

der Cæsaren, 1878; and EDM. STAFFER, in *Encyclopédie des Sciences Religieuses*, vol. x. 487-495, art. "Persécutions."

PERSEVERANCE OF THE SAINTS. This doctrine, the fifth of the so-called "Five Points of Calvinism," is thus clearly set forth in the Canons of Dort, *Fifth Head of Doctrine*:—

"Whom God calls, according to his purpose, to the communion of his Son our Lord Jesus Christ, and regenerates by the Holy Spirit, he delivers also from the dominion and slavery of sin in this life, though not altogether from the body of sin and from the infirmities of the flesh, so long as they continue in this world." (Art. I.)

"By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of grace if left to their own strength. But God is faithful, who, having conferred grace, mercifully confirms, and powerfully preserves them therein, even to the end." (Art. III.)

"Of this preservation of the elect to salvation, and of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion that they ever will continue true and living members of the Church; and that they experience forgiveness of sins, and will at last inherit eternal life." (Art. IX.)

"This certainty of perseverance, however, is so far from exciting in believers a spirit of pride, or of rendering them carnally secure, that, on the contrary, it is the real source of humility, filial reverence, true piety, patience in every tribulation, fervent prayers, constancy in suffering and in confessing the truth, and of solid rejoicing in God; so that the consideration of this benefit should serve as an incentive to the serious and constant practice of gratitude and good works, as appears from the testimonies of Scripture and the examples of saints." (Art. XII.)

"The carnal mind is unable to comprehend this doctrine of the perseverance of saints and the certainty thereof, which God hath most abundantly revealed in his Word, for the glory of his name and the consolation of pious souls, and which he impresses upon the hearts of the faithful. Satan abhors it; the world ridicules it; the ignorant and hypocrite abuse, and heretics oppose it. But the spouse of Christ hath always most tenderly loved and constantly defended it as an inestimable treasure." (Art. XV.)

This doctrine was first clearly set forth by Augustine in the Pelagian controversy (*De Dono Perseverantiæ*), renewed by the Reformers, and is held by all Calvinistic churches, as a logical consequent of the doctrine of election. See Westminster Confession, chap. xvii.

Arminius at first hesitated about it, and then left it an open question. The later Arminians took strong ground against it, and affirmed the possibility of a total and final fall from grace. This is the position of the Wesleyan Arminians to-day in Europe and America. The Lutheran Confessions hold a middle position. The Church of England leaves room for both theories. See ARMINIANISM, FIVE ARTICLES OF; ARMINIANISM, WESLEYAN.

PERSIA. A country which in the past has played not only one, but several important parts on the stage of the world's history. Going back to remote antiquity, we find, according to Sir William Jones, that "Iran, or Persia, in its largest sense, was the true centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions, to all the regions of the world."

Persia was one of the great world-powers of Daniel, the rival of Rome in its palmy days, the rival of the Ottoman Empire when Europe trembled before it, and, even in the last century, a conquering power, the extent of whose dominions was by no means inconsiderable. In extent of dominion, and continuance of power, it is worthy of comparison with Rome, and as a civilizing, fertilizing power, as well. Iran and Turan represent civilization and barbarism. It was a nation of philosophers and poets, as was recognized by Mohammed, in the saying, that, "if science were suspended from the height of heaven, there are among the Persians those who would possess themselves of it." Mohammedanism, on its intellectual side, was largely Persian. Arabian philosophy was Arabian only in name and language. The brilliancy of the Bagdad caliphate, the Augustan age of Mohammedanism, was largely due to Persian influence. Language and literature are rich and copious, and characterized by a union of profound thought with brilliancy of expression,—true "apples of gold in pictures of silver." This brilliancy is not that of high art, but of life. Persian, like other Oriental literature, preserves the characteristics of spoken language, which give it a perennial freshness, and make it independent of the changing fashions of time and place. It is nearer to practical life than Hindu thought,—not thought merely, but thought in action. This brings out the most characteristic feature of the Persian mind, which is not so much its absolute originality as its giving currency and influence to the thoughts and institutions of other Oriental lands. It maintained this supremacy under all circumstances. Conquering or conquered, it makes a deep impression upon all the Oriental peoples with whom it comes in contact. Hindu, Arab, Tartar, and Turk, all feel its influence. In this respect it bears a striking resemblance to Greece. In religion it occupied a still higher position. Of all non-Christian religions, it was the one most free from idolatry, most pure from moral taint, and characterized by moral earnestness, and depth of sense of sin. Life a warfare; man, soldier of the Prince of light, in conflict with the Power of darkness. The Persians were the people most in sympathy with the people of God under the old dispensation, sustaining to them a peculiar relation, delivering them from Babylon, and aiding and assisting them after their return.

Turning now to the Persia of to-day, we find that it still occupies an important central position with reference to Russia on the north, India on the east, Arabia on the south and south-west, and Turkey on the west. In political power, influence, and glory, it is but the mere shadow of what it once was. Its territory, it is true, extending nine hundred miles from east to west, and seven hundred from north to south, and embracing an area of about six hundred and forty-eight thousand square miles, is still large. But of this territory three-quarters is desert; and much of the remainder—even of those parts, which, like the country along the shore of the Caspian and on the western border, is exceedingly fertile—is but sparsely inhabited. In the more thickly settled districts even, signs of decay meet one, in uncultivated fields, deserted villages, and cities whose

population, in some cases, is but a tithe of what it has been. Making due allowance for exaggerated estimates, the probability is, that the population of Persia to-day is not more than a fourth of what it was two centuries ago, and that its wealth has decreased in a much larger proportion. The same causes which have brought about the present state of things are at work to-day. The extortion of the government, dissension among rival princes, and the jealousy of the two leading nations, — the Tartars and Persians, between whom the land is divided, — are rapidly paving the way for the dismemberment of the empire. The Kurd, in his mountain fastnesses, watches for the opportunity to swoop down, and take possession of the fertile lowlands; and Russia, who already within the present century has twice enriched herself at the expense of Persia, waits the time when the whole of Northern Persia shall become part of her possession. True, losses on the north may in part be compensated by extension on the southwest; Bagdad and the region round, rich in historical and religious memories to Persia, falling to her as her share of the possessions of "the sick man." But it is not likely that Persia will ever again be a great political power. As regards literature, it was the opinion of Lord Beaconsfield, that the time is at hand when Oriental literature shall take the place occupied by that of Greece and Rome. Within the last few months Max Müller has borne very emphatic testimony to the importance of this literature; and it is a noticeable fact that this conviction is a growing one among those who have given attention to the subject. The question, however, of Oriental literature, is but part of a larger question. The distinctive characteristic of that literature is the religious element which pervades and dominates it; and it is just here, that, at the present time, the position of Persia is of special significance. Persia is a distinctively Mohammedan country. In a population of five or six millions there are only about forty thousand Armenians, thirty thousand Nestorians, fifteen to twenty thousand Jews, and eight thousand Fire-worshippers, or about a hundred thousand in all. But the Mohammedanism of Persia is a peculiar Mohammedanism. In the ordinary sense of the term, the Persians are, and always have been, bad Mohammedans. They are the Broad Churchmen of that religion, and Mohammedanism in its Arabian dress has always been too narrow for them. Hence has arisen a type of Mohammedanism which may be called the Persian mystical, dervish, or monkish, Mohammedanism, the leading representative of which is Jelalu-d-Din, author of *Mesnevi*, not so well known in the West as Saadi and Hafiz, but of immensely greater significance from the religious stand-point.

The work is an old one. Mevlana Jelalu-d-Din ("Our Lord, the Majesty of the Religion of Islam"), son of an eminent mystic, was born at Balkh, Sept. 29, 1207 A.D. The time of his birth is significant; as it is the period richest in Persian history in its record of the birth of distinguished poets and philosophers, thus preparing the way for the coming of him who was to bring together and unite all the separate streams of thought in one mighty river. About 1227 we find him settled at Conya, the ancient Iconium, where in 1246 he instituted the order of *Mevlevi*, — dancing or whirling

dervishes; and here, in 1273, he died. A truly extraordinary man, of marvellous insight and susceptibility for spiritual truth, not only a profound thinker, but a man of affairs as well, a combination of philosopher and statesman. For our judgment of him we are not dependent upon the statements of credulous disciples; the six books of *Mesnevi* being an imperishable monument of his genius, fully entitling him to the name of "Prince of Persian Mystics."

But what is mysticism? We may sum it up in one pregnant sentence from the Gospel of John (iv. 24), read in the order of the Greek text, — "Spirit the God;" not merely higher than matter, but that from which matter derives all its significance. God is Spirit, God is truth, Elohim, fulness of might, the unlimited, inexhaustible source of life and light; matter, the opposite pole, without form, without substance, without even a shadow; that which is, but has not; existence without attributes; a purely negative conception, characterized by emptiness and necessity, as spirit is by fulness and liberty. Relation of God and matter, that of giver and receiver; of the two to the world, that of cause and condition. Matter having naught of its own to manifest, the world, as distinguished from chaos, is the manifestation of God, dependent for its existence upon the presence of God. All things, every thing therein, is the expression or symbol of a divine idea. The higher the creature, the higher its receptivity, until in man, born in the image of his Maker, we have a mirror which reveals not only the attributes of God, but God himself. Hence the necessity for purity of heart. The mirror must be clean, that the image may be reflected therein. The continuance of the world is dependent upon the continuance of God's presence; its perfection, upon rising from the world of matter to that of spirit, in some way exchanging the things seen and temporal for the things unseen and eternal. Hence the necessity both for something which shall be a constant pledge of God's presence, and for a new birth by which the soul enters into the spiritual world of realities. Last of all, and higher than all else, — God being the truth, of which the creature is but the manifestation, — God not only was God in eternity, when besides him there was nothing, but is God to-day (creation neither adding to nor taking away from him), yea, and will be God through all eternity, not only the Lord of all, but the All in all; the mightiest archangel before the throne as dependent upon his grace as the weakest and feeblest of the children of men.

These propositions are not only presented, but powerfully presented, in *Mesnevi*, as we can find them nowhere else outside of Revelation. Well does Vaughan say (*Hours with the Mystics*, vol. ii. p. 20), that, "if the principle be true at all, its most lofty and unqualified utterance must be the best; and what seems to common sense the thorough-going madness of the fiery Persian is preferable to the colder and less consistent language of the modern Teutonic mysticism." If the Oriental John be the prince of all mystics, it is still the Oriental mind which is best fitted to understand and set forth this side of Revelation.

There are several points in this connection worthy of our attention. One is the richness of

ideas in this work, as it were, a very seed-bed, where there is oftentimes more of meaning in a single sentence than in learned tomes; comprehensive as well as rich, the truth of Mohammedanism supplemented by the truths of all other religions; a doctrine of incarnation, of atonement, of regeneration; practice of morality based entirely on love; claims to be the absolute religion, — the ocean, of which all forms of religion are but the streams: hence the reconciling character of the system. Not only does it furnish a centre for the multitudinous sects of Islam, but it presents a platform on which theistic Hindu and Mohammedan meet, and on which the followers of Darwin, Carlyle, and all non-Christian philosophies and sects, may unite. Another important characteristic is, that we find Jelal addressing all classes of men, unfolding the highest themes to the lowest as well as to the highest intelligence. No man so low or so ignorant for whom he has not something fit and appropriate. To make a learned man a philosopher were nothing. The soldier, the muliteer, the lowest ranks of men, them would he teach the lessons of divine wisdom. A still more important practical feature of this system is, that it is not a mere philosophy: it is an institution whose disciples and propagators are the thirty-six dervish sects, scattered over all the Mohammedan world, forming centres of spiritual influence in opposition to the secular element which has thus far had the upper hand.

The history of these monks of Islam is full of significance in its bearing on the history of to-day. Originating in Arabia, at the very beginning of Mohammedanism, the dervish movement did not become prominent till it was taken up in Persia. From that country it received a twofold impulse. The Hindu doctrine of successive incarnations, or, as it is termed in dervish phrase, of the constant presence of the living God upon earth in the person of the Imam, was made its foundation. Two ideas of tremendous power were thus brought together, — that of absolute subjection to the will of God, and that of a direct commission proceeding from the very mouth of God; and the result was seen in a series of revolutionary movements which, from the eighth to the thirteenth centuries, convulsed the Mohammedan world, finally culminating in that sect of the Assassins, who, for nearly two centuries, kept up a reign of terror, compared with whom, as Von Hammer says, "All earlier and later secret combinations and predatory states are crude attempts, or unsuccessful imitations." Persia, however, did something more than provide dynamite for the ascetic tendencies of the age. It was at the very time when that movement seemed to have exhausted itself, that Jelalu-d-Din appeared, and stamped upon it a universal character, thus giving it a new lease of life.

From Persia the movement goes into all surrounding lands, and, in spite of opposition, everywhere prospers. In Persia itself it takes possession of the throne, placing upon it a dynasty which wields the sceptre for nearly two hundred and twenty-five years, — from 1499 to 1722. Its history in the Ottoman Empire is still more marvellous. Distrusted and hated because of its Persian origin, it wins its way despite all obstacles; and to-day its power is greater than ever. Not

only are many of the principal men of the nation Mevlevis, not only has the order stood high in the favor of sovereigns, the Sultan is never regarded as fully invested with imperial power till girded with the sword of Osman by the successor of Jelalu-d-Din. There remains but one position to be attained, — the caliphate itself; and that, at the present time, seems to be within its grasp. The whole trend of the Mohammedan world, nay, we may say, of the Oriental world, is in the direction of this pantheistic dervish system. The pressure of the European powers, of Christianity, and the re-action against the secularization of the official heads of Mohammedanism, all contribute greatly to strengthen dervish Mohammedanism. New orders have sprung up: old orders have been strengthened. The present Sultan might almost be called a dervish, surrounded by dervish counsellors, having, as his aim, to propagate dervish principles. The doctrine of the Mahdi, or guide, is a dervish doctrine. The impending change in the seat of the caliphate cannot fail to help the movement; and if, as seems not unlikely, Bagdad be the new centre, that is the very centre of the dervish world, its "City of Saints." Already there have been, within the present century, three marked manifestations of this religious system, — Muridism or Shamyism in the Caucasus, the Brahmo Somaj in India, and Babism in Persia. The first has been put down, but only after a war of thirty-five years, which tasked the resources of the Russian Empire. The other two have but begun to manifest themselves; and it is a significant fact, that they are not merely defensive, but offensive, movements. Chunder Sen has lately given out that he is about to visit Europe as the bearer of a divine command to it to abandon its sectarianism, and receive the universal religion. If we are inclined to laugh at the idea, we should do, well to remember that many of the leading minds in Europe and America are more in sympathy with this Oriental Pantheism than with Christianity; that Emerson was but a Persian Sufi in a Yankee dress; and that at the very time these lines are being penned (May, 1883), five thousand American citizens, members of the order of Bektashi dervishes, are commemorating with Oriental rites the death of Abd-el-Kader. We should do well also to remember, that, whatever decay of faith there may be in Europe and America, there is none in Asia. There it is but latent, and is already beginning to manifest itself with the same power as in the days of old. Mohammedanism is not passing away in any other sense than that it is being perfected in a universal religion, which sustains the same relation to Mohammedanism that Christianity does to Judaism; and this bastard Christianity, this false logos, as we may call it in view of the fact that it holds the cardinal truths of Christianity while at the same time it makes them void by its tradition, is a far more dangerous foe than Mohammedanism pure and simple ever was or could be. Now, if ever, Christianity is called upon to justify its claims to be the universal religion.

Persia is an old mission-field. In the New Testament (Acts ii. 9; 1 Pet. v. 13) there are indications, that, even in apostolic times, the gospel message was not unknown. We may divide the work into four periods, — early Christian mis-

sions down to the fifth century, from the fifth century onward, Nestorian missions, Roman-Catholic missions, commencing with the thirteenth, and evangelical missions with the nineteenth century. For the first two, see NESTORIANS.

John de Monte Corvino, the first Roman missionary, began his work at Tabreez, near the end of the thirteenth century; and since that time Rome has made a number of efforts to gain a permanent foothold in that country. In the seventeenth century, in Chardin's time, she occupied a number of important centres. Neither the Nestorian nor the Roman mission has exercised any permanent influence upon the nation. The Nestorians to-day are a small body in one corner of the country, speaking a different language from that of the surrounding peoples; and the Romanists are mainly those who have been gained during the present century.

About the middle of the last century the Moravians made an attempt to establish a mission in Persia, which was unsuccessful. Martyn's stay, 1811-12 (see MARTYN), was brief, but memorable for the boldness with which he grappled with the Mohammedan problem. For three years and a half (1829-33) Groves labored at Bagdad; Basel missionaries (1833-37), at Tabreez; and James L. Merrick (1835-45), at various points in Persia, principally at Tabreez. These different attempts had to do largely with work for Mohammedans. Dr. Perkins commenced the Nestorian mission in 1834 (NESTORIANS, GRANT, PERKINS); in 1870 it became the mission to Persia, or, more properly, Northern Persia. In 1872 Teheran was occupied by James Bassett; Tabreez, by P. Z. Easton, in 1873; and Hamadan, by James Hawkes, in 1881. In 1869 Ispahan was occupied by Robert Bruce of the English Church Missionary Society; and in 1883 Bagdad, by missionaries of the same body. Connected with the five stations above referred to (Bagdad not included) there are 17 male missionaries (14 connected with the Presbyterian Board, 2 with the English Church Missionary Society, and 1 independent), and, inclusive of wives of missionaries, 26 female missionaries, between 80 and 90 native helpers, about 1,850 native communicants, one college, several high schools, and a large number of village schools. Summing up the work of the evangelical missionaries, we may say, that, thus far, much has been done for the Nestorians, something for the Armenians, and something also for the Mohammedans, but that, taking a broad view of the field, we have made but a commencement; and, while we have no reason to doubt the final victory, we have no reason to expect an easy triumph.

LIT. — Sir JOHN MALCOLM: *History of Persia*, London, 1815, 2 vols.; R. G. WATSON: *History of Persia under the Kajar Dynasty*, 1866; Sir HENRY RAWLINSON: *England and Russia in the East*, London, 1875; VON HAMMER: *History of the Assassins*, 1818; Sir JOHN CHARDIN: *Travels into Persia and the East Indies*, London, 1686, best edition, Paris, 1811; STACK: *Six Months in Persia*, London, 1882, 2 vols.; O'DONOVAN: *Merv Oasis*, London, 1883, 2 vols.; C. J. WILLS: *In the Land of the Lion and the Sun*, 1883, 2 vols. — Persian Poetry. Sir GORE OUSELEY: *Persian Poets*, 1846; EASTWICK: *The Gulistan*, Hertford, 1850; BODENSTEDT: *Hafiz*, Berlin, 1877; REDHOUSE: *The*

Mesnevi of Jelalu-d-Din, London, 1881 sq.; HELEN ZIMMERN: *Epic of Kings: Stories re-told from Firdusi*, London, 1882; ROBINSON: *Persian Poetry*, n. pl., 1883; W. A. CLOUSTON: *Bakhtyar Nama*, n. pl., 1883; RALPH WALDO EMERSON: *Persian Poetry (Letters and Social Aims)*.

See Literature under CYRUS, DERVISH, GRANT, MAGI, MANICHÆISM, MARTYN, MISSIONS, MOHAMMED, NESTORIANS, PARSEISM, and PERKINS. P. Z. EASTON (Missionary, Tabreez, Persia).

PERSONS, Robert (or PARSONS), Jesuit emissary and agitator; b. at Nether Stowey, Somersetshire, June 24, 1546; d. at Rome, April 15, 1610. He was graduated M.A. at Oxford, 1572; but, having been converted to Romanism, he quitted England, 1574, and entered the Society of Jesus at Rome, July 4, 1575. Five years later he and Campian (see art.) were sent to England. They were the first Jesuits to visit that country. The arrest of Campian caused his return to Rome, 1583; whence, however, he continued to manage the English mission, of which he became prefect in 1592. In 1587 he was the first rector of the English seminary in Rome, and in 1588 was sent to Spain to look after Jesuit interests in England, in case the Armada should make its expected successful attack upon that country. He founded schools for the training of English priests at Valladolid (1589), Lucar (1591), Seville and Lisbon (1592), and St. Omer (1593), besides lending his efficient aid to the colleges of the secular clergy at Douay. He was an indefatigable, wily, and learned man. Of his numerous writings may be mentioned, *A brief discovers containning certaine reasons why catholiques refuse to goe to Church*, Doway, 1580; *A Christian directorie guiding men to their salvation*, Lond., 1583-91, 2 parts, reprinted, modernized, and Protestantized by Dean Stanhope, 1700, 8th ed., 1782; *A conference about the next succession to the crowne of England*, 1594 (the printer of it was hanged for sedition: it supported the claim of the Infanta); *Treatise of the three conversions of England from paganisme to Christian religion*, 1603-04, 3 parts (an answer to Fox's *Acts and Monuments*). For his biography, see E. GEE: *The Jesuit's memorial for the intended reformation of England under their first Popish prince*, London, 1690; HALLAM: *Lit. hist. Eng.*; GREEN: *Hist. Eng. People*.

PERU, a republic of South America, established in 1821; numbered 2,699,945 inhabitants in 1876, besides some tribes of wild Indians, estimated at 350,000 souls. Most of the inhabitants are of Indian descent, and the overwhelming majority of the people belong to the Roman-Catholic Church. In 1876 there were 5,087 Protestants, 498 Jews, and 27,073 persons belonging to other denominations; but, according to the constitution of Aug. 31, 1867, only Roman Catholics have the right of public worship. The ecclesiastical division of the country comprises the archbishopric of Lima, founded in 1539, and the bishoprics of Arequipa (1609), Chachapoyas (1805), Cuzco (1538), Guamanga (1609), Huanuco (1865), Puño (1862), and Truxillo (1577). In 1868 there were only 634 parishes, but 1,800 secular priests, and 720 regular clergy. During the Spanish rule the Church of Peru was exceedingly rich; and in spite of repeated confiscations of estates, and seizures of revenues which have come over her