

Religion Past & Present

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logical executor" of Musäus's last will (*TRE XVI*, 560), to demonstrate the orthodoxy of the Jena theology and its conformity with Wittenberg. This was the goal of his major work, the *Compendium theologiae positivae* (1686, with 11 subsequent editions down to 1750). Because of its terse language, which was largely taken from Musäus, and its critical survey of contemporary Lutheran orthodoxy from the 2nd edition onwards, it lent itself admirably as a textbook, a use that also caused it to be revised in tabular form. The definition of (natural and revealed) theology as *scientia practica* under retention of dogmatic identity helped preserve the continuity of Jena's politico-theological option in the contemporary controversy and also enabled it to respond to the challenges of the early Enlightenment and Pietism.

Other works: *Compendium theologiae homileticae*, 1677 • *Collatio doctrinae Quakerorum et Protestantium*, 1677 • *Collatio doctrinae Pontificiorum et Protestantium*, 1686. Ernst Koch

Bailian Jiao (Pai-lien chiao), lit. "White Lotus teaching," is the common term used by most Chinese sources to designate a popular sectarian tradition that attained great social and religious significance in China from the Ming dynasty (1368–1644) onward. Traditionally, the name Pai-lien ("White Lotus") is traced back to a society founded by the Buddhist monk Hui-yüan (334–416) in the year 402. In the 12th century, the monk Mao Ziyuan (1086–1166) founded a lay Buddhist movement bearing the same name. The subsequent history of this movement remains obscure until the Ming dynasty. It was originally a lay movement within the tradition of Pure Land Buddhism (→ Ch'ing-t'u). In the 14th century, the revolt of Han Shanton (d. 1355), which precipitated the fall of the Mongolian Yüan dynasty, was linked to the White Lotus sect. Recent studies, however, have cast doubt on this assumption. Since this period, Chinese sources use "Pai-lien chao" as a collective name for various historically related sects that influenced each other but did not constitute a unified organization. None of these sects appears to have called itself "White Lotus teaching." Many sects of this tradition exhibit clear millenarian features (→ Millenarianism VII). The involvement of a number of sects in revolutionary movements is to be seen in the light of these millenarian expectations, causing the term "Pai-lien chiao" to become synonymous with politically subversive sects. The Ming and especially the Ch'ing dynasty (1644–1911) brought frequent persecutions that forced the sects to go underground. Some of these sects nevertheless attained a considerable degree of social influence. The → I-kuan Tao sect became particularly important in the 20th century.

Y.-D.R. Chu, "An Introductory Study of the White Lotus Sect in Chinese History with Special Reference to Peasant Movements," diss., 1967 • S. Naquin, *Millenarian Rebellion*

in China, 1976 • D. Overmyer, *Folk Buddhist Religion*, 1976 • R. Shek, "Religion and Society in Late Ming," diss., 1980 • B.J. ter Haar, *The White Lotus Teachings in Chinese Religious History*, 1992. Hubert Seiwert

Baillie, John (Mar 26, 1886, Gairloch, Scotland – Sep 29, 1960, Edinburgh). Baillie studied in Edinburgh, Jena, and Marburg. He taught at Auburn Theological Seminary 1919–1927, at the University of Toronto 1927–1930, at Union Theological Seminary, NY, 1930–1934, at the University of Edinburgh 1934–1956, and became the chairman of the General Committee of the Church of Scotland in 1943 as well as the president of the WCC 1954–1961. Combining scholarship and deep devotion, Baillie's works concentrated on the problem of our cognizance of God. Even though he agreed with K. → Barth that the essential truth of faith is not our relationship to God, but rather God's relationship to us, Baillie differed in his opinion that general knowledge of God makes God accessible to all people. Other events and persons may function as a medium through which divine revelation appears as a "mediated immediacy," although Christ stands as the greatest revelatory encounter with the holy.

Works include: *The Idea of Revelation in Recent Thought*, 1956 • *Our Knowledge of God*, 1939 • *Roots of Religion in the Human Soul*, 1926. Thomas H. Graves

Bainton, Roland Herbert (Mar 30, 1894, Ilkeston, Derbyshire, England – Feb 13, 1984, New Haven, Connecticut). Historian and educator. Bainton's long and distinguished teaching career (1920–1962) was spent at Yale Divinity School, where he served as Titus Street Professor of Church History. An expert on the Protestant Reformation and author of thirty-two books, Bainton is perhaps best remembered for his landmark biography of Luther, *Here I Stand*, and for his survey of Christian history, *The Church of Our Fathers*, which sold more than a million copies. A committed pacifist and conscientious objector who worked with the Red Cross in France during World War I, Bainton dedicated himself to writing about dissent, freedom of expression, and religious tolerance, and published various books on Reformation personalities whose life and work touched upon these subjects, such as → Erasmus of Rotterdam and Michael Servetus. Ever the consummate scholar, and a role model for other Reformation historians, Bainton nonetheless wrote in a lucid style that made his books accessible to a wide readership. He remained very active after his retirement, publishing numerous books and articles, and helping to establish the "American Society for Reformation Research" and the *Sixteenth Century Journal*.

Works: *The Church of Our Fathers*, 1941 • *Here I Stand: A Life of Martin Luther*, 1950 • *The Travail of Religious Liberty: Nine*