

A DICTIONARY
OF
RELIGIOUS KNOWLEDGE

FOR
POPULAR AND PROFESSIONAL USE;

COMPRISING FULL INFORMATION ON

BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL SUBJECTS

WITH SEVERAL HUNDRED MAPS AND ILLUSTRATIONS.

EDITED BY THE
REV. LYMAN ABBOTT,

ASSISTED BY THE
REV. T. J. CONANT, D.D.



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contribute to its support, even though the Church be imperfect and corrupt, by bidding Peter cast a line into the sea and draw out a fish, in whose mouth he should find the money required. Thus the incident is at once Christ's testimony against maintaining an established church by enforced taxes, and in favor of a free and willing contribution to its maintenance by all members of the community.

Trinitarians, those who hold to the doctrine of the Trinity, a doctrine ordinarily expressed by the formula, "Three persons in one God." At the same time, this expression is confessedly imperfect and inadequate, the term *person* being used to indicate a distinction, the nature and limits of which are not understood. The term is objected to even by the Trinitarians themselves, who use it only because none other has been found which better expresses the distinction which they believe exists in the Godhead.

In the first ages of the Christian Church the followers of Christ were so much engaged in controversy with the Gentile world on the one hand, and with the Jewish world on the other, that they gave very little time or thought to the attempt to frame their faith into one consistent and harmonious system. It is certain, however, that from the apostolic times they paid worship to Father, Son, and Holy Ghost, addressed to them their prayers, and included them in their doxologies. It was not till the beginning of the fourth century that the question began to be elaborately discussed how this practice, and the experience out of which it sprung, should be formed into a doctrine, and reconciled with the belief of the Church in one God. Out of the endeavor to solve this problem sprang the doctrine of the Trinity. Precisely what that doctrine is, or rather precisely how it is to be explained, Trinitarians are not agreed among themselves. Some, accepting in a modified form the doctrines of the Sabellians (q. v.), hold the truth to be that there is one divine being who represents himself to us in three characters; that he is *thus* revealed only because it is impossible that through one revelation we should get any true conception of his character. Others regard the three persons of the Trinity as one in will, but different in other elements of their being. Some, too, seem to approach a form of Arianism,¹ by teaching that there is a subordination of the Son to the Father. It must be conceded, too, that there are others whose language is such as to render them liable to the charge of being Tritheists—*i. e.*, believers in three gods. Still others, the Swedenborgians (q. v.), avoid these difficulties by a mysterious interpretation of the Trinity, which they sometimes compare to the union of body, mind, and soul in man. We think, on the whole, however, the view of modern Trinitarians

most current may be stated thus. It is not possible for the human intellect to comprehend fully the divine nature. The Bible represents God to us as Father, Son, and Holy Ghost. It represents them as equally entitled to our highest reverence, affection, and allegiance. It attributes to all the same divine qualities. It even uses these titles at times interchangeably.¹ We are to accept reverently the teaching of the Scripture in respect to their relation to us, and to pay them equal honor, and render to them equal obedience, while we leave the relation which they sustain to each other in the eternal Godhead, among the unsolved and insoluble mysteries of the divine being—the hidden things which belong unto God. It is a curious fact that some traces of belief in the Trinity are to be found in most heathen nations. It is very marked in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian, and the most ancient Grecian mythologies. From this fact the Trinitarians and their opponents derive, however, very opposite conclusions. The one sees in it an evidence that God has "diffused and perpetuated the evidence of this doctrine throughout the successive periods of time," while their opponents conclude that it is a corruption borrowed from the heathen religions, and ingrafted on the Christian faith. See CREED; UNITARIANS; ARIANS; SOCINIANS.

Troas, a sea-port town near to the Hellespont, between the promontories Lectum and Sigeum, south of the site of ancient Troy; sometimes considered as belonging to the Lesser Mysia. It was built by King Antigonus, was made a colony (q. v.) by Augustus, and must, if we may judge by the ruins, have been of considerable extent. Two visits of St. Paul to Troas are recorded in the apostolic history. It is now called *Eski Stamboul*. [Acts xvi., 8, 11; xx., 5, 6; 2 Cor. ii., 12; 2 Tim. iv., 13.]

Trogyllium, a small town at the foot of the promontory of Mycale, opposite to the island Samos. The strait between Samos and Trogyllium is extremely narrow, being hardly a mile across; the current is rapid, and the navigation difficult. St. Paul spent a night here, when, at the close of his third missionary journey, he was on his way to Jerusalem. There is no evidence that he landed here; and it is most probable that the ship merely remained in this sheltered spot during the dark night—for the apostle's journeying brought him here near the time of the new moon—and that at day-break she sailed on her way. [Acts xx., 15.]

Trophimus, a companion of St. Paul. He was of Gentile descent, and of the town of Ephesus; was among those who accompanied the apostle on his return from his third missionary journey, through Asia to Jerusalem,

¹ See ARIANS.

¹ *E. g.*, John xiv., 17, 18; Rom. viii., 9.