

years the friendship of Cardinal Egidio, and of several other dignitaries of the church. So intimate were his relations with the Christians that he was accused of having apostatized from Judaism. His opinions were undoubtedly more liberal than those of the majority of the Jews of his time, but there is no reason to question his own assertion that he remained true to the faith in which he was born. When Rome was attacked by Charles V. in 1527, Elias Levita lost all his means for the second time, and again found an asylum in Venice. In 1540 he went to Isny in Swabia, having been invited by Paul Fagius to join him in the superintendence of a printing-press for Hebrew books. The last two years of his life were spent in Venice, where he died in 1549. The most valuable of the numerous works of Elias Levita were those bearing on Hebrew grammar and lexicography. His *Massoreth Hammassoreth* (Venice, 1538) is a critical commentary on the text of the Hebrew Scriptures, and contains a very able discussion of the question of the origin of the vowel points, which he assigns to the Massoretic doctors of the school of Tiberias in the 5th century after Christ. He also wrote a treatise on Hebrew grammar, a dictionary, chiefly to the Targums and the Talmud, and several smaller works in Hebrew philology. In the preface to his *Massoreth*, and other portions of his works, there are various autobiographical details. A German translation of the *Massoreth Hammassoreth* by Semler appeared in 1772, and an edition of the work with notes and an English translation was published in London in 1867.

ÉLIE DE BEAUMONT, JEAN BAPTISTE ARMAND LOUIS LÉONCE (1798–1874), a celebrated French geologist, was born at Canon, in Calvados, on the 25th September 1798. He was educated at the Lycée Henri IV., where he took the first prize in mathematics and physics; at the École Polytechnique, where he stood first at the exit examination in 1819; and at the École des Mines, where he began to show a decided preference for the science with which his name is associated. In 1823 he was selected along with Dufrenoy by Brochant de Villiers, the professor of geology in the École des Mines, to accompany him on a scientific tour to England and Scotland, with the double object of inspecting the mining and metallurgical establishments of the country, and of studying the principles on which the geological map of England had been prepared, with a view to the construction of a similar map of France. An account of the tour was published by Élie de Beaumont and Dufrenoy conjointly, under the title *Voyage métallurgique en Angleterre* (1827). In 1835 he was appointed professor of geology at the École des Mines, in succession to Brochant de Villiers, whose assistant he had been in the duties of the chair since 1827. He held the office of engineer-in-chief of mines in France from 1833. His growing scientific reputation secured his election to the membership of the Academy of Berlin, of the Academy of Sciences of France, and of the Royal Society of London. By a decree of the president he was made a senator of France in 1852, and on the death of Arago (1853) he was chosen perpetual secretary of the Academy of Sciences. Élie de Beaumont's name is best known to geologists in connection with his theory of the origin of mountain ranges, first propounded in a paper read to the Academy of Sciences in 1829, and afterwards elaborated in several treatises and shorter papers, of which the *Notice sur le système des montagnes* (3 vols. 1852) may be named as the most important. According to his view, all mountain ranges parallel to the same great circle of the earth are of strictly contemporaneous origin, and between the great circles a relation of symmetry exists in the form of a pentagonal réseau. For an elaborate statement and criticism of the theory, see the introductory address by

Hopkins in the *Journal of the Geological Society of London* for 1853. The theory has not found general acceptance, but it has proved of great value to geological science, owing to the extensive additions to the knowledge of the structure of mountain ranges which its author made in endeavouring to find facts to support it. Probably, however, the best service Élie de Beaumont rendered to science was in connection with the geological map of France, in the preparation of which, from 1825 till its completion eighteen years later, he had the leading share. After his compulsory superannuation at the École des Mines, he continued to superintend the issue of the detailed maps almost until his death, which occurred on the 21st September 1874. His academic lectures for 1843–44 were published in 1847 under the title *Leçons de Géologie Pratique*.

ELIJAH (ELIJAHU, literally *God-Jehovah*; in N.T., ELIAS), the greatest and sternest of the Hebrew prophets, makes his appearance in the narrative of the Old Testament with an abruptness that is strikingly in keeping with his character and work. The words in which he is first introduced—"Elijah the Tishbite, of the inhabitants of Gilead" (1 Kings xvii. 1)—contain all that is told of his origin, and, few as the words are, their meaning is not without ambiguity. By varying the pointing of the Hebrew word translated "of the inhabitants" in the authorized version, the passage is understood by a number of critics to indicate a Tishbeh in Gilead, not named elsewhere, as the birth-place of the prophet; but it is not certain that anything more definite is meant than that the prophet came from Gilead, the mountainous region beyond Jordan. Whether the place of his birth is definitely indicated or not, there is nothing said of his genealogy; and thus his unique position among the prophets of Israel, whose descent is almost invariably given, is signalized from the first. Some have supposed that he was by birth a heathen and not a Jew, but this is an unfounded conjecture, so inherently improbable that it does not deserve consideration. His appearance in the sacred narrative, like Melchisedek, "without father, without mother," gave rise to various rabbinical traditions, such as that he was Phinehas, the grandson of Aaron, returned to earth, or that he was an angel in human form.

The first and most important part of Elijah's career as a prophet lay in the reign of Ahab, which, according to the usual chronology, commenced about 918 B.C. He is introduced in the passage already quoted (1 Kings xvii. 1) as predicting the drought God was to send upon Israel as a punishment for the apostasy into which Ahab had been led by his heathen wife Jezebel. The duration of the drought is vaguely stated in Kings; from Luke iv. 25 and James v. 17, we learn that it lasted three years and a half. During the first portion of this period Elijah, under the divine direction, found a refuge by the brook Cherith, "before the Jordan." This description leaves it uncertain whether the brook was to the east of Jordan in Elijah's native Gilead, or to the west in Samaria, as Robinson supposes. Here he drank of the brook and was fed by ravens, who night and morning brought him bread and flesh. The word translated "ravens" has also been rendered "merchants," "Arabians," or "inhabitants of the rock Oreb." There is a general concurrence of opinion, however, that the authorized version represents the true sense of the original. When the growing severity of the drought had dried up the brook, the prophet, under the same divine direction as before, betook himself to another refuge in Zarephath, a Phœnician town near Sidon. At the gate of the town he met the widow to whom he had been sent gathering sticks for the preparation of what she believed was to be her last meal. Though

¹ Cf. Sellen, *De Success. in Pont. Heb.*, lib. ii. cap. 2.

probably a worshipper of Baal, she received the prophet with hospitality, sharing with him her all but exhausted store, in faith of his promise in the name of the God of Israel that the supply would not fail so long as the drought lasted. Her faith was rewarded by the fulfilment of the promise, the cruise of oil and the barrel of meal affording sustenance for both herself and her guest until the close of the three and a half years' famine. During this period her son died, and was miraculously restored to life in answer to the prayers of the prophet.

Elijah emerged from his retirement in the third year, when the famine having reached its worst, Ahab and his minister Obadiah had themselves to search the land for provender for the royal stables. To the latter Elijah appeared with his characteristic suddenness, and announced his intention of showing himself to Ahab. The king, who in spite of the calamity that had befallen him was still hardened in his apostasy, met Elijah with the reproach that he was the troubler of Israel, which the prophet with the boldness that befitted his mission at once flung back upon him who had forsaken the commandments of the Lord and followed the Baalim. The retort was accompanied by a challenge—or rather a command—to the king to assemble on Mount Carmel "all Israel" and the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah. The latter are described as "eating at Jezebel's table," by which it is indicated that they were under the special favour and protection of the queen. From the allusion to an "altar of Jehovah that was broken down" (1 Kings xviii. 30) it has been inferred that Carmel was an ancient sacred place, though this is the first mention of it in the Scripture narrative. (On Mount Carmel and Elijah's connection with it in history and tradition see CARMEL, vol. v. p. 116.)

The scene on Carmel is perhaps the grandest in the life of Elijah, or indeed in the whole of the Old Testament. As a typical embodiment for all time of the conflict between superstition and true religion, it is lifted out of the range of mere individual biography into that of spiritual symbolism, and it has accordingly furnished at once a fruitful theme for the religious teacher and a lofty inspiration for the artist. The incident is indeed a true type, showing the characteristic features of combatants that are always meeting, and of a conflict that is always being waged. The false prophets were allowed to invoke their god in whatever manner they pleased from the early morning until the time of evening sacrifice. The only interruption came at noon, in the mocking encouragement of Elijah (1 Kings xviii. 27), which is remarkable as an almost solitary instance of grim sarcastic humour occurring in the Bible. Its effect upon the false prophets was to increase their frenzy; they "cried aloud and cut themselves with knives and lancets," as the authorized version has it. The translation should rather be "swords and lances." The evening came, and the god had made no sign; "there was neither voice, nor any to answer, nor any that regarded." Elijah now stepped forward with the quiet confidence and dignity that became the prophet and representative of the true God. Two things are noteworthy in his preparations; all Israel is represented symbolically in the twelve stones with which he built the altar; and the water poured upon the sacrifice and into the surrounding trench was evidently designed to prevent the suspicion of fraud. In striking contrast to the unreasoning frenzy and the "vain repetitions" of the false prophets are the few and simple words with which Elijah makes his prayer to Jehovah. Once only, with the calm assurance of one who knew that his prayer would be answered, he invokes the God of his fathers to vindicate himself in the presence of an apostate people. The answer comes at once: "The

fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." So convincing a sign was irresistible; the people who had stood by in wondering silence now fell on their faces and acknowledged Jehovah as the true God. In harmony with the method in which Jehovah often vindicated himself in the Old Testament economy, the acknowledgment of the true prophet and his God was immediately followed by the destruction of the false prophets. The first heat of conviction made the people quick to obey the command to seize the prophets of Baal, who were immediately afterwards slain by Elijah beside the brook Kishon. The deed, though not without parallel in the Old Testament history, stamps the peculiarly vindictive character of Elijah's prophetic mission.

The people having returned to their rightful allegiance to the true God, the drought sent as a punishment for their defection at once ceased. The narrative proceeds without a break. On the evening of the day that had witnessed the decisive contest, Elijah, after having invited Ahab to eat and drink, and foretold abundance of rain, proceeded once more to the top of Carmel, and there, with "his face between his knees" (possibly engaged in the prayer referred to in James v. 17–18), waited for the long-looked-for blessing. His servant, sent repeatedly to search the sky for signs, returned the seventh time reporting a little cloud arising out of the sea "like a man's hand." The portent was scarcely seen ere it was fulfilled. The sky was full of clouds and a great rain was falling when Ahab, obeying the command of Elijah, set out in his chariot for Jezreel. Elijah, with what object does not appear, ran before the chariot to the entrance of Jezreel, a distance of at least sixteen miles, thus showing the power of endurance natural to a prophet of the wilderness. If he went with any hope that the events that had just occurred would change the heart of Jezebel, as they seem to have changed the heart of the king, he was at once undeceived. On being told what had taken place, Jezebel sent a messenger to Elijah with a vow in the most solemn terms that ere another day had passed his life would be even as the lives of the prophets of Baal, and the threat was enough to cause him to take to instant flight.

The first stage of his journey was to Beersheba, on the confines of the kingdom of Judah. Here he left his servant, who, according to an old Jewish tradition, was the widow's son of Zarephath, afterwards the prophet Jonah,¹ and proceeded a day's journey into the wilderness. Laying himself down under a solitary juniper (broom), he gave vent to his bitter disappointment at the apparent failure of his efforts for the reformation of Israel in a prayer for death. By another of those miraculous interpositions which occur at nearly every turn of his history he was twice supplied with food and drink, in the strength of which he journeyed forty days and forty nights until he came to Horeb, where he lodged in a cave. A hole "just large enough for a man's body" (Stanley), immediately below the summit of Jebel Mûsa, is still pointed out by tradition as the cave of Elijah.

If the scene on Carmel was the grandest, that on Horeb was spiritually the most profound in the life of Elijah. There for the first time he learned that the normal channel of divine revelation is spiritual and not material, and that its object is mercy and not judgment. Not in the strong wind that brake the rocks in pieces, not in the earthquake, not in the fire, but in the still small voice that followed, the Lord made himself known. There, too, he learned, also for the first time, the true nature and limits of his own prophetic mission. He was the herald, not of a sudden

¹ Jerome, *Proem. in Jonam*.

vengeance and a sudden reformation of which his own eyes might hope to see the fulfilment, but of the slow steady progress of that kingdom of God that cometh not with observation. He was taught this practically in the threefold commission laid upon him, which implied in each part of it that the work of vengeance and of reformation alike were to be fulfilled by other hands and in a succeeding age. He was to return to Damascus and anoint Hazael king of Syria; he was to anoint Jehu the son of Nimshi as king of Israel in place of Ahab; and as his own successor in the prophetic office he was to anoint Elisha the son of Shaphat. The revelation at Horeb closed with an announcement that must have been at once a comfort and a rebuke to the prophet. In his allegiance to Jehovah he was not alone, as in sadness of spirit he had supposed; there were no less than seven thousand in Israel who had not bowed to Baal.

Leaving Horeb and proceeding northwards, Elijah found the opportunity of fulfilling the last of the three commands that had been laid upon him. He met Elisha engaged at the plough probably near his native place, Abel-meholah, in the valley of the Jordan, and, by the symbolical act of casting his mantle upon him, consecrated him to the prophetic office. As it happened, this was the only command of the three which he fulfilled in person; the course of events left the other two to be carried out by his successor. After the call of Elisha the narrative contains no notice of Elijah for several years. It was not until Ahab, at the prompting of Jezebel, had committed his crowning iniquity in the matter of Naboth's vineyard that he again appeared, as usual with startling abruptness. Without any indication of whence or how he came, he is represented in the narrative as standing in the vineyard when Ahab entered to take possession of it, and as pronouncing upon the king and his house that awful doom (1 Kings xxi. 17-24) which, though deferred for a time, was ultimately fulfilled to the letter.

With one more denunciation of the house of Ahab, Elijah's function as a messenger of wrath was fully discharged. When Ahaziah, the son and successor of Ahab, having injured himself by falling through a lattice, sent to inquire at Baal-zebub, the god of Ekron, whether he should recover, the prophet was commanded by God to appear to the messengers and tell them that, for this resort to a false god, the king should die. The effect of his appearance was such that they turned back without attempting to fulfil their errand. Their description of the prophet left the king in no doubt as to his identity: "It is Elijah the Tishbite." With the true Jezebel spirit he resolved to destroy the enemy of his house, and despatched a captain with a band of fifty to arrest him. They came upon Elijah seated on "the mount,"—probably Carmel. The imperious terms in which he was summoned to come down—perhaps also a tone of mockery in the appellation "Thou man of God"—were punished by fire from heaven, which descended at the bidding of Elijah and consumed the whole band. A second captain and fifty were despatched, behaved in a similar way, and met the same fate. The leader of a third troop took a humbler tone, sued for mercy, and obtained it. Elijah then went with them to the king, but only to repeat before his face the doom he had already made known to his messengers, which was almost immediately afterwards fulfilled.

The only mention of Elijah's name in the book of Chronicles (2 Chron. xxi. 12-15), where he is represented as sending a letter of rebuke and denunciation to Jehoram, king of Judah, furnishes a chronological difficulty, owing to the fact that Elijah's translation seems to have taken place before the death of Jehoshaphat, the father of Jehoram. There is reason, however, to suppose that Jehoram reigned for some years before the death of his father; and on the

other hand, though the account of Elijah's translation (2 Kings ii.) immediately follows that of his last public act in denouncing the doom of Ahaziah (2 Kings i.), a considerable interval may have elapsed between the two events. Whatever its duration, the time was spent in close and continuous fellowship with Elisha, his disciple and successor, who, though thrice entreated to leave him, showed the true disciple spirit in the solemn vow, "As the Lord liveth, and as thy soul liveth, I will not leave thee." The approaching translation seems to have been known, not only to Elijah and Elisha, but also to the schools of the prophets at Bethel and Jericho, both of which they visited in their last eastward journey. At the Jordan their progress was stopped only until Elijah, wrapping his prophet's mantle together, smote the water with it, and so by a last miracle passed over on dry ground. When they had crossed, the master desired the disciple to ask some parting blessing. The request for a double portion (*i.e.*, probably a first-born's portion) of the prophet's spirit Elijah characterized as a hard thing; but he promised to grant it if Elisha should remain with him to the last, so as to see him when he was taken away. The end is told in words of simple sublimity: "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings ii. 11). There is in this, as Stanley has truly remarked, an "inextricable interweaving of fact and figure." It is scarcely necessary to point out, however, that through the figure the narrative evidently means to convey as fact that Elijah passed from earth, not by the gates of death, but by miraculous translation. Such a supernatural close is in perfect harmony with a career into every stage of which the supernatural enters as an essential feature. For whatever explanation may be offered of the miraculous element in Elijah's life, it must obviously be one that accounts not for a few miraculous incidents only, which might be mere excrescences, but for a series of miraculous events so closely connected and so continuous as to form the main thread of the history.

Elijah occupied an altogether peculiar place in later Jewish history and tradition. Of the general belief among the Jewish people that he should return for the restoration of Israel the Scriptures contain several indications, such as the prophecy of Malachi (iv. 5-6). Even if this be applied to John the Baptist, between whom and Elijah there are many striking points of resemblance, there are several allusions in the gospels which show the currency of a belief in the return of Elias, which was not satisfied by the mission of John (Matt. xi. 14, xvi. 14; Luke ix. 8; John i. 21).¹

Elijah is canonized both in the Greek and in the Latin Churches, his festival being kept in both on the 20th July,—the date of his ascension in the nineteenth year of Jehoshaphat, according to Cornelius a Lapide. (w. b. s.)

ELIOT, JOHN (1604-1690), "the Apostle of the Indians of North America," was born at Nasing, in Essex, in 1604, and was educated at Jesus College, Cambridge, where he took his bachelor's degree in 1623. He there displayed a partiality for philology which may have had some influence in stimulating the zeal he afterwards displayed in acquiring the language of the native Indians. After leaving the university he was employed as an usher in a school near Chelmsford under the Rev. Thomas Hooker. While in the family of Mr Hooker, Eliot received serious impressions, and resolved to devote himself to the work of the Christian ministry. As there was then no field for non-conformist preachers in England, he resolved to emigrate

¹ For curious facts indicating the survival of the same belief among the Jews at the present day, see Stanley's *Jewish Church*, lect. xxx.

to America, where he arrived on the 3d of November 1631. After officiating for a year in the first church in Boston, he was in November 1632 appointed pastor of the church in Roxbury, where he continued till his death.

When Eliot began his mission work there were about twenty tribes of Indians within the bounds of the plantation of Massachusetts Bay, and for a long time he assiduously employed himself in learning their language. He obtained the assistance of a young Indian taken prisoner in the Pequot war of 1637, and who had been put to service with a Dorchester planter. With his help Eliot translated the Commandments, the Lord's Prayer, and many Scripture texts, and at length was able to preach to the Indians in their own language. This he did without the aid of an interpreter in 1646, at a place a few miles from Cambridge, afterwards called Nonantum or Noonatomen, *i.e.*, "Rejoicing," where a settlement of Christian Indians was subsequently established.

The labours of Eliot, being reported in England, excited great attention, and a society, afterwards incorporated, was instituted for the propagation of the gospel in New England. Among its leading members was the Hon. Robert Boyle, well known by his scientific labours, who was one of Eliot's constant correspondents. From the funds of this corporation an allowance of £50 per annum was paid to Eliot in supplement of his moderate salary of £60 as minister of Roxbury.

In 1651 a town called Natick, or "Place of Hills," was founded by the Christian Indians, mainly through the instrumentality of Eliot, for which he drew up a set of civil and economical regulations. He also in 1653, at the charge of the corporation, published a catechism for their use. This was the first work published in the Indian language; no copy of it is known to exist. In the same year there was published by the corporation in London a work called *Tears of Repentance, or a further Progress of the Gospel among the Indians of New England*, in which there was given "A Brief Relation of the Proceedings of the Lord's Work among the Indians, in reference unto their Church-estate, by John Eliot."

In 1655 there was published in London by the corporation a tract entitled *A Later and Further Manifestation of the Progress of the Gospel amongst the Indians in New England, declaring their Constant Love and Zeal to the Truth, &c., being a Narrative of the Examinations of the Indians about their Knowledge in Religion by the Elders of the Church, related by Mr John Eliot*. This work contained the confessions of those Indians that were baptized by Eliot and admitted to church fellowship. In 1660 Eliot drew upon himself some animadversion by the publication at London of a work called *The Christian Commonwealth; or the Civil Policy of the rising Kingdom of Jesus Christ*, which was found to contain seditious principles, especially directed against the Government of England. The statements, however, made in this book were afterwards retracted by its author.

About this time Eliot completed his task of translating the Bible into the Indian language. The corporation in London supplied the funds, and the New Testament in Indian was issued in 1661, shortly after the restoration of Charles II. It happened that the printing of the work was completed when the corporation was expecting a royal charter. A dedication to the king was accordingly inserted, written in a tone calculated to win his favour. It stated that the Old Testament was in the press, and it craved the "royal assistance for the perfecting thereof." The Old Testament was at length published in 1663. Copies of the New Testament were bound with it, and thus the whole Bible was completed in the Indian language. To it were added a catechism, and the Psalms of David in Indian verse. The title

of this Bible, which is now of great rarity, and fetches a very high price, is *Mamussee Wunnectupanatamwe Up-Biblum God naneesue Nukkone Testament kah wonk Wusku Testament—Ne quoshkinnumuk nashpe Wuttinneumoh Christ noh asooovesit John Eliot*; literally translated:—"The whole Holy his-Bible God, both Old Testament and also New Testament. This turned by the-servant-of-Christ, who is-called John Eliot." This Indian version of the Scriptures was printed at Cambridge (U.S.) by Samuel Green and Marmaduke Johnson, and was the first Bible printed in America.

In 1680 another edition of the New Testament was published; and in 1685 the second edition of the Old Testament appeared. This last was bound up with the second impression of the New Testament, and the two parts form the second edition of the whole Bible. It was dedicated "To the Hon. Robert Boyle, the Governour, and to the Company for the Propagation of the Gospel," &c., and is, like the first edition, a work of great rarity. Eliot received valuable assistance in preparing this edition from the Rev. John Cotton of Plymouth (U.S.), who had also spent much labour in obtaining a thorough knowledge of the Indian language. A new edition of the Indian Bible was printed in 1822 at Boston by P. S. Du Ponceau and J. Pickering.

Besides his translation of the Bible, Eliot published at Cambridge (U.S.) in 1664 a translation of Baxter's *Call to the Unconverted*, of which a second edition was issued in 1688. In 1665 he published an abridged translation of Bishop Bayly's *Practice of Piety*, and a second edition in 1685. His well-known *Indian Grammar Begun* was written in the winter of 1664, his sons assisting in the work, and was printed at Cambridge (U.S.) in 1666. At the end of this book are these memorable words,—*"Prayers and pains, through faith in Jesus Christ, will do anything."* The grammar was reprinted in 1822, with notes by Pickering and Du Ponceau, in the *Collections of the Massachusetts Historical Society*, vol. ix. *The Indian Primer; or the Way of Training up of our Indian Youth in the Good Knowledge of God; by J. E.*, was printed at Cambridge (U.S.) in 1669. It comprises an exposition of the Lord's Prayer and a translation of the Larger Catechism in Indian. A reprint of this work, from the only complete copy known to exist, preserved in the library of the university of Edinburgh, was published, under the editorial superintendence of Mr John Small, in 1877.

In 1671 Eliot printed in English a little volume entitled *Indian Dialogues, for their Instruction in that Great Service of Christ in Calling Home their Countrymen to the Knowledge of God and of themselves*. This was followed in 1672 by *The Logick Primer; some Logical Notions to Initiate the Indians in the Knowledge of the Rule of Reason, &c.* These two volumes, printed at Cambridge (U.S.), are extremely rare. Of the former, the only known copy exists in a private library in New York. A copy of the *Logick Primer* is preserved in the British Museum, and another in the Bodleian.

In 1611 a small tract of eleven pages was published at London, called *A Brief Narrative of the Progress of the Gospel among the Indians in New England in the Year 1670 Given in by the Rev. Mr John Eliot, Minister of the Gospel there, in a Letter by him directed to the Right Worshipful the Commissioners under His Majesty's Great Seal for the Propagation of the Gospel amongst the Poor Blind Natives in those United Colonies*. This was possibly one of the publications of the corporation after their charter was renewed by Charles II.; it is of extreme rarity.

In his old age the pen of Eliot was not idle. In 1678 he published *The Harmony of the Gospels in the Holy History of the Humiliation and Sufferings of Jesus Christ*