland, and in two of the American Yearly Meetings then existing, no schism occurred.

There are thirteen independent Yearly Meetings of the Religious Society of Friends. The oldest of these is that of London, the records of which are preserved from the year 1672. This body is regarded by the others with respectful affection as the mother of Yearly Meetings, and its General Epistle of Christian Counsel, which is issued annually is gladly received, repuilished, and circulated by nearly all the coordinate bodies. The number of members in England is 15,453, whilst there is an attendance of its meetings by non. members of 3658. There are settlements of Friends in France, Germany, Norway, and in several parts of Australasia, which all make annual reports to London Yearly Meeting, and acknowledge subordination to it. Friends in England are a highly influential body in proportion to their number. There is a Yearly Meeting in Ireland, one in Canada, and nine in the United States, viz., the Yearly Meetings of New England, New York, Philadelphia, Baltimore, North Carolina, Ohio, Indiana, Western Indiana, and Iowa. The increase of membership in the Western States has been rapid of late years, and settlements of Friends are  starting up in Kansas, Missouri, etc. The membership of the society may be rated at 80,000.

In all these Yearly Meetings, First-day Schools are conducted with zeal and efficiency, exerting a wide evangelical influence. In a number of the Yearly Meetings these are under the direct care of the society, and made the subjects of annual statistical reports. Thus, in Indiana Yearly Meeting, there are 115 such schools, with 710 teachers, and 6953 pupils, ofwhom 2307 are over twenty-one years of age. In the Yearly Meeting of Western Indiana there are 63 First-day Schools, with 6170 pupils, and 411 teachers. North Carolina Yearly Meeting has taken the lead in the establishment of a Normal First-day School, the benefit of which has been very decided.

There are in England and Ireland several educational institutions of merit under care of the society. In this country Friends have three colleges, viz., Haverford College, Pennsylvania; Earlham College, Richmond, Indiana; and Whittier College, Salem, Iowa. There are also large boarding-schools under the care of different Yearly Meetings, the most noted of which are those of West Town, Pennsylvania, Providence, Rhode Island, Union Springs, N.Y., and New Garden, New Carolina. (W.J.A.)

FRIENDS (No. 2). —

I. History. — The origin of the Religious Society of Friends dates from about the middle of the 17th century. George Fox, the chief instrument in the divine hand by whom it was gathered, was born in Leicestershire England, in the year 1624. His parents were pious members of the National Church, and from his childhood he was religiously inclined. When about nineteen years old he was led by a sense of duty to seek retirement from the world, and he spent much time in reading the holy Scriptures, with meditation and prayer. In the year 1647 he began to appear as a preacher of the Gospel, and he found many prepared to receive his message of love, calling them away from a reliance upon all rites and ceremonies to the word of divine grace, or Spirit of Christ, as the efficient cause of salvation. Converts in large numbers were soon gathered, who met together for divine worship, waiting upon God in silence, or engaging in preaching, prayer, or praise, as they believed themselves prompted by the Spirit of Christ, their ever-present teacher. The persecutions endured by the early Friends, both in Europe and America, were exceedingly severe, and were chiefly on account of their absenting themselves from the Established Church, refusing to pay tithes, openly attending their own religious  meetings when prohibited by law, and declining to take oaths of any kind, or to engage in military service. "Between the years 1650 and 1689, about fourteen thousand of this people suffered by fine and imprisonment, of which number more than three hundred died in jail, not to mention cruel mockings, buffetings, scourgings, and afflictions innumerable."

It has been estimated that, at the death of George Fox in the year 1690, the number of Friends in Europe and America was about 75,000, and that 10,000 of these inhabited the British colonies. They afterwards declined in the mother country, and greatly increased in America, where they became most numerous in Pennsylvania, New Jersey, Rhode Island, and North Carolina.

In the year 1827 a schism took place in Philadelphia Yearly Meeting, wrhich afterwards extended to most of the other Yearly Meetings in America. The space allotted for this article will not suffice to give an intelligible account of it (see Janney's Hist. of Friends, volume 4: The part relating to the separation has been republished in a small volume by T. Ellwood Zell, Philadelphia). At the time of the separation, those who took the name of Orthodox Friends were in the Western States the more numerous; but in the Atlantic sea-board States they were less numerous than those who are by some called Hicksites, but who persistently refuse to acknowledge any other name than that of Friends or Quakers. It is of this branch only that we now treat.

II. Doctrines. — We hold the doctrines of the early Friends, as expounded in the writings of Fox, Penn, Penninsgtosn, and Barclay. A committee mhich represents Philadelphia Yearly Meeting has recently so farapproved of a "Sumary of Christian Doctrines," from which the following abstract is taken, as to order its purchase for distribution:

The Scriptures. — The Religious Society of Friends, from its rise to the present day, has always maintained its belief in the authenticity and divine authority of the holy Scriptures, referring to them for proof of its principles and acknowledging them to be the only fit outward test of. Christian doctrines. We do not call them the Word of God, because this appellation is applied by the writers of the Scriptures to that Eternal Power by which the worlds were made, for "In the beginning was the Word, and the Word was with God and the Word was God."  We assign to the Scriptures all the authority they claim for themselves, which is chiefly expressed in the following texts: "Whatsoever things are written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope" (Rom 15:4). "The holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus" (2Ti 3:15-17). "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction ins righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (Barclay's Apology, prop. 3, § 5).

In the advices issued by our several Yearly Meetings, the Scriptures are very frequently and earnestly recommended to the attention of our members. In the year 1854, Philadelphia Yearly Meetings after referring to "those sublime truths which are recorded in the holy Scriptures," thus continues: "In these invaluable writings we find the only authentic record of the early history of our race, the purest strains of devotional poetry, and the sublime discourses of the Son of God. Their frequent perusal was therefore especially urged upon our younger members, who were encouraged to seek for the guidance of divine grace, by which alone we realize in our experience the saving truths they contain." In the year 1863, the following minutes of Baltimore Yearly Meeting was sent down to its subordinate meetings, viz.: "We have been reminded that this Yearly Meeting has at various times issued advices to its members inciting them to the frequent reading of the holy Scriptures, the authenticity of which has always been acknowledged by the Society of Friends. We believe it is not the part of true wisdom to dwell upon defects, whether real or imaginary, in the sacred records but rather to use them as they were intended, for reproof, for correction, for instruction in righteousness, remembering that it is only through the operation of the Spirit of Truth upon our hearts that they can be made availing to us in the promotion of our salvation."

The following extract is taken from the Rules of Discipline of the Yearly Meeting of Friends held in Philadelphia: "If any in membership with us shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the Holy- Spirit, he or she ought early to be tenderly treated with for their instruction, and the convincement of their understanding, that they may experience repentance and forgiveness; but should any, notwithstanding this brotherly labor, persist in their error, or deny the divinity of our Lord and Savior Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures; as it is manifest them are not one in faith  with us, the monthly meeting where the party belongs, having extended due care for the help and benefit of the individual without effect, ought to declare the same, and issue their testimony accordingly."

Immediate Revelation. — The highest privilege granted to man is that of entering into communion with the Author of his being. "Ye are the temples of the livineg God," writes the apostle Paul; "as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people" (2Co 6:16). "The anointing which ye have received of him," says the beloved disciple, "abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1Jn 2:27).

In the ordering of divine Providence, instrumental means are often employed to convey religious truth, such as the reading of the Scriptures, the preaching of the Gospel, and the vicissitudes of life; but in all cases the good effected is from the immediate operations of divine grace upon the heast or conscience. In fact, there can be no saving knowledge of Christ but from immediate revelation. "No man can come to me” said Jesus, "except the Father, which hath sent me draw him." This drawing of the Fither is the operation of his Spirit, for "the manifestation of the Spirit is given to every man to profit withal" (1Co 12:7). To the wicked he comes as a reprover for sin, a "spirit of judgment and a spirit of burning," but to the prayerful and obedient as a comforter in righteousness.

The Original and Present State of Man. — It is a scriptural doctrine that neither righteousneess nor unright-eousness can be transmitted by inheritance, but every man shall be judged according to his deeds. The language of the prophet Ezekiel is very clear on this point. "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."' ... "The fathers have eaten sour grapes, and the children's teeth are set on edge." ... "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." ... "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of thee wicked shall be upon him" (Eze 18:2-25).

Man was created in the image of God; he was pure, benevolent, and blissful, and he enjoyed thes privilege of communion with God, that is, to  partake of "the tree of life which is in the midst of the paradise of God" (Rev 2:7). But, although he was made a free agent, he was not to be so independent of God as to know of himself good or evil without divine direction. And when he presumed to set up his own will, and to be governed by it in oppositionto the divine will, be assusmed the place of God, and having thus turned away from the Holy Spirit, he ceased to partake of "the tree of life," and consequently died a spiritual death. It was then he experienced the fulfillment of the divine prediction," In the day thou eatest thereof thou shalt surely die;" for "to be carnally minded is death, but to be spiritually minded is life and peace."

Animal propensities may be transmitted from parents to children, but the Scriptures do not teach that we inherit any guilt from Adam, or from any of our ancestors; nor do we feel any compunction for their sins. The language of our Savior clearly implies that little children are innocent, for "of such," he says, "is the kingdom of heaven."

The Divine Being. — The unity, omnipresence, omnipotence, and omniscience of God, the only fountain of wisdom and goodness, are fully set forth in the Scriptures of both the Old and the New Testament. He declares by the mouth of his prophet, "Thus saith the Lord, the Holy One of Israel, his Maker." ... "I, even I, am the Lord, and besides me there is no Savior." ... "Thus saith the Lord, your. Redeemer, the Holy One of Israel" (Isa 43:11; Isa 43:14). These. declarations are reiterated and confirmed in the New Testament. "Jesus answered, The first of all the commandments is, 'Hear, O Israel, the Lord our God is one Lord,'" etc. (Mar 12:29).

That spiritual influence or medium by which the Most High communicates his will to man is called his Word, and the same term is applied to his creative power, by which all things were made. The unity of the Eternal Word, or Logos, with God, may be illustrated by the light which emanates from the sun; for "God is light," and of Christ it is said, "In him was life, and the life was the light of men." The connection between the great luminary of the solar system and the light proceeding from him is so perfect that we apply the term Sun to them both. So, in relation to the Eternal Word, which was in the beginning with God, and was God, it is a manifestation of his wisdom and power, being called in the Old Testament "The angel of his presence" (Isa 63:9), "The Redeemer of his people;" and in the New Testament, "The Son of God, by whom also he made the worlds" (Heb 1:2). The term Christ was also applied by  the apostles to the Spirit of God as manifested in men. For instance, Paul writes of the children of Israel under Moses, "They did all eat the same spiritual meat, and they did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ" (1Co 10:4). Peter says that the prophets "prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow"'(1Pe 1:11).

The most full and glorious manifestation of the divine Word, or Logos, was in Jesus Christ, the immaculate Son of God, who was miraculously conceived and born of a virgin. In him the manhood or son of man was entirely subject to the divinity. The Word took flesh, or was manifested in the flesh. "He took not on him the nature of angels, but he took on him the seed of Abraham." ... "Of whom as concerning the flesh, Christ came, who is over all, God, blessed forever." Being "in all points tempted like as we are, yet without sin," he, was an examnple to all succeeding generations, "a man approved of God by miracles, wonders, and signs which God did by him." The intimate union between Christ and lhis Church is illustrated in the epistles of Peter and Paul by two similitudes: that of a body having many members, of which Jesus Christ is the head; and that of a temple, of which he is the chief corner-stone. The holy manhood of Christ, that is, the soul of him in whom the Holy Spirit dwelt iwithout measure, is now, and always will be, the head: or chief member of that spiritual body which is made up of the faithful servants of God of all ages and nations.

“There is one God, and one Mediator between God and men, the man Christ Jesus" (1Ti 2:5). As Moses was a mediator to ordain the legal dispensation, so Jesus Christ was and is the Mediator of the new covenant; first, to proclaim and exemplify it in the day of his outward advent; and, secondly, through all time, in the ministration of his Spirit.

"The Spirit itself maketh intercession for us wlth groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom 8:26).

When the apostles went forth preaching Christ and his spiritual kingdom, they attributed to his name or power their wonderful success. Act 2:32-33; Act 4:10-12 : "This is the stone," said Peter to the rulers, "which  was set at naught of you builders, which is become the head of the corner, Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Salvation by Christ. — The great work of the Messiah for the salvation of men is beautifully portrayed in the passage which he read from Isaiah in the synagogue at Nazareth. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the, Lord" (Luk 4:18-19). He came to establish a spiritual kingdom of truth and love in the hearts of mankind, and thereby to put an end to the kingdom of evil; a work of reformation was then begun which has not ceased to this day, though often obstructed and retarded. Then was laid the foundation on which succeeding generations have built, and no moral reform of any value or permanency can take place unless it be founded on Christian principles.

Another prophecy of Isaiah is referred to by the evangelist Matthew as having been fulfilled by the miracles of Christ. He says, "When the even was come they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses" (Mat 8:16). As in the outward relation he took away the infirmities of the people and healed their sicknesses, so in the inward and spiritual relation he heals the maladies of the soul, and raises it from death in sin to a life of righteousness.

The great object of the Messiah's advent is thus declared by himself: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (Joh 18:37). He could not bear witness to the truth among that corrupt and perverse people without suffering for it. He foresaw that they would put him to death, and he went forward calmly doing his Father's will, leading a life of selfsacrifice, wounded for the transgressions of the people, baptized spiritually in suffering for them, and finally enduring on the cross the agonies of a lingering death, thus sealing his testimony with his blood. His obedience in drinking the cup of suffering was acceptable to  God, for "he hath loved us and hath given himself for us, an offering and a sacrifice to God, for a\*sweetsmelling savor" (Eph 5:2).

It was to reconcile man to God by. removing the enmity from (man's) his heart that Jesus Christ lived, and taught, and suffered, and for this purpose the Spirit of Christ is still manifested as a Redeemer from the bondage of corruption. Hence the apostle says, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." ... "We pray you, in Christ's stead, be ye reconciled to God" (2Co 5:19-20). It is in man that the change must be wrought and the reconciliation effected, for there can be no change in Deity.

"If, when we were enemies," says Paul, "we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom 5:10); for "in him was life, and the life was the light of men" (Joh 1:4). It is the life of God, or spirit of truth reaealed in the soul, which purities and saves from sin. This life is sometimes spoken of as the blood; for, according to the Mosaic law, "the blood is the life." And when Jesus told the people, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," he alluded to the life and power of God which dwelt inshim, and spake through him. In explanation of this, he said to his disciples, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, thery are spirit and they are life."

It is obvious that the sinner cannot come into a state of concord with God until the sinful nature is remoesed, and that nothing can remove it but the baptism of the Holy Spirit. The dealings of the Most High with the children of men are beautifully exemplified in the parable of the prodigal son, who had wandehied far from his father's house, and spent his substance in riotous living. When he came to himself, and determined to go back, confessing his sins, and offering to become as one of the hired servants, his father did not stand off and order him to be punished, neither did he lay his punishment upon the other son who had been faithfuil; but his compassion was awakened by his penitence and the sufferings he had brought upon himself, and "while he was yet a great way off he ran and fell on his neck, and kissed him." The conduct of the parent, as represented in this parable, answers exactly to the divine character, and corresponds entirely with the character of Jesus Christ, who was filled with the divine perfections. But the doctrine that God cannot, or will not forgive sins without a  compensation or satisfaction, and that man, not being able to make this satisfaction, it was made by Jesus Christ, who was appointed or given up to be killed for this purpose, is so inconsistent with the divine character, that it cannot be reconciled with the teachings of the Son of God. It appears to deprive, the Deity of that infinite love which is his most endearing attribute; and if a human parent were to act upon the same principle towards his children, we could not justify his conduct.

When the sinful nature in man is slain by the power of God being raised into dominion in us, then is divine justice satisfied, for there is nothing vindictive in the character of the Deity. He does not afflict his creatures for any other purpose than their own reformation or purification and, when that purpose is accomplished, he is ready to pardon his repenting children. The only sure ground of acceptance is the new birth; for, when Christ's kingdom is established within us, then his righteousness becomes ours; not by imputation, but by our becoming really "partakers of the divine nature" (2Pe 1:4). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior" (Tit 3:5).

Baptism and the Lord's Supper. — Friends believe that the "washing of regeneration and renewing of the Holy Ghost" is the only baptism essential to salvation. "There is one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in you all" (Eph 4:5-6). The baptism of Christ is inward and spiritual, as may be shown by the following texts: Mat 3:11-12; Act 1:5; Act 18:25-26; 1Co 12:13; 1Co 6:11; Col 2:20; Col 2:23; 1Pe 3:21.

We have no grounds to believe that “the passover" which Jesus ate with his disciples was intended to be perpetuated in the Christian Church; nor does it appear that he instituted a new ceremony on that occasion. He conformed to the Mosaic law, which was not abrogated until his crucifixion, when he blotted out the handwriting of ordinances, and "took it out of the way, nailing it to his cross" (Col 2:14). "Behold, I stand at the door and knock," says Christ; "if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev 3:20). This is the Lord's Supper, is which the new wine of the kingdom and the bread of life are distributed to sustain the soul.  III. Worship, Discipline, etc. — The author of Christianity has prescribed no set form of worship, enjoining only that it must be in spirit and in truth. Friends have adopted silence as the basis of public worship, believing that it is free from the objections that exist against all prescribed forms; that it gives to each worshipper an opportunity for self-examination and secret prayer, with the benefit that results from the sympathy of other minds present; and that it affords the best preparation for the exercise of spiritual gifts in preaching, prayer, or praise.

The Christian ministry can be rightly exercised by those only who have received a call and qualification from the Head of the Church and the prophecy of Joel, quoted by Peter, is fulfilled, under the Gospel: "It shall comne to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy." As it was in the primitive Church, so it is now in the Society of Friends, women as well as men are permitted to preach the Gospel. No salary or pecuniary compensation is allowed to ministers, but those who travel in the service of the Gospel may partake of the needful hospitality or assistance of their friends.

Testimonies. — The testimonies of Friends against war, slavery, oaths, lotteries, and the use, as a beverage, of intoxicating drinks, as also against vain fashions, corrupting amusements, and flattering titles, are founded on Christian principles, and have been found salutary in practice.

Discipline. — The system of Church government existing in this society is in accordance with the doctrine, "One is your Master, even Christ, and all ye are brethren." There is so distinction like that of clergy and laity, but all the members of both sexes have a right to participate insthe deliberations and decisions of the body. In meetings for discipline the men and women meet in separate apartments, and are coordinate branches of the body, each transacting the business pertaining to its own sex; but, in some cases, when needful, they act in concert, by the appointment of joint committees of men and women. The cooperation of women in the administration of discipline has been found salutary in many respects, but especially in promoting among them self-reliance and dignify of character.

IV. Statistics. — We have six Yearly Meetings, connected by epistolary correspondence, but independent of each other in regard to discipline. The aggregate membership of these is about 35,000.  Large numbers of persons not members, but who affiliate with us in religious profession, regularly attend our meetings for divine worship.

We have, in the cities of New York, Philadelphia, Baltimore, and Richmond, Indiana, extensive and well-sustained schools, adapted to a high standard of useful and practical education. There are also numerous schools of varied character throughout the Yearly Meetings.

Swarthmore College, situated about eight miles southwest from Philadelphia, on the line of the Westchester Railroad, is designed for three hundred pupils of both sexes. Here our children, and those intrusted to our charge, may receive the advantages of a thorough collegiate education,. under the guarded care of members of our religious society. (S.M.J.)

FRIENDS, PROGRESSIVE. A religious society organized in 1853, in Chester County, Pennsylvania, as a result, in part, of a division in Kennett Monthly Meeting of Friends ("Hickite"). The division was caused by differences of opinion upon questions of reform and progress; the official members of the Society of Friends generally discouraging activity in temperance, antislavery, and other similar organizations, while a large proportion in many localities a majority of the laity were warmly in favor of cooperating with them. After years of contention, the two parties in Kennett Monthly Meeting fell asunder, and finally, in 1853, an association was organized under the name of "Pennsylvania Yearly Meeting of Progressive Friends." Thes new society opened its doors to all who recognized the equal brotherhood of the human family, without regard to sex, color, or condition, and who ackunowledged the duty of defining and illustrating their faith in God, not by assent to a creed, but by lives of personal purity, and works of beneficence and charity. It diasavowed any intention or expectation of binding its members together by agreement as to theological opinions, and declared that it would seek its bond of union in "identity of object, oneness of spirit in respect to the practical duties of life, the communion of soul with soul in a common love of the beautiful and true, and a common aspiration after moral excellence." It disclaimed all disciplinary authority, whether over individual members or local associations; it set forth no forms or ceremonies, and made no provision for the ministry as an order distinguished from the laity; it set its face against every form of ecclesiasticisrm, and denounced as the acme of superstitious imposture the claim of churches to hold an organic relation to God and to speak by his authority, maintaining that such bodies are purely  human, the repositories of no power save that rightly conferred upon them by the individuals of whom they are comsposed. Besides the Yearly Meeting, which includes persons living in places widely distant from each other, there is a local association, which meets for worship at Longwood, near Hamorton, on every First day, and, during a large portion of every year, maintains a First day School for children. This local body has never employed a religious teacher, though there is nothing in the principles of the organization to forbid such a step whenever its members, may think it necessary or expedient. Uniformity of practice in this respect is neither expected nor desired it being held that the arrangements for meetings should be in every case adapted to the peculiar needs and tastes of the communities in which they are held. The division in the Society of Friends was not confined to Kennett Monthly Meeting, but extended to every Yearly Meeting in the body. As early as 1849, that division led to the organization, at Grees Plain, Ohio, of a society exactly similar to that of the Progressive Friends, but under a different name. This society is now extinct. At Junius, near Waterloo, N.Y., in the same year, a society of “Congregational Friends" was formed. This society afterwards took the name of "Progressive Friends," and, at a later day, that of "Friends of Human Progress," by which it is still known. In Salem, Columbiana County, Ohio, in 1852, a society called "Progressive Friends" was organized, which had but a brief existence. In North Collins, Erie County, N.Y., there is a society bearing the name of "Friends of Human Progress," which, in its principlen, is vary similar to the "Progressive Friends." (O.J.)

## Friends of God[[@Headword:Friends of God]]

             In the 14th century a spirit of mysticism pervaded nearly all Western Germany, from the Low Countries to the very borders of Italy. It brought under its intfluence all ranks and classes, and led ultimately to the formation of an extensive but unorganized brotherhood, the so-called Friends of God. Among their chief seats were the cities of Strasburg, Cologne, Basel, Constance, Nuremberg, and Nordlingen. Their distinguishing doctrines were self-renunciation, the complete giving up of self to the will of God the continuous activity of the Spirit of God in all believers, the possibility of intimate union between God and man, the worthlessness of all religion based upon fear or the hope of reward, and the essential equality of the laity and clergy, though, for the sake of order and discipline, the organization of the Cburch was held to be necessary. They often appealed to the declaration of Christ (Joh 15:15), "Henceforth I  call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you;" and from this probably arose their name, which was not intended to designate an exclusive party or sect, but simply to denote a cenrtain stage of spiritual life, the stage of disinterested love to God. From this association went forth monks and ecclesiastics who cherished a lively interest in the spiritual guidance of the laity, preached in the German langurage (the vernaculsar of the people), and labored not only to educate the people to perform their duties as required by the Church laws, and to all manner of good works, but also "to lead them forward to a deeper experience of Christianity, to a truly divine life according to their own understanding of it." From their snumber also went forth "those priests who, scorning to be troubled by the common scruples during the time of the papal interdict, and amid the ravages of the Black Death, bestowed the consolations of religion on the forsaken people" (Neander, Church History, volume 5).

Many of their leaders were in close connection with convents, especially those of Eugenthal and Maria Medingen, near Nuremberg; and it is said that Agnes, the widow of king Andrew of Hungary, and various knights and burghers, were in close connection with this association. But foremost among their leaders was the Dominican monk Tauler (q.v.), of Strasburg, who spent his life in preaching and teaching with wonderful success in the country extending from his native city to Cologne, and whose influence is to this day active among his countrymen by means of his admirable sermons, which are still widely read. Much of his religious fervor and light be himself attributed to the instruction of his friend, Nicholas of Basel (q.v.), a laymen, whom Schmidt, in his work below cited, mentions as the greatest of the leaders of the Friends of God. He has often been called a Waldensian, but Schmidt denies this, and says that the only sympathy which any of the Friends of God had with the WaIdensians was anti-sacerdotalism. On the strength of documents which Schmidt has lately discovered, the Friends of God are said to havem been "mystics to the height of mysticism: each believer was in direct union with God, with the Trinity, not the Holy Ghost alone." He says also, "they were faithful to the whole mediaeval imaginative creeds: transubstantiation, worship of the Virgin and saints, and Purgatory. Their union with the Deity was not that of pantheism, or of passionate love; it was rather through the fantasy. They had wonders, visions, special revelations, prophecies. Their peculiar heresy was the denial of all special prerogatime to the clergy except the celebration of the sacraments; the  lawman had equal sanctity equal coenmunion with the Deity, saw visions, uttered prophecies... . Neither were they Bible Christians; they honored and loved the Bible, but sought and obtained revelation beyond it. They rejected one clause of the Lord's prayer.

Temptations were marks of God's favor not to be deprecated. But, though suffering was a sign of divine love, it was not self-inflicted suffering. They disclaimed asceticism self- maceration, self-torture. All things to the beloved were of God; all therefore indifferent" (Milman, Latin Christianity, 8:399). The Friends of God are frequently charged with pantheism, but Neander undertakes to defend them against this charge, admitting, however, that those of them who knew not how to "guard against the danger of falling into the unfathomable abyss of God unrevealed, instead of holding fast to the God revealed in Christ, plunged into the gulf of pantheistic self-deification.” And that this gave rise to "the wild, fanatic, pantheistic mysticism, which was for getting beyond Christ, beyond all positive revelation, all humnization of the divine, as we see it exemplified particularly among a portion of the so-called Beghards (q.v.) ... and the so-called Brothers and Sisters of the Free Spirit (q.v.). Among those of the Friends of God who by unwise speculation, and by an intoxication of -self-forgetting love discarding all calm reflection, "were unconsciously betrayed into effusions and expressions upon which that wild, fanatical pantheism afterwards seized and fastened itself," is reckoned Master Eckhart (q.v.), from whose writings and sermons twenty-six propositions connected with a pantheistic mode of thinking, or verging upon such a mode of thinking, had been drawn, were formally condemned. But he promptly retracted all those propositions which were found to be heretical or scandalous, "and in general submitted himself to be corrected by the pope and the Church." These "pantheistic and quietistic views" were earnestly opposed by Ruysbroek (q.v.) and by Tauler. The former especially secured himself against the danger of pantheism by the prominence he gives to the will, "which he describes as the main-spring on which all development of the higher life depends." Another of the leaders of the Friends of God was the Dominican monk Heinrich Suso (q.v.), of Suabia, who, like Tauler, gave "prominence to the mediation of Christ as necessary to the attaining to true communion with God, and was thus distinguished from those pantheistic mystics who, notwithstanding mediation, were for sinking directly into the depths of the divine essence." Many of the leaders of the Friends of God were put to death by order of the Inquisition on the charge of being Beghards. Among these were Nicholas of Basel and two of his associates,  Martin of Reichenau, and a Benedictine and follower of Martin. Milman (Latin Christianity, page 408) says that the influence of the doctrines taught by the Friends of God, especially of Tauler and his followers, were "seen in the earnest demand for reformation by the councils; the sullen estrangement, notwithstanding the reunion to the sacerdotal yoke, during the Hussite wars; the disdainful neutrality when reformation by the councils seemed hopeless;" and that it is especially "seen in the remarkable book German Theology, attributed by Luther to Tauler himself, be it doubtless of a later period." — Neander, Church History, 5:380; Herzog, Real- Encyklopadie, 10:159; Schmidt, Gottesfreunde im xiv Jahrhundert (Jena, 1855); Pfeiffer, Deutsche Mystiker des 14 and 15 Jahrh.; Milman, Latin Christianity, 8:309; Kurtz, Church Hist. 1:484; Bennet, in Methodist Quart. Rev. January 1869, page 45 sq.; Theologia Germanica, edit. by Dr. Pfeiffer and transl. by Susanna Winkworth. (J.H.W.)

## Friends of Light[[@Headword:Friends of Light]]

             SEE FREE CONGREGATIONS.

## Fries, Jacob Friederich[[@Headword:Fries, Jacob Friederich]]

             an eminent German philosopher, was born at Barby August 23, 1773. He was at first private tutor in Switzerland, became professor of philosophy in 1804, then successively professor of mathematics at Heidelberg in 1805, and of theoretical philosophy at Jena in 1816. In 1819 he was deposed for political reasons, but restored in 1824 as professor of natural philosophy and mathematics, and died there August 10th, 1843. The personal religious life of Fries was not a happy one. His father was a Moravian, but died when the son was only five years old. The school education to which he was subjected seems to have estranged him from Christianity when quite young. While yet a young man, he wrote: "The lectures of Garve on imagination and superstition have changed my religious sentiments. All the religious system in which I was bred has been overthrown; but this causes me no uneasiness. It was easy for me to throw the atonement overboard; I have never had any dread of God; the thought of the Holy One has always been to me a thought of peace." In 1799, when his mother died, he wrote: "The belief in a reunion I leave to others; I am not ephantast enough to hold it." Yet in 1806 he wrote to a Moravian brother: "My peace cannot compare with yours; the deserted: Penates will probably punish me for a long time yet." A sketch of his life has recently appeared, by E.L.D. Henke,  J.F. Fries aus seinem handschriftlichen Nachlasse dargestellt (Leipzig, 1867, 8vo) .

The professed aim of Fries in philosophy was to give a firmer basis to Kant's system than that philosopher himself had laid down. "He found two faults with Kant: 1st. The vicious logical arrangement of his doctrine, by which he makes the value of his categories to depend on transcendental proofs, and that of his ideas on moral proofs, instead of rising, without any proof, to the immediate knowledge of reason. On this point Fries approaches the views of Jacobi. 2d. The confounding of psychological ideas with philosophy, properly so called, and not properly distinguishing the aids that psychology furnish to metaphysics from metaphysics themselves. He regarded the life and independence of Kant's practical philosophy as the most beautiful part of his system. Fries maintains that he has remedied the errors of Kant, and that he has placed the doctrine of faith, which is the focus of all philosophical conviction, on a solid basis. And he asserts that he has effected this by means of researches carried on in the spirit of Kant himself. Fries, as well as Kant, makes the limits of science his starting-point; hence he arrives at pure faith of reason in that which is eternal, a faith that is strengthened by presentiment (Ahnung) Knowledge, or science, is only concerned with sensuous phenomena; the true essence of things is the object of faith; we are led by feeling to anticipate, even amidst appearances, the value of belief, which is the offspring of the limitation itself of knowledge. Here again, in placing feeling and presentiment (Ahnung) above science, Fries approaches the doctrine of Jacobi. His labors in connection with philosophical anthropology, which he regards as the fundamental science of all philosophy, are of great interest. They contain particular theories on spiritual life, and particularly on the three fundamental faculties of the mind-cognition, feeling (Gemuth, the faculty of being interested), and the. faculty of action, which is supposed to precede the two former. Afterwards follow theories on the three degrees of development — sense, habit, understanding (as the power of self-command and self-formation); on the degrees of thought, qualitative and quantitative abstractions of the imagination, mathematical intuition, attention, the difference between the understanding and the reason, etc. His anthropological logic contains also some excellent views on the subject of reasoning, method, and system. He regards practical philosophy as the theory of the value and end of human life and of the world, or the theory of human wisdom. It is there that you  find the last goal of all philosophical research; it is divided into a moral theory and a religious theory (theory of the final goal of the universe). The former may be also subdivided into general ethics, or theory of the value and end of human actions, theory of virtue, and theory of the state" (Tennemann, Manual Hist. Philos., revised by Morell, § 422).

Fries "called his system Philosophical Anthropology,” since he made all further philosophical knowledge dependent on man's self-knowledge. He distinguished three grades of Erkenntniss; we know (wissen) the phenomena of our subjective thinking; this is the realm of philosophy. We believe (glauben) that there are appearances — Erscheinungen — out of the mind that all is not a mere subjective creation. We have a feeling, a presentiment (ahnen), that there is a reality, a substance behind these appearances; here Fries places all that pertains to God, the existence of the soul and immortality. De Wette had much conversation with Fries, first at Jena, then at Heidelberg, and to him he essentially owed his transition from the dry Kantian rationalism to the method which may be most simply named the ideal-believing. After listening to this system, De Wette says that he gathered up, as by magic, his previously scattered knowledge and convictions into a well-ordered and beautiful whole. The philosophy of Fries seemed to commend itself in this, that it preserved the formal, logical reflection of Kant, without sharing in the metaphysical insipidity, yea, emptiness of the contents of that philosophy. (Edwards, in Bibliotheca Sacra, 1850, page 780).

His principal writings are: Reinhold, Fichte au. Schelling (Lpz. 1803): — Philosophische Rechtslehre (Jena, 1804): — System der Philosophie (Lpz. 1804): — Wissen, Glauben und Ahnung (Lpz. 1805): — Neue Kritik der Vernunft (Heidelberg, 1807, 3 volumes; 2d edit. 1830): — System d. Logik (Lpz. 1811; 3d edit. 1837): — Populare Vorles. uber d. Sternkunde (Lpz. 1813; 2d edit. 1833): — Ueber d. Gefahrdung d. Wohlstandes u. Charakters d. Deutschen durch d. Juden (Lpz. 1816): —Vom Dentuschen Bunde, etc. (Lpz. 1817): — Handbuch der praktischen Philosophie (Lpz. 1817-32, 2 volumes): — Handbuch d. psychischen Anthropologie (Jena, 1820; 2d edit. 1837-39, 2 vols.): — Die mathematische Naturphilosophie (Jena, 1822): — Julius U. Evagoras (a philosophical novel) (Jena, 1822): — Die Lehre d. Liebe, d. Glaubens, u. d. Hoffnung (Jena, 1823): — Systeme d. Metaphysik (Jena, 1824): — Polemische Schriften (Halle, 1824): — Die Gesch. der Philosophie, etc. (Halle, 1837-40, 2 volumes). In connection, with Schmid and Schroter, he published the Oppositionschrift  f. Theologie u. Philosophie. — Hoefer, Nouv. Biog. Gener. 18:876 sq.; Herzog, Real-Encyklopadie, 7:355 sq.; Morell, Modern Philosophy, part 2, chapter 7.

## Fries, Justus Henry[[@Headword:Fries, Justus Henry]]

             a minister of the German Reformed Church, was born in Westphalia, Germany, April 24, 1777, and came to America in 1803. He could not pay his passage, and hence became a "Redemptioner," and served a farmer in York County, Pennsylvania, three years. Being free, he studied theology with Reverend Daniel Wagner, in Frederick, Maryland. He was licensed in 1810, and not long afterwards ordained. For two years he served eight congregations in York County, Pennsylvania, and in 1812 he removed to Buffalo Valley, in Union County, Pennsylvania, where he continued the remainder of his life, doing a pioneer work, his labors extending over several counties. He died October 9, 1839. He was noted for his extraordinary memore, his eccentricities of character, his great love of ‘American institutions', his fondness for politics, his active life is the ministry, and his great success in laying the foundation of numerous now flourishing German Reformed congregations in the beautiful valleys of the Susquehanna. He preached only in Germsan. (H.H.)

## Friese, Or Fries, Or Frisius Martin[[@Headword:Friese, Or Fries, Or Frisius Martin]]

             a Jutland theologian, was born at Riepen in 1688, and studied theology at the University of Copenhagen under Wandalin, Massius, and the ex-rabbi Steenlauch. In 1712 he was appointed instructor in philosophy, and in 1717 preacher and confessor to the household of a nobleman. In 1719 he was called to the university at Kiel as third professor of theology. Here he lectured especially upon Exegesis of the New Testament, and wrote several polemical works. After a visit to the libraries at Nuremberg and Wolfenbuttel, he was on his return in 1725, promoted to the second professorship, and at nearly the same time was elected Prokanzler, which position he held up to the time of his death, August 15, 1750. His principal works are: Dissertationes iii de erroribus pictorum contra historiam sacram (Copen. 1703-5, 4to): — Schediasma de ceremonia τοῦ ἐκτινάσσειν τὸν κονίορτον ad Mat 10:14 (Copen. 1706, 4to): — Dissertatio de δοκιμασία (a exhortationis Irenicae, ad unionem inter Evangelicos et reformatos procurandam hodie facta (Kiel, 1722 and 1733): — Fundamenta Theologiae theticae, selectionibus dictis  probantibus eorumque, ubi opus est, exegesi et observationibus praecipuis instructa (Hamb. 1724) Demonstratio exegetica des nonnullis valde notatu dignis modis quibus V.T. in Novum adlegatur, pariterque de graeca 70 interpretum versione, etc. (Hamb. 1730, 4to): — Dissert. de usu et abusu Graecorum in primis scriptorum in illustrandis N.T. vocabulis et dicendi modis (Kiel, 1733). — Hoefer, Nouv. Biog. Gener. 18:879.

## Friesland, Frisians[[@Headword:Friesland, Frisians]]

             — Friesland, in the wider sense of the word, was formerly the name of the whole north-western coast of Germany and the coast of Holland, embracing the country from the mouth of the Weser to the central mouth of the Rhine. It was divided by what is now called the Zuyder Zee into West Friesland and East Friesland. The latter was subsequently again divided into two parts, the country between the Zuyder Zee and the Ems, now forming the Dutch provinces of Friesland and Groningen, and the country between the Ems and the Weser, constituting the modern East- Friesland, which was until 1744 a separate principality, was then united with Prussia, fell in 1815 to Hanover, with the whole of which it was in 1866 again annexed to Prussia. A branch of the Frisians, the North Frisians, inhabited the western coast of Schleswigs and the islands of Heligoland, Fohr and Sylt.

The first Christian missionary among the Frisians was bishop, Amandus, who entered the country in the train of the conquering Fraiiks. He met with but little success, but established two convents at Ghent, Blandinum and Gandanum. In 636, Dagobert, king of the Franks, built the first Christian church of Friesland at Utrecht, at that time called Wiltenburg; and St. Eligius (q.v.), bishop of Noyon, made great efforts to gain a footing for Christianity among the people, but he had likewise but little success. About 675, Adgill I, who, ruled over that part of Friesland which was not conquered by the Franks, gave permission to the English bishop Wilfrid to preach. The defeat of his successor Radbod by Pepin of Heristal extended the territory of the Franks up to the Yssel and the Fly, and thus opened a wider field to the Christian missionary. The English monk Wilbrod was consecrated by pope Sergius I archbishop of the Frisians, and took up his residence at Wiltenburg. After the death of Pepin in 714, Radbod made an attempt to shake off the yoke of the Franks, and to expel Christianity from his territory, but he was again defeated by Charles Martel in 717, and had to become a Christian himself. He died, however, a pagan in 719. Poppa,  the guardian of Radbod's minor son, Adgill II, was apparently friendly to Christianity, which found now a very zealous missionary in Winfred (St. Boniface, q.v.), but when a favorable opportunity seemed to offer he risked a new war against the Franks, in which, in 734, he lost his life. Adgill II, who received the title of king, but was a vassal of the Franks, openly professed Christianity, but the resistance of the people to the new doctrine continued. Adgill II was succeeded by his two sons: first Gundobald, and, later, Radbod II, the latter of whom was a violent opponent of Christianity, and was expelled from the country by Charlemagne, who embodied the whole of Friesland with his empire. Christianity at this time was firmly established in the southern part of Friesland. The successor of Wilbrod as bishop of Utrecht, Gregory, established in his episcopal city a theological school, in which many missionaries for Friesland and Northwestern Germany were educated. Among his assistants, Lebuin and Wilbrod are mentioned. The latter was subsequently appointed by Charlemagne bishop of Bremen, and in that position he zealously worked for the conversion of the Frisians. With him labored for seven years S. Liudger (q.v.), a native of Friesland, and pupil, of the school of Utrecht, when the rising of the Saxons under Wittekind was followed by a general revolt of the Frisians. The defeat of this revolt terminated the resistance of the Frisiansto the Franks and Christianity. Friesland was now regarded as a Christian country, but remnants of paganism maintained themselves until late in the Middle Ages.

At the time of the Reformation, West Friesland was a part of the Netherlands. Into East Friesland, which was ruled by a count, and a part of the German empire, the Reformation was introduced by count Edzard I, who, as early as 1519, became acquainted with the writings of Luther, and favored the Reformation, without, however, usings any coercive measures against those who preferred to remain in the Church of Rome. Among those who successfully labored in behalf of the Reformation was master Jorgen von der Dure (Magister Aportanus), who had been educated at Zwolle by the Brethren of the Common Life. After the death of Edzard, in February, 1528, his son Enno began to despoil the churches, suppress the convents, and introduce the Reformation by force. In 1529, Bugenhageg, - at the request of count Enno, sent two Lutheran preachers from Bremen to organize the new administration of the churches. But already, a number of the Protestant ministers and laity had come under the influences of the Anabaptists and Reformed (Zuinglian) views. Count Enno expelled  Carlstadt, and ordered all the Anabaptists out of the country; but the clergy, in 1530, could not be prevailed upon to adopt the whole of the Lutheran Church discipline which was laid before them. Several other attempts to introduce Lutheranism by force failed, and the Reformed system of Zuinglius maintained the ascendency. In 1543, the widow of Enno, countess Anna, who, during the minority of her son, acted as regent, called a distinguished Reformed theologian, Johann a Lasco, SEE LASCO, to Friesland. He was appointed superintendent general, and under his administration the Reformed Church of Friesland attained a high degree of prosperity and reputation. As a refuse of many Protestant exiles from France, the Netherlands, ard Great Britain, it received the name "Refuge of thee oppressed and exiled Church of God. — Herzog, Real-Encylop. 4:607; Onno Klopp, Geschichte Ostfrieslands (Hanover, 1854-56, 2 volumes). (A.J.S.)

## Frieze[[@Headword:Frieze]]

             in classical architecture, the middle division of an entablature, lying between the architrave and the cornice. In the Tuscan order it is plain. In the Doric it is divided by three raised flutes, called triglyphs, into spaces called metopes, which are usually filled with sculpture. In the Ionic it is sometimes ornamented withe sculpture; sometimes the metopes swell out in the middle. In the Corinthian and Composite it is ornamented in various ways, but usually either with flowers or figures. Any horizontal band that is occupied with sculpture is called a frieze by some writerms.

## Frigga[[@Headword:Frigga]]

             the wife of Odin, and supreme goddess of the race of the Asir (or Ases), the celestial gods of the Scandinavian mythology, was a daughter of the giant Fjorgym, presided over marriages and in the assemblies of the goddesses, which were always held in her palace, was prescient of, but never revealed, the fate of men, knew the language of plants and animals, and through her great wisdom aided Odin by her counsels. Her abode was said to be "the magnificent mansion of Fensalir (the marshy halls), which denotes the deep, moist earth," and from her relation to Odin, the sun in this mythology, she may be regarded as typifying the earth, which, drawing from him the generative principles of light and warmth, gives growth and fruitfulness to living things. She is closely related to, and frequently confounded with Freva (q.v.), and is generally represented (see pl. 12, fig.  1, Mythology and Religious Rites in Icon. Encyclop.) seated in a golden chariot drawn by two white cats, her tresses and veil floating in the wind, with two attendants, with veils and tresses likewise floating, flying near her. — English Cyclopaedia, s.v.; Icon. Encyclop. 4:277-8 (N.Y. 1851); Thorpe, Northern Mythology. (J.W.M.)

## Frimel, Johannes (1)[[@Headword:Frimel, Johannes (1)]]

             a Lutheran theologian of Germany, was born at Breslau, in Silesia, November 2, 1606. He studied at different universities, was deacon at Wittenberg in 1631, preacher in his native city in 1647, and died February 5, 1660. He wrote, Proba Fidei Evangelica: — De Coelo Beatorum: — De Legitima Vocatione Lutheri: — De Verbo Dei Scripto. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:759. (B.P.)

## Frimel, Johannes (2)[[@Headword:Frimel, Johannes (2)]]

             son of the foregoing, born at Wittenberg, November 20, 1632, studied at different universities, was deacon at Breslau in 1660, archdeacon in 1676, and died November 13, 1688. He wrote De Bona Conscientia. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Frind, Anton Ludwig[[@Headword:Frind, Anton Ludwig]]

             a Roman Catholic historian, was born October 9, 1823, at Hainspach, in Bohemia. In 1847 he received holy orders, was in 1851 catechist, in 1852 professor at the gymnasium in Leitmeritz; in 1859 was made director of the gymnasium at Eger. and in 1869 canon of the chapter at Prague. In 187s he was transferred to the episcopal see of Leitmeritz, and died October 28, 1881. His main work is Kirchengeschichte Bohmens (Prague, 1864-78, 4 volumes, the last volume coming down to the year 1561). Besides, he  published, Katholische Apologetik fuir gebildete Christen (3d ed. ibid. 1877): — Geschichte der Bischbofe und Erzbischofe von Prag (ibid. 1873): — Der heilige Johannes on Nepomuk (ibid. 1879). (B.P.)

## Fringe[[@Headword:Fringe]]

             (גְּדַיל, gedil', twisted thread, i.e., a tassel, Deu 22:12; a "wreath" or festoon for a column, 1Ki 7:17; צַיצַת, tsitsith', a flower-like projection, i.e., a tassel, Num 15:38-39; the "fore- lock," Eze 8:3), an ornament worn by the Israelites upon the edges, and especially at the corners of their robes, as an affectation of piety (comp. Mat 23:5). These terms must have denoted pedicles in the shape of bobs or flowing threads. Fringed garments, elaborately wrought, were very common among both the ancient Egyptians and Babylonians. SEE EMBROIDERY. Such fringes, however, as appear upon the tunics and outer robes of figuress delineated on the Assyrian and Egyptian monuments probably did not entirely correspond with those in use among the Jews, although it may be presumed that there was a general resemblance between those worn for general purposes, i.e., as ornamental appendages. Moreover, it may be doubted whether fringes of that description were intended by the Jewish legislator, since they were in such common use that they could form no proper mark of distinction between an Israelite and a Gentile; and, besides, they seem appropriate to state- dresses rather than to ordinary attire, while it is plainly the latter which is contemplated in the prenscription of Moses, and this anpecially with a religious reference. SEE PHYLACTERY.

The Mosaic law respecting these ornaments is contained in Num 15:38-41; Deu 22:12, where the children of Israel are enjoined to append fringes or tassels (צַיצַת, גְּרַיֹלַים), consisting of several threads, to the four corners (אִרְבִע כְּנָפות) of their outer garment (בֶּגֶד, בְּסוּת), to put-one distinguishing thread (פְּתַיל, not "ribbon," as the A.V.) of deep blue in each. of these fringes,. and constantly to look at them, in order to be put in mind thereby of God's commandments to keep them. What  number of threads each of these symbolical fringes is to have besides the said blue one, of what material, or how theys are to be made, the injunction does not say. Like most of the Mosaic laws, it leaves, the particulars to be determined by the executive powers according to the peculiar circumstances of the time. The followiing account of thiem relates chiefly to Rabbinical usages.

Guided by the fact that they are symbolical, tradition, in determining the manner in which these fringes are to be made, endeavored to act in harmony ewith their sipiritual import. and hence fixed that each of these four fringes, or tassels for the four corners of the garment should consist of eight threads of white wool the emblem of purity and holiness (Isa 1:18); that one of these threads is to be wound round the others, first seven times, and then a double knot to be made; then eight times, and a double knot (15 =יה); then eleven times (=וה), and a double knot; and finally thirteen times (=אחד), and a double knot, so as to obtain, from the collective number of times which, this thread is wound round, the words יהוה אחד(Jehovah is one), constituting the creed which was the distinguishing mark of the Hebrew nation, and which was inscribed on their bansners, Whilst the five knots represent the five books of the law. As the law, however, is said to contain 613 commandments, SEE SCHOOL, and as the design of these fringes is to remind the Jews of all these commandments, tradition has so arranged it that the word ציצית, which is numerically 600, with the 8 threads and 5 knots, should exactly comprise this number, and thus constitute a perfect symbol of the law.

Originally, as we have seen, this fringed or tasseled garment was the outer one. It was more like a large oblong piece of cloth, with a hole in the center through which the head was put, thus dividing it into two halves, one covering the front, and the other the back of the body, like a tunic.

But when the Hebrews began to mix with other natiolns, asnd especially when they were dispersed and became a by-word and a hissing, this ancient badge of distinction which God conferred upon them became the signal of persecution, inasmuch as it indicated that the wearer of it was a Jew, on whom Christians thought they ought to avenge the blood of Christ. Hence the Israelites found it necessary to, discard the fringed garment as an outer dress, and to wear it in a smaller size, and a somewhat altered form, as an  under garment, in order to conceal it from their persecutors. This under fringed garment is called אִרְבִּע כְּנָפוֹת, the four-cornered dress, or simply צַיצַיתfringes or tassels, and is waorn by every orthodox Jew to the present day.

Yet, though the Jews have been compelled to relinquish the large outer fringed garment as a permanent article of apparel, they still continue to wear it in a somewhat codified form at their morning prayers, and call it טָלַית, talith', i.e., cover or wrapper. This talith', or fringed wrapper, is generally made of a white woollen material; the wool must be spun by Jews for this express purpose. It has three or more blue stripes running in parallel lines across the whole garment, at the right and left side. In some cases, however, the talith is also made of silk. Every married Jew must wear it at morning prayer; a single man can do what he likes. When putting it on, the following prayer is offered: "I Blessed art thou, O Lord, King of the universe, who hast sanctified us with thy commandments, and enjoined us to array ourselves with fringes." The Jews attach the utmost importance to the fringed garsent. Thus it is related in the Talmud that "R. Joseph asked R. Joseph b. Rabba, which commandment has your father admonished you to observe more than any other? He replied, The law about the fringes. Once when my father, on descending a ladder, stepped on one of the threads and tore it, off, he would not move from the place till it was repaired" (Sabbath, 118b). Some of the Rabbins go so far as to say that the law respecting the fringes in as important as all the other laws put together (see Rashi on Num 15:41). It was for this reason that. the woman with the issue of blood (Mat 9:20), and the inhabitants of Gennessaret (Mat 14:36, were so anxious to touch a fringe of our Savior's garment (κράστεδον τοῦ ἱματίου). This superstitious reverence for the external symbol, with little care for the things it symbolized, led the Pharisees to enlarge their fringes, believing that the larger they made the tassels, the better they did God service (comp. the Rabbinical sayings, Whoso diiigently keeps this law of fringes is made worthy, and shall see the face of the majesty of God" — Baal Haturim on Numbers 15; "When a man is clothed with the fringe, and goes out therewith to the door of his habitation, he is safe and God rejoiceth, and the angel [of death] departeth  from thence, and the man sball be delivered from all hurt," etc. — R. Menachem on do.); and this it was that our Savior rebuked (Mat 23:5). See Maimonides, 1:100, etc.; Orach Chayim, § 7; the Hebrew Prayer-book, called דֶּרֶךְ חִיַּים(Vienn. 1859), page 21, a, etc., SEE HEM.

Frint Jacob,

a Roman Catholic bishop of Austrias, was born in 1766 at Bdmisch- Kamnitz, in Austria. He was for several yaears professor of theology at the University of Vienna, and caused the establishment of a higher theological institution for secular priests, of which he himself became the first director. He was appointed in 1827 bishop of St. Poelten, and died in 1834. He is the author of numerous theological works as Handbuch der Religionswissenschaft (Vienna, 1806-14, 6 volumes): — Das alte und das neue Christenthunz, od. Krit. Beleuchtung der Stunden der Andacht (Vienna, 1822-24, 4 numbers): — Geist des Christenthums (Vienna, 1808, 2 volumes). From 1813 to 1826 he was the editor of a journal for scientific theology, which was continued by Plotz and Seback. (A.J.S.)

## Frisbie Levi;[[@Headword:Frisbie Levi;]]

             professor in Harvard College, was born at Ipswich, Massachusetts, in 1784. He entered Harvard College in 1798, and during most of the time till his graduation in 1792, he supported himself by labor as a clerk or in teaching. He commenced the study of law, but was compelled to desist by an affection of the eyes, which hindered his progress through life. In 1805 he was made Latin tutor at Harvard, and in 1811 professor of Latin, which post he held until 1817, when he was transferred to the chair of moral philosophy, for which he had peculiar qualifications. His lectures on ethics, government, etc., were considered very able; they were chiefly delivered extempore; but some of them have been published (see below). He died July 9, 1822. He was a contributor to the North American Review, and to other periodicals; and a "Collection of the Writings of Professor Frisbie," edited by Andrews Norton, appeared in 1823, containing portions of his Lectures, as well as of his periodical contributions were, Unitarian Biography, 2:231 sq.; Allibone, Dictionary of Authors, s.v.

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

             a Lutheran theologian, who died while preacher at Altona in 1692, wrote, Disp. Historico-Theologica de Waldensibus (Wittenberg, 1659): — Historischer Tagweiser, oder Anweisung dessen, wassick. in der Christenheit zugetragen (ibid. 1675). See Thiessens, Hamb. Gelehrten Geschichte; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Frisch, Johann David[[@Headword:Frisch, Johann David]]

             a Lutheran theologian of Germany, born August 21, 1676, was in 1701 deacon at St. Leonhard, in Stuttgart, in 1714 preacher, in 1720general- superintendent, in 1726 member of consistory, and died January 8, 1742. He wrote, Neuklingende Harfe Davids, or a commentary on the Psalms:- De Origine, Diis et Terra Palcestinorum. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Theol. 1:304, (B.P.)

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

             a Lutheran theologian of Germany, was born December 26, 1715. He studied at Leipsic, and died there as pastor of St. George's, November 4, 1778. He wrote, Commentatio Philologica de Nulla, etc. (Freiberg, 1740): — De Vero Sensu et Genuina Ratione Legis Divinae, Deu 22:10 (Leipsic, 1744): — De Muliere Peregrina apud Hebraeos (ibid. eod.): — De Levi cum Matthaeo non Confundendo (ibid. 1746): — Apocalyptischer Catechismus (1773). See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Furst, Bibl. Jud. 1:304; Winer, Handbuch der theol. Lit. 1:566, (B.P.)

## Frisch, Samuel Gottlob[[@Headword:Frisch, Samuel Gottlob]]

             a Lutheran theologian of Germany, was born March 22, 1765, at Freiberg. He studied at Leipsic, was for some time deacon at Mutshen, in Saxony, morning preacher at Freiberg and after 1822 court preacher at Dresden, where he died, April 21, 1829. Of his publications we mention, Lucae Commentarium de Vita, Dictis Factisque Jesu et Apostolorum (Freiberg, 1817; reprinted in Rosenmuller's Commentationes Theologicae, 1:272 sq.).  See Doring, Die gelehrten Theologen Deutschlands. i, 450 sq. Winer, Handbuch der theol. Lit. 1:87; 2:94, 163, 204. (B.P.)

## Frischmuth Johann[[@Headword:Frischmuth Johann]]

             a German theologian and Orientalist, was born at Wertheim in 1619, and died at Jena in 1687, in which city he was professor of Hebrew. He was  also acquainted with Arabic. Besides other works, he wrote 60 dissertations on philololgical, Biblical, and theological subjects, of which the most important are, De Pontificum Hebraeorum vestitu sacros: — De Sacrficiis: — De Pontificatu Mosis contra Nihusium: — De Graeca LXX Interpret. versione: — De Mediatatione Mortis et Memoria clarissimorum quorundam in re sacra et literaria Virorum. — Hoefer, Nouv. Biog. Generale, 18:889.

## Frisians[[@Headword:Frisians]]

             SEE FRIESLAND.

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

             an eminent Dutch engraver, was born at Leeuwarden, in Friesland, about 1580. He is regarded as the first who brought etching to perfection. The following are some of his principal works: The Descent of the Holy Ghost; The Assumption of the Virgin; The Virgin Suckling the Infant. See Biog. Universelle, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Frith Or Fryth John[[@Headword:Frith Or Fryth John]]

             an English reformer and martyr, was born at Seven Oaks, in Kent, where his father kept an inn, and was educated at King's College, Cambridge, where he so greatly distinguished himself that, when Wolsey formed his new college at Oxford, he was appointed one of its first members. About 1525 he became acquainted with Tyndale, and by him was won over to the principles of the Reformation. With others, he found it necessary to, retire to the Continent in 1528. On his return to England in 1530 he was put into the stocks at Reading as a vagabond, but was taken out of them by the school-master of the town, to whom he made his case known in so elegant Latin as to prove himself a scholar. From Reading he went to London, and there engaged in controversy with Sir Thomas More, publishing a trast on Purgatory against Sir Thomas. His zealled to his apprehension. While in the Tower he was examined, by the king's command; before archbishop Cranmer; Brandon, duke of Suffolk; Boleyn, earl of Wiltshire; Stokesley, bishop of London; Gardner, bishop of Winchester, and the chancellor Audley. The prisoner maintained that the dogma of transubstantiation was not de fide; at the same time, he did not condemn those who held the doctrine of a corporeal presence; he only reprobated the prevalent notions respecting propitiatory masses and the worshipping of the sacramental elements. He denied also the doctrine of purgatory. At length he was brought before an episcopal commission at St. Paul's, where many efforts were made to induce him to recant, but in vain. At last the bishop of London pronounced sentence upon him as an obstinate heretic, and he was delivered to the secular power. A writ was issued for his execution, and he was burnt at Smithfield on the 4th of July, 1533, "maintaining his fortitude to the last, and charitably extending his forgiveness to a bigoted popish  priest, who endeavored to persuade the people that they ought no more to pray for him than for a dog." Frith was an excellent scholar. He wrote Treatise of Purgatory: — Antithesis between Christ and the Pope: — Mirror, or Glass to know thyself, written in the Tower, 1532: — Articles (for which he died) written in Newgate Prison, June 23, 1533: — Answer to Sir Thomas More's Dialogues concerning Heresies: — Answer to John Fisher, bishop of Rochester, etc., all of which treatises were reprinted at London (1573, fol.), with the works of Tyndale and Barnes. They may be found also in Russell, Works of the Reformers, volume 3 (Lond. 1828; 3 volumes, 8vo). See Hook, Eccl Biog. 5:235; Burnet, Hist. of the English Reformation, 1:263-277.

## Frithstool Or Freedstool[[@Headword:Frithstool Or Freedstool]]

             literally the seat of peace; a seat or chair, usually made of stone, placed near the altar in some churches, and intended as the last and most sacred resort for those that claimed the privilege of the sanctuary. The violation of the Freedstool was attended by the most severe punishment. "According to Spelman, that at Beverley had this inscription: Haec sedes lapidea freedstoll dicitur i.e., pacis cathedra, ad quam reus fugiendo perveniens omnimodam habet securitatem.' Frithstools still exist in the church at Hexham and Beverley Minster, both in the north aisle of the chanceel: the former of these has the seat hollowed out in a semicircular form, and is slightly orinamented with patterns of Norman character, that at Beverley is very rude and plain.”

## Fritigild[[@Headword:Fritigild]]

             a queen of the Marcomans in the 4th century. She was converted to Christianity, and applied to Ambrose for further religious instruction. He sent her a catechism composed expressly for the purpose. Through her influence the Marcomans were converted as a people, and remained at peace with Rome during the incessant wars of the time.

## Fritsch, Johann Heinrich[[@Headword:Fritsch, Johann Heinrich]]

             a Lutheran theologian of Germany, was born at Quedlinburg, February 3, 1772. He studied at Halle, and was in 1795 preacher at his native place. In 1804 he was appointed first preacher of St. Benedict's; in 1817 he received the degree of doctor of theology from the Konigsberg University; in 1821 was made superintendent, and died January 1, 1829. He published some homiletical works, for which see Doring, Die gelehrten Theologen Deutschlands, 1:456 sq.; Winer, Handbuch. der theol. Lit. 1:496, 863; 2:36, 46, 56, 67, 123, 153, 296; Zuchold, Bibl. Theol. 1:386. (B.P.)

## Fritz Samuel[[@Headword:Fritz Samuel]]

             a German Jesuit and missionary, was born in 1650, and died in 1730. He was sent as missionary to South America, and established mission settlements between the Nape and Rio Negro, into which nearly 40,000  natives were gathered. The Portuguese from Brazil attacked and broke up these settlements, carrying many of the Indians to Para. Fritz, after vainly striving to obtain redress, retired to the village of Xeberos in Peru, where he died. His map of the Amazon, though superseded by the fuller dnd exacter works of more recent explorers, procured for him for a long time a just renown as a geographer. — Hoefer, Nouv. Biog. Generale, 18:895-7.

## Fritzlar[[@Headword:Fritzlar]]

             (probably from Frideo lare =domus pacis) is a city of Prussia, situated on the shores of the Eder, and one of the oldest seats of the Church in Central Germany. Here Boniface founded in 732 a church dedicated to St. Peter, and a small convent, with a school chiefly intended for the accommodation of clerical students. He first directed it himself, but afterwards gave up the charge to his countryman Wigbert, who thus became the first regular abbot of the institution (t 747). The second abbot was Tatian; the third, Wigbert II. The school soon gained a great reputation. Sturm, abbot of Fulda, and Megingoz, bishop of Wiirzburg, were among its first scholars. The institution remained for centuries at the head of both clerical and secular education. Under Charlemagne, Fritzlar was in 774 burned down by the heathen Saxons, and the church alone escaped. As it stands at present, it is in the Roman style of the 12th century. Fritzlar was for a time a bishopric (in 786), but was soon joined to that of Mayence. See S. Schminke, De antiquitat. Friteslariens. diss. (Marburg, 1715, 4to). — Herzog, Real- Encyklop. 4:612.

## Fritzlar Hermann Of[[@Headword:Fritzlar Hermann Of]]

             SEE HERMANN.

## Fritzsche[[@Headword:Fritzsche]]

             the name of a German family distinguished for learning.

1. CHRISTIAN FRIEDRICH, a theologian, was born at Nauendorf August 17, 1776. He studied at the Orphan School of Halle, and afterwards theology at Leipzig. He became successively pastor of Steinbach in 1799, superintendent at Dobrilugk in 1809, professor of theology at Halle in 1830, and was in 1833 appointed censor for theological works. Besides a number of occasional articles, pamphlets, etc, collected in the Fritzschiorum Opuscula Academica (Lpz. 1838), published by himself and two of his sons, he wrote Vorlesungen u. d. Abendmahl, etc.: — De Anamartesia Jesu Christi (Halle, 1835-37): — De Revelationis Notione biblica (Lpz. 1828). — Pierer, Universal-Lexikon, 6:754.

2. KARL FRIEDRICH AUGUST, eldest son of Christian Fritzsche, also a distinguished theologian, was born at Steinbach December 16, 1801. After receiving his first instruction from his father he continued his studies at the University of Leipzig, where he became professor extraordinary of theology in 1825. The year following he went to Rostock as ordinary professor, and in 1841 to Giessen, where he died December 6, 1846. Besides some important exegetical essays published in the Fritzschiorum Opuscula Academica, he wrote De nonnullis secundae Pauli ad Corinthios Epistolae Locis (Lpz. 1824): — Commentar z. Matthaeus (Lpz. 1826); — Commentar z. Marcus (Lpz. 1830): — De Conformationae Novi Testamenti critica, quam C. Lachmannus edidit (Giessen, 1841): — Pauli ad Romanos Epistola, c. comment. perpet. (Halle, 1836-43, 3 volumes, 8vo). As a commentator, his philological acuteness is perhaps extreme. — Pierer, Universal-Lexikon, 6:754; Christian Rev. 9:469; Herzog, Real-Encykl. 19:510.

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

             (Concilium Forojuliense), was held A.D. 796 (not 791), as Pagi shows, under Paulinus, patriarch of Aquileia, whose letter to Charlemagne, formerly misconnected with the synod of Altino, A.D. 802, assigns three causes for its meeting: (1) the orthodox faith; (2) ecclesiastical discipline; and (3) recent outrages, probably by the Huns. The first of these is  explained in his speech, which is an elaborate apology for the reception into the Western creed of the clause "and the Son," which Charlemagne had attacked, and the pope vindicated, the second Nicene Council two years before for not having in theirs; Paulinus himself endeavoring to prove both right. The resemblance between parts of this speech and the Athanasian creed has been remarked, and is very close. Besides it is observable that all priests are required to commit to memory the entire exposition of "the Catholic faith," with which he concludes while, for everybody else, the learning by heart of the Creed and the Lord's Prayer is prescribed. Of the canons, the 1st threatens simony; the 2d drunkenness; the 4th and 5th deprecate secular employments and amusements for the clergy. By the 10th, a divorced person is forbidden to marry again till the former partner dies; and by the 13th all are inhibited from working on Sundays and holidays. See Smith, Dict. of Christ. Antiq. s.v.; Landon, Manual of Councils, s.v.

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

             a French historian and theologian, was born in the diocese of Rheims, in the latter part of the 15th century. He was a Jesuit for some time, and taught in the colleges of that society; but left it to enter the University of Paris, where he was made doctor in 1623. He was admitted to the College of Navarre in 1624, and became in 1635 grand-master of it. He died in July 1650 or 1651, leaving, La Moyens pour Discemere les Bibles Francaises Catholiques (Paris, 1621): — Gallia Purpurata (ibid. 1638), against which Baluze wrote his Anti-Frizonius (Toulouse, 1652). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Genrale, s.v. (B.P.)

## Fro[[@Headword:Fro]]

             in Norse mythology, is a deity of the second grade, worshipped by the Goths and Danes as the ruler of the winds. He received bloody, often human, sacrifices, which he himself instituted. According to other accounts, black animals were sacrificed to him by the Danish king, Hadding, which later were replaced by human sacrifices; they are called Froablot. Others make Fro the same with Freir (q.v.).

## Froeligh, Solomon, D.D[[@Headword:Froeligh, Solomon, D.D]]

             a Reformed (Dutch) minister, was born at Red Hook, N.Y., in 1750. He studied theology with Dr. Theodorick Romeyn and Reverend J.H. Goetschius, and was licensed to preach in 1774. His first pastoral charge was on Long Island, in the churches of Jamaica, Newtown, Oyster Bay, and Success (1775-76). He was an ardent patriot during the Revolutionary War, and was compelled to flee from his congregations when the British occupied Long Island. From 1776 to 1780 he supplied the churches of Fishkill and Poughkeepsie, and at the end of the war was pastor at Hillsborough and Neshanic, N.J. In 1786 he removed to the united churches of Hackensack and Schraalenbergh; was appointed by the General Synod lector in theology in 1792, and in 1797 professor of theology, an office which he held until 1822. The churches over which he was last settled had long been in difficulties, which were not quieted by his coming  among them and, in 1822, he seceded, with four other ministers in the North, Messrs. Brokaw, Palmer, Toll, and Wyckoff, who had previously been suspended for contumacy, and they organized what was called "The True Reformed Dutch Church." A small number of disaffected congregations and ministers afterwards joined them. In 1823 Dr. Froeligh was suspended by the General Synod from his professorship and from the ministry, for schism and contempt of ecclesiastical authority, and for promoting divisions in the Church. His own letters proved that he had for many years contemplated this secession. After this he continued to minister to the two churches which had seceded with him, as their pastor, until his decease, October 8, 1827. For a full history of these events, see Annals of the Classis of Bergen, by Benjamin C. Taylor, D.D., pages 188-233; also autobiographical notes incorporated in Rev. C. T. Demarest's Lamentation over Reverend Solomon Froeligh, D.D. Dr. Froeligh was neither very learned nor gifted with genius, but was a man of unquestioned ability and respectable attainments in the old theology. In his early ministry he was useful and blessed with considerable success. See also Corwin, Manual of the Ref. Church in America, s.v.; Minutes of General Synod, 1823; Memoir, by Peter Labagh, D.D., pages 129-135. (W.J.R.T.)

## Frog[[@Headword:Frog]]

             (צְפִרְדֵּעִ, tsepharde'a, a marsh-leaper [Gesenius, Thes. Heb. page 1184], βάτραχος; Exo 8:2 et sq.; Psalm 78:45; 105:80; Rev 16:13), the animal selected by God as an instrument for humbling the pride of Pharaoh (Exo 8:2-14; Psa 78:45; Psa 105:30; Wis 19:10). Frogs came in prodigious numbers from the canals, the rivers, and the marshes; they filled the houses, and even entered the ovens and kneading- troughs; when, at the command of Moses, the frogs died, the people gathered them in heaps, and "the land stank" from the corruption of the bodies. There can be no doubt that the whole transaction was miraculous; frogs, it is true, if allowed to increase, can easily be imagined to occur in such multitudes as marked the second plague of Egypt — indeed, similar plagues are on record as having occurred in various places, as at Poeonia and Dardania, where frogs suddenly appeared in such numbers as to cause the inhabitants to leave that region (see Eustathius on Hom. II. 1, and other  quotations cited by Bochart, Hieroz. 3:575); but that the transaction was miraculous appears from the following considerations:

1. The numbers were unprecedented, and suddenly produced, and they were found in extraordinary places.

2. The time of the occurrence was in spring, when ordinarily the old frogs would be engaged in spawning, and the younger ones would be in their tadpole state, or, at any rate, not sufficiently developed to enable them to go far from the Water.

3. The frogs would not naturally have died, in such prodigious numbers as is recorded, in a single day. Amongst the Egyptians the frog was considered a symbol of an imperfect man, and was supposed to be generated from the slime of the river — ἐκ τῆς τοῦ ποταμοῦ ἰλύος (see Horapollo, 1:26). A frog sitting upon a lotus (Nelumbium) was also regarded by the ancient Egyptians as symbolical of the return of the Nile to its bed after the inundations. Hence the Egyptian word Hhrur, which was used to denote the Nile descending, was also, with the slight change of the first letter into an aspirate, Chrur, the name of a frog (Jablonski, Panth. AEgypt. 4:1, § 9).

The mention of this reptile in the O.T. is confined to the passage in Exo 8:2-7, etc., in which the plague of frogs is described, and to the two allusions to that event in Psa 78:45; Psa 105:30. The term also occurs in Wis 19:10, in reference to the same event. In the N.T. the word occurs once only in Rev 16:13, "three unclean spirits like frogs." There is no question as to the animal meant. Although the common frog is so well known that no description is needed to satisfy the reader, it may be necessary to mention that the only species recorded as existing in Palestine is the green (Rana esculenta), and that Dr. Richardson alone refers the species of Egypt to the rarer speckled gray frog (Rana punctata). The only known species of frog which occurs at present in Egypt is the Rana esculenta, of which two varieties are described, differing from Spallanzani's species in some slight peculiarities (Descript. de l'Egypte, Hist. Natur. 1:181, fol. ed.). The Rana esculenta, the well-known edible frog of the Continent, has a wide geographical range, being found in many parts of Asia, Africa, and Europe. How the R. punctata (Pelodytes) came to be described as an Egyptian species it is difficult to say, but it is almost certain that this species is not found in Egypt, and it is almost as certain that none but the R. esculenta does occur in that country (Ginther, "On the  Geographical Distribution of Batrachia," Annals N.H. 1859). It is not at all unlikely, however, that an unusual species was selected on this extraordinary occasion, in order to deepen the impression of the visitation. A species of tree-frog (Hyla) occurs in Egypt, but with this genus we have nothing to do. (See Hasselquist, Trav. pages 68, 254; Seetzen, Reise, 3:245, 350, 364, 490.) But, considering the immense extent of the Nile from south to north, and the amazing abundance of these animals which it contains in the state of spawn, tadpole, and complete frog, it is likely that different species, if they do not occur in the same locality, are at least to be met with in different latitudes. Storks and other waders, together with a multitude of various enemies, somewhat restrain their increase, which nevertheless, at the spawning season, is so enormous that a bowl can scarcely be dipped into the water without immediately containing a number of tadpoles. The speckled species is found westward even to the north of France, but is not common n Europe. It is of ash color with green spots, their feet being marked with transverse bands, and is said to change its color when alarmed. It is lively, but no strong swimmer, the webs on the hinder toes extending only half their length hence, perhaps, it is more a terrestrial animal than the common green frog, and, like the brown species, is given to roam on land in moist weather. (See Penny Cyclopaedia, s.v.).

Although it is very hazardous, in transactions of an absolutely miraculous natures, to attempt to point out the instruments that may have served to work out the purposes. of the Almighty, we may conjecture that, in the plague of frogs, a species, the one perhaps we have just mentioned, was selected for its agility on land, and that, although the fact is not expressly mentioned, the awful visitation was rendered still more ominous by the presence of dark and rainy weather — an atmospheric condition never of long duration on the coast of Egypt, and gradually more and more rare up the course of the river. Travelers have witnessed, during a storm of rain, frogs crowding into their cabin, in the low lands of Guiana, till they were packed up in the corners of the apartuent and continually falling back in their attempts to ascend above their fellows and the door could not be opened without others entering more rapidly than those within could be expelled (see Roberts, Oriental Illustrations, in hoc.). Now, as the temples, palaces, and cities of Egypt stood, in general, on the edge of the ever-dry desert, and always above the level of the highest inundations, to be there visited by a continuation of immense number of frogs was assuredly a most distressing calamity; and as this phenomenon, in its ordinary occurrence  within the tropics, is always accompanied by the storms of the monsoon or of the setting in of the rainy season, the dismay it must have caused may be judged of when we reflect that the plague occurred where rain seldom or never falls, where none of the houses are fitted to lead off the water, and that the animals appeared in localities where they had never before been found, and where, at all other times, the scorching sun would have destroyed them in a few minutes. Nor was the selection of the frog as an instrument of God's displeasure without portentous meaning in the minds of the idolatrous Egyptians, who considered that animal a type of Ptlash, their creative power (Wilkinson, Anc. Eg. 4:351 sq.), as well as an indication of man is embryo. The magicians, indeed, appeared to make frogs cone up out of the waters (Exo 8:7), but we must not understand that to them was given also the power of producing the animals. The effect which they claineed as their own was a simple result of the continuation of the prodigy effected by Moses and Aaron; for that they had no real power is evident not only from their inability to stop the present plague, the control which even Pharaoh discovered to be solely in the hands of Moses, but also the utter failure of their enchantments in that of lice, where their artifices were incompetent to impose upon the king and his people. (See Kitto's Daily Bible: Illustrations, in loc.) SEE PLAGUES (OF EGYPT).

## Frohberger, Christian Gottlieb[[@Headword:Frohberger, Christian Gottlieb]]

             a Lutheran theologian of Germany, was born July 27, 1742, at Wehlen, near Pirna, in Saxony. He studied at Halle and. Leipsic, and was in 1774 preacher at Rennersdorf, near Herrnhut. In 1820 he retired from the ministry, and died January 29, 1827. He published some ascetical works, for which see Doring, Die gelehrten Theologen Deutschlands, 1:461 sq.; Winer, Handbuch der theol. Lit. 1:774; 2:130; Zuchold, Bibl. Theol. 1:389; Koch, Gesch. des deutschen Kirchenliedes, 6:289 sq. (B.P.)

## Frohne, JOHANN ADOLPH[[@Headword:Frohne, JOHANN ADOLPH]]

             a Lutheran theologian of Germany, was born January 11, 1652. He studied at Jena, where he also lectured for some time. In 1678 he accepted a call as rector to Lemgo, was in 1680 preacher there, and succeeded his father in 1691 as preacher at Muihlhausen. In 1692 he went to Giessen, and presented for the degree of theologine licentiatus, De Fide ut Dispositione Meritoria ad Justificationem contra Pontificios. In 1693 he received the theological doctorate, and died November 12, 1713. He published, Grundlicher Beweis des geistlichen Priesterthums (Muhlhausen, 1703,  against which Eilmar wrote his Grundliche Erorterung der Lehre von dem geistlichen Priesterthum, 1704): — Recht des geistlichen Priesters (written against Eilmar, 1705): — Theologia Definitiva (Frankfort-on-the- Main, 1707). See Walch, Bibl. Theol. 2:765 sq.; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Froissard de Broissia Charles[[@Headword:Froissard de Broissia Charles]]

             a French Jesuit missionary, died October 10, 1704, near Pekin, in China, where he was laboring in the missionary work of his order. In the bitter controversy between the Dominicans anch Jesuits, (1) whether the Chinese terms Tien and Chang-ti meant the material heavens or the God of heaven, and (2) whether the ceremonial honors paid to ancestors and to Confucius are religious acts or only civil and political customs, he took an active part, and, in agreement with his colleagues, resolved these questions in the way most favorable to secure apparent success. The Jesuits, adopting the view that these terms meant the God of heaven, and that these ceremonies were simply commendable customs, not repugnant to the Catholic faith, employed Tien and Chang-ti to designate God in the Christian sense, and, following the doctrine of Escobar (q.v.), that intention gives character to the deed, allowed their converts to continue their ceremonial practices, provided they received baptism, took the name of Christians, and recognized the supremacy of their missionary teachers. The number of nominal conversions was, as might be expected great. The dispute, which  excited ridicule of Christianity among the educated Chinese, was referred, on the one hand, to the Chinese emperor Khang-hi, who decided in favor of the Jesuits, and, on the other, to pope Clement XI, who decided in favor of the Doamsinican as the orthodox view. Froissard left only some fragments of translations of important Chinese works. — Hoefer, Nouv. Biog. Gener. 18:920-21.

## Fromage Pierre[[@Headword:Fromage Pierre]]

             a French Jesuit missionary and Orientalist, was born at Laon May 12, 1678, and died in Syria December 10 or 23, 1740. He went on his mission- work first to Egypt, where he remained some years, and then to Syria, where he passed the remainder of his life, mostly at Aleppo. He became superior of his order, and, in despite of great difficulties, established at the monastery of St. John the Baptist, near Antura, a printing-press, and published, mostly is the Arabic language, a great number of translations and incitations of religious and theological works. Fromage was present and made an opening discourse at the great synod of the Alaronites, held October 15, 1736, near Tripoli, in Syria. — Hoefer, Nouv. Biog. Generale, 18:931-2; Rose, New Genesis Biog. Dictionary, 7:456. (J.W.M.)

## Froment[[@Headword:Froment]]

             SEE FROMMENT.

## Fromman, Andreas[[@Headword:Fromman, Andreas]]

             a German philosopher, was born at Coburg, August 11, 1591 and died March 26, 1666. He wrote, Dissertationes de Stultitia Atheismi, ad Psalms , 14 : — De Metu Pauli ad 2Co 11:3 : — De Fide Pontificiotum Explicata et Imnplicata, Formata et Informi. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Frommann, Erhard Andreas[[@Headword:Frommann, Erhard Andreas]]

             a Lutheran theologian of Germany, was born November 8, 1722. He studied at Coburg and Altdorf, was in 1756 professor of Greek and Oriental languages at Coburg, and died October 1, 1774. He wrote, De Cultu Deorum ex ὀνοματοθεσι® Illustri (Altdorf, 1745): — De Hermeneuta Veteris Ecclesie (ibid. 1747): — De Syntaxi Linguae et Praecipae Ebraice (ibid. eod.): — De Lingua Profunda ad Esa. 33:19; Ezech. 3:5, 6 (ibid. 1748): — De Opinata Sanctitate Linguae Ebraicae (Coburg, 1756): — De Sacris Judaeorum (ibid. 1759): — An Variae Lectiones ad Codicem V. Test. ex Mischna Collogi Possint (ibid. 1760): — De Ecclesiae Christianae Reformatione Judaeis Utili (ibid. 1761): — Disp. Spec. Topices Pauli in Fide Salvifica ex Vet. Test. Probanda (ibid. 1762): — De Feminis Quibusdam quae Evangelii Veritatem Tempore Reformationis Sacrorum Scriptis Defenderunt (ibid. 1764): — De Canone Hermeneutico (ibid. 1767). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:21, 132. (B.P.)

## Frommann, Georg Carl[[@Headword:Frommann, Georg Carl]]

             a Lutheran theologian of Germany, was born April 9, 1809, at Lauten, near Coburg. He studied theology at Jena, Bonn, and Berlin, with Bleek, Nitzsch, Schleiermacher, and Neander for his teachers. He commenced his theological lectures at Jena, and his Darlegung des johanneischen Lehrbegsriffs, published in 1833 in the Studien und Kritiken, proved him to be a worthy pupil of his teachers. In 1837 he was appointed professor of theology, and in 1839 published his Darlegung in an extended form, in  consideration of which the Rostock University honored him with the doctorate of theology. In the same year he was called as pastor to St. Peter's, in St. Petersburg, where he labored for twenty-five years, accompanied with great blessing. In 1865 he resigned his position, and made Berlin his residence, where he lectured as honorary professor. In 1868 he was recalled to St. Petersburg as general superintendent, but in 1876 was paralyzed, and returned as an invalid to Jena, never to resume again his work. He died December 5, 1879. He also wrote, De Disciplina Arcani, quae in Vetere Ecclesia Christiana Obtinuisse Fertur (Jena, 1833). See Zuchold, Bibl. Theol. 1:390. (B.P.)

## Fromment Antoine[[@Headword:Fromment Antoine]]

             one of the French and Swiss Reformers, was born near Grenoble in 1510. Of his early life little is known. A disciple of Fareb, he passed with him into Switzerland, and labored especially in Neufchaetel and Vaud. When Farel was obliged to leave Geneva in 1532, SEE FAREL, be sent for Fromment, who reached Geneva November 3, and found his task a fearful one. He began his work as a schoolmaster, promising to teach "reading and writing in a month" to all-comers, and to charge nothing in case of failure. Many flocked to the school, and were taught not only reading and writing, but also the principles of the Reformation. On New-Years day, 1533, Fromment preached in the fish-market against Romanism; a crowd of Roman Catholics broke up the meeting, and Fromment was obliged to leave Geneva. He returned in 1534. A Dominican named Furbitz, preaching in the cathedral in favor of transubstantiation, challenged the Protestants to answer his arguments. Fromment, who was in the audience, at once began  to speak. A tumult arose, and again Fromment was compelled to depart from the city. He went to Berne accompanied by one of the burgesses of Geneva, and obtained the protection of the Bernese government, under which both Fromment and Farel returned to Geneva. From 1537 to 1552 Fromment was pastor of the quarter of St. Gervais. In 1552 he was deposed from the ministry on account of certain misconduct on the part of his wife, the rigid discipline of Geneva not allowing the husband of such a wife to remain a pastor. He became a notary, and in 1559 was made one of the council of Two Hundred. His own life becoming disorderly, he was banished in 1562, and was only allowed to return in 1572. He died in 1585. He wrote a history of the reform in Geneva, which has recently been edited by Gustave Revilliod, under the title Les Actes et les Gestes merveilleux det la cite de Geneve faictz du temps de la Reformation, etc. (Genebve, 1854). —Ruchat, Reformation en Suisse, t. 3; Haag, La France Protestante, s.v.; Polenz, Franzos. Calvinismus, 1:314 sq.; Hoefer, Nouv. Biog. Generale, 18:936; London Quarterly Review, October 1857, 190 sq.

## Fromond[[@Headword:Fromond]]

             (Fromondus), a theologian of Liege, was born at Haccourt in 1587. He taught philosophy and theology at Louvain, and was, in 1633, appointed dean of the chapter of St. Peter, in that city. He appears to have possessed some scientific knowledge, besides a pretty extensive acquaintance with theology and philology. Des Cartes was one of his friends. Fromond, however; defended Ptolemy's system (of the immobility of the earth and the motion of the sun) against Philippe Laensberg. He was an intimate friend of Jansenius and was one of the two theologians to whom the latter confided, when dying, his renowned Augustinus. He died at Louvain in 1653. The best work of Fromond is a Commentaire des Actes des Apostles (Paris, 1670, 2 volumes, fol.). He wrote also Anti-Aristarchus, sive de orbe Terra immobili, adversus Philippum Lansbergium (Antw. 1631, 4to): — Vesta, sive Anti-Aristarchi vindex, contra Jacobum Lansbergium et Copernicanos (Antw. 1633, 4to): — Brevis Anatomia Hominus (Louvain, 1641, 4to). — Hoefer, Nouv. Biog. Gener. 18:918.

## Front Or Facade[[@Headword:Front Or Facade]]

             In ancient descriptions of churches, the front of the church is spoken of sas the east or altar end. In modern writings, when churches are a "oriented"  or located with reference to the points of the compass, the principal front or facade is the west end, the end away fa om the altar.

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

             a French archaeologist and controversialist, was born at Angers in 1614. After completing his studies in his native city, he took the habit of a regular canon in the abbey of Toussaint, at Angers. He was called to Paris in 1634, and engaged to teach philosophy, and then theology, at the abbey of St. Genevieve, and was made chancellor of the University of Paris. Being suspected, however, of Jansenism, he was exiled to the diocese of Angers in 1661, but soon called back to Paris, where he remained until his death, April 17, 1662. He wrote, Summa Totius Philosophice (Paris, 1640): — Thomas a Kempis Vindicatus (ibid. 1641): — De Jure Episcoporum (1659): — Φιλοτησία Veterum (1640). See Hoefer, Nouv. Biog. Generale, s.v.

## Frontier[[@Headword:Frontier]]

             (קָצֶה, katseh', end, as often rendered, comp. Jer 51:31; Isa 56:11), the extremity or border of a country (Eze 25:9).

## Frontlet[[@Headword:Frontlet]]

             (only in the plur. טוֹטָפֹתtotaphoth', prob. fillets, from an obsolete root טוּto bind about [Gesenius, Thes. Heb. page 548]; Sept. ἀσαλευτά [v.r. ἀσαλευτόν, apparently pointing טוֹטֶפֶת], i.e.m immovable; Vulg. vaguely appensum quid, movebuntur, and collocate) occurs only in three passages (Exo 13:16; Deu 6:8; Deu 11:18), and each time in the form of a proverbial similitude, "as frontlets between your eyes," and also coupled with another similar expression, "as a sign (or token) upon your hand" (comp. Exo 13:9; "as a memorial between your eyes"), in connection with a command to observe the Mosaic law. In Exodus the expression is used more immediately with reference to the ordinance respecting the consecration of the first-born and the Passover solemnity; but in the two passages of Deuteronomy it relates to the precepts and statutes of the old covenant generally. The meaning in charging the Israelites to "bind them for a sign upon their hand, and have them as frontlets between their eyes," evidently is, that they should keep them as distinctly in view, and as carefully attend to them, as if they had them legibly written on a tablet between their eyes, and bound in open characters upon their hands; so that, wherever they looked, and wbatever they did, they could not fail to have the statutes of the Lord before them. That no actual written memorial was intended to be enjoined upon the Israelites is clear from the nature of the case, since no writing to be worn either between the eyes or upon the hand could by possibility have served the purpose of legibly expressing all the statutes and ordinances of the law. It is clear, also, from the alternative phrases witg which those in question are associated such as, "That the Lord's law may be in thy mouth" (Exo 13:9); "That these words shall be in thine heart;" "That ye shall lay up these my words in your heart and in your soul" (Deu 6:6; Deu 11:18), as well as from the parallel sayings of a later day (Pro 6:21; comp.  Pro 3:3; Pro 4:21). But the Jews, some time after their return from Babylon (it is not known exactly when), gave the direction about having the precepts of the law as frontlets a literal turn, and had portions of it written out and worn as badges upon their person. These are called by the modern Jews tephillin', תְּפַילַּין (a word signifying prayers, but not found in the Bible; Buxtorf, Lez. Talm. col. 1743). These were strips of parchment, on which were written four passages of Scripture (Exo 13:2-17; Deu 6:4-9; Deu 6:13-22) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad, and one and a half cubits long. Those worn on the forehead were written on four strips of parchment (which might not be of any hide except cow's hide — Nork, Bramm. und Rabb. page 211; comp. Hesych. s.v. Σκυτικὴ ἐπικουρία), and put into four little cells within a square case, on which the letter שׁ was written; the three points of the שׁ being "an emblem of the heavenly Fathers, Jehovah our Lord Jehovah" (Zohar, fol. 54, Colossians 2).

The square had two thongs (רְצַיעוֹה), on which Hebrew letters were inscribed; these were passed round the head, and after making a knot in the shape of ר, passed over the breast. This was called "the tephillah on the head," and was worn in the center of the forehead (Leo of Modena, Ceremonies of the Jews, 1:11, n. 4; Calmet, s.v. Phylactery; Otho, Lex. Rabbis. page 656). The Karaites, on the contrary, explained Deu 6:8; Exo 13:9, etc., as a figurative command to remember the law (Reland, Ant. page 132), as in similar passages (Pro 3:3; Pro 6:21; Pro 7:3; Son 8:6, etc.), and appealing to the fact that in Exo 13:9 the word is not טוֹטָפוֹת, but זַכָּרוֹן"a memorial" (Gerhardus on Deu 6:8; Edzardus on Berachoth. 1:209; Heidanus, De Orig. Erroris, 8, B. 6; Schbttgen, Hor. Hebr. 1:199; Rosenmuller, ad loc.; Hengstenberg, Pent. 1:458). Considering, too, the nature of the passages inscribed on the phylacteries (by no means the most important is the Pentateuch for the fathers are mistaken in saying that the Decalogue was used in this way, Jeremiah 1.c.; Chrysost. 1.c.; Theophyl. ad Mat 23:5), and the fact that we have no trace whatever of their use before the exile (during which time the Jews probably learnt the practice of wearing them from the Babylonians), they were justified in claiming that the object of the precepts (Deu 6:8; Exo 12:9) was to impress on the minds of the people the necessity of remembering the law. But the figurative language in which this duty was urged supon the Jews was  mistaken by the Talmusdists for a literal command. An additional argument against the literal interpretation of the direction is the dangerous abuse to which it was immediately liable. Indeed, such an observance would defeat the supposed intention of it, by substituting an outward ceremony for an inward remembrance. Accordingly, these badges were turned into instruments of religious vanity and display, and abused for selfish purposes by those who sought, by a great profession of legal ritualism, to hide their deficiency of inward principle. They even came eventually to be employed as charms or amulets, having a divine virtue in them to preserve the wearer from sin or from demoniacal agency; hence such sayings as these concerning them in the Talmudical writings: "Whosoever has tephilim upon his head ... is fortified against sin;" They are a bandage for cutting off," i.e., from various kimeds of danger or hostility (Spencer, 4, c. 5). Jerome (on Mat 23:5) speaks of them generally as worn by the Jews for guardianship and safety (ob custodiam et munimentum); "not considering that they were to be borne in the heart, not and the body." SEE PHYLACTERY.

On the analogous practice alluded to in Rev 13:16; Rev 14:1, SEE FOREHEAD.

## Fronton Le Duc, Or Fronto Ducaeus[[@Headword:Fronton Le Duc, Or Fronto Ducaeus]]

             SEE DUC, FRONTON DU.

## Froreisen, Isaac[[@Headword:Froreisen, Isaac]]

             a Lutheran theologian and professor of theology at Strasburg, who died June 5, 1632, is the author of, De Aug. Confess. Materia, Fundamento et Forma, etc.: — Scutum Catholicae Veritatis pro Invenienda Vera in his Terris Militante Ecclesia: — Dissertationes contra Weigelianos: — Apologeticus contra Carolum Sachsium Calvinistam: — Vindiciae Synopticae pro Sacro Geneseos Codice contra Bellarminum: — De Angelis Bonis, ad Mat 4:11 : — De AEdificio Spirituali ad 1Co 3:11-13. See Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

Froreisen, Johann Leonhard, a Lutheran theologian, was born May 9, 1694. He studied at Giessen and Jena, was in 1724 professor of theology at Strasburg, and died Jan. 13,1761, leaving, Disp. de Ostracismo (Strasburg, 1711): — De Penitentia Dei (ibid. 1714): — De Infelici Divitis Felicitate  ad Luk 16:19 : — De Characteribus Verae Reformationis (Jena, 1717): — De Charlataneria Theologorum (Strasburg, 1735): — De l'Domesticis Pastorum Visitationibus (ibid. eod.). See Moser, Jetztlebende Theologen; Strodtmann, Jetztlebende Gelehrte; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Froriep Justus Friedrich[[@Headword:Froriep Justus Friedrich]]

             a learned Orientalist, was born at Lubeck June 1, 1745, and was educated at Leipsig, where he passed B.D. in 1767. In 1771 he was made professor of Oriental literature at Erfurt, and in 1792 superintendent at Biickeburg. He died at Wetzlar January 26, 1800. Among his numerous writings are, De utilitate linguae Arabicae (Lips. 1767, 4to): — Arabische Bibliothek, 8vo: — Bibliothek d. theolog. Wissenschaften (Lemgo, 1771-86, 2 volumes, 8vo). — Doering, Gelehrten Theologen Deutschlands, s.v.

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

             the reformer of Augsburg, originally belonged to the Carmelites. In 1516 he was made licentiate of theology at Wittenberg, under the presidency of Luther, and in 1517 prior of the Carmelite monastery at Augsburg. When Luther openly broke with the Church of Rome, Frosch, too, began to preach the pure gospel at Augsburg, and in 1522 he was appointed by the city council as evangelical preacher. In 1527 he held a disputation with the Anabaptists at Augsburg, and in 1531 was dismissed by the council because it leaned towards Zwinglianism. Frosch went to Nuremberg, and died there in 1533. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Koch, Gesch. des deutschen Kirchenliedes, 1:405; 2:475. (B.P.)

## Frossard Benjamin Sigismond[[@Headword:Frossard Benjamin Sigismond]]

             a Protestant theologian, was born at Nyon, Canton Vaud, Switzerland, in 1754, and died, at Montauban, France, January 3, 1830. He finished his education at Geneva, and was a pastor in Lyons until the siege of that city in 1793. On the establishment of departmental schools (ecoles centrales) in France, under the decree of October 25, 1795, Frossard was made  professor of morals in that of Clermont-Ferrand. In 1802 he was engaged in the compilation of the organic rules for the reformed worship, and in 1809 was charged with the organization of a faculty of theology at Montauban, of which he became dean. This deanery he lost in 1815, but retained the chair of morals and eloquence. We have from him La Cause des Esclaves negres et des habitants de la Guinee, etc. (Paris, 1788, 2 volumes, 8vo); a French translation of Hugh Blair's Sermons (Lyons, 1782, 3 volumes, 8vo); and of Wilberforce's Practical View, etc., under the title Le Christianisme des Gens du Monde, mis en opposition avec le veritable Christianisme (Montauban, 1821, 2 volumes, 8vo). — Haag, La France Protestante; Hoefer, Noev. Biogr. Generale, 18:949-50. (J.W.M.)

## Frossard, Benoit Daniel Emilien[[@Headword:Frossard, Benoit Daniel Emilien]]

             a French theologian, youngest son of Benjamin Sigismond (q.v.), was born June 26, 1802, at Paris. At the age of fifteen he was sent to England, where he came into direct relationship with some distinguished members of the Friends, who made a lasting impression upon him. Having returned to France, he studied theology at Montauban, and presented as his thesis for the degree of bachelor of divinity, Accord entre le Recit de Moese sur l'Age du Genre Humain et les Phenomenes Geologiques. In 1825 he was called to Nimes, and in 1847 was appointed director of the seminary which was to be established beside the theological university at Montauban. In 1848 he resigned his position, and made his home at Bagneres-de-Bigorre, at the foot of the Pyrenees, where he died, January 25, 1881. His great zeal for the Protestants scattered about the Pyrenees was so effective and so laborious that he was styled "the apostle of the Pvrenees." He wrote, L'Ami de la Famille: — Les Archives Evangeliques: — La Vie Reelle: — Le Livre des Faibles: — Le Catechisme Biblique. See Lichtenberger, Encyclop. des Sciences Religieuses s.v.; Zuchold, Bibl. Theol. 1:391. (B.P.)

## Frost[[@Headword:Frost]]

             (prop. כְּפוֹר, kephor, so called from covering the ground, "hoar-frost," Exo 16:14; Job 38:29; Psa 147:16; also קֶרִח, ke'rach, from its smoothness, ice, as rendered Job 6:16; Job 38:29; "frost," Job 37:10; hence cold, "frost," Gen 31:40; Jer 36:30; and "crystal," from its resemblance to ice, Eze 1:22), frozen dew. It appears in a still night, when there is no storm or tempest, and descends upon the earth as silently as if it were produced by mere breathing (Job 37:10). Throughout western Asia, very severe and frosty nights are often succeeded by days warmer than most western summers afford (Genesis 21:40; see Jer 36:30). Dr. Robinson says (Researches, 2:97), in Jerusalem "the ground never freezes; but Mr. Whiting had seen the pool back of his house (Hezekiah's) covered with thin ice for one or two days." Dr. Barclay states (City of the Great King, page 50) that "frost at the present day is entirely unknown in the lower portion of the valley of the Jordan [the Ghor]; but slight frosts are sometimes felt on the sea-coast, and near Lebanon." SEE PALESTINE.

The word חֲנָמָל, chanamal, found only in Psa 78:47, where (in accordance with the Sept. Vulg., Chald., Arabic, Syr., and most interpreters) it is rendered "frost," signifies (according to Michaelis) a species of ant, as destructive to trees (?) as the hail (Aben-Ezra) in the parallel member. (See Gesenius, Thes. Heb. page 499; Bochart, Hieroz. 3:255, edit. Lips.) Perhaps, if an animal at all be meant, it may be a designation of the caterpillar (so some of the Rabbins), an insect nowhere else properly distinctly referred to in the Scriptures, but peculiarly destructive to the foliage of trees. SEE LOCUST.

## Frothaire[[@Headword:Frothaire]]

             a French prelate, was born in the second part of the 8th century. He Was educated at the monastery of Garze, became abbot of St. Evre, at Toul, and bishop of that city in 813. During the revolt of Bernard, he proved himself faithful to the cause of Louis le Debonnaire, and took an important part in several councils which judged the rebel bishops. He left twenty-one letters, which were published by Andrl Duchesne, in his Historiae Francorum Scriptores, 2. See Hoefer, Nouv. Biog. Generale, s.v.

## Frothingham, Nathaniel Langdon, D.D[[@Headword:Frothingham, Nathaniel Langdon, D.D]]

             a Unitarian divine, was born in Boston, July 23, 1793. He graduated from Harvard College in 1811, and the next year was appointed professor of rhetoric in his alma mater; in 1815 became pastor of the-First Church, Boston; resigned in 1850, but continued to reside there, chiefly thereafter engaged in literary labors, until his death, April 3, 1870. Besides contributions to the periodical press, he published Sermons (1852) and Metrical Pieces (1855-70), including hymns from the German. See Duyckinck, Cyclop. of Amer. Literature, 2:33.

## Froude Richard Hurrell, M.A.[[@Headword:Froude Richard Hurrell, M.A.]]

             was born in Devonshire in 1803, and entered Eton College in 1816, and Oriel College, Oxford, 1821. In 1826 he became fellow and tutor of Oriel, where he remained till 1830. He took priests orders in 1829, and for the last four years of his life he resided alternately in the south of Europe and in the West Indies. He was a man of fine genius, but of ill-regulated temper and will. He shared in the so-called ()xfoird movement under Newman and Pusey, and died February 28, 1836, a thorough but unhappy ascetic. Every day, according to his own account, he became "a less and less loyal son of the Reformation." His Remains (Lond. 1838, 4 volumes, 8vo) contain his Journal, Sermons, Essays on Rationalism, on Erastianism, on Becket, Henry II, etc. — Edinburgh Review, 67:525 sq.

## Fructuosus[[@Headword:Fructuosus]]

             ST., archbishop of Braga, sprung from the blood royal of the Goths, devoted his property chiefly to the founding of monasteries. He was abbot of his own monastery of Complutum; was ordained bishop of Dama, and in 656 archbishop of Braga. He died A.D. 665. He is commemorated in the Roman Catholic Church on the 16th of April. He wrote a Rule for his monks at Complutum, and a Supplement. They are published in Holstenius, Cod. Regul. part 2, page 133 (Paris, 1663); also with his Epistolae, in Migne, Patrol. Lat. 87:1087 sq.; coinp. Mabillon, Ord. St. Benedict, 1:437. — Clarke, Succ. Sac. Lit. 2:408.

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

             an early martyr, commemorated January 21, was bishop of Tarragona in the 3d century, and burned alive during the Diocletian persecution. See Smith, Dict. of Christ. Biog. s.v.

## Fruit[[@Headword:Fruit]]

             (properly פְּרַי, peri', καρπός), an extensive term, denoting produce in general, whether vegetable or animal, and also used in a figurative sense (see Gesenius's Heb. Lex. and Robinson's Greek Lex.). The Hebrews had three generic terms designating three great classes of the fruits of the land, closely corresponding to what may be expressed in English as, 1. Corn- fruit, or field produce; 2. Vintage-fruit; 3. Orchard-fruit. The term קִיַוֹ, ka'yits, "summer-fruits," appears to denote those less important species of fruit which were adapted only to immediate consumption, or could not easily or conveniently be conserved for winter use (Jer 40:10; Jer 40:12). The three terms spoken of as being so frequently associated in the Scriptures, and expressive of a most comprehensive triad of blessings, are thefollowing:  1. דָּגָז, dagan', "fruit of the field," or agricultural produce. Under this term the Hebrews classed almost every object of field-culture SEE AGRICULTURE. Jahn says, "The word is of general signification, and comprehends in itself different kinds of grain and pulse, such as wheat, millet, spelt, wall-barley, barley, beans, lentils, meadow-cumin, pepper- wort, flax, cotton, various species of the cucumber, and perhaps rice" (Bib. Archaeol. § 58). There is now no doubt among scholars that dagan comprehends the largest and most valuable species of vegetable produce, and therefore it will be allowed that the rendering of the word in the common version by "corn," and sometimes by "wheat," instead of "every species of corn" or field produce, tends to limit our conceptions of the divine bounty, as well as to impair the beauty of the passages where it occurs. SEE CORN.

2. תַּירוֹשׁ, tirosh', "the fruit of the vine" in its natural or its solid state, comprehending grapes, moist or dried, and the fruit in general, whether in the early cluster or the mature and ripened condition (Isa 65:8, which is rendered by βότρυς, grape, in the Sept., refers to the young grape; while Jdg 9:13, where “the vine said, Shall I leave my tirosh [fruit], which cheereth God and man?" as evidently refers to the ripened produce which was placed on the altar as a first-fruit offering in grateful acknowledgment of the divine goodness). "Sometimes," says Jahn, "the grapes were dried in the sun, and preserved in masses, which were called עֲנָבַים, anabim', אֲשַׁישַׁים, ashishim', and צַמּוּקַים, tsimmukim' (1Sa 25:18; 2Sa 16:1; 1Ch 12:40; Hos 3:1)" (Bib. Archol. § 69). It is also distinctly referred to as the yielder of wine, and therefore was not wine itself, but the raw material from which it was expressed or prepared, as is evident from its distinctive contrast with wine in Amos 6:15, last clause. SEE WINE.

3. יַצְהִר, yitshar', "orchard-fruits," especially winter or keeping fruits, as dates, figs, olives, pomegranates, citrons, nuts, etc. As we distinguish dagan from חַטָח (wheat), and tirosh from עָסַיס and יִיַן, so must we yitshar from שֶׁמֶן (oil), which are unfortunately confounded together in the common version. Shemen, beyond question, is the proper word for oil, not yitshar; hence, being a specific thing, we find it in connection with a great variety of specific purposes, as sacrificial and holy uses, edibles, traffic, vessels, and used in illustration of taste, smoothness, plumpness,  insinuation, condition, fertility, and luxury. Yitshar, as to the mode of its use, presents a complete contrast to shemen. It is not, even in a single passage, employed either by way of comparison or in illustration of any particular quality common to it with other specific articles. In one passage only is it joined with זִיַת, zayith, "olive," the oil of which it has erroneously been supposed to signify, and even here (2Ki 18:32) it retains as an adjective the generic sense of the noun, "preserving-fruit." It should be read, "a land of preserving-olives (zeyth-yitshas) and dates (debash)." Cato has a similar expression, oleam conditivam, "preserving-olive tree" (De Re Rust. 6). It may be observed that the Latin terms ma'um and pomumn had an extended meaning very analogous to the Hebrew yitshar. Thus Varro asks, "Is not Italy so planted with fruit-trees as to seem one entire pomarium?" i.e., orchard (De Re Rust. 1:2). SEE OLIVE; SEE OIL.

Thus the triad of terms we have been considering would comprehend every vegetable substance of necessity and luxury commonly consumed by the Hebrews of which first-fruits were presented or tithes paid, and this view of their meaning will also explain why the injunctions concerning offerings and tithes were sufficiently expressed by these terms alone (Num 18:12; Deu 14:23). SEE ORCHARD.

On the terms rendered in our version “fruitful field," "fruitful place," etc., SEE CARMEL.

The term "fruit" is also used of persons (2Ki 19:30; Jer 12:2), and of offspring, children (Psa 21:10; Hos 9:16; Exo 21:22), so in the phrases "fruit of the womb" (Gen 30:2; Deu 7:13; Isa 13:18; Luk 1:42), "fruit of the loins" (Act 2:30), "fruit of the body" (Psa 132:13; Mic 6:7), and also for the progeny of beasts (Deu 28:51; Isa 14:29). This word is also used metaphorically in a variety of forms, the figure being often preserved: "They shall eat the fruit of their doings," i.e., experience the consequences (Isa 3:10; Pro 1:31; Jer 6:19; Jer 17:10); "with the fruit of thy works (of God) is the earth satisfied," i.e., is watered with rain, which is the fruit of the clouds (Psa 104:13); "fruit of the hands," i.e., gain, profits (Pro 31:16); " fruit of a proud heart," i.e., boasting (Isa 10:12); "fruit of the mouth,” i.e., what a man says, or his words (Pro 12:14; Pro 18:20); "fruit of the righteous," i.e., counsel and example (Pro 11:30); " to pay over the fruits," i.e., produce as rent (Mat 21:41); "fruit of the vine," i.e., wine (Mat 26:29;  Mar 14:25; Luk 22:18); "fruits meet for repentance," i.e., conduct becoming a profession of penitence (Mat 3:8); " fruit of the lips," i.e., what the lips utter (Heb 13:15; Hos 14:3); "fruits of righteousness," i.e., holy actions springing from a renewed heart (Php 1:11). "Fruit," in Rom 15:28, is the contribution produced by benevolence and zeal. "Fruit unto God," and "fruit unto death," i.e., to live worthy of God or of death (Rom 7:4-5). The "fruits of the Spirit" are enumerated in Gal 5:22-23; Eph 5:9; Jam 3:17-18. Fruitfulness in the divine life stands opposed to an empty, barren, and unproductive profession of religion (Joh 15:2-8; Col 1:10; 2Pe 1:5-8; Mat 7:16-20). SEE GARDEN.

FRUIT, "the product of the earth, as trees, plants, etc.

1. 'Blessed shall be the fruit of thy ground and cattle.' The fruit of the body signifies children: 'Blessed shall be the fruit of thy body.' By fruit is sometimes meant reward: 'They shall eat of the fruit of their own ways' (Pro 1:31); they shall receive the reward of their bad conduct, and punishment answerable to their sins. The fruit of the lips is the sacrifice of praise or thanksgiving (Heb 13:15). The fruit of the righteous — that is, the counsel, example, instruction, and reproof of the righteous — is a tree of life, is a means of much good, both temporal and eternal, and that not only to himself, but to others also (Pro 11:30). Solomon says, in Pro 12:14, 'A man shall be satisfied with good by the fruit of his mouth;' that is he shall receive abundant blessings from God as the reward of that good he has done by his pious and profitable discourses. 'Fruits meet for repentance' (Mat 3:8) is such a conduct as befits the profession of penitence.

2. “The fruits of the Spirit are those gracious habits which the Holy Spirit of God produces in those in whom he dwelleth and worketh, with those acts which flow from them, as naturally as the tree produces its fruit. The apostle enumerates these fruits in Gal 1:22-23. The same apostle, in Eph 5:9, comprehends the fruits of the sanctifying Spirit in these three things, namely, goodness, righteousness, and truth. The fruits of righteousness are such good works and holy actions as spring from a gracious frame of heart: 'Being filled with the fruits of righteousness,' Php 1:11. Fruit is taken for a charitable contribution, which is the fruit or effect of faith and love: 'When I have sealed unto them this  fruit,' Rom 15:28; when I have safely delivered this contribution. When fruit is spoken of good men, then it is to be understood of the fruits or works of holiness and righteousness; but when of evil men, then are mefant the fruits of sin, immorality, and wickedness. This is our Savior's doctrine, Mat 7:16-18."

FRUIT-TREE (עֵצ פְּרַי, ets-peri', Gen 1:11, etc.). From the frequent mention of fruit in the Scriptures, we may infer that fruit-bearing trees of various sorts abounded in Palestine. Among the number are specially noticed the vine, olive, pomegranate, fig, sycamore, palm, pear, almond, quince, citron, orange, mulberry, carob, pistacia, and walnut. Other trees and plants also abounded, which yielded their produce in the form of odorous resins and oils, as the balsam, galbanum, frankincense, ladanum, balm, myrrh, spikenard, storax gum, and tragacanth gum. SEE PALESTINE. The ancient Egyptians bestowed great care upon fruit-trees, which are frequently delineated upon the monuments (Wilkinson, 1:36, 55, 57, abridgment). The Mosaic law contains the following prescriptions respecting fruit-trees:

1. The fruit of newly-planted trees was not to be plucked for the first four years (Lev 19:23 sq.). The economical effect of this provision was observed by Philo (Opp. 2:402). Michaelis remarks (Laws of Moses, art. 221), "Every gardener will teach us not to let fruit-trees bear in their earliest years, but to pluck off the blossoms; and for this reason, that they will thus thrive the better, and bear more abundantly afterwards. The very expression, 'to regard them as uncircumcised,' suggests the propriety of pinching them off." Another object of this law may have been to exclude from use crude, immature, and therefore unwholesome fruits. When fruits are in season the Orientals consume great quantities of them. Chardin says the Persians and Turks are not only fond of almonds, plums, and melons in a mature state, but they are remarkable for eating them before they are ripe. But there was also a higher moral object in the Mosaic regulation. Trees were not regarded as full-grown until the fifth year, and all products were deemed immature (ἀτελεῖς) and unfit for use until consecrated to Jehovah (Josephu,.Ant. 4:8,19). SEE FORESKIN. The Talmud gives minute rules and many puerile distinctions on the subject (Orlah, 1:10). SEE FIRSTFRUITS.

2. In besieging fortified places fruit-trees were not to be cut down for fuel (q.v.) nor for military purposes (Deu 20:19; compare  Josephus, Ant. 4:8, 42; Philo, Opp. 2:400). SEE SIEGE. This humane prohibition, however, was not always observed (2Ki 2:25). SEE TREE.

## Frumentius St.[[@Headword:Frumentius St.]]

             called the apostle of Christianity in Ethiopia, was born in Tyre towards the beginning of the 4th century. He was brought up by his uncle Meropius, whom he accompanied (with his relative (Edesius) on a voyage of scientific discovery. They landed on the coast of Abyssinia or Ethiopia to procure water, but the natives murdered all on board except the two boys, whom they found sitting under a tree and reading. (Edesius became cup-bearer and Frumentius private secretary to the prince. After the death of the prince, Frumentius was appointed tutor to the young prince Aizanes, and obtained great influence in state affairs. He succeeded in founding a church, and in 326 went to Alexandria, where Athanasius (recently made bishop of Alexandria) consecrated him bishop of Axum (Auxuma), the chief city of the Abyssinians, and an important mart of trade. His labors were rewarded by extraordinary nuocean. He is supposed to have translated the Bible into Ethiopian. Theophilus of Arabia visited Abyssinia, and "repaired to the principal town, Auxuma (Axum). Theophilus being an Arian, and Frumentius, the friend of Athanasius, professing in all probability the doctrines of the Council of Nice, it is possible a dispute may have arisen in their announcement here of their respective doctrines, which would necessarily be attended with unfavorable effects on the nascent church; but perhaps, too, Frumentius, who had not received a theological education, did not enter so deeply into theological questions. Still the emperor Consitantiss considered it necessary to persecute the disciples of the hated Athanasius even in these remote regions. After Athanasius had bees banished from Alexandria, inh the vear 356, Constantius required the princes of the Abyssinian people to send Frumentius to Alexandria, in order that the Arlan bishop Georg ius, who bad been set up in place of Athanasius, might inquire into his orthodoxy, and into the regularity of his ordination" (Neander, Church Hist. 2:120). The princes refused, and Frumentius continused at work until his death, the date of which is uncertain (perhaps A.D. 360). He is cellebrated as a saint by the Latins on October 27, by the Greeks on November 30, and by the Abyssinians on December 18. — Socrates. Hist. Eccl. 1:19; Theodoret, 1:22; Ludolf, Histor. Ethiop. 3:7; Butler, Lives of Saints, October 27.

## Fruytier Jacobus[[@Headword:Fruytier Jacobus]]

             a Dutch divine, was born June 5, 1659, at Middelburg. He was descended from Jan Fruytier, a courtier of William, prince of Orange, and a zealous advocate of the Reformation. Jacobus was educated at Utrecht. His first settlement was at Aardensburg, where he remained seven years, In 1688 he accepted a call to Dirksland, in 1691 removed to Vlissingen (Flushing), and in 1695 to Middelburg. In 1700 he was called to Rotterdam. Here he was installed April 25, 1700, and labored zealously in the ministry till his death, May 23, 1731. He was one of the favorite preachers in that city. Fruytier was a zealous Voetian, and became deeply involved in the controversy which at that time raged in the Reformed Church between the Coccejans and Voetians. His first efforts were those of a pacificator. The violent attack on the Coccejans made by Pierre de Joucourt, minister of the Walloon church at the Hague, was ably answered by Braunius, Van Til, and D'Outrein. Fruytier was so much pleased with the replies of the two latter that he wrote an article expressive of his gratitude, and designed to effect a reconciliation. The effort was premature and fruitless. D'Outrein replied, showing that things were not yet ripe for such a result, and, moreover, that Fruytier himself was not preparad to make sufficient concessions to the opposing party. Fruytier replied, but to this rejoinder D'Outrein made no public response. This is thought to have had an exasperating effect on Fruytier, who is said to have been a man of choleric temperament. In 1713 he issued a work that involved him in serious difficulties. Its title is, Sion's worstelingen, of historische Zamenspraken over de verscheidene en zeer bittere wederwaardigheden van Christus Kerke (Zion's Struggles, or historical Conferences respecting the various and very grievous Adversities of Christ's Church). The work was specially directed against the Cartesian Coccejans and such as were regarded as rationalistic, but it assaulted also the Biblical Coccejans and Cocceius himself. Three speakers are introduced — Truth, Piety, and Nathanael. The Coccejans are represented as open or secret enemies to the truth.

The charges brought against them by Truth are briefly the following: such a misinterpretation of the Scriptures as was intolerable to those who cordially loved the truth; such an undermining, as the part of others, of the principal mysteries of Christianity that there seemed to be a design to reinstate heathenism, or enthrone the blasphemies of Socinus; the vital truths of the Bible were misunderstood by some, not believed by others, so openly ridiculed by still another class in their writings, while they were  excessively pleased with imaginary discoveries of truth; and, finally, all these things were palliated and defended by others. The following are the charges made by Piety: an attempt to introduce a heathenish morality as a substitute for spiritual religion; as a consequence of this, that worldly and natural men began to ridicule religion and to entertain atheistic views; and, finally, the power of religion was no longer visible ina the lives, of many who professed to love the truth, but who, under the pretext of Christian liberty, had because conformed to the world. Nathanael is introduced as an unsuccessful apologist for the Coccejans. The gravity of the charges and the acrimonious spirit pervading the work gave just offense, and the Classis of Schieland refused their approbation. Notwithstanding this, it was sent forth to the world with the lamp of Church authority affixed to its title- page. This rendered the Classis indignant. Cited before them, he put the blame upon the puielisher. His apology was deemed insufficient, but he continued inflexible. The case was carried before the Synod of South Holland in 1717, and that body, after laboring with him and finding him intractable, voted to deprive him of his seat in the same until he should repent and submit. After persisting far seven years in his refusal, he finally, in the year 1724, confessed his fault and testified his sorrow. He was immediately restored. It is conceded that Fruytier may have been actuated by zeal for what he regarded as truth in the publication of this work; but his piety, which is admitted to have been deep and fervent, was not free from the admixture of fanaticism, nor was his devoted attachment to the truth, as be viewed it, free from bigotry. A new edition of Sion's Worstelingen has just (1869) been issued at Utrecht. Hiss controversy with Lampe on the eternal generation of the Son, and the procession of the Holy Spirit from the Father and the Son, may be reserved for the article on Lampe. His ministry eas long and laborious, aed he seams to have been influenced by a sincere desire to be useful, andito promote vital godliness. He is still represented and honored by a respectable posterity. See Ypeij and Dermout, Geschiedenis der Nederlandsche Hervormde Kerk, 3 Deel, biz. 181, 182, 187191, 202-204; en Aanteekeningen (Breda, 1824); Glasius, Godgeleerd Nederland, 1 Deel, blz. 475 en verv. (J.P.W.)

## Fry Elizabeth[[@Headword:Fry Elizabeth]]

             an eminent female philanthropist, was the daughter of John Guerney, a rich banker near Norwich, and a member of the Society of Friends. She was born May 21, 1780, at Bramerton. "The benevolence of her disposition displayed itself by her habit, while yet a girl, of visiting the poor on her  father's property, and forming a school for the education of their children. Under the teaching of William Savery, an American Friend, she was brought to the knowledge and love of the truth. Her character froan that day was entirely changed, and she became a genuine snd consistent Christian. In 1800 she was married to Joseph Fry, Esq., of Loondon, and consequently settled in the metropolis. There she resumed her early habit of visiting the poor; and although she became the mother of a large family, who were most tenderly loved and assiduously trained, she yet found leisure, by a rigid economy of time and arrangement of domestic duties, to render her beneficent offices to her poor and suffering fellow-creatures. In 1810 she became a preacher among the Friends. Every day was she found visiting charity-schools, in the houses and lanes of the poor, and in the wards of sick hospitals, till at length, by a providential train of circumstances, she was led to extend her benevolent attentions to the inmates of a prison and a lunatic asylum (1813). The accents of Christian love found entrance into the hearts of those wretched outcasts, and she became the honored instrument of remodeling the discipline and improving the state of our national prisons. At the commencement of her career there was no classification of any sort, no separation between male and female prisoners; all criminals, parents and children, men and women, those who were comparatively innocent with the inveterately depraved, were indiscriminately huddled together, and in these circumstances many left the prison far more familiar with crime than when they entered it. It required no small resolution and faith to enter such a den of iniquity as a British jail at that period was, but Mrs. Fry attempted it and was successful. Her dignity, and at the same time her feminine gentleness, subdued their ferocity and won their attention. She told them that vice was the cause of all their misery; that if they would return to virtuous habits they might again be happy, and she proposed rules for their observance, of which they unanimously expressed their approval.

Repeating her visit after a brief interval, and finding them equally tractable and submissive, she proceeded with her contemplated measures. She appointed a teacher to those children who had been committed for petty offences, and many of whom were under seven years of age. Even their profligate mothers took an interest in this infant school. Mrs. Fry next devised some employment for the women, by teaching them to seew, and supplying them with work. For the accomplishnent of this arduous undertaking she formed a ladies committee (1817), some of whom made it a sacred duty to attend in the prison daily, so that there was not a moment when the females were not under the  superintendence of some proper and efficient guide. A matron was at length appointed to live in the prison, and take the oversight of the female prisoners. But the ladies committee still continued their attendance, one giving instruction in needlework, another in knitting, while a third read some good religious book, and spoke to them about the guilt and the wages of sin, the duty and superior happiness of a sober, chaste, and religious life. In a few weeks the most astonishing moral revolution was effected within the walls of the prison; not only the language of blasphemy, obscenity, and fiendish discord entirely disappeared, but women of the most abandoned characters were reclaimed to established habits of sobriety, industry, and piety. The public interest was greatly excited by the intelligence. Visitors of the highest official station and noble rank visited the schools, and the most undoubted testimonies were borne to the excellent principles and efficient working of these benevolent schemes. Mrs. Fry, while she continued her inspection of the prisons, extended her benevolent regards to other classes, such as making provision for female convicts both during their voyage out and at their allotted stations. She also visited all the principal jails in Scotland and Ireland, France, Holland, Denseark, and Prussia, and her last scheme of philanthropy was begun with a view to benefit British seamen, particularly to alleviate the miserable state of the coast guard; forming libraries and adopting means for circulating books and tracts in men-of-war ships. These anxious and multifarious labors made serious inroads on the health of this excellent lady. After trying the waters of Bath in the spring of 1845, she returned home no way improved, and gradually sank till she expired at Ramsgate, October 12. Her death was lamented throughout Europe as a loss to humanity. She was, as she has often been called, the female Howard, and, like her prototype, her benevolent exertions were the fruit of a lively and established faith in the Gospel of Christ." — Rich, Cyclopaedia of Biography; Memoirs of Elizabeth Fry, by her daughters (London, 1848, 2 volumes; New York, 1850, 2 volumes, 8vo); Corder, Life of Mrs. Fry (London, 1853); Methodist Quart. Review, April, 1851, art. 3; North Brit. Rev. 9:136; Princeton Review, 20:31.

## Frye Joseph[[@Headword:Frye Joseph]]

             a Methodist Episcopal minister of the Baltimore Conference, was born in Winchester Frederick County, Virginia, in 1786, of Lutheran parents; was converted under Methodist preaching, and began to exhort while young, and entered the itinerancy in 1809. He retired from the ministry in 1836,  and died in Baltimore May 1845. Mr. Frye had remarkable powers as a preacher. Hundreds were converted through his preaching. The Reverend Alfred Griffith relates that on one occasion General Jackson (then President of the United States) heard Mr. Frye preach. "The tears ran down the President's face like a river; and, indeed, in this respect, he only showed himself like almost everybody around blue. When the service was closed, he moved up towards the altar with his usual air of dignity and earnestness, and requested an introduction to the preacher. Mr. Frye stepped down to receive the hand of the illustrious chief magistrate; but the general, instead of merely giving him his hand, threw his arms around his neck, and, in no measured terms of gratitude and admiration, thanked him for his excellent discourse" (Sprague, Annals, 7:472). — Minutes of Conferences, 4:8.

## Frying-pan[[@Headword:Frying-pan]]

             (מִרְחֶשֶׁת, marche sheth, prop. a boiler), a pot for boiling meat, etc. (Leam. 2:7; 6:9). SEE POT. Jarchi says it was a deep vessel, so that the oil could not become ignited upon the fire. The Rabbins distinguish it from the מִחֲבִת, machabath', iron "pan," flat plate, or slice (Lev 2:5; Eze 4:3), asmd say that the former was concave and deep, though both were used for the same purpose. The Bedouins, and some other Arab tribes, use a shallow earthen vessel, somewhat resembling a frying-pan, and which is employed both for frying and baking one sort of bread. SEE BAKE. There is also used in Western Asia some modification of this pan, resembling the Eastern oven, which Jerome describes as a round vessel of copper, blackened on the outside by the surrounding fire which heats it. This baking-pan is also common enough in England and elsewhere, where the villagers bake large loaves of bread under inverted round iron pots, with embers and slow burning fuel heaped upon them. Something like a deep concave pan may be seen in the paintings of the tombs of Egypt, in their representations of the various processes of cookery, SEE COOK, which no doubt bears a resemblance to the one used by the Hebrews on this occasion. SEE PAN.

## Frymuth[[@Headword:Frymuth]]

             SEE FREYENMOET.

## Fryth John[[@Headword:Fryth John]]

             SEE FRITH.

## Fryxell, Andres[[@Headword:Fryxell, Andres]]

             a Swedish historian, was born February 7, 1795, at Hasselskoj, in Dalsland. In 1822 he was teacher, in 1828 rector of the Marien school at Stockholm, in 1833 professor, and in 1836 pastor at Sunne, one of the largest parishes of Sweden. In 1840 he was received into the Stockholm Academy, and in 1845 made doctor of theology. He died March 21, 1881. He is known as the author of Berichte aus der Schwedischen Geschichte, of which more than forty volumes have been published since 1823. (B.P.)

## Fuchs, Adolph Friedrich[[@Headword:Fuchs, Adolph Friedrich]]

             a Lutheran theologian of Germany, was born December 27, 1758, at Neuenkirchen, in Mecklenburg-Strelitz. He studied at Gottingen, was in 1778 con-rector at the gymnasium in Prentzlau, in 1781 rector of the cathedral-school at Ratzeburg, and in 1810 superintendent of the Gistrcov diocese. He died April 13, 1828, leaving Der Brief Pauli an die Romer (Stendal, 1789): — Progr. in qua Ratione ad Reliquos de Libri Hagiographorum (Rostock, 1797). See Doring, Die gelehrten Theologen Deutschlands, 1:466 sq. (B.P.)

## Fuchs, Gottlieb Daniel[[@Headword:Fuchs, Gottlieb Daniel]]

             a Lutheran theologian of Germany, who died at Stuttgart in 1783, is the author of Bibliothek der Kirchenversammlungen des 4 und 5 Jahrhunderts (Leipsic, 1780-1784, 4 volumes). See Winer, Handbuch der theol. Lit. 1:659. (B.P.)

## Fuchs, Karl Heinrich[[@Headword:Fuchs, Karl Heinrich]]

             a Lutheran theologian of Germany, who was born in 1762 at Heidelberg, and died at Munich in 1842, is the author of, Annalender Protest. Kirche im Konigreich Bayern (Nuremberg, 1819-23): — Allgemeine Uebersicht des Zustandes der Protest. Kirche in Bayern, etc. (Anspach, 1830): — Die Einfuhrung der Kirchenvorstande (Nuremberg, 1822): — Die Evangelische Kirche, ihre Bekenntnisse und Gottesdienstlichen Handlungen (ibid. 1829): — Annalen der Protest. Kirche im Konigreich Bayern (Munich, 183943). See Winer, Handbuch der theol. Lit. 1:785; 2:20, 72, 77, 79, 100, 195; Zuchold, Bibl. Theol. 1:392 sq. (B.P.)

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

             a Protestant theologian, was born at Antwerp, November 26, 1568, became pastor at Hildesheim in 1602, and died at Helmstadt, November 26, 1622, professor and doctor of theology. He edited, Paschasii Ratberti Testimonia SS. Patrum de Genuino Eucharistiae Intellectu Usuque: — Ejusdem Libri II de Spiritu S. Sancti Augustini Sententias ex Omnibus ejus Operibus a S. Prospero Excerptas, etc. See Witte, Diariun Biographicum; Jicher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:911. (B.P.)

## Fuel[[@Headword:Fuel]]

             (אָכְלָה, oklah', and מִאֲכֹלֶת, maako'leth, both general terms for anything consumed, whether by eating or combustion). From the extreme scarcity of wood in many places, the Orientals are accustomed to use almost every kind of combustible matter for fuel; even the withered stalks of herbs and flowers (Mat 6:28; Mat 6:30), thorns (Psa 58:9; Ecc 7:6), and animal excrements are thus used (Eze 4:12-15; Eze 15:4; Eze 15:6; Eze 21:32; Isa 9:19). Prof. Hackett speaks of seeing the inhabitants of Lebanon picking up died grass, roots and all, for fuel, and says that it even becomes an article of traffic (Illust. of Script. page 131). The inhabitants of Baku, a port of the Caspian, are supplied with scarcely any other fuel than that obtained from the naphtha and petroleum with which the neighboring country is highly impregnated. The Arabs in Egypt draw no inconsiderable portion of their fuel, with which they cook their victuals, from the exhaustless mummy-pits so often described by travelers. Wood or charcoal is still, as it was anciently, chiefly employed in the towns of Egypt and Syria. The roots of the rothem, a species of the broom-plant (called in the English Bible "juniper"), which abounds in the deserts, are regarded by the Arabs as yielding the best charcoal (Job 30:4; Psa 120:5). Although the coal of the ancients was that obtained from charring-wood (but fossil coal from Liguria and Elis was occasionally used by smiths, Theophrastus, Frag. 2:61, edit. Schneider), yet the inhabitants of Palestine now to some extent use anthracite coal, which crops out in some parts of Lebanon (Kitto, Phys. Hist. page 67). SEE COAL. Wood, however, is their chief article of fuel, especially at Jerusalem, and it is largely brought from the region of Hebron (Tobler, Denkblatter aus Jerusalem, page 180). SEE WOOD. As chimneys are but little known in the East, apartments are warmed in cold weather by means of pans, chafing-dishes, or braziers of valious kinds, and either of imetal or earthen-ware, which are set in the middle of the room after the fire of wood which it contains has been allowed to burn for some time in the open air, till the. flame and smoke have passed away. Charcoal is also extensively employed for the same purpose (Jer 36:22). Grates are not known even where chimneys are found, but the fuel is burnt on the hearth, or against the back of the chimney. In cottages, a fire of wood or animal dung is frequently burnt upon the floor, either in the middle of the room or against one of the side walls, with an opening above for the escape of the smoke. It is also common to have a fire in a pit sunk in the floor, and covered with a mat or  carpet, so as not to be distinguished from any other portion of the floor. In all cases where wood is scarce, animal dung is used for fuel in the East. Cow-dung is considered much preferable to any other, but all animal dung is considered valuable (Eze 4:15). When collected it is made into thin cakes, which are stuck against the sunny side of the houses, giving them a curious and rather unsightly appearance. When it is quite dry and falls off, it is stored away in heaps for future use. It is much used for baking, being considered preferable to any other fuel for that purpose. SEE FIRE.

## Fuga, Ferdinando[[@Headword:Fuga, Ferdinando]]

             an eminent Italian architect, was born at Florence in 1699, and studied under Gio. Battista Fugini. In 1725 he was sent to Naples by cardinal Giudire, to erect a chapel in his palace. He also erected the Church della Morte, in the Strada Giulia. He died at Florence, February 7, 1782. See Biog. Universelle, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Fugitive[[@Headword:Fugitive]]

             is the rendering in the A.V. of the following Heb. terms: נָע, na (wavering), a rover (Gen 4:12; Gen 4:14; elsewhere “wander," etc.); פָּלַיט, palit' (one that has escaped, as often rendered), a refugee (Jdg 12:4); נֹפֵּל, nophel' (falling, as usually rendered, i.e., away to the enemy), a deserter (2Ki 25:11); מַבְרָח, mibrach' (lit. a breaking away, i.e., flight) fugitives (only in the plur. and Eze 17:21); בְּרַיחִ, beri'ach (from the same root as the last, prop. a bolt, as, often rendered, hence a prince; but here perhaps simply a breaker away), a fugitive (Isa 15:5).

## Fuh-he[[@Headword:Fuh-he]]

             sometimes spelled Fohi, is not unfrequently confounded with Fo, the Chinese Buddha, from whom, however, he was separated by centuries, and with whose religious teachings those of Fuh-he had nothing in common. Fuh-he is the reputed founder of Chinese civilization, having "established social order, instituted marriage, and taught the use of writing" among that people. He is alleged to have been born in the province of Shenzy, and to have reigned B.C. 2952. It is not probable, however, that matters of this kind concerning him can be determined with any tolerable accuracy. According to Chinese tradition, the first man who was created was Pwanko, or Animated Chaos, who was "succeeded by three sovereigns, styled Heaven Emperor, Earth Enmperor, and Man Emperor, or Heaven, Earth, and Man, the three powers of nature, and the triplification of the Great Extreme, or Supreme Unit." This first creation was destroyed by a deluge. When this had subsided, the first man who reappeared was Fuh-he. He issued with his wife and six children from the "sacred circle." "Fuh-he," says the Chinese text, "is the first [who appears] at each opening and  spreading out" [of the universe]. Thus Fuh-he is but the reappearing of Pwanko, and, as he escaped from the deluge, he has many of the characteristics of Noah.

His Writings. — The Chinese were originally worshippers of the heavenly bodies. Fuh-he reduced their religious notions to a philosophical system. He was the author of the most ancient of the Chinese canonical books, called Yih-King, "The Book of Changes," an "expanded form of ancient and recondite speculations on the nature of the universe in general, the harmonious action of the elements, and the periodic changes of creation." It is based on some eight peculiar diagrams called Kwa. In the hands of the commentators this "cosmological essay" became a "standard treatise on ethical philosophy." The following summary of the Yih-King, or Y King, is given by Faber, Origin of Pagan Idolatry, 1:246: "The Book of Y received its name from the mystery of which it treats, the mystery being hieroglyphically represented by a figure resembling the Greek Υ or Roman Y. It teaches that the heaven and the earth had a beginning, and therefore the human race; that of the heaven and earth all material things were formed, then male and female, then husband and wife. The Great Term (as they call it) is the Great Unity and the Great Y. Y has neither body nor figure, and all that has body and figure was made by that which has neither body nor figure. The Great Term, or the Great Unity, comprehends. Three, and the One is Three, and the Three One. Tao is life. The first has produced the second, and the two have produced the third, and the three have produced all things. He whom the spirit perceiveth, and whom the eye cannot see, is called Y." — Morrisson, Chinese Disc. volume 1, part 1, pages 92, 93; Du Halde, Description de I'Empire de la Chine; Journal of Asiatic Society (1856), 16:403, 404; Faber, Origin of Pagan Idolatry, 1:246; Hardwick, Christ and other Masters, 2:17, 18; Legge, Life and Teachings of Confucius (Philadelphia); Giitzlaff, Chinese History, 1:119. (J.T.G.)

## Fuhrich, Joseph Von[[@Headword:Fuhrich, Joseph Von]]

             a Bohemian painter, was born at Kratzau in 1800. His admiration for the pictures in the wayside chapels of his native country led him to attempt a  sketch of The Nativity for the Christmas festival in his father's house. He became the pupil of Bengler in the Academy of Prague in 1816, and in 1826 went to Rome, where he added three frescos to those executed by Cornelius and Overbeck in the Palazzo Massimi. In 1831 he finished the Triumph of Christ, now in the Raczynski Palace at Berlin. In 1834 he became custos, and in 1841 professor of composition in the Academy of Vienna. After this he completed the monumental pictures of the Church of St. Nepomuk, and (1854-61) the vast series of wall-paintings which cover the inside of the Lerchenfeld Church at Vienna. In 1872 he was pensioned, and made a knight of the order of Francis Joseph. He died March 13, 1876. "Fuhrich has been fairly described as a 'Nazarene,' a romantic religious artist, whose pencil did more than any other to restore the old spirit of Diirer and give new shape to countless incidents of the gospel and scriptural legends." His principal works are his illustrations of Tieck's Geneva, The Lord's Prayer, The Triumph of Christ, The Road to Bethlehem, The Succession of Christ, according to Thomas a Kempis, The Prodigal Son, and the verses of the Psalter. See Encyclop. Brit. 9th ed., s.v.

## Fuhrmann, Wilhelm David[[@Headword:Fuhrmann, Wilhelm David]]

             a Protestant theologian of Germany, was born at Soest, May 15, 1764, was in 1806 preacher at Hamm, and died January 20, 1838. He is the author of, Handbuch der theol. Literatur (Leipsic, 1818-21, 2 volumes): — Handbuch der neuesten theol. Literatur (Barmen, 1835): — Handworterbuch der christl. Religions- und Kirchengeschichte (Halle, 1826-29, 3 vols.): — Christliche Glaubenslehre in alphabetischer Ordnung (Leipsic, 1802): — Christliche Morallehre fur den Kanzelgebrauch in alphabetischer Ordnung (ibid. 1797-1803, 5 volumes). See Winer, Handbuch der theol. Lit. 1:6, 295, 538; 2:56; Zuchold, Bibl. Theol. 1:395. (B.P.)

## Fulbert[[@Headword:Fulbert]]

             bishop of Chartres, one of the most eminent and learned prelates of the 11th century. The place of his birth is unknown. He was probably born about A.D. 950, in Italy, but educated in France. About A.D. 990 he commenced a school at Chartres, where he continued his instructions for some time, and with such renown that his fame for learning spread to the most distant parts of the kingdom. Many of the best scholars of those times  were Fulbert's pupils, and he contributed largely to the revival of literature. Berengar of Tours was one of his pupils, and king Robert was his patron and friend. His pupils always spoke of him with affection and veneration. He was not "satisfied with imparting to his scholars all possible knowledge, but he regarded it of the greatest moment to take care for the welfare of their souls. One of Berengar's fellow-students at that time, named Adelmann, in a letter written at a later period, of which letter we shall have occasion to speak on a future page, reminded him of those hearty conversations which they had at eventide, while walking, solitarily with their preceptor in the garden, how he spoke to them of their heavenly country, and how sometimes, unmanned by his feelings, interrupting his words With tears, he adjured them by those tears to strive with all earnestness to reach that heavenly home, and for the sake of this to beware, above all things, of that Which might lead them from the way of truth handed down from the fathers" (Neander, Church Hist., Torrey's transl., 3:502, where Adelmanum's letter is cited). A.D. 1007 he was ordained bishop of Chartres, and died in 1029. It is said that he was the first who introduced the celebration of the festival of the Virgin's Nativity in France: it is certain that he was a zealous upholder of her honor, since he built the church of Chartres to her praise. His writings consist of 134 Epistolae: — Tractatus contra Judaeos: — Sermones: — Carmina, etc. According to bishop Cosin, his doctrine on the Eucharist was altogether conformable to that of the primitive Church; but his first epistle (the fifth in Migne) to Adeodatus teaches tranasubstantiation. Yet his language on the Eucharist is sufficiently indefinite to have probably led his pupil Baerengar (q.v.) to his more scriptural and spiritual views of that sacrament. His works were edited by Masson (Paris, 1585), by Villiers ("in bad faith," Mosheim, Par. 1608, 8vo), and in the Bib. Max. Potr. 18:1. They are given in most complete form in Migne, Patrol. Latina, t. 141, where also several biographies of Fulbert are collected. See Oudin, Script. Eccl. 2:519; Ceillier, Auteurs Sacres (Paris, 1863), 13:78; Dupin, Eccl. Writers, 9:1 sq.; Mosheim, Church Hist. cent. 11, part. 2, chapter 2, § 31, n. 65; Noander, Ch. Hist. 3:470, 502; Clarke, Succession of Sacred Literature.

## Fulborn, Stephen De[[@Headword:Fulborn, Stephen De]]

             an English prelate of the 13th century, was born at Fulborn, Cambridgeshire. In 1274 he became bishop of Waterford and lord treasurer of Ireland; hence he was preferred archbishop of Tuam, and was also chief- justice of Ireland. He is reported to have given to the Church of Glastonbury, England, "indulgences of an hundred days," probably, as Fuller suggests, so many days to all in his province who went on a  pilgrimage to that place — "an over-papal act for a plain archbishop." He died in 1288, and was buried in Trinity Church, Dublin. See Fuller, Worthies of England (ed. Nuttall), 1:228.

## Fulcherius Carnoixensis[[@Headword:Fulcherius Carnoixensis]]

             (Faucher de Chartres), a mediaeval French priest and historian, was born at Chartres in 1059, and died in 1127 at Jerusalem, whither he had gone as the first Crusade (1096) as chaplain to Baldwin, whom he followed in all his expeditions. His Histoire de Jerusalem, continued to the year of his  death, embraces the greater part of the events of the Crusade from the couicil at Clermont (1095), and is especially important as being a record of such facts only as himself or other eye-witnesses could verify. It was published by Bongars in Recueil des Historiens de la Croisade, and in a fuller and corected form by Duchesne in Historiens de France (volume 4), and in the Historiens de Croisades published by the Academy of Inscriptions and Belles-Lettres. — Hoefer, Nouv. Biog. Generale, 18:282- 3; Histoire Litteraire de la France, t. 11: (J.W.M.)

## Fulco[[@Headword:Fulco]]

             (FOULQUES, FULEC) OF NEUILLY, one of the most popular preachers of the Middle Ages, wemas born in the second half of the 12th century. "He was one of the ordinary, ignorant, worldly-minded ecclesiastics, the priest and parson of a country town not far from Paris. Afterwards he experienced a change; and as he had before neglected his flocks and injured them by his bad example so now he sought to build them up by his teaching and example." Feeling his lack of education for the ministry, "he went on weekdays to Paris, and attended the lectures of Peter Cantor, a theologian distinguished for his peculiar scriptural bent and his tendency to practical reform; and of the knowledge here acquired he availed himself by elaborating it into sermons, which he preached on Sundays to his flock. These sermons were not so much distinguished for profoundness of thought as for their adaptation to the common understanding and to the occasions of practical life. At first neighboring clergymen invited him to preach before their congregations. Next he was called to Paris, and he preached not only in churches, but also in the public places. Professors, students, people of all ranks and classes, locked to hear him. In a coarse cowl, girt about with a thong of leather, he itinemeated as a preacher of repentance through France, and fearlessly denounced the reigning vices of learned and unlearned, high and low. His words often wrought such deep compuncstion that people scourged themselves, threw themselves on the ground before him, confessed their sins before all, and declared themselves ready to do anything he might direct in order to reforms their lives and to redress the wrongs which they had done. Usurers restored back the interest they had takens; those who, in times of scarcity had stored up large quantities of grain to sell again at a greatly advanced price, threw open their granaries. In such times he frequently exclaimed, 'Give food to him who is perishing with hunger, or else thou perishest thyself.'

He announced to the corn-dealers that before the coming harvest they would be forced to  sell cheap their stored-up grain, and cheap it soon became in consequence of his own annunciation. Multitudes of abandoned women, who lived on the wages of sin, were converted by him. For some he obtained husbands; for others he founded a nunnery. He exposed the impure morals of the clergy; and the latter, seeing the finger of every sin pointed against them, were obliged to sepaprate from their concubines. A curse that fell from his lips spread alarm like a thunderbolt. People whom he so addressed were seen to fall like epileptics, foaming at the mouth and distorted with convulsions. Such appearances promoted the faith in the supernatural power of his words. Sick persons were brought to him from all quarters, cho expected to be healed by his touch — by his blessing; and wonderful stories were told of the miracles thus wrought... . The personal influence of this man, who stood prominent neither by his talents nor his official station, gave birth to a new life of the clergy, a greater zeal in discharging the duties of the predicatorial office and of the cure of souls, both in France and in England. Young men who, in the study of a dialectic theology at the University of Paris, had forgotten the obligation to care for the salvation of souls, were touched by the discourses of this unlearned itinerant, and trained by his instrumentality into zealous preachers. He formed and left behind him a peculiar school; he sent his disciples over to England, and his example had a stimulating effect even on such as had never come into personal contact with him. 'Many,' says Jacob of Vitiny, 'inflamed with the fire of love, and incited lay his example, began to teach and to preach, and to lead not a few to repentance, and to snatch the souls of sinners from destruction"' (Neander, Church Hist., Torrey's transl., 4:209). When Innocent III proclaimed the fourth Crusade, A.D. 1198, Fulco devoted himself wholly to preaching in its favor, and among all the "orators who blew the sacred trumpet" he was the most successful. "Richard of England was satiated with the glory and misfortunes of his first adventure, and he presumed to deride the exhortations of Fulco, he was not abashed in the presence of kings. 'You advise me,' said Plantagenet, 'to dismiss my three daughters, pride, avarice, and incontinence. I bequeath them to the most deserving: my pride to the Knights Templars, my avarice to the monks of Cisteaux, and my incontinence to the prelates.' But the preacher was heard and obeyed by the great vassals" (Gibbon, Decline and Fall, Harper's edition, 6:60). Fulco did not live to see the results of the Crusade; he died at Neuilly A.D. 1201. — Villehardouin, Hist. de la Conquet de Constantinaple (transl. by T. Smith, London, 1829, 8vo); Hoefer, Nouv. Biog. Gener. 18:308; Milman, Latin Christianity, Luke 9, chapter 7;  Gieseler, Ch. History, per. 3, § 80; Hurter, Geschichte Pabst Innocent's III (Hamburg, 1834), volume 1; Herzog, Real-Encyklop. 19:516.

## Fulcran[[@Headword:Fulcran]]

             saint and bishop, was a native of Lodeve, archdiocese of Narbonne; France, in the 10th century, and from his childhood exhibited marked piety. He was educated by Theodoric, bishop of Lodeve, who ordained him. On the death of Theodoric, the city elected Fulcran to be his successor, and he was consecrated at Narbonne by archbishop Imerick, February 4, 949. His zeal and humility endeared him to his flock, as did also his abundant charity in time of famine. For a harsh word ("The man deserves to be burnt") spoken of a bishop who had fallen into heresy, and whom he heard was actually burned by the people, he was filled with remorse, twice went to Rome to do penance. tore the clothes from his back, bade his companions beat him through the streets with thorn branches, and made his confessions in the Church of St. Peter. When near his death, multitudes poured to Lodeve to receive his blessing. Fulcran died in 1006. He is celebrated in the Gallican martyrology (February 13), and his life has been written by bishop Bernard Guido, compiled from ancient notices and lives of this saint, published by Bollandus. See Baring-Gould, Lives of the Saints, 2:294.

## Fulda Manuscript[[@Headword:Fulda Manuscript]]

             (Codex Fuldensis), one of the best copies of the early Latin version, containing the whole N.T., written by order of Victor, bishop of Capua, A.D. 546, and now in the Abbey of Fulda, in Hesse-Cassel. The Gospels are arranged in a kind of harmony. It was described by Schaunat (Vindemic Literariex Collectio, 1723, page 218), collated by Lachmann and Buttmann in 1839 for the Latin portion of the N.T., and has been edited by Ern. Ranke (Marb. 1867, 8vo) — Scrivener, Introd. page 264; Tregelles, in Horne's lntrod. 4:254. SEE LATIN VERSIONS.

## Fulda Monastery Of[[@Headword:Fulda Monastery Of]]

             a celebrated convent, established in 744 by Boniface, and one of his pupils named Sturm. The latter, a young man of good familv, having decided on becoming a hermit, was sent by Boniface to search out a spot in the forest of Buchonia, secure from the inroads of the Saxons. Sturm set out with two companions, and finally selected a plot of land on the banks of the Fulda, which was given them by duke Karlmann. In January, 744, Sturm and seven companions took possession, and immediately commenced improving and building. The convent was organized on the plan of Monte Cassino, after the rule of St. Benedict, and Sturm became its first abbot. In November 4, 751, pope Zachariah exempted it from episcopal jurisdiction. The convent prospered rapidly, its inmates numbering 400 before Sturm's death in 779. Its prosperity still increased under Sturm's successor, Bangulf. Both Pepin the Short and Charlemagne were very liberal towards this convent, which in its turn did great good in disseminating the knowledge of agriculture as well as literature throughout the surrounding country. Its celebrated theological school was particularly prosperous under Rabanus Maurus, who afterwards became abbot of Fulda. There were twelve seniors or sub-instructors, and the scholars were instructed in grammar, rhetoric, dialectics, theology, and the German language. Nor were either fine or mechanical arts overlooked, for the convent produced both clever artists and talented artisans. Under the abbot Werner (968 to 982), Fulda became the first among the abbeys of Germany and France. Otto I named its abbots arch-chancellors of the empire. In 1331 the duke John of Ziegenhein led the citizens of Fulda to assault the convent, but the assailants were overpowered and their leaders put to death. The Reformation at first made an impression in the convent, but abbot Balthasar succeeded in 1573 in checking the progress of evangelical doctrines within its walls. In 1631 Fulda was subjected to Sweden, and an attempt was made to introduce Protestantism into the district, but, after the defeat of Nordlingen, the Roman Catholic abbots resumed their sway. In 1809, Fulda, which six years before had become a principality of the prince of Orange, was by Napoleon I annexed to the grand-duchy of Frankfort, but Prussia finally joined it in 1815 to the electorate of Hesse-Cassel, of which it remained a part until the incorporation of that country, in 1866, with Prussia. See Brower, Antiq. Fuld. lib. 4 (Antwerp, 16); Dronke,  Traditiones et Antiquitates Fuldenses (Fulda, 1844); Niedner, Zeitschrift f. hist. Theol. (1846); Herzog, Real-Encyklop. 4:624; McLear, Christian Missions in the Middle Ages, page 214.

## Fulfil[[@Headword:Fulfil]]

             (usually מַלֵּא, mille', πληρόω), to fill up), generally used with reference to the accomplishment of prophecy. It is used in the O.T. with respect to various kinds of prophecies, such as are imminent (e.g. the death of Jeroboam's child, 1Ki 14:17), or distant (e.g. that referring to the rebuilding of Jericho, 1Ki 16:34); those that are accomplished in a near as well as in a remote event, SEE DOUBLE SENSE, those that relate to some similar typical occurrence class, or character, SEE TYPE, proverbial expressions, SEE PROVERB, and especially predictions relating to the Messiah. Several distinguished scholars consider that some texts in the N.T. containing references to the O.T., and introduced by the formulas, "All this was done that it might befulfilled which was spoken of the Lord by the prophet (Mat 1:22; Mat 2:15); "For thus it is written by the prophet" (Mat 2:5); "Then was fulfilled that which was spoken" (Mat 2:17), may be mere allegations, without its being intended to declare that the literal fulfillment took place on the occasion described. Even if those passages could not be applied to certain events, otherwise than by accommodation or illustration, the phrases which introduce them will easily bend to that explanation; for it may be shown, by examples from the Rabbins and from the earliest Syriac writers, that in the East similar modes of speech have always been in use. SEE ACCOMMODATION.

It is to be observed, however, concerning the formulas "that it might befulfilled,” "then was fulfilled," etc., when used with reference to the fulfilnent of prophecy in the New Testament, the events are not to be  understood as happening merely for the purpose of making good the predictions, but rather that in or by this event was fulfilled the prophecy. The ambiguity in the understanding of the first of these formulas arises from what are technically called the telic and the ecbatic uses of the Greek particle ἵνα. It is also to be noted that the individuals or nations actually engaged in fulfilling prophecy often had no such intention, or even any knowledge that they were doing so. See Stuart, in Biblical Repos. 1835, page 86; Woods, Lectures on Inspiration, page 26; Pye Smith, Principles of Prophetic Interpretation, page 51, and others. Some, however (e.g. Davidson, Sacred Hermeneutics, page 471 sq.), contend that the phrase ἵνα πληρωθῇ, "that it might be fulfilled," and similar expressions in both the Heb. and Gr. Scriptures, always designate an intentional and definite fulfillment of an express prediction (Meth. Quar. Rev. April 1867, page 194). SEE PROPHECY.

## Fulford, Francis, D.D[[@Headword:Fulford, Francis, D.D]]

             a Canadian prelate, was born at Sidmouth, England, in 1803, and educated at Exeter College, Oxford, of which he became a fellow in 1825. He held prominent positions in the Church of England, and in 1850 became lord- bishop of Montreal and metropolitan of Canada. He died in Montreal, September 9, 1868. His writings include Sermons: — Progress of the Reformation: — and other works.

## Fulgentius, Ferrandus[[@Headword:Fulgentius, Ferrandus]]

             a friend and pupil of Fulgentius of Ruspe, who with him partook of exile in Sardinia. On his return to Carthage he became a deacon, A.D. 523. He died A.D. 551. He was one of the first to declare against the condemnation of the Three Chapters. He also took part in the controversy at that time agitating the Church whether it was orthodox to say, "One person of the Trinity has suffered." Fulgentius defended this expression, but recommended to add "in the flesh which he assumed." Of his writings, we have a Breviatio Canonum (An Abridgment of the Ecclesiastical Canons), containing 232 canons of the councils of Ancyra, Laodicea, Nice, Antioch, Gangra, and Sardica, the canons of which last council, it is most probable, he took from Dionysius Exignus. It was published by the Jesuit Chifflet at Dijon (1649, 4to). He left also a number of Epistles, which, with the Canons, may be found in Bib. Max. Patr. 9:475, and in Migne, Patrol. Latina, volumes 65, 67, 68. A work against the Arians and other heretics was first published by A. Mai (Coll. nouv. t. 3.) — Herzog, Real- Encyklop. 4:626; Wetzer u. Welte, Kirchen-Lex. 4:250; Cave, Hist. Liter.; Clarke, Succession of Sac. Lit.

## Fulgentius, St., Fabius Claudius Gordianus[[@Headword:Fulgentius, St., Fabius Claudius Gordianus]]

             bishop of Ruspe, called "the Augustine of the 6th century," was born at Telepta (Leptis), in the province of Byzacena, North Africa, A.D. 468. His father dying in his childhood, the care of his education fell on his mother, who had him carefully instructed in the Greek language. It is said that when a boy he could repeat the whole of Homer. In early manhood he was made procurator of his native place, but, disgusted with the world, he threw up his office and devoted himself to the monastic life, against his mother's will. He first entered a monastery at Byzacena, but in the disorder of the times he was compelled to abandon it, and retired to Sicca, where he was severely treated by the Arians. Afterwards he resolved to go into Egypt, but was dissuaded by Eulalius, bishop of Syracuse, because the monks of the East had separated from the Catholic Church. He went from Sicily to Rome about A.D. 500, and then returned to Africa and founded a new monastery. The see of Ruspe becoming vacant, he was ordained bishop, much against his will, in the year 504. "Though become a bishop, he did not change either his habit or manner of living, but used the same austerities and abstinence as before. He defended his faith at once boldly and respectfully against his Arian sovereign. He speaks thus to the king in an apologetic treatise which the monarch himself had called for (Lib. iii ad Trasimundum): 'If I freely defend my faith, as far as God enables me, no, reproach of obstinacy. should be made against me, since I am neither forgetful of my own insignificance nor of the king's dignity; and I know well that I am to fear God and honor the king, according to Rom 13:7; 1Pe 2:17. He certainly pays you true honor who answers your questions as the true faith requires.' After praising the king in that he, the monarch of a yet uncivilized people, showed so much zeal for the knowledge of scriptural truth, he says: 'You know well that he who seeks to know the truth strives for far higher good than ihe who seeks to extend the limits of a temporal kingdom.' He was banished twice to Sardinia. 'There he was the spiritual guide of many other exiles, who united themselves to him.

From hence he imparted counsel, comfort, and confirmation in the faith to his forsaken Christian friends in Africa, and to those from other countries who sought his advice in spiritual things and in perplexities of the heart' (Neander, Light in Dark Places, N.Y. 1853, 31 sq.). After the death of Thrasimund, he and all the other expelled bishops were recalled by Hilderic, son of Thrasimund (A.D. 523). Fulgentius thenceforward enjoyed the quiet possession of his see till A.D. 533, when he died, "full of honor, and renowned for piety, learning, and every Christian virtue." He is counmemorated in the Church of Rome as a saint on the list of January. His writings are mostly controversial, against Arianism and Pelagianism. The most important are, against Arianism: Libri iii ad Trasimundum: —De TrinitateLiber: — Contra Sermonem Fastidiosi Ariasi; against Pelagianism: Libri Tres ad Monemum: — De Veritate Praedestinationis et gratia Dei: — Liber de Praedestinatione et Gratia. Fulgentius was led to write against Pelagianism by the writings of Faustus of Rhegiums (q.v.), which were laid before him for his judgment. He explained "the system of Augustine with logical consisnteney, but in doing this he carefully avoided the harsh points of the Praedestinatian view of the matter. He severely censuring those who talked of a predestination to sin. He spoke, indeed, of a teaofold predestination (praedestinatio duplex), but by this he understood either the election to eternal happiness of those who were good by the grace of God, and the predestination of those who were sinners by their own choice to deserved punishment" (Neander, Ch. Hist. 2:650. See also Hagenbach, History of Doctrines, § 114). Editions of his writings: Basel, 1556, 1566, 1587; Antwerp, 1574; Cologne, 1618; Lyons, 1633, 1652, 1671; best, that of Paris, 1684, 4to; reprinted at Venice, 1742, fol.,: and in Migne, Patrologia Latina, t. 65 See Herzog, Real-Encyklop. 4:627; Wetzer [Welte, Kirchen-Lex. 4:249; Ceillier, Auteurs Sacres (Paris, 1682), 11:1 sq.; Dupin, Eccles. Writers, 5:13 sq. Fleury, Hist. Eccles. lib. 30, 11.

## Fulke Of Stamford[[@Headword:Fulke Of Stamford]]

             was born in Somersetshire, made treasurer of St. Paul's, London, and then by papal bull declared archbishop of Dublin in 1256. He died in his manor of Finglas in 1271, and was buried in St. Mary's chapel, of the Church of St. Patrick. See Fuller, Worthies of England (ed. Nuttall), 3:94.

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

             a famous Puritan divine, was born in London, and went in 1555 to St. John's College, Cambridge, of which he became fellow in 1564. He spent six years at Clifford's Inn, studying law, but preferred letters, and especially theology. "He took orders, but, being suspected of Puritanism, as be was the intimate friend of Cartwright, then professor of divinity, he emas expelled frolm college. The earl of Leicester presented him in 1571 to the living of Warley, in Essex, and two years after to Kedington, in Suffolk. He afterwards took his degree of D.D. at Cambridge, and, as chaplain, accompanied the earl of Lincoln when he went as ambassador to France, and on his return he was made master of Pembroke Hail, and Margaret professor. He died in 1589. “In force of argument and criticism he was one of the ablest divines of his time, and one of the principal opponents of the Roman Church" (Darling). His writings, which were very numerous, both in Latin and English, were directed chiefly against Popery. The most important of them are the Rhemes Translation of the New Testament, and the authorized English Version with the Arguments of Bookes, Chapters, and Annotations of the Rhemists, and Dr. Fulke's Confutation of all such Arguments, Glosses, and Annotations (first edition, 1580; often reprinted;  last. ed. by Hartshorne, Camhbridge, 1843, 8vo; New York, 1834, 8vo): — Defence of the sincere and true Translation of the Scriptures, against Gregory Marlin (new edit. by Parker Society, Camb. 1843, 8vo): — Answers to Stapleton, Martiall, and Sandecs (on the controversy with Rome, reprinted by the Parker Society, Cambridge, 1848, 8vo).

## Fulla (or Volla)[[@Headword:Fulla (or Volla)]]

             in Scandinavian mythology, was a goddess, the sister and companion of the goddess Freia.

## Fullenius Bernardus[[@Headword:Fullenius Bernardus]]

             was born in 1602. He pursued his collegiate course at the University of Franeker. He devoted himself specially to the study of the Hebrew and mathematics. His proficiency in both studies was great. When only twenty- seven he was appointed to fill the chair made vacant by the death of the distinguished Orientalist, Sixtinus Amamas. He accepted the appointment, and in 1630 he entered upon the discharge of its duties. For seven years he filled the office with fidelity and acceptance. The professorship of mathematics was then tendered to him, and the celebrated Cocceius appointed him his successor in the department of Oriental literature. He was one of the committee appointed by the Synod of Dort to revise the new translation of the New Testament. An edition of J. Drusii Commentaris ad librum Coheleth Salomonis et Jobi was brought out under his editorial supervision, and with prefaces prepared by him. See Glasius, Godgeleerd Nederland, i Deel, biz. 479; G. Brandt, Historie der Reformatie, etc., 3 Deel, labz. 53 (Rotterdam, 1704). (J.P.W.)

## Fuller[[@Headword:Fuller]]

             (כֹּבֵס, kobes', from כָּבִס, to tread [comp. Gesenius, Monum. Phoen. page 181]; γναφεύς). The art of the fuller is beyond doubt of great antiquity and seems to have reached at an early period a comparativa degree of perfection. Very scanty materials, however, exist for tracing its progress, or for ascertaining exactly, in aney particular age or country (see Pliny, 2:57), what substances were employed in the art, and what methods were resorted to for the purpose of making them effectual. At the transfiguration our Samioum's robes are said to have been white, “ so as no fuller on earth could white them" (Mar 9:3). Elsewhere we read of "fullers soap" (Mal 3:2), and of "the fullers field" (2Ki 18:17). Of the processes followed ile the art of cleaning cloth and the various kinds of stuff among the Jews we have no direct knowledge. In an early part of the  operation they seem to have trod the cloths with their feet (Geseneius, Thes. page 1261), as the Hebrew Ain-Rogel, or En-rogel, literally Foot- fountain, has been rendered, on Rabbinical autbority, "Fullers fountain," on the ground that the fullers trod the cloths there with their feet (comp. Host, Marokko, page 116). They were also rubbed with the knuckles, as in modern washing (Synes. Ep. 44; compare Euseb. Hist. Ecc 2:1-2). A subsequent operation was probably that of rubbing the cloth on an inclined plane, is a mode which is figured is the Egyptian paintings (Wilkinson, 2:106, abridgm.), and still preserved in the East. It seems from the above notices that the trade of the fullers, as causing offensive smells and also as requiring space for drying clothes, was carried on at Jerusalem outside the city (comp. Martial, 6:93; Plaut. Asin. 5:2, 57). A fullers town (officina fullonis) is mentioned in the Talmudical writers (Midrash, Kohel. 91:2) by the name of, בֵּית הִמַּשְׁרָה, " house, of maceration." So far as it is mentioned in Scripture, fulling appears to have consisted chiefly in cleansing garments and whitening them (compare EAlian, Var. Hist. 5:5). The use of white garments; and also the feeling respecting their use for festal and religious purposes, may be gathered from various passages: Ecc 9:8; Dan 7:9; Isa 64:6; Zec 3:3; Zec 3:5; 2Sa 6:14; 1Ch 15:27; Mar 9:3; Rev 4:4; Rev 6:11; Rev 7:9; compare Mishna, Taanith, 4:8; see also Statius, Silv. 1:2, 237; Ovid, Fast. 1:79; Claudian, De Laud. Stil. 3:289. This branch of the trade was perhaps exercised by other persons than those who carded the wool and smoothed the cloth when woven (Mishna, Baba Kama, 1, 10:10). In applying the marks used to distinguish cloths sent to be cleansed, fullers were desired to be careful to avoid the mixtures forbidden by the law (Lev 19:19; Deu 22:11; Mishna, Massek. Kilaim, 9:10). Colored cloth was likewise fulled (Mishna, Shabb. 19:1). See Schottgen, Triturae et fulloniae antiquitates (2d edition, Lips. 1763). SEE HANDICRAFT.

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

             perhaps the most eminent and influential of Baptist theologians, was born February 6, 1754, at Wicken, Cambridgeshire, England. His opportunities for education were scanty, and his subsequent attainments as a theologian resulted from the activity of a mind naturally vigorous working earnestly on no very ample materials. He was baptized in 1770, began preaching in 1774, and in 1775 became pastor of a church in Soham. His doctrinal system at this time was unsettled. The prevailing type of opinion then prevalent among the Baptists was an exorbitant Calvinism, verging to an Antinomian and fatalistic extreme. It was deemed necessary to a consistent orthodoxy for a preacher to avoid offering freely to all men the invitation of the Gospel. Dr. Gill (q.v.) was the standard of doctrinal soundness. Fuller states that Gill and Bunyan were authors to whom he was much indebted. He gradually found that they did not agree, and still more was he impressed with the practical difference between the accepted teaching and the New Testament. In 1776 he became acquainted with Messrs. Ryland and Sutcliffe, names to be afterwards honorably associated with his in the foreign missionary work. The works of the New England theologians, particularly Edwards and Bellamy, confirmed him in the views to which his ftind had been tending. The change in the spirit of his preaching awakened violent opposition. His congregation, however, increased, and the effects  of his doctrine confirmed his faith in it. In 1782 he removed to Kettering, which was the scene of his labors to the close of life. Here, in 1784, he gave deliberate expression to his views in the treatise, The Gospel worthy of all Acceptation. In the same year he concerted with his friend Sutcliffe a meeting for united prayer for the revival of religion and the conversion of the world — the origin of the "Monthly Concert." Out of these counsels grew the missionary movement under the leadership of Carey (q.v.), in which, as secretary of the Baptist Missionary Society, Mr. Fuller bore a laborious and responsible part. In 1793 appeared his celebrated treatise, The Calvinistic and Socinian Systems compared. Princeton College in 1795, and Yale in 1805, conferred upon him the degree of D.D., which he modestly declined. He died May 7, 1815. His other works are, 3. The Gospel its own Witness (1800): — 4. Dialogues, Essays, and Letters: — 5. Exposition of Genesis: — 6. The Great Question answered (1806): — 7. Strictures on Sandemanianism (1809): — 8. Sermons on various Subjects: — 9. Exposition of the Revelation: — 10. Letters on Communion (1815). His writings are marked by solid force of reasoning, plainness and simplicity of statement, and an ingenuous candor. In reference to his unaffected style, he has been called “the Franklin of theology." Without the opportunity to become a critical student of the Scriptures, he is a better Biblical theologian than many whose scholarship he could not aspire to. For his theological position, see the article CALVINISM SEE CALVINISM. — Works, with Life prefixed, 5 volumes, London, 1831; also 1853 imp. 8vo; more complete edition, edited by Belcher, 3 volumes, Philadel. (L.E.S.)

## Fuller, Erasmus Q., D.D[[@Headword:Fuller, Erasmus Q., D.D]]

             a Methodist Episcopal minister, was born at Carlton, N.Y., April 15, 1828. He was converted at fourteen years of age; studied at Adrian, Michigan; entered the Rock River Conference in 1856, in which, and in the Georgia Conference (1868), he served very efficiently as preacher, presiding elder, and editor (of the Methodist Advocate, at Atlanta), until his sudden death, October 16, 1883. He was a member of the General Conference in 1868 and thereafter. He published a volume on Sunday-schools, and another in defence of missions in the South (Cincinnati, Ohio, 1876). See Minutes of Annual Conferences, 1883, page 314; Simpson, Cyclop. of Methodism, s.v.

## Fuller, Nicholas[[@Headword:Fuller, Nicholas]]

             a learned English divine, was born at Southampton in 1557, and educated at a free school in the same place, and at Hlart Hall, Oxford. He became rector of Allington, Wiltshire, prebend of Salisbury, and rector of Bishop Waltham, Hampshire. He died in 1622. His works are Miscellanea Theologica, lib. 3 (Heidelberg, 1612): — Miscellanea Sacra (1622). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Fuller, R.W., D.D[[@Headword:Fuller, R.W., D.D]]

             a Baptist minister, was born at Beaufort, S.C., November 27, 1829; studied theology with his uncle, Dr. Richard Fuller; was pastor at Atlanta, Georgia, afterwards agent for the Georgia Baptist Orphan's Home, and for Mercer University. He died June 10, 1880. See Cathcart, Baptist Encyclop. s.v.

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

             an eminent Baptist minister, was born at Beaufort, S.C., April 22, 1804. He studied under Rev. Dr. Brantly, entered Harvard University in 1820, but on account of ill-health left it during his junior year, and became a lawyer in his native state. In 1832 he was converted, under the preaching of Reverend Daniel Barker, joined the Baptist Church, was ordained the next year pastor at Beaufort, and in 1847 removed to Baltimore to take charge of the Seventh Baptist Church. In 1836 he visited Europe, and during his pastorate at Beaufort was engaged in a controversy with bishop England on the Roman Catholic claims, as well as with Dr. Wayland on the slavery question. He died in Baltimore, October 20, 1876. Dr. Fuller was an eloquent preacher, an admirable pastor, and a noble specimen of Christian manliness and power. Besides Letters on the above controversies and several Sermons, he published an Argument on Close Communion (1849), and was one of the editors of the Baptist Hymnbook. See Cathcart, Baptist Encyclop. s.v.; Drake, Dict. of Amer. Biog. s.v.; Life, by Cuthbert (N.Y. 1879).

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

             divine, historian, genius, and wit, was a son of the Reverend T. Fuller, minister of Aldwinkle, in Northamptonshire, at which place he was born in June, 1608. He was educated at Queen's College, Cambridge, and removed to Sidney College, of which he became fellow in 1631. In 1632 he was appointed minister of St. Bennet's parish, Cambridge, and acquired great popularity as a pulpit orator. He obtained, in the same year, the prebend of Salisbury, and afterwards the rectory of Broad Windsor, of both of which he was deprived during the Civil War, in consequence of his activity on the side of the monarch. Between 1640 and 1656 he published nearly the whole of his works. In 1648 he obtained the living of Waltham, in Essex, which in 1658 he quitted for that of Cranford, in Middlesex. At the Restoration he recovered the prebend of Salisbury, was made D.D. and  king's chaplain, and was looking forward to a mitre, when his prospects were closed by death, August 15, 1661. Fuller possessed a remarkably tenacious memory. He had also a large share of wit and quaint humor, which he sometimes allowed to run riot in his writings. Among his chief works are, A History of the Holy War (Camb. 1640, 2d edit. fol.): — The Church History of Britain (new edit, edited by Nichols, Lond. 1837, 3 volumes, 8vo): — The History of the University of Cambridge (new edit. Lond. 1840, 8vo): — The History of the Worthies of England (new ed. by Nuttall, Lond. 1840, 3 volumes, 8vo): — Pisgah Sight of Palestine, a History of the Old and New Test. (Lond. 1662, fol.). Coleridge says that "Fuller was incomparably the most sensible, the least prejudiced great man of an age that boasted a galaxy of great men. He is a very voluminous writer, and yet, in all his numerous volumes on so many different subjects, it is scarcely too much to say that you will hardly find a page in which some one sentence out of every three does not deserve to be quoted for itself as a motto or as a maxim." See Russell, Memorials of the Life and Works of Fuller (Lond. 1844, sm. 8vo); Rogers, Fuller's Life and Writings (Edinb. Rev. 74:328).

## Fullers Field[[@Headword:Fullers Field]]

             (שְׂרֵה כוֹבֵס, sedeh' koos'; Sept. ἀγρὸς τοῦ γναφέως, or κναφέως ; Vulg. agerfullonis), a spot near Jerusalem (2Ki 18:17; Isa 36:2; Isa 7:3) so close to the walls that a person speaking from there could be heard on them (2Ki 18:17; 2Ki 18:26). It is only incidentally mentioned in these passages, as giving its name to a "highway" (מְסִלָּה=an embanked  road, Gesen. Thes. page 957 b), "in" (בְּ) or "on" (אֶל, A.V. "in") which highway was the "conduit of the upper pool." The "end" (קָצֶה) of the conduit, whatever that was, appears to have been close to the road (Isa 7:3). In considering the nature of this spot, it should be borne in mind that sadeh, "field," is a term almost invariably confined to cultivated arable land, as opposed to unreclaimed ground. SEE TOPOGRAPHICAL TERMS. One resort of the fullers of Jerusalem would seem to have been below the city on the south-east side. SEE ENROGEL.

But Rabshakeh and his "great host" can hardly have approached in that direction. They must have come from the north — the only accessible side for any body of people — as is certainly indicated by the route traced in Isa 10:28-32 SEE GIBEAH; and the fuller's field, from this circumstance, has been located by some (Hitzig, zu Jesa. 7:3; Williams, Holy City, 2:472) on the table-land on the northern side of the city, near the Damascus gate. SEE FULLER'S MONUMENT (below). The "pool" and the "conduit" would be sufficient reasons for the presence of the fullers, and their location would therefore determine that of the "field" in question. SEE CONDUIT. On the other hand, Rabshakeh and his companions may have left the army and advanced along the east side of Mount Moriah to En-rogel, to a convenient place under the temple walls for speaking. There can be little doubt, however, that the "upper pool" is the cistern now called Birket el-Mamilla, at the head of the Valley of Hinnom, a short distance west of the Yafa gate (Porter, Handbook for S. and P. pages 99, 136). Hezekiah conveyed the waters from it by a subterranean aqueduct to the west side of the city of David (2Ch 32:30). The natural course of this aqueduct was along the ancient road to the western gate beside the castle, and this was the road by which the Assyrian ambassadors would doubtless approach the city, coming as they did from Lachish. The position of the fuller's field is thus indicated. It lay on the side of the highway west of the city. SEE FULLER'S GATE (below). The fullers occupation required an abundant supply of water, and an open space for drying the clothes. We may therefore conclude that their "field" was beside, or at least not far distant from the upper pool. SEE GIHON.

## Fullers Gate[[@Headword:Fullers Gate]]

             (porta fullonis), one of the mediaeval gates on the western side of Jerusalem (Adamnanus, 1:1), thought by Dr. Robinson (Researches, 1:475) to be the Porta Judiciaria of Brocardus (ch. 8, fin.), in the wall of those  days, somewhere over against the Church of the Holy Sepulchre, leading to Sillo (Neby Samwil) and Gibeon, and also the Serb of Arabian writers (Edrisi, about A.D. 1150, ed Jaubert, 1:314; "History of Jerus." in the Fundgr. des Orients, 2:129). It seems to have derived its name from leading to the FULLER'S FIELD SEE FULLER'S FIELD (Isa 7:3).

## Fullers Monument[[@Headword:Fullers Monument]]

             (μνῆμα τοῦ γναφέως), a conspicuous object mentioned by Josephus in his account of the course of the third or outer wall of Jerusalem (War, 5:4, 2), as situated near "the tower of the corner," where the wall bent, after passing the sepulchres of the kings, to the valley of the Kidron; evidently, therefore, at the north-east angle of the ancient city (Strong's Harm. and Expos, of the Gospel, Append. page 23). It does not follow, as Dr. Barclay supposes (City of the Great King, page 25), that the monument in question was situated in the FULLER'S FIELD SEE FULLER'S FIELD . SEE JERUSALEM.

## Fullers Soap[[@Headword:Fullers Soap]]

             (בֹּרַית מְכִבְּשֵׁים, borith' mekabbeshin', alkali of those treading cloth, i.e., washers' potash; Sept. ποία πλυνόντων), some alkaline or saponaceous substance mixed with the water in the tubs used for stamping or beating cloth. Two substances of the nature are mentioned in Scripture: נֶתֶר, nether, nitre (νίτρον, nitrum, Pro 25:20; Jer 2:22), and בֹּרַית, borith', soap (ποία, herba fullonum, herba borith, Mal 3:2)  Nitre is found in Egypt and in Syria, and vegetable alkali was also obtained there from the ashes of certain plants, probably Salsola kali (Gesenius, Thesaur. Heb. page 246; Pliny, 31:10, 46; Hasselquist, page 275; Burckhardt, Syria, page 214). The juice also of some saponaceous plant, perhaps Gypsaphila struthium, or Saponaria officinalis, was sometimes mixed with the water for the like purpose, and may thus be regarded as representing the soap of Scripture. Other substances also are mentioned as being employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process (Pliny, 35:57), as urine and chalk (creta cimolia), and bean-water, i.e., bean-meal mixed with water (Mishna, Shabb. 9:5; Niddah, 9:6). Urine, both of men and of animals, was regularly collected at Rome for cleansing cloths (Plin. 38:26, 48; Athen. 11, page 484; Mart. 9:93; Plautus, Asin. 5:2, 57); and it seems not improbable that its use in the fullers trade at Jerusalem may have suggested the coarse taunt of Rabshakeh during his interview with the deputies of Hezekiah in the highway of the fullers field (2Ki 18:27); but Schottgen thinks it doubtful whether the Jews made use of it in fulling (Antiq. full. § 9). The process of whitening garments was performed by rubbing into them chalk or earth of some kind (אִשְׁלִג). Creta cimolia (cimolite) was probably the earth most frequently used ("cretae fullonise," Pliny, 17:4; compare Theophr. Charact. 11). The whitest sort of earth for this purpose is a white potters clay or marl (Hoffmann, Handb. d. Min. eral, II, 2:230 sq.), with which the poor at Rome rubbed their clothes on festival days to make them appear brighter (Pliny, 31:10, § 118; 35:17). Sulphur, which was used at Rome for discharging positive color (Plin. 35:57), was abundant in some parts of Palestine, but there is no evidence to show that it was used in the fullers trade. The powerful cleansing properties of borith or soap are employed by the prophet Malachi as a figure under which to represent the prospective results of Messiah's appearance (Mal 3:2). See Beckmann, Hist. of 1nv. 2:92, 106, edit. Bohn,; Saalschttz, 1:3, 14, 32; 2:34, 6; Smith, Dict. of Classical Antiq. s.v. Fullo. SEE SOAP.

## Fullerton Hugh Stewart[[@Headword:Fullerton Hugh Stewart]]

             a Presbyterian minister, was born near Greencastle, Penn., February 6, 1805. Not long after, his parents removed to Orange Co., N.Y., and in 1815 to Fayette County, Ohio. He studied one year at the Ohio University, and was licensed to preach in 1830. In 1832 he accepted a call to the church at Chillicothe, where he labored four years, and then resigned from ill health. In 1837 he removed to Salem Ohio, where he remained until his death, August 15, 1862. — Wilson, Presbyterian Hist. Almnanac, 1864.

## Fulness[[@Headword:Fulness]]

             a term variously used in Scripture.

1. "The fullness of time" is the time when the Messiah appeared, which was appointed by God, promised to the fathers, foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all the faithful: "When the fullness of the time was come, God sent his Son," Gal 4:4.

2. The fullness of Christ is the superabundance of grace with which he was filled: "Of his fullness have all we received," Joh 1:16. And whereas  men are said to be filled with the Holy Ghost, as John the Baptist, Luk 1:15; and Stephen, Act 6:5; this differs from the fullness of Christ in these three respects:

(a.) Grace in others is by participation, as the moon hath her light from the sun, rivers their waters from the fountain; but in Christ all that perfection and influence which we include in that term is originally, naturally, and of himself.

(b.) The Spirit is in Christ infinitely and above measure, Joh 3:34; but in the saints by measure according to the gift of, God, Eph 4:16.

(c.) The saints cannot communicate their graces to others, whereas the gifts of the Spirit are in Christ as a head and fountain, to impart them to his members. "We have received of his fullness," Joh 1:16.

3. It is said that "the fullness of the Godhead dwells in Christ bodily," Col 2:9; that is, the whole nature and attributes of God are in Christ, and that really, essentially, or substantially; and also personally, by nearest union; as the soul dwells in the body, so that the same person who is man is God also.

4. The Church is called the fullness of Christ, Eph 1:23. It is the Church which makes him a complete and perfect head; for, though he has a natural and personal fullness as God, yet as Mediator he is not full and complete without his mystical body (as a king is not complete without- his subjects), but receives an outward, relative, and mystical fullness from his members (Watson, Dictiomary, s.v.).

5. It is probable that the expression fulness of the Godhead, as applied to Christ (Col 1:19; Col 2:9), contains aen allusion to the theories of some speculators, who taught that there were "certain distinct beings" (sons as they called them), "who were successive emanations from the Supreme Being himself," to whom they gave the title of "the Fulness." They pretended that one of these had assumed human nature in Jesus Christ. It was probably in designed contradiction to this that the apostle asserts the indwelling in Jesus "of all the fullness of the Godhead" (Eden).

## Fulrad[[@Headword:Fulrad]]

             (Lat. Folredus), an early French prelate, the son of wealthy parents in Alsace, became fourteenth abbot of St. Denis, in Paris, about 750, and was for many years ambassador of kings and popes, who conferred upon him the most special privileges. He died in 784. See Smith, Dict. of Christ. Biog. s.v.; Hoefer, Nouv. Biog. Generale; s.v.

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

             a Protestant Episcopal clergyman, officiated, after his ordination, in Fremont, Ohio; about 1859 removed to Chicago, Illinois; and in 1860 to Cedar Rapids, Iowa, where he became rector of Grace Church; in 1864 of All-Hallow's parish, Snow Hill, Maryland; in 1870 of Spring Hill parish, Salisbury, where he died, December 6, 1877, aged forty-nine years. See Prot. Episc. Almanac, 1879, page 168.

## Fulvia[[@Headword:Fulvia]]

             (the name of a noble Roman family, Graecized Φουλβία), a lady of Rome who had embraced Judaism, but having been defrauded of a sum of money by a Jewish impostor, complained through her husband Saturninus to the emperor Tiberius, who thereupon proscribed the Jews from the city (Josephus, Ant. 18:3, 5). No contemporary historian notices this expulsion, and it seems to have been but of temporary and partial force, different from the later and more formal edict of Act 18:2. SEE CLAUDIUS.

## Fumel, Jean Felix Henri De[[@Headword:Fumel, Jean Felix Henri De]]

             a French prelate, was born at Toulouse in 1717; studied at St. Sulpice; was consecrated bishop of Lodeve in 1750; distinguished himself by his episcopal ability, his ardent charity, and his attachment to the authority of the Church, and died January 2, 1790. He wrote several funeral orations. See Hoefer, Nouv. Biog. Generale, s.v.

## Functionaries[[@Headword:Functionaries]]

             “persons ceho are appointed to discharge any office. Thus the clergy are 'functionaries' of the particular church of which they are members, to fulfill an office and administration in the same,' in that capacity deriving their station and power from Christ, by virtue of the sanction given by him to Christian communities. Thus the authority of those officers comes direct from the society so constituted, in whose name and behalf they act as its representatives, just to that extent to which it has empowered and directed them to act. In conformity with these views, each person about to be ordained as priest in the Church of England is asked whether he thinks he  is ' truly called,' both 'according to the will of Christ and the order of this Church of England.'"

## Fundamentals[[@Headword:Fundamentals]]

             A distinction has been drawn, both in the Roman Catholic and Protestant Churches, between fundamental and non-fundamental articles of faith.

I. Roman theologians understand by articuli fundamentales those doctrines which every Christian is obliged to know, to believe, and to profess, on pain of damnation; and by articuli non-fundamentales such doctrines as a man may be involuntarily ignorant of, without losing the name of Christian and the hope of salvation, it being taken for granted that he would believe them if made known to him by the Church. Substantially the Roman doctrine is that whatever the Church teaches isfundamiental.

II. In the Lutheran Church the distinction between fundamental and non- fundamental doctrines was introduced by Hunnius, and after him was further developed by Quenstedt. See Hunnius, De fundamentali dissenas doctrine Lutherianae et Calvinianae (1626). According to this distinction, fuundamental doctrines are those which are essential to the faith unto salvation, viz. the doctrine of Christ the Mediator, of the Word of Godsas the seed of truth, etc. The later theology has abandoned this distinction, so far as its scientific use is concerned. Practically, however, all Christians agree in considering certain doctrines as essential to the Christian systems, and others as comparatively nonessential. See Bergier, Dict. de Theologie, s.v. Fondamentaux; Pelt, Theolog. Encyclop. art. 66; Dodd, On Parables, 1:14; Chillingworth, Religion of Protestants, part 1, chapter 3; Hammond, Works, volume 1; Stillingfleet, Work, 4:56 sq.; Turretin, De Articulis Fundamentalibus, 1719. Waterland treats the subject largely in his Discourse on Fundamentals (Works, Oxf. 1853, 6 volumes, volume 5, page 73 sq.). He remarks that when we apply "the epithet fundamental either to religion in general or to Christianity in particular, we are supposed to mean something essential to religion or Christianity, so necessary to its being, or, at least, to its well-being, that it could sot subsist, or maintain itself, without it." He holds that Scripture indicates this distinction of things more or less weighty: e.g. Paul, with regard to certain Judaizers, exhorted his converts eo bear with them (1Co 9:19-23), while to others he would not give place by subjection, no, not for an hour (Gal 2:5; Gal 2:21). That the primitive Church recognised the distinction he thinks has  been fully shown hey Spansheim, 3:1059; Hornbeck, Socin. Confut. 19:210, etc. Bingham remarks that as to fundamental articles of faith, the Church had them always collected or summed up out of Scripture in her creeds, the profession of which was ever esteemed both necessary on the one hand, and sufficient on the other, in order to the admission of members into the Church by baptism; and, consequently, both necessary and sufficient to keep men is the unity of the Church, so far as concerns the unity of faith generally required of all Christians, to make them one body and one Church of believers (Orig. Eccles. book 16, chapter 1). The difficulty of the subject, according to Waterland, lies not so much in deciding what is fundamental to the Christian system as such, as in deciding whether these things are to be held essential in the belief of particuular persons in order to their salvation. The former are as fixed as Christianity itself; the latter will always vary with the capacities and opportunities of the persons themselves. So the terms of communion may be one thing, the terms of salvation another. Herein Roman Catholic theology differs from Protestant, as it makes the terms of communion identical with the terms of salvation. Jonathan Edwards cites Stapfer to the same purport: "On account of the various degrees of men's capacities, and the various circumstances of the times in which they lived, one man may know truths which another cannot know. Whence it follows that the very same articles are not fundamental to all men; but, accordingly as revelation hath been more or less complete, according to the several mspeensations under which men hamlived, their various natural abilities, and their various modes of circumstances of living, different articles are, and have been, fundamental to different men. This is very plain from the different degrees of knowledge before and since the coming of Christ, for before his coming many truths were hid which are now set in the most clear light; and the instance of the apostles abundantly shows the truth of what I have now advanced, who, although they were already in a state of grace, and their salvation was secured, yet for some time were ignorant of the necessity of the suffering and death of Christ, and of the true nature of his kingdom; whereas he who now does not ackowledge, or perhaps denies, the necessity of Christ's death, is by all means to be considered as in a fundamental error. Therefore, as a man hath received of God greater or less natural abilities, so let the number of articles to which he shall give his assent be greater or smaller; and as revelation hath been made, or information bath been given, to a man more clearly or obscurely, in the same proportion is more or less required of him. Therefore, in our own  case, we ought to be cautious of even the smallest errors, and to aim at the highest degree of knowledge in divine truths. In the case of others we ought to judge concerning theme with the greatest prudence, mildness, and benevolence. Hence we see that a-certain precise number of articles which shall be necessary and fundamental to every man cannot be determined" (Edwards, Works, N.Y. ed., 4 volumes, volume 11, page 545).

After Cromwell came into power in England in 1653, a committee of divines was appointed by Parliament to draw up a catalogue of "fundamentals" to be presented to the House. "Archbishop Usher was nominated, but he declining, Mr. Baxter was appointed in his room; the rest who acted were Dr. Owen, Dr. Goodwin, Dr. Cheynel, Mr. Marshal, Mr. Reyner, Mr. Nye, Mr. Sydrach Simpson, Mr. Vines, Mr. Manton, Mr. Jacomb. Mr. Baxter desired to offer the Apostles Creed, the Lord's Prayer, and the Ten Commandments alone, as containing the fundamentals of religion; but it was objected that this would include Socinians and papists. Mr. Baxter replied that it was so much fitter for a center of unity or concord, because it was impossible, irt his opinion, to devise a form of words which heretics would not subscribe, when they had perverted them to their own sense. These arguments not prevailing, the following articles were presented to the House, under the title of The Principles of Faith, presented by Mr. Thomas Goodwin, Mr. Nye, Mr. Sydrach Simpson, and other Ministers, to the Committee of Parliament for Religion, by way of Explanation to the Proposals for propagating the Gospel.

1. That the Holy Scripture is that rule of knowing God and living unto him, which whoso does not believe cannot be saved.

2. That there is a God, who is the creator, governor, and judge of the world, which is to be received by faith, and every other way of the knowledge of him is insufficient.

3. That this God, who is the creator, is eternally distinct from all creatures in his being and blessedness.

4. That this God is one in three persons or subsistences.

5. That Jesus Christ is the only mediator between God and man, without the knowledge of whom there is no salvation.

6. That this Jesus Christ is the true God.  7. That this Jesus Christ is also true man.

8. That this Jesus Christ is God and man in one person.

9. That this Jesus Christ is our Redeemer, who, by paying a ransom and bearing our sins, has made satisfaction for them.

10. That this same Lord Jesus Christ is he that was crucified at Jerusalem, and rose again, and ascended into heaven.

11. That this same Jesus Christ being thee only God and man in one person, remains forever a distinct person from all saints and angels, notwithstanding their union and communion with him.

12. That all men by nature are, dead in sins and trespasses; and no man can be saved unless he be born again, repent, and believe.

13. That we are justified and saved by grace and faith in Jesus Christ, and not by works.

14. That to continue is any known sin, upon what pretense or principle soever, is damnable.

15. That God is to be worshipped according to his own will; and whosoever shall forsake and despise all the duties of his worship, cannot be saved.

16. That the dead shall rise; and that there is a day of judgment, wherein all shall appear, some to go into everlasting life, and some insto everlasting condemnation. Mr. Baxter (Life, page 205) says Dr. Owen worded these articles; that Dr. Goodwin, Mr. Nye, and Mr. Simpson were his assistants; that Dr. Cbeynel was scribe; and that Mr. Marshal, a sober, worthy man, did something; but that the rest were little better than passive. It appears by these articles that these divines intended to exclude not only Deists, Socinians, and papists, but Arians, Antinomians, Quakers, and others" (Neal, History of the Puritans, Harpers ed., 1:131).

## Funek[[@Headword:Funek]]

             (Funeccius), JOHANN, a celebrated Lutheran divine, was born at Werden, near Nuremberg, February 1, 1518, and was beheaded at Kdnigsberg, October 28, 1566. He married the daughter of Osiander (q.v.), and adopted the opinions of his father-in-law on justification (q.v.), and, after the death of Osmander, 1552, he came to be the leader of the mediation party, but in 1556 he assented to the Augsburg Confession and to Melancthon's Loci Communes. He was declared to be orthodox in 1561 by the divines of Leipsic and Wittenberg. He was made chaplain to Albert, duke of Prussia, but, having given him advice deemed disadvantageous to Poland, was, with his friends Snellius and Horstius, condemned and executed in 1566. He wrote a Chronology from Adam to A.D. 1560 (continued by an anonymous hand to 1578) in folio; Latin biographies of Vert Dietrich, and Andrew Osiander, his father-in-law; and Commentaries in German on Daniel and the Revelations, published by Sachsen (Frankfort, 1596, 4to), with wood-engravings by Spies. — Hoefer, Nouv Biogr. Gener. 19:58; Gieseler, Ch. History, per. 4, § 39. (J.W.M.)

## Funeral[[@Headword:Funeral]]

             Burying was (as generally, Cicero, Leg. 2:22; Pliny, 7:55) the oldest, as in all antiquity the customary, and among the Israelites the only mode of disposing of corpses (Gen 23:19; Gen 25:25; Gen 35:8; Jdg 2:9; Jdg 8:32; 1Sa 25:1, etc.; Joh 11:17; Mat 27:60, etc.). So likewise among the Egyptians, Babylonians, and Persians (Lucian, Suet. 21; Curtius, 3:12, 11 and 13), of which people ruins of necropolises and tombs still remain. Of burning, (which among the Greeks was a well-known custom — although in no age altogether prevalent, see Becker, Charicles, 2:181 sq.), the first trace occurs in 1Sa 31:12, and even there as an extraordinary case (1Sa 31:10). The practice has also been inferred from Amo 6:10, where the term מְס רְפוֹ, mesarepho', "he that burneth him" (i.e., the nearest relative, who kindled the pyre; compare Gen 25:9; Gen 35:29; Jdg 16:31), occurs; but De Rossi, with several MSS., reads (so Hitzig, ad loc., although Rosenmuller, ad be., otherwise explains) מְשָׂרְפוֹ, alluding to the different custom of burning — not the body itself, but sweet spices at the funeral, as in Chronicles 16:14; 21:19; Jer 34:5 (comp. Deu 12:31), as confirmed by Josephus (War, 1:33, 9; see Geier, De luctu, 6:2 sq.; Kiirchmann, De funerib. page 248 sq.; Dougtaei Analect. 1:196 sq.). After the exile the burning of dead bodies was still less an Israelitish custom, and the Talmud classes it with heathenish practices; hence even Tacitus (Hist. 5:5, 4) mentions burial as an altogether Jewish usage. The same conclusion is confirmed by the fact that combustion of the person is affixed by the Mosaic law (Lev 20:14; Lev 21:9) as a special penalty for certain crimes (see Michaelis [who, however, reaches a false result], De combustione et humatione mortuoruom ap. Hebraeos, in his Syntagma comm. 1:225 sq.). SEE GRAVE.

To leave the dead unburied was to the Hebrews a most dreadful thought (1Ki 13:22; 1Ki 14:11; 1Ki 16:4; 1Ki 21:24; Jer 7:33; Jer 8:2; Jer 9:22; Jer 14:16; Jer 16:4; Jer 25:33; Eze 29:5; Psa 79:3), and was regarded by the ancients universally as one of the grossest insults (Sophocles, Ajax. 1156; Herodian, 8:5, 24; 3:12, 25; Plutarch, Virt. mul. page 226, ed. Tauchn.; Isocr. Panath. page 638; see Musgrave, in Soph. Antiq. 25); hence to inter the remains of the departed was a special work of affection (Tob 1:21; Tob 2:8), and was an imperative duty of sons toward their parents (Gen 25:9; Gen 35:29; 1Ma 2:70; Tob 6:15; Mat 8:21; compare Demosth. Aristog. page 496; Vas. Max. 5:4, ext. 3; see Kype, Obsess. 1:46), and next devolved upon relatives and friends (Tobit 14:16). If the corpse remained uninhumed, it became a prey to the roving, hungry dogs and ravenous birds (1Ki 14:11; 1Ki 16:4; 1Ki 21:24; Jer 7:33; 2Sa 21:10 [2Ki 9:35 sq.]; compare Homer, Il. 22:41 sq.; Eurip. Heracl. 1050). Nevertheless, that was not often the fate of the dead among the Issraelites, except in  consequence of the atrocities of war, since Deu 21:23 (Josephus, War, 6:72) was held to entitle even criminals to interment (Josephus, War, 4:5, 2; comp. Mat 27:58; yet it was otherwise in Egypt, Gen 40:19). According to the Talmud (Lightfoot, Hosea Heb. page 499) there were two especial burial-places at Jerusalem for executed persons. SEE TOMB.

What form or ceremonies of obsequies was observed by the ancient Hebrews is almost altogether unknown, except that in the earlier and simpler age the act of interment was performed by the relations (sons-, brothers) with- their own hands (Gen 25:9; Gen 35:29; Jdg 16:31; the later passages, 1Ma 2:70; Tobit 14:16, only indicate the attendance of the kindred at the rites; so also Mat 8:22). In later times the Jews left this to others, and in Amo 5:16 it is spoken of as something shocking that kinsmen should be obliged to carry the corpse to the crave (this pious care, however, was due from friends, e.g. from pupils towards their teacher, 1Ki 13:30; Mar 6:29). Closing the eyes and giving the last kiss (Thilo, Apoer. 1:44) are mentioned (Gen 46:4; Genesis 1, 1; Tob 14:15) as natural expressions of farewell (the Talmud has a prescription concerning them, Shabb. 23:5) from early antiquity (Homer, Il. 11:452; Odyss. 11:425 sq.; 24:296; Eurip. Hec. 428; Virg. An. 9:487; Ovid, Trist. 2:3, 43; 4:3, 43 sq.; Val. Max. 2:6, 8; Pliny, 11:55; Euseb. Hist. Ecc 7:22). Immediately after decease (the sooner the better,) the body was washed (Act 9:37), then wrapped in a large cloth (σινδών, Mat 27:59; Mar 15:46; Luk 23:53), or all its limbs wound with bands (ὀθόνια, κειρίαι, see Joh 11:44; compare Chiffiet, De hinteas sepulcral. Christi, Antw. 1624, 1688), between the folds of which, in the case of a person of distinction, aromatics were laid or sprinkled (Joh 19:39 sq.; compare Joh 12:7; the custom of anointing the corpse with spiced unguents was very prevalent anciently, Pliny, 13:1; Homer, Odyss. 24:45; Iliad, 18:350; 24:582; Lucian, Luct. 11). See Dougtaei Annal. 2:64 sq. At public funerals of princes sumptuous shrouds were usual, and there was a prodigal expense of odors (Josephus, Ant. 15:3, 4; 17:8, 3; War, 1:33, 9). The speedy burial customary with the later Jews (Act 5:6; Act 5:10; as a rule on the same day, before sundown) had its origin in the Levitical defilement (Num 19:11 sq.); in earlier times it did not prevail (Gen 23:2 sq.; comp. Chardin, 6:485). The removal (ἐκφέρειν) to the grave was done in a coffin (σορός, Luk 7:14;  λάρναξ, Josephus, Ant. 15:3, 2), which probably was usually open (Luk 7:14; comp. Schulz, Leitung, 4:182; but see Josephus, Ant. 15:1, 2); and on a bier (מַטָּה, 2Sa 3:31; κλίνη, Josephus, Life, 62; Ant. 17:8, 3; of costly materials in the case of royal personages, aeven adorned with precious stones, Josephus, Ant. 13:16, 1; 17:8, 3; War, 1:33, 9), borne by men (Luk 7:14; Act 5:6; Act 5:10), with a retinue of the relatives and friends (2Sa 3:31; Luk 7:12; the Talmud speaks of funeral processions with horns (Parah, 12:9; on royal funeral processions, see Josephus, Ant. 13:16, 1; 17:8, 3; War, 1:33, 9) in a long train (Job 21:33), and with loud weeping and wailing (2Sa 3:32; compare Bar 6:31). Even in the house of grief, before the funeral, lamentation was kept up with accompaniment of mourning pipes (Mat 9:23; Mar 5:38; compare Jer 9:17; 2Ch 35:25; Ovid, Fast. 6:660; see Hilliger, De tibicin. in funer. adhib. Viteb. 1717; Kiirchmann, Fun. Roman. 2:5). Female mourners, especially (Jer 9:17), were hired for the purpose (Mishna, Moed Katon, 3:8), who prolonged the lamentation several days (Wellsted, 1:150; Prokesch, Erinner. 1:93, 102, 130). After the burial a funeral meal was given (2Sa 3:35, Jer 16:5; Jer 16:7; Hos 9:4; Eze 24:17; Eze 24:24; Tob 4:18; Epist. Jeremiah 30; compare Homer, Il. 23:28; 24:802; Lucian, Luct. 24: see Geier, De luct. Ebr. chapter 6; Hebenstreit, in the Miscell. Lips. 2:720 sq.; 6:83 sq.; Garmann, in Iken's Thesaur. 1:1028 sq.); and among the later Jews, in families of distinction, invitations were extended to the honorable as well as to the people, so that these entertainments eventually became scenes of luxurious display (Josephus, War, 2:1, 1). Warriors were buried with their arms (Eze 32:27; 1Ma 13:29; comp. Homer, Odyss. 11:74; 12:13; Virgil, AEn. 6:233; Diod. Sic. 18:26; Curtius, 10:1, 31; see Tavernier, 1:284), and persons of rank or royalty with jewels and valuables (Josephus, Ant. 15:3, 4; 16:7, 1). In later times, when the belief in the resurrection became generally distinct, a funeral sacrifice was made (2Ma 12:43). See generally Weber, Observatt. sacr. circa funera populor. orientt. (Argent. 1767); Montbron, Essai sur la litterature des Hebreux (Par. 1819), III, 1:1 sq., 253 sq.; also Meursius, De funere lib. sing., il his Opp. 5. For the funeral customs of the ancient Egyptians, see Wilkinson, chapter 10 (abridgm.); for those of the modern Egyptians, see Lane, chapter 28: SEE BURIAL.

Monographs on funerals in general have been written by Fuderici (Jen. 1755), Ingler [in Germ.] (Luneb. 1757), Pomeg (L.B. 1659); on burial in general, by Heidegger (Heidelb. 1670), Nettelbladt (Rost. 1728), Lungh (Holm. 1672); on ancient modes of burial, by Gyraldus (Helmst. 1676), Quenstedt (Viteb. 1660), Strauch (Viteb.1660), Cellarius (Helmst.1682), Florinus (Aboe, 1695); among the Greeks, by Norberg (Opusc. 2:507- 526); on the right and duty of sepulture, by Bruckner (Jena, 1708), Bohmer (Halle, 1717), Burchard (Lips. 1700), Hofmann (Viteb. 1726), Horer (Viteb. 1661), Sahme (Regiom. 1710), Saurmann (Brem. 1737), Schlegel (Lips. 1679); in time of war, by Preibis (Viteb. 1685); in temples, by Allegrantia (Medio. 1773), Platner (Lips. 1788), Winkler (Lips. 1784), Woken (Viteb. 1752), Lampe (Argent. 1776), Gundling (Obs. select. 1:137 sq.); on sepulchres, by Eckhard (Jena, 1726); on cenotaphs, by Bidermann (Frib. 1755); and cemeteries, by Bachon (Gott. 1725), Berger (Rost. 1689), Bohmer (Hal. 1716, 1726), Fuhrmann [in Germ.] (Hal. 1801), Spondanus (Par. 1638); and their sanctity, by Lederer (Viteb. 1661), Lichtwehr (Viteb. 1747), Niespen (L.B. 1723), Plaz (Lips. 1725), Schopfer (Bremen, 1747), Junius (Lips. 1744); on the Catacombs, by Cyprian (Helmst. 1699); Fehrnel (Lips. 1710-13); on mourning, by AEminga (Gryph. 1751); Nicolai (Marb.1739), Geier (Lips. 1666), Kirchmann (Hamb. 1605, Lubec, 1625), Sopranus (Lond. 1643); on funeral dresses, by Mayer (Hamb. 1706); on the expense of funerals, by Philipp (Lips. 1684); on placing money in the mouth of the corpse, by Seyffert (Lips. 1709); on lamps at the grave, by Ferrari (Patavium, 1764), Schurzfleisch (Viteb. 1710), Willesch (Alt. 1715); and flowers, by Flugge (Hafn. 1704); on funeral feasts, by Jenichen [in German] (Lpz. 1747), Schmidt (Lips. 1693), Troppanger (Viteb. 1710); on funeral incense, by Bromel (Jen. 1687); on funeral orations, by Bohmer (Helmst. 1713, 1715), Mayer (Lips. 1670), Rosenberg (Budiss. 1689), Senf (Lips. 1689), Wildvogel (Jen. 1701), Witte (1691); and as a Roman custom, by Fortlage (Osnabr. 1789); on monuments, by Behrnauer [in German] (Frib. 1755), Herfordt (Hafn. 1722), Hottinger (Heidelb. 1659); on cuttings for the dead, by Michaelis (F. ad V. 1734); on Christian burial, by Behrnauer (Budiss. 1732), Gretsa (Ingolstadt, 1611), Joch (Jen. 1726), Kiesling (Viteb. 1736), Franzen (Lips. 1713), Larroquanus (Advers. sacr. L.B. 1688, page 187 sq.), Panvinus  (Lond. 1572, Romans 1581, Lips. 1717), Rosenberg (Budiss. 1690), Samellius (Taurin. 1678), Schurzfleisch (Controv. page 34); on the burial of the patriarchs, by Carpzov (Dissert. page 1670 sq.), Semler (Halle, 1706), Zeibich (Viteb. 1742); on Asa's funeral, by Miiller (Viteb. 1716); on the burial of animals, by Dasson (Viteb. 1697), Lange (Altorf, 1705), Castaeus [at Jer 22:19] (Lips. 1716). SEE GRAVE; SEE CEMETERY; SEE DEAD, ETC.

## Funeral Discourses[[@Headword:Funeral Discourses]]

             (1) addresses delivered either at the house of mourning or the grave; (2) funeral sermons or panegyrics.

I. We see, in Act 8:2, that certain ceremonies were observed in the early Church on the occasion of funerals. The apostolical constitutions prescribe certain services in cases of Christian burial (book 8, cap. 41, 42, Celebretur dies tertius in psalmis, lectionibus et precibus, ob eum, qui tertia die resurrexit; item dies nonus, etc.). But these services did not all take place at the time of the funeral, since it is known that bodies were not kept for three days in the East before burial. Of addresses delivered at funerals there is no mention made until after Basil, the two Gregorics, and Chrysostom had introduced Greek rhetoric into the Christian Church. The funeral addresses of that age are mostly panegyrics delivered on the deaths of distinguished persons, such as martyrs, bishops, princes, etc. In the Middle Ages, funeral services were chiefly masses and prayers for the dead. The Reformation, while abolishing masses for the dead, instituted in its stead the practice of proclaiming the Word of God by the side of the open grave. The objects of this practice were stated, as early as 1536, in the Church Discipline of Wurtemberg, to be (1) public recognition of the Christian's hope of resurrection; (2) a public testimony of Christian affection; (3) an earnest memento mori. Since the introduction of Rationalism, addresses at the grave have lost much of their general religious character in Germany, and have become, to a certain extent, panegyrics of the deceased. In other Protestant countries usages vary: sometimes there is simply a liturgical service at the house or at the grave; sometimes simply the reading of the Scriptures and prayer; sometimes an address of consolation or warning is added. This latter is generally the usage of the churches which do not make use of forms of prayer.

II. Funeral Sernons. — These are generally delivered from the pulpit. The funeral sermon differs from the simple funeral address, inasmuch as instead of being, as the former originally was, a mere exhortation, or, as it afterwards became, a personal panegyric, it is a regular sermon, preached from a text, which, however adapted to the circumstances, reminds the officiating minister, as does also the place from whence it is delivered, that he addresses a congregation, not a mere circle of family or friendship, and that his whole discourse should consequently be more objective than personal. The funeral sermon proper, as contrasted with orations and panegyrics, may be considered as having originated with Protestantism, in the place of the Roman Catholic ceremonial, which was necessarily rejected with the doctrine of purgatory (see Klieforth, liturgische Abhandlungen (volume 1, page 275 sq). The earliest Protestant discipline made the principal part of the funeral ceremony the Word of God, either as a simple-lesson, or as a regular sermon (see Hallische Kirchenordnung, A.D. 1526; Richter, 1:47). "At the following church-service after the burial of the party he shall be remembered and his death announced; his friends shall be comforted by the Word of God, and others reminded to hold themselves in readiness, with strong faith and hope, to obey God's call at any time and in any way." The reformatio ecclesiarum Hassie, 1526 (ib. page 61), says: "Laudandum autem, si in funere habeatur aut sincera praedicatio verbi Dei, aut saltem juxta ipsum brevis admonitio." In those days liturgy and homiletics were not so distinct from each other as they have become since. In some places texts were prescribed for funeral sermons, and even sermons were given as models for similar productions. Luther himself gives two such in his Hauspostille. The sermon was gradually made more like the panegyric. Hunnius says, in the preface of his twenty-seven funeral sermons: "Men are no longer simply buried with the customary Christian ceremonies, but by request of the survivors there are sermons preached on the Word of God, and testimony rendered of the life and especially of the end of the dead, in what faith and hope they ended their life." Added to these, comparison with similar persons, reference to other members of the family, etc., furnished much material for discourses as acceptable to the hearer as to the preacher. From the middle of the 16th century to the beginning of the 18th, funeral sermons were either mere eulogies, or utterly objective and speculative discourses. A.H. Francke gave in 1700 a funeral sermon of 40 pages fol., with a long appendix. In the Roman Church some of the most brilliant sermons of the 16th and 17th centuries were funeral discourses; e.g. the oraisons funebres of Bossuet  and other French orators. In modern Protestant churches (England and America) funeral sermons are generally preached only on the death of somle person distinguished for piety or position. Still, in some parts of the United States they are in rmore frequent use; sometimes they are even preached with regard to the debease of children. See Herzog, Real- Encyklop. s.v. Grabreden. SEE BURIAL; SEE HOMILETICS.

## Funeral Pall[[@Headword:Funeral Pall]]

             a covering for the-coffin during the procession to church, during the service in church, and until the coffin is afterwards placed in the grave. Anciently palls were either of violet or black, adorned with a cross, and  sometimes richly embroidered with flowers, heraldic devices, or figures of saints.

## Funeral Service[[@Headword:Funeral Service]]

             that part of the liturgy which the Church of England appoints to be read at the burial of the dead. It is said to have been of very great antiquity, and was used both in the Eastern and Western churches. This service is read over all the dead indiscriminately, with the exception of those who die unbaptized, of self-murderers, and those who die under the sentence of the greater excommunication.

## Furies (Eumenides or Diree)[[@Headword:Furies (Eumenides or Diree)]]

             mythical personages, either daughters of Nox and Acheron, of Terra and the blood of Saturn, of the Earth and Darkness, of Eris, that is, Contention, or of Jupiter. Their names were Alecto, Meegaera, and Tisiphone. Some add a fourth, called Lyssa; though others recognise but one Fury, called Adrastia, daughter of Jupiter and Necessity, and the avenger of all vice. Their office was to force persons guilty of crimes committed in secret to confess their guilt. They punished their incorrigible subjects with insanity. They were represented as of vast size, old, squalid, and terrible to behold. They wore a dark robe with a serpent as a girdle. The uncultured age took pains to connect everything horrible with these frightful forms: eyes emitting flame, snake-hairs, clawhands, with viper scourges. Their dwelling-place is an iron palace in the infernal region, where they torture those who arrive in Tartarus without being reconciled to the gods. With  the progress of civilization the myths of these deities had many changes; the bloody pictures disappeared, and in their place were substituted the Eumenides (q.v.)

## Furinalia[[@Headword:Furinalia]]

             an annual festival celebrated by the ancient Romans in honor of the obscure goddess Furina. It was observed towards the end of July, and the services were conducted by a flamen.

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

             an eminent Italian painter, was born at Florence in 1604, and studied in the schools of Passignano and Roseli, and then went to Rome. Among his finest works was a picture of The Three Graces, in the Palazzo Strozzi. He painted a number of large works for the churches, the best of which are at Borgo San Lorenzo, near Florence, representing St. Francis Receiving the Stigmata, and the Conception of the Virgin. He died in 1649. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Furlong[[@Headword:Furlong]]

             (στάδιος or στάδιον, a stadiun), a Greek measure of distance, equal to 606 feet 9 inches (Luk 24:13; Joh 6:19; Joh 11:18; [1Co 9:24, "race," i.e., a course or lists for running]; Revelation 14:20; 20:16). See Smith's Dict. of Class. Antiq. s.v. Stadium. SEE MEASURE; SEE STADE.

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

             a leading Baptist minister in the Southern States, was born at AEsopus, N.Y., in 1755. While he was a child, his father removed to South Carolina. His education was carefully attended to by his father, who instructed him in English studies and in mathematics, and particularly in the Scriptures. He began at the early age of eighteen to preach in destitute places, and soon gained a wide influence. Many churches were formed by his agency. During the Revolutionary War he was an ardent supporter of the cause of Independence, and his eloquence and patriotism attracted the attention of Patrick Henry and other leading statesmen. In 1787 he became pastor of a church in Charleston. He sat in the Convention for ratifying the Constitution of the United States. He received the degree of D.D. from Brown University in 1800. He was elected in 1814 the first president of the Baptist General Convention for missionary purposes. He died August 1825. He was a solemn and impressive preacher, an able presiding officer in deliberative assemblies, and in every relation an object of reverence and affection. He published,

1. Rewards of Grace, a Sermon on the Death of Reverend Oliver Hart (1796): —

2. An Oration at the Charleston Hospital (1796): —

3. Sermon Commemorative of General Washington (1800): —

4. A Sermon on the Death of the Reverend Edmund Botford. — Sprague, Annals, 6:161. (L.E.S.)

## Furnace[[@Headword:Furnace]]

             is the rendering in the Engl. Vers. of the following words. SEE BURNING.

1. אִתּוּן׃, attun' (a Chald. term, of uncertain, prob. foreign derivation; Sept. κάμινος), a large furnace, with a wide opening at the top to cast in the materials (Dan 3:22-23), and a door at the ground by which the metal might be extracted (Dan 3:26). It was probably built like the Roman kiln for baking pottery-ware (Smith, Dict. of Class. Antiq. s.v. Fornax). The Persians were in the habit of using the furnace as a means of inflicting capital punishment (Daniel 3; comp. Jer 29:22; 2Ma 7:5; Hos 7:7; see Hoffmann, De flamma furni Babylonici, Jen. 1668). A parallel case is mentioned by Chardin (Voyage en Perse, 4:276), two ovens having been kept ready heated for a whole month to throw in any bakers who took advantage of the dearth. SEE PUNISHMENT.

2. כַּבְשָׁן, kibshan' (so called from subduing the stone or ore), a smelting or calcining furnace (Gen 19:28), perhaps also a brick-kiln (Exo 9:8; Exo 9:10; Exo 19:18); but especially a lime-kiln, the use of which was evidently well known to the Hebrews (Isa 33:12; Amo 2:1). SEE BRICK;SEE LIME.

3. כּוּר, kur (so called from its boiling up), a refining furnace (Pro 17:3; Pro 27:21; Eze 22:18 sq.), metaphorically applied to a state of trial (Deu 4:20; 1Ki 8:51; Isa 48:10; Jer 11:4). The form of it was probably similar to the one used in Egypt (Wilkinson, Anc. Eg. 2:137, abridgm.). The jeweller appears to have had a little portable furnace and blowpipe, which he carried about with him, as is still the case in India. SEE METALLURGY.

4. עָלַיל, alil' (perhaps so called from working over, Sept. δοκίμιον, Vulg. probatum), according to some, a workshop; others a crucible (only in Psa 12:6, where it possibly denotes a mould in the sand for casting). SEE FINING-POT.  5. תִּנּוּר, tannur' (of uncertain etymology), an oven (as usually rendered) for baking bread ("furnace," Gen 15:17; Isa 31:9; Neh 3:11; Neh 12:38), perhaps sometimes in a more general sense (Gen 15:17; Isa 31:9). The tannur is still in use by the Arabs under the same name, being a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste is spread upon the sides to bake, thus forming thin cakes (see Jahn, Bibl. Archaeol. § 140). Of the Gr. κλίβανος, by which the Sept. render this word, Jerome says, on Lam 5:10, "The clibanus, an extended round vessel of brass for baking bread, the fire being applied internally." SEE OVEN.

6. Κάμινος, a general term forfurnace, kiln, or oven (Mat 13:42; Mat 13:50; Rev 1:15; Rev 9:2); especially the potter's furnace (Sir 27:5; Sir 38:30), which resembled a chimney in shape, and was about five or six feet high, having a cylindrical frame, in which the fire was kindled at the bottom, and the narrow funnel produced a strong draught, thatraised the flame abov-e the top (Wilkinson, Ancient Egypt. 2:108, abridgment); also a blacksmith's furnace (Sir 38:28). The same al o describes the calci-lung furnace (Xenophon, Vectig. 4:49). It is iemetaphorically used in the N.T. in this sense (Rev 1:15; Rev 9:2), and. in Mat 13:42 with an especial reference to Dan 3:6. SEE POTTER.

The TOWER OF THE FURNACES (מַגְּדִּל הִתִּנִּוּרַים, Migdal' hat- Tannurim; Sept. πύργος τῶν θαννουρείμ v.r. θανουρίμ, Vulg. turrisfurnorumn), i.e., of the Ovens (Neb. 3:11; 13:38), was one of the towers on the second or middle wall of Jerusalem, at its N.W. angle, adjoining the "corner gate," and near the internsection of the present line of the Via Dolorosa with the Street of St. Stephen (Strong's Harm. and Expos. Append. page 17). It may have derived its name fronc "the Bakers Street" (Jer 37:21) or "bazaar," which probably lay in that vicinity (Josephus, War, 5:8, 1, init.), as similar shops still do (Barclay, City of the Great King, page 434). SEE JERUSALEM.

## Furneaux Philip, D.D.[[@Headword:Furneaux Philip, D.D.]]

             an English Nonconformist minister, was born at Totness in 1726, and died in 1783. He was first an assistant to a dissenting congregation in  Southwark, then lecturer at Salters Hall, and in 1753 succeeded Moses Lowman (q.v.) at Clapbam, in Surrey, where be remained twenty-three years. For the last six years of his life he was totally deranged. He published Sermons (1758-69), and Letters to Justice Blackstone on his Exposition of the Act of Toleration (1793, 8vo), which, it is said, induced that learned commentator to change some of his positions in the subsequent editions of his work. — Rose, New Genesis Biog. Dict. 7:462; Allibone, Dictionary of Authors, s.v. (J.W.M.)

## Furniture[[@Headword:Furniture]]

             is the rendering in the Auth. Vers. in one passage of כִּר, kar, a camel's litter or canopied saddle, in which females are accustomed to travel in the East, Genesis 32:34, elsewhere a lamb, etc.; also in a few passages of כְּלַי, a general term for vessels, utensils, or implements of any sort. The manufacture of all kinds of furniture is represented on the Egyptian monuments with great minuteness. The recent excavations among the Assvrian mounds have also disclosed a high degree of refinement among the people of that age. See Wilkinson's Anc. Egypt, Rosellini's Illustra., and Layard and Botta's works on ancient Nineveh and Babylon; also the various articles of household furniture in their alphabetical order. SEE CARPENTER. It appears that the furniture of Oriental dwellings, in the earliest ages, was generally very simple; that of the poorer classes consisted of but few articles, and those such only as were absolutely necessary. SEE HOUSE.

The interior of the more common and useful apartments was furnished with sets of large nails with square heads, like dice, and bent at them head, so as to make them cramp-irons: a specimen of these may be seen in the British Museum. In modern Palestine the plan is to fix nails or pins of wood in the walls, while they are still soft, in order to suspend such domestic articles as are required; since, consisting altogether of clay, they are too frail to admit of the operation of the hammer. To this custom there is an allusion in Ezr 9:8, and Isa 22:23. On these nails were hung their kitchen utensils or other articles. Instead of chairs, they sat on mats or skins; and the same articles on which they laid a mattress, served them instead of bedsteads, while their upper garment was used for a covering. SEE CHAIR. Sovereigns had chairs of state, or thrones with footstools (Exo 22:26-27; Deu 24:12). The opulent had (as those in the East still have) fine carpets, couches, or divans and sofas, on which they sat, lay, and slept (2Sa 17:28; 2Ki 4:10). They have  also a great variety of pillows and bolsters, with which they support themselves when they wish to take their ease, and there is an allusion to these in Eze 13:18. In later times these couches were splendid, and the frames in-laid with ivory (Amo 6:4), which is plentiful in the East; they were-also richly carved and perfumed (Pro 7:16-17). SEE BED. On these sofas, in the latter ages of the Jewish state, for before the time of Moses it appears to have been the custom to sit at table (Gen 43:33), they universally reclined when taking their meals (Amo 6:4; Luk 7:36-38). SEE ACCUBATION.

Anciently splendid hangings were used in the palaces of the Eastern monarchs, embroidered with needle-work, and ample draperies wane asspeadad over the openings in the sides of the apartments, for the twofold purpose of affording air, and of shielding them from the sun. Of this description were the costly hangings of the Persian sovereigns mentioned in Est 1:6, which passage is confirmed by the statements of Quintius Curtius relating to their msuperb palace at Persepolis. SEE EMBROIDERY. In the more ancient periods other articles of necessary furniture were both few and simple. Among these were a hand-mill, a kneading-trough, and an oven. SEE BREAD. Besides kneadding-troughs and ovens they must have heed various kinds of earthen-ware vessels, especially pots to bold water for their several ablutions. In later times baskets formed an indispensable article of furniture to the Jews. SEE BASKET. Large sacks are still, as they anciently were (Gen 44:1-3; Joh 9:11), employed for carrying provision and baggage of every description. The domestic utensils of the Orientals in the present day are nearly always of brass; those of the ancient Egyptians were chiefly of bronze or iron. Bowls, cups, and drinking-vessels of gold and silver were used in the courts of princes and great men (Gen 44:2; Gen 44:5; 1Ki 10:21). Some elegant specinens of these are given in the paintings of the tombs of Egypt. SEE BOWL. Bottles were made of skins, which are chiefly of a red color (Exo 25:5). SEE BOTTLE. Apartments were lighted by means of lamps, which were fed with olive-oil, and were commonly placed upon elevated stands (Mat 5:15). Those of the wise and foolish virgins (Mat 25:1-10) were of a different sort; they were a kind of torch or flam-beau, made of iron or earthen-ware, wrapped about with old linen, moistened from time to time with oil, and were suitable for being carried out of doors. SEE LAMP.

## Furrow[[@Headword:Furrow]]

             (גַדוּד, gedud', an incision, e.g. in the soil, Psa 65:10; מִעֲנָה; maanah', a tilling with the plough, Psa 129:3; תֶּלֶם, to'lem, Job 31:38; Job 39:10; Hos 10:4; Hos 12:11, a ridge, as rendered Psa 65:10;

עֲרוּגָה, ar-gahc' Eze 17:8; Eze 17:10, a bed is a garden, as rendered Son 5:13; Son 6:2), an opening is the ground made by a plough or other instrment (Psalm 65:104; Hos 10:4). Roberts, on Job 31:38, "If my land try against me, or that the furrows likewise, thereof complain," observes that similar proverbs are common among the Hinduis. SEE AGRICULTURE.

In Hos 10:10, the text has עיֹנֹתָם, i.e., עֵנֹתָם, their [two] eyes, which the A.Vers. seems to have pointed עוֹנֵתָם; and even thus it will hardly bear their rendering, "these [two] furrows" (as if from עָנָה, to till, the same root as in the second Hebrew word above); but the margin, with all the versions (Davidson's Hebrew Text, page 125), has עֲונֹוֹתָם, their [two] iniquities, referring to the golden calves at Dan and Bethel (Henderson, Comment. ad loc.). SEE CALF, GOLDEN.

## Furseus[[@Headword:Furseus]]

             a missionary and abbot in the British Isles, and the founder of the convent of Lagny, near Paris, was born in Ireland, where he founded also a convent, to which he gave very strict rules. He then went to West Anglia, and erected the abbey of Knobbersburg, which he afterwards resigned to his brother Foillan, in order to withdritaw into solitude. During the persecution of the Christians by Penda, king of the Mercians, he fled to France, where, under the protection of Chlodwig II, he founded the convent of Lagny. He is supposed to have died in 650-654. He had acquired particular consideration bhm his visions, in which he pretended to see and hear angels; theys are related in Bollandus, in vita S. Fursei ad 16 Jan. See Mabillon, Ada SS. Ord. S.B.I. ad a. 650; Annal. Mabill. 1. catal. general. page 731; Bede, Hist. gent. Angl. Ecc 2:19-23; Herzog, Real- Encyklop. 4:629.

## Furst, Julius[[@Headword:Furst, Julius]]

             an eminent Hebrew scholar of Germany, was born May 12,1805, at Zerkowo, in the duchy of Posen. He studied at different universities, and after having taken his degree as doctor of philosophy, took up his abode at Leipsic, where he commenced his lectures at the university in 1839. In 1864 he was made professor, and died February 9, 1873. He published, Lehargeblude der aramaischen Idiome (Leipsic, 1835): — Perlenschnure arandischer Gnomen und Lieder (1836): — Concordantiae Librorum Sacrorum Veteris Testamenti (1837-40): — Hebraisches und Chaldaisches Handworterbuch (1857-61, and often; English translation by S. Davidson, Lond. 1864; 3d ed. 1867): — Geschichte der bibl. Literatur (1867-70, 2 volumes): — Der Kanon des Alten Testaments (1868, 2 volumes): — Kultur- und Litteraturgeschichte der Juden in Asien (volume 1:1849): — Geschichte des Karderthums (1862-65, 3 vols.): — Bibliotheca Judaica (1848-63, 3 volumes). See Kayserling, Bibliothek judischer Kanzelredner, 2:285; Zuchold, Bibl. Theol. 1:396 sq.; Etheridge, Introduction to Hebrew Literature, page 483; Morais, Eminent Israelites of the 19th Century, page 89 sq. (B.P.)

## Furstenberg, Ferdinand von[[@Headword:Furstenberg, Ferdinand von]]

             a German prelate, was born at Bilstein, in Westphalia, October 21, 1626. Dedicated to then Church from infancy, he became canon of Hildesheim, and finally cameleriie segreto of pope Alexander VII. He was chosen bishop of Paderborn, April 20, 1661, and took possession the following October. He administered his diocese with a remarkable spirit of equity, encouraged public instruction, caused new school buildings to be erected, attended to a careful distribution of instruction, preached successfully in behalf of various missions, and raised for this object 101,740 thalers. In 1678 he became bishop of Munster, after having been the coadtjutor of his predecessor, also vicargeneral of the pope for the countries of the North. Ho died June 26, 1683, leaving some poems and other works, See Hoefer, Nouv. Biog. Generale, s.v.

## Furstenberg, Franz Egon von[[@Headword:Furstenberg, Franz Egon von]]

             a German prelate, was born at Strasburg, May 27, 1662. He was minister to the elector of Cologne, Maximilian Henry. His attachment to Louis XIV led him to contribute to the formation of the Ligue de Rhin, contracted in view of the peace between the king and several electors of Germany. In 1661 he induced the elector of Cologne to leave to the disposal 6f the king of France the places of Nuiz and of Kaiserwerth. He was appointed bishop of Metz in 1658, but in 1663 resigned this position for that of Strasburg. He devoted himself to recovering from the hands of the Lutherans certain domains which formerly belonged to the Church of Strasburg. This prelate died April 1, 1682, a little after the re-establishment of the Catholic faith in the Cathedral of Strasburg, and after the recall of the canons in accordance  with the submission of Strasburg to the king of France. See Hoefer, Nouv. Biog. Generale, s.v.

## Furstenberg, Wilhelm Egon von[[@Headword:Furstenberg, Wilhelm Egon von]]

             surnamed Prince William, brother of Franz, was born in 1629. Like his elder brother, he was counsellor to the elector of Cologne, Maximilian Henry, and declared himself a partisan of France. Incensed at this, the emperor removed him, February 13, 1674, then imprisoned him successively at Vienna and at Neustadt. Furstenberg did not regain his liberty until after the peace of Nimeguen. Called to the bishopric of Metz in 1663, he resigned the following year. He was appointed bishop of Strasburg on the death of his brother in 1682. He then committed to the Jesuits the direction of a seminary and college founded by him. In 1686, through the representation of the French government, he received from pope Innocent XI the hat of a cardinal. He was elected coadjutor of Maximilian Henry, elector of Cologne, January 7, 1688; but the court of Rome, then at variance with the court of France, did not ratify .this election, and another candidate, prince Clement of Bavaria, bishop of Ratisbon, superseded him. In compensation for this he received of Louis XIV the abbey of St. Germain-des-Pres, where he went to dwell. He died at Paris, April 10, 1704. See Hoefer, Nouv. Biog. Generale, s.v.

## Furstenthal, Jacob Rafael[[@Headword:Furstenthal, Jacob Rafael]]

             a Hebrew scholar, was born in 1781, and died at Breslau, December 16, 1855. He published, Selichoth, or the penitential prayers, with a German translation and Hebrew commentary (Breslau, 1823-24, 2 volumes): — he also translated into German Pakuda's (q.v.) חובת הלבבות, or, Duties of the Heart (ibid. 1835): — Maimonides' More Nebuchim (only the first part, Krotoschin, 1839): — Aboab's Menorath hamor (ibid. 1843). A very valuable work of his is Rabbinische Anthologie (Breslau, 1834). See Furst, Bib. Jud. 1:307 sq., where a complete list of his works is given. (B.P.)

## Fury[[@Headword:Fury]]

             (חֵמָאchema', or חָרוֹן charon', both signifying intense anger) is attributed to God like anger, metaphorically, or speaking after the manner of men;  that is, God's providentials actions are such as would be performed by a man in a state of anger; so that when he is said to pour out hin fury on a person or on a people, it is a figurativem expression for dispensing afflictive judgments (Lev 26:28 Job 20:23; Isa 63:3; Jer 4:4; Eze 5:13; Dan 9:16; Zec 8:21 etc.). SEE ANTHROPOMORPHISM.

## Fuss (Lat. Fusius), Adam[[@Headword:Fuss (Lat. Fusius), Adam]]

             a Lutheran theologian of Germany, was born July 28, 1580, studied at Jena and Leipsic, and died in 1648. He published, Compendium; Dictionarium Hebr. Germanicum (Leipsic, 1632): — Horologium Schickardi Germ. (ibid. eod.). See Furst, Bib. Jud. 1:310; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Fussli, Johann Conrad[[@Headword:Fussli, Johann Conrad]]

             a Reformed theologian of Germany, who was born at Zurich in 1707, and died in 1775, is the author of, Thesaurus Historiae Helveticae (Zurich, 1735): — Nachricht von der Zurchischen Uebersetzung des Josephus (ibid. 1736): — Comment. ad Rom 5:13 (ibid. 1738): — Diss. Apologetica pro Davide Rege Adv. Obtrectationes P. Baelii (ibid. 1741): — Beitrage zur Erlauterung der Reformations-Geschichte des Schweitzerlandes (ibid. 1741-53): — Epistole ab Ecclensiae Helveticae Reformatoribus vel ad eos Scriptae (ibid. 1742): — Dissertatio de  Fanaticis Sec. 11 in Italia (Berne, 1761): — Neue und unpartheiische Kirchen- und Ketzer-Historie der mittlern Zeit (Frankfort, 1770): — De Genuina Albigensium et Waldensium Distinctione (in the Misc. Lips. part 10). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:576, 747, 810. (B.P.)

## Futtafahi[[@Headword:Futtafahi]]

             in the mythology of the South Sea islands, is the mightiest among the gods of the sea, whom the inhabitants of the Friendly Islands worship. Many sacrifices of fruits and flowers are given to him and his wife Faikuwa.

## Future Life[[@Headword:Future Life]]

             SEE ETERNAL LIFE; SEE IMMORTALITY; SEE INTERMEDIATE STATE.

## Future Punishment[[@Headword:Future Punishment]]

             SEE PUNISHMENT.

## Fyfe, Robert A., D.D[[@Headword:Fyfe, Robert A., D.D]]

             a Baptist minister, was born of Scotch parents, October 20, 1816, at Saint- Philippe, near Montreal. He studied at Madison University, N.Y., and graduated at the Newton Theological Institution in 1842; was ordained at Brookline, Mass., and was pastor in Perth, Canada, the same year. In 1843 he removed to Montreal to take a position as professor in the college there; next year became pastor of a Church in Toronto; in 1848 was again pastor in Perth; about 1850 removed to Warren, R.I.; in 1853 to Milwaukee, Wisconsin; in 1855 to Toronto again, over the Bond Street Church; in 1860 was elected president of the Canadian Literary Institute at Woodstock, and died there, September 4, 1878. Few Baptist ministers in Canada have accomplished more for the denomination which he so ably represented than Dr. Fyfe. See Cathcart, Baptist Encyclop. s.v. (J.C.S.)

## Fylfot (or Fytfot)[[@Headword:Fylfot (or Fytfot)]]

             i.e., four-footed, a term used to describe a mystical cross, made from the combination, in a cruciform arrangement, of four Greek gammas, thus (fig. 1), or thus (fig. 2); occasionally the small y was employed, thus (fig. 3). It was also called Gammaticum (Γαμματίον), the Greek term for this mystical device. Its use formed a part of the ancient Secret Discipline in the primitive Church. SEE GAMMADIA.

## Fylla[[@Headword:Fylla]]

             in Norse mythology, was one of the Asas who live with Frigga, in Wingolf, in the palace Fenisaler. She is very beautiful, has long, flowing hair, Funeral Pall of the 16th Century. and delicate color of skin. A golden band on her forehead characterizes her as a goddess, and she is the confidential adviser of the wife, of Odin, as well as her private maid.

## Fyne Passchier De[[@Headword:Fyne Passchier De]]

             was born January 31, 1588, at Leyden. He was inducted into the ministerial office somewhat irregularly. His first charge was that of Jaarsveld. He was zealously attached to the cause of the Remonstrants. In consequence of his refusal to nsubscribe the Canons of the Synod of Dort, he was suspended from the ministry. This did not deter him from avowing his intention to exercise his gift as the opportunity should be afforded him. Refusing to subscribe the act, which imposed silence upon him, be was sentenced to be banished. Notwithstanding this sentence, he still persisted in preaching from place to place, and was successful in evading his persecutors. After enduring many hardships and privations in his itinerant ministry, he was in 1638 settled over a church in Haarlem. Here he was at first molested, but was subsequently permitted to exercise his ministry without further annoyance. He labored here till his death, which took place in 1661. He was a man of natural shrewdness, of great intrepidity, and full of zeal as a minister of the Gospel. The asperity of his language towards his opponents finds an apology in the treatment he received at their hands-. His account of the Rijnsburgeren is regarded as valuable, being the testisony of one personally acquainted with the facts. It is entitled Kort en waerachtig verhael van het eerste begin en opkomen van de niuwe secte der profeten of Rijnsburgern. See Brandt's Historie der Reformatie, etc., iii en iv Deelen, op verscheidene plaatsen; De Remonstrantsche Broederschap, etc., door J. Tideman, Phil. Theor. Mag. Lit. Hum. Dr., Predikant to  Rotterdam, 1847; Glasius, Godgeleerd Nederland, blz. 479 en verv. (J.P.W.)