

THE
LONDON ENCYCLOPÆDIA,
OR
UNIVERSAL DICTIONARY
OF
SCIENCE, ART, LITERATURE, AND PRACTICAL MECHANICS,
COMPRISING A
POPULAR VIEW OF THE PRESENT STATE OF KNOWLEDGE.
ILLUSTRATED BY
NUMEROUS ENGRAVINGS, A GENERAL ATLAS,
AND APPROPRIATE DIAGRAMS.

Sic oportet ad librum, presertim miscellanæ generis, legendum accedere lectorem, ut sicut ad convivium curvæ civilis. Convivator amittit omnes satisfacere; et tamen si quid apponitur, quod hejus aut illius palato non respondeat, et hic et ille urbane dissimulant, et alia fercula probant, ne quid contristant convivatores. *Erasmus.*

A reader should sit down to a book, especially of the miscellaneous kind, as a well-behaved vaicer does to a banquet. The master of the feast exerts himself to satisfy his guests; but if, after all his care and pains, something should appear on the table that does not suit this or that person's taste, they politely pass it over without notice, and commend other dishes, that they may not distress a kind host. *Translation.*

BY THE ORIGINAL EDITOR OF THE ENCYCLOPÆDIA METROPOLITANA,

ASSISTED BY EMINENT PROFESSIONAL AND OTHER GENTLEMEN.

IN TWENTY-TWO VOLUMES.

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teristic of those that are to enjoy the *millennial happiness*. *Burnet.*

The *millennary sestertium*, in good manuscripts, is marked with a line across the top thus HS.

Arbuthnot on Coins.

To give the square root of the number two, he labored long in *millennial* fractions, till he confessed there was no end. *Watts.*

MILLENNIUM. A thousand years; generally signifying the 1000 years during which, according to an ancient tradition in the church, grounded on a text in the Apocalypse, our Saviour is to reign with the faithful upon earth after the resurrection, before the final completion of beatitude.

MILLENNIUM is derived from *mille anni*, 1000 years. Though there has been no age of the church in which the millennium was not admitted by individual divines of the first eminence, yet it is evident from the writings of Eusebius, Irenæus, Origen, and others, among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole church, or made an article of the established creed in any nation. About the middle of the fourth century, the Millenarians held the following tenets: 1st, That the city of Jerusalem shall be rebuilt, and that the land of Judea shall be the habitation of those who are to reign on earth 1000 years. 2dly, That the first resurrection is not to be confined to the martyrs; but that after the fall of antichrist all the just are to rise, and all that are then on the earth are to continue for that space of time. 3dly, That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. 4thly, That the saints, during this period, shall enjoy all the delights of a terrestrial paradise. These opinions were founded upon several passages of Scripture, which the millenarians among the fathers understood in a literal sense, but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid is in Rev. xx. 1—6. Most modern critics contend that the prophecies of the millennium point, not to a resurrection of martyrs and other just men to reign with Christ 1000 years in a visible kingdom upon earth, but to that state of the Christian church which, for 1000 years before the general judgment, will be so pure and so widely extended, that, when compared with the state of the world in the ages preceding, it may be called a resurrection from the dead.

Such is a brief and fair historical view of this question. In modern times the extended circulation of the Scriptures has brought this, in common with every other topic of God's word, into more frequent consideration: able men have espoused the opinions of the old millenarians; while some have advocated a theory that seems to involve two millennia; and others (the most modern expounders of the subject), connect the millennium with the immediate return of the Jews to Palestine, and an exclusive exaltation of that people, under the personal reign of the Messiah, over all the nations of the earth. The most common modern opinion confines all the

predictions respecting what has been called the millennium to a spiritual reign of Christ by means of the universal reception of the gospel, and has been thus stated:—1. That the Scriptures afford us ground to believe that the church will arrive to a state of prosperity which it never has yet enjoyed, Rev. xx. 4, 7; Psal. lxxii. 11; Isa. ii. 2, 4; xi. 9; xlix. 23; lx. 1; Dan. vii. 27. 2. That this will continue at least 1000 years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will be filled with real Christians, and continue full by constant propagation to supply the place of those who leave the world, there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding 6000 years; so that, if they who shall be born in that 1000 years shall be all, or most of them, saved (as they will be), there will, on the whole, be many thousands of mankind saved to one that shall be lost. 3. This will be a state of great happiness and glory. While some think that Christ will reign personally on earth, and that there will be a literal resurrection of the saints, Rev. xx. 4, 7, these writers suppose that the reign of Christ and resurrection of saints alluded to in that passage, are only figurative; and that nothing more is meant than that, before the general judgment, the Jews shall be converted, genuine Christianity be diffused through all nations, and that Christ shall reign, by his spiritual presence, in a glorious manner. It will, however, be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Perhaps Pagans, Turks, Deists, and Jews will be as few in number as Christians are now. Kings, nobles, magistrates, and rulers in churches shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty, shall cease. Business will be attended to without contention, dishonesty, and covetousness. Merchandise between distant countries will be conducted without fear of an enemy. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, 'the earth shall be filled with the knowledge of the Lord as the waters cover the sea.' 4. The time when this millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the 7000th year of the world. It will, most probably come on by degrees, and be in a manner inter-

duced years before that time. The overthrow which popery has had in places where it has been so dominant for hundreds of years seems to prepare for it; the fulfilment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant. — See *Hopkins on the Millennium*; *Whitby's Treatise on it, at the end of the second volume of his Annotations on the New Testament*; *Bishop Newton's Twenty-fifth Dissertation on the Prophecies*; *Bellamy's Treatise on the Millennium*, &c.

Dr. Gill is an advocate for both a spiritual and a personal future reign of Christ on earth. Considering the antichrist of John and the 'man of sin' of St. Paul, as identical, he observes that, of the latter, it is said he shall be consumed by the 'spirit of' Christ's 'mouth,' which is the preaching of the gospel: this, he conceives will bring on the period of the 'fulness of the gentiles' when the Jews shall be converted (popery having been destroyed): that they shall then join themselves every where, and, as it were, simultaneously to Christian churches: when 'they will return to their own land and possess it, being assisted by the Protestant princes, who will drive out the Turk.' Afterwards he expects the large conversions to God mentioned Isa. lx.; and that the interest and church of Christ will 'make the greatest figure it ever did in the world.'

To this, nearly similar with the foregoing view of Christ's spiritual reign, he adds, as his opinion, that 'Christ will have a special, peculiar, glorious, and visible, kingdom' on earth immediately succeeding his second coming, and the resurrection of all deceased believers: he understands, therefore, literally the former part of Rev. xx. and St. Paul in 1 Thess. iv.

But the most remarkable of modern opinions on this subject, and one worth recording, perhaps, that events may testify to its truth or error, is that so warmly espoused of late by several evangelical clergymen of the church of England and the Rev. Mr. Irving. The latter has, at least, made himself intelligible on this subject; and protests that he is greatly afflicted because of the present unawakened and even dead condition of all the churches with respect to the coming of our Lord Jesus Christ, which is, as he believes, 'close at hand.' He thus delivers his judgment on the subject.

1. 'That the present visible church of the Gentiles, which hath been the depository of the oracles and the sacraments, and the ordinances, since the Jewish state was dissolved, I mean the mixed multitude who are baptised in the name of the Father, and the Son, and the Holy Ghost, under that seal including Protestants, Roman Catholics, Greek church, Armenians, &c., and all the sects of each, as Scottish, English, Irish, Lutheran and Calvinistic churches, with the dissenters and seceders from each, that this body of

baptised men, which I call the Gentile church, who should every one of them have been a saint; being 'by baptism ingrafted into Christ Jesus to be made partakers of his justice, whereby our sins are covered and remitted;' standeth threatened in the Holy Scriptures because of its hypocrisies, idolatries, superstitions, infidelity, and enormous wickedness, 'because it hath transgressed the laws, changed the ordinance, and broken the everlasting covenant' (Isaiah xxiv.), with such a terrible judgment, as hath not been, nor ever shall again be seen upon the earth; in the which deluge of wrath she shall be *clean dissolved*, as the synagogue was heretofore in the destruction of Jerusalem, when she in like manner had filled up the measure of her iniquity:— which fearful consummation I judge to be close at hand, both by the signs of the times, and from the prophetic numbers expressly given to guide us in the anticipation of these great Gentile judgments, which are mentioned in Scripture wherever and whenever the coming of the Lord is mentioned.

2. 'When the Lord shall have finished the taking of witness against the Gentiles, and summed up the present dispensation of testimony in this great verdict of judgment, and while the execution is proceeding, he will begin to prepare another ark of testimony, or rather to make the whole earth an ark of testimony; and to that end will turn his Holy Spirit unto his ancient people the Jews, and bring unto them those days of refreshing spoken of by all the holy prophets since the world began: in the which work of conveying to them his Spirit, by the preaching of the word, he may, and it is likely will, use the election according to grace, who still are faithful amongst the Gentiles; though I believe it will chiefly be by the sending of Elias, who is promised before the dreadful and terrible day of the Lord, and by other mighty and *miraculous* signs. This outpouring of the Spirit is known in Scripture by 'the latter rain,' of which I deem the religious revivals of the last thirty years to be as the first droppings of the shower, and our religious works and societies to be a sickly uncertain hue of verdure, which the withered stump by the scent of the waters hath put forth, and like all God's gifts it will be given to those who will receive it, both Gentiles and Jews, and will prove the touchstone of both;—amongst the Gentile church awakening those persecutions of the last Antichrist which the faithful are taught to expect immediately before the coming of the Lord, and of which they have already had a foretaste in several of the Protestant churches abroad; in the Jewish church accomplishing that refining and passing through the fire which is spoken of immediately on their restoration. (Mal. iii. 3; Zech. xiii. 9). Which Antichristian spirit among the Gentiles, and enraged infidel spirit among the Jews, may amalgamate with one another, to produce a spurious restoration of the nations to their own land, and occasion that great warfare in the neighbourhood of Jerusalem, when Antichrist shall fall, and his powers be broken, in the battle of Armageddon. But the faithful among the Jews, now brought to believe on him whom

they have pierced, shall in the mean time be prepared by much sorrow, and distress, and supplication, for the coming of the Lord to settle and establish them surely and for ever in their own land; and the faithful among the Gentiles shall be expecting the Lord to deliver them, according to the promises which he hath made to his elect church of being raised from the dead, or changed among the living at his coming, and all gathered to him in that day. It was my second proposition, that in this way the Lord will be preparing for himself an ark of testimony in the Jewish nation, through whom to make the whole world one great and universal ark of faithful testimony.

3. 'That these judgments upon the Gentile nations, and all the earth, he will finish by his own personal appearance in flaming fire, taking vengeance on those who know not God and obey not the gospel of our Lord Jesus Christ; raising those who sleep in Jesus, and changing those of the Gentile church who still abide in life; and preserving the mourning Jewish church, as Goshen was preserved in the plagues of Egypt: and when the promised land shall have been cleared of all intruders, and they themselves by suffering perfected for the habitation of it, he shall lead them into it with a mighty and outstretched arm: and sit upon the throne of David, judging and seeking judgment, and hasting righteousness; and send forth the law from Zion, and the word of the Lord from Jerusalem; and rule among the nations, and be the prince of universal peace; using in this judgment and government of the earth his risen saints, who shall be his ministers to execute whatever his pleasure is. And thus, Satan being cast out, and the prince of light, and the heavenly Jerusalem, the dwelling place of his elect church being present, the Jerusalem on earth, with the house of Jacob, and all the nations, shall enjoy that fulness of peace and joy, that millennial reign of righteousness, for which we all hope and pray, and diligently labor.'

He afterwards thus meets what he considers as the two principal objections to his theory:—

'But here two questions present themselves.

1. If, as you have argued, the world be of such rebellious stuff, that in the face of this dispensation of witness and testimony, sustained all the while by an active Providence, it will not amend its obstinate ways, but persevere in them to the end; yea, and wax bolder and bolder against God and his chosen ones; until it is necessary to take measures that the cause of righteousness perish not utterly, by coming upon the confident world with a series of judgments, which shall make it reel to and fro like a drunkard, and consume its inhabitants, till hardly 'a gleanings of the vintage grapes is left;' how all at once shall it come to pass that the most obstinate of the nations shall at once be converted, and the whole world follow in its train, and persevere in a state of peace and blessedness? This is precisely the question to which I desire the attention of the church. How, indeed, will that great revolution be effected? I have a means most effectual in the casting out of Satan with all his angels from the possession of

the earth and the heavens, in the destruction of all his works of despotism and superstition, infidelity and radicalism from the face of the whole earth. He who was the beginner of the declension, and of all the mischief which the earth has endured, must be cast out by the seed of the woman, before the warfare will end which the seed of the woman in his church hath maintained till this hour against the serpent and his generation of vipers. This is the great work behind the scenes in the spiritual world, out of the observation of the sense of man, which will prepare the way for the great work of peace and blessedness, which will then follow, almost as of course, before the scenes, that is in the intercourse and conduct of men. I say almost of course, yet not altogether of course; because though Satan shall then be cast out of the world, and his active temptations wholly at an end, men will still be in the flesh and heirs of death, during the whole period of the millennial kingdom. And therefore they will need government, both civil and ecclesiastical, a law and a religion, or rather a law in a religion; that is, the same law of righteousness which we now possess, administered according to the wisdom of Christ and his reigning church, without any opposition or strife of Satan. Power shall then be holy; and the creation shall then be pure, and the bondage of Satan shall have ceased. There is not only this negative, but also another provision of a positive kind, which answers to the second question that might be started from the premises, viz. And what is to become of those spiritual witnesses, who since the calling of Abraham have been raised up in the likeness of Christ Jesus, to preserve the testimony of the righteousness which is by faith in his blood? What is to become of this elect church that have suffered, before his incarnation and since his incarnation, by the same eternal Spirit, and for the same end of the Father's glory for which he suffered? To this I answer that the whole Scripture, from the beginning to the ending of it, doth testify that they shall come with Christ to be partakers of his glory, that he may be glorified in them in whom also he was dishonored; and that they may be the sharers of that throne, and kingdom, and power, whereof he hath the promise from the Father, and is now expecting the fulfilment. These are the dead who shall hear the voice of the Son of God and live. These are they who shall be changed. These are they who shall meet the Lord in the air, and reign with him on the earth, and be for ever with the Lord, in that new Jerusalem which cometh down from heaven. This new Jerusalem is that which flesh and blood cannot inherit, where they neither marry nor are given in marriage, but are like the angels of God. And this is that of which the pillar of fire was the emblem in the wandering church; and the Shechinah, or glory between the cherubim, was the emblem in the resting church. There shall be to the whole earth such a glory, beyond the light of the sun, as there was in the holy of holies in the temple of Jerusalem; in which shall dwell the shining ones, the companions of the Lord, the true priesthood after the order of Melchisedek, who shall undertake the

government of the whole earth, and carry it on under the great king; by whose active ministry, by whose speedy obedience, passing to and fro at will with angelic freedom and readiness, they shall preserve and maintain that peace and blessedness amongst the sojourners of the earth, in which the millennium will consist. And thus, without going into further particulars, it is that the change in the world's temper and condition will be accomplished; and thus that the elect church will be rewarded by being made the spouse, the sister of the king, the joint-heirs, the fellow-judges, and governors, and possessors of the kingdom.

'Such, in few words, is the form of doctrine concerning the second advent of our blessed Lord, which was made known to me in the much study of the Holy Scriptures; and which, after several months of secret meditation, I began last Christmas, with all discretion and with fear and trembling, to break up and deal out to the church which God hath committed to my charge, resting and grounding the substance of it all upon the very words of our Lord himself, and using the Old Testament only when the language manifestly carried me thither, and the other books of the New Testament for further exposition and unfolding of those seeds of truth which are all contained in our Lord's own recorded discourses. For I hold it to be a great principle, which may almost be laid down as a canon of exposition, that every fundamental truth of faith should be shown to be present under some form or other, in every part, or rather I should say in every period, of divine revelation, unfolding itself more and more onwards to the end.'

We cannot afford space for a more enlarged view of this new scheme. The above are extracts from the Preliminary Discourse of this popular commentator, prefixed to his Translation of a Spanish work entitled *La Venida del Mesias en Gloria y Majestad*, 1827.

MILLE PASSUS, or **MILLIA PASSUUM**, a very common expression among the ancient Romans for a measure of distance, commonly called a mile. Milliarium was rarely used. Heyschius made it to consist of seven stadia; Plutarch little short of eight; but Strabo, Polybius, and many others, make it just eight stadia. This distance is sometimes called *lapis*. Each *passus* consisted of five feet.

MILLEPEDES, *n. s.* Fr. *mille-pieds*; Lat. *mille* and *pes*, foot. A species of wood-lice, well furnished with feet, as well as teeth.

If pheasants and partridges are sick, give them *millepedes* and earwigs, which will cure them.

Mortimer's Husbandry.

MILLEPES, or wood-louse, in entomology, a species of oniscus. These insects are found in cellars, under stones, and in cold moist places; in the warmer countries they are rarely met with. *Millepedes* have a faint disagreeable smell, and a somewhat pungent, sweetish, nauseous taste.

MILLEPORA, in natural history, a genus of lithophytes, of a hard structure and full of holes, which are not stellate or radiated, and whose animal is the hydra. It differs from the madrepore, and comprehends fourteen different species.

The animal, which forms and inhabits the millepora, occupies the substance; and the milleporæ grow upon one another; these little animals produce their spawn, which, attaching itself either to the extremity of the body already formed, or underneath it, gives a different form to this production. Hence the various shapes of the millepora, which is composed of an infinite number of the cells of those little insects, which all together exhibit different figures, though every particular cellula has its essential form, and the same dimensions, according to its own species.

MILLER (Joseph), a witty actor, whose name is identified with a low kind of wit wherever the English language is known, was born in London in 1684, and was a favorite low comedian. He performed *Sir Joseph Wittol*, in Congreve's *Old Bachelor*; and *Ben in Love for Love*. Another of his characters was *Teague*, in *The Committee*. He died August 15th, 1738, and was buried in the church-yard of St. Clements, where a stone (recently renewed) was placed to his memory, with an epitaph, written by 'Stephen Duck.' The jests which have immortalised his name were collected by John Mottley, author of the *Life of Peter the Great*, and other works. They had run through eleven editions in 1751, and were reprinted, after a lapse of thirty years, by Barker, of Russel Street. A copy of the original edition was lately valued at ten guineas.

MILLER (James), an English dramatic writer, born in Dorsetshire, in 1703. He studied at Oxford, entered into orders, and published, 1. *The Humors of Oxford*, a comedy; acted in 1729: 2. *Mahomet*, a tragedy; which had a great run: 3. *A volume of Sermons*: 4. *Poems*, &c. He died in 1743.

MILLER (Philip), F.R.S., a celebrated botanist and gardener, born in Scotland, in 1691. He succeeded his father as gardener to the Apothecaries' Company at Chelsea, in 1722. He published several works, the principal of which is his *Gardener's Dictionary*, in folio. He died in 1771.

MILLER (Edward), music doctor, was of humble parentage and born at Norwich in 1736. Eloping from his father, he went to Lynn, where Dr. Burney first discovered his genius for music. He obtained in 1756 the appointment of organist at Doncaster, and after continuing in this situation thirty years took his doctor's degree at Cambridge. To his skill on the organ, he added that of an excellent flute player, and performed upon this instrument in Handel's oratorios. Dr. Miller was the author of *The Elements of Thorough Bass and Composition*; *The Institutes of Music*; and of a topographical work of merit on the History and Antiquities of Doncaster. He also arranged and published a set of new melodies for the Psalms. His death took place at Cambridge in 1807.

MILLERIA, a genus of the polygamia necessaria order, and syngenesia class of plants; natural order, forty-ninth, compositæ.

MILLES (Jeremiah), F.R.S., a learned antiquary and divine, born in Hampshire, in 1713, and educated at Eton and Balliol Colleges, Oxford; of which his father, Jeremiah, was tutor and

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ture of cottons and woollens. There are also boot and shoe, whip, carriage, stocking, and cutlery factories, and machine-shops.

MILLEDGE, JOHN, 1757-1818; b. Ga.; was an active supporter of the revolutionary cause, being one of Habersham's party which made a prisoner of gov. Wright of Georgia—the first act of open revolt in that state. At the capture of Savannah, Milledge escaped and was present at its siege by the colonial forces under gen. Lincoln. In many other scenes of the revolution he played a prominent and gallant part, but before the close of the war was asked to take the position of attorney-general, which he did in 1780. He served nine times as the representative of Georgia in congress; from 1802 to 1804 was governor of the state, and filled a short term as U. S. senator, 1806-9. The town of Milledgeville, in Baldwin county, formerly the capital of the state, was named after him. To the establishment of the state university and its seat, Athens, he contributed liberally, and was in fact the founder of both town and college.

MILLEDGEVILLE, the former capital of Georgia, U. S., on the w. bank of the Oconee river, 150 m. n.w. of Savannah, in a rich cotton country. Among its edifices are the former governor's residence and state buildings, and several churches. Pop. '70, 2,750.

MILLEDOLE, PHILIP, D.D., 1775-1852; b. Rhinebeck, N. Y. His father emigrated from Bern, Switzerland, to America about 1751. Philip graduated in 1793 at Columbia college; studied theology, and was licensed to preach at the age of nineteen; became pastor of the German Reformed church, Nassau street New York, in 1795, preaching in German and English. His eloquence drew large audiences. In 1800 he was called to the Third, or Pine street Presbyterian church, in Philadelphia. In 1805 he accepted the pastorate of the Presbyterian church in Rutgers street New York. In 1813 he transferred his relations to the Reformed church, and became pastor of the Collegiate Dutch church in New York. In 1825 he was elected professor of polemic and didactic theology in the seminary at New Brunswick, N. J., at the same time president of Rutgers college, and professor of moral philosophy; which offices he retained until 1841, when he retired to private life. He declined several offers of high position in the church. He was one of the founders of the American Bible society. Dr. Milledole was a man of great unction and power in the pulpit, and uncommonly gifted in the conduct of public prayer.

MILLE LACS, a co. in e. central Minnesota, bounded on the n. by lakes of the same name; drained by Rum river; 570 sq.m.; pop. '80, 1501—242 of foreign birth. The surface is undulating, and mostly covered with forests. Wheat, corn, and hay are raised, but the chief industry is in getting out and sawing lumber. Chief town, Princeton.

MILLENARIANS (MILLENNIUM, ante), in a general sense all who believe that Christianity will attain in the future a marked degree of prevalence through the world. Their faith in this rests on many prophetic descriptions and promises. But that the triumph will be for a limited period is founded on a declaration in the Apocalypse that Satan will be confined in the bottomless pit for a thousand years, and that during the same period the souls of the martyrs and others will live and reign with Christ. Some interpret this period literally; others think that the definite period is put for one indefinitely long; and a third class suppose that a day stands for a year, and consequently that an exceedingly long period is marked out. But while these differences of opinion are found among the general class, a more radical difference divides modern millenarians into two great classes: the one affirming that the period of a thousand years will be introduced by and follow the second visible coming of Christ; the other declaring that the second coming will be after the millennium, and will introduce the end of the world. The first are called strictly premillenarians but in popular usage the title millenarians is almost entirely restricted to them. They hold that the second coming of Christ will be in order to reign visibly on the earth to subdue the obstacles that now restrict the extension of his kingdom, and to destroy the personal enemies of it and of himself. And simultaneously with his coming they believe there is to be a resurrection of a part or of the whole of those who have died in Christ, but that the resurrection of the remainder of mankind will not take place until the end of the world. This point is of vital importance to their whole system. If it be true, much that they teach with it must be admitted; if it be false, the whole system falls to the ground. Their belief in the first partial resurrection rests on three passages of Scripture. The first is: 1. Thess. iv. 16, "The dead in Christ shall rise first." Here, they argue, the distinction drawn is between the dead who are Christians and those who are not; and it is declared that the Christians shall rise first. But to this those who hold the contrary opinion reply that the distinction which the apostle draws is between two classes of Christians—those who have died or will die before the coming of the Lord, and those who then will be living on the earth. The latter, he affirms, shall not prevent (shall not have any priority or advantage over) their brethren who are dead; but that at the coming of the Lord first the dead in Christ will rise, and afterwards those who remain alive shall together with them be caught up to meet the Lord in the air. In this passage, therefore, those who are not premillenarians find no intimation that one portion of the dead will rise before other portions. The second passage, supposed by some to teach that the resurrection of Christians

will precede that of other men, is 1. Cor. xv. 22-24, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God." Here, premillennarians say, it is taught that the resurrection takes place in the following order: (1) That of Christ. (2) That of his people. (3) That of other men. And, as between the resurrection of Christ and that of his people a long interval is placed, so there may be a period of less or greater extent between the resurrection of believers and that of unbelievers. To this the other side reply that Paul speaks throughout the passage only of the resurrection of believers. This some among the Corinthians denied, and this, therefore, he undertook to prove, making no reference to the resurrection of other men, knowing that the one sufficiently involved the other. And the "end" of which he speaks, refers, they say, not to the resurrection, but to the completion of the work of redemption, when Christ shall have put down all opposing rule, authority, and power. But the passage which apparently favors the pre-millennarian view most strongly, and without which the others probably would not be supposed to have much force, is Rev. xx. 4-6: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Premillennarians, interpreting this passage literally, regard it as teaching that a thousand years before the end of the world, when Christ shall come to reign visibly on the earth, there will be a resurrection of Christians from their graves to dwell here, and share with Christ the glories of his reign. To this those on the other side reply that the passage is to be understood not literally, but as a symbolic representation of the actual event. At the beginning of the book it is said that God *signified* the revelation to his servant John; that is, represented it by signs or symbols. Accordingly, the book contains a succession of symbols in which the actual meaning is set forth with striking impressiveness. There are 7 stars, 7 golden lamps, 4 horses and their riders; and so on through the book. Some of them are interpreted, e.g., the stars, the lamps, and the golden censor; others the reader is left to study out for himself. At the beginning of chap. xx. there are two principal symbols employed. 1. The binding of Satan in which the bottomless pit, the key, the chain, are symbols of the suppression of Satan's power over the souls of men. 2. John says that he saw certain classes of souls, that he describes, and that they lived and reigned with Christ a thousand years. That which he saw was—as those who argue against a literal resurrection think—a symbol of the actual event intended to be foretold, viz. the zeal for Christ that his disciples would display. This would be so remarkable that the souls of martyrs would be an appropriate symbol of it; a symbol worthy to be ranked among those employed in this book of revelation. Tried even by this high standard, what symbol, it is asked, could be more significant of devoted zeal than that here employed? How could the piety of a man be more highly commended than to say he has the soul of a martyr? What could be said more expressive of power in a church than that all its members manifest the spirit of those who had forfeited their lives for the testimony of Jesus? How could irresistible power in Christendom be more strikingly expressed than by saying that nowhere or by no person is any other spirit manifested than the spirit of martyrs. Yet, according to this interpretation, John says this will be the case in the millennium. "The rest of the dead lived not again until the thousand years were fulfilled." There will be none like them in all that time. The souls of the wicked, of the worldly, of double minded, half-hearted, or timid Christians, are not an appropriate symbol of Christians in millennium times. And these devoted ones, it is added, shall reign with Christ during the thousand years. They shall not only be devoted to him, but also happy with him. The martyr's zeal will be united with the prosperity of triumphant times. The symbol having been given, the interpretation is added: "This is the first resurrection." That is, the new life of the soul which comes with faith in Christ. This is experienced before the resurrection of the body, and is therefore called the first resurrection. The Savior foretold both together, and placed this first. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This describes the resurrection of the soul which was even then taking place. After that comes the description of the general resurrection—even of all that are in the graves. And all through the epistles this resurrection of the soul is affirmed, and its importance is magnified as by the power of Christ, the source of all the life of Christianity in the church. This, therefore, is actually "the first resurrection," separated from the general resurrection by the whole period between the first preaching of the gospel and the last day. And besides this, those who are not premillennarians say there is nothing else foretold in Scripture to which the name, first resurrection, is to be applied. It is probable that neither of these interpretations is found satisfactory in every point by the great mass of the nominal adherents to either view. On each side a few leaders are enthusiastically sure; but the common Christian feeling is that in each view there is some strength and much weakness; that while the strict premillennial view from a flat

literal interpretation of a few texts, tends to an externalism and a gross materialism in the handling of noble spiritual facts, the opposite and more usual view tends to dissolve all spiritual facts in a vast sea of symbolism, and this on a principle of interpretation by which any words in Scripture may be turned to almost any meaning. The usual expedient of seeking a view carefully limited between the two extremes and antagonizing both, seems scarcely feasible in this case. This is not the place to say more than that the truth will probably be found not between, but combining both—not so much rejecting either, as solvent and comprehensive of both in some higher range of thought.

MILLENNIUM (Lat. a thousand years' time) designates a certain period in the history of the world, lasting for a long indefinite space (vaguely a thousand years), during which the kingdom of Messiah will, according to tradition, be visibly established on the earth. The idea originated proximately in the Messianic expectations of the Jews; but more remotely, it has been conjectured, in the Zoroastrian doctrine of the final triumph of Ormuzd over Ahriman, and was connected by the Christians with the *Parousia*, or Second Coming of Christ. The notion of a golden age, preserved by the converts from heathenism to Christianity, as well as the oppression and persecutions to which they were long subjected by the state authorities, were naturally calculated to develop and strengthen such hopes. The chief basis of the millenarian idea in Judaism as well as in Christianity, however, is the ardent hope for a visible divine rule upon earth, and the identification of the church with that of which it is merely a symbol. In the 1st c. of the church, millenarianism (the Greek equivalent of which, *chiliasm*, from *chilioi*, a thousand, is the term employed by the fathers) was a widespread belief, to which the book of Daniel, and more particularly the pictorial predictions of the Apocalypse (chaps. xx. and xxi.), gave an apostolical authority; while certain prophetic writings, composed at the end of the 1st and the beginning of the 2d c.—such as the *Testament of the Twelve Patriarchs*, the *Fourth Book of Eddras*, the *Revelation of Saint Peter*, etc.; also the *Christian Sibylline Books*, the *Epistle of Barnabas*, the *Shepherd of the Pseudo-Hermas*, several Midrashim, Targums, and other works of a partly legendary character embodied in the *Talmud*—lent it a more vivid coloring and imagery. The unanimity which the early Christian teachers exhibit in regard to millenarianism, proves how strongly it had laid hold of the imagination of the church, to which, in this early stage, immortality and future rewards were to a great extent things of this world as yet. Not only the heretic Cerinthus, but even the orthodox doctors—such as Papias, bishop of Hierapolis, Irenæus, Justin Martyr, etc.—delighted themselves with dreams of the glory and magnificence of the millennial kingdom. The *Sibylline Books*, for instance, hold that the earth will be cultivated throughout its length and breadth, that there will be no more seas, no more winters, no more nights; everlasting wells will run honey, milk, and wine, etc., etc. Papias, in his collection of traditional sayings of Christ (*Kuriakôn Logiôn Erêgēseta*), indulges in the most monstrous representations of the rebuilding of Jerusalem, and the colossal vines and grapes of the millennial reign. Every vine will bear 10,000 branches, every branch 10,000 shoots, every shoot 10,000 sprigs; every sprig 10,000 bunches, every bunch 10,000 berries, every berry 36 times 25 gallons of wine; and if a Saint come to pluck a berry, they will all cry out: "Pluck me, O Saint, I am better, and praise the Lord through me." The Talmud calculates the height of the men of the millennium to be, as before the fall, of 200—300 yards; the moon shall be, according to a prophetic dictum, like the sun; the sun shall be increased 343 times; and every Israelite will beget as many children as there were Israelites going out from Egypt—60,000. Each grape will be large enough to fill the biggest ship. Above all, however, the land of Israel will be free again, and the primitive worship restored with unheard-of splendor. "Such a chiliasm," Neander justly remarks, could only "promote a fleshly eudaemonism;" and indeed ere long it called into more energetic activity the opposition of Gnostic spiritualism. According to the general opinion, which was as much Christian as Jewish, the millennium was to be preceded by great calamities, reminding us in some degree of the Scandinavian ragnarök (or "Twilight of the Gods"). The personification of evil appeared in *Antichrist*, the precursor of Christ (identified, during 1st c., with Nero), who would provoke a frightful war in the land of Magog (Ezek. chaps. xxxviii. and xxxix.) against the people of Gog, after which the Messiah—some say a double Messiah, one the son of Joseph, vanquished in the strife; the other, the victorious son of David—would appear, heralded by Elias, or Moses, or Melchizedek, or Isaiah, or Jeremiah, and would bind Satan for a thousand years, annihilate the godless heathen, or make them slaves of the believers, overturn the Roman empire, from the ruins of which a new order of things would spring forth, in which the "dead in Christ" would arise, and along with the surviving saints enjoy an incomparable felicity in the city of the "New Jerusalem," which was expected to descend literally from heaven. To the innocence which was the state of man in Paradise, there was associated, in the prevalent notions of the millennium, the finest physical and intellectual pleasures.

In the Mosaic account of creation, we find the primitive ground for making the victorious era of the church last a thousand years. That account was regarded by the Jews and by the Judaic Christians as a type of the destinies of creation. Now, by a strictly literal interpretation of the 4th verse of the 90th Psalm, it was supposed that a day of God was arithmetically equal to a thousand years; hence the 6 days of creation were

understood to indicate that the earth would pass through 6,000 years of labor and suffering, to be followed by a 7th day—that is, 1000 years of rest and happiness. In the Book of Revelation (chap. xx,) this view is presented. Still, the rabbinical traditions differ widely among themselves as to the duration of the happy period. Instead of 1000 years, some of them count 40, 70, 90, 365, 400, 600, 2,000, or 7,000, or so many years as have elapsed from the creation of the world or the flood. The Gospel of Nicodemus makes it 500 years, etc. In fact, the systems of apocalyptic chronology were of a varied and somewhat arbitrary cast; according as their originators laid greater stress upon the Apocalypse, the Book of Daniel, the Song of Songs, the Jewish “Gematria,” or Computation of Letters—a very pliable art in itself—or on astronomy, astrology, “natural phenomena,” and the like.

The lapse of time chilling the ardor of the primitive Christian belief in the nearness of the *parousia* had without doubt also the tendency to give a more shadowy, and therefore a more spiritual aspect to the kingdom over which the expected Messiah was to reign. The influence of the Alexandrian philosophy contributed to produce the same result. Origen, for example, first started the idea that instead of a perpetual opposition of paganism to Christianity—instead of a final and desperate conflict between the two—instead of an insolent triumph on the part of the saints, and a servile submission on the part of the unbelievers, the real progress and victory of Christianity would consist in the gradual spread of the truth throughout the world, and in the voluntary homage paid to it by all secular powers. This was an immense advance on the views previously entertained. It is owing largely to Origen and his disciple Dionysius that more spiritual conceptions of the millennium finally established themselves in the church; at all events, they furnished the fathers with the majority of their arguments. Yet even in the Egypto-Alexandrian church, millenarianism, in its most literal form, was widely diffused, and was only eradicated by the great wisdom and moderation of Dionysius. The Montanists (q.v.) generally, as might be expected from the enthusiastic tendencies of the sect, were extreme millenarians or chiliasts, and, being considered a heretical sect, contributed largely to bring chiliasm into discredit, or, at all events, their own carnal form of chiliasm, which Tertullian himself attacked. Caius, the presbyter, in his “Disputation” against the Montanist Proclus, traces its origin to the hated heretic Cerinthus, whom he accuses of forging a certain revelation, which he passed off as the work of an apostle. From his description of this revelation it is almost certain—strange as it may appear—that he alludes to the canonical Apocalypse. Lactantius, in the beginning of the 4th c., was the last important church father who indulged in chiliastic dreams, while among its earlier advocates may be mentioned chiefly Nepos, Methodius, Korakion, Apollinarius, Victorinus, etc. In the 5th c. St. Jerome and St. Augustine expressly combated certain fanatics who still hoped for the advent of a millennial kingdom whose pleasures included those of the flesh. But from this time the church formally rejected millenarianism in its sensuous “visible” form, although the doctrine every now and then made its reappearance, especially as a general popular belief, in the most sudden and obstinate manner. Thus the expectation of the *last day* in the year 1000 A.D. re-invested the doctrine with a transitory importance; but it lost all credit again when the hopes, so keenly excited by the crusades, faded away before the stern reality of Saracenic success, and the predictions of the *Eberlasting Gospel*, a work of Joachim de Floris, a Franciscan abbot (died 1212), remained unfulfilled.

At the period of the reformation, millenarianism once more experienced a partial revival, because it was not a difficult matter to apply some of its symbolism to the papacy. The pope, for example, was *Antichrist*—a belief still adhered to by some extreme Protestants. Yet the doctrine was not adopted by the great body of the reformers, but by some fanatical sects, such as the Anabaptists and by the Theosophists of the 17th century. During the civil and religious wars in France and England, when great excitement prevailed, it was also prominent. The *fifth monarchy men* of Cromwell's time were millenarians of the most exaggerated and dangerous sort. Their peculiar tenet was that the millennium *had* come, and that *they* were the saints who were to inherit the earth. The excesses of the French Roman Catholic Mystics and Quietists terminated in chiliastic views. Among the Protestants it was during the *thirty years' war* that the most enthusiastic and learned chiliasts flourished. These may—broadly—be brought under the three chief heads of *exegetical* chiliasts, who, by some biblical dates, endeavored to compute the predicted time; *alchemistic or cabalistic* chiliasts, who endeavored to hasten the period by some mystical discovery; and *politico-theocratic* chiliasts, who wished to reduce the governments of the world to a biblical standard. See ANABAPTISTS, MÜNZER. The awful suffering and wide-spread desolation of that time led pious hearts to solace themselves with the hope of a peaceful and glorious future. Since then the penchant which has sprung up for expounding the prophetic books of the Bible, and particularly the Apocalypse, with a view to present events has given the doctrine a faint semi-theological life, very different, however, from the earnest, practical faith of the first Christians. Among the foremost chiliastic teachers of modern centuries are to be mentioned Ezechiel Meth, Paul Felgenhauer, bishop Comenius (*Lux in Tenebris*, 1657); prof. Jurien (*L'Accomplissement des Prophéties*, 1686); Serarius (*Assertion du Règne de Mille Ans*, etc., ab. 1670); Poret, (*Economie Divine*, 1687); J. Mede (*Clar. Apocal.* 1627); while Thomas Burnet and W. Whiston endeavored to give chiliasm a geological foundation, but with-

out finding much favor. Spener, on account of his *Hoffnung besserer Zeiten*, has been accused of chiliasm; no less Joachim Lange (*Licht und Recht*); and Swedenborg employed apocalyptic images to set forth the transfigured world of the senses. Latterly, especially since the rise and extension of missionary enterprise, the opinion has obtained a wide currency that after the conversion of the whole world to Christianity, a blissful and glorious era will ensue; but not much stress—except by extreme literalists—is now laid on the nature or duration of this far-off felicity. In fact, the common Christian conception of a millennium without a visibly present Christ, as held at the present day, is little different, so far as results are concerned, from the belief of philosophers in the perfectibility of the race. The essence of both conceptions is the cessation of sin and sorrow, the prevalence of holiness and happiness. But this departs widely from the “ancient hope of the church”—a kingdom of visible majesty, with Jesus and the saints ruling the world from Jerusalem, the central city of the earth!

Great eagerness and not a little ingenuity have been exhibited by many persons in fixing a date for the commencement of the millennium. The celebrated theologian, Johann Albrecht Bengel (*Erklärte Offenbarung; Reden für's Volk*), who, in the 18th c., revived an earnest interest in the subject among orthodox Protestants, asserted from a study of the prophecies that the millennium would begin in 1836. This date was long popular. Bengel's general millenarianism was adopted by Oetinger (d. 1782), and widely spread throughout Germany in a more or less poetic form by Hahn, Crusius, Jung Stilling, Lavater, and Hess (*Briefe über die Offenb. Joh.*). Some of the greatest of the more recent German theologians are millenarians, such as Rothe, Delitzsch, Hoffman, Kurtz, Hebart, Thiersch, Nitzsch, P. Lange, and Ebrard. Swedenborg, to whom reference has already been made, held that the last judgment took place in 1757, and that the new church, or “Church of the New Jerusalem,” as his followers designate themselves—in other words, the millennial era, then began. In America, considerable agitation was excited by the preaching of one William Miller, who fixed the second advent of Christ about 1843. Of late years, the most noted English millenarian is Dr. John Cumming, who originally placed the end of the *present dispensation* in 1866 or 1867; but as that time drew near without any millennial symptoms, he was understood to have modified his original views considerably, and now conjectures that the beginning of the millennium will not differ so much after all from the years immediately preceding it, as people commonly suppose. See Corrodi's *Kritische Geschichte des Chiliasmus* (Zurich, 1794, 4 vols.); Calixtus, *De Chilismo cum antiquo tum pridem renato Helmsl.* (1692, 4to); Klee, *Tentam Hist. crit. de Chil. prim. sec. Herbip.* (1825); Münter, *Dogmengeschichte*, etc. A really good history of chiliasm, however, is as yet a desideratum.

MILLEPEDE, a popular name of many kinds of *myriapoda*, of the order *chilognatha*, and chiefly of the families *julida* (see JULUS) and *Polydesmida*. In the latter family, the feet are arranged in numerous groups along both sides; otherwise, they much resemble the *Julida*. The largest species are found in warm climates, and some of them are brightly colored; but small species of both families are common in Britain; and some of them, as *Polydesmus complanatus*—which is lilac-colored, flattened, and from a quarter to half an inch in length—are very destructive to the roots of plants. Doubt has been expressed if they attack roots perfectly healthy; but at all events, they take advantage of incipient decay, and greatly extend and accelerate it. The application of salt, lime, nitrate of soda, etc., has been often recommended as a preventive of their ravages.—The name PILI, MILLEPEDE is often given to those shorter *Chilognatha*, of the family *Glomerida*, which, when disturbed, roll themselves up into an almost globular form, like the crustacean called armadillo. *Glomeris marginata* is common in Britain, under stones and among moss. Some of the tropical species are large and finely colored.

MILLEPORE, a genus of hydrozoa which have recently been placed in a new subclass, *hydrocerallina* by Mr. Moseley. It contributes largely to the formation of coral reefs in the West Indies and Pacific. The calcareous skeleton is mostly in the form of laminar expansions having the surface studded with minute holes of two sizes, the larger being the fewest. The larger openings are the mouths of tubes which are divided by transverse calcareous partitions into a number of compartments, only the most superficial of which contain the animals. The smaller tubes are similarly constructed, and the general tissue of the skeleton is composed of trabeculae traversed by a series of anastomosing canals which place the tubes occupied by the zoöids in direct communication. On account of some resemblance in the skeleton the *millepora* were formerly classed with the labulate corals. The late Prof. Agassiz was the first to examine the living animals, and he at once referred the genus to the *hydrozoa*. Mr. Moseley arrived at the same conclusion, and has recently had opportunities of examining the living animal minutely. According to him the colony of millepores consist of two kinds of zoöids. The larger, or gastrozoöids occupy the larger tubes of the skeleton, while the smaller, or dactylozoöids occupy the smaller tubes, which are generally placed around the larger in somewhat of a systematic arrangement. The small, or dactylozoöids have no mouth and are long and slender, carrying on their sides numerous short, clavate tentacles. They perform the functions of prehension for the colony, and supply food to the stomach bearing gastrozoöids, which perform the work of digestion and assimilation for the family. The nutritive fluid thus elaborated is distributed to the colony through branched

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the upper or wooden roller till the required thickness is made up. The lower or iron roller presses by means of a lever and weights against the upper one with sufficient force to consolidate the layers of pulp. The hollow cylinder of millboard on the wood roller is then cut longitudinally with a knife, and opened out into a flat sheet. It is afterwards dried by steam heat or otherwise, calendered by chilled iron rolls, and cut to size by strong circular cutters.

Millboard is used for bookbinding and for making boxes, but has been largely superseded by Straw-board (q.v.). It is still employed for jointing flanged pipes and other engineering work; but for this purpose asbestos millboard (see ASBESTOS) is now preferred. Millboard or thick cardboard made from straw or wood is used for many miscellaneous purposes. Mounting board consists of several layers of paper pasted together. A few years ago a mill on a large scale was in operation near London for the manufacture of millboard from stable manure, but the process was not a success commercially.

Millbury, Massachusetts, on the Blackstone River, is 39 miles by rail W. of Boston, and has several cotton and woollen factories. Pop. 4555.

Milledgeville, the former capital of Georgia (q.v.), 32 miles ENE. of Macon. Pop. 3800.

Millenary Petition. See HAMPTON COURT.

Millennium (Lat., 'a thousand years'), a long indefinite space during which the kingdom of the Messiah will, according to the belief of many Christians, be visibly established on the earth. The idea originated proximately in the Messianic expectations of the Jews; and the Christians' belief in the *Parousia*, or Second Coming of Christ, was developed by the oppression and persecutions to which they were long subjected. The chief basis of the millenarian idea, in Judaism as well as in Christianity, is the ardent hope for a visible divine rule upon earth, and the identification of the church with that of which it is merely a symbol. In the 1st century of the church, chiliasm (the Greek equivalent of millenarianism, from *chilioi*, 'a thousand') was a widespread belief, to which the books of Daniel and the Apocalypse (chaps. xx. and xxi.) gave authority; while various prophetic writings, composed at the end of the 1st and the beginning of the 2d century—such as the *Testament of the Twelve Patriarchs*, the *Christian Sibylline Books*, the *Epistle of Barnabas*—lent it a more vivid colouring and imagery. Not only the heretic Cerinthus, but even orthodox doctors—such as Papias of Hierapolis, Irenæus, and Justin Martyr—delighted themselves with dreams of the glory and magnificence of the millennial kingdom. The *Sibylline Books*, for instance, hold that the earth will be cultivated throughout its length and breadth, that there will be no more seas, no more winters, no more nights; everlasting wells will run honey, milk, and wine. Papias indulges in monstrous representations of the rebuilding of Jerusalem, and of the colossal vine and grapes of the millennial reign.

According to the general opinion, which was as much Christian as Jewish, the millennium was to be preceded by great calamities. The personification of evil appeared in *Antichrist* (q.v.), the precursor of Christ (identified during the 1st century with Nero), who would provoke a frightful war in the land of Magog (Ezek. xxxviii. and xxxix.) against the people Gog, after which the Messiah would appear, heralded by Elias, or Moses, or Melchizedek, or Issaiah, or Jeremiah, and would bind Satan for a thousand years, annihilate the godless heathen, or make them slaves of the believers, and overturn the Roman empire. From

its ruins a new order of things would spring forth, in which the 'dead in Christ' would arise, and along with the surviving saints enjoy an incomparable felicity in the city of the 'New Jerusalem,' which was expected to descend literally from heaven. With the innocence which was the state of man in Paradise there was associated, in the prevalent notions of the millennium, great physical and intellectual pleasures.

The lapse of time, chilling the ardour of the primitive Christian belief in the nearness of the *Parousia*, had without doubt also the tendency to give a more shadowy, and therefore a more spiritual aspect to the kingdom over which the expected Messiah was to reign. The influence of the Alexandrian philosophy contributed to produce the same result. Origen, for example, started the idea that, instead of a final and desperate conflict between Paganism and Christianity, the real progress and victory of Christianity would consist in the gradual spread of the truth throughout the world, and in the voluntary homage paid to it by all secular powers. Yet even in the Egypto-Alexandrian Church millenarianism, in its most literal form, was widely diffused. The Montanists (q.v.) generally were extreme millenarians or chiliasts, and, being considered a heretical sect, contributed largely to bring chiliasm into discredit, or, at all events, their own carnal form of chiliasm, which Tertullian himself attacked. Lactantius, in the beginning of the 4th century, was the last important Church Father who indulged in chiliastic dreams. In the 5th century, St Jerome and St Augustine expressly combated certain fanatics who still hoped for the advent of a millennial kingdom whose pleasures included those of the flesh. From this time the Church formally rejected millenarianism in its sensuous 'visible form,' although the doctrine every now and then made its reappearance, especially as a general popular belief, in the most sudden and obstinate manner. Thus, the expectation of the *Last Day* in the year 1000 A.D. reinvested the doctrine with a transitory importance.

At the period of the Reformation, millenarianism once more experienced a partial revival, because it was not a difficult matter to apply some of its symbolism to the papacy: the pope, for example, was Antichrist. Yet the doctrine was not adopted by the great body of the Reformers, but by some fanatical sects, such as the Anabaptists, as also by various theosophists in the next century. During the civil and religious wars in France and England it was also prominent; the Fifth Monarchy Men (q.v.) of Cromwell's time were millenarians of the most exaggerated type. The extravagances of the French Mystics and Quietists culminated in chiliastic views. During the Thirty Years' War enthusiastic and learned chiliasts flourished. Among the foremost chiliastic teachers of modern centuries are to be mentioned Ezekiel Meth and Bishop Comenius in Germany; Professor Jurien of Sedan, and Poiret; Serarius in Holland; and in England Joseph Mede (*Clav. Apocal.* 1627), while Thomas Burnet and William Whiston endeavoured to give chiliasm a geological foundation. Most of the chief divines of the Westminster Assembly were millenarians; so were Sir Isaac Newton and Bishop Horsley. Bengel revived an earnest interest in the subject among orthodox Protestants. Spener and Joachim Lange held chiliastic views; and Swedenborg employed apocalyptic images to set forth the transfigured world of the senses. Bengel's millenarianism was adopted by the Swabian theosophist Oetinger (died 1782), and widely spread throughout Germany by Jung Stilling, Lavater, and Hess. Charles Wesley and Toplady were millenarians.

Modern millenarians or pre-millennialists (as

believing in the pre-millennial advent of Christ) differ in many minor points from one another, but agree in holding that the millennial age will be heralded by the personal return of the Lord Jesus, to establish a theocratic kingdom of universal righteousness, during which time sin will remain on earth but be greatly diminished. Immediately on Christ's appearing will take place the resurrection of the righteous dead and the translation of living Christians, who will be rewarded according to their works. The judgment work of Christ will occupy the whole millennial period. The Jews, restored to their own land, will repent and be converted. All the hosts of Antichrist will be destroyed, Satan bound, and the Holy Ghost poured out. At the end of the millennial age Satan released will make a last vain attempt to regain his power, but he and the wicked, who now have their resurrection, will be finally judged and cast into the lake of fire. The earth will be renewed by fire, and be the scene of the everlasting kingdom of Christ over all sanctified mankind. Attempts to fix the date of the advent are generally disapproved. Dates that have been fixed for the beginning of the millennium have been 1785 by Stilling, 1836 by Bengel, 1843 by Miller in America, 1866, 1867, and 1868 by Dr Cumming, and 1890 by the Mormon Church. Some adventists teach the doctrine of Apocatastasis (q.v.), others the final annihilation of the impenitent. See ADVENTISTS (SECOND), and HELL.

Many of the greatest modern German theologians have been more or less pronouncedly pre-millennialists; such as Rothe, Hofmann, Nitzsch, Ebrard, Lange, Delitzsch, Christlieb, Luthardt, as also Oosterzee, Gausson, and Godet. The Free Church of Italy and the Plymouth Brethren collectively hold these views. The Irvingites expect the speedy appearance of Christ. Pre-millennial views appear in the works of many eminent Anglicans—such as Archbishop Trench, Bishops Ellicott and Ryle, Canons Fremantle and Hoare, Dean Alford. Amongst Presbyterians Dr John Cumming and Dr Horatius Bonar are conspicuous names. Great conferences of pre-millennialists were held in London and New York in 1878.

See Corrodi, *Geschichte des Chiliasmus* (1781; 2d ed. 1794); J. P. Lange, *Das Land der Herrlichkeit* (1838); Volck, *Der Chiliasmus* (1869); Bickersteth, *Glory of the Church* (1853); Bonar, *Coming of the Kingdom of the Lord Jesus* (1849), and *Prophetical Landmarks* (1859); Cumming, *Apocalyptic Sketches* (1849); E. B. Elliott, *Horæ Apocalypticæ* (5th ed. 1862); Seiss, *The Last Times* (7th ed. Phila. 1878); the *Pre-millennial Essays of the Prophetic Conference* (Chicago, 1879); and, against Millenarianism, David Brown, *Christ's Second Coming* (1846).

Millepede, a popular name for the members of one of the orders of Myriapods, of which Julus is a good type. See CENTIPEDE, MYRIAPOD.

Millepore. See CORAL.

Miller, HUGH, a distinguished self-taught geologist and journalist, was born at Cromarty, in the north of Scotland, October 10, 1802. He was descended from a family of sailors, and lost his own father by a storm at sea when he was only five years of age. In consequence of this misfortune he was brought up chiefly under the care of two of his mother's uncles, one of whom ('Uncle Sandy') imbued him with a taste for natural history, and the other ('Uncle James') for traditional lore. He acquired a good knowledge of English (the only language he knew) at the Cromarty grammar-school. Before his eleventh year he had read the usual romances of childhood, besides other works of higher literary pretensions. As he grew older he became extremely fond of the great English poets and prose-writers. From his seventeenth to

his thirty-fourth year he worked as a common stone-mason, devoting the enforced leisure of the winter months to writing and reading, to independent researches in natural history, and to the extension of his literary knowledge. In 1824-25 he worked at Niddrie, near Edinburgh. In 1829 he gained the friendship of Robert Carruthers, editor of the *Inverness Courier*, and published a volume entitled *Poems written in the Leisure Hours of a Journeyman Mason* (1829), which was followed by *Scenes and Legends of the North of Scotland* (1835). His attention was soon drawn to the ecclesiastical controversies which were agitating Scotland, and his famous *Letter to Lord Brougham* on the 'Auchterarder Case,' brought him prominently into notice. In 1834-39 he acted as bank-accountant; in 1839 he was invited to Edinburgh by Dr Candlish and Robert Paul, who had read his famous letter, as editor of the *Witness*, a newspaper started in the interest of the Non-intrusion party in the Church of Scotland; and in 1840 he published in its columns a series of geological articles, which were afterwards collected under the title of *The Old Red Sandstone, or New Walks in an Old Field* (1841). These articles were very remarkable, from both a scientific and a literary point of view. They contained a minute account of the author's discovery of fossils in a formation believed, until then, to be destitute of them, and were written in a style which was a harmonious combination of strength, beauty, and polish. At the meeting of the British Association in the same year (1840) he was warmly praised by Murchison, Agassiz, and Buckland. Agassiz proposed that one of the fossils should be named *Pterichthys Milleri*, and said that 'he would give his left hand to possess such powers of description as this man.' Miller's editorial labours during the heat of the Disruption struggle were immense, and educated the people for the climax in 1843. He used the term 'Free Church' before the Disruption. In 1847 he had to vindicate his position as editor in a private pamphlet against clerical interference, and may be said to have come off triumphant. But, after years of hard, earnest, fagging toil, his brain gave way, and, in a moment of aberration, he shot himself at Portobello, near Edinburgh, on the night of the 23d December 1856. Miller contributed several tales to the series known as Wilson's *Tales of the Borders* (1835), and was also a contributor to *Chambers's Journal*. He was not a ready writer; Chalmers said of him that when he did go off he was a great gun, but he required a deal of time to load. Yet he contributed at least a thousand articles to the *Witness*; Peter Bayne terms them 'complete journalistic essays, symmetrical in plan, finished in execution, and of sustained and splendid ability.' Miller's works, besides those already mentioned, are *First Impressions of England and its People* (1847), the record of a journey to England in 1845; *Footprints of the Creator, or the Asterolepis of Stromness*, in which he combated the evolution theory (1850); *My Schools and Schoolmasters, or the Story of my Education* (1854); and *Testimony of the Rocks* (1857), an attempt to reconcile the cosmogony of Genesis with the geology of nature, by the hypothesis that the days mentioned in the first chapter of Genesis do not represent the actual duration of the successive periods of creation, but only the time occupied by God in unrolling a panoramic vision of these periods before the eyes of Moses. To the above list was afterwards added the following posthumous volumes: *Cruise of the Betsey* (1858), being geological investigations among the islands of Scotland; *Sketch Book of Popular Geology*, with preface by Mrs Miller (1859); *Headship of Christ*, with preface by Bayne (1861); *Essays, Historical and Biographical*

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ASSOCIATE EDITORS:
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TOGETHER WITH AN
ENCYCLOPÆDIA OF LIVING DIVINES
AND
CHRISTIAN WORKERS
OF ALL DENOMINATIONS IN EUROPE AND AMERICA.

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himself. His stand-point was that of his father, that of Jeremy Bentham, that of the French encyclopedists, — the baldest materialism. But all cynicism, all fantastic recklessness, all levity and frivolity, are here eliminated, and replaced by strong common sense, deep conscientiousness, and perfect sincerity. John Stuart Mill probably indicates the high-water mark of what materialism is able to yield; and for that very reason it should be noticed, that though, in his *Autobiography*, no word of reproach escapes him, there is a latent regret in his words whenever he speaks of his father, and that though, in his *Three Essays*, he rejects every specifically Christian tenet, he almost openly recognizes that there is in religion something which he personally does not understand. His more than romantic, almost mystical, relation to his wife (see Carlyle's *Memoirs*) also indicates a craving for something to worship, if not a direct want of religion. See his remarkable utterances concerning Christ, p. 253, Amer. ed. For biography, see his *Autobiography*, London and New York, 1873, and A. BAIN: *John Stuart Mill, a Criticism, with Personal Recollections*, London, 1882.

CLEMENS PETERSEN.

MILLEDOLER, Philip, D.D., b. at Rhinebeck, N.Y., Sept. 22, 1775; d. on Staten Island, Sept. 23, 1851. He was of Swiss descent; graduated at Columbia College, New-York City, 1793; pastor Nassau-street German Reformed Church, New York (1795-1800), Pine-street Presbyterian Church, Philadelphia (1800-05), Rutgers-street Presbyterian Church, New York (1805-13), Collegiate Reformed Dutch Church, New York (1813-25); professor of theology, and president of Rutgers College, New Brunswick, N.J., 1825-41. He was an excellent preacher, and particularly gifted in prayer. He was one of the founders of the American Bible Society, 1816; was moderator of the General Assembly of the Presbyterian Church at Philadelphia, 1808, and president of the General Synod of the Reformed Church in 1823. His publications were sermons and addresses, for list of which see CORWIN'S *Manual of the Reformed Church in America*, 3d ed., pp. 386, 387.

MILLENARIANISM, MILLENNIUM.¹ The first term designates a Christian doctrine, the main idea of which, in the early Church, was, that there will be a kingdom of peace and joy, in which Christ, after his second coming, will gather all the saints around him, and personally rule over them. It includes the visible appearance again of Christ on the earth to establish his kingdom, the destruction of Antichrist, the distinction of two resurrections, — one of the saints, for the kingdom of a thousand years; and one of the rest of the dead, for the general judgment, — perfection of happiness, and the dominion of the righteous over the unrighteous portion of the earth. It places a period of a thousand years between the second coming of Christ and the termination of this era (*æon*). The duration of the thousand years was a subordinate question. This kingdom is not the consummation of a process of evolution and development of the Church, but a special implanting of the glory of the hereafter in the imperfection of this world.

The biblical authority for this doctrine is found in the prophecies of the Old Testament, as yet unfulfilled (as Gen. xii. 1 sqq., xv. 3 sqq.), or the words of our Lord (Matt. v. 4, xix. 29; Luke xiv. 12 sqq.), but especially in the prophetic visions of Daniel and Ezekiel, and in the words of Paul in 1 Cor. xv. 25 sqq. The chief authority has always been the Book of Revelation. There is nothing in the sermons of the apostles about an earthly millennium, much less in the words of Christ. When the Lord comes again, it will be to judge the world (Matt. xxv. 31 sqq.). This second coming will be preceded by apostasy, carnal security, and godlessness (Matt. xxiv. 24, 37 sqq.; Luke xviii. 8); and the Church will suffer persecution to the end of time (Matt. xxiv. 13, 21 sqq.). The tares grow up with the wheat (Matt. xiii. 30) until the close of this era, and the Lord knows of only one resurrection, of the evil and the good (John v. 28 sqq.; Matt. xxv. 31 sqq.). The belief of the apostles, that the world was near its end, did not include any millenarian expectations. There are, however, passages, which, if interpreted strictly, and exclusively according to the letter, afford some ground for the millenarian doctrine; as, for example, the sitting at the table with the patriarchs in the kingdom of heaven (Matt. viii. 11), the drinking of the fruit of the vine (Matt. xxvi. 29), and the eating of the passover in the kingdom of God (Luke xxii. 16), etc. Finally, it cannot be disputed that the Book of Revelation (xx. 4 sqq.) contains the fundamental characteristics of millenarianism. The explanation of Augustine, that the thousand years (Rev. xx. 4) had begun before his day, is ruled out by the fact that this period is put after the destruction of Antichrist (xix. 19 sqq.). Nor is the first resurrection (xx. 4), which is set over against the state of the other dead not yet resurrected (xx. 12 sqq.), to be explained of the first stage of blessedness in heaven (Hengstenberg), or of regeneration (Augustine). It can only refer to a bodily resurrection. In view of the difficulty of separating figure from real fact, we conclude that the millenarianism of the Book of Revelation is a hieroglyph whose meaning has not yet been satisfactorily solved.

The ultimate root of millenarianism is the popular notion of the Messiah current among the Jews. The prophecies of the Messiah had affirmed that a period of peace and the triumph of Israel would follow the establishment of his kingdom. The fancy of the Jewish people, misinterpreting these prophecies, revelled in dreams of an external kingdom, in which the Messiah should reign from Jerusalem, and inaugurate an era of inexpressible happiness. Some of these thoughts passed over to the Christians, who, however, made this period of the visible reign of the Messiah on earth only the prelude of a second and final stage of heavenly glory. There is a truth in millenarianism; namely, that Christianity will yet concentrate, as in a focus, in a flourishing period of the Church, the fulness of divine blessing. Its difficulties are the want of clear biblical authority, and the fall, which it affirms will take place at the end of the thousand years, from the elevated plane of Christian experience and life (Rev. xx. 7 sqq.).

History. — Three periods may be distinguished in the history of millenarianism. 1. In the period

¹ Herzog treats this subject under the title *Chiliasmus* ("Chiliasm"), which is the usual German designation for Millenarianism.

of its rise, the millenarian doctrine was powerfully influenced by the blood-baptism of the persecutions. In the tribulation of the present, the Church took comfort in looking forward to the certainty of a speedy recompense. The Epistle of Barnabas (c. 15) is the first book having references to it. The doctrine spread from Asia Minor to the other parts of the Church, primarily among the Jewish Christians. It is found in Cerinthus (Euseb., *H.E.*, III. 28, VII. 25), in the *Testaments of the Twelve Patriarchs* (Jud., c. 25; Benjam., c. 10), and amongst the Ebionites (Jerome, *In Jes.*, lx. 1, lxvi. 20). The Shepherd of Hermas has at least faint echoes of it (i. 3). Justin Martyr (c. *Tryp.*, 80) knew of orthodox Christians who did not share the expectation of an earthly consummation of the Church, but himself believed it. In the writings of Clement of Rome, Ignatius, Polycarp, Tatian, Athenagoras, and Theophilus of Antioch, there are no references to millenarianism; but the conclusion cannot be drawn with certainty that they did not believe it. Irenæus (*Adv. Hær.*, v. 32 sqq.) and Papias based their expectation of the kingdom of a thousand years on the assertion of those who had seen the apostles. The first thing to check the tide of millenarianism was the exaggerations of Montanism. Origen, who regarded matter as the seat of evil, regarded an earthly kingdom of Christ, full of physical delights, as a Judaizing fable; while Nepos, an Egyptian bishop who opposed the view of Origen, met with stormy opposition in the churches. Methodius, bishop of Tyre (d. 311), in this, as in other points, the counterpart of Origen, defended the millenarian doctrines (*Sympos. decem virginum*, ix. 5). The last echo in the Greek Church was heard in the pamphlet of Apollinaris of Laodicea against Dionysius of Alexandria for it (Basil, *Epist.*, 263; Epiph., *Hæres.*, 77, 26). It maintained itself for a longer period in the West; and Lactantius (about 320; *Instt. divin.*, vii. 14 sqq.), and Victorinus, bishop of Pettau, portrayed the millennial kingdom in the most sensual colors. Even Jerome (*In Jes.*, i. 18) did not dare to condemn the traditional opinion. The fate of the doctrine was decided by Augustine (*De civit. Dei*, xx. 7, 9), who declared that the Church was the kingdom of God on earth. The new relations of the State to the Church had contributed to the downfall of millenarianism. The protection the Church won for itself from the State deprived the doctrine of its vitality. In the middle ages, neither catastrophes in nature, nor degeneracy within the Church, excited millennial expectations. The clergy possessed the kingdom of the thousand years in the glory of a Church triumphant over emperor and princes. The circles which were prophetic of the Reformation looked for the regeneration of the Church, not from the visible coming of Christ, but in a return to apostolic poverty and piety, or the enthronement of a righteous Pope. Peter de Oliva (*Postilla in Apocal.*, 1297) explained the second coming by the operation of the Holy Ghost in the heart.

2. The second period in the history begins with the Reformation. The growing decline of the antichristian papacy was regarded as one of the sure signs of the approach of the Lord. Others, upon the basis of the doctrine of the invisible

Church, became prophets of the millennial kingdom. Innumerable natural occurrences in the skies and on the earth — constellations, comets, national changes, and the like — were regarded as indications of the end. The Reformers shared in the expectation of its proximity, but indulged in no fantastic dreams. Fanatics announced visions, and promulged prophecies; and the Anabaptists determined violently to prepare the way by establishing the new Zion at Münster (1534), with the introduction of a community of wives and goods. The Augsburg and Helvetic Confessions condemned this fanaticism, and later theologians generally referred to the thousand years as passed. Much less did the Catholic Church countenance millenarianism. The only work worth mentioning in favor of it is the *Onus ecclesiæ* of Bishop Bertholdt of Chiemsee (1524, c. 61 sqq.).

There is no name of importance among the millenarians of the sixteenth century. The most curious is that of the Anabaptist David Joris of Delft (d. 1556). Millenarian ideas were made prominent again in the seventeenth century. This was due to the religious wars in Germany, the persecutions of the Huguenots, and the Revolution in England. Ezekiel Meth in Germany, the Bohemian Brethren (e.g., Bishop Comenius in his *Lux in tenebris*, 1657; 3d ed., 1665), Professor Jurieu of Sedan in France (*L'accomplissement des prophéties*, 1686), Serarius in Holland (*Assertion du regne de mille ans; De Judæorum conversione*), Poiret (*Économie divine*, 1687), and Joseph Mede (*Clavis Apocalyp.*, 1627), Jane Leade, and Thomas Burnet (*Telluris sacra theoria*, 1680, and *De statu mortuorum et resurgentium*), in England, advocated millenarian theories. In Germany, Spener was suspected of millenarian views by his *Hoffnung künftiger besserer Zeiten*, 1693, and no doubt properly; and Joachim Lange (*Apokalyp. Licht u. Recht*, 1730), the Berleburg Bible, and the translations of Jane Leade, introduced them into pious circles.

3. The third period begins with the middle of the eighteenth century, and opens with the celebrated commentator Bengel, whose Commentary on Revelation (*Erklärte Offenbarung*, 1740) and Sermons for the People (60 *Reden fürs Volk*, 1748) made the Book of Revelation the pet study in pious, churchly circles. The theosophists Oetinger (d. 1782), Stilling (*Siegesgesch. d. christl. Religion*, 1799), Lavater, and others, indulged in similar views. In England the Irvingites (1832 sqq.) declared the proximity of the kingdom of glory. Others, at the advice of Friedrich and Chr. Hoffmann, went to Palestine to be ready for the beginning of this kingdom. In the valley of Salt Lake the Mormons set up their Zion. Bengel's scholars, Leutwein, Sander, and others, continued to pick out the signs of the times, and to solve apocalyptic arithmetic. Millenarianism was an organic part of Rothe's system (*Ethik*, 2d ed., iii. 189 sqq.), and millenarian theories have been advocated by Hofmann (*Weissagung u. Erfüllung*, ii. 372 sq.), Delitzsch (*Bibl.-proph. Theologie*, pp. 6 sqq.), Hebart (*D. zweite sichtbare Zukunft Christi*, 1850), Auberlen (*D. Proph. Daniel u. d. Offenb. Johan.*, 2d ed., 1857, pp. 372 sqq.), and Volck (*D. Chiliasmus*, Dorpat, 1869). Others, as Thiersch, J. P. Lange, Ebrard, occupy an indefinite position.

Duration of the Millennial Kingdom. — Efforts to

define the time of the beginning of the millennial kingdom and its length have been made from Hippolytus (d. 230) down to the present. The eighteenth century was fruitful in bold systems of apocalyptic chronology, of which Bengel's is the most important. Daniel and the Revelation were the main regulators for these calculations; but the Song of Solomon, astronomy, Jewish cabalistic figures, etc., were also used. The usual view among the Fathers was that the Lord would appear at the conclusion of the sixth millennium. Philastrius (*Hæres.*, 106) placed the time more definitely at 365 A.D., Hippolytus at 500, Jurieu at 1785, Bengel at 1836, Stilling at 1816, Sander at 1847. The old view was, that this kingdom, corresponding to the sabbath of the creation, would last a thousand years. Bengel distinguished two periods of a thousand years, — the one covering the kingdom of the saints on earth (Rev. xx. 1-3); the other, of the martyrs in heaven (xx. 4-6). Stilling gave up this distinction, and returned to the old view. Modern scholars, like Rothe, Ebrard, and Lange, regard the "thousand years" as a symbolical number.

Seat and Citizens of the Kingdom. — Rev. xx. leaves it indefinite whether the seat of the millennial kingdom will be heaven or earth, but the great majority of millenarians hold that it will be the earth. The Irvingites connected it with their seven congregations; the Mormons, with the Salt Lake; but the majority again agree in looking upon a renewed Jerusalem (Irenæus, etc.) as its rallying-point. The citizens of this kingdom are defined as all faithful Christians and the saints of the Old Testament (Justin, Irenæus, etc.). Poiret included Pagans like Socrates. The Ebionites, Apollinaris, and, in modern times, Serarius and Oetinger, held that even the Levitical ritual would be restored, as a "symbolical reminiscence" of the salvation accomplished by Christ. The view is widely current that the children of Israel will not only be restored to Canaan, but enjoy a period of the highest prosperity (Hofmann, Auberlen, Volck).

Nature of the Kingdom. — The descriptions of the millennial kingdom are based upon the idea that it is either the consummation, or the prophecy of the consummation. Irenæus sententiously speaks of it as a period in which the saints develop, under the sanctifying influence of the Lord, into immortality and a capacity to see God. The nobler representatives have advocated the view that it is a period of transition. The Lord will be amongst his followers. Its enjoyments have been represented as those of an ever-repeated marriage-feast (Cerinthus), of luxuriously spread tables, and the riches of Cræsus (Ebionites). Even higher natures, like Irenæus and Lactantius, did not completely cut loose from these sensual notions. But the ideal conception of the kingdom was that of a state free from idolatry, immediate perception of religious truth, the contemplation of God, and freedom from all sin and evils, such as poverty, sickness, etc. It was to be a world's sabbath, pervaded by peace, but not by apathy. Some think that a characteristic of it will be the vigorous effort to convert the heathen and Jews. Lange, however, holds this activity will precede the dawn of the kingdom. According to Bengel, there will still be rulers, marriage, agri-

culture, etc. According to Oetinger, a community of goods, and equality of persons, will prevail. The old Fathers (Barnabas and Lactantius) held that the earth would be free from all sin and evil. Others (Jurieu, J. P. Lange, etc.) have taken a different view, that sinners will still continue to be on the earth, but that the saints will be greatly in the preponderance, and the conflict with sin and temptation will still go on (Bengel, Oetinger, etc.). Nature will continue to be subject to change and corruption, as the new heavens and earth (2 Pet. iii. 7; Rev. xxi. 1) will follow the period of the millennial reign.

LIT. — A satisfactory work on millenarianism yet remains to be written. CORRODI: *Gesch. d. Chiliasmus* (not a full collection of materials), Frankfurt, 1781, 2d ed., Zürich, 1794, 4 vols.; LAVATER: *Aussichten in d. Ewigkeit*, Zürich, 1768-78, 4 parts; J. P. LANGE: *D. Land d. Herrlichkeit*, Meurs, 1838; VOLCK: *D. Chiliasmus*, Dorpat, 1869; KOCH: *D. tausendjähr. Reich*, Basel, 1872; comp. DORNER: *Doctrine of the Person of Christ*. — [English Works advocating Millenarianism. JOSEPH MEDE: *Clavis Apocalyptica*, etc., Cambridge, 1627; T. BEVERLEY: *The Kingdom of J. Christ entering its Succession at 1697*, etc., London, 1689; *The Universal Christian doctrine of the day of judgment, applied to the doctrine of the thousand years' kingdom of Christ (herein guided by Mr. Baxter's reply)*, London, 1691; T. BURNET: *Libb. duo posteriores, de conflagr. mundi et de fut. rerum statu*, 1689; *De statu mortuorum et resurgentium*, 1727, 2d ed., 1733; INCREASE MATHER: *A Discourse concerning . . . the glorious kingdom of J. Christ on earth now approaching*, Boston, 1770; SAMUEL HOPKINS: *A Treatise on the Millennium, showing from Scripture Prophecy that it is yet to come, when it will come, etc.*, Edinburgh, 1806; BICKERSTETH (d. 1850): *Glory of the Church, Restoration of the Jews* (in the complete edition of his works, London, 1853); FRERE: *Eight Lectures on the Prophecies relative to the Last Times*, London, 1834, *The Expiration of the Times of the Gentiles*, 1848; BONAR: *Coming of the Kingdom of the Lord Jesus*, London, 1849; CUMMINGS: *Apocalyptic Sketches*, London, 1849, *Great Tribulation* (1859), *Great Preparation* (1861), *Seventh Vial* (1870); E. B. ELLIOTT: *Horæ Apocalyptice* (the most elaborate work), 5th ed., 1862, 4 vols.; CRAVEN, in LANGE's *Commentary on Revelation*, chap. xx., New York, 1874; SEISS: *The Last Times and the Great Consummation*, 6th ed., Philadelphia, 1878. — Works opposing Millenarianism. R. BAXTER: *The Glorious Kingdom of God*, London, 1691; G. BUSH: *Treatise on the Millennium*, New York, 1832; URWICK: *Second Advent of Christ*, Dublin, 1839; DAVID BROWN: *Christ's Second Coming*, London, 1846 and often (the best work on the subject); *The Priest upon his Throne* (lectures by twelve clergymen), London, 1849 (an able treatment); WALDEGRAVE: *New Testament Millenarianism* (Bampton Lectures), London, 1855; CARSON: *The Personal Reign of Christ during the Millennium proved to be impossible*, London, 1873; BRIGGS: *Origin and History of Pre-Millenarianism*, in *Luth. Quart.*, April, 1879. See also the *Theologies* of HODGE and VAN OOSTERZEE, the *Commentaries* on Rev. xx., etc., and *Chiliasm* by Professor G. P. FISHER, in MCCLINTOCK and STRONG's *Encyclop.* See art. PREMILLENIANISM.] SEMISCH.

MILLENARY PETITION (so called because

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though not yet refuted by any scientific exposition from the orthodox side. Such an exposition was first given by Augustine, but was by him given at once both in polemical form, against the fatalism of the Manicheans (*De natura boni*, etc.), and in positive form (*De predestinatione sanctorum*, etc.). The views of Augustine, though exaggerated by his pupils, and rejected by the Pelagians and Semi-Pelagians, were, nevertheless, carried victoriously through the controversy by the synods of Arelate (472), Lyons (475), and Orange (529). A new stage in the development is indicated by Gottschalk. He made reprobation an element of predestination, and thereby, as well as by his general treatment of the subject, he caused a controversy, in which Prudentius, Ratramnus, Servatus Lupus, John Scotus, Remigius, and others, took part, and which was brought to a conclusion in a rather violent manner by the synods of Chiersy (853) and Valance (855). During the middle age the views of Augustine suffered considerable restrictions from the Thomists, and were altogether abandoned by the Scotists. His infralapsarian tenet, that God elects whom he will out of the whole mass of ruined humanity, though retained by Anselm and Peter Lombard, gradually died away, and had to be revived by Thomas Bradwardine, Wiclif, Hus, and the other precursors of the Reformation. With the Reformers, however, — Luther, Zwingli, and Calvin, — Augustinianism, and generally the whole question of predestination, entered into full light, and received its confessional statement; though from that very period a striking difference becomes apparent between the Lutheran doctrine, formed by Melancthon, represented in the *Formula Concordiæ*, and further developed by Schleiermacher and Martensen, and the Reformed doctrine in all its different forms, — infralapsarianism, supralapsarianism, hypothetical universalism, etc.

The two great stumbling-stones which embarrassed the theological development of the doctrine of predestination were, on the one side, a singular misconception of the divine prescience, and, on the other, inability to harmonize the idea of absolute fore-ordination with the idea of divine justice. With respect to the former point, it is evident, that when the Arminians admit the fore-knowledge of God, but deny the fore-ordination, making election and reprobation depend upon faith and repentance, their conception of the fore-knowledge of God is untenable; for divine prescience is something more than the prophet's knowledge of the future. With God, to know and to do are identical. The prescience of God is creative. There is, consequently, between prescience and predestination the necessary relation of a general to a specific term. With respect to the latter point, the difficulty has been solved in various ways, of which the so-called theory of national election and the so-called theory of ecclesiastical individualism are the most remarkable. The theory of national election confines election to communities and nations; that is, only communities and nations are by God predestinated to have the knowledge of the true religion and the external privileges of the gospel granted or denied to them. The theory of ecclesiastical individualism extends predestination to individual man, but without making it absolute with respect to

election or reprobation: it is still confined to the outward church and the means of grace. Both these theories represent true gospel facts, and are, consequently, implicitly present in the Calvinistic doctrine of predestination such as it was formed by Calvin, and set forth in the *Confess. Gall.* and *Confess. Belg.*, and, in a somewhat mitigated form, in the *Confess. Helvet.* and the Heidelberg Catechism.

LIT. — The enormously rich literature belonging to the subject may be found in WINER: *Handbuch der theol. Literatur*, i. 442, and Appendix, p. 72, and in this work under the separate heads. See A. SCHWEIZER: *Die Protestantischen Centraldogmen in ihrer Entwicklung innerhalb der reformirten Kirche*, Zürich, 1854–56, 2 vols.; and LUTHARDT: *Die Lehre vom freien Willen*, Leipzig, 1863; [J. FORBES: *Predestination and Free-will*, Edinburgh, 1878].

LANGÉ.

PREMILLENNIALISM (Millenarianism, Christian Chiliasm), in all its forms, makes two affirmations; viz., (1) That the Scriptures teach us to expect an age on earth of universal righteousness, called the "millennium," from Rev. xx. 1–5; (2) That this millennial age will be introduced by the personal, visible return of the Lord Jesus, to establish over the whole world a theocratic kingdom. This Christian chiliasm is to be distinguished, (1) from all forms of pseudo-chiliasm among Christians, such as teach that the saints — whether by means of material force, as the Anabaptists and Fifth-Monarchy Men, or by moral and spiritual forces, as very many moderns — shall come to rule the world before the resurrection; — this all premillennialists join the Augsburg Confession in denying; (2) from the Jewish chiliasm, as opposed to which it is held, (a) That the inheritance of the kingdom is conditioned, not by race or ritual observance, but by regeneration only; (b) That the delights and occupations of the risen saints will not be sensual, but suited to the nature of a perfectly sanctified spirit, and of a body spiritual and incorruptible; (c) That the millennial kingdom will not be final, but transitional. As to the time of the advent, premillennialists hold that it is unknown. However individuals sometimes have presumed to calculate the date, the great majority of premillennialists have deprecated such attempts as utterly unscriptural, and of mischievous tendency. It is agreed, again, that the advent is conditioned, in the purpose of God, by the preaching of the gospel sufficiently to serve the purpose of a witness among all nations: "Then shall the end come." As to the resurrection, it is believed that the resurrection of the righteous will precede that of the wicked by a period called, in Rev. xx., "a thousand years;" during which, as most understand, many not attaining the first resurrection will remain in the flesh upon the earth. As to the judgment, while premillennialists hold, with the Church universal, that Christ will come to reward all men according to their works, they claim that the Scriptures also include therein all manner of administrations of kingly rule; all which shall be in order to the establishment on earth of the everlasting kingdom of God and the promised "restoration of all things." This judgment-work of Christ will occupy the whole millennial period, beginning with the resurrection of the righteous,

and ending with the resurrection and judgment of the wicked, and the full establishment of the "new heavens and the new earth." In this judgment-period, most agree that the Scriptures teach us to expect the following events:—First of all, immediately upon the advent of the Lord takes place "the first resurrection," or *exanastasis* (Phil. iii. 11), of the righteous dead, and the translation of all believers then found living, "caught up together . . . to meet the Lord in the air," who will then be rewarded according to their works; also, with the advent, begins upon earth the last great tribulation, wherein the Lord and his risen people with him "rule the nations with a rod of iron, and break them in pieces like a potter's vessel" (Rev. ii. 27; Ps. ii. 9). As the final issue, Israel, previously restored, in part or wholly, — in unbelief, as most think, — to their own land, looking upon Him whom they have pierced, shall be brought to true repentance, and own the Crucified as their Messiah (Zech. xii. 10; Rev. i. 7), the hosts of antichrist be destroyed, Satan bound, and the theocratic kingdom of the Son of man established over the remnant of Israel and the escaped of the Gentiles. To the dispensation of Pentecost, in which we now live, shall then succeed the dispensation of ingathering. The Holy Ghost will be poured out as never before: as now individuals, so then whole nations, shall be saved. Yet, during this transitional millennial age, it is commonly understood that sin shall still remain on earth, as hinted in Isa. lxv. 20, though in subordination to everywhere prevailing righteousness. When that age shall end, Satan, released, will make a last attempt to regain his lost dominion, but in vain; for he, his angels, and all of men who from the beginning had rebelled with him, raised from the dead, will then be judged according to their works, and cast into the lake of fire. The earth, renewed by fire, delivered now forever from sin and the curse, becomes the eternal home of a holy humanity, over whom the Son of man, subject to the Father, shall rule forever as the head of a redeemed people. In this outline of belief, while it is believed that most modern premillennialists agree, it is yet true, of course, that on many minor points they differ among themselves. This is the case, e.g., as to the question how intimate and continuous shall be the relation of the Lord and the risen saints to the subject nations of the unglorified during the millennial age; as to whether, beyond that age, the human race will continue to exist in the flesh upon the earth; as to what shall be the precise position of Israel in that age; and, in general, as to many details concerning the exact order of the events predicted. But the decision of such questions, one way or the other, plainly will not modify the chiliastic eschatology in its essential features.

It is commonly agreed by the best modern historians, that, from the death of the apostles till the time of Origen, premillennialism was the general faith of those who were regarded as strictly orthodox Christians. If it had some elements in common with the Jewish chiliasm, yet, "so far from being derivable from it, it may in part be more justly regarded as a polemic against Judaism" (Dorner: *Doctrine of the Person of Christ*, division i. vol. i. p. 408). It was "already received

by Gentile Christians before the close of the first century" (Herzog: *Real-Encyk.*, art. "Chiliasmus"), and "was expressly rejected during the first half of the second century, only by most Gnostics" (Nitzsch: *Dogm. Gesch.*, i. 401). The doctrine is found in the Epistle of Barnabas (chap. 15), the Testaments of the Twelve Patriarchs (Jud. 25, Benj. 10), the Shepherd of Hermas (*Vis.* i. 8); was taught by Papias (Eusebius: *Ecclesiastical History*, iii. 39); is set forth by Justin the Martyr (*Dial.* 80, 81), still more fully by Irenæus (*Adv. Hær.*, v. 23, 25–36) and Tertullian (*Adv. Marc.* lib. iii. 24). The first recorded opponent of the doctrine was Caius, a presbyter of Rome, about the beginning of the third century, from which time, through the opposition to the Montanists, who made chiliasm a prominent article of their faith, the dislike to the gross form in which some individuals presented the doctrines, and still more through the influence of Origen and the Alexandrian allegorizing school of interpretation, chiliasm rapidly declined. In the third and the early part of the fourth century, however, some eminent men — as, e.g., Nepos, Cyprian, Methodius, and Lactantius (*Inst.*, vii. *et seq.*) — held the doctrine; but when, in Constantine, Christianity reached the throne of the Roman Empire, the church soon settled in the belief, shortly afterward confirmed by the weighty authority of Augustine, that the millennial reign, formerly expected to begin with the second advent, was really to be reckoned from the first, and was therefore a realized fact in the triumph of the Church over the heathen State. That doctrine, with unessential modifications, remained the universal faith of the church for a full thousand years, during which, premillennialism can hardly be said to have existed. With the Reformation of the sixteenth century, shortly re-appeared the ancient chiliastic hopes; as, e.g., in Piscator, Tycho Brahe, and a few others. In the next century (1627), Mr. Mede published in England his *Clavis Apocalyptica*, marking an epoch in the modern development of the premillennial doctrine. It had much influence; and a little later Lightfoot complains that chiliastic views were then held by "very many" (*Works*, vol. vi. p. 168). "The most of the chief divines" of the Westminster Assembly (1643–49) are said by Baillie, the antichiliasm historian of the Assembly, to have been "express chiliasts." Among the English Baptists of the same period, premillennialism appears in a catechism condemned by Lord Chief Justice Hyde (1664), and a Confession of several Somerset congregations (1691). In 1685 the French divine, Jurieu, and in the eighteenth century, in England, among others, Daubuz, Sir Isaac Newton, Archbishop Newcome, Bishops Newton, Horsley, Heber, Dr. Gill, Charles Wesley, Augustus Toplady, taught, in one form or another, premillennial doctrine. In Germany, during the same century, the Berleburg Bible, with its premillennialist annotations, and, still more, the expository works of J. A. Bengel, were doing much to disseminate chiliastic beliefs. With the French Revolution in the end of the eighteenth century came a great awakening of interest in the study of the prophecies; and premillennialism therewith received such an impetus, that since then it has probably had more advocates of high ability

and standing in the church than at any time since the second century. The names of Professors Delitzsch, Van Oosterzee, Von Hofmann, Auberlen, Nitzsch, Ebrard, Rothe, Lange, Christlieb, Luthardt, Gaussen, Godet, with many others, illustrate this fact. In 1870 the Free Christian Church in Italy incorporated the doctrine into its Confession of Faith. In the United Kingdom, among dissenters, the Plymouth Brethren, as elsewhere, and a few prominent individuals in other bodies, — as, e.g., Drs. H. and A. A. Bonar, Drs. George Gilfillan, Jamieson, Fausset, and Cumming, — have advocated premillennialism; but the most in the non-episcopal communions reject it. In the Episcopal Church, however, a large proportion — according to some, the majority of the clergy — are on the premillennialist side. The doctrine is taught more or less fully in the writings of Archbishop Trench, Bishops Ellicott, Ryle, Canons Birks, Hoare, Fremantle, Drs. E. Bickersteth, Tregelles, the late Dean Alford, and many others. In America, until lately, the doctrine has been held by only a few, among whom may be named the late Dr. N. Lord, Joel Jones, LL.D., Drs. R. J. Breckenridge and Lillie. Recently, however, through the influence, no doubt, of the writings of Lange, Van Oosterzee, Alford, and others, and the popular teaching of Mr. Moody and other premillennialist evangelists, belief in the doctrine has been spreading. In October, 1878, a public conference of premillennialists was held in New York, similar to one convened in February, 1878, in London, by Canon Fremantle, Canon Hoare, Dr. H. Bonar, Prebendary Auriol, and others. Ten denominations were represented in the hundred and twenty-two names appended to the call for the convention, of which forty-nine belonged to various Presbyterian bodies, twenty-three to the Baptists, the remainder to the Episcopalians, Lutherans, etc. The large church of the Holy Trinity (Dr. S. H. Tyng's) was well filled throughout the three-days' sessions; and in the country at large an unusual degree of interest was awakened, as was evident both from the numerous notices and discussions in the periodical religious press, and the remarkably large sale of the New-York *Tribune's Extra*, containing the authorized report of the proceedings. In the Church of Rome, premillennialism has never maintained itself; though a very few individuals, as, notably, the Jesuit Lacunza and Pere Lambert, in the beginning of this century, have written on that side. The same remark may be made of the Greek Church also, though even in Russia are a few individuals and sects who make the premillennial advent a part of their creed. Occasionally, some holding this doctrine have gone to fanatical excesses; as in the case of some of the followers of Edward Irving in Scotland, and many disciples of Mr. W. Miller in America, led astray by his calculation of the time of the advent in 1843. More recent developments of the same kind may be instanced in the so-called "Overcomers" of America and the Hofmannite German colony in Palestine. The original body of "Adventists" have departed from the Catholic faith in denying the conscious life of the soul between death and the resurrection, and teaching the total annihilation of the impenitent. A few others have connected with chiliasm the doctrine

of universal restoration, as Jukes (*Restitution of all Things*, London, 1877). But premillennialists generally differ in nothing from other evangelical Christians as to the fundamentals of faith or practice. In the work of home and foreign evangelism they appear to be specially active.

LIT. — The literature of premillennialism is voluminous. We can but indicate a few authorities. For primitive chiliasm see the writings of the second, third, and fourth centuries above referred to. On modern premillennialism may be consulted the following exegetical works of a general character: BENDEL: *Gnomon Novi Testamenti*, Tübingen, 1742; JOEL JONES: *Notes on Scriptures*, Phila., 1861; ELLICOTT: *Commentary on First and Second Thessalonians* (Lond., 1866), and on *Second Timothy*, 1869; DELITZSCH: *Commentary on First and Second Thessalonians*, in American trans. of Lange's *Bibelwerk*; ALFORD: *The Greek Testament*, etc., 4th ed., Lond., 1874, especially vol. iv., prolegomena, vol. xxxiii., and p. 732. The following deal specifically with the exposition of prophecy: MEDE: *Claritas Apocalyptica*, Lond., 1627; JURIEU: *L'accomplissement des prophéties*, Rotterdam, 1866, Eng. trans., London, 1867; Bishop NEWTON: *Dissertations on the Prophecies*, Lond., 1755; E. B. ELLIOTT: *Horæ Apocalyptice*, 5th ed., Lond., 1862, a work of most extensive research; J. P. LANGE: *Commentary on Revelation*, New York, 1874, especially Excursus of American editor (Dr. Craven) on "The Basileia," "The Future Advent," "The First Resurrection," pp. 93, 339, 352. Among many German works of value may be mentioned VON HOFMANN: *Weissagung u. Erfüllung*, Nördl., 1841-44; KOCH: *Das Tausendjährige Reich*, Gütersl., 1860; AUBERLEN: *Daniel u. d. Offenbarung Johannis*, 3 Aufl., Basel, 1874. The subject is treated dogmatically by GILL: *Complete Body of Divinity*, Lond., 1791, with some notable variations from above scheme; R. J. BRECKENRIDGE: *The Knowledge of God subjectively considered*, N.Y., 1860, pp. 667-682; MARTENSEN: *Christian Dogmatics*, Eng. trans., Edinb., 1865, pp. 465-474; VAN OOSTERZEE: *Christian Dogmatics*, Lond., 1872, pp. 577-582, 794-803, and *Image of Christ*, Lond., 1874, pp. 448-497, specially full and satisfactory. In German see RÖTHE: *Dogmatik*, ii. pp. 67-77; LUTHARDT: *Lehre v. d. letzten Dingen*, 2 Aufl., Leip., 1870. Of a more popular character are E. BICKERSTETH: *A Practical Guide to the Prophecies*, Lond., 1885; T. R. BIRKS: *Outlines of Unfulfilled Prophecy*, London, 1854; MOLYNEUX: *The World to Come*, London, 1853; H. BONAR: *Prophetical Landmarks*, Lond., 1859; J. H. BROOKES: *Maranatha*, 5th ed., St. Lonis, 1878; J. A. SEISS: *The Last Times*, 7th ed., Phila., 1878; GUINNESS: *The Approaching End of the Age*, London and N.Y., 1879-80; *Premillennial Essays of the Prophetic Conference*, Chicago, 1879. A satisfactory history of premillennialism is yet a desideratum. CORRODI's *Geschichte d. Chiliasmus* (Zurich, 1781-83), the standard authority, full of information, only reaches to 1783, and, as has been observed, is not written with impartiality. He denies the genuineness and inspiration of the Apocalypse. The student will find most satisfaction in recent histories of doctrine, as NITZSCH, BAUR, EBRARD, and especially (for first and second centuries) DORNER: *History of the Doctrine*

of the Person of Christ, div. i. vol. i. pp. 136-161, 405-415; also modern ecclesiastical histories, as of GIESELER, NEANDER, KURTZ, SCHAFF, et al. For comparison of Christian with Jewish chiliasm, of special value is WEBER'S *System d. Alt. Synag. Palästinen Theologie*, Leipzig, 1880, pp. 333-386.

S. H. KELLOGG.

PREMONSTRANTS, or PREMONSTRATENSIANS, is the name of a monastic order founded by Norbert in the first half of the twelfth century. Its name it derived from Prémontré (*Præmonstratum*), a place between Reims and Laon, where its first monastery was founded in 1121. It spread through all countries, and had at one time a thousand male and five hundred female abbeys. It was then divided into thirty provinces, or "circaries," with a *circator* at the head of each. The abbots of Prémontré, St. Martin, Floreff, and Cuissy, the four oldest monasteries, enjoyed the highest authority: they exercised a general right of visitation. The abbot of Prémontré stood at the head of the whole order as a kind of general. The province of Saxony held a prominent position in the order. Its *circator*, the provost of Magdeburg, had thirteen abbeys and the cathedral chapters of Magdeburg, Brandenburg, Havelberg, and Ratzeburg, under his authority: the four latter episcopal sees were consequently almost exclusively occupied by Premonstrants. The rules were those of Augustine. The religious practices were severe. Flesh was altogether forbidden. Fasts were frequent, also scourgings.

Norbert of Gennep was born at Xanten, on the left bank of the Rhine, in the duchy of Cleve, and died at Magdeburg, June 6, 1134. He was a relative of the emperor, Henry V., held several rich benefices, and led a gay life until 1115, when he was converted. He left his court costume in the cathedral of Cologne, dressed himself in plain sheepskins, and walked about barefooted among the poor people, preaching and teaching. In 1118 he renounced his benefices, and distributed all his property among the poor, and, having associated himself in 1119 with Hugo des Fossees, he determined to found a new order, and selected, in accordance with a vision, the valley of Coucy (*Pratum monstratum*, or *Præmonstratum*) for the site of the first monastery. Honorius II. confirmed the order by a bull of Feb. 16, 1126; and in the same year Norbert was appointed archbishop of Magdeburg; in which position, however, his severity brought him into manifold conflicts with his chapter, the Wendish missionaries, and the burghers of the city. But his order prospered, and was for several centuries the rival of the Cistercian. Gradually, however, relaxation crept in, and losses occurred, which made reforms and restrictions necessary; and when, finally, decay set in, the collapse followed swiftly. See *Hugonis annales ord. Præm.*, Nancy, 1734; and WINTER: *Die Prämonstratenser des 12 Jahrhunderts*, Berlin, 1865.

ALBRECHT VOGEL.

PRENTISS, Elizabeth, b. at Portland, Me., Oct. 26, 1818; d. at Dorset, Vt., Aug. 13, 1878. She was the youngest daughter of Dr. Edward Payson. While a young girl, she began to write for *The Youth's Companion*. In 1845 she was married to the Rev. George L. Prentiss, then just ordained as a pastor in New Bedford, Mass. In 1851 she removed to New York, where her hus-

band became successively pastor and theological professor. In 1858 she accompanied him abroad, and spent two years there, mostly in Switzerland. Between 1853, when her most popular juvenile work (*Little Susy's Six Birthdays*) was published, and 1878, the year of her death, more than twenty different volumes appeared from her pen, among them two other Susy books, *The Flower of the Family*, *Henry and Bessie*, *The Percys*, *Fred and Maria and Me*, *Little Lou's Sayings and Doings*, *Stepping Heavenward*, *Aunt Jane's Hero*, *The Home at Greylock*, *The Story Lizzie told*, *Urban and his Friends*, *Nidworth*, and *Golden Hours, or Hymns and Songs of the Christian Life*. It is estimated that more than two hundred thousand copies of these works have been sold in America. Many of them were republished in Great Britain, and had a wide circulation there. *The Flower of the Family*, *Stepping Heavenward*, and several others, were translated into French and German, and passed through successive editions.

Of all Mrs. Prentiss's writings, *Stepping Heavenward* has made the strongest impression. More than seventy thousand copies of it have been sold in America. It was reprinted in England by five different houses. It was issued by Tauchnitz, in his *Collection of British Authors*; and the German translation is now in its fourth edition. For further notices of Mrs. Prentiss's books, see *The Life and Letters of Elizabeth Prentiss*, edited by her husband (New York, 1882, eighth thousand, June, 1883), pp. 281, 282, also pp. 568-573; and for a characterization of her writings, as also a vivid sketch of her personal and religious traits, see Dr. Vincent's Memorial Discourse, pp. 559-568 of the same work.

PRESBYTER AND THE PRESBYTERATE.

Age should always bring experience, and command respect and influence. The *ῥεπουοια* of the Spartans, and the *Senatus* of the Romans, derived their names, original membership, and political import, from the age of their members. So, under Moses and afterwards, the "elders" of Israel were the people's chosen representatives and governors, because of their years (Exod. iii. 16, xii. 21; Num. xi. 16 sq.; Josh. vii. 6; 1 Sam. viii. 4; Jer. xxix. 1, etc.). The members of the Sanhedrin and of the local courts among the Jews were "elders." From the Old-Testament to the New-Testament church the eldership was naturally introduced. The subsequent history of the eldership may be divided into three divisions: I. Apostolic, II. Reformed upon Calvinistic principles, III. Modern.

I. APOSTOLIC. — Elder and bishop were different names for the same office. The origin of it was when the seven were chosen by the Jerusalem Church, at the suggestion of the apostles (Acts vi. 1 sqq.) It is a mistake to follow, as is commonly done, the error of Cyprian (Ep. III. 3), and assert that the seven had no other office than that of the so-called diaconate; for they are never called deacons in the Acts, and their duties were much more multifarious and independent than the latter's. The seven were both elders and deacons, as Chrysostom had the insight to perceive (*Hom. in Acta App.*, XIV. p. 115, ed. Montf.); and from their double office arose the eldership and the diaconate. The first mention of elders as such is in Acts xi. 30, in connection with the

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Mill, William Hodge, D.D., an eminent English divine, was born at Cambridge in 1791. He was educated at Trinity College, Cambridge, and was ordained deacon in 1817, and priest in 1820. Immediately after his ordination he was appointed principal of Bishop's College, Calcutta, which position he held till 1838, when he was obliged to return to England in consequence of impaired health. In the year following he was appointed domestic and examining chaplain to archbishop Howley, and in 1840 was elected Christian advocate in the University of Cambridge. In 1843 he was presented to the living of Brasted, Kent, and in 1848 was chosen regius professor of Hebrew at Cambridge, and canon of Ely. His profound learning in mathematics, languages, and other branches of intellectual research, gained him a deservedly high reputation at home and abroad. His great work, *Christi Sanguis, or the Sacred History of Jesus*, in Sanskrit, rendered him famous as a thorough Oriental philologist. He died Dec. 25, 1853. Dr. Mill was a prolific author, and of his numerous works we mention only the most important: *Observations on the attempted Application of Punitheistic Principles to the Theory and Historic Criticism of the Gospel* (Camb. 1840-44; 5 div. 8vo; 2d ed. 1853, 8vo);—*Prælectio theologica* (1843);—*On the Temptation of Christ* (1844);—*On the Nature of Christianity* (1848);—*Lectures on the Catechism*, ed. by the Rev. B. Webb (1856). See Cooper, *Biog. Dict.* p. 866; Allibone, *Dict. of Brit. and Amer. Authors*, ii. 1281.

Milledoler, Philip, D.D., a noted American divine, was born at Rhinebeck, N. Y., Sept. 22, 1775. His parents were Swiss Germans, who emigrated to America from the canton of Berne about the middle of the last century. Philip was converted in very early youth; was educated at Columbia College; and at nineteen years of age was licensed to preach the Gospel, and became pastor of the German Reformed Church in Nassau Street, New York, succeeding the Rev. Dr. Gross, his pastor and theological professor. He preached there in both German and English from 1795 to 1800. His reputation for unction and eloquence drew large audiences; he became generally known, and in 1800 was called to the Third Presbyterian Church in Philadelphia. He accepted the offer, and, removing to the city of brotherly love, labored there for five years with great success, large additions being made to the communion of the Church. In 1805 he accepted a unanimous call as first pastor of the Rutgers Street Presbyterian Church, New York, and remained there until 1813, when he transferred his relation to the Reformed Church, and became one of the pastors of the Collegiate Church of that city. In 1825 he was elected professor of didactic and polemic theology by the General Synod of the Reformed Church, to succeed the venerable Dr. John H. Livingston. At the same time he was appointed president of Rutgers College, and professor of moral philosophy. These offices he accepted and held until 1841, when he resigned, and retired to private life at New Brunswick. He died, full of years, labors, and honors, Sept. 22, 1852. His wife died the next day, and both were buried in the same grave, with a common funeral service. Dr. Milledoler's professional career was marked by diligent and faithful services, by great dignity of character and kind demeanor towards his students, and by a saintly piety which shone through all his life. His gentleness of heart perhaps diminished his ability as a disciplinarian, and unfitted him to cope successfully with the difficulties of his double office. His forte was in the pulpit. His whole ministry in New York was remarkable for the constant divine blessing that followed his labors. In prayer he seemed almost like a man inspired. His use of scriptural language at the throne of grace was most wonderful, and it was woven together with a skill and power that were only to be accounted for by the influence of the Holy Spirit upon his suppliant soul. This fervor and unction in prayer characterized him till the very close of life. His preaching partook of much

of the same elevated and tender spirit. His sermons were clear, earnest, solemn, and impressive. His sentences were short, often highly rhetorical in structure, and always pregnant with Gospel truth. As a pastor, and in the sick-room, he was not surpassed. But in nothing did he so soar heavenward, and seem so full of divine power, as in public prayer. A number of powerful revivals of religion occurred under his ministry. Dr. Milledoler declined several pressing offers of high positions in the Church. In 1823, with Dr. Gardner Spring, he visited, as commissioner of the General Assembly, the missions among the Tuscarora, Seneca, and Cataraugus Indians. In the great benevolent movements of his time he was an earnest actor. He was moderator of the Presbyterian General Assembly in 1808, and president of the General Synod of the Reformed Church in 1823, and was one of the members of the convention that formed the American Bible Society in 1816. He helped to organize and was the first president of the Society for Evangelizing the Jews, and an active original member and corresponding secretary of the United Foreign Missionary Society formed in 1817. He published a number of sermons, public addresses, and other pamphlets. In his old age Dr. Milledoler was most venerable in appearance, elegant in manners, and saintlike in spirit. His snow-white hair, and almost ruddy complexion, and scrupulous neatness in dress, his unfailing courtesy and radiant goodness, stamped him not merely as a Christian gentleman of the old school, but as one who lived for two worlds, blessing this one and waiting for the glory of the next. See Sprague, *Annals of the Amer. Pulpit*, vol. ix; Corwin's *Manual of the Ref. Church*, s. v. (W. J. R. T.)

Millenarians (or **Chiliasts**), a name given to those who believe that the saints will reign on earth with Christ a thousand years. See **MILLENNIUM**.

Millenary Petition is the name of the paper which was presented to king James VI of Scotland (James I of England), as he passed through England on his way to London, by the Puritans. It contained a petition signed by nearly a thousand ministers, and hence the name *Millenarian*. It prayed for such changes or alterations in ceremonial as the Puritans had generally contended for. An answer to it was published by the University of Oxford, and the divines of Cambridge thanked their Oxonian brethren. The conference at Hampton Court, however, was the result of the famous petition. See Fisher, *Hist. of the Reformation*, p. 434; Neale, *Hist. of the Puritans* (Harper's edition), i. 228; Fuller, *Church History*, book x, p. 21. See **PERITANS**.

Millennium. This term signifies a period of a thousand years, and in its religious use is applied to the prophetic era mentioned in Rev. xx, 1-7. The Millenarians or Chiliasts, in ancient and modern times, are characterized by their tenet respecting the second advent of Jesus, which they believe will be accompanied by the resurrection of the martyrs and saints, who will reign with him on earth, in a state of blessedness and rest, for a thousand years, when the resurrection of the wicked will occur, together with the final judgment and its eternal awards. They have differed somewhat among themselves concerning the character of this millennial kingdom, some viewing it as more and some as less spiritual in its nature, employments, and joys. They have also differed in other minor particulars; but in the main opinion relative to the advent, the first resurrection, and the temporal reign of Christ, the various classes of Millenarians are agreed. This doctrine is generally attributed to a Jewish origin. Josephus (*Ant.* xviii. i. 3) says of the Pharisees that they hold to the confinement of the souls of the wicked in an everlasting prison, but that the righteous "have power to revive and live again." In a second passage (*War*, ii, 8, 14) he describes the Pharisaic doctrine in a similar manner, for it is not probable that, in this last place, he intends to ascribe to

the Pharisees a doctrine of transmigration. In the Book of Daniel (xii, 2) it is declared that both the righteous and wicked will be raised from the grave, although it is not certain whether the sacred writer at the moment has in mind the whole human race or only Israel. The New Testament teaches us that both the righteous and the wicked will be raised from the dead (John v, 28, 29; Acts xxiv, 15; Rev. xx, 11-15). The passages on this topic in the writings of Paul pertain chiefly to the consequences of redemption, and hence relate to the resurrection of believers. The idea of a resurrection of the saints, and of their participation in a temporal, millennial reign of Christ, was early adopted, especially by Jewish Christians. In the Epistle of Barnabas (cir. 100) we find the rest of the seventh day (Gen. ii, 2, 3) symbolically interpreted, with the aid of Psa. xc, 4, and made to prefigure a rest of Christ and his saints, to continue for a thousand years (ch. xv). The millennial theory was embraced in a sensuous form by Cerinthus (Eusebius, *Hist. Eccl.* iii, 28; vii, 25). It is found in apocryphal books by Jews and Jewish Christians in the first age of the Gospel—in the Book of Enoch, in the Testament of the Twelve Patriarchs, and in the Sibylline Books. It penetrated into the Gentile branch of the Church, and spread extensively. Papias, who is supposed to have been a contemporary of John the Apostle, is mentioned by Irenæus and Eusebius as an adherent of this doctrine. The colossal grapes which Papias supposed that the millennial days would provide suggest the idea which he entertained of this happy period. It is true that the Chiliastic doctrine wears a Judaic stamp, and arose, in some degree, from Judaic influences; but, as Dörner has observed, there is one marked distinction between the millenarian views of Christians and all Jewish theories of the Messianic kingdom. Christian millenarians unanimously considered the earthly kingdom as limited in its duration, and as introductory to a spiritual and eternal state of being. The triumph of the Gospel through the agency of a present Redeemer was to be attended with the renovation of the earth, and to be succeeded by the everlasting, heavenly blessedness of the righteous, the proper sequel of the last judgment. Tracing down the history of the doctrine, we find that Justin Martyr (cir. 150) received it. In the dialogue with Trypho (c. 80), he says that he himself and "many others" hold that Jerusalem will be built again as a residence for Christ, with the patriarchs and saints. He says that there are "many of a pure and devout Christian mind who are not of the same opinion;" but he adds, "I, and all other Christians whose belief is in every respect correct, know that there will be both a resurrection of the flesh and a thousand years in Jerusalem, which will then be rebuilt, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others declare." Justin quotes in support of his opinion Isa. lxxv, 17 sq.; Gen. ii, 2, in connection with Psa. xc, 3; Rev. xx, 4-6, and other passages. Irenæus is likewise a millenarian. He speaks (*Adv. Hær.* V, xxxiii, 2) of "the times of the kingdom," when the "righteous shall bear rule upon their rising from the dead; when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food, from the dew of heaven and from the fertility of the earth." Here follows the citation from Papias in regard to the colossal fruit of the vine. Tertullian advocated the same doctrine. Notwithstanding the extensive spreading of the millenarian tenet, it would be a rash inference to assume that it was universal, or accepted as the creed of the Church. On this point Neander has good observations (*Ch. Hist.*, Torrey's transl., i, 651). The first decided opponent of whom we have a knowledge was Caius, the Roman presbyter, about the year 200. The crass form in which Chiliasm entered into the heresy of Montanism contributed materially to the strengthening of the antagonism to millenarian views. The Alexandrian school opposed them with energy, particularly Origen, with whose peculiar opinions it was inconsistent. Nepos, an

Egyptian bishop, about the middle of the 3d century, wrote, in defence of the doctrine, a work entitled *A Confutation of the Allegorists*, by which name were designated such as explained allegorically the passages on which the opinion of a millennium rested. This work, which acquired much reputation, was refuted with equal zeal and candor by Dionysius of Alexandria. It was still common, however, in the time of Jerome, who himself was one of its opponents. But gradually the tenet which had so widely prevailed became obnoxious and proscribed. One great reason of this remarkable change of sentiment is to be found in the altered condition and prospects of the Church. Christians at first yearned for the reappearance of the Lord. Moreover, it was impossible for them to raise their faith and hopes so high as to expect the conquest of the Roman empire by the moral power of the cross, independently of the personal and supernatural interposition of Christ. But as the Gospel made progress, the possibility and probability of a peaceful victory of the Christian cause over all its adversaries, by the might of truth and of the Spirit, gained a lodgment in the convictions of good men. It is believed that Origen (b. 180, d. 254) is the first of the ancient ecclesiastical writers to affirm the practicableness of such a triumph of the Gospel through its own inherent efficacy. The Judaic and Judaizing associations of the millenarian opinion were not without a strong influence in rendering it suspected and unpopular. Augustine's treatment of the subject marks an epoch. He says (*De Civitate Dei*, xx, 7) that he had once held to a millenarian Sabbath; nor does he consider the doctrine objectionable, provided the joys of the righteous are figured as spiritual. But, proceeding to discuss the subject, he advocates the proposition that the earthly kingdom of Christ is the Church, which was even then in the millennial era, and on the road to a glorious ascendancy over all its enemies. It would seem that this modified interpretation of prophecy, sustained as it was by the authority of the principal Latin father, gave color to the mediæval speculations on this subject. As the year of our Lord 1000 approached, it was a natural corollary that the judgment and the end of the world would then occur. Hence there was a widespread excitement throughout Western Europe, from the apprehension that the "dies iræ" was at hand. There were not wanting in the Middle Ages "apocalyptic parties"—enthusiasts, whether individuals or in bands—who looked for the miraculous advent of Jesus as the indispensable means of purifying and extending the Church.

At the Reformation, the traditional method of interpreting the Book of Revelation was abandoned. The papacy was extensively regarded as Antichrist, and Luther and other leading Reformers frequently supposed themselves authorized by the signs of the times to expect the speedy coming of the Lord. A fanatical form of millenarianism was espoused by the Anabaptists of Germany, who took possession of the city of Münster, and set up the reign of the saints.

The millenarian doctrine, in its essential characteristics, has had adherents among some of the sober-minded theologians of the Lutheran Church in later times. Of these, one of the most distinguished is John Albert Bengel, the author of the *Gnomon*, who defended his opinion in his commentary on the Apocalypse, published in 1740. He was followed by other divines of repute; and the doctrine has not been without prominent supporters among the Lutherans down to the present time. One of the latest of their number who has discussed this question is the Rev. A. Koch (*Das tausendjährige Reich*, Basle, 1872). This writer endeavors, in particular, to refute the arguments adduced against the doctrine of a millennium by the German commentators Hengstenberg, Keil, and Kliefoth.

In all the other various orthodox Protestant bodies there are many who believe in the personal advent of Christ for the purpose of establishing a millennial kingdom. Now, as in former ages, the literal restoration of

the Jews to Palestine, and their conversion to Christianity, is frequently a part of this creed. The coming of Christ in visible glory is to be signalized, it is held, by this among other wonderful events. The Chiliastic tenet forms one of the distinguishing features of the "Catholic Apostolic Church," or the religious denomination commonly known as Irvingites. (See the art. CATHOLIC APOSTOLIC CHURCH, and IRVING, EDWARD, in this Cyclopædia.) Christ is to come and gather his elect together; the Jews are to be brought back to their ancient land; the Gospel is to be extended by their instrumentality, and by the new agencies connected with the personal presence of the Lord, over the earth. Then is to follow the judgment and the end of the world. Such are the main points of the millenarian view, as cherished by the followers of Mr. Irving.

In the course of the history of the Church many sects have arisen by whom the speedy coming of Christ to set up a visible empire has been proclaimed. One of these is the class designated as "Millerites" (q. v.), the disciples of William Miller (q. v.). He was born in Pittsfield, Mass., in 1781, and died in 1849. With slender resources of learning, he began, about the year 1833, to preach on the subject of the second advent, which he declared, on the ground of his interpretation of the prophecies, to be near at hand. The Millerites at length went so far as to fix a certain day in the year 1843 when the Lord was to appear in the clouds of heaven. Some gave up their ordinary occupations, and prepared robes in which to ascend and meet Christ. Subsequently the members of this sect—if sect it is to be called—ceased to define the precise time of the miraculous advent, but continued to wait for it as near. See ADVENTISTS. The Millerites, in common with many other Chiliasts, have supposed themselves to be furnished by the prophecies with the means of calculating with mathematical accuracy the time of the Saviour's glorious advent.

When we leave the history of the doctrine, and look at the exegetical arguments of the several parties, it becomes plain that they are guided by diverse principles of interpretation. With respect to certain passages, millenarians adopt a second sense, or a figurative, tropical interpretation. This is the character of their view of the sabbatical rest, as predicted in Gen. ii, 2, 3, and Psa. xc, 4. On the contrary, to the passages in Isaiah and other prophets which describe Jerusalem as the centre and resort of worshippers of all nations, promise Canaan as an everlasting possession to the Jews, and depict their splendid restoration to power and plenty, they give a literal interpretation. The same course is pursued by them with regard to Rev. xx, and with regard to all that is said of the first and the second resurrection. They attach often a literal sense to the declaration of Jesus (Matt. xxvi, 29; Mark xiv, 25) in which he speaks of drinking new wine in his Father's kingdom. They consider their general view to be favored by Luke xiv, 14 ("the resurrection of the just"); Luke xx, 35 ("they which shall be accounted worthy to obtain that world and the resurrection of the dead"); by John vi, 39, 44 (which speaks of the resurrection of believers, without any mention of others). The promise of Christ that the disciples at "the regeneration"—or the restitution of all things, and the deliverance of all things from corruption—shall sit on thrones, judging the tribes of Israel (Matt. xix, 28), is confidently referred to as proving the millenarian hypothesis. So the statements of John and Paul with respect to Antichrist, and the sins and perils to immediately precede the advent—corroborated, as they suppose, by the Saviour's own predictions in Matt. xxiv and xxv, and the parallel passages—are brought forward in defence of their position.

The opponents of the millenarians rely principally upon the passages in which the resurrection of the good and evil is spoken of as if it were simultaneous, or without any considerable interval of time interposed. They appeal also to the passages in the Gospels and Epistles in which the general judgment is connected immedi-

ately with the second advent. Their conception of the prospects and destiny of the kingdom of Christ are derived from passages like the parables of the leaven, of the mustard-seed, and of the husbandman. That it was expedient for Christ to go away from his disciples in order that his visible presence might give way to his invisible presence and influence everywhere, and to the dispensation of the Spirit, is considered an argument against the general philosophy on which the millenarian tenet rests. It is thought to be more consonant with the genius of Christianity, as contrasted with the Jewish economy, to look for a triumph of the Gospel in the earth by moral forces and by the agency of the Holy Spirit within the souls of men, than to expect the stupendous miracle of Christ's reappearance as a Ruler on this globe, for the spiritual subjugation of unbelievers and enemies. Hence those who reject Chiliasm give a figurative rendering to the prophetic passages in the Apocalypse which are the most plausible argument for that theory. The tendency of the millenarian theory to chill the hopes, and thus repress the missionary activity of Christians, by exhibiting the world as in a process of deterioration, and by representing the efforts of Christians to convert mankind as fruitless, until the coming of Christ, constitutes not the least serious objection to such opinions.

There is in England at the present time an energetic propaganda of millenarian notions, called the "Prophecy Investigation Society," which consists of fifty members, some of them prominent Churchmen, and which has published a series of volumes on prophetic subjects, adding largely to apocalyptic literature. There are also numerous journals published in England to support these views. The most important is the *Quarterly Journal of Prophecy*, edited by Dr. Bonar, of the Free Church of Scotland, which has been established fourteen years, and has a large circulation. The *Rainbow* is a monthly periodical; the *Christian Observer*, the monthly journal of the evangelicals, often displays millenarian tendencies. There are, besides, numerous weeklies of small circulation, the chief being the *Revivalist*, originally established to promote revivals in personal religion, but now devoted to the spread of millenarian views. Nor is the interest in this subject confined to Dissenters in England or Scotland; a certain class of minds in the Established Church seem to be just as strongly contaminated. For many successive years, during Lent, courses of lectures have been delivered in St. George's Church, Bloomsbury, on the subject of the second advent, by clergymen of the Church of England. The course for the year 1849 was printed, under the title of *The Priest upon his Throne*, being lectures by twelve clergymen of the Church of England, with a Preface by the Rev. James Haldane Stewart, M.A., rector of Limpsfield (Lond. 1849). This is, next to Dr. Brown's *Second Coming of our Lord*, the ablest book against the millenarian doctrine. One of the latest productions in English is *The End of all Things, or the Coming of Christ*, by an anonymous author, a clergyman of the Church of England. It is an argument against millenarianism, and is interesting for its sketch of the rise of the doctrine with the well-meaning but weak-minded Papias, and its progress through all the sects and shades of belief, until "more than half of the evangelical clergy of the Church of England are at this moment millenarians."

Among the most important writings on the millenium are Corrodi, *Krit. Gesch. d. Chiliasmus* (Frankfort, 1871); Dörner, *Gesch. d. Person Christi*, vol. i; Herzog, *Real-Encyklop.* art. Chiliasmus. See also the exegetical criticism in Rothe's *Dogmatik*, pt. ii, sec. ii. Most of the recent treatises on doctrinal theology—for example, that of Gass, *Dogmengeschichte*, ii, 477 sq.; and the able work by Dr. Hodge—contain discussions of this subject. Among the special writers on the subject may be consulted, on the millenarian side, Mede, Abbadie, Beverley, Burnet, Hartley, Price, Frère, Irving, Birks, Bickersteth, Brooks, the duke of Manchester, Begg

Bargh, Gresswell, Gilfillan, Bonar, Elliot, Homes, Burdell, Woolf, Tyso, Molyneux, etc.; and on the other side, bishop Hall, R. Baxter, Gipp, Dr. David Brown, Waldegrave, Fairbairn, Urwick, Bush, and many others. Floerke (evangelical pastor in Lübz), *Die Lehre vom tausendjährigen Reiche. Ein theologischer Versuch.* (Marsburg, 1859, 8vo); Volck, *Der Chiliasmus seiner neuesten Bekämpfung gegenüber, eine historisch-exegetische Studie* (Dorpat, 1869, 8vo); Carson, *The Personal Reign of Christ during the Millennium proved to be impossible* (1873, 12mo); *Second Adventism in the Light of Jewish History*, by the Rev. T. M. Hopkins, edited by Joseph R. Boyd, D.D. (N. Y., 1873, 12mo). The following periodicals may be consulted to advantage: *Church of England Rev.* 1854, Oct. p. 443; *Lond. Rev.* No. x, art. ix; *Meth. Qu. Rev.* 1845, Jan. art. v and vii; 1850, July, p. 485; 1851, April, p. 325; 1868, Oct. p. 615; Kitto, *Journal of Sacred Literature*, 1854, July, p. 505; Oct. p. 19 sq.; 1856, Jan. p. 467; *Amer. Presb. Rev.* 1861, April, p. 403; 1864, April, p. 177 sq.; July, p. 411; 1865, April, p. 195; *Princet. Rev.* 1867, Jan. p. 160; *Evangel. Qu. Rev.* 1861, Jan. art. ii; 1868, July, p. 337; *Theological Medium* (Cumberland Presb. Church), 1873, April, art. ix; *Bibliotheca Sacra*, 1873, Jan. art. iv; *Qu. Rev. Evang. Luth. Church*, 1873, Jan. art. ii. (G. P. F.)

Miller, Armistead, a Presbyterian missionary of African parentage, was born in North Carolina about 1830 as a slave, but was liberated and went to Africa when a boy; was educated in the Alexander High School, Liberia, and afterwards returned to America, and received a theological training in the Ashmun Institute, Oxford, Pa. In 1859 he was licensed and ordained by New Castle Presbytery, and soon afterwards went to Africa, and became pastor of Mount Coffee Church, Liberia, where he died, Jan. 15, 1865.—Wilson, *Presb. Hist. Almanac*, 1866, p. 131.

Miller, Charles W., a minister of the Methodist Episcopal Church, South, was born in Wayne County, Ind., in 1820. He entered the ministry in 1840, and continued faithful in the prosecution and studies of the work. When failing health obliged him to seek the climate of the Rocky Mountains, he went to Colorado as a laborer for the Church of which he was a member, and acceptably applied himself to his task. He died in Colorado City, Colorado, April 8, 1872, universally deplored, and long to be remembered for his great activity. Three thousand persons are said to have been converted under his preaching. See F. H. Sutherland, in the *Central Christian Advocate* (M. E. Ch., South), May 1, 1872.

Miller, David, a minister of the Methodist Episcopal Church, was born at New Hartford, Conn., Nov. 24, 1792. He entered the ministry in 1816 as a member of the New York Conference. For several years he was chaplain at the State Prison at Wethersfield. In 1855 he was appointed presiding elder of the Hartford District. He died at Bristol, Conn., Dec. 26, 1855. David Miller was a man of good judgment and a practical mind, which aided him in his own affairs and also in giving counsel to others. As a preacher, he was plain and earnest, relying upon the truth which he endeavored always to proclaim in the spirit of one determined not to know anything among men save Jesus Christ and him crucified.

Miller, George, D.D., an Irish divine, distinguished for his eminence in theology, history, and literature, was born at Dublin Oct. 22, 1764. He was educated at Trinity College in his native city, and, after receiving holy orders, soon rose to prominence. In 1801 he was appointed vicar-general of Armagh, and lecturer of modern history at his alma mater. His lectures attracted universal attention, and were published in 1816, under the title of *Lectures on the Philosophy of Modern History from the Fall of the Roman Empire to the French Revolution* (Dublin, 1816, 8 vols.; 1852, 4 vols. 8vo). This work of Dr. Miller "possesses unity of subject, har-

mony of proportion, and connection of parts; thereby constituting one of the best of modern histories in English, and affording a systematic view of the progress of civilization" (*For. Qu. Rev.*). "Dr. Miller assumes, as the basis of his system, that all the events of this world have an intrinsic connection, which gives them the coherence and the unity of a moral drama. A single event or period, taken by itself, is a grain of dust in this mighty balance" (*Edinb. Rev.* i, 287 sq.). "Dr. Miller," says a prominent critic in the *Dublin University Magazine* (xiii, 572), "advances and establishes his great principle, that God reigneth in the affairs of men, and that the end of the divine government is man's improvement." In the winter of 1817 Dr. Miller was induced to apply for the head-mastership of the Royal School of Armagh, which was immediately conferred upon him. In conjunction with many able champions of Protestantism, he made a noble stand against the fatal policy of English statesmen, by which Roman Catholics were admitted to political power. While Dr. Miller, in 1793, had hailed with pleasure the commencement of political concessions to the Romish Church, and had even lent a helping hand to these reforms, he now, with deeper philosophy and wider statesmanship, opposed the growing political power of the Romanists. His *Letter to Mr. Plunkett on the Policy of the Roman Catholic Question* (Lond. 1826) is a fair index to his opinions. In the same year he showed himself the champion of the true faith by attacking the modern Arian opinions in his *Observations on the Doctrines of Christianity and on the Athanasian Creed*; and when the Pusey (q. v.) discussions were at their height, he published *A Letter to Dr. Pusey in reference to his Letter to the Lord Bishop of Oxford* (1840, 8vo). *A Second Letter to Dr. Pusey* was published in the winter of 1841, and it suffices to say that Dr. Miller was thereafter considered one of the most formidable opponents of Puseyism. In his position as head-master of the Royal School of Armagh he showed himself uncompromising in his defence of Scriptural education in Ireland. Dr. Miller, being firmly persuaded that "most of our relations to our fellow-men, for which education is to prepare us, grow out of our relations to God," advocated Scriptural education as the only true system. Christian influence must pervade the whole educational institution, he asserted, and all our knowledge must be derived from the holy Scriptures. His *Case of the Church Education Society of Ireland argued in Reply to Dr. Elfrington* (Lond. 1847), and his *Supplement to the Case of the Church Education Society* (Dublin, 1847), are most important statements of what true education ought to accomplish. Blessed with a mind peculiarly cheerful, contented and happy in his disposition, devout in his religion, truly philosophic in his learning, Dr. Miller was beloved and esteemed by all who came into official or private connection with him. He died Oct. 6, 1848. See *Memoir of Dr. Miller* in Bohn's edition of *Miller's History*, iv, 5 sq.; *Dublin University Mag.* xvii, 674 sq.; *Edinburgh Review*, i, 287 sq.; Allibone, *Dict. of Brit. and Amer. Authors*, ii, 1282.

Miller, George Benjamin, D.D., an eminent divine of the Lutheran Church, was born of Moravian parentage at Emmons, Lehigh County, Pa., June 10, 1795. His father, the Rev. George G. Miller, connected with the classical and theological school at Nazareth, and descended from a long line of Moravian clergymen, furnished him with special facilities for intellectual and moral culture. He entered Nazareth Hall as a pupil when only eight years of age, and there he continued his studies for eight years. He then left for Philadelphia, and commenced his career as a teacher in a private school. Subsequently he turned his attention to mercantile pursuits, but he soon discovered that the work was not adapted to his natural tastes and inclinations. In less than a year he resumed his former employment, and became associated with the Rev. Dr. Hazelius as an instructor in an academy at New Germantown, N. J.

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MILLENARY PETITION: A moderate memorial presented by Puritan ministers to James I. in April, 1603. Its name is due to the fact that about 1,000 ministers signed it. It asked redress in matters of ritual, of subscription, and of abuses in connection with appointments to parishes, and in relation to discipline. The unexpected result was the Hampton Court Conference (q.v.)

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MILLENNIAL CHURCH. See COMMUNISM, II., 10.

MILLENNIAL DAWN: The title of a series of religious books written by Charles Taze Russell of Allegheny, Penn., where he was born Feb. 16, 1852. He was privately educated and in early life was a Congregationalist. Study of the Bible, of the various religions of the world, and independent thinking led him to publish two works in 1881, *Food for Thinking Christians—Why Evil was Permitted*, and *Tabernacle Shadows of Better Sacrifices*; five years later appeared the first volume of *Millennial Dawn*, which is described as follows:

Vol. i., *The Divine Plan of the Ages* (1886), gives an outline of the divine plan as revealed in the Bible relating to man's redemption and restitution. Vol. ii., *The Time is at Hand* (1889), considers the Bible testimony concerning the manner and time of the Lord's second coming. Vol. iii., *Thy Kingdom Come* (1891), considers prophecies which mark events connected with the "time of the end," the glorification of the Church, and the establishment of the millennial kingdom; it contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible. The year 1914 is indicated as the end of the rule of the last world-empire pictured in Daniel's prophecies, to be followed by the taking of world-power by Christ and his Church and the millennial reign. Vol. iv., *The Day of Vengeance* (1897), shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting especially the Lord's prophecy of Matt. xxiv. and Zech. xiv. 1-9. Vol. v., *The At-one-ment between God and Man* (1899), treats the "hub" of the plan of recovery from conditions of sin and death, dealing with the supremacy of God, the person of Christ, his offices and attributes, the work of the Holy Spirit, and the benefits from the sacrifice of the Redeemer. Vol. vi., *The New Creation* (1904), deals with the creative week, Gen. i.-iii., and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members under the Head of the body.

It is estimated that about 50,000 persons (two-thirds of whom are in the United States and Canada) take an active interest in the study of *Millennial Dawn*. They are organized as bands of Bible students and disclaim any distinctive name. Each band elects an elder or elders, making selection "by the stretching out of the hand," a Scriptural method misunderstood, it is claimed, to have been "laying on of hands." Pastor Russell, as he prefers to be called, superintends the promulgation of their literature, which includes a semi-monthly journal, *Zion's Watch Tower and Herald of Christ's Presence*, and numerous tracts, of which about 190,000,000 pages have been distributed. Interested friends of the movement constitute "volunteer"

workers and distribute the pamphlets from house to house, and colporteurs give their time entirely to the circulation of *Millennial Dawn*. The sale has reached the number of 2,684,500 copies, and the volumes have been translated into German, Swedish, Danish, Norwegian, French, Italian, Spanish, and modern Greek. The literature is all published by the Watch Tower Bible and Tract Society of Allegheny, Penn. Distributing centers have been established in London for Great Britain, Elberfeld for Germany, Stockholm for Sweden, Christiania for Norway, Copenhagen for Denmark, Yverdon for Switzerland, and Melbourne for Australia.

A. E. WILLIAMSON.

MILLENNIUM, MILLENARIANISM.

Fundamental Characteristic of the Doctrine (§ 1).
Rise of the Doctrine (§ 2).
Christic and Pauline Doctrine (§ 3).
Periods of Development (§ 4).
Patristic and Medieval Doctrine (§ 5).
Development During and After the Reformation (§ 6).
Doctrine in the Eighteenth Century (§ 7).
The Time and Place (§ 8).
The Number of the Participants (§ 9).
Premillenarianism and Postmillenarianism (§10).
Premillenarianism in Great Britain and America (§ 11).

The term millennium denotes in theology the thousand years of the kingdom of Christ on earth referred to in Rev. xx. 1-6. Millenarianism (or the corresponding word of Greek derivation, chili-asm) is the belief in the millennium; more specifically, the belief that Christ will reign personally on the earth with his saints for one thousand years or an indefinitely long period before the end of the world.

The beliefs widely held at different epochs concerning the second coming of Christ and his reign upon earth constitute a historical phenomenon the significance of which can be thoroughly understood only from history itself. The definite period of a thousand years implied by the

1. **Funda-** words which are commonly used as
mental names for such beliefs is really a sub-
Character- ordinate and not always strictly
istic of the understood detail; the main thing is
Doctrine. the conception of a glorious period of
peace and joy in which the elect shall
dwell under the immediate personal rulership of Christ, on earth, after his return and the close of the present dispensation. Whatever modifications the doctrine may have undergone with its later representatives, it never includes the conception of an earthly perfection of the Church in the way of historical development; the millennial reign is not an ideal condition of the world brought about previous to and independently of the second coming of Christ by the operation of the divine leaven now working here. It is a supernatural, extra-historical irruption of the other world into this world which is not prepared for it and strives to resist it. The millenarian belief has in common with the Church's doctrine a hope for the visible reappearance of Christ, but goes further when it intercalates between this and the end of the world a reign of a thousand years.

The belief is much older, as a matter of fact, than the Christian Church. The conception of a thou-

sand-year period which is to follow the downfall of hostile powers, connected, too, with the resurrection of the dead, is found in Zoroastrianism (q.v.). It does not appear in Old-Testament

2. Rise of the Messiah, in which, after the restoration of the Jewish kingdom and the union of all nations in the worship of Yahweh, the happiness of the people shall express itself in external circumstances of peace and well-being (see MESSIAH, MESSIANISM); hence came the externalism of later Judaism, which did not distinguish between literal and symbolical in the words of the prophets, and was impelled by its position to emphasize the political side of its hopes. But the transcendental side of these hopes was not forgotten; the conceptions of a general judgment and an end of this world, of the resurrection of the dead and a future life, gradually took shape and acquired strength. As the opposition became obvious between the old Jewish hope of a happy life of the just in Palestine, and the new idea of a heavenly kingdom before which this world should pass away, it may have been an attempt to reconcile the two which gave rise to millenarianism. It was not, however, even in the time of Christ, the universal feeling of the Jews. The detailed conception of the last things is most fully worked out in II Esdras (vii. 28 sqq.), where appears the following order of events: a time of final trial, the coming of the Messiah, a war of the nations against him, ending in their defeat, the descent of the heavenly Jerusalem, the gathering of the dispersed Israelites, a four-hundred-year reign of the Messiah, seven days of absolute silence, the renewal of the world, the general resurrection, the last judgment. With such apocalyptic teaching as this is connected the reckoning of definite periods in the history of the world; the calculation of six or seven thousand years which was later so usual in the Christian Church appears with the translators of the Pentateuch (c. 280 B.C. according to Lagarde, *Mittheilungen*, iv. 315, Göttingen, 1891), and in Enoch (xxxiii.).

The teaching of Christ is not millenarian. In Mark i. 15, indeed, he announces that the kingdom of God is at hand; but he knows nothing of any provisory kingdom to be founded by him, or of any difference between his own and his Father's. His coming is identical with the last judgment, until which the wheat and the tares are to grow together. The resurrection of the just" in Luke xiv. 14 does not follow a preliminary period. The renewal of the world in Matt. xix. 28 is connected with the last judgment. In depicting the glories of the kingdom of heaven, he employs conceptions existing already, and leaves his disciples in no doubt that there is an analogy between the highest earthly joys and the blessings of the Messianic period (Mark x. 40, xiii. 27; Matt. v. 4, viii. 11, xxii. 1-14, xxv. 1-13; Luke xiii. 29, xiv. 15-24, xxii. 16, 30). But he made it clear to the Sadducees (Mark xii. 24-27) that they knew neither the Scriptures nor the power of God if they believed that he could do nothing but repeat in the other world the order of this; and at the Last Supper he

made the supernatural character of the future joys plain to his disciples (Mark xiv. 25). That, none the less, something of the Jewish-apocalyptic notions of the Messiah passed over into primitive Christianity is easily explained by the fact that the first Christians were of Jewish birth. Of Paul, it may at least be said that by his doctrine of a limited reign of Christ (I Cor. xv. 25 sqq.) he gave a foothold in the Church for chiliastic expectations. But their main support was in the apocalyptic teaching of John (Rev. xx. 4 sqq.), completely misunderstood as the passage has been by many commentators from Augustine down, and little as it yields of positive information, even to modern critical investigation.

The later development departed in many particulars from the Jewish-Christian type, as the Gentile Christians translated the belief into the terms of their old myths of a golden age, or as new inspirations and revelations gave it an individual form.

The history of the doctrine may be conveniently divided into three main periods. In the first centuries it formed a constant, though not an unquestioned, part of the Church's doctrine, until a radical change in external circumstances and attitude forced it into the position of a heresy. After the Reformation, it became a favorite doctrine of mystical enthusiasts and sects, who looked upon it as a comfort in the disappointment of their wishes and hopes. From the middle of the eighteenth century, it began again to penetrate more deeply into the life of the Church, building its evidence for the future on the history of the past.

In the first of these periods, next to the old Jewish conceptions, it received its most powerful impulse from the persecutions which forced men to look forward to an approaching compensation. It is found not only in Cerinthus, in the

5. Patristic Testament of the Twelve Patriarchs, and among the Ebionites, but in the Medieval orthodox writers of the post-apostolic age, in the Epistle of Barnabas (xv.), and in the fragments of Papias (in Irenæus, *Hær.*, V., xxxiii. 3 sqq., and Eusebius, *Hist. eccl.*, III., xxxix.). Echoes of it are to be found also in the first Epistle of Clement (I. 3), in the *Shepherd* of Hermas (i. 3), in the *Didache* (x., xvi.), in the second Epistle of Clement, the Apocalypse of Peter, and the old Roman creed, which closes with the belief in the resurrection of the flesh. About the middle of the second century Justin Martyr (*Trypho*, lxxx.) knows orthodox believers who do not share the hope of an earthly perfection of the Church, but for himself regards it as the expression of complete orthodoxy. The doctrine appears in Melito of Sardis (Eusebius, *Hist. eccl.*, V., xxiv. 5) and in the letters of the Christians of Lyons (ib. V., i. sqq.); and Irenæus (*Hær.*, V., xxxii. sqq.), like Papias, founded his belief in it on the words of those who had been taught by the apostles themselves. The first objection against it was aroused by its fanatical exaggeration among the Montanists; its first literary opponent in the Western Church was the Roman presbyter Caius,

though Hippolytus still followed Irenæus. The opposition of the Alexandrians was more important. Origen's Platonic idealism, teaching him to see the seat of all evil in matter, ranked him among its opponents (*De principiis*, ii. 11); but this reasoning influenced none but the educated class. In Egypt a bishop, Nepos, professing to defend the literal sense of Scripture, stirred up a violent agitation among both clergy and people; the conciliatory Bishop Dionysius of Alexandria succeeded in quieting it by his writings on the spiritual meaning of the prophecies. Methodius, bishop of Tyre, supported millenarianism. Its final echo in the East was the polemical treatise of Apollinaris of Laodicea against Dionysius in the last half of the fourth century. It maintained itself longer as a popular belief in the West, and the millennial reign was depicted in material colors by Commodian, Lactantius, and Victorinus, bishop of Pettau. It was with Augustine first (cf. *De civitate Dei*, XX., vii. 9) that this doctrine was finally settled. It was henceforth an established principle that the Church was the kingdom of God upon earth. With the cessation of persecution, and still more with the conversion to Christianity of the secular powers, there was no more point in looking forward to a period of earthly triumph over the foes of the faith. The Middle Ages repeated the traditional formulas without special interest. The expectation of the end of the world at the conclusion of the first thousand years of the Christian era was only the result of the view, usual since Augustine, which reckoned the duration of the millennial reign, identified with the Church, from the beginning of Christianity. The apocalyptic sects and factions, which proclaimed the near approach of the age of the Spirit, saw it not in the return of Christ in external majesty but in a reversion to apostolic poverty, connected in Joachim of Floris with contemplation and enthusiastic love; in the "Spirituals" with imitation of the smallest details of the life of Christ; among the "Apostolic Brethren" with brotherly union under the rule of a holy pope sent from God. Later, the teachings of Joachim were used for political purposes in the communistic revolution attempted by the Taborites of Bohemia (see HUSS, JOHN, *HUSITES*, II., §§ 3-7).

With the Reformation began the second period of the history of millenarianism. The new interest in Scripture and the belief that the Apocalypse contained in type the whole history of God's kingdom on earth, caused men to seek in it the explanation of the signs of the troubled times; and the apparently approaching downfall of the "anti-Christian" papacy seemed a certain prelude to the coming of the Lord. As in the primitive centuries, the martyrdoms of persecuted Protestants recalled the promises of coming redemption. Some Anabaptists prepared for the approaching revelation of Christ by the abolition of government and of the Church's teaching function, and at Münster in 1534 established the new Zion with community of property (see MÜNSTER, ANABAPTISTS IN). Both the Lutheran Church in the Augsburg Confession (xvii.)

and the Reformed in the Helvetic Confession (xi.) rejected this caricature of true millenarianism as mere visionary Judaism; and the Roman Catholic body had even less room for such speculations. The theosophy, indeed, of Jacob Böhme and of the mystics who followed Paracelsus awakened apocalyptic hopes by painting the restoration of Paradise in the most glowing colors; but it was in the seventeenth century that millenarianism had the freest play. The political convulsions which shook Europe, the revolutions in England, the religious wars in Germany, the maltreatment of the Protestants in France, spread its teaching far beyond the walls of the conventicle. Sober and learned men became prophets under the pressure of the times. Toward the end of the century the Lutheran Church was influenced in this direction by the Pietistic movement. Spener himself (in his *Hoffnung künftiger besserer Zeiten*, 1693) gave utterance to a refined millenarianism, to which Joachim Lange added a still stronger apocalyptic note in 1730. The Berleburg Bible (see BIBLES, ANNOTATED) and the writings of the English ecstatic Jane Lead (q.v.; d. 1704) influenced thoughtful men in Germany very widely from the beginning of the eighteenth century.

But the chiliastic doctrines received their most powerful support from Johann Albrecht Bengel (q.v.), whose writings may be said to

7. Doctrine open the third period. England, America, and Germany were the countries in **Eighteenth** which the doctrine spread most widely.

Century. In the first-named, the millenarian sect of the Plymouth Brethren arose between 1820 and 1830, and in 1832 the Irvingites established their "Catholic Apostolic Church" (q.v.), proclaiming that the Lord was at hand. The Mormons in America laid the foundations of the new Zion; and the sect of Adventists founded by William Miller (q.v., and see ADVENTISTS) awaited the coming of Christ in 1847. Meantime, among the most recent theologians, according to their attitude toward the text of Scripture and the Revelation in particular, some reject the doctrine altogether, while others are not willing to give up a refined form of it.

As old as the doctrine itself are the attempts to define the time of the millennial period. The failure to arrive at the time fixed proved no discouragement to fresh attempts. From Hippolytus to the present day there has been a continuous

8. The succession of these calculations, **Time and** arbitrary enough in both their point **Place.** of departure and their method of reckoning. The early Fathers most

commonly looked for the second advent at the end of 6,000 years of the world's history; and many definite dates have been confidently announced. As to the duration of the millennial reign, more unanimity has prevailed, resting on Rev. xx. 4, 6 sqq.; Ps. xc. 4; II Pet. iii. 8. The thousand-year period has been almost universally adopted, though the Gospel of Nicodemus shortens it to 500 years, and Bengel, through an exegetical misunderstanding of Rev. xx., makes two successive periods of 1,000. Modern millenarians, however, such as Rothe, Ebrard, and Lange, discreetly take the

thousand years of the Apocalypse as a prophetic symbol, and renounce the attempt to fix a definite period. As to the place, the great majority of millenarians have looked for the reign of Christ on earth; and its central point (except where sectarian beliefs have chosen another spot, as with the Montanists, Irvingites, and Mormons) the restored and beautified Jerusalem; or the heavenly Jerusalem, glittering with gold and jewels, was to descend to earth.

The number of the elect who are to share these blessings has also been much discussed. A too literal interpretation of Rev. xx. 4 limited them to the martyrs and those who remained faithful in the final persecution; and sectarian narrowness allowed small factions to exclude all who did not belong to their communion. The millenarianism of the Church was much wider.

9. The **ism of the Church** was much wider. **Number of The Fathers** (e.g., Justin, Irenæus) **the Partici-** take in all faithful Christians and the **pants.** just of the old covenant. Poirêt included pagans, such as Socrates, who had been enlightened by the Logos, though these were not to reign but to be happy subjects. Many, on the basis of the yet unfulfilled prophecies as to the future of Israel, have laid it down that the Jewish people, converted and restored to Palestine, shall form the nucleus of the kingdom of Christ. Ebrard founds this prediction not only upon Old-Testament prophecies but also on Acts i. 6 sqq., iii. 20 sqq.; Rom. xi. 29. The condition of the participants has also been variously conceived. The later writers dwell, some on the theological side of the change which they expect—on a religious-ethical assimilation to God; others on the theosophical side—the spiritualizing of our nature. In all cases they look for the effect to follow upon the immediate personal presence of the Lord—though this is conceived in various modes, according to the different ideas of the nature of the kingdom. The representations range through all imaginable pleasures, from the intoxication of the senses to pure contemplation of the divine Majesty. To be sure, the coarser ideas, such as those of Cerinthus, of the Ebionites, and of the Sibylline Books could find an echo only in fanatics like Felgenhauer. But even higher natures deceived themselves with dreams of a wonderful fertility of nature (Irenæus) and a numerous progeny (Commodian, Lactantius). The most ideal conceptions embraced the abolition of idolatry, the unity and spirituality of the worship of God, full knowledge of the truth, and contemplation of the Godhead in all its essential glory, to which freedom from the evils of this life was added. Sin was not always understood to be totally abolished; the transitional period of the millennium was distinguished from eternity principally by the fact that the scarlet thread of evil still ran through it. But the power of evil was restrained and harmless (Kurtz, Lange), the number of the elect far surpassed that of sinners (Jurieu), and the baser forms of temptation were no more. Nature still had the attributes of corruptibility, since according to Scripture (II Pet. iii. 7; Rev. xxi. 1) the new heavens and the new earth belong to the complete and final perfection of eternity. (BRATKE.)

Chiliasm as such has held to certain features which are quite as distinct and permanent as the 1,000 years. At first, the millennium was limited to the Jews alone; later on it was taken over by the Christians and they, as the Jews had before them, conceived it as consisting of sensuous conditions (cf.: F. W. Weber, *System der altsynagogalischen palästinischen Theologie*, pp. 333–386, Leipzig, 1880). There was a crass materialism or a violent supernaturalism, fancy ran riot, and ethical and spiritual elements were largely absent (cf. Irenæus, *Hær.*, v. 33; Eng. transl., *ANF*, i. 562–563). This element persisted and reappears in various forms, especially in the earlier and the more recent centuries of the Church. So far as chiliasm is distinguished from the millennium, it signifies the personal corporeal reign of Christ on earth a thousand years, whereas the millennium does not necessarily involve the personal presence of Christ during that period.

The two views of the millennium are distinguished as pre- and post-millennium. With many minor but unimportant differences, the pre-millennialists hold: (1) the millennium is a period of

10. Pre- world-wide righteousness, ushered in **millenarian-** by the sudden, unannounced, visible **ism and** advent of Jesus Christ. (2) The **Postmille-** pel, purely as witness, is first to be **narianism.** proclaimed throughout the whole earth.

(3) Events of the 1,000 years are: (a) the righteous will rise (some limit this to the martyrs) and reign with Christ on earth, organizing his everlasting kingdom; (b) the Lord and his saints will bring about a "great tribulation" (Rev. ii. 27; Ps. ii. 9); (c) Israel, probably rebellious still, will confess the Crucified One as the Messiah (Zech. xii. 10; Rev. i. 7); (d) by the outpouring of the Holy Spirit, a vast number of sinners yet on the earth will be converted; (e) Satan is bound and locked in the abyss. (4) After the thousand years, (a) Satan, unbound, makes a short, final, and vain effort to regain his lost foothold; (b) himself, his angels, and all lost souls, raised from the dead, will be judged and hurled into the lake of fire, doomed to everlasting torment; (c) the earth renewed by fire becomes the eternal home of the redeemed. The post-millennial doctrine is as follows: (1) Through Christian agencies the Gospel gradually permeates the entire world and becomes immeasurably more effective than at present. (2) This condition thus reached will continue for a thousand years. (3) The Jews will be converted either at the beginning or some time during this period. (4) Following this will be a brief apostasy and terrible conflict of Christian and evil forces. (5) Finally and simultaneously there will occur the advent of Christ, general resurrection, judgment, and, the old world destroyed by fire, the new heavens and the new earth will be revealed (Westminster Confession, xxxii., xxxiii.).

In Great Britain and America pre-millennianism has had many advocates. Among those in Great Britain were many divines of the Westminster Assembly (cf. Robert Baillie, q.v., *Letters and Journals*, Edinburgh, 1841–42; Schaff, *Creeds*, i. 727–746), Sir Isaac Newton, Charles Wesley, Augustus

Toplady, Archbishop Trench (q.v.), Edward Bickerteth (q.v.), *A Practical Guide to the Prophecies*, London, 1835), Horatius Bonar (*Prophetical Landmarks*, ib. 1839), T. R. millenarian-Binks (*Outline of Unfulfilled Prophecy*, ib. 1854), H. G. Guinness (*Light for the Great Britain and America*, pp. 338-339, New York, 1885), C. J. Ellicott (Commentary on I and II Thess. and II Tim., London, 1866, 1869), H. Alford (*Greek Testament*, vol. iv., pp. xxxiii., 732, ib. 1871), John Cumming (q.v.), *Apocalyptic Sketches*, ib. 1852). Some premillenarians hold to universal restoration (cf. A. Jukes, *Second Death and Restitution of All Things*, ib. 1878). In Scotland, Edward Irving (q.v.) gave a profound impulse to this belief (cf. *Works*, ib. 1879). In America premillenarianism has appeared in three different camps: (1) Christian scholars, as R. J. Breckenridge (*The Knowledge of God Subjectively Considered*, pp. 667-682, New York, 1860); J. A. Seiss (*The Last Times*, Philadelphia, 1878), E. R. Craven (*Lange's Commentary on Revelation*, pp. 93, 339, 352, New York, 1874). (2) The Adventists (q.v.; see also MILLER, WILLIAM), and the Seventh-day Adventists, the latter with a large publishing-house at Battle Creek, Mich. Their doctrine differs from the common belief of Evangelical Christians in two respects—the sleep of the soul after death till the judgment, and the annihilation of the wicked. (3) Evangelists. The most significant meeting with this interest, following a similar convention in London in February of the same year, was held in Holy Trinity Church, New York, Oct., 1878, which was called by the request of 122 persons, representing ten denominations, the results of which are preserved in *Premillennial Essays of the Prophetic Conference*, Chicago, 1879. And this note is still firmly in the sermons of many leading evangelists. C. A. B.

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Related Events, New York, 1889; N. West, *Studies in Eschatology; the Thousand Years in both Testaments*, ib. 1889; L. J. Fisher, *That Day of Days*, Middletown, O., 1903; H. M. Riggie, *The Kingdom of God and the One Thousand Years' Reign*, Moundville, W. Va., 1904; D. Heagle, *That Blessed Hope, the Second Coming of Christ*, Philadelphia, 1907 (aims to reconcile pre- and post-millenarianism).

MILLER, HUGH: Geologist and member of the Free Church of Scotland; b. at Cromarty (82 m. w.n.w. of Aberdeen) Oct. 10, 1802; d. by his own hand at Portobello (3 m. e. of Edinburgh) Dec. 24, 1856. He was carefully educated by his two uncles, was apprenticed in 1819 to a stone-mason, and followed that trade for several years. His spare hours he spent in the cultivation of his mind, especially in the study of geology, the first fruits of which appeared in 1840 in *Old Red Sandstone* (Edinburgh, 1841). In 1834 he received an appointment in the Commercial Bank at Cromarty. In 1840 he accepted the editorship of the *Witness*, a Free Church paper, which he speedily made very influential against the practise of patronage in settling ministers over churches. Miller's works on geology, in which he was a pioneer, roused violent criticism at the time but were much praised by other geologists. Among his works are: *Poems Written in the Leisure Hours of a Journeyman Mason* (Inverness, 1829); *Scenes and Legends of the North of Scotland* (London, 1835); *Memoir of William Forsyth* (1839); *First Impressions of England and its People* (London, 1847); *Foot-Prints of the Creator* (1847); *My Schools and Schoolmasters* (autobiographic; Edinburgh, 1852; latest ed., 1906); *Fossiliferous Deposits of Scotland* (1854); *Geology versus Astronomy* (Glasgow [1855]); *Testimony of the Rocks* (Edinburgh, 1857); *Cruise of the Betsy* (1858); *Sketch-Book of Popular Geology* (1859); *Essays* (ed. P. Bayne, 1862); *Tales and Sketches* (ed. Mrs. Miller, 1863); and *Edinburgh and its Neighbourhood, Geological and Historical* (1864). His works were collected in 13 volumes (Edinburgh, 1869).

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MILLER, JAMES RUSSELL: Presbyterian; b. at Harshaville, Pa., Mar. 20, 1840. He was educated at Westminster College, New Wilmington, Pa. (A.B., 1862), and, after serving for two and a half years with the U. S. Christian Commission connected with the Army of the Potomac, entered the United Presbyterian Theological Seminary, Allegheny, Pa., from which he was graduated in 1867. He then held successive pastorates at New Wilmington, Pa. (1867-69), Bethany Presbyterian Church, Philadelphia, Pa. (1869-78), Broadway Presbyterian Church, Rock Island, Ill. (1878-80), and Holland Memorial Church, Philadelphia (1880-1898). Since 1900 he has been pastor of St. Paul's Presbyterian Church in the same city, and has also been editorial superintendent of the Presbyterian Board of Publication and Sabbath-School Work since 1880. He has written *Week Day Religion* (Philadelphia, 1880); *Home Making* (1882); *In His*

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followed the Cistercian Reform. The Hospitallers followed the Rule of St. Augustine. Nevertheless, in consequence of the relaxation which manifested itself among them after the period of the crusades, the Holy See introduced mitigations in favour of the non-clerical brethren. For these it was difficult to maintain the rule of celibacy in all its rigour; they were permitted, in certain orders, to marry once, and that only with a maiden. Even where second marriages were tolerated, they had to vow conjugal fidelity, so that if they violated this obligation of the natural law they sinned doubly, against the law and against their vow. Besides the three vows, the rule bound the brethren to the exercises of the monastic life such as the recitation of the



KNIGHTS OF ST. JOHN OF JERUSALEM

Hours, for which, in the case of illiterates, a fixed number of Paters was substituted. It also prescribed their dress and their food, and their feast, abstinence, and fast days. Lastly, the rule imposed detailed obligations in regard to the election of dignitaries and the admission of members to the two ranks of combatants—knights and men-at-arms—and the two of non-combatants—chaplains, to whom all sacerdotal functions were reserved, and *casaliers*, or tenants, who were charged with the management of temporal affairs.

(2) *Military Organizations*.—The military organization of the orders was uniform, explained by that law of war which compels the belligerent to maintain his military apparatus on a level with those of his adversary, on pain of defeat. The strength of an army was in its cavalry, and to this type the armament, mounting, and tactics of the military orders conformed. The knights-brethren were the heavy cavalry; the men-at-arms-brethren, the light cavalry. The former were entitled to three horses apiece; the latter had to be content with one. Among the former, only knights of tried prowess were admitted, or, in default of this qualification, sons of knights, because in such families the warlike spirit and military training were hereditary. The consequence was that the knights, properly so-called, were never very numerous; they formed a *corps d'élite* which carried the great mass of the crusaders. Gathered in convents which were also barracks, combining with the passive obedience of the soldier, the spontaneous submission of the religious, living shoulder to shoulder in brotherly union,

commander and subordinate, these orders surpassed, in that cohesiveness which is the ideal of every military organization, the most famous bodies of picked soldiery known to history, from the Macedonian phalanx to the Ottoman Janissaries.

(3) *Economic Organization*.—The importance acquired by the military orders during the course of the Middle Ages may be measured by the extent of their territorial possessions, scattered throughout Europe. In the thirteenth century nine thousand manors formed the portion of the Templars; thirteen thousand that of the Hospitallers. These temporalities were an integral part of the ecclesiastical domain, and as such had a sacred character which placed them beyond liability to profane uses or to secular imposts. They differed from the temporalities of other monastic institutions only in the centralized system of their administration. While within each of the other religious institutes every abbey was autonomous, all the houses of a military order were bound to contribute their revenues, after deducting expenses, to a central treasury. As a result of this enormous circulation of capital controlled by the orders, their wealth could be applied to financial operations which made them veritable credit and deposit banks. Their perfect good faith earned for them the implicit confidence of the Church and of temporal rulers. The papacy employed them to collect contributions for the crusades; princes did not hesitate to entrust to them their personal property. In this respect, again, the military orders were model institutions.

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CH. MOELLER.

Millennium and Millenarianism.—The fundamental idea of millenarianism, as understood by Christian writers, may be set forth as follows: At the end of time Christ will return in all His splendour to gather together the just, to annihilate hostile powers, and to found a glorious kingdom on earth for the enjoyment of the highest spiritual and material blessings; He Himself will reign as its king, and all the just, including the saints recalled to life, will participate in it. At the close of this kingdom the saints will enter heaven with Christ, while the wicked, who have also been resuscitated, will be condemned to eternal damnation. The duration of this glorious reign of Christ and His saints on earth, is frequently given as one thousand years. Hence it is commonly known as the "millennium", while the belief in the future realization of the kingdom is called "millenarianism" (chiliasm, from the Greek *χίλια*, scil. *ἔτη*).

This term of one thousand years, however, is by no means an essential element of the millennium as conceived by its adherents. The extent, details of the realization, conditions, the place, of the millennium were variously described. Essential are the following points: The early return of Christ in all His power and glory, the establishment of an earthly kingdom with the just, the resuscitation of the deceased saints and their participation in the glorious reign, the destruction of the powers hostile to God, and, at the end of the kingdom, the universal resurrection with the final judgment, after which the just will enter heaven, while the wicked will be consigned to the eternal fire of hell.

The roots of the belief in a glorious kingdom, partly natural, partly supernatural, are found in the hopes of the Jews for a temporal Messiah and in the Jewish apocalyptic. Under the galling pressure of their polit-

ical circumstances, the expectation of a Messiah who would free the people of God had, in the Jewish mind, assumed a character that was to a great extent earthly; the Jews longed above all for a saviour who would free them from their oppressors and restore the former splendour of Israel. These expectations generally included the belief that Jehovah would conquer all powers hostile to Himself and to His chosen people, and that He would set up a final, glorious kingdom of Israel. The apocalyptic books, principally the book of Henoch and the fourth book of Esdras, indicate various details of the arrival of the Messiah, the defeat of the nations hostile to Israel, and the union of all the Israelites in the Messianic kingdom followed by the renovation of the world and the universal resurrection.

The natural and the supernatural are mingled in this conception of a Messianic kingdom as the closing act of the world's history. The Jewish hopes of a Messiah, and the descriptions of apocalyptic writers were blended; it was between the close of the present world-order and the commencement of the new that this sublime kingdom of the chosen people was to find its place. That many details of these conceptions should remain indistinct and confused was but natural, but the Messianic kingdom is always pictured as something miraculous, though the colours are at times earthly and sensuous. The evangelical accounts clearly prove how fervently the Jews at the time of Christ expected an earthly Messianic kingdom, but the Saviour came to proclaim the spiritual kingdom of God for the deliverance of man from his sins and for his sanctification, a kingdom which actually began with His birth. There is no trace of chiliasm to be found in the Gospels or in the Epistles of St. Paul; everything moves in the spiritual and religious sphere; even the descriptions of the end of the world and of the last judgment bear this stamp. The victory over the symbolical beast (the enemy of God and of the saints) and over Antichrist, as well as the triumph of Christ and His saints, are described in the Apocalypse of St. John (Apoc., 20-21), in pictures that resemble those of the Jewish apocalyptic writers, especially of Daniel and Henoch. Satan is chained in the abyss for a thousand years, the martyrs and the just rise from the dead and share in the priesthood and kingship of Christ. Though it is difficult to focus sharply the pictures used in the Apocalypse and the things expressed by them, yet there can be no doubt that the whole description refers to the spiritual combat between Christ and the Church on the one hand and the malignant powers of hell and the world on the other. Nevertheless, a large number of Christians of the post-Apostolic era, particularly in Asia Minor, yielded so far to Jewish apocalyptic as to put a literal meaning into these descriptions of St. John's Apocalypse; the result was that millenarianism spread and gained staunch advocates not only among the heretics but among the Catholic Christians as well.

One of the heretics, the Gnostic Cerinthus, who flourished towards the end of the first century, proclaimed a splendid kingdom of Christ on earth which He would establish with the risen saints upon His second advent, and pictured the pleasures of this one thousand years in gross, sensual colours (Caius in Eusebius, "Hist. Eccl.", III, 28; Dionysius Alex. in Eusebius, *ibid.*, VII, 25). Later among Catholics, Bishop Papias of Hierapolis, a disciple of St. John, appeared as an advocate of millenarianism. He claimed to have received his doctrine from contemporaries of the Apostles, and Irenæus narrates that other "Presbyteri", who had seen and heard the disciple John, learned from him the belief in millenarianism as part of the Lord's doctrine. According to Eusebius (Hist. Eccl., III, 39) Papias in his book asserted that the resurrection of the dead would be followed by one thousand years of a visible, glorious earthly kingdom of Christ, and according to Irenæus (Adv. Hæreses, V, 33), he taught that the

saints too would enjoy a superabundance of earthly pleasures. There will be days in which vines will grow, each with 10,000 branches, and on each branch 10,000 twigs, and on each twig 10,000 shoots, and on each shoot 10,000 clusters, and on each cluster 10,000 grapes, and each grape will produce 216 gallons of wine etc.

Millenarian ideas are found by most commentators in the Epistle of St. Barnabas, in the passage treating of the Jewish sabbath; for the resting of God on the seventh day after the creation is explained in the following manner. After the Son of God has come and put an end to the era of the wicked and judged them, and after the sun, the moon, and the stars have been changed, then He will rest in glory on the seventh day. The author had premised, if it is said that God created all things in six days, this means that God will complete all things in six millenniums, for one day represents one thousand years. It is certain that the writer advocates the tenet of a re-formation of the world through the second advent of Christ, but it is not clear from the indications whether the author of the letter was a millenarian in the strict sense of the word. St. Irenæus of Lyons, a native of Asia Minor, influenced by the companions of St. Polycarp, adopted millenarian ideas, discussing and defending them in his work against the Gnostics (Adv. Hæreses, V, 32). He developed this doctrine mainly in opposition to the Gnostics, who rejected all hopes of the Christians in a happy future life, and discerned in the glorious kingdom of Christ on earth principally the prelude to the final, spiritual kingdom of God, the realm of eternal bliss. St. Justin of Rome, the martyr, opposes to the Jews in his Dialogue with Tryphon (ch. 80-81) the tenet of a millennium and asserts that he and the Christians whose belief is correct in every point know that there will be a resurrection of the body and that the newly built and enlarged Jerusalem will last for the space of a thousand years, but he adds that there are many who, though adhering to the pure and pious teachings of Christ, do not believe in it. A witness for the continued belief in millenarianism in the province of Asia is St. Melito, Bishop of Sardes in the second century. He develops the same train of thought as did St. Irenæus.

The Montanistic movement had its origin in Asia Minor. The expectation of an early advent of the celestial Jerusalem upon earth, which, it was thought, would appear in Phrygia, was intimately joined in the minds of the Montanists with the idea of the millennium. Tertullian, the protagonist of Montanism, expounds the doctrine (in his work now lost, "De Spe Fidelium" and in "Adv. Marcionem", IV) that at the end of time the great kingdom of promise, the new Jerusalem, would be established and last for the space of one thousand years. All these millenarian authors appeal to various passages in the prophetic books of the Old Testament, to a few passages in the Letters of St. Paul and to the Apocalypse of St. John. Though millenarianism had found numerous adherents among the Christians and had been upheld by several ecclesiastical theologians, neither in the post-Apostolic period nor in the course of the second century, does it appear as a universal doctrine of the Church or as a part of the Apostolic tradition. The primitive Apostolic symbol mentions indeed the resurrection of the body and the return of Christ to judge the living and the dead, but it says not a word of the millennium. It was the second century that produced not only defenders of the millennium but pronounced adversaries of the chilastic ideas. Gnosticism rejected millenarianism. In Asia Minor, the principal seat of millenarian teachings, the so-called Alogi rose up against millenarianism as well as against Montanism, but they went too far in their opposition, rejecting not only the Apocalypse of St. John, alleging Cerinthus as its author, but his Gospel also. The opposition to millenarianism

became more general towards the end of the second century, going hand in hand with the struggle against Montanism. The Roman presbyter Caius (end of the second and beginning of the third century) attacked the millenarians. On the other hand, Hippolytus of Rome defended them and attempted a proof, basing his arguments on the allegorical explanation of the six days of creation as six thousand years, as he had been taught by tradition. The most powerful adversary of millenarianism was Origen of Alexandria. In view of the Neo-Platonism on which his doctrines were founded and of his spiritual-allegorical method of explaining the Holy Scriptures, he could not side with the millenarians. He combatted them expressly, and, owing to the great influence which his writings exerted on ecclesiastical theology especially in Oriental countries, millenarianism gradually disappeared from the ideas of Oriental Christians. Only a few later advocates are known to us, principally theological adversaries of Origen. About the middle of the third century Nepos, bishop in Egypt, who entered the lists against the allegorism of Origen, also propounded millenarian ideas and gained some adherents in the vicinity of Arsinoë. A schism threatened; but the prudent and moderate policy of Dionysius, Bishop of Alexandria, preserved unity; the chiliasts abandoned their views (Eusebius, "Hist. Eccl.", VII, 14). Egypt seems to have harboured adherents of millenarianism in still later times. Methodius, Bishop of Olympus, one of the principal opponents of Origen at the beginning of the fourth century, upheld chiliasm in his Symposion (IX, 1, 5, in Migne, "Patr. Græc.", XVIII, 178 sqq.). In the second half of the fourth century, these doctrines found their last defender in Apollinaris, Bishop of Laodicea and founder of Apollinarism (q. v.). His writings on this subject have been lost; but St. Basil of Cæsarea (Epist. CCLXIII, 4, in Migne, "Patr. Græc.", XXXII, 980), Epiphanius (Hæres. LXX, 36, in Migne loc. cit., XLII, 696) and Jerome (In Isai. XVIII, in Migne, "Patr. Lat." XXIV, 627) testify to his having been a chiliast. Jerome also adds that many Christians of that time shared the same beliefs; but after that millenarianism found no outspoken champion among the theologians of the Greek Church.

In the West, the millenarian expectations of a glorious kingdom of Christ and His just, found adherents for a long time. The poet Commodian (Instructiones, 41, 42, 44, in Migne, "Patr. Lat." V, 231 sqq.) as well as Lactantius (Institutiones, VIII, Migne, "Patr. Lat.", VI, 739 sqq.) proclaim the millennial realm and describe its splendour, partly drawing on the earlier chiliasts and the Sybilline prophecies, partly borrowing their colours from the "golden age" of the pagan poets; but the idea of the six thousand years for the duration of the world is ever conspicuous. Victorinus of Pettau also was a millenarian though in the extant copy of his commentary on the Apocalypse no allusions to it can be detected. St. Jerome, himself a decided opponent of the millennial ideas, brands Sulpicius Severus as adhering to them, but in the writings of this author in their present form nothing can be found to support this charge. St. Ambrose indeed teaches a twofold resurrection, but millenarian doctrines do not stand out clearly. On the other hand, St. Augustine was for a time, as he himself testifies (De Civitate Dei, XX, 7), a pronounced champion of millenarianism; but he places the millennium after the universal resurrection and regards it in a more spiritual light (Sermo, CCLIX, in Migne, "Patr. Lat.", XXXVIII, 1197). When, however, he accepted the doctrine of only one universal resurrection and a final judgment immediately following, he could no longer cling to the principal tenet of early chiliasm. St. Augustine finally held to the conviction that there will be no millennium. The struggle between Christ and His saints on the one hand and the wicked world and Satan on the other, is waged in the Church on earth; so the great Doctor

describes it in his work De Civitate Dei. In the same book he gives us an allegorical explanation of Chap. 20 of the Apocalypse. The first resurrection, of which this chapter treats, he tells us, refers to the spiritual rebirth in baptism; the sabbath of one thousand years after the six thousand years of history, is the whole of eternal life; or, in other words, the number one thousand is intended to express perfection, and the last space of one thousand years must be understood as referring to the end of the world; at all events, the kingdom of Christ, of which the Apocalypse speaks, can only be applied to the Church (De Civitate Dei, XX, 5-7, in Migne, "Patr. Lat.", XLI, 607 sqq.). This explanation of the illustrious Doctor was adopted by succeeding Western theologians, and millenarianism in its earlier shape no longer received support. Cerinthus and the Ebionites are mentioned in later writings against the heretics as defenders of the millennium, it is true, but as cut-off from the Church. Moreover, the attitude of the Church towards the secular power had undergone a change with closer connexion between her and the Roman empire. There is no doubt that this turn of events did much towards weaning the Christians from the old millenarianism, which during the time of persecution had been the expression of their hopes that Christ would soon reappear and overthrow the foes of His elect. Chiliastic views disappeared all the more rapidly, because, as was remarked above, in spite of their wide diffusion even among sincere Christians, and in spite of their defence by prominent Fathers of the early Church, millenarianism was never held in the universal Church as an article of faith based on Apostolic traditions.

The Middle Ages were never tainted with millenarianism; it was foreign both to the theology of that period and to the religious ideas of the people. The fantastic views of the apocalyptic writers (Joachim of Floris, the Franciscan-Spirituals, the Apostolici), referred only to a particular form of spiritual renovation of the Church, but did not include a second advent of Christ. The "emperor myths," which prophesied the establishment of a happy, universal kingdom by the great emperor of the future, contain indeed descriptions that remind one of the ancient Sybilline and millenarian writings, but an essential trait is again missing, the return of Christ and the connexion of the blissful reign with the resurrection of the just. Hence the millennium proper is unknown to them. The Protestantism of the sixteenth century ushered in a new epoch of millenarian doctrines. Protestant fanatics of the earlier years, particularly the Anabaptists, believed in a new, golden age under the sceptre of Christ, after the overthrow of the papacy and secular empires. In 1534 the Anabaptists set up in Münster (Westphalia) the new Kingdom of Zion, which advocated sharing property and women in common, as a prelude to the new kingdom of Christ. Their excesses were opposed and their millenarianism disowned by both the Augsburg (art. 17) and the Helvetic Confession (ch. 11), so that it found no admission into the Lutheran and Reformed theologies. Nevertheless, the seventeenth and eighteenth centuries produced new apocalyptic fanatics and mystics who expected the millennium in one form or another: in Germany, the Bohemian and Moravian Brethren (Comenius); in France, Pierre Jurien (L'Accomplissement des Prophéties, 1686); in England at the time of Cromwell, the Independents and Jane Leade. A new phase in the development of millenarian views among the Protestants commenced with Pietism. One of the chief champions of the millennium in Germany was I. A. Bengel and his disciple Crusius, who were afterwards joined by Rothe, Volch, Thiersch, Lange and others. Protestants from Wurtemberg emigrated to Palestine (Temple Communities) in order to be closer to Christ at His second advent. Certain fantastical sects of England and North America,

as the Irvingites, Mormons, Adventists, adopted both apocalyptic and millenarian views, expecting the return of Christ and the establishment of His kingdom at an early date. Some Catholic theologians of the nineteenth century championed a moderate, modified millenarianism, especially in connexion with their explanations of the Apocalypse; as Pagani (*The End of the World*, 1856), Schneider (*Die chiliastische Doktrin*, 1859), Rohling (*Erklärung der Apokalypse des hl. Iohannes*, 1895; *Auf nach Sion*, 1901), Rougeyron Chabauty (*Avenir de l'Eglise catholique selon le Plan Divin*, 1890).

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J. P. KIRSCH.

Miller, FERDINAND VON, b. at Fürstentfeldbruck, 1813; d. at Munich, 1887. He laboured for the development of the bronze founders' craft and the uplifting of the artistic profession, far beyond the borders of Bavaria. After a sojourn at the academy and a preliminary engagement at the royal brass foundry, he went to Paris in 1833, where he learnt from Soyer and Blus the varied technique necessary to him in the manipulation of bronze. He also visited England and the Netherlands, and after his return worked under his teacher and uncle Stiglmayr, whom the Crown Prince Ludwig had induced to devote himself to bronze foundry work and to the establishment of the Munich foundry as a state institution. Miller soon took his uncle's place, and upon the death of the latter was appointed inspector of the workshop. He soon won for it a world-wide reputation, and for himself a fortune and position of influence. He was a gifted artist, a quiet worker, skilful in negotiation and entirely a self-made man. The casting of the Bavaria, one of the world's greatest representations in bronze (1844-55), especially brought him great fame. Commissions came to him from far and near. Thus he cast not merely the statues of Herder, Goethe, and Schiller for Weimar, but also the figures of Duke Eberhard in Stuttgart, of Berzelius in Stockholm and two Washington monuments by Mills and Crawford in Boston and Richmond. The gate of the capital in Washington is also by him. The Munich exhibition of art and the art crafts in the year 1876, which resulted so successfully for the art industries in Germany, was largely Miller's work. Two years before he had been elected to the directorate of the society of art industries. He understood not only how to interest the influential classes in the productions of rising arts and crafts, but also to win over artists to a general exhibition of German art in alliance with the art handicrafts. When he had brought architects, sculptors and painters into harmony with the lesser arts he found it possible to bring about an exhibition on an entirely new plan. Drawing rooms, cabinets, boudoirs, sitting rooms and chapels were arranged so as to form in their grouping an harmonious whole by having art and trade appliances put into the place for which they were intended. Where this was not possible, a partition or a wall would be placed with picturesque effect in some adjoining room. As a result art became, especially in Munich, the mistress of industry. Miller forthwith established a center of exhibition and sale for the

society, and procured himself a home especially for the social intercourse of artists and art craftsmen. The result was an unexpected rise of the art industries. Ferdinand Miller junior followed in his father's footsteps, and is known in America by the figures on the Sinton fountain in Cincinnati (at the unveiling of which he was much honoured), as well as by the statues of Shakespeare and von Humboldt in St. Louis, and finally by the war memorial at Charleston. PECHT, *Gesch. der Münchener Kunst* (Munich, 1888); MÜLLER, *Universalhandbuch von München; Deutsches Kunstblatt* for 1850, 1853, 1856, etc.

G. GIETMANN.

Miller, WILLIAM J. See TRANSVAAL, VICARIATE APOSTOLIC OF.

Millet, JEAN-FRANÇOIS, French painter; b. at Gruchy, near Cherbourg, 4 October, 1814; d. at Barbizon, 20 January, 1875. This great painter of peasants was a son of peasants: he himself began life as a tiller of the soil, and he never lost touch with it. But though a family of rustics, the Millets were far removed from rusticity of manners: they were serious folks, profoundly pious, a strange stock of Catholic Puritans whose stern sentiments of religion, handed down from generation to generation, gave them something like an aristocratic character; they were incapable of mean ideas. The grandmother—the soul of that household—was an assiduous reader of Pascal, Bossuet, Nicole, and Charron. Young Jean-François was reared by the parish priest in the cult of Vergil and the Bible; the "Georgics" and the Psalms, which he read in Latin, were his favourites. Later on he became acquainted with Burns and Theocritus, whom he preferred even to Vergil. His imagination never lost these majestic impressions. Nature and poetry, the open country and Holy Scripture, shared equally in the shaping of his genius. Of that genius the young ploughman gave the first signs at the age of eighteen. He studied at Cherbourg under Langlois, a pupil of Baron Gros, and the Municipal Council gave him a pension of 600 francs to go and finish his studies in Paris. There he entered the atelier of Delaroche in 1837; but he spent most of his time in the Louvre, with the masters of bygone ages.

The primitives of Italy enraptured him by their fervour: Fra Angelico filled him with visions. The colourists were little to his taste; he remained unmoved in the presence of Velazquez. But then again, he liked Ribera's vigour and Murillo's homespun grace. Among the Frenchmen, the beauty of Le Sueur's sentiment touched him, Le Brun and Jouvenet he thought "strong men". But his favourite masters were the masters of "style"—Mantegna, Michelangelo, and Poussin: they haunted him all his life. Poussin's "Letters" were his everyday food, and "I could look at Poussin's pictures forever and ever", he writes, "and always learn something". His contemporaries, Delacroix excepted, moved him but little and for the most part to indignation. Millet's early works—those of his Paris period (1837-50)—are extremely different from those which made him famous. They are now very rare, but ought not to be forgotten: from the point of view of art, they are probably his most pleasing and felicitous productions; in them the painter's temperament voices itself most naturally before his "conversion", without method, without ulterior purpose. They are generally idylls—eclogues—thoroughly rural in feeling, with a frank, noble sensuality, the artist's Vergilian inspiration finding expression in little pagan scenes, antique bas-reliefs, and neutral subjects, such as "Women bathing", "Nymphs", "Offerings to Pan", and so on—thoughts but slightly defined in forms as definite as sculpture.

Some of these pieces are the most Poussinesque things in modern art. In them the young painter already appears as an accomplished stylist, with a

A

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raw mutton beaten together in a mortar for hours, and is generally eaten cooked, but often raw. The grinding of the *burghal*, or bruised wheat, was a season of rejoicing in Lebanon some years ago. The young men gathered together, and, while the grinding was going on, songs were sung to the accompaniment of musical instruments and a kind of small drum. W. CARSLAW.

MILLENNIUM.—A name suggested by the period or 1000 years described in Rev 20²⁻⁷ during which Satan is confined in the abyss, and the martyr saints reign with Christ. Hence variously understood, according to the interpretation put upon the passage, either as (1) the period, present or future, definite or indefinite, 'during which the kingdom of Christ will be established upon earth, and will dominate over all other authority' (*Cent. Dict.*); or more specially (2) as the period in which 'Christ will reign in bodily presence on earth for a thousand years' (*Oxf. Eng. Dict. s. 'Chiliasm'*). In this latter sense it is associated with pre-millenarian views of Christ's Second Coming, the word Chiliasm or Millenarian being usually applied in the pre-millenarian sense (*Oxf. Eng. Dict. l.c.; Cent. Dict. 'Millenarian'*).

That which is characteristic of the doctrine in all its forms is the belief in a period of triumph and blessedness for the saints on earth, preceding and distinct from the final blessedness of the world to come. Such a belief meets us not only in the early Christian eschatology, but also in that of the later Jews, where it was probably due to a combination of the simpler eschatology whose horizon is bounded by this world and the hope of earthly triumph, and a more developed eschatology which distinguishes two worlds or æons, and places the true salvation in the latter (Schürer, *HJP* II. ii. 178). While the term is often used loosely to describe carnal ideals of the future, whether limited in duration or not (as when reference is made to the chiliasm of the Jews in Christ's time), it should properly be restricted to those opinions which, making the above distinction between the two æons, hold to a preliminary period of blessedness in the former. Hence those modern millenarians (like Seiss, *The Last Times*, 211) who identify the Millennium with the world to come, use the term in a sense altogether different from that which we are now discussing.

As thus defined, the doctrine of the Millennium is not found in OT. The prophets look forward to a state of blessedness and glory for Israel, to be introduced, either by the advent of J^r Himself (Is 40²⁻¹¹ 52⁷⁻¹²), or of the Messiah (Is 9², Zec 9²⁻¹⁰). This state is variously described—sometimes in language which requires no more than the establishment of the redeemed Israel in the first place among the nations; at others, in words which imply a change of nature itself, and the creation of a new heavens and a new earth (Is 65¹⁷⁻²²). Yet note that even this picture does not represent the individual members of the redeemed Israel as immortal. Cf. Enoch 5⁹ 10¹⁷ 25⁸, Apoc. Bar 73⁸. But, however conceived, this blessed state bounds the horizon of prophecy (cf. Jer 33¹⁷⁻²², Ezk 37², Jl 4²⁰). Especially in Daniel is the eternity of the Messianic kingdom emphasized. 'And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed' (2⁴⁴). 'And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. His kingdom is an everlasting kingdom' (7²⁷, cf. 7¹⁴).

In much of the Pseudepigraphical literature we find the same point of view. So Sibyll 3⁴⁶⁻⁵⁰, Jub 32 (quoted by Drummond, 314), Ps-Sol 174, Sibyll 3³⁸

'And then will he raise up a kingdom for all time for all men'; Enoch 62¹⁴. 'And the Lord of spirits will abide over them, and with that Son of Man will they eat and lie down and rise up for ever and ever.' Doubtless it is true, as Drummond remarks (314), that these expressions do not necessarily imply strict eternity (cf. Bar 73¹ with 40⁸; and see Enoch 10¹⁰), although, in the case of Enoch 62¹⁴ as of Daniel, this seems required by the context. But in any case the ideal which is set forth in these passages is final. The same view appears (Jn 12³⁴) in the objection to Christ's prophecy concerning His lifting up. 'We have heard out of the law that the Christ abideth for ever.' So in the Targ. Jon. (on 1 K 4³⁸) the Messianic time and the world to come are identified. (Cf. Mishna, *Berachoth* i. 5, and the literature cited by Schürer, *HJP* II. ii. 177.)

Side by side with this view, we find in the Pseudepigraphical books another, which distinguishes between the Messianic kingdom, which it regards as belonging to this present age, and the final consummation of all things in the world to come. Perhaps the first trace of this doctrine is in Enoch 91¹²⁻¹⁷, a fragment assigned by Charles to B.C. 104-95, and by Dillmann to the time of John Hyrcanus. The seer has described the seven weeks into which he conceives the past history of the world to be divided (93²⁻¹⁰). 'And after that there will be another week, the eighth, that of righteousness, and a sword will be given to it that judgment and righteousness may be executed on those who commit oppression, and sinners will be delivered into the hands of the righteous. And at its close they will acquire houses through their righteousness. And the house of the Great King will be built in glory for ever more. And after that, in the ninth week, the righteous judgment will be revealed to the whole world, and all the works of the godless will vanish from the whole earth, and the world will be written down for destruction, and all mankind will look to the path of uprightness. And after this, in the tenth week, in the seventh part, there will be the great eternal judgment, in which he will execute vengeance amongst the angels. And the first heaven will depart and pass away, and a new heaven will appear, and all the powers of the heavens will shine sevenfold for ever. And after that there will be many weeks without number for ever, in goodness and righteousness, and sin will no more be mentioned for ever' (Charles' tr. p. 268 ff.). Here we have a period of righteousness, in which the temple is to be rebuilt, and a missionary week resulting in the conversion of the world, preceding the final judgment, which introduces the new heaven. There is, however, no mention of a personal Messiah. Briggs (*Mess. Gosp.* 15, 16; cf. *Mess. Apost.* 9), calls attention to the parallel between this passage and the later Persian eschatology, which regards the final resurrection and judgment as preceded by two preparatory millenniums, in which the prophets Ukhshyat-ereta, or Aushêtar, and Ukhshyat-nemah, or Aushêtar-mâh, of the Avesta and the Pehlevi literature of Zoroastrianism, prepare the way for the coming of the final redeemer Saoshyant or Sôshâns. It is, of course, possible that in this, as in the allied doctrine of the resurrection, Jewish thought may have been affected by Persian ideas. But our sources for the Persian eschatology are so late (the Bundahis, in their present form, dating not earlier than the 7th cent. A.D.; cf. West in *Sac. Books of East*, v. p. xli, cf. also vols. xxiv. xxxvii. and xlvi.) that we must use great caution in drawing conclusions.*

* On Persian eschatology, cf. Hübschmann, 'Die persische Lehre von Jenseits,' *Jahrb. Prot. Theol.* 1879, II.; Fr. Spiegel, art. 'Parsismus,' in Herzog, *RE*²; Jackson, 'The Ancient Persian Doctrine of a Future Life,' in *Biblical World*, 1890, pp. 149-168. For

In the later Jewish Apocalypses, as in Talm., we find the limitation of Messiah's kingdom clearly set forth: thus Apoc. Bar distinctly limits its duration to this present world. *Et erit principatus ejus stans in saeculum, donec finiatur mundus corruptionis et donec impleantur tempora praedicta* (40²). The character of this kingdom is set forth in extravagant language (women bearing children without pain, the vine yielding 1000 branches, each branch 1000 clusters, each cluster 1000 grapes, each grape a cor of wine, etc., cc. 29. 73), which occurs also in Papias, and is applied to the Christian Millennium. Still more striking is 2 Es 7^{28, 29} 'For my Son the Messiah (so Syr. Æth. Arab. over ag. Lat. 'Jesus') shall be revealed with those that are with him, and shall rejoice with those that remain 400 years. And it shall come to pass after these years that my Son the Christ and all men who have breath shall die. And the world (*saeculum*) shall be changed into the ancient silence seven days as in the first beginnings, so that no one shall be left. And it shall come to pass after the seven days that the world which does not now wake shall be aroused, and the corruptible shall die. And the earth shall give up them that sleep in her, and the dust them that dwell in that silence, and the store-houses (*promptuarie*) shall give up the souls entrusted to them. And the Most High shall be revealed upon the seat of judgment,' etc. (cf. 12²⁴). Here, unlike Baruch, where the Messianic age forms a transition between this world and that which is to come (74^{2, 3}, cf. Schürer, II. ii. 178), the contrast between the Messianic age and the world to come is emphasized in the sharpest way. The Messiah and all flesh die, and remain dead for seven days. The length of the Messianic kingdom is expressly limited to 400 years—a number explained in the Talmud as due to the combination of Gn 15¹³ (the sojourn in Egypt) with Ps 90¹⁰ 'Make us glad according to the days wherein thou hast afflicted us' (*Sanh.* 99a). Another passage cites Mic 7¹⁰ 'As in the days of thy coming forth out of the land of Egypt will I show unto him marvellous things' (*Tanchuma, Ekeb* 7, quoted Weber², 372). In the later Jewish theology the view of the Messiah's kingdom as limited became the prevailing one (Schürer, as above; cf. Weber, 373). Its duration was a favourite subject of speculation. The classical passages are *Sanh.* 97, 99a, where the following reckonings are given: three generations, 40 years (corresponding to the 40 years in the wilderness), 70 years, 100 years, 365 years, 400 years, 600 years, 1000 years, 2000 years, 7000 years (see the passages quoted at length in Gfrörer, ii. 252 ff.; also Weber, 371 ff.; Drummond, 315 ff.). The determining principle seems to have been either 'the analogy between the first and the last redemption, therefore 40 or 400 years,' or 'the symmetry of the final period with those which precede,' hence 2000 years, corresponding to the 2000 before and the 2000 under the law; or finally, 'the thought that the Messianic time is a time of joy, Israel's marriage—hence 1000 or 7000 years' (Weber, 373). Still another reckoning is based upon the idea of a Sabbatical week, in which six millenniums of work are followed by one of rest. This view, perhaps first found in Secrets of Enoch 33^{1, 2} (see Charles' note at the passage, and Index ii., s. 'Millennium'; also art. ENOCH in vol. i. p. 711²), rests upon Ps 90⁴ (cf. Jub 4, *Sanh.* 97a) and meets us in the Christian Epist. of Barnabas (c. 15).

In early Christian eschatology we find a like

difference of view. On the one hand, we find passages in which the horizon of prophecy is bounded by the second advent of Christ, which, like the day of J^o of OT, is regarded as closing the present age, and introducing the world to come. In many passages it is expressly associated with the general resurrection and the judgment (Mt 13³⁹, parable of the Tares; Mt 25³¹⁻⁴⁶, the great judgment scene; Jn 5²⁸ 6⁴⁴, Ac 17³¹, cf. 10⁴²). It results, for the wicked, in 'eternal destruction from the face of the Lord and from the glory of his might' (2 Th 1⁹⁻¹⁰), while it introduces the saints into 'an inheritance incorruptible and undefiled, and that fadeth not away' (1 P 1⁴⁻⁵, cf. 2 P 1¹¹). On the other hand, we find a view which distinguishes between the Coming of Christ and the end of the world, and inserts between the two a period of millennial reign, in which Christ will dwell with the saints upon the renewed earth, and in which the OT prophecies concerning the glory of Jerus. and the victory of Israel over the nations will find their fulfilment. This period is variously described in language more or less gross or spiritual. But its essential features are these: a preliminary victory of Christ over the forces of evil at the advent (the destruction of Antichrist); a double resurrection, first of the saints at the beginning of the millennial period, then of all men at the last day; an earthly kingdom, in which the saints reign with Christ on the renewed earth, and the OT prophecies find literal fulfilment; a last brief outbreak of the forces of evil, followed by the universal resurrection and final judgment.

The doctrine of the Millennium is set forth in NT in clear terms only in Rev, where it constitutes 'the most easily recognizable dogmatic peculiarity' (Holtzmann, *Hdcom.* iv. 319). It is here taught that after the victory of the Messiah and His army over the beast and his army, and the destruction of the latter with the false prophet and all his followers (ch. 19), Satan himself will be cast into the abyss, and confined there for 1000 years, 'that he should deceive the nations no more until the 1000 years should be finished' (20²). This triumph is followed by the resurrection of martyr saints, who reign with Christ as kings and priests 1000 years (20⁴, cf. 5¹⁰). This is expressly called the first resurrection, it being stated that 'the rest of the dead lived not until the 1000 years should be finished' (v. 5). At the close of the 1000 years Satan is loosed for a little while. Then follows a last world-conflict of the powers of evil, at the close of which takes place the final resurrection and judgment, ending in the destruction of all evil, Death and Hades themselves being cast into the lake of fire. This is the second death (20¹⁴, cf. 2¹¹). This passage is most naturally understood as teaching a pre-millennial advent of Christ, and an earthly reign (so most recently by Salmond, *Christian Doctrine of Immortality*, 2nd ed. p. 442). It is to be noted, however, that the reference is only to a reign of the martyrs, not, as the later theory represented, of all Christians. Those who reject this interpretation are obliged either to break the connexion between chs. 19 and 20 (so Briggs, who regards the two chs. as belonging to two different Apocalypses, *Mess. Apost.* 305), or else to deny to ch. 19 any reference to the second advent, seeing in it only such a preliminary advent for judgment as is referred to in 2²⁸ 12 3¹⁰ 12 (so Moses Stuart, who sees in it no more than a reference to the approaching destruction of heathenism, ii. 352). The most serious difficulty in the way of this interpretation is the reference to the resurrection of the martyrs. In NT the resurrection of the saints is always associated with the advent of Christ. The older interpretations of a symbolic resurrection (as that of Israel in Ezk), or of a spiritual resurrection (as

a discussion of Persian influence on OT eschatology, Cheyne in *Expos. Times*, II. (1890) pp. 202, 224, 243, and *Bampton Lectures* for 1890, p. 281 ff.; Moulton in *Expos. Times*, ix. 562 ff.; Stave, *Einfluss des Persismus auf das Judentum*, 1898, p. 145 ff.; on the eschatology of the Talmud, Kohut, *ZDMG*, 1867, p. 562 ff.

in regeneration), are rendered untenable by the explicit reference to the martyrs (cf. 6⁹⁻¹¹ 19⁹). Those who reject the idea of a physical resurrection are obliged, therefore, to think of a resurrection from Hades to heaven, taking place at the close of the martyr age, and introducing those who are thus specially honoured into a state of heavenly blessedness which continues till the close of human history. (So Briggs, *Mess. Apost.* 357, who quotes Mt 27⁵²⁻⁵³, Eph 4⁸, 1 P 3¹⁹⁻²⁰, Jn 5²⁸; Moses Stuart, ii. 478. The case of Moses and Elijah might also be cited. Cf. Schürer, II. ii. 180, for similar ideas among the Jews). From this point of view, the significance of the Millennium, while introduced indeed in time by the martyr age, and corresponding in general 'with the duration of the Church as the triumphing institution of the world in the last complete period of human history' (Briggs, 357), is not earthly but heavenly.

Outside of Rev many interpreters find reference to a millennial kingdom in 1 Co 15²²⁻²⁴, where St. Paul seems to distinguish between the Parousia of Christ with the resurrection of the saints, and the end when He shall deliver up the kingdom to the Father. Between these two events they conceive to lie that reign referred to in v.²², which they identify with the period of 1000 years described in Rev 20 (so Olshausen, de Wette, Moses Stuart; Godet, *Com.* 1 Cor. Eng. tr. ii. 377 ff. *et al.*). Meyer distinguishes the two events in time, but rejects the identification of the intervening period with the Millennium of Rev 20. So Schmiedel, *Hdcomm.* ii. 161. On the other side, Heinrich, 1 Kor. 503 ff.; Weiss, *Bib. Theol.* 401; Harnack (art. 'Millennium,' *Enc. Brit.* xvi. 315); Briggs, *Mess. Apost.* 114, and the majority of modern interpreters. Those who find a pre-millennarian meaning in 1 Co 15²²⁻²⁴ interpret in like sense Ph 3¹¹ (St. Paul's hope of attaining the resurrection), 1 Th 4¹⁴⁻¹⁷ (which clearly refers, however, not to two resurrections, but to a resurrection of the faithful dead, to be followed immediately by the transformation of the 'quick'), Lk 14¹⁴ (the resurrection of the just), 20³⁶ ('they that are accounted worthy to attain to that world, and the resurrection from the dead'), and Mt 19²⁸ (the regeneration, when the apostles shall sit on thrones judging the twelve tribes of Israel). Pre-millennarian interpreters also refer to the period between the advent and the end, the promises in Mt 5⁸ (the meek shall inherit the earth), Mt 20²⁶ (the reward of the labourers), and Mk 10²⁹, Lk 18²⁹ (the reward given to the disciples in this world, which is distinguished from that in the world to come; yet cf. Lk 20³⁵, where the resurrection introduces the world to come). For a temperate statement of the exegetical argument for pre-millennarianism, cf. H. Schultz in *JDTh*, 1867, pp. 120-127. On the other side, Salmond, *op. cit.* pp. 520, 561 ff., and the authorities cited above. See, further, under PAROUSIA.

Millennarian views were common, though by no means universal, in the early Church. They meet us in gross form in Papias, who quotes as a genuine word of Christ a prediction, generally agreeing with Apoc. Bar, concerning the remarkable fertility of the vine in the millennial kingdom (Iren. *adv. Hær.* v. 33; cf. Euseb. iii. 39); in more spiritual form in Barnabas, who, combining Gn 2² with Ps 90⁴, looks for a Millennium of Sabbath rest, following the present six millenniums of work, and introduced by the coming of the Messiah 'to put an end to the time of the wicked one, and to judge the ungodly, and to change sun, moon, and stars' (15⁹). This he declares to be the true Sabbath rest for which Christians look—a time when, having been themselves justified, and having received the promise, lawlessness no longer existing, but all things having been made new by the Lord,

they will be able to keep holy the Sabbath, having first been sanctified themselves (v.⁷). At the close of this millennial period follows the beginning of the eighth day, which is the beginning of another world (v.⁸). Hermas and 2nd Ep. Clement are also claimed as pre-millennarian, but without sufficient reason. There is no trace of the doctrine in either I Clement, Ignatius, Polycarp, or the Epistle to Diognetus. The *Didaché*, indeed, restricts the resurrection at the Advent to those who are Christ's, but is silent as to what follows thereafter. 'And then shall appear the signs of the truth: first the sign of the outspreading in heaven, then the sign of the voice of the trumpet, thirdly the resurrection of the dead, yet not of all; but as it was said, The Lord shall come, and all his saints with him. Then the world shall see the Lord coming upon the clouds of heaven.'

The prevalence of millennarian views in the later Church was due partly to the Jewish Apocalypses, which were read and highly esteemed in the Christian Church (Papias, cf. Harnack, art. 'Millennium,' 315), partly to the explicit statement of the Apoc. of St. John (Justin, *Trypho*, 81). Hence we find later opponents of Chiliasm denying the authenticity of Rev (Dionysius *ap. Euseb.* vii. 25). While most common among the Jewish Christians, to whom their origin was attributed by later opponents (Cerinthus *ap. Euseb.* iii. 28; cf. *Test. XII. Pat.* [Jud. c. 25; Benj. c. 10]; Ebionites *ap. Jerome, Com. on Is.* lx. 1, lxvi. 20), such views early meet us among the Gentile Christians. Justin, while in certain passages apparently ignoring them (*Apol.* 52, *Trypho*, 45, 49, 113; cf. Briggs in *Luth. Quar.* 1879), elsewhere explicitly recognizes them. When asked by Trypho whether he really admits that Jerus. will be rebuilt, and expects that his people will be gathered together and made joyful 'with Christ together with the patriarchs and the prophets, and the men of our nation and proselytes who joined them before your Christ came,' Justin answers in the affirmative. While admitting that 'many who belong to the pure and pious faith, and are true Christians, think otherwise,' he declares that he and others 'who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and 1000 years in Jerus., which will then be built, adorned and enlarged as the prophets Ezekiel, Isaiah, and others declare' (80). For this view he cites Rev as follows: 'There was a certain man with us whose name was John, one of the apostles of Christ, who prophesied by a revelation which was made to him that those who believed in our Christ would dwell 1000 years in Jerus., and that thereafter the general and in short the eternal resurrection and judgment for all men would likewise take place' (81). With the exception of Justin, the Apologists show no trace of Chiliasm. The anti-Gnostic Fathers of the close of the 2nd cent., on the other hand, were pronounced Millennarians. Irenæus (*adv. Hær.* v. 32-35), Tertullian (*adv. Marc.* iii. 25), and later Hippolytus (*Com. in Dan.* 1772, p. 99) give us in their writings full descriptions of the millennial kingdom. Tertullian wrote an entire work on the subject (*de Spe Fidelium*), which has unfortunately perished. Doubtless the views of these Fathers were influenced by their opposition to the Gnostics, who with Chiliasm rejected also the entire Christian eschatology. But the adoption of chilastic views by the Montanists, who looked for the speedy setting up of the millennial kingdom at Pepuza in Phrygia, soon brought them into disrepute. They were opposed in Rome by the Presbyter Caius, who attributed their origin to the arch-heretic Cerinthus (Euseb. iii. 28). In the East they were attacked by the Alexandrines, who, following the example set by the Gnostics, interpreted the pas-

sages cited by the Chiliasts allegorically (cf. Origen, *de Prin.* ii. 11). The attempt of the Egyptian bishop Nepos to enforce a literal interpretation was unsuccessful. Especially effective was the opposition of Dionysius of Alexandria, who wrote a book 'On the Promises,' in which he advocated the allegorical exegesis, and denied the Johannine authorship of the Apocalypse. Later Chiliasts, like Methodius of Olympus (*Banquets of the Ten Virgins*, ix. 5) and Apollinaris of Laodicea (Basil, *Ep.* 263), were unable to stem the tide.

In the West, Chiliasm was longer lived. Here the doubts as to the authenticity of the Apoc. found little hearing. Commodian (*Inst. adv. Gent. deos*, 43, 44) and Lactantius (*Inst.* vii. 24) were pronounced Chiliasts. Victorinus of Petan is so claimed by Jerome, although his commentary on the Apocalypse shows no trace of such views (yet cf. Briggs, *Luth. Quart.* p. 234). Jerome himself, while often speaking contemptuously of the Chiliasts as 'our half-Jews (*semi-Judei*), who look for a Jerus. of gold and precious stones from heaven, and a future kingdom of 1000 years, in which all nations shall serve Israel' (*Com. on Is.* lx. 1, lxvi. 20), elsewhere (*Com. on Jer.* xix. 10) speaks of them with more respect, as holding views 'which, although we may not hold, we cannot condemn, because many ecclesiastical men and martyrs have taught the same.' Even Augustine, the strongest of all opponents of Chiliasm in the West, distinguishes between a gross and a more spiritual form, and admits that in his early days he himself had been an advocate of the latter (*de Civ. Dei*, xx. 7).

The final defeat of Chiliasm in the West was due to Augustine, who, in his *City of God*, identified the Millennium with the history of the Church on earth, and declared that, for those who belonged to the true Church, the first resurrection was passed already (*de Civ. Dei*, xx. 7-9). With the acceptance of this identification by the Roman Church, the power of Chiliasm was permanently broken.

Pre-millennarian views have, indeed, been revived from time to time, now in grosser, now in more spiritual form, and have never been without their advocates in the Church; but they have failed to win general acceptance. The Church as a whole, Protestant as well as Catholic, has either adopted Augustine's identification of the Millennium with the Church militant, or else looks for a future period of prosperity, preceding the second advent of Christ. The history of later Millenarianism lies beyond the scope of the present article.

LITERATURE.—The article 'Chiliasmus' by Semisch-Bratke, in Henzog, *RE*²; Harnack, 'Millennium,' in *Enc. Brit.*; Fisher, 'Millennium,' in McClintock and Strong; Kellogg, 'Pre-millennarianism,' in Schaaf-Herzog, in which last the later literature is given; Corrodi, *Krit. Gesch. d. Chiliasmus* (1781); Münscher, 'Entwicklung der Lehre vom Tausendjähr. Reich, in d. drei erst. Jahrhund.,' in Henke's *Magazin*, iv. 258. Specially for the Jewish Chiliasm, Schürer, *HJP* ii. ii. 178 ff.; Drummond, *The Jewish Messiah*; Gfrörer, *Das Jahrhundert des Heils*; Weber, *System der altjüd. Theol.* [2nd ed., under title *Jüdische Theologie auf Grund des Talm.*, etc. 1897]. Much information concerning Jewish eschatology may also be obtained from Charles ed. of Enoch (Oxford, 1893). For the biblical doctrine, cf. the *Comm. on Rev.*, esp. Moses Stuart, ii. p. 355 ff., Exc. vi. p. 474 ff., on the Millennium; Düsterdieck in Meyer⁴, 545 ff. [new edition by Bousset, 1896]; D. Brown, *Christ's Second Advent*, 1846-53; Schultz, *JDTA* (1867) pp. 121-127; Briggs, *The Messiah of the Apostles*, 341-358, where much information is given as to the history of interpretation; Salmond, *Christian Doctrine of Immortality*, 487 ff. For the early history of Millenarianism in the Christian Church, cf. Dörner, *Person Christi*, i. 240 ff.; Nitzsch, *Dogmengesch.* i. 400 ff.; Harnack, *Hist. of Dogma*, i. 167 note, ii. 294 ff.; Briggs in *Luth. Quart.* (1879), an answer to Seiss, *The Last Times* (Phil. 78), which latter gives a full statement of the literature from a pre-millennarian point of view; Terry, *Bibl. Apocalypses* (N.Y., 1896).

W. ADAMS BROWN.

MILLET (מִלֵּט *dōhan*, κῆρυκος, *mīlium*).—The testimony of the ancient VSS, and the identity of the cognate Arab. *dukhān* = *Panicum miliaceum*, L., leave no reasonable room for doubt as to the grain

mentioned once as an ingredient of the very complex bread made by Ezekiel (4th). It has a seed not much larger than mustard, much used for feeding the smaller kinds of birds. It is also sometimes used, mixed with wheat and barley, to make bread. *Setaria Italica*, Kth., is also cultivated in the East, under the name of *dukhān*. Its seed closely resembles that of *Panicum miliaceum*. In addition to the above, *Sorghum vulgare*, L., has been proposed as the equivalent of *dōhan*. This is a tall Gramen, with broad leaves, and a compact panicle, often a foot long, and 6 to 8 in. broad. The seeds are white, and larger than hemp seeds. They are extensively raised in the East as a cheap bread-stuff for the poorer classes. The Arab. name of this, *dhurah*, usually given in Eng. books *dourra*, seems to be ancient, and is never confounded with *dukhān*. The Arabs call the sorghum *dhurah beida* = 'white dhurah,' and *dh. qaiṣi* or *dh. kaiṣi* = 'summer dh.,' in distinction from *maize*, which is known as *dh. qafra* = 'yellow dh.,' or *dh. shāmtiyah* = 'Syrian dh.,' or *dh. kizān* = 'dh. of Kizān.' The sorghum is cultivated in the great central plains of Syria, and ripens in midsummer, having had no water since the cessation of the spring rains. G. E. POST.

MILLO.—1. (מִלּוֹ, always with the definite article, probably [but see below] 'the fill' [of earth]: 2 S and 1 K 11² הָאֶרֶץ; 1 K 9¹⁵ [Aq. ?] τὴν Μελὼ καὶ τὴν ἄκραν, v. ²⁴ τὴν Μελὼ; 2 Ch 7⁸ ἀνάθημα). According to the brief notice in 2 S 5⁹ (= 1 Ch 11⁹) 'and David built round about from (the) Millo and inward,' the Millo formed part of the original defences of the old Jebusite city, situated on the easternmost of the two hills on which Jerusalem stands: most probably it was an outwork or rampart of earth, which protected the northern entrance of the Jebusite fort. After the capture of the city and its subsequent extension by David, it became necessary to fill up that part of the Tyropoeon valley, which separated the new from the old city at this point, in order to connect the two. To this end David built a new and larger Millo, of which traces remain to the present day (Schick, *ZDPV*, 1894, p. 68). With this agrees the statement of Josephus (*Ant.* vii. iii. 1, 2), that David, having crossed the ravine and seized the citadel (τὴν ἄκραν), rebuilt the city and called it by his own name. He further states that David, 'having also surrounded the lower city (τὴν κάτω πόλιν), and joined the citadel to it, made them one body.' It would seem, however, that this important work was only planned or, at most, only begun by David; for we learn from 1 K 9¹⁵ (and especially 11² 'Solomon built (the) Millo and shut in the ravine [RV 'repaired the breach'] of the city of David'), that the actual building was carried out by his successor. The Millo is mentioned again as forming an important part of the defences of Jerusalem in 701 B.C., when Hezekiah prepared to resist the attack of Sennacherib (2 Ch 32⁵).

The above explanation is quite consistent with the old derivation of the word given by the Targums (מִלּוֹ = 'a filling up'), and adopted by Gesenius (*Thes.* 787 f.), Schick, and others. The Millo would, on this view, be connected with the Hebrew root מָלַא, but, as Grove (Smith, *DB*⁹ ii. p. 367) and Moore (*Jg* 9⁹) have pointed out, its occurrence in connexion with the old Canaanite town Shechem (see below) makes it probable that it is an archaic, possibly Jebusite, form borrowed by the Israelites. See JEBUS and JERUSALEM.

2. The House of Millo (מִלּוֹ הַבַּיִת = Beth-millo;

* Elsewhere in the Targums מִלּוֹ corresponds to the Hebrew מִלּוֹ = the mound raised against a city by the besieging force.