

A

RELIGIOUS ENCYCLOPÆDIA:

OR

DICTIONARY

OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

BASED ON THE REAL-ENCYKLOPÄDIE OF HERZOG, PLITT, AND HAUCK.

EDITED BY

PHILIP SCHAFF, D.D., LL.D.,

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK.

ASSOCIATE EDITORS:

REV. SAMUEL M. JACKSON, M.A., AND REV. D. S. SCHAFF.

VOLUME III.

NEW YORK:

FUNK & WAGNALLS, PUBLISHERS,

10 AND 12 DEY STREET.

COPYRIGHT, 1883, BY FUNK & WAGNALLS.

Electrotyped and printed by Rand, Avery, & Co., Boston.

report is given in CALOVIUS, *Historia syncretistica*, though it is full of printing errors. The publication of the acts gave, of course, rise to some bitter controversies. There appeared a *Calvinische Relation*, of which Hulsemann wrote a *Widerlegung*; also Calixtus wrote a *Widerlegung* against Weller, Helmstädt, 1651. See HERING: *Beiträge zur Geschichte der reformirten Kirche in Preussen*, Berlin, 1787; KRASINSKI: *History of the Reformation in Poland*, Lond., 1842. HENKE.

THORNDIKE, Herbert, is supposed to have been born in 1598, but no satisfactory proof of this date can be found; nor is it known where he was first educated, it being certain, however, that he became a pensioner at Cambridge in 1613, and a Trinity-College scholar the following year. He was made canon of Lincoln in 1636; vicar of Claybrooke, Leicestershire, in 1639; rector of Barley in Hertfordshire, 1642; master of Sidney College in 1643. Being a staunch Churchman of the Anglo-Catholic type, he was ejected from his preferments during the civil wars, but restored to them at the Restoration. He, however, resigned them on being appointed a stall at Westminster Abbey in 1661. He published a Hebrew, Syriac, and Arabic lexicon in 1635, assisted Walton in the preparation of his Polyglot during the Commonwealth, and designed an edition of Origen, which he did not execute. He also entered into plans for preserving and restoring episcopal institutions in those unsettled times. He assisted at the Savoy Conference in 1661, and had a share in the revision of the Prayer-Book the same year, being then a member of convocation. He resumed his residence at Cambridge, in broken health, in 1662, and afterwards divided his time between the university and the abbey. The plague drove him from Cambridge in 1666; after which he vacated his fellowship, and died at Chiswick in 1672. He is best known by his writings, and must be regarded as the most learned, the most systematic, and the most powerful advocate of Anglo-Catholic theology and High-Church principles in the seventeenth century. His theological works, which include a number of treatises, have been collected in the Oxford edition of six volumes, 1844-57. This edition presents a model of editorship; being enriched with explanatory notes, which form a guide to the study of controversial theology in general, and not only as it appeared in Thorndike's day. The book which most succinctly unfolds his scheme is entitled *An Epilogue to the Tragedy of the Church of England* (1659), in which he treats of the principles of Christian truth, the covenant of grace, and the laws of the church. The covenant of grace is his central idea. He dwells upon the condition of the covenant as being baptism, the necessity of the covenant as arising out of original sin, the mediator of the covenant as the divine Christ, and the method of the covenant as an economy of grace. In the treatment of this branch, he brings out the Anglican doctrines of salvation as distinguished from those of Puritanism. His trains of thought are prolix and excursive, and his style is crabbed and unreadable. His works could never be popular, but they demand the attention of all who would be accomplished theological scholars [see STOUTON: *Religion in England*, 1881, 6 vols. (Index)]. JOHN STOUTON.

THORNTON, Robert H., D.D., an early, earnest, and laborious minister of the Canadian Presbyterian Church; b. in the parish of West Calder, Scotland, April, 1806; d. in Oshawa, Can., Feb. 11, 1875. He was descended from a godly ancestry. His father was an elder in the church, and his mother was a woman of singular piety. At the early age of fourteen he became the assistant of his elder brother, Patrick, as a teacher of a school in Falkirk, where, with great diligence and self-denial, he prosecuted his classical studies. He entered the university of Edinburgh well prepared, and took a high place in his classes. He obtained the warm commendation of the professors, specially of Professor Wilson, who characterizes him in a certificate as "a most able student." Attracted by the fame of Dr. Thomas Chalmers, he attended a session at St. Andrews. In 1829 he entered the Divinity Hall of the Secession Church in Glasgow, and for four years attended the lectures of Dr. Dick and Dr. Mitchell, *nomina nobilissima*. In 1833 he was licensed and ordained as a missionary to Canada. He began his labors in that province in July, 1833, along the north shore of Lake Ontario, a territory at that time wild, and sparsely settled. He was installed as pastor of a congregation in the township of Whitby, which formed the centre of his widely extended evangelistic and missionary circuit. His labors extended for fifty miles along the lake-shore, and as far northward as settlers were to be found. His labors were arduous and most abundant. He organized many stations which are now large and prosperous congregations. He was among the foremost in every good work, a fearless and vigorous advocate of temperance at a time when a man needed the courage of his convictions to withstand the reproaches of his friends and the assaults of the vile. His efforts in the cause of general education were second to few; and every movement for the social, intellectual, and civil improvement of society, found in him a ready and eloquent supporter. He lectured frequently and gratuitously in all sections of the country, and was for a time the able and efficient agent of the Bible Society. He held a prominent place in the esteem of the community, and was fully appreciated by the church, and his brethren in the ministry. He was for many years clerk of his presbytery, and occupied the moderator's chair of the synod. In 1859 the College of Princeton, N.J., conferred on him the honorary title of D.D., — an honor well bestowed.

After a most active and widely extended ministry of forty-two years, and a life of varied and valuable services as a citizen, patriot, and philanthropist, Dr. Thornton died of pneumonia, after a few days' illness. Thoroughly devoted to his life-work, happy in his family, revered by his congregation, honored by his brethren, he has left a stainless memory as a legacy to his children and to the church. His congregation erected a monument to his memory. The motto of his life, however, was "Prodesse quam conspici." WILLIAM ORMISTON.

THORNWELL, James Henley, D.D., LL.D., one of the most eminent of the divines, educators, and polemics which the South has produced; b. in Marlborough District, S.C., Dec. 9, 1812; d. at Charlotte, N.C., Aug. 1, 1862. To his mother, a

woman of great intelligence, piety, and strength of character, he acknowledged his indebtedness, when in the zenith of his fame he spoke of her in a public address as one "who had taught him from his cradle the eternal principles of grace" as they were contained in the Confession of Faith of the Presbyterian Church.

Notwithstanding the hinderances of early poverty, he obtained the elements of a good education under the training of an excellent teacher, and soon displayed such original genius and capacity for acquisition as to attract the attention, and secure the patronage, of two noble men, whose honor it was to furnish him with every facility for the prosecution of his studies, and whose reward was in the distinction to which he attained as a scholar, professor, pastor, and theologian. While a student of South-Carolina College, Columbia, before his seventeenth birthday, his dialectic talent, his passionate love for the classics, and his devotion to metaphysical studies, united with an extraordinary power of abstraction and mental concentration, together with a capacity for long-continued application without rest or sleep, gave presage of the distinction he was afterwards to win on every arena to which duty summoned him.

It is a remarkable circumstance in his history, that with the knowledge of the fact fully before him that his generous patrons had destined him to the study of the law, neither of them at the time professors of religion, and not yet being a professor himself, he came to the unalterable decision, that, inasmuch as it was the duty of every one to devote his life to the glory of God and the good of man, he could best fulfil the end of his being by becoming a minister of the gospel. Three years after this he became a member of the church; and then, after spending about two years in the business of teaching, in the prosecution of his great design he went first to the theological seminary at Andover, Mass., but, without matriculating there, he repaired to Cambridge, where, in the divinity school of Harvard University, he commenced the study of Hebrew and biblical literature. But, finding the climate too cold for his constitution, after a few months' stay he returned to South Carolina.

He was licensed to preach by the presbytery of Harmony in 1834. His first pastorate was in Lancaster, in the presbytery of Bethel.

In 1837 he was elected to a professorship in Columbia College, South Carolina. In 1839 he resigned his chair in that institution to become pastor of the Presbyterian Church in Columbia, but was recalled to the college in 1841, and remained connected with it as professor or president, with a few intervals of service elsewhere, for fifteen years.

At the close of 1855 he was transferred from the college to the theological seminary; and the beginning of 1858 found him, in what was perhaps the noblest sphere of his life, in the chair of didactic and polemic theology, and also editor of the *Southern Quarterly Review*.

Twice during his life Dr. Thornwell visited Europe. Ten times he represented his presbytery in the General Assembly; and he was moderator of the assembly [Old-School Branch] which met in Richmond, Va., in 1847.

It was at the assembly held in Rochester, N.Y. [1860], that the great debate between himself and the Rev. Charles Hodge, D.D., took place, on the subject of church boards.

Dr. Thornwell took a leading part in the organization of the Southern General Assembly in 1861. On the 1st of August, 1862, he died in Charlotte, N.C., where he had gone to meet his wounded son, then a soldier in the Confederate army. He was taken away in the meridian of his fame and usefulness, not yet having completed his fiftieth year, his last words being those of wonder and praise.

The collected writings of Dr. Thornwell, edited by Rev. James B. Adger, D.D., Richmond, 1871-73, are contained in four volumes, the first of which is entitled *Theological*; the second, *Theological and Ethical*; the third, *Theological and Controversial*; and the fourth, *Ecclesiastical*. See his *Life and Letters*, by B. M. PALMER, Richmond, 1875.

MOSES D. HOGE.

THREE-CHAPTER CONTROVERSY. The, was intimately connected with the Monophysite Controversy. Theodorus Ascidas, bishop of Cæsarea in Cappadocia, a devoted Origenist, represented to the Emperor Justinian that many of the Monophysites might be won for the church if some action were taken against the chief representatives of the Antiochian (Nestorian) theology. The emperor issued an edict in 544 condemning the so-called "Three Chapters" which Theodore proposed, (1) the person and writings of Theodore of Mopsuestia, (2) the writings of Theodoret in defence of Nestorius, and (3) the letter which Ibas was said to have written to the Persian Maris. Theodore had died at peace with the church, and Theodoret and Ibas had been expressly recognized as orthodox by the Council of Chalcedon (451). Thus the support of the "Three Chapters" implied a partial condemnation of the Council of Chalcedon. The Greek bishops yielded assent after a public resistance. Pope Vigilius wavered, but in 548 condemned the Three Chapters in the *Judicatum*, but at the same time insisted on the authority of the Council of Chalcedon. The Latin Church, however, tenaciously resisted the condemnation, and a synod of Carthage excluded Vigilius from church communion. Vigilius subsequently withdrew the *Judicatum*, refused to be present at the second Council of Constantinople (553), in which the Three-Chapter Controversy was considered, and in a decree of May 14, 553 (*Constitutum de tribus capitulis*), expressly protested against the condemnation of the "Three Chapters." The Council of Constantinople, however, followed the wishes of the emperor. The Greek churches accepted the decision confirming the condemnation of the articles. The Roman Church fell in, and in 559 the North African Church gave its assent. But the recognition of the authority of this council by Vigilius and Pelagius was the occasion of the separation of the churches of Northern Italy, with Aquileja and Milan at their head, from the Roman Church. The schism continued till the pontificate of Gregory the Great. The Latin Church takes very little notice of the fifth Œcumenical Council (Second Council of Constantinople).

LIT. — MANSI: *Coll. Concil. ampliss.* ix.; LIBERATUS: *Breviarum causæ Nest. et Eutyech.*, Paris,