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Renée's longing to return home was not satisfied until a year following the death of her husband on Oct. 3, 1559. In France she found her eldest daughter's husband, François de Guise, at the head of the Roman Catholic party. His power, indeed, was broken by the death of Francis II., in Dec., 1560, so that Renée became enabled not only to provide Evangelical worship at her estate, Montargis, engaging a capable preacher by application to Calvin, but also generally to minister as benefactress of the surrounding Evangelicals. In fact, she made her castle a refuge for them, when her son-in-law once again lighted the torch of war. This time her conduct won Calvin's praise (May 10, 1563), and she is one of the frequently recurring figures in his correspondence of that period; he repeatedly shows recognition of her intervention in behalf of the Evangelical cause; and one of his last writings in the French tongue, despatched from his deathbed (Apr. 4, 1564), is addressed to her. While Renée continued unmolested in the second religious war (1567), in the third (1568-70) her castle was no longer respected as an asylum for her fellow believers. On the other hand, she succeeded in rescuing a number of them from the massacre of St. Bartholomew's night, when she happened to be in Paris. They left her personally undisturbed at that time; though Catherine de'Medici still sought to move her to retract. But she died in the Evangelical faith. In consonance with Renée's last fifteen years, her will (given by Bonet-Maury in the *Revue historique*, 1894) bears witness of her Evangelical goodness.

K. BENRATH.

BIBLIOGRAPHY: J. Bonnet long collected materials for a biography which he put into form in *Bulletin de la société de l'hist. du protestant français*, 1866, 1869, 1877-81; very rich sources are tapped in B. Fontana, *Renata di Francia*, 3 vols., Rome, 1889-99, and in the same author's *Documenti Vaticani*, ib. 1892 (in *Archivio della Soc. Romana di Storia patria*); the material accumulated by Bonnet (ut sup.) was worked over by E. Rodocanacchi, *Une protectrice de la réforme en Italie et en France*, Paris, 1896; G. Bonet-Maury, *Besprechung von Fontana*, in *Revue historique*, 1894. Biographies were written also by J. P. G. Catteau-Colleville, Berlin, 1781; E. J. H. Münch, Aachen, 1831; I. M. B., London, 1859; anonymous, Gotha, 1869; F. Blümmer, Frankfurt, 1870; S. W. Weitsel, New York, 1883; and literature under MORATA, OLIMPIA. Consult also: A. F. Girardot, *Procès de Renée de France . . . contre Charles IX.*, Nancy, 1858 (?); L. Jarry, *Mai, 1568. Renée de France à Montargis. Episode des guerres religieuses*, Orléans, 1868. There are letters to her from Calvin, dated Oct., 1541, Aug. 6, 1554, May 10, 1563, in the Eng. transl. of Bonnet's ed. of Calvin, i. 295-306, iii. 50-52, iv. 313-316; and a letter from her to Bullinger, dated Oct. 24, 1542, in A. L. Herminjard, *Correspondance des réformateurs*, viii. 161-163, Paris, 1893.

RENEWAL: The terms "renew," "renewing" occur in the English New Testament only in the epistles (Paul and Hebrews) where they give expression to a wide conception which embraces the entire subjective side of salvation. This they represent as a work of God issuing in a wholly new creation (II Cor. v. 17; Gal. vi. 15; Eph. ii. 10). The absence of these terms from the Gospels does not argue the absence of the thing expressed by them. In point of fact it is taught throughout Scripture that man has by his sin not merely incurred the Divine condemnation but also corrupted his own heart, and needs therefore for his recovery not merely, object-

ively, pardon, but, subjectively, purification; neither of which can he have except by a work of God. In the Old Testament the sin of our first parents is represented as no more inculcating than corrupting, and all that are born of woman are declared to be corrupt from the womb (Job xv. 14-16; Ps. li. 5). It is God alone who can "turn" a man "a new heart" (I Sam. x. 9; Ps. li. 10) and the saints rest on the divine promise that he will do so (Deut. xxx. 6; Jer. xxxi. 33; Ezek. xxxvi. 26). Jesus began his ministry as the dispenser of the Spirit, and his distinction lay precisely in the fact that his baptism with the Spirit works the inner purification which the baptism of John only symbolized. Accordingly he teaches expressly that the kingdom of God is not for the children of the flesh but the children of the Spirit (John iii. 3), and everywhere he presupposes that the corrupt tree of human nature must be first cleansed before good fruit can be expected of it (Matt. vii. 17). The broad treatment of such a theme characteristic of the Gospels gives way measurably in the epistles, where discriminations of aspects and stages begin to show themselves. The stress continues to be laid, however, on the main points, that man is dead in sin and is vitalized to righteousness only by a creative work of the Holy Spirit in his heart.

The church has retained, on the whole, with considerable constancy the essential elements of this Biblical teaching. In all types of historical Christianity the teaching is persistent that salvation consists in its substance of a radical subjective change wrought by the Holy Spirit. By virtue of this change, the tendencies to evil native to man as fallen are progressively eradicated and holy dispositions are implanted, nourished, and perfected. The most direct contradiction which this teaching has received in the history of Christian thought was that given it by Pelagius at the opening of the fifth century. Asserting the inalienable ability of the will to do all righteousness, Pelagius necessarily denied that man had been subjectively injured by sin or needed subjective divine operations for his perfecting. The vigorous reassertion by Augustine of the necessity of subjective grace for the doing of good put pure Pelagianism once for all outside the pale of recognized Christian teaching. In more or less modified forms, however, it has persisted as a wide-spread tendency conditioning the purity of the supernaturalism of salvation which is confessed.

The strong emphasis laid by the Reformers on the fundamental doctrine of justification threw the objective side of salvation into such prominence that its subjective side, which was not in dispute between them and their most immediate opponents, seemed to pass temporarily out of sight. Occasion was taken, if not given, to represent it as neglected if not denied. In the first generation of the Reformation movement, men of mystical tendency like Osiander reproached the Protestant teaching as if it recognized only an external salvation. The reproach was eminently unjust. With all the emphasis which Protestant theology lays on justification by faith as the central fact of salvation, it has never failed to lay equal stress on regeneration as its root and sanctification as its crown. Least of all

can the Reformed theology with its insistence upon "total depravity" and "irresistible grace" be justly accused of failure to give its rights to the great fact of supernatural "renewal." In its view justifying faith is itself the gift of God, operating subjectively upon the soul, and as justification thus issues out of a subjective effect wrought in the soul by God, so it issues into a subjective effect, the sanctification of the soul through the indwelling Spirit.

The debate at this point of the Protestant system with that of Rome does not concern the necessity or the reality of the cleansing of the soul from sinful tendencies and dispositions, but the relation of this cleansing operation to the reception of the sinner into the divine favor. Protestant theology insists that God does not wait until we deserve his favor before he is gracious to us; it feels that if that were so, our doom were sealed. In its view God first receives us into his favor and then makes us worthy of it. This is commonly given expression in the formula that justification underlies sanctification, and sanctification is a consequence of a precedent justification. But Protestant theology has never imagined that the sinner could get along with justification alone. It has rejoiced in the provision of the Gospel for relieving the soul of its intolerable weight of guilt and condemnation. But it has rejoiced equally in the provision made for relieving the soul of its intolerable burden of corruption and pollution. If it has refused to think of salvation as grounded in our holiness, it has equally refused to think of it as issuing in anything else but holiness. However far off the perfecting of this holiness may seem to be removed, it has never been willing to discover the substance of salvation in anything other than a perfected holiness.

BENJAMIN B. WARFIELD.

RENOUF, PETER LE PAGE: Roman Catholic Egyptologist; b. on the isle of Guernsey Aug. 23, 1822; d. at London Oct. 15, 1897. He was educated at Pembroke College, Oxford; entered the Church of Rome, 1842; became professor of ancient history and Eastern languages on the opening of the Roman Catholic University of Ireland, 1855; royal inspector of schools, 1866; and was keeper of oriental antiquities in the British Museum, 1886-92. In 1887 he became president of the Society of Biblical Archeology. He was the author of *The Condemnation of Pope Honorius* (London, 1868); *The Case of Honorius Reconsidered with Reference to Recent Apologies* (1869); *An Elementary Grammar of the Ancient Egyptian Language* (1875; 2d ed., 1890); and *Lectures on the Origin and Growth of Religion as Illustrated by the Religion of Ancient Egypt* (Hibbert Lectures for 1879; 1880).

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RENUNCIATION OF THE DEVIL IN THE BAPTISMAL RITE: A ceremony which, according to ancient usage, in many rituals precedes the application of water in baptism. In the Book of Common Prayer of the Anglican communion, the offices for the public and private baptism of infants

and of those of riper years contain the question: "Dost thou . . . renounce the devil and all his works, the vain pomp and glory of the world . . . ?" The question is addressed to the sponsors in the offices for infant baptism and to the candidates in the office for those of riper years. Similarly in the Anglican Catechisms of 1549 and 1662 in reply to the third question: "What did your godfathers and godmothers then (i.e., in baptism) for you?" the answer is: "They did promise and vow . . . that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh," and this is retained in the catechism in current use. This renunciation has a long ancestry and a wide application, a very few rather notable exceptions alone prohibiting assertion of the universality of its use in the Christian Church in all its branches since the second century. Indeed, attempts were made very early to trace in the New Testament evidences of the use of this renunciation to the Apostolic Church. These attempts were based partly upon I Tim. vi. 12: "thou hast professed a good profession before many witnesses." Examples of this are given in the commentary on the passage in the works of Jerome and Ambrose, attributed to Hilary the Deacon and Pelagius, the words being explained: "Thou hast confessed a good confession in baptism, by renouncing the world and its pomps, before many witnesses" ("world and its pomps" being regarded as equivalent to "the devil and his pomps" found in many of the formulas; see below). A second alleged testimony to the Apostolic use of this formula is found in I Pet. iii. 21: "The answer of a good conscience toward God," which is interpreted as recalling the question and answer in the prebaptismal service. Tertullian derives the practise "if not from Scripture" yet from custom supported by enduring tradition (*De corona*, iii., given in *ANF*, iii. 94), and Basil derives it directly from the apostles ("On the Holy Spirit," xxvii.; Eng. transl. in *NPNF*, 2 ser., viii. 42, and by G. Lewis, in *Christian Classics Series*, vol. iv., London, 1888). While this assertion of Apostolic origin can not be sustained by cogent proof, the evidence is clear that in the second century formal renunciation of the devil was customary immediately preceding baptism.

The first explicit testimony to the use of a definite formula comes from Tertullian (*De corona*, iii.), where he says: "When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels"; and in *De spectaculis*, iv (*ANF*, iii. 81), he employs almost the same words, and proceeds to explain them with reference to the temptations current at the time. In third-century usage, as shown by the Canons of Hippolytus (canon xix.), the catechumen turned to the West (symbolically the region of darkness) and repeated: "I renounce thee, Satan, with all thy pomp." Cyril of Jerusalem ("Catechetical Lecture," xix. 2-9; Eng. transl. in *NPNF*, 2 ser., vii. 144-146) lengthens the formula to: "I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service," the candidate facing the West and stretching out his